receives the information on the language sign recognition device, but also seriously processes it. The art adapts to the other characters in the text, as a result of which the text character changes qualitatively and begins to serve the interests of the concept of the semiotic system to which it belongs. The most important feature of the text concept is that it has clear historical features. Such an artistic and poetic sign can be clearly seen in the structure of the signs we have considered so far, including in the concept expressed by the text sign "Human rights underfoot."

"Mother Turkestan is the crown of the Turks."

If we apply the concept of sign within this unit to the poetic text, or more precisely, to the method of "closed analysis" in the words of structuralists, in isolation from the other signs in the paragraph, then we see that the point of view is expressed as follows:

Today, Turkic peoples live in the region from China to Turkey, from Siberia to Germany, and from Iran to the Americas. On the world map they are Uzbekistan, Kazakhstan, Turkmenistan. There are independent states called Kyrgyzstan, Azerbaijan, Turkey. Turks, no matter where they live in the world, recognize Turkestan as their motherland. Because they connect their origins with this holy land. Sahibkiran Amir Temur's confession that "We are the main link of the Turks" is a proof of this idea.

As a symbol in the unity of the text "Mother Turkestan is the crown of the Turks", the structural device is expressed in such a figurative image with the help of the art of allegory, which is widely used in fiction. The concept expresses a sense of pride in a country with a great and glorious history, which is a place of ancient culture, science. At the same time, the artistic content expressed by the units in the previous verses of the band ("The wicked gather together their forces"; "Full of wrath, a knife in their hands"), although it does not negate the above idea, saturates it with new looks and feelings of encouragement. In other words, it is impossible to live in such a sacred and unique land without weary, slack, and it is necessary to fight for freedom, these suggests that the conclusion drawn in the "closed method" is that in many cases, when the character relations are studied, they can be deformed, in which new qualitative changes occur.

"You gave your land - the death penalty."

The study of this unit may be another proof of the idea we have stated above.

In order to fully comprehend the artistic point of view expressed in this fourth verse in the fifth verse of the poetic text, it is necessary to reveal the essence of the views expressed by the concept of characters expressed in the previous three verses:

1. "You gave your life for the one who came to ask for bread"
2. You have perseverance, you have patience.
3. You gave glory to him who asked for blood.

The analysis of the characters expressed in the above units allows us to understand the hidden commentary in the verse "You gave your land is the rent of a murderer", which we have expressed in the above analyzes.

"O black needy of the black world." This is the last line of the system, which forms a separate rhyming system in the poetic text. Unlike previous units, this line contains not one, but two characters:

1) the black world;
2) black needs.

Although the lexical unit "black" is taken as an epithet in both of the phrases expressing these signs, the meaning they express differs from each other.

In the first character system, the "black world" is linguistically renewing the notion of "the world of evil, wickedness." And in the artistic layer of the text it is. as mentioned earlier, it reflects the social landscape of a clear historical period, reflecting the empire of oppression. This "black world" is full of oppression, injustice, betrayal, free thinking. The country's liberal leaders have been executed. Infidelity is rampant. Mute people have gone to the level of worshiping the leaders of the oppressors, not the Creator.

The concept of the sign "black needy" in the language system in general means "living, aboriginal, very poor person." The text refers not only to the economically disadvantaged, but also

to the deprived of its history and prospects, not to the oppressor due to lack of faith and enlightenment, but to the people who are cruel to each other.

To understand the meaning of this sign, at the beginning of the verse, "Fill the world with your spirit, and hear the cries of your Invisible God." At the initial stage of the analysis, the concept of the symbol represented by this textual unit can be interpreted as follows:

Although oppressed, Allah does not hear the cries of such a crowd of people who have been deceived and do not have faith in their hearts. However, God is the Blessed and Exalted One who always accepts the prayers of the oppressed in the first place. However, the unbelievers do not go beyond the pursuit of material blessings. That is why they rape their relatives, demand each other, shed the blood of their relatives. This point is clearly shown in the last verse of the verse, "Revelation, shoot your father, kill your mother." There is no future for those who do not have faith. Their children will have an even worse, more miserable life, a darker future.

