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Wenger Ganna Sergievna Candidate of Psychological Sciences, senior lecturer at the Department of Psychiatry, Medical and Special Psychology, State pledge to the Pivdennoukrainsk National Pedagogical University named after K.D. Ushinsky, <https://orcid.org/0000-0003-3485-594X>

Kargina Natalya Viktorivna candidate of psychological sciences, <https://orcid.org/0000-0002-6314-7822>

Rubsky Vyacheslav Mikolayovich Doctor of Philosophical Sciences, Associate Professor, Professor of the Department of Practical Psychology, Clerk of Psychological Service Odesa National Maritime University, Odesa, <https://orcid.org/0000-0003-3225-8287>

RELATIONSHIP BETWEEN INDICATORS OF EXISTENTIAL RESOURCES AND PSYCHOLOGICAL WELL-BEING PECULIARITIES IN YOUNG STUDENTS

Abstract. At the current stage of development of marriage, the problem of a person's psychological well-being is of particular relevance. In the minds of the socio-political and economic situation, the development of marriage continues to be dry and dry, and the flow of information immediately provides information about everything positive. And, more often than not, negative trends, psychological science is increasingly devoting its respect to the well-being of the skin of people and the revelation of officials of their psychological well-being, which is especially relevant now, in the hour of war.

Psychological well-being is seen as a complex mental well-being, which is manifested in the experienced reality and value of life, the satisfaction of life with oneself, the achievement of actual motives and needs features of the prospect of a socially significant sign and a positive assessment of power.

The psychological well-being of people depends on two motives – development and stability. A person should choose for the benefit of one of the motives. While vikoryists have only the same possibilities, they themselves are inspired by others. The sickness of the state arises when people cannot make their choice and the struggle of motives becomes intense.

Excessive light is filled with discord and disharmony. Psychological distress begins when you try to cope with this disharmony. A psychologically prosperous person, however, is ready to collapse forward, balancing on the tide of power instability.



Empirical research was carried out at the Pivdennoukrainsky National Pedagogical University. K.D. Ushinsky. The study involved 83 students of both articles from the ages of 17-22, specializing in Psychology.

For the development of psychological well-being, the author's method "Investigation of psychological well-being" (DPBO), author N.V. Kargina, was used to investigate the mutuality of connections between indicators that are subject to that specificity. In order to demonstrate existential resources in individuals who are at great risk for psychological well-being, we have studied the test-institution "Test-institution for the diagnosis of existential resources of specialness" (EPO), authors I.V. Brinza, O.Yu. Ryazantsev. A preliminary correlation analysis confirmed the presence of significant and relevant connections between the characteristics of existential resources and psychological well-being.

A theoretical analysis of the problem of psychological well-being allows us to understand that psychology has a variety of scientific approaches to the study of this phenomenon, which has contributed to the massacre, confusion and revelation essence. From the position of the existential -humanistic approach, psychological well-being is seen as one of the fundamental foundations of special development and growth, as a positive resource, as one of the criteria of special maturity.

Also, contemporary psychology in the interpretation of psychological well-being is beginning to move from the format of deep, intrapersonal phenomenology to an increasingly greater connection between a person's well-being and self-actualization and self-realization in more light and further direct comparison of a person's psychological well-being from the hidden context of everyday well-being. The concept of wisdom as a singing level of a person's spiritual maturity is being expanded, which appears in the face of the greatest number of life problems. It is important to note that the very guilt of the existential is directly related to psychology on the current problems of our time.

The fullness of the understanding of psychological well-being is subjective and is defined as the existential experience of a person's commitment to a happy life, which is associated with such everyday concepts as happiness, a happy life, contentment.

The analysis of these data allowed us to determine that young people's experience of psychological well-being is associated with special growth, knowledge of the place in this world, and a potentially holistic, realistic view of life, openness to new evidence, the simplicity and naturalness of life experiences, the readiness to create new meanings of one's life, to adapt them to cope with difficult life situations, with the method the height of power existential problems and strengthening existential resources.

Following a clear analysis, it was established that for a group of people with a high level of psychological well-being, the leading resources are: "sense", "freedom"; affected by resources e: "faith", "acceptance". These resources give you the ability to boost the strength of your "I", the ability to recognize your own self-esteem, to be active in life, optimistic for the future, to interact successfully with others, to be adequately caring. with your behavior.



For those with a low level of psychological well-being, resources that help one to stay “afloat”, to relieve the experience of overwhelming distrust to the point of alienation, dissatisfaction with oneself, with one’s position, e.g.: “mercy”, “freedom”, “acceptance”. At the same time, the waste of resources “sense” and “believe” prompts the young to become sophisticated in compiling everything, identifying possible failures and misfortunes, exhibiting hyperturbation of the impending future, which, in its own way, leads to the experience of psychological tension and confusion, a feeling of powerlessness and hopelessness.

