Theoretical and Methodological Model of Downshifting as an Alternative Resource of Self-Realization of a Successful Person in Dimensions of Social Transformations

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Olena Kozmenko
Doctor of Pedagogical Sciences, Full Professor;
Department of Foreign Philology and Translation
Volodymyr Dahl East Ukrainian National University, Ukraine
olena_kozmenko@ukr.net
https://orcid.org/0000-0002-7063-2324

Vitaliy Mykhailiuk
Doctor of Historical Sciences, Full Professor, Head,
Department of History and Archaeology,
Volodymyr Dahl East Ukrainian National University, Ukraine
https://orcid.org/0000-0002-8458-0617

Natalia Chernetska-Biletska
Doctor of Technical Sciences, Full Professor, Head,
Department of Logistics Management and Transport Safety
Volodymyr Dahl East Ukrainian National University, Ukraine
https://orcid.org/0000-0002-7782-4003

Olena Козьменко
dоктор педагогічних наук, професор,
кафедра іноземної філології та перекладу
Східноукраїнський національний університет імені Володимира Даля,
Україна
olena_kozmenko@ukr.net
https://orcid.org/0000-0002-7063-2324

Віталій Михайлюк
dоктор історичних наук, професор,
завідувач,
кафедра історії та археології,
Східноукраїнський національний університет імені Володимира Даля,
Україна
https://orcid.org/0000-0002-8458-0617

Наталія Чернецька-Білецька
dоктор технічних наук, професор,
завідувачка,
кафедра логістичного управління та безпеки руху на транспорті
Східноукраїнський національний університет імені Володимира Даля,
Україна
https://orcid.org/0000-0002-7782-4003
Abstract

The purpose of the research is to build a theoretical and methodological model, analyse, systematize and generalize the phenomenon of downshifting as an alternative resource of a person’s self-realization in the conditions of modern society. Methods. The methodology of the research consists of the interpretation of downshifting as a re-achievement of success in changed situations, taking into account a greater number of important conditions and factors. Results. It is stated that the attitude towards downshifters is ambiguous and causes many discussions, but it is important to understand that a person who dared to change their lifestyle may feel happy and self-fulfilled. It means success for this person. It was found that the difficult periods experienced by the modern generation, permanent reforms, the COVID-19 pandemic, then the war on the territory of Ukraine, and the unstable economic and political situation are the testing for social and moral values and a unique opportunity to rethink existence for the sake of positive changes in the future. A theoretical and methodological model of downshifting, which consists of such components as definitions; drives; approaches; forms; the types of people who choose to downshift and the unifying component of the model is operationalization has been built. All components have structural elements that reveal their main content parameters. Modern studies of the outlined problem are analyzed. Attention is focused on such a form of downshifting as an authentic Ukrainian variant. Representatives of the new movement – free-gans – have been identified among the types of downshifters. It has been stated and proven that downshifting is a resource for the self-realization of a successful person, one of the options for getting out of a difficult life situation. Discussion and conclusions. It is summarized that the results of the research have significant scientific facts in the dimensions of a person’s self-realization, revealing their potential, and the success of a person in the dimensions of social transformations.

Keywords: self-realization, meaning of life, success, psychological well-being, career, value orientations, identity.

Introduction

Individuals’ perceptions of success change during ontogenesis. Several different things have embodied success for different generations. At the same time, a person’s success is not a thing, which is given from birth, an inherited feature, but, on the contrary, it is formed under the influence of the social environment. The

Вступ

Упродовж онтогенезу уявлення індивіда про успіх та успішність змінюються. Для різних поколінь низка речей є уособленням досягнення успіку. При цьому успішність людини не є тим, чим вона наділена з народження, спадковою характеристикою, а, навпаки, формується під впливом соціального оточення. Прагнення
desire for personal excellence is, in essence, an active way of searching for external resources to find out one’s “Self” and then self-realization and achieving acme. The necessary things for this process are gained during education, not only in childhood but also in adolescence and adulthood. Reassessment of values, determining priorities, and life goals occur at least once in the life of each person. However, the conditions and challenges humanity faces in 2019-2023, the global COVID-19 pandemic, communication restrictions, social distance, the introduction of distance work and learning, the introduction of martial law in Ukraine, the total stress and exhaustion of internally displaced persons and migrants, have forced people to rethink success and perhaps find other moral definitions and values. Because of this, the relevance of downsizing as a social phenomenon is of particular importance.

In the second half of XX century the shift of the paradigms, related to all the aspects of human life started. The sphere of trade and customer services started to bring more revenues compared to the sphere of production. Innovations and technologies became the drivers of the economy, but not produced goods. Many new social groups emerged and the contradictions between high and low cultures, between the borders of art genres were gone. The reflection of modern consciousness comes to the front and the requirements of cultural standards became unclear. New phenomena that were not so widespread before emerged. One of the examples of such new trends became downsizing.

Downsizing as a popular phenomenon of the modern world goes beyond the common understanding of the model of success and generally accepted values. It is focused on an individual’s own life needs. This concept has gained popularity among several social groups: 1) those who find themselves in tough conditions, when to maintain a dignified lifestyle, it is necessary to work more and spend even more; 2) those who do not have enough time to meet their own needs in communication, social life or public activity; 3) among people who experience health problems or do not understand the meaning of their lives; 4) partners who do not have time to pursue their dreams.
for full communication with family members; 5) working mothers who have to do household duties after work (Kennedy et al., 2013). Thus, downshifting is a challenge for the self-realization of the traditional belief in progress and achieving success solely due to gaining material benefits. The understanding of success is influenced by other, intangible, factors, and achieving a balance between life and work, changing the lifestyle to “more sustainable and satisfying human needs” becomes more important for many people (Osikominu & Bocken, 2020).

Downshifting is described in academic sources as “a solution to the stresses of longer working hours and limited leisure time, as an individual or family decision that could lead to improved quality of life” (Kennedy et al., 2013). Also, researchers suggest “that along with the quality of life benefits, downshifting benefits the environment as it affects consumption reduction” and care for the environment (Osikominu and Bocken, 2020).

