



## THE CONCEPT OF INTELLIGENCE ACCORDING TO THE GENERAL APPROACH

**Abulova Zulfiya Zaripovna**

*Researcher of BSU, the department of English  
for ESP students*

**Abstract:** The mental abilities necessary for adaptation to, as well as selection and shaping of, any environmental context are included in this article's definition of intelligence. This means that, despite the fact that the behavior that is considered intelligent may vary depending on the environment, the mental processes that underlie this behavior remain constant. However, a person's capacity to apply these procedures may vary from context to context. The skills are utilized to achieve both external and internal coherence among various knowledge and belief structures and correspondence with the outside world. The significance of the definition for figuring out current speculations, testing in the field of knowledge, as well with respect to understanding the job of knowledge in deep rooted learning is examined.

**Key words:** external and internal coherence, concept, intelligence, mental processes.

Conceptual analysis is the general approach that is used in many of the most important philosophical debates. By looking at relevant concepts, we can support philosophical positions with evidence. Anyone with even a cursory comprehension of the literature on causation, identity, morality, justice, grammaticality, and knowledge is familiar with this procedure. The general approach to these debates is to pump and organize our intuitions about cases in relation to that idea. Edmund Gettier, for instance, provided examples of situations in which our gut instinct tells us that Smith does not possess knowledge but the justified true belief analysis of knowledge predicts otherwise. In an effort to discover a new systematization that is consistent with newly discovered intuitions, these counterexamples sparked an incredible amount of conceptual development and knowledge analysis. These kinds of thought experiments are the main ones that help develop philosophical theories.

We will analyze the concept of intelligence according to the general approach. Everyone understands what intelligence is in one way: taken a gander at in another manner, nobody does. To put it another way, everyone has implicit notions of intelligence, or "implicit theories," but no one knows for sure what they are. This section tends to how individuals conceptualize insight, anything that it might really be. However, rather than valuing intelligence in its entirety, why should we even be concerned with what people believe it to be? There are no less than four reasons individuals' originations of knowledge matter.

First, people's perceptions and assessments of their own intelligence and that of others are shaped by implicit theories of intelligence. It is helpful to learn about



people's implicit theories in order to gain a better understanding of the judgments they make about the abilities of others and themselves. For instance, the ages at which parents will be willing to make various speech corrections will be determined by their implicit theories of their children's language development. In general, implicit theories of intelligence held by parents will influence the ages at which they believe their children are ready for various cognitive tasks. Employers will decide who to hire based on their implicit theories of intelligence. On the basis of such theories, people will select friends. In conclusion, knowing about implicit theories of intelligence is important because people frequently use it to make decisions in their daily lives.

Second, the certain speculations of logical agents eventually bring about their express hypotheses. Therefore, it is beneficial to learn about these implicit theories. A framework that is useful for defining the general scope of a phenomenon, particularly one that is not well understood, is provided by implicit theories. These understood hypotheses can recommend what parts of the peculiarity have been pretty much gone to in past examinations.

Thirdly, when an investigator suspects that existing explicit theories are incorrect or misleading, implicit theories can be helpful. On the off chance that an examination of verifiable speculations uncovers nearly nothing correspondence between the surviving verifiable and unequivocal speculations, the implied hypotheses may be off-base. However, the chance additionally should be considered that the unequivocal hypotheses are off-base and needing amendment or supplementation. For instance, some of our explicit theories of intelligence call for the expansion of some of our implicit theories.

Last but not least, learning about implicit theories of intelligence can help shed light on cultural and developmental differences. People have different expectations for intellectual performance for children of different ages, as was mentioned earlier. Culture plays a role in how these expectations differ. For instance, assumptions for youngsters who partake in Western-style tutoring are very nearly 100% to be unique in relation to those for kids who don't take part in such tutoring. There are three primary implicit theories regarding the relationship between intelligence and society as a whole: the Hamiltonian, Jeffersonian, and Jacksonian theories. These views are not strictly based; rather, they are loosely based on the philosophies of three great American statesmen—Alexander Hamilton, Thomas Jefferson, and Andrew Jackson. The Hamiltonian view, which is similar to the Platonic view, holds that people are born with different levels of intelligence and that the less intelligent people need the good offices of the more intelligent people to keep them in line, whether these people are referred to as government officials or, as Plato put it, philosopher-kings. When they wrote about the emergence of a cognitive (high-IQ) elite that would eventually have to take responsibility for the largely irresponsible masses of non-elite (low-IQ) people who are unable to take care of themselves, Herrnstein and Murray appear to have shared this belief. The unintelligent would continue to produce chaos if left to their



own devices. The Jeffersonian view is that individuals ought to have equivalent open doors, however they don't be guaranteed to profit themselves similarly of these potential open doors and are not really similarly compensated for their achievements. Individuals are compensated for what they achieve, whenever offered equivalent chance. High achievers receive greater rewards than low achievers.

As opposed to Hamilton's view, the Jeffersonian perspective holds that the objective of education is to provide children with opportunities to make full use of their existing skills rather than to favor or foster an elite. These are views that are similar to mine. The Jacksonian view is that all individuals are equivalent, as people as well as concerning their skills - that one individual would act as well as one more in government or on a jury or in practically any place of liability. Except for specialized skills, which can all be learned, people are essentially interchangeable in this conception of democracy. According to this point of view, we do not require or wish any institutions that could result in favoring one group over another. Because they frequently serve as underlying presuppositions for explicit theories and even experimental designs that are then taken as scientific contributions, implicit theories of intelligence and the relationship of intelligence to society may need to be considered with greater care than they have been in the past. Scholars are likely to miss the point of what others are saying when discussing their explicit theories and data unless they are able to discuss their implicit theories and, as a result, their assumptions.

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