

Psichologija kitose šalyse

BASIC POINTS OF THE ATTITUDE THEORY

Dimitri Nadirashvili

Doctor of Psychological Sciences, Full Professor at St. Andrew Georgian University;
Dean of the Faculty of Social Sciences and Law www.sangu.edu.ge
I. Chavchavadze Ave., 53 a, Tbilisi, Georgia
Tel: (+995) 032 2 25 05 08; (+995) 599 16 84 17 (cell)
E-mail: dimitrinadirashvili@gmail.com

† Professor Shota Nadirashvili

Doctor of Psychological Sciences

The reason for the introduction of the concept of attitude was the explanation of illusory perceptions. On the basis of experimental studies D. Uznadze demonstrated that the illusions of perception are connected not solely to the motor activity sphere. It can appear in every modality of perception. J. Piaget called the phenomenon identified in the above-mentioned method "the Uznadze effect" and used it for the characterization of specific stages of the development of intellect.

Social attitude, in addition to the unprejudiced objective reality, implies disposition towards other people, social environment. Attitudes, besides differing by the content and components that are depicted in them, differ from each other by ways of formation.

Characterization of social attitudes is performed according to what disposition exists towards the social values expressed through them. Its peculiarities are measured on a number scale. For this purpose we use an 11-point scale. On this scale, attitude is characterized by: valency – positive-negative disposition for social values; valency intensity – how more intensive is attitude valency according to positivity and negativity; the zone of acceptance, which expresses the intensity of attitudes acceptable for a person; the zone of toleration – a zone of the intensity of attitudes, which can be tolerated by a person; sharpness-diffusivity attitude, which shows by how many steps can the attitude of a person be characterized, etc.

On the human being level of psyche development, conscious, cognitive, and moral behaviors emerge. Attitudes are actively involved in these processes as well. At the highest level of psyche development, the activity of a human being is determined by social attitudes.

Key words: attitude, situational attitude, dispositional attitude, sensory-motorial attitude, zone of acceptance and toleration

The goal of the article is to make the reader and the international psychological scientific circles well familiar with the achievements of the Georgian psychological school, development steps, and the current situation. The theory and the school

created by Dimitri Uznadze are successfully progressing; Georgian scientists co-operate with foreign psychologists, with the aim to raise Georgian psychology to the new level, to exchange the results in the sphere of attitude psychology.

The theory of attitude is one of the significant general-psychological theories. The word “attitude” in the Georgian language means the psycho-physical readiness for the action. There are three factors for the formation of the attitude: 1) the need / will; 2) the relevant situation for the need/will satisfaction; 3) the skills, instrumental means for the need/will satisfaction. Dimitri Uznadze defined the principal pattern of the attitude experimentally within the sensory-motorial sphere. He also created the tools for fixing and measuring the sensory-motorial attitude. The activities in the research of social attitude have been conducted from the sixties of the 20th century under the supervision of Prof. Shota Nadirashvili.

The general psychological theory involves the data on situational attitude, fixed attitude, dispositional attitude, sensory-motorial attitude, social attitude. These are the ranges of attitudes that accumulate in the attitudes of an individual, a subject, and a person. The studies of specifically human attitudes are being actively carried out in the 21st century. These studies have found reflection in the trend of the anthropic theory of attitude, being the current development course in Georgian psychology.

The reason for the introduction of the concept of attitude was the explanation of illusory perceptions. For example, the objects having equal weight and unequal size are conceived as objects of unequal weight – a big object is conceived as light and a small object as heavy. This phenomenon was explained on the basis of the attitude theory. Supposedly, a human being lifts a big object with a strong impulse and a small one with a weak impulse. An object lifted with a strong impulse seems lighter to him than a

small object of an equal weight, which he has lifted with a weak impulse. The condition of a person who has been prepared for lifting weights in such a way was termed as the motor attitude. Almost analogous situations were studied in relation to the time of reaction. When studying the of time of reaction, it appeared that when the attention of an experimental subject was directed to conceiving an irritant, more time was needed for conducting a reaction on him than in the case when his attention was focused on the reaction. This phenomenon was explained by the concept of attitude. In this case, too, the concept of attitude was understood as the preparation of an individual for a certain action. Later, the theory of a more psychological content has been drawn up, according to which a person has certain expectations as to the qualities of perceived objects. During disappointment, an object is perceived inadequately. This was the theory of disappointment (Uznadze, 1940; Uznadze, 1966).

