

CORRELATIONS BETWEEN NATIONAL PSYCHOLOGY AND INSTITUTIONAL CULTURE

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Abstract

In Psycholinguistics, there are obvious linguistic relations between the tradition of a nation and its attitude towards the state institution, concerning the obedience to the laws and the respect for orders of the political institutions representing the state authorities. The special path of history of a nation, fulfilled with continuous fights for liberation has also impacted the lack of use of the vocabulary related to the institutional culture, whereas the nations that didn't need to fight for their freedom, but in the contrary, they have fought to conquer lands and spread their civilizations, have a rich vocabulary regarding to the Institutional culture.

The first ones considered the institutions of a foreign state to be strange and imposed for them, as they have been representing the institutional culture of the occupier or the invader. Therefore they refused the obedience to these rules, even far later after the national liberation. The lack of vocabulary related to the culture of law and politics, later filled with borrowings and international words, is another proof for the lack of the words related to the state institutions and for the mindset of the inhabitants. For these reasons, there is an evident psychological confusion related to the loss of the primary meaning of the foreign words and their later use for special needs in the native vocabulary, is the consequence of the lack of the institutional culture in the national psychology, e.g. order, law, instructions, judgments, concession, context, contest, etc.

Keywords: *nations, ethnic groups, social psychology, sociology, political science, anthropology, ethnic groups, ideology of nationalism, national identity, etc.*

I. National psychology

This notion refers to the (real or alleged) distinctive psychological make-up of particular nations, ethnic groups or peoples, and to the comparative study of those characteristics in social psychology, sociology, political science and anthropology. The assumption of national psychology is that different ethnic groups, or the people living in a national territory, are characterized by a distinctive "mix" of human attitudes, values, emotions, motivation and abilities which is culturally reinforced by language, the family, schooling, the state and the media.

National psychology has sometimes been used to explain why economic development occurred in a different way in different countries, or why a particular turn of political events

happened as it did. Otherwise, National psychology plays a role in politics via the ideology of nationalism.

Politicians will appeal e.g. to "the French people", "the American people", the "Russian people", the idea being that members of a nation have a common national identity, are part of a national community, and share common interests (the "national interest"). Politicians must try to unify and integrate people to work together for common goals, and appealing to their common national characteristics is often part of that.

It is closely related to the idea of the national character which refers to the values, norms and customs which people of a nation typically hold, their typical emotional responses, and what they regard as virtue and vice - all factors which determine how they will habitually respond to situations. Despite controversy compared to globalism and postmodernity, the concept of a "national psychology" still persists, insofar as people can observe practically e.g. through tourism and television that there are definitely differences in the way people live life, and how they think about it, in different countries, quite apart from differences in physical appearance or language. There are nowadays books on the national character of practically every people on earth.

Furthermore, the Nationalism aims to unite people as members of a nation, and for that purpose, the belief that they really have common national characteristics is obviously useful, even if those common characteristics cannot be proven beyond a shared language and a similar physical appearance. Friendly rivalry between national sports teams is often used to symbolize national identity, or to express patriotism. For example, in South Africa sport is "the national religion. Reference is sometimes made to the "national psyche" or the "soul" of a nation, to explain why some public events can trigger a commotion or uproar in a country, or why a particular nation gets particularly enthusiastic or obsessed with a sport or cultural practice.

Conclusively, the idea is that a nation shares a specific cultural mentality, morality or mindset, embedded in its language and institutions, which provokes it to react much more strongly, or much less strongly, to particular situations than people of other nations would, and that people from different nations have different problem-solving strategies. Therefore, the feeling of common belonging especially in need and danger of occupation becomes a strong motive of solidarity and fight for freedom. This sense of common belonging has created an attitude of refusal towards the foreign state institutions which were created to prevent the expansion of the national culture of the occupier, as their native right to conquer territories and spread culture and civilization.

II. The Institutional culture

It's about a social system of meaning and custom that is developed within an institution to assure its adaptation and survival. These are characterized by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors, and styles of communication. The different historic development of nations who have fought for their national liberation and independent states compared with the historic development of nations with already strong state regulations who have fought for national expansion of their culture and colonization, has produced the gap in the economy of these nations.

The first ones have fought and still fight for economic survival and the second ones fight and compete between themselves for wider economic and cultural expansions throughout the world. This is in fact the reason why certain languages have become international and world widely spread, compared to other languages that are fighting for survival and to avoid their extinction.

III. National psychological flaws and endowments

Each of us humans on the mother earth, the planet is born with the so-called psychophysical endowment. That is what Mother Nature has given us. We call this rational or cognitive intelligence. But that intelligence is only 10 percent. That is the instinctive part. Whether you like it or not, you get it. You have it", says prof. Dr. Metodij Cepreganov, specialist in neuropsychiatry. Now on that basis come several laws of nature that we should be able to use. If the first part is what mother nature gave us, then the second part is family upbringing, the third is education - the most important part in graduation, in the maturation of a person. The fourth, fifth, sixth and seventh parts are practically the ornament of the person. It is the incorporation of social, moral, ethical and spiritual norms.

