

HAPPINESS AS A REGULATING MECHANISM OF AN INDIVIDUAL'S SPIRITUAL VALUES

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In Happiness And Contemporary Society : Conference Proceedings Volume (Lviv, March, 20-21, 2020). Lviv: SPOLOM, 2020. P. 198-200.

ISBN 978-966-919-593-7

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SPIRITUAL VALUES**

Happiness is one of the most essential characteristics of an individual as a personality, as an active agent of interpersonal relationships. Happiness indirectly or directly reveals certain peculiarities of an individual's attitude towards others, to the surrounding reality, to him/herself. It is clear that this process cannot be comprehended without understanding of an individual's spiritual sphere, namely his/her spiritual values.

Spiritual values are the means by which society directs and coordinates social behaviour of its members. Many researchers argue that social values, which structure includes certain spiritual values, are transferred due to the mastery by an individual of spiritual and related values in the form of value orientations. Public goods and values are distinguished at social life and they become objectified values independent of an individual's inclination. At a life path, because of educational efforts, socially meaningful things become as well as personally meaningful ones; thus, these, objectified by society values, become goals of an individual's efforts. At the same time, throughout life, values can be re-evaluated, which is a natural result of the dialectic of an individual's life, changes, restructures of his/her relations with the world and, first of all, with other people and society.

Let us trace the process of an individual's spiritual outlook forming. In our opinion, it is advisable to consider this phenomenon not only as images of the environment reflected in an individual's consciousness, as a system of learned scientific concepts, norms, assessments. It is, at the same time, a mental activities in the form of cognitive operations, actions and techniques aimed at regulating an individual's attitudes to the world and corresponding behaviour. The function of these activities is to create self-image during an individual's socialization.

The structure of spiritual consciousness consists of its cognitive, motivational and conative components. The cognitive component is spiritual concepts, rules, assessments, norms, values assimilated by an individual as convictions. The motivational one is connected with an individual's awareness of his/her place in society, his/her duty and sense of responsibility to for own actions, his/her developed social position, certain mastered social roles, knowledge of social norms. Motives authorize a choice and implementation of specific behaviour and activities. The conative component is a set of generalized cognitive techniques, namely: the techniques to evaluate and analyse situations and phenomena, as well as methods to influence a situation in order to transform it into desirable one. Each of these components performs a specific psychological function. The cognitive component use of scientific knowledge (social experience recorded in it) to find a value out of spiritual situations or phenomena. Such a technique allows an individual not to contradict to social requirements, but to combine personal and social purpose in a particular situation, to adjust own intentions in accordance with social values and norms. In this case, an individual's mental activity contributes to the formation of personal attitudes to the acquired spiritual values and norms.

The formation of an individual's spirituality implies highly developed motivation, when the scientific knowledge obtains valuable, personal meaning. Activity implementation can be based on a scientific or everyday worldview based on emotions that

are not sufficiently controlled by consciousness.

Scientific outlook contributes to positive experience of scientific knowledge acquisition not only in cognitive, but also in emotional and regulatory spheres, leading to construction of a stable life position, based on spiritual values and norms. Belief formation is associated with formation of evaluative attitudes to acquired knowledge (concepts, appraisals, norms, behaviours), which can cause an intention to use them as regulators of own consciousness and behaviour. Depending on how an individual represents the purpose of acquired knowledge usage - to obtain any life dividends with them, to show external behaviour, or to adjust internal behavioural principles – a personal undertone given to the knowledge is characterized by a pragmatic or ideological focus. Awareness of the motives, contributing to scientific knowledge acquisition, determines the expediency of actions with this knowledge. Its use at the presence of only external (pragmatic) motivation is limited by only cognitive function. Instead, intrinsic motivation causes scientific knowledge inclusion to evaluative and regulative functions. However, a degree of willingness to be guided by the knowledge is varying significantly. In the first case, spiritual knowledge is acquired as personal norms. Willingness to rely on them is limited to situations in which, based on the principle of expediency, it is important to regulate external behaviour, while an individual's internal attitude to the situation can be different. In the second case, knowledge is acquired at the level of personal spiritual values. Willingness to be guided by it becomes an internal impetus, a principle that causes knowledge transfer to new situations.

It is believed that the psychological mechanism for belief creation and functioning is the formation of social attitudes, which expresses an individual's attitude to spiritual characteristics: values, norms, assessments, needs. It is quite understandable that such characteristics are determined by a value system of a particular individuality, his/her orientations as for its content, direction and axiological importance, in particular, in the context of morality and humanism.