An American journalist Amy Saltzman (1991) first introduced this term. She wrote a book, in which she described this phenomenon first – “Downshifting: Reinventing Success on a Slower Track” – and invented a term, that quickly became used in everyday language. The prerequisites of this phenomenon became the studies of scientists about the tendencies of life simplification in the history of the USA. It is used to believe, that these tendencies towards material restraint date back to colonial times, when the emphasis on material benefits was reduced in favour of focusing on purity of soul, mind, family unity, or the social well-being of the Motherland. (Shi, 1985: 3-4). Slowing down the lifestyle, rejection of luxury, social status, and excessive income led to the movement called “Slow Movement”. A. Saltzman defined this process as a way to think about success, as a way that does not rely on always moving up very narrow and high career steps. She defined people, who chose downshifting as those who have taken control over their lives, not striving to constantly move up the career ladder; and, in some cases, moving one or two steps back.

The journalist Sarah Ban Breathnach after the release of the book of Amy Saltzman in 1991 in her article “Ban trends; Living in a lower gear: downshifting. Redefining success in the “90s” 4) партнерів, які не мають часу на повноцінне спілкування з членами родини; 5) працюючих матерів, які мають після роботи виконувати зваті обов’язки (Kennedy et al., 2013). Таким чином, дауншифтинг вважається викликом самореалізації традиційної віри у прогрес та досягнення успіху виключно завдяки досягненню матеріальних чинників. Розуміння успіху підпадає під вплив інших, нематеріальних чинників і досягнення балансу між життям та роботою, зміна способу життя на "більш стійкий та задовольняючий потреби людини" стає більш суттевим для багатьох людей (Osikominu and Bocken, 2020)

Дауншифтинг у наукових джерелах описується як "ідея вирішення стресу, пов’язаного з великою тривалістю робочого часу та обмеженим часом дозвілля, як індивідуальне чи сімейне рішення, яке може призвести до покращення якості життя" (Kennedy et al., 2013). Також, науковці припускають,"що поряд із перевагами якості життя перехід на дауншифтинг приносить користь навколишньому середовищу, оскільки впливає на зменшення споживання” та турботу про довкілля (Osikominu and Bocken, 2020).

Уперше цей термін було використано американською журналісткою Е. Зальцман (1991). Вона написала книгу, яка вперше документує це явище – "Дауншифтинг: переосмислення успіху на повільнішому шляху” – і запропонувала термін, який швидко увійшов у вжиток англійської мови. Передумовами виникнення цього явища стали дослідження науковців щодо тенденції спрощення життя в історії США. Вважається, що ці тенденції щодо матеріальної стриманості виникли ще за колоніальних часів, коли зменшення акценту на матеріальних благах відбувалося на користь зосередження уваги на чистоті душі, розуму, згуртованості ім’я або суспільному добробуті Батьківщини (Shi, 1985: 3-4). Уповільнення способу життя, відмова від розкоші, соціального статусу, занадто великого доходу призвели до появи напряму "Повільній рух". Е. Зальцман (1991) визначає цей напрям як спосіб думати про успіх як про шлях, який не покладається на те, щоби завжди рухатися дуже вузькими і високими кар’єрними
defines downshifting as “The growing trend among a part of American society of a conscious rejection of the current professional status and level of consumption in exchange for an increase in the amount of free time, an increase in the freedom, and a decrease in the level of stress” (Breathnach, 1991: 1). In the article, the author also emphasizes that: “Success doesn’t mean professional achievement, making a lot of money and the lifestyle that goes with it. Success means the right values, success means giving something back to my community, success means being smart enough to spend time with my wife and kids and not bring work home on the weekends” (Breathnach, 1991: 2).

What looked like just changing lifestyle, in fact is a thoughtful political choice that allows avoiding not only fatigue from overwork, but also excessive material consumption, and bringing positive impact on both local and global environments (Hamilton and Mail, 2003). As Australian researchers say, downshifting emerged at a time when ethical, fair trade relations, and especially moderate sustainable consumption, were appearing and continuing to be used as means of protesting against the policy of over-consumption of resources. In such a way, downshifting is a form of conscious anti-consumerism (Lindsay et al., 2020). Downshifting is a volitional act of abandoning stereotypical life strategies, it is a desire to change one's own life for the better and achieve success in one's own understanding of this concept.

In different countries, downshifting can be demonstrated in different ways, although the main trends remain common to all ways: restriction of needs, concentration on personal development, self-improvement, and rejection of "social common" values (Nuga et al., 2023).

In particular, in the UK, downshifting is more like an environmental movement for the consumption of organic products, recycling, and nature conservation. In the USA it is considered as changing the place of work and residence, revaluation of life, implementation of long-term changes, decrease of the importance of income, increase of leisure time and revaluation of family values. The research of the American scholars is connected to the fact that by decreasing сходинками. Вона визначає людей, які обрали дауншифтинг, як таких, які взяли під контроль своє життя, не прагнучи постійно йти вперед кар’єрними сходами, а, у деяких випадках, рухаючись на одну або дві сходинки назад.

Журналістка Сара Бен Бреатна (1991), після виходу книги Е. Зальцман, у 1991 році у своїй статті "Тенденції заборони; життя на нижчій швидкості: дауншифтинг. Переосмислення успіху в 90-х" визначає дауншифтинг так: "Наростаючий серед частини американського суспільства тренд свідомої відмови від поточного професійного статусу й рівня споживання в обмін на збільшення кількості вільного часу, підвищення міри свободи у своїх діях та зниження рівня стресу" (Breathnach, 1991: 1). У статті авторка також наголошує, що: "Успіх не означає професійні досягнення, велику заробітну платню й відповідний спосіб життя. Успіх означає правильні цінності, успіх означає повернення чогось власній громаді; успіх означає бути достатньо розумним, щоби провести час із дружиною та дітьми, а не приносити роботу додому у вихідні дні" (Breathnach, 1991: 2).

