

*Psychology*

## Basic Points of the Anthropic Attitude Theory

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**ABSTRACT.** Dimitri Uznadze developed the General Psychological Theory of Attitude, which explains not only the illusions of perception, but also an individual's reasonable behavior. He elaborated a method of the study of attitude, and on its basis identified many peculiarities of attitude. But this theory examined only the issues of relationship of an individual and the material environment. The study of sensorymotor and social attitudes called for the use of new methods. It became necessary to identify numerous peculiarities of attitude and to change existing theories through them. It was determined that attitude is developed not on the basis of the interrelationship of objects, but on the basis of a separate object, action and social value. It appeared that assimilative and contrastive illusions emerging on the basis of attitude have their functions. Assimilation reinforces attitude and broadens its sphere of activity. Contrastive illusion weakens the effect of attitude and forces it out of the given situation.

The author has singled out three forms of attitude: sensory, sensorymotor and social. Their formation and activity is characterized by specific peculiarities.

Assimilative impact of attitude on a different motor activity and the law of its contrastive experience were identified in the operation of sensorymotor activity. Its action results in the weakening and suppression of an attitude that is not adequate with the environment.

Affective disposition constitutes a dominating feature of social values in respect to human beings and social values. Social relations are organized on their basis.

Social attitudes are changed under the influence of the affective component of other human beings and individual social attitudes. In the process of relations of social attitudes systems of compatible and non-compatible attitudes are developed, forming the basis for human collaboration and conflict relations.

Compatible micro-system of attitudes is formed on the basis of four types of positive and negative attitudes. A specific union of positive and negative attitudes forms the non-compatible micro-system of attitudes. On the basis of the above factors the anthropic theory of attitude was developed, enabling to understand and explain the basic regularities of psychic activities of an individual, subject and person.

The author has formed the theory of attitude with three factors and three components, in distinction from the theory of attitude with two factors and one component. It represents a later development of D. Uznadze's General Psychological Theory of Attitude. © 2007 Bull. Georg. Natl. Acad. Sci.

*Key words:* Uznadze Theory of Attitude.

The reason for the introduction of the concept of attitude was the explanation of illusory perceptions. For example, objects having equal weight and unequal size are conceived as objects of unequal weight – a big object is conceived as light and a small one 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/her than a small object having equal weight that he/she 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. During the study of the time of reaction it appeared that when the attention of an experimental subject is directed to the conceiving of an irritant, more time is needed for triggering his/her reaction than in the case when his/her attention is focused on a reaction. This phenomenon was explained with 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 a psychological theory was developed, according to which a person has certain expectations about the qualities of perceived objects. During disappointment an object is perceived inadequately. This was the theory of disappointment.

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

Piaget called the phenomenon identified in the above-mentioned method "Uznadze effect" and used it for the characterization of specific stages of the development of intellect.

Using the Uznadze method, Georgian psychologists studied numerous peculiarities of attitude and mental phenomena. By this method, Uznadze developed a General Psychological theory, according to which not only illusory perceptions can be explained by the concept of attitude but also every reasonable behavior of a person. He defined attitude as an individual's psychophysical readiness for a behavior, with which he/she satisfies his/her vital requirements. Attitude is developed through the simultaneous influence of two factors - of the requirement and an object that satisfies that requirement. It depicts peculiarities of an object. The theory of attitude was formed as theory with two factors and one component.

The general psychological theory primarily served as the basis for the explanation of the reasonable behavior of a person, psychological basics of unconscious activity, regularities of teaching and upbringing, developmental steps of human beings and their role in the formation of a personality were identified. Development of the subject's thinking and generalization skills, stages and forms of development of concepts and acquisition, peculiarities of impairment of mental activity were studied and means of psychotherapeutic influence were determined. On the basis of the attitude theory it became possible to classify behavioral forms and significant success was achieved in sports, pedagogical, social and other spheres of psychology. That is why the attitude theory gained recognition in Georgian and Russian psychology;

its results were recognized in international scientific circles.

