

Happiness: Hedonic and eudaimonic

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'Happiness' is very difficult to define and so also is the case about 'Well-being'. Till today there is no widely accepted definition by the psychologist about these two terms. Happiness and well-being are seems to be synonymous and parallel to each other. There are many parameters of happiness and well-being. Happiness is like a state of deep sleep at night. The way we feel happy in the sleepy mood we must feel the same state of happiness at every moments of our state of consciousness. Subjective well-being, or happiness, in everyday terms, reflects an individual's own judgment about the quality of his or her life. From subjective well-being (SWB) perspective, physical, economic, social, emotional, mental and community indicators are incomplete (Diener & Suh, 1997). Diener (1984) defined Subjective well-being (SWB) as ratings of life satisfaction and positive emotional experiences. There are two traditions of happiness, i.e., Hedonic Happiness and Eudaimonic Happiness. Both the happiness are essential to study at broader level.

Keywords: happiness, hedonic, eudaimonic

What is good life ? What is life worth living? What is the basis for happiness that endures beyond short-term pleasures? Maximizing pleasures and minimizing pain known as the hedonic philosophy of the Epicureans on which the good life is depending on or is happiness to be found in the expression of true self, or daimonas described by Aristotle's eudaimonic view of happiness? Both the types are essential, but eudaimonic happiness have possessed greater value than the hedonic happiness. How are you doing? Our answer of this question is lying in our own assessment of well-being. The efforts of parents, teachers, government, and religion are based on assumptions about the kind of qualities and behaviors that should be promoted and encourage. The subjective psychological point of view that makes our life more meaningful and good. This means that the primacy is given to people's own judgments of well-being based on their own judgment of well-being based on their own criteria for evaluating the quality of life.

Misery index

There are many indicators that seem to be prevailing. Economic indicators assess our collective economic well-being. It includes the statistics on the rate of unemployment, the number of people defined as poor, average annual income, new roles created, home mortgage interest rates, and performance of the stock market. What about social index? A variety of social indicators assess the state of our health, families, and communities (Diener, 1995; Diener & Suh, 1997). The statistics of physical health suggests such things as how long we live, the number of people suffering from major illnesses, like cancer, heart disease, and AIDS, etc. On the other hand, mental health showing the percentage of people suffering from emotional problems like depression, drug abuse, anxiety disorder, and suicide. The community and family well-being may seen in as divorce, single-parent families, poor families, unwed mothers, abused children, serious crimes and suicide.

Ed Diener aggregated data from 916 surveys of happiness, life satisfaction and subjective well-being involving over a million

people in 45 nations around the world. He transformed all the data onto a scale that went from 0 to 10 where 10 indicated extremely happy, 5 was neutral and 0 was very unhappy. It was observed that the average happiness rating was 6.75. So, Diener concluded that the average person is moderately happy (Myers & Diener, 1996). These positive reports of happiness characterize all age groups, both genders and all races studied. Of course certain minority groups were unhappy, such as hospitalized alcoholics; incarcerated prisoners, therapy clients, south African blacks under apartheid and students living under political oppression. Age and gender variability was also found (Diener et al., 1999). More women and young people report extreme happiness and extreme misery compared with men and older people. Life satisfaction increased slightly with age, while positive affectivity decreases marginally (Myers, 2000).

If somebody asks you, "how are we doing?" What kind of answer do this statistics offer? In brief, they describe it is nothing but our countries "misery index." Thus, it seems that our countries misery index is increasing. Decreasing the misery index is an important goal of governmental, social, and economic policy. About 10% of the world's population suffers from clinical depression or crippling anxiety disorders. Percentage of happiness at world level is 20%. India's percentage of happiness is 41 % (World Happiness Report, 2013). This decreasing rate is a significant factor of the present investigation. Therefore, there is a need to study the concept of happiness from the broad perspective. Psychologists are trying to prevent this misery index. However, a positive psychological perspective suggests that national statistics provide an incomplete and somewhat misleading answer to the question, 'how are we doing?'

What is happiness?

Happiness is a positive emotional state that is subjectively defined by each person. The term is rarely used in scientific studies because there is little consensus on its meaning. Theories of subjective well-being (Happiness), such as the emotional model posited by Diener et al. (1999) suggest that individuals' appraisals of their own lives capture the essence of well-being. Objective approaches to understanding psychological well-being and social well-being have been proposed by Ryff (1989) and Keys (1998).

