THE RELATIONSHIP OF SOCIAL MENTALITY AND EDUCATION IN THE PROCESS OF FORMATION OF PERSONAL SOCIAL VIEWS

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We will consider the motivational elements of social consciousness in the example of one of them - purpose. A goal is a specific situation of a subject that describes the subject's readiness to take action to meet a specific need in a particular situation. The goal comes before the action, and its initial stage is the motivating factor for the action. According to D.N.Uznadze, on the one hand, it is inextricably linked with the situation, and on the other - with the need [1]. This rule is based on understanding the goal as an intermediate variable that determines the external factors associated with the situation and the internal factors determined by the needs of the individual. The reason why the target is located in the motivational mechanisms of human behavior and consciousness is determined by the fact that, firstly, it serves to direct the activity to a specific object, and secondly, provides a relatively stable form of needs and motives. According to G.G. Diligensky, because of goals, there is no need to routinely determine what the needs of the subject and the ways to meet them: they will be recorded in the goals [2].

In social activity, purpose is a factor that regulates human or group behavior. It shapes a person's positive or negative attitude towards power, the state. Researchers and their clients are usually interested in specific goals, such as: the political system, the system in general, certain political institutions, political leaders, and even targets for one or another political decision or social event.

If a political scientist has to imagine the possible actions of a particular group of people in, say, an election, he or she will study the relevant social targets in the run-up to that election. At the heart of this process is the assumption that any political action can take place only if a person has a specific (positive or negative) goal in relation to it.

In philosophical research, it has become customary to distinguish three elements in the structure of purpose: cognitive, emotional, and behavioral. Each of these elements forms a "relatively independent subsystem that regulates the activity of the subject".

The cognitive element of purpose implies that the person has a basic knowledge, interest in social life, politics. The presence of this element explains the sorting of information about the parties, politicians, and processes that the individual is aware of. An emotional reaction to a social object (likes - dislikes, likes - dislikes, believes - does not believe) usually occurs before the critical perception of information about it. Without this element, racial patterns, religious and national intolerance would not have been so significant. Finally, the behavioral element of the target means readiness to take action, such as: voting, participating in a demonstration or rally, party membership, or participating in a terrorist act.

The social consciousness of citizens is much more controversial. First, their imaginations are sometimes inconsistent. This phenomenon is sometimes observed even in stable societies. But in the context of a large-scale political crisis, the contradiction of social consciousness at the level of the individual rises to a particularly high level and approaches the hesitation of the individual. In our study, we encountered not only the coexistence of old authoritarian and new democratic views, but also the conflict between the rational approval of certain goals or leaders and the emotional sympathy for conflicting goals or leaders.

The fact that social targets are of interest to researchers and practitioners is determined by the need to consider them as a means of two-way communication between decision-makers and decision-makers. Goals differ from each other, first and foremost, in how well they are developed in the individual.

Research on thought-oriented social goals is particularly prevalent. Thoughts are one of the types of social target characterized by instability. Thoughts primarily reflect the superficial, verbal layer of the mind and do not always correspond to deeper personal structures.

Another type of target is the general relational form, which operates in stable systems. The third type of purpose is that beliefs reflect a person's social mental state. Politicians who study leaders pay particular attention to the existence of distrust of people and institutions among their many beliefs. These two types of beliefs form the theoretical basis of authoritarianism. Another important belief is the politician's belief that events are under his control. The J. Rotter test is used to determine the level of subjective control of an individual. This test allows a person to determine whether he or she is blaming himself or herself for his or her successes and failures, the demands of the situation, and so on. According to our data, politicians differ from other citizens in that their level of subjective control is higher than that of the average citizen. The politician also has evidence that democratic goals are associated with a high level of this indicator.

Speaking of the motivational elements of social consciousness, we would also like to point out that goals include the movement of the internal mechanisms of the individual that determine the external factors of the political environment. These structures of social consciousness are characterized by the fact that they consist of emotions that determine the dynamics of perception of political processes and events.

Social philosophy also distinguishes another aspect of consciousness - cognition. In empirical research, its indicators are an individual's interest in politics, his level of awareness, his knowledge of political events and leaders, and finally, his perceptions that are embedded in a particular ideological scheme.

In modern social philosophy, it is observed that the interest of the citizen in politics is much stronger than in conventional political systems. This is confirmed by data obtained in different countries in recent decades. In Germany, for example, the share of those interested in politics increased from 22% to 49% during the 1980s and 1990s, while the share of those not interested in politics at all decreased from 39% to 9%. In France, the share of those interested in politics tripled between 1999 and 2019. The number of people actively monitoring political events in Italy increased from 24% to 48% between 1988 and 2018. In Western Europe, about 40% of those surveyed in 1991

said they were interested in politics. Once again, we are talking about a trend inherent in stable political systems in which the traditions of democracy are developed.

The political process in the territory of the former Soviet Union is manifested in a long-term context, typical of countries with elements of authoritarian political culture. Although the population's participation in politics was high (single-vote) during the Soviet era, interest in politics was low. In the early years of the perestroika, interest in public policy increased until 1991, and at the same time the number of participants in the usual forms of political movement decreased, while its non-traditional forms increased.

