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PROBLEM OF EXPLICATION THE SOCIAL INTELLECT OF THE PERSON

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ABSTRACT. *In this article is shown that as a semantic component of social intellect scientists consider the need for empathy to another person, understanding his/her inner world. It was noted that the higher the level of empathy was, the more a person was able to imagine how one and the same event was perceived by different people, and the better person was able to understand the right of existence of different points of view. Sensual components of social intellect are provided by the development of reflective abilities of individuals, their mastery of methods of self-improvement, determined attitude to human life values that a person as a result of mastering the world tries to understand and rethink.*

It is emphasized that speaking about the nature of the semantic aspects of social intellect was also very important, from the one hand, to understand that the knowledge and other meanings mostly clearly explicated in value of the object of this knowledge, through which desires, aspirations, attitudes are manifested towards other people.

It is underlined that valuable substructure of social intellect of the person involved the idea that the individual evaluated himself / herself as a person who was able not only to know everything about surrounding world, but also to self-understanding of how he/she the entity examined himself/ herself as so called «ethic individual».

Key words: *social intellect, sensual components, semantic aspects, valuable substructure of social intellect, knowledge, desires, aspirations, attitudes.*

Introduction

The problem of explication of social intellect of the person by the communicative behavior of people is very actual nowadays. We'll try to explain our point of view. The development, for example, of the cognitive component of social intellect makes explicit its performance in such as flexibility, critical and independent, allowing the individual to adapt well to external conditions, the circumstances of reality, etc. Severity updates the skills of the individual to analyze their decision considering the circumstances, to show empathy to contradictions and logical errors (Mayers, 2006). Also severity plays the main role in the process of identifying target intended for teaching and learning activities. Individuals usually tend to check new information by comparing it with previously acquired knowledge. The ability to focus on the experience allows the individual to assess critically real situation, determine the term of his / her life.

Thus, the individual becomes critical for ideological aspect, provides objective, which is expressed in the conscious pursuit of the individual to find the truth no matter how the latter is consistent with conventional wisdom, regardless of the desires of the individual, etc. (Lopuhova, 2001: 73–79). In turn, uncritical person takes, including any coincidence events of interpretation, insight no solution (Rubinstein, 1989: 429).

Severity can also play a negative role for social interaction of people. This quality facilitates individual insecurity, isolation of the individual and others. In such cases, the person may have high self-esteem, contempt for other people. In such a way the individual shows excessive criticism, tolerance for excessive care on the part of adults. This reaction is explained by Ch.A. Izmaylov and A.M. Chernoryzov (Izmaylov, Chernoryzov, 2004) because of emotional instability, imbalance of individuals.

In psychological literature it is generally considered that flexibility is a basic factor of excessive display of critical quality of the person. Flexibility is realized through a comprehensive analysis by the person different problems considering a lot of points of view. It turns out the conditions of gradual adjustment of people's activities, and the ability to convince others in the value of his/her ideas and so on.

In particular, R.I. Mokshantsev and A.V. Mokshantseva (Mokshantsev, Mokshantseva, 2001) showed the following indicators of flexibility, such as: understanding of the problem as an issue, easy way of usage of acquired knowledge or skills according to new situational conditions for this person; the ability to switch quickly from one activity to another. So, thanks to the acquisition of the subject of criticism, noted by R.I. Mokshantsev and A.V. Mokshantseva, intellect of the individual in a whole and social intellect become particularly intensive development.

As a semantic component of social intellect N.I. Shevandryn considers the need for empathy to another person, understanding his/her inner world. In particular, N.I. Shevandryn (Shevandryn, 1995: 116) notes that the higher the level of empathy is, the more a person is able to imagine how one and the same event is perceived by different people, and the better person is able to understand the right of existence of different points of view. Sensual components of social intellect are provided by the development of reflective abilities of individuals, their mastery of methods of self-improvement, determined attitude to human life values that a person as a result of mastering the world tries to understand and rethink (Sobchik, 1998).