Те, що, здавалося, просто змінює спосіб життя, насправді є обдуманий політичний вибір того, що дає змогу уникнути не тільки перевтомі від непосильної праці, але й непомірного матеріального споживання, позитивно вплинути на місцеве довкілля та глобальне середовище (Hamilton and Mail, 2003). Як зазначають австралійські дослідники, дауншифтинг увійшов до лексикону в той час, коли етнічні, справедливі торгові відносини, а особливо помірне стале споживання, з'являються та надалі закріплюються як способи протесту проти політики надмірного споживання ресурсів. У такий спосіб дауншифтинг є ще й формою свідомого антиспоживачського волевиявлення (Lindsay et al., 2020). Дауншифтинг – це свідома дія людини щодо відмови від стереотипних життєвих стратегій, це бажання змінити своє життя на краще і досягти успіху у власному розумінні цього поняття.

У різних країнах дауншифтинг може проявлятися по-різному, хоча основні тенденції залишаються загальними для всіх: обмеження потреб, концентрація на розвитку особистості,
the level of material consumption downshifters consciously choose not new, but used goods in good condition and by those means they support not only the environment of the country but they also become active members of the community life, as they show their active life position (Nelson, 2007). American scientists presented the research that showed connections between the conscious simplification of life and Western spirituality as a multidimensional construct. This is a world-oriented spirituality that emphasizes the connection of man with ecology or nature; or humanistic, which is focused on people; a spirituality that emphasizes human achievement or potential (Walther et al., 2016). In other words, according to the authors of this study there are two types of downshifters who believe in the spiritual and secular components of this lifestyle and emphasize that Western spirituality unites people by embedding a simplified way of life into the personality. Humanistic spirituality refers to social relationships and social interactions between people that respect the freedom and rights of others (Walther et al., 2016).

The recent study of Australian scientists about the decrease in the consumption level among downshifters showed that modern proponents of this movement choose economical consumption by reducing their spending on food, recreation and transport. They spend less money instead of caring for sustainable consumption, which the authors believe, is possible in the case of ideological environmental commitment and general support of changes in the way of thinking and practice of consumer consumption (Lindsay, 2020). In Australia C. Hamilton & E. Mail (2003) defined downshifting through the correlation between work and life, when a person’s focus is more on recreation than on income: the shift towards a less paid job, the decrease in the working hours, quitting a well-paid job in favour of a less paid one, change in the activity or returning to studying, obtaining the freedom of being, etc. (Hamilton and Mail, 2003).

In European countries, particularly in Hungary, downshifting is associated with consumer culture and citizens’ environmental awareness (Balsabudai et al., 2019). A group of Swedish scientists presented their own study on the spread of the idea of self-discipline, without a movement, distributed among the country’s citizens (Nuga et al., 2023).

Zakrems, у Великій Британії дауншифтинг більше нагадує екологічний рух за споживання органічних продуктів, сортування сміття, збереження природи. У США його розглядають як зміну місця роботи і проживання, переоцінку життя, впровадження довгострокових змін, зменшення значущості доходів, збільшення часу на дозвілля та переоцінку сімейних цінностей. Дослідження американських вченів демонструють факт того, що зменшуючи споживання матеріальних потреб, дауншифтери відомо обирають не нові, а старі, у гарному стані речі, і в такий спосіб підтримують не тільки довкілля країни, але є активними членами громадянського життя, виявляючи свою активну життєву позицію (Nelson, 2007). Американські науковці демонструють дослідження, які показують зв’язки між свідомим сприйняттям життя і західною духовністю як багатовимірною конструкцією. Це світогледство духовність, що підкреслює зв’язок людини з екологією чи природою; або гуманістична, яка орієнтована на людей; духовність, яка наголошує на людських досягненнях або потенціалі (Walther et al., 2016). Іншими словами, автори дослідження стверджують, що існують два типи дауншифтерів, які сповідують духовну та світську складову цього способу життя і підкреслюють, що західна духовність об’єднує людей, вбудовуючи спрощений спосіб життя в особистість. Гуманістична духовність стосується соціальних відносин і соціальних взаємодій між людьми, які поважають свободу і права інших (Walther et al., 2016).

Неподалік дослідження австралійських науковців щодо зменшення споживання дауншифтерами показало, що сучасні прихильники цього руху, зменшуючи власні витрати на харчування, відпочинок та транспорт, обирають варіант економного, заощадливого споживання, витрачаючи менше грошей замість того, щоби піклуватись про стале споживання, яке, на думку авторів, можливо за умови ідеологічної екологічної прихильності та загальної підтримки змін у мисленні та практиці споживання громадян (Lindsay,
of downshifting in Swedish society in comparison with global tendencies. Using the statistically anonymous data, the scientists managed to track the tendencies of the voluntary simplification of life based on the analysis of the cost of housing and the type of car of Swedes as indicators of this trend. Longitudinal research has allowed researchers to single out people who have started to live a much simpler lifestyle after moving from wealthy areas and reducing their work income. The authors note that the part of people who became downshifters in the period 2014-2016 and reduced consumption needs is insignificant compared to the Western countries due to the peculiarities of the political, social, and economic well-being of the Scandinavian countries. However, the current conditions, the recent lockdown of the pandemic and the general transformational changes in society related to the political and economic situation in the world, in particular the war in the European part of the continent, have significantly influenced the preferences of Swedes and the tendency to voluntarily simplification is gaining new popularity (Eimermann et al., 2021).

The scientists from the Netherlands, using the interview method, prove that increasing the amount of leisure time can have a positive effect on a person’s subjective well-being and the environment. It is possible due to a better balance between work and “Self”, as well as changes in consumption practices. Research conducted during the COVID-19 pandemic, i.e. forced isolation, helped interviewees understand the social function of work, which can both have a positive effect on a person, evoking a sense of connection and belonging, and a negative effect on well-being, productivity and quality of rest. The interviewees said that work adds order to their life that gives a person a sense of subjective well-being, but the lack of structure and routine during the COVID-19 pandemic negatively affected the feelings of “usefulness” and “productivity”.

