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Chapter 1 : Philanthropy and Philosophy

Philanthropic economy; or, The philosophy of happiness, practically applied to the social, political and commercial relations of Great Britain.

Almost all the major philosophical schools of antiquity have to rely on Socrates. Michel de Montaigne called him the "master of masters" and Karl Jaspers wrote, "Socrates to have in mind is one of the essential conditions of our philosophy". Socrates was a mystic. There are many accounts of his extraordinary abilities. He could fall for hours in meditation, go barefoot in winter and consume excessive amounts of alcohol, without ever showing signs of intoxication. He lived in strict guidance by his inner voice, whose origin he regarded as divine. About life after death, he preferred an open perspective, "Either it is a non-being, and we have no sensation after death - or, as it is told, it is a migration of the soul from this place to another. He was an advocate of reason. He was highly involved with the question of the truth. What is true and what is wrong? What is the way of a true life? Socrates had no ready answers. He left it to each of his students themselves, to find their own way of truth. Three things he gave them along the way: Keep interested in the truth. Make sure that your soul is as good as possible. To get a good soul, maintain the four virtues of prudence, temperance, courage and justice charity. Plato, Apologie, Stuttgart , p. He was a student of Socrates, but adopted a very different philosophical outlook, teaching that the goal of life was to seek external pleasure. He is considered the founder of hedonism. Antisthenes[edit] Antisthenes c. Later writers regarded him as the founder of Cynic philosophy. His most important disciple was Diogenes , who lived after a legend in a barrel. Through a life of peace, simplicity, naturalness, modesty and virtue mental work dissolve the inner tensions. Inner happiness and enlightenment appear. He was a student of Socrates, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. According to Plato the human soul consists of three parts: The reason, the will and the desire. A man is happy when all three parts of the soul are in balance. Plato has thought about how to build a good society. He proposed to transfer the leadership of a society to the wise. One could say that science the philosophy of happiness should be the center of happy society. A student of Plato was Aristotle. According to Aristotle, happy is he who develops his virtues and abilities. A man can be called perfectly happy if he is sufficiently equipped with external goods and spends his life according to virtue. Nicomachean Ethics Book I. Epicurus[edit] Epicurus meditating. For Epicurus, the purpose of philosophy was to attain a happy, tranquil life, characterized by peace, freedom from fear, the absence of pain, and by living a self-sufficient life surrounded by friends. A life after Epicurus BC is happy when you live everything in the right degree. Everyone should know his point of enough. Stuttgart , page Epicureans often confounded with the hedonists. Both are completely different philosophical paths. An Epicurean embodies a moderate path of asceticism and a hedonist a path of extreme external pleasure. Epicureanism is wisdom and hedonism is unwisdom. Epicureanism leads to enlightenment inner happiness and hedonism to unenlightenment inner tensions, addictions. Epicurus taught positive thinking. A life will be happy when we constantly train positive thinking. Epicurus called it "philosophize. One should think about the meaning of life and reflect again and again to his positive goals. One should avoid it, to worry too much. The inner happiness comes from inner peace. When a person calms down, inner happiness appears. Epicurus recommended it to live in inner peace, "Then you live like a God Buddha among your unwise fellow men," Johannes Mewaldt, ibid, page Enlightenment[edit] Enlightenment is the central point to understand the philosophy of happiness. According to Swami Sivananda , there are three main paths to enlightenment, the path of peace live in rest , the path of love do good and the path of practicing yoga, meditation. The best way is to practice all three ways. Everyone should find the spiritual exercises that suit him well. In order to resolve our internal tensions and to awaken our inner happiness, we need exercises for the body yoga, walking, meditation and exercises for the mind self-reflection, thoughts control, doing good. The basic principle of Epicurus was, "A philosopher lives like a God Buddha, Enlightened among the people. A person should

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philosophize every day. He should think about the meaning of life, reflect on his positive goals and consistently go his path of truth and wisdom. Undemandingness[edit] Epicurus taught to be frugal in external things and to focus on the inner happiness. His goal was to overcome all fears and to live as a God Buddha among men. He recommended the path of small pleasure. He was famous for the phrase, "Send me a small piece of cheese, then I can really enjoy. He was looking for happiness in relationships, career and beautiful journeys. When he was thirty years old, there was a good opportunity to deepen his knowledge. He stood at the end of his legal studies. The written work of the exam had been completed. Now he had to wait three months until the inspectors had evaluated the work. These three months he was free. He wondered what he should do with this many leisure. Nils remembered his previously unsuccessful search for lasting happiness. He came up with the idea to read all books about happiness systematically. Maybe the happiness books could help him in his personal search? He scoured in the libraries for scientific happiness literature. He looked through the whole literature on the word "happiness". He bought all the books that seemed to be helpful in this quest. Overall, he bought some twenty books. Then he retired to his study and read them all consecutively. At first he was confused by the diversity of views about happiness. But after about two months ago, he saw things more clearly. He recognized that some authors were on the wrong track. Most authors were groping in the dark in their search for happiness. They had actually understood anything. Nils recognized this by comparing their results with his own experiences of happiness. Some authors, however, had an eye for the true way. They watched the people who are happy in their lives. And found that these people are essentially characterized by two special qualities: The most happiest men first thought positive and secondly, had a modest nature. That positive thinking contributes to inner happiness is understandable. If you think positive, positive feelings are generated in your psyche. This is also confirmed by the happiness research. But what is going on with the property "modesty"? This property is at the present time very forgotten. We live in a first-person company. Modesty is considered to be unwise. The goal of life is seen outside.

