

## ТЕОРІЯ, МЕТОДОЛОГІЯ ТА ІСТОРІЯ ПСИХОЛОГІЇ

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### THEORETICAL SUBSTANTIATION OF THE CATEGORY "ATTITUDE" IN PSYCHOLOGY

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*Relevance of problem. The problem of conceptualization of the category "attitude" is insufficiently studied in modern psychology, which requires determining the place of the concept "attitude" in the scientific terminological apparatus.*

*The aim is to give a theoretical substantiation of the category "attitude" in psychology.*

*Results. The concept of "attitude" was analyzed, showing its place among emotional, motivational, and regulative mental formations. It is underlined that psychologization of a category "attitude" was expressed in gradual filling of its intensional and emotional contents. The motivational-intentional content of attitudes is defined, which is manifested in their ability to reflect the quasi-needs of a personality. It is shown that emotional attitude coordinates (synchronizes) cognitive, motivational, psychophysiological, subjective and motor aspects of human activity, thus providing an opportunity to solve any life task. It is defined, that in subjective relations of the person there is a "moment of an*

*estimation", through them and with their help the bias of the person is expressed, that confirms emotional-value fulfillment of relations.*

***Conclusions.** Proceeding from the consideration of different scientific strategies of development of the concept "attitude", under the attitude we understand - an internal, phenomenal, active, integral, dynamic position of the personality to itself and the surrounding reality, fulfilled by emotional-evaluation connection and arising (actualized) on the basis of its life experience.*

***Keywords:** attitude, emotional attitude, intentions, subjective relations, functions and properties of relations.*

### **Теоретичне обґрунтування категорії «відношення» у психології**

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***Вступ.** Проблема концептуалізації категорії «відношення» є недостатньо вивченою у сучасній психології, що вимагає визначення місця поняття «відношення» у науковому термінологічному апараті.*

***Мета** – дати теоретичне обґрунтування категорії «відношення» у психології.*

***Результати.** Здійснено аналіз поняття «відношення», показано його місце серед емоційних, мотиваційних та регулятивних психічних утворень. Підкреслено, що психологізація категорії «відношення» виразилася в поступовому наповненні її інтенційним та емоційним змістом. Визначено мотиваційно-інтенційний зміст відношень, що проявляється у їх здатності відображати квазіпотреби*

*особистості. Показано, що емоційне відношення координує (синхронізує) когнітивні, мотиваційні, психофізіологічні, суб'єктивні й моторні аспекти діяльності людини, забезпечуючи тим самим можливість розв'язання якого-небудь життєвого завдання. Визначено, що у суб'єктивних відношеннях особистості присутній «момент оцінки», через них і за їх допомогою виражається упередженість людини, що підтверджує емоційно-ціннісне наповнення відношень.*

*Висновки. Виходячи з розгляду різних наукових стратегій розробки поняття «відношення», під відношенням ми розуміємо – внутрішню, феноменальну, активну, інтегральну, динамічну позицію особистості до самої себе та оточуючої дійсності, що наповнена емоційно-оцінним зв'язком та виникає (актуалізується) на основі її життєвого досвіду.*

**Ключові слова:** *відношення, емоційні відношення, інтенції, суб'єктивні відношення, функції і властивості відношень.*

**Introduction.** The problem of conceptualization of the category "attitude" is insufficiently studied in modern psychology, which requires determining the place of the concept "attitude" in the scientific terminological apparatus. The problem of attitude is actively developed with an emphasis on separate aspects: motivation (B. Ananyev, V. Aseev, A. Asmolov, L. Bozhovich, K. Vilunas, L. Vygotsky, V. Davydov, B. Dodonov, O. Leontiev, A. Markova, E. Ilyin, D. Uznadze, H. Heckhausen, M. Vasiliev, A. Dashkevich, M. Kuznetsov, A. Tikhomirov, A. Chebykin and others), self-regulation (K. Abulhanova-Slavskaya, A. Bandura, T. Gordeeva, E. Deci, V. Kalin, A. Konopkin, V. Morosanova, V. Olefir, O. Osnitsky, R. Ryan, K. Fomenko and others), self-efficiency (A. Bandura, A. Bolshakova, T. Gordeeva, E. Osin, K. Fomenko and others), such polivariant approaches to the category of attitude indicates the necessity of its theoretical substantiation.

