

ФІЛОСОФСЬКІ, ДУХОВНІ ТА НАУКОВІ ПОГЛЯДИ НА ЩАСТЯ: НАУКОВЕ ВИЗНАЧЕННЯ І МІРА ЩАСТЯ

З давніх часів дослідники почали вивчати питання щастя – науковці, різноманітні культурологи, філософи, а також лідери духовних практик розвивали власні напрями за яким вони конструювали хороше, щасливе життя. Стаття розкриває деякі з багатьох історичних, філософських та духовних бачень щастя. Стаття стисло викриває деякі бачення щодо цього питання величних та визначних мислителів. Перед тим як заглибитись у дослідження науки про щастя, ми спробували описати як власні роздуми та дослідження про щастя будували деякі визначні мислителі у осмисленні життя протягом усієї історії. Це є, насправді, дуже давнє питання, яке людство неодноразово стикалося. Питання про те яким чином вести осмислене життя та що є щастя. Яким ми можемо культивувати щастя людей, які нас оточують. Вчені почали вивчати це питання не так вже й давно, але були великі мислителі, які впродовж достатньо довгого часу займалися фундаментальним питанням: «Що є щастя?»

Ключові слова: *щастя, філософія щастя, наука про щастя.*

We try to begin our reserchin of happiness from the great Chinese philosopher, Confucius, who was a part of an explosion of writing about 2500 years ago where great thinkers were thinking about what does it mean to be happy? To lead a virtuous life? Or to be content? And Confucius from his analects from 2500 years ago, writes about this concept of jen. J-E-N. Or sometimes spelled in different translations, R-E-N. And jen is really about dignity. It's about conveying your sense of reverence or humanity towards others. An illustrative quote that really gets to the heart of the philosophy of Confucius and jen: A person of jen or humanity who finds happiness and brings it to others, brings good of others to completion and does not bring the bad in others to completion. What's that really is telling us, is that happiness is some sense has an outward orientation in enhancing the welfare of others. A very deep and lasting theme.

Another great tradition in Eastern thought that influenced a lot of substance and science, which comes out of Buddhism. Again, a kind of a line of thinking that traces back 2500 years. I really love this quote, one of the leaders of Tibetan Buddhism, His Holiness, The Dalai Lama, where he writes: "If you want others to be happy, practice compassion. If you want to be happy, practice compassion". Again, it's interesting how this is emphasizing orienting your attention to other people and that compassion, is one of these very powerful pathways to happiness.

And this thinking of the Dalai Lama is part of a broader tradition in Buddhism that many of you have probably heard about where they talk about the state of peacefulness and contentedness and happiness, sometimes called nirvana. The pathway to the state of happiness or nirvana really starts from the recognition, the first noble truth, that there are a lot of difficulties in life, there is a lot of suffering. The second noble truth is that we suffer because of illusions, because of grasping for things that might not bring us happiness because of certain types of ignorance, that we find nirvana and happiness and peacefulness when we detach from these clinging tendencies and grasping. And then there are all these practical recommendations in Buddhist philosophy that get us to this state of detachment or nirvana. Things like practicing equanimity and calmness or things like kind speech, which we'll talk about. An emphasis is placed once again on compassion or karuna of being really concerned with the welfare of others and being kind.

One another great tradition in Eastern thought emerging 2500 years ago, a little less recognized today, is Taoism. This really comes out of first Lao Tzu, the great Chinese philosopher, and his influential book, Tao Te Ching. I think the Taoist tradition turns us to a couple really important themes, challenging themes if you will. One is that happiness is often paradoxical. The meaning of life may not be necessarily grasped by your rational mind, you have to experience it, let it unfold. I love this quote from the Tao Te Ching of Lao Tzu that brings into focus the paradoxical nature of happiness and meaning and some counterintuitive notions. In this quote Lao Tzu writes "When man is born he is tender and weak. At death he is stiff and hard. All things, as well as the grass and the trees, tender and subtle while alive, when dead, withered and dried.