In the second half of the 20<sup>th</sup> century, through the impact of changes that took place in public life the problems of an individual and social psychology became high profile. Materials obtained through the classical method of attitude research and the attitude concept that was defined on its basis hampered the study of the above-mentioned problems. In the concept of attitude those points had to be revised which were not confirmed by empirical data. As the classical method of study of attitude was successful in identifying the effect of attitude, the latter was assigned many features that were not characteristic of attitude. Since in attitude-forming experiments two unequal objects were used, the position was adopted that the relationship between objects is reflected in attitude and this attitude causes illusory perception of equal circles. That is why attitude was declared an intellectual phenomenon reflecting relationship. Such concept of attitude made it difficult to analyze appraisal, emotional and social relations. We caused the development of an attitude through the perception of one object and showed that on its basis a smaller object is contrastively perceived to be even smaller, and a larger object, contrastively, even larger; consequently, we were enabled to analyze the attitude to one action or to other social values, its impact on another action and other social values.

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

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

In terms of intensity, in a drastically different situation attitude causes contrastive-illusory perception of objects, which accelerates 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 shed light on the function of attitude-caused illusions in the process of adapting to the environment.

As a result of subsequent studies it transpired that not only cognitive data of objective reality is reflected in attitude, but also those operational resources are prepared on the basis of which an individual's behavior must be performed. In order to study them, we developed a research method of sensorymotor attitude. In this experiment we fixed the attitude of the movement of a certain magnitude in the subjects. Afterwards, they were instructed to draw a line which was different from the fixed attitude. It appeared that after fixation of the attitude, instead of a different magnitude movement, as instructed, the subjects drew lines closely assimilated to the atti-

tude, considering them as contrastive. Apart from the above-mentioned qualities, the attitude proved to possess the characteristic of positive and negative affective disposition towards events.

This quality of attitude is especially evident in social behavior. On the basis of positive attitude an individual demonstrates positive disposition and collaboration towards the environment and people. On the basis of negative attitude a subject carries out hostile, contrary actions. The affective component of attitude has a significant impact on the process of a human being's social behavior.

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

Earlier the general psychological theory of attitude was considered a single-component phenomenon. Actually, however, attitude has proved to comprise three components: cognitive, motor and affective. We have arranged them according to supremacy: objective, sensorymotor and social attitudes.

Social attitude, in addition to the unprejudiced objective reality, implies disposition towards other people, social environment. Attitudes, apart from differing in the content and components reflected in them, differ from each other by their ways of formation. According to the anthropic theory of attitude we differentiate situational and dispositional types of attitude. After discovering attitudes of these different types, the minor theory of attitude gave way to a general psychological theory of attitude. People talk of fixed attitude. It would be a mistake to consider it a dispositional attitude. Fixed attitude is simply reinforced situational attitude. It is not an attitude that has been introduced in the personality. That is why it is not characterized by personal peculiarities. It does not occupy a definite place in the system of dispositional attitudes.

1. *Situational attitude*. Situational attitude lies at the basis of impulsive behavior. In everyday life people frequently evince impulsive behavior. At such times an individual develops certain demands, perceives appropriate objects, prepares necessary operational possibilities – on the basis of these he/she develops a situational attitude and performs the necessary behavior. This behavior occurs at a lower, first level of the person's activity. Earlier we described this corresponding activity of this level and appropriate attitude.

2. *Dispositional attitude* is not developed prior to an individual's behavior. After behaving in one and the same way many times the situational attitudes underlying it are generalized as dispositional attitudes, become unified as an attitude of one content, and are stored in a person's psyche. The more successful it is, the more reinforced is its underlying attitude – it is formed as a

dispositional attitude. For renewed actualization of a dispositional attitude, it is not necessary for all three factors to be present. For its re-actualization the presence of one factor is often enough.

In English-language psychology the concept of attitude implies only dispositional attitude. So far we have discussed only situational attitude. Situational attitude is sometimes denoted by the term “set”, while “attitude” is used to denote dispositional attitude. It should be noted also that Uznadze's monograph was translated under the title of the theory of “Set”.