Conclusively, in life as an individual, you are either mature or you have many psychopathic flaws in the mental structure, in the character. As a collective group of people, our people in the Balkans, not because they wanted to, but because they suffered a lot of scars during their existence, in their life, unfortunately, still have many flaws. First, he solves everything with emotions. To the maximum. And any increased emotion or psycho-emotional outburst disrupts our logic. It narrows consciousness and disrupts logical thinking. That is the basic problem of our people. His flaw is that he has no social recognition, which, in turn, means - to know how to talk, to know how to respect, to know how to think, to know how to be flexible and tolerant. Because the other person on the other side is also a person, not just me.

The problem of our people is the so-called **ego hypertrophy**, meaning *Ego* hyperbole and self-esteem: intense egoism and self-esteem that can reach even a sense of grandeur and grandeur with the illusion of supernatural abilities. Which, in turn, means stubbornness and vanity. These are the main problems due to which we do not listen to each other, we do not understand each other. Because the biggest problem in life, as we call it in the science of neuropsychiatry, is the ecology of the spirit. These are interpersonal relationships, inter-contact. How you and I talk, how we look at each other, how we wave our hands, **what vocabulary we speak, what tone**, and not to mention further. Unfortunately, we have a lot of such flaws and that is reflected in each of us.

IV. National psychology and institutional culture related to the situation with the pandemic

Even in the modern age, because of different mindset, there are various approaches and national policies about how to get out of the pandemic? As before, politics is above all in life, so now, unfortunately, it has entered health? On the other hand, the national discipline and respect towards the national institutions defines the institutional culture of the nation and its individuals. It is not just a trend, it is within the character of the psycho-profile of the people. Instead of everyone wearing masks and being protected, they see the other person wearing masks as a donkey.

That is the tragedy of the people, who have not had a state for 100 years, because they do not know how to behave. Anyway, there are always and anywhere smart people who know, advise, show, point out, who speak the scientific truth, that it is a crime to go against the health of your own people, but they are minority. The perception of the majority of the people is unfortunately to distrust and disobey the instructions of the state and medical institutions. But, according to the neuroscience, in such an infection, neither religion, nor race, nor politics apply. Only the mind is valid. Let your mind reign and know how to behave, because we are all endangered. It all depends on us, on our mind and I will repeat again from our upbringing, knowledge, morality and spiritual and social norms.⁹

V. National psychology in the real life

Not only in the situation with the pandemic, but in the real life, in the so-called countries in development, there is the national psychology of fear, distrust, and disobedience towards the state institutions. The people have the chance to vote their best representatives who will bear the responsibility for the future of the nations, but they do not stick to these principles. And immediately after the elections, people start complaining and protesting about their economic situation and social misery as if it is somebody else's fault, by forgetting that this situation is because they weren't able to take a stand and vote according to their conscience, not according to their actual personal and financial interest.

VI. The National Psychology of the Peoples in the Balkans

This national psychology goes back to the period of the appearance of the national conscience of a common belonging. In the Balkans most of the nations were living under the Rule of Ottoman Empire, whose language they found strange and foreign and therefore these nations sooner or later started to disobey, distrust and avoid the orders and the rules imposed by force and they felt they were against their national interests, because of the lack of official use of their native language and representatives in the school and the state institutions.

Smaller nations always feel jeopardized from the imposed rule of the major nations, and this phenomenon has consequently created their lack of institutional culture. Their civil culture and discipline is owed to the lack of judicial culture, to read the newspapers and follow the change of laws and their way of implementation by the state institutions. They'd rather hear the news from the other people than listen to the news and the instructions of the institutions.

On the other hand, the people who lived in their own national institutions are familiar with the laws and the instructions they give for the citizens to obey, because they don't have any aversion towards the institutions coming from the rule of an occupier. They are prone to accept and obey the instructions of their state institutions, feeling that they work on their interest and for their own good. They don't find them strange and foreign because these institutions are full of people speaking the same language, and they're not inclined to fight and disobey them.

VII. Language culture as a part of the Institutional culture

In some languages you can find plenty of words for the semantic variations of the word, for e.g. fighting, swearing and cursing, shouting and offending, whereas in other languages there aren't so many semantic and stylistic variations, as for instance about the meaning of the word "fight" (in the war, in the ring, or in the real every day's life=struggle), which can be identified only from the context, meaning: "'luftë, grindje, apo sharje".

