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INTELLECTUAL SOCIALIZATION OF PERSONALITY AS DETERMINANT OF SOCIAL WELLBEING

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Abstract

The article deals with the problem of intellectual socialization of a personality which is undertaken to achieve social wellbeing and is measured in a number of the indicators characterizing its culture. The definitions of intellectual socialization of a personality are given and the process of intellectual socialization of students in an educational institution, managers in organizations and enterprises, workers in scientific laboratories, consulting companies and other organizations is described. The comments to the author's understanding of interaction between intellectual socialization of a personality and development of intellectual formation of its culture in the society are shown which has an influence on the distribution of safe, aesthetically pleasing and accurately represented intellectual products in the society. The social value of intellectual values, the necessity and possibility to control the intellectual activities of the members' society which provides the increase of attractiveness and safe practical use of intellectual labour or creativity are described. Such qualities of social welfare which reflect particular demand for individual or group intellectual activities are characterized. These are a high level of competence and selectivity in relation to intellectual values, intellectual labour or creativity; the most important products which are the last word in comfort; the preservation and protection of the samples of socially significant intellectual tradition, the ability to recognize intellectual sabotage, to defend against it.

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Keywords: Intellectual socialization of a personality; intellectual culture; social problems; social wellbeing; intellectual values; the opposition to intellectual sabotage.

1. Introduction

At the stage of its development, human society is actively using its intellect as a leading tool of the development of life support. Everything that is able to make a decision concerning the most effective approach to the implementation of a process, the most perfect, rational, cost-effective and efficient execution of an action to achieve a goal is called intellectual (technique, man). It is obvious that many intellectual achievements have a positive assessment of their consumer, for example, the consumer of technical and technological innovations; they, of course, affect the regulation of the economy, the competitiveness of individuals and groups, the diversity, including cheapening of survival facilities. Therefore, these achievements are estimated (and often get fairly high ratings) according to the criteria of technical and economic efficiency, scientific-technical progress and are called high intellectual technologies.

However, it happens that the intellectual activities of the mankind cannot be up to the mark "having high social value" or "absolute social effect." It can be assessed as not sufficiently effective from a social point of view, particularly as unsafe or unattractive both for intellectual labour and for the consumer of the products of intellectual labour or creativity. We imply those intellectual processes which are presented with specific (individual or group) ideas, products, texts; the results of intellectual and creative including scientific and research activities concerning schoolchildren and students, managers of enterprises and organizations, employees of research laboratories and consulting services. These processes and results "do not pass the exam" according to the criteria of social-humanitarian expertise, do not get public approval, do not affect the moral, aesthetic improvement, development and tranquility of man and mankind. Misinformation (false, misleading, unreliable information); irresponsibility (incorrectly presented unsubstantiated information without a return address); sabotage (the information dissemination with a destructive purpose) can be detected. Neither social life nor its laws do not become better because of such processes and results. Man does not consider the processes and results to be the underlying objectives of the society culture and himself to be a public figure, serving the purpose, capable of relating personal, local and social value system (Mikhailova, 2006).

Such situation in the intellectual sphere of the society allows one to bring up the problem of the necessary intellectual socialization of a personality to date which is organized by bringing the intellectual activities of an individual or a group to conform to the characteristics of intellectual culture of the society which in its turn is able to reduce the inertia of the representatives of the society in the perception of traditional (cultural) regulators of his life.

If intellectual activity is not only economically but also socially effective, then the behavior of its subject can be considered socialized. If socialized intelligence "gives" a value significant product (safe, aesthetically pleasing and correctly presented at the "court" of the public, rightly or novelty has a positive influence on the regulation of social mentality and so on), he has the appearance of intellectual culture.

If intellectual culture fully performs its regulatory functions in the society, the society can be considered healthy, i.e. having the ability of its members to monitor the quality of intellectual production, by which it "feeds", maintains and develops the orderly mentality. If a prosperous society is cultivated as both mass and highly educated elite, something to do with the quality of intellectual products and methods

for its effective consumption is the most important goal of continuous education of the intellectual society.

The core of the problem is the imbalance between material and spiritual components of the general concept "culture", that is:

1) deviation in physical, moral and spiritual health of the society's members;

2) insufficient social protection of cognitive and humanitarian values;

3) implicit intelligibility of most intellectual products.

As a determinant for a prosperous society, the problem and the process of intellectual socialization in an ideal model, its solution and implementation have a large target audience – a significant portion of members of the modern society engaged in intellectual work and, frequently, a lot of other people (who are not specially educated or engaged in intellectual activity, or being interested in art, or do not support special education or intellectual activity, etc.)...

