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DEEP FOUNDATIONS OF HAPPINESS. PRINCIPAL FUNDAMENTALS OF DIFFERENT TYPES OF UNDERSTANDING HAPPINESS

The choice of the article's topic is conditioned by the necessity to develop happiness management (such as knowledge management, time management, etc.). With considerable attention to the definition of "happiness", the analysis of recent publications reveals that it is crucial to understand the deep foundations of happiness, create a typology, reveal the basic principles of different types of understanding of happiness, which was chosen as the topic research. Theoretical approaches to the definition of "happiness" are chosen sociology of imagination of G. Durand, the theory of archetypes of C. Jung, and the theory of images and dreams of G. Bachelard. In the context of this system of views, the idea of happiness is the result of a free play of the imagination, which, while being on the path from past to future, is transformed, revealed, comes accurate as a result of previous collective and individual intermediate ideas, and is enriched and concretised by individual people, social groups, individuals. The mythos of happiness across nations and people differs in the way, method, and tools of individuation, the discovery of the Self. The anthropological tract of happiness has an end to its existence. It is determined by the cessation of existence, the life of nations and individuals. The desire to experience pleasure (according to Freud), the desire to rise (according to Durand) are reflexive, which determines the physiological basis of happiness. Representations of happiness determine priorities, coordinate the direction of thinking, actions, reactions to external circumstances, and choose ways to achieve happiness. This is done through the transcendental function (according to Jung) – a psychological function that arises from the connection of the content of the unconscious with the content of consciousness. Achieving happiness allows one to strengthen the subjectivity and reveal their uniqueness, which allows them to identify typological features (archetypes) of behavioural reactions of people based on individual and group ideas about happiness. The authors reveal the basic foundations of such archetypes of happiness as hedonism, eudemonia, "rat racing", nihilism, subjective well-being.

Keywords: deep foundations of happiness, imaginaire, anthropological trajectory, the status of mythos, archetypes of happiness, hedonism, eudaimonia, "rat racing", nihilism, subjective well-being.

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ГЛИБИННІ ОСНОВИ ЩАСТЯ. ЗАСАДНИЧІ ОСНОВИ РІЗНИХ ТИПІВ РОЗУМІННЯ ЩАСТЯ

Вибір теми статті автори зумовлюють необхідністю розробки питань управління щастям (на зразок управління знаннями, часом тощо). При значній увазі до дефініції “щастя” аналіз останніх публікацій переконує, що актуальним є розуміння глибинних основ щастя, створення типології, розкриття засадничих основ різних типів розуміння щастя, що й обрано метою дослідження. Теоретичними підходами до розгляду дефініції “щастя” обрано соціологію уяви Ж. Дюрана, теорію архетипів К. Юнга та теорію образів і мрій (снів) Г. Баушляра. У зазначеній системі поглядів уявлення про щастя – результат вільної гри уяви, який, перебуваючи на шляху з минулого в майбутнє, трансформується, виявляється, збувається будучи результатом попередніх колективних та індивідуальних проміжних уявлень, збагачується, конкретизується окремими народами, соціальними групами, окремими людьми. Міфос про щастя у різних народів і людей відрізняється шляхом, способом й інструментами індивідуації, виявленням самоті. Антропологічний траєкт щастя має кінець свого існування. Він визначається припиненням існування, життя народів і окремих людей. Прагнення отримати задоволення (за Фрейдом), прагнення піднятися (за Дюраном) мають рефлексорний характер, що зумовлює фізіологічну основу щастя. Уявлення про щастя визначають пріоритети, координують напрям мислення, вчинки, реакції на зовнішні обставини, вибір шляхів досягнення щастя. Здійснюється це за допомогою трансцендентальної функції (за Юнгом) – психологічної функції, яка виникає внаслідок по'єднання вмісту несвідомого з вмістом свідомості. Досягнення щастя дозволяє зміцнити суб'єктність, виявити своє, особливе, що дозволяє виявити типологічні особливості (архетипи) поведінкових реакцій людей на основі індивідуальних і групових уявлень про щастя. Авторі розкрили засадничі основи таких архетипів щастя, як гедонізм, евдеймонія, шурячі перегони, нігілізм, суб'єктивне благополуччя.