We considered it advisable to define both forms of attitude as “attitude”, and for differentiation, to call the former “situational attitude”, and the latter “dispositional attitude”. On the basis of experimental and theoretical work we singled out three forms of situational attitude. These are: situational attitude of impulsive behavior, situational attitude of cognitive behavior, and attitude of behavior that is 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 consumptive and service behaviors. Consumptive behavior is oriented towards satisfying vital demands of the individual. Of these behaviors some are given in the form of instincts, while he/she performs the majority of behaviors on the basis of situational attitude which is formed in him/her as a result of the impact of demands and appropriate situation. Once the idea was put forward that situational attitude could be considered as a merely hypothetical variable, the existence of which has to be proven through experiments.

The experiments that were carried out at our request shed some light on this issue. The subjects were requested to solve certain difficult problems during 10 minutes. They were told in advance that they had to solve as many difficult problems as possible. Another group of subjects was set the same problems with a contrary instruction, i.e., to solve as many easy tasks as possible.

It transpired that the group of subjects supposedly solving difficult problems produced much better results than the group that allegedly tackled easy problems. The first group of subjects was better able to mobilize intellectual abilities than the group working on easy problems. Similar results were obtained in the evaluation of paintings. One group of subjects was given a painting as if by a well-known Russian artist. The same painting was given to the other group with an instruction that this was a painting by a 2<sup>nd</sup> year student. They were asked to evaluate the painting on a 5-point scale. The first group of subjects gave on the average 5 points, and the second group gave for the same painting 3 scores on the average.

Preliminary preparation of a human being for a specific activity, i.e., the formation of an appropriate atti-

tude, has an impact on his/her behavior which extends to all aspects of behavior, being real and serious.

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

As we can see, in every situation the attitude of certain behavior that an individual develops prepares him for necessary behavior, bringing into action his/her intellectual, sensory, motor and physical forces to perform a necessary behavior. Through uniting the above-mentioned components, a situational attitude prepares the individual for impulsive behavior.

3. Intellectual attitude is one of the forms of situational attitude. It is developed in a situation when an individual's behavior is hampered, when his/her impulsive action loses appropriateness, failing to 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 rises to a higher - objectivization - level. Now the individual opposes the environment that impedes his/her behavior, considering it to be an object independent of him/her and himself becoming a subject. One of the factors of his further action is an unclear situation, the other factor is the need to clarify. In addition to these objective and subjective factors he/she needs those operational capabilities through which a situation is clarified. To prepare necessary behavior it is absolutely enough to join these factors. It may be said that the subject develops readiness, an intellectual attitude to start sorting out the obtaining situation, to reason. Intellectual situational attitude allows the subject to find the possibility of behaving and evolving an attitude necessary for thought-out, reasonable behavior. When studying the ability to develop the skills of generalization in school age children we showed 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 common, general, necessary and sufficient features. Using them, it becomes feasible to develop an intellectual situational attitude and solving appropriate problems.

4. The third form of situational attitude is that underlying spiritual activity. A human being faces the necessity of such activity when his behavior is opposed not by an objective reality but internal, personal forces. In an attitude forming the basis of such activity desirable

behavior and appropriate environment (to which the behavior has to correspond) is taken into consideration. Such behavior takes place through the motivation and will of a person, these components being taken into account in its preparation or in the attitude.

Thus, in situational attitudes that underlie impulsive, intellectual and spiritual behavior a human being's psychophysical forces, which are necessary and sufficient for the realization of proper activities of the organism, subject and personality, are reflected and prepared. An organism uses unconscious and psychological forces for performing advisable behavior; subject and person operate on a high, objectivization level; to carry out high level expedient behavior they use reasoning and the forces that regulate will, both reflecting the environment.

As noted above, dispositional attitudes are not developed prior to behavior, at 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 the entry into a certain system of dispositional attitudes.

Three forms of dispositional attitudes can be singled out.