However, in the course of the study, the analysis described above alone is not sufficient. The idea expressed by this sign is very deep-rooted and goes back to the great divine source, the great doctrine found in the Qur'an.

Verse 163 of Surat al-Baqara in the Holy Qur'an states: "Your God is One God. There is no god. He alone is there. He is the Beneficent, the Merciful.

In Surah Yunus, verse 104, this view is further elaborated: Say (O Muhammad): If you are in doubt about my religion, then I do not worship the idols you worship besides Allah. I worship the One who takes your life (i.e. Allah alone).

The greatest sin in the sight of God, the Creator of all the worlds and man, is to forget the Creator and to worship idols. Inanimate idols cannot save the human child. They only cause misguidance and error.

Verse 22 of Surat al-Saba 'states: "Call upon your idols, other than Allah, so that they may answer you."

The worship of idols made of stone, wood, and other objects dates back to ancient times. This meant that some peoples on earth had strayed from the right path and lost their true faith. In the time of Abraham, the Egyptian pharaoh declared himself a god and commanded the people to worship his image.

History is repetitive at times. During the Soviet era, when ideology and politics rejected religion and entered the stage of atheism, countless statues of "revolutionary geniuses" were erected everywhere. Now people began to worship these idols. Asking them for salvation, those who sought refuge. And the stone statues, obviously can't help anyone.

The verse of the second verse of the verse, "Your god will not hear your cries," should be viewed and interpreted in this way. So, in this case, Allah is not expressing his true meaning, but this stone statue. Consequently, it is necessary to consider the subsequent interpretation as well, without denying the initial interpretation of the aforementioned sign.

As mentioned, there is no future in a country where spiritual and moral values are violated. Therefore, it is a crime to leave the next generation in a world of boundless wickedness: "Slaughter your helpless children". The idea in this verse should not be understood in a denotative sense. He expresses strong anguish, bitterness, and hatred of humiliation in the system of literary text. It is necessary to have the ideal of Independence in order to save the next generation. In his time, the thinker Mahmudhoja Behbudi addressed his contemporaries: "The right is taken, the right is not given."

The characters in the first, second (unless you fill the world with your voice, God will not listen to your cries), third (revelation, shoot your father, kill your mother) and fifth (your children without a throat) verses create a single paradigmatic system of oppression. More shows that it is never possible to endure such a lifestyle, but the only way to avoid depression and endless suffering is to be able to. Such a way of salvation is expressed in the artistic-emotional spirit in the concept of the sign in the verse, which is repeated at the end of each paragraph of the text.

The cornerstone of salvation is for the oppressed to gather under a single banner and embrace the idea of "Assalamu alaykum, the bough of the tree". The decipherment of this sign is: "Either

Freedom or Death." If we look at the maze, the slogans of freedom leaders such as Tomaris, Muqanna, Jaloliddin Manguberdi, Mahmud Torobi were close and common to this call. Especially if we look at the slogan of the warriors who won a great victory in the fierce battle against the Mongol invaders and secured the independence of the country "Sar ba dor" ("We put our heads on the tree") and the fighting spirit in the call "Assalamu alaykum, the bough of the tree", their concept is unique. We make sure that (freedom or death) reflects the concept.

The interrelationship of the characters present in the last verse, which played a special role in the realization of the main artistic idea in the poem, is most evident in the following diagram:

Unless you fill the world with your voice,

Do not listen to the cries of God.

Revelation, shoot your father, kill your mother. Assalamu alaykum, the bough of the tree.

Throat your unfortunate children

Conclusion. It is clear that each of the first three characters in the verse enters into a binary opposition with the last character, and at the level of the tragic pathos culminates in the essence of the historical epoch described in the territory of the literary text.

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APPROACHES TO UNDERSTANDING THE HAPPINESS CATEGORY IN ANTHROPOLOGICAL SCIENTIFIC PARADIGM

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Abstract:

Background. Analysis of the universal categories present in the subject's life world makes it possible to restore the basic worldview coordinates of the existence of a person, among which the concept of happiness is the main vector. Identifying and characterizing people's ideas about happiness is considered an important theoretical problem, since in the era of globalization, there is a disturbing tendency to undermine traditional ethical norms. In this article, the understanding of the category of happiness by representatives of various branches of science will be analyzed through the prism of modern paradigms.

