



Psychological Interpretation of the Concept of Happiness

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ABSTRACT

At present, the request to study the problem of happiness is associated with an increase in the number of stressful situations, the complexity of designing a person's own life, the choice of life guidelines, the difficulties of socialization, due to radical changes in the structure of social norms and values, one of the reasons for which is intercultural interaction.

Keywords:

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Every person, for sure, thinks about meaning of the word happiness, sometimes, over time time, internally overestimating for himself this concept. The study of the determinants of happiness is complicated by the specificity of this concept. Therefore, the study of the phenomenon of happiness from the standpoint of the psychosemantic approach opens up opportunities for identifying its conscious basis, allows you to establish certain relationships between a specific concept and the consciousness of the subject. Psychologists' interest in the study of happiness is relatively recent.

Only in the 1930s of the XX century. the first empirical studies of happiness began to emerge (Watson, 1930; Hartmann, 1934; Symonds, 1937), using simple and graphic types of scales or lists from the main categories. But these attempts are more an accident than a pattern. The beginning of the development of psychology in general can be called one-sided, because. the development of the problem of

happiness began with its negative meanings, or with what S. Freud called "the normal misfortune of everyday life." And for the last half century, as M. Seligman rightly notes, the science of psychology has essentially dealt with one single problem - human mental disorders. This one-sidedness of the subject of study truly begins to disappear for the first time only in the second half of the 20th century under the influence of the works of humanistically oriented psychologists (A. Maslow, R. May, G. Allport, E. Erickson, K. Rogers, W. Frankl, etc.) . In the late 1990s, mainly at the initiative of the American psychologist M. Seligman and his colleagues J. Veilanat, E. Diener and M. Csikszentmihalyi and others, a new branch of psychological knowledge arose - positive psychology, the main direction of research of which was happiness.

There is no consensus in science about the content side of the concept of "happiness". Even in the works of philosophers of antiquity, the category of happiness was one

of the central ones. Many generations of scientists have tried to solve questions about the universality of human ideas about happiness. Among them are such as: "what is happiness?", "Which of the people is happier than another?", "Who and why becomes happy?", "How can this be achieved?" At what moments is a person really happy, what does he think about, what does he experience at the same time? Without claiming to have a final definition of the category of happiness, it should be noted that this issue is still relevant today.

Turning to the history of the study of happiness, among its researchers one can find such scientists as Aristotle, Seneca, Helvetius, St. Augustine, Thomas Aquinas, R. Descartes, I. Kant, L. Feuerbach, B. Pascal, G. Chomponazzi, Russian theologian Mikhail Trivolis. Llandau tried to explain the problem of happiness in terms of scientific rigor and mathematical experience. M.V. Bakhtin considered happiness as an anthropological problem. J. St. Mill believed that happiness is implicitly present when a person has a clear and definite goal. The French philosopher Blaise Pascal argued that all people strive for happiness - there are no exceptions to this rule; Their methods are different, but the goal is the same. The human will is aimed at achieving only this goal. He believed that happiness is the motive for any human action.

In general, in philosophical traditions, the category of happiness can be represented as the following meanings:

- fate, fate, fate, share; that is, to be happy at first was understood as "to be under the grace of higher powers";

- an accident, a welcome surprise, success in business; that is, to be happy can also mean that a person can be, as it were, a co-participant in his fate;

- happiness - prosperity, well-being, peace and contentment;

- life without grief and worries - a more specific version, similar to "happiness for the poor."

Basically, the philosophical definitions of happiness imply various aspects of human existence: epistemological, ontological, axiological and ethical. Meanwhile, they can be

considered only as the origins and prerequisites for the actual psychological study of this phenomenon.

Among modern foreign works, one can note the studies of C. Rogers, A. Campbell, F. Convers, N. Bredburn, H. Kentril, R. Wilson, Edd Diener. Happiness as satisfaction (subjective well-being) was viewed by such scientists as Brendstetter, M. Fordis, A. Beck, McKennell. Ljoseph, TLewis, F.Andrews. The most meaningful description of the problem of happiness is presented in the works of the American psychologist M. Argyle, who tried to present the most complete phenomenology of this category. The most common ideas about happiness are reflected in folklore, mythology and fiction. In many ways, such ideas formed the basis of various mass movements, finding concrete expression in their slogans and program statements (the struggle for people's happiness). Each political movement, in one way or another, has positioned itself as the only bearer of the correct ideas about the happiness of the people and the ways to achieve it. SL Rubinshtein believed that the relationship between specific motives and the results of their activities determines the happiness of a person and the satisfaction that he receives from life.