It seems promising to study life satisfaction, which will make it possible to further understand the role of which officials are responsible for the psychological well-being of people.

Keywords: specialness, well-being, psychological well-being, existential resources, students.

Венгер Ганна Сергіївна кандидат психологічних наук, старший викладач кафедри психіатрії, медичної та спеціальної психології, Державний заклад Південноукраїнський національний педагогічний університет імені К. Д. Ушинського, <https://orcid.org/0000-0003-3485-594X>

Каргіна Наталія Вікторівна кандидат психологічних наук, Державний заклад Південноукраїнський національний педагогічний університет імені К. Д. Ушинського, <https://orcid.org/0000-0002-6314-7822>

Рубський В'ячеслав Миколайович доктор філософії, доцент, професор кафедри практичної психології, керівник психологічної служби, Одеський національний морський університет, м. Одеса, <https://orcid.org/0000-0003-3225-8287>

ЗВ'ЯЗОК МІЖ ПОКАЗНИКАМИ ЕКЗИСТЕНЦІЙНИХ РЕСУРСІВ ТА ПСИХОЛОГІЧНОГО БЛАГОПОЛУЧЧЯ ОСОБИСТОСТІ В СТУДЕНТСЬКА МОЛОДЬ

Анотація. На сучасному етапі розвитку суспільства проблема психологічного благополуччя людини набуває особливої актуальності. В умовах, коли соціально-політична та економічна ситуація розвитку суспільства є досить мобільною та мінливою, а інформаційний потік забезпечує своєчасне інформування про всі її позитивні та, частіше, негативні тенденції, психологічна наука все більше звертає увагу на благополуччя кожної окремої людини та розкриття факторів її психологічного благополуччя, що особливо актуально зараз, під час війни.

Психологічне благополуччя розглядається як складне психічне утворення, що проявляється в переживанні змістовної повноти та цінності життя, відчутті



задоволення життям та собою, досягненні актуальних мотивів та потреб особистості в перспективі соціально значущої мети, позитивній оцінці власного існування.

Психологічне благополуччя людини полягає в протиставленні двох мотивів – розвитку та стабільності. Людина робить вибір на користь одного з мотивів. Використовуючи одні можливості, вона тим самим відмовляється від інших. Хворобливий стан виникає, коли людина не може зробити цей вибір і боротьба мотивів загострюється. Навколишній світ сповнений розбіжностей та дисгармонії. Психологічний дистрес починається зі спроб сховатися від цієї дисгармонії. Психологічно здорова людина, навпаки, готова рухатися вперед, балансує на межі власної нестабільності.

Емпіричне дослідження проводилося в Південноукраїнському національному педагогічному університеті імені К. Д. Ушинського. У дослідженні взяли участь 83 студенти обох статей віком 17-22 років, які навчаються за спеціальністю «Психологія».

Для вивчення психологічного благополуччя було використано авторську методику «Дослідження психологічного благополуччя особистості» (ДПБО), автором якої є Н. В. Каргіна, для вивчення ймовірності зв'язків між досліджуваними показниками та специфікою прояву екзистенційних ресурсів у людей, які мають різний рівень психологічного благополуччя. Ми використовували тест-опитувальник «Тест-опитувальник для діагностики екзистенційних ресурсів особистості» (ЕРО), автори І. В. Бринза, О. Ю. Рязанцева.

Попередній кореляційний аналіз підтвердив наявність значущих позитивних та негативних зв'язків між характеристиками екзистенційних ресурсів та психологічного благополуччя.

Теоретичний аналіз проблеми психологічного благополуччя дозволив з'ясувати, що в психології існує багато наукових підходів до вивчення цього феномену, що вплинуло на його різне тлумачення, розуміння та розкриття сутності. З позицій екзистенційно-гуманістичного підходу психологічне благополуччя розглядається як одна з фундаментальних основ особистісного розвитку та зростання, як позитивний ресурс, як один з критеріїв особистісної зрілості.

Тому сучасна психологія в трактуванні психологічного благополуччя починає переходити від формату глибокої, внутрішньоособистісної феноменології до постійно зростаючого зв'язку благополуччя людини з її відкритістю та самореалізацією в навколишньому світі, а потім прямої кореляції психологічного благополуччя людини із загальним контекстом життєвого благополуччя. Розробляється поняття мудрості як певного рівня психічної зрілості людини, що проявляється у здатності вирішувати життєві проблеми. Вважається, що саме виникнення екзистенційного напрямку є відповіддю психології на найактуальніші проблеми сучасності.