Methods. Among the modern approaches to the category under consideration, spreading to various spheres of humanitarian knowledge, the comparative typological method occupies an ever firmer place. In line with this method, the points of convergence in the views of researchers in the understanding of happiness were described and discussed.

Results. The mixing of different cultures in the development of modern civilization has led to an extraordinary spread of individual understanding of happiness and unhappiness. The range of understandings includes both the ancient Greek understanding of these categories, as well as religious and philosophical. It should be noted that the proportions of these elements may be different in each case. Psychological approaches to happiness, as well as philosophical and

theological ones, have evolved in several paradigms. From the point of view of objectivism, happiness is a certain level of social and psychological well-being. The analysis showed that researchers give priority to the phenomenological paradigm. It should be noted that the concept of happiness in psychology has received the greatest development in foreign special literature, where happiness is understood as a state of experiencing satisfaction with life in general, an individual's overall assessment of the present and past, as well as the intensity, frequency and positivity of emotions.

__Conclusion.__ The definition of the concept of happiness in the context of philosophy, theology and psychology increases its functional significance. Decoding of the concept of happiness is present in various scientific disciplines. However, the most significant contribution to this issue was made by research developing within the framework of the anthropological paradigm: philosophy, theology, psychology.

__Keywords:__ category, happiness, comparative analysis, cultural tradition, scheme, philosophical reflection, unhappiness, individual, aggregate, philosophy, theology, parameter, cultural differentiation, discourse, phenomenon, trend, immanent concept, psychology, phenomenological paradigm.

Introduction. The category "happiness" occupies a special meaning in the conceptual picture of the world of any nation, since it is one of the basic ones - along with such categories as "truth", "conscience", etc. Its special place is explained by the fact that it contains not only a static state - that is, a certain feeling of a person - but also a vector of development - after all, a person strives for happiness, since it fills life with meaning and improves its quality.

In this context, it is not surprising that the category of "happiness" has been studied by scientists from different branches of science over the past at least fifty years. However, due to the complexity and multicomponent nature of this concept, especially manifested in comparative analysis, its essence is still not definitively defined.

Materials and methods. Among the modern approaches to the category under consideration, spreading to various spheres of humanitarian knowledge, the comparative typological method occupies an ever firmer place. In line with this method, points of convergence in the views of researchers in the understanding of happiness were described and discussed.

The complexity of the analysis of categories related to the emotional sphere lies in the fact that in the process of communicative activity, thoughts, emotions and feelings merge into a single whole. Every linguistic person, regardless of cultural differentiation, can experience the same basic emotions and feelings. It connects individuals from different cultures. But the intensity and variation of the manifestation of different emotions and feelings in different linguistic personalities are different from each other, which makes each individual unique. Moreover, the specific manifestations of universal emotions are highly dependent on cultural and religious traditions.

The question of the essence of happiness has been worrying humanity since ancient times, which always adheres to the course towards happiness. At the same time, happiness should be understood as an intimate deep experience that is difficult to explain by means of schemes, philosophical reflections. The task looks especially difficult if we take into account that the category of unhappiness is inextricably linked with the category of happiness. Happiness and unhappiness are among the subtlest states of an individual, since they are determined by many parameters that differ in intensity and duration and have very individual manifestations [9; 86].

Results and discussion. The understanding of the essence of the awareness of happiness is hindered by both the complexity of this phenomenon in the spiritual life of a person, and the fact that "happiness" is used in modern everyday life in various senses. A number of studies have noted that the concept of happiness is individual for each individual. Some individuals see happiness as a virtue, others as prudence, and still others as wisdom. Finally, there is a certain group of people who perceive all of the above together or one thing in aggregate with the pleasure they receive, but there are also those who include in the concept of happiness and material well-being.

