

CHAPTER II

REVIEW OF RELATED LITERATURE

3.1 What is Happiness?

Happiness is generally known as a mental or emotional state of well-being characterized by positive or pleasant emotions ranging from contentment to intense joy. In other simpler words, happiness is pleasure, and unhappiness is pain or suffering. According to Groucho Marx, an American comedian and actor, happiness is not something that come automatically, we have to achieve it thus we have the power to be happy because the choice is on our hand as we can see from his quote,

'Each morning when I open my eyes, I say to myself. I, not events, have the power to make me happy or unhappy today. I can choose which it shall be. Yesterday is dead, tomorrow has not arrived yet. I have just one, today, and I am going to be happy in it' (Marx, 1988).

Tenzin Gyatso, the 14th Dalai lama has slightly different point of view of happiness. They even divide happiness into some types. Many people, including Buddhists, believe that Buddhism spurns the acquisition of material comforts and pleasure and is concerned only with spiritual development. The attainment of Nibbana or Nirvana is, indeed, the goal. However, Dalai Lama was very much alive to the fact that economic stability is essential for man's welfare and happiness.

Many answers have been offered by philosophers and non-philosophers defining happiness. Once persons reach goals and possess goods they think will make them happy, though, often times they are still not happy. Perhaps this is because we are mistaken about what happiness is and how to achieve happiness. Aristotle, however, offers what the writer believes, is a more accurate conception of happiness. He defines happiness, in part, in terms of the purpose of human beings. Everything in nature, according to Aristotle, has a purpose, and the purpose of human beings has to do with reasoning ability. The nature of happiness, as it turns out, includes intellectual activity, virtuous activity, and friendship.

Another philosophy is by Socrates. Although Socrates did not write anything himself, his student Plato wrote a voluminous number of dialogues with him as the central character. Scholarly debate still rages as to the relationship between Socrates' original teachings and Plato's own evolving ideas. In what follows, we will treat the views expressed by Socrates the character as Socrates' own views, though it should be noted that the closer we get to a "final answer" or comprehensive theory of happiness, the closer we are to Plato than to the historical Socrates. Socrates (as seen through the lens of Plato) can be said to espouse the following ideas about happiness:

1. All human beings naturally desire happiness
2. Happiness is obtainable and teachable through human effort
3. Happiness is directive rather than additive, it depends not on external goods, but how we use these external goods whether wisely or unwisely

4. Happiness depends on the “education of desire” whereby the soul learns how to harmonize its desires, redirecting its gaze away from physical pleasures to the love of knowledge and virtue
5. Virtue and happiness are inextricably linked, such that it would be impossible to have one without the other
6. The pleasures that result from pursuing virtue and knowledge are a higher quality than the pleasures resulting from satisfying mere animal desires. Pleasure is not the goal of existence, however, but rather an integral aspect of the exercise of virtue in a fully human life

Happiness can be felt by all stage of life. Happiness for a boy is when he gets a new toy from his parents. For teenager, it is when they hang out with their friends and for adults; it is maybe when they got promoted on their job. It is difficult to explain happiness in words, but it is exactly the best feeling people can feel that gives positive vibes to heart and mind which can last in a quite long period of time. Happiness is not black or white. It is not “I’m happy” or “I’m unhappy”. Happiness, is one of those things that can fall anywhere from the deepest happiness and inner peace to the slight increase of happiness when one looks at a pleasant image.

Regardless of what it is people are doing with their lives, every single person on Earth has the same goal: to achieve happiness. Naturally, what makes a person happy is really something which ought to be studied case by case, but the fact remains that people are all chasing after a certain feeling. And chances are moments of happiness serve as interludes to a great, long – lasting period of

problems and frustrations. There is of course no claim that there is one road to happiness that will fit all in order to achieve happiness, every person ought to think along a certain mindset that the conclusions they draw may be different but the reasoning they use should be similar.

Happiness begins with not being too critical of ourselves. We have to give ourselves a break when it comes to live a life. Do not put ourselves under a microscope and hone in on what we perceive to be our faults, flaws, and shortcomings. There is really nothing wrong with wanting to improve ourselves, In fact, striving to become more like the person we would like us to be is good and healthy and one of ways to be happy as long as we do not put ourselves on too much pressure. When obsession becomes more powerful, happiness cannot be achieved.

1.2 **Types of Happiness**

There are so many kinds of happiness that is almost overwhelming to think about. In general there are three types of happiness and it is believed that everybody can embody all three of these types of happiness, blending together into peace and well-being (Davis, 2006)

1. Pleasant life

A pleasant life consists of having as much pleasure as people can, as many as the positive emotions, and learning some of the dozen techniques that actually work for increasing the duration and intensity of the pleasures. There are short-cuts to

pleasures. As with everything, the pleasant life should be lived in moderation, making sure to not let physical pleasure to dominate life.

2. Engaged life

An engaged life is being one with the music, being totally wrapped up in the people we loved or about what we are hearing but there are no short-cuts to the engaged life like pleasant life. This type of happiness can only be had by first knowing what highest strengths are, signature strengths and crafting life to use them in social life. When people stay engaged in life, they will ultimately find more happiness.

3. Meaningful life

A meaningful life consists of knowing of highest strengths and talents and using them in the service of something that is believed is bigger than own life. It is very important to live a meaningful life otherwise it is difficult to know a true happiness. This is one of the best happiness because of making the lives of others better.