The **aim** is to give a theoretical substantiation of the category "attitude" in psychology.

### **Results.**

Psychologization of category "attitude" was expressed in gradual filling it with intensional and emotional content. Already in

the stream of logical-philosophical analysis attitude began to be interpreted in the meaning of unequivocalness of object, orientation to it.

M. Basov (1975) initially used the concept of "attitude" in the meaning of interconnections within the psyche. However, later he proposed a concept that, in fact, preceded and prepared the emergence of the activity approach to the phenomenon of attitude. He began to treat attitude as a relationship that has both objective (environment) and subjective (organism, personality) sides connected by activity. Thus, M. Basov was one of the first to propose an activity-based understanding of relations. He placed the responsibility for the generation and structuring of relations not only on the person, but also on the environment. The environment is active because it sets a goal and thus causes and organizes activity.

The approach of B. Ananyev (1974) considers the social nature and manifests itself mainly in the form of attachments and tastes, this phenomenon acts as an emotional one.

According to S. Rubinstein, attitude is an essential feature of the psyche, manifested primarily in intensionality. Any mental phenomenon simultaneously belongs to the subject and refers to something external. It is the experience of something that is outside the subject. The inner nature of the mental is revealed because of its relation to the external. Activity expresses attitude and simultaneously forms it (Rubinstein, 1946).

According to S. Rubinstein (1946) attitude is: 1) connection of human consciousness with the world, because consciousness is not a closed, but an open system; 2) position, because human activity occurs in a social context (is evaluated by others, causes social resonance); 3) emotional-motivational phenomenon (discarding, recognition, evaluation, etc.).

The most coherent and consistent concept of attitude, which has not lost its significance until the present day, was proposed by V. Myasishchev (1996). He uses the category of attitude as an explanatory one - all of psychology's basic concepts are addressed with it. V. Myasishchev introduced the principle of attitude in the methodology of psychology. A person's attitude is the internal, subjective, individual and selective aspect of all of his or her various

connections with the world. Personality is treated as a system of relations.

In the later stages of his scientific work V. Myasishev treated attitude as one of the classes of personality properties along with temperament, the level of functional development of the personality, and the general structure of the personality as an integral system.

When discussing the problem of the correlation between the potential and functional levels of analysis of mental activity, V. Myasishev related attitude to the potential. It is the analysis of the potential in the psyche that allows the essence of the emotional attitude to be revealed in depth. "Attitude is the force, the potential that determines the degree of interest, the degree of strength of emotion, the degree of tension of desire, or need. Attitude is therefore the driving force of personality" (Myasishchev, 1996: 35).

The emergence of an emotional attitude means the formation of feeling. At the same time, programs of a person's emotional response to a certain object are formed and actualized during its perception and presentation in certain life situations. Feelings are special attitudes stored for a long time in the emotional memory and repeatedly reproduced in situations that are adequate for them. It is a long and latent positive or negative attitude of a person to someone or something. The emotional attitude-relation (that is, the totality of emotional attitudes) sets the criteria, in accordance with which the actualization and deployment of actual feeling occurs (Kuznetsov, 2005).

Emotional attitude coordinates (synchronizes) cognitive, motivational, psychophysiological, subjective and motor aspects of human activity, thus providing an opportunity to solve any life task. Thus, emotional attitude participates in the formation of a certain line of behavior. Despite the variety of life situations a person finds himself in, his line of behavior remains stable thanks to his or her emotional attitude.

B. Lomov uses the concept of "subjective personality attitudes" as the most general, capable of combining all the variety of forms of manifestation of a person's disposition (needs, motives, goals, value orientations, affections, interests, likes and dislikes, etc.). According

to B. Lomov, the determinant (predictor, cause) of a personality's subjective attitudes is objective social relations (Lomov, 1984).

There is a "moment of evaluation" in a person's subjective attitudes; through them and with their help, a person's bias is expressed. Consequently, a person's subjective attitudes are at the same time emotional attitudes.