Happiness, in his opinion, should come "by itself", as a derivative result of the "work of life" of the individual, in particular, an honestly performed duty. Unlike him, A. Leontiev, without generally denying the existence of the need for happiness, believes that the concepts of hedonism are based on the truth they falsify, which is that a person really strives to be happy, but for this he must set a goal, and only then, moving towards it, he will be able to experience happiness without special concern for it. B.I. Dodonov considers happiness as a special complex integrative emotion that has certain functions, among which the main ones are evaluative and value-motivating. Despite the many points of view, the conceptual apparatus for describing the phenomenon of happiness, ideas about it has not yet been correctly defined, the content and scope of this concept have not been defined, and there is no methodological tool for its fixation and quantitative measurement.

In understanding happiness as a value, two main positions can be distinguished: happiness as a motive (life goal and object of aspirations), and as a result of human activity. Happiness, according to I.A. Dzhidaryan, as a phenomenon of culture, is directly connected with the "world of value relations and priorities." R. Emmons, who considers well-being as a scientific term for happiness, notes that over the past few years, the heuristic value of personal aspirations in predicting levels of affective, cognitive and physical well-being has been established. From the standpoint of eudemonism, the pursuit of happiness is considered justified, provided that it is understood in a broad life context. As a rule, meaning is seen as a significant factor in happiness, which at the same time turns out to be "a by-product of participation in worthy projects and activities that do not put the achievement of happiness as the main goal" (R. Emmons, 2003). Thus, happiness can simultaneously act in two different roles: as evaluations that "mark" the subject of activity and regulate its course, and as self-sufficient values that enrich and turn the process itself into an additional motive for activity.

The study of the phenomenon of happiness in psychology implies, first of all, the consideration of happiness as a certain mental state associated with stable personal characteristics: the level of depression; self-esteem, self-esteem, the level of claims (I-concepts); the presence (absence) of neurotic symptoms and traits; the degree of loneliness experienced; dominance of extraversion - introversion; features of locus control; subjective self-control; focus on the process or on the result, the dominance of egocentrism - decentration; the presence of volitional potential to overcome difficulties in achieving happiness. The category of happiness can be characterized not only qualitatively, but also quantitatively. Such a quantitative

the measure can be an indicator of subjective well-being, fixed by the degree of satisfaction with various spheres of being; the intensity of emotional experiences; subjective assessment of the external attributes of social reality.

Social motivation is the regulator of youth activity in various spheres of life. At the same time, its subjective regulator is orientation. At the same time, it is inextricably linked with goal-setting in the form of an idea of the final result of activity, considered as an image of the required future, which presents the parameters and conditions of those situations in which a person can fulfill himself as much as possible in accordance with his needs, and, therefore, find happiness. An important qualitative parameter associated with ideas about happiness is emotional orientation, since the acquisition of the desired future is predicted taking into account the subjective anticipation of specific emotional experiences and states.

In the context of the transformation of worldview ideals occurring as a result of socio-cultural changes in society, the most important condition for preserving national identity, on the one hand, and activating the personal potential of every Uzbek citizen, on the other, is the task of forming meaningful ideas about the future. At present, these ideas are not quite definite, and therefore do not have the action potential sufficient for the intensive involvement of the individual and, above all, the generation of young people in the social construction of the new Uzbekistan.

In conclusion, it can be said that there are different opinions and views about happiness and psychological factors that affect being happy. In our opinion, for the happiness of a person, first of all, it is necessary for the motherland to be peaceful and prosperous, to live with the feeling that it needs the conditions for its full development, education, and its place in life. Nowadays, in our new Uzbekistan, there are all opportunities for our people to live peacefully, freely and comfortably, to educate young people and to show their abilities. In our country, with the initiatives of our honorable President Sh.M. Mirziyoev, new reforms are being carried out in every field, taking into account all the factors necessary for human happiness.

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