



FUNCTIONING OF SOCIAL MENTALITY IN THE LIFE OF SOCIETY

Kurbaniyazova Raushana Kurbanbaevna

Senior Lecturer, Department of Social Sciences, Urgench Branch of Tashkent Medical Academy

ANNOTATION

This article describes how social mentality, as well as its essential elements, structure, and considering them in communication of social life can define the human value and goals.

KEYWORDS: *Social mentality, individuality, elite, socium, political imagination, creative imagination, political values, political goals.*

INTRODUCTION

Modernizing and democratizing society is largely dependent on the level of social mentality. Therefore, the 21st century is defined as a century based on social mentality and national self-consciousness, and ideological struggle that surpasses all other spiritual and moral values. At the same time, special attention is paid to national self-consciousness, social mentality, the process of its formation and development.

The urgency of the chosen topic is determined by the fact that conscious participation in social and political life, defending one's beliefs, nurturing a person capable of actively influencing social processes of development requires improvement of social mentality.

METHODS OF RESEARCH

objectivity, historicity, logic, analysis, synthesis, generalization, system analysis

MAIN PART

Social mentality is a set of conscious, unconscious political ideas, values and goals of certain social units in the field of daily political reality.

Two important elements can be distinguished in the social mentality. The first element relates to the content of the social mentality, which includes views, values, and feelings that merge into particular systems. Ideological labels are used to describe these systems. In particular, when a person is described as "liberal" or "democrat", we can imagine a set of political ideas that meet these ideological

standards. It is true that in modern political life these concepts do not have the exact same shape as in other stable societies. For example, the views of some "politicians" are practically close to the Social Democrats and some to the nationalists; present-day "liberals" recognize the activity of businessmen, and those who support the democratic system, which mean "politicians," all politicians who please the voters.

Looking at the dynamics of the ideological content of the various political parties and movements of the 1990s, we can't find any organizations or movements whose priorities have not changed.

The second element is the way of thinking (the way of knowing), the nature of political reasoning, the way the system is perceived. This second aspect of mentality should be emphasized, because certain political analysis takes into account the specific political goals and values expressed by particular political organizations, rather than the personal or ideological views of any party leader.

The way of knowing the group manifests itself both at the level of political consciousness and at the individual level. As a result, cognitive maps are formed that reflect the group's political views, not according to the name they gave it, but by their political thinking.

With regard to the social mentality of the individual, there is a diversity of cognitive styles in the context of the former Soviet Union, which relates to the orientation of different political parties, as well

as the age, social and other characteristics of the individual.

In our view, social mentality is an area of daily life that involves conscious and unconscious structures. Unconscious structures are stable, permanent and reactive. They are in a state of "dormancy," but when an urgent situation arises, they are often in conflict with the will. Consequently, understanding these unconscious structures of social mentality and foreseeing their reaction to the situation can "bring" them into existence by creating a favorable situation, or rather preventing the emergence of such situations and 'preventing' the activation of unconscious structures.

The conscious structures of social mentality are moving, active and changing. These factors are influenced by many factors, such as changing the socio-political situation, analyzing the daily political experience, the state of political communications, and the political power.

While the unconscious structures of social mentality are more or less homogeneous, the whole societies are more or less identical and more stable, conscious structures are of different sexes, variables and different social units. By changing the conscious structures of social mentality it is possible to change the political goals of a particular social group in a short time, to legitimize the political power, to increase the rating of the political leader, and to influence the electorate.

The unconscious structures of social mentality perform an identity function in socium. The conscious structures of social mentality are the basis of its political stratification.

Contrary to the view that mentality is not just a perception of the world, we interpret the mentality of the world as the perception of the world and "activity". This implies the activity both perception and movement. Accordingly, the structure of social mentality can be described as in follows: 1) conscious and unconscious perceptions of political reality that act as the motivation for cognitive behavior of political behavior; 2) political values and goals that are of a conscious and unconscious nature and serve as the cognitive motive of political behavior; 3) conscious preparedness and unconscious tendencies to act according to the situation - political goals.