On the basis of experimental studies, D. Uznadze has demonstrated that the illusions of perception are connected not solely to the motor activity sphere. It can appear in every modality of perception. Also, disappointment is not a reason for illusory perception. Using his own method, Uznadze was working on attitude while keeping his experimental subjects in hypnotic condition (Uznadze, 1949). An illusory result was obtained with experimental subjects after they woke up and were free from expectations about objects’ peculiarities (Nadadze, 1962).

J. Piaget called the phenomenon identified in the above-mentioned method “Uznadze effect” and used it for the characterization of specific stages in the development of intellect (Nadirashvili, 2001).

Using Uznadze's method, Georgian psychologists studied numerous peculiarities of attitude and mental phenomena. Using this method, Uznadze developed the general psychological theory according to which not only illusory perceptions but also every reasonable behavior of a person can be explained by the concept of attitude. He defined attitude as an individual's psychophysical readiness for a behavior with which it satisfies his vital requirements. Attitude is developed through a simultaneous influence of two factors – of the requirement and the object that satisfies that requirement. It depicts the peculiarities of an object (May et al., 1959). The theory of attitude was formed as the theory with two factors and one component (Encyclopedia of Psychology, 1972).

The general psychological theory, first of all, served as the basis for the explanation of the reasonable behavior of a person, the psychological basics of unconscious activity, regularities of teaching and upbringing; steps of a human being development and their role in the formation of a personality were identified (Bochorishvili, 1965). The development of a subject's thinking and generalization skills, stages and forms of concepts' development and acquisition, peculiarities of mental activity impairment were studied and means of psychotherapeutic influence were determined. On the basis of the attitude theory, it became possible to classify behavior forms, and significant success was achieved in sports, pedagogical, social and other spheres of psychology. That's why attitude psychology gained recognition in Georgian and Russian psychology, and its results were recognized in the international scientific circles (Bzhalava, 1967).

A New Vision

In the second half of the 20th century, through the impact of changes that took place in public life, the problems of the individual and social psychology became high-profile. Materials obtained by the classical method of attitude research and the attitude concept that was defined on its basis had been hampering the study of the above-mentioned problems. In the concept of attitude we had to revise the points that were not justified by empirical data and the classical method of studying attitude, although successful in the identification of the effect of attitude, but because of it attitude was assigned numerous qualities that were not characteristic of attitude. Since in attitudinal experiments two unequal objects were used, there was adopted a point that the connection among the objects is depicted in the attitude, and this attitude causes an illusory perception of equal circles. That is why attitude was declared as an intellectual phenomenon depicting connection. Such a concept of attitude made it difficult to analyze appraisal, emotional and social connections. We have developed attitude through the perception of one object and have showed that on its basis a smaller object, is perceived even smaller, contrastively, and a larger object, contrastively, even larger; afterwards, we had a possibility to analyze attitude towards one action or one of the social values, its impact on another action and other social values.

We also considered unacceptable the so-called basic law of attitude change, according to which an attitude is immediately changed by an opposite attitude upon perceiving an inappropriate object, which is followed by a contrast and illusory perception.

On the basis of experiments, we have demonstrated that, when perceiving inappropriate objects, the attitude does not immediately change into an opposite attitude.

In terms of intensity, in a significantly different situation, the attitude causes a contrast and illusory perception of objects, which speeds up the suppression of an inappropriate attitude of a human being towards the environment and speeds up the adaptation of a human being to a sharply changed situation. These data have demonstrated the function of attitude illusions in the process of adapting to the environment.

