



The Problem Of The Social And Psychological Well-Being Of The Individual In The Context Of Globalization

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Abstract: The article deals with the problem of psychological well-being of the individual in the modern world. As a specific way for a person to realize a healthy way of life, the construct "gaming experience" is proposed. The phenomenology of gaming experience is described, as well as those psychological structures through which it is possible for a person to realize gaming experience.

Keywords: Psychological well-being; psychological health; psychological games; gaming experience; personality psychology.

INTRODUCTION: Already at the beginning of the twentieth century, the so-called "absolute truths," the very possibility of their existence, were called into question. This problem is especially relevant in the twenty-first century, which is even more characterized by a rejection of the absolute in favor of the relative. It would seem that such a state of society should contribute to the development of a personality that is healthy and free from dogmas. It should be noted that it has great potential in this respect, but, on the other hand, such a state of society resembles chaos, replete with all kinds of simulacra, empty shells (mass culture, television, advertising, etc.) that turn a person into a machine of desire serving his or her own technical achievements. As G. Deleuze put it: "there is something inevitably cruel in the birth of the world as a chaosmos, in worlds of movement without a subject, of roles without an actor" [1, p. 268].

The real danger of the modern world is to become an object of manipulation, to lose oneself by being caught in the shackles of some local idea that someone has

elevated to the rank of the absolute. G. Debord called such a society a “society of the spectacle,” which alienates and distances a person from his or her essence (freedom, creativity, etc.) [2].

The experience of studying the nature of psychological health and well-being in the psychological literature shows that the essential property and source of psychological health and well-being is the subjectivity of the personality. Authors of various psychological concepts, in one form or another, have singled out subjectivity as the main (or one of the main) characteristics of psychological health: activity in actualizing one's personal nature and creativity in A. Maslow [3]; actualization of the “Self,” self-sufficiency, and creativity in C. Rogers [4]; meaningfulness of life and the ability to self-transcend in V. Frankl [5]; positive freedom, which is manifested in the realization of individuality, spontaneity, activity, and creativity in E. Fromm [6]; “inner awareness” as an organ that makes it possible to live in accordance with one's “Self” in J. Bugental [7]; concentration and involvement in the process of activity and the upbringing of a person as a subject of activity in I. V. Dubrovina [8]; the ability for self-creation and the presence of a personal position in B. S. Bratus [9]; the uniqueness of the personality in A. V. Shuvalov [10], etc. In our opinion, a concrete manifestation of a subjective, healthy mode of being is “play experience.”

As L. S. Vygotsky noted, in experience “there is given, on the one hand, the environment in its relation to me, in the way I experience this environment; on the other hand, the peculiarities of the development of my personality are expressed” [11, p. 382]. In this sense, experience (perezhivanie) is a living-through, a personal passage through a certain event, situation, and even life as a whole; it is the process by which a person forms an attitude toward what is new in his or her life. Experience may have its own specificity; in particular, it may have a playful character.

As essential characteristics of play (in the broad sense), one can single out the following: active, spontaneous testing of oneself and the object of play; the predominance of intrinsic motivation; enjoyment of the process of play [12]. These characteristics also describe the phenomenology of play experience. Let us consider the phenomenology of play experience in more detail.

The object of trying out in play experience is both the person themselves with their inner world and the surrounding reality. In play experience, a person tries themselves out, strives for a diversity of experience, which they constantly bring into reasonable order. They strive to think and feel in new ways, to acquire new meanings, to expand their life-world. It may seem

that play experience is fraught with the blurring of identity, but this is not the case. On the one hand, it makes it possible to understand to what extent one can be different, what one can be in general; on the other hand, it makes it possible to outline the boundaries of one's actual self, i.e. it is a practice of self-knowledge and self-identification. Development and transformation are the essence of the human being; it is not by chance that the human being is born minimally loaded with biological programs, masters the culture contemporary to them and, in the course of life, becomes its creator.

Experience (including play experience) unfolds primarily on the inner plane – in consciousness, which, in essence, it constitutes. Play experience is characterized by a rich variety of cultural means by which it is mediated, and therefore it is a form of the free existence of the human being. Objects and phenomena, including phenomena of inner life (thoughts, emotions), which can also serve as the object of attitude and reflection, do not have a once-and-for-all predetermined meaning; meaning changes depending on the context into which they are included. In play experience, a person actively and consciously operates with meanings, relying on a rich variety of cultural means, the arsenal of which they constantly multiply. Intrinsic motivation is one of the main features of play activity. In play experience, the person acts as the subject of the process of experiencing.