For the meaning of the Albanian: shaj nenen, and the Macedonian "(ми ја опсу мајката)", in English one cannot make the difference between **swear**, with the meaning of the oath, and "curse", e.g. translated in English "'he cursed my mother", which can be literary translated by "He damned my mother" which is not the same as in Albanian the saying: "M'a shajti nënën" meaning no "He swore my mother", and in Macedonian meaning "Ми ја окара мајката", which is much different to "(ми ја опсу мајката)". Thus, in Albanian, the word "curse" has the meaning of damnation, and not of offending someone with bad and shameful words.

On the other hand, the meaning of the Albanian word equivalent with the English to fight is i.e. “te grindë apo të zihesh” is plenty-meaningful, including the meaning of rebuke, quarrel, argue, etc. and the meaning of the English word “to struggle” is similar to *mundohem*, but far different from “*kacafytje, zenke, perplasje*”.

This discrepancy of words similar in meaning but for different in use, is owed to the eclectic and abundant use of the military vocabulary, to the tradition of the people plenty with colorful variety of every day’s fight and struggle for survival. Even the word-s with the equivalent meaning “cry, shout or scream” have different variations of use in these three languages. For e.g. The Albanian “*thirr, therret, bertet, klith, pisket, ushton,*”, has similar equivalent meaning: “scream, shout and scream”, or similar to the Macedonian equivalents such as: „*вика, врепка*“, but one cannot translate fully correctly the Albanian famous Call for Freedom: “*Kushtrimi i lirisë*”, for e.g. This is another fact of the Albanian independent historic development.

How come there are such a colorful use for the words meaning “fight” and “shout” in Albanian, compared with their moderate use in the English and Macedonian or Slavic languages. Is this a matter or a proof for the abundance of the Albanian national vocabulary, prevailing even a language of the International use or the neighbors’ languages, but with similar historical development?!

How come the Albanian language is full of words describing the act of wars and fights, screaming for freedom, with such eclectic and stylistic variations?!! The other nations have also fought for freedom in their history. But they have fought and won, whereas the Albanians are still fighting for recognition in comparison with the other nations in Europe who have established their national states hundred years ago. We have words in Albanian, such as ‘*perplasje*’, ‘*kacafytje*’, *perleshje*, which are difficult to be translated, not because of the Albanian speaker’s talent to invent abundant words for the same meaning, but because the Albanian people has fought for so long for its liberation that during the time, there were invented plenty of variations to describe the fight in details.

VIII. Correlations between the national history and the national psychology

Such a national history has created a national psychology that has entered in the blood and the genes of the people. Since they were supposed to fight the enemy, they perceived the state institutions as strange and foreign to them, because they symbolized the institutions of the occupier whose aim was to assimilate their national identity, and by instinct and by default they refused to obey their orders, any time it was possible. The lack of institutional culture is owed to the lack of loyalty to the state, Even nowadays we are not fond to obey the rules and the laws when they’re imposed and reinforced by penalties, and fines.

On the other hand, we can see nowadays the different institutional culture of the German speaking people in Germany, and Switzerland, and in the Germanic family nations, or even the French and English Speaking people, who obey the orders and the rules if only they are officially notified, due to their discipline of work, and they have the tendency to trust the people they have chosen to rule and to represent them in the government.

IX. The common and educational culture versus the Institutional culture

Even in the Educational institutions of the well-educated people, there is a tendency to distrust their leadership, who are not always in the growth of the duty. They are not used to read and follow the law, but they'd rather give orders, driven by their pride and suet. Every citizen is supposed to read the newspapers and to follow the changes of law, which means they are expected to possess this legal culture, and know the spirit of the law in order to follow it, without being enforced by a greater power in the chain of command. Even if the instructions or the orders of the superiors are not always based on the law, they don't question them, being afraid of the consequences related to the job position.

To have Institutional culture doesn't mean to obey blindly the orders of the superiors, and to follow the law, but to have the necessary civil and legal culture, to know your rights and duties as a citizen, in order not to let anyone abuse with them, but in the same time it means to have the necessary legal knowledge to protect and defend these rights in case of their abuse. Conclusively, the lack of culture in general, and the lack of minimum general knowledge for each field of science, such as medicine, law, economy provokes the lack of civil culture to be aware as a citizen of the dangers in the every day's life, and to stand aside from these dangers, not only because someone will punish you, but because it's for your sake and the sake of the family to be careful, to avoid crowds, the keep the social and the physical distance in order to save yourself and your family gives space for the authorities to impose these rule by even breaking the laws, for the greater good.

Those who have the necessary civil and institutional culture, because they are informed and can make the difference between true and fake news due to their background and necessary education and culture are not inclined to be forced to respect the law and the rules, because they can understand it by themselves. On the other hand, those who don't have the minimum civil and institutional culture are unfortunately inclined to respect the law and the rules only through the whip of the law, This applies not only to the personal psychology of the individuals, but also to the majority of the people making so the national psychology of the Balkans Nations, whose history is full of fights, wars and bloodshed for ethnic domination, instead of fighting for the cultural and economic domination over the ignorance and poverty.

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