According to the dynamics of political interest in the Republic of Uzbekistan in 2009 and 2019, the number of people interested in politics has increased in recent years.

In addition to awareness and interest in politics, two other important elements of social consciousness in terms of cognition should be noted. Here we are talking about cognitive style and operational code. Cognitive style is a term that describes a way of thinking. Among the descriptions of cognitive style, philosophers distinguish in terms of complexity or simplicity in terms of content, trust or insecurity in the partner, instrumental accent (targeting according to 'work'). Some people have a black-and-white perception of politics, while others have a deeper understanding of it, a variety of shades of political views. The first type of cognitive style - a style of thinking with a low level of integrative complexity - is usually specific to people who are inflexible, fanatical, and do not perceive innovation. Some researchers have found that this cognitive style is related to specific political goals. For example, a style of thinking with a low level of integrative complexity has been proven to be more common among conservative politicians and their supporters than liberal politicians and their supporters. A study of government images found that more than half of respondents 'perceptions of power were cognitively complex, both in earlier stages and now.

So, summarizing the views expressed on the structure of political consciousness, it can be said that it is not proportional in its composition. In it, some elements may be mature and mature, and some may be in the process of maturation.

The process of perfection of social consciousness encounters subjective and objective obstacles in its path. In the recent past, ideological stereotypes have prevented politics from being clearly

reflected in the minds of citizens. Now, on the contrary, most scholars believe that there are stable ideological schemes in society that help a particular person to "compare" the world's own political landscape with the national landscape. According to them, these schemes make it easier for a person to target the world.

Above we have talked about the social consciousness of the individual and have largely avoided how it is formed. However, differences in the methods of socio-political thinking, the types of reflection of the socio-political system have their roots in the nature of political socialization. All institutions whose task is to deal with upbringing usually focus their efforts on improving the system's impact on the individual. As A. Mamanov noted, "The most important condition for a person's happiness is not only the satisfaction of his material and spiritual needs, but also the presence of a sense of freedom without fear" [3]. However, it is also impossible not to see that a person with his own internal laws, age, and other characteristics does not always accept these influences on his own. At different stages of a person's development, it is important to take into account his ability to analyze the life of society, political and social information.

The knowledge of the science of philosophy about the genesis of human thought serves as the theoretical basis for the analysis of socio-political thinking and consciousness. One of the foundations of this direction of research in the field of political philosophy and social life is the work of the famous Swiss psychologist Jean Piaget, who proposed his own scheme of child thinking and that it is completely different from adult thinking.

J. According to Piaget, the formation of verbal thinking begins in the second year of a child's life. At this age, the child's actions are first reflected in the form of thought. From this age to about seven, the child goes through the first operative stage of thinking. Piaget describes it as the stage of "egocentrism" (later the scientist called it the stage of "centrism"). This stage is characterized by thinking from the point of view of "I", the use of images, not concepts, focusing on the present.

At the age of 7, there is a transition to the stage of concrete operations. There is a process of "decentrism" in the child's thinking, he begins to be free from direct perceptions and misconceptions. The child begins to realize that there are different perspectives, egocentrism is replaced by sociocentrism. After the age of 11, the child's thinking moves to a new stage - the stage of formal operations.

This stage ends at the age of 15 and describes the "common sense" that is capable of deductive observation and hypothesis [4].

J. Piaget developed his ideas about the stages of the development of children's thinking by applying them to his political plots, that is, to the ideas of children and adolescents about the laws, the individual rights of citizens, and so on. The American J. Adelson was one of the first to start this work. His research team studied changes in the socio-political thinking of children and adolescents aged 11 to 18 years in the GFR, England, and the United States.

Thinkers in the East dealing with the issues of personal development: Abu Nasr al-Farabi, The Treatise on the Achievement of Happiness, The Virtues of Virtue, The City of Virtuous People, Abu Ali Ibn Sina, The Treatise on Morality, The Treatise on Duty, Imam al-Ghazali's "Revival of Religious Knowledge," Yusuf Khas Hajib's "Qutadgu Bilig," and Abdullah Avloni's "Turkish Gulistan or Morality" cover the formation of a person's social consciousness. The process of formation of social consciousness of a person is a complex process that takes a long time and is determined by several factors: social environment, family upbringing, psychological characteristics of the child. The socialization of the individual is a process of adaptation to social life, based on the effective assimilation of socially recognized norms of behavior, knowledge and values.

At the same time, we must protect our young people, who are the foundation of our future, from various negative vices, and ensure that such qualities as patriotism, kindness, generosity, sincerity and humility are firmly formed in them.

In our view, the school teacher is incapable of fulfilling the function of the priority ideological system that the political system must create. He is accustomed to using ready-made ideology. But when confronted with their students, the teacher has nowhere to run from their questions, and if he wants to remain a respected figure in their eyes, he will be forced to seek answers to all of the difficult political questions independently.

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