



SOCIOCULTURAL FACTORS DETERMINING THE PSYCHOLOGICAL WELL-BEING OF THE INDIVIDUAL: A THEORETICAL AND EMPIRICAL ANALYSIS

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Abstract. This article presents a theoretical and empirical analysis of the sociocultural factors that shape an individual's psychological well-being. Drawing on contemporary models of psychological well-being — subjective well-being, the six-factor model, and self-determination theory — the study examines the influence of the family, social support networks, the system of cultural values, and the individualism–collectivism dimension on a person's mental state. Furthermore, based on the findings of research conducted in the local context, the specific character of the sociocultural factors characteristic of Uzbek society is revealed.

Keywords: psychological well-being, sociocultural factors, subjective well-being, social support, cultural values, the institution of the family, collectivism.

In recent decades, psychology has shown markedly growing interest not so much in the quantitative indicators of a person's life as in its qualitative dimension — that is, the level of well-being. Psychological well-being is understood as a multidimensional phenomenon that encompasses not merely the absence of illness, but a person's degree of satisfaction with their own life, their sense of purpose, their capacity to build quality relationships with others, and their striving for personal growth [2]. At the same time, there is a growing tendency to study psychological well-being not solely as an internal, individual trait, but as a phenomenon intrinsically linked to the social and cultural environment.

The relevance of the problem lies in the fact that processes of globalization, migration, the increasing penetration of digital technologies into everyday life, and the transformation of traditional social institutions are exerting a serious influence on an individual's mental stability. In particular, in the context of Uzbekistan, the role that traditional social structures — such as the mahalla (neighborhood community), the family, and kinship relations — play in the psychology of the modern individual is of particular scholarly interest [10].

The purpose of this article is to systematize, on the basis of theoretical models, the sociocultural factors that determine psychological well-being, and to analyze how these factors are reflected in empirical research.

1. Theoretical Foundations of the Concept of Psychological Well-Being

The problem of psychological well-being has been studied within the framework of two principal theoretical orientations: the hedonic and the eudaimonic approaches. Within





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the hedonic approach, the concept of subjective well-being developed by E. Diener occupies a central place. According to this concept, well-being consists of three components: satisfaction with life, the predominance of positive affect, and low levels of negative affect [1].

The eudaimonic orientation, by contrast, interprets well-being not merely as a sum of pleasant emotions but as the process through which a person realizes their own potential. In this regard, C. Ryff's six-factor model is of particular importance; according to this model, psychological well-being consists of the following components: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth [2; 3].

Within self-determination theory, R. Ryan and E. Deci link human well-being to the satisfaction of three innate psychological needs: autonomy, competence, and relatedness to others. The degree to which these needs are satisfied is, to a large extent, determined by the social environment — the family, the education system, and the work collective [4]. M. Seligman's PERMA model takes an even broader approach to well-being, incorporating positive emotion, engagement, relationships, meaning, and accomplishment [5].

The question of the connection between a person's activity and their inner state has also been widely addressed within Uzbek psychological scholarship. In particular, in E. G'oziyev's works on general psychology, the principle that the personality develops through interaction with the social environment is substantiated, which indicates the necessity of viewing well-being not merely as an internal process but as a phenomenon intrinsically bound up with external factors [8]. Likewise, in V. Karimova's works on psychology, particular attention is devoted to the question of how personal characteristics are shaped under the influence of social and cultural conditions [9].

2. Sociocultural Determinants of Psychological Well-Being

2.1. From the Perspective of Ecological Systems Theory

U. Bronfenbrenner's ecological systems theory explains personality development within a set of nested systems — the microsystem (family, friends), the mesosystem, the exosystem, and the macrosystem (culture, the social and political order) [6]. From the standpoint of this theory, psychological well-being is not an isolated internal resource of the individual but a phenomenon that arises from the interaction of social systems at various levels. Here, the family functions as the microsystem — the primary factor of direct influence — while the system of cultural values operates at the macro level, providing a long-term, background influence.

