

GROSS NATIONAL HAPPINESS
A MEASURE OF QUALITY OF LIFE

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A MEASURE OF QUALITY OF LIFE

**A Compilation of Papers of International Conference on
Gross National Happiness**

Organised by:

G.H.G. Khalsa College of Education, Gurusar Sadhar, Ludhiana

in collaboration with

Global Educational Research Association (GERA)

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TWENTYFIRST CENTURY PUBLICATIONS

PATIALA

DELHI

First Edition Published in 2017 by

TWENTYFIRST CENTURY PUBLICATIONS, PATIALA

79, Sheikhpura, P.O. Punjabi University, Patiala (PB) - 147002

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TWENTYFIRST CENTURY PUBLICATIONS

B41 Sawan Park, Ashok Vihar, Phase – 3

Delhi - 110052

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Gross National Happiness — A Measure of Quality of Life

by

Dr. Sarbjit Kaur Ranu, Dr. Pargat Singh Garcha & Mrs. Khushpreet Kaur

ISBN: 978-93-85450-04-4

Price : 330/-

Laser Type Setting

Roshan Dhindsa & Manpreet Singh

Printed in India at

Twentyfirst Century Printing Press, Patiala



S. Manjit Singh Gill
President, Governing Council
GHG Khalsa Colleges
Gurusar Sadhar (Ludhiana)

President's Message

It is a feeling of immense privilege and pride for me that GHG Khalsa College of Education, Gurusar Sadhar, a premier institute recognised for imparting excellence in quality training in the field of teacher education since last 62 years has organised an International Conference on the theme of Gross National Happiness- A Measure of Quality of Life on February 20, 2017.

Its indeed, praiseworthy, when the world is busy talking about materialistic pleasures and accumulations, that a conference on real meaning of happiness and quality living has been organised by the institute which has always been a front runner in all educational endeavours and has been a role model for all other teacher education institutions.

The conference has been presided over by eminent educationists from different universities and regions of national and international repute and it has strived to become a meaningful platform to channelize the hidden potentials and untapped energies of students and staff concerned.

I would also like to appreciate and congratulate the academic and administrative staff of the institute for putting their best efforts in the publication of this compilation. I extend my warm felicitation to the Principal as well as the staff who have enriched this publication with their grandiose concepts and ideas.



Dr. Sukhcharanjit Singh Thind
Secretary, Governing Council,
GHG Khalsa Colleges
Gurusar Sadhar (Ludhiana)

Message

It is extremely pleasing to know that GHG Khalsa College of Education Gurusar Sadhar is organizing an International Conference on “Gross National Happiness - A Measure of Quality of Life”. I am glad that the conference will be presided over by eminent educationist from different universities and I am sure it will benefit all the participants to enhance the quality of their life.

As aptly quoted by Epictetus, “If a man is unhappy, this must be his own fault; for God made all men to be happy”. Researches across the world indicate that happiness can be learnt or acquired with proper guidance. Few Universities abroad have formalized happiness in their curriculum and these have become highly popular. Therefore I hope the galaxy of intellectuals who will be participating in the conference will provide a pathway for the introduction of such courses in our educational institutes.

I would like to applaud the efforts of the Principal, Faculty and the students for the compilation of the publication.

My good wishes to the great team effort.



Dr. Harjinder Singh Brar
Registrar, Governing Council,
GHG Khalsa Colleges
Gurusar Sadhar (Ludhiana)

Message

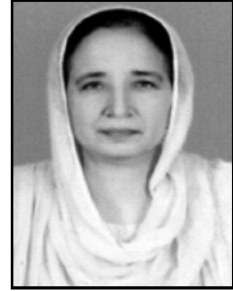
I feel proud and honoured to be a part of the International Conference on “Gross National Happiness - a measure of quality of life” organised by GHG Khalsa College of Education, Gurusar Sadhar, Ludhiana in collaboration with Global Educational Research Association (GERA) on 20th February 2017.

It was a rich experience to listen to the words of wisdom by great monk Dr Saamdu Chetri, Director, GNH Centre, Bhutan and other resource persons from various institutions. The novice idea of measuring human development in terms of Gross National Happiness, instead of GDP of a nation, will certainly lead the modern society to maintain its good social and ethnic values. The UN General Assembly has already adopted the resolution entitled ‘Happiness: towards a holistic approach to development’ as a befitting reply to the materialistic philosophy and mindless exploitation of earth’s economic and human resources to generate more money. It was fruitful to discuss the four pillars of development through happiness index i.e. environmental conservation, good governance, preservation and promotion of culture, and sustainable & equitable socio-economic development.

The college has attained another milestone by organizing this International Conference. It gives me immense pleasure to congratulate the convener and organisers for their sincere efforts and publishing the proceedings and research articles in book form. It will go a long way to lead the educational researchers.

I am sure that the college will maintain its glorious traditions by providing quality teacher education to the future generations.

Wishing deep happiness to all the readers!



Dr. Sarbjit Kaur Ranu

Principal
GHG Khalsa College of Education
Gurusar Sadhar (Ludhiana)

From the Principal's Desk

The idea of happiness and well-being as the goal of development has always been a part of the political psyche all-around the world. Favouring this ideology the Bhutan Government came up with the refreshing concept of GNH in early 1970s.

GNH stands for *Gross National Happiness* which focuses to engage in transformative and experiential processes through dialogue, introspection and self-reflection, leading to a deeper understanding of the GNH philosophy, principles and values. It aims at co-creating a conducive environment fully aligned with GNH values. In addition to this, it also stresses on creating a mindfulness based, action-oriented learning community for profound personal and societal innovation and transformation.

Keeping in consideration the growing need of happiness as an index for measuring the quality of life, our institution GHG Khalsa College of Education, Gurusar Sadhar organised an ***International Conference on Gross National Happiness - A Measure of Quality of Life*** on February 20, 2017 in collaboration with Global Educational Research Association (GERA).

I would like to take this opportunity to express my sincere appreciation and gratitude to S. Manjit Singh Gill, President Governing Council and Dr. Sukhcharanjit Singh Thind, Secretary for their most valuable contribution. It is through their vision, thoughtful leadership and mutually satisfying collaboration that our college has been able to not only make progress in all facets of education but has been successful in providing quality education to its students from last so many years.

Finally, and most importantly, I offer my sense of deep gratitude to the valued members of the staff, though they are few in number but high in dedication and commitment to perpetuating the exceptional legacy of hard work.

Suggestions are always welcome

Proceeding of the International Conference on Gross National Happiness - An Indicator of National Well-Being

G.H.G Khalsa College of Education, Gurusar Sadhar organized an International Conference on the much needed issue to be deliberated upon in the contemporary era “Gross National Happiness –A measure of Quality of Life on February, 20th, 2017. The conference was organized in collaboration with Global Education Research Association (GERA). Dr. Saamdu Chetri, Board Director, Secretary -cum -executive director, Gross National Happiness Centre, Bhutan was the International figure and the Keynote Speaker, for the conference. Dr. Chetri is the chief person behind the research and development of the concept of Gross National Happiness in Bhutan and world over. Dr. S.K Bawa, Dean and Prof. (School of Education) Central University Bathinda and Dr. Veena Mann, Principal (Retd.) S.D.P College, Ludhiana were the other two luminaries of the occasion. Dr. K.S. Kahlon, an eminent educationist, Dr. Ravinder Kaur, Principal Sukhanand College of Education, Dr Umesh, Principal, LLRM College of Education, Dhudike, Dr. Gurvinder Kaur, Principal, Guru Gobind Singh College of Education, Malout, Dr. Monika, Principal, BCM College of Education, Ludhiana, Dr. Neetu Ohri, GuruNanak College of Education, Gopalpur, Dr. Geeta Sharma, Principal GGS Khalsa College of Education, Kamalpura, Dr. S.S. Thind, Secretary, Dr. H.S. Brar, Registrar, G.H.G Khalsa Institutes, Gurusar Sadhar, Dr. S.S Deol, Principal, GHG Khalsa College of Education, Gurusar Sadhar were the note worthy dignitaries to grace the event.

The conference started with the recitation of College Shabad and Lamp Lightening Ceremony, followed by floral and oral welcome of the guests by Dr. Sarbjit Kaur, Principal of the College.

In the Keynote Address, Dr Saamdu Chetri Board Director, Secretary -cum -executive director, Gross National Happiness Centre, Bhutan spoke at length about the inception of the term of Gross National Happiness(GNH) in Bhutan by HM King Jigme Singye. GNH is a better and more reliable indicator of a Nation’s well being than GDP or GNP which are based on material indicators. In 2011 UNO recognized the efforts of Bhutan and added GNH as an indicator of a Nations development and well being. UNO also declared March 20 as International Happiness Day. Through a series of videos and power point presentation, Dr Chetri, illustrated the concept of GNH which is defined as the balancing of material and spiritual well being for a holistic development of individual as well as a nation. GNH he explained was measurable and was based on 4 pillars, 9 domains and 33 indicators. GNH takes into account the rate of crime, suicides, socio economic divide, unemployment, rate of divorces, juvenile delinquency, drug abuse as main stumbling blocks in front of developing GNH.

Dr. S.K. Bawa, Dean and Prof. (School of Education) Central University, Bathinda deliberated upon Self Inspiration as a means to develop happiness. She expressed her concern about the falling standards of education. In the coming years the teachers will face challenge as the learners will be more active, digital and self evaluative. He will be able to analyse his strengths and weaknesses, the role of the teacher will be of a facilitator and more importantly a guide who

can help the learners in distress due to failure. Such learners will have to be taught the techniques of self inspiration. Self inspiration is a capacity to take oneself from a condition of being bored to being passionate, stagnant to active and discouraged to excited state. Further she discussed about the role of positive thoughts in becoming self inspired. She emphasized on focusing on positive outcomes and having an urge to realize ones hidden potentialities. She said if the learners are disappointed with their results and feel demoralized, they should be taught the techniques of raising there levels of motivation themselves.

Dr. Veena Mann, Principal (Retd.) S.D.P College, Ludhiana spoke on the theme “Happiness a key to a Healthy Society” and signified the role of happiness of each member of the society for building a healthy society. She explained her concept by taking examples from Hindi literature. She added that doing ones duty with sincerity and not getting distressed about the results, was a measure which people can adopt to attain true happiness. She sad that ones karma determines ones personality. Thoughts, feelings and actions of an individual are responsible for creating happiness within and around an individual.

The burning issue under the sub themes 1) Gross National Happiness –A measure of Sustainable Well Being 2) Happiness –A way to Holistic Development 3) Health, Happiness and Wholeness 4) Happiness –Non economic aspect of well being was put forward for open discussion with the audience and a panel comprising of Dr. Saamdu Chetri, Dr. S.K. Bawa, Dr, Veena Mann, Dr. S.S. Thind, Dr.H.S Brar and Dr. Sarbjit Kaur.

Dr. Amardeep, one of the delegates, asked the question to the panel of experts that is there any universal definition of happiness to which Dr. Saamdu replied that there was no one universal definition of happiness but GNH could be defined. Moreover each individual should introspect himself as to what he is and who he is to be able to find the real purpose of life. Further there was a discussion on the utility of GNH as an indicator of development as compare to GDP or GNP, Dr. Brar raised certain queries regarding the limitations in measurement of GNH. Dr. Saamdu Chetri resolved the queries aptly.

The esteemed speakers were honored with a token of remembrance, Dr. Saamdu Chetri also presented Dr. Sarbjit Kaur a token of reverence on the behalf of his countrymen.

Post lunch the paper presentations in poster form was carried on, nearly 140 delegates from 57 colleges presented posters on this much sought for abstraction in the world-Happiness.

The conference winded up with the valedictory address by Dr S.S. Thind, Secretary, G.H.G. Khalsa Institutes, he concluded the conference with a message for all the teacher educators and would-be teachers to strive for improving the state of happiness of the students as happiness could be taught and improved and its a journey and not a destination. The vote of thanks was extended by Dr. Manu Chadha.

Proceedings compiled by Mrs. Jasleen Kaur
Assistant Professor, GHG Khalsa College of Education, Gurusar Sadhar

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1

Happiness among Contemporary Indian Women in Relation to Emotional Intelligence

Dr. Priyanka Chopra*

The present study was conducted to investigate the relationship between emotional intelligence and happiness among Indian women. A comparison was also made between working and non-working Indian women on emotional intelligence and happiness. The sample included 100 women (50 working and 50 non-working). Oxford Happiness Questionnaire (by M. Argyle and P.Hills (2002) and Emotional Intelligence Scale (by Ankul Hyde, Sanjay Pethe and Upinder Dhar, 2005) were administered on the sample. Analysis was done by Pearson “r” and “t” test. The results revealed that there was positive and significant relationship between emotional intelligence and happiness among women. Highly emotional intelligent women exhibited significantly higher level of happiness than their counterparts women having low emotional intelligence. When working and non-working women were compared for the difference in their happiness and emotional intelligence it was found that working women had greater magnitude of happiness than non-working women but there was no significant difference in the level of emotional intelligence of both the groups.

Keywords: Happiness, Emotional Intelligence

Concept of Happiness

Happiness research shows variation in types of happiness as short term happiness and long term happiness and other way of classifying happiness is Hedonic Happiness or Eudaimonic Happiness. It becomes imperative to explore the meaning of various types of happiness to arrive at the concept of intangible term “happiness”. While talking about short term happiness, it is the positive moment of life or something which is experienced eventually including positivity in emotions. These are often felt at particular situations leading to strong positive emotion such as getting highest grades in class, getting an appointment letter for job etc. However, considering long term happiness, it is more intense in terms of describing the wellbeing or fundamental satisfaction with life. It is a deeper and lasting sense existing independently due to moods at particular moment. According to a report “The Happy Danes” by happiness research institute, hedonic happiness is concerned with maximizing pleasure and minimizing pain and discomfort and Eudaimonic Happiness is concerned with achieving meaning in ones on life, finding ones place in the world and being part of something greater than oneself. Denmark lies at the top of international surveys published by the likes of Gallup, the world values survey and European Social Survey. The reason behind

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such a big achievement of the country counts to eight factors (2016, JasperBergink): Trust, security, wealth, freedom, work, democracy, civil society, balance between work and leisure. According to Wikipedia, happiness is a mental or emotional state of well being defined by positivity or pleasant emotion ranging from contentment to intense joy.

According to Wolfram Alpha: Happy mental states may reflect judgment by a person about their overall well being. However it is also stated by numerous philosophers and religious people that happiness is living a good life in flourishing rather simply as an emotion.

Concept of Emotional Intelligence

Emotional intelligence has been defined by various authors in different ways. Some of the most significant definition are mentioned below:

According to Mayer and Salovey (1997) Emotional Intelligence is a set of abilities to perceive accurately, appraise and express emotion, the ability to access and/or generate feelings when they facilitate thought and the ability to regulate emotions to promote emotional and intellectual growth.

Golman (1995) held that emotional intelligence is a skill of self-control, zeal and persistence and the ability to motivate oneself.

Baron (2000) states that emotional intelligence is an array of emotional and social knowledge and abilities that influence our overall ability to cope with environmental demands.

Bhattacharya (2003) defined emotional intelligence as an aggregate of individual's cognition of own and others emotions, feelings, interpretation and action as per environmental demand to manipulate the consequence. Which in turn result is superior performance and better human relationships.

Thus emotional intelligence is a key factor in determining success and happiness in human life.

Review of related research:

A little research has been undertaken on the relationship of happiness and emotional intelligence. Wong and Law (2002) reported that individuals with high emotional intelligence are able to recognize his or her emotions regulate and use them to facilitate performance and happiness in life. Palmer et.al (2002) concluded that trait emotional intelligence is conceptually and emotionally related to happiness and wellbeing. Furnham and Prides (2003) found that emotional intelligence was a positive predictor of happiness, explaining 50% of its total variance. Austin, Saklofske and Eagen (2005) observed high emotional intelligence to be associated with greater happiness and better psychological functioning. Khosla and Dokania (2010) found that happy participants had higher emotional intelligence than unhappy participants. Contrary to the above studies, Afroz (2016) reported that correlation between emotional intelligence and general wellbeing is negative and insignificant among muslim women. As regards comparison of happiness between working and non –working women is concerned some studies may be traced but happiness has been used sometimes as synonymous of life satisfaction and general wellbeing. Ferree(1976) and earlier studies by other authors have reported that women with jobs outside the home are generally happier and more satisfied with their lives than are fulltime house wives. But evidence from six

large national surveys conducted by Michigan university and the national opinion research centre between 1971 and 1976 consistently fails to support the findings (Wright, 1978). Joseph and Sandvik (1982) found that women who work outside the home were more dissatisfied than homemakers. Asha and Hangal (2001) reported that there was no significant difference between working and non-working women with regard to general well-being. Arshad (2015) reported that there was significant difference between working and non-working women with regard to their positive well-being. The results of the study indicate that women of Faisalabad are higher than that of non-working women. Afroz (2016) observed that working Muslim females did not differ with regard to their general well-being. Studies of working and non-working women are negligible. Velayudhan and Velayudhan (2013) studied emotional intelligence does not differ significantly between two groups though on same dimensions.

Objectives:

- To study the correlation between the emotional intelligence and happiness among Indian women.
- To investigate the difference in happiness of highly emotionally intelligent and low emotionally intelligent Indian women.
- To analyze the difference between working and non-working Indian women with regard to their happiness.
- To ascertain the difference in emotional intelligence of working and non-working Indian women.

Sample:

The sample consisted of 100 adult women of which 50 were working women and the rest 50 were non-working or house wife. Working women from different professions (such as teaching, engineering, industry). The sample was drawn by random method from Nabha of Punjab.

Tools

Oxford happiness questionnaire (M. Argyle and P. Hills, 2002). It contains 29 items with 6 point Likert Scale as strongly disagree, moderately disagree, slightly disagree, agree, moderately agree and strongly agree. There are seventeen positive and twelve negative items. For negative items scoring is done in reverse order. A high score indicates greater happiness and low scores indicate less happiness. In a study by Argeleet al. (1989) the reliability of the Oxford questionnaire by using Cronbach's alpha was .90 and retest reliability within seven weeks was about .78. The overall relationship with big five personality traits suggested strong construct validity.

Emotional intelligence scale (by Anukul Hyde, Sanjay Pethe and Upinder Dhar) It was used to assess emotional intelligence of Indian working women. This scale consists of 34 items, which are divided into ten sub scales viz, self-awareness, empathy, self-motivation, emotional stability, managing relations, integrity, self-development, value orientation, commitment and altruistic behavior. Scoring is done on five-point response format. Higher scores on this scale are indicative of higher level of emotional intelligence. The split-half reliability coefficient was found to be .88. Besides face validity, the scale has high content validity.

Research Strategy

Descriptive research strategy was employed for the study.

Results:

Table1: Coefficient of correlation between emotional intelligence and happiness among Indian women.

Variables	Happiness	Significance
Emotional intelligence	r=0.623	**

**significant at .01 level

Interpretation:

May be seen in table 1.that the obtained coefficient($r=.623$)is positive and highly significant($P<.01,df=98$).It shows that emotional intelligence and happiness among Indian women is positively related beyond chance factor. Hence the null hypothesis that there will be no significant correlation between emotional intelligence and happiness of Indian women is not retained.

Table2: Significance of difference in happiness of high and low emotionally intelligent Indian women.

Group	N	Mean	SD	“t”	Significance
High EI	30	132.4	5.75	8.44	**
Low EI	34	119.7	6.28		

**significant at .01 level

Interpretation:

Table 2, reveals that women with high emotional intelligence superseded their counterparts.Women with low emotional intelligence as the obtained “t”value (8.44) turned out to be significant at .01 level of significance with $df=98$ and mean score of happiness of women with high score of emotional intelligence was greater than the women with low emotional intelligence. In view of this null hypothesis stating that high and low emotionally intelligent Indian women will not show significant difference in the happiness was not accepted.

Table3: Significance of difference in happiness of working and non-working Indian Women

Group	N	Mean	SD	“t”	Significance
Working women	50	130.12	7.42	3.03	**
Non-working women	50	126.05	5.95		

**significant at .01 level

Interpretation:

It is clear from table 3, that when comparison between happiness of working and non-working Indian women was done, it was found that working women experienced significantly more happiness than non-working women ($M=130.12>M=126.05, t=3.03, P<.01, df=98$). Hence it may have said that the third null hypothesis was also not accepted which states that there will be no significant difference in happiness of Indian working and non-working women.

Table 4: Significance of difference in emotional intelligence of working and non-working Indian Women.

Group	N	Mean	SD	“t”	Significance
Working women	50	116.05	10.69	1.83	NS
Non-working women	50	111.80	12.40		

NS=Not significant at .05 level

Interpretation:

It may be seen in table 4, that “t” value comparing emotional intelligence of working and non-working Indian women came out to be 1.83 which is lower than the table value of “t”, at $df = 98$. It implies that there was no statistical difference in the mean scores of emotional intelligence of the two groups though mean score of working women group was greater than their counterparts nonworking women on significance ($M = 116.05$; $M = 111.80$). This slight difference between the two means may be attributed to the chance factor or sampling of fluctuation. Hence in this case the null hypothesis was accepted which says working and non-working women will not exhibit significant difference on emotional intelligence.

Findings:

1. There was positive and significant correlation between emotional intelligence and happiness among Indian women.
2. Highly emotional intelligent Indian women exhibited significantly higher level of happiness than their counterparts' Indian women having low emotional intelligence.
3. Working Indian women had significantly greater magnitude of happiness than non-working Indian women.
4. There was no significant difference between working and non-working Indian women with regards to their emotional intelligence.

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2

Happiness : The Essence of Anand Sahib

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Anand Sahib, part of Nitnem (prayers) in Sikhism is composed by Guru Amardas Ji, appears on pages 917 to 922 of Guru Granth Sahib, having two versions complete with 40 Pauris and short/Chhota Anand with 5+1 last pauri. The present article deals with the concept of bliss or happiness in Anand Sahib, which is to be attained with Guru's guidance. Guru ji suggests to surrender completely the self to the Guru's instructions in order to attain bliss. Not only this, with Lord's name, the five demons or the enemies of true bliss-desire, anger, greed, attachment and ego are also subdued. The benefits of reciting this song of bliss include enlightenment, realization of the blissful state and union with the Divinity.

Keywords: *Anand Sahib, Guru's Grace, Enlightenment, blissful state, union with the Divinity.*

The life begins and ends in the pursuit of happiness. The search for happiness seems to be an unending process. Individuals run after many material possessions, high status and position, lasting relationships, best health and define happiness in their own ways. At times some guru or organization claim that they know the way to happiness and the whole flock runs after them to find it out. The modern man is constantly in a struggle, a struggle for survival as well as strife for living the life in the best possible way which will give him ultimate happiness.

The answer to this mysterious phenomenon is perfectly answered in Anand Sahib, a Bani which is a part of the Nitnem (prayers) which are read by Sikhs in the morning. This Bani was written in Ramkali Raag by Guru Amar Das Ji, the third Guru of the Sikhs and forms part of the 5 Banis that are recited daily by baptised Sikhs. The Bani appears on ang (pages) 917 to 922 of Shri Guru Granth Sahib, the Sikh Holy Scripture. There are two versions of Anand Sahib used in Nitnem (daily prayers). The big or the complete one has 40 Pauris (Stanza) and the other one portion of this scripture is also called Chhota, short Anand Sahib. This is the composition of the first five and the last, 40th Pauri (Stanza) of the regular-complete Anand Sahib. Along with Nitnem chanting, the shorter Anand Sahib is chanted at all religious ceremonies of the Sikhs irrespective of the nature of event, be it marriage or death. It is also recited at the act of closing ceremonies before sikh ardas (prayer) and is included at the end of Rehras (a Bani of Nitnem).

The word 'Anand' means complete happiness or bliss. It is said that the individuals who recites this Bani with complete devotion, faith and perception achieve bliss and peace of mind. In fact, the first two lines of the first Pauri contain the gist of whole Anand Sahib:

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*Anand bha-i-aa mayree maa-ay satguroo mai paa-i-aaa.
Satgur ta paa-i-aaa sahj saytee man vajee-aa vadhaa-ee-aa.
(Anand Sahib, M-3, Ang-917)*

“I am in bliss O My Mother for I have met my true guru. I have found the true guru without effort with His grace, and my mind is enjoying the greetings of the bliss.”

Man is living in a world of senses and hence tries to seek joy through his senses. The sensual world gives happiness but it is either temporary or an unstable one. But the concept of Anand is highly philosophical and spiritual. One cannot find bliss or happiness apart from oneself. Here oneself stands for the spiritual self, the ultimate aim for this self is the union with the Almighty God or Supreme Reality. This union is possible through the Guru only. The Gurbani clearly dictates:

*Bin Satgur Knai na pa-a-eo.
Bin Satgur Kinai na pa-ae-a.
(Asa Ki Vaar; M-1, Ang-466)*

Without the True Guru no one has obtained the lord; Without the True Guru, no one will obtain the lord.

Not only this, one who is without Guru is considered to be a person with no good reputation. Quoting the Gurbani;

*Satguru bajon Guru nahi koi Nigure Kaa hai naao bura.
(Asa Patti: M-3, Ang-435)*

Without the true Guru there is no Guru at all; one, who is without a Guru, has a bad reputation.

Consequently, the attainment of Guru is a matter of great pleasure. Guru Amardas Ji has added another charm when He says that this attainment of Guru is ‘Sehaj’ which is a mental stage where we are not putting conscious efforts and this bliss is attained with the grace of Almighty God. This grace is further attained by following the words of the Guru. The Guru removes the fallacy that man is separate from God. Man can not realize the divine element due to the veil of Maya or illusion. Here again, through the Guru, man may realize his divine nature and become Gurmukh. But there are Munmukh or Bemukhs also who remain worldly wise and follow their own ego. Their senses lead them to evil pursuits and not towards spiritual effort. Hence self-discipline and obeying of the Guru’s directions is the way to spiritual progress. Guru Amardas Ji, through Anand Sahib recommends that in order to achieve happiness, surrender the complete self i.e. body, mind and wealth to Guru’s guidance. The stanza one to five of Anand Sahib concentrate solely on Bliss attained through the Guru by following his instructions.

But the spiritual path is not devoid of obstacles. These obstacles include human cleverness, intellectual hair splitting, worldly wisdom, too much engrossment in worldly things, taboos and traditional rituals, hypocrisy, the unending chain of desire, anger, greed, attachment, ego and the pain of death. Talking about death, Saint Kabir tells about two types of death-physical and spiritual death. He says:

*Kabir Jis Marne te Jag dare mere man anand.
Marne hi te payeeai puran parm-anand.
(Salok Bhagat Kabir ji: Ang-1365)*

“Kabir , the world is afraid of death- that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained.”

In other words, One finds God when kills one’s ego. When one quits ego, ecstasy is obtained. Where the ego does not exist, God Himself is there.

Further spiritual bliss also stands for enlightenment. Guru Nanak Dev ji in Jap Ji Sahib says:

*Giaan khand meh giaan parchandd.
tithae naad binod kod anand.*

(Japji Sahib:M-1, Ang-7)

“In the supreme realm of wisdom, spiritual wisdom reigns. The sound supreme current of the Naad vibrates there, amidst the sounds and the sights of bliss.”

Coming to the last stanza, the sixth pauri in Chotta Anand Sahib and the 40th Pauri in complete Anand Sahib, it deals with the benefits of sincere recitation and singing in particular of the Anand. These benefits are manifold- Enlightenment being the foremost as Gurbani states:

*Gureo duaari hoe sajhee paaese
Et duaari dhoe hachha hoese.*

(Guru Nanak Dev ji Raag Suhi (M1) Ang 730)

“Through the Gurdwara, the Guru’s Gate, one obtains understanding and by being washed through this gate, it becomes pure.”

The next benefit of reciting Anand Sahib is realization of a blissful state, a state of permaanand. This is a state where the soul is free from all bondages of birth, death, desires, anger, lust, attachments, and ego. It is that point of resonance where body, mind and soul are all aligned, all mental distractions disappear and mind becomes one pointed.

And the ultimate aim of human life i.e. union with Divinity is also achieved through recitation of this song of bliss. Man, under the trap of Maya or illusion, runs after unstable happiness. He wants more wealth, power and position. The rat race of human beings increases covetousness, inflates the ego which results in domination and exploitation. Not only this, after gaining all what man desires, the grip of fear of losing what he has obtained tightens on him. This makes him unable to enjoy that which he already has. And this circles goes on and on till one realizes the ultimate aim of being one with the divine power .When one merges with this Anand, one rises above all dualities. Not being dependent on worldly objects, this Anand pertains to the bliss of soul, the primal energy.

The wonderful aspect of this Anand is its permanence. It does not diminish in adversity. It is perpetual in all ups and downs. This Anand transcends all pleasure and pain, joy and sorrow. And once merged in this Anand, one is actually merged in the lord. The attainment of this bliss enables one to feel, behold and experience only the eternal presence of the Lord in every moment of earthly life.

One, who understands this will be able to achieve bliss, happiness or anand in one;s life and also realize that this anand is not to be sought from outside world,it is within us. Just the effort is required to bring out and feel its presence. The material world is hiding it under its illusions. The veils need to be removed which is possible through the divine intervention of a Guru.

Man tu Jyot Sarup hai, apna mool pachaan.

(Asa :M1,Ang 441)

“O my mind, you are the embodiment of the Divine Light-recognize your own origin.”

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3

Materialism and Happiness

*Dr. Anshu Narad**

Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. Man today is living in a technology driven, globalised society, full of material comforts and luxuries of life created by him for his welfare, despite that MAN is NOT happy. Technological innovations, prosperous economies and plentiful natural resources cannot bring true and lasting happiness to the man. In the present paper an attempt has been made to put forward some of the ways such as building relationship, be grateful, forgive and forget, get adequate rest, be mindful, plan a trip, etc. that should be adopted for being happy.

Keywords: *Happiness, Materialism*

Introduction

Man is considered as the supreme and finest creation of God, as he is bestowed with powers of logic and reasoning. Man today is living in a technology driven, globalised society, full of material comforts and luxuries of life, created by him for his welfare, despite that MAN is NOT happy. Amidst material prosperity, riches and comforts of life, a feeling of fear, vacuum, worthlessness, isolation, emptiness and unhappiness prevails in man. Technological innovations, prosperous economies and plentiful natural resources cannot bring true and lasting happiness to the man.

For every accomplishment one has to pay a high price, as every coin has two sides, similarly materialistic development brings both profits and shortcomings together. One of the major drawbacks that people fail to recognize as a consequence of material success is the arousal of unquenched thirst for wealth, competition, violence and ego. People have become blind in this rat race and are running aimlessly after money, material comforts and luxuries of life, perceiving these material aspects as ultimate source of happiness and well-being. This phenomenon is likely to multiply and continue in this millennium, if the people still hold on to materialism. In contrary to this, in the good old days, though technological advancement and material comforts were less, resources were limited, but still people were happy, a feeling of joy, contentment, wellbeing, oneness, fullness and belongingness prevailed in the individual and society at large. Surprisingly, on the basis of research findings in number of developed countries, a negative correlation between educational attainment and subjective wellbeing has been observed. (Dockery,

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2010). Education though is widely considered as a means for enhancing people's lives, through achievement of self-fulfillment and realization of their potential as contributors to society. All this pinpoints that education is not achieving its eventual goal, the holistic development of man. In fact, only lop sided personalities are being created through the process of education. Thus a new way of looking at things, people and life needs to be developed and adopted, enriching of mind beyond materialism is required and a new method to achieve true and lasting happiness needs to be chalked out.

Concept of Happiness

The word 'happiness' is an umbrella term used in varied ways and in the widest sense it stands for 'all that is good'. "It is mostly used interchangeably with terms like 'wellbeing' or 'quality of life' and denotes both individual and social welfare. The use of such words suggests that there is one ultimate good and camouflages differences in interest between individuals and society" (Veenhoven, 2015). Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. Happy mental states may also reflect judgments by a person about their overall well-being. Various approaches biological, psychological, economic, religious and philosophical have attempted to define happiness and identify its sources. Various research groups, including positive psychology and happiness economics are trying to answer questions as "what is happiness" and "how it can be attained?"

"Overall happiness is the degree to which an individual judges the overall quality of his/her own life-as-a-whole favorably. In other words: how much one likes the life one leads. The word 'happiness' is not used to denote positive appreciation of life only. It refers to a degree, it denotes more or less of something. When we say a person is happy, we mean that he or she judges his or her life favorably rather than unfavorably. It is used to describe the state of an individual person only; it does not apply to collectivities. Happiness denotes a subjective appreciation of life by an individual. So there is no given 'objective' standard for happiness. The word 'happiness' is used where somebody has made an overall judgment about the quality of his or her life. This implies an intellectual activity. Making an overall judgment implies assessing past experiences and estimating future experiences and estimating average quality of life" (Veenhoven, 2015). If a person is intellectually unable to construct an overall judgment, it cannot be said whether a person is happy or not. Happiness is not only equated to sensory pleasures only, but also includes cognition and affect that enable individuals to appraise their life. (Veenhoven, 2015).

From psychological point of view, similar to other mental states such as pleasure, depression, happiness is fundamentally the study of mental states which include life satisfaction, pleasure, or a positive emotional condition. To be happy is a sort of psychological state or condition, a property of a person's life. While philosophically, its subject matter is a kind of value (prudential value). "Happiness" in this sense deals with "what benefits one, is good for one, makes one better off, serves one's interests, or is desirable for one for one's sake, means a life that goes well for the person leading it. In fact, happiness refers to a life of well-being or flourishing, a life that goes well for an individual". In the "well-being" sense, happiness implies to make a "value judgment" (Dan, 2011). Since people differ in values, then people are likely to differ about which lives they consider to be happy i.e. a subjective state. According to Parfit (1984) theories of "happiness" in

the well-being sense, has three basic flavors namely, “hedonism, desire theories and objective list theories. Hedonists identify well-being generally with experiences of pleasure, desire theorists equate it with the satisfaction of one’s desires—*truly* getting what one wants, versus merely having certain experiences. Both hedonism and desire theories are subjectivist in nature, as they base well-being in the individual’s subjective states. On the contrary, objective list theorists, opine that certain things benefit us independently of our attitudes or feelings, and these are certain objective prudential goods, and consider that well-being consists in a life of virtuous activity, the fulfillment of our human capacities.” In a nutshell, “theories of happiness” can be about either of, at least two different things: ‘well-being’, or ‘a state of mind’. There is a kind of debate regarding the nature of happiness, though writers often fail to distinguish between them thus, leading to confusion (Dan, 2011).

In short, happiness can be described as “the experience of joy, contentment, or positive well-being, combined with a sense that one’s life is good, meaningful, and worthwhile. It captures the fleeting positive emotions that come with happiness, along with a deeper sense of meaning and purpose in life—and suggests how these emotions and sense of meaning reinforce one another” (Lyubomirsky, 2007).

Ways to be Happy

Genetic makeup, life circumstances, achievements, marital status, social relationships, even one’s neighbors—all influence the happiness of an individual. Happiness is determined about fifty percent by one’s genes, ten percent by one’s life circumstance and forty percent depends on one’s daily activities (Lyubomirsky, 2007). In the present paper an attempt has been made to explore the ways that should be adopted by an individual for being happy. Following are the few ways:

- **Building relationships:** The foremost key to happiness is social connections. Research findings suggest that close relationships (including romantic relationships), are very significant in life. One must spare time for those who care for one and are closest to one that is the people in whom one can confide, and on whom one can count on at the time of need.
- **Practice kindness:** Research has shown that rather spending money on oneself, spending money on others gives a sense of happiness to people, though they previously perceived the reverse to be true. Likewise, neuroscience research pinpoints that human brain also lights up in the areas associated with pleasure and reward, when one does something good to others.
- **Forgive and forget:** Forgive and forget policy should be adopted. When one forgives those who have offended one, one feels better about oneself, one experiences more positive emotions and feels closer to others (Lyubomirsky, 2007).
- **Go for an exercise:** Exercise is good for both body and mind. Happiness and self-esteem can be increased; anxiety, stress and depression can be reduced through regular physical activity. “Exercise may very well be the most effective instant happiness booster of all activities,” (Lyubomirsky, 2007).
- **Get adequate rest:** Sound sleep is a must for well-being. Sleep has been consistently linked with happiness by research, less sleep, less happiness and vice versa.
- **Be grateful:** Gratitude is the feeling of appreciation or thanks. One must develop the

habit of counting one's blessings on a regular basis. People who develop the habit of keeping "gratitude journals" are more optimistic and feel greater sense of satisfaction with their lives. "A gratitude journal is a diary of things, for which one is grateful" (Gratitude Journal Wikipedia). Individuals who wish to focus their attention on the positive things in their lives, mostly make use of gratitude journals. Feeling gratitude and acknowledging the same, enhances happiness (Lyubomirsky, 2007).

- **Be mindful:** Mindfulness should be practiced. Gandhi ji has rightly said that "Happiness is when what you think, what you say, and what you do are in harmony." Mindfulness means to be aware of one's thoughts, feelings and external circumstances moment by moment. People who practice mindfulness not only have a stronger immune system, but are more likely to be happy, enjoy greater life satisfaction, and they are less likely to be hostile or anxious.

- **Don't focus on material wealth:** Research findings suggest that more and more money doesn't bring us more happiness, once our basic needs are met; rather it becomes inert and flaccid. Similar in case of nations also, "countries don't become happier as they become wealthier. Possibly that's why, in general, people who prioritize material things over other values are much less happy and more egalitarian countries consistently rank among the happiest in the world." (Lyubomirsky, 2007)

- **Meditate:** Meditation is a state of awareness, a state of consciousness, a state of deep peace that occurs when there is cessation of thoughts, and mind is serene and silent. ("Meditation: What it is!", n.d.). Meditation is often acknowledged for improving focus, clarity and attention span, as well as for keeping oneself calm. Meditation has been recognized and approved to be the most effective way to live a happier life. Regular meditation can permanently rejuvenate the brain to raise levels of happiness.

- **Plan an outing:** The forethought of any outing or vacation or break from routine work, as opposed to actually taking a holiday or vacation can improve one's happiness. The peak point in happiness comes during the planning stage of a holiday or vacation as one enjoys in anticipation.

Conclusion

Thus it can be conclude in the words of Treadmill, "Happiness is an elusive state, a state of well-being that includes living a good life with a sense of meaning and deep satisfaction." Achieving happiness typically involves times of considerable discomfort and is not merely the result of bouncing from one joy to the next. Material wealth and money is important to happiness as it buys freedom from worries related to basic needs (housing, food, clothing), but only to a certain point. Research findings suggest that much of happiness is under personal control. If one regularly adopts certain ways in life such as indulging in little pleasures, involving in challenging activities, sustaining close social relationship and moving beyond oneself, it will lead to joy, purpose, satisfaction and contentment in life, thereby help in attaining true and ever- lasting happiness.

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4

Gross National Happiness

*Khushpreet Kaur Kaleka**

GNH is a multifaceted development approach that aims to achieve a harmonious balance between material well-being and the spiritual, emotional and cultural needs of the society. Moreover, it is founded on the belief that happiness can be achieved by balancing the needs of the body with those of the mind within a peaceful and secure environment. In this paper I not only present Bhutan as a living example of a society that has deviated from measuring growth of a nation in terms of gross national product (GNP) but opened a national dialogue about what progress means by creating the Gross National Happiness (GNH) index to reflect their understanding of progress but also talks about GNH from Indian scenario.

Keywords: *Gross National Happiness, Gross National Product*

Introduction

Concept: The term Gross National Happiness was coined in the year 1970 by Bhutan's fourth king His Majesty Jigme Singye Wangchuck. Gross National Happiness is a holistic approach that is based on the concept of sustainable development, that gives due importance and weightage to the non-economic aspect of well-being. In context of Bhutan, Gross National Happiness refers to the strong family structure that enables its people to not only strive for the benefits of economic growth and modernization. But also, ensure that in their drive to acquire greater status and wealth, they do not forget to nurture what makes them happy. Moreover, His Majesty of Bhutan while addressing his people during Madhavrao Scindia Memorial Lecture on 23 December 2009 referred GNH as their culture and tradition, their pristine environment, their respect for community and country and their desire for peaceful co-existence with other nations. In addition to this he also stressed on the fact that it is the duty of the government to ensure that these invaluable elements contributing to the happiness and well-being of their people must be nurtured as well as protected. Thus, in the light of above discussion GNH could be defined as a multifaceted concept that seeks to achieve a harmonious balance between material well-being and the spiritual, emotional and cultural needs of the society, established on the belief that happiness can be achieved by balancing the needs of the body with those of the mind within a peaceful and secure environment, it requires that the purpose of development must be to create enabling conditions through public policy.

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The GNH Index : What is it?

The Gross National Happiness Index is a single number index that is based on the four pillars of GNH, viz., (Fig.1);

- **Sustainable and Equitable socio-economic growth and Development:** This pillar of GNH takes into consideration the fact that the thriving GNH economy must value social and economic contributions of households and families, free time and leisure given the roles of these factors in Happiness.

- **Good Governance:** It is considered as a pillar for happiness because it determines the conditions in which Bhutanese thrive. Moreover, it aims at developing such a government that takes into consideration the provision of free health and education services, development of the basic infrastructure, supply of clean drinking water, allotment of free timber to build houses, aimed towards reducing misery and enhancing the welfare of the citizens.

- **Sustainable use of the environment:** Another major aim of GNH in addition to providing good governance and sustainable and equitable socio-economic growth and development has been environmental conservation, as it believes that a clean and green environment not only contributes to aesthetic beauty of nature but also provides a direct healing to people who enjoy vivid colours and light, untainted breeze and silence in nature's sound.

Care of the nation's heritage and promotion of its culture: In addition to the above-mentioned pillars of GNH, another important pedestal of GNH has been the development of cultural resilience i.e. the culture's capacity to maintain and develop cultural identity, knowledge and practices, and be able to overcome challenges and difficulties from other norms and ideals.

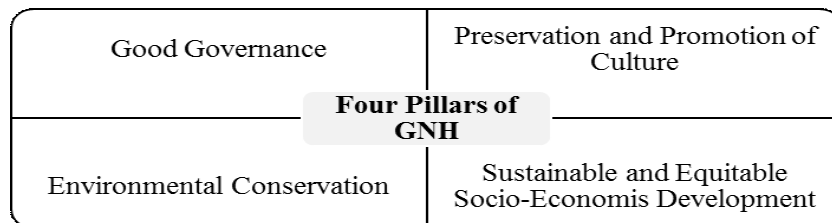


Figure 1: Four Pillars of Gross National Happiness

These four pillars are further elaborated into nine domains in order to create widespread understanding of GNH and to reflect its holistic approach (Daga, 2014). These nine domains are as follows:

- psychological well-being,
- living standards
- health
- cultural diversity and resilience
- education
- community vitality
- good governance
- balanced time use
- ecological diversity and resilience

These nine domains are further differentiated into a cluster of 33 indicators.

GNH Survey 2010

The GNH Index is based on the Gross National Happiness survey that was carried out in

2010 with representative samples taken at district and regional levels from all 20 districts of Bhutan. The survey was administered using the GNH questionnaire which gathered data on a comprehensive picture of the wellbeing of Bhutanese. The survey gathered data from 7142 respondents. The survey itself was developed by the Centre for Bhutan Studies (CBS) and builds on previous surveys on GNH. The survey covered all nine domains and gave innovative insights into happiness which are not found in most other national surveys (Ura, Alkire, Zangmo, & Wangdi, 2012). Moreover, it provided three types of results: headcount, intensity and the overall GNH index. Headcount refers to the percentage of Bhutanese who are considered happy, and intensity is the average sufficiency enjoyed by the Bhutanese. (Ura, 2015).

