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THE UKRAINIAN HAPPINESS: THE UKRAINIAN CONTEXT OF HOMO EUDAIMONICUS ANTHROPOLOGICAL MODEL

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УКРАЇНСЬКЕ ЩАСТЯ: УКРАЇНСЬКИЙ КОНТЕКСТ АНТРОПОЛОГІЧНОЇ МОДЕЛІ НОМО EUDAIMONICUS

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**THE UKRAINIAN HAPPINESS:
THE UKRAINIAN CONTEXT OF HOMO EUDAIMONICUS
ANTHROPOLOGICAL MODEL**

Abstract. The Ukrainian cultural context of homo eudaimonicus is analyzed. It is argued that the active phase of war of Russia against Ukraine (since February, 24, 2022) has not destroyed Ukrainians' happiness. It is shown how the Ukrainian specificity of eudaimonic happiness has been shaping since the beginning of the war 2022 for the independence of Ukraine. The main features of this Ukrainian type of eudaimonic happiness are outlined.

Key words: homo eudaimonicus, eudaimonic happiness, morality, freedom, authenticity

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**УКРАЇНСЬКЕ ЩАСТЯ:
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НОМОЕУДАІМОНІКУС**

Анотація. Проаналізовано український культурний контекст homo eudaimonicus. Стверджується, що активна фаза війни Росії проти України (з 24 лютого 2022 року) не зруйнувала щастя українців. Показано, як формується українська специфіка євдемонічного щастя в період теперішньої війни за незалежність України. Окреслено основні риси цього українського типу євдемонічного щастя.

Ключові слова: homo eudaimonicus, євдемонічне щастя, мораль, свобода, автентичність

I am not used to read my paper during the conferences, but this time considering the war in Ukraine and the topic I've chosen, I prefer reading, not speaking and improvising, to avoid being too much emotional in some places. My paper this time is not quite a traditional academic research presentation, but rather an essay representing my

reflections and conclusions. And I was writing it during the air alarm. So, indeed, it's very much different from any of my previous conference papers.

Within the framework of my post-doctoral thesis I've started thinking about how to make the contemporary eudaimonism fit the Ukrainian social and cultural context? How to make the anthropological model of Homo Eudaimonicus work in the Ukrainian context? Eudaimonic definition of happiness as flourishing, as the good and meaningful life has become so current and widespread in the Western culture in end of the 20th – at the beginning of the 21st century not by accident; it is the logical consequence of social, economic, cultural processes in Europe and North America that lead to it. Who is Homo Eudaimonicus? That is a person who seeks for eudaimonia, the good and meaningful life, a person who prioritizes the quality of life over income, who develops ecological awareness, who works on her sense of purpose and belonging, who make efforts for sustainable development. This anthropological model is, indeed, a product of developed countries (sovereign state with a mature economy and technologically advanced infrastructure). The 21st century Homo Eudaimonicus – the one who is conquering the internal freedom, who is paving the way of one's own authenticity while feeling sated and safe in the civilized world – is the offspring of the past generations who were struggling, who were standing for external freedoms (of vote, speech, gender etc.). Homo Eudaimonicus is also a mentally mature type, is the one who has overcome hedonistic strives for material goods and pleasures and makes a conscious decision in favor of one's own self-improvement and self-development.

So, as for the Ukrainian social and cultural context, the context of a country with developing economy, there had been a logically grounded worry – before the beginning of war on the 24th of March 2022 – that Homo Eudaimonicus anthropological model might have not taken roots because of being untimely and inorganic. It had seemed that people hadn't yet enjoyed the income enough to prioritize the quality of life, hadn't yet been sated to get rid of hedonistic strives.

However, since the beginning of war it has become obvious that the Ukrainians have made their way towards Homo Eudaimonicus model and made it in their own way. The war has revealed the true Ukrainian type of happiness that was shadowed by Russian propaganda and xenophobic narrative throughout centuries. Russians created a narrative of Ukrainians as sad and unhappy people singing sorrowful songs.

So here are the features of the Ukrainian happiness, or the Ukrainian type of eudaimonic happiness:

- 1) Freedom and authenticity are the foundation for our happiness; our happiness is impossible without freedom and each of us is ready to sacrifice life for it (it's not a metaphor any more, it's the reality the word witnesses);
- 2) Our happiness correlates with morality, to be happy for Ukrainians is, indeed, to exercise virtues and live a moral life: the proofs are seen at multiple examples: the culture of our army, volunteering, everyday communication and support. For the Ukrainians happiness is incompatible with betrayal of their moral standards for safety. We are happy by living a virtuous life, by keeping our dignity even under physically unbearable circumstances. In the national scale, Ukrainians have shown

the respect to freedom and happiness of others which is the moral limitation of happiness of individual. Unlike unhealthy maniac desire of Russians to make the rest of the world suffer in order to compensate for their inferiority complex, Ukrainians fight for freedom, right of self-determination and right for flourishing of all communities.

- 3) We have passed the Marshmallow test: we have rejected a short-term safety and have chosen a long-term sustainable happiness for all future Ukrainian generations.
- 4) Ukrainian happiness is deeply rooted in a sense of belonging and a sense of meaning. Our common purpose transcends individual interests of each of us (unlike the case of russians who's basic physical survival instinct paralyzes them and make them obedient and indifferent). Our common purpose is the happy life not only for each of us, but the happy life together and the happy life for future generations. Our sense of belonging now is stronger than ever, since we are united through deep negative and traumatic emotional experience of war. None of us distantiates or fences oneself off this negative experience – we all live through it together, getting tied in a strong and resilient community.

There are, obviously, more features to mentioned and analyzed. But I'll stop here for now.

So to conclude, the Ukrainian experience happiness is so unique in the context of experience of the peaceful civilized world and at the same time the value foundation of the Ukrainian happiness is the same with the one of all free democratic communities. Eudaimonic happiness is a healthy and efficient way to coexist, cooperate and co-flourish in the contemporary world. But at the same time the happy future and sustainable development of free democratic communities are at stake because of unhealthy necrophilic paradigm of russian society. Let's unite to win!