Mentality as Category of Social Philosophy in the Post-Pandemic Society

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Abstract: The concept of mentality in the context of today's post-pandemic society, its role in the development of historical and socio-postmodern scientific thought are analyzed. Its correlation with other categories has been determined, revealing phenomena that are close in meaning. Revealed the significance of the category of mentality for the study of the development of society.

Mentality as a system is a categorical characteristic of a nation, and hence of a society, the core of which is a given nation. The study of mentality allows us to understand the internal relationships in society identify the internal reasons for the development of society and do praxeological research. The analysis of mentality within the framework of social philosophy cannot be limited to a certain time period (era), this category characterizes the nation and society at the present stage, accumulating in itself all the historical influences and changes projected at the present.

The article examines the phenomenon of mentality as a system of internal deep-psychological socio-cultural attitudes of the individual. The article considers and substantiates a mental approach to understanding the phenomena of socially individual life. The philosophical and educational aspects of the formation of personality mentality and the main "problematic sides" of modern education through the prism of the mental approach are actualized.

Keywords: *mentality, social philosophy, postmodern, post-pandemic society, social sciences.*

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1. Introduction

The concepts and categories used in postmodern social and humanitarian knowledge for the general and aspect characteristics of the phenomena of the life of society and a person, differing in their universality, also have a certain national-ethnic or ethnocultural extension. This also applies to the concept of "mentality", which in recent decades has been widely used in the human sciences. Socio-philosophical understanding of the complex of problems of modern society (socio-economic and political failures, achievements, as well as possible development prospects) provides for a detailed and in-depth study of the mental foundations of the main current and future social processes in a post-pandemic society. (Dubov, 1995)

The need to develop the problem of mentality in post-pandemic society is also determined by the needs of the social sciences and the humanities: philosophy, psychology, pedagogy, history, etc. The materialistic approach to understanding society, clarified its structure and dynamics, focuses on the disclosure of materially determined human activities. But any concrete historical society is a socio-cultural formation, and therefore the activities of people are determined by both social and cultural ties, the characteristics of the mental make-up, and the like. The study of mentality makes it possible to reveal, on the one hand, new determinants of human behavior, on the other hand, to enrich the content of the subject of philosophy. Mentality is viewed as an essential characteristic of any society, since, as a sociocultural subject, a person belongs not only to the objective world, but also to the intersubjective picture of the world, created by a certain mentality. Without a clear knowledge of the structure and peculiarities of the mentality of the country as a whole and of the individual ethnic groups that make up it, the modernization of society and the state is impossible. Mental features are manifested in the individual psyche and behavior of people as certain "constants", defining the basis of a person's identity, therefore, in the course of transformations, it is necessary to take into account the mental characteristics of people, primarily the axiological structure of mentality. (Pishchik, 2018).

Cardinal reforms are always fundamental changes in the foundations of the life of the people, associated with its value orientations, ideas, norms, established beliefs and stereotypes. Modern processes of integration and globalization concern all spheres of life in a post-pandemic society. Humanity is entering a qualitatively new state with various complex

contradictions associated with the intensive development of economic, political, spiritual interactions and relations. Under these conditions, knowledge and understanding of the way of thinking, the general spiritual setting of the nation, ethnic groups, that is, everything that is called mentality, acquires special significance. Now knowledge of the nature of the mentality of society, the ability to take it into account in the process of predicting the socio-economic development of society, the ability to neutralize negative aspects in ethno-national relations caused by mental differences are an urgent need and a condition for success in the adaptation efforts of a postmodern society (Reddy, 2016).

There is an urgent need for theoretical generalizations of the problem under study. The problem of the mentality of a postmodern society and the mentality of a person in post-pandemic conditions, in particular, attracts the attention of researchers from various branches of science: psychologists, political scientists, sociologists, cultural scientists, teachers both at the empirical level and at a higher, theoretical level. The problem of mentality is also in the center of attention of the social-philosophical discourse (Armstrong, 1968). The task of socio-philosophical research is to fix and isolate the natural and essential from the casual and "truncated" understanding of the phenomenon of mentality. From a methodological point of view, such an approach is of fundamental importance, since it allows one to highlight the grounds and features of this phenomenon and thereby provides definitions and possible explanations with an appropriate theoretical content. In modern postmodern social reality, it is especially necessary to coordinate certain value orientations for various social structures, it requires clarification of the value paradigm as a space for the functioning of mental phenomena ("mental field"). (Falconer et al., 2014).