Speaking about the nature of the semantic aspects of social intellect it is important, from the one hand, to understand that the knowledge and other meanings mostly clearly explicated in value of the object of this knowledge, through which desires, aspirations, attitudes are manifested towards other people. On the other hand, R. Beron, D. Birn, B. Dzhonson say (Beron, Birn, Dzhonson, 2003), identifying, understanding, modeling and other meanings of their existence, are not as the act of subjectivity, by no means they are not knowledge and creative activity, but they are a basis of human existence, such as a creative product is. According to H. Heckhausen (Heckhausen, 1930), in the person's being the individual is able to reveal the man's own nature, to understand the deeper meaning of

life. In the process of anticipation the results of his/her own work and activities, while searching out a rather difficult situation in trying to analyze himself/herself and actions which are in our surrounding. So, a person usually focuses on the meanings of objects, and, as A.V. Batarshev noted (Batarshev, 2006), arranged so-called «semantic unity of life», which are considered by scholars as components of social intellect of the person. Consequently, these components of social intellect promote individual characteristics of the person.

Valuable substructure of social intellect of the person involves the idea that the individual evaluates himself/herself as a person who is able not only to know everything about surrounding world, but also to self-understanding of how he/she the entity examines himself/herself as so called «ethic individual» (Chodorow, 1987: 249–264). The last point of view updates the formation in human person a position of regarding himself / herself as the subject of cognitive activity, in which there are different ways to capture the moral life and self-determination.

Valuable substructure, as B.I. Dodonov said (Dodonov, 1978), is so called systematizing component of integrative abilities, which include social intellect of a person. On the one hand, individual values are acquired in the process of social interaction and communication, they are, in this context, identify the internal process of sense. On the other hand, valuable part of social intellect includes participation, individual experiences of what is happening, and it determines the nature of the critical analysis of values which are the basis for the developing of social intellect of the person.

In a case of interaction of cognitive and valuable substructures of social intellect it is important the inclusion of the person into the process of goal-setting of his/her own activities and providing new sense for the individual, which is amplified as a structure of social intellect.

So, social intellect is the ability to get along well with others, and to get them to cooperate with you. Sometimes referred to simplistically as «people skills», social intellect includes an awareness of situations and the social dynamics that govern them, and knowledge of interaction styles and strategies that can help a person achieve his or her objectives in dealing with others. It also involves a certain amount of self-insight and a consciousness of one's own perceptions and reaction patterns.

The author's conception of social intellect shows us that this intellect includes cognitive, mnemonic and emphatic structures.

Cognitive substructure of social intellect involves a set of fairly stable knowledge, assessment, rules of interpretation of events, human behavior, their relationships, etc. Social intellect is based on the existing system of interpretation on micro-structural and macro-structural levels. The microstructure of cognitive component of social intellect is determined by the features of the latter, namely cognitive evaluation, which determines the competent processing and evaluating the information that the subject perceives, his / her prediction, based on planning and forecasting of interpersonal interactions, communication, providing proper performance of the process of communication (this function is associated with an adequate perception and understanding of the process of communication of the partner). It is based on the mechanism of reflection which is reflected directly in self-knowledge. In turn, the macrostructure of cognitive component of social intellect manifests itself in the attitude of the person to himself/herself as a value, in the valuable semantic position in interpersonal relationships, as well as the updating of motivation and value orientation of the man with the purpose to reach axiological attitude in professional and other activities.

The source of social intellect on micro-level is the continuous updating of functions noted by us. The results of integration can be considered a set of subjective scales which enable the subject to focus on the features of interpersonal interactions, identify and adequately evaluate the behavior of other persons. One of the main results of social intellect is the presence of a high level of individual statistics with different modalities. They are some space of psycho-semantic subjective scales, symbols of nonverbal behavior, norms of language products, etc.

The task of social intellect on macro-structural level is to provide opportunities to partners of social interaction to evaluate themselves and others as individuals. In this case, the value orientation of the person does not necessarily reflect generally accepted social norms and even enter in conflict with them. But there is always a particular society and its representatives, where individual vision of the world has personal values and meanings for people.

