

THE UKRAINIAN GENESIS OF POSITIVE PSYCHOLOGY IN THE RESISTANCE TO RUSSIAN AGGRESSION

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Abstract

The article presents the methodology for the development of positive psychology among established branches of psychological knowledge. Three main questions of methodology are considered: the first question is to determine what is included in the subject of positive psychology and what remains outside it. The second question is about the ratio of the volume of what is covered by the subject of positive psychology compared to what remains outside it. The answers to the third question are to find out how functional, and therefore self-sufficient for preserving life, the formation of positive psychology is in the conditions of the Russian genocide of Ukrainians in Ukraine: what are the sources of hope for the preservation of human life in the conditions of constant nightly Russian bombing of homes of families with children, daytime artillery shelling, rapes, hangings, drownings, burnings, injuries, shootings of the Ukrainian population in their own homes and during attempts to evacuate from the territories occupied by the Russians. Based on the search for answers to these three methodological questions, the article focuses on the ideas and positions of one of the founders of positive psychology in the USA, Martin Seligman. The article poses the dilemma of coexistence: "Can one species have well-being and happiness against the background or at the expense of other life on our planet?" It is noted that, unlike the European cultural process, psychological thought in Ukraine over the past millennium has developed in a wave-like manner, being directly dependent on the degree of protection or aggressiveness of the geocultural environment structured by various state formations that tried to conquer Ukraine by military means combined with other means of genocide and assimilation. The prototype of the theory of positive psychology is the theory of emotions, created in 1706-1710 by Feofan Prokopovich, which was set out in the fifth book of the textbook "On the Art of Rhetoric" under the title "On the Interpretation of the Affects of the Soul." Answers to the question of human happiness were developed by Georgy Konysky, Hryhoriy Skovoroda's teacher at the Kyiv-Mohyla Academy in his theory of happiness, and by Hryhoriy Skovoroda himself. The article argues that the inevitable conflict between acquisition and creation, plunder and preservation of the results of one's labor, murder of people and protection of their lives determines the current war between the Mongoloid race, which is concentrated in Russia, and the Europeans, to which Ukrainians and their state Ukraine belong, which has always taken the first blow from the time of the Golden Horde to the present day. At each of these stages of the development of human civilization, which was accompanied by wars, murders, and plunder, the preservation of life was determined by the hope for its preservation and a better future, and therefore – for security, well-being, and happiness. All this determines the ground on which positive psychology arises with its faith and justification of human creative abilities in order to improve existing relationships, living conditions, and happiness.

Keywords: development methodology, positive psychology, Russian genocide of Ukrainians, sources of hope, preservation of human life, Russian bombings and shelling, Martin Seligman, Feofan Prokopovich, Georgy Konysky, Grigory Skovoroda, Mongoloids and Europeans, preservation of life, security, well-being, happiness.

Methodology of Development of Positive Psychology

The definition of positive psychology among established branches of psychological knowledge raises, first of all, a methodological question about what is included in its subject and what remains outside its boundaries. The next, second question is the ratio of the scope of what is covered by the subject of positive psychology in comparison with what remains outside of it. And finally, thirdly, it is worth finding out how functional and therefore self-sufficient for life preservation is the establishment of positive psychology in the conditions of the Russian genocide of Ukrainians in Ukraine: what are the sources of hope for the preservation of human life in the conditions of constant Russian nightly bombings of homes of families with children, daytime artillery shelling, rapes, hangings, drownings, burnings, stabbings, shootings of the Ukrainian population in their own homes and during attempts to evacuate from territories occupied by the Russians.