Emotional well-being consists of perceptions of avowed happiness and satisfaction with life, along with the balance of positive and negative effects. This consists of life satisfaction, positive affect, and the absence of negative affect, and it has been confirmed in several studies (Bryant & Veroff, 1982; Lucas, Diener, & Suh, 1996). Ryff (1989) posit that some of the favorable outcomes described by positive psychologists can be integrated into a model of psychological well-being. Self-acceptance, personal growth, purpose in life, environmental mastery, autonomy, and positive relations with others are the six components of Ryff's conceptualization of positive functioning. Happiness and well-being refer to both positive feelings, such as joy or serenity, and to positive states such as those focuses on understanding and explaining happiness and subjective well-being and accurately predicting factors that influence such states.

The hedonic view defines happiness as an individual's global assessment of positive / negative emotion and satisfaction with life. People who experience an abundance of positive emotions and few negative emotions, and also feel satisfied with their lives are defined as happy, or high in Subjective Well-being (SWB). Subjective well-being does not specify or measure why a person is happy or unhappy. According to this perspective the bases for happiness as an empirical question to be answered by research. By comparing the traits and behavior of people high in SWB to those low in SWB, the psychological meanings and foundations of happiness will emerge through continued investigation. e.g., if we find that happy people are optimistic, have good relationships, and are engaged in meaningful work, this will tell us some of the reasons why people are happy?

The eudaimonic view defines well-being as positive as positive or optimal functioning and the fulfillment of basic needs and inner potentials. A happy person is one who has actualized, or is striving to actualize his or her human potential to be a fully functioning, competent, and psychologically healthy person. According to this perspective, well-being and happiness involve more than emotional happiness and life satisfaction. This model describes the psychological and social traits, behaviors, and psychological health. According to this view well-being and happiness should tell us about psychological health and effective functioning and positive mental health.

Happiness itself may be regarded as a positive trait because of its long-term stability and connection to genetically-influenced dispositions like positive affectivity and extraversion (McCrae & Costa, 1991). Lyubomirsky et al. (2001) have taken this happiness-as-a trait approach and examined how chronically happy and unhappy people differ in the way they think about and interpret their lives. Accordingly, "happy and unhappy people have very different subjective worlds." In other words, happy and unhappy people have different ways of looking at life that reflect and sustain their characteristic emotional state.

Thus, the hedonic philosophy (Epicureans) and eudaimonic view (Aristotle's daimon; true self) help us to broaden our view about the meaning of happiness. Further, we are trying to understand these perspectives in detail.

Hedonic happiness

This type of happiness holds that the chief goal of life is the pursuit of happiness and pleasure. "Eat, drink and be merry" is the main principle of hedonic happiness. In contrast to this eudaimonic

conceptions of happiness define happiness as self-realization; meaning the expression and fulfillment of inner potentials. It is depending on our true self and it results from striving from toward self-actualization- a process in which our talents, needs and deeply held values direct the way we conduct our lives (Maslow, 1968) and the healthy development and optimal functioning (Rogers, 1961). Self-realization, well-being, and positive functioning, emotional, psychological and social well-being, need fulfillment and self-determination are very important than that of economic, physical pleasure, home, bungalow, living in ceiling glasses, money oriented attitude. Spirituality is the base of eudaimonic happiness and materialism and hedonism are the sources of pleasures which are based on our gratification only. 'Id' predominates in hedonistic frame of mind and 'Superego' predominates our eudaimonic state of happiness and 'Ego' bridges the gap and maintains the happiness.

Hedonic happiness holds that the chief goal of life is the pursuit of happiness and pleasure. "Eat, drink and be merry" is the main principle of hedonic happiness. Subjective well-being, or happiness, in everyday terms, reflects an individual's own judgment about the quality of his or her life. From subjective well-being (SWB) perspective, economic and social indicators are incomplete (Diner & Suh, 1997). Diener (1984) defined Subjective well-being (SWB) as ratings of life satisfaction and positive emotional experiences. Defining the good life in terms of personal happiness is the general thrust of the hedonic view of well-being. (Kahneman, Diener, & Schwarz, 1999; Ryan & Deci, 2001; Waterman, 1993) Hedonic psychology parallels aspects of the philosophy of hedonism. While there are many varieties of philosophical hedonism dating back to the ancient Greeks, a general version of hedonism holds that the chief goal of life is the pursuit of happiness and pleasure. The view of well-being is expressed in the study of SWB (Diener, 1984; Diener et al., 1999). Subjective well-being takes a broad view of happiness, beyond the pursuit of short-term or physical pleasures defining a narrow hedonism. Subjective well-being is defined as life satisfaction, the presence of positive affect, and a relative absence of negative affect. Who is happy and what makes people happy is the problem today. Therefore, the answer of this questioning is lying in the concept of subjective well-being. Subjective well-being shares a common core of meaning with the everyday term 'happiness'. The term 'subjective' means, from the point of view of the individual, i.e. it refers to a person's own assessment of his or her life, rather than assessment by an external observer or evaluator, or as might be inferred from more objective measures of factors such as physical health, job status, or income. According to Myers and Diener (1995) the final judge of happiness is "whoever lives inside the person's skin." SWB refers to people's evaluations of their lives- evaluation that are both affective and cognitive. People experience an abundance of SWB when they are engaged in interesting activities, when they are satisfied with their lives." In brief, a person with high SWB has a pervasive sense that life is "good." Subjective well-being (SWB) and happiness are always being used interchangeably.