Political representations are figurative knowledge of political reality that we do not understand directly. The literature notes that traces of past influences are stored in memory and their relevance is a socio-psychological condition of political imagination. The memory provides continuity and succession of cognition process.

Political representations can be a reflection of the "traces" of human influence in the past in the political realities. But the political images that a person encounters are often not limited to the reflection of what is perceived. A person can creatively combine certain images and create new

images relatively freely. Political imagery has a "middle ground" between emotional and rational cognition [1; 592].

The understanding of E. Durkheim's collective imagination, S. Moskovich's conceptions of social imagery, and the cognitive psychology of Piaget are of great importance for understanding political concepts.

According to the concept of E. Durkheim, collective imagination is understood as the phenomenon of consciousness, which transcends the individual, and has its own meaning, not connected with the sum of individual consciousness.

According to G. Diligensky, the concept of social reflection shows a tendency to understand cognitive activity as a community activity. Political representations are not the mechanical seal of political ideas that come from the surface to the individual consciousness, from the upper floors of the social structure, but are the product of the work that subjects do directly in the process of communication. Interpersonal relationships are therefore one of the most important mechanisms for the formation and development of political understanding [2; 35].

"Concretization of abstractions" in the political imagination, the conceptualization of concepts in images is called objectification. The fact that an object has meaning for a political entity to guide its practical behavior is called "rooting out." In the process of "taking root" of the new political ideas that are created, there is also the overlap of the subject with the pre-existing political concepts in the minds of the subject, which usually involves changing the old concepts and their entire system. In this way, this process performs an important function in the social mentality - the function of combining new knowledge.

Reflective type of political imagination is characteristic of those who are interested in political life and have a high level of intellectual activity, who try to create a logically consistent and well-grounded picture of political reality. The high level of knowledge compatibility, on the one hand, is typical of the political and ideological elites, and on the other - ordinary citizens, most of them who are well-educated. They are characterized by the "polygamy" of their ideas, which are subordinated to the same "head" idea. Consequently, the connection between the integrity of the reflexive imagination system and the tendency to "ideologize" them can be identified. However, it is not reasonable to conclude that ideological dogmatism as the inevitable consequence of intellectual reflexive images seeking for integrity. At the same time, it is possible to speak about the danger that these perceptions may become dogmatic, and that this is because more educated people are actively using ideological material in their thinking and getting ready, logically consistent systems of political thinking.

Inert-fatalistic notions are characterized by the perception of political reality as an area of action

of forces and processes that an individual or his or her social group cannot understand or control. With a low level of general interest and awareness of political events, representatives of this type may be interested in political events that directly affect their own destiny. However, they are reluctant to understand the causes and relationships of events in the public arena, as they appear to be chaos that does not conform to any organizational principle. Their political perceptions about particular processes and events are random and variable, depending on the information and interpretations they receive from recent sources of information, the opinions of others, or the patterns common in social settings.

G. Diligensky notes that these types of political ideas are rarely seen in the "pure" form. Most people use different ways of shaping their political ideas, and these ideas can be completely different from each other depending on a particular object or area of reality. While many ordinary citizens may not be able to focus on specific issues of domestic and foreign policy, this does not mean that they do not have reasonable ideas or ideological ideas about the problems that affect them. 63].

Group creative imagination is a form of political imagination. Political imagination can be viewed as a process of creating new images through the processing and creative transformation of political ideas. There are various ways to turn these ideas into imaginative images, such as simulating, emphasizing, exaggerating.

The most common forms of political fantasy are political myths and political utopia.

The political myth is an illusory imagination that substitutes and permits the perception of political reality. The political myth as a form of imaginative perception of the political world involves either the opening of the mind or the erroneous thought. The political myth can be reflected in the human desire, its fictitious political experience, and the individual and collective consciousness. Political myths arise when people are faced with a task they are unable to fulfill [3; 59-60]. The political myth has a certain logic that can be summarized by the whole variety of irrational practices [4; 152-156].

