

**Chapter 1 : Economics of Happiness Conference Bristol - October 19 - 21**

*The economics of happiness or happiness economics is the quantitative and theoretical study of happiness, positive and negative affect, well-being, quality of life, life satisfaction and related concepts, typically combining economics with other fields such as psychology, health and sociology. It typically treats such happiness-related measures.*

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 happinessâ€”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.

**Chapter 2 : The Happiness Paradox: Neoliberalism And The Economy Of Forced Happiness - Millennials c**

*The Economy of Happiness Lessons from political science and economics Benjamin Radcliff, Ph.D., is a professor at the University of Notre Dame and the author of The Political Economy of Human.*

For eons, humans have wrestled with how to find happiness. In the United States, Thomas Jefferson penned the quest for happiness right into our founding documents. Does that make it a privilege or a right? Perhaps the chase—the expectation of perfect happiness—may be a hindrance to finding it. Quick to declare it "ambiguous," "fleeting," "simplistic" or "a matter of choice," they instead offer up terms like wellbeing, life satisfaction, flourishing, positivity or gratitude to describe a deep, meaningful feeling about life. Why all the semantic hedging? Chalk it up to a lot of disagreement on how to define or even measure the concept. Monterosso teaches a popular general education course at USC called "The Science of Happiness," which gets students to think scientifically about how scholars have struggled to define and study the emotion. Among the topics up for discussion are happiness from within mindfulness and from without drugs, work and play, as well as the issue of choices. For example, Monterosso often points out to students that sometimes more really does mean less: Research shows that having too many choices in your everyday life has unexpected downsides for happiness, whereas constraints and obligations have unexpected benefits. Modern-day Americans think of happiness "as something we should be able to control and pursue," Monterosso says. But in many Indo-European languages, the word shares its linguistic roots with the word for luck, chance or happenstance. For much of human history, happiness may not have been something to achieve, but viewed rather as a circumstance determined by fate and four-leaf clovers. After all, the concept of happiness has been evolving over the last 25 centuries or so. Plato believed that it stemmed from living a virtuous life. The 18th-century philosophers of the Age of Enlightenment called it an absolute right. Can it be calculated and quantified by science? Darby Saxbe, assistant professor of psychology at USC Dornsife, draws a connection between well-being and the complex signals in our brains. Two other well-known neurochemicals, dopamine and serotonin, play a role too. Dopamine, sometimes called the "motivation molecule," influences our emotions, focus and sensations of pleasure and pain. You may be depressed. All of which leads some people to try duplicating these complex chemicals through external means—to get a dopamine boost from caffeine, alcohol or drugs, for example. But these artificial means to happiness only go so far. Even stress can make us happy in limited doses, says Saxbe, who studies cortisol, the stress hormone. Beneficial stress "eustress" from experiences like getting married, taking a final exam or exercising can release endorphins, natural painkillers. And that may generate feelings of euphoria. Do human genes hardwire some people to be happier than others? As a "genoeconomist," Benjamin incorporates genetics into economics. In , he led an international group of more than scientists in 17 countries who analyzed the genomes of nearly , people. Their findings pinpointed three genetic variants linked to subjective well-being how we think and feel about our lives, along with other variants linked to depression and neuroticism. They represent a small percentage of the differences found in our individual DNA profiles. And, Benjamin cautions, finding a genetic aspect to happiness is just part of the picture. In , the U. Since , the U. Deaton was working on a study of happiness and suicide with economist Anne Case of Princeton University in when they discovered that suicides in the U. For white men and women with no more than a high school education, mortality rates have been on the rise since the s. Instead, people are dying from drug overdose, suicide and alcoholism—a trend that the researchers began to call "deaths of despair. With their broader view, Case and Deaton have changed the conversation. After that point, more money might buy a satisfied life, but not necessarily a happy one. He believes focusing on other factors such as health, work satisfaction and family relationships could help spark more holistic public policy. Since the mids, he has argued that a higher rate of economic growth in a country is not linked to a greater sense of well-being among its citizens. Instantly controversial, this "Easterlin Paradox" has been contested by other economists. Easterlin has returned to the question several times. For almost seven decades, from to , "happiness in the U. After examining data in 43 countries, he found that nations that grew their GDP more over time saw no statistically significant higher growth of happiness among their residents. The conclusion led