1. One of the forms of dispositional attitude is the attitude underlying consumption and servicing. Such attitudes form the basis of behaviors in the form of habits. These behaviors are mastered by an individual since childhood. The whole system of underlying attitudes helps an individual to acquire attitudes and customs. They facilitate consumptive and service behavior. In our society, where the custom of eating with a knife and fork is established, in China individuals reinforce attitudes of eating using chopsticks and customs realized on their basis. A representative of any nation, society and specialization possesses definite systems of dispositional attitudes, serving as a basis for the form of behavior that is acceptable to him/her and his/her environment; expedient behaviors are performed through these systems. They have entered an individual's psyche through experience.

2. Sensorymotor attitudes constitute one of the forms of dispositional attitude. Study of the mutual influence of certain movements and actions has shown that the space in which an individual acts is a kind of structured reality for him. a) For example, different individuals are advised to act in different areas to depict a structure of some size on the blackboard.

3. Different subjects chose movements of different sizes as a starting size. Every human being was found to have his/her own characteristic value, considered to be his/her initial value. This initial value is found best by using the following instruction: "On the blackboard, draw from any specific point a line that is clear and of a length

convenient for you, which you will subsequently repeat precisely". For every subject this line on the blackboard is mostly of a definite location and a definite length. The subjects would draw a line differing from it in length assimilatively, i.e. they drew it as resembling, appraised them contrastively - as different. We called the line selected by the subject in advance a baseline. Lines smaller than the baseline are called by people small lines, and lines larger than the baseline are generally considered as large lines.

We conducted experiments on attitude, using these sizes. It appeared that the subjects reconstructed the size and location of this baseline with much more precision than the repetition of a line of requested size; b) when instructed to carry out a movement of half of the baseline, they made a bigger movement and appraised it as small, i.e. they acted assimilatively and appraised it contrastively. c) when instructed to carry out a movement twice as big, they made an assimilatively small movement and appraised it contrastively as big.

Besides this, when assessing movements of different sizes, a movement bigger than that selected by the subject is evaluated as "big movement" and, respectively, a movement smaller than it as "small movement".

It should be noted also that in a space of a different scale, e.g. on an A4 paper, structurally the same relations are preserved, which was identified when working on the blackboard. The same regularity proved to be applicable in a definite form in sports activities as well.

4. The next form of dispositional attitude is that of affective disposition. The system of such attitudes plays a major role in the social relations of human beings. Affective dispositional attitudes play an essential role in the process of regulation 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 of situational attitude. It does not play any role in the process of formation of behaviors. It is a mental phenomenon of the same particular type as perception, imagination, custom, reflex, etc. According to the general psychological theory of attitude, attitude is a form of dispositional affective attitude that is formed on the basis of situational attitudes. Affective acceptance and non-acceptance, positive and negative disposition holds 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 is why we call them social attitudes. At the same time, they can also be related to specific material values.

In LaPierre's experiment, his subjects - owners of a hotel - sent a written refusal to accept Chinese clients in their hotel, but when lavishly dressed Chinese came to the hotel in fashionable cars, the hotel owners accepted them. The hotel owners had negative dispositional atti-

tudes towards the Chinese. After the visit of the Chinese to the hotel the owners developed positive situational attitudes towards the latter.

Situational attitude was unknown to LaPierre, hence he considered the behavior of the hotel owners, i.e. acceptance of Chinese guests, as non-attitudinal.

Social attitudes are described according to what disposition exists towards the social values expressed through it. Its peculiarities are measured on a number scale. For this we routinely use an 11-point scale. On this scale attitude is characterized by: valency - positive-negative disposition towards social values; valency intensity - how much more intensive is attitude valency in terms of positivity versus negativity; zone of acceptance, which expresses the intensity of attitudes acceptable to a person; toleration zone - this is a zone of intensity of attitudes that can be tolerated by a person; sharpness - diffusivity attitude, expressing the number of steps by which a person's attitude can be characterized, etc.

Based on these features, a system of a person's positive attitudes can be formed, through which the reality sphere, acceptable to a person can be characterized. The reality sphere can also be distinguished of negative attitudes held by a person towards the objective and value category. These systems largely determine a person's activity. A large number of tolerance zones expresses the person's plasticity - staticalness in conflict situations. Moral views are present in a person's system of acceptable attitudes, as well as socially unacceptable moral views that cause conflict relations with other human beings. Acceptable and unacceptable attitude systems of a person, its link to the compatible and incompatible moral views of society are characterized by a definite regularity. A person's relationship with his 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.