The purpose of the political myth is to promote the political unification and consolidation of citizens in any social system.

Another form of political fantasy is political utopia. In studying political utopia, it is necessary to distinguish two traditions of knowledge. One tradition is based on the axiological analysis of political utopia and the other on the meaningful analysis of political utopia. From the point of view of the first approach, political utopia is viewed as a specific wish to act as an unattainable political ideal under any circumstances. According to the second approach, political utopia is interpreted through the notion of transcendental knowledge.

Political utopia is often associated with certain shifts within a period. The most fantastic

utopia, for example, is an imaginary image of an ideal society where all the negative aspects of an existing society are eliminated or all the positives are exaggerated. Political utopia, in the real political world, embodies the ideal world of political desire, as if to impose political reality. Therefore, the dream, which is an indicator of political goals, can be considered as a particular kind of political fantasy.

In political utopia there is a "separation" of political time, so it is important to distinguish some of the reasons that stimulate the development of utopian imagination. First of all, it is the aggravation of social tensions in society, the increase in conflict situations, the increasing discontent with the part of the population. It is during these times that the imaginary elimination of the barriers to meeting the needs of the human mind occurs, and the utopian imagination "revives".

Within the social mentality, one can distinguish between political concepts and political values. As an alternative to the concept of value in modern foreign languages, "value" is used in English, in French - "valuer", in German - "wert" which means not only "value" but also "dignity" [5; 41].

The modern encyclopedia notes that the concept of value first appeared in Kant's work, and that the thinker opposed the field of spirituality (freedom) to the field of nature (necessity). "Values do not exist in themselves, they only have value: they are requirements for the will, the purpose for which it is set." [6; 11-14].

In psychology literature, the notion of value is interpreted as an expression of abstract goals that embodies objects, phenomena and their properties, as well as social ideals. There are three forms of existing values.

The first is the value as a social ideal. Such values can be universal and specific-historical (patriarchy, equality, democracy). The second is the work of material or spiritual culture, or the value that is manifested in the form of human behavior as a concrete expression of the ideals of society (moral, aesthetic, political, legal, etc.). The third is the value that comes from the perspective of an individual's life activity, as a personal value, acting as one of the sources of the psychological structure of the individual to determine his or her behavior.

The value is described as in followings in the encyclopedic literature, political values are "a set of ideas, representations, and relevant socio-psychological structures (goals, templates, perceptions, etc.) that determine the purpose, the means and methods of action, their application and implementation in the current political practice." The aim of this is to promote the reunification of a social group whose political values are part of a wider social unity; encouraging political activity and creating the conditions for social and political goals to become the direct motivators of the political process; Assist in the formulation of templates for each specific action and its consequences; a hierarchy of policy goals and how

to achieve them; it is stated that each of the participants of the political process (class, party, public organization, institution, person) is directed towards its remaining elements [7; 391].

In our view, this interpretation of the concept of political values encompasses the social mentality in the sense that the political values are the ideas, the imaginations, the goals and the experience.

M. Kagan's work offers a different interpretation of political values. On the one hand, he interprets political values based on the philosophical notion that politics is a struggle for power between social groups, composed of various political parties and movements. On the other hand, in describing political values, the author concludes that "at the socio-psychological level of social consciousness, they emerge as national characteristics, class psychology, and classroom self-conceptual aspects common to macro groups. Political values prevail over the individual, because the individual gives the relevant estimates on behalf of the unit to which he / she belongs, but not by the degree to which the individual perceives the interests and ideals of the unit to which he belongs"[8; 100].

MS Kagan stresses the core political values of patriotism, citizenship, national pride, and party discipline that unite a large number of people, whether they are familiar with each other or not, [8; 100]. .