him to probe deeper. With income inequality worsening in the U. Like the idea that older people , faced with decreasing years of life and declining health, are sad. Not so, says Arthur Stone, professor of psychology, economics and public policy and director of the Center for Self-Report Science at USC Dornsife, where the search is on for better ways to measure and understand well-being. Generally speaking, happiness improves from about middle age onward, he says, though he avoids using the "H-word" whenever possible. In an influential paper published in *The Lancet* in , Stone and Deaton, longtime collaborators, concluded that in high-income English-speaking countries, people are least satisfied with life in middle age, around age In fact, by the early 70s, the sense of well-being bounced back to late-teen levels or beyond. The question is, why does happiness rebound as we age? One theory holds that as people get older, they begin seeing the horizon and it changes their perspective. Depression and life stress have been linked with premature death and disability as well as heart disease, diabetes and other chronic disorders. On the flip side, Stone and Deaton have found a strong possibility that well-being acts as a protective factor for healthâ€”a kind of force field of happiness. Mara Mather, professor of psychology and gerontology at the USC Leonard Davis School of Gerontology, came to similar conclusions from another angleâ€”something she terms the "positivity effect. Both groups then viewed 70 pictures. Those with less time remaining could better recall and describe pictures showing a positive scene people smiling and hugging, for example than images depicting a negative scenario. In experiments conducted with young and senior study subjects, they showed images that would elicit positive or negative feelings. In older people, the amygdala lit up equally in response to positive and negative images. But in younger adults, it activated more when they looked at negative images than with positive ones. Young people still are seeking out information to improve their future well-being, while older people "are focusing on the present moment and trying to optimize their emotional experience," she says. Mather is currently researching heart rate variability, the time interval changes between heartbeats. Greater fluctuation is a sign that a heart can better tolerate stress. He acknowledges that happiness can be a "wonderful, savorable feeling," but considers it to be fleeting. By contrast, "seeking happiness is not always the way toward high performance or living deeply. That may explain why grateful feelings lead to health benefits over time. Even so, Fox concedes that gratitude is on a continuum with happiness. For Mather, one lesson is "making more of the present moment. The quality of our relationshipsâ€”"the well that keeps giving"â€” may be a better predictor of long-term well-being than happiness, Fox says. Feeling disconnected from friends, family and community is a recipe for feeling down. He is backed up by other USC experts, as well as by what science knows about evolution. We evolved to depend on deep social ties for our happiness. He favors the term "flourishing" over happiness because it acknowledges suffering and cultivates resiliency. But a great job, nice salary and international fame may not add up to true fulfillment.

**Chapter 3 : These are the happiest countries in the world | World Economic Forum**

*The economics of happiness seeks to relate economic decisions to a wider measure of welfare than traditional measures of income and wealth. Happiness economics attempts to evaluate a wider range of factors affecting well-being, quality of life and self-reported levels happiness. There are now.*