Based on this, we focus our attention on the ideas and positions of one of the founders of positive psychology in the USA, Martin Seligman (Seligman, 1996; Seligman, 2002; Seligman, 2004; Seligman, 2011). Help in “prosperity”, as the author of the concept of positive psychology defines its purpose, contains a new understanding of happiness and well-being, which, in our opinion, should be compared with the existing understanding, in particular, the one that has established itself in the mass consciousness. At the same time, the development of the concept of positive psychology continues during the last decades in various countries and areas of application of psychological knowledge: in relation to physical activity in a sample of New Zealand adolescents (Shepherd et al. 2012), in urban transformations of an expanding Indian city (Chandra, Mukherjee, 2015), determining the future directions of positive psychology (O'Brien, 2012), in the life satisfaction of music students (Demirbatir et al., 2013), in the application of Pythagorean self-awareness as a cognitive-behavioral technique for physical and psychosocial well-being and quality of life in multiple sclerosis (Darviri et al., 2016) and in other areas of human life. We draw attention specifically to human life, since positive psychology has not yet gone beyond the study of well-being, well-being and happiness of people to those living beings without which this well-being, well-being and happiness was, is and will be impossible in the future - animals, insects and other partners of man in his existence on planet Earth. In our view, positive zoopsychology and comparative and interspecies positive psychology constitute precisely this important perspective, as it solves the dilemma of coexistence: “Can one species have well-being and happiness against the background of or at the expense of other life on our planet?”

The Genesis of Positive Psychology in the Resistance to Invaders

In contrast to the European cultural process, psychological thought in Ukraine during the last millennium developed in a wave-like manner, being directly dependent on the degree of protection or aggressiveness of the geocultural environment, structured by various state entities that tried to conquer Ukraine by military means. This is due to the fact that, according to the geocultural situation, Ukraine is the center of European cultures, which at the same time represents the contiguity of Islam and Christianity, the West and the East. On the one hand, this contributed to the synthesis of the heritage of various civilizations, the performance of intercultural mediation and unifying function in this context, and on the other hand, during long periods of cultural development, there was adaptation, assimilation, and appropriation by other peoples of the heritage of Ukrainian culture, including psychological thought. Summarizing the historical events of the last millennium, it should be noted that the main focus of the efforts of the Ukrainian people was the defense of their lands against all invaders and the restoration of the ability to resist the total destruction of people on their territories, their enslavement, or other ways of preserving life. It is the idea of prosperity, well-being and happiness, which defines the essence and focus of Martin Seligman's concept of positive psychology, that determined the ability to self-reproduce and the purpose of joint efforts.

Under such conditions, the preservation of cultural values that corresponded to the nature of the Ukrainian ethnic group was ensured by the national education system. Thanks to the activation of this self-protective socio-pedagogical mechanism, each new wave of cultural flourishing absorbed what was preserved, thereby continuously enriching the world of spiritual values of the Ukrainian

people. Historically, this development was embodied in the Trypil culture with the ideals of sun worship; the culture of ancient Russia with its center in Kyiv, the Ukrainian Cossack State, the era of the "Golden Age" of Ukrainian culture of the second half of the 16th - the first half of the 17th centuries; the stage of relative elevation and periodic suppression by the Russian occupation of the freedom of development of psychological thought in 1905-1933.

The fundamental regularity of the development of psychological ideas in these epochs, periods, and stages is the deepening of knowledge about the ideal of man as a subject of social creation and the mastery of new dimensions of generalization, which were affected by the acquisitions of European and Asian cultures.

The oldest views on human happiness in Ukraine belong to the thinker of the 7th-6th centuries BC, Anaharz Prydnipryanskyi, whose life during the time of Solon is given by Herodotus (Peleh, 1952). The Ukrainian philosopher and psychologist Hryhoriy Konyskyi, considering the views of Anaharz, claims that the Scythians were the ancestors of the Slavs. The essence of the views of the Scythian thinker is that human happiness is freedom, and therefore, only a free person can be happy (Peleh, 1952).

The theory of happiness, developed by H. Konysky himself, considers health as a constituent part, a means to achieve a higher goal, and in this sense is not the final, "ultimate" goal of a person. "The goal turns into the means and vice versa," notes H. Konyskyi. - For example, medicine for a sick person is a means for a higher goal - health, and health is a means for an even higher goal - education. Health can be both an end and a means" (Peleh, 1952).

Thus, consideration of the problem of human happiness in the Ukrainian humanistic tradition includes issues related to health and learning, although neither is sufficient to determine the highest dimensions of the meaning of life.

Among the oldest ideas about the fullness of life, which determined the well-being and happiness of a person, is the integral system of beliefs of the Ukrainian people, respect for which is preserved to this day.

The foundations of positive psychology include belief in the power of the rulers of the world (Svarog, Perun), solar power as the basis of life (Dazhdbog, Hors), wealth and prosperity (Veles), war and affection, mercy (Strybog), patronage in childbirth at the birth of a child (Mokosha), a faithful spouse, love and fun (Lada and Lado), love in general (Lel, Polel), love and passion, strength and bravery (Yarylo), etc.