The problem of intellectual socialization based on the objectives of the formation of a prosperous society has its own (interdisciplinary) source database, requiring, however, its enlargement and expansion. The expansion should be:

- the work on the refinement and synthesis of philosophical, sociological, cultural, and pedagogical aspects of the problem;

- works associated with the upgrade of the notion of the intellectual culture of the modern society and its regulatory properties.

The projection of the criteria for a prosperous society, a solution to the problem of intellectual socialization require the formation of one's own critical apparatus, the assessment of the process and the result of this socialization. In other words, the decision will be effective in case of providing the participants with methods of organization and control (management) of the effects (Kapterev, 2005).

1.1. The main content of the research

There is a necessity in changing undesirable manifestations of the intellectualism of humanity for the sake of the person's well-being and good social relations. It is followed by the formulation of the question on a scientific level – the concept concerning the intellectual socialization of a personality, its determination concerning the concept "social wellbeing".

Being scientific, the problem of the intellectual socialization of a personality requires bringing up the most important question concerning the ways to provide the society with timely and effective assistance in the detection of social-humanitarian meanings of intellectual activities and its products. The main questions which need answering are:

- who must provide the assistance; when, by whom and how the results should be controlled, what the most guaranteed ways of more complete, accurate, timely and objective use are, for example, "information in everyone's decision-making in every aspect of activities" (Plotnikova, Bobrova, &Trofimov, 2015).

- how to teach masses to adequately treat the free use of the results of intellectual activities being aware of many limitations of the responsibility for it (Tulchin, & Silk, 2001);

- what is and how to learn to determine the social efficiency of personality's or group's intellectual products (Tulchin, & Silk, 2001);

- what exactly are the moral foundations of intellectual labour (Tsaran, 2015);

- what role intellectual education or the education of the mind, the formation of reasonable and intelligent intellectual behavior play in the cognitive and (or) creative process, in the activities of separate social groups and masses.

1.2. The core of the problem

The core of the problem of the ways of the organized intellectual socialization of a personality is the whole set of contradictions between:

1) the intellect's high creative activities of a person and the obvious necessity in it;

2) recognizing the values of an intellectual tradition (rules) of intellectual activities and its negation, exceptions (innovations);

3) theperson's intellectual competence and its attractive and safe practical applicability in life-supporting processes, in solutions to specific problems and tasks.

Intellectual activities corresponding to the level of intellectual culture should be considered as controlled and self-controlled (limited by standards and regulations) mental, creative or scientific, research activities and the interactivity of a person or a group. It is something that is often replaced by the concept concerning the culture of thinking (Melville, 2012).

The culture of thinking is what denotes the quality of thinking providing the certain efficiency of mental work in different spheres of human activities. It is connected with such properties as the consistency and harmony of a thought, conclusiveness, compliance with formal rules, for example, logic; with such main bases of the cognitive process as contradiction, cause, necessity, essence, conformity. In some cases, such qualities of the culture of thinking are of particular importance. They are severity, consistency, conclusiveness. In other cases, they are fantasy, imagination. In the third place, it is so called "practical sharpness''. In science, the culture of thinking is determined by such signs as novelty, information value, originality, validity, conclusiveness, correctness, theoretical and practical significance (Prokopenko, & Selevich, 2016).

Intellectual culture is the work connected with solving problems and tasks; developing rationalization optimizing proposals; searching for and processing information; inventing, scientific discovery, engineering innovation. Pupils' and students' intellectual activities are implemented in educational and creative situations, making reports, developing course and qualification projects, searching for and processing numerous information. The intellectual activities of enterprises' and organizations' managers, research laboratories' and consulting services' employees are implemented in the formulation and solution of professional or scientific tasks, in the choice of professional or scientific technology, its explanation, in the analysis of conformity of professional or scientific activities with different needs of the state or society. The methods of the state control concerning such activities are compliance assessment, audit, discussion, analysis, expertise, examination, assessment. They often reach the purpose to identify deviations or deficiencies. The public control of such activities is public discussion, debate, public court, etc. They are either late or absent.

1.3. The solution to the problem

The solution to the problem of finding ways of the organized intellectual socialization of a personality is in the basis of pedagogical skills. In an educational institution, specially created conditions (methods) of students' intellectual education for solving the problem are needed which is "due to the unity of spirit, mind and energy of employees" (Radovel, 2009). At work or in an organization, the activities of human resource management are important. It is carried out in the organizing the staff processes of professional development, coaching, holding engineering and reengineering activities. In the business activities, it is what will create a certain "correlation between the intellectual capital of the company and corporate efficiency" (Lv, & Han, 2015). In an educational institution and in the work collective, in addition to the open society, these are Internet–nets, virtual communication, cloud-based information and communication technologies, etc. which are actively used today by children and youth (Stasova, & Khynova, 2012; Plotnikova, et al., 2015).