The process of play experience and the life given in it are perceived by the person as belonging to them, and not as alien and uncontrollable. They do not perceive themselves as a hostage to their emotions or as forcibly drawn into some plot of “their” life that was invented by someone else; hence one of the most obvious play properties arises – satisfaction and joy from the process of play. It is difficult to imagine a game that does not bring joy. In play, a person creates the rules themselves or accepts them, and therefore what they do always corresponds to their motivation, which is signaled by the feeling of pleasure. A play(-like) attitude of a person toward their own life presupposes the naturalness and congruence of what is happening in it with their essence, and this is not only because the person does what is to their liking, but also because they can transform their attitude toward what they do, find meaning in it and, therefore, joy. Thus, play experience can be defined as “an intrinsically motivated process of transformation of meaning (semantic reality) in the space of conventionality by means of cultural artifacts, which realizes and develops the freedom of the personality and its creative potential” [13, p. 51].

It is reasonable to assume that people differ in their capacity for play experience. V. D. Shadrikov writes:

"abilities can be defined as a property or a set of properties (qualities) of a thing, of a system, which are manifested in the process of functioning; it is permissible to say that these are the functional properties of a thing that determine the effectiveness of the realization by the thing of a certain function. Abilities (properties of a thing) are manifested in the interaction of things, in the functioning of systems" [14, p. 175].

From this definition it follows that when we speak of the capacity for play experience, we are speaking of the properties (qualities) of the human psyche, of the person's personality, thanks to which the person acquires the possibility of carrying out play experience. Let us now turn to the consideration of the structure of the capacity for play experience. "Abilities as properties of objects are determined by the structure of the objects and the properties of the elements of this structure," notes V. D. Shadrikov [14, p. 176]. Thus, the capacity for play experience is connected with the characteristics of the system through which it is realized, that is, with the characteristics of the person's psychological sphere, the characteristics of his or her personality. Therefore, in order to reveal the structure of the capacity for play experience, we must proceed to an analysis of the psychological sphere of the person, of those of its characteristics or properties that make play experience possible.

L. S. Vygotsky proposed experience (perezhivanie) as a unit of analysis of consciousness, in which affect and intellect are given in unity; therefore, in analyzing the structure of experience, it is logical to turn to the study of affect and intellect, of their particular features in play experience [15]. If we speak of the characteristics of the psychological sphere of the person that serve as the functional basis (abilities) of play experience, then on the side of the intellectual component of experience it is necessary to speak of the degree of development of semantic spaces, of the structure of generalization, and of the degree of development of conceptual thinking. Play experience presupposes a sufficiently high level of development of the person's conceptual system. Developed conceptual thinking and, as a consequence, the capacity for abstraction enable the person to uncover the deep regularities underlying objective and subjective reality; it also serves as the basis for the conscious transformation of meaning, thanks to which the person develops and realizes and multiplies his or her freedom. The richness of mediators (concepts) is proportional to the richness of degrees of freedom. Let us recall that one of the essential characteristics of play is trying out oneself and the object of play. Developed conceptual thinking multiplies the possibilities of the person in trying out oneself and the world. Play

experience is also an intrinsically motivated process in which the person acts as an active subject; subjectivity is likewise made possible by the structures described above: the more differentiated and conceptually organized the person's consciousness is, the more extensive, surveyable, and structured the world of both objective and subjective phenomena becomes. The affective mechanisms included in the capacity for play experience must be discussed on two levels.

In the first case we have in mind affect in the narrow sense. Emotions in play experience, by virtue of their mediation, are to a certain extent conscious and controllable; in play experience a person is capable of adopting an attitude toward his or her emotions and thereby voluntarily changing them. In the second case we speak of affect in the broad sense, having in mind the general motivational tendency of the personality (the person's needs, values, ideals). Play, with its characteristics (flexibility, liveliness, joy, engrossment, development, interest in the new, initiative, creativity, etc.), reflects the essence of the general motivational orientation in play experience. Play experience is, in our view, a manifestation of what J. Bugental calls the "art of living," that is, living openly, freely, creatively, in accordance with one's essence, which by its very nature is "sentenced to change" [7]. It is an example of healthy existence and human well-being and in many respects coincides with ideas about a healthy way of life from the standpoint of existentialism and humanism; however, turning (by means of cultural-historical psychology) to the problem of play experience makes it possible not only to describe such a style of life, but also to understand how it is possible. Addressing the problem of play experience clearly shows how great the role of education, play activity, art, and culture in all its richness and diversity is in the formation of a healthy, prosperous, and free personality.

The modern world contains a multitude of opportunities to be a personality – a creator of one's own life – but it also harbors the danger of becoming depersonalized. Through play experience it becomes possible to master the chaos with which the modern world and society are confronted. Only by being a subject can a person be truly satisfied with the way they live. Play experience is precisely a subjective, reflective and meaningful mode of being in which a person realizes their freedom and creative potential.

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