Therefore, the tender and the weak are the companions of life and the stiff and the hard are companions of death." It's a little bit paradoxical: weakness and tenderness may be the pathway to life and the Tao and the mysterious force of life. And again, challenging us to put aside preconceptions to find happiness. Let's shift continents if you will and move to yet other thinkings 2500 years ago. There was a lot of discussion about what happiness and the meaningful life is. In Greek philosophy of Plato and Aristotle and others beginning 2500 years ago. One of my favorite approaches to the meaningful life and happiness is offered by the great Greek philosopher 2500 years ago, Aristotle. In his book Nicomachean Ethics was kind of one of his treatments for the ethical life and the Greeks were really interested in how happiness is really found at the end of life when you're summing up the things that you've given to the world and kind of the balance of virtuous acts that you may have engaged in while alive. Thinking about happiness in this virtuous life, Aristotle arrives at a very useful idea called the Principle of Moderation. There he reasons, which will be useful for you when we

think about all the different passions and emotions and mental tendencies that we talked about. What Aristotle would argue is that we really have to accept them all and they all have their place and function when cultivated in the right way.

So Aristotle writes when articulating his Principle of Moderation, anyone can become angry. That's easy. But to be angry at the right person and to the right degree and at the right time and for the right purpose and the right way that's not within everybody's power and that's not easy and that is really the appropriate fashion that when our passions are cultivated in the right context, they bring us happiness and the good life. And even passions like anger when, for example, engaged in societal injustice can bring about a lot of good and happiness. Aristotle is suggesting moderation and acceptance of our passions as a pathway to happiness.

If we move forward in time historically and just talk about a couple of other ideas on this broad perspective of the wisdom of the ages of how we can think about what happiness is. Coming out of European philosophy, might not surprise you, parts of France and elsewhere, was a hedonistic viewpoint of happiness. Really it's this notion that happiness is found in pleasure and sensation, that this is a way that we should really define happiness.

Happiness is really the sum of all the sensory pleasures and the absences of pain. If I wanted to know if I'm happy or not from this hedonistic perspective, which is sometimes called the Epicurean philosophy, I would sort of take stock of my delicious meals, if I had a wonderful cup of coffee or burrito, have I enjoyed the beauty of walking in the woods with the sensation of sun on the skin? And that would tell me that I'm happy today. It is really based in the sensations of the senses I've experienced. Building on that and I think a really powerful idea that in many ways is a founding idea of the Greater Good Science Center comes out of the enlightenment era philosophers of the 18th and 19th century, which is called utilitarianism. This is the notion that is articulated by John Stuart Mill and Jeremy Bentham and others and it's such a useful idea, which is that happiness is found in your actions that bring about the greatest happiness for the greatest number of people. Again, just think about that. Happiness is found in actions that lift up the welfare in as many people as possible. What that starts to do as we saw with many of the Eastern thinkers as well is that happiness may not be about your own personal pleasure or the delights you experience, but rather it's about bringing a lot of good to other people. It's about lifting up communities as a way to define happiness. This philosophy was a really important underpinning that Thomas Jefferson wrote that we really have to guarantee the rights of life, liberty, and the pursuit of happiness. If you allow societies to pursue this utilitarian notion of happiness of lifting up the welfare of others, societies will do pretty well.

Of course there are other great traditions in thinking about happiness and it's embarrassing to just devote this limited time to these traditions. There are Judeo-Christian ways of thinking about happiness for example Darren McMann, a Florida State philosopher and historian, who has written about happiness from this historical, philosophical perspective. Some of you may be more aware of some Hinduist approaches emerging of India about how happiness is really found from the freedom of desire, very Buddhist idea of non-clinging, non-attachment. Some of you may have practiced the ancient traditions of yoga, the breathing posture, the way of cultivating happiness through physical posture. Really at the core of that philosophy is that peace and happiness are found when we are no longer desiring the wrong things.

What this all tells us when we take this look at the wisdom of the ages and we consult the great Eastern traditions and the European traditions and the Judeo-Christian thought is we really have to honor cultural approaches to happiness, cultural variations. Scientists are starting to look at that and I just want you to be mindful of this going forward. For example, Uchida and colleagues and Oishi and others have started to document that the Western mindset and things of happiness is all about freedom and achievement, kind of self-gratification. The Eastern mindset, that you might find in China for example or Japan, is a little oriented more towards happiness as relational as connection, community, or duty. It's important to bear in mind that there are many different perspectives on this question of what happiness is and now our task and what we're going to do next is start to take these rich ideas and bring them into the laboratory and think about how we would study happiness from a scientific perspective.