Gross National Happiness: Indian Scenario

Today Bhutan, a tiny Himalayan country is considered as a living example of a society that not only deviated from measuring growth of a nation in terms of gross national product (GNP) but opened a national dialogue about what progress means by creating the Gross National Happiness (GNH) index to reflect their understanding of progress. Furthermore, the political and economic architecture of Bhutan is structured around maximizing GNH rather than Gross Domestic Product (GDP) (Alder, 2009). But the sad story is that, what Bhutan has done has not been the scenario all around the world. Today also in countries like India, GDP is used to ascertain the growth. Gross Domestic Product (GDP) is the broadest quantitative measure of a nation's total economic activity. More specifically, GDP represents the monetary value of all goods and services produced within a nation's geographic borders over a specified period of time. It has nothing to say about the damage caused to the environment due to production of goods and services (Daga, 2014). Moreover, if the World Happiness Index is taken into consideration, it doesn't look too good for India. The World Happiness Report which is a measure of happiness published by the United Nations Sustainable Development Solutions Network, highlights the World Happiness index that takes into account factors like GDP per capita, social support of having someone to count on in times of trouble, freedom to make life choices, healthy life expectancy, generosity and perceptions of corruption to assess the progress of nations. According to the 2014 index India was ranked 111, that drastically dropped six places to 117 out of 158 countries ranked in the 2015 list. In addition to this according to the latest World Happiness Report 2016, India is placed 118th among the 156 countries in the list, down one slot from last year on the index (Lee, 2016).

The report said that India was among the group of 10 countries witnessing the biggest happiness declines, along with Venezuela, Saudi Arabia, Egypt, Yemen and Botswana. India even comes below Somalia (76), China (83), Pakistan (92), Iran (105), Palestinian Territories (108) and Bangladesh (110).

According to these report countries that are at the top of the rankings show evidence of high social capital, while those at the bottom show the opposite: generalized distrust, pervasive corruption, and lawless behaviour (e.g. widespread tax evasion that deprives the government of the needed funds to invest in public goods) and no prizes for guessing that even though India shows great promise and a bright future is ranked so poorly in the bottom middle. Moreover, in the pursuit of becoming a happy country, India is facing many challenges as mentioned below:

- Physical wellness and Health for which government entrusted on Schemes of Rashtriya

Swasthya Bima Yojana (RSBY), and Janani Suraksha Yojana (JSY) has achieved very little in the past few years.

- Although government is committed for development but the adoption of The Land Acquisition and Rehabilitation and Resettlement Bill, 2012, (LARR) has put a doubt on intents whether government wants to protect or destroy environment, thereby curbing the very important aspect of GNH i.e. environmental conservation.
- Moreover, helplessness of Police forces and law and order machinery has often affected the mental peace of common man. According to the India's health ministry, 6-7 percent of India's population suffers from psychosocial disabilities — roughly 75 million people.
- Political wellness in various areas from over 20 years has been ill due to curbing of Fundamental rights through AFSPA, and thus neither Economic nor Political wellness has reached.
- According to United Nations Report, one in five cases of honour killing internationally every year comes from India.
- According to the World Bank Report, the rate of malnutrition cases among children in India is almost five times more than in China and twice than in Sub-Saharan Africa
- According to Census 2011, 12 million children spend their childhood at work and not in a classroom
- According to NSSO Survey 2013, 270 million persons live below the Tendulkar Poverty Line

Thus, the need of the hour from Indian perspective is look beyond the western notions of growth and development and make advances on research and development to codify ingredients of GNH to be utilised in India and beyond (Roul, 2014). Moreover, if the present government keeps striving for better governance, remove inequality in the distribution of wellbeing measures, takes into account the GDP per capita, improves life expectancy, provides social support to the economically weaker sections of society, freedom to make life choices and concentrate on development, it will be able to improve the happiness index of the country in the world.

Conclusion

From above discussion, it could be well said that India which is an ancient civilization and a reservoir of the world's major religions, cultures and environmental heritage that also has tremendous scientific, technological and economic strength, needs her own version of GNH that incorporates the unique character and composition of her people. Such a measure will not only help to address India's immense diversity but will also ensure that the rewards of development will be shared equally, social capital will be preserved, environmental and cultural heritage will be strengthened and the nation becomes stronger and more united, even as she undergoes an explosion of rapid economic growth and change. No region or group or people are left behind as India surges forward.

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5

Health and Happiness

Ekta Sharma & Daljit Kaur***

Happiness is a long lasting state of mind and is associated with the absence of negativity and the presence of positivity, life satisfaction, social engagement and objectives in life. Researchers have demonstrated the benefits of happiness in many aspects of life, but few studies have been conducted within psychiatry. Happiness does not cure illness but it does protect against becoming ill. The effect of happiness on longevity in healthy populations is remarkably strong. Public health can also be promoted by policies that aim at greater happiness of a greater number. That can be done by strengthening individual life-abilities and by improving the lovability of the social environment. Some policies are proposed. Both ways of promoting health through happiness require more research on conditions for happiness.

Keywords: *Happiness, Life satisfaction, Longevity, Public health, Social policy*

Introduction

Philosophers, theologians, psychologists, even economists, have been trying to define it, and since the 1990s, a whole branch of psychology—positive psychology—has been dedicated to pinning it down and propagating it. Happiness is a state of well-being that encompasses living a good life—that is, with a sense of meaning and deep satisfaction. Research shows that happiness is not the result of bouncing from one joy to the next; achieving happiness typically involves times of considerable discomfort. Money is important to happiness to certain point only. Money buys freedom from worries about the housing, food, clothing . Researchers estimate that much of happiness is under personal control. Regularly indulging in small pleasures , getting absorbed in challenging activities, setting and meeting goals, maintaining close social ties, and finding purpose beyond oneself are all actions that increase life satisfaction.

It is commonly assumed that happiness is conducive to physical health. As the World Health Organization’s definition of health as a state of general physical, mental and social wellbeing and not only the absence of illness and defect.

Importance of Happiness for Health

1. **Happiness is a protector of heart:** Love and happiness may not actually originate in the heart, but they are good for it. By remaining happy we can protect our heart.

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2. **Immune system functions better with happiness:** It was observed that the people who were happy had a better immune response, as measured by the presence of an antibody in their saliva that defends against unknown substances. The effect of negative mental states is well documented in psychosomatic medicine. There are also indications that positive mental states protect against illness, e.g. better immune response when in good mood

3. **Happiness reduced stress:** Stress is not only upsetting on a psychological level but also provokes biological changes in our hormones and blood pressure. Happiness seems to reduce these effects, or at least help us recover more quickly.

4. **Happiness reduces aches and pains:** The people who have less or no stress, anxiety from daily life situations, normally they are having very few pains and aches.

5. **Happiness fights with diseases and disabilities:** Happiness is associated with improvements in more severe, long-term conditions as well, not just shorter-term aches and pains. No disease can come near to the person who remains happy.

6. **Happiness makes our lives long:** In the end, the ultimate health indicator might be longevity—and here, especially, happiness comes into play. It is said that the person who is happy lives long.

Types of happiness

Although this world can be a sad place, in God's mercy there are still many different kinds of happiness in the world.

Natural happiness: This is the kind of joy that we experience through our physical senses when we encounter God's creation. Mountains, rivers, lakes, trees, flowers, animals, seasons, weather, food, etc., – all of them and much more can put smiles in our heart and on our face.

Social happiness: We find so much wonderful pleasure in our family and our friends. Relationships of different kinds and degrees are so integral to a happy life.

Professional happiness: Although our jobs can often frustrate us, we also experience much job satisfaction and even exhilaration when things go well.

Biological happiness: The joy we have in being fit, strong, and healthy, able to do what we want to do. It's especially intense and special to those who have their health and comfort restored after sickness or surgery.

Mental happiness: The pleasure that comes from understanding something – analyzing it, explaining it, improving it, remembering it, using it. We master a subject or solve a problem and enjoy a kind of mental ecstasy.

Humorous happiness: God created humanity with a sense of humour – it's not the result of the fall. Sure, it's often hard to separate humour from sin today because jokes and funny stories are often so vulgar, crude, and demeaning of others. However, there is still such a thing as holy and healthy humour.

Suggestions for Health & Happiness

Human nature tends to cause us to put off things that we perceive as difficult. But you can get started on your way to a healthier happier you by following these tips.

Follow a healthy food habits: Experts on health care advise people to provide their

body with quality fuel to function properly. Eat foods that are healthy, high in important nutrients, and free from chemicals. Also take vitamin and herbal supplements to support good health.

Have plenty of rest. If possible, get the right amount of sleep without interruptions for engaging your REM (rapid eye movement) patterns. This is the way your nervous system heals and refuels your body. If you feel overly sluggish, take a quick nap. Report chronic sleep problems to your doctor.

Live in present. Avoid feelings of worry or regret from past mistakes. This will stress out your body. Instead appreciate the gifts that are offered to you at this moment. Continue what you have started and stick to it this time.

Exercise daily: Your body needs movement and action. Moving will burn your excess fat and calories. You need mental stimulation to keep your mind sharp and sound. Challenge your mind to grow, expand, learn, explore, decipher, and experience. Meditation can reduce your stress and heart rate, keep you at present, and maximize your feelings of joy, serenity, spiritual faith, and peace.

Lots of laugh: Some studies show that laughing is significant in keeping people healthy and helps them heal quicker when sick.

Stay positive: Closely monitor your thoughts to ensure that only positive things are stored there. Reverse negative thoughts into positive thoughts.

Control your emotions. Stifled emotions can affect your life. It can also cause a poor appetite. Your emotional energy should stay positive.

Social welfare: Doing things for others is a great tonic when you're feeling down.

Helping a friend, family or a community organization can make you feel included and empowered.

Enhance Friendships. Particularly during the winter months, it's easy to stay inside and not interact or communicate with others. Email and texting is no substitute for a real live visit with a friend. Make a deal with yourself to stay in touch with friends and family. Schedule short coffee or lunch dates, movies or shopping excursions. By making yourself schedule times to get out of the house, you will be rewarded with the company and conversation of others.

Time for entertainment. Make time for leisure activities that bring you joy, whether it be reading, watching a movie, connecting with others or taking a bath. Your body needs time to take a break from your responsibilities and recharge.

Avoid alcohol, cigarettes and drugs. Self medicating with alcohol, cigarettes and drugs may provide easy escapes from mood swings and stressors, but the relief is temporary. Don't avoid the issues at hand. If you're having emotional problems and you need support, ask for it. Seek help.

Happiness happens without money. A person's happiness is not related to their financial wealth. Yet research has shown that people believe that money is important in order to be happy. Even if you would be happy to get some money, remember that we can achieve happiness without it too!

Be adjustable. Do you find yourself using words like "should", "ought", "must" and "can't"? Using such rigid language can mean that you end up living by very fixed rules. This can lead to increased stress and even anxiety or depression. Try substituting a different word. Instead of "I

must” or “I should”, try “it would be helpful if I...”

Acknowledge your achievements. Focus on moments in the last week where you were proud of yourself. When people get stressed they tend to go into ‘all or nothing’ thinking and search for evidence of how poorly they performed or how catastrophic a likely event might become. If you review your week and search for moments where you were really yourself, this will lift your mood and help you avoid a black and white way of looking at the world.

Get intimate. Almost every close relationship will involve some negative experiences. However, the positive emotions, shared experiences, and the physical intimacy that comes with intimate relationships have a strong link to health and well-being and helps buffer against stressors and mental health difficulties.

Work on developing different ways to cope. People who actively develop different ways to cope with difficult things are happier. Talk to a friend, meditate, exercise!

Write things down. Keeping a diary or simply writing down a thought can greatly help to cope with problems. Write things down to help you organise and formulate your situation and your thoughts. It also allows you to look at the situation as an outsider. You can rewrite it, come back to it later or simply throw it away when you’re finished.

Conclusion

So happiness is the way for having good health and good health is the way for having happiness. We should focus on how we can have our sound body. We should follow all the necessary steps or suggestions so that we can remain fit, healthy and happy all through our life.

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6

Sustainable Happiness and Sustainable Well-Being : A Pathway towards Sustainability Education

*Ajay Kumar**

There is a growing recognition in all over the world that sustainable happiness and well being should be incorporated in the field education. The growing recognition that happiness and well-being are intertwined with sustainability education is leading to new opportunities for enhancing happiness, well-being and sustainability. The education sector has a critical role in strengthening this work, but has been slow to include sustainability education and implementation of positive psychology. The concept of sustainable happiness and well being offers a futuristic perspective to strengthen sustainability education and shape priorities for 21st century learning – promoting to flexibility, happiness and well-being for all. This paper has outlined the relevance of sustainable happiness and sustainable well being in education.

Keywords: *Sustainable Happiness, Sustainable Well-being, Sustainability Education*

Introduction

Sustainable happiness emphasized that the well-being, happiness and sustainability are interrelated to each other. Sustainable happiness defines as “happiness that leads to individual, community and global well-being without exploiting the environment, other people or future generations” (O’Brien, 2010). Happiness and well-being are critical for fostering sustainable way of life and policies that promotes happiness and well being. The way of life in the developed countries is leading to environmental degradation that has the greatest impact on developing countries (Sachs, 2012). The HPI point out that many of the developed countries are exercised sizeable pressure on natural resources and consuming more than their fair share of resources (Abdallah, Michaelso., Shah, Stoll and Marks, 2012).

Thinley (2012) emphasized that sustainability is the basic and essential condition of such a stable economic system. An economy is not meant for mere survival, but to provide the suitable conditions for happiness and the well-being for all humanity”. The positive psychology has to play a critical role in building further sustainable behaviour and bringing sustainability principles into everyday life. So, sustainable happiness in the field of positive psychology can be implemented for promoting sustainable behaviour and well being, i.e., physical, emotional, social, spiritual, ecological well-being. From the above discussion, it may suggest that sustainable happiness

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gives opportunities to foster our quality of life and promote to individual, community and global well-being (O'Brien, 2010a).

Sustainable Happiness

In order to draw attention towards the outcomes, of how individuals, communities and nations follows happiness, the concept of sustainable happiness was developed by the O'Brien (2005). In the age of globalization, every individual action has an impact on distant lands and people. Some impacts are instant and short term while some have durable effects. Therefore, the objectives of integrating the two concepts are: to link happiness to sustainability, now and into the future; to emphasize the reality of our interdependence to each other; and to generate discussion regarding the potential for making substantial contributions to sustainability efforts through research from happiness studies (O'Brien, 2010).

Well-being

The concept of well-being implies a standard of living, both at normal individual and society as a whole. Ensuring a fair standard of living presumes a standard of living compatible with human dignity, which is measured by the goods and services that people have and the conditions under which people live.

Well-being is an essential component of the human condition, it reflects a system needs correlated with socio-economic context in which everyone fits in terms of ownership, level of consumption, material and financial status, social and cultural hierarchy. The main problem is to emphasize the well-being of a number of situations which would be the best possible social solution. In a broader sense well-being depends mostly on the level of utility (satisfaction) obtained by each of its members.

Well-being generally concerns optimal experiences and functioning. Two well known happiness researchers, Ryan and Deci (2000) explain that “ how we define well-being influences our practices of government, teaching, therapy, parenting, and preaching, as all such endeavours aim to change humans for the better, and thus requires some vision of what ‘the better’ is”. Naturally, this vision is important for sustainability processes as it is essential to determine the nature of its actual aims.

Importance of Happiness and Well Being in Education

If the importance of happiness to education hasn't a burning question for you, you're not alone. Educators are just beginning to explore this. Yet, we all know that when students are happy and engaged, they learn well; that stress inhibits learning. We also know that a harmful learning environment is soul crushing for teachers and students. Research on happiness and wellbeing has been spearheaded by positive psychologists. They are investigating people and institutions that flourish, asking questions such as: What can we learn from happy people? What are the benefits of happiness? Can happiness skills be taught? It is good news for teacher educators is that happiness skills can be taught. The connections between happiness, health and well-being are groundbreaking (O'Brien, 2010).

Learning about well-being and happiness is clearly different from *making* people feel happy. But not in all approaches this seems to be differentiating this carefully enough. The subject

Happiness in schools tends to focus mainly on social skills and thus helps kids to learn better. The concept of *Positive Education*, based on findings of Positive Psychology offers another ambivalent approach: while students shall learn about their strength and focus on positive events, as this promotes well-being and health; they shall thus become more resilient against the usual stress they are exposed to (O'Brien, 2010).

Existing concepts of 'learning for well-being' also focus on self-improvement and are often embedded in an anthroposophical framework, referring to esoterics rather than science. Here the educational understanding of learning about well-being shows a very limited idea of empowering students to cope with 'what is'. Learning about well-being should be an act of emancipating the individual and needs to be more than making people 'more successful performers' in their given environment. It should not become a tool to 'pacify' society. Education for well-being is should not be a form of 'keeping people happy with what is' but could be a cornerstone of a more sustainable planet and opening pathways for a de-growth society (O'Brien, 2010). Now the question arises, what kind of happiness are we talking about? Who or what is teaching us about happiness?" and "what are we learning?" It turns out that the kind of happiness that leads to positive health outcomes is "authentic happiness," which is nurtured through valuing relationships, being engaged in our community or work, or feeling that our life has meaning and purpose. Happiness is at the heart of who we are. Incorporating sustainable happiness into our lifestyle, classroom and school can inspire us to leave a legacy of sustainable happiness—a happiness footprint that contributes to the well-being of other people, other species and the natural environment (O'Brien, 2010).

Sustainable Happiness and Sustainability Education

Sustainable happiness can be blended into all aspects of education and adapted for all grade levels. It helps students in understanding the importance of sustainability education and the potentiality that they have to contribute to global well-being on a daily basis. To integrate the sustainable happiness into teacher education, UNESCO suggested some key recommendations. These recommendations are (O'Brien, 2010):

- 1. Require interdisciplinary coursework on sustainability for student teachers.**
 - Course readings drew from a variety of disciplines.
 - Readings from positive psychology were applied to education.
 - Education students were grouped with Communication students who came from diverse fields – science, arts, and business.
- 2. Demonstrate pedagogical techniques that foster higher-order thinking skills.**
 - Students are required to reflect on their experience in their weekly activities and looking for the options for fostering their own well-being without harming others.
 - Students have various activities to choose from – modeling assignments that enhance higher-order thinking skills while providing flexibility for diverse learning styles.
- 3. Student teachers how live in a sustainable community requires active participation and decision-making in their classroom procedure and curriculum.**
 - This was one of the particular strengths of the course. The realization of the seamlessness between one's personal and professional life became apparent in the

student discussions. Discussion also help the students to give emphasis on applications of sustainable happiness to their future classroom.

- 4. Discuss social equity with student teachers.**
 - Social equity is integral to the concept of sustainable happiness. It emphasizes the value of sharing the earth's resources with current and future generations. It gives emphasis on the perspective that the well-being of individuals, communities, organizations and nations should not depend on exploiting other people and the environment.
- 5. Student teachers should provide the opportunities to explore their own values and attitudes towards local sustainability problems and those of the surrounding region.**
 - Discussion prompts and weekly activities were designed to create this awareness through each unit. The concept of sustainable happiness provided the platform for students to move from exploration to action.
- 6. Developing understanding of global sustainability in order to encourage critical thinking and decision making that impact lifestyle and economic choices.**
 - Assigned readings covered sustainability topics as well as topics from positive psychology and happiness studies. Weekly activities, construct the framework for applying these lessons in their lifestyle choices.

Conclusion

Integrating sustainable happiness and sustainable well being with sustainability education would introduce a comprehensive transformation in education, engaging students and teachers in a deeper understanding of how to live and work, respecting their own well-being and the well-being of other people, other species, the natural environment, and future generations are (O'Brien, 2010). Therefore, it may be concluded that, sustainable happiness and well-being are key factors in building sustainable future and sustainability in education that could be increasingly influential in leading research and education.

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7

Challenges for Gross National Happiness

*Dr. Sarbjit Kaur Ranu**

Gross National Happiness (GNH) is a holistic and sustainable approach to development which aims to strike a balance between material and non-material values, prioritizing the happiness and well-being of humans and all life. Moreover, it aims to achieve a balanced form of development encompassing a range of domains each of which makes a vital contribution to an individual's happiness. Through this paper, I try to encompass not just the concept of GNH but also focus on the challenges it faces in its implementation.

Keywords: *Gross National Happiness, Happiness, Well-Being*

What is Gross National Happiness?

“Today GNH has come to mean so many things to so many people, but to me it signifies simply – development with values. Thus, for my nation today GNH is the bridge between the fundamental values of kindness, equality and humanity and the necessary pursuit of economic growth. GNH acts as our National Conscience guiding us towards making wise decisions for a better future”..... His Majesty JigmeKhesarNamgyelWangchuck

The Gross National Happiness (GNH), is an age of old concept deeply rooted in Oriental cultures, especially stemming from Buddhist spiritual values. Moreover, this concept originated in Bhutan itself, where in 1970s, the fourth king of Bhutan Jigme Singye Wangchuck coined this term.

Gross national happiness (GNH) is a wider concept that measures country's national production, in the vein of the gross national product or gross domestic product. In other words, it attempts to measure the sum total not only economic output, but also of net environmental impacts, the spiritual and cultural growth of citizens, mental and physical health and strength of the corporate and political systems.

GNH consists of four pillars: Fair socio-economic development, conservation and promotion of a vibrant culture, environmental protection and good governance (Figure 1). The four pillars are further elaborated in nine domains: psychological well-being, living standard, health, culture, education, community vitality, good governance, balanced time use and ecological integration (Ura et al. 2012).

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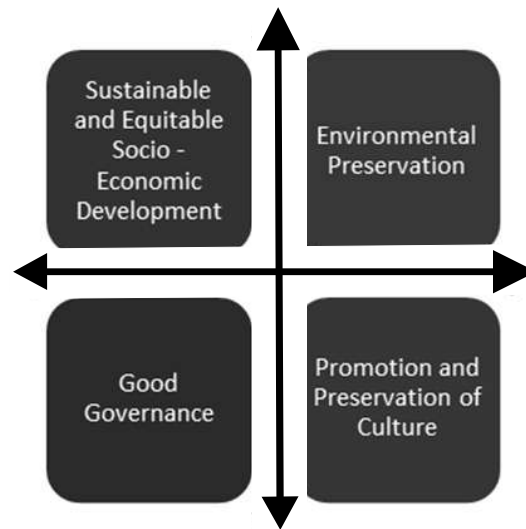


Fig. 1. Four Pillars of GNH

Challenges in implementing GNH

Although GNH has been a fascinating concept that measures a country's growth in terms of happiness, yet this concept has been facing a number of challenges, that are listed below;

- **No clear definition or the understanding of the term 'GNH':** The biggest challenge in implementing GNH lies in the fact that there is no clear definition or the understanding of the term 'GNH' among the various stakeholders. Moreover, it was found that there is no common understanding of GNH even among policy implementation actors (Tshering et al., 2013). The situation is even more worse as ordinary Bhutanese people do not even have a basic understanding of GNH while others have distorted understanding of it.

- **Use of inadequate screening tools:** Another grave problem with GNH has been the use of inadequate screening tools for measuring the GNH Index (Dorji., 2012) words. Moreover, Tsering et al. (2013) observed that "most of the GNH governance tools and structures are the domain of central government agencies, with little use of them at the dzongkhag or gewog levels or within CSOs, the private sector, or donors". They found that the GNH index and the screening tools are used at level of the central government, but not at the Dzongkhag and Gewog levels. They also observed that farms roads which violated environmental clearances have been constructed citing insufficient capacity of contractors and supervisors, pressure from the central government to meet the tenth five-year plan targets and grassroots pressure (new after democratization) as the reasons (Dema 2013).

- **Top down approach of advocacy and implementation:** In the recent years, GNH has earned a negative name among certain sections of the society because of its top down approach of advocacy and implementation (Tshering et al., 2013). Moreover, the Bhutanese government justifies all its initiatives along GNH lines and it is one of the reasons that there is a GNH fatigue among the citizenry. People have associated many strict rules and bans such as the plastic ban, meat ban on holy months and days, declaration of every tuesday as pedestrian day

(now lifted), ban on the sale of tobacco etc. imposed by the Government with the implementation of GNH and thus see GNH as infringing on their personal freedom and choice.

- **GNH over GDP:** Another challenge in the line of successful implementation of GNH has been Gross Domestic Product (GDP). Bhutan “cannot be a GNH bubble in a GDP-centred world”. In this highly interconnected and interdependent globalised world, Bhutan cannot be the only nation practising GNH while all others carry on with their business as usual. Therefore, it is very important to overcome this challenge by advocating sustainable development based on GNH as an alternative development paradigm to be followed by all countries.

- **Does not safeguards individual human rights:** GNH has proved no guarantee of individual human rights. GNH defines and imposes a unitary set of values that does not protect diversity or individual rights, or at least addresses them only in ways that can be defined and controlled by the government.

Thus, there are many the key challenges to implementing GNH, Bhutan’s holistic and sustainable approach to development, such as, the absence of clear definition and understanding of GNH among the various stakeholders, inadequacy and non-uniform application of GNH index and screening tools, the top-down approach to GNH advocacy and implementation, and Bhutan’s lonely battle in promoting GNH in a GDP centric consumerist world. These challenges can be overcome by adopting a clear definition of GNH, fine-tuning the GNH index and screening tools and applying them uniformly, involving all stakeholders including people at the grassroots level in GNH advocacy and implementation, and then advocating GNH as a sustainable international development paradigm for all countries to consider.

Conclusion

Although GNH is a wider concept that aims to evaluate sustainability, wellbeing and quality of life. However, it has its own limitations. Certain elements such as happiness from love is hard to be measured by a quantify method; also, people have different perceptions towards what happiness really means to them. In addition, GNH is only an indication and does not solve the real problems. For example, after releasing GNH in Bhutan, the country still faces challenges such as poverty and alcoholism. Thus, serious steps must be undertaken to overcomes these challenges to make GNH a valid substitution towards GDP.

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8

A Study of Maximum Happiness for Maximum Mass through Education

*Dr. Aruna Chauhan**

The present paper is a small endeavour to drive our attention to the role of education in bringing maximum happiness among maximum mass. The Gross National Happiness seeks to strike a balance between the materialistic gains and spiritual well being of its population. It recognizes that economic development is a precondition to safeguard the country's sovereignty, help and guide people to live meaningful lives, which also leads countries to reflect on wiser and better tomorrows without compromising on the present. The present paper reflects on the importance of education in enhancing the happiness level among maximum mass. Happiness is not a thing to be found by luck or materialistic gains rather it is to be achieved with the morality, personality and art of dealing with the day to day situations. Education plays a vital role in simonizing the personality of its generations, ensures happiness and also gives paramount level of morality.

Keywords: *Happiness, Education*

Introduction

”The greatest happiness of the greatest number is the foundation of morals and legislation.”
—*Jeremy Bentham*

Over the course of the decades, Gross National Happiness has pulled the consideration of all countries throughout the world. It likewise witnesses the association of numerous meetings and talks that have prompted to build elaboration and improvement of this idea and in addition its practice. Jeremy Bentham was right enough to say that happiness and well being of maximum mass is the foundation of morals and legislation. The teacher, class room teaching learning environment, curriculum, co-curricular activities, the optimistic environment, sports activities play a direct role in bringing national happiness. Indirectly, the impact of education can be seen in the form of handsome salaries, comfortable life facilities and bright future after getting higher education. The impact of materialistic sources cannot be eschewed but a palace cannot replace a home. The happiness of having walk on sea shores, lap of mother, and love of kids cannot be replaced by anything. So, both have their own sources. Education makes the roots of happiness, human well being and mental peace for forthcoming life.

Meaning of Gross National Happiness

The Gross National Happiness (GNH) is an aggregate measure of a country's national

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production. Gross national happiness (GNH) attempts to measure the sum total not only of economic output, but also of net environmental impacts, the spiritual and cultural growth of citizens, mental and physical health and the strength of the corporate and political systems.

The World Happiness Report calculated each country's ranking on the basis of six variables: Gross Domestic Product per capita, social support, healthy life expectancy, freedom to make life choices, generosity, and freedom from corruption. So far India is concerned; our life expectancy is healthy enough. We enjoy greater freedom than in countries like Iran, Pakistan and Italy.

Objectives of the study

The objectives of the study are as follows:

- (i) To study the role of education in bringing happiness among maximum mass.
- (ii) To study role of teacher as a facilitator of happiness.
- (iii) To maintained bliss of people through education.
- (iv) To study the socio-cultural pre-disposition in relation to mass happiness.

Review of Literature

There are several studies that have shown that education and happiness are inter-related, a few of them are as: In Sweden, Gerdtham and Johannesson (2001) found a direct positive association between education and the probability of being happy; individuals with the highest educational qualifications were most likely to report the highest levels of happiness. In contrast, Caporale, et al. (2007) found a negative association between education and happiness using data from the European Social Survey. Easterlin (2003) also found a positive association between education and happiness, but only at one point in time and not over the life course. Hartog and Oosterbeek (1998) used data from a cohort of adults born in 1940 in Holland in the province of Noord-Brabant to investigate the relationship between education and happiness, controlling for wealth and health and early life circumstances. Their results indicated that there is a positive relationship between education and happiness.

Backdrop of Gross National Happiness

Gross National Happiness, as the managing rationality of Bhutan's advancement procedure, was articulated by His Majesty King Jigme Singye Wangchuck, not long after his enthronement in 1972. The King was certain that joy is a definitive end craved, however not really sought after by each Bhutanese and each person. He utilized this expression (Gross National Happiness) to flag his dedication to building an economy that would serve Bhutan's one of a kind culture in light of Buddhist profound values and gave humanitarian culture to the world. At initially offered as an easygoing, spur of the moment comment, the idea was considered important, as the Center for Bhutan Studies, under the administration of Karma Ura, built up a refined review instrument to quantify the populace's general level of prosperity. All else for which we work are yet intends to satisfy this desire. Education plays a significant role in bringing gross national happiness. Thus, all countries are framing their educational policies and curriculum keeping it in view.

Aspects of gross national happiness

Bliss, an affection for taking in, a feeling of having a place, physical and mental imagination

and building a classroom group are the key components to a fruitful learning condition. Net National Happiness esteem is proposed to be a record capacity of the aggregate normal per capita of the accompanying measures:

- *Economical part of health*: It is demonstrated by means of direct overview and factual estimation of financial measurements, for example, purchaser obligation, normal salary to customer value files proportion and wage appropriation. It is a standout amongst the most critical viewpoint. So economic part leads to happiness and education leads to good economical condition of a person.
- *Environmental part of health*: Environmental angle is shown through direct overview and factual estimation of ecological measurements, for example: contamination, commotion, smoke, infections and movement. The healthier environment we have, the happier we feel.
- *Physical part of wellbeing*: It is the absence of serious ailment and its factual estimation of physical wellbeing measurements.
- *Mental part of wellbeing*: It has its appearance through direct study and factual estimation of psychological well-being measurements, for example: use of antidepressants and rise or decrease of psychotherapy patients. Mental peace through education leads to maximum mass happiness.
- *Wellness at work environment*: Indicated by means of direct study and factual estimation of work measurements, for example, jobless cases, work change, working environment grievances and claims.
- *Social aspect of wellness*: Direct survey and statistical measurement of social metrics such as discrimination, safety, and divorce rates, complaints of domestic conflicts and family lawsuits, public lawsuits, crime rates are its sources and realization.

Gross National Happiness and learning Experience

A. ***Teacher as a Facilitator of Happiness***: Learning knowledge and Gross National Happiness are basically identified with each other. We have to concentrate on educator improvement for the 21st century, so that our instructors comprehend not how to be the sage on the stage, however the facilitator of learning encounters.

B. ***Education for objective and human way to deal with improvement***: Education facilitates Gross National Happiness for the holistic needs of the human individual - both physical and mental well being. It reasons that while material development measures contribute, undeniably, to enhancing physical well-being, the state of mind which is perhaps, more important than the body, is not conditioned by material circumstances alone. Education is beyond materialism.

C. ***Education a promoter of internal look for satisfaction and happiness***: Education is a conclusion to the principal point. Net National Happiness is an outcome of intense yearning for having joy. Education promotes a conscious, inner search for happiness and requisite skills which must harmonize with beneficial management and development of outer circumstances.

D. ***Education maintained happiness of people***: It supports the notion that happiness pursued and realised within the context of the greater good of society offers the best possibility for the sustained happiness of the individual. It may be emphasized that the society as a whole

cannot obtain happiness if individuals compete irresponsibly for it, at all cost, in a zero-sum game. To this end, GNH stresses collective happiness to be addressed directly through public policies in which happiness becomes an explicit criterion in development projects and programmes.

Socio-cultural pre-disposition, education and gross national happiness

Education helps to explain the pre-disposition of countrymen towards a more holistic, unconventional approach to development which recognizes happiness as the primary and perhaps, only purpose of development. On the other hand, the legislatures who create these initiatives are more concerned with the GDP (Gross Domestic Product) of their countries than they are the GNH (Gross National Happiness) has impact of educational status of countrymen. GDP is defined as the market value of all officially recognized final goods and services produced within a country in a given period of time. As a result of this process, we might even Gross National Happiness is an abstract concept still it is important factor and education can never be eschewed at this cost

Relationship among gross national happiness, money and education

The vast majority of us have seen the guard sticker: “Any individual who says cash can’t purchase bliss simply doesn’t know where to shop.” It’s a diverting feeling, yet it incites an imperative question: What precisely is the relationship amongst cash and satisfaction?

Certainly no one would deny that having enough money to cover basic needs — to provide food, clothing and shelter — makes you happy, or at least relieves stress which leads to greater contentment. And the more money you have, the more stuff you can buy that makes you happy: that sleek iPhone 7, that fancy new car or that luxurious cashmere wrap. On the other hand, those material objects tend not to bring us the same joy as say, spending a morning with your children at the beach, or having a good conversation with an old friend.

Conclusion

Thus, it can be summed up that education directly and indirectly plays a significant role in enhancing happiness among maximum mass. Sometimes, it is in the form of teaching-learning process, personality development, inculcation of morals and values. On the other hand, as educational outcome i.e. salary, high rank job and facilities provided during job. Life satisfaction usually rises with income; positive day-to-day feelings don’t necessarily follow. A wide range of indices have been devised which offer a more realistic assessment of even material prosperity. Then, there is growing pressure for an infusion of moral and cultural values into the core of economic policy. We should always remember that an iPhone 7 can not replace friends and relatives, a good car never replace the happiness we get from having a walk on the shores. Education mould our thoughts, ideas, feelings, ethics that in turn leads to inner peace, mental stability and prosperity. It is only through education that balances the pressure of material prosperity, infusion of moral and cultural values that give birth to gross national happiness.

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9

Gender Difference on Quality of Life, Physical Activity and Happiness

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The study was conducted to assess the differences in Quality of Life, Physical Activity and Happiness between Males and Females residing in Malerkotla. For the purpose of the study, data was collected from 170 males and females on Convenient Sampling. They were above 17 years of age with mean value of 32.98 years. The data for Quality of Life was collected by administering Quality of Life Inventory (QOLI) by Michael B. Frisch, PhD, for Physical Activity by administering International Physical Activity Questionnaire by C.L. Craig et al and for Happiness data was collected by administering the Happiness Questionnaire by Peterson Park and Seligman. The result was analysed by applying Descriptive Statistics and differences was computed by applying Independent t-test where significance level was set at 0.01 and 0.05 level. For Happiness, insignificant difference was found between genders with mean value of 61.28 ± 8.37 and 62.34 ± 8.26 for males and females respectively. However, significant difference at 0.01 level was found in their physical activity with 7476.41 ± 6023.96 for males and 4726.46 ± 3316.01 for females. As far as Quality of Life is concerned, a significant difference at 0.05 level was found between genders. It was concluded that still, in our society, gender determine the role of an individual in the family where males are indulge more in outdoor work to earn for the family in comparison to females. Findings also revealed that due to being less ambitious, females are more satisfied with their life than males.

Keywords: Gender, Physical Activity, Happiness, Quality of Life

Exercise psychology is the study of psychological processes and behaviours related to exercise participation. With having enormous health benefits, physical activity has also linked to various psychological benefits (Cox, 1998; Paffenbarger, 1994; Pate et al., 1995). The strength of the relationship between regular exercise and positive mental health has led to the adoption of a position statement by the International Society of Sport Psychology (ISSP, 1992). The position statement reviews the literature on the relationship between exercise and psychological benefits and culminates in six specific statements: a) Exercise can be associated with reduced state anxiety, b) Exercise can be associated with a decreased level of mild to moderate depression, c) long term exercise is usually associated with reductions in neuroticism and anxiety, d) Exercise may be an adjunct to the professional treatment of severe depression, e) Exercise can result in the reduction of various stress indices, f) Exercise can have beneficial emotional effects across all ages and both genders.

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Above mentioned statements focused on the benefits of exercise on positive mental health which can be achieved by positive psychology which is a recent branch of psychology. It's "the scientific study of what goes right in life" (Peterson, 2006). As suggested by Seligman and Csikszentmihalyi (2000) one way of understanding positive psychology is by dividing in into 3 parts which are as follows: (Part A) positive psychology is subjective experience e.g. happiness, fulfilment, (Part B) positive individual traits e.g. talents, values and (Part C) positive institutions e.g. families, schools. Positive institutions facilitate development of positive traits which in turn facilitates positive subjective experience. Quality of life is the measure of happiness of an individual in comparison to others in a particular area such as health, self-esteem, work, goals & values, home, relationships, creativity etc. However, happiness is a central criterion of mental health (Jahoda, 1958; Taylor and Brown, 1988) and has been found to be associated with numerous tangible benefits, such as enhanced physical health, reduced psychopathology, superior coping skills and even longer life. Happiness is also of concern to positive psychology because it is of concern to people in general (Peterson, 2006; King and Napa, 1998).

Various studies has shown that physical activity enhances psychological well-being and relieves symptoms of depression and anxiety. Here are some of the factors describing the effect of physical activity on Quality of Life and Happiness:

- a) Regular exercise helps one to feel in control. This sense of control over the body may translate to an improved sense of control over other aspects of life.
- b) Exercise promotes well-being and relaxation. It demonstrates higher levels of self-esteem and confidence and maintains a sense of self discipline. The person feels, "I am in charge of myself and can improve my health and fitness".
- c) Moderate physical activity is a natural, physiological outlet for a body in the "fight or flight" state of arousal frequently associated with stress.
- d) Exercise produces neurotransmitters called endorphins in the brain. These are the body's own natural tranquilizer which produces calming effect and relaxes the body.
- e) Physically active people give up unhealthy and stressful habits that interfere with exercise. They cut down smoking habit, eats nutritious food etc.
- f) Exercise done in group provides social support, another stress reliever.

Undoubtedly, the above discussion has shown the inevitable relationship among physical activity, quality of life and happiness. But, no study has conducted to assess whether the males and females equally gets affected by mentioned variables. This motivated Research Scholar to explore the gender differences on Quality of life, happiness and physical activity.

Sample Size

The data was collected from 170 males and females of Malerkotla on convenient sampling with mean age of 32.98. There were 92 males and 78 females participated in the study.

Criterion Measure

The variables Quality of life, Happiness and Physical Activity was tested by administering the standardized questionnaires as follows: Quality of Life Inventory (QOLI) by Michael B. Frisch, PhD, for Physical Activity by administering International Physical Activity Questionnaire

by C.L. Craig et al and for Happiness data was collected by administering the Happiness Questionnaire by Peterson Park and Seligman.

Statistical Technique

The data was described by Descriptive Analysis (Mean and SD) whereas the differences between gender on Quality of life, Happiness and Physical Activity were computed by t-test.

Administration of Test

The data was collected from resident of Malerkotla. Subjects were informed about the study and its purpose and their consent was taken before administering questionnaire. The sequential order of administering questionnaire in order to obtain responses was as follows: firstly, Happiness Questionnaire, secondly, International Physical Activity Questionnaire and lastly, Quality of Life Inventory.

Result

The mean value of Happiness for male and female were found to be 61.28 ± 8.37 and 62.34 ± 8.26 respectively. For physical activity, the values on same measure were 7476.41 ± 6023.96 for male and 4726.46 ± 3316.01 for female. On Quality of Life, mean value for male was 36.91 ± 29.09 whereas for female it was 45 ± 14.6

In the result, there was no significant difference found for Happiness of male and female with mean difference of 1.06. As obvious, there was a huge difference found in physical activity of male and female. With mean difference of 2749.95, the physical activity of male and female were significantly differed ($p > 0.01$) as the t value was calculated 3.76. Quality of Life of male and female were found significantly different on 0.05 level with t value 2.34. The interpretation of data reveals that gender influences the Quality of life and the level of physical activity. Significance of Mean Difference between Male and Female on Happiness, Physical Activity and Quality of Life

VARIABLE	GENDER	MEAN	SD	MEAN DIFFERENCE	Sed	T
HAPPI- NESS	MALE	61.28	8.37	-1.06	1.28	0.83
	FE- MALE	62.34	8.26	-1.06	1.28	
PHYSI- CAL ACTIV- ITY	MALE	7476.41	6023.96	2749.95	731.52	3.76**
	FE- MALE	4726.46	3316.01	2749.95	764.7	
QUALITY OF LIFE	MALE	36.91	29.09	-8.09	3.45	2.34*
	FE- MALE	45	14.6	-8.09	3.63	

**Significant at 0.01 level * Significant at 0.05 level

Discussion

The findings show that insignificant difference exist between male and female for happiness. But, the mean value for females was found to be marginally higher than males. The Quality of Life of females was found significantly better than males. Higher mean value among females could be because of the reason that female are satisfied in their own world. However, their upbringing is such that they are taught to get satisfied with whatever they have in their hands. They feel happy to see that their family is happy. They are also less ambitious than males and their top priority is always their family and society. But, males are more physically active than female as the findings have shown significant difference. In our society, gender determines the role of an individual in the family. Still, males are expected to earn for the family. Therefore, males go out for the work and thus are more physically active than female. However, female are also engaged in household work which is equally tedious. Differences in their gender specific role could be one of the possible reasons for their difference in the physical activity.

Conclusion

It was concluded that still, in our society, gender determine the role of an individual in the society. Males are indulging more in outdoor work to earn for the family in comparison to females. Findings also revealed that due to being less ambitious, self-satisfied and pro-family and pro-society, women are more contented with their life than males. It can also be concluded that there is no direct relationship of Quality of Life and Happiness with Physical Activity because they are multidimensional dependent on many social and environmental factors.

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10

Happiness : Meaning, Status and Concerns in Indian Context

*Dr. Pargat Singh Garcha**

The concept Gross National Happiness was coined by Bhutan. Now many countries are following this concept. Bhutan is showing the world that concept of GNH can be an alternative to GDP Gross domestic product (GDP). UN has started celebrating World Happiness Day on March 20. In this paper Author has tried to discuss the concept of happiness and present status of happiness among Indian Population. Dismal position in Gross National Happiness index and various reports present a bad position of India on GNH. In the race of becoming developed nation we are also compromising on main pillars of Gross national happiness. It is a big challenge before us because India is considered as spiritual nation; land of religious Guru's, who have taught the world lessons of happiness. So we need to introspect ourselves, our policies and implementation of these polices to improve the status of happiness among Indian Population.