Mnemonic component of social intellect of the person describes the presence of the ability to interpret events, life events,

behavior of others and their own as the subject of these events. Mnemonic substructure is based on the personal experience of the subject, where subjective statistics constitute personal interpretive complex. Polimodality in this case means that a person has different interpretative systems according to various aspects of life of a man/woman. So, they may conflict with each other, but psychologically they consist of internal structures, providing based unity of mnemonic component and a social intellect.

Mnemonic component has its own set of interpretations: I – other people – the world. Each of these levels of interpretation is represented at the level of mnemonic component in the form of its specific dependent substructures. The core of personal interpretations in the complex is the cumulative set of the person estimated himself / herself. This process of evaluative attitude is always subjectively unfinished, open. Analyzing the features of the interaction of the person with the society, the man can be shown as an integral characteristic of the person's experience (self-respect of the person, the concept of subjective value). Personal interpretive complex is characterized by the ability of the person to do interpretations of others, their behavior and actions. These interpretations allow their participants to expand continuously and adjust stock their interpretative personal experience, provide such kind of compatibility and similarity of different interpretational systems.

In a space of the relations of the person there is a need to evaluate constantly other people, their behavior and actions, gradually produced a different strategies estimated the criterion of compatibility of people's perception of the world and their perceptions by others. In turn, these strategies form the appropriate assessments and personal interpretive complex in the interpersonal sphere, which presents the dominant level of mnemonic component of social intellect.

Emphatic component of social intellect is largely dependent on what shape of the behavior the person chooses as a priority that he/she expects his/her business associated with the complex of interpretative value in relation to the world of the person.

Thus, we assume the main results of the integration of the functions of social intellect are the presence of individual statistics with different modalities. The first result is a space of psycho-semantic subjective scales, symbols and principles of nonverbal behavior and different norms of speech production. A list of these

modalities can be complement, implying that statistics actually reflect various aspects of life because they are so different, based on depth, length, representativeness and others. At the same time statistics can be the units of social intellect, their structure, functions and genesis which are deep enough from one side, and so different from social stereotypes – from the other. If the stereotype is a stable structure, a fixed-level of mnemonic component of social intellect, is invariant in relations to various life situations, their statistics. Statistics and stereotypes can facilitate future organization of social intellect of each person.

From the standpoint of interpersonal skills, Karl Albrecht classifies behavior toward others as falling somewhere on a spectrum between «toxic» effect and «nourishing» effect. Toxic behavior makes people feel devalued, angry, frustrated, guilty or otherwise inadequate. Nourishing behavior makes people feel valued, respected, affirmed, encouraged or competent. A continued pattern of toxic behavior indicates a low level of social intellect – the inability to connect with people and influence them effectively. A continued pattern of nourishing behavior tends to make a person much more effective in dealing with others; nourishing behaviors are the indicators of high social intellect.

The old idea that a person's potential in life can be measured and predicted by a single number – his or her «IQ» score – has lost a great deal of credibility during the last decade or so. Many researchers now accept Gardner's proposition that intellect is multidimensional, and many believe that each of the key dimensions of intellect can continue to increase throughout one's life, given the appropriate experiences, challenges and growth opportunities.

Social intellect can be measured. Measuring social intellect involves identifying key interaction skills and then assessing them behaviorally. All human interaction takes place with some context or other, and effectiveness involves mastering the contexts within which one is called upon to interact. So, according to this reasoning, social intellect means understanding contexts, knowing how to navigate within and between various contexts, and knowing how to behave in various contexts so as to achieve one's objectives. In other words, social intellect is inferred from behavior, so we use various observable behaviors as indicators of social intellect.