The peculiarities of human self-regulation in this system of ideals consist in the individualization of the choice of values in accordance with actual mental needs. Thus, the state of frustration due to the failure caused by the "unfavorability" of one of the gods was compensated by the state of hope for another, close in meaning. This explains the ambiguity, the lack of clear boundaries in the interpretation of the meanings of most of the ancient Slavic images of the gods. Attempts by researchers to clarify their functional semantics can be productive only if the principles of positivity, supplementation, enrichment with new aspects and dimensions are observed.

The generalization of meanings that took place with the planting of Christian doctrine, on the one hand, contributed to the unification of the social and psychological content of experiences, which organized the psychogenicity of the environment, made it mono-meaningful, devoid of the unexplained, equally accessible to everyone, and on the other hand, it concentrated psychogenicity, after all, there was only the Devil outside of God and the choice existed only between salvation and destruction, heavenly grace and hellish torments.

With the introduction of Christianity, although among the possible choices for borrowing foreign religions Prince Volodymyr considered the adoption of Islam, ideas about prosperity and happiness were transferred beyond the boundaries of the earthly world. The mental strength necessary for the individual choice of meaning was thereby concentrated on the idea of perfection in the image of the one God and overcoming his counterweights. The perfection of the soul as a complete and complete manifestation of a person's mental life was thus transferred beyond the limits of his physical existence - into the other world, and the psychophysical harmony of being acquired specialized features of self-restraint, long-suffering, and humility.

Prerequisites for the Development of Positive Psychology in Ukraine in the 17th Century

Contrasting the mental and physical, the multivariate meaning of life and its generalization caused the need for their theological solution. The ideal of well-being and happiness is peace of mind - peace made possible by uniting oneself with the one God. Thus, the teacher of philosophy and psychology of the Kyiv-Mohyla College, Innokenty Gisel, in the work "Peace with God to Man" (1669), on the one hand, advises turning to God to establish peace in the soul of each person, and on the other hand, expands the permissible limits of his activity aimed at physical self-preservation. This limit is determined by the possibility of a person to preserve his own physical existence by using even other people's things, if without them the person is threatened with death in the last need, because in this state the essence of all people is common (Hrytsai, Mykytas, Sholom, 1978). Therefore, for the preservation of human life, a measure of what is taken and kept, sufficient to sustain life, is permissible. Everything that exceeds this measure belongs to the concept of sin.

In addition to the disclosure of moral paradigms of human activity regarding the preservation of one's own physical, and therefore also mental being, in this period, in the lecture courses taught at the Kyiv-Mohyla college, a section devoted to the description of pronounced mental disorders is presented. This establishes the distinction between the state of mental health and its disorder, and therefore the positive and negative sides of mental functioning. So, in the course "Psychology, or a treatise on the soul", which, according to P.M. Peleh (Peleh, 1952), taught by Stefan Yavorsky, examines the symptoms (symptomata) and attempts to explain the psychophysiological mechanisms of lethargy, epilepsy, apoplexy, paralysis, delirium, dizziness, and other disorders. Thus, in 1691-1693, Stephan Yavorsky introduced the word "psychology" (psychologia, literally: psychology) into active scientific use, forming it, probably by analogy with the word "physiology" (physiologia), which led to further clarification development of the subject of psychological knowledge.

Theory of Positive Emotions

Undoubtedly, positive psychology includes the theory of emotions created in 1706-1710 by Feofan Prokopovich, which was set forth in the fifth book of the textbook "On Rhetorical Art" under the title "On the Interpretation of Affects of the Soul" (Peleh, 1952). According to F. Prokopovich, the sensual soul of a person is the ability of a single human soul to know good and evil, being moved by the corresponding affect. Affect or emotion is the stirring of the sensual soul from the thought of good and evil. The thinker defines love as the main feeling that is the source of affects (emotions). Love is the inclination of a person's rational will towards a good object (a good object). The purpose of love is twofold: to wish good and not to wish evil.