Keywords: *Happiness, Indian Scenario*

Introduction

Bhutan has coined the idea of GNH (Gross National Happiness). This concept is presenting some kind of alternative to GDP (gross domestic product). Bhutan's constitution is built on the pillar of GNH. The GNH of Bhutan is based on four pillars: sustainable socio-economic growth; good governance; sustainable use of the environment; care of the nation's heritage and promotion of its culture. The four pillars are further elaborated in nine domains: psychological well-being, living standard, health, culture, education, community vitality, good governance, balanced time use and ecological integration. Accordingly, it has developed 38 sub-indices, 72 indicators and 151 variables that are used to define and analyze the happiness of the Bhutanese people. For the Bhutanese, these goals are connected with the state of the natural resources that surround their existence. A Buddhism inspired holistic and sustainable approach to development which goal is happiness (Roul, 2014). There were surveys in 2010 and 2015 to decide the performance of Bhutan on Gross National Happiness Index (GNHI). This assessment was made by using subjective responses to questionnaires related to happiness/unhappiness continuum. After this many other countries started work on this concept. Like Bhutan, India also needs to look beyond western notions of development and growth. The eastern neighbor has shown us the way. Among India's states, Madhya Pradesh was the first one to start a happiness department in 2016. At the moment,

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the focus is on volunteers training people to positively impact the lives of others. This is thus an attempt to bring about behavioural changes in people. As mentioned earlier assessment of GNHI was made by using subjective responses to questionnaires related to happiness/unhappiness continuum, so we need to define happiness. We need to understand concept of happiness in general and in Indian context.

Meaning of Happiness

The search for happiness seems to be never-ending process. Happiness is a mental state of well being or pleasant emotions. It is all about contentment from events of life and also intense joy to various levels. Happiness of a person is also reflected in his day-to-day behavior, the comments he passes to others and the judgements he makes. Happiness is not solely derived from external momentary pleasures; it is rather stable over time. It has also been researched that 50% of human happiness level is genetically determined, 10% of happiness is affected by life circumstances and situations and remaining 40% of happiness is subject to self control. This justifies, why some people remain happy even in the toughest times and some others can't be happy even in the happiest times of their lives.

The word 'happiness' is an umbrella term used in varied ways and in the widest sense it stands for 'all that is good'. "It is mostly used interchangeably with terms like 'wellbeing' or 'quality of life' and denotes both individual and social welfare. The use of such words suggests that there is one ultimate good and camouflages differences in interest between individuals and society" (Veenhoven, 2015). According to the acronym PERMA, there are five factors that are related to the well being or happiness of an individual:-

1. Pleasure (tasty food, beautiful dresses, etc.)
2. Engagement (The absorption of an enjoyed yet challenging activity.)
3. Relationships (social ties have turned out to be extremely reliable indicator of happiness.)
4. Meaning (a perceived quest or belonging to something bigger)
5. Accomplishments (having realized tangible goals)

From the religious point of view, we can say that happiness is a source of life as well as the goal of life too. This happiness is eternal, not obtained from the worldly things but from inside, as God's gift. Happiness forms a central theme of Buddhist teachings. In Judaism, happiness is considered as an important element in the service of God. The primary meaning of happiness in various European languages involves good fortune, chance or happening.

The sources and span of happiness also depends upon the age of individual. The children become happy very soon as they are excited with little things and also forget very soon when they feel hurt by anything or anyone. As the individual gains greater exposure of life, the sources of happiness decrease and the span of happiness increases. The overall effect of being happy depends upon the circumstances around the individual. On the other hand, happiness in old age mainly depends upon the individual's achievements during his life-time as well as the relationships he has maintained. Happiness is also a subjective term.

Present Status of Happiness among Indian Population

Now-a-days happiness is evaporating like water from our lives. India, which was considered

as the land of festivals and celebrations, stands in the front line in the depression cases. “Globally 322 million people are living with depression, of which 56 million are in India alone. We have 2012 figures for suicide in India, which say 2, 60,000 people killed themselves,” says Henk Bekedam, World Health Organization representative to India. Depression is ranked by WHO as the single largest contributor to global disability (7.5% of all years lived with disability in 2015); anxiety disorders are ranked 6th (3.4%). Depression is also the major contributor to suicide deaths, which number close to 800000 per year. An online survey was conducted by ICICI Lombard wherein 1,100 male and female between the age group of 22-50 years in the country responded to the queries. The survey said that 65% of the youth respondents between the age group of 22-25 displayed early signs of depression. The study further highlights that lower income levels are also a major cause of stress among people. Additionally, 64% respondents were sleep deprived, which is among the leading symptoms of depression. Lack of sleep is a prominent cause of poor mental wellness, whereas the overall mental wellness levels among women is higher (66%) when compared to males (55%), the survey revealed. The survey further revealed that when it comes to professional life, lower income (55%), competition at work (24%) and lower performance (21%) are the main reasons that cause anxiety in people.

Concerns related to happiness in Indian Context

India, which is generally considered as a country with great promise and a bright future ranked so poorly on GNHI, India ranks 118th in the World Happiness Index 2016, down from 117th in 2015, while Pakistan ranked higher than India. Some other countries with aging population and declining growth rate are also ranked higher than India. The World Happiness Report calculated each country’s ranking on the basis of six variables: GDP per capita, social support, healthy life expectancy, freedom to make life choices, generosity, and freedom from corruption. The report said that India was among the group of 10 countries witnessing the biggest happiness declines, along with Venezuela, Saudi Arabia, Egypt, Yemen and Botswana. [Ciril J Thundiyl](#) has written in a forum that this position of India on GNHI may be due to the facts discussed below:

- 13 year analysis of Crime Data reveals there is one rape every 30 minutes in India.
- One in five cases of honor killing internationally every year comes from India (United Nations), The rate of malnutrition cases among children in India is almost five times more than in China and twice than in Sub-Saharan Africa (The World Bank Report).
- 12 million children spend their childhood at work and not in a classroom (Census 2011)
- 270 million persons live below the Tendulkar Poverty Line (NSSO Survey 2013).

Day by day inequalities are increasing among Indian population. Richs are becoming richer and poor are becoming poorer. Position of mental health is already explained in survey report discussed in above paragraph. Women in India are not treated respectfully right from the birth....female infanticide, child-marriage, rape cases, male, dowry harassment, physical abuse and acid attacks are still in practice even to this day. Corruption and communalism is also making people unhappy. The business of lives is taking toll over our happiness, leading to stressful depressed lives with little contentment and love. Where has our culture of spirituality gone? Perhaps overshadowed by the westernized culture- of making money; living fast; being materialistic; leaving our children to day cares and much more. From where will that eternal

happiness come if we don't find enough time to smell the flowers, see the nature and interact with our own children?? Considering the problems that have crept into our lifestyles, the responsibilities of the families, parents, religious institutions, government, schools and teachers have increased manifold. We have to learn from past and make some changes in our life style, we need to rethink on our economic and social policies to make our coming generations Happy.

Conclusion

No doubt concept of GNH is also criticized on different platforms but Bhutan is doing its best efforts. Roul (2014) has rightly mentioned in his article that Bhutan, which adopted the GNH in the 1980s, has had a fair amount of success so far in meeting some development goals (such as education and preserving and expanding its forest cover), but in other areas, like land reform and food productivity, problems continue. Balancing existing environmental conservation policies with emerging socio-economic needs is a challenge not only for Bhutan but for all countries. We all know that in today's technology driven, globalised society, full of material comforts and luxuries of life is creating hurdles in achieving ultimate happiness. The modern man is constantly in a struggle, a struggle for survival as well as strife for living the life in the best possible to get this ultimate happiness. In Present scenario in case of India GNHI position and various survey reports are not very encouraging. Many concerns related to this dismal position on GNHI are discussed. India is in dire need to improve our status in GNHI. It is a big challenge before us because India is considered as spiritual nation; land of religious Guru's. In the past, Indian Guru's have taught the lesson of happiness to the entire world. So now we need to introspect ourselves, our policies and implementation of these polices to improve the status of happiness among Indian Population.

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11

Health Happiness and Wholeness

Mrs. Ranjana*

“The Self” is that quiet, still, unchanging part of your inner nature and the calm center within you that experiences peace. One way that you can consistently experience that inner silence, the value of the Self, is by practicing the Transcendental Meditation program, Yoga etc. By experiencing these easy and natural settled senses of peace and centeredness through daily practice of the program, you release stress from the nervous system, which creates a foundation for happiness and health. This foundation contributes to a dynamic state of health that naturally wards off disease like a glowing force field that shields your being from unwanted, negative influences.

Keywords: Health, Happiness, Wholeness

Health can be seen as happiness and wholeness. When a person is feeling good and enjoying life without disease or illness, then he or she is considered to be healthy. Health is also an integrated state of physical, mental, and social well being. Health is thriving, and having abundant energy to function well in regular daily activities and enjoying meaningful personal relationships. To be healthy is to experience inner fulfillment and outward productivity on a regular basis, and to live your full potential as a human being.

Happiness

Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy.

Wes & Ricks (1966: 240/1) wrote: “Happiness appears as an overall evaluation of the quality of the individual’s own experience in the conduct of his vital affairs. As such, happiness represents a conception abstracted from the flux of beautiful life, indicating a decided balance or positive attitude over long periods of time”.

Wholeness

Life often damages us; it often throws us off balance. Great losses, or great mistakes, or just the aging process, or disappointment of our hopes, or a broken relationship – any of these things is going to hurt us one way or another. Maybe they’ll deeply destabilize us or shake our confidence in ourselves, or give us the feeling that we may not be able to make a new relationship after having suffered a great loss. So life itself requires a continuous putting together again, a

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reintegration – the healing of the self. But that healing of the self is, in fact, a contribution to health, to the expanding awareness that we call health.

This is also then our capacity for awareness. You could be aware of somebody in need but just objectify it, look at it, think about it. But then awareness should naturally move up the scale into attention, which is your personal attention to the personal needs of that person; and then, that will naturally move even further up the scale into compassion. And compassion has this sense of identification or this sense of oneness with, and then that must lead to action.

Health, happiness and wholeness

In coming years, research may well inform us as to which people respond better to the placebo effect than others. My guess is that one's mental outlook will be a good pointer. Being happy helps keep you healthy and vice versa. But I would add a spiritual aspect too - linking health and happiness with celestial order, we should express our gratitude for what we have, and in a grateful state of mind ask for health and happiness for ourselves and for our loved ones.

Monism - considering the entire Universe, all things visible and invisible, the material and the spiritual as one - requires a holistic view of mind and spirit. The effect of spiritual will on our well-being is important. A life in balance in which bodily health and spiritual well-being is neither ignored, nor obsessively pursued, but where conscious awareness of both plays an important role.

Yoga

Yoga can be defined in many ways. The Sanskrit term literally meaning “to yoke” or “union”, yoga is about the union of the Individual self with the Supreme self or Divine – and it doesn't matter what name we give for the Divine, whether it be Spirit, Universe, God, Allah or any other. It's about blending and balancing feminine and masculine principles within us to bring balance, healing and wholeness to our life and the lives of others. Yoga is open to anyone of any religious or spiritual beliefs. So what does this mean? Yoga as a philosophy as described in Yoga rules has 8 limbs, one of which is “yoga,” the Sanskrit term meaning “posture” which in Western cultures tends to be primarily what is thought of as yoga. When we practice the physical aspect of yoga through posture, this is yoga. Yoga also has many other facets exploring the breath, body, mind and spirit. Yoga can be as simple as taking a class or as encompassing as a lifestyle, depending on where you want to go with it!

Yoga has so many benefits: fitness, relaxation, strength and physical balance, flexibility, weight loss, health improvements, stress relief, mental well-being, and empowerment to name a few. Yoga can also encourage diet and lifestyle changes because they feel good within yourself, not because someone prescribes it for you. People start practicing yoga for a whole range of reasons, and the beauty of yoga aesthetic can meet you exactly where you are. Whether it's for the physical benefits, to prepare for a meditation practice or as a spiritual path, yoga can grow and change with each practitioner to be what he or she needs in the moment.

Balancing strength and flexibility, yoga meets you where you are

In yoga, he speaks of the importance of balancing of body and “stable in yoga practice. “Stable means steadiness and alertness, while “pleasure” means lightness, comfort, and happiness.

So the idea is to blend the active principle with the passive... building and using strength in some areas of the body to hold space, freeing up other areas to let go, release and relax. So while those who already carry strength and perhaps associated tightness may view yoga as a way to create flexibility, others who have a natural openness in their bodies may find more strength building benefit in yoga. Again, the beauty of yoga is that it meets each unique person exactly where he or she is in the moment.

Breath and body connection Yoga is about awareness and connection with body and breath. It's about using your breath as your guide in your own practice. Keeping a steady, even breath is critical to guiding yourself safely through your practice. If you find your breath becoming shallow, erratic or held it's time to make an adjustment or back out of a pose. Never force yourself into a pose, always listen to your body... and gently allow yourself to release into poses. Awareness of the breath paves the way for deeper connection with self. You own your practice, the instructor is there to guide you and suggest where to go next. Only you know what your body and breath are telling you so be sure to listen and honor those messages as well. With such awareness, your practice will bloom, your daily presence will shift and you will reap the benefits of a happier, healthier you!

Meditation and Relationship

Meditation is about relationship. This is not how it is often packaged or presented in the media. In a hyper-individualistic culture like ours, health is seen to be a very individualistic thing my health. This hyper-individualistic sense of self means that we look not only at medicine but at meditation in this very self-centered way: What is this going to do for me? That may be where you start; you start where you are. But it is also why it is so important the way meditation is taught. In what direction is it pushing you? Is it towards a deeper and more inflated self-centered, which will eventually blow up in your face, of course? Or is it the beginning of a training in attention, where the attention becomes comprehensive rather than just self-centered; in other words, about relationship. One of the very first areas, in which we experience the changes of meditation in our life, is in our relationships, beginning in our relationship with ourselves.

Three personal responsibility tips for health, happiness and wellness

Personal responsibility isn't really a topic we hear much about these days. We read about the values of self-love, forgiveness, compassion and empathy, but we rarely read about self-responsibility.

- **Realize that the only person you are truly responsible for is yourself:** Strangely enough, I always consciously understood this truth, but never absorbed it deep into my unconscious mind. This resulted in me constantly playing out old patterns of behavior without even knowing it. If you find it hard to integrate this realization, I recommend exploring visualization, mantra or self-designed rituals. These will help you let go of your need to erroneously take responsibility for others.

- **Pinpoint the ways you are bypassing self-responsibility:** You will find it useful to narrow down the places, situations and people in your life that trigger self-denial and martyrdom. You can do this through writing, introspection or even artistic expression. Personally, I like to journal and make bullet point lists which organize my thoughts and inner discoveries. I encourage

you to take at least 10 minutes today (preferably more) to sit with the question: “In what ways am I taking responsibility for other people’s health and not my own?”

- **Learn to let go of your need to “baby” others:** Taking care of our children is our responsibility, but being a martyr isn’t. The same applies to the adults in our lives. No matter how helpless, weak or lost they may seem, the ultimate responsibility for their health comes from THEM, not you. You can do your best to help, but at the end of the day, your primary responsibility is your health.

As The Buddha one said, “Pain is certain, suffering is optional.” We must accept this pain, this pain of uncertainty, frustration and helplessness with others. We must accept that others have the freedom to act, as we do, or not to act, as we do. That freedom is their birthright, and in their power to utilize or not.

So how do you get happy? Here’s a don’t-do list to set you on the path to happiness.

- Don’t look outwards, Don’t hold a grudge, Don’t mistreat yourself, Don’t neglect family and pals
- Don’t compare, Don’t be self-centered, Don’t be ungrateful & Don’t be afraid.

Conclusion

Anything that obstructs your connection to the Self, or anything that creates discord or noise in the body poor digestion or lack of sleep, for example lessens your signal or connection with your true nature, which is one of happiness, or bliss consciousness. An organic whole food diet, proper digestion, good sleep, frequent exercise, and the Transcendental Meditation program allow us to experience peace and happiness, which are part of our true nature. By cultivating inner happiness, or bliss, we automatically make better choices for our health and lay a solid foundation for increased longevity. Happiness, wholeness, and feeling good is our natural state, and by setting up a daily routine to re-culture this natural state in the body and mind, everything becomes easier and easier, like sitting up on top of a slide and then just letting go, experiencing greater states of bliss all the way down.

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Yoga : A Pathway for Health, Happiness and Wholeness

Ms. Mandeep Kaur*

Yoga has so many benefits: fitness, relaxation, strength and physical balance, flexibility, health improvements, stress relief, mental well being and empowerment to name a few. Yoga is a spiritual practice that conditions our consciousness using the laboratory of our body and mind. Through yogic practices, we uncover this essential truth: The world around us may appear to be whirling out of control and we can choose our response to these external circumstances. Slowly, over time, these conscious choices (think one step in front of the other) create a pathway toward abiding peace and true happiness.

Keywords: Yoga, Health, Happiness and Wholeness

Introduction

In the Yoga Sutras, yoga is defined to mean, “The yogic experience.” Yoga is often translated as “union” of mind, body and spirit. Classically, yoga is understood as the science of the mind. The yogic experience is that which is gained by controlling the modifications of the mind. Sri Patanjali, considered the “father of yoga,” is credited with compiling the Yoga Sutras (the threads of yoga), which date anywhere from 5,000 B.C. to 300 A.D. In the West, yoga is primarily thought of as asanas (postures), breathing (pranayama) and meditation (dhyana). It is estimated that 14.9 million Americans practice yoga and some suggest that yoga has become a transnational world practice. Because many experience relaxation and ease with the practice of yoga, yoga is considered a mind-body exercise. The underlying premise of mind-body exercises is that the physiological state of the body may shape emotions, thoughts and attitudes.

Meaning of Happiness

Happiness is the spiritual experience of living every minute with love, grace and gratitude. Happiness is when what you think, what you say, and what you do are in harmony. The Vedas are the world’s oldest-known scriptures. The essential subject matter of these revered texts is happiness and the nature of your Self. The Vedas are divided into two parts. The first part is by far the longer and contains instructions on how to achieve the best life possible in the world of changing experience known as *samsara*. We naturally assume that the source of our pleasure lies in the situation, experience, or object that appears to have made us happy. Thus we keep trying to gain those objects and replicate those situations that seem to produce this effect. However, the same objects and situations please some people while displeasing others. Also, what once

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gave pleasure may later become a source of pain. Meditative experiences don't last. In short, no object or situation is, in and of itself, a source of constant happiness at all times, for all people, in all places. The mind is composed of thoughts. The Atman is ever-present and illumines the mind. The nature of the Atman is pure happiness. In the instant a desire is fulfilled the mind relaxes, and the ever-present Atman is reflected in the mind in the form of *ananda* (pure happiness). This produces a moment of pleasure. In the next instant another thought or desire may arise, replacing the reflected *ananda* of the Atman. Rather than recognizing the Atman as the actual source of happiness, the source of happiness is projected out onto the changing world of objects, and we try to gain happiness from them, an activity the scriptures compare to trying to drink water from a mirage. Once the Self has been recognized as it truly is—ever-present, limitless, and full—we no longer need to project our well-being onto objects and experiences. We no longer need to pursue happiness; we know our nature *is* happiness and we can rest in that recognition.

Happiness through yoga

Sukha (Fleeting Pleasure) The word for ordinary happiness—the kind of happiness that comes from pleasant experiences—is sukha. It means “ease,” “enjoyment,” or “comfort” and is often translated into English simply as “pleasure.” Sukha is the happiness we feel when we're firmly inside our comfort zone.

Santosha (Contentment) The simple yogic antidote to this problem—the endless chase after the mirage of permanent pleasure—is to go to the next level and begin to cultivate santosha, which the yogic texts translate as “contentment.” The Yoga Sutra considers practicing santosha essential, because it is the fastest way to still the agitation that comes from frustration, discomfort, and unsatisfied desire.

Mudita (Spiritual Happiness) Practicing santosha calms the mind, and when we calm the mind, there's a good chance that the next level of happiness—mudita—will begin to sneak through. In English, the closest translation of mudita is “spiritual happiness.” Mudita in its purest form is the joy that Jon experienced—the kind that comes from out of nowhere, like a message from our deeper self, and that actually has the power to change our state in an instant.

Ananda (The Bliss That Passeth Understanding) When mudita deepens until it becomes our entire field of experience, we find ourselves in touch with the most profound level of joy: ananda. Ananda is usually translated as “bliss,” but in my opinion, the English word bliss is much too lightweight to convey what ananda really is. Ananda is ecstasy, rapture, a joy that wells up on its own from the very depths of the universe and connects us instantly to the vastness of pure being.

Health defined in Yoga

Health is discussed in different ways in the field of Yoga. The Yogasutra of Patanjali presents optimum health as a state of mind that is alert and in peace at the same time. This state is termed as *citta vrtti nirodha*, the very definition of Yoga. So from one perspective health may be defined to achieve and refrain in a state of Yoga where the mind is able to achieve its full potential and at the same time be relaxed. Patanjali also uses another term called as *kaya-sampat*, which literally

translated means the wealth of the body. He elaborates further that the wealth of the body includes four parameters or is judged by four parameters: rupa, healthy form, lavanya, radiance of the body, bala, healthy and strong functioning of the body, vajrasamhanahananatva, resilience or stamina. These could be considered also as a definition of health from the point of view of Yoga. In one of the earliest commentaries of the Yogasutra, titled Vyasa-bhashya, disease is defined as dhatu rasa karana vaisamyam. Vaisamyam means imbalance or disharmony and hence disease is defined as a state of disharmony of the dhatus (the 7 fundamental support structures of the body), rasa (fluids in body) and karana (sensual faculties of the body). If disease is an imbalance of these three, it can be easily assumed that health is a balance or harmony of these three. Hence health can be defined as as dhatu rasa karana samanam. The term samanam means harmony or balance.

Meaning of Wholeness

Being in a state of wholeness means completely free of wound or injury with nothing missing and everything complete, perfect, unbroken, and uncut; perfectly healthy and free of any defect, deformity, mistake or impairment having all its proper parts and components. Another way to describe wholeness is existing in a state of undivided oneness or total unity. When someone says one feels extremely happy or fulfilled, one could also mean complete and whole or “I am enjoying a state of wholeness.” Wholeness is the state of being in perfect alignment with one’s true intent and with one’s true Self or kingdom of God within. It is of key importance to realize that on the long run, it is one’s state of being in wholeness that matters the most, rather than outward circumstances which often only mislead and confuse one away from wholeness. Life often damages us; it often throws us off balance. Great losses or great mistakes, or just the aging process, or disappointment of our hopes, or a broken relationship – any of these things is going to hurt us one way or another. Maybe they’ll deeply destabilize us or shake our confidence in ourselves, or give us the feeling that we may not be able to make a new relationship after having suffered a great loss. So life itself requires a continuous putting together again, a reintegration – the healing of the self. But that healing of the self is, in fact, a contribution to health, to the expanding awareness that we call health. But if we really think what wholeness means and relate it to these experiences, you could say wholeness is an experience of health as transcending all limitations.

Health as our Capacity for Wholeness

The World Health Organization came up with a couple of definitions of health: ‘The level of functional or metabolic efficiency of a living organism, free from illness, injury or pain’ — a rather idealized and may be even rather mechanized view of health, taking a sort of mechanical model to describe the human person. Another definition: ‘A state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity’ again, a rather idealized idea of health, that there will be complete physical, mental and social well-being. These represent rather medicalised or idealized views of what health means. It doesn’t bear much relationship to our own experience of health. We are rarely as metabolically efficient as in the first definition. And if we are, as soon as we realize that we are in this state of metabolic efficiency, we begin to

wonder how long it will last. So, very quickly, we become subject to fear or anxiety or in-security about this efficiency that we call health. What about aging? More and more people are spending more and more fortunes on denying or resisting or trying to reverse the aging process. So is that a medical condition or merely a technological problem that we will have to solve, maybe not just through creams and gels or injections but also maybe through organ replacements and technical miracles.

Conclusion

At the end, we may conclude that yoga is the best way to attain health, happiness and wholeness. Yoga is the union of body and mind proven to increase focus and concentration. yoga means completion, wholeness or integration. It is another word for happiness. Yoga is based on the premise that we are all seeking integration or happiness. Some seek integration through external things like success, relationships or recognition. But to base happiness on something that is guaranteed to change is an uncertain strategy. The teachings of yoga re-visit the original choice we made to look outside for happiness.

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Happiness; In the Eyes of Osho

Dr. Binderjit Kaur*

Osho Rajneesh-the name needs no introduction. A philosopher, a creative person , a spiritualist, a man of vision, an orator with gift of the gab, an original thinker, an eminent author.Osho has presented his views on almost every aspect of life. He has always exposed a unique concept of everything and broader the horizon of readers thinking. The present study is about Osho ' s thoughts on Happiness. According to Osho Happiness is our nature. To feel this, one should be in state of awareness. He also added absence of desires as Happiness. According to Osho "The total absence of desire brings happiness. It also brings freedom and liberation, because whenever something is lacking there are both limits and dependency. Only when nothing at all is lacking there is the possibility of total freedom. Freedom brings happiness. And happiness is salvation."Osho gave a practical way to attain happiness that is already inside us i.e. by Meditation. Meditation, a way to be natural, to be relaxed, to be awakened, and ultimately to be happy.

Keyword: Happiness, Osho

Introduction

Regardless of religion, gender, social economic status, region every one of us wants to be happy. All our activities are geared towards finding happiness and alleviating pain. Although finding happiness is one of the prime aim of our lives, spiritual research has shown that on an average we are happy only 30% of the time, while the rest 40% we are unhappy. The remaining 30% we experience a neutral state devoid of happiness or unhappiness. Unknown to most of us who seek happiness outwardly, true and everlasting happiness lies within us. The 6th century Indian philosopher and thinker Adi Shankaracharya has said that it is dispassion towards the ephemeral and connection with the eternal that brings true joy." Bliss is the happiness of the highest order and is not dependent on any external stimulus.

Osho on Happiness

Osho quoted "It is my observation that all human hearts are the same and that their ultimate desire is also the same. This soul wants happiness, perfect and pure happiness because only then will all desires end. As long as desire exists; misery exists because with desire there can be no peace.

Happiness is our Nature

Osho explained, happiness is man's nature. You need not worry about happiness at all, it is

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already there. It is in your heart — you just have to stop being unhappy, you have to stop the mechanism functioning that creates unhappiness. But nobody seems to be ready for that. People say, “I want happiness.” It is as if you go on saying, ‘I want health’ — and you go on clinging to your disease, and you don’t allow the disease to go. If the doctor prescribes the medicine, you throw away the medicine; you never follow any prescription. You never go for a morning walk, you never go swimming, and you never go running on the beach, you never do any exercise. You go on eating obsessively, you go on destroying your health — and again and again you go on asking where to find health. But you don’t change the mechanism that creates unhealthy.

As happiness is a natural phenomenon — if somebody is happy there is no skill in it, if somebody is happy it needs no expertise to be happy. Animals are happy, trees are happy, birds are happy. The whole existence is happy, except man. He added Only man is so clever as to create unhappiness — nobody else seems to be so skillful. So when you are happy it is simple, it is innocent, it is nothing to brag about. But when you are unhappy you are doing great things to yourself; you are doing something *really* hard.(Osho,n.d.a)

Happiness is being Relaxed

Osho stated, when there is a lot of running about, a lot of running here and there, man is unhappy. Happiness is being at complete rest. You run here and there in search of happiness, but your arithmetic is wrong, your calculations are faulty. You think you will find happiness by running hither and thither, but in the end all this running only makes you miserable. The final result of all this running about is unhappiness. The more you run, the more miserable you will be. Happiness is that moment of rest when there is no more running, when you are just at rest, when you are simply there where you are, when you do not move even an inch. And then, in that moment of rest, there is happiness, there is nothing but happiness. Meditate over this.(Osho, n.d.b)

Happiness is Psychological, Less Physiological

Osho illustrated that people are trying, in every possible way, to achieve happiness through the body. The body can give you only momentary pleasures, and each pleasure is balanced by pain in the same amount, in the same degree. Each pleasure is followed by its opposite because the body exists in the world of duality, just as the day is followed by night and death is followed by life and life is followed by death. It is a vicious circle. Your pleasure will be followed by pain, your pain will be followed by pleasure. But you will never be at ease. When you will be in a state of pleasure you will be afraid that you are going to lose it, and that fear will poison it. And when you will be lost in pain, of course, you will be in suffering, and you will try every possible effort to get out of it – just to fall again back into it.He added, the happiness has a totally different meaning: it becomes more of a quality, less of a quantity; it is more psychological, less physiological. He enjoys music more, he enjoys poetry more, he enjoys creating something. He enjoys nature, its beauty. He enjoys silence. He enjoys what he had never enjoyed before, and this is far more lasting. Even if the music stops, something goes on lingering in you. And it is not a relief. (Osho, n.d.c)

Happiness is Here and Now

Osho explained that the man who is asleep, A tension was there, now it is no more there;

but it will accumulate again. To the sleeping, pleasurable sensations are happiness. He lives from one pleasure to another pleasure. He is just rushing from one sensation to another sensation. He lives for small thrills. His life is very superficial; it has no depth, it has no quality. He lives in the world of quantity. The non-meditator sleeps, dreams; the meditator starts moving away from his sleep towards awakening.

According to Osho the ultimate happens only when you are fully awake, when you are a buddha, when all sleep is gone and all dreaming is gone, when your whole being is full of light, when there is no darkness within you. All darkness has disappeared and with that darkness, the ego is gone. All tensions have disappeared, all anguish, all anxiety. You are in a state of total contentment. You live in the present; no past, no future anymore. You are utterly here now. This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is *real* happiness. (Osho, n.d.d)

It depends on you, on your state of consciousness or unconsciousness, whether you are asleep or awake. Happiness will depend on where you are in your consciousness. If you are asleep, then pleasure is happiness. Pleasure means sensation, trying to achieve something through the body which is not possible to achieve through the body, forcing the body to achieve something it is not capable of. (Osho, n.d.e)

Happiness is Absence of Desires

“The total absence of desire brings happiness. It also brings freedom and liberation, because whenever something is lacking there are both limits and dependency. Only when nothing at all is lacking there is the possibility of total freedom. Freedom brings happiness. And happiness is salvation.”(Osho, n.d.f)

Meditation; A way to Happiness

Osho stated “Man is ignorant and blind, and he wants to remain ignorant and blind, because to come inwards looks like entering a chaos. And it is so; inside you have created a chaos. You have to encounter it and go through it. Courage is needed – courage to be oneself, and courage to move inwards. “Then what is meditation? Meditation is just being delighted in your own presence; meditation is a delight in your own being. It is very simple – a totally relaxed state of consciousness where you are not doing anything. The moment doing enters you become tense; anxiety enters immediately. How to do? What to do? How to succeed? How not to fail? You have already moved into the future.oss a greater courage than that – the courage to be meditative (Osho, n.d.g)

“Meditation is just to be, not doing anything – no action, no thought, no emotion. You just are. And it is a sheer delight. From where does this delight come when you are not doing anything? It comes from nowhere, or, it comes from everywhere. It is uncaused, because the existence is made of the stuff called joy. It needs no cause, no reason. If you are unhappy you have a reason to be unhappy; if you are happy you are simply happy – there is no reason for it. Your mind tries to find a reason because it cannot believe in the uncaused, because it cannot control the uncaused – with the uncaused the mind simply becomes impotent. So the mind goes on finding some reason or other. But I would like to tell you that whenever you are happy, you are happy for no

reason at all, whenever you are unhappy, you have some reason to be unhappy – because happiness is just the stuff you are made of. It is your very being, it is your innermost core. Joy is your innermost core.” (Osho, n.d.h)

“As the mind becomes completely empty, your whole energy becomes aflame of awakening. This flame is the result of meditation. So you can say meditation is another name of watching, witnessing, observing – without any judgment, without any evaluation. Just by watching, you immediately get out of the mind.” “If you want to understand exactly what meditation is, Gautam Buddha is the first man to come to its right, exact definition – that is witnessing.” (Osho, n.d.i)

it is your own choice! Man can be tremendously happy and tremendously unhappy – and he is free to choose. This freedom is hazardous. This freedom is very dangerous – because you become responsible. And something has happened with this freedom, something has gone wrong. Man is somehow standing on his head. (Osho, n.d.j)

It is one thing to entertain others and be humorous, but quite another to be happy yourself. Happiness does not come by a talent or skills that you develop. Unless you realize who you are, what the nature of consciousness is through your own introspection, happiness remains a far-fetched reality. The spirit of self enquiry in the true sense which leads to meditation is absolutely essential in this quest for happiness. In fact, he goes further and asks, “What joy does detachment not bring?” The word for solitude in Sanskrit is ‘ekant’, meaning ‘the end of loneliness’. Loneliness cannot end by changing company, even if it is more sympathetic and understanding. It can only end when you discover your real nature for yourself.

From depression to deep happiness. (Osho, n.d.k)

Conclusion

From the above study, it is accomplished that Osho’s view point on happiness are very much practical in nature and relevant in the 21 century. Happiness concerned with our inner self rather than in our family, relations, money, luxuries etc .Happiness is to be close to our inner self.

In the words of Osho” Pleasure is animal, happiness is human, bliss is divine. Pleasure binds you, it is bondage, it chains you. Happiness gives you a little more rope, a little bit of freedom, but only a little bit. Bliss is absolute freedom. You start moving upwards; it gives you wings. You are no more part of the gross earth; you become part of the sky. You become light, you become joy.” He has shown a very practical way to reach at bliss; Meditation. By apply it in education, our system can get rid of value degradation and it will successful to attain happiness and bliss.

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Happiness : Towards a Holistic Approach to Development

Mandeep Kaur*

The time is ripe for our measurement system to shift emphasis from measuring economic production to measuring people's well-being and measures of well-being should be put in a context of sustainability... emphasizing well-being is important because there appears to be an increasing gap between the information contained in aggregate GDP data and what counts for common people's well-being. The General Assembly also invited the Secretary-General to seek the views of Member States and relevant regional and international organizations on the pursuit of happiness and well-being, and to communicate such views to the General Assembly at its sixty-seventh session. In response to its note verbale, the Department of Economic and Social Affairs of the United Nations Division for Social Policy and Development (DSPD/DESA) has received several communications from Member States and United Nations entities on initiatives on happiness and well-being implemented at both national and regional levels. In addition to presenting such initiatives, DSPD/DESA has found it useful to provide an update on the current state of research on happiness and well-being and focus on possible policy implications.

Keywords: *Happiness, holistic approach, Development*

Introduction

Over the last decades, increasing concerns have been raised about the inadequacy of indicators of economic performance, such as GDP figures, as measures of social and economic well-being. As noted by the Commission on the Measurement of Economic Performance and Social Progress, "The time is ripe for our measurement system to shift emphasis from measuring economic production to measuring people's well-being. And measures of well-being should be put in a context of sustainability... emphasizing well-being is important because there appears to be an increasing gap between the information contained in aggregate GDP data and what counts for common people's well-being."

However, the importance of measuring well-being and happiness to inform national policy goals has been questioned, as these concepts have been often seen as individual pursuits based on subjective criteria, rather than as matters of national policy. There are also several concerns with measuring happiness and well-being, such as the awkwardness of making interpersonal comparisons, or the problems of adaptation, in that people may get used to being deprived and report average levels of happiness despite their deprivation. Moreover, most conclusions of 'happiness surveys' are usually based on information from WEIRD (Western, Educated,

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Industrialized, Rich Democracies) countries, limiting their credibility. In addition, people's aspirations and standards change and there may be a happiness set point depending on an individual. Lastly, there are lingering doubts about taking happiness seriously and with much hardship, poverty, disease, war and crime in existence, focusing on happiness may seem a luxury. Therefore, the fulfilment of basic needs is often seen as a prerequisite to general well-being.

Aspects and measures of happiness and well-being

Philosophers, theorists and researchers have different views on what constitutes happiness and well-being. Aristotle used the term eudemonia, often translated as 'happiness' to describe a well-lived life. Such an understanding of 'happiness' would include, not only satisfaction, but a sense of purpose in life, autonomy, self-acceptance, connectedness and psychological sense of vitality. Some theorists add 'meaningful work' or 'calling' as important ingredients of well-being.

Hedonists and utilitarian theorists consider 'pleasure' and 'avoidance of pain' as the main ingredients of well-being. Others believe that well-being necessitates several basic conditions, such as health and good relationships. Some consider the satisfaction of one's wishes and goals – or only the subjective evaluation of life – as essential to well-being.

Measuring happiness and well-being requires distinguishing between subjective happiness, also referred to as 'affective happiness', having to do with day- to- day joys and sorrows, and 'evaluative happiness' which is linked to those dimensions of life that lead to overall satisfaction or dissatisfaction with one's place in society (e.g. health, trust in institutions, vibrant community). It is generally agreed that combined findings—based on both subjective and evaluative data—should be used for possible policy design.

National Initiatives

Several Governments have attempted to measure happiness and life satisfaction reliably over time. The goal has often been to design social policies accordingly and avoid 'happiness traps', such as rising incomes not accompanied by rises in happiness.

The Gross National Happiness Index (GNH)

Bhutan

The Gross National Happiness Index concept of Bhutan assumes that sustainable development should take a holistic approach towards progress and give equal importance to non-economic aspects of well-being. The index is designed to create policy incentives for the Government, civil society and the private sector to increase overall well-being in Bhutan by (a) increasing the percentage of people who are happy and (b) decreasing the insufficient conditions of people who are not happy.

Specifically, the Happiness Index aims to set an alternative framework for development, to provide indicators to sectors to guide development, allocate resources in accordance with targets, measure progress over time, and compare progress around the country. The Happiness Index was presented to provincial district-level leaders in Bhutan to review their policies against district-level results so that they could make changes, if needed. Policy and programme screening tools have already been in use since the launching of the Happiness Index in 2008 and these are to be

expanded over time.

Italy

In 2010, the Italian National Institute of Statistics and the National Council for Economics and Labour launched an 'Equitable and Sustainable Well-being' initiative that was to be finalized with the publication of a report in December 2012. Twelve domains for measuring well-being have been identified and public consultation initiated. The domains are: environment, health, economic well-being, education and training, work and life balance, social relationships, security, subjective well-being, landscape and cultural heritage, research and innovation, quality of services and policy and institutions. Online consultations indicated that health, environment, education and training and quality of services were most important, whereas economic well-being, life-satisfaction, political participation, trust in institutions and safety were less significant. Some specific indicators under respective domains included quality of urban air, per capita adjusted disposable income, poor housing conditions, participation in early childhood education, share of employed persons who felt satisfied with their work, generalized trust, volunteer work, satisfaction with family relations' voter turnout, as well as trust in parliament, political parties, judicial system and local institutions.

Japan

The Cabinet Office of Japan has been conducting studies on well-being; it established the Commission on Measuring Well-being and has published the Proposed Well-being Indicators, and organized the Asia-Pacific Conference on Measuring Well-being and Fostering the Progress of Societies, as well as conducting the first Quality of Life Survey. The Commission on Measuring Well-being consists of experts on this issue and is jointly supported by the Director General for Economic, Fiscal and Social Structure and the Economic and Social Research Institute of Japan (ESRI). The Commission was established to promote research on growth and wellbeing mentioned in Japan's "New Growth Strategy." The report of the Commission on Measuring Well-being, published in December 2011, has proposed several wellbeing indicators.

United Kingdom

In the United Kingdom, the Measuring National Well-being Programme led by the Office for National Statistics (ONS) has aimed to develop and publish an accepted and trusted set of National Statistics which would help people to understand and monitor national well-being. The first phase of the programme was a national debate in 2010-2011 set up to gather views on what mattered to people and what influenced their well-being. As a result of the debate, a proposed set of domains emerged, including: subjective well-being, health, education and skills, personal finance, relationships, where we live, what we do, the economy, the environment and governance. In July 2012 the first experimental annual national well-being indicator set was published. This will be subject to further development over the course of the Measuring National Well-being Programme to run until 2014.

Qatar

Qatar agreed that happiness was not based on income alone. Its National Vision 2030, and

the National Development Strategy 2011-2016 aim at maintaining a just and caring society, based on high ethical standards, as well as improving the quality of life for all its citizens, without sacrificing its traditional culture and its Arab and Islamic identity. Qatar was committed to the establishment of a system of social protection that preserved the civil rights of all its citizens, ensured their contribution to the development of their society, and guaranteed them a decent enough income to maintain a healthy and dignified life. Its current efforts focus on strengthening family cohesion, expanding social safety nets and revising family law to reflect domestic social changes as well as international commitments to which Qatar is party under the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). In addition, Qatar has taken the necessary measures to help women balance work and family responsibilities, support family stability and provide better support for working women. Qatar is focused on enhancing the physical, emotional and intellectual well-being of its citizens, especially young people, through strengthening sports and culture, factors promoting health and happiness.

European Union

The European Union (EU) emphasized that the four dimensions of the discussion on happiness put forward by Bhutan, namely, happiness and well-being, ecological sustainability, fair distribution and efficient use of resources, were at the centre of EU objectives, aside from its promotion of basic human rights, considered a crucial component of well-being. It also noted that monitoring progress towards the so-called ‘inclusive green economy’ at the national and global level required indicators based on internationally-comparable data that had to be grounded in a conceptual framework and selected according to well-specified criteria.

The EU noted several initiatives to develop new indicators contributing to measuring overall societal well-being, as well as measures of economic, environmental, and social sustainability, such as the 2007 European Commission high-level conference “Beyond GDP” and the work of the European Foundation on living and working conditions measuring quality of life.

Conclusion

Although the benefits of economic growth and modernization have helped to raise living standards, rising incomes—beyond ensuring the fulfillment of essential needs—do not necessarily increase well-being much further. Surveys have indicated that an overall sense of security, including job security, strong family and friendship networks, as well as freedom of expression and other factors, strongly impact people’s well-being. Consequently, Governments, in cooperation with other stakeholders, may need to consider fostering numerous aspects of well-being beyond GDP growth. Current surveys have indicated the need for policy interventions to ensure high employment, high-quality work, strong community with high levels of trust and respect, participatory governance, improved physical and mental health care, support of family life, and quality education for all.

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Holistic and Sustainable Development

*Dr. Monika**

Sustainability is the essential basis and precondition of such a sane economic system. Peace does not come to us just because we practice meditation. We need to have the right understanding of the world we live in. The holistic development is a subject that raises the issue that the world we live in is making piecemeal, rather than holistic, progress. Sustainable development implies the interaction of the environment, economy and society. The knowledge needed to educate for this objective encompasses the social sciences, natural sciences, and humanities. Not only is a high level of material consumption unnecessary for happiness and well-being, but too much can actually be personally harmful. The sustainable problems we face are unprecedented and serious; but there are solutions available. The primary aim of education is to enable the child to be resourceful in the solution of the problems connected with his own needs. Holistic education involves personalized learning in which the learner and the teacher are co-creators of the content of the learning process.

Keywords: *Holistic Development, Sustainable Development*

Introduction

Sustainability is the essential basis and precondition of such a sane economic system. An economy exists not for mere survival but to provide the enabling conditions for human happiness and the well-being of all life forms. The new economy will be based on a genuine vision of life's ultimate meaning and purpose—an economy that does not cut us off from nature and community but fosters true human potential, fulfillment, and happiness.

The holistic development is a subject that raises the issue that the world we live in is making piecemeal, rather than holistic, progress. Another problem is that our spiritual development, or mental progress, is not keeping pace with our material development, which is unfolding rapidly. In regional terms, unequal development is a problem because some regions advance rapidly while others fall behind, creating inequality. We are also faced with the fundamental question: "Is today's development sustainable?"