A positive aspect of the pandemic was an increase in leisure time during the lockdown, which gave people more opportunities for autonomy, a variety of leisure activities, and a better balance between work and “Self”. This may be evidence that a rise in human autonomy, which can be achieved outside of the lockdown both by increasing the flexibility of work, can have a positive effect on subjective well-being.
of work and by shortening the working week, has a positive effect on a person’s well-being. Thus, forced downshifting has a positive effect on a person’s quality of life and mental health. Finally, this study was designed to demonstrate that increased leisure time could change the quality of leisure time and lead to more environmentally friendly consumer behaviour, which can be a form of downshifting. This demonstrates that having more time for leisure leads to a balance between work and the inner “Self” of a person, helps to reduce consumer habits and improves the quality of life (Klaver and Lambrechts, 2021).

This work presents the research on downshifting as a phenomenon in the coordinate system of success and defining it as a form of achieving success.

**Hypothesis.** The authors assume that the theoretical and methodological model, analysis, systematization, and generalization of the downshifting phenomenon will allow establishing significant scientific facts of human success in the conditions of social transformations, which will have scientific value.

**Purpose.** To build a theoretical and methodological model of downshifting, to analyze, systematize and generalize the phenomenon of downshifting as an alternative resource of human self-realization in the complex conditions of modern society.

**Methods**

**Methodology.** The methodological baseline of the study of downshifting as an alternative resource of self-realization of a successful person was the interpretation of this phenomenon as the re-achievement of a person's success in changed conditions, taking into account a greater number of conditions and factors important to a person. Undoubtedly, in the process of developing the outlined scientific problem, the authors took into account the patterns and content features of the individual’s activity (Blynova et al., 2022), expectations, attitudes and readiness of a person to perform their favourite activity (Popovych et al., 2022a; 2022b; 2022c; 2022d; Prokhorenko et al., 2023). Downshifting is the quintessence of all higher mental manifestations of a person during interaction with self and the social environment, допомогло опитуванням зросміти соціальну функцію роботи, яка може як позитивно впливати на людину, викликавчи відчуття зв’язку та принадлежності, так і негативно позначатися на самопочутті, продуктивності та якості відношення. Учасники інтер’ю розповіли, що робота забезпечує розпорядок життя, який надає людині відчуття суб’єктивного благополуччя, але відсутність структури та рутини під час пандемії COVID-19 негативно вплинула на відчуття "корисності" та "продуктивності". Позитивним моментом пандемії стало збільшення вільного часу під час локдауну, що надало людині більше можливостей для автономії, різноманіття видів дозвілля та кращого балансу між роботою та собою. Це може бути свідченням того, що збільшення автономії людини, яке поза межами локдауну можна досягти як за рахунок збільшення гнучкості роботи, так і за рахунок скорочення робочого тижня, позитивно впливає на самопочуття людини. Таким чином, вимушений дауншифтинг позитивно позначається на якості життя та психічному здоров’ю людини. Нарешті, це дослідження було покликане продемонструвати, що збільшення вільного часу може змінити якість дозвілля та призводить до більш екологічної поведінки споживачів, що є проявом дауншифтингу. Це демонструє, що наявність більшого часу на дозвілля призводить до балансу між роботою та внутрішнім "Я" людини, сприяє зменшенню споживачьких звичок і покращенню якості життя (Klaver and Lambrechts, 2021).

У цій роботі проведено дослідження даун-шифтингу як явища у системі координат успіху та надання йому значення “успішності”.

**Гіпотеза.** Автори припускають, що теоретико-методологічна модель, аналізування, систематизація і узагальнення феномену дауншифтингу дозволять встановити значущі наукові факти успішності людини у вимірах суспільних трансформацій, що матиме наукову цінність.

**Мета.** Побудувати теоретико-методологічну модель, здійснити аналізування, систематизацію і узагальнення феномену дауншифтингу як альтернативного ресурсу самореалізації людини в складних умовах сучасного суспільства.
striving for self-realization in order to achieve its highest level – acme. During the development of the outlined issues, the adaptive resource of the individual was taken into account, attention was paid to the patterns of professional growth (Halian et al., 2021), motivation for success and other current states (Plokhikh et al., 2021) and patterns (Kozmenko et al., 2022).

Methods. Procedure and tools. To achieve the goal and test the research hypothesis, the following methods were used: analysis of scientific theories and studies devoted to downshifting as a variant of the realization of a successful person, which were synthesized into a coherent system of views on the phenomenon of downshifting. Abstraction and concretization were used during the research of empirical studies of self-realization resources of downshifters, generalization and systematization of information. Semantic analysis of the concept “downshifting” provided the basis for distinguishing the content components of the theoretical and methodological model of downshifting. Modelling method as a special cognitive process of theoretical research of downshifting and clarification of scientific novelty was used to create a qualitative prototype – a theoretical and methodological model of downshifting as an alternative resource of self-realization of a successful person in the conditions of social transformations. Downshifting as a real phenomenon of modern society provides an opportunity to create a model that consists of certain elements and generalizes theoretical and empirical studies of this phenomenon.

Results
Transformational processes and shifts in modern social life provide new concepts regarding the successful realization of a person. Fig. I presents the theoretical and methodological model of downshifting.