Happiness economics attempts to evaluate a wider range of factors affecting well-being, quality of life and self-reported levels happiness. There are now several measures of happiness, such as Gross Domestic Happiness. Happiness economics challenges the assumption of neo-classical economics which traditionally stresses more conventional economic goals, such as economic growth, employment and income levels. Measuring happiness and quality of life presents a challenge because of its normative subjective nature, but supporters argue that taking into account more in-depth factors affecting the quality of life helps to make economics more relevant to real life. Measuring Happiness To measure happiness is not straightforward because it is a subjective measurement. Measuring happiness usually involves: Surveys asking people to report their own happiness levels. Including measurable indices which affect broader welfare levels. For example, including levels of literacy, access to health care, political freedom, quantity of leisure, income levels and pollution levels. Happiness indexes are usually a composite measure of both subjective surveys and traditional indexes. Relationship between income and happiness Neo-classical economic theory assumes that higher income correlates to higher levels of utility and economic welfare. At low levels of income, increasing income is generally agreed to increase happiness. Rising income enables a person to buy goods and services considered essential to the basics of life – food, shelter, health care and education. Therefore, at low levels of income, traditional economic theories about the link between income and utility are relatively strong. Factors that affect happiness Income – though with diminishing returns. Quality of work – It is not so much the income level that is important, but the sense of satisfaction that is gained from work. Boring repetitive jobs may give little joy. Self-employment or work in creative skilled jobs, give an opportunity for higher self-respect and satisfaction from work. To Scitovsky it depends on the quality of consumption, e. Scitovsky argues that skilled consumption, which involves potential risk can give greater joy and sense of accomplishment. If higher income is gained at the expense of leisure time, it may adversely affect happiness levels. Though Scitovsky also argues it is not just quantity of leisure but quality. For example, if you young people have too much free time, they may seek stimulus from drugs or gambling. It may depend on individual preferences – some people may enjoy work more than leisure time. Welfare of family members. Theodore Schultz visited a couple living on a farm – they appeared to be both poor and content. He asked them why. Also, if their children get high paid jobs, they are in a better position to help their parents in retirement. Some studies have shown urban dwellers have lower happiness levels than rural dwellers. In some countries like China, economic growth has been at the cost of higher pollution levels. Even accounting for a wider range of factors than usual, happiness will be affected by issues like social interactions, confidence, self-respect, religious beliefs e. For developed countries, higher levels of a countries GDP per capita did not relate to a higher level of happiness reported by citizens. His theory has been challenged by Betsey Stevenson and Justin Wolfers , who argue there is a connection between happiness and real GDP levels. One difficulty is that richer countries also have higher levels of social cohesion, social trust, stable political system, this may lead to happiness rather than the GDP. It can become difficult to know whether happiness is due to high GDP or other features of high-income countries. Why rising GDP may not increase happiness Higher pollution from increased consumption. Environmental damage of higher growth Higher levels of congestion and crowding due to more consumption and population growth. Problem of affluence – Rise in obesity, stress of striving for higher paid work. Avnet Offer in – Challenge of Affluence: Policy implications of Happiness economics Link between income and happiness limited or even non-existent. Therefore, makes strong case for focusing more on non-monetary issues, such as quality of the environment, reducing working week and satisfaction from work. Economic growth may still be beneficial, e. Governments may be able to nudge and influence consumer choice away from demerit goods alcohol, drugs towards merit goods, e. Inequality and sense of

unfairness can create dissatisfaction. More equitable society has potential to improve happiness levels. Makes a strong case for redistribution between developed countries and developing countries. Low-income countries have the potential for significant increase in happiness from rising income. In work place environment, firms may need to emphasise factors which increase value of work, rather than cruder performance related pay and financial bonuses. Paradox of hedonism This states that pursuit of pleasure may fail to maximise happiness. Diminishing marginal utility of wealth "declining utility from higher income. A better-paid job may give momentary rise in happiness but after a few months the effect wears off. Relativity of happiness Prospect Theory states people measure utility from a relative standpoint. In other words, it is not so much absolute income levels, but relative income levels and relative social position. Thus even rising GDP per capita may not lead to increased satisfaction as people still feel relatively poor and unequal. Other economists on happiness Bruno S.