Many people have probably knewd about positive psychology, which is really one way to think about not only the substance, but how this science of happiness got off the ground. And here we should really cite the very influential work of people like Marty Seligman and Chris Peterson and others who really got us, the field, the scientific field, interested in what is happiness. Now, when you just think about it from a scientific perspective, let me just sort of start us off. Just think about this: fifteen years ago we had hundreds of studies of anger, but we had no studies of gratitude. We had thousands of studies of fear and anxiety, right, very important to study; we had no systematic scientific studies of compassion. We knew a lot about what makes couples divorce but we didn't know as much about what makes couples happy.

We knew a lot about psychological predictors of disease and the decay of the body from stress to cortisol and the like; we didn't really know much about, kind of, robust physical health. Those are just basic scientific questions about human nature that this new movement.

Another way to think about this emergence of the science of happiness is that, you know, we have learned a lot as a discipline in scientific

psychology about how do you get people from say a minus five on some hypothetical scale - where they're feeling depressed or they're suffering anxiety disorder, or they're feeling disconnected or lonely - how can you lift them up so that they're functioning adaptively, get them to a plus one? That's a very important achievement of psychological science. And what we're gonna cover is a complimentary question, which is: how do you lift yourself up from say, a plus five or six on a ten point scale to a plus eight, where you're feeling happier and better adjusted in life?

So let's clarify this conceptual domain before we dive into some scientific approaches. When I say I'm happy, I'm using a word. And what Danny Kahneman, Nobel Prize winner, has really helped us is to clarify our thinking about what do I really refer to when I use the word happiness? So Kahneman suggests four different levels of analysis. One is at the most general level - when I say I'm happy, I'm telling you what my well-being is, how my life is going: overall my life is going pretty well. When I say I'm happy, second thing I could be referring to is a trait: that I'm just kind of an enthusiastic person, or I have a particular genetic profile that makes me happy. When I say I'm happy, I could be referring to a specific emotion that I'm feeling in the moment. So I might be thinking about "I feel reverence and gratitude right now." And then finally Kahneman suggests we could be referring to a sensation, kind of a sensory experience. So if I say I'm happy to somebody's query, I might be really saying that "wow this sun at this moment in time really feels good on my skin." That's a really different kind of experience. So really we're going to be focusing on that global level of life satisfaction and then the different emotions that get us to happiness. So that's how Danny Kahneman thinks about this conceptual domain of happiness.

This perspective has really shaped the field. So for example Ed Diener, who is one of leading scientists in the study of happiness thinks of happiness as, first of all, your overall well-being, so you might say how satisfied you are with your life. And then the array of positive emotions you're regularly feeling. And he thinks of those two things as happiness or your subjective well-being.

And there are really different traditions that we're going to be touching upon. Some studies, what we might call observational experience sampling studies, will just capture people in the moment in their daily lives, like how happy are you feeling right now when you're doing the dishes or at work. Some studies we call cross-sectional studies or correlational studies, and these are just studies, survey studies, where we survey people at one moment in time.

A third kind of study, a little bit more ambitious, is the longitudinal study, where we study people's lives over time. And we try to get a sense of what is the trajectory of a happy life? Where does it go? What are some of its predictors over time? And then finally, of course - this being science - we do experiments. And experiments are really important be-

cause we're going to be comparing really specific emotions, say compassion versus another kind of emotion, to look at the effects of that emotion, controlling for every other variable. And that allows us to pinpoint causal relationships between a positive emotional state or a feeling of happiness and a desired outcome. Many different traditions. One of the most essential questions on the science of happiness is measurement. Which is: how do I measure how happy you are? How do I measure how happy somebody is in different parts of the world? And what the field has converged upon is really kind of a self-report approach where we simply ask people: "how satisfied are you with your life?"