Philosophy and theology have different and often opposite understandings of happiness. In philosophy, happiness means a huge area that includes different understandings of happiness, such

as: mental state, joy or pleasure [10; 14], well-being or prosperity [11; 20], ethical lifestyle [7; 125], absence of pain [3; 149-155]. Most of these concepts of happiness include something to strive for, that is, an element of dynamics. The cornerstone is the fact that in all the above philosophical definitions of happiness it is implied that happiness is a product of everyday life, and not supernatural forces. Philosophical discourse on happiness thus quickly reduces happiness to something else (such as joy). Discourse is dominated by questions about how to get happiness.

In particular, Aristotle believed that happiness is, first of all, a "common good": "the good of the state and the people (its achievement and preservation) is more significant than the good of one person, even if the good of the latter coincides with the good of the state" [3; 55] ... The above statement of the thinker is distinguished by the clear social orientation of his moral teaching.

A rather successful methodological device of the ancient Greek philosopher is his recommendation to distinguish between the concept of happiness and various concepts of happiness. Aristotle has to reckon with different human views on the essence of happiness in his thinking, which prevents the formation of a single optimal concept. As a result, ideas about the phenomenon take on various forms, since different individuals tend to strive to master various benefits on the path to happiness. In a number of individual cases, this tendency can lead to a false understanding of the essence of happiness. The most important role in correcting possible shortcomings is assigned to education, through which one can get rid of false or imaginary ideas about the essence of happiness.

It should be noted that all of the above is the traditional methodological setting of ancient philosophy, which received logical justification from Parmenides of Elea, who tried to distinguish between imaginary and true knowledge. This philosopher, like Aristotle, believed that in order to achieve happiness, it is necessary to distinguish between true and imaginary happiness. This aspect lies in the fact that imaginary happiness turns into its opposite, becoming a source of unhappiness. It is false, inspires hope, but dreams do not fill the soul. As a result, the given makes you suffer from the fact that dreams do not come true, or on the contrary, being embodied in reality, they are realized in a completely different form than they seemed at a distance. The philosopher Heraclitus expressed the following opinion on this score: "It is not good for a person to fulfill his desires." Arthur Schopenhauer also adhered to this opinion: "Striving for happiness is a source of unhappiness" [4; 16].

Aristotle's own views of happiness can be briefly interpreted as the pursuit of happiness, since it is the ultimate goal of human aspirations. Human life is characterized by Aristotle's activity (energeia), aimed at the realization of set goals, correlated with the concept of good, and in particular - public good.

This echoes the thought of D. Diderot that a person should give happiness to as many people as possible, and only then he himself will become happy. At the same time, in order to make an individual happy, according to D. Diderot, it is necessary to understand his aspirations, his problems, that is, the ability to listen carefully to people is necessary. It is necessary to abandon the possible condemnation of a person, no matter what he does, not to look down on him and his actions, no matter how low his actions may seem. In this aspect, the phenomenon under consideration is a factor in improving the socially significant qualities of an individual.

However, already in Ancient Greece the idea arose that happiness is inextricably linked with unhappiness, and "sooner or later will have to pay for great happiness." This was due, in our opinion, to the peculiarities of life throughout the entire period of human existence, up to the rapid development of medicine in the 20th century - the average life expectancy was short, there were no effective remedies against even mild diseases, a person could die from a cold. All this constantly pushed a person to think about the futility of life and its transience. An unsettled life in comparison with modernity could only offer a person hard work, which, combined with illness and frail old age, contributed to the development of pessimistic views. Therefore, Sophocles said that happy is the one who has the least unhappiness, that is, he thereby denied the existence of happiness in itself, as a separate value. Philosophers of the Enlightenment, as the ideological heirs of the ancient Greek thinkers (Voltaire), also believed that "happiness is a dream, and suffering is reality."