Each person interprets mentality in his own way and introduces sometimes superficial or ordinary meaning into this concept. Therefore, first of all, it is necessary to determine the boundaries and spheres of action of mental phenomena, to identify the internal parameters of mentality, its origins and axiological foundations (Piroddi, 2020). The number of experiences of empirical, phenomenal description of various types, forms that make up mentality is very significant. However, the endless appearance of various definitions of mentality, that is, the total indicator of certain characteristics, is not united by the general philosophical theory of mentality, and probably cannot answer the question of the essence of the subject. The content of dichotomies of different levels only creates the illusion of diversity and richness of the interpretation of the problem, which, in our

opinion, somewhat hinders a truly philosophical study of mentality and mentality in the conditions of postmodern reality.

2. Main research

2.1. The phenomenon of mentality in the context of postmodernity and post-pandemic conditions

The arbitrary interpretation of the phenomenon of mentality in postmodern scientific works leads to the identification of mentality and national self-identification. However, the image of the people, their self-image does not exhaust, in our opinion, the entire content of the phenomenon (Keller, 2011). Mentality should not be viewed as "what the people think of themselves," although certain moments of national identity are undoubtedly present in the mentality. Also, one cannot equate mentality with "what representatives of other peoples think about this or that people." The categorical-conceptual dilution of the most frequently used term mentality is seen as conceptually significant and significant in methodological terms. It is clear that in the use of any terminology there is a certain element of agreement among researchers-specialists in a particular field. However, the philosophical and methodological aspect of understanding mental phenomena allows us, through the prism of the categories "general" - "special" - "individual", to distinguish them as "whole" and "part" in accordance with the scale of the functioning space: the mentality of society and the mentality of the individual. For a more accurate fixation of the author's position in the understanding of mental phenomena, we consider it necessary to give the author's definition of mentality, thus indicating the main directions of research.

Mentality is a stable course of "long time" (Akash et al., 2019), a system of internal mental and mental socio-cultural attitudes of society, formed and changed both under external influence and through internally conditioned self-development, and functions at the level of the unconscious. Based on this, mentality is an internal system of personality attitudes (in which attitudes of perception, assessment, behavior can be distinguished). The concept of "mentality" reflects the unique, diverse, dynamic in the spiritual world and the activity of the individual. The concept of "mentality" captures the spirituality of society as a whole, first of all, its ideological principles arising from the characteristics of its socio-political organization. The differentiation of these concepts in the methodological aspect is advisable, since it allows you to more accurately record and explain various spiritual processes taking place in society and the spiritual world of the

individual. The above, of course, does not mean that there are no points of contact between the content of these concepts. The content of the mentality includes those elements of culture that are rooted in public consciousness and are able to function independently of the external, ideological poles of public consciousness. The mentality of society reflects, in a certain way, the historical experience of the nation, the vicissitudes of its formation and development. It can be argued that mentality is a certain peculiar memory of a person about the past, a psychological determinant of the behavior of people who are true to their historically mental "code" under any circumstances, not excluding catastrophic ones. Deep mental attitudes, that is, continuously "working" outside the field of "open" or external (so-called "pure") consciousness, spiritual guidelines of thought and will, containing perception, assessment and behavior.

Thus, in our opinion, the work of the "mental mechanisms" is based on three main functional attitudes: the attitude of perception (cognitive element), the attitude of evaluation (affect), the attitude of behavior (the activity component of the "triad", which is being considered) are structured into a kind of deep-mental "vertical". Considering the mentality of the individual as a system of the individual's attitudes, we mean the possibility of influencing its formation of the general social environment and the immediate environment. The latter includes the family and everyday social environment, including in the process of education and upbringing. This allows us to assert about the activity-based nature of the formation of personal attitudes, about the active participation of the individual in its growth, cultivation and application. In the mental space of society, the formation of personal attitudes looks like a process of socialization of an individual, especially reflected in the congratulatory layers of mentality. In a certain sense, we can talk about the process of coadaptation - the correlative adaptation of a person and a society in which a person is more subject to change.