According to the general psychological theory of attitude, every behavior of an individual is performed through the development of a definite attitude or of a past attitude. Attitude reflects and prepares in itself data necessary for expedient behavior; hence it is natural that attitude should be a unit of analysis of every activity type of an individual. The emergence of an attitude is based on certain necessary factors and certain components are given in it, the unity of which imparts a certain direction to behavior.

Dispositional social attitude is formed and reinforced in a person's mind when, through behavior performed on its basis, a person achieves success, i.e., he receives social support, when, on the basis of this attitude he imitates a person acceptable to him, when he identifies himself with a person worthy of imitation, when a person performs a desirable role.

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After discussing the above-mentioned problems the general question arises as to the emergence and operation of attitude in the process of development of living organisms.

As is known, protozoans live in their own habitat. Their living activity is limited to the processes of assimilation and dissimilation of phenomena. No psychical processes are involved. Their relation to the environment is limited to physical contact. More distant objects and events have no meaning for them. They do not exist for them. The development of living organisms started with the overcoming of spatial and temporal distances. They developed abilities of relation with objects distant in time and space. Highly developed animals and human beings 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 developed the ability of moving in space and coming near to these objects. But this ability would not mean much if they could not distinguish between necessary and useless objects over distance. It appears that they at the same time developed the ability of elementary identification of definite objects. In the same process they developed the ability of overcoming distance. Approaching necessary objects, of course, involves a certain distance, hence the relation with the same object over a definite time distance and its consumption requires the maintenance of an activity that started at a certain time point. Therefore, selection of an object of consumption, its identification, differentiation among other objects, and approaching are abilities that will mean nothing to an individual taken separately - in isolation. They must develop in interrelationship for them to be usable. In an individual's behavior activity they are included as integral events and operate in a definite period of time.

We can state briefly and simply 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 this way can be considered as an elementary process of psychic activity with the environment. If an individual does not have a vital requirement, operational capabilities of obtaining them, and if his/her activity fails to fit in a certain section of time, he will 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 mind of living organisms. This mental process can be characterized by

the concept of situational attitude. It is in this way that the attitudinal activity of living organisms starts, constituting their mental activity.

Here we can briefly state that these various general psychological approaches attempting to understand the nature of psyche are reduced to two directions: cognitive and behavioral theories. In our opinion, neither rationalism nor behavior is sufficient to understand the psychic nature of an organism. Overcoming this one-sidedness, in our opinion, is possible on the basis of the general psychological theory of attitude. Psyche emerged on the basis of the relationship of an organism. This idea is well taken into consideration in the general psychological theory.

The theory of attitude studies not only the initial forms, impulsive behavior and the unconscious of the psyche, but also the complex intellectual creative and social behavior phenomenon of a human being, performed by a subject and personality.

In order to understand the psychic peculiarities of a human being, it is necessary to take those forms of activity into consideration that are manifested by a person in his/her relationship with other people.

At the human level of psychic development conscious, cognitive and moral behaviors emerge. Attitudes are actively involved in these processes as well. On the basis of new qualities emerging in attitudes in the process of development and performed at the level of objectivization, they prepare the subject and personality for conscious and moral behaviors. We have discovered the regularities of the operation of such attitudes. What we would like to emphasize here is that it is possible to understand and explain behavior and personal peculiarities of a human being according to the peculiarities of the formation and operation of attitudes. But, whereas on the basis of the action 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.

At the highest developmental level of the psyche the activity of a human being is determined by social attitudes.

On the basis of social attitudes a person develops systems of positive and negative attitudes. The values reflected in attitudes are structured according to their objective meanings, forming a person's general orientation towards reality. As can be seen, every level of activity of a human being is conditioned by the operation of a definite type of attitude.