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Chapter 2 : - Philanthropic Economy Or, the Philosophy of Happiness - Loudon, Margratia

*Philanthropic economy; or, The philosophy of happiness, practically applied to the social, political and commercial relations of Great Britain [Loudon] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Life, Liberty, and the Pursuit of Utility: Happiness in Philosophical and Economic Thought Published: Andrews Studies in Philosophy and Public Affairs series, comprises an analysis of human happiness and a study of what factors imperil or contribute to it, together with a number of normative recommendations concerning its pursuit by individuals and communities. It is co-authored by father and son, philosopher and economist respectively, and brings to bear both conceptual analysis and empirical research. These components determine the structure of the book, with a section devoted to each, bounded on one side by a historical introduction and on the other by moral and political policy recommendations. Each section consists of two chapters, with the first written by Anthony, and the second by Charles Kenny. I will give a brief overview of each section, and then turn to some critical points. Aristotle, the Epicureans and Stoics, Augustine, Aquinas, Scotus, Kant, and the utilitarians are mown through in rapid succession. And all this before taking up threads from the work of economists and psychologists. Of course this is intended as a survey, but the authors do draw a substantive conclusion from it: No one has succeeded in establishing any unified conception of happiness, and "when we pursue happiness for ourselves or for others, the goal is not a simple but a complex one, and if we are trying to measure well-being, a single metric will not suffice" However that may be, the authors put together their own account of well-being using items lifted in passing from the rejected philosophies: The three elements are seen as logically independent, but empirically correlated. The intelligent pursuit of happiness, however, will often involve making trade-offs among the elements. The latter chapter is concerned to show that a generally acceptable level of well-being seems to have been achieved by many throughout recorded history, and without the benefits of the recent explosive growth in healthcare and average income. This criticism of excessive focus upon economic growth and average income will be a leitmotif of the book. The second surveys a range of factors that bear upon welfare, including income, availability of healthcare, strength of public institutions, and stability and peace. A major claim of the chapter is that empirical research reveals a surprisingly weak correlation between income and welfare -- much more is achieved through low-cost means such as publicly run immunization programs. The next section is concerned with dignity, and its first chapter is an analysis of dignity in terms of its essential components, "Choice, Worth, and Prestige. And finally dignity also involves some degree of prestige and this word is chosen because the search for respect is often competitive. The chapter concludes with the example of St. Simeon Stylites, a poor hermit who lived on top of a pillar, yet clearly met all the requirements of dignity. The second chapter, "The Economics of Dignity," bears this example out without making a universal recommendation of it! Above a certain low minimum, not much income is required for dignity. Civil rights, including protections for women and ethnic minorities, and opportunities for education and meaningful work are more relevant. Even in the case of prestige, it is relative rather than absolute income that seems important to people. The authors turn finally to contentment, beginning with the chapter on "Mental States and Their Measurement. Moreover, we need to distinguish between immediate, animal desires and the long-term desires that are "peculiar to language users" -- it is the satisfaction of the latter that is "at the heart of contentment. But what do they show? If anything, that a conservative approach to policy is best here. Most people seem to be fairly content if well-provisioned with fairly simple things -- family, friends, and faith are mentioned. Studies seem to show further that most people have a "set point" of contentment or perhaps a fairly narrow set range, which is largely determined by inheritance and maintained by adaptation to circumstances. To the extent that there is a causal connection between contentment and social status, say, or employment, it seems likely that the causation may well flow from contentment to these correlates! The chapter concludes with an amusing portrayal of the "dystopian nightmare" that would follow from "too singular a focus on utilitarianism based on

subjective well-being," including forced multiple mating of those who score highly on polls due to the genetic component of the set point and the sterilization and drugging of those who score low. One positive policy recommendation the authors are prepared to make is focusing on "non-rival" correlates of contentment, such as liberal holiday leave policies, rather than more competitive "positional" goods such as relatively high income. The concluding section begins with the chapter on "Happiness and Morality. The authors maintain that at least some of these prohibitions, such as those against murder or torture, hold regardless of the consequences -- this gives rise to certain negative rights. There are also positive rights, and the authors mention the pursuit of happiness. This right is not absolute, at least in the sense that we are not permitted to pursue happiness by any means. We are psychologically able, and morally required, to pursue more than just our own happiness. But we are not required to pursue some maximal amount of happiness in the world; indeed the authors maintain that "such maximization is a chimerical goal for moral or political policy. Most countries can achieve this with fairly non-disruptive transfers of wealth within their borders. Also recommended here are "mechanisms of transparency" to discourage corruption, and reductions in military expenditures. Countries that can achieve this goal also have a global responsibility to help countries who cannot by themselves do so. Such reforms could be effected by such policies as more open borders, freer trade, and direct aid supplemented by certain reforms to reduce corruption and enhance the efficacy of transfer. I will contend, in a moment, that the argument of this chapter moves far too quickly to be compelling. This brevity, bordering at points on breeziness, is what I take to be the chief shortcoming of the book. Granted, given the aim of the St. Andrews series advancing the contribution of philosophy to "topics of public importance" , and given its joint authorship and combination of disciplinary perspectives, this book presumably takes as its audience the "generally educated public," and this target audience probably accounts for, and to some degree justifies, a steering clear of certain contested waters. On occasion, however, this leads the authors to pass too lightly over substantive and contentious points that are critical to the argument of the book, points that left unresolved leave important conclusions in doubt. I turn first to the analysis of happiness into welfare, dignity, and contentment, seen as related but separable and unresolvable into any deeper unified conception let alone metric of well-being. Eudaimonists, of course, would not recommend a policy of maximization, but would likely want to defend a more unified conception of the common good. Do the authors think such attempts must fail, and why; or if not what would be the implications of success for the project of this book? And what of the strong redistributive recommendations with which the book concludes? I have no wish to quarrel with the claim that those who are well-off have a moral obligation to help those who are less well-off although I am not sure that this is best justified in terms of a right to happiness. My worry is that it is not so clear how the authors move from that moral claim to the political claim endorsing global redistributive policies, presumably backed by the coercive instruments of political power. They do pause to consider what we might think of as "libertarian" and "communitarian" objections to such redistribution, objections based on individual and communal property rights: In any event, these arguments are responses to objections to the use of coercive political power -- my worry, however, is that we have not yet been given an otherwise sufficient reason for its use in the first place. The fact that something such as a fairer distribution should be the case does not yet give me, or those with power, the right to make it so, much less to force others to make it so. Perhaps the authors are calling for widespread popular political support for such redistribution, seeing such support as granting the authority for it. And perhaps a case could be made along such lines, but although we can guess how premises drawn from the book could be put together into an argument, I do not see that the authors actually make it. But perhaps, although they do speak of "policy conclusions," the authors intend all this primarily as a spur to a better-informed discussion and debate about the proper goals and forms of distribution, both in the public and among policy makers. Taken in this way, I think the effort does succeed. This is very much a worthwhile book. It usefully synthesizes literatures and arguments from philosophy and economics, and shows how they bear on moral and political deliberations about happiness.