The leading theses of the work concerning the organized intellectual socialization of a personality are as follows:

- "from a personality's intellectual success to a group's or the society's intellectual success";

- "from individual intellectual efforts to collective sensible actions and decisions";

- from "the fashion for intellectual culture to real possession of it";

"from a chaotic to a managed use of intellectual products";

- "from chaos to intellectual activity to its order and efficiency."

The main means of the organized intellectual socialization of a personality are:

 - reflection concerning intellectual activities;

- analysis of its products' quality;

- management of the intellectual needs and capabilities of different social groups.

Here is an example of the technology (stages and techniques) of the organized intellectual socialization of a personality, influencing the social wellbeing as a result of emerging and displaying the signs of intellectual culture; it is necessary to characterize the factors, essence and meaning as well as the extent and force of its influence.

Thus, the personality, accompanied by its intellectual process of education:

1) first, is immersed in intellectual culture in an organized way ("sees" its norms, rules, samples; under the guidance of teachers, coaches, consultants, etc. systemizes the ideas about them) – it is the initial stage of the technology with the use of specialized methods of visualization of intellectual values and is characterized by the absence of morality with the recipient.

2) then under control demonstrates involvement in intellectual culture (uses its norms, rules, samples; possibly projects its perceptions about them on specific problems and tasks) – it is an intermediate stage of technology with the application of methods of objectifying intellectual values and is characterized by the signs of the recipient's conventional morality;

3) finally, under control demonstrates willingness to reflect the display of intellectual culture, including lack of culture – it is the final stage of the technology with the application of methods of objectifying (analysis, synthesis, evaluation, conclusions) the products of intellectual labour and creativity and is characterized by the recipient's mature morality.

The visualization of intellectual values at the initial stage of the organized intellectual socialization of a personality as a method of increasing its socially significant intellectual experience is necessary for the recipient to develop intellectual sensitivity. It is the most simple but effective means of entering the motivational sphere of man, a straight stimulation way to his reactions expected. At this stage, the recipient demonstrates the child's age of morality when any assessment and appraisals are focused on the credibility of their external support, correspond to him. The signs of the recipient's intellectual culture are not expressed.

The objectification of intellectual values at the intermediate stage of the organized intellectual socialization of a personality is the transfer of values to object-practical field. It is the most important method of increasing the experience of socially significant intellectual activities. The method is aimed at developing the recipient's practical skills to develop an idea, to create texts, to make projects, to generate ideas and to describe the process of their realization, implementation. As a result of using the method, the recipient shows (must show) conventional morality as an ability to convince others of the importance, value, practical applicability of the results of his intellectual labour or creativity. The separate signs of the man's intellectual culture are already being formed.

The de-objectification of products of intellectual labour or creativity at the final stage of the organized intellectual socialization of a personality is the transfer of values from the object-practical field into the field of reflection and materiality. It is a method of developing the recipient's skills to turn an idea, to formulate meanings or to reveal the inexpediency of intellectual activities, to formalize their description, etc. In the process of the de-objectification of such products, a socialized personality shows (must show) the level of mature morality as reasonable assessment of objects, protection of one's own opinion, intolerance towards the low quality of intellectual products, the activities concerning the information dissemination about the quality in the society. Here, we refer to the formed intellectual culture of a personality, mostly to one's critical position and readiness to fight against intellectual evil.

2. Methods. The factor analysis

The factor analysis of the influence of the intellectual socialization of a personality on the social wellbeing and the development of its most important element, intellectual culture, allowed detecting the presence of three major factors as a minimum – emotional, normative, aesthetic.

When a personality acts intentionally, he/she acknowledges the necessity of basic culture of his/her intellectual behaviour, or at least, adheres to its foundations. In this case, aggressiveness and negative sensitivity towards other people reduce. At the same time, a favourable atmosphere of competent communication and interaction is created, a feeling of reliable cooperation and partnership appears, the image of the ideal, the will to knowledge come. It is an emotional (the strongest and most noticeable) factor of the influence of the intellectual socialization of a personality on developing the intellectual culture of the society and consequently on achieving social wellbeing.

