

**PSYCHOLOGY OF HAPPINESS THROUGH
THE PRISM OF LESYA UKRAINKA'S PERSONAL
LIFE AND CREATIVE HERITAGE**

Olena Kiloshenko,

*Senior lecturer of the Department of Humanitarian Disciplines,
National Academy of Culture and Arts Management (Kyiv, Ukraine)*

Victoria Fedko,

*PhD in psychology, a senior research fellow at G.S. Kostiuk Institute
of Psychology of the National Academy of Educational Sciences of
Ukraine (Kyiv, Ukraine)*

У статті розглянуто своєрідність осмислення концепту щастя Лесею Українкою в її особистому та творчому житті. Зроблено спробу простежити взаємозв'язок людини й природи, таємниці людської душі, можливість або неможливість здобуття щастя у житті в поєднанні з результатами сучасних досліджень провідних науковців.

Ключові слова: психофізіологія концепту щастя, суб'єктивність щастя, емоційний інтелект, когнітивний інтелект, модернізм, міфологічний образ, творчий процес.

The article reviews the originality of Lesya Ukrainka's understanding of the concept of happiness in her personal and creative life. An attempt traces the connection between man and nature, the secrets of the human soul, the possibility or impossibility of achieving happiness in life in combination with the results of modern research by leading scientists.

Keywords: psychophysiology of the concept of happiness, subjectivity of happiness, emotional intelligence, conational intelligence, modernism, mythological image, creative process.

*Yes, I'll smile, indeed, through tears and weeping.
Sing my songs where evil holds its sway,
Hopeless, a steadfast hope forever keeping,
I shall live! You, thoughts of grief, away!
'Contra Spem Spero!' by Lesya Ukrainka [1]*

'An evil spirit has created a strange figure. It was as brilliant as the early dawn and changed its appearance every minute like fire. An evil spirit gave her life and called her happiness. And each of the people saw it, even in a dream, even for a little minute. It

looked at one with beloved eyes, shone with gold at another, glittered with the light of glory at others. Everyone was looking for happiness and wanted to have it in their hands. They gave him everything they valued, destroyed themselves and others, tears and blood flowed in rivers in his name. And happiness flew around the world like a star and did not stop anywhere for a long time, and no one had it whole in their hands. Since then, there has been no clear peace on Earth, and God's brilliant dream has overshadowed. And the evil spirit was comforted by his work,' Lesya Ukrainka wrote in her work 'Happiness'. [2, pp. 133-135].

What is happiness? Where should we look for it? Tons of poems and aphorisms write about happiness. Sometimes unexpected ones. For example, we find Albert Schweizers's formula (he is the German philosopher and Nobel laureate): 'Happiness is good health and a bad memory.' [3].

Until, finally, in the twentieth century, humanity has not realized that the search for happiness is too serious a matter to entrust to poets and philosophers. And then science took up the task. Today, you can not only dream of happiness or celebrate its loss in verses. You even can sense it, in case you are a neurosurgeon and perform brain surgery.

Viktor Dosenko is our Ukrainian professor who studies happiness among other famous world scientists: 1) he analyzes the mechanisms of happiness up to molecules in his lectures; 2) he explains what 'buttons' you need to press to make it pleasant, why passion is like a kind of obsessive-compulsive disorder, and a miracle is like a hallucination, why the same smells cause an attack of happiness in one person and irritation in another; 3) he also reveals the formula of love and the secret of how you can 'catch' the virus of happiness.

The pathophysiological considers this to be the most interesting scientific and technical breakthrough of the XXI century. Happiness is in the brain. Moreover, brain structures are responsible for it.

Although searching for points that could be pressed on and make a person or animal happy began in the middle of the XX century. The animals underwent some experiments, they were injected with electrodes into certain parts of the brain and artificially excited by a small electric current. The rodents were allowed to control the switching on of this current through specific levers. Imagine, rats were clicking on them because they felt pleased.

These three parts of the brain are the nucleus accumbens — the additional nucleus, the medial prefrontal cortex, and the

ventral cap zone. Together they form a triangle that activates when we are pleased from food, creativity, anything.

Magnetic resonance imaging (MRI), which detects the activity of areas of the brain in real-time, allows you to scan any human brain and see if a person is happy.

Changes in the medial prefrontal cortex correlate with the level of subjective happiness. Psychological testing determines this notion.

If we turn to the Lesya Ukrainka's legend 'Happiness', then both of her 'gold, or welfare' and the word 'happiness' are now being studied by scientists of various industries. 'Happiness' is a more emotional word, and well-being seems to be softer.

Unlike MRI results, the level of subjective happiness is difficult to assess, because each of us perceives it individually. In the future, experts hope that they will measure the level of felicity with medical equipment.

In general, the emotional sphere is not a very reliable source of pleasure. But you can learn to be happy through empathy. It is with emotional intelligence that a clear sense of happiness is associated. It occurs that the more developed it is, the more felicity the person feels.

Happiness comes from feeling surrounding your human emotions. But in addition to emotional intelligence, there is also conational intelligence. It is the will to achieve goals, motivation, desire to understand, learn. We can become happy through intellectual work, generating ideas, and the creative process.

American psychologist Robert Biswas-Diener studied how happy people are in unfavourable social conditions. It turned out that people who feel unhappy in these groups were a minority. Life satisfaction is always a subjective estimation. And the amount of money never brings some happiness to any person.

Happy childhood and its background make us feel a little comfortable when appropriate memories arise because they return a person to these years and the atmosphere of celebration, security, so on.