To the category of subjective relations, the concepts of "mindset," "personal meaning," and "attitude" are closest. However, these three concepts reflect separate sides of subjective attitudes: attitude - belonging to the subject (D. Krech, R. Crutchfield); attitude - systemic modification of the personality as a whole in its interaction with the situation (D. Uznadze); personal meaning - connection of personality relations with social meanings (A. Leontiev). B. Lomov (1984) emphasizes that the category of a personality's subjective attitude is generic for these three concepts.

According to B. Lomov, a personality's subjective attitude is a complex, multidimensional, constantly changing multilevel system. It forms a kind of n-dimensional "subjective space," each axis of which corresponds to a particular subjective relation. Changes in subjective attitudes occur not by themselves, but in connection with changes in the objective position of the individual in the system of social relations (for example, as a result of a child growing up and changes in the leading type of activity, professional growth of an adult, etc.). Contradictions between the objective position of the individual in society and his or her subjective relations are experienced in the form of difficulties, external and internal conflicts and crises (Lomov, 1984).

A personality's subjective relations concentrate and integrate all of his or her life experience (and above all, the experience of solving "tasks by sense") (Leontiev 2003; Lengle 2004; Frankl 1990). According to B. Lomov, the determination of a personality's subjective attitudes is extremely complex and has a "cumulative nature" (Lomov, 1984: 330). In turn, subjective attitudes themselves actively influence (impose an imprint on) all mental processes, especially those that ensure the selection, understanding and interpretation of information, choice and decision-making.

B. Lomov (1984) notes that a person's subjective attitudes are a kind of "backbone" of a person's subjective world. At the same time, subjective attitudes are most fully manifested in a person's actions.

Subjective attitudes can be evaluated according to the following dimensions: 1) modality, 2) intensity, 3) breadth (i.e. richness, or narrowness), 4) degree of stability, 5) dominance (depending on which attitude is more significant, i.e. dominant), 6) coherence (degree of internal structural coherence of relations), 7) emotionality (degree of pervasiveness of emotionality). B. Lomov (1984) classifies the first four dimensions of attitudes as basic, and the others as additional (derivative).

Considering the scientific problem of attitude, K. Platonov defines it as an inalienable property, an attribute of consciousness. The scientist emphasizes that attitude is only one of the three components of consciousness, but not all consciousness as a whole, while admitting that it can act in unity with experience (attitude as experience), with cognition (attitude as cognition) (Platonov, 1972). Such an appeal in the definition of "attitude" to the more general category of "consciousness" reveals the most essential side of consciousness as an emotionally colored evaluation of objects and phenomena of the surrounding world that act as objects of consciousness.

According to D. Kolesov (2006a; 2006b) attitude is an emotionally saturated form of evaluative activity of the subject involved in the regulation of activity. One of its most important functions is reflective-evaluative. Because of attitude the experience of the past is transferred to the future, i.e. attitude is a form of anticipatory reflection. Attitude influences every current (situational) evaluation of objects, situations, events, and also determines the nature of desires connected with the object of attitude. Attitude is a simultaneous and evaluative and attitudinal phenomenon of the psyche, an expression of the unity of connection and evaluation. An attitude arises where there is an object worthy of evaluation (Kolesov, 2006a: 381).

Attitude as a factor of human action, is formed gradually as a result of the generalization of repeated evaluations or complementary evaluations of objects, events, situations. Another function of attitude

is energy saving. Attitude relieves the psyche, saves psychophysiological and cognitive resources, because it frees the subject from undesirable repeated work aimed at evaluating objects, events, situations that have already been evaluated in the past.

The third important function of attitude is preparatory. Being conditioned by events of the past, attitude, however, is directed to the future because it determines a person's readiness to act, to think, experience in a certain way and not in any other way. Therefore, attitude is an attitudinal phenomenon of the psyche, "attitudinal evaluation" (Asmolov, 2002; Prangishvili, 1978; Uznadze, 2001, 2004, 2014). Like attitude, attitude is subject to the act of objectification. If a person to whom the subject has developed a certain attitude performs an unexpected act, this attitude becomes the object of self-consciousness, self-analysis and reflection. It begins to change, being filled with new evaluations.