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Chapter 3 : Happiness - Wikipedia

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Van Praag was the first person who organized large surveys in order to explicitly measure welfare derived from income. This approach is called the Leyden School. It is named after the Dutch university where this approach was developed. Discuss Proposed since April There is a significant association between GDP and happiness, with citizens in wealthier nations being happier than those in poorer nations. However, it has been found that once wealth reaches a subsistence level, its effectiveness as a generator of well-being is greatly diminished. But when asked how happy they are at the moment, people with more money are barely different than those with less. Spend money on "experiences" rather than goods. Donate money to others, including charities, rather than spending it solely on oneself. Spend small amounts of money on many small, temporary pleasures rather than less often on larger ones. Rather than buying products that provide the "best deal," make purchases based on what will facilitate well-being. Seek out the opinions of other people who have prior experience of a product before purchasing it. This may be due to the fact that non-self-earned income e. However, Johan Norberg of CIS, a free enterprise economy think tank, presents a hypothesis that as people who think that they themselves control their lives are more happy, paternalist institutions may decrease happiness. This is the argument suggested by the U. While work does increase well-being through providing income, income level is not as indicative of subjective well-being as other benefits related to employment. Levels remained lower only when individuals worked more hours than preferred for a period of two years or more, which may indicate that it is more detrimental to be over-employed than under-employed in the long-term. When both partners are underemployed, the life-satisfaction of men is more greatly diminished than women. Those who leave work to become self-employed report greater life satisfaction than those who work for others or become self-employed after unemployment; this effect increases over time. Subjective well-being can remain stable for those who retire from work voluntarily, but declines for those who are involuntarily retired. A study conducted at the University of Zurich suggested that democracy and federalism bring well-being to individuals. First, a more active role for citizens enables better monitoring of professional politicians by citizens, which leads to greater satisfaction with government output. Religious diversity[edit] National cross-sectional data suggest an inverse relationship between religious diversity and happiness, possibly by facilitating more bonding and less bridging social capital. Happiness and Leisure Much of the research regarding happiness and leisure relies on subjective well-being SWB as an appropriate measure of happiness. Research has demonstrated a wide variety of contributing and resulting factors in the relationship between leisure and happiness. These include psychological mechanisms, and the types and characteristics of leisure activities that result in the greatest levels of subjective happiness. Specifically, leisure may trigger five core psychological mechanisms including detachment-recovery from work, autonomy in leisure, mastery of leisure activities, meaning-making in leisure activities, and social affiliation in leisure DRAMMA. Spending time on the internet or watching TV is not associated with higher levels of happiness as compared to these other activities. While SWB is a commonly used measure of happiness in North America and Europe, this may not be the case internationally. Quality of life QOL may be a better measure of happiness and leisure in Asian countries, especially Korea. Countries such as China and Japan may require a different measurement of happiness, as societal differences may influence the concept of happiness i. Within the Croatian culture, family related leisure activities may enhance SWB across a large spectrum of ages ranging from adolescent to older adults, in both women and men. Active socializing and visiting cultural events are also associated with high levels of SWB across varying age and gender. Although different groups of individuals may prefer varying types and amount of leisure activity, this variability is likely due to the differing motivations and goals that an individual intends to fulfill with their leisure time. This is both a top-down and bottom-up effect , in

that leisure satisfaction causally affects SWB, and SWB causally affects leisure satisfaction. This bi-directional effect is stronger in retired individuals than in working individuals. Furthermore, it appears that satisfaction with our leisure at least partially explains the relationship between our engagement in leisure and our SWB. Thus, although significant evidence has demonstrated that active leisure is associated with higher levels of SWB, or happiness, this may not be the case with older populations. Serious, or systematic involvement in certain leisure activities, such as taekwondo , correlates with personal growth and a sense of happiness. Furthermore, the relationship between pleasure and skiing is thought to be caused in part by a sense of flow and involvement with the activity. Research regarding vacationing or taking a holiday trip is mixed. Although the reported effects are mostly small, some evidence points to higher levels of SWB, or happiness, after taking a holiday. According to the latest systematic review of the economic literature on life satisfaction: Economic freedom[edit] Individualistic societies have happier populations. And, living among rich neighbours can dull the happiness that comes from wealth. This is purported to work by way of an upward or downward comparison effect Keeping up with the Joneses. The balance of evidence is trending in favour of the hypothesis that living in poor neighbourhoods makes one less happy, and living in rich neighbourhoods actually makes one happier, in the United States. While social status matters, a balance of factors like amenities, safe areas, well maintained housing, turn the tide in favour of the argument that richer neighbours are happier neighbours. In any case, both of these factors revealed preference and domain specific satisfaction rather than overall subjective well being. Economic development[edit] Historically, economists thought economic growth was unrelated to population level well-being, a phenomenon labelled the Easterlin paradox. However, government spending on roads and primary industries is the best value target for transport spending, according to a meta-analysis. Happiness may act as a determinant of economic outcomes: Many other prominent intellectuals, philosophers and political leaders throughout history, including Aristotle , Confucius , and Plato , incorporated happiness into their work. In the United States, there is no explicit policy that requires the rulers to develop the physical and mental well-being of the citizens or hold the government agencies accountable for their performance against specific measures or metrics of well-being. Until the there was no formal government policy, anywhere in the world, that placed happiness and well-being as a main criterion for public policy decision making. The following is a chronological list of happiness economics and well-being indices: Prior the GNH Index, there were few development indices that improved upon the gross domestic product GDP , but did not measure happiness. For example, the Genuine Progress Indicator was focused on the environmental cost of economic development, then later in it was updated to include similar measures to the GNH Index. Another development index is the Human Development Index HDI that originally focused on literacy and education but also did not measure happiness. Among the criticisms of the HDI is the complaint that it is a mixture of stock measures life expectancy at birth and literacy rate and a flow measure GDP per capita for a given year. To overcome this criticism, Hou, Walsh, and Zhang proposed a new index called HDIF Human Development Index Flow , in which they replaced life expectancy at birth by the under-five mortality rate for a given year , and they also replaced the literacy rate by the gross primary school enrollment ratio for a given year. The development performance of poor countries improved using the HDIF while the performance of the wealthy countries declined. It is not measured directly, but only by means of the factors which are believed to lead to it. He commissioned three prominent economists, Joseph Stiglitz USA , Amartya Sen India , Jean-Paul Fitoussi France , to publish a report calling for a global "statistical system which goes beyond commercial activity to measure personal well-being. The Well-Being Index score is an average of six sub-indexes which measure life evaluation, emotional health, work environment, physical health, healthy behaviors, and access to basic necessities. In October , the US scored They developed a shorter international version of the survey which has been used in their home region of Victoria BC as well as in Brazil. The Pennocks also collaborated with Ura in the production of a policy lens which is used by the Bhutanese GNH Commission for anticipating the impact of policy initiatives upon the levels of GNH in Bhutan [80] â€” The Center for Bhutan Studies further defined the original four pillars with greater specificity into eight general

