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DOI: [https://doi.org/10.18524/2707-0409.2021.1\(53\).241351](https://doi.org/10.18524/2707-0409.2021.1(53).241351)**Kononenko O. I.**

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#### CURRENT STATE OF SCIENTIFIC VIEWS ON THE PSYCHOLOGICAL WELL-BEING OF PERSONALITY

Psychological well-being is traditionally considered in the context of the problem of quality of life as its subjective component, the systemic quality of a person, which it acquires in the process of life; generalized and relatively stable experience, which is of particular importance for the individual; a person's own attitude to his personality, life and processes that are important to him in terms of learned normative ideas about the external and internal environment; tolerance, as an integral psychological indicator of human life, reflecting the value aspects of his attitude to various spheres of his life, through a meta-implicative model of motivation to choose, which includes ideas about the well-being of the individual in relationships with the environment; the complex interplay of cultural, social, psychological, physical, economic, and spiritual factors. Science has studied the social and ontogenetic aspects of subjective well-being. However, despite the importance of this issue, science lacks a theoretical understanding of the subjective well-being of future psychologists, the links between the internal components of subjective well-being and its main psychological determinants are not identified. Thus, the theoretical and empirical data accumulated by modern psychological science on the subjective well-being of the individual can serve as a starting point in the initiated research.

The purpose of the article is to give a generalized phenomenon of the current state of views on the psychological well-being of the individual on the basis of a theoretical analysis of modern research in psychological science.

The article is devoted to the analysis of the problem of personal well-being, which is the object of study of psychology, sociology, philosophy and other sciences that study various aspects of human life. Well-being is considered in terms of its internal structure — cognitive, emotional and motivational-behavioral components. Well-being depends on the presence of clear goals, the success of the implementation of action plans and behavior, the availability of resources and conditions to achieve goals. Well-being — a concept that expresses a person's own attitude to his personality, life and processes that are important in terms of learned normative ideas about the external and internal environment and characterized by a sense of satisfaction

**Key words:** well-being, personality, comfort, harmony, pleasure.

**Formulation of the problem.** Satisfaction with life directly affects the mood, mental state, psychological stability of the individual, but in many scientific works it is interpreted as a fairly simple phenomenon, as some assessment by which a person characterizes his current life situation. To describe the state of well-being of the individual in science used different terms: happiness, life satisfaction, sense of quality of life, emotional comfort, psychological security, psychological security, etc.; sometimes associated with the concept of well-being close, but not identical in its internal meaning of the concept.

Well-being as a component of quality of life (K. O. Abulkhanova-Slavskaya, Y. M. Alexandrovich, O. E. Bocharova,) is defined in science as an integral indicator of human orientation to the realization of the main components of positive functioning (personal growth, self-acceptance, environmental management, autonomy, the presence of goals in life, positive relationships with others, etc.), as well as the degree of realization of this orientation, which is subjectively expressed in satisfaction with themselves and their own lives.

**Analysis of modern research on the issue.** In psychological science, there are many definitions of well-being or well-being,

because, according to L. V. Kulikov, these phenomena are very important for any person, occupy a central place in his self-consciousness [4]. Psychological well-being is defined as an integral indicator of the degree of human orientation to the realization of the main components of positive functioning (personal growth, self-acceptance, environmental management, autonomy, goals in life, positive relationships, etc.), as well as the degree of realization of this orientation. feelings of happiness, self-satisfaction and one's own life. But, despite certain terminological similarities, in science there is no theoretical understanding of the connections between these components, the main psychological determinants of individual well-being have not been identified.

**The purpose of the article** is to give a generalized phenomenon of the current state of views on the psychological well-being of the individual on the basis of a theoretical analysis of modern research in psychological science.

**Presenting main material.** Recently, the problem of positive psychological functioning of the individual is increasingly beginning to attract the attention of researchers. Thus, relatively recently, a new concept of "psychological well-being" of the individual has entered the apparatus of psychological science.