This is really an approach that's been pioneered by Ed Diener. It's one of the most widely used measures of your happiness. And it really kind of boils down to a couple of key components. One is this sort of global sense of your well-being that we talked about - how satisfied are you with your life? And then a second piece to this is, on a daily basis what kind of positive emotions and negative emotions are you feeling? And those two facets really give us a very important read out of how happy you are at this moment in time. Now you might think that that's a little superficial or doesn't really capture anything significant. There is hundreds of studies showing that that sense of how happy you are in your life tells us about your life expectancy, how well you're doing at work, how creative you are. There are a lot of important consequences to this measure of happiness. And our challenge is really to figure out what are the different pathways to feeling happy as Ed Diener measures it.

Now, just to give you sort of a full view of how we might measure happiness, another way to go is something pioneered by Matt Killingsworth and what he does is an experience sampling approach. Which is he beeps people on their smartphones, he has them fill out how happy they are at that moment, what they're doing, and how it relates to their happiness, and that gives us a feeling of in the moment what is your experience of happiness. Of course, We might think about measuring behavioral indicators of our happiness. Our happiness really registers in our body, in the orbicularis oculi muscle that surrounds our eyes, as an indicator of our well-being and happiness. So we might look to the measures of expressive behavior – very useful, for example, if you want to study the happiness of infants or children. There are a lot of researches about the neurophysiological underpinnings of happiness, that they're actually crafted by evolution, different structures in your brain and in your peripheral nervous system, things like the dopamine network in the ventral striatum, parts of your frontal lobes, the vagus nerve which you'll hear about – which again are another way to look at how well you're doing, how happy you are in life, but which would be looking at a different level of analysis.

So we're really going to give you our own view which really suggests that happiness really is about social connectedness and the greater good — as those powerful science-based ways of finding happiness. But really the important point to take from this is there are many different dimensions to happiness.

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ФИЛОСОФСКИЕ, ДУХОВНЫЕ И НАУЧНЫЕ ВЗГЛЯДЫ НА СЧАСТЬЕ: НАУЧНОЕ ОПРЕДЕЛЕНИЕ И МЕРА СЧАСТЬЯ

С древних времен исследователи изучали вопрос счастья – научные исследователи, различные культурологи, философы, а также лидеры духовных практик развивали собственные направления по которым они конструировали хорошую, счастливую жизнь. Статья раскрывает некоторые из множества исторических, философских и духовных взглядов о счастье. Статья коротко раскрывает некоторые взгляды относительно этого вопроса великих и значимых мыслителей. Перед тем как углубиться в исследование науки о счастье, мы попробовали описать как собственные рассуждения и исследование про счастье выстраивали некоторые великие мыслители об осмыслении жизни на протяжении всей истории. Это, на самом деле, достаточно

давний вопрос, с которым человечество неоднократно встречалось. Вопрос про то, каким образом вести осмысленную жизнь и что есть счастье. Как мы можем культивировать счастье людей, которые нас окружают. Ученые начали изучать это вопрос не так уже и давно, но были великие мыслители, которые на протяжении достаточно долгого времени занимались фундаментальным вопросом: «Что есть счастье?»).

Ключевые слова: *счастье, философия счастья, наука счастья.*

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PHILOSOPHICAL, SPIRITUAL AND SCIENTIFIC VIEWS ON HAPPINESS: SCIENTIFIC DEFINITION AND MEASURE HAPPINESS

Long before researchers started to study happiness scientifically, different cultures, philosophers, and spiritual leaders developed their own notions of what constituted a good, happy life. The article shows some of the many historical, philosophical, and spiritual views on happiness. The article deal with a quick survey of some of the great thinkers. Before diving into the researching, the science of happiness we try to describe how have the great thinkers thought about happiness and the meaningful life over history. This is really one of the oldest questions that humans have been grappling with, which is how do I lead a meaningful life? What is happiness? How do I cultivate the happiness of people around me? Scientists have gotten into this game relatively late and there have been great thinkers for quite some time who have really grappled with this fundamental question: what is happiness?

Key words: *happiness, philosophy of happiness, the science of happiness.*

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