contributors to happiness—physical, mental and spiritual health; time-balance; social and community vitality; cultural vitality; education; living standards; good governance; and ecological vitality. He argued that this proposed indicator "represents an important measure of the capacity of natural system to provide fundamental ecological services. Kennedy School of Government in Harvard University, recommended that "the Congress should prescribe the broad parameters of new, carefully designed supplemental national indicators; it should launch a bipartisan commission of experts to address unresolved methodological issues, and include alternative indicators. The report list the Gross National Happiness Index and its seven measurement area as one of the main frameworks to consider. The information allows an objective comparison and assessment of both the problem and adequacy of the response in countries. Blue through red represent most to least happy respectively; grey areas have no reliable data available. The Satisfaction with Life Index is an attempt to show the average self-reported happiness in different nations. This is an example of a recent trend to use direct measures of happiness, such as surveys asking people how happy they are, as an alternative to traditional measures of policy success such as GDP or GNP. Some studies suggest that happiness can be measured effectively. Global and Regional Happiness Levels are explained in terms of 10 regional groupings of countries based on happiness data available for the year. The happiness level is explained as a function of GDP per capita, social support, and healthy life expectancy, freedom to make life choices, generosity and perceptions of corruption. Happy Life Years, a concept brought by Dutch sociologist Ruut Veenhoven, combines self-reported happiness with life expectancy. The Happy Planet Index combines it with life expectancy and ecological footprint. Several countries have already developed or are in the process of developing such an index. North Korea itself came in second, behind 1 China. The CIW has adopted the following working definition of wellbeing: The presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to: Neoclassical economics[edit] Neoclassical, as well as classical economics, are not subsumed under the term happiness economics although the original goal was to increase the happiness of the people. Classical and neoclassical economics are stages in the development of welfare economics and are characterized by mathematical modeling. Happiness economics represents a radical break with this tradition. The measurement of subjective happiness respectively life satisfaction by means of survey research across nations and time in addition to objective measures like lifespan, wealth, security etc. Criticism[edit] Some have suggested that establishing happiness as a metric is only meant to serve political goals. The genetic set point is assumed to be stable over time, fixed, and immune to influence or control. This in turn lends itself back to the idea that establishing a happiness metric is only for political gain and has little other use. To support this even further it is believed that a country aggregate level of SWB can account for more variance in government vote share than standard macroeconomic variables, such as income and employment. This "rounding error" may cause a less happy group seem more happy, in the average. This would not be the case if the happiness of both groups would be normally distributed with the same variance, but that is usually not the case, based on their results. For some not-implausible log-normal assumptions on the scale, typical results can be reversed to the opposite results. For example, when a person becomes disabled, they soon start to lower their threshold for a given answer e. That is, they give a higher answer than they would have given at the same happiness state before becoming disabled.

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During the past few years, I have taught a course on the ethics of philanthropy. In that course, I have outlined two opposing world views, identified as Lockean and Rousseauian, and encouraged students to examine how one would establish and operate a charitable foundation or organization under each of those worldviews. It largely rejects the technological project extreme environmentalists still do, although Marxists and socialists later accepted it. Instead, the Rousseauian narrative asserts that we must start over with a new dispensation in which the original position is. Because in the Lockean narrative the rich and powerful are seen as imposing the original agreement on the weak, the economy must be heavily regulated to promote equality of outcome even in a global context. Rather than limited government we need a collectivist, all-encompassing good—a general will to which individuals are subordinated. Rousseauians attribute positive rights to everyone, which means that you can have liberty only when the government provides you with the resources, through the redistribution of wealth, to achieve your goal. The legal system does not restrain government, but is the faithful servant of the general will. In place of the pursuit of happiness, all are promised the achievement of happiness through equality of outcome. Although there will be inequalities of function or status, somehow this will not cause resentment. Much to my pedagogical delight, a book has recently been published that expresses the Rousseauian Equality narrative, namely, *Giving Well*. The book aims to answer the following questions: How should the money be raised? How should charitable organizations spend the money they raise? There is no serious discussion of how the disparity came about. Specifically, the top 0. Extending these percentages world-wide would more than cover the amount needed to achieve the Millennium Development Goals as outlined by Jeffrey Sachs and a U. Task Force see [http: Readers](http://Readers), there you have it, the end of poverty! There seems to be little room here for the work of positive affections or social sympathies. In response to Singer, it should be pointed out that three-quarters of the wealth of the so-called super-rich is invested and re-invested in various economic enterprises. What are the unintended economic, social, and political consequences of withdrawing all of that investment and transferring it to the so-called poor in other countries? There are, by the way, no economists represented in the anthology. I presume that the editors think that economic institutions at present merely represent historical accident and are easily remedied by changes in political and legal structures. The political order that at least one of the editors has in mind is global. Had the rich countries pursued a different path of globalization during the past 20 years, the problem of severe poverty would be a fraction of its current size. Pogge rightly points out how NGOs work at cross purposes and in a counter-productive way. One suspects that this would allegedly be remedied in a global order designed by Pogge. Now we have the answer to the questions of how money should be raised—presumably through taxation; and spent—presumably under the international direction of global citizens with the wisdom to make the correct trade-off decisions. If we only knew where to find such wisdom. One suggestion would be to go to universities where worldly-wise academics could advise us. But once more my hopes were dashed. Once more, the message is transfer resources and prestige from the haves to the have-nots. One of the things I found disturbing in a collection edited by philosophers was the lack of conceptual clarity. For example, philanthropy is defined as the love of humanity—sounds great. But there was no attempt to distinguish among and between philanthropy, charity, non-profits, NGOs, religious organizations, tax-exempt organizations, etc. Nor was there any recognition of the different kinds of philanthropies. Nor was there any attempt to prioritize among these or justify why poverty reduction takes precedence or how much preference over other charitable objectives. In the end, this collection was less about ethics and more about politics. It is informed by a socio-economic agenda and its solutions almost always suggest or intimate new political structures. There was one thing that I truly found valuable in this collection. There are a number of essays by real-world

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practitioners, Leif Wenar in particular, that document the paradox of how counter-productive so much of international NGO work really is. Wenar himself remains neutral between atheists Easterly and believers Sachs. What frightens me about so much of this literature, and some of the comments of my students when posed with this assignment, is a phenomenon that I have only recently come to recognize although I admit that at a deep level I do not understand it. The phenomenon is the attitude that we must do something even when we know it is counter-productive because it is important to show that we care.