**Chapter 4 : Happiness economics - Wikipedia**

*Happiness economics is the formal academic study of the relationship between individual satisfaction and economic issues like employment and wealth. Happiness economics attempts to use econometric.*

For eons, humans have wrestled with how to find happiness. In the United States, Thomas Jefferson penned the quest for happiness right into our founding documents. Does that make it a privilege or a right? Perhaps the chase “the expectation of perfect happiness” may be a hindrance to finding it. The Declaration of Independence proclaims the American right to the pursuit of happiness along with life and liberty, but few seem to agree on the precise definition of the concept. Why all the semantic hedging? Chalk it up to a lot of disagreement on how to define or even measure the concept. Among the topics up for discussion are happiness from within mindfulness and from without drugs, work and play, as well as the issue of choices. For example, Monterosso often points out to students that sometimes more really does mean less: Research shows that having too many choices in your everyday life has unexpected downsides for happiness, whereas constraints and obligations have unexpected benefits. But in many Indo-European languages, the word shares its linguistic roots with the word for luck, chance or happenstance. For much of human history, happiness may not have been something to achieve, but viewed rather as a circumstance determined by fate and four-leaf clovers. After all, the concept of happiness has been evolving over the last 25 centuries or so. Plato believed that it stemmed from living a virtuous life. The 18th-century philosophers of the Age of Enlightenment called it an absolute right. Can it be calculated and quantified by science? Darby Saxbe, assistant professor of psychology at USC Dornsife, draws a connection between well-being and the complex signals in our brains. Two other well-known neurochemicals, dopamine and serotonin, play a role too. You may be depressed. All of which leads some people to try duplicating these complex chemicals through external means “to get a dopamine boost from caffeine, alcohol or drugs, for example. John Monterosso But these artificial means to happiness only go so far. Even stress can make us happy in limited doses, says Saxbe, who studies cortisol, the stress hormone. And that may generate feelings of euphoria. Do human genes hardwire some people to be happier than others? In , he led an international group of more than scientists in 17 countries who analyzed the genomes of nearly , people. Their findings pinpointed three genetic variants linked to subjective well-being how we think and feel about our lives, along with other variants linked to depression and neuroticism. They represent a small percentage of the differences found in our individual DNA profiles. And, Benjamin cautions, finding a genetic aspect to happiness is just part of the picture. In , the U. Since , the U. Deaton was working on a study of happiness and suicide with economist Anne Case of Princeton University in when they discovered that suicides in the U. For white men and women with no more than a high school education, mortality rates have been on the rise since the s. With their broader view, Case and Deaton have changed the conversation. After that point, more money might buy a satisfied life, but not necessarily a happy one. He believes focusing on other factors such as health, work satisfaction and family relationships could help spark more holistic public policy. Richard Easterlin, USC economist Since the mids, he has argued that a higher rate of economic growth in a country is not linked to a greater sense of well-being among its citizens. Easterlin has returned to the question several times. After examining data in 43 countries, he found that nations that grew their GDP more over time saw no statistically significant higher growth of happiness among their residents. The conclusion led him to probe deeper. With income inequality worsening in the U. Like the idea that older people, faced with decreasing years of life and declining health, are sad. Not so, says Arthur Stone, professor of psychology, economics and public policy and director of the Center for Self-Report Science at USC Dornsife, where the search is on for better ways to measure and understand well-being. In an influential paper published in *The Lancet* in , Stone and Deaton, longtime collaborators, concluded that in high-income English-speaking countries, people are least satisfied with life in middle age, around age In fact, by the early 70s, the sense of well-being bounced back to late-teen levels or beyond. The question is, why does happiness rebound as we age? One theory holds that as people get older, they begin seeing the horizon and it changes their perspective. Depression and life stress have been linked with premature death and disability as well as

heart disease, diabetes and other chronic disorders. On the flip side, Stone and Deaton have found a strong possibility that well-being acts as a protective factor for health – a kind of force field of happiness. Both groups then viewed 70 pictures. Those with less time remaining could better recall and describe pictures showing a positive scene people smiling and hugging, for example than images depicting a negative scenario. In experiments conducted with young and senior study subjects, they showed images that would elicit positive or negative feelings. In older people, the amygdala lit up equally in response to positive and negative images. But in younger adults, it activated more when they looked at negative images than with positive ones. Mather is currently researching heart rate variability, the time interval changes between heartbeats. Greater fluctuation is a sign that a heart can better tolerate stress. That may explain why grateful feelings lead to health benefits over time. Even so, Fox concedes that gratitude is on a continuum with happiness. Feeling disconnected from friends, family and community is a recipe for feeling down. He is backed up by other USC experts, as well as by what science knows about evolution. We evolved to depend on deep social ties for our happiness. But a great job, nice salary and international fame may not add up to true fulfillment.