Attitude performs the function of accumulation of the subject's life experience, concentrating information at different levels of biographical memory. A. Laktionov (2010) wrote in this connection about: 1) memory for recent events ("memory of new experience"), 2) retro-memory (emotionally saturated, impregnated with nostalgic feelings memories of the period of the highest achievements of a person), and c) early childhood memory. A person's attitude to various social events fills the content of historical memory, which records the interconnection of events of the universal historical past and events in the life of an individual (Assman, 2012; Werch, 2009; Ivanova, 2012; Kuznetsov, 2005; Nurkova, 2000; Halbwachs, 2007). Thanks to the inclusion of emotionally saturated and filled with personal meanings relations in the structure of historical memory traces, the communication of the individual in his or her interpersonal space is ensured, the dialogue in the system "person - culture" becomes possible.

A special function of attitude is the manifestation of subjectivity, that is, the ability of a person to be a source of knowledge and transformation of reality, a carrier of activity that leads to changes among other people and in oneself (Pervichko, 2014). In general, only a living being can "relate" to something. In any relation there is always a living being at one pole, and at the



other pole - both living object and non-living object, as well as social situations, phenomena of nature. The manifestation of subjectivity in an attitude takes place where at least one side of the attitude is a person ( Barabanshchikov, 2004; Brushlinsky, 2003; Lomov, 1984). The subjectivity of an attitude does not mean its non-objectivity. Attitude, while remaining a projection of the subject into the external world, can be quite objective if it is based on gathering and analyzing comprehensive information about the object, a "reality check," taking into account feedback, understanding the relativity of evaluations, and taking into account the context. Specialists in psychological health (Ananyev, 2006; Vasilyeva, 2005; Potter-Efran, 2002), researchers of the phenomenon of wisdom and personal maturity (Goldberg, 2007; Allport, 2002; Hollis, 2009; Shtepa, 2004) have highly appreciated the ability to develop and maintain an objective attitude toward various objects, situations and events, regardless of changes in the outside world and their own states. This ability is a powerful resource and at the same time, a reliable criterion of personality adaptation to life in a stressful environment (Langle, 2006; Rhean, 2006; Skinner, 1995; Frankl, 2007); this ability even positively correlates with life expectancy (Gerontopsychology...).

Attitude is one of the forms of humans' (and animals') reflection of the surrounding reality. An attitude expresses ( for humans it is predominantly personal, for animals it is biological) the significance of the object of the attitude. Humans, unlike animals, can be aware of an attitude toward something, make it a subject of reasoning, change it with the help of volitional effort (Ivannikov, 2006; Ilyin, 2000), purposeful formation, education (Viliūnas, 2006), manipulation (Gueguen, 2005).

A person's attitude is a system of selective, individual, to varying degrees conscious connections with various aspects of objective reality (material and virtual objects). The subject can form an attitude even towards objects unknown to him (as objects of possible acquaintance in the future).

V. Viliūnas (2006) distinguished five main groups of human relations (in his terminology, "motivational relations"). First, these are attitudes that induce a person's real daily activity (from systematic activity to occasional, unplanned forms, depending on

circumstances, external and internal activity). Second, human's attitude to various conditions and goods necessary for him, which he does not create himself, but which he strives to obtain in the process of the social division of labor and the exchange of its products. Thirdly, the attitude to objects (events, situations), which were significant for the person in the past (professional achievements, own qualities, etc.) and at this time serve as a subject of biographical memories, experiences (for example, pride, dissatisfaction, etc.). Fourth, relations that cannot be expressed in real activity for various reasons (because of noncompliance with traditions, norms, personal ethics and principles of the subject, because of his/her insecurity, or because of the need to make a choice and refuse this activity in favor of another occupation). Fifthly, relations that connect a person with "objects" far removed in space (for example, sports competitions, political events, etc.) and in time (for example, the actions of historical figures in the past), as well as with such "objects", which, according to K. Lewin's terminology, belong to the "irreal" sphere (Lewin, 2001). This part of human's system of relations forms his worldview.

