

SITUATIVE HUMAN TYPE AND HAPPINESS PROBLEM

BRATASYUK Maria

In Happiness And Contemporary Society : Conference Proceedings Volume (Lviv, March, 20-21, 2020). Lviv: SPOLOM, 2020. P. 44-46.

ISBN 978-966-919-593-7

BRATASYUK Maria

Doctor of Philosophical Sciences, Professor,
Ivan Franko National University of Lviv
(Lviv, Ukraine)

SITUATIVE HUMAN TYPE AND HAPPINESS PROBLEM

1. The problem of happiness will always be relevant, because people always want to be content with life, to experience emotional uplift, to feel the joy of life. In this respect, people have not changed since Socrates.

Of course, happiness seemed different at different times. The interpretation of happiness was imprinted with the spirit of time, the peculiarities of understanding and perception of a person, the scale of values of a particular society, the nature of the relationship between man and society, and so on. The interpretation of happiness depended on a certain type of person who developed in the appropriate era. For example, Aristotle thought happiness through a combination of human virtues and external circumstances. In his opinion, life spent by a person for pleasure, honor and wealth, should not be called happy. The human soul that lives in virtue is, in Aristotle's opinion, a happy soul. Happiness is the provision of the highest human good. It is defined as an activity based on the best virtues.

In the Middle Ages, during the reign of Christian ideology, when one thought first of all as a spiritual being, to interpret one's happiness beyond the love of God was impossible. A person should be happy only in union with God.

The Renaissance rehabilitated the physical beginning and formed a new image of man, close to the modern. Human happiness has ceased to be interpreted only through the prism of the idea of God. The Renaissance philosophy of man became more and more emphasized that man is the owner of his own destiny, and not alien to earthly happiness, but possible in the unity of his two natures - bodily and spiritual.

The New European era continued to develop such an idea of happiness. The secularized worldview of New Europeans has increasingly "grounded" the idea of happiness. Often he was reduced to physical pleasures. Although there were exceptions. For example, B. Pascal believed that bodily pleasures can not be thought of true happiness, this happiness is very visual.

As the consumer type of person was formed in Western Europe, the interpretation of happiness as a material phenomenon was only strengthened. A European man of the twentieth century, as a rule, did not think his happiness without money and power. Happiness is to have and own, live a lot and have a lot, can have a lot. This seems to make spiritual and physical pleasures more accessible.

Happiness was thought of as something remote, a goal to be reached. True, there were exceptions. For example, renowned filmmaker Alfred Hitchcock, as a man of creative destiny, believed that happiness is a certain "creative chasm", these are moments when there are only those components of life that have only a creative, constructive, not

destructive character. Happiness is a person's willingness to creatively connect with the outside world.

In the twentieth century, there was a Soviet experiment on the formation of a new type of person - "Soviet man". It was a special person, because it stung in an artificial, violence-based environment and embodied a collectivist "we" that valued state power, the law that embodied its orders, work for the common good, internationalism, non-freedom, and so on. This person was deprived of privacy and had a special idea of happiness - to live for the sake of communism. Time has proven the sight of this happiness, but those people were apparently happy in their own way.

Happiness is specific. Canadian writer and motivational speaker Eckhart Tolle believes that happiness is an exemption from the framework of one's own ego. Many contemporary people associate happiness with personal freedom, while others associate happiness with creative and all-round communication with people and nature.

Happiness depends on religious orientation. Buddhists believe that happiness is a natural state of mind. Happiness is constantly hindered by the restriction of thinking by different concepts and worldviews, by the changing states of mind and passion. In the context of this religion, happiness is a state of complete peace, lack of emotions.

2. The present era is the era of dynamism. The world of mobility needs to be up to date change and dynamism of identities. "The most successful identity in it is the ability to transform, to be open to the new and to review previous experiences, and its mode of constant self-withdrawal. From this it follows that the current identity crisis is not so much connected with the fact that the established identities of the social or cultural variety have nothing to hold on to, but with the fact that the identity time has passed at all," S. Proleev writes [1]. Our era of globalism and dynamism has formed a new type of person - a hyper-consumer, a situational type. What is this person? - This is a type of postmodern "I", whose characteristic features are: transforming yourself into a product that needs to be advertised and marketed - your appearance, knowledge, skills, etc. ; devastation of the inner world, its blurriness, elusiveness, loss of inner integrity and focus, focusing only on socially public images of myself (I-for-others); artificial combination, display of situational and commodified self-concept through its appearance and behavior, self-promotion, decentralization in time and space, etc. [2]. This person has no established scale of values. Her choice of values depends on the situation in which she falls. However, her desire to totally transform herself into a commodity proves that the money she will receive for it is for her the greatest value and, obviously, happiness. It is also situational, in some situations it is, many, in another - it is not enough, or it disappeared altogether. It all depends on what the product request was: body, appearance, voice, knowledge, skills, etc.

In addition to money, a person of situational type sees his happiness in recognition. To gain recognition, she is ready for anything: changing appearance, gender, height, voice, scale of values, outlook, religion, lifestyle, not to mention place of residence or work, even interference with genotype, etc. Recognition is glory, glory is money again, and money is new opportunity. This happiness in the human hyper consumer is materialized and very traditional. It is thought of as the ultimate goal, somewhere in the distance, it is the end of result, there is no happiness on the way to it.

Unfortunately, a person of a situational type is a commodified self, the type of individual that has become the culmination of consumerism. The dynamism that such a person is capable of is probably positive for the era of dynamism. But the hyper-consumerism that such a person is focused on is the negative that multiplies the problems of the global world.

Modern man needs a different outlook and a different type of thinking. The present reductionist, fragmentary, repressive, unfriendly attitude towards the nature and environment of thinking inherent in the current situational hyper-consumer must be replaced by thinking holistic, integral, and humanistic. If it becomes a reality, it will be a good reason to distinguish pseudo-happiness from the real happiness.

REFERENCES

1. Пролеєв С.В. Криза ідентичностей в глобальному світі та ідея Європи. *Діалог і порозуміння для європейської та світової спільнот* (Із залученням творчого досвіду Львівсько-Варшавської школи). [Колективна монографія] За заг. ред. проф. А. Карася. – Львів, 2017. - 216 с. С.4.
2. Дениско П. Комодифіковане «я» - новий тип персональної ідентичності. *Філософська думка*, 2017. № 4. С.81- 94.