**Chapter 5 : Happiness - Wikipedia**

*The Happiness Economy. 75 likes. calendrieldelascience.com An interactive, conceptual art project which uses a game-like activity build a growing.*

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. Naval Academy class of graduation and commissioning ceremony. 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 many different contributors to adult wellbeing, that happiness judgement 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 government should not decrease the alternatives available for the citizen by patronizing them but let the citizen keep a maximal freedom of choice.

## Chapter 6 : NPR Choice page

*The results of the study showed that other non-economic factorsâ€”like warm weather and good sports teams, which improve happiness and optimismâ€”also helped improve the local economy, meaning that your mood (and the mood of your town's fellow residents) can directly impact your area's economic outlook.*

What kind of a bullshit non-answer is that? Of course, everyone wants to be happy, but do we know how? No matter which angle you look at it from, modern 21st Century society seems possessed by an underlying obsession with happiness. We see it in every facet of our lives, from work, to healthcare, to literature, to art. The happiness mandate permeates our culture in ways we simply cannot escape. Why are we so obsessed with being happy, and could our obsession actually be harmful? Put simply, neoliberalism is the idea that the economy should be free from government restrictions, and that people should have the individual freedom to purchase or sell whatever they desire on the free market by way of demand and supply. Put very simply â€” imagine the younger, rebellious cousin of capitalism, who hates rules and just wants to be free. In a neoliberal economy, anything can be monetized. Regardless of whether consumers are paying for booze, clothes, food, or even sex which is legal in Singapore , the neoliberal economy runs on one common commodity: As neoliberalism peddles happiness to the people that consist the economy, it also relies on happiness to survive. It is a known fact in economics that happy people spend more money. They go to restaurants, clubs, theme parks, and shopping malls more often, and spend proportionately more. Is this all wrong? Maybe this is how society is supposed to work. Rowling characters, happiness would be Harry Potter. He suffers from depression. Jane gets angry at the slightest thing? She has anger management issues. Oh, she just has a really fun, bubbly personality. There is a popular misconception that emotions somehow conflict with logical reasoning; the battle between the heart and mind, as some would conceptualize it. This could not be further from the truth. Modern scientists believe that emotions are tools that our brains use to organize and expedite rational thinking. Every emotion has a crucial function, not just happiness. These are problems that must be addressed, but demonizing and rejecting their underlying emotions while exalting happiness above all is equally dangerous. What advice do we normally give to people who are depressed or angry? Or maybe, the neoliberals had it right all along, and running endlessly on the happiness treadmill is truly the meaning of life. What do you think?

## Chapter 7 : Happiness economics | Economics Help

*The Economics of Happiness Film An award-winning documentary film, The Economics of Happiness, which spells out the social, spiritual, and ecological costs of today's global economy. Importantly, the film also highlights the many benefits of a shift towards the local and showcases some of the steps people are already taking worldwide.*

## Chapter 8 : The surprising impact happiness has on health, relationships and even the economy

*As neoliberalism peddles happiness to the people that consist the economy, it also relies on happiness to survive. It is a known fact in economics that happy people spend more money. They go to restaurants, clubs, theme parks, and shopping malls more often, and spend proportionately more.*

## Chapter 9 : Happiness Economics

*Economists are increasingly using happiness surveys to study a host of questions, ranging from the happiness effects of health and marriage to the unhappiness effects of unemployment, divorce, and even commuting time.*