An attempt to reproduce a number of key aspects of theoretical and methodological analysis was implemented by means of modelling. The following content components of the theoretical and methodological model of downshifting are proposed: definitions; drives; approaches; forms; types of downshifters; operationalization
Fig. 1. Theoretical and methodological model of downshifting

1) full; 2) partial; 3) forced (Slavic model of downshifting); 4) constant; 5) temporary; 6) charity; 7) peasant philosophy (Ukrainian form); 8) Voluntary simplicity; 9) spiritual; 10) exotic 11) ecological; 12) travel-downshifting; 13) backtrack; 14) career stagnation; 15) career change; 16) escapism

- preference for work that is low-paid, but brings more satisfaction;
- the trend of conscious rejection of the current professional status in order to increase free time and increase the level of freedom;
- volitional acts of abandoning stereotypical life strategies and the ability to see and implement alternative options in practice

- determination of drives that contribute to radical changes in professional and personal self-realization;
- development of strategies and types of downshifting;
- identification of the historical and social prerequisites for the emergence and spread of downshifting;
- research of social groups of people who choose this lifestyle;
- creating a description of their profile

- searching for one's own "Self";
- personal development;
- search for a balanced and harmonious life;
- rejection of restrictions on one's freedom;
- striving for self-realization;
- value contradictions;
- health problems;
- desire to realize one's own needs;
- internal exhaustion due to career disappointment;
- revaluation of values;
- thirst for adventure

- psychological;
- philosophical;
- sociological;
- economic;
- political;
- ecological

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Рис. І. Теоретико-методологічна модель дауншифтингу
component. Each component is represented by structural elements that reveal the main content parameters of the component.

Regarding the first component of the theoretical and methodological model (see Fig. 1), the presented definitions of various researchers are united by the common idea of slowing down lifestyle for the sake of harmony and achieving success in one’s own understanding of this concept, moving away from stereotypes imposed by society (Tabl. 1).

Semantic analysis made it possible to find out that scientists focus on various achievements: a decrease in material income, a decrease in the level of consumption, an increase in free time, spiritual development, an improvement in the quality and satisfaction of life, and a rejection of society’s stereotypes.

As for the drives of downshifting (see Fig. I), various studies indicate that a person’s transition to downshifting is caused mainly by a person’s internal motives regarding dissatisfaction with the current standard of living, a midlife crisis, the desire to reach Akme or find the meaning of one’s own existence. Psychological factors, possibility to create a model, which consists of certain elements and generalizes theoretical and empirical research of this phenomenon.

The semantic content of the phenomenon

<table>
<thead>
<tr>
<th>The semantic content of the phenomenon</th>
<th>Семантичний зміст феномену</th>
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<tbody>
<tr>
<td>A solution to the stresses of longer working hours and limited leisure time, as an individual or family decision that could lead to improved quality of life (Kennedy et al., 2013).</td>
<td>Ідея вирішення стресу, пов’язаного з великою тривалістю робочого часу та обмеженим часом дозвілля, як індивідуальне чи сімейне рішення, яке може призвести до покращення якості життя (Kennedy et al., 2013).</td>
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<tr>
<td>A voluntary process of individual social mobility towards an end-goal of simplicity, with consumption and other practices reduced to sustainable levels (Nuga et al., 2023).</td>
<td>Добровільний процес індивідуальної соціальної мобільності заради досягнення кінцевої мети спрощення, коли споживання та інші практики спрямовуються до стійких рівнів (Nuga et al., 2023).</td>
</tr>
<tr>
<td>The transformation process, which involves changing the culture of consumption, giving up material and economic goods in favour of the development of spiritual values, harmony in the soul and body (Etzioni, 1998: 623).</td>
<td>Трансформаційний процес, який передбачає зміну культури споживання, відмову від матеріально-економічних благ на користь розвитку духовних цінностей, гармонії в душі й тілі (Etzioni, 1998: 623).</td>
</tr>
<tr>
<td>A type of socio-territorial mobility which involves a change in the place and nature of a person’s main occupation, a decrease in the associated level of a person’s income, a transformation of the lifestyle and quality of life (Maleyenko, Teslyuk, 2015).</td>
<td>Різновид соціально-територіальної мобільності, що передбачає зміну місця та характеру основної зайнятості особи, зменшення пов’язаного з цим рівня її доходів, трансформацію способи і якості життя (Маленько, Теслюк, 2015).</td>
</tr>
<tr>
<td>The lifestyle of people who abandon the values promoted by the society, such as material well-being and career success, in favour of living for themselves and their family (Zaritska, 2014).</td>
<td>Стиль життя людей, які відмовляються від пропагованих суспільством цінностей, на зразок матеріального добробуту та досягнення кар’єрного успіху, на користь життя заради себе та своєї родини (Заріцька, 2014).</td>
</tr>
</tbody>
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realized by a person, inspire this person to look for a way to satisfy their own needs. Such drives as spiritual (the desire for self-improvement and self-realization), industrial and household (change in conditions, duration, place of work, increase in free time) and social (the desire to be useful to the society and be socially active, care for the environment) prevail among the drives for downshifting. At the same time, such a popular motive of activity as a material one does not play a key role in downshifting, on the contrary, a person consciously chooses to simplify the standard of living and a decrease in excessive consumption. It can be concluded that the key motivation in downshifting is a moral one.

Downshifting is analyzed in the context of six approaches: psychological, philosophical, sociological, economic, political, and ecological (see Fig. 1). Each approach focuses on certain aspects of this phenomenon, showing the importance of lifestyle changes. The psychological approach is characterized by the study of internal personal transformations and factors of a behavioural model change. Philosophy considers downshifting as an existential search of modern people, a person’s desire for spiritual freedom, confession of spiritual values and personal development. The sociological approach interprets downshifting as a rejection of generally accepted stereotypes of success, a departure from a certain social environment with its artificial values, and a search for a comfortable environment for life and communication. The economic approach allows seeing the advantages of simplifying the way of life through the prism of reducing the level of material consumption and increasing the economic culture of a person, which, accordingly, has an impact on reducing the excessive production of goods and the economical use of resources. Downshifting according to the political approach is a reasonable political choice of an anti-consumerist lifestyle, a form of protest against the policy of excessive consumption of resources, refusal to belong to a certain social or political culture, etc. The ecological approach sees downshifting as a departure from excessive material consumption and a positive impact on both local and global environments in general, taking care of one’s own health.
The forms of downshifting that are presented in the model (see Fig. 1) are variations of this phenomenon that can be classified according to certain features presented in Table. 2.