As a result of the subsequent studies, it appeared that not only cognitive data of objective reality is reflected in the attitude, but also the operational possibilities are prepared, on the basis of which an individual's behavior has to be performed. In order to study them, we developed a research method of a sensory-motorial attitude. In this experiment, we fixed the attitude to the movement of a certain size in experimental subjects. Afterwards, they were instructed to draw a line which was different from the fixed attitude. It appeared that after fixing the attitude, experimental subjects, instead of a different size movement as instructed, were drawing lines closely assimilated with the attitude and were considering them as contrastive. It appeared that the attitude, along with the above-mentioned qualities, possessed positive and negative affective dispositions towards the events (Nadirashvili, 2010).

This quality of attitude is especially evidently presented in social behavior attitude. On the basis of a positive attitude, an individual demonstrates a positive disposition and collaboration towards the environment

and people. On the basis of a negative attitude, a subject carries out hostile, opposite actions. The affective component of attitude has a significant impact on the process of a human being's social behavior (Nadirashvili, 1983).

Appropriate studies have demonstrated that in social behavior attitude three types of content are implied – objective, cognitive, and affective towards an object of behavior – positive-negative disposition (Nadirashvili, 2005).

Earlier, the general psychology theory of attitude was considered as an event of one component. It has appeared that there are three components in attitude: cognitive, motor, and affective. We have sorted them according to the key components as follows: objective, sensory-motorial, and social attitudes (Nadirashvili, 2001).

The Varieties of Attitude

Social attitude, in addition to the unprejudiced objective reality, implies disposition towards other people, social environment. Attitudes, in addition to differing by the content and components that are depicted in them, differ from each other by ways of formation. According to the anthropological theory of attitude, we differentiate the situational and the disposition types of attitude. After discovering the attitudes of these different types, instead of a minor theory of attitude, the general psychological attitude theory was formed. People talk about a fixed attitude. It would be a mistake to consider it a dispositional attitude. A fixed attitude is simply a reinforced situational attitude. It is not an attitude that has been introduced in a person's sphere. That is why it is not characterized by personal peculiarities.

It does not occupy a place in a system of dispositional attitudes.

Situational attitude. Situational attitude lies in the basis of impulsive behavior. In everyday life, people frequently show impulsive behavior. At such times, an individual develops certain demands, perceives certain objects, prepares necessary operational possibilities; on their basis, a person develops a situational attitude and shows the necessary behavior. This behavior goes on at a lower, first level of a person's activity. Earlier, we have depicted the activity of this level and the appropriate attitude.

Dispositional attitude is not developed prior to an individual's behavior. After showing one and the same behavior many times, situational attitudes lying in the basis of it are generalized as dispositional attitudes, become unified as attitudes of one content, and are stored in a person's psyche. The more successful it is, the more reinforced is its base attitude – it is formed as a dispositional attitude. For actualizing dispositional attitude again, it is not necessary for all three factors to be present. Often, for its actualization, the presence of one factor is enough.

In English-language psychology, the concept of attitude means only dispositional attitude. So far, we have discussed only situational attitude. Situational attitude is sometimes denoted by the term “set”, and “attitude” is used to denote dispositional attitude. It is noteworthy that Uznadze's monograph was translated with the title of the “Set” theory.

We considered it reasonable to define both forms of attitude with “attitude” and, for differentiation, to call the former situational attitude and the latter – dispositional attitude. In English, the following are the

corresponding terms: “situational attitude” and “dispositional attitude”. On the basis of experimental and theoretical work, we have singled out three forms of situational attitude. These are: the situational attitude of impulsive behaviors, the situational attitude of cognitive behavior, and the attitude of behavior motivated by spiritual values. It would be simpler to say: impulsive, intellectual, and spiritual situational attitudes.

Impulsive attitude: on the basis of impulsive behavior, an individual performs consumption and service behavior. Consumption behavior is oriented to satisfying the vital demands of an individual. From these behaviors, an individual owns some as instincts, and the majority are implemented on the basis of situational attitude which is developed as a result of the impact of demands and an appropriate situation, once an idea was expressed that situational attitude can be considered only a hypothetical variable, the existence of which has to be proven by experiments.