The gratification we receive when we fulfill our desires is not sustainable. Pursuing the pleasure that comes from fulfilling one's desires is called hedonism. On the contrary, curbing and suppressing desires is called asceticism. This ascetic practice, however, is also not a path to nirvana since it causes stress. We need to let go of our desires. We need to abandon consumerism with its over-production and over-consuming as the definition of living well. Until we abandon

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consumerism, we cannot solve our environmental problems. If we consume less, we can share the unused resources with the poor. If we consume less, we would not have to compete for resources and could live peacefully together. Individually, we could live peacefully without constantly pursuing material goods in our lives.

Peace does not come to us just because we practice meditation. We need to have the right understanding of the world we live in. Also, we need to live our lives based on right understanding. Today, even we Buddhists are letting ourselves be swept up by consumerism, thinking the development of Buddhism equates with materialistic development. We should, however, see and live our lives from a more holistic and comprehensive perspective.

The Relationship between Education and Sustainability:

Mass education is a primary shaper of the values and behavior of people in regions and nation states. Schumacher, as outlined in the conceptual framework section, maintains that education is “the greatest resource” for achieving a just and ecological society. Various reports underline that teachers play a crucial role in promoting the social changes necessary for a sustainable development. Another document identifies education’s vital role in sustainability: people have to learn, accept and live by the principles of sustainability.

Sustainable development implies the interaction of the environment, economy and society. The knowledge needed to educate for this objective encompasses the social sciences, natural sciences, and humanities. In order to educate for sustainability, topics that have been taught for years need to be either updated, or questioned, reassessed, and substituted with relevant materials. Systems, critical and long-term thinking, propensity for action, esthetic and other new values have to become the results of the educational experience. The most important issues to be addressed by education for sustainability pertain to four dimensions: social and economic, conservation and management of resources, strengthening the role of major group, and means and implementation.

Data from Social Researches:

More recently various social scientists have researched human happiness around the world. Some common findings emerge, despite using different experimental and survey methods and exploring the issue in very different countries. One of the common conclusions is that money or finance is not the important determinant. Beyond an annual per capita income happiness is a function of non-material factors. The help of family members, community members and friends play a meaningful role in life, and basic freedoms are more important at all levels of wealth.

Studies of the relationship between economic growth measured by GDP and personal levels of happiness report that happiness increases with GDP while GDP is growing up to a certain level. Beyond this level, GDP increases do not lead to more personal happiness. In every country studied, reports of personal happiness level off after GDP continues to grow. Even five-fold increases in GDP, as occurred in Japan over the 20th century, do not lead to increases in personal happiness. The happiness which can be derived from materials appears to have psychosocial disadvantages, just as there are biophysical disadvantages to the services ecosystems can provide. This relationship holds for both men and women, across age groups, and income levels. This

relationship has continued over the years that such research has been conducted. It also supports the earlier observations of thinkers and philosophers, and is consistent with the intensely social character of human nature.

Personal Costs of Materialism:

Not only is a high level of material consumption unnecessary for happiness and well-being, but too much can actually be personally harmful. A strong orientation to materialism is associated with a variety of psychological and physical health problems. Studies from many different nations, involving preschoolers to the elderly and both genders, show that placing a high value on financial wealth and material goods, regardless of income levels, is associated with higher levels of anxiety, depression, and low life satisfaction. Individuals with a strong materialistic orientation are more likely to be insecure, engage in antisocial behavior, have personality disorders, and experience difficulties in intimate relationships.

Materialistic values diminish from personal happiness and well-being by reinforcing feelings of insecurity. Whatever positive feelings occur from material acquisitions are generally short lived, and require more acquisitions to reinstate the positive feeling. This creates an acquisition treadmill, characterized by unhappiness and insecurity which stimulates more acquisitions and subsequent insecurities. In the process, the kinds of interpersonal relationships that contribute to an enduring sense of well-being are neglected. Less empathy and intimacy are experienced, affecting others, including the children of those with high materialistic orientations. It is hypothesized that unmet security needs in childhood give rise to strong materialistic orientations, which are then passed on to the next generation.

A Sustainable Future:

The relationships described above make it clear that a meaningful and satisfying quality of life is possible with considerably less throughput than now occurs in affluent and highly developed countries. A challenge for the future is to determine the best allocation of sustainable throughput levels to achieve the quality of life desired.

The most important determinants of both subjective reports of human happiness and objective indices of well-being, is good news in terms of the opportunities to organize our societies from a sustainable scale perspective. Focusing on the dual objectives of reducing material throughput and increasing qualitative development should allow societies to remain within sustainable ecological scale while generating personal happiness and well-being. The sustainable problems we face are unprecedented and serious; but there are solutions available and they are attractive. The solutions are attractive for a number of reasons:

- Ecological sustainability and social justice are more desirable than ecological degradation and social disintegration
- While global limits on throughput are required, the solutions are local and will engage large numbers of people in a common cause; everyone will have meaningful contributions to make
- The policy solutions available to solve sustainable scale problems have been used successfully with other problems; we have experience with most of them, and their familiarity should increase our confidence of success

- We know how to produce goods efficiently, and meeting basic human needs with the necessary goods should be relatively easy; this can occur as well as increasing leisure time
- Individual freedom to pursue personal interests should increase dramatically with a focus on qualitative development within a sustainable economy
- Considerable challenges will persist to engage people's creative capacities and stimulate continuous qualitative development
- The result should be greater levels of personal well being and happiness, and stronger more vibrant communities.

Our biggest challenges to implementing these attractive solutions is fostering the political will to put aside powerful vested interests who refuse to give up the short term benefits they derive from the current paradigm.

Role of Modern School System

The modern school system has the characteristic that children are gathered at a place called "school", and are grouped into different grades according to their age. Schools in the modern system are often separated from surrounding social environments by walls or some kinds of physical barriers. School is a place where students are supposed to use identical textbooks, where students' knowledge is measured in various ways, and where students are ranked based on several criteria. The modern school system has been the state apparatus that is closely linked to the state development. For example, there are various examples of state-run school education that served an establishment of national identity and language.

There are always people who believe that the state has the right to control the school education. On the other hand, the state control on the school education has been criticized, and such a criticism is one of the reasons why decentralization of school education has been implemented in many countries in the world. However, decentralization has created many other educational problems as well. The school system as an apparatus of the state (or the sub-systems such as the province) can create various problems regardless of the form of the system. When the school system is not functioning successfully, the reasons for failures are often attributed to the socio-economic backgrounds, ethnic backgrounds, cultural backgrounds, and gender of the students.

Many educational researches reveal that some students cannot perform well in the school because they have certain backgrounds. Then arguments go on that certain disadvantages of the students with certain backgrounds should be reduced, which is not a fundamental solution. The overall aim of this paper is to search for an educational direction that leads to social sustainability and eventually to Gross National Happiness. More specific objectives are:

1. To describe conceptual frameworks in order to understand the current educational problems;
2. To depict some problems of school education that the present author has encountered; and
3. To suggest some aspects to be considered to develop new indicators of school education.

Conclusion

The aim of education in the fullest and deepest sense of the word is to foster natural human psychological growth and development for personal maturity of moral consciousness or ‘conscience’ in conjunction with the unfolding of human potential in conditions of personal freedom as inner freedom. Mature rational conscience as the ‘human spirit’ provides the acute sense. The primary aim of education is to enable the child to be resourceful in the solution of the problems connected with his own needs. Holistic education involves personalised learning in which the learner and the teacher are co-creators of the content of the learning process. Holistic education involves integration of the spiritual dimension of human nature. Holistic Education is Integral Education. Holistic education is education for optimal human development. Holistic education is education for renewal of eroded human values which transcend economics and are necessary for responsible action. Holistic education involves experiential learning based on natural brain functioning

We never educate directly, but indirectly by means of the environment.

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Holistic Education and Holistic Development

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Holistic education is a philosophy of education based on the premise that each person finds identity, meaning and purpose in life through connections to the community, to the natural world and to spiritual values such as compassion and peace. Holistic education is more concerned with drawing forth the latent capacities and sensitivities of the soul than with stuffing young minds full of predigested information. Education for holistic development needs to be based on a set of knowledge, skills and attitude that are liberal and futuristic. It must prepare the students to meet the onslaught of changes that might spoil his health. In this paper, we are discussing about the health, holism, holistic health, holistic education, and different ways to overcome our problems to get holistic development etc.

Keywords: *Holistic Education, Well-being, Holistic Development*

Introduction

Holistic or holistic is philosophy of well - being that considers the physical, mental, and spiritual aspects of life as closely interconnected and balanced. To clearly understand the meaning of holistic health we must first understand the meaning of health as well as the meaning of wellness.

Health

Health is defined as a state of complete physical, social and mental well being and not merely an absence of a disease. Health may also be defined as the functional and /or metabolic efficiency of an organism, at any moment in time, at both the cellular and global levels. In any organism health is the ability to efficiently respond to challenges (stressors) and effectively restore and sustain a “state of balance”, know as homeostasis.

Holism

To understand holistic, we must define the word holism can be viewed in metaphysical terms as the concept that all properties of a give system or organism cannot be determined or explained by the sum of its component parts alone. The system as a whole determiner in an important way; how the parts behave. Aristotle best summarizes this as “The whole is more than the sum of its parts”.

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Holistic Health

Applying the concept of holism to health we understand that the essential aspects of our being; physical, mental / emotional and spiritual are not separate but are interwoven and so closely interrelated as to form one, which is our essential being. Each aspect of our essential being operates as a finely tuned system, one dependent on the other, each affecting the other in health or illness. What is the meaning of physical health, mental health and spiritual health? Generally the state of holistic balance can be referred to as wellness as health often refers to the physical but can also be applied to our emotional and spiritual components.

Harmony in Relationship and Holistic Health

Many of you may have heard the term “holistic” or “holistic health” and possibly you think of something new age or alternative, such as meditating with crystals or dancing in the moonlight around a bonfire. Holistic health may include these practices for some but in general it is defined as a way of being and perceiving wellness.

Holistic Development

Holistic development simply means human development with equity and social justice. It's a present end of the discourse of the intellectual's journey on the concept of development. 'Development is holistic' means that each area is dependent on the other to ensure the child develops to their full potential. Although development is described as different areas: physical, social, emotional, language and intellectual. Each area needs to connect in order for the child to develop.

Prof. Stephan R. Covey gives very beautiful composition of Holistic Development with the help of four Q's, i.e.

Holistic Development – [Integrate: PQ+IQ+EQ+SQ=True Knowledge]

(PQ) Physical Quotient:

It is related to physical intelligence of an individual, i.e. wise nutrition, Consistence balance exercise, proper rest, relaxation, and stress management and preventing.

(IQ) Intelligence Quotient:

It is concerned with mental intelligence viz. Continuous, systematic, disciplined study and education Cultivation of self awareness, learning by teaching and doing.

(EQ) Emotional Quotient:

Emotional intelligence is comprised of self awareness, Personal motivation, Self regulation, Empathy, Social Skill.

(SQ) Spiritual Quotient:

It is concerned with spiritual intelligence viz. integrity (Character Building), Meaning (Purpose of life), Voice (Self Enlightenment and motivate to other).

Holistic education is a philosophy of education based on the premise that each person finds identity, meaning and purpose in life through connections to the community, to the natural world

and to spiritual values such as compassion and peace. Miller, R. (1997). Holistic education is more concerned with drawing forth the latent capacities and sensitivities of the soul than with stuffing young minds full of predigested information.

Dr. A. P. J. Abdul Kalam, the former President of India spent most of his time in meeting children and youth in schools, colleges and professional institutes, teaching them value of education, science and technology and need to build the nation of India with peace and harmony. He Said, "I am a firm believer of the principal of free and compulsory primary education for India. I also hold that we shall realize this only by teaching the children a useful vacation and utilization it as a Means for cultivating of mental, physical and spiritual faculties".

Education for holistic development needs to be based on a set of knowledge, skills and attitude that are liberal and futuristic. It must prepare the students to meet the onslaught of changes that might spoil his health.

Miller (2007) synthesizes holistic education as an approach that encompasses three main principles:

1. Connection: Entails integrating school subjects; establishing connections with the community; fostering student's relationship with the earth; and encouraging students to connect to their souls, their deeper sense of selves;

2. Inclusion : It refers to include students of diverse races and abilities and providing a range of educational approaches to attend the differences in learning styles.

3. Balance: It means reaching for equilibrium between complementary energies (individual learning and group learning, analytic thinking and intuitive thinking, content and process, and learning and assessment.

Conclusion

Holistic education is a quest for understanding and meaning. Its aim is to nurture healthy, whole, curious persons who can learn whatever they need to know in any new context. It is concerned with the growth of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potentials. Its basic purpose is to prepare an individual for challenges of life. It is a means of achieving holistic health. It describes that all aspects of people's needs including psychological, Physical, social and seen as a whole. Our body, emotion, mind, energy, body and soul together form the whole person. The ultimate aim of any education is holistic development. It simply means human development with equity and social justice. For this, we should stop for a moment and catch our thought. What are we thinking right now? If thought shape our life and experience, would we want this thought to become true for us? If it is a thought of worry or anger or hurt or revenge, how do we think this thought will come back to us? If we want a joyous life, we must think joyous thoughts. What-ever we send out mentally or verbally will come back to us in like form. Take a little time to listen to the words we say. If we life is to control our choice of words and thoughts. No one thinks in our mind but we. Only by this we could get holistic health and holistic development.

"A cold water and hot iron take away the wrinkles of clothes; cool mind and warm heart take out worries of life."

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Gross National Happiness as a Framework for Quality of Life

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The present article deals with happiness or gross national happiness and how it is related to quality of life. It will include various dimensions and factors affecting happiness and quality of life. The main factors of Happiness and Quality of Life are emotional intelligence, social skills, self efficacy, social support and forgiveness. It is generally said that money brings happiness but the world happiness index shows that the wealthiest people are not the happiest. Experts are not unanimous upon this point. Gross National Happiness is an aspiration, a set of guiding principles through which we are navigating our path towards a sustainable equitable society. Happiness has a more singular nature, it brings only well being. With a population of less than one million and nestled in the eastern Himalayas, this small country has adopted the sustainable development approach of gross national happiness (GNH), a measure of wellbeing that differs markedly from traditional measures such as gross national product (GNP).

Keywords: *Gross National Happiness, Happiness and Quality of Life*

Introduction

Today's world is marked by some distinct characteristics, such as natural calamities, economic slowdown, selfishness, growing religious hatred, terrorism and growing aggression. In the world of negativity, the aspect which is more important is to change the basic attitude towards quality of life and happiness. Everyone wants to be happy. The pursuit of happiness is called in the American Declaration of Independence, and the Kingdom of Bhutan promotes "Gross National Happiness". Yet, economists and other scholars have shied away from dealing with Happiness. They have long considered it to an 'unscientific' concept. Instead they have based their microeconomic theory on utility that has no material content but that allows the successful analysis of human behavior. In the past few years the situations have changed; a number of economists see an advantage in measuring subjective well being as expressed by individuals themselves. But the concept of Happiness is not certainly restricted to economics. Also very often Happiness is considered as a purely personal issue. But this is not the case. Individual Happiness is strongly determined by the society one lives in.

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Quality of Life

The issues on ‘quality of life’ are discussed widely in different scientific fields. Researchers in different branches of social sciences take the term ‘quality of life’ in different ways. In sociology, quality of life’ is understood in terms of a person’s understanding of well being taking into account his or her own needs. Economics looks upon it as a standard of living perceived by an individual. In medical sciences it is lack of illness and more of health as an indicator towards better style of life.

There is no universally accepted definition of quality of life. Usually the definition provided by the **World Health Organization** in 1995 seems to be the most comprehensive one. It states that **Quality of Life** is individuals’ perception of their position in life in the context of the culture and value systems in which they live. QOL is related to goals, experiences, values and concerns of the individual incorporating his physical health, psychological state, level of independence, social relations, personal beliefs.

Happiness

What is Happiness? This question is probably as old as mankind itself. The greatest human minds have struggled with the issue. Throughout history, philosophers and religious leaders always showed their interests in knowing what makes man happy. How can a man be happy? The word ‘Happiness’ is used in various ways. It means different things to different people. In the wider sense, it is an all-inclusive term covering all that is good. It is often used interchangeably with terms like well being and quality of life and denotes both individual and social welfare. Happiness refers to satisfaction with life as a whole. It covers past, present and anticipated experiences. Some people considered it as ultimate goal of life. But some people disagree about Happiness being the ultimate goal of human.

Aspects of Happiness and Quality of Life

Historically and from a theoretical point of view, happiness can be assessed from different angles. Experts are not unanimous whether there can be a single theory to evaluate happiness as a whole. Many thinkers have different points of view regarding their interpretation about happiness. Buddha, who was born in a royal family left his home in search of a more meaningful existence and ultimately found enlightenment, a sense of peace and happiness. Philosophers like Aristotle believed that doing what is worth doing is a key to good life. The founders of America reasoned that happiness is as important as our rights of life and liberty. These opinions of past and present philosophers and experts have a clear impact on our present understanding and conceptualization of Happiness and Quality of life. Happiness can be assessed from different angles. Experts are not unanimous upon this point. Psychologically various correlates of Happiness and quality of life are:

- Wealth.
- Physical state and Happiness
- Health:
- Education
- Goal Achievement

- Geographical Location and Other Factors
- Productivity and Happiness
- Personality traits and Happiness
- Negative Social Comparison and Happiness

Enhancing **Quality of Life (QOL)** has long been a major explicit or implicit life-style and policy goal for individuals, communities, nations, and the world. But defining **QOL** and measuring progress towards improving it have been elusive. Currently, there is renewed interest in this issue both in the academically and generally. Over 55,000 academic citations are utilizing the term “**Quality of Life,**” spanning a large range of academic disciplines. Generally, **Quality of Life** is also a critical element in the ongoing discourse on economic prosperity and sustainability, but it has often been subsumed under the heading of “economic growth” under the assumption that more income and consumption equates to better welfare. This equation of consumption with welfare has now been challenged by several authors and recent psychologists. Thus economic production may best be seen as a *means* to a potentially (but not necessarily) improved **QOL** rather than an end in itself.

Quality Of Life is a multidimensional construct emerging from the evaluation of multiple needs on the individual, community, national, and global levels. Each need is assumed to contribute to different degrees to overall QOL. Overall QOL at any point in time is a function of :

- The degree to which each identified human need is met, which we will call “fulfillment” and
- The importance of the need to the respondent or to the group in terms of its relative contribution to their subjective well-being.

In the simplest of strategies, measurement would consist of two distinct scales to assess each item regarding a human need; one of the scales would record the degree of fulfillment and the other would record the relative importance of the need. Quality of Life (QOL) is represented as the interaction of human needs and the subjective perception of their fulfillment, mediated by the opportunities available to meet the needs.

- Opportunities to meet human needs now and in the future: Built, Human, Social and Natural Capital and time.
- Human needs include: Subsistence, Reproduction, Security, Affection Understanding, Participation, Leisure, Spirituality, Creativity, Identity and Freedom.
- Subjective Well Being (happiness, utility and welfare) for individuals and/or groups.

Gross National Happiness

Bhutan has a very different outlook on development. With a population of less than one million and nestled in the eastern Himalayas, this small country has adopted the sustainable development approach of gross national happiness (GNH), a measure of wellbeing that differs markedly from traditional measures such as gross national product (GNP).

In 1972, the fourth king of the Himalayan nation of Bhutan, King Jigme Singye Wangchuk, proclaimed, “Gross National Happiness is more important than Gross National Product” a statement that challenged prevailing economic development theories around the world. Bhutan

was the first country in the world to pursue happiness as a state policy. The Bhutanese concept of happiness is deeper than the common meaning of happiness in industrialized countries. The philosophy of gross national happiness has several dimensions: it is holistic, recognizing people's spiritual, material, physical or social needs; it emphasizes balanced progress; it views happiness as a collective phenomenon; it is both ecologically sustainable, pursuing well-being for both current and future generations, and equitable, achieving a fair and reasonable distribution of well-being among people. Since the early 1970s, Bhutan has promoted population well-being over material development. Happiness, health and well-being are closely related. Good health is often considered the single most important determinant of well-being; conversely, adverse health changes have lasting and negative effects on well-being.

In industrialized countries, happiness is often linked with material consumption. A basic level of material wealth is necessary, but citizens of richer and more technologically advanced countries are not necessarily the happiest. Along with economic growth, there is a need to measure well-being and ecological sustainability to reflect the overall progress of nations and of humankind. Given increasing evidence that the current trajectory of human development is not sustainable, there is an urgent need for more inclusive measures of progress than traditional economic indicators such as gross domestic product. Since the global recession of 2008–2009, the importance of well-being has gained political momentum driven, in part, by a perception that the poorest and most vulnerable members of society are paying the price for excessive greed and risk-taking in the financial sector. In Europe, a shift in emphasis from measuring economic production to measuring people's well-being has been recommended. Following a resolution proposed by **Bhutan, the United Nations** convened a high level meeting at which the **Secretary-General Ban Ki-moon** called for development outcomes that value and measure happiness and well-being.

The recent political momentum and the close links between health and well-being present an opportunity for health objectives to be included in other policy domains. Gross national happiness has greatly influenced the health system in Bhutan, as reflected in the constitution which states that the state shall provide free access to basic public health services in both modern and traditional medicines. Health is recognized as a prerequisite for economic and spiritual development and as a means to achieving gross national happiness. Bhutan screens all sectoral plans and policies to ensure that they are consistent with gross national happiness. At the global level, translating gross national happiness into policy has the potential to promote health as defined in **World Health Organization (WHO)** charter, acknowledging the role of the environment, ecological sustainability, good governance and social determinants. WHO can play a more active role in strengthening consultation between sectors, improving access to relevant data and disseminating evidence on health and well-being. As a leader in the happiness movement, Bhutan has hosted several international conferences on gross national happiness.

The formulation of GNH goes back to the early 1970s when King DrukGyalpo declared that GNH rather than GNP should be the nation's principal yardstick for measuring progress. GNH is a multi-dimensional development approach that seeks to achieve a harmonious balance between material wellbeing and the spiritual, emotional and cultural needs of the society. During the state-of-the-nation speech in July 2016, Bhutan Prime Minister Tshering Tobgay described

GNH as 'development with values'. In order to further realise GNH, the latest medium-term development strategy — the 11th five-year plan from 2013–2018 — elaborates on how to make GNH a reality. This means that Bhutan has to monitor the progress of GNH on a regular basis and new policies have to be aligned with GNH.

Bhutan's development builds on a strong governance foundation. According to the 2015 Corruption Perception Index by Transparency International, Bhutan ranked 27th among 168 countries and far ahead of other South Asian countries. The World Bank's Worldwide Governance Indicators in 2015 showed that Bhutan exceeded the average in four out of six dimensions of governance, including governance effectiveness, and political stability and absence of violence. Bhutan has made the best out of its endowments for development, especially its hydropower resources. Hydropower exports accounted for about a third of total goods exports, and the country's generation capacity is forecast to double in a few years.

Whether Rich are Happier Than Poor

Whether money brings happiness is an obvious question for debate. People have a general feeling that where there is enough money, there is happiness. It is an observation by general population that wealthy people are happier than less wealthy people. Across nations, there is high correlation between happiness and wealth. Happiness is low in poor countries. In economically advanced countries, people who value earning money more than any other goals are less satisfied with their lives this may be because accumulating money may not be conducive in meeting the social and psychological needs that enhance happiness. Natives of some of the poor countries are found to be happier as compared to their counterparts from the wealthy nations. So it can be concluded that wealth is the only factors which brings happiness.

Conclusion

It is generally said that money brings happiness but the world happiness index shows that the wealthiest people are not the happiest. On the same way Happiness can be assessed from different angles. Experts are not unanimous upon this point. Gross National Happiness is an aspiration, a set of guiding principles through which we are navigating our path towards a sustainable equitable society. Is Gross National Happiness is more important than Gross National Product is difficult question, but the usefulness of GNH has a leg up for two reasons. Money has a dichotomous nature, it can bring happiness and sadness, security and insecurity depending upon how much and how little you have. Happiness has a more singular nature, it brings only well being. Well being should take preference over material growth which is an index of Quality of Life. It observes life satisfaction, including everything from physical health, family, education, employment, wealth, religious beliefs, finance and the environment. It can be concluded that Happiness is nowadays, one of the most important priorities of man life. It is a relative term and an absolute one it all depends upon one's judgment of life. Happiness is umbrella term which includes Health, Well Being and Quality of Life.

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Gross National Happiness and Society

*Rupinderjit Kaur**

Gross National Happiness is a development philosophy as well as an catalog which is used to measure the collective happiness in a nation. The concept is aboriginal to the country of Bhutan, and was enshrined in the country's 2008 constitution which states that "the State shall strive to promote those conditions that will enable the pursuit of Gross National Happiness. This paper concerns with the concept of Gross National Happiness. It assumes that GNH is a uniquely an approach to development of the county. The paper further assumes that GNH is a strategy for social and economic change, good governance in the county and, therefore, must be operationalized in policy decisions and actions.

Keywords: *Gross National Happiness, policy decisions, economic change, good governance*

Introduction

Gross National Happiness is a term coined by His Majesty the Fourth King of Bhutan, Jigme Singye Wangchuck in the 1970s. The concept implies that sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of wellbeing. The Gross National Happiness Index is a single number index developed from 33 indicators categorized under nine domains. The GNH Index is constructed based upon a robust multidimensional methodology known as the Alkire-Foster method.

Gross National Happiness is an aggregate measure of a country's national production, in the vein of the gross national product or gross domestic product. Gross national happiness (GNH) attempts to measure the sum total not only of economic output, but also of net environmental impacts, the spiritual and cultural growth of citizens, mental and physical health and the strength of the corporate and political systems.

The GNH Index is decomposable by any demographic characteristic and so is designed to create policy incentives for the government, NGOs and businesses of Bhutan to increase GNH. The 33 indicators under the nine domains aim to emphasize different aspects of wellbeing and different ways of meeting these underlying human needs. The 33 indicators are statistically reliable, normatively important, and easily understood by large audiences. Within each domain, the objective indicators are given higher weights while the subjective and self-reported indicators are assigned lower weights.

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Four Pillars and Nine Domains: The intuitive guiding principle of Gross National Happiness led to a practical conceptualization of the concept. The foundation is made of four pillars i.e Good Governance, Sustainable Socio-economic Development, Preservation and Promotion of Culture, Environmental Conservation. These four pillars are further elaborated into nine domains, which articulate the different elements of GNH in detail and form the basis of GNH measurement, indices and screening tools. Conceptual structure of GNH, happiness is truly multi-dimensional; it is constituted by many elements and domains in life. If every individual is assumed to want happiness only for himself, GNH would be no different from the concept of the well-known utility for maximizing figures in economics, the caricature of ultimate hedonists, motivated only by their need for personal satisfaction.

Gross National Happiness and Society

Overall, GNH means the creation of a society or nation in which collective happiness is the goal of governance. The purpose of government is to create more collective happiness. However, a society is not created in a single moment by a god – or something equally extraordinary. What it means is that a society adjusts and adapts increasingly towards certain goals it defines for itself, in this case: collective happiness. Why do you have to adapt and adjust? Because there are barriers and competing ideas that may take us in different directions, but with maintaining a truly conscious wish to pursue collective happiness, we can steer a society in that GNH direction.

The meaningful enjoyment of life as a whole is hindered not only by individual circumstances, cognitive fallacies and our lack of will, but also by the structural conditions of society, which we collectively create for the future generations, and which were also created by policy makers and our forefathers before us. They can either prevent – or help us – in achieving the harmony of existence.

At the most fundamental level, collective happiness and well-being depends on two things that we nurture, value and protect: the environment and relationships. The first fundamental aspect of well-being is positive relationships and second crucial aspect is the environment, without which relationships cannot be sustained. The brilliant colours of nature have fallen victim to pollution and have dimmed to a turbid hue. Noise levels have risen, so that absolute silence cannot be enjoyed. The air is laced with dust and emissions. Rivers are poisoned with mercury and other toxic agents that are harmful to fish, or are drained dry. We have to begin a restorative and de-contamination process, and that will affect the development strategies we are pursuing in many sectors. In this respect, the restoration of the quality and purity of air, light, noise, water and soil are urgent not only for our survival. Our well-being depends on intimate experience of the natural state of a luxuriant and pristine forest, uncontaminated soil and other habitats, natural silence, clean air and water, and the true colours of nature. So, any GNH oriented society must cultivate these two fundamental factors as absolute priorities and decision-making. Both of these spheres have to be an influence that is supportive of collective happiness. There must be an ongoing commentary on contemporary issues from a GNH point of view, so that people have a GNH perspective. For the young, GNH values and practices have to be infused into their textbooks.

Economics of GNH

Of all the changes in the last century, two are notable. First, it was a century of democratization. Second, and especially the last half of it, it was a century of GDP fetish, whereby the progress of societies were conceptualized and measured by the production and consumption of goods transacted in markets. We need, in this new century, a radically different yardstick of progress and development, to measure what matters most: well-being and happiness. We need to adopt well-being and collective happiness as the orienting principles of our governance.

Government policies, especially in democracies, have to respond to deliberative preferences and choices of the people, and public success criteria has a major influence in shaping both of them. We need to question whether the public criteria of success associated with GDP are serving us well, and whether they are orienting us towards good governance and development.

For far too long, GDP and the market have blinded us to think that they are the source of our well-being and profound happiness. We have all been under the shadow of the subtle pressure making us evaluate our national performance and social preferences by growth-mania. Our successes have been largely measured and communicated in material terms. Because of GDP as the widespread criterion of success, we are amnesic about what really makes our life happy, and what really constitutes a happy life. It is time to change this set of public success criteria. Economic growth, measured in GDP, and the emphasis on economic efficiency has led to the highest level of aggregate wealth in the world. Yet the absolute number of people under poverty and vulnerability of all kinds are at a peak in history. Although there is greater general prosperity and freedom, fairness needs to be made the centre of our economic and social systems. Not only natural calamities resulting from collapse of biodiversity and climate abuse, many man-made disasters resulting from systemic failures of the economy like the global financial crisis, which is becoming more recurrent, have begun to affect all of us who are integrated through trade and finance.

Considering that no human institution can serve us for all eventualities, there is no option but to seek fresh forms of institutions. People are already beginning to search for a new, global architecture of finance and economics that is neither completely free market as understood in the neo-liberal sense, nor completely socialist. In any case, the global economic system seems to be at a cusp, and we must all play a role in reshaping it, instead of having it reshaped before our eyes.

Economics and public finances are the influential medium to improve any society. So I cannot end my talk with you without broaching this topic. In any society, the presence of government is overwhelming – either in a negative or a positive way. A government's long reach is manifested through its huge expenditure and via various laws it introduces to govern the society. If collective happiness is a vision for any society, and if that vision is to be realised primarily through official expenditure, the fiscal system has to be harmonised with that goal. If budget allocations, rules, taxes and other fiscal measures are based on conventional criterion, independent of GNH considerations, the results will also be inconsistent with GNH. A budget allocation formula that takes account of GNH can be devised. Furthermore, tax and non-tax levies can be used to give people incentive towards GNH.

Ordinary people's behaviour and preferences, as expressed through spending money, are influenced by two factors. The first is the relative price of goods and services. The second is media content, which I have already dwelt on. Prices change consumer behaviour. Unfortunately, prices at the moment do not reflect the real environmental and social costs, let alone the psychological, communal, cultural and other costs. As a result, the choices people make on the basis of unrealistic prices can result in huge bias without them realizing it. Under GNH initiative, we should introduce full-cost national accounting and an ecological footprint analysis. These two new measurements will allow us to calculate realistic prices that can be used for a new fiscal system. At the same time, a new form of national accounting that fully reflects cultural, social, and ecological costs needs to be devised, as outlined in the recent Sarkozy Commission's Report.

Public and private decisions aligned with GNH could be forged with a holistic set of indicators, to compensate the missing elements for a happier life in conventional measurements of development. Such indicators could be used for both setting goals and evaluating performance. The dimensions not considered in the conventional approach include mental well-being, community vitality, cultural resilience, balanced time-use, and environmental awareness, as reflected in the nine domains of GNH. A society as a whole, as opposed to individuals, cannot advance coherently without a unity of purpose. Collective happiness could provide a far stronger vision for the future.

Conclusion

This paper discusses the operationalization of GNH, and its primary focus is the practical implementation of GNH through institutionalization and the development of specific GNH projects. This paper discusses the operationalization of GNH, and its primary focus is the practical implementation of GNH through institutionalization and the development of specific GNH projects. The contextualization of GNH was considered necessary to lay the groundwork for a discussion of ways to operationalize the concept. Therefore, we have discussed such subjects as the history of country in the perspective of GNH and the concept of GNH in the context of the history and ideology of economic development.

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Health, Happiness and Wholeness

*Dr. Guneet Toor**

Why is it important for health and wellness professionals to develop psychologically, spiritually and physically? What areas do you need to develop to achieve the goals you have for yourself? Only in recent years have psychologists begun to appreciate the benefits of happiness and positive emotion — benefits that include everything from enhanced creativity to improved immune-system function. Thus, the present paper focusses on keys to a happier, healthier life and benefits of happiness for good health and wholeness.

Keywords: *Happiness and Health*

A Happiness Policy

If scientists proved unequivocally that positive moods improve health, would policymakers act? Some observe that, in the U.S., we define “happiness” in economic terms—the pursuit of material goods. They contend that even an avalanche of research showing that emotional well-being protected health would have no traction in the policy world. Many Americans believe, after all, that people are responsible for their own lives.

But others see direct policy implications. “Seventy to 80 percent of heart attacks in this country occur not because of genetics nor through some mysterious causative factors. It’s through lifestyle choices people make: diet, smoking, exercise. Why are people choosing to do these things? Does mood come into play?”

The toll of toxic stress goes far beyond poorer health for individuals—population-wide, the cost of chronic diseases related to these conditions is enormous.

State of mind decides the state of body

Some public health professionals contend that the apparent beneficial effects of positive emotions do not stem from anything intrinsically protective in upbeat mind states, but rather from the fact that positive emotions mark the absence of negative moods and self-destructive habits. But some believe that there is more to the phenomenon—and that scientists are only beginning to glean the possible biological, behavioral, and cognitive mechanisms. Previous work supports this contention. In 1979, Lisa Berkman, director of the Harvard Center for Population and Development Studies, co-authored a seminal study of nearly 7,000 adults in Alameda County, California.

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Participants who reported fewer social ties at the beginning of the survey were more than twice as likely to die over the nine-year follow-up period, an effect unrelated to behaviors such as smoking, drinking, and physical activity. Social ties included marriage, contact with friends and relatives, organizational and church membership.

Even in adulthood, it's not too late to cultivate these qualities. While psychotherapy or meditation may work for one person, someone else may prefer faith-based activities, sports, or simply spending time with friends. "My guess is that many of the people who are chronically distressed never figured out how to come back from a bad experience, focus on something different, or change their perspective."

Keys to a happier, healthier life

Research suggests that certain personal attributes—whether inborn or shaped by positive life circumstances—help some people avoid or healthfully manage diseases such as heart attacks, strokes, diabetes, and depression. These include:

- Emotional vitality: a sense of enthusiasm, hopefulness, engagement
- Optimism: the perspective that good things will happen, and that one's actions account for the good things that occur in life
- Supportive networks of family and friends
- Being good at "self-regulation," i.e. bouncing back from stressful challenges and knowing that things will eventually look up again; choosing healthy behaviors such as physical activity and eating well; and avoiding risky behaviors such as unsafe sex, drinking alcohol to excess, and regular overeating

The Benefits of Happiness

Happiness broadens your focus and expands your thinking.

Positive emotions — curiosity, love, joy, contentment, wonder, excitement — expand your focus of attention. When you're angry, your focus narrows to the source of your frustration and the object of your wrath. Your mind is like a heat-seeking missile, bent on destruction. Contrast this with what happens when you get excited about something — your mind opens up and there's a free flow of ideas and intellectual possibility. Curiosity abounds. This is precisely why passion is so essential to artistic endeavors. This is also why you need a high positivity ratio in the workplace if you want a high rate of productivity and a healthy bottom line.

Happiness improves your ability to problem-solve

When you're frustrated and you're having trouble solving some problem that confronts you, what you need is a good laugh. Laughter unfreezes a "stuck" brain. Think of humor as a lubricant that allows the wheels — your thought processes — to once again move toward a solution. The mechanism that underlies effective problem-solving is creativity, which is your brain's ability to come up with novel, unique answers to life's many challenges.

Happiness builds physical, intellectual, and social resources

Positive emotions build the following resources:

- **Physical resources:** People are more playful when they're happy — they're interested in golf, tennis, marathon running, scuba-diving, and water-skiing. Happy people are more likely to exercise on a regular basis. Part of this comes from the higher self-esteem seen in happy people. In short, happiness translates into physical fitness — stronger muscles, improved heart-lung function, and increased flexibility.

- **Intellectual resources:** People learn better when they're in a positive frame of mind.

The most effective schoolteachers are the ones who find ways to make education enjoyable — laughter makes kids pay attention and attention is the key to learning. The same is true when you go to a continuing education experience; you want a speaker who is not only knowledgeable about his subject matter, but who can be entertaining.

- **Social resources:** Human beings gravitate toward positive people and away from negative ones.

Think about the biblical prescription, “Do unto others as you would have them do unto you,” and decide how you want to be treated. If you want to be treated badly, then by all means act badly toward others. However, if you want people to smile at you, you need to greet them with cheer. More often than not, this is what you'll get in return.

Happiness counteracts negative emotions

Happiness is one antidote to rage. Optimism can be an antidote to fear and cynicism. Joy is the opposite of misery. Humor defuses a desire for vengeance. Positive and negative emotions can't exist at the same moment in time. Embracing one negates the other.

The next time you find yourself feeling negative — upset, angry, sad — try replacing that with a positive feeling and see what happens. Think about someone who makes you laugh, something that excites you, some activity that pleases you — it may provide just the escape you need from those negative emotions.

Happiness protects your health

You probably already know that getting upset or angry can raise your blood pressure and, in the worst-case scenario, precipitate a heart attack or stroke. But did you know that positive emotions can lower your blood pressure and risk for cardiovascular disease? Well, they can.

The pioneering work of Dr. Barbara Fredrickson illustrated that when stressed people watched a film that left them feeling amused and content, that led to quicker recovery of heart function. She also noted that stressed subjects who smiled while watching a sad movie had a more rapid heart rate recovery. Her thesis is that positive emotions *undo* the effects of stress and, therefore, protect a person's health. Other studies have shown that something as simple as getting a light touch on your hand from a compassionate friend or the act of petting your favourite animal can also lower your blood pressure — and, neither requires a prescription, gets you into a hassle with your insurance carrier, or has negative side-effects.

Conclusion

These are the kinds of questions that researchers are asking as they explore a new—and sometimes controversial—avenue of public health: documenting and understanding the link between

positive emotions and good health. A vast scientific literature has detailed how negative emotions harm the body. But negative emotions are only one-half of the equation. So, when we understand the set of processes involved, we will have much more insight into how health works. 'Don't worry, be happy.' That's useless. Not everyone lives in an environment where you can turn off worry.

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Happiness : Towards a New Development Paradigm

Navdeep Kaur*

Bhutan offers a new development paradigm model as a basis for exploring alternative approaches to development. In this NDP model, the vision of societal happiness is taken as a wider lens to view human progress within planetary limits, thus fulfilling the needs of all humans rather than the “wants” of just a few. Having this more accurate focus on real needs, it is possible to detail a holistic development agenda. The four pillars of GNH are proposed as core dimensions of this agenda, namely environmental conservation, sustainable and equitable socio-economic development, preservation and promotion of culture, and good governance. To achieve these goals, policies for the responsible management of natural, human, social and economic resources are needed to ensure present and future sustainability. Thus, the present paper focuses on the happiness towards a new development paradigm.

Keywords: *Societal happiness,GNH*

Bhutan’s vision for a new development paradigm rests on two fundamental premises i.e. The universal human goal to pursue wellbeing and happiness. and the existence of planetary boundaries and the gravity of current ecological realities. The universal human goal to pursue wellbeing and happiness means we define happiness as a deep abiding sense of harmony with the natural world and with our fellow beings that is characterised by compassion, contentment and joy. This is a societal vision at the core of true human development and is not just a private yearning. The foundation and precondition for pursuing happiness is wellbeing that includes good health, economic security, knowledge, peace and physical security, justice and equality, vibrant communities and meaningful relationships, and the wellbeing of all life forms. On the other hand the existence of planetary boundaries and the gravity of current ecological realities means the planet and its resources are finite. This is a fact. Scientists, the UN and the world now recognise that our development to date has been unsustainable, and that we are consuming resources far faster than they can be replenished. It is clear that future development must take place within planetary boundaries and that we must recalibrate our activities to ensure sustainability.

The new paradigm differs in essence from the existing one by making the sustainability of life on earth the top concern and recalibrating development to ensure that life - of humans, other species and the earth itself - is valued and prioritised. The new paradigm is necessary simply because the current system, based on the doctrine of limitless growth and on the insatiable desire

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for ever-increasing wealth and status, has resulted in the self-destructive attempt to use earth's finite resources to satisfy infinite wants.

The approach to transformation

The journey towards a new paradigm has to begin with the recognition of the complexity and interrelatedness of our reality. The process of our transformation from the current to the new paradigm must harmonise and reconcile seemingly contradictory choices such as short-term and long-term goals, individual and collective goals, and growth and sustainable goals. For instance:

- The new model must serve to prevent as well as to cure. In order to change current realities, it is necessary both to treat the prevailing societal malaise while simultaneously creating the new order of society. In practical terms, this requires long-term as well as short-term goals, which may necessitate very different approaches and types of change. For example, while consuming in a more environmentally friendly manner is a step in the right direction, it is actually a short-term goal with only limited reach. The longer-term goal must be to curb consumption habits to conform to planetary limits. This far-reaching shift must be led by those whose wealth and income are already substantial, so that those who are hungry or living in poverty may increase their consumption to sustainable levels.

- Transformation must be both internal and external. The transformation of our values, mind-sets and psychology should reinforce the change in the outer conditions of wellbeing and their institutional structures. Otherwise, systemic changes will remain in conflict with internal values and vice versa, resulting in gridlock and even intensifying unresolved tensions.

- Perspectives must be both eco-centric and anthropocentric. Both are necessary for human beings to survive and flourish within planetary boundaries. As human survival depends on nature, solving problems for humanity requires a basic orientation to nature.

- Appropriate technological solutions must be embraced in harmony with traditional wisdom. The world was more sustainable before industrialisation and the world is more technologically advanced today. Thus, it is important to learn from wisdom traditions while utilising technological advancements to find sustainable solutions.

Principles of the new paradigm

Bhutan's proposed new paradigm rests on several principles:

1. **Transformation in what we value.** As His Majesty the King of Bhutan said, "Gross National Happiness has come to mean so many things to so many people, but to me it signifies simply development with values". We must value life - the life of all humanity and all living beings - over acquisitiveness and profit. We must also recognise the difference between needs and wants, and value needs over wants.

2. **Reconsideration of the purpose of development.** In recent human history, development has been defined largely in terms of industrialisation, increased production, income, consumption, and accumulation of wealth. Instead, we must manifest development through nurturing the broader conditions for happiness and wellbeing of all life on earth - the ultimate state of being and a true measure of human progress. Adequate economic security is one of

those conditions but by no means the only one.