As for the types of downshifters, they can be presented in the model as follows: 1) true downshifters, i.e. those who decided to change jobs, consciously went to lower income in exchange for more free time; 2) supporters of a radical simplification of the way of life, that is, those who despaired of their activities and decided to leave everything; 3) participants of the movement for a simple life, who have certain beliefs, usually sufficiently stable and formed, supporters of a certain system (search for spirituality or eco-champions); 4) people who decided to completely abandon all the benefits of civilization and settle in deserted, remote places (ascetics); 5) forced downshifters, that is, those who changed their lifestyle under the pressure of external circumstances (health, family circumstances, moving to another country in search of income, etc.); freegans, people who prefer not to buy new goods due to the reluctance of financial investment and support of corporations and choose used things and expired products.

The general slowing down of the pace of life or downshifting is an independent choice of a person, which can be realized in several directions, but the most common are the following trends: first, downshifting of consumption, which involves revising consumer habits in favour of less spending on material goods (from small goods (clothes, food) to large purchases (houses, cars, travels), or getting rid of unnecessary material things that interfere with a full life. The form of this direction is a rethinking of spending in favour of higher-quality goods, instead of cheap, low-quality, but in larger quantities. Also, buying organic food or supporting the local farming sector can be considered as a form of this direction. The second direction of downshifting is regarded as a whole change in lifestyle. Instead of spending leisure time on laziness and Internet surfing downshifters change the quality of spending free time. They chose to reduce the length of the working day and to spend more time with family and friends, enjoy hobbies, and interests, and do more sports or other stress-reducing activities. Third, career social development with the support of spiritual communities, search for comfort, and a peaceful environment. Economic approach allows to see the benefits of simplifying life through reduced material consumption and increased economic culture of the human, which in turn has an impact on reducing excessive production of goods and rational use of resources. Downshifting from the political approach is an informed political choice against excessive consumption policies, rejection of belonging to a certain social or political culture, etc.

Formal downshifters, which are presented in the model (div. Fig. 1), are variations of this phenomenon that can be classified according to certain features presented in Table. 2.

With respect to the types of people who choose downshifting, they can be presented in the model as follows: 1) true downshifters, i.e. those who decided to change jobs, consciously went to lower income in exchange for more free time; 2) supporters of a radical simplification of the way of life, that is, those who despaired of their activities and decided to leave everything; 3) participants of the movement for a simple life, who have certain beliefs, usually sufficiently stable and formed, supporters of a certain system (search for spirituality or eco-champions); 4) people who decided to completely abandon all the benefits of civilization and settle in deserted, remote places (ascetics); 5) forced downshifters, that is, those who changed their lifestyle under the pressure of external circumstances (health, family circumstances, moving to another country in search of income, etc.); freegans, people who prefer not to buy new goods due to the reluctance of financial investment and support of corporations and choose used things and expired products.

Olena Kozmenko
Vitaliy Mykhailiuk
Nataliia Chernetska-Biletska
downshifting, which specifically refers to changes in work that does not bring satisfaction or is too tiring and this usually involves a change from a financially profitable but stressful career to a less stressful and less paid, but more satisfying career. A person realizes that it is better to work in order to live, and not to live in order to work all the time.

So, the conditions of the 2019-2021 COVID-19 pandemic, and then the introduction of martial law in Ukraine, the comprehensive support of our

<table>
<thead>
<tr>
<th>Category Категорія</th>
<th>Form Форми</th>
</tr>
</thead>
<tbody>
<tr>
<td>Change of lifestyle Зміна способу життя</td>
<td>Full Повний Partial Частковий</td>
</tr>
<tr>
<td>Duration period Период тривалості</td>
<td>Constant Постійний Temporary Тимчасовий Postive Позитивный</td>
</tr>
<tr>
<td>National features Національні особливості</td>
<td>Forced Вимушений Peasant philosophy Хуторянська філософія Exotic Екзотичний Travel downshifting Тревел-дауншифтинг</td>
</tr>
<tr>
<td>Direction Напрямок</td>
<td>Voluntary simplicity Добровільне спрощення Spiritual Духовний Ecological Екологічний Consumer Споживацький Life Життєвий Career Кар'єрний</td>
</tr>
<tr>
<td>Self-employment option Варіант самозайнятості</td>
<td>Backtrack Бектрек Career stagnation кар'єрний застій Career change Escapism (change of residence) Кар’єрний застій Ескапізм (зміна місця мешкання)</td>
</tr>
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Table 2. Combination of categories and forms of downshifting
Таблиця 2. Поєднання категорій і форм дауншифтингу

Загальне уповільнення темпу життя або дауншифтинг є самостійним вибором людини, який може реалізуватися у декіль-}
| кох напрямках, але найбільш поширеними є такі тенденції: по-перше, дауншифтинг споживання, що передбачає ретельне спожи-
| вацьких звичок на користь меншості витрат на матеріальні товари (від маленьких товарів (одяг, їжа) до великих покупок (будинок, авто-
| мобіль, подорожі), або позбавлення непотрібних матеріальних речей, які завжди мають повноцінному життю. Формою цього напряму я
| є перевищення витрат на користь більш якісних товарів, замість дешевих, нейкісних, але у більшій кількості. Також, можна вва-
| жати форму цього напряму купівлю органічних продуктів харчування або підтримка місцевого фермерського сектору. По-друге, дауншифтинг спостерігається у зміні способу життя, що відображається на якості проведення вільного часу, замість його витрати на лініоти та інтернет-серфінг та зменшення тривалості робочого дня. Це дає можливість проводити більше часу з сім’єю та друзями, насолоджуватися хобі, інтересами, більше займайтися спортом або іншою діяльністю, яка зменшує стрес. По-третє, кар’єрний дауншифтинг, що саме стосується змін у роботі, яка не приносить задоволення або занадто виснажлива і це, зазвичай, передбачає зміну фінансово вигідної, але стресової кар’єри на менш напружену та менш високооплачувану, але більш повноцінну. Людина усвідомлює, що краще працювати, щоби жити, а не жити, для того щоб увесь час працювати.

