

PSYCHOLOGICAL STRUCTURE OF SOCIAL PERCEPTION

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ABSTRACT

The article presents an integrated model of human psychological knowledge. It is represented by a matrix of objectification of social perception. Psychological objectification forms are differential by the epistemological formula of semiotics and levels of psychological knowledge. For these reasons, we consider the transformation of the psychological content of the mental process of social perception.

Keywords: Social perception, psychological knowledge, identification, association, interpretation, reflection, display, expression, evaluation.

INTRODUCTION

Social perception is the process of psychological cognition of a person in different situations of social influence. The subject of psychological knowledge is the feature of the mental organization of the person, which is manifested in the joint life of people in the form of socio-psychological qualities of the person.

In this process, social cooperation acts as subjects of mental activity and objects of psychological cognition [1]. This combination of roles radically changes the paradigm of scientific knowledge of mental reality. In this new paradigm, human psychology becomes an integral expression of the qualitative manifestation of the human mental structure as a person's potential.

This new understanding of the subject of psychology fills the epistemological formula of subject-object reflection with forms of manifestation of the psyche of "subject-subject" origin in social perception. They represent a psychological reality that operates in people's social interactions as a factor in their success. Human psychology as a psychological reality is a special subject of psychological activity of partners in joint life activities. This makes important additions to the understanding of the integral construction of the mental process as a mental activity.

In this activity, the psychological significance of social partners is learned from their appearance in social communication and collaborative activities. Forms of external manifestations serve as signs of the latent internal psychological essence of the subjects of coexistence. With their help, this essence is encoded and decoded according to the laws of semiotic change of cognitive processes of mental activity.[2] The sign of this transformation is a form of external manifestation of the internal psychological content recognized in the processes of communication through the means of information communication.

This change M. It is shown by the structure of mental processes presented in the works of Wecker, where the cognitive processes of mental activity were perceived as information from the point of view of cybernetics. As a result, a model of information transformation of

psychophysical effects of objective properties on perceptions was presented. Its essence is that when the object is in physical contact with human sensory organs, a "mental image" appears in the zone of interaction of receptors, which, according to Wecker, is the "code" of the object of action.

In this case, the "mental image" as the "code" of the object performs the informational function of the character, indicating the special properties of the object and its integrity. These features are due to the neuropsychic activity of the brain. The symbol has semantic content meanings that seek to reveal the objects of psychological cognition. These values are stored in human memory in the form of involuntary and involuntary associations awakened by sensations of different modalities in the inner plane of mental activity.[3]

Materials and methods

Psychological content describes the characteristics of mutual images — people's ideas about each other. They reveal combinations of the content of human relationships expressed by the psychological qualities of relationships. For example, when a perceived person is said to be a "loving father of the family," it is a sign of a possible and, therefore, expected relationship.[4] Images of partners in social interaction are the product of their mental activity in the processes of social cognition.

The objectification of these images is accomplished through the visualization of what people have about each other. The verbal form of objectification is people's conclusions about each other. These reports provide a socio-psychological interpretation of the individual from the standpoint of communication and collaborative interests. [2].

Psychological cognition of a person by a person emerges as a psychological activity of the subjects of social interaction according to the semiotic formula "character-meaning-content-relationship". The philosophical and methodological premises of this formula are given by L. O. Reznikov and V. F. Can be found in the works of Petrenko "Psychological cognition of the individual includes: reflection of physical appearance, behavior and activities of social partners; show the associations that partners have formed with this manifestation; expression of the partner's impression in the form of socio-psychological interpretation of the person; assess the subjective importance of partners in choosing them for joint life. If these processes are considered according to the semiotic formula of social perception, we obtain the level of mental activity of the subjects of psychological cognition. Includes basic forms of objectification of human mental activity. Objectification of a person's psychological cognition.

The epistemological relationship between characters and meanings is the same between words and concepts. In this sense, any sign in mental activity performs the function of language. However, while the meanings of verbal signs are more strictly defined by the etymological norms of oral languages, the meanings of visual, tactile, and kinesthetic signs are more variable. The semantic ambiguity of nonverbal characters opens up more possibilities for users to convey incomprehensible impressions of interacting objects. However, determining the meaning of such meanings is highly subjective, creating a contradiction between difference and cognitive dissonance. This approach seeks scientific knowledge orally, as it makes it difficult to adequately define motivation (word-sign).