3. **Reorientation of humanity towards service.** This has two meanings. First, we have focused production largely on the provision of material goods, rather than considering the services those goods provide. As a result, we are inundated with goods that often quickly become obsolete and need to be replaced. A new development paradigm will recognise, for example, that we do not necessarily need a car; we need to get from one place to another. Second, orienting ourselves towards service also means seeing our work in terms of its purpose and benefit to society. Our work as teachers, labourers, artists or businesspeople should truly serve the needs of society as well as being a source of livelihood to ourselves.

4. **Recognition of interconnectedness.** We, the human species, are completely interconnected with our natural world and with each other. The phenomenon of globalisation and the devastating impacts of economic activity on the living biosphere (through climate change, resource depletion, species extinctions and more) have made our mutual interdependence more widely obvious than in any prior generation. Since none of our actions occur in a vacuum, recognising the causes and consequences of our actions and of our daily economic activity is essential if we are to co-exist with our fellow beings. This includes fostering awareness in our educational institutions, media and elsewhere on where, how, and under what conditions our daily products are produced and disposed.

5. **Ethos of cooperation.** Finally, and most importantly, in order for us to make the required transformation, an ethos of cooperation and unity must replace the current obsession with competition and sectarian division. A task as monumental as actual adoption and practical implementation of the proposed new paradigm will require a recognition that our own separate interests will only be served by cooperation, collaboration and integration of our efforts at every level.

Proposed working model of the New Development Paradigm

A new development framework, inspired by GNH, would first identify the explicit needs that development must address towards achieving wellbeing and societal happiness. It would also examine and learn from the underlying causes and conditions that have led to the current crises and the concomitant failure to meet those needs. From this, the new model can propose the necessary structures, policies and regulatory mechanisms to conserve nature, attain inclusive and sustainable socio-economic development, promote and preserve culture and strengthen good governance. To achieve these goals, such a framework would then suggest policies for the responsible management of natural, human, social and economic resources to ensure present and future sustainability.

The new paradigm envisages societal wellbeing as the desired outcome of these structures and policies and proposes these outcomes be assessed according to nine domains: ecological sustainability (including the wellbeing of non-human species and life forms), living standards, health, education, culture, community vitality, time balance, good governance, and psychological wellbeing, each with specific progress indicators. Conscious processes and skills are needed to transform these wellbeing outcomes to the higher state of human happiness at both individual and collective levels. These happiness skills can be drawn from sources like human historical

experience, wisdom traditions and modern science. In turn, the degree of societal happiness will determine the evolving needs of development.

Conclusion

As a step towards shifting our collective perceptions and mind-sets to-wards adopting a more holistic, sane and just approach to development, we propose that:

- **Happiness** be adopted as the overarching goal for the future development of the post-2015 development agenda
- **Wellbeing and happiness** be included in the suggested Sustainable Development Goals
- **Relevant UN** research institutes and independent researchers take up the task of elaborating the details and mechanisms of the proposed new paradigm for global application

We offer this proposed new paradigm based upon reflection on our own experience because we believe that the challenges of Bhutan's development do not differ markedly from those of other nations and peoples. As much as Bhutan hopes to contribute to the global effort to chart a new approach to human development guided by the higher vision of wellbeing and happiness, the intention is also to learn from good practices from around the world and to bring this vision more directly into Bhutan's own economy and society.

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Happiness – A way to Holistic Development

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Today's way of living gives birth to worries, aggression and tensions. Today's human being is running throughout his life to earn more and more money. Because of this reason he cannot manage his family and personal life. This is the beginning of his depressed life. Smile disappeared from faces and frown appeared on forehead. Then he consults psychologist and therapist for his help to get out of depression. Happiness is the only medicine that kills worries, stress, anxiety and tensions. Happiness is not something readymade. It is the spiritual experience of living every minute with joy, love, grace and gratitude with friends and family. Happiness is the art of living.

Keywords: *Happiness, Holistic development*

Every individual explain happiness in his own word. For one happiness is a falling asleep to other happiness is a cooking food. For one happiness is a money while for other happiness is a people who surrounds him. For a kid happiness lies in a candy or chocolates. So happiness defines in many ways. Many people are often in search of happiness. Some people cannot find it. Some just catch a sight of happiness. Whatever it means, everyone agrees that it may be the most important feeling of a person and a valuable gift from heaven. Happiness means away from worries and problems. If some tragedy happens in our life then how we balance our emotions. Happiness refers to the intellectual state of emotional well-being such as: feeling pleasurable, cheerful, and joyful, satisfied in life, mind is full of positive thoughts, being of being in high-spirit, Keep calm in confusion and stay away from feeling of hatredness.

Today happiness is observed in various ways. Each individual describes their inner feelings and emotions in some ways. Like for one living in a family is happiness while for other living in isolation is happiness. For parents theirs kids is the source of happiness. So it is difficult to compare the definition of happiness. Happiness actually means the inner state of healthy mind that remain balanced in ups and downs coming in his life. It charges our body with new energy and prepares us for coming challenges. First definition of happiness is the one that may usually occur in our daily lives. For instance, it can be explained when someone tells funny, ridiculous things, jokes, doing mimicry and all these things make us to laugh. But this type of happiness is no longer. After few seconds we are full of our worries and tension.

Getting a good grade on a test or being promoted at work can be given as examples. This

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kind of happiness generally comes from personal achievements. One would feel happy if they know they did something successful. They do not certainly have to be rewarded to be happy. For example, some people find happiness in just living a good life.

Often, people may bump into happiness in the simplest things. Happiness means being alone in nature or playing with a puppy for these people. One may or may not show their feeling of happiness. Sometimes, their happiness is only a contentment emotion, while other times they may be smiling indeed.

How to Cultivate Happiness: Here are some of the keys to happiness Lyubomirsky and other researchers have identified.

- **Build relationships:** Perhaps the dominant finding from happiness research is that social connections are key to happiness. Studies show that close relationships, including romantic relationships, are especially important, suggesting we should make time for those closest to us—people in whom we can confide and who'll support us when we're down.

- **Give thanks:** Research by Michael McCullough, Robert Emmons, Lyubomirsky, and others has revealed the power of simply counting our blessings on a regular basis. People who keep “gratitude journals” feel more optimism and greater satisfaction with their lives. And research shows that writing a “gratitude letter” to someone you've never properly thanked brings a major boost of happiness.

- **Practice kindness:** Research by Elizabeth Dunn and her colleagues finds that people report greater happiness when they spend money on others than when they spend it on themselves, even though they initially think the opposite would be true. Similarly, neuroscience research shows that when we do nice things for others, our brains light up in areas associated with pleasure and reward.

- **Give up grudges:** Inventive studies by Everett Worthington, Michael McCullough, and their colleagues show that when we forgive those who have wronged us, we feel better about ourselves, experience more positive emotions, and feel closer to others.

- **Get physical:** Exercise isn't just good for our bodies; it's good for our minds. Studies show that regular physical activity increases happiness and self-esteem, reduce anxiety and stress, and can even lift symptoms of depression. “Exercise may very well be the most effective instant happiness booster of all activities,” writes Lyubomirsky in *The How of Happiness*.

- **Get rest:** Research has consistently linked lower sleep to lower happiness. What's more, a study of more than 900 women, led by Nobel Prize-winning psychologist Daniel Kahneman, found that getting just one more hour of sleep each night might have a greater effect on happiness than a \$60,000 raise.

- **Pay attention:** Studies show that people who practice mindfulness—the moment-by-moment awareness of our thoughts, feelings, and external circumstances—not only have stronger immune systems but are more likely to be happy and enjoy greater life satisfaction, and they are less likely to be hostile or anxious. Pioneering research by Richard Davidson, Jon Kabat-Zinn, and others has found that a basic eight-week mindfulness training program can significantly improve our physical and psychological well-being.

- **Don't focus on material wealth:** After our basic needs are met, research suggests, more money doesn't bring us more happiness—in fact, a study by Kahneman found that

Americans' happiness rose with their income only until they'd made roughly \$75,000; after that, their happiness plateaued. And research by Richard Easterlin has found that in the long run, countries don't become happier as they become wealthier. Perhaps that's why, in general, people who prioritize material things over other values are much less happy and comparing ourselves with people who have more is a particular source of unhappiness.

Happiness according to Indian scriptures

The Indian scriptures and sages say that the true happiness lies in renunciation, not in acquisition. Mundane and transitory pleasures, comforts and wealth are the impediments that take one away from the goal of happiness. The Indian heritage defines man as the son of God who is sent into this world to fulfill a mission. This mission does not allow him to think of personal happiness or well being. His dedicated soul cannot even think of rest before reaching his destination and attaining his goal. On his way to this goal he may have to suffer pain and agonizing experiences, but he overcomes all these and is rewarded with the bliss in heaven.

One really wonders what happiness is or where does it lie. Does it lie in wealth, affluence, fame and power?

In the ever-expanding world life grows more complex every day. Perhaps, torn by the conflicts and doubts, we do not have an idea about what we want to be happy. When we look around us we find the wealthy, prosperous, distinguished and the rulers rather miserable – their discontent and worries growing with each passing day. On the other hand, the beggars in the street are found happily singing the glory of life and sleeping in peace in spite of their poverty. Such comparisons show life as mystery, and happiness remains a riddle that refuses to be resolved. Thus, Money can't buy happiness. I want to share a pamphlet that I found in the newspaper yesterday. It is about a "Happiness Programme". Today people needs a external help who make them feel happy. Such programmes are really helpful to get rid from stress, aggression, anxiety and depression. But question is this people are not happy internally. They think they buy happiness with money or by doing laughing exercises. Yes it works for few hours or may be few days. But in the end they only left with their anxiety. Dalia Lama has rightly said that happiness is not something readymade. It comes from your own actions.

Often we find that happiness differs in degrees, and it is quite relative – not absolute. One is pleased with very little, like the cobbler who works the whole day, earns little and still happy enough to sing and sleep in peace. But the other, very rich, is simple born to be unhappy, his discontent robbing him of his sleep and peace of mind. Even when he has succeeded in plucking the moon his insatiable desire for plucking the sun keep haunting him in his sleep. It is a sort of malaise that stands in the way of his attaining the goal of happiness.

Due to the reasons explained above, happiness means a lot from various perspectives. Maybe having a good health is happiness, success or marriage is happiness. Maybe having a shoulder to lean on when days are going bad or giving a birth is happiness. When people are successful, safe, lucky, they feel happiness. The "pursuit of happiness" is something this country is based on, and different people feel happiness for different reasons. Whenever doing something causes happiness, people usually want to do more of it. It is up to people's point of views,

approaches and their perceptions. However, it is certain that happiness is the inner joy that one feel inside. No one ever complained about feeling too much happiness.

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Values : A Boon for Quality of Life

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Every human being wants to lead a virtuous and meaningful life but it should be full of values. Quality is required in every sphere of life. The world today is in terrible situation. We all have very high professional degrees but very shameful that we have no understanding with each other. Quality of life is the general well being of individuals and societies, outlining negative and positive features of life. It observes life satisfaction, including everything from Physical health, family background, good job and the surrounding environment. Quality of life can be improved only with the help of Education and values inculcated among individuals. Values show right path to individuals. We can make a better society to live a life. There is also need for build up fundamental traits of character such as honesty, hard-work, compassion, courage, persistence and responsibility is must for quality of life.

Keywords: Quality, Human being, Physical health, Mental health.

Introduction

“The quality of a person’s life is in direct proportion to their commitment to excellence, regardless of their chosen field of endeavor”. (Vince Lombardi)

According to World Health Organization (WHO):- “The individuals’ perception of their position in life in the context of culture and value system in which they live and in their relation to their goals.”

It is not uncommon to hear that it is not the quantity of time that we spend with our families but the quality that matters. Just think about it – is it really true?

Quality of Life

Every individual desires to live a quality life. If a human wants to be a successful life, the skills and the ability to easily solve the problems of life has to be acquired. For example: A human may want to be healthy, to be employed, to be married, to be knowledgeable as how to take care of children, co-operative way with other members of society and live as an efficient and good citizen of democratic country, then this may be said to be Quality Life. In trying to realize this quality life he would be facing many problems in the competitive society. A human needs certain type and amount of knowledge, Skills, attitudinal framework and behaviour which are necessary to solve his problems of life and realize the value of quality of life. If we want to live

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a life full of quality then we should realize the problems of life and try to find out the solutions to solve these problems of present world people. There is also need for build up fundamental traits of character such as honesty, compassion, courage, persistence and responsibility is –absolutely essential for quality of life.

Role of Education For Quality of Life

The degree of quality of Life decreases because everyone is in the race of materialistic or worldly affairs. The role of education is less in quality of life because it is only a business to get more wealth. If we redefine the role of education then surely we will be able to achieve the importance of quality of life in the present world.

Education prepares individuals for wholesome living but there is a need to give less preference to material life then quality of life naturally increases. If there is life satisfaction from every aspect of life i.e physically fit, healthy environment, economically self-dependent and satisfied, mental peace, religious beliefs, faith in God, Positive Attitude, Spiritually strong etc then no other factor may effect the quality of life in the current Scenario. So, education should not be for the sake of collecting money only but to create such opportunities for learners that belongs to inner as well as outer satisfaction, 'Stress Free life' leads to happiness as well as improves the Quality of life.

Role of Human Values for quality of Life:-

“Education is not limited to the imparting of information or training of Skills. It has to give the educated a proper sense of Values”. (Radha Krishnan)

As Human Values are important for survival of human beings in the society. As in the society tensions created because of value crises. Education is a life long process of acquiring Knowledge and it is through education only we can inculcate 'Values' among individuals, communities and nations. The purpose of education is to develop 'desirable values' in all generations that further go to their effective involvement in the social Context. The peace and prosperity of the world, the harmony of social and Economic systems depend upon the two basic principles i.e. co-operation and co-ordination. The people must know their duties and also must have the spirit to fix themselves in their social set-up according to their own talents and capacities failing which resulting in end of their democratic society.

The world today is in terrible position. At present we possess everything like materialistic and luxuries of life but many times we feel we have nothing with ourselves and feel unsatisfied that leads to anxiety, tension that creates a way to quality less life. We care for world but we have hardly any time for our dear and near ones. Also we have very high professional degrees but no understanding with each other. All modern amenities are available but we are too suffering from diseases whether it be the Physical, Physiological and Psychological etc.

How to develop values Among Learners?

- Teacher has to be a role model for the students. She/He has to set her/his own examples for students to follow.
- Values which teacher can impart through personal example:-

- Cleanliness
- Simplicity and Selflessness
- Being Natural and religious
- Truthful and Sincere
- Honesty and Piousness
- Punctuality and dedication
- Hard Work
- Tolerance
- Non Violence
- Politeness and Gentleness.
- Aesthetic Values include dance, drama, music, Painting, Clay –Modelling, Sculpture, Mixed- Media arts etc.

Core Values and Attitudes for Enhancing Education for Peace:-

- Human Rights and Democracy
- Co-operation and Solidarity
- Preservation of Cultures
- Self and others
- Internationalism and Secularism
- Protection of the Environment
- Spirituality.

So, Value Education covers the entire process of learning, developing rational thinking, training of desirable behavior among the learners. Values bring quality and meaning to life. It gives a person his identity and character. Values act as guidelines which tell what he/she should do and should not do. They make us realize that what we are more important than what we have. So, the importance of value education and character formation in the global Context cannot be ignored and helps in maintaining moral foundation for successful living of human life and it leads to Quality of Life.

Role of Peace Education for Quality of Life:-

In the value education, we include Peace Education which is the need of the present Scenario because everybody is in hurry and busy in their day to day activities. So question arises where is peace? How can it be achieved? To understand where is peace? We need to know our self and think on our own deeds.

Peace is the conquest of self. It can be conquered if we conquer ignorance, aggressiveness, selfishness, unjust activities, casteism, racism, Pride, greed, ego, lust for power etc. The aim is to develop and build relationships at all levels of human interaction. It helps to create a safe world based on justice and human rights.

The techniques that can be tried in this field are :- Story –telling, discussion, Symposia, self-study by students, visits to places of social and cultural importance, living in camps during Vacations, participation in prayer assemblies, role-playing, songs and dramas, talks by eminent speakers, short stay in the company of noble persons, debates, creative writing, preparation of

Scripts, drawings, celebration of festivals , team- learning,workshops, project works, games and sports.It helps in maintaining peaceful and Healthy Life that also leads to Quality of life.

Role of Meditation For quality of Life

True happiness comes not from worldly pleasures, but from self- Control.Peace of mind is attained only by practice of self- Control like meditation and Yoga.It deals with concentration of mind, control over the senses and steady Ponder on the nature of the self. It is the realization of insight and truth.It would help the students and teachers to do the action naturally using mind, body, spirit intellect and even senses.It helps in all to be free from Psychological diseases.If we are free from psychological diseases then we are able to lead a quality life.

Role of Yoga Education for Quality of Life

As Yogais being important very much at present in the field of Education because of its multidimensional potential for the development of the personality.It helps in concentration of mind and formation of character.Keeping body and mind fit etc. can be profitably be given through yoga Education. If it is properly planned and properly implemented.Positive Values like personal cleanliness, purity of body, mind and spirit must be stressed upon because cleanliness is basic to the physical and mental health. If we adopt yoga in our day to day life then naturally quality of life increases and ever body can enjoy inner peace with the help of yoga then we are also able to live a quality life .

Role of Life –Skills EducationFor Quality of Life

These skills help the learner to translate knowledge ,attitudes and values into action.It increases the development of a wide range of skills that help individuals to deal with Challenges of life, enabling them to become socially and psychologically competent.It includesCo-operation, Co-ordination,Communication, decision Making Problem- Solving, coping with emotions, self-awareness etc.

Advantages of Teaching Life- Skills are

- It promotes self-esteem,Peace Education, Self- Confidence etc.
- It helps to prevent anti-social activities .
- It makes individuals to utilize knowledge attitudes and values into actual abilities and make individuals to behave in healthy waysand provide opportunity to do so.

Role of Life- Skills Education in the Classrooms for Quality of Life

The Life- SkillsEducation is based on basic components that are important through participatory learning, Practical activities, Feedback and Reinforcement that are must for day to day life Challenges. With the help of these skills we can develop life skills in the classroom like class discussions, Brainstorming, role-Play, use of audio-visual activities eg: art, music, theatre , dance can be used by the teachers for teaching Life- Skills among learners.So, Life – Skill Education is an integrated way to help individuals to deal with the difficulties of their lives , growing up and risk- situations.

Conclusion

So in the end, we conclude that true happiness comes not from worldly pleasures, but from our inner self. Peace of mind is attained only by practice of self- control like meditation and yoga. Life–Skills Education adds variety in living a peaceful and good life that helps to maintain quality life .It is the realization of insight and truth. Mostly in today’s world people find happiness and inner peace in earning more and more money but it is not true. Real peace lies in spiritualism not in materialism .

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Spiritual Education and Happiness

Yogita Sarwal*

Spiritual health and well-being may simply be defined as finding meaning, seeking peace, and having faith in the process of life. It encompasses a belief in a higher reality, a great spirit, or God, and includes attributes such unconditional love, forgiveness, patience, tolerance, hope, compassion, and trust. Most of our values are imbibed during childhood. Childhood is the time for inculcating a completely opposite understanding. True values are not only subjective: they are based on universal experience; they are not matters of taste. Everyone in the world wants to avoid pain, and to find happiness. Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness. few strategies for inculcating happiness through education have also been suggested in this paper.

Keywords: Spirituality, Happiness, Spiritual Education

Introduction

With the onset of ICT in 21st century, the life of a human being has gone farther away from spirituality as the people have become more materialistic too with changing times. The children have become the worst sufferers especially the adolescents leading to tendency of committing suicides .the education can play a major role in streamlining their brains in a manner so as to divert their attention towards positivity.

Spiritual Education

Spirituality means relating to or affecting the human spirit or soul as opposed to material or physical things. Spiritual health and well-being may simply be defined as finding meaning, seeking peace, and having faith in the process of life.¹It encompasses a belief in a higher reality, a great spirit, or God, and includes attributes such unconditional love, forgiveness, patience, tolerance, hope, compassion, and trust.²Spiritual education is one of the means which can play a major role in students' life.

Spirit, in its Latin root, means breath of life and denotes a life-giving essence, an inner energy.³ Spirit is an inseparable part of our being as, indeed, we are body, mind, and spirit interrelated.⁴The inclusion of spiritual health education within professional practices remains tenuous because of the religious connotations it evokes.

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Happiness

Philosophers and religious thinkers often define happiness in terms of living a good life, or flourishing, rather than simply as an emotion.⁵ Happiness in this sense was used to translate the Greek *eudaimonia*, and is still used in virtue ethics.⁶ There has been a transition over time from emphasis on the happiness of virtue to the virtue of happiness. Most of our values are imbibed during childhood. The terrible mistake people make is based on the modern, supposedly scientific error that values consist of mere systems of belief, and have no objective validity.

Present Status

Formal education has become a matter of training the intellects of children; of preparing them for later employment; of stuffing their heads with facts and more facts - without suggesting to them what they might do with those facts, once they've learned them.⁷ Finally the virtual realities have overpowered the children of today in such a way as leading to depression.

One in five children have a diagnosable mental, emotional or behavioral disorder. And up to one in 10 may suffer from a serious emotional disturbance.⁸ Seventy percent of children, however, do not receive mental health services (SGRMH i.e. Surgeon General's Report on Mental Health, 1999). Attention deficit hyperactivity disorder is one of the most common mental disorders in children, affecting 3 to 5 percent of school-age children (NIMH: National Institute of Mentally Handicapped, 1999). As many as one in every 33 children and one in eight adolescents may have depression (CMHS, 1998). Suicide is the third leading cause of death for 15- to 24-year-olds and the sixth leading cause of death for 5- to 14-year-olds. The number of attempted suicides is even higher (AACAP, 1997). Studies have confirmed the short-term efficacy and safety of treatments or depression in youth (NIMH, 2000) (Aspen Youth Services, Mental illnesses in children are so complex that health-care professionals can not always detect them (Kalb & Raymond, 2003). Symptoms for mental disorders can be so nonspecific, that even parents cannot tell if the child is being rambunctious or seriously ill. Children with depressive disorders lack interest in activities that they previously enjoyed, criticize themselves, pessimistic and hopeless about the future. They tend to have lack of energy, have problems at school, have trouble sleeping, may have stomach aches and headaches (Hazell, 2002). Depressed kids do not look like depressed adults: they are often irritable, rather than sad and withdrawn. Depressed kids showed less pleasure in play and some explored themes of death (Kalb & Raymond, 2003). It was found that bipolar disorder, an ongoing cycle of depression and mania, can easily be confused with attention deficit hyperactivity disorder. It was observed that bipolar kids are more prone to elated moods, grandiose thoughts and daredevil acts. They also have more rapid periods of depression and mania.

Children today are taught to be cynics - at an age when they have an absolute need for ideals of some kind. At that vulnerable age they are given nothing to believe in but dry facts and still drier principles. This state of affairs is based on the belief that values of all kinds are entirely subjective. Childhood is the time for inculcating a completely opposite understanding. True values are not only subjective: they are based on universal experience; they are not matters of taste.

Happiness through Spiritual Education

Everyone in the world wants to avoid pain, and to find happiness. India's ancient teachings

have given a completely acceptable explanation for why values should be made a part of every system of education. The underlying and universal quest for happiness can be taught to children. It will spare them much unhappiness in life. Man is happier, for instance, when he is kind than unkind. He is happier practising contentment than complaining at how life is treating him. What we understand with our hearts is, indeed, a surer guide to true comprehension. Education should teach children that how they do things is more important to their well-being than what they do. It is time we learned that facts, and even skill, by themselves cannot produce a healthy society. Cooperation, positive thinking, kindness and other eternal values are essential to a truly productive life and to the attainment of the universal goal of all life: happiness.

The quest for the good life and happiness cannot be quite meaningful unless the spiritual dimension of human beings and of life in general is taken into account, and we develop a special matrix for this purpose. We also conclude that education plays an important role in guiding and assisting young people in their quest for the ultimate, ultimate truth and meaning.¹

Create all the happiness you are able to create: remove all the misery you are able to remove. Every day will allow you to add something to the pleasure of others, or to diminish something of their pains. And for every grain of enjoyment you sow in the bosom of another, you shall find harvest in your own bosom; while every sorrow which you pluck out from the thoughts and feelings of a fellow creature shall be replaced by beautiful peace and joy in the sanctuary of your soul.

Jeremy Bentham in a birthday letter to a friend's young daughter, quoted in Layard 2005: 235-6).

As much as spirituality and religion intertwine, they are distinctively different. This overview will enable health professionals in the fields of counseling and education to become familiar with methods and materials to develop and enhance spiritual health education programs.

The purpose of *Spiritual Health Education: Exploring Methods and Materials for Instruction* is to enable health-related professionals to become familiar with various instructional tools, methods, and literature they may utilize to create or enhance programs in spiritual health and well-being.

Education aimed at happiness cannot be achieved by simply teaching about happiness. We come to flourish in important ways through experiencing flourishing. This means cultivating spaces for learning where people can be happy. It also requires the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can (Palmer, 1998). The best homes and schools are happy places. The adults in these happy places recognize that one aim of education (and of life itself) is happiness. They also recognize that happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Finally, basically happy people who retain an uneasy social conscience will contribute to a happier world. (Noddings 2003: 261)

The educator and participants work to clear away the clutter – whether that is meaningless words, pressure to get on with the daily round, obstructive feelings, whatever.

Strategies

A few of the strategies that the teacher can adopt to impart spiritual education finally leading to happiness are as follows:

- **Cooperative learning:** students work in small groups to increase their understanding of a particular issue, concept and /or question, culminating in a completed lesson or project. Benefits: develops communication skills among students; enables students to understand each other more fully; allows students to share individual skills to create a successful project.

- **Creative projects:** students select topics of choice and individually create/design projects by writing essays, stories and poems, making posters, collages, booklets, pamphlets, videos, and performing musicals and plays. Benefits : expression of individual interests and creativity, in depth study of specific topic, and sharing talents with peers.

- **Field trips:** students visit a facility outside the school to gain knowledge, understanding, and experience. Benefits : experiential learning, increased knowledge, and opportunity for interaction with others.

- **Group process skills:** students experience a variety of learner-centered activities to understand how groups operate and how to become productive, effective group members including trust walks, tell me statements, paraphrasing, fishbowls, cooperation games, and inclusion games. Benefits: familiarity with and trust among students, listening and communication skills, cooperation, decision-making skills, appreciation of similarities and differences among peers, and awareness and understanding of feelings of self and others.

- **Guest speakers:** allows students to gain knowledge and understanding from the expertise of various qualified individuals and professionals. Benefits : knowledge from expertise of speaker, increased interest from life experiences, and new insight/perspectives.

- **Journaling:** students write thoughts, values, and experiences in their journals noting their progression, understanding, and growth on a personal level. Benefits : focuses on individual growth, increases understanding of experiences, and enables students to verbalize experiences and discover more meaning.

- **Lecture/discussion:** teacher presentation of materials with student interaction. Benefits : knowledge, understanding, clarification, listening to others' opinions, affirming personal thoughts, and explore possibilities.

- **Role-playing:** students are given roles within a scenario and act them out according to the script or spontaneously demonstrating positive and negative consequences of personal decisions. Benefits: awareness of the importance of responsible decision making skills and consequences for choices, and an awareness that we have choices.

- **Service learning:** students learn and develop skills through active participation in well organized service experiences that benefit both the recipients and the students. Benefits: increased problem solving ability, increased social and personal interaction, increased self efficacy and self-esteem, increased open mindedness, and increased empathy.

- **Small group discussions:** students work in small groups to discuss a topic or issue. Benefits : students practice skills in effective communication and listen to different points of view.

- **Values clarification activities:** students are provided with opportunities to become

aware of their values and determine whether revisions are necessary. Benefits : awareness of the interrelationship of our values to our health related decisions and behaviors.

Conclusion

Awakening the heart and soul of a child may be a bridge from spiritual despair to spiritual well-being for many children in our society. Indeed, there is now a greater recognition of the necessity of spiritual health in professional counseling, health care, and health education/promotion literature. And, spiritual health is acknowledged as a significant component to optimal health and wellbeing.

Nel Noddings (2003: 1) has commented, ‘Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness’.

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24

Gross National Happiness : A Measure of Quality of Life

*Navdeep Kaur Gill**

GNH is a balanced and holistic approach to development. It is based on the conviction that man is bound by nature to search for happiness, and that it is the single most desire of every citizen. The only difference between Bhutan and others is that we do not dismiss it as a utopian quest. The story of GNH is not the story of Bhutan alone. It is a story of valuing the goodness in human beings. It is the story of valuing small things that make you smile.

Keywords: *GNH, Happiness, Holistic*

Gross National Happiness is a term coined by His Majesty the Fourth King of Bhutan, Jigme Singye Wangchuck in the 1970s. The concept implies that sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of wellbeing. The concept of GNH has often been explained by its four pillars: good governance, sustainable socio-economic development, cultural preservation, and environmental conservation. Lately the four pillars have been further classified into nine domains in order to create widespread understanding of GNH and to reflect the holistic range of GNH values. The nine domains are: psychological wellbeing, health, education, time use, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standards. The domains represents each of the components of wellbeing of the Bhutanese people, and the term ‘wellbeing’ here refers to fulfilling conditions of a ‘good life’ as per the values and principles laid down by the concept of Gross National Happiness.

Meaning

The Gross National Happiness Index is a single number index developed from 33 indicators categorized under nine domains. The GNH Index is constructed based upon a robust multidimensional methodology known as the Alkire-Foster method.

The GNH Index is decomposable by any demographic characteristic and so is designed to create policy incentives for the government, NGOs and businesses of Bhutan to increase GNH. The 33 indicators under the nine domains aim to emphasize different aspects of wellbeing and different ways of meeting these underlying human needs. The 33 indicators are statistically reliable, normatively important, and easily understood by large audiences up on this. The domains

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are equally weight. Within each domain, the objective indicators are given higher weights while the subjective and self-reported indicators are assigned lower weights.

The 2010 GNH Survey:

The Gross National Happiness survey was carried out in 2010 with representative samples taken at district and regional levels. The survey was administered using the GNH questionnaire which gathered data on a comprehensive picture of the wellbeing of Bhutanese. The survey gathered data from 7142 respondents; 6476 or 90.7% of the respondents had sufficient data to be included in the GNH Index.

The 2010 GNH Index: Highlights

The methodology basically provides three types of results: headcount, intensity and the overall GNH index. Headcount refers to the percentage of Bhutanese who are considered happy, and intensity is the average sufficiency enjoyed by the Bhutanese.

- *Headcount* = 40.9% – This means that 41% of Bhutanese have sufficiency in six or more of the nine domains and are considered ‘happy’.
- *Intensity* = 43.4% -The 59% of Bhutanese who are not considered ‘happy’ lack sufficiency in 43% of the domains. Nine domains times 0.43 = 3.87. Thus unhappy Bhutanese on average *lack* sufficiency in just under four domains and *enjoy* sufficiency in just over five domains.
- *GNH Index* = 0.743 – the GNH Index ranges from 0 to 1. A higher number is better. It reflects the percentage of Bhutanese who are happy and the percentage of domains in which not-yet-happy people have achieved sufficiency (headcount and intensity).

What else did the GNH Index reveal about happy people? Here are some highlights:

- Men are happier than women on average.
- Of the nine domains, Bhutanese have the most sufficiency in health, then ecology, psychological wellbeing, and community vitality.
- In urban areas, 50% of people are happy; in rural areas it is 37%.
- Urban areas do better in health, living standards and education. Rural areas do better in community vitality, cultural resilience, and good governance.
- Happiness is higher among people with a primary education or above than among those with no formal education, but higher education does not affect GNH very much.
- The happiest people by occupation include civil servants, monks/anima, and GYT/ DYT members. Interestingly, the unemployed are happier than corporate employees, housewives, farmers or the national work force.
- Unmarried people and young people are among the happiest.

Four Pillars and Nine Domains

The intuitive guiding principle of Gross National Happiness led to a practical conceptualization of the concept. The foundation is made of four pillars:

Good Governance: Good Governance is a considered a pillar for happiness because it

determines the conditions in which Bhutanese thrive. While policies and programs that are developed in Bhutan are generally inline with the values of GNH, there is also a number of tools and processes employed to ensure the values are indeed embedded in social policy.

Sustainable Socio-economic Development: A thriving GNH economy must value social and economic contributions of households and families, free time and leisure given the roles of these factors in Happiness.

Preservation and Promotion of Culture: Happiness is believed to be contributed to by the preserving the Bhutanese culture. Developing cultural resilience, which can be understood as the culture's capacity to maintain and develop cultural identity, knowledge and practices, and able to overcome challenges and difficulties from other norms and ideals.

Environmental Conservation: Environmental Conservation is considered a key contribution to GNH because in addition to providing critical services such as water and energy, the environment is believed to contribute to aesthetic and other stimulus that can be directly healing to people who enjoy vivid colours and light, untainted breeze and silence in nature's sound.

The four pillars are further elaborated into nine domains, which articulate the different elements of GNH in detail and form the basis of GNH measurement, indices and screening tools.

- Living standards
- Education
- Health
- Environment
- Community Vitality
- Time-use
- Psychological well-being
- Good Governance
- Cultural resilience and promotion

These 9 domains, clearly demonstrate that from the perspective of GNH, many inter-related factors are considered to be important in creating the conditions for happiness. For example, GNH counts the importance of material security as one of these – and assessing whether people enjoy sufficient and equitable living standards, is included in the GNH survey. Similarly, the happiness of human beings is not seen as separate from the wellbeing of other life forms, and ecological diversity and resilience are included in the measure of GNH. The balance between material and non-material development, and the multi-dimensional and interdependent nature of GNH are key features that distinguish GNH from GDP as a measure of a country's progress.

In accordance with these nine domains, Bhutan has developed 38 sub-indexes, 72 indicators and 151 variables that are used to define and analyze the happiness of the Bhutanese people

For detailed and substantial information regarding the GNH Index please visit The Centre for Bhutan Studies and GNH Research or read the Short Guide to GNH Index.

GNH is a holistic and sustainable approach to development which aims to strike a balance between material and non-material values, prioritizing the happiness and well-being of humans and all life. The objective of GNH is to achieve a balanced form of development encompassing a range of domains each of which makes a vital contribution to our happiness.

Since the time of the fourth King's declaration in 1972, GNH has been Bhutan's guiding development philosophy with substantial steps being taken since 2000 to define, explain and even measure GNH. Surveys have been done (2007 & 2012), an Index has been created and Screening Tools developed to act as a practical compass for policy making. At its most subtle level, GNH expresses a shift in consciousness regarding how we see ourselves in relation to others and to the world around us.

The Great Depression forced many economists to find new and better ways to keep an eye on national economies. One of the most notable of all of the Depression-era advances in economic theory was the refinement of what we call the **gross domestic product** (GDP). This economic indicator had been around in some form before the Depression, but it functioned as little more than a guesstimate of the value of a nation's economy. Economist Simon Kuznets improved it dramatically by applying real data to measure the total value of all of the goods and services produced in a nation within a given year. Since then, GDP has become a valuable tool for evaluating how well or poorly an economy's doing at a certain point in time. As the global financial meltdown took hold in 2008, the GDPs of the world reflected this reality. All of the increases in unemployment, slowdowns in the production and sale of goods and other decisions that individuals made that cumulatively affected the vitality of an economy could be expressed in bar graphs and pie charts.

Indeed, GDP is a reliable indicator of economic health. As reliable as it is, however, GDP really only measures one thing — money. More to the point, GDP measures the money being made by the interaction of production and consumption in an economy. For some people, this indicator tells them everything they need to know; others believe that money is one of many factors that determines an economy's health. Simply put, there are more important things to consider -like happiness, for example.

With many of the world's countries about as unhappy as they can get because of their sagging GDP figures, the tiny nation of Bhutan is going in the opposite direction. Officials there have come up with a different indicator, called **gross national happiness** (GNH). At first blush, GNH seems a bit like the Five Day Weekend — a tongue-in-cheek commentary on the pursuit of wealth common among developed nations. However, the Bhutanese are quite earnest about implementing GNH as their key economic indicator. The country's beloved former king, Jigme Singye Wangchuck, has been espousing the concept of gross national happiness since 1972, and the country adopted it as a formal economic indicator in 2008.

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Secretes of Happiness and Well Being

Navneeta Sood*

Happiness refers to the deep, abiding happiness that comes from living life in full harmony with the natural world, with our communities. Wellness has been defined as the process and state of a quest for maximum human functioning that involves the body, mind, and spirit. Thus, a richer, more attainable goal than happiness is to seek well-being. A sound body is the most splendid treasure a man can cherish. Positive thinking emphasizes the path to happiness through the cultivation of mindfulness, attitudes, values, habits, dispositions, and virtues. A balanced life requires that we take care not only of the necessities of the body, feelings and mind, but also of the spirit, and this is the role of spiritual growth. To achieve this end, we need to start at home, with the development of wellness life-styles in ourselves and our families.

Keywords: *Happiness, Positive Thinking, Spiritual Growth*

Introduction:

Our modern world, and particularly its economic system, promotes precisely the reverse of happiness—a profound sense of alienation from the natural world and from each other. In cherishing personal interest for materialism, we pollute our natural and cultural values, disrespect indigenous knowledge, overwork, get stressed out, and no longer have time to enjoy each other's company, let alone to contemplate and meditate on life's deeper meaning. Despite valiant efforts made by individuals, communities, and certain nations, human society will continue to move towards total damage unless we act together.

The peak time has come for a united effort to build a new economic system no longer based on the dangerous illusions that irresponsible growth is possible in universe and endless materialism ensure wellbeing. Instead, it will be a system that promotes harmony and respect for nature and for each other, that respects our ancient values, traditions and protects our highly sensitive society as our own family, and that gives us time to live and enjoy our lives and to appreciate rather than destroy our world.

Happiness has nothing to do with the common use of that word to denote an ephemeral, passing mood—happy today or unhappy tomorrow due to some temporary external condition like appreciation or condemned, profit or loss. In spite, it refers to the internal abiding happiness that comes from living life in full harmony with the nature, with our society and its members, and

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with our cultural and spiritual values—in short, from feeling fully associated with this universe. *Wellness* refers to the maximizing of human potential through positive life-style choices. Wellness may be defined as a process and as a search for optimum human functionings that involves body, mind, and spirit. It refers to a merging of body, mind, and spirit with an emphasis on a balanced life-style as both a process and a goal. It is a conscious and deliberate approach to an advanced state of physical, psychological and spiritual health. Wellness is an inclusive, systemic approach to optimizing human development. It may lead to healthier life-styles for individuals, groups, society, and the environment.

Different Aspects and Measures

Different philosophers, theorists and researchers have their own views on happiness and well-being. Aristotle used the term *eudemonia*, often translated as ‘happiness’ to describe a well-lived life. Such an understanding of happiness would include not only satisfaction, but a sense of purpose in life, autonomy, self-acceptance, connectedness and psychological sense of vitality. Some theorists add ‘*meaningful work*’ as important ingredients of well-being. Hedonists and utilitarian theorists consider ‘*pleasure*’ and ‘*avoidance of pain*’ as the main ingredients of well-being. Others believe that well-being necessitates several basic conditions, such as health and good relationships. Some consider the satisfaction of one’s wishes and goals as essential to well-being.

Measuring happiness and well-being requires distinguishing between subjective happiness, also referred to as ‘*affective happiness*’, having to do with day-to-day joys and sorrows, and ‘*evaluative happiness*’ which is linked to those dimensions of life that lead to overall satisfaction or dissatisfaction with one’s place in society. The external factors contributing to happiness are: income, work, community and governance, as well as values and religion. The personal variables include physical and mental health, family experience etc. The dimensions of well-being are: income including consumption, wealth, and material well-being; health including mortality and morbidity; education including literacy and educational attainment; democratic participation including elections, freedom of expression and psychological experiences including depression and enjoyment etc.

Although happiness is often treated as a physical object, yet, also like love, happiness is something we are more likely to cultivate within ourselves than stumble upon in our wanderings. Of course, no matter how perfectly we conduct our lives, they won’t always be joyful. The happiest and fullest of life stories are sure to be colored with waves of pain and sadness. So, perhaps, a richer, more attainable goal than “happiness” is to seek well-being. Well-being amounts to more than mere happiness and involves a wide range of personal and social domains, including positive relationships and a sense of meaning and purpose in life. Elements of well-being include:

- *Generosity* — Being generous means taking an action toward another person that is attuned and sensitive to that person’s needs and wants. It involves being giving of ourselves in ways that extend beyond us.
- *Resilience* — Resilience describes an ability to persevere when things become difficult. It involves meeting life’s challenges rather than shying away or feeling defeated. A resilient person recognizes their personal power, while living in and accepting reality as it is.

- *Attention* — Attention involves being present and putting our focus where we want it. This places us in a receptive rather than a reactive mode. We are able to concentrate on what currently needs tending to and thereby take the necessary steps to reaching our long-term goals.

- *Goodness* — We all must believe in the basic goodness of our fellow human beings and ourselves. If we adopted this principle, we all will feel less aggressive and experience less violence in our society.

All these provide a powerful lamplight on the pathway to well-being. It is a means of finding meaning and a method of fulfilling our unique destiny. They do reveal a way of living that enhances our overall quality of life.

Treasure of Health

A healthy man is always happy. He feels inclined to work and to serve others. A man with a sound body is full of optimism. Nothing can frustrate him. He is enthusiastic and energetic. He radiates health, hope and happiness wherever he goes. He is loved and liked by one and all. He gets over all difficulties and hurdles. His strong mind fears none. On the other hand, the mind of a man with shattered body and health is always full of pessimism and sorrow. He has no heart to do anything. He likes to mope and whine in a corner. He tells his sad tale of woe to everybody he meets. He has no hope and sunshine to scatter. Life has no charm for him. His mind is diseased. His enthusiasm is dead. He is no better than a dead man.

A sound body is the most splendid treasure a man can cherish. A sound body means that you are so splendidly strong and well that you can bear the roughest experiences without becoming ill. e. The more roughly you treat your body, the stronger will it be. Physical harmony is an index and expression of a harmonious mind. If one wants to build up one's mind, one must build up first the body. And so, a sound mind in a sound body should be the aim of every man.

Let us take an example of a child, who has a sound body and consequently a sound mind. He is always happy. Everybody feels drawn and attracted towards him. Who does not want to love and fondle him? His very sight, his movements, his innocent prattle, fills even the gloomiest heart with joy. On the other hand, take the case of an old man, with shattered health, toothless mouth, sunken eyes and shriveled skin. He always talks of death. He is completely disillusioned. For him the world is a vale of tears. He does not like his own wife and children. He has no taste for anything. He condemns one and all.

Mental Progress Through Positivity

Positive Psychology, emphasize the path to happiness through the cultivation of mindfulness, attitudes, values, habits, dispositions, and virtues. The emphasis is placed on character, mindfulness and mental health rather than the objective circumstances facing the individual, whether economic, social, or political. Human beings are creators and explorers. They aim to discover, create, build, innovate, and change the world around them. Therefore, the quality of work life, the single biggest part of our waking adult lives, must surely count heavily for the quality of life.

Nourishment of Soul

Spiritual growth is a process of shedding our wrong and unreal concepts, thoughts, beliefs and ideas, and becoming more conscious and aware of our inner being. It is the basis for a better

and more harmonious life for everyone, a life free of tension, fear, and anxiety. It helps us learn not to let circumstances influence our inner being and state of mind. It is a method of growing and becoming a stronger, happier and more responsible person.