Therefore, all emotions are divided into two types: emotions associated with the desire for good and emotions associated with the aversion to evil. Emotions associated with the desire for good include the following:

- love as the main inclination to good;
- joy from achieving this good;
- the desire to achieve this good;
- concern for the achievement of good;
- hope that good will be achieved.

Emotions associated with aversion to evil include:

- hatred that turns the will of a person away from evil;
- pain that occurs when a person feels evil;
- fear that appears when evil threatens a person;
- the despair that overtakes a person when he does not know how to ward off evil;
- anger, indignation, shyness, sympathy as types of attitudes towards evil.

Why do people sometimes do evil? And here the psychological regularity outlined by F. Prokopovich is not violated: people love evil, he claims, when they think that it is good, even

if the object of love is inherently a disaster for them. Therefore, the human will see good in evil.

Friendship is one of the types of love, which consists in wishing the good of another person. The genesis of friendship lies in politeness, similarity of habits and occupations, beauty, and other virtues. Friendship, as a type of love, has the same pattern at its core: in order to be loved, we must first love ourselves.

The usefulness of love lies in its “fiery” nature, which arouses the courage, bravery of a person who loves, in times of danger. And yet there is harmful love: parents protect their son when the homeland is in danger, or the son sits by the bedside of a sick father or mother, neglecting the duty to the homeland.

The scientist singles out the internal relationships between emotions, which makes it possible to clarify his view on the structure of the complete and integral activity of the mechanisms of the soul of a healthy person. In particular, the emotion of hope is related to the emotion of fear on the grounds that hope is the state of a person who expects future good more than he fears future calamity, and fear, on the contrary, is the state of a person who fears future calamity more than he expects future good. Fear is a painful emotion of a person, caused by the thought of evil, which he is unable to avert. But there is a benefit in this painful emotion because fear forces a person to get rid of laziness and inactivity. Hence the healing properties of fear.

F. Prokopovich is the first to consider the emotion of competition, which he attributes to the type of positive, and therefore to those inherent in the positive psychology of a person.

In contrast to the competitive emotion, the emotion of envy is the pain caused by someone's possession of a good or the joy caused by someone's misfortune. If the competitive emotion strains the mental strength of a person, forcing him to perform work honestly and overcome danger, then the emotion of envy does not cause the need to make one's own efforts to obtain the same good that others have, but excites the desire that the corresponding good is not shared by the other. had

In addition to theoretical provisions, F. Prokopovych reveals the methodology of their application in practical activities, in particular when delivering a speech. According to F. Prokopovich, in order to evoke the desired emotions, one must follow the two most important rules:

- the first: if you want to impress the listeners when talking about an object, describe it as if it were right in front of your eyes; the caused affect will be greater, the greater the good or evil that causes it; and besides this, the visible good or evil moves more than the invisible;
- the second: before evoking an affect in listeners, it is necessary to evoke it in oneself.

So, in order to arouse hope, it is necessary to show that good is closer, and evil is further. For this, it is necessary to describe what great help is ready, that we are stronger and braver than the enemy, give examples from history, promise rewards for bravery, cause joy, arouse anger, because in an angry person hope prevails over fear, and therefore she pays less attention to danger. For the appearance of a competitive emotion, it is important to remember the virtues of ancestors, to set them as an example, and to destroy envy, the use of irony is necessary. In order to evoke love, the style of the speaker should be fiery, lively, restless, and the speech should be full of metaphors, allegories, repetitions, and where necessary, pauses, exclamations, appeals.

The theory of soul affects, developed by F. Prokopovich, made it possible to reveal both a common basis and a system of interrelationships in the expression of emotions - dyads, opposite in their psychological content and impact on the overall state of the individual. At the same time, this theory established the limits of possible fluctuations of each of the emotions under the influence of external factors. The ability to these fluctuations, recovery, flexibility of the manifestation is a characteristic property of the emotional sphere of a person without pronounced mental disorders, and therefore, mentally healthy.

The age-related features of the positive acquisition of moral skills were considered by Stefan Kalinovsky (Kalinovsky, 1988) in the work “The Philosophical Course Taught in the Kyiv-Mohyla Academy to Noble Lovers of Wisdom in 1729-1730 by the Reverend Father Stefan Kalinovsky.” He compares the age-related abilities of young people and people of mature and elderly age, which allows him to conclude that the youth age is more suitable for learning ethics as “the leader and teacher of life”, if only they already have the goal of the future life at home. It should be noted the

positive psychohygienic significance of choosing and mastering a system of values, ideals, and goals that express the meaning of their lives and activities, both by a child, a teenager, a young man, and by an adult.