Ключові слова: глибинні основи щастя, імажінер, антропологічний траєкт, статус міфосу, архетипи щастя, гедонізм, евдеймонія, шурячі перегони, нігілізм, суб'єктивне благополуччя.

The Happiness Index as an indicator allows determining the development of the nation to ensure the balanced economic growth of a country, necessitates the development of happiness management (such as knowledge management, time management, etc.).

The definition of “happiness” is of genuine and diverse interest to researchers. M. Flerbe [1], D. Stiglitz, and A. Sen [2] tried to develop an indicator that allows tracking social progress, an index different from the generally accepted indicator of economic growth. T. Harford [3], N. Lavrova [4], J. Héraud, R. Kahn [5], V. Kolodko [6], S. Graham [7], S. Luechinger [8], X. Landes [9], A. Uitli [10], B. Frey [11], and M. Fleurbe [1] drew attention to the various components of this indicator. Generalizing works on the problems of the economy of happiness were carried out by N. Lavrov [4], X. Landes [9], V. Kolodko [6], E. Vorobyov, T. Demchenko [12].

Researchers point out the difference in the perception of happiness of different people, groups and nations. Thus, N. Kargina, N. Eryomna, and I. Shabshin investigate the peculiarities of the hedonistic idea; A. Sakun and O. Matveeva – eudeimonistic; O. Chuiko, O. Tupa, Ben-Shahar Tal – the “rat race” idea of happiness; T. Luty, A. Stepanov, M. Heidegger – nihilism; O. Gorbenko, L. Kulikov, M. Grigorieva, O. Marukhovskiy – subjective well-being.

Attempts to classify people's behavioural reactions based on individual and group perceptions of happiness are made by Tal Ben-Shahar, Xavier Landes and others. They reveal both positive and limiting characteristics of the selected typologies. Tala Ben-Shahara reduces the main typologies to archetypes: rat races, hedonism, nihilism, happiness¹. X. Landes identifies the following typologies of happiness: hedonism, subjective well-being, and eudaimonia [9].

The purpose of the article. Relevant, in this regard, is the understanding of the deep foundations of happiness in the context of the Gilbert Durand, Carl Gustav Jung, Gaston Bachelard ideas; creation of the author's typology of archetypes of happiness; revealing the basic foundations of different types of understanding of happiness.

A deeper meaning of the definition of "happiness" can be obtained through the sociology of imagination developed by G. Durand, which substantiates the structure, nature, and parameters of the functioning of the imagination as a fundamental phenomenon that determines the development of social structures. Of particular importance in this regard is the theory of archetypes of C. Jung and the theory of images and dreams of G. Bachelard.

The word "archetype" is translated from Greek as "prototype". C. Jung understands the definition of archetype as an element of the collective unconscious, which humans inherited from their ancestors, passed down to generations through folklore, and then – by reaching a response, a selection of facts in the depths of the human soul. The concept implies the basic innate structure of the mental matrix of a person, which determines the priorities, and, consequently, coordinates the direction of thinking, as well as subsequent actions and reactions to external circumstances. Archetypes (according to C. Jung) are a classification of humanity, and the characteristics of an archetype are passed down from generation to generation following the principle of heredity. The primary image of the archetype is concentrated in the area of the deep unconscious, which goes beyond the personality [13].

In our opinion, the conclusion of G. Bachelard that systems of images form the basis of scientific discoveries is vital for a deep understanding of happiness. Once the mode of images is changed, the physical picture of one's world changes.

According to G. Bachelard, imagination and dreams expressed in poetry and mythology are not the antitheses of logos but integral. This aspect of a human does not oppose the logos; it nourishes it [14]. In the theory of images, in contrast to logocentrism, the starting positions are "inverted": the primary is the imagination, which in the process of its dynamic work creates both the subject and the objects of the external world.

Areas of psychology, philosophy, and literature associated with archetypes use folklore sources as products of humankind's primitive consciousness of humankind. That is, there is a direct connection between folklore and archetypes of personality².

