

# **THE EXPERIENCE OF HAPPINESS AS A SENSORY MECHANISM FOR THE DEVELOPMENT OF THE INDIVIDUAL'S SOCIAL COMPETENCE**

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The problem of happiness is one of the most difficult that many generations of thinkers, philosophers, writers and poets have sought to solve. It remains relevant to this day. In our dynamic time, with its numerous spiritual and moral problems and temptations of civilization, a person on the path of his personal growth needs to feel happy more than ever.

The experience of happiness differs from the rest of the palette of feelings not only in the extreme intensity of the course but also in its socio-ethical content. The spiritual values underlie happiness and create a conglomerate of moral and ethical views, beliefs, and attitudes that subsequently determine a person's life strategy.

The measure of happiness experience has always been determined by the general socio-economic context and cultural development of the society, as well as by the person's sensual endowment. In this context, it is appropriate to turn to the progressive ideas of the founder of Ukrainian ethics – G. S. Skovoroda, who devoted his entire philosophical system to reveal the meaning of human life and the search for happiness. [4].

Through Gregory Skovoroda's ideas, happiness is a necessary good primarily, a need that everyone feels. However, a few have a true idea of real felicity. According to the thinker, happiness is the inner satisfaction to combine one's natural abilities with the common interest that means one's character concerning other people. In this sense, the happiness of some inextricably links to the contentedness of others. The happier an individual is the less he or she conflicts with both himself and society. It is believed that we mainly achieve satisfaction when *changing the content and boundaries of the world picture* in a man and *his attitude* to the surrounding reality.

From this perspective, the experience of happiness should be interpreted as a peculiar mechanism that develops a person's social competence, the level of his psychological and social well-being increases, and his socio-ethical standards are established.

Note that we should understand the psychological mechanism as “the phenomenon, which means the presence of an optimal relationships state and interaction among the structural elements (subsystems) of the psychological system; it ensures its functioning, formation and development” [2, p. 28]. According to this definition, anyone should note that the character of an individual's psychological mechanisms as a system can be based primarily on the analysis of the features of its structural components. As you know, the experience is one of the central components of the structure mentioned above.

Thus, M. J. Boryshevsky believed that the personality as a system can be active, it can evolve and interact with its subsystems smoothly, and therefore psychological mechanisms can function in the presence of person's consciousness and self-consciousness through integrating source or factors that act as a certain vital idea and

provide a man with the meaning of life, creating a perspective [2]. It is quite obvious to consider such an idea – to be happy.

According to M. Argyle, happiness can be considered as an awareness of one's satisfaction with life or as the frequency and intensity of positive emotions [1]. Consequently, happiness transforms, activates and regulates the latter as a product of consciousness. This is indisputable proof to consider happiness as a sensory mechanism for realization person's moral and spiritual response, since it is marked with socially positive content and has a moral value with a developing effect, in particular with the vector of the individual's orientation towards acquiring social competence.

Social competence is a collection of knowledge, skills and actions oriented and organized under the surrounding social reality, which distinguishes the possibility of self-realization in a given system [3]. Being in the system of relations "I-society", first of all, raises some questions, which, on the one hand, are connected with ensuring successful socialization of a man as a person, and on the other – a successful social adaptation during socialization. After all, these two mechanisms of human integration in society generally have different fields of application, but under certain circumstances, they can both strengthen and slow down each other's progress.

One of the ways to combine socialization and social adaptation constructively is to develop their social competence. It is this complex personal formation that provides for the effective integration of a person into society, but with the obligatory focus on self-identification, self-determination and self-realization. An important sign of social competence is the individual's successful functioning and development, along with his emotional satisfaction from the process.

Therefore, the above problem makes it clear that the individual has to balance between meeting his own needs and those of society; he must be able to maintain a balance between his mechanisms of functioning and the conditions of social space. On the one hand, this is the importance of human involvement in the social life and its focus on existing social norms, and on the other – the need to focalize on their interests, the experience of this involvement, the level of their psychological and social well-being. The presence of a developed social competence helps to overcome this dichotomy, which allows a person to enjoy life, implement an individual scenario of his enhancement at the same time, being in society and adopting its norms and standards.

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