Emphasizing this, S. Kalinovsky noted: "Ultimately, moral philosophy is a cure for diseases of the soul, that is, vices, and a tamer of passions." Therefore, the more someone is inclined to vice, the more he needs moral support" (Kalinovsky Stefan, 1988).

As can be seen from this position of the early development of positive psychology, S. Kalinovsky defined the place of moral education in ensuring the mental health of the individual and the role of the educator in preventing "diseases of the soul" by means of regulating ("taming") the passions of youth, respectively to the goal of the future life.

The Theory of Happiness

How is this goal formed? The answers to this question were developed by the philosopher and pedagogue Heorhiy Konyskyi (Peleh, 1952), Hryhoriy Skovoroda's teacher at the Kyiv-Mohyla Academy, in his theory of happiness.

Professor H. Konyskyi taught: happiness consists in a person's ability to get exactly what he wants. But how not to make a mistake in your will, as it often happens among people? A person's mistake in his own marriage leads to bitter disappointment. She is attracted to what seems to be the highest good, but in fact, this good turns out to be inappropriate for her. The reason for the error lies in the ignorance of one's own nature and, accordingly, the inability of a person to choose exactly what will improve him as much as possible.

According to the thinker's definition, happiness is objective and formal. Objective happiness is an object, possession of which makes a person happy. Formal happiness is the contemplation of a desired object or the process of its acquisition. G. Konyskyi clarifies the definitions of objective and formal happiness, which differed in the philosophy and psychology courses developed by his predecessors, in particular, the following: objective happiness is the object of happiness, matter, and not happiness itself; formal happiness is real happiness.

According to H. Konysky, this understanding of formal happiness would be better defined as subjective happiness, because only the person himself as the subject of activity can be happy. "But let's not," he notes, "argue over words" (Peleh, 1952). Instead, in his opinion, it is worth establishing that it is precisely in the search for the highest good that a person stands out as an object that is the ultimate goal of actions. The very possession of such an object is the highest happiness of a person.

Each person in his imagination creates the final goal (*finis ultimus*) of all his actions. If, say, you ask a peasant:

- Why fix the plow?
- To plow the land, - he will answer.

This answer will have the meaning of the goal of the action, but not the final one. If the peasants are asked again:

- Why plow the land?
- To sow bread - will be the answer.

These words will also contain the meaning of the goal, but it will not have a final meaning for the peasant. If we continue to clarify the final goal with a new question:

- Why sow bread?
- To have something to support your life! - the peasant will say.

The last answer will be the final goal, which carries the greatest good, the highest happiness (Peleh, 1952).

According to H. Konyskyi, the essential feature that distinguishes a person from an animal is the knowledge of the goal to which one should direct one's activity, and, accordingly, the means that will really lead a person to achieve the realized goal. It can be seen from this that the opinion of G. Konyskyi's teacher - Sylvester Kulyabka - about the goal-reality, which exists as an image of the created future, fits as closely as possible into the psychological theory of happiness, built by a talented student. The inheritance of the scientific tradition, which consisted in the intellectual en-

richment, expansion, deepening of the achievements of the predecessors, will lead to the emergence of the genius of Hryhorii Skovoroda in the future.

Developing the psychological regularities of a person's positive purposeful activity in his movement towards happiness, H. Konyskyi outlines the exceptions that apply to the actions of children, drunken people, and crazy people. According to the scientist, their actions are not real human actions. However, expedient activity is inherent in both man and animal. The human mind has the ability to know and therefore determine the goal in advance, while the animal is driven to the goal by the force of instinct. The goal as a goal and the means to achieve it as a means remain unknowable and therefore unpredictable for the animal. The results of instinctive action are also unpredictable.

Subjects of activity in the teaching of H. Konyskyi are:

- smart people;
- sensitive (animals);
- devoid of cognition (other subjects).