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Chapter 5 : Happiness economics - Wikipedia

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Interested in learning more? Subscribe to our mailing list. Conversations on Philanthropy is an annual publication of The Philanthropic Enterprise. Seeking to ignite reflection and discussion on the role of beneficence in the social order, Conversations features academic papers, essays, and reviews by scholars, philanthropists, and social entrepreneurs Positive Psychology and Philanthropy: In his Afterword to the edition of Reclaiming the American Dream: The Role of Private Individuals and Voluntary Associations [], Richard Cornuelle laments that so few libertarians have embraced his vision of a flourishing voluntary community beyond the commercial sphere: Nowhere is this gap more evident than in the writings of F. At the same time, Hayek develops his influential theory of the modern liberal order by way of a sustained critique of philanthropic action. We continue, therefore, to wrestle with the question posed four decades ago by Cornuelle: In this essay I seek to advance the Cornuellian project by placing it in dialogue with the emerging literature of positive psychology Seligman and Csikszentmihalyi ; Seligman ; Haidt ; Keyes and Haidt ; Gable and Haidt Through a series of essays beginning in the s and culminating in The Fatal Conceit , Hayek argued that the socialist ideal of an economy in which distributive justice and efficiency could be systematically engineered was based on an intellectual error: Carrying his argument one step further, Hayek classifies philanthropy as a species of Aristotelian socialism. Had he done so, Hayek might have been able to develop a different and arguably richer vision of civil and commercial society. Indeed, the major strides in prevention have resulted from a perspective focused on systematically building competency, not on correcting weakness. Positive psychologists have discovered that human strengths act as buffers against mental illness. The focus of prevention. The positive psychologists situate their view of human nature within the Aristotelian branch of the liberal tradition. By making virtue a necessary condition for happiness, positive psychologists underscore the freedom and responsibility of each individual to discover and enact his or her own paths to greater happiness. The fruits of good living always take time to emerge, and good living by itself is never a guarantee of happiness. Aristotle emphasizes the latter point in his discussion of happiness and fortune in Book 1, Chapter 10, of Nicomachean Ethics. Seligman explains it this way: The right question is the one Aristotle posed 2, years ago: Instead, the pursuit of happiness is an emergent process in which: Other conditions require relationships to things beyond you. It is worth striving to get the right relationships between yourself and others, between yourself and your work, and between yourself and something larger than yourself. This provides a rudimentary but fruitful starting point for thinking about the basic psychological, economic, and sociological elements of voluntary action and interaction beyond the commercial sphere. Schematically, we can envision it as follows: Virtuous actions are variously defined by positive psychology literature as gratifications Seligman , , excellences Haidt , , or flow activities Csikszentmihalyi Virtuous action is also linked to happiness. We derive lasting happiness from such activities because they engage us at a deeply personal level, drawing upon and cultivating our unique strengths and interests. They generate positive feelings we can legitimately call our own because we have earned them. Seligman uses the economic metaphor of capital to describe the future benefits we derive from virtuous action. Virtuous activities as opposed to short-term pleasure-seeking build our psychological reserves. Like economic capital, psychological capital serves both as a buffer against adversity and as a means of producing or acquiring additional resources. In good Aristotelian fashion, positive psychologists see happiness as being instrumentally valuable in addition to its intrinsic value. Happiness and psychological growth signal the achievement of good living and are valued ends in every human life. They also become or beget the tools, knowledge, and desire to engage in further virtuous actions. Psychological growth helps us to engage more effectively in commerce, broadly

defined: Even in difficult times, our psychological capital provides the means to recognize and pursue new opportunities for win-win encounters, new opportunities to discover, exercise, and strengthen our capacities for virtuous growth-generating action. Positive psychologists therefore see each person as capable of achieving lasting increases in happiness through a self-sustaining process in which psychological growth is both a principal cause and consequence of virtuous action. This variation on the basic positive psychology model strikes me as a useful contribution to our understanding of the motives and mechanisms of voluntary action beyond the commercial sphere and thus as a potentially valuable underpinning for the Cornuelian vision of a liberal, post-Progressive philanthropy in which philanthropic action serves not just as a means of transferring resources but also as a locus of mutual uplift and social learning between donors and recipients Cornuelle [], xxxiv; Ealy Seligman and Haidt each describe the first phase, in which philanthropic actions generate new humane resources, via compelling examples of the ways in which philanthropic action creates uplift for donors. Humane capital can also be generated by and for recipients of philanthropic giving. Kass reminds us of this neglected dimension of the philanthropic process by describing gifts as mutually beneficial interactions , In the second phase of the philanthropic virtuous cycle, higher levels of humane capital and happiness among donors and recipients create greater potential for sustained giving and civic engagement Gable and Haidt This phenomenon is well documented in the positive psychology literature. Seligman reports, for example: When we are happy, we are less self-focused, we like others more, and we want to share our good fortune even with strangers. Put differently, it helps us to see philanthropy as a generative process of human betterment, creating positive-sum interactions among donors and recipients rather than one-way, zero-sum transfers. In other words, decreasing want is ultimately less important than increasing generativity, our capacity to contribute to our own flourishing. In this vision, philanthropy. One area in which received liberal thought stands in need of substantial revision is the role of philanthropy in modern commercial societies. The potential gains from this intellectual exchange are by no means one-sided. Positive psychologists can profit from the ideas and legacy of Cornuelle and those of leading-edge Hayekian scholars who have begun to explore the role of social capital in local and extended orders of human cooperation. A further area in which mutual learning opportunities appear to be especially fruitful is the burgeoning literature on emergent cooperation within decentralized, nonmarket networks in which a new generation of Austrian economists is exploring, from a Hayekian perspective, the nature and importance of social capital as a means of generating the personal and interpersonal resources to sustain local and extended networks of voluntary cooperation outside the commercial order Chamlee-Wright , , ; Chamlee-Wright and Lewis ; Chamlee-Wright and Myers Hackett Publishing Company, Inc. Chamlee-Wright, Emily and Paul Lewis. Chamlee-Wright, Emily and Justus A. Reclaiming the American Dream: The Psychology of Optimal Experience. Foundations and Challenges in a Global Age. Finding Modern Truth in Ancient Wisdom. Hayek, Studies in Philosophy, Politics, and Economics , University of Chicago Press. The Mirage of Social Justice. The Political Order of a Free People. The Errors of Socialism. Positive Psychology and the Life Well-Lived. Ethics for an Age of Commerce. A Plan to Replace the Welfare State. The Past and Future of Positive Psychology. Keyes and Jonathan Haidt, eds. Positive Psychology and the Life Well- Lived, xi-xx.