A balanced life requires that we take care not only of the necessities of the body, feelings and mind, but also of the spirit, and this is the role of spiritual growth. Be in control of what enters your mind. Open the door for the positive and close it for the negative. Develop the happiness habit, by always looking at the bright side of life and endeavoring to be happy. Happiness comes from within. Do not let your outer circumstances decide your happiness for you. People find it hard to be positive because it comes more natural to be negative and complain all the time then to stay positive and see things brightly even when there's not too much hope left. Spiritual growth is the birthright of everyone. It is the key to a life of happiness and peace of mind, and the manifesting the enormous power of the inner spirit.

Practical Application and Conclusion

Practical applications of the various aspects of happiness and well-being can be observed and made possible by altering educational system. The characteristics of such educational system may include:

- *Publicity*: Independence from the market and the state, and raises questions about the norms and common ideas in the system.
- *Renovativity*: Has critical observations of the conventional education and reconstructs education.
- *Complementarily*: Establishes own social roles in collaboration with the public.
- *Diversity*: Can be found at any historical point and in any geographical area.
- *Wholeness*: Is not based on dichotomist ways of thinking.
- *Plurality*: Respects various values and specific needs expressed by minority groups.

We hesitate to identify with the physical, medical, or spiritual aspects of wellness. To become prime advocates for wellness, we need to take some steps and we need to explore and find answers to some questions such as:

Is there a way to develop cooperative alliances that strengthen rather than dilute our role?

To achieve this end, we need to start at home, with the development of wellness life-styles in ourselves and our families. We cannot promote what we do not first believe and model. If wellness truly is a goal for us, it must be one for each of us as well, and in all the various systems in which we function.

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Happiness is the Key to Success

Bharti*

Happiness is a complete feeling of joy and wellbeing. The thing about happiness and success is that, in order to achieve either of them, firstly we have to fix their actual value or worth for us. Happiness is the real key of success of life. Without happiness, success is incomplete or worthless. Most of the people want to be happy and also want to be successful, but they does not know, what each of those things means to them specifically, the overall desire to lead a life that's free of stress, worry, anxiety and fear, while being replete with happiness and success, is constant. Still, although we might want to be happy and successful in life, that's often far from the case. Usually, we spend more of our time steeped in negative emotions than we do in the positive ones. From our relationships, to our finances, our careers, our health, and our goals, we often can't seem to overcome the stress associated with everyday concerns and problems.

Keywords: *Happiness, Worry, Anxiety and Fear*

Happiness is not an automatic response. It is a conscious choice. In this meaning it is often used interchangeably with terms like 'wellbeing' or 'quality of life' and denotes both individual and social welfare. This use of words suggests that there is one ultimate good and disguises differences in interest between individuals and society. Here, the word happiness is used in the more limited sense of subjective satisfaction with life. Happiness lies deep within us, in the very core of our being.

Happiness is the Real Key

“Success is not the key to happiness. Happiness is the key to success. If you love what you are doing, you will be successful.” Albert Schweitzer.

One of the main features of happiness is that it draw out best in people. Happiness is a natural state, and, let's face it, you feel good when you're happy. Furthermore, when you're happy you look good too. When you're happy your posture is better, your breathing is different; you brain produces more functional chemicals which stimulate every cell in every organ in your body, so you become healthier and look and feel better. Happiness makes you attractive!. Happiness makes us more Attractive, Personated and Energetic. Thus, Happiness is the real key to make life more beautiful and lively to live.

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Happiness Attracts More Happiness Towards Itself

Happiness attracts all positive things or things towards itself. By its very nature happiness encourages trust - an important factor in any business and relationship. If we want to create more positive changes in our life, our business and our relationships, then it has to start with and the way we choose to be in the world. Yes, you may be in a difficult place right now, you may not like your job or the relationship you're in, or a thousand and one other things, but these things are merely conditions of the environment and not internal. Therefore, you have the choice in how and what you choose to think about, and what research shows is that those individuals who can find happiness and gratitude in any situation attract more positive things to them.

Happiness Makes you more Optimistic and Enthusiastic

Optimism and enthusiasm are all directly related to a happier state, and all will bring you great gifts. When you choose to be happy you will find that people instantly gravitate to you. People will naturally like you more so your social networks will grow allowing you to meet others on a professional and personal level that you may not have met had you not been happy.

Happiness Makes you Wealthier & Healthier

As Health and Wealth are two most important aspects of life. Both are closely related to happiness. The change that comes in life is due to change in our thinking process. Happiness generates more money. Money doesn't generate happiness. What is also interesting is that people associate physical well-being with being happy when in effect it is the other way round! The true fact is that if you are happy you are much more likely to be in better health!! The science of happiness is increasingly suggesting a link between happiness and health happiness might be at least as powerful a predictor.. Being happier can make you financially better off, reduce stress levels, increase life expectancy, improve relationships, relieve depression and anxiety, combat illness and generally improve the quality of our lives exponentially.

Benefits of Happiness

1. Smile more often. Smiling switches off the fight and flight response and releases natural good hormones into your system.
2. Take time out to just sit quietly so that you can be more aware of all that you have and all that you can be grateful of and thankful for.
3. Do something nice for someone else. Set yourself a task of doing at least one thing a day that will make someone else happy. Altruism is a great way of increasing happiness.
4. Keep a note pad with you at all times. You'll be surprised how many new ideas will come flooding your way once you become happier!
5. Take more exercise. Exercise, even a brisk walk, relieves stress from the body and increases the flow of more positive and functional natural chemicals.
6. Take risks. Do one thing each day that you wouldn't normally do that by doing it will make you smile.
7. Dance and sing. You can do this anywhere although you may wish to do so away from public view. Don't worry about feeling stupid - take a risk on yourself.

8. And most importantly, read positive books, listen to positive audios and watch positive programmes. Books are a great source of free or relatively cheap information
9. Go on negativity fast. Avoid all sources of negative media and information.
10. Be consistent in your approach. Our mind is like any other muscle. If we want wet to work effectively you have to train it by feeding it the right information and limiting the negative.

Happiness and Success

Happiness and success are two different things. What makes a person feel happy and what makes a person feel successful don't always coincide with one another. But sometimes they do. The thing about happiness and success is that, in order to achieve either of them, you first need a definition in place on what they actually mean to you. Some people will say, "Sure that's easy, to be successful I need a lot of money." And, that wouldn't hurt in the happiness department either. But, what people don't always realize is that money doesn't always bring happiness. Sometimes money brings more problems.

Seven Essential Keys to Happiness and Success

Gratitude

Happiness and success will never come until we're completely grateful for what we have. Even if we think that all we have are problems, we have to be grateful for them. Because, if we were to throw our problems into the ring with those of others from around the world, I can assure you that we would take our problems back. Happiness and success are preceded by gratitude and appreciation. We need to happily succeed rather than try to succeed to be happy. Success should not breed happiness. Happiness should breed success. Once we're happy, and we're doing something we love in life, success becomes a byproduct. However, when our happiness hinges on our success, good things never come.

Live in Present Instead of Future and Past

Problems are a sign of life. There's an inherent appreciation for life that sets in when we're present. It doesn't mean that we get to ignore our problems. And we will always have problems. If you're thinking that you'll be happy or achieve success when your problems will disappear, think again. We will never be problem free ever. There's nothing like getting caught up in the past or constantly worrying about the future that more than ruins the present moment. But, then again, many of us have trouble simply being present. We're unable to appreciate the here-and-now. Usually, we're more worried about what will happen tomorrow or what happened yesterday rather than stopping and being present.

But what does it mean to be present? And why is this one of the keys to happiness and success? Well, similar to the simple act of gratitude, being present grounds us in the moment. We stop to appreciate the miracles that exist in every direction we look, the beauty of all the things around us, and the journey that we call life. It helps us transcend the fears of tomorrow and the regrets of yesterday.

Manage Time Effectively

One habit that will influence both your happiness and your overall success in life, is the ability to manage time effectively. Effective time managers have a handle on their obligations in life, and know just how to juggle things in order to get ahead. They focus on their long-term goals and prioritize the activities that will help move them forward instead of leaving them behind. Don't allow life to knock you down. Focus your energy and your enthusiasm, find a system that works for you and work it.

Set Goals

When we set passive goals, in that we don't actually set the goals on paper and don't define them out in detail, nor create a plan for their attainment, we tend to either fail or give up on it. But for people who set goals the right way, the smarter way, success is far more attainable. When we set smarter goals, we're setting specific (s), meaningful (m), achievable (a), relevant (r), and time-based (t) goals that are evaluated (e), and the approach is re-adjusted (r) until you succeed. This is an important process in the success recipe and people who don't follow along find goal achievement far more difficult.

As long as these goals are meaningful, in that they aren't just superficial goals, and you have some driving force behind them that's bigger than you, then you're part of the way there. And, by achievable, we're not trying to discourage lofty goals. But you also don't want to set yourself up for disappointment by saying you want to make a billion dollars in 12 months, especially if you're currently heavily in debt, for example.

Embody an Empowering Morning Routine

The right combination of habits executed day-in and day-out can make all the difference. Everything begins and ends with an empowering morning routine. In turn, it dictates the outcome of your life. If you want to be happy and successful, create a set of habits in the morning to help foster that in your life. We're such creatures of habit, that we forget to do the things that will benefit of our lives because we get caught up doing the things that we're so used to. We're steeped in habit and routine, and not necessarily ones that serve us. Usually, we're too busy responding to life and its overwhelming demands on us, in order to take the bulls by the horn, so to speak.

But if we want to get ahead, succeed, and feel mentally at peace with ourselves, we need an empowering morning routine. These good morning habits need to be front-loaded at the start of the day because that's when our minds are so fresh and we have so much clarity. And, by waking up early enough to tackle a list of good habits, we're setting ourselves up for success and happiness.

Tackling the Most Important Tasks of the Day

An integral part of success is the tackling the important things of the day smartly. They offer one of the most crucial keys to achieving our goals in life over the long term. It's not always easy to go after the MITs, especially when we feel so stressed out or overwhelmed by life. But it's a necessary act if we're going to get where we need to go.

Going about identifying your MITs is a crucial part of this process. In time management, we call these quadrant-two activities — the important but not urgent things necessary to achieve your long-term goals. Once you've identified your MITs, chase after them first thing in the morning. Once your empowering morning routine is completed, get to these first.

Focus on Health and Wellbeing

The important part of the happiness and success formula are Health and wellbeing, and one of the biggest and smartest keys to achieving them both. When we do things to harm ourselves by overeating, over-drinking alcohol, taking recreational drugs, and the like, not only does it have an adverse effect on our bodies, but also on our minds. The main focus has to be on health. The day needs to start and end healthy. It doesn't mean that life has to be boring. But if you want to get ahead, be happy and successful, you need to ensure that you're putting the right things into your body. Clean body, clean mind. That's how it goes. From lean proteins to reduced caloric intakes, non-alcoholic and non-carbonated drinks, and less-fatty foods, we need to focus on what goes in, whether it's solid or liquid.

Thus, Sound mind lies in sound body. Combination of sound body and sound mind is a solid key to happiness, and happiness is surest key to success. So directly or indirectly, way to success and happiness lies in us. It is not something that comes from outside. Happiness does not exist in any external object, but only in us, who are the consciousness that experiences happiness. Though we seem to derive happiness from external objects or experiences, the happiness that we thus enjoy in fact arises from within us.

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A Pathway for Health, Happiness and Wholeness

Jasmeet Kaur & Anisha Monga***

Health is a good that is almost universally desired, it is not only instrumental to obtaining many other goods of life, and it seems good in itself. Health and healing are also central to the message of salvation throughout the Old and New Testaments, and particularly in the ministry of Jesus. Happiness is used in the more limited sense of subjective satisfaction with life. The word happiness is to characterize satisfaction with specific aspects of life such as marriage or work. Happiness concerns the evaluation of one's own life, not of life in general. Wholeness is our experience of health or our capacity to experience health as transcending all limitations. While accepting them, overcoming this virus of perfectionism which keeps us looked into imaginary world rather than the real world.

Keywords: *Health, Happiness, Wholeness.*

Health: Health is defined as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Health is defined as species-typical functioning; a functional normality that can be biologically assessed according to what is typical for a particular species. All cells, organs, and organ systems function within an organism with specific purposes typical of those functions in other member of species, and diseases are those biological phenomena that interfere with those functions. In this sense, health is the opposite of disease and is defined largely within statistical parameters. Health tries to eliminate any normative dimension.

A person is in a state of complete health, if and only if this person is in a physical and mental state such that he or she is able to realize all his or her vital goals given a set of accepted circumstances. Health is considered as a “natural standard or norm- not a moral norm.” Health is “the well-working of the organism as a whole,” or “an activity of the living body in accordance with its specific excellences”. The health of the organism is seen in the well-working of the whole of the organism. Health is the complete absence of pain, injury or illness and a state of metabolic efficiency. There is no health worth the word, no point in having a metabolically efficient body if your mind is sick or you are unhappy because of the way you are living. So health requires these other dimensions: the physical, the psychological and the spiritual as well.

Happiness: A synonym for all overall happiness is life-satisfaction. Happiness would include not only satisfaction, but a sense of purpose in life, autonomy, self-acceptance, connectedness and psychological sense of vitality. Happiness is the degree to which an individual judges the

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overall quality of his/ her own life-as-a-whole favorably. It covers the past, present and anticipated experiences. The key terms in this definition may be elucidated as follows:

Degree: The word happiness is not used to denote positive appreciation of life only. It refers to a degree like the concepts of ‘length’ or ‘weight’, it denotes more or less of something. When we say a person is happy, we mean that he or she judges his or her life favorably rather than unfavorably.

Individual: The term happiness is used to describe the state of an individual person only; it does not apply to collectivities. Thus, a nation cannot be said to be happy. At best, most of its citizens consider themselves happy.

Subjective: Happiness denotes a subjective appreciation of life by an individual. So there is no given ‘objective’ standard for happiness. A person, who thinks he/she is happy, really is happy, even if that person is misinformed.

Judgment: The word ‘happiness’ is used where somebody has made an overall judgment about the quality of his or her life. This implies an intellectual activity. Making an overall judgment implies assessing past experiences and estimating future experiences and estimating average quality of life.

Overall: The word ‘happiness’ refers to a judgment, which integrates all the appreciation criteria used. Thus, the idea that one has all one has ever desired does not necessarily make a person happy. Despite all material endowments such a person may feel pain or be depressed. Similarly, the appraisal that one’s life is ‘exciting’ does not necessarily mark oneself as happy either; life may be too exciting to be enjoyable.

According to Seligman, happiness is related with three goals in life, to have:

- (a) A pleasant life, feeling positive emotions.
- (b) A good or engaging life, based on being in higher strengths.
- (c) A meaningful life, using our signature strengths in service of something larger than ourselves. The sense of living a full life increase along the three and helps leading to health and longevity.

Wholeness: The word Wholeness is synonymous with completeness. It denotes a condition where nothing is missing. It refers to an object, a situation, or a state of being that is devoid of any defect. The word wholeness implies perfection. Wholeness is pursued through mending the brokenness that separates us from God. It involves healing the whole person- body, mind and spirit- in relationship with self, others and God. In the Old Testament, the word “Shalom” best described health. “Shalom” was described when there was a balance with all things:

- It incorporates peace, prosperity, rest, safety, security, justice, happiness, health welfare and wholeness.
- To live in peace and to be healthy, one must live in harmony.

Health reflected in wholeness is a process rather than a state to be achieved. The search for wholeness is a lifelong journey. To be whole is to be in relationship with God and others; therefore, healing includes restoring relationships. Faith community nursing complements the healing journey in its defined scope of practice: “Faith community nursing is the specialized practice of professional nursing that focuses on the intentional care of the spirit as part of the

process of promoting holistic health and preventing or minimizing illness in a faith community. The quest for wholeness tends to take place on three different levels:

- (a) The subjective
- (b) The objective
- (c) The existential

Subjective: The man seeks to attain wholeness through so-called emotional health. An individual living on this level pays a great deal of attention to how he feels. He tries to keep his feelings in proper balance by controlling their intensity, quality and expression.

Objective: The second level on which man seeks wholeness is the objective. The objectivist seeks to live his life by mastery of the outer world. Objectivist is inevitably self-centred, even if his motives are altruistic. He tends to be intellectual and analytical. He can be unselfish only in selfish ways.

Existential: Existence is that power by virtue of which man exists and which he manifests. Man bears witness to the existence of Existence. The endeavor to view all aspects of life, not from the subjective or objective and intellectual standpoints, but from ontic perspective, brings human consciousness into harmony with Existence. Such consciousness constitutes the basis for existential wholeness, healthiness, true maturity.

Wholeness entails a cognitive integration that is not only physical, emotional, intellectual, social, and environmental but ontic existential as well. That means that in order for a man to be healthy, his cognitive faculty must make it possible for him to be in harmony with the Fundamental Order of Being.

A pathway for health, happiness and wholeness is: Yoga

The Sanskrit term Yoga literally means “to yoke” or “union”, yoga is about the union of the individual self with the supreme self or divine. It’s about blending and balancing feminine and masculine principles within us to bring balance, healing and wholeness to our life and the lives of others. Yoga is open to anyone of any religious or spiritual beliefs. Yoga has many other facets exploring the breath, body, mind and spirit. Yoga can be as simple as taking a class or as encompassing as a lifestyle, depending on where you want to go with it. Yoga is about awareness and connection with body and breath. It’s about using your breath as your guide in your own practice.

Yoga has so many benefits: fitness, relaxation, strength and physical balance, flexibility, weight loss, health improvements, stress relief, mental well-being and empowerment. Yoga can also encourage diet and lifestyle changes because they feel good within yourself, not because someone prescribes it for you. People start practicing yoga for a whole range of reasons, and the beauty of yoga is that it can meet you exactly where you are. Whether it’s for the physical benefits, to prepare for a meditation practice or a spiritual-path, yoga can grow and change with each practitioner to be what he or she needs in the moment.

Conclusion

Life is a fragile and unpredictable journey, anything can happen. But the wisdom traditions tell us that these trails and tribulations can also be integrated. The suffering can be integrated as

a way of depending and intensifying our experience of wholeness. The experience of wholeness is not dependent. As, people who are facing death, if they have been cared for and they have dealt with their conflicts, their inner conflicts and outer conflicts, they will usually say they have never been happier, they have never experienced a higher quality of life. So, the experience of wholeness, of health, is not dependent upon external factors, at least as much as we think. We can be suffering and still be whole.

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Happiness as a Significant Approach in Present Scenario

*Mrs. Priya Bedi**

Nowadays, happiness is a fuzzy concept and can mean many different things to many people. Part of the challenge of a science of happiness is to identify different concepts of happiness, and where applicable, split them into their components. Related concepts are well-being, quality of life and flourishing. At least one author defines happiness as contentment. Some commentators focus on the difference between the hedonistic tradition of seeking pleasant and avoiding unpleasant experiences, and the eudemonic tradition of living life in a full and deeply satisfying way.

Keywords: Hedonistic Tradition, Subjective interpretation Human Flourishing Approach, Straightforward.

Meaning

Happiness can be defined as an emotional or mental state of a person which creates positive emotions for an extreme joy. Happy mental states may also reflect judgements by a person about their overall well-being. A variety of biological, psychological, economic, religious and philosophical approaches have striven to define happiness and identify its sources. Various research groups, including positive psychology and happiness economics are employing the scientific method to research questions about what “happiness” is, and how it might be attained. The International Day of Happiness is celebrated on 20th March to recognize the relevance of happiness and well-being as universal goals.

Concept

Philosophers and religious thinkers often define happiness in terms of living a good life, or flourishing, rather than simply as an emotion. Happiness in this sense was used to translate the Greek Eudaimonia, and is still used in virtue ethics. There has been a transition over time from emphasis on the happiness of virtue to the virtue of happiness. Since the turn of the millennium, the human flourishing approach, advanced particularly by Amartya Sen has attracted increasing interest in psychological, especially prominent in the work of Martin Seligman, Ed Diener and Ruut Veenhoven, and international development and medical research in the work of Paul Anand. A widely discussed political value expressed in the United States Declaration of Independence of 1776, written by Thomas Jefferson, is the universal right to “the pursuit of happiness.” This

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seems to suggest a subjective interpretation but one that nonetheless goes beyond emotions alone. In fact, this discussion is often based on the naive assumption that the word happiness meant the same thing in 1776 as it does today. In fact, happiness meant “prosperity, thriving, wellbeing” in the 18th century.

World Happiness Report(2012)

It stated that in subjective well-being measures, the primary distinction is between cognitive life evaluations and emotional reports. Happiness is used in both life evaluation, as in “How happy are you with your life as a whole?”, and in emotional reports, as in “How happy are you now?,” and people seem able to use happiness as appropriate in these verbal contexts. Using these measures, the World Happiness Report identifies the countries with the highest levels of happiness.

Why Practice Happiness?

In addition to making us feel good, studies have found that happiness actually improves other aspects of our lives. Here is an overview of some of the good stuff that research has linked to happiness.

- Happiness is good for our health: Happy people are less likely to get sick, and they live longer.
- Happiness is good for our relationships: Happy people are more likely to get married and have fulfilling marriages, and they have more friends.
- Happy people make more money and are more productive at work.
- Happy people are more generous.
- Happy people cope better with stress and trauma.
- Happy people are more creative and are better able to see the big picture.

How to Cultivate Happiness?

Based on her research, Lyubomirsky has concluded that roughly 50 percent of happiness is determined by our genes and 10 percent by our life circumstance, but 40 percent depends on our daily activities. Here are some specific, science-based activities for cultivating happiness:

- **Awe Narrative:** Recall and describe a time when you experienced awe.
- **Best Possible Self:** Imagine your life going as well as it possibly could, then write about this best possible future.
- **Best Possible Self for Relationships:** Imagine your relationship going as well as it possibly could.
- **Mental Subtraction of Positive Events:** Visualize what your life would be like without the good things you have.
- **Meaningful Photos:** Photograph, then write about, things that are meaningful to you.

Keys to Happiness

And here are some of the keys to happiness Lyubomirsky and other researchers have identified

1. Build relationships: Perhaps the dominant finding from happiness research is that social connections are key to happiness. Studies show that close relationships, including romantic relationships, are especially important, suggesting we should make time for those closest to us—people in whom we can confide and who'll support us when we're down.

2. Give thanks: Research by Michael McCullough, Robert Emmons, Lyubomirsky, and others has revealed the power of simply counting our blessings on a regular basis. People who keep “gratitude journals” feel more optimism and greater satisfaction with their lives. And research shows that writing a “gratitude letter” to someone you've never properly thanked brings a major boost of happiness.

3. Practice kindness: Research by Elizabeth Dunn and her colleagues finds that people report greater happiness when they spend money on others than when they spend it on themselves, even though they initially think the opposite would be true. Similarly, neuroscience research shows that when we do nice things for others, our brains light up in areas associated with pleasure and reward.

4. Give up grudges: Groundbreaking studies by Everett Worthington, Michael McCullough, and their colleagues show that when we forgive those who have wronged us, we feel better about ourselves, experience more positive emotions, and feel closer to others.

5. Get physical: Exercise isn't just good for our bodies, it's good for our minds. Studies show that regular physical activity increases happiness and self-esteem, reduces anxiety and stress, and can even lift symptoms of depression. “Exercise may very well be the most effective instant happiness booster of all activities,” writes Lyubomirsky in *The How of Happiness*.

6. Get rest: Research has consistently linked lower sleep to lower happiness. What's more, a study of more than 900 women, led by Nobel Prize-winning psychologist Daniel Kahneman, found that getting just one more hour of sleep each night might have a greater effect on happiness than a \$60,000 raise.

7. Pay attention: Studies show that people who practice mindfulness—the moment-by-moment awareness of our thoughts, feelings, and external circumstances—not only have stronger immune systems but are more likely to be happy and enjoy greater life satisfaction, and they are less likely to be hostile or anxious. Pioneering research by Richard Davidson, Jon Kabat-Zinn, and others has found that a basic eight-week mindfulness training program can significantly improve our physical and psychological well-being.

8. Don't focus on material wealth: After our basic needs are met, research suggests, more money doesn't bring us more happiness—in fact, a study by Kahneman found that Americans' happiness rose with their income only until they'd made roughly \$75,000; after that, their happiness plateaued. And research by Richard Easterlin has found that in the long run, countries don't become happier as they become wealthier.

Pitfalls and Limitations of Happiness Pursuing happiness isn't always so straightforward. Paradoxically, it may require making room for negative emotions:

- High emo diversity—experiencing many positive and negative emotions is linked to less depression, more than high levels of positive emotion alone.
- It's better for our overall happiness and mood to feel emotions like anger, sadness, and disgust at appropriate times—and not to fake a smile.

- Experiencing major adversity can actually help us better savor the present moment.
- Moderately happy people go on to have higher income, academic achievement, and job satisfaction than very happy people, perhaps because they're more motivated to improve.
- Intense or manic levels of happiness may not afford us the same creativity boost and cognitive flexibility that happiness typically does.
- “Highly cheerful” children tend to die at younger ages, possibly due to excessive risk-taking.

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Measuring Well Being for Development

*Mr. Amrinder Singh**

This paper remains a range of initiatives across the world to measure development & progress in terms of human well being. It explores the propositions that there is growing consensus as to how this might be done. It is recognized that current well-being and its long term sustainability are the ultimate goals of development and these notion better capture the human experience of development.

Keywords: *Human Well-being, Sustainability*

Introduction

There is today a sufficient level of conceptual and methodological development to be confident that we can develop suitable measures of human well-being with which to assess sustainable societal progress. There is a global convergence around a conceptual framework for human well-being that is multidimensional. Measuring well-being makes use of existing objective data but also involves the generation of subjective data that takes account of peoples' own aspirations and their evaluations of their experiences of development. The global convergence recognizes that human well-being is a social concept in which the relationships that enable to people to achieve well-being and those which stop people doing so must be taken into account and any assessment of development progress.

Poverty and human well-being are closely related and multidimensional poverty is simply another way of describing well-being failures. The key methodological innovation that is emerging in the global convergence is that while there can be a universal framework for measuring well-being this must be adapted at country and sub-national levels through processes of consultation and deliberation. Effective governance depends on being able to understand the effects for development on the well-being of people and the methodology for developing well-being indicators can in itself be part of a process of strengthening governance.

What is Human Well-being?

It is well understood that the ultimate purpose of social and economic development is to provide improvements in the lives of the men and women who generate development now and the children who we hope will generate it in the future. The idea of human well-being is universal: achieving a state of well-being is important for all people everywhere, whether in developed or

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developing countries. It is sometimes thought that well-being is something that only wealthy people can and should aspire to, but this is not the case. Even for the poorest people, in the most difficult circumstances, in the poorest countries, the quality of life matters. All people have aspirations for themselves and for their children to live better lives. While it is important that people have enough food and their basic needs are met it is also important that the roundedness of their efforts to live well and with dignity is not overlooked in international development policy.

It has been widely accepted that measuring development and societal progress in terms of income alone is inadequate. While income measures undoubtedly remain important for many policy purposes they do not give sufficient insight into a number of critical issues for our current and future development. At the level of society this includes considerations such as damage to the environment and the factors that underpin the quality of social cohesion, while at the level of the person there are many things beyond income that are important for our well-being, such as the need to feel valued by others and the care and affection that is provided by close family and friends. The growing consensus is that traditional economic measures need to be supplemented by other measures founded in a more holistic view of human progress.

Why Focus on Human Well-Being for Development

Well-being is a focal concept: focusing on human well-being provides a means of understanding the relationships between apparently diverse ideas and issues that abound, and often appear to compete, in the international development agenda. As this Guide will explain, by focusing on human well-being it is, for example, possible to map out a relationship between poverty and sustainability; it helps us better understand the role of economic growth in producing sustainable poverty reduction; and it enables us to explore the relationship between economic dimensions of development, such as efficiency and productivity, and other dimensions, such as social cohesion and governance that are also vital for successful development.

Well-being and Poverty

As the Millennium Declaration acknowledged perhaps the biggest ongoing challenge for global development as we move into the 21st century is the continued existence of chronic and debilitating poverty. Although poverty reduction has been a global priority for a number of decades now, it is not clear that a focus on absolute income measures of poverty provides us with a good enough understanding of the complexity of poverty to make sustained headway in policy efforts. Assessing poverty in terms of the proxies of income and/or consumption may be helpful for some limited policy purposes, but these proxies do not capture either the range of different outcomes that poverty manifests itself as, or give insight into the interplay of economic, social and political processes that generate poverty and vulnerability.

As such they provide only limited support to effective policy design for poverty reduction. As we have noted, since 1991 the UNDP's Human Development Reports have built up an increasingly sophisticated understanding of the nature and distribution of global poverty. In recent years there has been increasing acceptance of the importance of hearing people's own voices explaining their experience of poverty (see Robert Chambers on 'participation' and The World Bank's *Voices of the Poor*).

All of these exercises confirm the view that poverty is not adequately explained in income terms alone, and that “fear, insecurity, dependency, depression, anxiety, in tranquility, shame, and hopelessness” is all aspects that affect the decisions that poor people make.

Put simply, it is important for policy makers not just to consider the objective or material dimensions of poverty, but to recognize that peoples’ own perceptions and aspirations matter also if we are to understand how poverty policy might work. While poor people almost always struggle and aspire to live well, they are often defeated systematically in their efforts to do so.

Given that well-being is multidimensional, it is then only a small step to understand that multidimensional poverty is simply a restatement of a well-being failure. Clarifying this connection between poverty and human well-being has the potential to turn the ‘negativity’ of professional and technocratic poverty policy approaches on their head.

First, it suggests that development policy might be better served by considering how to support the efforts of poor people to achieve well-being and to removing the obstacles that undermine their efforts.

By conceiving of multidimensional poverty as well-being failure this approach shifts the focus of development policy beyond defining poor people in terms of what they lack, and then to delivering inputs to compensate for those lacks, to considering how it might be possible to support poor people in their efforts to overcome the constraints that blight their lives. It is an approach that engages with people’s own aspirations and strategies and that seeks to better harness those efforts and incorporate people as active participants in development.

Second, it moves beyond the problems of aggregation that limit the use of standard per capita income measures of poverty. The aggregation process does not help us understand the detail of what is happening to particular groups. A well-being approach enables us to recognize that there may be different forms of poverty and different poverty dynamics at play within a country context. Poverty may take different forms in different locations and may be experienced differently by different sections of the population. Thus, for example, the nature and drivers of poverty in communities dependent on the exploitation of natural resources are likely to be quite different from those in communities where industrial employment is the main source of income and as such the required policy responses will be quite different. Equally, the type of well-being failure experienced by different people may be sufficiently different to warrant different policy instruments or approaches. Most obviously, for example, in many societies the ways that poverty manifests itself for women will be different than for men. It follows also that while an economy may be growing this does not necessarily indicate that all people in all places within a national economy are experiencing positive development. In fact the evidence is to the contrary; there are many examples of where economies have been growing but the situation for many people within the economy may be worsening. It has been increasingly recognized that growing inequalities in the distribution of benefits from development are a matter of concern. Well-Being and Sustainability: A well known blind spot for conventional economic measures of development as been in accounting for the negative effects of economic growth on the natural environment. Environmental challenges are likely to be increasingly significant in the coming century and the issue of how to achieve sustainable development has an ever more urgent profile in global policy agendas.

Pressures on scarce natural resources are increasing and our current development pathways are generating changes in the global environment that are recognized as being unsustainable.

The problems of human well-being and sustainability are inextricably intertwined and interdependent.

It is humankind's efforts to achieve ever greater levels of well-being over the last two centuries that lie behind the current, unsustainable patterns of use of the planet and its resources. And any future pathway towards sustainable development will depend on the achievement of globally sustainable notions of human well-being.

Well-being and Governance

The importance of effective governance for successful development is well understood. Effective governance provides the rules and institutions that make economic and social development possible. Effective governance is also a process which makes individuals feel that they are part of a community, a nation-state and member of a wider global community. "Governance is not only linked to well-being, it is part of well-being." Francois Roubaud, Research on social and economic development, France.

The narrow economic approach to development has emphasized the importance of increasing incomes in order to be able to live increasingly well.

This approach champions an individualized or atomized notion of well-being or of living well, where this individualized desire to live well is seen as the core driver of the growth dynamic.

But when we put governance in relation to a more social conception of human well-being we begin to recognize that this approach may not be constructive for building effective governance.

The nub of the problem lies in the simple fact that there are conflicts between competing well-being aspirations and strategies. Not everyone can live well at the same time. It is an illusion and an ideological projection that we can all have everything that we want and at the same time hope for peaceful and sustainable development. The well-being of some is often achieved at the expense of the well-being of others. While this unbalanced pattern of improvement can sometimes be benign, it often is not. The costs of some people's strategies for well-being can have negative consequences for the well-being prospects of others in the global system either presently or in the future.

This is not a new or novel observation and, as most theories of government recognize, the main purpose of systems of governance is to create rules, arrangements and institutions that enable us to live well together: minimizing destructive conflict and division in society. When the challenge of achieving sustainable development is reframed in terms of the human well-being it becomes clear that the motto of living well as an individual is not functional for development. Rather the contemporary challenge for global governance is to find ways for us to live sufficiently well together, so as to live in ways that have regard for others and the planet both now and in the future.

The social and political arrangements for living well together, whether in terms of the distribution of the benefits of development or the distribution of the use of the planet's resources, are a fundamental feature of any vision of sustainable development.

One of the consequences of development that is unsustainable either in environmental or

social and political terms is the erosion of the legitimacy of systems and of their claim to govern.

A recent global consultation suggested that confidence in systems of governance is at low ebb (The Bellagio Initiative, 2012). A major global financial crisis, which has combined with food and fuel crises, and which sits against a backdrop of disruptive climate change and worsening of global inequalities, has distanced people from national and international systems of governance. The inequality of well-being outcomes and prospects undermines the possibilities of finding ways to live well together.

By focusing on the need to protect and promote human well-being we are offered a different insight into what governance in the 21st Century must consist of. Moreover the innovative methodology for identifying and agreeing indicators of well-being in specific contexts can in itself be seen as an exercise in strengthening governance.

Well-being, women and children: Investing in the present or future. A focus on human well-being and economies work well. Many of the foundations of successful societies and successful economies are of how societies have organized themselves (see Hall and Lamont 2009). This is a fundamental observation by a new wave of institutional economists who have become increasingly prominent in recent years (Rodrick 2000, Acemoglu and Robinson 2012). One of the key elements of these foundations is in how children are raised and educated. Further, an important consequence of an income focus in the measurement of development is that it relegates consideration of the role of women, care-givers and children in development to second order issues. Because they are not directly part of the formal productive economy much mainstream development policy thinking systematically overlooks the contribution of women to well-being at family and community levels and pays inadequate attention to how we nurture children in order to ensure their well-being.

From a human well-being perspective, care work has a very important role to play in a successful development process. Yet the hours of labour time that turns children into good citizens and that build the strengths of community cohesion; care for the aged; and care for AIDS 'orphans' – goes uncoated in our current economic development models. The negative consequences of undervaluing care work have been illustrated by the extent to which the burdens of coping with global crises have fallen on the shoulders of women. This has placed strains on childcare, as women have had to extend their income earning efforts; it has placed strains on family relations; and in many places it has had adverse effects on community cohesion. Although gender issues have been an integral part of the development narrative for many years now, it is less apparent that there has been a correspondent recognition of the issue at the heart of the orthodox growth-oriented development policy agenda.

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Health, Happiness and Wholeness

*Dr. Kiran Sachdeva**

‘Without health life is not life’, without happiness health cannot be attained so happiness is the part of health and together both (happiness and health) complete the life’. Health has been categorized into different types and happiness has different meanings to different individuals. Our happiness depends on our life situations and choices we make. Good health is a secret of every happy man and if you are strong and healthy, you can be shining example to others and teach them how to achieve vibrant health. “To enjoy good health, to bring true happiness to one’s family, to bring peace to all, one must first discipline and control one’s own mind, If a man can control his mind, he can find a way to Enlightenment, and all wisdom and virtue will naturally come to him.”

Keywords: *Health and Happiness*

Introduction

Without health life is not life, without happiness health cannot be attained so happiness is the part of health and together both (happiness and health) complete the life.

The first health is wealth and is defined by World Health Organization as, “A state of complete Physical, Mental, Social Wellbeing and not merely the absence of disease or infirmity”. Health is thus a level of functional efficiency of living beings and a general condition of a person, mind, body and spirit, meaning it is free from illness, injury and pain.

“Good health is a secret of every happy man and if you are strong and healthy, you can be shining example to others and teach them how to achieve vibrant health.”

Health can be classified into 6 types:-

1. Physical
2. Emotional
3. Spiritual
4. Environmental
5. Social
6. Mental

1. **Physical Health:-** Physical health has been defined as the condition of your body. When somebody is running, somebody doing sit ups, also someone lifting weights and someone riding a

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bike all are examples of physical health because all the people are exercising and when you exercise, you stay in shape and that is what physical health is about, it is about the condition of your body and staying in shape.

2. Emotional Health:- Emotional health is expressing your emotions positively. Friends hugging, a family spending time together, girls giving each other high fives are the examples. Emotional health is directly related to happiness if a person is happy, he will express himself positively and hence we can say that

“Happiness is the Mother of Emotional Health”

3. Mental / Intellectual Health:- It is the ability to recognize reality and cope with life. Someone doing homework, taking a test, someone doing yoga and someone doing breathing exercise are examples. Mental health deals with the thinking, intelligence and happiness. Without happiness a person cannot use his thinking and intelligence abilities.

4. Social health:- It refers to how you relate to people at home, school and everywhere else kids playing soccer, students talking at school, family eating dinner are examples. Social health is being attained by getting along and meeting new people and express themselves which only can occur with happiness, hence,

“Happiness is Key to Social Health”

5. Environmental Health:- It is the keeping air and water clean, having safe food sources, being in a place you enjoy and having safe surroundings. Kids having fun riding bikes, person eating washed fruit are examples.

“If a person’s environment is healthy, he is healthy and ultimately - Happy”

6. Spiritual Health:- It is maintained or improved by living according to your ethics, morals and values, like Peace Sign, A Cross Sign, Yin Yang Sign Church are the examples.

“Spiritual health is a party about what you believe in” and anything which you believe in makes you happy and, hence, indirectly spiritual health is based on happiness.

Happiness :- It is an emotional State.

Happiness is defined as, “Happiness is a mental or emotional state of well being defined by positive or pleasant emotions, ranging from contentment to intense joy.”

In 2015, a study building on earlier research found that “if you are happier, you are going to live longer”. As Happiness have a protective impact on immunity and cells of people who are happy appear younger than their biological age.

- Happiness affects your DNA (Deoxyribonucleic Acid). Genes that produce inflammation are inactive in happy people.
- Happy people feel less pain after injury or illness, happiness actually aware activity in the brain’s pain network.
- This one is more technical, but happy people have better “vagal time”
- It refers to vague move in brainstem that unconsciously regulates the functioning of heart, lungs, glands and digestive tract.

There are seven kinds of happiness:-

1. Nature Happiness:- Joy that can be derived from reaction. The happiness we experience

through our physical senses when we encounter God's creations like mountains, rivers, trees, flowers all of them can put smile in our heart and our faces and ultimately in our lives.

2. Social Happiness:- Finding pleasure in family and friends are examples. Relationships of different kinds and degrees are so integral to a happy life.

3. Vocational Happiness:- For example, in job happiness we experience much job satisfaction and even exhilaration when things go well which effects our health and makes life happy.

4. Physical Happiness:- The joy we have in being fit, strong, healthy able to do what we want to do.

Physical Health = Body Health= One Important aspect of life healthy.

5. Intellectual Happiness:-Pleasure that comes from understanding something, analyzing it, explaining it, improving it and remembering. We master a subject or a solve a problem and enjoy a kind of mental ecstasy.

6. Humor Happiness:- Healthy jokes and funny strokes are one of the important things that makes us happy, and, hence, humor happiness = mental health and ultimately a happy life.

Our happiness depends on our life situations and choices we make. There are **some ways** through which we can boost happiness:

1. Socialize:-"Human beings are Social Animals". Stay connected with friends & loved ones.
2. Be creative:- Draws as work, performs your favorite activities. Fix things when they are broken, use imagination.
3. Care for others:- Compassion doesnot just help others feel better , it makes you feel better too.
4. Exercise:- Stay fit, stay healthy and, hence, happy.
5. Yoga:- Yoga & Meditation are important for mental health and, hence, for happy life.
6. Express true feelings:- Allow your emotions to express this well provide happiness.
7. Remember funny things that happened.
8. Try to deal with stress.
9. Don't dwell on the negative.
10. Surround yourself with reminder to lighten up.
11. Laugh at yourself.

To concludeI would suggest don't let go a day without laughing. So "happiness is health" and "health is happiness" and last thing, I want to sum-up with a thought: "to enjoy good health, to bring true happiness to one's family, to bring peace to all, one must first discipline and control one's own mind, If a man can control his mind, he can find a way to Enlightenment, and all wisdom and virtue will naturally come to him."

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Happiness Non Economic Aspect of Well Being

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Happiness is the feeling that comes over when one's life is good. It is a sense of well being, joy contentment. People are happy when they are successful, safe and lucky. Gross national happiness has been considered as the non economic aspect of measurement of well being of the nation. Various measures have been described to know happiness. Various countries are considering these measures to have their gross national happiness index.

Keywords: Happiness, Gross National Happiness

Introduction

His Majesty the Fourth King of Bhutan, Jigme Singye Wangchuck in the 1970s coined the term Gross National Happiness. The developing countries were focused on increasing economic success to help develop prosperity. However, Bhutan's King, Jigme Singye Wangchuck, believed that an economic approach does not consider the importance of human factor for development process. Happiness is not simply means to feel good in life but rather to live good lives, lives that will almost certainly exclude a good deal of pain and misery.

Measures of Gross National Happiness

GNH of a country is actually can be measured in terms of well being and well-being, of a country depends on many factors — from health, education, environment and culture to the quality of governance, your community and how you use your time.

- **Living Standards:** There are identifiable inequalities in the standards of living of the people in different countries of the world. A major objective of the government of a country is to provide good living to its people. But different countries of the world provide different levels of living to their people. There is a list of advanced countries like the U.K., the U.S.A., Canada and the countries of Western Europe where standards of living are considered to be very high. Therefore, these countries are called affluent societies. National income is the main determinant of standard of living in a country. When the national income is low, the standard of living cannot be high.

- **Health:** Economic growth measured in terms of gross domestic product doesn't really tell us much about general well-being of the citizens of a country, e.g., traffic jams may increase

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GDP as a result of the increased use of gasoline, but obviously not the quality of healthy life.

- **Education:**The illiterate and uneducated people may happen to have large incomes, they would either hoard them or recklessly spend them in useless social ceremonies or by indulging in evil habits such as giving bribe, gambling, drinking, etc. This means less education in a country means less happiness amongst the people.

- **Good Governance:**Good Governance is considered as a strong pillar for happiness because it determines the conditions in which people of a country thrive. Transparency, greater efficiency, and accountability are expected to be the part of overall governance. The provision of free health, education services, development of basic infrastructure, supply of clean drinking water, allotment of funds to build houses, granting land be the parts of governance decisions and policies aimed towards reducing misery and enhancing the welfare and well being of the citizens.