Отже, умови пандемії COVID-19 2019-2021 pp., апотім і впровадження воєнного стану в Україні, всебічна підтримка нашої країни по всьому світу, надали людству ще одну можливість переоцінити життєві цінності і визнати особисті пріоритети. Це призвело до того, що більшість свідомих громадян більше часу проводять вдома, використовують форми дистанційної роботи та навчання, менше часу витрачають на шопінг та розваги. Тобто відбувається вимушене зниження темпу життя і пошук альтернативних шляхів досягнення успіху, свідоме скорочення споживання не лише заради стійкості буття, а й для власного

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country around the world, gave humanity another opportunity to reassess life values and determine personal priorities. This led to the fact that the majority of conscious citizens spend more time at home, use forms of distant work and learning, and spend less time on shopping and entertainment. This means the forced slowing of the pace of life and the search for alternative ways to achieve success, a conscious reduction in consumption not only for the sake of sustainability but also for one's own spiritual and mental health. This is the trait of another form of downshifting – Voluntary Simplicity, which involves all three aspects of sustainability – social, economic, and environmental taking into account during consumption (Elgin, 1993).

As the researchers note, there is some difference between these directions. The act of downshifting is more closely aligned with choosing to reduce income and consumption in an effort to increase one’s quality of life (e.g., reduce stress and spend more time with family. As voluntary simplicity implies a more encompassing lifestyle change, which typically includes the pursuit of inner or spiritual growth and 'strong' environmental values. Downshifting is, thus, better thought as a common step an individual may take towards voluntary simplicity” (Aidar and Daniels, 2020).

Using this model, downshifters aim to use products and services that satisfy their main needs and lead to a better quality of life, limiting the usage of natural resources, toxic substances and waste emissions, and pollutants throughout their lifecycle to save the planet for future generations (Balsa-Budai et al., 2019). It is known that this way of life inspires a person to simple living, to feel eco-awareness to nature, and to desire to create living and working conditions that promote the realization of higher human psychological and spiritual potential, creating a harmonious society and achieving success.

As for a number of theoretical studies of this phenomenon, research on downshifting in general is carried out by scientists in such areas as: 1) determination of historical and socio-economic prerequisites for the emergence and spread of downshifting; 2) development of strategies or types of downshifting; 3) identification of drives of humanitarian and psychological health. This gives us another opportunity to reassess life values and determine personal priorities. This led to the fact that the majority of conscious citizens spend more time at home, use forms of distant work and learning, and spend less time on shopping and entertainment. This means the forced slowing of the pace of life and the search for alternative ways to achieve success, a conscious reduction in consumption not only for the sake of sustainability but also for one's own spiritual and mental health. This is the trait of another form of downshifting – Voluntary Simplicity, which involves all three aspects of sustainability – social, economic, and environmental taking into account during consumption (Elgin, 1993).

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that contribute to radical changes in professional and personal self-realization; 4) definition of social groups of those people who choose such a lifestyle for themselves, and creation of a description of their profile.

Discussion

Let us move on to the discussion in the context of the implementation of the theoretical and methodological model of downshifting. Undoubtedly, the central definition is that downshifting is a transformational process that involves changing the culture of consumption, giving up material and economic benefits in favour of the development of spiritual values, and harmony in the soul and body (Etzioni, 1998: 623). The study of Australian scientists C. Hamilton and C. Breakspear (2004) allows defining four main reasons that make people choose to downshift: 1) the desire to have a more balanced life; 2) the conflict between personal and work values; 3) the desire for personal realization and 4) health problems. Nevertheless, according to this study, more often respondents mentioned the combination of these factors and the feeling of losing control over their own lives as the main reason for downshifting (Hamilton and Breakspear, 2004). However, the most common reason for downshifting is the psychological side of the employee’s work activities. A person who focused their efforts on obtaining a high social status, and material well-being for a long time and having obtained all this, having achieved their goal, loses interest in life, and becomes disappointed because they cannot understand where to aim next. Introspection forces a person to look for other values in life and, thus, change their own life. A downshifter is a person who rejects a successful job with career growth but with constant stressful situations in favour of calmer work, which allows realizing their existing dreams (Kennedy et al., 2013).

Other researchers believe there are three main reasons for downshifting: the desire for a harmonious life (escape from the benefits of civilization as an attempt to return to their “Self” and their own needs); internal exhaustion of the body due to deep frustration with career races; deteriorating health and, as a result, Dіскусія

Перейдемо до дискусії у контексті реалізації теоретико-методологічної моделі дауншифтингу. Безумовно, центральним є визначення, що дауншифтинг – це трансформаційний процес, який передбачає зміну культури споживання, відмову від матеріально-економічних благ на користь розвитку духовних цінностей, гармонії в душі й тілі (Etzioni, 1998: 623). Дослідження австралійських ученіх К. Гамільтон і К. Брейксір (2004) дають змогу виокремити чотири основні причини, які спонукають людей обирати дауншифтинг: 1) бажання мати більш забалансоване життя; 2) протиріччя між особистими цінностями й цінностями роботи; 3) прагнення до особистої самореалізації і 4) проблеми зі здоров’ям. Але, за цими дослідженнями, частіше респонденти головною причиною дауншифтингу називали сукцупність цих чинників та відчуття втрати контролю над власним життям (Hamilton and Breakspear, 2004). Проте найбільш поширеною причиною дауншифтингу є психологічна сторона трудової діяльності працівника. Людина, яка тривалий час спрямовувала свої зусилля на отримання достатньо високого соціального статусу, матеріального благополуччя й здоров’я, може зрозуміти, що не може зрозуміти, куди ж прагнути далі. Самоаналізування змушує людину шукати інші цінності у житті й, у такий спосіб, змінювати власне життя. Дауншифтер – це людина, яка відмовляється від успішної роботи з кар’єрним ростом, але з постійними стресовими ситуаціями на користь більш спокійної роботи, яка дає змогу втілити існуючі мрії (Kennedy et al., 2013). Інші дослідники вважають, що є три основні причини дауншифтингу: прагнення до гармонійного життя (втеча від благ цивілізації як спроба повернутися до свого "Я" і власних потреб); внутрішнє виснаження організму внаслідок глибокого розчарування від кар’єрних перегонів; погіршення здоров’я і, як наслідок, переоцінка цінностей. Ще однією причиною може бути – авантуризм або жага пригод, оськільки найчастіше в сучасних умовах людина немає можливості насолодитися
reassessment of values. One more reason could be the desire for adventure, because most often modern people do not have the opportunity to enjoy a carefree life in their youth, and at some point, they have a crisis: they feel that life is passing by, and they did not have time to enjoy it. In such a situation, some find a way to realize themselves in something other than a career, while someone completely changes their life, becomes a downshifter and, in this way, tries to make up for lost time (Zaritska, 2014). M. Aleksandrova (2018) mentions such reasons as "the desire to control one’s own life and the desire for a meaningful existence", explaining that they are interdependent and complement each other. The mentioned studies confirm the main dimensions of our model about the most common reasons for downshifting, among which the desire to change life due to dissatisfaction with the situation and the reassessment of values due to health problems dominate.