The actions formed by these subjects are characterized by three corresponding ways of moving towards the goal:

- the most perfect way - the subject perceives the goal as a good (good) and learns the means to achieve it; such activity is peculiar only to man;
- a lower way - the subject recognizes the goal as good (good), but the means are used only thanks to natural instinct, remaining unrecognizable; this is a characteristic way of activity of animals, for example, a spider, which recognizes flies as a good thing for it, but catches them instinctively, without knowing the means of catching;
- the lowest and most imperfect way - the subject knows neither the goal nor the means, but still "goes towards the goal on the basis of natural inclination"; this applies to inanimate objects, for example, stone, fire, which do not know either the place to which they flow, or the means by which their movement takes place (Peleh, 1952).

For a person, the goal is that for which he acts: any goal has the meaning of good, and any good can be a goal. Yes, wealth for a person is an ordinary means, but for a greedy person, it is a goal because it satisfies his desire to acquire wealth and feel pleasure from it. This is an example of how a means turns into an end. This leads to the emergence of lower means. So, the goal can become the means, and the means can become the goal.

According to H. Konyskyi, the most generalized meaning of the goal is the goal of diversion: to avoid evil; and the purpose of pursuit: to catch up with the good that man loves. This duality of purpose is based on commonality - love.

As we can see, H. Konyskyi shares the idea of the interdependence of love as the basis of a person's inclination to good and hatred as the turning away of the will from evil, substantiated in his time by F. Prokopovich in his theory of the soul's affects. H. Konyskyi, developing this idea, confirms that any hatred comes from a certain love, since any goal of turning away from evil belongs to the goal of the pursuit of good (good), which has the meaning of the ultimate goal. The scientist notes that a person hates something as much as he loves the opposite.

In his opinion, such a goal, in which the pursuit of good includes turning away evil, can be: the goal of the subject of activity (the actor) - a moral goal that the actor freely sets before himself, and the goal of action - a physical goal to which action belongs by nature. Yes, the fee for treatment, which is set by the doctor, is a moral goal, because it is the goal of the actor, which he freely sets before himself. The patient's health, which the doctor restores through his actions, is a physical goal, since it belongs to these actions by its nature.

The material cause of activity is the very physical movements of the will, and the driving force of human actions is the executive. They are studied by psychology, and the formal reasons that determine the quality of an action, its belonging to a certain goal, are studied jointly by both psychology and ethics. In this way, psychology and ethics determine the basis for the further development of positive psychology.

The goal and the target cause differ in that the target belongs to the subject (actor), and the target cause belongs to the action itself. For example, when building a house, the goal of the architect

is the fee, and the idea of the existence of the house is the purposeful cause of the building itself, because it determines its existence.

Any goal, claims H. Konyskyi, has the meaning of good and therefore becomes an object of desire. Man desires only that which has the meaning of good. Goodness is everything that gives man and animal greater perfection. The thinker singles out different types of good: true good is a good that improves a person with the achievement of a goal; external relative good is wealth, since it makes a person more perfect not from the inside, but from the outside and in relation to society; imaginary good - good that is so only at first glance, but does not actually improve a person, for example, "illegal luxuries", etc.; honorable good - a good that a person wants for his own sake; it is what corresponds to the right mind; a pleasant good is a good that a person possesses and is comforted by; it is that which satisfies the desire, but not every pleasant good is honest: a useful good is a good which is only a means to achieve another good - honest or pleasant; it is what leads to the pleasant and honorable.

Freedom of will, notes H. Konyskyi, is manifested in the fact that a person can act or remain inactive, hate or be indifferent to evil, but cannot love it. Therefore, human will is directed only to good.

A person's desires are determined by his knowledge; this is the basic idea of the psychological courses of the Kyiv-Mohyla College (since 1701 - the academy), which was approved by its teachers in the Ukrainian psychological thought of the 17th and 18th centuries. Intellectual knowledge of a person creates opportunities for achieving a goal, and therefore - realizing the meaning of one's life, in the activity for which true happiness lies. Health, in particular the health of the soul, is both the goal and the means to achieve happiness.

A contemporary of H. Konyskyi, Hryhori Shcherbatsky, in his course of lectures on philosophy, uses the concept of "varieties of the mental state" (Tarasenko, Rusyn, Bychko, 1993), the basis of which he also considered knowledge or understanding (cognitio, perspicientia). Thus, according to the definition of the thinkers of this period, knowledge is the basis of the state of mind, aspiration, and goal achievement, which in its totality constitutes human happiness.