Measuring subjective well-being

SWB is widely considered to have three primary components that are assessed by multi-item scales and inventories (Andrews & Robinson, 1992; Argyle, 2001; Diner et al., 1999). These three components are life satisfaction, positive affect and negative affect. This three part structure of SWB has been widely confirmed in research using large samples of people who completed a variety of

measures of happiness, satisfaction, and emotions (Bryant & Verhof, 1982; Compton, Smith, Cornish, & Quall, 1996; Lucas, Diener, & Suh, 1996). Many of the measures to be described can be taken online at Martin Seligman's authentic Happiness.

Life satisfaction

One of the widely used measures of life satisfaction is the Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffen, 1985). You may be interested in completing the items yourself. To fill out the scale, simply indicate your degree of agreement or disagreement with each of the five statements using the 1-7 ratings. Diener et al. (2000) suggests the interpretations. Scores below 20 indicate a degree of dissatisfaction with one's life; a score of 20 is the neutral point where as score above 20 seem to be extremely satisfied. Life satisfaction can also be assessed by examining the levels of satisfaction in different life domains, such as jobs, families, health, leisure activities, and social relationships.

Positive affect, negative affect and happiness

A variety of scales are used to measure people's emotional experiences. Some scales ask only positive emotions, like happiness or joy, while others assess both positive and negative feelings (Bradburn, 1969). Another example of a scale that is widely used to measure positive and negative affect is the Positive Affectivity and Negative Affectivity Schedule (PANAS) by Watson, Clark, and Tellegen (1988). To complete this measure, use the 1-5 rating scale to indicate how you feel right now Positive and negative affect can also be measured by facial and physiological expressions of emotions, therefore, Facial Action Coding System is developed by Ekman and Friesen (1976) that allows to interpret emotional expression.

Global measures of happiness

Subjective Happiness Scale (SHS) developed and standardized by Lyubomirsky and Lepper (1999) measures the extent to which an individual sees himself or herself as a happy or unhappy person. SHS measure people's assessment of how happy or unhappy they are. Despite the global nature of SHS, individuals' responses to the scale are strongly related to their scores on more complex and detailed measures of positive and negative affect.

Eudaimonic happiness

The concept of eudaimonic happiness refers in terms of striving for self-realization. This kind of happiness results from the development and expression of our inner potentials (daimon) that include our talents, personality, and values. This view asks why people are happy?

Psychological well-being and positive functioning

Well-being in Ryff's view, is more than happiness with life. Well-being should be a source of resilience in the face of adversity and should reflect positive functioning, personal strengths, and mental health. Eudaimonic conceptions of happiness include consideration of the difference between healthy and unhealthy happiness. Ryff (1989) argues that well-being and happiness are based on human strengths, personal striving and growth. Ryff and her colleagues have developed a model they call "psychological well-being" (PWB) based on descriptions of positive psychological and social functioning.

At a general level, well-being is conceived, from this perspective, as involving the two broad dimensions of emotional well-being and

positive functioning (Keys & Magyar-Moe, 2003). Emotional well-being is defined by the three component of SWB, i.e., life satisfaction, and positive and negative affect. A psychological dimension and a social dimension define positive functioning. All together, well-being is described as a global combination of emotional well-being, psychological well-being, and social well-being. Each element is described as a marker of positive mental health and well-being.

Need fulfillment and self-determination theory

Self-determination Theory (SDT) by Ryan and Deci (2000-2001) states that well-being and happiness result from the fulfillment of three basic psychological need's: autonomy, competence, and relatedness. Autonomy needs are fulfilled when activities are freely chosen rather than imposed by others and are consistent with the individual's self-concept. Competence needs are satisfied when our efforts bring about desired outcomes that make us more confident in our abilities. Needs for relatedness are fulfilled by close and positive connections to others. Social interaction that produce feelings of closeness and support contribute to satisfaction of this need.