In theology, happiness may include some philosophical ideas about happiness, but the main difference between the two is that in theology, happiness is closely related to God ("to know, love and enjoy God"). Augustine says, for example, "True happiness is to rejoice ... you, my God ... This is the happiness that everyone desires" [1; 106]. Theological discourse on happiness includes concepts such as love, hope, grace, bliss, healing, beauty, and peace. This is happiness, which includes the concepts of transcendence, the mysterious and the supernatural, without excluding the immanent and ordinary. Happiness, for example, is closely related to the doctrine of salvation [12; 144], but also to earthly existence. Therefore, according to Venter, the task of Christian theology is "to restore a keen sense of the Triune God and to explore the potential of this symbol to promote human prosperity in a particular context."

Due to this significant difference in the very essence of the definition of the concept, the philosophical idea of happiness is often criticized for the fact that it is "reductionist", hedonistic, individualistic, and is dominated by empirical studies of mental states. As his critics say, it lacks clear definitions of realization, meaning of life, hope, sense of belonging (to something greater) and unity in concept. The theological concept of happiness is criticized in that it is valid only for believers, contradictory and pays too much attention to the afterlife, which is defined in theology as true and maximum happiness.

The dilemma is that "the greatest possible form of happiness is available only to a religious person," and therefore the philosophy's concept of happiness is perceived as inferior. However, it should be noted that philosophy affirms the "interdependence of happiness and transcendence" in various ways. P. Ricoeur, for example, claims in his philosophical anthropology that happiness is transcendental in nature, representing something infinite. The French philosopher argues that "the immanent concepts of happiness tend to reduce people to simple causal beings - without complexity or mystery." In the context of the topic of our research, it is important to note that, according to P. Ricoeur, the "place" of happiness is in a certain structure of the language - the only way that can adapt the pair "targeting / gift" to the pair "happiness / unhappiness" [8; 201].

It is also interesting that P. Ricoeur in his analysis of religious and philosophical texts in the context of studying the concept of "happiness" comes to the conclusion that the term "happiness" ("joy", "bliss") is accompanied by a description of "unfortunate" figures - poor in spirit, meek pursued. The paradox of the perception of happiness, thus, is noted by Ricoeur as not happiness itself, but its expectation - that is, after an event, in the perception of people, the unhappy state will be replaced by a happy, prosperous in every sense. From this findings, the philosopher draws three conclusions.

First, there is uncertainty about unhappiness. Is unhappiness a disadvantage, misfortune, or poverty? Therefore, Ricoeur comes to the conclusion that the semantic and conceptual field of the concept of "unhappiness" is enormous.

Secondly, in the religious interpretation of happiness, which was absorbed by all peoples who professed Christianity, shame and embarrassment are included in the semantics of happiness. This is due to the fact that "it is indecent to rejoice when there is so much suffering around."

Third, the mixing of different cultures in the development of modern civilization has led to an extraordinary spread of individual understanding of happiness and unhappiness. The range of understandings includes both the ancient Greek understanding of these concepts, as well as religious and philosophical, stemming from the worldview of the Enlightenment. Moreover, the proportions of these elements can be completely different in each case.

Psychological approaches to happiness, as well as philosophical and theological ones, have evolved in several paradigms. From the point of view of objectivism, happiness is a certain level of social and psychological well-being. D. Myers and M. Seligman believed that happiness depends on the feeling of the individual, that is, they gave priority to the phenomenological paradigm. R. Emmons and L. King associated the feeling of happiness with such categories as the meaning of human life.

In psychological publications, the concept of "happiness" first appeared in 1973 in the subject index of reference publications. 1974 was marked by the emergence of the category of subjective

well-being and life satisfaction. The British Psychologist M. Argyle understood happiness as a certain state of experience of satisfaction with life in general, an individual's overall assessment of the present and past, as well as the intensity, frequency and positivity of emotions. This view goes back to the philosophy of ancient eudemonism.

This was followed by a large number of studies and publications, where each scientist brought his own vision or interpretation of the phenomenon under consideration. The term "subjective well-being" was introduced into the theory of positive psychology. This concept is often used in special literature as a synonym for the concept of "happiness". It relates to how individuals assess their own life in terms of affective and cognitive explanations, and can be expressed by the following formula "subjective well-being = life satisfaction + affect", where the former reflects the individual's assessment of his own life. When there is no gap between the status quo and what appears to him to be the ideal situation or what he deserves, then the individual is satisfied. Lack of satisfaction in life, in turn, is the result of a gap between the given and the supposed ideal. Also, lack of satisfaction can come from comparing yourself to other people. Affect in its essence is the emotional side, and it can be both negative and positive states, and emotions associated with everyday experience.