The experiments that were contracted by us to some extent bring light to this issue. Experimental subjects were requested to solve certain difficult problems during 10 minutes. They were told in advance that they had to resolve as many difficult problems as possible. Another group of experimental subjects was given the same problems with an opposite instruction – they were told that they had to solve as many easy tasks as possible.

It appeared that the group of experimental subjects which was solving as if difficult problems was producing much better results than the group which was solving as if easy problems. The first group of experimental subjects was better able to mobilize intellec-

tual abilities than the group working on easy problems. Similar results were obtained in the evaluation of paintings. One group of experimental subjects was given a painting as if by a well-known Russian painter. The same painting was given to another group with an instruction that this was a painting of a 2nd-year student. They were asked to evaluate a painting on a 5-point scale. The first group of experimental subjects placed on average 5 points and the second group on average 3 scores for the same painting.

The preliminary preparation of a human being to a specific activity, the formation of an appropriate attitude has an impact on his behavior. Such impact spreads to each aspect of the behavior; this impact is real and serious.

Similar experiments were carried out in another sphere of activity. In order to get the so-called Sharpantie Illusion, we prepared two cubes, each weighing 3 kilograms. One of the small cubes was perceived by the experimental subjects as weighing 4 kg, and it was 5 times smaller in size than the other cube. With the help of a certain device, experimental subjects were tasked to lift them up to a certain level until they got tired, as many times as possible. It appeared that experimental subjects were lifting an object that was perceived by them as light almost twice as many times (higher) than the object with the identical weight but perceived as heavy (Nadirashvili, 1979).

As we can see, in every situation, the attitude of a certain behavior that an individual develops prepares him for the necessary behavior – brings into action intellectual, sensory, motor and physical forces for performing the necessary behavior. Through uniting the above-mentioned components,

the situational attitude prepares an individual for the impulsive behavior.

Intellectual attitude is one of the forms of situational attitude. It is developed in a situation when an individual undergoes a hampering of behavior, when his impulsive action loses reasonability, does not satisfy his demand. In such situation, a human being stops his impulsive behavior and tries to sort out the situation. As Uznadze would say, activity goes up to a higher, objectification level. In such situation, an individual opposes the environment that is impeding his behavior, considers it as an independent object, and becomes a subject himself. One of the factors of his further action is an unclear situation; another factor is the requirement to clarify it. In addition to these objective and subjective factors, he needs the operational capabilities through which the situation can be clarified. For the preparation of the necessary behavior, it is absolutely enough to unify these factors. It can be stated that a subject develops readiness, intellectual attitude to start sorting out the existing situation, thinking. The intellectual situational attitude allows a subject to find the possibilities for expressing behavior and to develop the attitude necessary for the thought-out reasonable behavior. When studying the development of the generalization ability in school-age children, we have shown which skills and abilities of utilizing operations the children have to master in order to be able to include in the process of concept development the joint, general, necessary and sufficient signs. By using them, it becomes possible to develop the intellectual situational attitude and to solve the appropriate problems (Chkhartihvili, 1975).

The third form of situational attitude is the attitude lying in the basis of spiritual activity. A human being faces the necessity of such activity when his behavior is opposed not by the objective reality, but by internal, personal forces. In the attitude lying in the basis of such activity, the desirable behavior and the appropriate environment (to which the behavior has to correspond) are taken into consideration. Such behavior is performed through the motivation of a person and the use of will, and in its preparation, in attitude these components are considered (Nadirashvili, 2010).

Thus, in the situational attitudes that lie in the basis of impulsive, intellectual, and spiritual behavior, a human being's psychophysical forces, which are necessary and sufficient for the realization of the proper activities of a human organism, subject and personality, are depicted and prepared. The organism uses unconscious and psychological forces for performing a reasonable behavior, the subject and the person operate on a high, objectification level; for the realization of the high-level reasonable behavior, they use judgment and the forces that regulate their will (Nadirashvili, 2012).

The Forms of Attitude

Dispositional attitudes, as was mentioned, are not developed prior to behavior, in a given moment. When in similar situations situational attitudes repeat and condition the successful behavior of an individual, they are fixed, reinforced and transformed into dispositional attitudes of a human being. The formation of each new dispositional attitude happens through entering a certain system of dispositional attitudes.