- **Psychological well being:**Humans are wired for learning and growing. As we can train physically muscles to be tighter and stronger, we can train mentally ourselves to draw more pleasure from the dull and mundane situation. This is why positive psychologists often refer to people's innate "resilience." Despite personal background and circumstances, the human spirit is surprisingly durable and malleable. Research has found that to get merrier and happier, you must step into this potential by activating your body and mind for joy.

- **Community vitality:** People who are able to form and develop the strongest bonds with others exhibit and enjoy the most happiness in their lives. This holds true among younger people as well, according to a 2002 student survey at the University of Illinois. Students who reported the highest happiness levels all enjoyed solid friend and family connections and dedicated time to nurturing those relationships on a regular basis. Even if you aren't a social butterfly, it's important to connect with others in some way if you want to maximize happiness. Martin Seligman the prominent psychologist emphasizes the value of conscious acts of kindness. Whenever people time and again volunteer, participate with a religious group, cultural activity or even hold a door open, they reap the benefits of happiness. There's something powerful about helping others that fosters and develops genuine joy.

- **Ecological diversity:** This key factor provides critical services such as water and energy. In addition the ecological diversity is believed to contribute to aesthetic beauty and other stimulus that can be directly healing to people who enjoy vivid and varied colours and light, untainted breeze and silence of the nature's sound.

- **Time use:**This term means the work-life balance of individuals in society. They provide information on the number of hours an individual is spending on work and other activities, such as socializing with family, friends, sports, and other leisure activities. The imbalance in time allocation to work, play and other activities is caused by a number of factors among which the increased number of work hours is the most prominent. An increase in working hours, in turn, is, among other factors, caused by one's desire to make more money. Money is the main focus or the driving force behind long hours of work for many individuals. These individuals exaggerate the importance of money for their well-being, and they get into a situation of what has been called "focusing illusion". As they impart more time to work they do not find time to do things that give joy and happiness. Such people are not happier but are much more stressed than others (Kahneman et al. 2006). The European Quality of Life Survey of 2003 revealed a strong

correlation between time use and subjective well-being. In most of the countries covered by the survey, it was found that people who had long work hours and poor work-life balance generally had low subjective well-being (Böhnke 2005).

- **Cultural Resilience and promotion:** Culture is to instil values for the full development of human being. It is the culture that helps to meet emotional and spiritual needs, to control the pace of modernisation and the negative effects of globalisation, to strengthen and safeguard the country's security and sovereignty, to develop resilience, and to accelerate diversity for meaningful contribution. It is in the culture's capacity to maintain and develop cultural identity, knowledge and practices, and able to overcome difficulties and challenges from other ideals and norms leads to well being of a society and nation.

Efforts Being Done Worldwide:

There's a growing international chorus that thinks this kind of well-being should be measured and used as a guide when formulating policy and tracking social progress. It is the tiny nation Bhutan which pioneered the effort, by adopting a "gross national happiness index" decades ago. The rest of the world has been slow to catch on. But there have been nascent and negligible efforts in recent years to address the issue.

In 2011, the U.N. General Assembly passed a resolution encouraging countries to measure their citizens' happiness and use that measure to help guide public policies.

More recently, the Organization for Economic Cooperation and Development (OECD) has created guidelines for nations that want to measure well-being.

The four states in United States — Maryland, Vermont, Oregon and Colorado — have developed a "genuine progress indicator," according to Demos, a left-leaning think tank.

The GPI intends to quantify in a consistent way the value and cost of factors that are not measured by GDP.

For instance, Maryland — which was the first state to adopt a GPI — is seeking to assess, among other things, the "social and environmental and costs of what we buy, and the quality-of-life impacts of how we live."

Some cities and towns, meanwhile, have started their own "happiness initiatives," distributing gross happiness surveys to residents to give local policymakers a sense the level of their constituents satisfaction in different areas.

GNH of India- India ranks 118 in the global happiness ranking list for the year 2013. India is positioned in happiness after Pakistan and Bangladesh.

The factors that affect the low GNH in India are:

- Inequality in a society
- Lack of basic infrastructure like water, sanitation etc.
- Lack of access to higher education.
- Wide gap between rich and poor
- Less healthy life expectancy
- Less freedom to make choices in life
- Huge corruption
- Lack of Generosity

India needs to change its policy reforms in order to benefit the poor of the society. India can adopt the policy of GNH, which can increase the happiness of people and decrease the poor conditions of people to make them happy. Every Indian has the right to be happy and thus, combining GDP with GNH is not a bad idea. Equality in society and equal distribution of assets can bring GNH.

Conclusion

The initiative that has been taken by Bhutan under the banner of Gross National Happiness is going to spread worldwide in the coming time. The GNH can be achieved with well governed, healthy and educated environment, with ecological diversity and time allocation in professional and social life. Happy people live longer life, earn more by being more productive, and are also better citizens. Well-being and happiness should be developed both for its own sake and for its side-effects.

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Gross National Happiness is more Important than Gross National Production

Asha Paul*

Happy life is: “A measure of gross national happiness”. GNH is the measurement of collective happiness in a nation. The concept of Gross National Happiness (GNH) was first expressed by King of Bhutan in the 1980s in response to western economists visiting his country who said that they regarded Bhutan to be a “poor” country by standards of Gross Domestic Product (GDP). While acknowledging that Bhutan may score low on the scale of conventional indicators for a nation’s economic performance, he claimed that his country, secluded in the Himalayas, would score high on an indicator measuring happiness. Today, there is an increasing need for an integrated solution to problems and GNH provides a systematic approach. A true Buddhist person not only seeks wealth lawfully and spends it for the good, but also enjoys spiritual freedom. He does not have to renounce the material world all together: the Buddhist Pali Canon states that a Buddhist acts in the world as follows: Seeking wealth lawfully and unarbitrarily, Making oneself happy and cheerful, Sharing with others and doing meritorious deeds, Making use of one’s wealth without greed and longing, possesses of the insight that sustains spiritual freedom.

Keywords: GNH, Happiness and Happy Life.

Introduction

The term “gross national happiness” was famously coined by the fourth king of Bhutan, Jigme Singye Wangchuck, in the early 1970s. GNH is a continuously evolving concept, but perhaps its most recognizable analytical features are the four GNH pillars, which are: economic self reliance, environmental conservation, cultural preservation and promotion, and good governance. Gross National Happiness is more important than Gross Domestic Product.” The concept of ‘Gross National Happiness’ (GNH) was introduced in the political discourse in the 1960s by the late king of Bhutan, Jigme Dorji Wangchuck. In 1971 the idea was articulated by the present King Jigme Singye Wangchuck in his famous statement that “Gross National Happiness is more important than Gross National Product” (Priesner 1999: 28). In 1991 the idea was mentioned in the Five Year Plan (7th 5-year plan pp. 22) and in 1998 the Prime Minister elaborated the idea in an international address (Thinley 1998). These statements did not aim at scientific precision in the first place, but served to indicate a political direction. The motto worked well to that end and appeals also outside Bhutan. This success now calls for measurement of the matter.

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Once we accept the idea that the country should aim at Gross National Happiness we need tools to assess how successful the country is in realizing that end. Measuring Gross National Happiness requires first of all that we define what happiness is. To that end I start in the following with a review the various meanings of the word and select the meaning that fits best with official statements on the matter. That is the meaning of ‘life-satisfaction’.

Outer and Inner Qualities

A second difference is between ‘external’ and ‘inner’ qualities. In the first case the quality is in the environment, in the latter it is in the individual. Lane (1994) made this distinction clear by telling ‘quality of society’ from ‘quality of persons’. This distinction is also quite common in public health. External pathogens are distinguished from inner afflictions. Yet again, this basicinsight is lacking in many social policy discussions.

Four Qualities of Life

The combination of these two dichotomies yields a fourfold matrix. This classification is presented in scheme. The distinction between chances and results is presented vertically, the difference between outer and inner qualities horizontally.

Four Qualities of Life

	Outer qualities	Inner qualities
Life Chances	Livability of Environment	Life Livability of Person
Life Results	Utility of Life	Enjoyment of Life

Furthermore, it is best described by His Majesty Jigme Khesar Namgyel Wangchuck, “Today GNH has come to mean so many things to so many people, but to me it signifies simply – development with values. Thus for my nation today GNH is the bridge between the fundamental values of kindness, equality and humanity and the necessary pursuit of economic growth. GNH acts as our National Conscience guiding us towards making wise decisions for a better future.”

The GNH Centre, through our programmes, intends to bring the social transformation in an individual by making them realize the wisdom of GNH. It is conceived with the confidence that all human beings have the innate wisdom to define true wealth and prosperity, the pursuit of which will give rise to well-being and sustained happiness. Our ability to bring change in the world is only narrowed by our competence to act on our values and beliefs. The GNH Centre’s programmes are based on social transformation to uphold the values of compassion, mindfulness and how we respect and value nature, and preserve culture, while at the same time maintain good governance and sustainable socio-economic development.

Mike Davis says, “For me GNH means elevating the humanness in whatever policy, program, proposal or interaction we are creating and implementing. Any good GNH application must start with compassion, mutual understanding and respect. Approaching things this way makes them infinitely easier to carry out, develop, co-create and implement.” Stephanie Wong says, “GNH

is a holistic development network, taking into account social, economic and environmental sustainability. At its very core is the happiness and wellbeing of the people –something that is easily overlooked in the world’s endless economic growth model, and particularly easy to forget in our endlessly busy lives.”

Happiness is the ultimate desire of every human being and thus it is a major focus in assessing happiness in Bhutan. GNH is based on the belief that the purpose of development must be to pursue happiness – our innermost human desire. As human beings have needs of both body and mind, those conditions go beyond the economic and material to include the mental, emotional, psychological and spiritual needs within a peaceful and stable environment. In Bhutanese culture, spiritual development is as important as external material development. The knowledge of the self is important to attain individual liberty and freedom, to gain happiness. GNH is thus a holistic, sustainable and inclusive approach to human growth and societal progress. Happiness is the ultimate desire of every human being and thus it is a major focus in assessing happiness in Bhutan. GNH is based on the belief that the purpose of development must be to create conditions that enable society to pursue happiness – our innermost human desire. As human beings have needs of both body and mind, those conditions go beyond the economic and material to include the mental, emotional, psychological and spiritual needs within a peaceful and stable environment. In Bhutanese culture, spiritual development is as important as external material development. The knowledge of the self is important to attain individual liberty and freedom, to gain happiness. GNH is thus a holistic, sustainable and inclusive approach to human growth and societal progress.

Summary

Happiness is defined as the degree to which a person enjoys his or her life-as-a-whole. Accordingly ‘Gross National Happiness’ is defined as the degree to which citizens in a country enjoy the life they live. Individual happiness can be measured by self-report on a single standard question. Hence Gross National Happiness can be measured by the average response to such questions in general populations surveys. Survey data on average self-report of happiness can be combined with estimates of life expectancy based on civil registration. The resulting index denotes how long and happy people live in a country and can be expressed in a number of Happy-Life-Years (HLY). Comparison across present day nations shows huge differences on this indicator, HLY varying between 63 (Switzerland) and 21 (Moldavia). About 80% of these differences can be explained by variation in societal characteristics, such as economic development, political democracy and mutual trust. HLY varies also over time. During the last decade it rose in western nations but plunged in the former Soviet nations.

It is argued that HLY is the best available indicator of Gross National Happiness.

Conclusion

The concept of Gross National Happiness can be operationalized as the degree to which citizens in a country live long and happily and can be quantified in the number of Happy Life Years (HLY) per capita.

HLY differentiates well across nations and the pattern of differences makes sense. HLY differentiates also over time and can therefore serve to monitor long-term progress.

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33

The Experience of Gross National Happiness as Development Framework

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This paper explores GNH as a framework for socio-economic development in Bhutan by elucidating GNH principles that affect the way Bhutanese society and state interact. It dwells more on how Bhutan is actually, in practice, doing - by assessing policy intentions versus policy outcomes and declarations. It concludes that Bhutan's experiment with GNH remains dynamic and evolving, and suggests that this whole policy process may also be of interest to those in the international community who have been intrigued by the original idea of GNH. It concludes that an outlook on whether GNH offers any realistic alternative towards higher wellbeing and lesser unsustainability in Bhutan.

Keywords: *Gross National Happiness, Socio-Economic Development.*

Introduction

During the mid-1970s, Bhutan's King JigmeSingye Wangchuck, still a teenage monarch, first introduced gross national happiness (GNH), and said that gross domestic product (GDP) is less important than GNH because GDP alone could not deliver happiness and well-being. The last 40 years have shown that many societies are interested not only in GDP but also something beyond. "GDP is a gravely dated pursuit"¹ (Oswald, 2010). The GDP-based system preceded any knowledge of climate change or the finite limits of the earth's resources. GDP is an accounts system that measures external conditions of human existence, as far as they can be measured, through prices. One of the reasons why money measures of economic performance have come to play such an important role is that monetary valuation of goods and services makes it easy to add up quantities of very different nature. However, things are more complicated. Prices may not exist for some goods and services. And even if prices exist, they may deviate from a society's underlying valuation. "GDP information influences all agents in the economy: consumers, savers, investors, banks, stock and option markets, private companies, the government, central banks and international organizations. Because of the misleading nature of GDP information, economic agents take wrong decisions from the perspective of social welfare" (Bergh Van den 2010).² Bergh has pointed out that GDP does not clearly differentiate between costs and benefits, and stocks and flows and therefore violates the two fundamental principles of good bookkeeping.

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Conceptual structure of subjective well-being, Buddhist happiness, and gross national happiness

There are three broad contemporary concepts of happiness that are relevant to the discussion in this paper. Happiness, defined as subjective well-being (SWB), is argued to be the sole relevant moral consideration (Layard 2005). Buddhists see happiness as universal goal of all sentient beings and therefore the basis of ethics. It is relevant to introduce the Buddhist concept of happiness since Buddhism influences Bhutan and much of the Himalayas. GNH, which is a melding of both objective and subjective elements, is a third type of concept.

Subjective Well-Being

Subjective Well-Being is measured either as short-term emotional experience or a long-term judgment of life as a whole. It is usually measured by rating one's "happiness" on a scale of 0 to 10. ³ As a short-term emotional experience, questions consist of variations of how happy one was yesterday or now. Psychologists call them questions about affect related to positive current emotional state, as they seek to gather information on people's current emotional life. ⁴ Affect measures are useful to determine mood changes on a short-term basis. Thailand measures it more frequently than other countries. For the long-term evaluative experience of life, a similar question is asked but the scope is the whole life. Both are purely mental concepts of wellbeing.

But they have their correlates that are both mental and non-mental factors, and establishing their correlations (and by these, beginning to uncover ways to increase happiness) is the more important part of the inquiry on subjective happiness. Non-mental refer to things completely outside the mind of the subject. Current emotion or feeling is experienced directly and reported directly. Judgments about life satisfaction now or happiness in life (remembered happiness) as a whole require huge biographical reflection both on the past and into the future of our life courses. Often, these two measures are not consistent. However, all judgments are summations or flavors of life in totality and are not mathematical aggregations of daily, weekly, and monthly evaluations. Such judgments form the basis of evaluation whenever surveys carry out a biographic evaluation of life as a whole.

Buddhist Happiness

A second strand views happiness as an inner experience attained especially through meditation. Such happiness is an ethical practice for the person meditating and also obtained by generating a motivation of compassion and kindness toward others. It is certainly not metaphysical. This view is a secular aspect of Buddhist ethics and psychology.

The 2010 GNH survey asked questions about both current and long-term emotions. Current emotions and remembered emotions will diverge because memory cannot fully map to original experience. To be more specific, memory is a reconstruction of the past to fit the current views. Neuroscientists propose that the brain's function is not to recall the past perfectly but to imagine the future, and that only 63% accuracy of memory remains 1 year after the original event. ⁸ Past emotions are also subjected to revision in the light of beliefs and self-concepts. Several studies

show divergences between actual experiences from remembrance or judgment of emotions. We remember the peak and final moments of an experience better than we remember all of it. We remember more the intensity of emotions rather than their absolute frequency (Deiner and Oishi 2005). So our memories have regular patterns of distortion.

All of these suggest that bad memories need not detain us in low emotions, as we fortunately forget painful emotions. But there is a difference between forgetting painful emotions or feelings and being infused always with positive emotions such as kindness and compassion. For happiness, ultimately we can and must cultivate positive emotion by changing the pattern of our thoughts, as thoughts lead to emotions. This is one of the main insights stressed in Buddhist approaches to happiness, and also enforced through various types of meditations and trainings.

Buddhism does not distinguish between emotion and thought; they are simultaneous and conjoined. There are no separate brain sites for emotion and thought; every site for emotion is also a site for thought (Davidson and Irwin 1999). So the basic Buddhist message is that unhappiness can be overcome because its cause can be diagnosed and dealt with. Buddhism dichotomizes emotions sharply into destructive and non-destructive ones to others and oneself, while Western psychology simply divides them into negative and positive (Watsan, Clark, and Tellegen 1988). Another difference between Buddhism and Western psychology is that in Buddhism destructive emotional states can be changed through various practices so that all individuals can develop traits or dispositions toward happiness, not only those with psychological disorders (Ekman et al., and Wallace 2005). In Western psychology, psychoanalysis and cognitive behavior therapy alleviate psychopathologies. There are no broad-based practices to shape emotions and traits toward happiness. The third, and major, difference between Buddhism and Western psychology is that Buddhism is directed toward overcoming craving, “the desire to acquire objects and situations” (Ekman, et al. 2005). This is rather important in the light of escalating addictive behaviors and general overconsumption (Schor 1999) that is running down the environment.

Well-Being and Happiness in GNH

The third conceptual strand is GNH-defined happiness, a much broader concept of well-being. In the conceptualization of happiness in GNH, a number of objective and subjective conditions are included. Although the list of objective goods differs in the GNH, the thinking behind the states and means specified in GNH is like the objectivist list of central human capabilities given by Martha Nussbaum (2000). GNH is also similar in its broad specification of the areas of concern for well-being (called domains of GNH) that were specified in the StiglitzSenFitoussi report (also known as the Sarkozy Commission) though the specific details differ. But the list of things in the GNH is not the same as those espoused by Nussbaum or Sarkozy Commission. Nor does it include, for example, all of the 24 items of the so-called “good life”—things that either people own or people desire to own—cars, homes, TVs, travel, swimming pools—surveyed in the US (Easterlin 2005).

Each of these three approaches—subjective well-being, Buddhist happiness, GNH—to well-being have different emphases, but they are all different paths of the same journey. They are not the same journey to different destinations. There are substantial overlaps between all of these approaches.

Conclusion

Although the benefits of economic growth and modernization have helped to raise living standards, rising incomes—beyond ensuring the fulfillment of essential needs—do not necessarily increase well-being much further. Surveys have indicated that an overall sense of security, including job security, strong family and friendship networks, as well as freedom of expression and other factors, strongly impact people's well-being. Consequently, Governments, in cooperation with other stakeholders, may need to consider fostering numerous aspects of well-being beyond GDP growth. Current surveys have indicated the need for policy interventions to ensure high employment, high-quality work, strong community with high levels of trust and respect, participatory governance, improved physical and mental health care, support of family life, and quality education for all.

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34

Positive Thinking and Its Enhancement for Healthy Life

*Ms. Paramjit Kaur**

Positive thinking can be defined as the goal of health and happiness. It is an optimistic state of mind that always sees the bright side of life. It helps people to be more aware of the power of their thoughts and moods that helps them to manage in order to lead happier and healthy life. The present paper focused, on the linkage between mind and body and its relationship with health and on the techniques for developing positive thinking to lead a healthy life. It is clear in the paper that positive thinking helps to reduce negative stress, better coping skills, greater resistance, healthy lifestyle and improved health and well-being. It can be enhanced through various techniques such as yoga, meditation, prayer, diet and exercise.

Keywords: *Positive Thinking, Healthy Life, Happiness*

Good health is a pre-requisite of human productivity and the developmental process. Oxford English Dictionary defines health as “Soundness of body or mind that helps in conditioning its functions duly and efficiently.” World Health Organization (1948) defines as “a state of complete physical, mental and social wellbeing and not merely an absence of disease or infirmity.” Health is a fundamental human right. It is the essence of productive life, and not the result of ever-increasing expenditure on medical care. Good health enables people to participate fully in society and provides the “means by which people can pursue their goals in life.”

There are many factors combine together to affect the health of individuals and communities. Whether people are healthy or not, is determined by their circumstances and environment. To a large extent, factor such as where we live, the state of our environment, genetics, our income and education level, and our relationships with friends and family all have considerable impacts on health. Understanding the determinants of health is important so that strategies can be undertaken to maintain and improve the health of the person. The determinants of health include: the social and economic environment, the physical environment, and the person’s individual characteristics and behaviors, employment and working conditions etc. Evidence reveal the beneficial effect of positive thinking on behavior, feelings, beliefs and overall health.

Positive Thinking:

Positive thinking is a mental attitude that fosters growth, expansion and success. Positive thinking includes pleasant feelings, constructive thoughts and images of our visualization. When

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we choose to consciously apply it to our lives not only do we feel better and have a more positive outlook on life but we reap health reward also in the way of less stress and aggravation. People experiencing positive thinking evaluate themselves and others more positively, make more lenient attributions and behave in more confident, optimistic and generous way in interpersonal situation. Some long term studies on positive thinking and health have been conducted that confirms positive thinking strengthens the immune system and assists in healing.

Positive thinking is an essential part of healthy living. It is an umbrella term for a range of ideas and techniques associated with psychology of achievement. Aim of studying about positive thinking is to help people be more aware of the power of their thoughts and moods and learn how to manage them in order to lead happier and more successful lives. The central idea is that it is not what happens to individual that leads them to be happy, healthy or successful, but how they interpret what happens to them and the extent to which they believe that it is possible to influence such events.

Positive thinking is an attitude of mind that is incorporated into the thoughts, words and images of mind. If the person has positive thinking then he or she will have happiness, joy, comforts and most relaxation .The potentialities of positive thinking or positive affects have become more obvious over the last 20 years.

The success of positive thinking depends on a couple of factors .These factors can be considered as the pillars of positive thinking concept. These factors are:

- a) **Desire** – We should have the desire to be positive in life. When trying positive thinking to improve a particular situation, we should have the desire to improve the same. Here desire means clear, strong feeling or purpose.
- b) **Belief**- One needs to believe in the concept of positive thinking itself and more we believe in our chosen goal and the possibility of attaining it, the easier it will be attain the same. It is easy to be positive for something to happen but to believe in its happening is what people find difficult.
- c) **Acceptance**- The base of positive thinking concept is the acceptance that whatever happens in one's life is a result of one's thoughts or beliefs. Hence for bring positive, the acceptance of complete responsibility for what and where one is in the present is very essential.
- d) **Patience**- After doing all the work of truly becoming positive, people want to see quick results without realizing that all these that had been releasing negative emotions and thoughts, it takes a bit of time to neutralize the past before one creates the present of his /her liking.
- e) **Identify areas to change** – If you want to become more optimistic and engage in more positive thinking, identify areas of your life that you typically think negatively about, whether it's work ,your daily commute or a relationship. you can start small by focusing on one area to approach in a more positive way.
- f) **Humor**- Give yourself permission to smile or laugh, especially during difficult times. Seek humor in everyday happenings .when you can laugh at life, you feel less stressed.
- g) **A healthy lifestyle**- Exercise at least three times a week to positively affect mood

and reduce stress. A healthy diet to fuel mind and body. And learn techniques to manage stress.

Health Benefits of Positive Thinking

Psychologists extol the virtues of positive thinking for good reason. It is indeed healthy to feel optimistic about your life and future. There are many benefits of positive thinking.

- **Increases Life Span-** Researchers say optimistic people are more focused on their work and hence more successful compared to pessimists. A Dutch research study found that pessimists had a much higher chance of dying during the follow-up time span of nine years.
- **Reduces Risk of Death Due to Heart Disease-** positive thinkers are more immune to heart disease which is a leading cause of death in U.S. Research shows that optimists are less likely to contract coronary heart disease compared to negative thinkers. Another study found that optimistic thinkers were much less susceptible to heart failure compared to pessimists. This is because optimists lead healthier lifestyle paying attention to diet, exercise and stress management which makes a big difference.
- **Raises Resistance to Depression-** optimists are likely to be more resistant to physical and mental health problems as they grow older. In a study, optimistic teens enjoyed more protection against depression and were less likely to indulge in antisocial behavior and substance abuse. The study reveals that optimistic kids are better able to avoid behavioral and emotional problems as they grow up.
- **Helps to combat Aging-** A Canadian study found that pessimistic seniors experienced decline in mobility and functioning ability while doing daily tasks. Thus, optimism can not only help to live a longer life, but also help to delay the impact of aging.

Techniques for Enhancing Positive Thinking

Throughout the day, when we experience stress, our body automatically reacts in ways that prepare us to fight or run. A prolonged state of such agitation can cause physical as well as psychological damage to the body.

Positive thinking is a way of living; it's a practice and a technique that we need to incorporate into our daily lives if we have any intentions of changing things or accomplishing our goals. The main purpose of positive thinking is inner healing. Following the various techniques through which we enhance our positive thinking

1. **Positive Affirmations**– Affirmations provide a bridge between the conscious mind and sub conscious mind, which is the “control room” of the mind and body. The thought process in the subconscious mind should also be positive to achieve thoughts in the conscious state. Positive affirmations are a great tool to reprogram our unconscious mind from the negative thinking to positive. Positive Affirmations which are usually short positive statements targeted at a specific subconscious set of beliefs to challenge and undermine negative beliefs and to replace them with positive self-nurturing beliefs. The structure of affirmation is vitally important thing to know about an effective affirmation is that it must be in first person format which means to begin the affirmation with I and next affirmation should be “I am”. These two words should be followed by the end result which is desired. If, for e.g., the goal is to have a positive attitude, the sentence can

be finished like this: 'I am a positive person'

2. Meditation – Meditation is a perfect mind exercise for developing positive thinking, as well as it gives the mind the opportunity to relax and to be free from all worries and stress. Meditation is a way for us to channel in positive energy back to our body and in turn drowning down all negative energy in us. Meditation has become a fast growing alternative for a growing number worldwide and has proven to provide positive benefits. Through meditation we can achieve a happiness, concentrated and focused mind in which we can row the seeds of positive thinking.

3. Yoga –yoga is an integrated means of synchronizing mind, spirit and body and is an effective way to create happiness in life. It is an art of righteous living or an integrated system for the benefits of the body, mind and inner spirit. It enhances our strength, happiness, joy, energy, vitality, flexibility and level of endurance. Yoga employs a broad holistic approach that focuses on teaching masses a new style, way of happiness and positive thinking. It brings down stress, enhances power of relaxation, boots functioning of immune system, cleanses and improves overall organ functioning.

4. Prayer–Prayer is the act of attempting to communicate with a spirit or higher power. During prayer we worship, request for guidance, assistance, confess our sins or express our thoughts and emotions. The efficacy of prayer as a petition to spirit is usually evaluated with regard to the concept of prayer healing. Happiness is bestowed and the person gains spiritual strength. Prayer helps us to overcome temptation, reducing ego and increase faith.

5. Diet and exercise -eating a healthy diet, getting adequate sleep, and regular exercise helps the body feel relax and happy. Exercise change your body for the better, it can also change your outlook on life to a more positive one. **a regular basis exercise and proper diet helps to improve sleeping problems of insomniacs and make the person happy.**

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Gross National Happiness - A Measure of Quality of Life

*Dr. Manjyot Kaur**

Gross National Happiness (GNH) can be measured from the fact that how much collective happiness is present in a nation. Happiness is defined as the degree to which a person enjoys his or her life-as-a-whole. So it can be stated that 'Gross National Happiness' is a degree to which citizens in a country enjoy the life they live. Individual happiness can be measured by self-report on a single standard question. Thus Gross National Happiness can be measured by the average response to such questions in general population's surveys. Survey data on average self-report of happiness can be combined with estimates of life expectancy based on civil registration. The resulting index denotes how long and happy people live in a country and can be expressed in a number of Happy-Life-Years (HLY). Comparison across present day nations shows huge differences on this indicator, HLY varying between 63 and 21. About 80% of these differences can be explained by variation in societal characteristics, such as economic development, political democracy and mutual trust. HLY varies also over time. During the last decade it rose in western nations but plunged in the former Soviet nations. It is argued that HLY is the best available indicator of Gross National Happiness. Gross National Happiness (GNH) is a global indicator of progress, which measures both sustainable economy and social development, while protecting the environment and culture.

Keywords: *Gross National Happiness (GNH), Happy-Life-Years (HLY)*

GNH was born from the realization that the existing development paradigm of the 1970's, measuring solely the accelerations and decelerations GNP (or GDP), did not mean increasing/decreasing happiness between countries. It demonstrated the notion that money doesn't equal happiness, and that material progress was not the most important contributor to well-being. The concept was realized in Bhutan, by the former king who was known for challenging the conventional, materialistic notions of humankind. GNH is based on four pillars and nine dimensions. The four pillars describe the promotion of sustainable development, the preservation and promotion of cultural values, the conservation of the natural environment, and the establishment of good governance. The nine dimensions are as follows: Education, Psychological well being, Health, Time-use, Cultural diversity and resilience, Good governance, Community vitality, Ecological diversity and resilience and Living standard. The concept of 'Gross National Happiness' (GNH) was introduced in the political discourse in the 1960s by the late king of Bhutan, Jigme Dorji Wangchuck. In 1971 the idea was articulated by the present King Jigme Singye Wangchuck is

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his famous statement that “Gross National Happiness is more important than Gross National Product”. In 1991 the idea was mentioned in the Five Year Plan and in 1998 the Prime Minister elaborated the idea in an international address. These statements did not aim at scientific precision in the first place, but served to indicate a political direction. The motto worked well to that end and appeals also in the outside world.

These statements did not aim at scientific precision in the first place, but served to indicate a political direction. The motto worked well to that end and appeals also outside. This success now calls for measurement of the matter. Once we accept the idea that the country should aim at Gross National Happiness we need tools to assess how successful the country is in realizing that end. The first and most straightforward issue is the question: what is happiness? This term has actually two meanings, viz. being “contented with one’s lot” or being “lucky, fortunate” (according to the *Concise Oxford Dictionary*). The latter is quite hard to operationalize a term and can be hardly interpreted as being equal to well-being. The former is what I would rather call “satisfaction” or, for that matter, “life satisfaction”. It can be assumed that people identifying well-being with happiness have this more comprehensive interpretation in mind, rather than “luck” or “fortune” (having won in a lottery while dying from cancer can hardly be called being well).

The most central (though not necessarily the most difficult) problem of the happiness approach is the subjectivity of the notion. The idea and purpose of GNH and related proposals is to provide a guidance for policy measures that is more appropriate than the (allegedly) affluence as expressed in the GDP. However, people have fairly differing sources of satisfaction, and it cannot be objectively “defined” how its level may be influenced by a certain policy measure. Alas, we are not capable of asking everyone whether she or he will be happier after a particular project is conducted. We also hardly can survey people’s attitudes as to be able to “predict” changes in happiness.

Furthermore, there is the issue of aggregation, common to a varying extent for all social indices. How should satisfaction be aggregated across the population? How is satisfaction of particular individuals and groups to be weighted? These are difficult, possibly unanswerable questions.

Another problem that arises partly from subjectivity and may have the most tremendous consequences for the happiness approach is the empirically observed ability of human beings to adapt to adverse circumstances. Surveys of life satisfaction have shown that deprived people who are poor, hungry, unemployed etc. may be as satisfied with their lives as others whose circumstances are objectively far better. This can be seen as a kind of a mental self-protection mechanism. Moreover, there is the related issue of lack of information – there are people in the world who don’t know that they live in deprivation because they have no access to media and therefore are unable to set their situation in relation. It may be argued that what counts is that people are satisfied/happy. But this is a dangerous notion since it could justify keeping people ignorant of their relative circumstances in order to exploit them. Meanwhile, it is one of the main achievements of modern society that this has become ever less feasible due to the widespread access to the Internet and other media.

Can our needs be fully satisfied? This is an important question when we consider the appropriateness of such a subjective indicator of well-being as happiness/life satisfaction. As

shown, among others, by Fred Hirsch in his *Social Limits to Growth*, some needs or, more poignantly, desires cannot be fulfilled. Or, even if they can, new desires develop as a consequence. How can progress then be measured if the baseline is changing all the time?

The problems I tried to outline here emphasize that identifying well-being with happiness goes in the wrong direction. What is needed is a more objective measure that can be operationalized and allows for aggregation. Such measures have been proposed but they have to be developed further. Indeed, Bhutan's Gross National Happiness is a composite index that doesn't really evaluate happiness or satisfaction but rather a concept of capability. Happiness and satisfaction are highly important – but they are not good guidance for policy.

Criticism

Domestic critics argue that emphasis on Bhutan's experiment with GNH has diverted global attention away from government suppression of the nation's largest minority, the Hindu Lhotshampa, who formerly comprised approximately one sixth of Bhutan's population before a campaign of ethnic cleansing forced many to leave. From an economic perspective, critics state that because GNH depends on a series of subjective judgments about well-being, governments may be able to define GNH in a way that suits their interests. Economics professor Deirdre McCloskey criticizes such measurements as unscientific, saying that "Recording the percentage of people who say they are happy will tell you... [just] how people use words," making the analogy that society could not "base physics on asking people whether today was 'hot, nice, or cold'". McCloskey also criticizes the anti-consumerism of the movement to base government policy on happiness, asserting that "High culture has in fact always flourished in eras of lively commerce, from 5th century Greece through Song dynasty and Renaissance Italy down to the Dutch Golden Age." Other critics say that international comparison of well-being will be difficult on this model; proponents maintain that each country can define its own measure of GNH as it chooses, and that comparisons over time between nations will have validity. GDP provides a convenient, international scale. Research demonstrates that markers of social and individual well-being are remarkably trans-cultural: people generally report greater subjective life satisfaction if they have strong and frequent social ties, live in healthy ecosystems, experience good governance, etc. Nevertheless, it remains true that reliance on national measures of GNH would render international comparisons of relative well-being more problematic, since there is not and is not likely ever to be a common scale as "portable" as GDP has been. Nevertheless, Bhutan's stated goal is to maximize whatever they see as GNH, not compare numbers with other countries.

GNH has only been officially used in Bhutan, where a Gross National Happiness Commission is charged with reviewing policy decisions and allocation of resources. In 2013, with a new administration, the country shifted the focus from spreading GNH globally to the well-being of people within Bhutan. This shift has been interpreted by some as an abandonment of GNH in favor of more standard development initiatives. The International Institute of Management proposed that GNH be changed to Gross National Wellness (GNW), the 2nd generation GNH. 7 development areas where to establish an index on average per capita:

1. Economic Wellness: Indicated via direct survey and statistical measurement of economic

- metrics such as consumer debt, average income to consumer price index ratio and income distribution
2. Environmental Wellness: Indicated via direct survey and statistical measurement of environmental metrics such as pollution, noise and traffic
 3. Physical Wellness: Indicated via statistical measurement of physical health metrics such as severe illnesses, overweight, etc.
 4. Mental Wellness: Indicated via direct survey and statistical measurement of mental health metrics such as usage of antidepressants and rise or decline of psychotherapy patients
 5. Workplace Wellness: Indicated via direct survey and statistical measurement of labor metrics such as jobless claims, job change, workplace complaints and lawsuits
 6. Social Wellness: Indicated via direct survey and statistical measurement of social metrics such as discrimination, safety, divorce rates, complaints of domestic conflicts and family lawsuits, public lawsuits, crime rates
 7. Political Wellness: Indicated via direct survey and statistical measurement of political metrics such as the quality of local democracy, individual freedom, and foreign conflicts.

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Concept of Happiness and Alexander Pope

Mrs. Beant Kaur Sidhu*

This paper is an effort to describe 'Happiness' as explained in Religion, Philosophy, Psychology and in Alexander Pope's 'An Essay on Man'. The fourth epistle of Pope's philosophical work represents the nature and state of man with respect to happiness. Various ways and conducts for human beings to be happy are suggested by learned men from time to time to achieve this elusive stat.,

Keywords: *Happiness, Religion, Philosophy, Psychology*

"Happiness is when what you think, what you say, and what you do are in harmony." (Mahatma Gandhi)

Concept of 'Happiness' is there from times immemorial, however its meaning vary from time to time. Renowned philosophers, psychologists, economists, theologians etc. have tried to define happiness. But-"Who thus define it, say they more or less, Than this, that Happiness is Happiness." (1EM 27-28)

It is a cumbersome task to define it, because it is such a wide term that it can't be explained in few words. There are many synonyms of 'Happiness' as-delight, bliss, gaiety, joy, vivacity, mirth euphoria, exuberance etc. each describing it in various shades and degrees. Darrin McMohan (2006), the historian of happiness points out "Virtually every Indo- European language, the modern word for happiness is cognate with luck, fortune or fate." In classical and medieval times, if nothing bad is happening to you then you are happy. It is an umbrella term for all that is good. In English, "hap" or "happe" appeared in Middle English in the 13th century, which stands for chance, fortune. Ancient words for happiness are 'eudaimonia' or 'makarios' in Greek or 'beatitudo' in Latin which meant "true" or 'real blessedness'. The word 'eudaimonia' is comprised of eu+daimon+ia, where prefix 'eu' means good in Greek, if one is morally good then he is happy. 'Daimon' stands for 'spirit' means 'happiness' is a matter of soul not the body and 'ia' means lasting state means something permanent. Thus happiness is a long lasting state of soul being morally correct. The great philosopher, Socrates was first to discuss the concept of 'Happiness'. He concluded-All human beings naturally desire for happiness. It is the aim of human life. From Socrates, Aristotle to Freud and modern psychologists, everyone agrees that we all seek happiness and that as an end, not as a means. As Pope describes it-

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The learned is happy nature to explore, The fool is happy that he knows no more,
The rich is happy in the plenty given, The poor contents him with the care
of heaven.” (EM 263-266)

The persons from various walks of life- be rich, poor, learned or a fool are contended with their lot. They are happy as they are satisfied with in their comfort zones. They are trying to achieve a niche in their respective fields. Socrates described “The secret of happiness, you see, is not found in seeking more, but in developing the capacity to enjoy less.”

“Condition, circumstances is not the thing, Bliss is the same in subject or in king.” (EM 57-58)

Secondly, ‘Happiness’ does not depend upon external things, but rather on how the things are used. Happiness is based on “education of desire”, whereby the man is taught how to harmonize his desires, by redirecting these desires from carnal pleasures to the love of knowledge and virtue. Socrates was of the view that happiness and virtue are inextricably linked Pope described it as-

“Know then this truth (enough for Man to know) Virtue alone is happiness
below.” (EM 309-310)

Aristotle also believed that ‘Happiness’ was man’s strongest desire which involved “an activity of the soul in accordance with virtue.” Cicero’s view also strengthens relationship between happiness and virtue “those who achieve virtue, guiding themselves by magnanimity and uprightness are always happy.”

Today “Happiness’ is described as “a mental or emotional state of wellbeing defined by positive or pleasant emotions ranging from contentment to intense joy. Carl Jung has given following factors of ‘Happiness’-

- * Good physical and mental health- as we know “sound mind resides in a sound body’. One must be pink in health to enjoy the life to the best.
- * Good personal and intimate relations- these relationships are great back up for psychological and physical health.
- * The faculty of perceiving beauty in art and nature- to be mentally at peace one should enjoy beauties of nature both in human nature and physical nature.
- * Reasonable standards of living and satisfactory work- comfortable living in which basic necessities of life are fulfilled and to lead comfortable life. Mental engagement in one’s work of choice is also an agent to live happily.
- * A philosophic or religious point of view helps in coping successfully with the vicissitudes of life – to remain balanced during ups and downs of life.

Martin Seligman, the first pillar of Positive Psychology, provides us with new aspects of ‘Happiness’ through an acronym ‘PERMA’ to summarize Positive Psychology’s correlational findings-

- Pleasure- in whatever pleases one of our five senses, be it relishing tasty food, enjoying favourite movie etc.
- Engagement - of a person in any challenging activity.

- Relationships- for emotional and social support.
- Meaning- to life by living for some cause or purpose by belonging to something bigger than us.
- Accomplishments- having realized ones tangible goals.

Analysing the point of view of these psychologists, one point is clear that if one is contented with one's life then one is happy. Alexander Pope described it in the following lines.

“Some place this bliss in action, some in ease, Those call it pleasure, and contentment these.” (EM 21-22)

Thus ‘Happiness’ is equal to contentment. Religion also agrees with this as it defines ‘Happiness’ as ‘Ananda’, which literally means- the joy from all sides. The word ‘Ananda’ is derived from ‘aa’+‘nanda’ where ‘aa’ means from all sides and ‘nanda’ stands for happiness or joy. Thus this bliss can be experienced when one is one with Him. To achieve this state one must have good relationships with others by seeing others as a part of ‘God’, petty jealousies, hatred should not be there. When we think- “I am not good: no one is bad.” Guru Nanak Dev Ji

Alexander Pope in his philosophical poem ‘An Essay on Man’ devotes 4th Epistle to nature and state of man with respect to happiness, which is relevant in modern context also-

In the very beginning of this Epistle, Pope described that happiness is humanity's teleology, means aim of a man is to be happy and happiness can be defined as ‘Good’ means free from any misery or ill luck, ‘Pleasure’ in whatever one does, ‘Ease’ means comforts and ‘Content’ when one is happy with one's lot.

“Oh Happiness! our being's end and aim! Good, Pleasure, Ease, Content! Whate'er thy name.” (EM 1-2)

But modern man is in the clutches of greed though living a luxurious life, he is not contented with his lot, he is caught in the web of more and more. Pope comments on this scenario as-

“Each beast, each insect, happy in its own

Is Heaven unkind to Man, and to Man alone?” (EM 185-186)

Other creatures of nature are not in the habit of hoarding that is why they are happy with their life but man goes on comparing himself with others that is the main reason of his unhappiness.

While describing about the location of ‘Happiness’ Pope explains-

“Fixed no spot is Happiness sincere

’Tis nowhere to be found, or everywhere.” (EM 15-16)

Thus happiness is not bound to a particular place, person, region, religion etc. it depends on one's state of mind. ‘Happiness’ is bestowed on all irrespective of class, creed and colour. Pope also guides us how to be happy as-

“Heaven to mankind impartial we confess, If all are equal in their Happiness,

But mutual wants this Happiness increase, All nature's difference keeps all Nature's peace.” (EM 53-56)

He further explains, in addition to virtuous life one should be kind in one's dealings, as kindness is required to have a happy life.

“Happier as kinder, in whatever degree, And height of Bliss but height of charity”. (EM 359-360)

Role of money and wisdom are also discussed and are considered not of great importance for ‘Happiness’.

“More rich, more wise, but who infers from hence, That such are happier, shocks all common sense.” (EM 52-53)

He also makes it clear that worldly honour, greatness, fame, talent fortune do not guarantee ‘Happiness’. They are not touch stones to measure extent of happiness, but today we are in mirage that all these worldly possessions can shower happiness on us. We just try to chase just little more and I will achieve happiness and this mad race goes on.