It should be noted that the concept of happiness in psychology received the greatest development in foreign special literature. In the context of the topic of our research, the opinion of the British Psychologist I. Bonivel seems to be interesting: she identified several root causes due to which well-being as a field of psychological research flourishes in Western society. The first problem is that personal happiness is becoming the most important in connection with the desire of individuals to individualism - and a pronounced desire for individualism is characteristic only of Western societies. The second problem lies in the quality of life - developing countries have not yet reached a level of well-being in which survival is not the main problem. Accordingly, in such conditions, it is rather difficult to think about abstract things. The third problem is connected with the direct branch of research - that is, with the elusiveness of the concept.

Currently, a number of reliable methods for measuring well-being have been developed within the framework of psychological science. In particular, the American Psychologist M. Seligman introduced the concept of "good life", "meaningful life" and "pleasant life" into the model of true happiness. The "pleasant life" strives for positive emotions, and parallels can be seen between hedonistic well-being and it. In the "good life," an individual uses their strengths to reward them in activities that they enjoy and that are akin to "flow". The term "flow", which was also introduced by the American Psychologist M. Chikszentmihalyi, should be understood as a kind of vivid, exciting experience that accompanies any activity on which the individual is concentrated. Finally, "living a meaningful life" is about making the most of your strengths by serving something that is higher and larger than the individual.

According to M. Seligman, both striving for activity (flow) and striving for meaning can be considered eudemonic values. M. Seligman and his fellow followers proved that individuals who more often indulge in hedonic activities (rest, fun, entertainment) tend to experience many pleasant sensations, as well as energy and a lower level of negative affect. They are also happier than those who aspire to eudemonic values. However, those with a more eudemonic lifestyle are more satisfied with it.

It is important for every person to strive for happiness, and the task of society is to provide him with optimal conditions for achieving it. These conditions include, first of all, access to the cultural and historical heritage of civilization. A person who has received proper development is able to accurately realize what her happiness is and determine the tasks that need to be solved on the way to it. However, in a number of studies it is noted that modern society is not able to create the above conditions for achieving happiness for every individual.

M. Argyll, one of the leading specialists in the field of psychology of happiness, in the 80s. In the twentieth century, a comprehensive work was published containing an extensive survey of American and Western European psychological research on happiness. This review includes a listing of the full range of happiness factors. Moreover, these factors act as conditions, sources, as

an area of life satisfaction, and sometimes as characteristics of the subject himself - a set of personality traits of an individual's life that lend themselves to measurement and definition, and reveal a statistically significant relationship with life satisfaction.

The most important role in the formation of life satisfaction, as noted by M. Argyll, is played by social ties, which in practice mean the possibility of receiving psychological support for an individual. Among the significant social ties, he considers close and intrafamily ties, marital relations. In this aspect, it should be assumed that the absence of social connections or their insufficiency may be associated with unhappiness. The same can be said for health [2].

Another important factor influencing the level of satisfaction, noted by M. Argyll, is professional activity, and not so much in the sense of obtaining material benefits, but, again, in the context of establishing social ties and creating a positive emotional background. The researcher found that the social value of his activity is significant for a person. Lack of professional success and social networking may be associated with unhappiness in individuals.

Leisure activities, according to the British scientist, although it plays a certain role in the formation of satisfaction with the quality of life, however, this role is not decisive. Nevertheless, a person needs to have some kind of hobby or hobby, as this contributes to the formation of identity and serves as the basis for the formation of intrinsic motivation.

As for material support, M. Argyll assigned this factor the lowest importance. Although, according to his research, wealthy people have a slightly increased subjective feeling of satisfaction compared to the average level, however, this is a statistically insignificant value. Moreover, the feeling of satisfaction with life among wealthy people is higher only in the first time after acquiring wealth - in the future it falls to the average level, even if wealth is maintained or increased.