In K. Lewin's concept attitude is understood as a ratio of dynamic forces in the structure of the "psychological field" that have developed for the moment. As soon as there is an intention (quasi-need), the psychological field, which includes both the personality and the environment, gets a special structure. Within the personality, a particularly tense "zone" (area) associated with the subject of the quasi-need stands out. This tension strives to defuse (through action, thinking, emotional experience, fantasy, etc.). The environment is divided into a number of regions, one of which - the target - becomes especially significant (i.e. receives a positive or negative "valence"). This particular - targeted - region is the object of quasi-need, which receives a positive, or negative valence. Regions leading to the target region become instrumental elements of the subject's psychological field. Attitudes towards them also become special, which depends on the specificity of their connection with the final goal. The attitude is expressed in locomotions (real or virtual) directed at the object of quasi-need (Lewin, 2001).

The specifics of the attitude of the person to any object (situation), appears in features of its actions with the given object (acts in the given situation), its selective position. Participation of the attitude in regulation of activity is expressed in the fact that it defines character of possible actions. Depending on the attitude to the object, a person avoids it, or, on the contrary, approaches it, thinks about it, or fears it, keeps it in sight, or dreams about it, etc. At the elementary level of attitude expression, we are talking about modification of movements and motor acts (Klimenko, 2013). At more complex levels of mental regulation of activity the attitude to the object is manifested in the specificity of the approach to it. In this case, the operational structure of activity agrees with the significant (from the subject's point of view) properties of the object. At the socio-personal level, attitude is expressed in the form of a deed, i.e., an individual-unique, value-and-conceptual, cultural-personal vector of a person's subjective activity. According to V. Romenetz, a deed, being a way of a person's personal existence in the world, "... expresses any relation between a person and the material world..." (Romenets, 2006: 13). It is a communicative-creative act in which the relation in the system "person - deed - world" is revealed, the subjective world of the person and its objective world interpenetrate.

Thus, psychological science of the early twentieth century has developed a strategy for developing the idea of attitude predominantly as a subject-object relationship. In some concepts, the specific terminological definition as "attitude" is lost, but retains the essence - the necessity when studying the mental to proceed from the consideration of two interrelated sides - the subject and the object, with the system created by them.

In modern scientific works the concept of "attitude" is interpreted from different positions. For example, V. Poznyakov, T. Vavakina (2013) define "psychological attitudes" as phenomena, or characteristics of a person's consciousness, in other words, conscious mental phenomena. These are special states of consciousness that precede actual behavior and express readiness for this behavior (in which the behavioral and motivational side of "attitude" is expressed). They include, along with readiness for certain behavior, a cognitive component, expressed in knowledge about the objects of

attitude, and an emotional aspect, expressed in an emotional assessment of the objects of attitude, emotional experiences in relation to them. Psychological attitudes are characterized, according to researchers, by a certain combination of stability, persistence (in comparison with mental processes and states) and simultaneously dynamism, changeability (in comparison with mental properties). They are not only the result of subjective reflection of the objective world of things and the connections between them, but also essential characteristics of the object.

T. Sheret (2006) reveals the content of the attitude as: presentation by the subject of the object side of the attitude as a motive of life activity, value, need in a number of its other motives, values and needs along with knowledge, emotional assessments and actions of subjects to the object side of the attitude.

According to O. Ezhova (2011), attitude is a system of connections of the person with reality (individual, conscious, selective), formed on the basis of life experience taking into account the prospect. The researcher notes that they reflect interdependence of needs of the person with objects, objects and phenomena of the world around.

O. Solomonov (2005) considers the psychological meaning of "attitude" in the structure of personality to be the reflection by a person at the conscious level of the essence of those social objectively existing relations of society in the conditions of its macro- and micro-existence, in which he lives.

**Conclusions.** Proceeding from the consideration of various scientific strategies for developing the concept of "attitude", under attitude we understand - an internal, phenomenal, active, integral, dynamic position of the individual to himself and the surrounding reality, filled with emotional and evaluative connection and arising (actualized) on the basis of his life experience.

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