Lesya Ukrainka's childhood is a clear proof of modern research by scientists Satoshi Kanazawa and Norman Lee, who analyzed the results of a survey of more than 15 thousand Americans aged 18-25. It turned out that the happiest people are those who live in rural areas.

If we consider the love of Lesya Ukrainka in her personal life, then from the point of view of the scientist Viktor Dosenko — love is a passion that inspired Lesya to write her best works.

When a person enjoys the creative process, then any miracle

becomes a discovery. Intelligence is an inexhaustible source of happiness. And desire is the main engine of felicity.

You can pick up happiness from other happy people. By the way, the Ukrainians are a very creative, intelligent, and conationally gifted nation. Research groups of scientists from Harvard University and the University of California have defined what happiness is. Their conclusion: felicity is a virus, and a happy person can 'infect' his environment with it. [3]

Lesya tried to find joy in everything, loved to learn something new and share her knowledge. Many nights she studied languages, during the days she was interested in Oriental history, art, and religion. The famous Ukrainian writer Mykhailo Pavlyk wrote after communicating with a 20-year-old Lesya: 'I was just stunned with her education and subtle mind. I thought that she lived only in poetry, but this is far from the case. For her age, she is a brilliant woman. We talked for a very long time, and in every word, she said I saw intelligence and a deep understanding of poetry, science and life!'

But Lesya Ukrainka's happiness was contrary to her fate and her mother.

It was a long sleepless night in 1901 in Minsk by candlelight and under the sighs of the dying Sergei Merzhinsky. Sincerely loving him, Lesya Ukrainka, at his request, writes a farewell letter to another on his behalf. And in a state of mental tension, she writes the poetic drama 'Possessed' in one night.

Despite all the difficulties in Lesya's life, it seemed to Lesya, among others, that her mother did not love her. However, there is a version that at the time when Lesya was born, she was an unwanted child. Also, the girl had a self-willed character, which Olena Pchilka did not like at all.

Lesya agreed to wed Clement Kvitka after maintaining a 7-year relationship. Her mother protested harshly. The poetess drove a sense of life and happiness to the struggle. [4].

Lesya Ukrainka began writing according to a new modern way in the mid-90s of the XIX century. Researchers call 'The Blue Rose' (1896) as the first psychological drama in Ukrainian literature, also several of her stories ('A City of Sorrow', 'Happiness' and others). The drama 'The Blue Rose' testified 'Lesya's entry into the modernism poetic world and her fairly free well-being in it. First, it was the world of the symbol' [5, p.201].

The writer became increasingly interested in complex psychological and philosophical issues (insanity, suffering, purpose in life, love, happiness).

In her miniature 'Happiness' Lesya Ukrainka raises the problem: is it possible to achieve happiness in life, or maybe is it just a ghost? Her legend takes the reader back to distant, fabulous times when the human race lived a carefree and well-fed life. We see some 'Biblical Paradise': *The newly created world shone with magnificent beauty, / there was harmony everywhere, a pure, full life. / God's dream bloomed there, luxurious and gentle. / Human life floated in still waves and merged with that dream / in one bright, calm sea. / Great peace was on Earth, and people lived peacefully. / It has been for a long time* [2, p.133].

There is the principle of building the world, light and darkness, good and evil in her work considering a mythological image. God's creation is opposed by an evil spirit, which in the underground country cannot calm down, seeing the carefree life of humanity.

There are three fate trials in the legend. Firstly, an evil spirit sent a famine on people to pass them through, then 'contagion' (death), but eventually, people forgot all tragedies. Then the evil spirit 'created a strange figure with his thought. It was as brilliant as the early dawn and changed its appearance every minute like fire. The evil spirit gave her life and called it happiness' [2, pp. 133-134].

Let us note that Lesya Ukrainka's original interpretation of the concept of happiness as a creation of evil, which aims to deprive humanity of a calm, carefree life, caused a lack of peace on Earth, and the evil spirit rejoiced in his work:

'Everyone wanted happiness, but no one knew it, everyone wanted to see it, have it for a moment and die later because it became dear to them over life. And everyone saw it, even in a dream, even for a little minute. It looked at one with beloved eyes, shone with gold at another, glittered with the light of glory at others. All were enchanted by it forever, and its charms were poison' [2, p. 134].

According to M. Karmazina, 'the desire to have happiness does not open the way to it but leads to hopelessness. The pursuit of a chimaera created by imagination turns into a drama' [5, p.211]. She considers in miniature an echo of G. Skovoroda's cordocentric philosophy because the Ukrainian philosopher 'tried to find the source of all misery, as well as bliss, in the heart of man'.

Lesya Ukrainka also substantiated this idea. In the story 'Happiness', an unhappy fate befell people when the idea of

happiness 'struck the heart', when it 'made the heartburn' [5, p. 212].

Thus, this miniature of the late XIX-early XX century expands the boundaries of philosophical issues. It reveals the secrets of the human soul, the correlation between man and nature, raises the question of the possibility/impossibility of obtaining happiness in human life. Lesya Ukrainka in the legend 'Happiness' seems to warn us: the value is life itself, and not the bizarre pursuit of a dream, which can turn into constant anxiety, pain and suffering.

Lesya Ukrainka's fragment is somewhat closer to life-centred poetics, although it also has a clear allegorical connotation, as evidenced by the subtitle 'legend'.

The modern understanding of the concept of happiness in the miniature 'Happiness' by Lesya Ukrainka shows the expansion and complication of the subject matters of Ukrainian short prose of the late XIX century, its development in the stream of European modernistic literature, the enrichment of the stylistic palette and poetics.

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