G. Durand develops myth analysis (the study of mythology by the methods of C. Jung, G. Bachelard, and others). He then uses the methods of myth analysis to develop a sociology

¹ Ben-Shakhar Tal. (2019, 3 June). Happiness model. Archetypes of Tal Ben-Shahar's happiness. *4brain*. URL: <https://4brain.ru/blog/archetypes-of-happiness/> [in Russian]

² Stoiko, Yu. (2019). Human personality archetypes. URL: <https://kolesogizni.com/razvitie/arhetipy-lichnosti-junga> [in Russian]

of imagination [15]. The basic concepts of the sociology of imagination, according to G. Durand, are such as the “imaginaire”, “trajet anthropologique”, the status of the mythos (its dynamics), Orders and groups within the imaginaire: “diurne”/“nocturne” [16]. As in the sociology of imagination, society is seen as a generalizing social dialectic, and in psychoanalysis, a person is a dialectic of the collective unconscious [15]; thus, G. Durand speaks of an “anthropological dialectic”. A human is necessary so that the social conscious and the collective unconscious could be realized, manifested, come true through him or her.

In the context of this system of views, the idea of happiness is the result of a free play of the imagination. It cannot be constant by definition since the only thing that exists is the “intermediate”: the state of unfolding and development, from the past to the future, on the path of the anthropological trajectory. In this context, death represents the end of social and psychological changes.

Being on the way from the past to the future, the ideas of happiness are transformed, manifested, made real due to previous collective and individual intermediate representations, enriched by modern collective and individual experience, specified by separate nations, social groups, and individuals. This suggests an analogy with folk tales’ and songs’ performance when each performer manifests himself, his distinct abilities, unique attitude to the content, his “vision”, perception, and the meaning that he derives.

Thus, the anthropological trajectory of happiness is finite, and this finitude is determined by the cessation of existence, the life of nations, and individuals. Throughout life, anthropological time, anthropological trajectory, ideas about happiness change, enrich, myths are created – stories about happiness.

According to G. Durand, the myth of happiness is a structured set of archetypes and symbols, reflecting the profound properties of imagination. The mythos of happiness is dynamic. Despite all the repetition of the main lines, it is continuously enfolded in new details. This is a part of the imagination, a structural component of the collective unconscious, and at the same time, something that allows for comprehension, realization. The mythos about happiness is a path of individuation (a process of inner growth and centralization through which an individual or group reveals its Self), a way and an instrument of individuation, and individuation itself.

Among different nations and people, the mythos about happiness differs in the way, method, and tools of individuation, the discovery of the Self. The ideas about happiness range from “...happiness is manifested in small things...” to the almost unattainable “...stars of captivating happiness...”.

The pursuit of pleasure (according to Freud) and the desire to rise (according to G. Durand) are reflexive, which determines the physiological basis of happiness. People socialize (individually or in a group) reflexive forms of happiness and ways to achieve them; transfer their direct manifestation (for example, sexual pleasure) to socially acceptable or valuable activities. Representations of happiness, which are reflexive, determine priorities, coordinate the direction of thinking, actions, reactions to external circumstances, and choose ways to achieve happiness. This is done through the transcendental function (according to C. Jung) – a psychological function that arises from the connection of the content of the unconscious with the content of consciousness. Achieving happiness allows one to

strengthen the subjectivity and reveal their unique special characteristics, allowing one to identify typological features (archetypes) of people's behavioural reactions based on individual and group ideas about happiness.

We focused on such archetypes of happiness as hedonism, eudemony, “rat racing”, nihilism, subjective well-being.

Hedonism (from the Greek – pleasure) – enjoying the simple manifestations of life: fallen leaves in a park, moments of intimacy with friends, or hugging a dog [17]. The ancient Greek philosopher Epicurus is said to be the creator of the theoretical foundations of the hedonistic attitude to life and happiness. For Epicurus, a passionate desire for pleasure is the basis of moral and ethical behaviour, and pleasure itself is the highest good. It was hedonism based not so much on a life full of indulgence in whims as on moderate pleasures, self-control, and respect for others. The ideas of hedonism are developed in behaviourism and psychoanalysis and have formed a separate direction of psychologists – hedonistic. Humans are creatures with a significant need for pleasure and enjoyment of life; the absence of such enjoyment narrows their spiritual horizons.

