

PROBLEMS WITH THE SOCIAL ATTITUDE OF THE INDIVIDUAL

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Abstract: The lifestyle is determined by the desire of the individual to overcome the feeling of inferiority, which, according to Adler, arises in every person as a result of certain organic shortcomings or negative psychological experiences, and the social feeling reflects the degree of a person's interest in social solidarity, the goals of society and in the meaning of life in general. The article deals with some problems of the social attitude of the individual.

Key words and phrases: Social attitude, attitude, state of consciousness, regulatory attitude, human behavior, object in certain conditions, psychological experience, social values, meaning of the object.

Аннотация: Стиль жизни определяется стремлением личности преодолеть чувство неполноценности, которое возникает, по Адлеру, у каждого человека вследствие тех или иных органических недостатков или негативных психологических переживаний, а социальное чувство отражает степень заинтересованности человека в общественной солидарности, целях общества и в смысле жизни в целом. В статье рассматриваются некоторые проблемы социальной установки личности.

Ключевые слова: Социальная установка, аттитюд, состояние сознания, регулирующее отношение, поведение человека, объект в определенных условиях, психологическое переживание, социальные ценности, смысла объекта.

In English, the concept of “attitude” corresponds to the social attitude; it was introduced into scientific use in 1918–1920. W. Thomas and F. Znaniecki. According to their definition, attitude is a state of consciousness that regulates the

attitude and behavior of a person in connection with a certain object under certain conditions, and the psychological experience of the social value, the meaning of the object. These features predetermined the structure of the social attitude developed later, and also explained its fundamental difference from a simple attitude (according to the theory of D. N. Uznadze), which is devoid of sociality, awareness and emotionality and reflects the psycho-physiological readiness of the individual for certain actions.

To understand the essence of attitudes, one should also pay attention to the logical premises from which W. Thomas and F. Znaniecki proceeded. According to them, the study of the relationship between the individual and society should be based on an analysis of the social values of the society itself and the attitude towards them on the part of individuals. Only from these positions can their social behavior be explained. It is also important to emphasize that when we talk about the regulatory function of a social attitude, we mean its connection with the “own” social object for this attitude. The social attitudes themselves turn out to be interconnected, interdependent and often contradictory components of a complex system. It is this system of social attitudes that performs the function of regulating the social behavior of a person as a whole, his interaction with the social environment in all possible manifestations. The inconsistency of social reality inevitably gives rise to contradictions in the system of social attitudes and even a struggle between them. This fact makes it possible to explain, in particular, the problem of discrepancy between the social attitude, expressed verbally, and the real behavior of a person, which has long been discussed in social psychology.

Self-concept is a complex composite image or picture that includes a set of ideas of a person about himself along with the emotional and evaluative components of these ideas. The self-concept of a person is formed in the course of a person's life on the basis of interaction with his psychological environment and implements a motivational-regulatory function in the behavior of a person. The term "I-concept" appeared in the scientific language at the turn of the 19th-20th centuries, when the

American psychologist W. James was the first to propose the idea of the I-concept and made a significant contribution to its development. According to W. James, the "global I" (personality) contains two aspects: an empirical object.

"I" as an object consists of four aspects: the spiritual "I", the material "I", the social "I" and the corporeal "I", which form for each person a unique image or a set of ideas about oneself as a person. In addition, W. James proposed a formula for evaluating the personality of oneself. The formula of self-assessment is expressed in comparison of the achieved successes with the level of claims.

Within the framework of the phenomenological approach, the theory of the self-concept is reduced to the following provisions:

1. Behavior is the product of the individual's perceptions, which are phenomenological in nature: the psychological reality of the individual is not an objective reality as such, but the product of his subjective perceptions at the moment of behavior.
2. The central, integrating point of the phenomenal field is the Self-concept, around which all subjective perceptions of the individual are organized.
3. The self-concept is both a product of perceptions and a set of ideas that contains values brought from the sociocultural environment.
4. With the formation of the self-concept, behavior as a whole begins to be regulated by it.
5. Self-concept is relatively consistent in time and situational contexts, this is its predictive value.
6. The need for other people to have a positive attitude towards themselves arises in parallel with the formation of the self-concept. The need for a positive attitude towards oneself (the need for positive self-esteem) arises through the assimilation of the experience of positive self-assessment by other people.
7. To remove discrepancies between the data of the current life experience and the self-concept, various defensive strategies are used.

8. There is one main motivational drive of a person - the need for self-actualization, to maintain and increase the value your self-concept.

The sources of value judgments of an individual about himself are:

- a) socio-cultural standards and norms of the social environment;
- b) social reactions of other people to the individual (their subjective interpretation);
- c) individual criteria and standards acquired by the individual in life.

In fact, the individual implements two processes of self-esteem:

- a) comparison of the "real self" with the "ideal self";
- b) comparison of the "real self" with the "social self".

Research reveals a general trend: the feelings and emotional assessments that an individual experiences in relation to his body coincide with the feelings that he experiences for himself as a whole as a person. The general level of satisfaction with one's body is proportionally commensurate with the general level of self-acceptance. Thus, a person's high self-esteem correlates with body satisfaction. In other words, along with the existence of an ideal self-concept, there is also an ideal image of the body. It is formed on the basis of the individual's assimilation of cultural norms and stereotypes. The closer the body image is to the ideal, the more likely the individual has a high self-concept in general. These ideal ideas change over time and between cultures. A practical conclusion follows from this: one should not judge other people only by their appearance when interacting with them, in order to reduce the negative effects of stereotypical perception of appearance and the effect of receiving disapproved body self-images. Language and development of self-concept. The importance of language for the development of the self-concept is obvious, since the development of the child's ability to symbolically reflect the world helps him to distinguish himself from this world ("I", "mine") and gives the first impetus to the development of this concept. It is perceived by a person in linguistic terms, its development is carried out through linguistic means. Feedback from significant

others. Acquiring the experience of accepting oneself by others (in love, respect, affection, protection) is an important source of the formation of the self-concept. If an individual is accepted, approved, recognized by other people, enjoys their respect (receives positive reinforcement) and realizes this, then he is most likely to develop a positive self-concept. gender identity. There are two processes of the formation of an individual's gender - gender identification and gender typification. Identification is the earlier process (mostly unconscious) of identifying with the role of another person (parent or surrogate) and imitating his behavior. Gender typing, following identification, is a more conscious process of mastering culturally approved norms of behavior that are typical of the role of a woman or a man in a given culture. The definition and assimilation of the gender role is the most important and universal component of the self-concept. To describe the process of gender typification, the researchers introduced the concept of "gender role standard" as acquired in the process of social learning forms of behavior and personal characteristics that are typical for a given sex in a given particular culture. In every society (culture) there are socially approved norms, standards, forms of behavior and psychological characteristics attributed to the roles of men and women.

Raising children in the family. Parents with high self-assessments consistently show a sincere interest in the well-being of the child, warmth and concern for him. They show less condescension, permissiveness, rely on high standards of behavior and reinforce them with appropriate rules. In the practice of education, rewards are used more than punishments. Boundaries of behavior clearly set for the child allow parents to use less severe forms of punishment. The existence of limitations provides the child with the social world in which he can succeed.

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