

instead of the ordering criterion, the criteria of redundancy, entropy, synergetics, fractal, Fibonacci series, etc. are applied¹⁶⁴.

Instead of the conclusion: informational culture provoked in the modern aesthetic consciousness of the age of "transesthetics" (J. Baudrillard), which manifests itself as the age of lost artistic identity due to inexhaustible contradictions of identity and multiplicity, lack of movement and deprivation of the inner surface, static and superficial. However, is a cybernetic aesthetic mind an alternative to creative "silence" as a source of creative inspiration and creativity, phenomena of artistic value, sense, event, tragedy, subjectivity, uniqueness? If so, one can only assume what new anthropological shifts in world-view, social activity, cognition, personal life-world of informational generations will give fractal criteria of algorithmic aesthetics in expression of artistic truth with the art of the near future.

HAPPINESS AS A STATE OF CONSCIOUSNESS

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The importance of what people understand under the word "happiness" is difficult to put under doubt. The pursuit of happiness is inherent in every human being and is an integral part of human nature. Happiness is one of the main human values. However, the phenomenon of happiness eludes clear definitions and categorizations. In our article, we will try to consider the problem of happiness in the context of the state of consciousness.

In ancient philosophy, there were basic approaches in the happiness understanding that were developed in the following epochs – hedonism, stoicism and eudaemonism.

The hedonistic position which was formulated by Aristippus (the path to happiness is pleasure and avoidance of pain) has become the object of criticism of all subsequent happiness theories, which emphasized that pleasure is a trap: embarking on the path of pleasure, one becomes a slave

¹⁶⁴ A.S. Mihunov, S.V. Yerokhin. Algorithmic Aesthetics. S-P.: Aletheia, 2010. P. 6-7.

of pleasure. An interesting addition to the hedonistic position is Epicurus's statement: "In order to enjoy yourself, you must limit yourself." This statement can be considered as a transition to Stoicism.

Stoics (Epictetus, Seneca, Mark Aurelius) considered the internal state of man as the main factor of happiness. They have drawn a sharp line between the inner world of human and the external circumstances of his life: nothing external can affect a person's mental well-being. The human's happiness means to live according to the Logos, the cosmic law.

Eudemonism (Socrates, Plato, Aristotle) associated happiness with the possession of virtue. Aristotle defined happiness as a perfect activity with self-worth and pleasure. Such perfect activity is virtuous behavior because it brings pleasure to the person. Etymologically, the Greek word "*Eudaimonia*" (= true happiness) consisted of two parts – *eu* (good) and *daimon* (deity), meaning literally that a virtuous person is under the gods' patronage.

In modern philosophical literature, there are two parts of sources, each of which corresponds to the specific contents of this concept. In some texts, the word "happiness" is used as an appraisal concept, roughly synonymous to well-being or prosperity. In another part of works, this word is used as a purely descriptive psychological concept, similar to the terms "depression" or "rest"¹⁶⁵.

In rough approximation, these two meanings can be combined in the understanding of happiness as a state of consciousness. As a result of this approach, happiness can be identified with the Greek *eudaimonia* – the positive attitude of the individual towards his own life. This is how we avoid the traps of hedonism – we do not seek individual pleasures, but the pleasures of life in general. On this path, it is important to combine stoic wisdom in accepting external circumstances with Aristotle's understanding of happiness as a habit of virtue. If we attempt to cultivate virtuous qualities, then eventually their use in our lives is in communication with others and the outside world becomes a habit that can be defined as a form of life. It is in the awareness of such a well-established form of life that I can consider myself happy (happiness as a mental, emotional state).

Thus, considering happiness as a state of consciousness, we believe we should agree with Aristotle's definition: "happiness is the activity of the soul in the fullness of virtue"¹⁶⁶. Indeed, happiness is within us. But its

¹⁶⁵ Dan Haybron. Happiness. URL: <http://www.philosophy.ru/ru/happiness/>

¹⁶⁶ Aristotle. Nicomachean Ethics / Translated from Ancient Greek by Victor Stavnyuk. - K. : Aquilon-Plus, 2002. P. 49.

focus is the well-being of others. An awareness of this can be fostered by the habit of virtue. In this context, our conclusion is in line with H.P. Blavatsky's words: "If the actions of human bring prosperity and happiness to other living creatures, they will respond with the same prosperity and happiness on himself or herself"¹⁶⁷.

HELENA BLAVATSKY AND THE MODERN WORLD ATTITUDE – EVOLUTIONARY VIEWS OF CONSCIOUSNESS ISSUES IN THE INTERDISCIPLINARY DIMENSION

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The category of consciousness is very complex in modern science. The phenomenon of consciousness cannot be illuminated and explained by scientists in one direction and dimension¹⁶⁸. The subjective nature of consciousness was explored by various methodological strategies in understanding its categorical nature. It did not allow consciousness to be considered in its overly complex multilevel nature. Classical psychology defines consciousness as highly organized matter of the brain. It does not answer the philosophical problems of being human, and does not respond to current research on man and the world¹⁶⁹.

The challenges of time return researchers to the backbone of a synthesis of consideration of all basic concepts and require a comprehensive multidisciplinary approach.

The following principles reappear in the study of man: Subjectivity – in all disciplines that study man return to the principle of individualization.

¹⁶⁷ H.P. Blavatsky. Karma, or the Law of Cause and Effect // H.P. Blavatsky, N.K. Roerich. Shambhala. The past or the future of the world? – Moscow: Algorithm, 2018. - 239 p. URL: <https://mybook.ru/author/elena-blavatskaya/shambala-proshloe-ili-budushee-mira/read/>

¹⁶⁸ Klochko V., The Problem of Consciousness in Psychology: a Post-Nonclassical Perspective // *Moscow University Bulletin. Series 14 "Psychology"*. 2013 No. 4. P. 20–35.

¹⁶⁹ Guseltseva M.S. Cultural and Analytical Approach to the Study of the Evolution of Psychological Knowledge: Thesis. ... PhD (Psychology) / M.S. Guseltseva. M., 2015. 459 p. Umrikhin V.V., Romashchuk A.N. At the Turning Point of Methodological Platforms: from Classical Psychology to Psychology of the Twentieth Century, Modern Psychology: Methodology, Paradigms, Theories. Ananiev readings 2009.V. 1. 2009.P. 109–114.