M. Argyll also identified a special group of factors that positively affect the feeling of satisfaction with life in an individual:
• meaningfulness of life;
• extraversion;
• self-respect;
• self-esteem.

In addition, the British scientists also identified positive emotions experienced by a person as the most significant factors in the formation of happiness, and not only their presence in itself, but also their frequency and intensity. Thus, the key factors for satisfaction with life in general and for a state of happiness, according to M. Argyll, are the following factors: health, professional activity, positive emotions, close ties, personal qualities, and free time for leisure. The minor factors include gender, material security and age.

American professor of psychology E. Diener proposed an original interpretation of happiness: he pointed out that happiness can be viewed as a trait of an individual, or as a state. When talking about traits, the scientist meant that some people, according to empirical research, are more psychologically predisposed to experience happiness than others. As the scientist noted, this is due to certain personal characteristics based on the ability to experience a certain level of emotion.

A review of psychological research on this topic shows that happiness and unhappiness in this science most often acts as an evaluative category. There is still no exact answer about the connection between these two sensations - at the moment there are only two studies that study this connection empirically. The first was carried out by the American Psychologist N. Bradburn in 1964, the second by the New Zealand scientists Kammann and Flett in 1983. Both studies have shown that there is no link between happiness and unhappiness [14]. However, in our opinion, this issue requires further study, using the most modern technological means, therefore, it is impossible to fully rely on the results of the above studies. In this regard, the line between happiness and unhappiness in psychology still seems fragile and elusive. It is obvious that the presence of happiness does not mean the absence of unhappiness, just as vice versa. At the same time, the sources of happiness or unhappiness for a person have not been clarified either.

As you can see, the content of the category "happiness" has changed significantly in the development of human society. Considering it from antiquity, it should be noted that the ancient

Greek concept of happiness included four concepts close in meaning, implying: a favorable fate, bliss, satisfaction with life, possession of the most valuable benefits [13; 38]. However, in all its variations, happiness was considered a "gift of the gods", that is, in its semantic field, the ancient Greek concept "happiness" had a close connection with "luck". The historian Mac Mahan, in particular, substantiated the presence of the seme "luck" in the ancient Greek concept of "happiness" by the fact that the term eudaimon is a combination of the words eu (good) and daemon (god, spirit, demon). Thus, etymologically, "happiness" for the ancient Greeks is, first of all, "the will of the gods" [6; 130].

Christianity, although it created a different theosophical system, nevertheless, the concept of "happiness" within the Christian system of values also depended on the "will from above". For example, in the theological presentation of Blessed Augustus, "happiness" was closely related to the "world above", and with the full and unconditional recognition of the will of God.

Changes in its content took place in the era of the Reformation (XVI century). Protestantism substantiated the concept of "earthly happiness", as opposed to "higher". A logical continuation was the philosophical theories of the 17th and 18th centuries, which finally moved the concept of "happiness" from the religious sphere to the secular one. The so-called "formalization" of this process can be found in the US Declaration of Independence of 1776, where "the Pursuit of Happiness" is defined as the "unalienable Rights" of each person.

The final formalization of happiness as something controlled by a person in Anglo-Saxon culture was largely due to immigrants who went to the American continent in search of a better life. The overwhelming majority of them were "passionaries" who fervently believed in their own strength. The industrial upsurge and technological revolution of the 19th century, and even more so the scientific achievements of the 20th century, only strengthened this belief. Thus, in the Anglo-Saxon civilization, "happiness" came to be associated with something that a person can achieve on their own, without the help of gods or luck.

Conclusion. Having studied the concept of happiness in the context of philosophy, theology and psychology, we can conclude that the phenomenon under consideration is extremely complex and individual. For most people, this aspect appears in the form of satisfaction with life, having a job, positive emotions, relationships, etc. At the same time, happiness is both external and internal. The first is formed under the influence of those factors that do not depend on the individual, i.e. are in many ways a happy coincidence, luck. The latter depends on the internal state of the individual, on his attitude to the phenomena occurring in his life.

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