2.2. The System of Cultural Values: Individualism and Collectivism

In cross-cultural psychology, the individualism–collectivism dimension developed by G. Hofstede and H. Triandis serves as an important theoretical foundation for understanding the structure of well-being. In collectivist cultures, an individual's well-being is largely determined by their conformity to the interests of the group, family, or community, by social harmony, and by the fulfillment of mutual obligations, whereas in





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individualist cultures personal freedom, self-expression, and personal achievement play the more prominent role [7]. As Triandis notes, in collectivist cultures the concept of the "self" is defined to a greater extent through one's network of social relationships, which also changes the criteria by which well-being is measured [7].

Uzbek society has traditionally exhibited features of collectivism, in which the family, the mahalla, and kinship relations occupy a central place in a person's life. This is reflected in the fact that, when evaluating their own well-being, individuals tend to rely more heavily on criteria such as family harmony, parental approval, and standing within the community, rather than on personal achievement alone.

2.3. The Institution of the Family and Social Support Networks

The family is one of the most important sociocultural institutions shaping an individual's psychological well-being. In the research of G'. Shoumarov and M. Davletshin, the ethnopsychological characteristics of the Uzbek family are examined, including the distribution of roles within the family, relations between generations, and the influence of family values on personal development [12]. According to these authors, the psychological climate within the family affects a person's mental stability not only in childhood but throughout the whole of life.

M. Yo'ldoshev's research likewise substantiates the influence of the family's psychological climate on the upbringing of children and their subsequent psychological state, noting in particular that family conflict and a lack of psychological support intensify feelings of insecurity and anxiety in the individual [13]. In addition, in the work of G'. Shoumarov and U. Qodirov on providing psychological assistance to the family, the importance of preventing problems in marital and family relations and of psychological counseling services is emphasized [11]. This, in turn, points to the need to develop a system of psychological assistance at the institutional level within society.

Other forms of social support — friendships, relationships within professional collectives, and religious and spiritual institutions — are likewise recognized as important resources determining well-being. Studies examining the psychological state of children whose parents are engaged in external labor migration have noted that the absence of family support intensifies feelings of loneliness and anxiety in children, while the mahalla and educational institutions serve to partially fill this gap [10].

3. Empirical Analysis: Approaches and Findings

Empirical research aimed at studying the influence of sociocultural factors on psychological well-being generally relies on two strategies: cross-sectional surveys and longitudinal observation. In studies conducted abroad, Ryff's Scales of Psychological Well-Being are widely used, allowing a person's level of well-being to be assessed across six subscales [2; 3].

Comparative studies conducted across various cultures show that representatives of collectivist cultures tend to score relatively higher on the subscales of "positive relations with others" and "environmental mastery," whereas representatives of individualist





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cultures tend to score higher on "autonomy" and "personal growth." This, in turn, confirms that well-being is not a universal phenomenon but manifests differently depending on cultural context.

Similar tendencies are observed in research conducted in the local context: in respondents' conceptions of well-being, family harmony, the future of their children, and standing within the community occupy an important place [9; 10]. This indicates the need to adapt instruments developed abroad to the local sociocultural context, since survey items designed elsewhere may not always fully capture local realities.

Discussion

The analysis conducted shows that psychological well-being is not an isolated internal state of the individual, but a dynamic phenomenon formed through continuous interaction with a multilayered sociocultural system. Here, the family manifests itself as the primary microenvironment of direct influence, while the system of cultural values functions as a long-term, background-level factor.

At the same time, it should be emphasized that the influence of sociocultural factors is not one-directional: the individual is also an active subject who, in turn, shapes the social environment. For this reason, it would be advisable for future research to draw on bidirectional, mutually determining models — that is, to investigate more deeply, through longitudinal studies, the continuous mutual influence between the individual and the environment.

Conclusion

In conclusion, an individual's psychological well-being is a multifaceted phenomenon that must be understood not solely through individual psychological characteristics, but also through sociocultural factors such as the family, social support networks, and the system of cultural values. While foreign theoretical models (subjective well-being, the six-factor model, self-determination theory) reveal the universal components of well-being, local research shows how these components manifest within the specific sociocultural conditions of Uzbek society. In developing future practical programs aimed at enhancing psychological well-being, it is of particular importance to take into account local sociocultural characteristics — in particular, the role of the family and community institutions.

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