So will K. O. Abulkhanova-Slavskaya considered well-being as a characteristic of personality, a specific "relationship of personality with life", in which, according to the figurative remark of the scientist, it is necessary to look for psychological definitions of personality [1]. The richer, more diverse the life of the subject, the more defined the position of the individual in life, the more complex the structural composition of well-being and, obviously, the deeper the inner world of man and the richer his relationship with others [1]. This does not mean, as emphasized by K. O. Abulkhanova-Slavskaya, that well-being is the prerogative of people of exceptional, unique composition; it can manifest itself in different ways and be determined accordingly depending on one or another level of interaction of the individual with the world, depending on a certain level of its organization [1].

O. E. Bocharova interprets well-being as a generalized and stable property that has special significance for the individual [2].

It is largely due to the peculiarities of the individual's attitude to himself, the world around him and its individual aspects. All external factors of well-being with any objective characteristics by the very nature of the psyche can not affect the experience of well-being directly, but only through subjective perception and subjective assessment, which are due to the characteristics of all spheres of personality [2].

In the same context, Yu.M. Alexandrov emphasizes that for the passage of difficult life situations from the indicators of psychological well-being the most important are those that are close to understanding a person as a subject: the presence of their own position in life and the ability to manage their own environment [5, p.149]. Self-acceptance is also important, as well as psychological well-being in general. But the approach of Yu.M. Alexandrov regarding the category of "well-being" — in our opinion it is inexpedient to separate psychological and subjective well-being — they are identical.

I. S. Horbal understands well-being as a dynamic cognitive-emotional assessment of a person's quality of life in general and its individual areas, which is formed on the basis of objective (living and working conditions, basic needs, health, etc.) factors perceived and assimilated by the individual. its individual-typological features and character, orientation, features of self-assessment and self-acceptance, meaning-life and value orientations, etc. [3, p.158]. We support this definition, but believe that it needs to be supplemented: in our opinion, a special role in shaping the well-being of the individual is played by factors of socio-psychological adaptation and motivation.

From the standpoint of the eudemonistic approach, subjective well-being represents, first of all, the ability of a person to realize his own individuality, to become the creator of his own life through inclusion in a certain professional activity. It is emphasized that subjective well-being is an integral indicator of the degree of human orientation to the realization of the main components of positive functioning, as well as the degree of realization of this orientation, which is subjectively expressed in self-satisfaction and life. CD. Ryff [11], C. L. Keyes [10] and others offer

a generalized model of psychological well-being, which includes: self-acceptance; goals in life; the presence of goals and activities that give meaning to life; ability to fulfill the requirements of everyday life and adapt to difficulties; personal growth; positive relationships with others; autonomy

V. A. Petrovsky considers the subjective well-being of the individual through a meta-implicative model of motivation of choice, which includes the idea of the well-being of the individual in the relationship with the environment, which combines other forms of ability [6]. According to VA Petrovsky, “well-being” is also a measure of failure, losslessness, infallibility, perfection; a person can feel quite OK not only when he includes external resources in the orbit of his activity, but also when he refuses to use them and turns to his internal resources. Satisfaction with the refusal (“Thank you, no”) in this case sounds no less attractive to her than satisfaction with the choice (“Thank you, yes”) [6]. That is, VA Petrovsky connects well-being with personal choices.

Well-being is also a category of human subjectivity, which combines perception, evaluation, relationships and other processes, which is mediated by external and internal determinants. As V. E. Chudnovsky, on the one hand, a kind of specifically holistic inner world of man, which has its own patterns, its own development trends, arises on the basis of objective connections and conditions [7]. On the other hand, the objectification of the inner world in behavior, activity, in fact, becomes the basis for a person to experience well-being or unhappiness.

Since the subjective has its active side, it is not only generated by the event, but affects it, the subjective well-being has a very important active beginning [7]. Both satisfaction and dissatisfaction with the subject activity, relationship or self can become catalysts for one or another activity. As a result of replenishing the experience of experiencing satisfaction or dissatisfaction may be formed and the desire (tendency) of the individual who realizes his subjectivity, or to satisfaction, or to avoid dissatisfaction. These phenomena are based on various motives; and the result of the corresponding activity will not necessarily be the same phenomena. Such a question requires an empirical solution

that allows to determine not only the motivational vectors, but also a range of behavioral solutions to this subjective situation.