## ფსიქოლოგია

# განწყობის ანთროპული თეორიის ძირითადი დებულებები

## შ. ნადირაშვილი

აკადემიის წევრი, დ. უზნაძის ფსიქოლოგიის ინსტიტუტი

დომინანტი უზნაძემ შექმნა განწყობის ზოგადფსიქოლოგიური თეორია, რომელიც არა მხოლოდ აღქმის ილუზიებს, არამედ ინდივიდის მიზანშეწონილ ქცევასაც ხსნის. მან შეიმუშავა განწყობის კვლევის მეთოდი, რომლის საფუძველზე განწყობის მრავალი თავისებურება დაადგინა. მაგრამ აღნიშნული თეორია მხოლოდ ინდივიდის და საგნობრივი გარემოს ურთიერთობის საკითხებს იკვლევდა. სენსომოტორულ და სოციალურ განწყობათა შესწავლისათვის კი ახალი მეთოდების გამოყენება გახდა საჭირო. მათი საშუალებით კვლევის დროს სტატიის ავტორმა განწყობის მრავალი ახალი თავისებურება დაადგინა და არსებული დებულებები შეცვალა. დადგინდა, რომ განწყობა იქმნება არა საგანთა ურთიერთმიმართებაზე, არამედ ცალკეულ საგანზე, მოქმედებაზე და სოციალურ ღირებულებაზე. აღმოჩნდა, რომ განწყობის საფუძველზე აღმოცენებულ ასიმბლაციურ და კონტრასტულ ილუზიებს აქვთ თავისი ფუნქციები. ასიმბლაცია განამტკიცებს განწყობას და აფართოებს მისი მოქმედების არეს, ხოლო კონტრასტული ილუზია ასუსტებს განწყობის მოქმედებას და დევნის მოცემული სიტუაციიდან.

ავტორის მიერ გამოყოფილი იქნა განწყობის სამი ფორმა: სენსორული, სენსომოტორული და სოციალური განწყობები. მათი ფორმირება და მოქმედება სპეციფიკური თავისებურებებით ხასიათდება.

სენსომოტორული განწყობის მოქმედებაში დადგინდა განსხვავებულ მოტორულ აქტივობაზე განწყობის ასიმბლაციური მოქმედება და მისი კონტრასტული განცდის კანონი. მისი მოქმედების შედეგად ხდება გარემოსათვის შეუსატყვისი განწყობის დასუსტება და აღკვეთა.

სოციალური ღირებულებების დომინირებულ თვისებას ადამიანთა და სოციალური ღირებულებების მიმართ აფექტური დამოკიდებულება წარმოადგენს. მათ საფუძველზე ხდება სოციალური ურთიერთობების ორგანიზება.

სოციალური განწყობების შეცვლა სხვა ადამიანების და საკუთარი სოციალური განწყობების აფექტური კომპონენტის გავლენით ხდება. სოციალური განწყობების ურთიერთობის პროცესში იქმნება თავსებადი და არათავსებადი განწყობების სისტემები, რომლებიც საფუძველად ედება ადამიანთა თანამშრომლობასა და კონფლიქტურ ურთიერთობებს.

განწყობათა თავსებადი მიკროსისტემა იქმნება ოთხი სახის დადებითი და უარყოფითი განწყობების ერთობლიობის საფუძველზე. დადებითი და უარყოფითი განწყობების სპეციფიკური ერთობლიობა კი განწყობათა არათავსებად მიკროსისტემას ქმნის. აღნიშნული მონაცემების საფუძველზე ჩამოყალიბდა განწყობის ანთროპული თეორია, რომელიც საშუალებას იძლევა გაგებულ და ახსნილი იქნას ინდივიდის, სუბიექტისა და პიროვნების ფსიქიკური აქტივობის ძირითადი კანონზომიერებანი.

განწყობის ორფაქტორიანი და ერთკომპონენტური თეორიისაგან განსხვავებით, ავტორმა ჩამოაყალიბა განწყობის სამფაქტორიანი და სამკომპონენტური თეორია. იგი დ. უზნაძის განწყობის ზოგადფსიქოლოგიური თეორიის შემდგომ განვითარებას წარმოადგენს.

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