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Chapter 6 : Happiness (Stanford Encyclopedia of Philosophy)

Full text of "Philanthropic economy; or, The philosophy of happiness, practically applied to the social, political and commercial relations of Great Britain".

He also founded a number of intellectual societies and began to contribute to periodicals, including the Westminster Review which was founded by Bentham and James Mill. At the age of twenty, he suffered a nervous breakdown. In his Autobiography, he claims that this was caused by the great physical and mental arduousness of his studies, which had suppressed any feelings he might have developed normally in childhood. Instead, he followed his father, and went on to work for the East India Company until In , Mill married Harriet Taylor after 21 years of friendship. Taylor was married when they met and brilliant in her own right. He cites her influence in his final revision of On Liberty , which was published shortly after her death. Taylor died in after developing severe lung congestion, after only seven years of marriage to Mill. During his time as MP, Mill advocated the easing of burdens on Ireland. In , Mill became the first person in the history of parliament to call for women to be given the right to vote, vigorously defending this position in subsequent debates. Mill became a staunch advocate of social reforms, such as labor unions and farm cooperatives. In Considerations on Representative Government, Mill called for various reforms of the parliament and voting, especially proportional representation, "single transferable vote", and extension of suffrage. On his religious views, Mill was an atheist. He died in of erysipelas in Avignon, France, where he was buried alongside his wife. He influenced the shape of 19th century British thought and political discourse. His substantial corpus of works includes texts in logic, epistemology, economics, social and political philosophy, ethics, metaphysics, religion, and current affairs. In his writings, Mill argues for a number of controversial principles. He defends radical empiricism in logic and mathematics, suggesting that basic principles of logic and mathematics are generalizations from experience rather than known a priori. The principle of utility -- actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness -- was the centerpiece of his ethical philosophy. On Liberty puts forward the "harm principle" that "the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His most well-known and significant works are as follows: This work is important in so far as it outlines the empirical principles Mill would use to justify his moral and political philosophies. Theory of Liberty caused the greatest controversy of his career. It has since become a classic of liberal thought. Written and developed in close collaboration with his wife, Harriet Taylor, Mill addresses the nature and limits of the power that can be legitimately exercised by society over the individual. Mill states that it is acceptable for someone to harm himself as long as he is not harming others. He does argue, however, that individuals are prevented from doing lasting, serious harm to themselves or their property by the harm principle. Because no one exists in isolation, harm done to oneself may also harm others, and destroying property deprives the community as well as oneself. Mill further argues that despotism is an acceptable form of government for those societies that are "backward", as long as the despot has the best interests of the people at heart, because of the barriers to spontaneous progress. The goal of an action is not just to maximize happiness for oneself, but for others as well. Stealing money from a wealthy man, for example, does not maximize happiness because it harms the victim of the theft. Mill emphasized that happiness could be gleaned from hard work and intellectual pursuits, and claimed that people could attain happiness regardless of their education or intellectual prowess. And if the fool, or the pig, is of a different opinion, it is because they only know their own side of the question. He argued that people should pursue simple pleasures that bring about true happiness, not just contentment. He argued that freedom and individuality were key ingredients in the recipe for happiness, and emphasized that the oppression of racial minorities and women limited their opportunities to achieve happiness. Mill believed that pleasure was a primary human motivator that could also be used to reinforce behavior. He did, however, favor government intervention when they supported utilitarian

principles. Mill published the *Principles of Political Economy* in 1848, which quickly became one of the most widely read works on economics of its time. Later in life, Mill modified his work with a more socialist bias, arguing in favor of abolishing the wage system and replacing it with cooperative wage earning. In his article, "The Subjection of Women", Mill attempts to prove that the legal subjugation of women is wrong and that it should give way to perfect equality. He talks about the role of women in marriage and how he felt it needed to be changed. Mill is also famous for being one of the earliest and strongest supporters of ever greater rights for women. He felt that the oppression of women was one of the few remaining relics from ancient times, a set of prejudices that severely impeded the progress of humanity. Mill believed that the incompetence of the masses could eventually be overcome if they were given a chance to take part in politics, especially at the local level. Mill is one of the few political philosophers ever to serve in government as an elected official. In his three years in parliament, he was more willing to compromise than the "radical" principles expressed in his writings would lead one to expect. *Principles of Political Economy* -- In 1848, Mill published *Principles of Political Economy*, which soon became the most important text of his time. The book examines the conditions of production, namely labor and nature. Following Ricardo and Malthus, he emphasizes the possibility of change and social improvement, and examines environmental protection needs. For these to be obtained, he considers a limitation of both economic growth and population growth, as the polis itself is indispensable. Furthermore, Mill argued in favor of worker-owned cooperatives, which clearly reflect his views. Mill was highly productive throughout most of his life. He published his first article as young as 18. Other major works by Mill are as follows:

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Chapter 7 : Ayn Rand's Ideas - An Overview | calendrierdelascience.com