In our opinion, the continuity in the development of the problem of human happiness and the direct continuation by Grigory Skovoroda of the system of views of his teacher - Konyskyi, who also summarized and generalized the psychological achievements of his predecessors, significantly enriching them with the results of his own research. This confirms the existence of a pronounced continuity and continuity in Ukrainian anthropological thought, which, despite the undulations of its various stages, preserved its uniqueness, while enriching the content of its own cultural values.

Happiness in Hryhoriy Skovoroda's legacy is determined by "related activities." Hryhoriy Skovoroda believes that happiness consists in "health of the spirit, mental peace and cheerfulness of the heart" provided that a person "lives in harmony with nature" (Kostyuk, 1952). This means matching the affairs of one's life with abilities and talents. Knowing one's own nature and using the opportunities it provides should be aimed at this. Self-improvement as the goal of a person's knowledge of himself forms a triad, which reveals:

- human traits that distinguish a person from an animal;
- individual characteristics;
- national characteristics.

The essence of a person is revealed in his activity. H. Skovoroda sees the unity of a person's thoughts, feelings, and aspirations in the human "heart". This is a necessary condition for a perfect understanding of a person.

Therefore, for a positive - "perfect vision" of a person, "kinship" is necessary. The development of this thought enables H. Skovoroda among a number of professions and positions - farmer, shepherd, warrior, merchant, artist, scientist, potter, cobbler, state adviser - to logically distinguish the vocation of direct service, perfect understanding and love for man.

H. Skovoroda's opinion, in addition to determining the necessity of self-improvement of a person and the call to serve, to perfectly understand and love a person, makes it possible to establish the inner kinship of teaching and medical work, which the thinker emphasizes: "teacher and doctor", "doctor and teacher", and in general - a "servant of nature".

Indeed, in the context of other positions and professions, a teacher and a doctor are nowhere else united and not mutually opposed, since, according to H. Skovoroda, the basis of their unique “kinship” is service to nature, which is the beginning of everything. Other professions, types of professional assignments of people, do not have the same degree of closeness to the primary basis - human nature.

The criterion of “kinship”, i.e., conformity to one’s own nature of the chosen activity, is “spiritual joy”. If there is no “spiritual joy”, it means that a person is unhappy and, accordingly, it indicates an incomplete manifestation of other components of human happiness - “mental health” and “mental peace”.

As can be seen from this position of H. Skovoroda (Kostyuk, 1952), mental health and peace of mind are not associated with the relaxation of a person’s mental state, but with its tension. This tension is created by emotions and feelings directed in the necessary, natural direction. Otherwise, emotions and feelings, not finding appropriate application, will destroy the soul and, as its reflection, the surrounding world of a person: “Then nothing satisfies her. Both the condition and the place where he lives are disgusting. Disgusting neighbors, unpleasant entertainment, disgusting conversations, unpleasant house walls and all their own, the night is sad and the day is boring, in the summer the winter is praised, and in the winter the summer praises, I like the long past times - Abraham or Saturn, I would like to return from old age to youth, from youth to youth, from youth to adulthood, dishonors his people and the customs of his country, dishonors nature, is indignant at God and himself, that one sweet thing that is impossible, the desired thing that has passed away, is jealous of that, which is far away, it is only beautiful there, where it is and when it is not there. Every meal is bitter to the patient, help is disgusting, and the bed is cold. He cannot live and does not want to die. The air that stirs the sea is not visible, and the boredom that disturbs the soul is not visible - but it torments, torments - and it is not visible. She is a tormenting spirit, an impure thought, a fierce storm. It breaks everything and disturbs, flies and sits on a gilded roof, enters bright palaces, sits on the throne of the mighty, attacks military camps, searches on ships, searches on the Canary Islands, dives into the deep desert, nestles in a soul point. (Bagaliy, 1992).

From the mental state of a person described by H. Skovoroda, one can see a comprehensive disorder of the health of the soul, which affects all human activity, and the possibility of its occurrence in every person whose activity does not correspond to his nature.

This “torturous spirit” can cover the rich and the powerful, soldiers and sailors, even those who, having changed their unpleasant surroundings, their country, find themselves “on the Canary Islands”. Therefore, mental health does not depend on property status, social status, or place of residence.