Three forms of dispositional attitudes can be singled out.

The attitude lying in the foundation of consumption and servicing. Such attitudes form the basis for behaviors through customs. These behaviors are mastered by an individual since childhood. The whole system of attitudes that lie in the foundation of these behaviours helps an individual to acquire attitudes and customs. They make consumption and service behavior easier. For example, in our society the custom of eating with a knife and a fork is established, while in China individuals reinforce attitudes of eating using sticks and the customs realized on their basis. Every nation, society, and representatives of any specialization possess certain systems of dispositional attitudes, which serve as a basis for the form of behavior that is acceptable for him and the environment; through them, reasonable behaviors are performed. They have entered an individual's psyche through experience.

The sensory-motorial attitude. After studying the mutual effect of certain movements and actions it became evident that the space in which an individual acts is a kind of structured reality for him. For example, different individuals prefer to act in different areas for depicting a structure of some size.

A subject of experiment would select movements of different size as a starting size. It has been revealed that every human being has a size of movement that is peculiar to him, which he considers as a starting size. The finding of this initial size is performed best using the following construction: "On a blackboard, from any specific point, draw a line that is clear and is of a size convenient for you, which you will repeat precisely afterwards." For every

experimental subject, this line on a blackboard is mostly of a certain location and a certain size. We called it a baseline. Smaller lines than the baseline are called by people small lines, and larger lines than baseline are considered as big lines.

We made attitude experiments on these sizes. It appeared that experimental subjects were retrieving the size and location of this baseline with much more preciseness than the repetition of a line of instructed size; b) when carrying out a movement of half of the baseline movement, they were making a bigger movement and were assessing it as small, were acting assimilatively and were assessing it contrastively; c) when carrying out an assignment of a twice as big movement, they were making assimilatively a small movement and assessing contrastively as big.

Besides, when assessing the movements of different size, a movement bigger than a movement selected by the experimental subject was evaluated as the “big movement” and the smaller one as the “small movement”.

It is noteworthy also that in a space of a different scale, e.g., on an A4 sheet of paper, structurally the same relations are preserved, which was identified when working on a board. It was possible to use the same regularity in a certain way during sports activities (Nadirashvili, 2009).

The next form of dispositional attitude is the attitude of affective disposition. Such attitudinal system plays the biggest role in social relations of human beings. Affective dispositional attitudes play an essential role in the regulation process of the social life of human beings. It is called attitude in American social psychology. It is formed on

the basis of already performed behaviors. It has nothing in common with the situational attitude. It does not play any role in the process of the formation of behaviors. It is like a private-type mental phenomenon, like perception, imagination, custom, reflex, etc. According to the general psychological theory of attitude, attitude is a form of dispositional affective attitude, which is formed on the basis of situational attitudes. Affective acceptance and non-acceptance, positive and negative attitude hold a major place in affective dispositional attitude towards the object of behavior.

In the process of social relations, affective dispositional attitudes play an essential role, that's why we call them social attitudes. At the same time, they can also be related to specific objective values.

In R.T. LaPier's experiment, his subjects of experiment – owners of a hotel – sent a written denial to let the Chinese clients stay in their hotel, but when lavishly dressed Chinese came to the hotel in fashionable cars, the hotel owners let them stay. The hotel owners had negative dispositional attitudes to the Chinese. After the visit of the Chinese to the hotel, the owners developed positive situational attitudes to the Chinese (LaPiere, 1934).

Situational attitude was unknown to LaPier, that's why he considered the behavior of hotel owners, acceptance of Chinese guests as non-attitudinal behavior.

The characterization of social attitudes is performed according to what disposition exists towards social values expressed through it. Its peculiarities are measured on a number scale. We use an 11-point scale. On this scale, the attitude is characterized by: valency – positive-negative disposition

to social values; valency intensity – how more intensive is attitude valency as compared with positivity and negativity; zone of acceptance, which expresses the intensity of attitudes acceptable for a person; zone of toleration, which is a zone of intensity of attitudes, which can be tolerated by a person; sharpness-diffusivity attitude, which shows by how many steps can the attitude of a person be characterized, etc. (Nadirashvili, 1986).