2.2. Personality mentality in the context of today's postmodern social philosophy in the conditions of postpandemy.

According to Korolyov, Domylivska (2020), the absorption of the individual by the requirements of collective identity is possible only when mental identification has taken place completely. The identity of a mental act is based on a number of conditions. According to Korolyov, Domylivska (2020), definition, a mental act does not occur in space, it can continue its existence only in another mental act. Therefore, memory is a very important factor in preserving the identity of conscious beings. However, it is not

absolute, that is, a necessary or sufficient condition for the preservation of identity. The history of consciousness left in the past forms a circle of connotations, which in a special way affect each mental act, defining the boundaries and guidelines of national consciousness (Bhargava, 1992).

The personality mentality is not a definite mental monolith. The personality mentality, firstly, is a complex structural phenomenon at any moment of its activity, and secondly, personality mentality as dynamic phenomena differs from “themselves” at different periods of their formation and growth. New values arise, new attitudes are fixed, attitudes are fixed, actualized, which were previously in a "collapsed" form - at the level of the collective without the conscious, that is, in the "unconscious" sphere of the collective psyche. (Neely et al., 2009).

Mental differences as functional cultural characteristics are traced in all areas, we consider them as sociocultural attitudes. They stand out, for example, at the natural-geographical level. Natural living conditions determine the way of life, norms and attitudes of behavior and activity of a given society and a person, attitudes of perception of nature, economics and methods of economic activity and other related phenomena of life. The characteristics of the differences can be traced at the level of the historical consciousness of the people, national-state identity - correlation with certain facts, phenomena in history, understanding of the laws and patterns of the socio-historical process, assessments of political acts, and the like.

There is no doubt that mental differences are observed in the phenomenon of culture (mentality, according to our definition, can be regarded as a socio-cultural phenomenon), which is a powerful polysemantic space. “Dialogue of cultures” is not a figurative concept, that is, it is not only a vivid image. From the point of view of Toomela (2019), the factors that ensure the penetration, development and domination of an alien culture, different from the powerful, political, economic, in other words, a number of cultures have hidden mechanisms, ensures their penetration into other cultures, and this causes, if not disintegration, then a significant transformation of the latter. The dialogue of cultures is, in the understanding of our concept, a mental dialogue - a comparison of mentalities, their systems of attitudes, the search for points and spaces of contact, cross-section and coincidence, as well as the allocation of categorically different attitudes-values (in our opinion, functional settings are not affected here considering them "Universal" activity). It is in the process of the dialogue of cultures, including in the space of the mental field, that, as a result of a

certain external manifestation, noticeable cultural differences of the subjects of the dialogue can be distinguished.

Philosophical and worldview positions of society and man are also participants in processes that we have designated as "situations of differences." These positions with the help of language highlight the meaning of logic, determines the thinking of people in a certain mental culture. And Postnikova (2019) convincingly justifies this logic. In our world," he notes, "this would be a condemnable prejudice, but in the world of primitive man, prudence is quite expedient, because there a person is prone to accidents to a greater extent than in our protected and orderly life. The characteristics of thought processes, the peculiarities of human thinking, attitudes and automatism of perception, assessments of behavior in most cases depend on the conditions in which they are formed. In the study of prejudices against certain ethnic groups, they very often refer to the important role of stereotypes in this phenomenon - those generalized and, as a rule, colored by a value judgment, impressions that members of one social group is used to characterize the members of another group (Brister, 2020).

Having differentiated mental attitudes into deep mental (functional) and socio-cultural (value), one should dwell in more detail on the axiological sphere of mentality, enriching it with concrete historical content. Values can be viewed as judgments about how best and how to behave", as specifically social definitions of objects of the surrounding world, determining their positive or negative significance for a person and society. That is, it is a system of criteria that characterize the vital significance of what is happening with and around a person; it is based on the needs of man and society, presented as evaluative categories of continuous display of current events, regulating the course of activities, as well as the consequences of its implementation. (Barnard, Curry, 2011).

Defining human nature as dynamic and dialectical, Fleming (1935). identified a number of needs due to the characteristics of human existence. These include the need for communication, since loneliness leads to disintegration in the same way that exhaustion leads to death. People feel the need for transcendence, in overcoming the passivity and randomness of human existence, makes us unique and striving for freedom. The third need is the need to be aware of our roots, which gives us a sense of security and helps us avoid feelings of anxiety or loneliness. The need for self-identification helps us to understand ourselves, because we need to feel and say, "This is me." The fifth need is the need for orientation, it is specific

because it is based on our existential situation, humanism, representation, mind and reflects the desire to find the meaning of existence and understand its value. (Gubanov et al., 2018).