Повнота розуміння психологічного благополуччя є суб'єктивною та визначається як екзистенційний досвід людини стосовно власного життя, який



пов'язаний з такими повсякденними поняттями, як щастя, щасливе життя та задоволення. Узагальнення даних досвіду дозволило нам визначити, що психологічне благополуччя молоді пов'язане з особистісним зростанням, усвідомленням свого місця в цьому світі, цілісним, реалістичним поглядом на життя, відкритістю до нового досвіду, безпосередністю та природністю життєвого досвіду.

Ключові слова: особливість, благополуччя, психологічне благополуччя, екзистенційні ресурси, студенти.

Statement of the problem. Throughout the entire history of the development of psychological science, a cross-cutting theme, as the slaughter of the slaughter of psychology, is the problem of the psychological well-being of people, especially this problem is significant today, which is difficult for us, Ukrainians, hour. Various approaches present their interpretation of this phenomenon, which corresponds to both basic phenomena about the world and social attitudes of the time. The understanding of psychological well-being in the early stages of the development of psychology is rich in what is associated with the concepts of psychological health and is indicated by a variety of unpleasant symptoms.

subject's understanding of his own life is referred to in existential-humanistic psychology as the concept of "psychological well-being" (N. Bradburn, E. Diener, C. Riff). Among the authors who have dealt with the theoretical development of psychological well-being from an existential perspective, one can see the works of J.B. Jugental, W. Frankl, A. Maslow, R. May, K. Rogers, K. Jaspers and others.

The components of prosperous and positive life functioning of this existential approach are the gradual development and constructive transformation of individuality, self-realization, health and openness of inter-social relationships, openness to experience, openness to the sense of life, understanding of inner freedom and responsibility for one's life choices. Zustrich people with basic existential givens and accompanying experiences, is necessary for a full revelation of the possibilities of specialness, through the emergence of a special sense and its identity, there is a turn at the joints to oneself, other people and to the world as a whole. The particularities here are intertwined with a sense of similarity, which is traditional existential psychology, means awareness of the creation of the powerful "I", one's share, life's inconveniences, feelings, as well as one's suffering, as the stench is in the place. Faith in the future, in yourself, in the idea, hope allows you to overcome the unpleasant situations in today, and a positive attitude to your past will create a positive influx on psychological well-being. Therefore, in order to be truly psychologically prosperous and healthy, a person must learn to respond to the current existential "crys" of life, knowing in themselves the strength to fight difficulties that are responsible for power life choice, believe in yourself and your strengths.

In the continuum of the living middle, psychological well-being is ordered by such integral criteria: purposeful orientation and actual needs, living position, existential consistency, reflective assessment of the everyday environment, social orderliness and



harmonization of mutual relations and mutual relations. Also, as Yu. M. Schwalb points out, psychologically well-being characteristics in the continuum of the living middle can be viewed in the context of the strengthening of its external and internal components [2, p. 13–14]. The internal component of psychological well-being is a semantic component (the semantic light of a person, an existential component), and the external component is a behavioral and active light (behavioural and active light), which means Academician S. D. Maksimenko [1, p. 175–176].

A prominent representative of existential philosophy and psychology, V. Frankl, derives psychological well-being from the concept of “existential coincidence” [3]. Under existential reality we understand such well-being as connected with the fullness of a person’s existence and potential. The fullness of a person’s existence comes from internal contentment, subjective self-satisfaction, and harmonious self-esteem. The existential sense indicates the diversity of power values due to the benefits and propositions of the external world, which makes it possible to coordinate power consumption interests with the surroundings that are flaring up. Personality and existentiality are blamed for helping people to live in dialogue with the everyday context.

Directly and indirectly, existential philosophy deals with the problems of psychological well-being. Even the external, objective world of this philosophy is viewed as a “foreign butt” of human existence. This special light, cured by the fatal laws of nature and history, will prevent any free will from rotting and destroying its existence. Here the daily life of the individual takes place, for living in this world and the meanings of the mind. As a matter of fact, existential people guess unreasonable emotional states - unknown and causeless “fear” (S. K’ierkegaard, M. Heidegger), “anxiety” and “trouble” (Jean-Paul Sartre), “nudity” (Albert Camus). At the core of existential philosophy is a mood of high anxiety, and sometimes tragedy (S. K’ierkegaard, Jean-Paul Sartre, M. Heidegger), which shows the specificity of the views of the followers of this current on the phenomenon of psychological well-being.