Based on these qualities, a system of positive attitudes of a person can be set out, through which the reality sphere acceptable for a person can be characterized. Also, a reality sphere towards the objective and value category of which a person holds negative attitudes can be distinguished. These systems serve as significant determinants of a person's activity. A big size of the acceptance, tolerance zone expresses a person's plasticity – static in conflict situations. Moral views are present in a system acceptable to a person and in the generally acceptable moral views, which may cause conflict relations with other human beings (Nadirashvili, 2010). Acceptable and unacceptable attitude systems of a human being, its link to compatible and incompatible moral views of society are characterized by a certain regularity. A person's relationship with the social environment is mainly determined by his internal social systems of attitudes. People having positive attitudes towards each other usually develop similar attitudes towards certain social events and other persons (Nadirashvili, 2009).

According to the general psychological theory of attitude, the behavior of an individual is performed through the development of a certain attitude or of a past

attitude. Attitude depicts and prepares in itself data necessary for a reasonable behavior; that's why it is natural that attitude has to be a unit of analysis for every type of an individual's activity. The emergence of attitude is built on the basis of certain necessary factors, and certain components are given in it, the unity of which gives a certain direction to behavior.

Dispositional social attitude is formed and reinforced in a person's mentality when, through the behavior performed on its basis, a person achieves success, when he receives social support, when he imitates a person acceptable to him, when he identifies himself with a person he wants to imitate, when a person performs a desirable role (Nadirashvili, 2010b).

The Attitude and the Evolution

After discussing the above-mentioned problems, the general issue of the emergence and operation of attitude in the process of development of living organisms comes up.

As is known, simple creatures live in their living environment. Their living activity is limited to the processes of assimilation and dissimilation of events. No psychical processes are involved. Their link to the environment is limited to physical contacts. More distant objects and events have no meaning for them. They do not exist for them. The development of living organisms started with overcoming the space and time distances. They developed the abilities of relation with objects distant in time and space. Highly developed animals and a human being can receive information about objects via vision and hearing over distance. But, of course, the development of such abilities would not be of any benefit, unless

they at the same time would not develop the ability of moving in space and coming near to these objects. However, this ability would not mean much if they could not distinguish between necessary and unnecessary objects over distance. It seems that they at the same time developed the ability of an elementary identification of certain objects. In the same process, they developed the ability of overcoming distance. Approaching the necessary objects, of course, involves a certain distance, that's why the relation with the same object over certain time and distance and its consumption requires the maintenance of the activity that started at a certain time point. Therefore, the abilities of selecting an object of consumption, its identification, differentiation among other objects, and approaching are the ones that will mean nothing to an individual if they are separate, in isolation. They have to be developed in interrelationship for them to be usable. In an individual's behavior activity, they are included as unified events and operate in a specific period of time.

We can very briefly and simply state that in the general psychological theory of attitude this condition is characterized by the formation of impulsive attitude and impulsive behavior. The functioning of an organism in such a way can be considered as an elementary process of psychical contacts with the environment. If an individual does not have vital requirements, operational capabilities for requirements, and if this activity cannot be fit in a certain section of time, he would not be able to satisfy his requirements and to continue living. The performance of such activity is possible only on the basis of attitude. These processes mean the emergence of the

mentality of living organisms. This mental process can be characterized by the concept of situational attitude. In such a way, the attitudinal activity of living organisms, which represents their mental activity, is started.

Here, we can briefly state that the general psychological relations which help to understand the nature of psyche are brought down to two directions: cognitive and behavioral. In our opinion, neither rationalism nor behavior is sufficient for understanding the psychical nature of an organism. Overcoming this one-sidedness / bias, in our opinion, is possible on the basis of the general psychological theory of attitude. Psyche emerged on the basis of the relationships of an organism. This idea is well taken into consideration in the general psychological theory.