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This question has no straightforward answer, because the meaning of the question itself is unclear. What exactly is being asked? In that case your inquiry is linguistic. Chances are you had something more interesting in mind: Is it pleasure, a life of prosperity, something else? A state of mind A life that goes well for the person leading it In the first case our concern is simply a psychological matter. What is this state of mind we call happiness? Typical answers to this question include life satisfaction, pleasure, or a positive emotional condition. Having answered that question, a further question arises: Perhaps you are a high-achieving intellectual who thinks that only ignoramuses can be happy. On this sort of view, happy people are to be pitied, not envied. The present article will center on happiness in the psychological sense. In the second case, our subject matter is a kind of value, namely what philosophers nowadays tend to call prudential value—or, more commonly, well-being, welfare, utility or flourishing. For further discussion, see the entry on well-being. Whether these terms are really equivalent remains a matter of dispute, but this article will usually treat them as interchangeable. To be high in well-being is to be faring well, doing well, fortunate, or in an enviable condition. Ill-being, or doing badly, may call for sympathy or pity, whereas we envy or rejoice in the good fortune of others, and feel gratitude for our own. Being good for someone differs from simply being good, period: Importantly, to ascribe happiness in the well-being sense is to make a value judgment: Objective list theorists, by contrast, think some things benefit us independently of our attitudes or feelings: Aristotelians are the best-known example: A passive but contented couch potato may be getting what he wants, and he may enjoy it. But he would not, on Aristotelian and other objective list theories, count as doing well, or leading a happy life. If so, then your question concerns matters of value, namely what is good for people—the sort of thing that ethical theorists are trained to address. Alternatively, perhaps you simply want to know about the nature of a certain state of mind—happiness in the psychological sense. In this case, some sort of psychological inquiry will be needed, either philosophical or scientific. Laypersons often have neither sort of question in mind, but are really asking about the sources of happiness. It leaves unanswered, or takes for granted, the question of just what happiness is, such that friends are a good source of it. Such failures have generated much confusion, sometimes yielding bogus disagreements that prove to be merely verbal. Such researchers employ the term in the psychological sense. The objectors are confused: Even later writers such as Mill may have used the term in its well-being sense, though it is often difficult to tell since well-being itself is often taken to consist in mental states like pleasure. To be happy, it seems, is just to be in a certain sort of psychological state or condition. This psychological usage, arguably, predominates in the current vernacular. Nor, when asserting that a life satisfaction study shows Utahans to be happier than New Yorkers, are they committing themselves to the tendentious claim that Utahans are better off. If they are, then the psychology journals that are publishing this research may need to revise their peer-review protocols to include ethicists among their referees. And the many recent popular books on happiness, as well as innumerable media accounts of research on happiness, nearly all appear to take it for granted that they are talking about nothing more than a psychological condition. Books of this sort appear to include Almeder , Annas , , McMahon , Noddings , White , though again it is not always clear how a given author uses the term. For discussion of the well-being notion, see the entry on well-being. Such arguments tend to grant the identification of happiness with pleasure, but challenge the idea that this should be our primary or sole concern, and often as well the idea that happiness is all that matters for well-being. This basic schema can be filled out in a variety of ways, but typically involves some sort of global judgment: This judgment may be more or less explicit, and may involve or accompany some form of affect. Happiness on such a view is more nearly the opposite of depression or anxiety—a broad psychological condition—whereas hedonistic happiness is simply opposed to

unpleasantness. For example, a deeply distressed individual might distract herself enough with constant activity to maintain a mostly pleasant existence—broken only by tearful breakdowns during the odd quiet moment—thus perhaps counting as happy on a hedonistic but not emotional state view. The states involved in happiness, on an emotional state view, can range widely, far more so than the ordinary notion of mood or emotion. A fourth family of views, hybrid theories, attempts an irenic solution to our diverse intuitions about happiness: The most obvious candidate here is subjective well-being, which is typically defined as a compound of life satisfaction, domain satisfactions, and positive and negative affect. Researchers often seem to identify happiness with subjective well-being, sometimes with life satisfaction, and perhaps most commonly with emotional or hedonic state. The chief appeal of hybrid theories is their inclusiveness: Traditional philosophical methods of conceptual or linguistic analysis can give us some guidance, indicating that some accounts offer a better fit with the ordinary concept of happiness. Thus it has been argued that hedonism is false to the concept of happiness as we know it; the intuitions taken to support hedonism point instead to an emotional state view Haybron, , c. And some have argued that life satisfaction is compatible with profoundly negative emotional states like depression—a suffering artist might not value emotional matters much, and wholeheartedly affirm her life Carson, Davis b, Haybron, c, Feldman Yet it might seem counterintuitive to deem such a person happy. We use the term to denote different things in different contexts, and often have no clear notion of what we are referring to. One candidate is practical utility: We talk about happiness because we care about it. The question is why we care about it, and which psychological states within the extension of the ordinary term make the most sense of this concern. Even if there is no simple answer to the question what happiness is, it may well turn out that our interests in happiness cluster so strongly around a particular psychological kind that happiness can best, or most profitably, be understood in terms of that type of state Haybron, c. Alternatively, we may choose to distinguish different varieties of happiness. It will be less important how we use the word, however, than that we be clear about the nature and significance of the states that interest us. The most interesting questions concern the choice between life satisfaction and affect-based views like hedonism and the emotional state theory. And we seem to care not just about the total quantity of good in our lives, but about its distribution—a happy ending, say, counts for more than a happy middle Slote, Velleman Second, life satisfaction seems more closely linked to our priorities than affect is, as the suffering artist case illustrates. While a focus on affect makes sense insofar as we care about such matters, most people care about other things as well, and how their lives are going relative to their priorities may not be fully mirrored in their affective states. Life satisfaction theories thus seem to fit more closely with liberal ideals of individual sovereignty, on which how well my life is going for me is for me to decide. My satisfaction with my life seems to embody that judgment. Of course a theory of happiness need not capture everything that matters for well-being; the point is that a life satisfaction view might explain why we should care so much about happiness, and so enjoy substantive as well as intuitive support. The most common complaint has already been noted, namely that a person could apparently be satisfied with her life even while leading a highly unpleasant or emotionally distressed existence, and it can seem counterintuitive to regard such a person as happy see section 2. Two other objections are more substantive, raising questions about whether life satisfaction has the right sort of importance. One concern is whether people often enough have well-grounded attitudes of life satisfaction or dissatisfaction. Some research, for instance, suggests that life satisfaction reports tend to reflect judgments made on the spot, drawing on whatever information comes readily to mind, with substantial influences by transient contextual factors like the weather, finding a dime, etc. Schwarz and Strack Debate persists over whether this work undermines the significance of life satisfaction judgments, but it does raise a question whether life satisfaction attitudes tend to be well-enough grounded to have the kind of importance that people normally ascribe to happiness. The third objection is somewhat intricate, so it will require some explaining. You might reasonably be satisfied when getting very little of what you want, or dissatisfied when getting most of what you want. One reason for this is that people tend to have many incommensurable values, leaving it open how to add them up. Looking at the various ups