Moral values are a system of norms that determine the spiritual realization of a person in social life. The leading role here is played by the awareness of the spiritual orientation of the individual, that is, the realization of spiritual needs through the humanized norms of social life. So, moral values are always Extroverted and provide for the spread of their "I" to the entire society. Moral values, in most cases, are determined by the generalized socially expressed needs of the majority of members of a certain social community. These values reflect the generalized vital needs of the social environment to which a person belongs. Such norms form the basis of the social unconscious of a particular social community.

The values of the social individual are formed in accordance with the requirements of the social environment, under the influence of accepted norms of behavior. In this case, the leading role is played by the values of the social environment in which the social individual was formed (the primary reference groups are especially important: the family and the immediate social environment). Primary social groups become a "model" for a person, "focusing" on him, she produces certain aspirations and criteria, according to which she builds her life. A person, living in a certain social environment, turns his values into his own and feels success in life in terms of achieving aspirations that correspond to these values. It is interesting that the values of the social individual are closely related to social attitudes. The attitudes that form the basis of social behavior arise only in a person who is oriented towards social values. At the same time, the knowledge itself about the system of social values does not provide socially acceptable behavior; here a person's essential orientation towards these values is necessary (Augustyn, 2019). In other words, there must be a striving for social values, without which the formation of social attitudes is impossible.

The "general" (the mentality of society) must be combined with the "single", with the specific living conditions of each person, his behavior models. The universal pattern of interaction between the individual and society is manifested in the whole spectrum of specific laws of personality formation. Some researchers rightly, in our opinion, emphasize the need to distinguish two levels in the analysis of the spiritual potential of a person: including the system of life attitudes, mentality: relatively phenomenological and categorical-analytical (Iacobuta & Ifrim, 2020). At the first level,

mentality is characterized, first of all, by a set of moral and psychological feelings. On the second, it is a socially intelligent phenomenon, based on the corresponding feelings and mood.

The unity, the relationship of the sensual and the rational and determines the dynamics of the system of attitudes of the individual, acts as a kind of source of a person's social orientation. Existential philosophizing (a set of existential categories) allows you to expand the boundaries of the content of the spirituality of the individual, his mentality, and at the same time - the boundaries of its socio-cultural determination. A person is not the absolute ruler of his life and activity, and even more so - of history, she is "its responsible accomplice". In general terms, this is the formula for human dignity. Mental comprehension of the history of mankind, more accurate determination and formulation of provisions, tasks of the mental approach deserves close attention of researchers and active confirmation in modern social and humanitarian knowledge. The phenomenon of mentality not only takes place in reality, but also occupies an important place in the socio-cultural system and carries a serious functionality, to a certain extent determines the social reality around us.

Mentality as the concentration and openness of the conscious-mental world of a person can be considered as an ontological characteristic, a property of a person's being. Going beyond the bounds of bodily, physical existence, into the world of multidimensional connections, a person is able to join various manifestations of the socio-cultural process, and therefore, is able to open new connections with reality, with the worlds of other individuals, more freely navigate in mastering the values of life and culture. The system of attitudes as value orientations, the spiritual vector of a person's formation includes a particularly significant set of them. (Hermanto & Zuroff, 2016) Mentality is not identical to culture, therefore, to a certain extent, the "traditional set" of cultural spheres indicated in encyclopedias and dictionaries (consisting of dozens of elements) seem to us insufficient. The concept of "personality mentality" ("society mentality") consists of many elements that are essential for the characteristics of the individual and society, not only in the informational, narrowly anthropological or cultural sense, but also in the emotional, psychological aspects (and in the functional sense) and others.

3. Conclusions

The concept of mentality is an important category of social philosophy, because mentality is a phenomenon that affects all spheres of the life of a society and is one of the factors in the historical development of any society. The study of mentality is associated with many methodological difficulties: the lack of a unified interpretation of the content of the concept, its boundaries and correlation with the levels of being; uncertainty in relation to the subject-bearer of the mentality, the complexity of empirical research due to the nature of the phenomenon, the possibility of its detection in multiple indirect ways.

Mentality are becoming new concepts in postmodern reality, which are designed to fix and explain the new realities of post-pandemic society. For all the ambiguity of their interpretation, they signify a whole paradigm of knowledge in the categorical apparatus of the philosophical exploration of the world. A person's way of thinking - which in a broad sense is understood as "mental" - is considered as the basis for identifying the main characteristics of a person's life, his situational and strategic behavior, building a goal-setting system, various emotional manifestations, and the like.

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