An individual's spiritual needs are formed in the context of his/her social relationships. However, having reached a certain level of development of these needs, an individual becomes relatively autonomous from others: groups of people, family members, etc. At the same time, a social need, its satisfaction is impossible without a partner as a social object, because it is the need for a specific social interaction with another person or group of people. Thus, a formed particular need determines the individual's behaviour.

Human activities, regardless of whether they examined within the history of society or within an individual's own development, unite indissolubly material, objective, social components, on the one hand, and spiritual, subjective personal components, on the other. The main feature of human activities is their purposefulness. Therefore, an individual's behaviour must be considered in relation to his/her consciousness. But since the latter is aimed at bringing - through practical actions – of certain changes in the external world or in an individual him/herself, it is groundless to attempt to study consciousness without its connection with human actions; that is, to interpret spiritual consciousness as an autonomous, closed system or structure. Consciousness is a part of a broader structure - the structure of human activities, and it is connected with them by many links – cause-effect, functional, and others.

The formation of spiritual feelings requires an individual's considerable efforts, since it is necessary to set the task independently, to find ways of its solution, to evaluate the result of actions and to set more complex requirements. All this is related to appropriate development of intellectual, emotional and volitional qualities, which takes place through self-education. These qualities are manifested in actions directed at the organization of own behaviour. In this way, spiritual beliefs are fixed, opportunities are created both to accept the demands of others and to fulfil own intentions. The development of spirituality is closely linked to maturation of new

activity forms, as well as to the development of the ability to slow down those actions that go against the desirable ones, contributing to spirituality development. This improves arbitrariness of behaviour, self-regulation of own behaviour, the ability to set distant goals and regulate their activities in accordance with such goals.

Spiritual ideas born of one's personal experience are empirical and can often be misleading. In addition, these ideas are usually marked by excessive emotionality. The spiritual principles accepted by an individual are more felt and perceived than they are understood. This is especially pronounced at the initial stages of moral knowledge acquisition. The mechanism for a child's self-orientation in spiritual conflicts is not yet formed at this stage, since chosen behavioural principles are not assimilated deeply by practice. Facing a difficult situation, a child, who still has unclear ethical ideas, is often unable to choose the right behaviour without help. At this stage, the foundations of an individual's social and moral reference points are only laid, but they become the basis for the next stage, when mastering of the spiritual behavioural principles becomes a conscious, purposeful process.

If an individual understands behavioural principles adopted by him/her, it helps him/her assimilate them better, which contributes to his/her spirituality. As a rule, these principles are consolidated into a relatively orderly system and have a proper linguistic form. At this stage, a mechanism of a individual's self-orientation in moral situations is already formed; it is based on the ability to analyze spiritual problems, to choose adequate behaviours, guided by own beliefs.

At the third, final stage, an individual's unconscious way of behaviour in spiritual situations is formed. At this stage, a mechanism of major unconscious orientations exists and it is based on moral habits and intuition.

True habitual behaviour emerges only from beliefs, from deep awareness of actions. At this stage, learning of behavioural principles involves practical application by an individual of acquired experience and skills.

Self-attitude plays an important role in the development of spiritual values. It is not limited only by its subjective content, but acts as an objective factor, influencing relationships with people, an individuals' level of aspirations, his/her life orientation and, ultimately, his/her spirituality; spirituality is largely formed at self-attitude. Behaviour of a mature personality, in a spiritual sense, is characterized by a more generalized self-awareness, adequate self-attitude, his/her ability to regulate own behaviour not only under the influence of circumstances, but also independently, on the base of an existing generalized and distant goals, internal incentives that govern the individual's activities. In the end, a need for self-education appears as one of the manifestations of self-activity.

During his/her life, an individual often faces situations when he/she has to behave on the base of his/her spiritual values. In this case, decisions are made not only because of objective circumstances, but also because of the individual's subjective capabilities. In addition, an important role belongs to the individual's ability to exercise control over own desires that do not conform to his/her spiritual beliefs. Thus, in a situation of moral choice, both structural components, cognitive and emotional, act as a whole.

Thus, happiness is the main manifestation of an inner essence of human behaviour. In certain circumstances, such behaviour consists of acts and actions that conform to the spiritual norms accepted in society. Only a spiritually committed individual is able to feel like a part of a community, able to understand that only thanks to others, through doing good for others, can he/she fully develop and realize him/herself and understand happiness in his/her own life.