and downs of your life, it may be arbitrary whether to rate your life a four out of ten, or a seven. A second reason is that life satisfaction attitudes are not merely assessments of subjective success or personal welfare: Given your values, you might reasonably be satisfied with a two, or require a nine to be satisfied. While it may seem important how well people see their lives going relative to what they care about, it is not obviously so important whether people see their lives going well enough that they are willing to judge them satisfactory. If life satisfaction attitudes are substantially arbitrary relative to subjective success, then people might reasonably base those attitudes on other factors, such as ethical ideals e. Shifts in perspective might also reasonably alter life satisfaction attitudes. After the funeral, you might be highly satisfied with your life, whereas the high school reunion leaves you dissatisfied; yet neither judgment need be mistaken, or less authoritative. That people in a given country register high levels of life satisfaction may reflect nothing more than that they set the bar extremely low; they might be satisfied with anything short of pure agony. Relative to what they care about, people in the dissatisfied nation could be better off than those in the satisfied nation. To take another example, a cancer patient might be more satisfied with his life than he was before the diagnosis, for he now looks at his life from a different perspective and emphasizes different virtues like fortitude and gratitude as opposed to say humility and non-complacency. Yet he need not think himself better off at all: Neither judgment need seem to him or us to be mistaken: For present purposes, the worry is that life satisfaction may not have the kind of significance happiness is normally thought to have. This may pose a difficulty for the identification of life satisfaction with happiness: Given the discovery that someone is happy, we might infer that he is doing well; if we learn that someone is unhappy, we may conclude that she is doing poorly. Such inferences are defeasible: So long as happiness tracks well-being well enough in most cases, this sort of practice is perfectly respectable. But if we identify happiness with life satisfaction, then we may have a problem: This sort of case may not be merely a theoretical possibility: It is not implausible that most people, even those enduring great hardship, can readily find grounds for satisfaction with their lives. Life may have to be pretty hard for a person to be incapable of affirming it. These criticisms of life satisfaction theories are for the most part fairly recent, so it remains to be seen how the debate will play out. Perhaps a different way of conceiving life satisfaction, for instance dispensing with the global judgment and aggregating particular satisfactions and dissatisfactions, would lessen the force of these objections.

Chapter 8 : Giving Well: The Ethics of Philanthropy | Conversations On Philanthropy

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Buddhism Tibetan Buddhist monk Happiness forms a central theme of Buddhist teachings. Ultimate happiness is only achieved by overcoming craving in all forms. More mundane forms of happiness, such as acquiring wealth and maintaining good friendships, are also recognized as worthy goals for lay people see sukha. Buddhism also encourages the generation of loving kindness and compassion, the desire for the happiness and welfare of all beings. Patanjali, author of the Yoga Sutras, wrote quite exhaustively on the psychological and ontological roots of bliss. More specifically, he mentions the experience of intoxicating joy if one celebrates the practice of the great virtues, especially through music. Happiness in Judaism Happiness or simcha Hebrew: When a person is happy they are much more capable of serving God and going about their daily activities than when depressed or upset. The meaning in Greek philosophy, however, refers primarily to ethics. These laws, in turn, were according to Aquinas caused by a first cause, or God. But imperfect happiness, such as can be had here, consists first and principally in contemplation, but secondarily, in an operation of the practical intellect directing human actions and passions. In temporal life, the contemplation of God, the infinitely Beautiful, is the supreme delight of the will. Beatitudo, or perfect happiness, as complete well-being, is to be attained not in this life, but the next. Experiential well-being, or "objective happiness", is happiness measured in the moment via questions such as "How good or bad is your experience now? In contrast, evaluative well-being asks questions such as "How good was your vacation? Experiential well-being is less prone to errors in reconstructive memory, but the majority of literature on happiness refers to evaluative well-being. The two measures of happiness can be related by heuristics such as the peak-end rule. When a human being ascends the steps of the pyramid, he reaches self-actualization. Beyond the routine of needs fulfillment, Maslow envisioned moments of extraordinary experience, known as peak experiences, profound moments of love, understanding, happiness, or rapture, during which a person feels more whole, alive, self-sufficient, and yet a part of the world. Modernization and freedom of choice Ronald Inglehart has traced cross-national differences in the level of happiness based on data from the World Values Survey. He finds that the extent to which a society allows free choice has a major impact on happiness. When basic needs are satisfied, the degree of happiness depends on economic and cultural factors that enable free choice in how people live their lives. Happiness also depends on religion in countries where free choice is constrained. The scale requires participants to use absolute ratings to characterize themselves as happy or unhappy individuals, as well as it asks to what extent they identify themselves with descriptions of happy and unhappy individuals. Using these measures, the World Happiness Report identifies the countries with the highest levels of happiness. October Even though no evidence of happiness causing improved physical health has been found, the topic is being researched by Laura Kubzansky, a professor at the Lee Kum Sheung Center for Health and Happiness at the Harvard T. H. Chan School of Public Health. Happiness economics In politics, happiness as a guiding ideal is expressed in the United States Declaration of Independence of 1776, written by Thomas Jefferson, as the universal right to "the pursuit of happiness. In fact, happiness meant "prosperity, thriving, wellbeing" in the 18th century. On average richer nations tend to be happier than poorer nations, but this effect seems to diminish with wealth. Work by Paul Anand and colleagues helps to highlight the fact that there are many different contributors to adult wellbeing, that happiness judgements reflect, in part, the presence of salient constraints, and that fairness, autonomy, community and engagement are key aspects of happiness and wellbeing throughout the life course. Libertarian think tank Cato Institute claims that economic freedom correlates strongly with happiness [94] preferably within the context of a western mixed economy, with free press and a democracy. According to certain standards, East European countries ruled by Communist parties were less happy than Western ones, even less happy than other equally poor countries. Therefore, the

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government should not decrease the alternatives available for the citizen by patronizing them but let the citizen keep a maximal freedom of choice.

Chapter 9 : Happiness/Philosophy of Happiness - Wikiversity

PÅ calendrielascience.com har vi ufatteligt mange gode bÃger at vÃlge imellem. Hos os kan du finde Philanthropic Economy Or, the Philosophy of Happiness og en masse andre bÃger til en god pris.