If personality's intellectual actions correspond to official requirements (quality standards, the criteria of social-humanitarian expertise, specialized audit, etc.), then it is the quality of the authorities who control (responsible for the control) and in this case, no further claims will be made. A conflict situation does not appear in this case; for example, the infringement of intellectual property is not revealed; there are no freelance detailed inspection and condemnation of the objects of intellectual, etc. It is a model or

normative (the most used in the quality management system of objects, including intellectual labour) factor impact of the intellectual socialization of a personality on developing the intellectual culture of the society and consequently on achieving social wellbeing.

The ability of the subject of intellectual occupation to present the result of work (clearly and concisely, vividly, specifically and correctly, exactly, originally, etc.) comes after the indispensable public approval. It is no coincidence that there is an expression in the intellectual society "a beautiful solution", "a beautiful expression", "a tasty idea", etc. When the beauty for the subject becomes the need to offer it to the society, the society in its turn forms a habit, the need for the attractive, "well-served" intellectual product. It is an aesthetic (the most specific but no less significant) impact factor of the intellectual socialization of a personality on developing the intellectual culture of the society and consequently on achieving social wellbeing.

3. Results

It is necessary to summarize the meanings and impact of the intellectual socialization of a personality on social wellbeing due to the development of one of the most significant formations – intellectual culture.

As this type of socialization is not only the authors' private scientific interest, but also a state-public order to educational institutions and the institutions responsible for the qualification of enterprises' and organizations' managers, so the meaning of it, its scale is state-public. At the state level, the idea of the universal intellectualization of the society's members and the continuous development of high technologies are declared and methodically defended. Thus, the society is called to take an active part in it.

On the basis of the fact that the state-public order is for humanitarian higher institutions, it can be said that it has a substantial humanitarian sense expressed by the state-public demand for the society's members showing the signs of intellectual culture, namely the moral maturity of experience in creating and perceiving intellectual products; the motivation of healthy, safe and aesthetically attractive intellectual activities; the readiness to contribute to the system of intellectual values and traditions, to participate in strengthening adequate, critical perception of intellectual lack of culture, sabotage, deception.

The authors' practice of sociological surveys conducted in the process of the research concerning the impact of the intellectual socialization of a personality on social wellbeing, particularly on the development of its intellectual culture allowed one to claim the following.

1. There is the understanding of the major signs of the culture, its values and traditions by the society's members. It is formed in an educational institution, sometimes (much more rarely) it happens in the family.

2. However, there are also a number of the limitations on these values and traditions which come into competition either with the values and traditions of other cultures or with pseudo cultures in conflict situations between them.

3. The recognition of the attributes of intellectual culture which are necessary for social wellbeing, their adoption and appropriation need special stimulation, developing the techniques and technologies of the organized external support of a personality, its intellectual education.

4. However, at the moment, the development of specially created for this institutions, educational institutions, creative laboratories, research and engineering design, consulting or coaching departments of the enterprises, etc. – methods of individual support of the personality in its training, for example, social differentiation both dangerous and safe intellectual production, do not have enough effective dissemination.

5. If intellectual culture as a result of the intellectual socialization of a personality becomes a universe social belonging, the wellbeing of the majority will be provided with a qualitative intellectual product, specific and controlled responsibility for it and most importantly – a high level of the vigilance of the society's members before using the products, reasonableness, competence and sanity in relation to it.

6. If the universal intelligent members of society is achieved not only technically, but also morally, then in the society the cult of intellectual property, protection and enforcement of intellectual traditions will become habitual; the intellectual classics will not artificially go to oblivion, the partial or total disregard, the society will never forget the "taste" for cultural behavior in intellectual activity.

7. In order for the intellectual socialization of the individual to become a reliable determinant for a prosperous society, it is necessary to bring to the required level of the efficiency the following: a) speech, cognitive, creative and mental flexibility of the masses; b) their ability to the reasoned and reasonable responses to the proposed innovation; c) the responsibility of the individual to society for failure to comply with the intellectual culture when working with information and knowledge, sources of information and knowledge, high intellectual technologies.

4. Conclusion

The relationship of the concepts of intellectual socialization and well-being of society allows integrating with each other such scientific disciplines as: philosophy, sociology, cultural studies and pedagogy; psychology, axiology, communication studies, informology etc. Therefore, the prospect of solving the problem of intellectual socialization of the individual, providing collective intellectual culture of society and, therefore, the intellectual well-being (reducing the level of violations in the achievement of security, aesthetic appeal and the correctness of the representation of the intellectual production), acquires its precise contours of the birth of a new interdisciplinary scientific concepts.

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