Well, the psychological well-being of people lies in the face of two motives - development and stability. A person should choose for the benefit of one of the motives. While vikoryists have only the same possibilities, they themselves are inspired by others. The sickness of the state arises when people cannot make their choice and the struggle of motives becomes intense. Excessive light is filled with discord and disharmony. Psychological distress begins when you try to cope with this disharmony. A psychologically prosperous person, however, is ready to collapse forward, balancing on the tide of power instability.

Meta statistics. To highlight the results of theoretical-empirical research aimed at identifying connections between indicators of existential resources and psychological well-being.

Contribution to the main material. Existential resources of particularity as a system of mutually interconnected components, including key ones: freedom, sense, mercy, acceptance, faith, etc. These components themselves are revealed in the



experience of psychological well-being and represent its strengthening. The combination of these warehouses reflects the individual psychological specificity of existential resources with different levels of psychological well-being.

The system of warehouse existential resources is closely connected with people's values, senses, needs, as well as the self-imposed features of the authorities, which, in their own way, are seen as the reservoir of existential resources.

Instead, existential resources are revealed from the subjective position of the particularity of the clearly existential givens, including key ones: freedom, sense, mercy, acceptance, faith, etc. In the hour of people facing critical situations or crisis situations, these very positions, which are warehouses of existential resources, will ensure the possibility of their supply. The system of warehouse information of people's values, senses and needs, as well as self-imposed and power-driven specialties, which, in their own way, are seen as a reservoir of existential resources.

Psychological well-being is seen as a complex mental well-being, which is manifested in the experienced reality and value of life, the satisfaction of life with oneself, the achievement of actual motives and needs features of the prospect of a socially significant sign and a positive assessment of power.

Having started empirical research, we have decided to discover connections between indicators of psychological well-being and existential resources.

Empirical research was carried out at the Pivdennoukrainsky National Pedagogical University. K.D. Ushinsky. The study involved 83 students of both articles from the ages of 17-22, specializing in Psychology.

For the development of psychological well-being, the author's method "Investigation of psychological well-being" (DPBO), author N.V. Kargina, was used to investigate the mutuality of connections between indicators that are subject to that specificity. In order to demonstrate existential resources in individuals who are at great risk for psychological well-being, we have studied the test-institution "Test-institution for the diagnosis of existential resources of specialness" (EPO), authors I.V. Brinza, O.Yu. Ryazantsev.

A preliminary correlation analysis confirmed the presence of significant and relevant connections between the characteristics of existential resources and psychological well-being.

A clear analysis of the results of psychological well-being, which allows us to identify two groups of individuals with maximum and minimum values of psychological well-being.

Before the first group, individuals with a high level of psychological well-being lost 12 individuals. Before the other group, individuals with a low level of psychological well-being lost 11 individuals.

The profiles of the manifestation of existential resources of particularity in the groups that are analyzed are shown in Fig. 1.

Visual analysis of profiles and development of t - Student's test allowed us to establish the current facts. Indicators of existential resources of students, which indicate



a low level of psychological well-being in almost all of them, in addition to the resource of “mercy”, are distributed in the area below the middle line of the row, which indicates their lack expression. And, for example, in the group of students, there is a high level of psychological well-being, indicators of existential resources in the middle line of the row, which is evidenced by a high level of skin resource, what is being analyzed.

