

The Problem of Social Intelligence Research

Munojatkhan Sadiqovna Valiyeva

Senior teacher of Tashkent state agrarian university

Abstract

In this article, components of social intelligence, the role of social intelligence in human life, and research issues are carried out.

Keywords: social intelligence, ability, concept and cognitive.

INTRODUCTION. Social relations are of great importance in the formation of personality. The problem of forming social intelligence in the system of interpersonal relations is becoming more urgent in our modern, full of gadgets, highly developing life. We know that people who understand the feelings and behavior of others are more flexible and successful than others. In addition to cognitive and other processes, social intelligence affects scientific-theoretical and even ordinary cognition. It happens in the inner world of a person, for example, in processes such as emotions, voluntary aspirations, memorization and forgetting.

DISCUSSION AND RESULTS

The concept of “social intelligence” was used for the first time in 1920 by E. Thorndike in psychology. He used this concept to describe the foresight of interpersonal relationships and compared it to a period perspective approach to human relationships. Gilford, who created the first reliable test for measuring social intelligence, studied it separately from the factor of general intelligence and primarily as a system of intellectual abilities related to the understanding of behavioral information. H. Gardner defined social intelligence as understanding people and social events.

What is social intelligence and what is its uniqueness?

Social intelligence – a set of skills, ability and knowledge which help a person interact successfully with others. The ability to understand the behavior of other people and one’s own, to act according to the situation are the components of this concept. This concept itself is broader than what is called emotional intelligence, which is understood as the ability to manage one’s emotions and empathize with other people. Such a skill, on the other hand, can be considered a component of social intelligence, since the ability to empathize – to recognize one’s own and others’ feelings – is an important part of communication.

Based on the existing literature on social intelligence, Goleman (2006) explained that social intelligence consists of two broad categories:

- (a) social awareness or how we feel about others
- (b) a social object or what we do with that information.

The amount of social awareness for each individual is determined by four separate skills;

- (a) basic empathy, the ability to perceive the nonverbal actions and feelings of others,
- (b) paying full attention to listening in order to build relation

(c) empathic accuracy, the ability to understand another person's thoughts, feelings, and intentions, and

(d) social cognition, understanding how the social world works,

In addition, the social object of the person is decisive for four skills;

(a) synchronicity, successful interaction at the nonverbal level,

(b) self-presentation, effective self-presenting,

(c) the ability to build relationships through influence, courtesy, and self-control and

(d) concern, the ability to meet the needs of others and act accordingly.

Goleman states that while traditional theories of social intelligence focus only on the cognitive aspects of social intelligence, it is a combination of emotional and cognitive functions that work in sync to form social intelligence.

Human interaction with the world is reflected in consciousness and determined by it. Social interaction is determined by social perception, in which the leading role is played by social intelligence.

Intelligence, as measured by traditional tests, predicts success in dealing with inanimate objects better than in communicating with other people – this important finding has become one of the reasons for turning to the concepts of social and emotional intelligence. “Didn’t we discover a special intellectual capacity which is responsible for understanding other people, ourselves, and social situations?” by asking that question, we come to the problem of social and emotional intelligence. The concept of social intelligence was proposed by E. Thorndike in 1920 and defined as the ability to act intelligently in human relationships. It was important that J. Gilford, the leader in the field of psychometric research of intelligence, made a place for social intelligence in his cubic model and developed the test together with M. O’Sullivan. Social intelligence has proven to be very successful in predicting certain achievements in life. D. Goleman’s direction is taken by many authors of psychological consumer goods. For example, under the expressive title “The Power of Social Intelligence” translated into Russian, we read the following: “Managers, bosses and leaders at any level need social intelligence to do their jobs effectively. The same applies to salespeople and sales agents, teachers and doctors, social workers and patronage workers, hotel workers – it can be said about anyone who has to deal with strangers during the performance of their daily duties. Social IQ is one of the most important and useful measures of intelligence ... and the good news is that it can actually be improved” (Buzan, 2004, p. 12). Two main issues are continuing to debate this issue. The essence of the cognitive attitude to the world is an adequate reproduction of reality, which allows a person to act in the world around him. Cognitive attitude to reality is one of the integral parts of the system of human relations with the world. At the same time, the very possibility of adequate replication of reality (as well as this level of sufficiency) is a worldview problem. The process of perception is closely woven into the fabric of any human life. The result of human cognitive activity is knowledge. However, at a certain stage of the development of human society, knowledge becomes a special form of spiritual production through scientific and theoretical activity. Its result is a scientific picture of the world, which differs from the picture of the world formed in the ordinary mind. Social intelligence affects not only cognitive and other processes, but also scientific-theoretical and ordinary knowledge. It happens in the inner world of a person, for example, in the processes of emotions, voluntary aspirations, memorization and forgetting. In addition, the knowledge obtained in the course of cognitive activity is not free from the influence of a person’s beliefs and misconceptions, his beliefs and illusions. In this regard, in the process of cognitive activity, the question arises whether a person is able to develop such knowledge that adequately reproduces reality, as well as the foundations and criteria of cognitive activity. These questions constitute the ideological character of the philosophical analysis of knowledge.

Social cognition is a type of cognitive activity. The process of social cognition can be studied on the topic of questions about the nature and goals of social reality and can be defined as the meaning of human activity and ways of social creation.

In conclusion, it can be said that in order for each person to adapt and succeed in social relations and professional activities, first of all, he must understand himself and the feelings, behavior, self-expression, etc. of those around him. It is important to develop skills. Therefore, the formation of social intelligence in various professions is important enough as a current topic.

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