

RESEARCH ARTICLE

The Problem of The Socio-Psychological Well-Being of The Individual in The Context of Globalization

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VOLUME: Vol.06 Issue05 2026

PAGE: 108-111

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Abstract

The article examines the problem of the 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 "game experience" is proposed. The phenomenology of game experience is described, as well as those psychological structures through which the realization of game experience by a person is possible.

KEY WORDS

Psychological well-being; psychological health; psychological games; game experience; personality psychology.

INTRODUCTION

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

The real danger of the modern world is to become an object of manipulation, to lose oneself, being caught in the shackles of some local idea elevated by someone to the rank of the absolute. G. Debord called such a society the "society of the

spectacle," which alienates and distances a person from his essence (freedom, creativity, etc.) [2].

The experience of studying the question of the nature of psychological health and well-being in psychological literature shows that the essential property and source of psychological health and well-being is the subjectivity of the personality. The authors of various psychological concepts, in one form or another, identified subjectivity as the main (or one of the main) characteristics of psychological health: activity in the actualization of personal nature, creativity in A. Maslow [3]; actualization of the "Self," self-sufficiency and creativity in C. Rogers [4], meaningfulness of life and the ability for self-transcendence in V. Frankl [5]; positive freedom, which manifests itself in the realization of individuality, spontaneity, activity and creativity in E. Fromm [6]; "inner awareness" as an organ that allows one to live in accordance with one's "Self" in J. Bugental [7]; concentration and involvement in the process of activity in the education 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

originality of personality in A. V. Shuvalov [10], etc. In our opinion, a specific manifestation of a subjective, healthy way of being is "game experience."

As L. S. Vygotsky noted: in experience "on the one hand, the environment is given in its relation to me, in how I experience this environment; on the other hand, the features of the development of my personality are manifested" [11, p. 382]. In this sense, experience is living through, a personal passage through a certain event, situation and even life as a whole; it is the process of a person's formation of an attitude toward the new in his life. Experience may possess originality, including having a game character. The following can be identified as the essential characteristics of play (in a broad sense): active, spontaneous testing of oneself and the object of play; predominance of internal motivation; pleasure from the process of play [12]. These characteristics also describe the phenomenology of game experience. Let us consider the phenomenology of game experience in more detail.

The object of testing in game experience is both the person himself with his inner world and the reality surrounding him. In game experience, a person tries himself, strives for a diversity of experience, which he constantly brings into reasonable order. He strives to think and feel in a new way, to acquire new meanings, and to expand his life world. It may seem that game experience is fraught with the blurring of identity, but this is not so. On the one hand, it allows one to understand to what extent one can be different, what one can be in general; on the other hand, it allows one to outline the boundaries of one's present self, that is, it is a practice of self-knowledge and self-identification. Development and transformation are the essence of the human being; it is no coincidence that a person is born minimally burdened with biological programs, he masters the culture contemporary to him and, in the process of life, becomes its creator himself.

Experience, including game experience, unfolds primarily on the internal plane — consciousness, which, in essence, it constitutes. Game experience is characterized by a rich variety of cultural means by which it is mediated; therefore, it is a form of a person's free being. Objects and phenomena, including phenomena of inner life such as thoughts and emotions, which can also serve as the object of attitude and reflection, do not have a once-and-for-all given meaning; meaning changes depending on the context in which they are included. In game experience, a person actively and consciously operates with meanings, relying on a rich variety

of cultural means, the arsenal of which he constantly multiplies. Internal motivation is one of the main features of game activity. In game experience, a person acts as the subject of the process of experience.

The process of game experience and the life given in it are perceived by a person as belonging to him, and not as alien and uncontrollable. He does not perceive himself as a hostage of his emotions or as forcibly drawn into a plot of "his" life invented by someone; hence arises one of the most obvious game properties — 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 himself or accepts them; therefore, what he does always corresponds to his motivation, which is signaled by a feeling of pleasure. A person's game attitude toward his own life presupposes the naturalness and conformity of what happens in it to his essence, and this is not only because a person does what he likes, but also because he can transform his attitude toward what he does, find meaning in it, and therefore joy. Thus, game experience can be defined as "an internally motivated process of transformation of meaning (semantic reality) in the space of conditionality through cultural artifacts, realizing and developing the freedom of the personality and its creative potential" [13, p. 51].

It is reasonable to assume that people have different abilities for game experience. V. D. Shadrikov writes: "abilities can be defined as a property or a set of properties (qualities) of a thing, a system, manifested in the process of functioning; it is permissible to say that these are 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, the functioning of systems" [14, p. 175].

It follows from the definition: when we speak of the ability for game experience, we speak of the properties (qualities) of the human psyche, of his personality, thanks to which a person obtains the possibility of carrying out game experience. Let us now turn to the consideration of the structure of the ability for game experience. "Abilities as properties of objects are determined by the structure of objects and the properties of the elements of this structure," notes V. D. Shadrikov [14, p. 176]. Thus, the ability for game experience is connected with the features of the system by which it is realized, that is, with the features of the psychological sphere of a person, the features of his personality. Therefore, in order to reveal the

structure of the ability for game experience, we must turn to the analysis of the psychological sphere of a person, of those of its features or properties that make game experience possible.

L. S. Vygotsky proposed experience as a unit of analysis of consciousness, in which affect and intellect are given in unity; therefore, when analyzing the structure of experience, it is logical to turn to the study of affect and intellect, their features in game experience [15]. If we speak of the features of the psychological sphere of a person that serve as the functional basis, that is, abilities, of game experience, then from the side of the intellectual part of experience it is necessary to speak about the degree of development of semantic spaces, the structure of generalization and the degree of development of conceptual thinking.

Game experience presupposes a sufficiently high level of development of a person's conceptual system. Developed conceptual thinking, and, as a consequence, the ability to abstract, allows a person to uncover deep regularities underlying objective and subjective reality; it also serves as the basis for the conscious transformation of meaning, thanks to which a person develops, realizes and multiplies his freedom. The richness of mediators, that is, concepts, is proportional to the richness of degrees of freedom. Let us recall that one of the essential characteristics of play is the testing of oneself and the object of play. Developed conceptual thinking multiplies a person's possibilities in testing himself and the world.

Game experience is also an internally motivated process in which a person acts as an active subject; subjectivity is also possible thanks to the structures described above: the more differentiated and conceptually organized a person's consciousness is, the more extensive, observable and structured the world of both objective and subjective phenomena becomes. The affective mechanisms included in the ability for game experience should be discussed in two planes.

In the first case, we mean affect in the narrow sense. Emotions in game experience, due to their mediated nature, are to a certain extent conscious and controllable; in game experience a person is able to take a position in relation to his emotions, thereby voluntarily changing them.

In the second case, we speak of affect in the broad sense, meaning the general motivational tendency of the personality:

a person's needs, values and ideals. Play, with its characteristics such as flexibility, liveliness, joy, involvement, development, interest in the new, initiative, creativity, and so on, reflects the essence of the general motivational orientation in game experience.

Game experience is, in our opinion, 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 nature is "condemned to change" [7]. It is an example of healthy being 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 game experience allows not only to describe such a style of life, but also to understand how it is possible. Turning to the problem of game experience clearly shows how great the role of education, game 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 mass of opportunities to be a personality — the creator of one's own life, but it also conceals the danger of being depersonalized. Through game experience it is possible to master the chaos represented by the modern world and society. Only by being a subject can a person be truly satisfied with how he lives. Game experience is precisely a subjective, reflective and meaningful way of being in which a person realizes his freedom and creative potential.

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