In another mode of happiness, Tenzin Gyatso speaks about three types of happiness in *The Art of Happiness*. An individual who lives in the society without retiring into a life of seclusion may enjoy three kinds of happiness:

1. Happiness of ownership
2. Happiness of having wealth
3. Happiness of blamelessness

It is also written that the Tenzin Gyatso mentions that there are four kinds of happiness derived from wealth. They are:

1. The happiness derived from ownership is the type of happiness that comes along with anything that people own or possess. It gives them the quality of ownership. The state of fact of being an owner gives fulfilment feelings that lead to happiness.
2. The happiness derived from wealth which is earned by means of right livelihood, i.e. not dealing in the sale of harmful weapons, not dealing in the slaughter of animals and sale of flesh, not dealing in the sale liquor, not dealing in the sale of human beings (e.g. slavery and prostitution) and not dealing in the sale of poisons.
3. The happiness derived from not being in debt. Nobody is happy when get involved in debt. There are people who will do anything just to be free from debt that sometimes lead to murders or suicide. A person who is free from debt has no burden and can live a happy life.
4. The happiness of sharing one's wealth. This kind of happiness is an extremely important concept in Buddhism. Everything that we own in this world is not permanent and there is a reason behind why we own more than anybody else; we are in charge to share what we have with people in need. Happiness can be achieved just by extending our hand to help.

1.3 **Standardization of Happiness**

People have been arguing about the happiness standard. Does happiness even have standard? Happiness denotes a subjective appreciation of life by an individual; therefore there is no given objective standard for happiness. Happiness is also defined as the degree to which an individual judges the overall quality of

her/his life as a whole favourably thus, it is not that proper to say that happiness has standard likewise there is a measurement of happiness. There is standard of living but there is actually no standard of happiness. People can be in this state of happiness by a simple thing they do or they get, for example to be happy merely because the sun is still shining when wake up in the morning.

The creation of happiness standard may be because people need measurement in everything like in their career and knowledge that now there is unwritten happiness standard spread out in social life. These standards can be summarized as follow:

1. Material Standard

This standard can be easily understood by everyone. That old saying says that money can buy happiness is true when we look from this side. This standard is also called hedonic. This perspective suggested that maximising one's world pleasurable moments was the pathway to happiness. Hedonic philosophers believed that humans essentially desire to maximise their experience of pleasure and to minimise pain; pleasure and pain were seen as powerful indicators of good and bad and hence maximising world pleasure was seen as a way of maximising the good in one's life happiness. Hedonic philosophers traditionally took a 'subjectivist' position, in that the individual is considered to be in the best position to determine how well they are (Diener, 2009). Hedonic approaches have typically emphasised the importance of engaging in pursuits that afford positive emotional experiences, such as pleasure, comfort, entertainment, and enjoyment, and that lead to the satisfaction of one's desires (Fredrickson, 2001; Kahneman, 1999)

2. Spiritual Standard

Spiritual standard or also known as eudemonic is clearly against hedonic perspective. It strongly argues that money can buy happiness. The eudemonic tradition is often contrasted with, and considered philosophically opposed to the hedonic tradition (Deci & Ryan, 2008). The concept of eudemonia was first explicated by Aristotle (Aristotle, 1985). Aristotle proclaimed that living a life of contemplation and virtue, in accordance with one's inherent nature i.e. living authentically, or in truth to one's daimon, was the pathway to wellbeing and happiness. Aristotle defined acting virtuously as behaving in a way that is noble and is worthwhile for its own sake; often emphasising the virtues of justice, kindness, courage, and honesty. This approach represents a concern that hedonic happiness and satisfaction can result from reprehensible behaviour, and therefore subjective reports of happiness should not be considered a good indication of whether a life is well lived. As subjective pleasure can be experienced in many contexts e.g. through the use of illicit drugs, positive subjective reports may not always be reflective of wellness. This would suggest that eudemonic philosophers are more concerned with why someone is happy, rather than if someone is happy. Eudemonic approaches also emphasise that wellbeing and happiness are on-going processes, not end states.

These philosophical traditions have since been translated to contemporary psychology for the development of a science of wellbeing. It can also be said that a life rich in both hedonic and eudemonic pursuits is associated with the greatest degree of wellbeing. This point reveals an important caveat: measures of

happiness could correlate well with how happy people are, thus telling us which group of people tend to be happier, while being completely wrong about absolute levels of happiness. Self-reports of happiness, for instance, might correctly indicate that unemployed people are considerably less happy than those with jobs. But every one of those reports could be wrong, say if everyone is unhappy yet claims to be happy, or vice-versa, so long as the unemployed report lower happiness than the employed.

Those standards mentioned above become the measurement of happiness. Since happiness might involve multiple dimensions that either cannot be precisely quantified or summed together. If so, it could still be feasible to develop approximate measures of happiness, or at least its various dimensions. In the case of happiness, it is plausible that even current measures provide information about how anxious, cheerful, satisfied, etc. people are, and thus tell us something about their happiness. Nowadays, people still also believe that money is the key to happiness because of its power to buy world pleasures. This believe in mix with standard of living leads to a mindset; by working hard, making and saving money, people can be happy. However, they forget one crucial point about money cannot buy true happiness.