Conclusions

So, social intellect can be developed. By first understanding social intellect, as a combination of skills expressed through learned behavior, and then assessing the impact of one's behavior on others – the degree to which one is successful in dealing with others – one can experiment with new behaviors and new interaction strategies. In the simplest terms, this is the ability to «get along with people», which – it is assumed – people learn as they grow up, mature, and gain experience in dealing with others. Unfortunately, many people do not continue to learn and grow as they age, and many people never acquire the awareness and skills they need to succeed in social, business or professional situations. It is quite clear that adults who lack insight and competence in dealing with others can make significant improvements in their social intellect status as a result of understanding the basic concepts and assessing themselves against a comprehensive model of interpersonal effectiveness.

According to our research, the ability to solve practical terms communicative tasks, analyze and implement appropriate feedback (for example, to provide a kind of «talented communication»), is related to paradigms of social intellect. Therefore, the structure of social intellect, which is obvious from our empiric results, includes distinguish the following five basic components: 1) the ability to perceive the person in the most thoroughly and adequate way (to demonstrate observation, to be ready to quick orientation in situations of social interaction, etc.); 2) the ability to understand deeply the internal properties and characteristics of the person (we mean penetration of the spirit world, intuition); 3) the ability for empathy (empathy, compassion, kindness, respect for willingness to help); 4) the ability to analyze the behavior of the other person (to reflect); 5) the ability to manage yourself and the process of subject-subject communication (to self-control).

So, we are sure, that social intellect also includes such phenomena as communicative competence, competence in a sphere of anticipation and reflection (the latter are considered as structural components of social intellect). But this point of view must be tested in our empiric researchers, which we'll described in consequent articles.

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ПРОБЛЕМА ЕКСПЛІКАЦІЇ СОЦІАЛЬНОГО ІНТЕЛЕКТУ ОСОБИСТОСТІ

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АНОТАЦІЯ. У статті показано, що смислова складова соціального інтелекту забезпечується розвитком рефлексивних здатностей індивідів, оволодінням ними способами саморегуляції, самовдосконалення, що визначається ставленням людини до життєвих цінностей, які особистість в результаті опанування світом намагається усвідомити, зрозуміти та переосмислити.

Наголошено, що якщо говорити про сутність смислової сторони соціального інтелекту, то, з одного боку, в процесі пізнання самого себе та інших людей смисли особливо яскраво експлікуються в значеннях об'єктів пізнання, через які виявляються бажання, прагнення, ставлення до інших людей.

Підкреслено, що ціннісна складова соціального інтелекту особистості включає в себе уявлення індивіда про те, як він/ вона оцінює себе як особистість, яка здатна не лише до пізнання оточуючого світу, а й до самопізнання, уявлення про те, як саме суб'єкт аналізує себе як носія певної етики.

Ключові слова: соціальний інтелект, чуттєві компоненти, семантичні аспекти, ціннісна підструктура соціального інтелекту, знання, бажання, прагнення, погляди.

ПРОБЛЕМА ЭКСПЛИКАЦИИ СОЦИАЛЬНОГО ИНТЕЛЛЕКТА ЛИЧНОСТИ

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АННОТАЦИЯ. В статье показано, что смысловая составляющая социального интеллекта обеспечивается развитием рефлексивных способностей индивидов, овладением ими способами саморегуляции, самосовершенствования, определяется отношением человека к жизненным ценностям, которые личность в результате овладения миром пытается осознать, понять и переосмыслить.

Было отмечено, что если говорить о сущности смысловой стороны социального интеллекта, то, с одной стороны, в процессе познания самого себя и других людей смыслы особенно ярко отображаются в значениях объектов познания, через которые у субъекта проявляются желания, стремления, отношения к другим людям.

Также было подчёркнуто, что ценностная составляющая социального интеллекта личности включает в себя представление индивида о том, как он/она оценивает себя как личность, которая способна не только к познанию окружающего мира, но и к самопознанию, представлению о том, как субъект представляет себя как носителя определенной этики.

Ключевые слова: социальный интеллект, чувственные компоненты, семантические аспекты, ценностная подструктура социального интеллекта, знания, желания, стремления, взгляды.

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