Similarities and differences' between hedonic and eudaimonic happiness: The hedonic view defines happiness as an individual's global assessment of positive /negative emotion and satisfaction with life. People who experiences an abundance of positive emotions and few negative emotions and who also feel satisfied with their lives are defined as happy or high in SWB. Proponents of the hedonic view regard the bases for happiness as an empirical question to be answered in terms of comparing the traits and behaviors of the people high in SWB to provide alone continued investigation, e.g. if we find that happy people are optimistic, have good relationships and are engaged in meaningful work, this will tell us some of the reasons why people are happy. Subjective well-being allows people to judge for themselves whether they are happy and satisfied, on the basis of their own criteria.

The eudaimonic view defines well-being as positive or optimal functioning and the fulfillment of basic needs and inner potentials. A happy person is one who has actualized, or is striving to actualize his or her human potential to be a fully competent and psychologically healthy person. In contrast to the hedonic conception, eudaimonic model do describe the psychological and social traits, behaviours, and needs that are the bases of happiness and psychological health. Proponents of the eudaimonic view believe well-being and happiness involve more than emotional happiness and life satisfaction.

Both perspectives seem to be reflected in what people regard as essential elements of a good life. King and Napa (1998) are of the view that good life is including the factors related to both hedonic happiness and eudaimonic expressiveness were important. In this connection happiness and personal growth (Compton et al., 1996); or happiness, personal expressiveness (Waterman, 1993); or happiness and meaningfulness (McGregor & Little, 1998). It is also observed that people who are happy and satisfied with their lives in a hedonic sense tend also to see their lives as meaningful in the eudemonic sense of expressing their talents, strengths, deeply held values, and inner potentials. Taken together, the two perspectives provide a more complete picture of well-being and happiness than either one provides alone. Hedonic and eudaimonic views of well-being express two broad theme within positive psychology- one focused on personal happiness and life satisfaction and the other focused on personal meaning, growth, and positive functioning.

Causes of happiness

- Pleasure and the pursuit of pleasure may sometimes but not always, lead to happiness. For example, the repeated pleasures of smoking cigarettes or using other drugs may lead to the long term unhappiness associated with illness.
- Acts of murderous revenge, assault, rape, or theft may bring immediate satisfaction but in the long term they may reap social, psychological or physical consequences which lead to misery and despair.
- As a species we have evolved so that certain types of situations make us happy while others lead to the experience of distress.
- Individual differences in happiness may be partly accounted for by differences in personality which are partially genetically determined.
- Certain kinds of environment are conducive to happiness or to providing people with opportunities to develop the skills required to achieve happiness.

Applications of Happiness

Barbara Fredrickson (2001) proposed 'Broaden and Build Theory of Positive Emotion' and drawn the following benefits and possibilities of happiness and positive emotions.

- Happiness broadens your focus and expands your thinking, talent and creativity. Positive emotions such as curiosity, love, joy, contentment, wonder, excitement expand your focus of attention.
- Happiness improves your ability to solve problems: When you are frustrated and you are having trouble solving some problem that confronts you. Therefore, laughter unfreezes a "stuck" brain. Humor allows your thought processes and you move toward a solution.
- Happiness builds your physical, intellectual and social resources:
Physical resource: Happiness translates into physical fitness—stronger muscles, improved heart-lung function, and increased flexibility.
Intellectual Resources: People learn better when they are in positive frame of mind.
Social resources: Human being gravitate toward positive people and away from negative ones.
- Happiness counteracts negative emotions: Happiness is one antidote to rage. Optimism can be antidote to fear and cynicism. Joy is the opposite of misery.
- Happiness protects your physical as well as psychological health: Positive emotions can lower your blood pressure and risk for cardiovascular disease.

Limitations of the study

In the present theory based paper only hedonic and eudaimonic happiness have been mentioned. It does not mean that it makes you happy. There seems to be number of parameters of happiness. Positive emotions and well-being, particularly broaden and build theory of positive emotion by Barbara Fredrickson (2001); Fordyce's (1983); "14 happiness fundamentals," Kahneman, Diener, and Suh's (1999); view of hedonic happiness, Kabat-Zinn's (1994); mindfulness, mindful meditation and mindfulness training programme, Csikszentmihalyi's (1990-1997); "Flow Experiences," Peterson and Seligman (2004); Values in Action Project (character

strengths & virtues); Carol Ryff's (1989); psychological well-being and positive functioning; Positive Affectivity and Negative Affectivity Schedule (PANAS) by Watson, Clark, and Tellegen (1988); Diener's (1984); work on happiness, your determined personal goal, positive affect rather than negative affect, resilience, money, happiness and culture, savoring, self-regulation and self-control, positive traits, close relationships and well-being and life above the zero etc are the most powerful and progressive factors that make our life more happy. Not the "brain and beauty," or "wife, wine and wealth" or "house, husband and hobby" attitude singly make you happy.

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