Another form of manifestation of political values is political ideals. In the philosophical literature the ideal is understood as the concept of perfection, its standard, and the ultimate goal of striving. As I. Fixte puts it, "we know that in the real world, ideals cannot exist; we believe that judgment should only be made on the basis of ideals, and that reality will be changed by those who have enough power of it." [9; 169]

In the context of social mentality, along with our notions and values, we also distinguish between political aspirations and attitudes. The concept of goal was introduced to science in the late 19th and early 20th centuries by German psychologists. Some of them have emerged from another notion by a group of scholars to describe some of the illusions of perception (G. Muller, T. Schuman) to describe a factor that determines the rate of response to a given situation, determined by past experience. used to describe the state of incomprehensible readiness that determines the direction of the various mental processes that occur [10; 419].

For the first time in sociology, U. Thomas and F. Znanetsky used the notion of social goal(attitude) to analyze the relationship between the individual and the social group. They have used the concept of attitude to represent the subjective intentions of individuals as the members of a group (or society) to particular values that dictate certain ways of socially accepted behavior. They argue that the basis of attestation lies in the individual's spiritual

attitude to the meaning and importance of the social object [11; 1918].

In social philosophy, the notion of goal is the personal attitude as a member of a group as a relation to a particular social object; mechanisms of self-regulation; stability and coherence of social behavior; it is also used in the study of social processes and to predict possible patterns of behavior in certain situations [10; 420].

According to E.B. Shestopal, the functional characteristics of political goals are further determined by their involvement in the motivation mechanisms of mentality. At the same time, "they serve, first of all, to direct activities to the target object, and secondly, provide a more stable form of needs and motivations" [12; 133]. In addition, political goals serve as a means of regulating social and political interactions, because any political action or event can only happen if there is a predetermined willingness to act, that can be a negative or a positive one.[12; 134]

In recent publications, different types of political motives vary depending on how political motives are rooted in the mind. For example, E.B.Shestopal distinguishes such types of ideas as thoughts, dispositions and beliefs. The idea is a superficial verbal layer of consciousness, not always compatible with individual structures, and therefore, as a type of target, is marked by its considerable instability. Another type of target is the general attitude to disposition or political reality. The third type of target - belief has deep roots in the mind and is therefore the core of political consciousness [12; 138-139].

CONCLUSION

The results of the research provide an opportunity to reach the following conclusions about the nature of social mentality, its role and importance in social processes:

1. Social mentality is a set of methodological techniques that are specific to a particular historical stage of development, leading to the development of social cognition. The changes in the social environment have an impact on the change of social mentality and the development of people's views and ideas.

2. The functioning of social mentality is largely determined by the subject's system of values and goals. It reveals some of the individual features of human thinking, and the unexplained, hidden knowledge applies to both individual and collective forms. For this reason, it is one of the ways in which political knowledge can be transferred from one subject to another.

3. The peculiarity of social mentality is that it participates in the creation of a shared vision of reality, which prevents the stereotypes from being absorbed in the mind of the individual and thus promotes the integrity and complexity of the worldview. Social mentality plays an important role

in preserving and developing traditions of social reality through the succession of knowledge.

USED LITERATURE

1. *Spirkin A.G. Fundamentals of Philosophy. - Moscow, 2001.*
2. *Diligensky G.G. Socio-political psychology. - Moscow, Agraf, 1996.*
3. *Cassirer E. Technique of Modern Political Myths // Bulletin of Moscow University. Series 7, Philosophy, 1990, No. 2*
4. *Gurevich P. S . Philosophical Dictionary, Moscow, 2017.*
5. *Kagan M. S. Philosophical Theory of Value. - St. Petersburg, 1997*
6. *Modern Western philosophy. Dictionary. - Moscow, Odyssey, 1991.*
7. *Political science. Encyclopedic Dictionary. - Moscow, 1993.*
8. *Kagan M.S. Philosophical theory of value. - SP (b), 2005.*
9. *Philosophical Encyclopedic Dictionary. Moscow, Modern notebooks. 2001.*
10. *Psychology. Dictionary. - Moscow, 1990.*
11. *Thomas W., Znaniecki F. The polish peasant in Europe and America. - Boston, 1918.*
12. *Gozman L.Ya., Shestopal E.B. Political Psychology. - Rostov-on-Don, Finex, 1996.*