Within the framework of the psychological approach, it is emphasized that downshifting is increasingly considered as an alternative way to achieve success. Research showed that by rejecting the frantic tempo of life, material values, and career achievements as life priorities, downshifters build their own paradigm of achievements, at the same time they do not deny the value of success, they look for alternative ways to achieve it, switching to building a social career, creating or strengthening family ties, finding oneself in art or hobbies (Osikominu and Bocken, 2020).

Researchers A. Maksymenko and R. Teslyuk (2015) believe that the problem of improving the quality of life concerns not so much the accumulation of material goods, career and professional growth, but the satisfaction of psychological needs, the development of spiritual values (Maksymenko, Teslyuk, 2015). Many studies show that people are encouraged to reconsider their lifestyle and become a downshifter by the inner drive of finding their own "Self", self-improvement and development of spiritual values. H. Cherrier's (2002) analysis, based on a literature review, questionnaires, and in-depth interviews, showed that personal development (along with "self-determination" and "re-evaluation of attitudes toward money") is
one of the main drives for downshifting (Cherrier, 2002). It does not contradict the key aspects of our model. Intrinsic growth can underlie core values, acting as a drive for reducing material accumulation, achieving self-sufficiency, and increased concern for the environment (Elgin, 1993). The researcher's opinion that the purpose of downshifting is to free oneself from the external and create a psychological and spiritual space for growth is shared.

Social transformations of recent times have influenced people's outlook, showing true values for everyone. First, in the conditions of the COVID-19 pandemic, and then under martial law, many Ukrainians and residents of other countries realized that success does not lie in material wealth (which can be lost at any moment), but in the ability to feel happy, and safe and close to your loved ones and relatives. Therefore, the relevance of other ways of life has appeared, apart from consumerist pragmatic tendencies. In this case, the phenomenon of downshifting becomes an interesting alternative model of success, which emphasizes the importance of cultural, spiritual and moral values and calls for a reassessment of the priorities of modern life. The theoretical and methodological model of downshifting proposed by the authors is an attempt to present downshifting as a systemic phenomenon that has gained momentum recently and offers a way out of a long-term stressful situation, which is especially relevant during wartime. The presented model is a road map for overcoming the negative consequences of modern life, where the main structural elements are indicated, the purpose of which is to define and classify the forms of alternative lifestyle practices. For the first time, it was analyzed and determined the main content parameters of downshifting components, which model the achievement of success taking into account personal identity.

The use of the model provides an idea not just about exiting the life race or reducing the speed of career growth, but, first of all, about the ways of opening new horizons, changing not only professional activity but also lifestyle and world perception. The downshifting model combined the necessary incentives for transformation: a new attitude to work, to everyday life, to success, that does not contradict the key aspects of our model. Intrinsic growth can underlie core values, acting as a drive for reducing material accumulation, achieving self-sufficiency, and increased concern for the environment (Elgin, 1993). The researcher's opinion that the purpose of downshifting is to free oneself from the external and create a psychological and spiritual space for growth is shared.

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So, the attitude towards downshifters is ambiguous and causes many discussions, but the main thing is that a person who dared to change their lifestyle feels happy and fulfilled, which is a manifestation of success.

Conclusions
The theoretical and methodological analysis, systematization and generalization of the downshifting phenomenon made it possible to state that the studied phenomenon is a resource of self-realization of human success, a repeated desire for human self-realization in changed conditions, taking into account a greater number of important terms and factors for it.

The phenomenon of downshifting combined a new attitude to work, to everyday life, to success, to mobility, to the formation of one’s own individual values, a conscious, voluntary desire to self-realize changes in one’s life. It is justified that the attitude towards downshifters is ambiguous and causes many discussions, but the important thing is that a person who dared to change their lifestyle feels happy and self-fulfilled, which is a manifestation of success.

It has been found that the difficult times experienced by the modern generation, caused first by the COVID-19 pandemic, then by the war, by unstable economic conditions, are a test for social and moral values and a unique opportunity to rethink existence for the sake of positive changes in the future.

It has been established and proven that downshifting is a resource for the self-realization of a successful person, one of the options for getting out of a difficult life situation. This is a lifestyle that goes beyond "ordinary", and "normal" in the understanding of modern society and can bring great benefits to humanity. This is not just an exit from life’s race or a decrease in the speed of career growth; it is, first of all, the opening of new horizons, a change not only in professional activity, but also in lifestyle and worldview.

It is summarized that the results of the theoretical and methodological research have significant scientific facts in the dimensions of the self-confidence, to mobility, to nature, the formation of one’s own individual values, and a conscious, voluntary decision to change one’s life.

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що матиме наукову цінність. Отримані наукові факти можуть бути корисні дослідникам у галузі психіки особистісного зростання.

Список використаних джерел

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realization of an individual, the disclosure of their potential, the success of a person in the dimensions of social transformations, which will have scientific value. The obtained scientific facts can be useful to researchers in the field of psychology of personal growth.

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Theoretical and Methodological Model of Downshifting as an Alternative Resource of Self-Realization of a Successful Person in Dimensions of Social Transformations

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