One of the first integral multidimensional models of psychological well-being of a person in foreign psychology was developed by M. Jagoda [9]. The main criteria of well-being of the researcher are such as self-acceptance (high score, strong sense of identity); personal growth (measure of actualization); integration (ability to cope with stressful situations); autonomy (independence from the influence of the social environment); accuracy of perception of reality (social receptivity); competence in the social environment (ability to adapt and effectively solve problems).

The most capacious and complete from a psychological point of view is the definition of subjective well-being provided by C. D. Ryff [11], who, following M. Jagoda, understands this phenomenon as a multifactorial construct representing both have a complex relationship of cultural, social, psychological, physical, economic and spiritual factors. For C. D. Ryff, well-being is a complex “product” that is the result of the influence of genetic predisposition, environment and characteristics of individual development [11]. To fully understand the basic mechanisms of the proper functioning of the sense of well-being in the individual behavior of the subject, it is important to allocate C. D. Ryff its six-component structure, which includes:

- self-acceptance (positive attitude to yourself and your past life);
- personal growth (a sense of continuous development and self-realization);
- autonomy (ability to imitate one’s own beliefs);
- positive relationships with others (relationships with others, imbued with care and trust);
- ability to fulfill the requirements of everyday life (competence);
- purpose in life (the presence of goals and activities that give meaning to life) [269].

According to C. D. Ryff, her proposed substructures of well-being are universal and characterize its essence regardless of socio-cultural conditions.

The generalization of views on the structure and internal content of well-being contained in the works of various foreign authors, allowed us to group the characteristics of this psychological phenomenon into the following groups:

1. Normative well-being, which is determined by such external criteria as a charitable, “correct” life. The main condition of normative well-being is the degree of conformity to the system of values that is accepted in a given culture (a person experiences well-being if he has some socially desirable qualities, etc.).

2. Well-being as life satisfaction is associated with the standards of the individual as to what is a good life. In this context, well-being is a global assessment of a person’s quality of life according to their own criteria, that is, it is, first of all, a harmonious satisfaction of the desires and aspirations of the individual.

3. Well-being as an everyday understanding of happiness, as the predominance of positive emotions over negative ones. This definition emphasizes pleasant emotional experiences that either objectively prevail in a person’s life, or a person is subjectively predisposed to them.

Thus, we see that the concept of “well-being” is very ambiguous both in form and structure. One of the leading researchers of this phenomenon in foreign psychology, E. Diener [8], summarizing the literature, identified the main, in his opinion, the signs of well-being:

1. Subjectivity (subjective well-being exists within individual experience).

2. Positive measurement (subjective well-being is not just the absence of negative factors, which is characteristic of most definitions of mental health. The study of well-being requires positive indicators).

3. Globality of measurement (well-being includes a global assessment of all aspects of an individual’s life over a period of several weeks to decades).

It is the attitude of the individual to life, its conflicts and changes determines the mental and moral satisfaction of their own lives, even when the objective characteristics suggest otherwise.

As E. Diener emphasizes, in the study of the well-being of the individual it is impossible to separate the various components of the “I”: well-being includes all selected aspects. In addition, since it is about the well-being of the individual, it naturally includes socio-normative values and needs, global assessment of individual existence based on the ratio of private and generalized ideas about their lives and self-realization in it, etc.[8].

The concept of well-being must include specific forms of behavior that improve the quality of life at all levels (physical, social and spiritual) and allow to achieve a high degree of self-realization.

Thus, the well-being of the individual, according to E. Diener, is an integral psychological formation, which includes the assessment and attitude of man to his life and himself [8]. It contains all three components of a mental phenomenon — cognitive, emotional, connotative (behavioral), and is characterized by subjectivity, positivity and globality of measurement.

In the study of individual well-being, a special place belongs to the correspondence of actual (or actualized) needs to subjective possibilities with their satisfaction (A. Maslow). It is assumed that the level of well-being meets the needs of different levels:

- 1) vital (biological) needs;

- 2) social needs in the narrow and personal sense of the word (because all human motives are socially mediated), which include the desire to belong to a social group (community) and occupy a certain place in this group, enjoy the affection and attention of others, be the object of their respect and love;

- 3) the ideal needs of knowledge of the world around us and their place in it both by appropriating existing cultural values and by discovering a completely new, unknown to previous generations.