The theory of attitude deals not only with the initial forms, impulsive behavior, and unconscious psyche, but also with the complex intellectual creative and social behavioral phenomena of a human being, which a subject and a person perform (Nadirashvili, 1985).

In order to find out the psychic peculiarities of a human being, it is necessary to take into consideration the forms of activity which a person demonstrates during relationships with other people (Nadirashvili, 2004).

On the human being level of psyche development, conscious, cognitive, and moral behaviors emerge. Attitudes are actively involved in these processes as well. On the basis of the new qualities that have emerged in the attitudes over the process of development, which are performed on the level of objectification, they prepare a subject and a person for conscious and moral behaviors.

We talked about the operation regularities of such attitudes. What we would like to emphasize here is that, according to the peculiarities of the formation and operation of attitudes, it becomes possible to understand and explain the behavior and personal peculiarities of a human being. However, if on the basis of situational attitudes it becomes possible to study mainly the peculiarities of the behavior of a human being, it is possible to understand a person's nature on the basis of the regularity of operations of dispositional attitudes (Nadirashvili D., 2006).

At the highest level of psyche development, the activity of a human being is determined by social attitudes (Nadirashvili, 1978).

On the basis of social attitudes, a person develops the systems of positive and negative attitudes. The values reflected in the attitudes are structured according to their objective meanings and form a person's general orientation in the reality. As one can see, each level of activity of a human being is conditioned by an operation of a certain type of attitude (Nadirashvili, 2001).

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ANTROPINĖS NUOSTATŲ TEORIJS PAGRINDINIAI BRUOŽAI

Dimitri Nadirashvili, Shota Nadirashvili

S a n t r a u k a

Nuostatos (angl. *attitude*) sąvoka psichologijoje atsirado siekiant paaiškinti suvokimo iliuzijas. Remdamasis eksperimentiniais tyrimais Dimitrijus Uznadzė (1886–1950) parodė, kad suvokimo iliuzijos nėra būdingos išskirtinai tik motorinės veiklos sričiai. Jos gali reikštis bet kurio modalumo suvokiniuose. Ž. Piažė gruzinų mokslininko tirtą nuostatos reiškinį pavadino *Uznadzės efektu* ir pritaikė jį savo plėtojamos intelekto raidos teorijos aiškinimui. Socialinė nuostata kaip nešališkos objektyvios tikrovės priedėlis reiškia tam tikrą išankstinį požiūrį į kitus žmones ir visą socialinę aplinką. Nuostatos skiriasi savo turiniu, komponentais ir susidarymo būdais. Socialinių nuostatų analizė grįsta asmens santykių (predispozicijų) su socialinėmis vertybėmis nustatymu. Iš esmės per nuostatas išreiškiamos ir pačios socialinės vertybės, ir atvirkščiai, per socialines vertybes – nuostatos. Nuostatų (ir socialinių vertybių) savumus galima

matuoti skaitinėmis skalėmis. Mes savo tyrimų praktikoje naudojame 11 balų skalę. Tokia skalė galima matuoti: socialinių vertybių valentingumą (teigiamą-neigiamą nuostatos kontinuumą), valentingumo stiprumą (kaip stipriai išreiškiama teigiama ar neigiama nuostata), palankumo zoną (kokio laipsnio nuostatos asmeniui dar priimtinos), tolerancijos zoną (kokio stiprumo nuostatas asmuo dar gali toleruoti), nuostatos siaurumo-platumo (aštrumo-difuziškumo) kontinuumą (kiek reikia padaryti žingsnelių norint išsiaiškinti, koki reiškinį ar įvykių ratą nuostata aprėpia). Žmogaus psichinės raidos rezultatas yra sąmoninga, pažintinė ir morali elgsena. Į tokios raidos procesą nuostatos taip pat aktyviai įtrauktos. Aukščiausias žmogaus psichinės raidos apraiškas lemia būtent socialinės nuostatos.

Pagrindiniai žodžiai: nuostatos, situacinė, dispozinė ir sensorinė-motorinė nuostata, palankumo zona, tolerancijos zona.

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