A person gripped by a “torturous spirit” is dissatisfied with his actual, current state, which directs his unfulfilled aspirations to move to something else - something that was once, already known to him, or unknown, but dreamed of. At the same time, a person’s activity is directed at the destruction of the world around him, which causes him pain: relations with close people, neighbors, the values of his own home, the customs of his own country, and, above all, his own personality, himself as the measure of all these things. According to H. Skovoroda, in such a mental state for a person, desirable and acceptable (“sweet”) is impossible.

According to H. Skovoroda’s views on mental health, a person himself acts as the creator of “hell and paradise” in his own soul because in him the struggle of the “arch-strategist with Satan” develops dialectically: carnal thoughts are evil spirits, and angels are pure heart and thoughts”. The development of positive psychology was thus based on encouraging the bright sides of human life, positive examples of human activity, and the moral embodiment of the ideals of goodness and mercy.

European Material Positivism as a Threat to One’s Own Life Due to Envy Russian

Western European philosophical and psychological thought, if it did not directly direct, then at least did not oppose the Eurocentric ideological and, as a result, forceful, armed expansion

against the indigenous peoples of the American continent, and then the peoples of Europe, not noticing the growing threat to their existence in the Asian metamorphoses of the transformation of the Golden Horde into Muscovy, from Muscovy into Russia, from the Russian Empire into the USSR, from the USSR into the Russian Federation. The tens of centuries that have passed since the enslavement of Europe by the Roman invaders caused the disappearance from the historical memory of the European peoples of the bitterness of the loss of countless lives of their distant ancestors, freedom-loving ancestors who killed each other in gladiator fights for the entertainment of foreigners and were oppressed by them. Their distant descendants were devoid of sympathy in their insatiable, now unbridled, lust for their own wealth and illusory wealth. As a result - intra-European wars, the culmination of which was the First and Second World Wars, in which other continents of the globe were involved.

Wasn't it the business of Western European thinkers to warn their own, nurtured by the culture of Europe, conquerors of foreign lands and other people's goods, destroyers of other cultures? However, the humanistic achievements of Western European thought did little to counteract this process of violation of the integrity and ability to co-exist in the universal civilization.

Unresolved contradictions do not disappear and do not transform; an unbroken cycle of problems returns reality to the same consequences every time, and man acts according to established patterns of thinking that lead to the same results that the European continent has already experienced.

Such is the problem of moral and physical self-preservation of the peoples of the world in their movement towards an unchanging goal - happiness, which includes the correction of national character and customs, the suppression of capricious desires for excess, the development of solidarity in the face of threats and dangers.

The inevitable conflict between acquisition and creation, robbery and preservation of the results of one's work, killing people and protecting their lives, determines the current war between the Mongoloid race, which Russia is concentrating in itself, and the Europeans, on the verge of resettlement Ukraine has always taken the first blow. What is the purpose of the present-day Mongoloids, who repeatedly hid their previous names from "Moksel", "Muscovites", "Great Russians" to the modern self-name "Russians", in their claims to Europe? Why are the peoples of Europe subject to destruction in the plans and dreams of the Russians? The answer to this question remains unchanged over the centuries and in the current ideas of tens of millions of Russians: we cannot allow other peoples to live better than us. In this way, European material positivism as a condition for the well-being of a European person acquires the negative quality of danger to life.

Conclusions

European humanistic culture, an integral part of which is Ukrainian psychological culture, at all stages of its development is marked by the successive development and solution at each of the stages of its development of the problem of mental health of a person, in particular its moral aspects, the definition of nature-appropriate activity in the movement of a person to his own happiness. A significant place in this process belongs to the consideration of the social components of the ordering and regulation of individual mental states, in particular, the content of collective mental life, which at different stages of development was determined by two religious worldviews - successful folk beliefs and borrowed, inherent in a larger association of peoples (Christianity, Islam, etc.). At each of these stages, which were accompanied by wars, murders, and robberies, the preservation of life was determined by the hope for its preservation and a better future, and therefore - for safety, well-being, and happiness. All this determines the ground on which positive psychology appears with its belief and justifications of human creative abilities for the purpose of improving existing relationships, living conditions, and happiness.

32 References

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