This structure is fully consistent with the concept of A. Maslow, which emphasizes that the degree of self-actualization personally corresponds to the hierarchical structure of the consumer sphere (based on biogenic needs, then, psychophysiological, social, higher and the highest position in it is occupied by the so-called “meta-needs”. Important for understanding well-being is that in

A. Maslow's theory emphasizes»From one need to another as a result of satisfying the first.

Ontogenetic aspects of the study of well-being are disclosed in the studies of Ya.M. Buterko, M. Yu. Raspaeva, OG Troshikhina and others. Thus, the peculiarities of the feeling of well-being of adolescents in connection with the perception of parental attitudes towards them were considered by M. Yu. Raspaeva. Research has shown that adolescents' perceptions of parental attitudes are fragmented: unpleasant elements of parental upbringing are perceived independently of the perception of positive aspects. In other words, adolescents, despite the feeling of high hostility and inconsistency of parents, tend to perceive their attitude to themselves in general positively, which may indicate the functioning of psychological defenses in adolescents and the desire not to lose the sense of well-being with parents.

Conclusions and prospects of research. Thus, the concept of "well-being" is ambiguous in both form and structure. Psychological well-being is traditionally considered in the context of the problem of quality of life as its subjective component, systemic quality of the person acquired by it in the course of vital activity, the generalized and rather steady experience having special value for the person, own relation to the person, life and processes., which are important for her in terms of learned normative ideas about the external and internal environment, tolerance as an integral psychological indicator of human life, reflecting the value aspects of its attitude to various spheres of life, through a metaimplicative model of motivation, which includes ideas of well-being individual in the relationship with the environment, the complex relationship of cultural, social, psychological, physical, economic and spiritual factors. Social and ontogenetic aspects of well-being have been studied in science.

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## **СУЧАСНИЙ СТАН НАУКОВИХ ПОГЛЯДІВ НА ПСИХОЛОГІЧНЕ БЛАГОПОЛУЧЧЯ ОСОБИСТОСТІ**

Стаття присвячена аналізу проблеми благополуччя особистості, яке виступає об'єктом вивчення психології, соціології, філософії та інших наук, що досліджують різні аспекти життєдіяльності людини. Благополуччя розглядається з точки зору її внутрішньої структури — когнітивного, емоційного та мотиваційно-поведінкового компонентів. Благополуччя залежить від наявності ясних цілей, успішності реалізації планів діяльності і поведінки, наявності ресурсів і умов для досягнення цілей. Благополуччя — поняття, що виражає власне ставлення людини до своєї особистості, життя і процесів, які мають важливе значення з точки зору засвоєних нормативних уявлень про зовнішнє і внутрішнє середовище і що характеризується відчуттям задоволеності.

**Ключові слова:** благополуччя, особистість, комфорт, гармонія, задоволення.

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## **СОВРЕМЕННОЕ СОСТОЯНИЕ НАУЧНЫХ ВЗГЛЯДОВ НА ПСИХОЛОГИЧЕСКОЕ БЛАГОПОЛУЧЕНИЕ ЛИЧНОСТИ**

Статья посвящена анализу проблемы благополучия личности, которое выступает объектом изучения психологии, социологии, философии и других наук, исследующих различные аспекты жизнедеятельности человека. Благополучие рассматривается с точки зрения его внутренней структуры — когнитивного, эмоционального и мотивационно-поведенческого компонентов. Благополучие зависит от наличия ясных целей, успешности реализации планов деятельности и поведения, наличия ресурсов и условий для достижения целей. Благополучие — понятие, выражающее собственное отношение человека к своей личности, жизни и процессам, которые имеют важное значение с точки зрения усвоенных нормативных представлений о внешней и внутренней среде и характеризуется ощущением удовлетворенности.

**Ключевые слова:** благополучие, личность, комфорт, гармония, удовольствие.

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