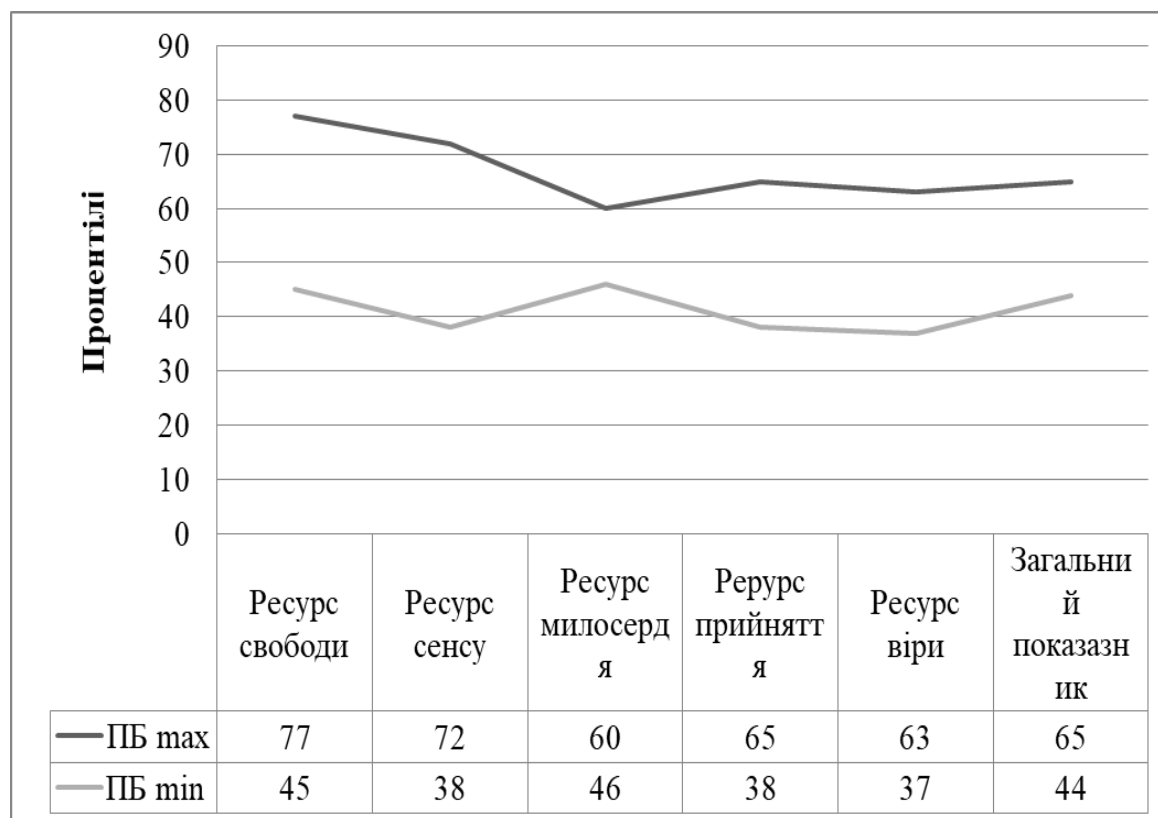


Fig. 1. Profiles of manifestation of existential resources of specialness in groups of subjects with high and low levels of psychological well-being

For individuals with a high level of psychological well-being, the available resources are: “sense”, “freedom”, the involved resources are: “mercy”, “freedom”, “acceptance”. These resources give you the ability to support the strength of your “I”, the ability to perceive self-confidence in yourself, to be active, optimistic until the next day, to successfully interact with others, to adequately care for your own behavior.

For individuals with a low level of psychological well-being, resources that help them stay “afloat”, to avoid the experience of distrust of others, dissatisfaction with oneself, the position of power, e.g.: “mercy”, “freedom”, “acceptance”. Individuals with a low level of psychological well-being, which was previously imposed on the acceptance of objective light, collapse, and the loss of “sense” and “believe” prompts the young to become more sophisticated in putting everything together and revealing Misfortunes and misfortunes can manifest hyperturbation of one’s future, which, in its turn, leads to the experience of psychological stress and confusion, a feeling of powerlessness and hopelessness.



Conclusion. A theoretical analysis of the problem of psychological well-being allows us to understand that psychology has a variety of scientific approaches to the study of this phenomenon, which has contributed to the massacre, confusion and revelation essence.

From the position of the existential -humanistic approach, psychological well-being is seen as one of the fundamental foundations of special development and growth, as a positive resource, as one of the criteria of special maturity.

Also, contemporary psychology in the interpretation of psychological well-being is beginning to move from the format of deep, intrapersonal phenomenology to an increasingly greater connection between a person's well-being and self-actualization and self-realization in more light and further direct comparison of a person's psychological well-being from the hidden context of everyday well-being. The concept of wisdom as a singing level of a person's spiritual maturity is being expanded, which appears in the face of the greatest number of life problems. It is important to note that the very guilt of the existential is directly related to psychology on the current problems of our time.

The fullness of the understanding of psychological well-being is subjective and is defined as the existential experience of a person's commitment to a happy life, which is associated with such everyday concepts as happiness, a happy life, contentment.

The analysis of these data allowed us to determine that young people's experience of psychological well-being is associated with special growth, knowledge of the place in this world, and a potentially holistic, realistic view of life, openness to new evidence, the simplicity and naturalness of life experiences, the readiness to create new meanings of one's life, to adapt them to cope with difficult life situations, with the method the height of power existential problems and strengthening existential resources.

Following a clear analysis, it was established that for a group of people with a high level of psychological well-being, the leading resources are: "sense", "freedom"; affected by resources e: "faith", "acceptance". These resources give you the ability to boost the strength of your "I", the ability to recognize your own self-esteem, to be active in life, optimistic for the future, to interact successfully with others, to be adequately caring. with your behavior.

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It seems promising to study life satisfaction, which will make it possible to further understand the role of which officials are responsible for the psychological well-being of people.



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