On the other hand, such variability is important for the manifestation of individual differences that are unconsciously internalized by the subjects of social interaction. This experience of acquired meanings is actualized in associations with the perceived object (object or person). In

mental reflection processes, the identification of an object and a character is determined on the basis of a perceived code that performs the function of an object attribute.

A property is an interpreted sign of an object that allows it to be identified with a category of objects known from past experience. This process includes stereotypes into template and object categories. When a person is perceived, the confession goes to him in relation to himself or someone else. The emergence of partners in this process serves as a sign of psychological values.

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In this sense, it serves as an objective ideal psychological reality. In his perceived traits, information about the psychological potential of the partners is seen according to the laws of the interaction of these traits with the perceptual experience of the subjects in the past.

This process leads partners to recognize integrity with certain features of the object. This recognition may be accompanied by insufficient errors. But, nevertheless, there are subsequent categories of the object of perception, which give a semantic meaning derived from the apperception of the objects of reflection. As a result, mental thinking becomes a psychological symbol in the form of a mental image. In the process of psychological mapping, the properties of an object are synthesized into its inseparable mental image, which is the ideal reality of the subject's inner plane of consciousness "things are for themselves and for themselves". [5]

Cognition participates in the construction of apperception on an unconscious basis, thereby involuntarily revealing its motivational experience of social interaction. In the psychological cognition of a person by a person, this can be expressed in the selection of a particular person from a series of others by identifying him or her with a specific "prototype" whose note is derived from an association based on the similarity of appearance traits. For example: "like my mother ...". The appearance of such images of a perceived person triggers a relationship of acceptance or rejection of that person. This would be a sign of the appropriate psychological context in relation to the image of the mother in this example. Understanding association leads to the representation of the psychological construction of the person in which the mental image is realized.

Result and discussion

In the process of psychological expression of his impressions about the perceived personality, he interprets its socio-psychological essence according to the laws of psychological projection based on the implementation of the apperception of social interaction.

The mental image as a sign of the perceived person determines the content valence of the psychological qualities bestowed by the perceived person. If there is a need for the mother's upbringing in the subject of knowledge, it gives the same human qualities. For example: "she is like my mother - a kind and caring woman." The mental image in this process (like my mother) serves as a sign of the psychological content of the presentation (a kind and caring woman). The idea of a perceived person involves an understanding of the partner qualities required in their social interactions.

This concept is reflected in the socio-psychological interpretation of the personality of social interaction partners. The usefulness of partners' cohabitation, psychological rapprochement, or distance from each other records harmful relationships. The algorithm, which clarified the appearance of a person, revealed the uniqueness of the ontological structure of a person. It lies in the synthesis of a single construct of the "eternity" of mental images and ideas, where the image remains a symbol of the individual's psychological content and the presentation of information about his associativeness is a closed concept of social interaction in communication. It turns out that people who perceive each other in the first place make connections with a person's social and group affiliation by gender, age, occupation, and ethnicity. The answer to this basic question of psychological cognition is — who is this person? Apparently, this identification defines the psychological values that can be passed on to a social interaction partner. It is important that people know about each other in order to adequately regulate their interactions in life together. In addition, psychological content encompasses heredity, ability, character, and human relationships

Spiel's apparent pragmatism goes hand in hand with an axiological reflection of human relationships. It is manifested in assessment activities arising from the affective component of the mental process. Appearance as a sign of an aesthetic relationship is the arousal of a primary involuntary emotion that corresponds to an ambiguous psychophysiological reaction of objects to each other. They determine the meaning of emotions that are perceived and expressed in judgments. The pragmatic goal of these processes is to select partners to solve current life problems together. At the same time, evaluative activity as reflective consciousness stems from the depths of motivational mental products in which people are more likely to respond unconsciously to each other.

CONCLUSION

This psychological structure of social perception allows to combine its achievements with general psychological theories of mental process and therefore defines psychological mechanisms of integral synthesis in the study of social perceptions as psychological phenomena of social consciousness.

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