Eudaimonia identifies happiness with the development of personal abilities: a “happy” life consists of realising people’s potential (moral, intellectual, social, etc.) and its development. The belief in happiness laying in eudaimonia underlies the ethical concept of Aristotle, according to which the state of happiness implies the desire of the individual to meet their vocation (“Damon”) or “true self” and occurs through the development of all possibilities inherent not only in specific personality but also uniquely represented in any human individual [18]. The ideas of eudemonism are reflected in many modern theories of personality, humanistic, existential and positive psychology, in particular in the ideas of a fully functioning personality of K. Rogers [19], the personal identity of E. Erickson [20], self-actualization of A. Maslow [21]. The eudemonistic ideal is a life as full and deep as possible, during which a person develops his abilities, realizes his potential based on which he achieves full functioning and awareness of life.

By rat races, we mean the endless pursuit of financial well-being, career building, success, victory in competition, etc. (similar to the image of a laboratory rat running through a maze and receiving pieces of cheese as a reward). Success is determined by having a good car, a big house, and social status for many people. However, in the end, a person becomes a participant in a rat race and a slave to a 5-day working week, working the best years of his life, not always at a favourite job to buy himself better clothes and more housing. Those for whom such a way of life is ideal and acceptable feel quite happy³.

Nihilism (from the Latin – nihil – nothing) – the denial of established social norms, values, authorities, ideals. P. Kropotkin is credited with defining nihilism as a symbol of the struggle against all forms of tyranny, hypocrisy and artificiality, as well as for personal freedom.

In Russia in the XIX century, a generation of young radicals, disappointed in the past social reforms and the growing gap between the aristocratic and non-noble intelligentsia, were called nihilists. Some theologians and authoritative religious figures used the term

³ How to deal with the condemning crowd. (2018). *Publish Ukraine*. URL: <https://publish.com.ua/suspilstvo/yak-borotysya-z-osudzhuyuchim-natovpom.html> [in Ukrainian]

“nihilism” to explain the rejection of theism (atheism). At one time, youth subcultures such as punk and hippie were nihilists, putting themselves against mass culture, hypocrisy, conservatism, economic inequality, the cult of money, and corporate power that characterized both British and American society in the late 1950s and 1960s. The appearance of hippies had to emphasize their nonconformism and individuality. What seemed almost revolutionary in the 1960s is now the norm.

Jean Baudrillard and others characterized postmodernism as a nihilistic era or way of thinking. New “narratives” of postmodernism are performance variability of events, situationality; simulacrum (creative montage of simulated reality), efficiency (and not truth), language and communication as sources of legitimation of knowledge; relevance of tasks related to the category “here and now” [22]. Values in postmodernism are freedom, diversity, tolerance, and a view of a society where “all are their authors and actors”.

In our opinion, nihilists can be called individuals who can live in a state of alternativeness, in a situation of living “in-between” (reevaluation of values, reorientation of goals, etc.), in the context of our stated problem – not only in the situation of renewal and expression of oneself but also the renewal of the surrounding society.

Subjective well-being, according to research, is relatively stable over time, changes after significant events in life and strongly correlates with stable personality traits [23]. The basis for understanding the content of subjective well-being is laid in the psychological theory of subjective well-being by E. Diener [24], the concept of authentic happiness by M. Seliman [25].

According to E. Diener, well-being includes the cognitive and emotional aspects of self-acceptance [24]. L. Kulikov defines subjective well-being as an integrative, relatively stable experience, which includes the peculiarities of the individual’s attitude to himself and the world around him [26]. Thus, personal, special cognitive, and emotional-evaluative interpretation of the situation determines the direction of the activity of such a person in the form of behavioural strategies.

Such a person is said to be “on his wave”. The assessment of the external circumstances of life by such a person may not contradict the generally accepted norms. However, neither to depend on them.

To a certain extent, subjective well-being is the essence of Eastern practices (according to the Japanese budo expert M. Saotome, “... to know oneself means to know the mission that Heaven has assigned to you” [27]).

Conclusions and prospects for further research. In our opinion, the typology of happiness, taking into account national affiliation, looks curious. For example, the French can be described as hedonists; Ukrainians as nihilists; rat races can characterize Americans; subjective well-being is the essence of Eastern practices (e.g., Japanese martial arts judo, taekwondo; ancient Chinese philosophy and the art of healing – qigong; Ayurveda – in India): eudaimonia is a characteristic of modern Canadians, Australians. These are only hypothetical assumptions that guide further scientific research.

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