“If all, united, thy ambitious call, From ancient story learn to scorn them all, There, in the rich, the honoured, famed and great, See the false scale of happiness complete!” (EM 285-288)

All these ambitions lead us to nowhere as in the course of time we gain experience and loose our natural self. The condition of such denizens is

“In each how guilt and greatness equal ran, And all that raised the Hero, sunk the man.” (EM 293-294)

He also preaches us to how to retain the innocence, not by withdrawing happiness at another person’s loss and not to feel depressed on progress of others by patiently waiting for your turn-

“Never elated when one man’s oppressed Never dejected while another’s blessed.” (EM 309-310)

The answer to the question – how one can be happy? This is answered in the following epigram as role of the Supreme Power in ‘Happiness’ is stressed in following lines-

“Heaven breathes through every member of the whole, One common blessing as one common soul.” (EM 61-62)

‘Happiness’ is the main aim of human life and it can be equally attainable by all because each and every one is governed by God who rules by-

“Remember, Man! The universal cause, Acts not by partial, but by general laws”. (EM 35-36)

In this paper, I have tried to trace the same vein which flows through religious preachers, philosophers and psychologists, though very few of them are discussed here according to the constrains of time and word limit and the same flow of thoughts that run in poetry of Alexander Pope to describe ‘Happiness’. Various ways to attain ‘Happiness’ are described by these learned men as Aristotle pointed out “It is for the sake of happiness that we all do everything else we do”. Everyone tries to achieve this through various endeavors and put in great efforts to this goal of life, as Immanuel Kant commented on this state “the concept of happiness is such an indeterminate one that even though everyone wishes to attain happiness, yet he can never say

definitely and consistently what it is that he really wishes and wills”.

¹ EM= An Essay on Man

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Health, Happiness, Wellbeing and Wholeness

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Being in a state of wholeness means completely free of wound or injury with nothing missing and everything complete, perfect, unbroken, and uncut; perfectly healthy and free of any defect, deformity, mistake or impairment having all its proper parts and components. Another way to describe wholeness is existing in a state of undivided oneness or total unity. When someone says one feels extremely happy or fulfilled, one could also mean complete and whole or "I am enjoying a state of wholeness." Nothing exists more urgent and more important than for everyone in the world to find wholeness, because life should constitute far more than just a battle for survival. Lasting love and inner joy seem to provide the only things that would justify all the tremendous hardships and pains that everyone seems to go through. The quest for wholeness drives and motivates everyone. Wholeness is the state of being in perfect alignment with one's true intent and with one's inner self and outer self. Wholeness depends upon the wellbeing, physical health and happiness. Understanding the interactions among drivers that shape human well-being begs the question of just how much does each driver contribute to well-being. While that is a question for future assessment, it is important to understand what drivers affect well-being. Understanding human well-being is a core task for both researchers and policy-makers. Human well-being, however, is an ambiguous concept. It has no universally acceptable definition and has numerous, and often competing, interpretations. As human well-being cannot be directly observed, it cannot be directly measured (McGillivray and Clarke 2006).

Keywords: *Wholeness, Happiness, Human Well-being*

Meaning of Wholeness

Whole means all, content, intact, perfect, restored, satisfied, total, unabridged, unbroken, uncut, unhurt, and unmodified. Wholeness is the state of being in perfect alignment with one's true intent and with one's true Self. It is of key importance to realize that on the long run, it is one's state of being in wholeness that matters the most, rather than outward circumstances which often only mislead and confuse one away from wholeness. Synonyms for wholeness constitute completion, entirety, fulfillment, haleness, healthiness, integrity, oneness, perfection, totality, and unity. Nothing exists more urgent and more important than for everyone in the world to find wholeness, because life should constitute far more than just a battle for survival. Lasting love and inner joy seem to provide the only things that would justify all the tremendous hardships and pains that everyone seems to go through.

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The quest for wholeness drives and motivates everyone. One could say that all the pains, injustices, and other sufferings of the world are because of a lack of wholeness. People try to find wholeness either through drugs, in their partners, religion, work, or through recreational activity. Searching out wholeness involves a never-ending ongoing process. Life never seems to find it, yet it clearly defines the end all and purpose of existence itself.

The goal of *Science of Wholeness* is to help one find an effective way to a permanent state of fulfilment, wisdom, spiritual freedom and happiness, which, of course defines wholeness. Life always strives for peace, for joy, wisdom, and for at least some kind of satisfaction or sense of accomplishment. When searching for God, love or any kind of nourishment, one either consciously or unconsciously strives to find wholeness which consists of the ultimate fulfilment or highest satisfaction. I believe the ultimate purpose of life involves the enjoyment of the wholeness of being in its fullest expression, spirit, wonder and glory possible with that sense of happiness. So let's study what exactly happiness means

Happiness: Meaning

Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. Happy mental states may also reflect judgements by a person about their overall well-being.

A variety of biological, psychological, economic, religious and philosophical approaches have striven to define happiness and identify its sources. One of its basic source is good health.

Health: Meaning

Health is the level of functional and metabolic efficiency of a living organism. In human, it is the ability of individuals or communities to adapt and self-manage when facing physical, mental or social changes. The World Health Organization (WHO) defined health in its broader sense in its 1948 constitution as “a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity”. Health is the condition of the body and degree to which it is free from illness, or the state of being well. With good health well-being of an individual is also secured.

Well-Being: Meaning

Well-being, wellbeingwelfare or **wellness** is a general term for the condition of an individual or group, for example their social, economic, psychological, spiritual or medical state; a high level of well-being means in some sense the individual or group's condition is positive, while low well-being is associated with negative happenings. In philosophy, the term ‘well-being’ (and ‘welfare’, ‘utility’, etc.) refers to the way an individual's life manifests desires, objectives, and needs and how these affect the individual's perspective.

Philosophers, such as Fred Feldman and Brad Hooker, have suggested we should think of well-being in terms of a parent's expectations for a child. Well-being features in normative ethical theories, most notably utilitarianism; one need not be a utilitarian, or a consequentialist, more generally to think that well-being is a moral matter.

In economics, the term is used for one or more quantitative measures intended to assess the quality of life of a group, for example, in the capabilities approach and the economics of

happiness. The study of well-being is divided into subjective well-being and objective well-being. The best way to live a holistic lifestyle is to discover your wellness potential by becoming more aware of your inner and outer self. Well-being is a complex construct that concerns optimal experience and functioning. Researches on well-being has been derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudemonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning. These two views have given rise to different research and a body of knowledge that is in some areas divergent and in others complementary. New methodological developments concerning multilevel modelling and construct comparisons are also allowing researchers to formulate new questions for the field. This review considers research from both perspectives concerning the nature of well-being, its antecedents, and its stability across time and culture.

Types of Well-Being or Wellness and How Wellness can be Assured

Emotional Wellness- It involves being aware of your thoughts and feelings and making the choice to have a positive attitude and embrace life.

Tips on being Happier:

- Practice stress management techniques.
- Acknowledge and recognize your feelings.
- Learn emotional intelligence techniques so you can have better control of your emotions.
- Smile at least 20 times a day.
- Commit acts of kindness.
- Count your blessings.
- Avoid over- thinking and social comparisons.
- Forgive.
- Create and focus on your goals.
- Nurture your relationships.
- Seek professional assistance when you need help.

Spiritual Wellness- It involves getting in touch with your core self, having a sense of meaning, purpose, and appreciation in your life.

Healthy Practices:

- Practice gratitude.
- Take time to be silent.
- Look for a deeper meaning.
- Remember your core values.
- Be accepting of others.
- Be a doer. Don't just speak it or read it.

Physical wellness- It involves taking care of your body. This is achieved by maintaining a regular fitness routine and eating a healthy balanced diet. Physical wellness also includes cardiovascular health and endurance, flexibility, and muscular strength.

Healthy Habits:

- Take responsibility for your healthcare.
- Maintain a healthy weight.
- Get enough sleep.
- Avoid using tobacco and recreational drugs.
- Get physical activity on a regular and consistent basis.
- Get regular check-ups and screenings.
- Seek medical attention when ill.

Financial wellness- It is a state of financial well-being. It includes having an understanding of your financial situation and taking care of it in such a way that you are prepared for financial changes.

Maintaining that balance consists of having:

- Minimal financial stress.
- A strong financial foundation consisting of little or no debt, an adequate emergency savings fund and living below your means.
- An ongoing plan that puts you on track to reach future financial goals.

Social Wellness- It involves having good positive relationships with those around you and establishing a strong support system.

How to achieve Social Wellness

- Healthy relationships
- Community involvement
- Accepting diversity
- Set realistic expectations in your relationships.
- Communicate.
- Be flexible.
- Be reliable.
- Enjoy your own company.
- Show warmth and affection.
- Be willing to help others.
- Accept those around you.
- Foster positive work relationships with your co-workers.

Environmental wellness- It involves being aware of, and taking responsibility for the air, water, and environment around us.

Environmental Tips:

Reduce, Reuse, Recycle

At Home:

- Use energy efficient appliances.
- Consider washing your clothes in cold water.
- Consider paperless billing.
- Recycle your old magazines.
- Turn off the lights and unplug electronics when they're not in use.

At the Office

- Print on both sides of the paper.
- Use reusable coffee mugs and water bottles.

In the Community

- Carpool.
- Take your own bags to the supermarket.
- Take fewer napkins when you eat out.

Intellectual Wellness- It involves engaging in mentally stimulating activities that feed your creativity and inspires you.

How to improve:

- Become a mentor.
- Discover new hobbies.
- Take a course/learn a new language.
- Sign up for newsletters or blogs that cover interesting topics.
- Watch educational programs and documentaries.
- Read the newspaper and your trade publications.
- Play games like crossword puzzles, Chess, Scrabble and Sudoku.
- Discuss your career progression with your manager/ supervisor.
- Seek ways to improve your work performance.
- Join professional organizations.
- Take advantage of learning opportunities offered at work.

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Health, Happiness and Wellness

Dr. Ashima Bhandari*

The pursuit of health and personal growth depends on living a balanced life. To achieve that right balance, one needs to care for his or her mind, body and spirit. If any of these three areas is lacking or ignored, one may not get a healthy life. We are constantly challenged with balancing each of these three areas throughout our life. So, we should make a balance among the three and live a healthy life because health is the biggest wealth. Let's keep our health to enjoy our wealth. So, we must work towards maximizing our level of health and wellness to live a long and healthy life. To experience wholeness, one's body, mind and energy must function at a certain level of inner intensity. Medically, one may be deemed healthy, but one's energies may be lethargic or one may not understand why life circumstances aren't happening the way it should. This is simply because problems aren't taking charge of the well being of their energy system. So the pursuit of Health, Personal Growth and Improved quality of Life totally depends on living a balanced life.

Keywords: Health, Growth, Quality of Life

Introduction

The Words 'health' originates from the root word 'whole'. Human beings are healthy when they feel complete in body, mind and energy. Many people are medically healthy, but they do not experience a sense of inner well being. Health is a dynamic process and it never remains the same. There are times, when we are healthy. We may turn sick at times we may suffer from even serious illness. As our lifestyle changes, so does our state of health. Staying healthy is always in one's hand. Ignoring health can lead to serious health issues. Hence, it is important to accord top priority to our health.

Concept of Wellness

Health is a state of body. Wellness is a state of being. In practice, when we speak of health, we don't look at body or mind, but at energy. If energy and body is in proper balance and full flow, physical and mental bodies will be in perfect health. This is not about healing, but building a foundation that establishes and activates your energy system so a persons body and mind are naturally fine.

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Benefits of wellness

Mental Benefits like Increase experience of relaxation, Improves self discipline, concentration and focus, Increase Optimism, self awareness, self discipline, Increase mental clarity, Fosters a healthier body image, Reduces symptoms of anxiety and depression & Improve self control, emotional control and self confidence.

Physical Benefits like Increase body awareness, Stretches and lengthens the muscles, Increase endurance, balance, co-ordination, Improve posture, respiration, circulation of blood, Lowers blood pressure, pulse rate, cholesterol, Strengthens the immune system, Improve sleep, core stability, depth perception, Promotes nasal breathing, Decrease occurrence of headaches, migraines, cellular ageing & Reduces blood glucose levels.

Spiritual Benefits like encourages self knowledge, Stimulates the energy centres of the body, Increases ability to manifest positive experiences in daily life, Discovers or connects one's sense of purpose in life, Creates a sense of being more in tune with one's inner consciousness, Fosters a deeper sense of gratitude in general & Heads to a sense of fulfilment.

Strategies to Maintain Wellness

Yogic Activities – Yoga is an art, a science and a philosophy. It touches the life of man at every level i.e. physical, mental and spiritual. It is a practical method for making one's life purposeful, useful and noble. The flame of yoga lighted the sadhakas all over the world, the way to physical health, mental strength and spiritual growth. Yoga is a preserver of health. Yoga is a friend to those who embrace it sincerely and totally. It lifts its practitioners from the clutches of pain sorrow, and enables them to live fully, taking a delight in life. The practice of yoga helps the lazy body to become active and vibrant. It transforms the mind, making it harmonious. Yoga helps to keep one's body and mind in tune with the essence, the soul, so that all three are blended into one. People learn Yoga essentially as a physical exercise, but gradually the practice takes them to self-realization. Mr. Mohan Bhandari, Co-founder and Director of Yogic Yoga says, "People from other countries are attracted to the physical aspect of yoga, but it is not limited to only physicality and it goes beyond the body. The philosophy of yoga stays with them and step-by-step, they start their spiritual journey with yoga".

Positive feelings: To remain healthy, you must know how to manage your thoughts and emotions. Once you do that you will learn to respond, rather than react to any situation. It not only helps to improve quality of life in patients with irregular heartbeats, but also lowers their heart rate and blood pressure. Persons with positive feelings have a better quality of life. Unhappiness destroys the body. Happiness strengthens it. Persistent fear and despondency endangers one's health because they cause stress and stress increase the risk of dying of heart attack or stroke, for example. By contrast, someone who has learnt to contain his dark moods and to fortify his sunny ones is also taking care of his body. Positive feeling counteract stress and its consequences for health. They even stimulate the immune system. Negative moods limit people, where positive feelings expand options.

Minding your own mind – 'mind management': It will lead you to life management ultimately. Controlling and managing thoughts, emotions, feelings and imaginations, is what mind management is all about. Happiness is an inside job. Our mind controls our body so mind

management is a good strategy for wellness

Bio-mimicry: It is the new name for learning science from nature. Nature does not do any activity that is destructive to humans and other inhabitants of the planet. Sunlight, by no stretch of imagination can be bad for us. Too much of anything is bad anyway. Lot of our elderly folk would do well to expose themselves to good sunlight to keep their health in good shape and specially their bone health. The need for taking artificial vitamin D3 and the dangerous calcium slats could all be stopped if we expose ourselves to sun without any cream. Negative thoughts are the killer, jokingly put-it is not what you eat that kills; it is what eats you that kills you. Among the negative thoughts the worst killers are hatred, greed, jealousy, anger and pride. Sun teaches two important: Sun does not make any difference and shins on everyone, rich or poor showing us the universality of existence. The more important lesson that the sun teaches us is humility, the kingpin for good health and happiness. The sun looks very big as he emerges on the eastern horizon but as he goes up he become smaller and smaller thereby telling mankind that the higher you raise in life the humbler you become. I think this is the best advice that one could give for keeping good health. When we become truly humble according to Indian traditions- humility if the highest education, we get rid of all negative thoughts, the true cause of illness and pain.

Herophilus rightly said:

When health is absent, Wisdom can not reveal itself.
Art cannot manifest, Strength cannot fight,
Wealth becomes useless, and intelligence cannot be applied.

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Gross National Happiness a Measure of Quality of Life Health, Happiness and Wholeness

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Gross National Happiness, as the guiding philosophy of development process Over the decades, many conferences and discourses have led to increasing elaboration and development of this concept as well as its practice. It was clear that happiness is the ultimate end desired, but not necessarily pursued by every human being. All else for which people labour are but means to fulfilling this wish. Yet it is ironic that human society is pervasively susceptible to confusion between this simple end and the complexity of means. This explains why conventional development or economic growth paradigm is seriously flawed and delusional. But, Gross National Happiness supports the notion that happiness pursued and realised within the context of the greater good of society offers the best possibility for the sustained happiness of the individual.

Keywords: *Gross National Happiness, Health, Happiness & Wholeness*

In the 1970s, developing countries were focused on increasing economic success to develop prosperity. However, believed an economic approach dehumanized the development process. Wangchuck instead decided to focus on a concept that he called “Gross National Happiness” in 2012 the Center for Bhutan Studies further defined the original four pillars with greater specificity into eight general contributors to happiness—physical, mental and spiritual health; time-balance; social and community vitality; cultural vitality; education; living standards; good governance; and ecological vitality. ”Happiness: towards a holistic approach to development.”

- Happiness is defined as subjective enjoyment of one’s life as-a-whole. Gross National Happiness stands for the holistic needs of the human individual - both physical and mental well being. seeks to promote a conscious, inner search for happiness and requisite skills which must harmonize with beneficial management and development of outer circumstance.

Concept of Happiness

At the core of Gross National Happiness is collective happiness, which has several characteristics. Over the centuries, happiness has been relegated to the private realm, while provisions of many other goods and services of public nature were brought to the fore of the public realm. These goods and services have even begun to substitute collective happiness as

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ends in themselves. Like the concept of justice, happiness is a public good, and although it is experienced subjectively, happiness is influenced by a frame of reference. In that sense it is partly relative to a person's experiences with respect to others – and with respect to the past. However, and more importantly, it is relational in character. Happiness is more relational than relative because the quality and depth of relationships with others influences our happiness far more than a comparative possession of a commodity. It reaches beyond the pleasure-threshold of commodity possession. If happiness is more relational than relative, having resilient and deep relationships and designing the appropriate type and range of organisations that breed such positive relationships, is a crucial issue.

Happiness is obviously dependent on the external stimuli of our senses. Currently, most people consider the pleasant sensations of the five faculties (touch, smell, taste, hearing and sight) as sources of happiness and satisfaction. These stimuli come from outside depending on the use of material external resources, with the result that the more satisfaction people want, the more resources have to be used. However, happiness should not be completely dependent on external resources and associated stimuli. It should be balanced with inner contemplation (meditation) as a source and technique of contentment, by knowing enough about true nature. This contemplative method supports mental well-being and improves learning abilities. Its widespread practice can help strike a balance between external and internal sources of happiness.

Ultimately, with respect to resources needed for ever rising level of external stimuli, cannot avoid coming to terms with the idea of a 'sufficiency condition' for happiness and welfare. Beyond a certain level of affluence, adding more cannot enhance happiness and welfare, but will impact negatively on the ecology, in boundless quest for external stimuli for senses. The level of wealth cannot be infinite in scope. It must be determined by the capacity of the specific ecology of a place at an objective level, and by what is deemed sufficient at an individual level. The balance between the economy and ecology is a key consideration in Gross National Happiness.

Finally, the experience of subjective happiness is not static over the life cycle of an individual. Obviously, its meaning changes with sensitivities and our understanding of interdependence. People cannot be truly happy as an individual while there is suffering around us, whether people bear responsibility for some of it or not. The broader a horizon a person has, the more sensitive and holistic a person is. The more manrealises his happiness is connected to others, the more encompassing his ethical motivation for enabling happiness among all of us.

People do not only value happiness for themselves but for others, even if it sometimes costs us individually. The pursuit of happiness is also consistent with moral and ethical notions. As social creatures, our reasons to be happy often involve undertaking morally right and worthwhile endeavours. This feeling of happiness is a direct response to that action. In the conceptual structure of Gross National Health, happiness is truly multi-dimensional; it is constituted by many elements and domains in life. If every individual is assumed to want happiness only for himself, Gross National Health would be no different from the concept of the well-known utility for maximising figures in economics, the caricature of ultimate hedonists, motivated only by their need for personal satisfaction.

Concept of Wholeness

Gross Happiness of an Individual, a family and a Community is as the real development. Social and cultural well being of people is the priority. The Gross National Happiness (GNH), is an age of old concept deeply rooted in Oriental cultures, especially stemming from Buddhist spiritual values. This was a counter hegemonic to the hegemonic western material development model which was and still is measured by gross domestic product (GDP).

United Nations passed resolution (65/309) in the year 2011 through which the General Assembly unanimously adopted “Gross Happiness” on the global development agenda.

The Gross National Happiness concept evolved through the contribution of international of scholars and researchers to become a socioeconomic development framework.

EKAM as an organization has been performing the journey towards achieving Gross Organizational Happiness through committed, dedicated and compassionate members who are partners of EKAM foundation. The foundation enables the community, with which it works through forging partnership, to perform the journey towards achieving “Gross Community Happiness.” The foundation also clearly distinguishes between “Gross Happiness and Gross Domestic Product.” The Gross Family or Community Happiness is measured by qualitative indicators which can also be quantified.

Health

The recent political momentum and the close links between health and well-being present an opportunity for health objectives to be included in other policy domains. Gross national happiness has greatly influenced the health system, as reflected in the constitution which states that “the state shall provide free access to basic public health services in both modern and traditional medicines.” Health is recognized as a prerequisite for economic and spiritual development and as a means to achieving gross national happiness. Primary health care is emphasized; privatization of health services is prohibited. In some countries, a health trust fund was established in 1998 to ensure uninterrupted supply of essential drugs and vaccines. These policies are based on the philosophy of gross national happiness and provide an indication of the population-health benefits of prioritizing well-being in national policy-making.

At the global level, translating gross national happiness into policy has the potential to promote health as defined in World Health Organization (WHO) charter, acknowledging the role of the environment, ecological sustainability, good governance and social determinants. WHO can play a more active role in strengthening consultation between sectors, improving access to relevant data and disseminating evidence on health and well-being. As a leader in the happiness movement, Countries like Bhutan has hosted several international conferences on gross national happiness.

Such conferences will be an opportunity to collate and disseminate the latest evidence from other countries linking health and well-being. Participants will discuss tools needed to pursue research and policy initiatives that contribute to sustainable development goals. First, the philosophy of gross national happiness needs to be understood more widely in the corporate boardroom. Second, the required indicators should be incorporated into current databases in the health sector. Third, the health sector has a responsibility to communicate the fact that health, human happiness and ecologically sustainable development are interdependent.

Four Pillars and Nine Domains

The intuitive guiding principle of Gross National Happiness led to a practical conceptualization of the concept. The foundation is made of four pillars:

- **Good Governance**

Good Governance is considered a pillar for happiness because it determines the conditions in which Bhutanese thrive. While policies and programs that are developed in Bhutan are generally inline with the values of Gross National Health, there is also a number of tools and processes employed to ensure the values are indeed embedded in social policy.

- **Sustainable Socio-economic Development**

A thriving GNH economy must value social and economic contributions of households and families, free time and leisure given the roles of these factors in Happiness.

- **Preservation and Promotion of Culture**

Happiness is believed to be contributed to by the preserving the culture. Developing cultural resilience, which can be understood as the culture's capacity to maintain and develop cultural identity, knowledge and practices, and able to overcome challenges and difficulties from other norms and ideals.

- **Environmental Conservation**

Environmental Conservation is considered a key contribution to Gross National Health because in addition to providing critical services such as water and energy, the environment is believed to contribute to aesthetic and other stimulus that can be directly healing to people who enjoy vivid colours and light, untainted breeze and silence in nature's sound.

The four pillars are further elaborated into nine domains, which articulate the different elements of Gross National Health in detail and form the basis of Gross National Health measurement, indices and screening tools.

- Living standards
- Education
- Health
- Environment
- Community Vitality
- Time-use
- Psychological well-being
- Good Governance
- Cultural resilience and promotion

These 9 domains, clearly demonstrate that from the perspective of GNH, many inter-related factors are considered to be important in creating the conditions for happiness. The balance between material and non-material development, and the multi-dimensional and interdependent nature of Gross National Health are key features that distinguish Gross National Health from Gross Domestic Product as a measure of a country's progress.

Challenges of Gross National Happiness

The implementation of a Gross National Happiness policy was challenging in some countries due to the political transformation of the country and the emphasis on the spiritual and cultural aspects of Gross National Happiness over economic development. Like many psychological and social indicators, Gross National Happiness is somewhat easier to state than to define with mathematical precision. For more than thirty years, the Gross National Happiness concept struggled to be accepted by policy makers and economists due the subjective nature of happiness, the lack of a policy implementation framework and economic measurement system.

To sum up, Gross National Health is a balanced and holistic approach to development. It is based on the conviction that man is bound by nature to search for happiness, and that it is the single most desire of every citizen. Therefore, there is growing interest in how to be happy as opposed to how to make money. Dollars and cents are not the bottom line in life. It is our hope that as more thought is given to this common quest in life, there will be more ideas and reasons why Gross National Health should guide human development to further human civilization.

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Gross National Happiness - A measure of Sustainable Well Being

*Diksha Gupta**

In this paper concept of gross national happiness as a measure of sustainable well being has been represented. Gross national happiness is becoming most important then the gross national product. In this paper some point on the four major pillars and along with nine domains of gross national happiness has also been discussed. There has also discussion on the matter that how we can achieve gross national happiness, and why it becoming far most important phenomena in the today's competitive world what about the historical view point about the gross national happiness as a measure of sustainable well being in the competitive environment has also been elaborated in this paper. The origin of this concept about gross national happiness is Bhutan, and afterwards so many countries adopting these concepts for making their sustainable well being by making and putting their maximum contribution towards gross national happiness rather than focusing on gross national product.

Keywords: *Gross National Happiness (GNH), Sustainable Well-being, Sustainable Development*

Gross national happiness, a shared national objective implies an excellence in education, healthcare, robust economic opportunity, environment protection from pollution and also protection of environment from depletion of natural resources, proper regards and celebration of environmental and cultural resources and good governance in all kinds of activities. Many people familiar with Bhutan know the importance the country places on promoting Gross National Happiness (GNH), as articulating by Bhutan's Fourth King, Articles about Bhutan's approach to Gross national happiness have commanded headlines in the Washington Post, the New York Times, the wall Street journal, and countless periodicals around the world.

Meaning

The term gross national happiness was first attributed to Jigme Singye Wang chuck, the king of Bhutan in the early 1970's. Bhutan sought a measure of growth that reflected the nation's deep commitment to maintaining cultural, spiritual, and environmental sustainability standards. Gross national happiness is a measurement of the collective happiness in a nation. Gross national happiness is more important than gross national product. Gross national happiness an attempt through psychological and physiological means, a country's happiness, as a direct reference to gross domestic product (GDP), coined in 1972 by Bhutan's former king Jigme Singye Wangchuck.

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A Measure of Sustainable Well Being

Gross national happiness is considered as a measure of sustainable well being because the term gross national happiness is not only the estimate of economic product output only rather than it is about net environmental impacts, protection about environment from each and every possible way, the spiritual and cultural growth of citizens, mental and physical health and the strength of the corporate and political systems, and it can also be called as gross national happiness as an attempt to measure the country's happiness i.e sustainable well being as direct reference to gross national product through the physiological and psychological means. So that's why the term gross national happiness can be regarded as a measure of sustainable well being.

Four pillars of gross national happiness

These all four pillars are the vital pillars of gross national happiness for making it as a measure of sustainable development. Through these four pillars we can say that we can maintain and sustain gross national happiness as a measure of sustainable development and well being as given below:

1. **Good Governance:** Good governance has considered a pillar for gross national happiness as a measure for sustainable well being. Because it determines the conditions in which Bhutanese thrive. While policies and programs that are developed in Bhutan are generally in line with the values of gross national happiness, there is also a number of tools and processes employed to ensure the values are indeed embedded in social policy. In order to make all round happiness that is called as gross national happiness as a measure for sustainable development there should be all about and any kinds of activities should be proper transparent to each and every stakeholder society as well.

2. **Sustainable Socio-Economic Development:** Sustainable socio-economic development has also considered as an important second pillar for gross national concept as a measure of sustainable well being. A thriving gross national happiness economy must value social and economic contributions of households and families, free time and required and appropriate leisure time given the roles of these factors in happiness. Therefore should also be given as an important value to the socio-economic factors for making the contribution towards success for gross national happiness as a measure for sustainable well being.

3. **Preservation and Promotion of Culture:** Preservation and the promotion of culture has also an important pillar for the gross national happiness as a measure for sustainable well being. Happiness is believed to be contributed to by the preserving the Bhutanese culture. Developing cultural resilience which can be understood as the culture's capacity to maintain and develop cultural identity, knowledge and practices, and able to overcome challenges and difficulties from other norms and ideas. Therefore from the point of view of vitalness of the preservation and promotion of culture there should be proper making of regards about the maintenance and sustainability of cultural values for gross national happiness as a measure of sustainable well being.

4. **Environmental Conservation:** Last but not the least pillar about the gross national happiness is about the conductive and sound environment conservation. Environmental conservation is considered a key contribution to GNH because in addition to providing critical services such as

water and energy, the environment is believed to contribute to aesthetic and other stimulus that can be directly healing to people who enjoy vivid colors and lights, untainted breeze and silence in nature's sound. Therefore for making proper contribution towards gross national happiness as a measure for the sustainable well being there should proper concern for the environmental conservation related to proper protection of sound and unpolluted environment along with optimum utilization and exploitation and preservation of our natural resources.

9. **Domains of Gross National Happiness:** In order to making Gross national happiness as a measure for sustainable well being there should also be some contribution towards the nine domains of gross national happiness. The four pillars are further elaborated into nine domains, which articulate the different elements of Gross national happiness in detail and form the basis of gross national happiness as a measure for sustainable well being , indices and screening tools .

1. Living standards
2. Education
3. Health
4. Community vitality
5. Time –use
6. Psychological well being
7. Good governance
8. Cultural resilience and promotion
9. Environment

These 9 domains above mentioned, clearly demonstrated that from the perspective of gross national happiness, many inter- related factors are considered to be important in creating the conditions for happiness that is called as gross national happiness as a measure for sustainable well being.

Conclusions

In the end we can conclude that gross national happiness is more important then gross national product because gross national product measure only materiality but not about the social ,cultural ,environmental and psychological areas ,so only the fulfillment about materiality needs can not give sustainable happiness , it can be make, grow and sustain through making fully consideration towards the gross national happiness, that all about mentioned and discussed above that there should be proper emphasis on the social , cultural , environmental , psychological , psychological concepts areas , proper promotion of these main four pillars of the gross national happiness should also be there because of the gross national happiness becoming as an important measure for the measurement of sustainable well being as compare to gross national product. Although there all about goodness of this approach that is gross national happiness but there are some also countries are lacking behind gross national happiness, they don't want to make there efforts and consideration towards gross national happiness that is very firstly has its origin from Bhutan country. Some countries are make their reluctant for making efforts regarding gross national happiness as compare to gross national products , but as per according to the changing needs and demands of the society each and every countries trying to make and they should also have to be their focus upon the gross national happiness rather then gross national product

because of the gross national happiness is considered as a measure for sustainable well being and sustainable development all over that country along with all over the world.

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Happiness : Non-Economic Aspect of Well Being

Neeru*

Happiness is generally considered an important if not the ultimate goal of human life. Happiness is based on two dimensions absolutely necessary for its accomplishmentnamely: the individual and society. Thus happiness of a nation is reflected by its well being, both material wealth, but especially spiritual. It is a mental or emotional state of well being defined by positive or pleasantemotions ranging from contentment to intense joy. A variety of biological, psychological economic religious and philosophical approaches have striven to define happiness. Overall happiness is the degree to which an individual judges the overall quality of his/her as a whole favorably. In other words, how much one likes the life one leads?

Keywords: *Happiness, Wellbeing, Gross National Happiness Index.*

Introduction

Happiness is generally considered an important if not the ultimate goal of human lifeHappiness is based on two dimensions absolutely necessary for its accomplishmentnamely: the individual and society. Thus happiness of a nation is reflected by its well being, both material wealth, but especially spiritual. It is a mental or emotional state of well being defined by positive or pleasantemotions ranging from contentment to intense joy. A variety of biological, psychological economic religious and philosophical approaches have striven to define happiness and identify its resources. The united Nation declared 20 march the international Day of Happiness to recognize the relevance of happiness and well-being as universal goals.Such an understanding of happiness would include not only satisfaction but a sense of purpose in life, autonomy, self-acceptance, connectedness and psychological sense of vitality. Some theorists add “meaningful work” or “calling” as important ingredients of well-being. Hedonists and utilitarian theorists consider “pleasure” and “avoidance of pain” as the main ingredients of well-being. Health and good relationship are the basic conditions that are necessary for well-being.

What is Happiness?

Happiness is the degree to which an individual judges the overall quality of his/her as a whole favorably.

Ayn Rand says: “Happiness is that state of consciousness which proceeds from the achievement of one’s values.”

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Mahatma Gandhi says:”Happiness is when what you think, what you say, and what you do are in harmony.”

Components of Happiness

1. Hedonic level of effect- it is the degree to which various affects that someone experiences are pleasant in character and this reflects typically in mood such as happiness, positive effect, low negative effect and satisfaction with life.

2. Eudaimonic - It is pursuit of personal fulfillment and a realizing of man’s potential. Volunteering to help others, would improve well-being because it is contributing to one’s own community. It includes positive psychological functioning and human development.

Well Being

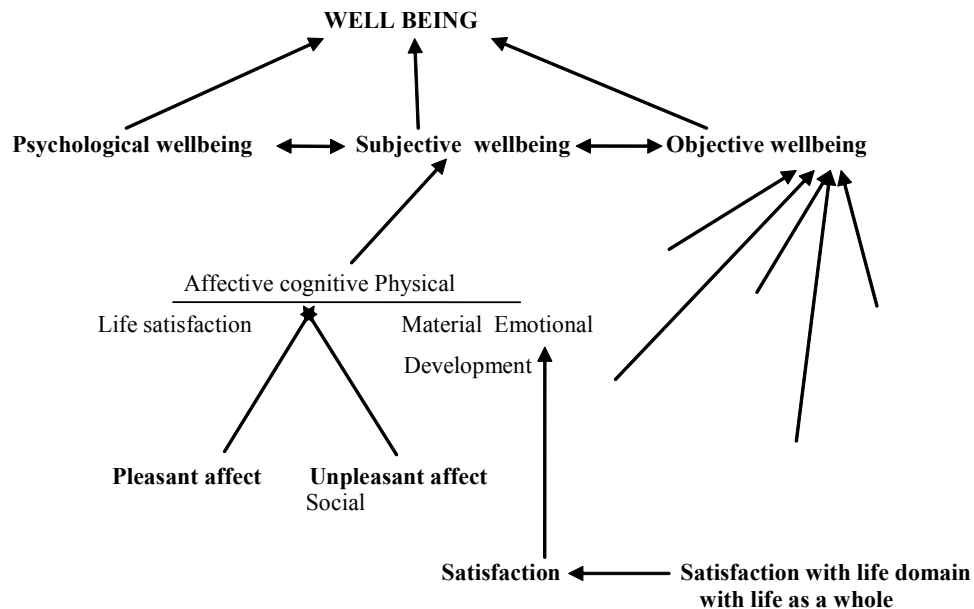
One’s well-being develops through assessments of their environment and emotions and then developing an interpretation of their own personal self.

“Wellbeing is a concept or abstraction used to refer to whatever is assessed in an evaluation of a person’s life situation or being.” (Gasper, 2002)

Is well-being multidimensional?

1. Material wellbeing is measured through income, consumption patterns or assets/wealth.
2. Bodily wellbeing i.e. being strong, well and looking good, healthy, being able to dress and appear well.
3. Social wellbeing- life style, way of living together, value systems, traditions and beliefs are all important to social wellbeing and quality of life.
4. Having freedom of choice and action including being able to help other people in the community.

Aspects and Measures of Happiness and Well-being



Philosophers, theorists and researchers have different views on what constitutes happiness and well-being. Eudemonia is a Greek word commonly translated as “happiness” to describe a well-lived life. It is a central concept in Aristotelian ethics. Some consider the satisfaction of one’s wishes and goals, which could be interpreted as only the subjective evaluation of life, as essential to well-being. The key measured external factors contributing to happiness are: income, work, community and governance, as well as values and religion. The personal variables include physical and mental health, family experience, education, gender and age.

Gross National Happiness (GNH) is a measurement of the collective happiness in a nation. Gross national Happiness is a term coined by His Majesty the Fourth king of Bhutan in 1970. The concept implies that sustainable development should take a holistic approach towards notions of progress and equal importance to non economic aspects of wellbeing.

The Gross National Happiness concept takes the view that sustainable development should take a holistic approach towards progress and give equal importance to non-economic aspects of well-being. The index is designed to create incentives for the civil society and the private sector to increase overall well-being in by (a) increasing the percentage of people who are happy and (b) decreasing the insufficient conditions of people who are not happy.

The GNH Index: What is it?

The Gross National Happiness index is a single number index developed from 33 indicators categorized under nine domains. The GNH is constructed based upon a robust multidimensional methodology Known as Alire- Foster method. The 33 indicators under nine domains aim to emphasize different aspects of wellbeing and different ways of meeting these underlying human needs. In each domain, the objective indicators were given higher weights, and subjective and self-reported indicators were given lower weights. The four pillars include good governance, sustainable socioeconomic development, cultural preservation and environmental conservation. The issues within the nine domains are: psychological well-being; health; education; literacy; educational. Specifically, the Happiness Index aims to set an alternative framework for development, provide indicators to sectors to guide development, allocate resources in accordance with targets, measure progress over time, and compare progress around the country. The Happiness Index was presented to review their policies against results so that they could make changes, if needed. Policy and programme screening tools have been in use since the launch of the Happiness Index in 2008 and these are to be expanded over time. The Happiness Index is based on four pillars which was developed from 33 indicators categorized under nine domains.

Conclusion

It is a mental or emotional state of well being defined by positive or pleasant emotions ranging from contentment to intense joy. A variety of biological, psychological economic religious and philosophical approaches have striven to define happiness and identify its resources. Happiness is a state of wellbeing that encompasses living a good life i.e with a sense of meaning and deep satisfaction of life. But happiness is not the result of bouncing from one joy to the next; achieving happiness typically involves estimates of considerable discomfort. So much of happiness is under control. Involvements in challenging activities, to meet their goals, build social relationship are all activities that increase life satisfaction.

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Gross National Happiness (GNP)

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In a dynamic world, GNH is a more holistic and balanced development paradigm that recognizes the importance of physical as well as psychological well-being. It defines happiness as the ultimate goal of life and entrusts the state with the responsibility of creating the basic conditions that are necessary within which happiness can be pursued. The old way of considering human development or societal progress mainly through GDP growth and income levels does not reflect the true condition of our world. The Gross National Happiness concept takes the view that sustainable development should take a holistic approach towards progress and give equal importance to non-economic aspects of well-being. The index is designed to create policy incentives for the Government, civil society and the private sector to increase overall well-being in by (a) increasing the percentage of people who are happy and (b) decreasing the insufficient conditions of people who are not happy.

Keywords: *Gross National Happiness, Community Vitality, Econometric Model.*

Gross National Happiness (GNH) is a measurement of the collective happiness in a nation. Gross national Happiness is a term coined by His Majesty the Fourth king of Bhutan in 1970. The concept implies that sustainable development should take a holistic approach towards notions of progress and equal importance to non economic aspects of wellbeing.

The Gross National Happiness concept takes the view that sustainable development should take a holistic approach towards progress and give equal importance to non-economic aspects of well-being. The index is designed to create policy incentives for the Government, civil society and the private sector to increase overall well-being in by (a) increasing the percentage of people who are happy and (b) decreasing the insufficient conditions of people who are not happy.

Concept

The old way of considering human development or societal progress mainly through GDP growth and income levels does not reflect the true condition of our world. In the pursuit of growth, the world has witnessed damages to the environment, inequity in income distribution, loss of tradition and culture, loss of mental peace, and the general inability to attain contentment and happiness which is the ultimate desire of human beings. Growth of GDP does not address issues of ethics, equity, or even environmental costs. Exploitation, pollution emission and deforestation through logging would increase income levels or GDP, but is it correct to consider

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such growth as progress? It is now widely accepted that more money does not necessarily lead to greater happiness. In fact, many wealthy people no longer have time to enjoy what they have earned, become extremely stressed, alienated from other people, sometimes even lonely in the many.

The people of Bhutan believe that, in the Gross National Happiness paradigm introduced in the 1970s by the fourth King, His Majesty Jigme Singye Wangchuck, there is a holistic approach to societal progress that addresses all the shortcomings of the GDP. The King, while still a very young man, coined the term Gross National Happiness (GNH) and said that it was more important than GDP and that it was the responsibility of the state to embark upon a development programme that has a direct bearing upon the well-being and happiness of the common people. The four pillars include good governance, sustainable socioeconomic development, cultural preservation and environmental conservation. The issues under consideration within the nine domains are: psychological well-being; health; education; literacy; educational. Specifically, the Happiness Index aims to set an alternative framework for development so as to provide indicators to sectors to guide development, allocate resources in accordance with targets, measure progress over time, and compare progress around the country. The Happiness Index was presented to provincial leaders at the district-level in to review their policies against results at the district-level so that they could make changes, if needed. Policy and programme screening tools have been in use since the launch of the Happiness Index in 2008 and these are to be expanded over time. The Happiness Index is based on four pillars and was developed from 33 cluster indicators with 124 variables, categorized under nine domains.

History of Gross National Happiness

In the 1970s, developing countries were focused on increasing economic success to help develop prosperity. Bhutan's King, Jigme Singye Wangchuck, however, believed an economic approach that dehumanized the development process. Wangchuck instead decided to focus on a concept that he called "Gross National Happiness". In Bhutan, happiness was to be pursued by limiting access to foreign culture. The success of a country would be measured by its remaining citizens' happiness.

Later Developments

The GNH concept evolved through the contribution of international and local scholars and researchers to become an initiative beyond the borders of Bhutan.

In 2005, Med Jones, an American economist, proposed a second generation GNH concept also known as Gross National Well-being, the first GNW / GNH Index and the first Global GNW / GNH Index Survey. The proposal served as a blueprint for the later well-being development frameworks and happiness econometric models. In 2006, the International Institute of Management published a policy white paper calling for the implementation of GNH philosophy in the US and inviting scholars to build upon the GNH Index framework.

In 2010, the Centre for Bhutan Studies developed a survey instrument to measure the population's general level of well-being under the leadership of Karma Uraja. Two Canadians, Michael and Martha Pennock played a major role in developing the Bhutanese survey, which took a six- to seven-hour interview to complete. 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. In 2012 the Center for Bhutan Studies further defined the original four pillars with greater specificity into eight general contributors to happiness—physical, mental and spiritual health; time-balance; social and community vitality; cultural vitality; education; living standards; good governance; and ecological vitality.

Indicators of Gross National Happiness

The implementation of a GNH policy was challenging in Bhutan due to the political transformation of the country and the emphasis on the spiritual and cultural aspects of GNH over economic development. According to many psychological and social indicators, GNH is somewhat easier to define with precision. For more than thirty years, the GNH concept struggled to be accepted by policy makers and economists outside Bhutan due to the subjective nature of happiness due to the lack of a policy implementation framework and economic measurement system. Although there were a few ad-hoc and independent surveys that attempted to measure the happiness or life satisfaction as a subjective score but there was no exact quantitative definition of GNH. Adam Kramer, a psychologist from the University of Oregon, has developed a behavioral model of “Gross National Happiness” based on the use of positive and negative words in social network status, updates, resulting in a quantitative GNH metric.

Conclusion

GNH has been officially used in Bhutan, where a Gross National Happiness Commission is charged with reviewing policy decisions and allocation of resources. In 2013, with a new administration, the country shifted the focus from spreading GNH globally to the well-being of people within Bhutan. This shift has been interpreted by some as an abandonment of GNH in favour of some more initiatives efforts.

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Stress Coping Strategies - A Way Towards Happiness

Shilpy Gupta*

As we know today's world is a world of competition. Every person remains busy in making his/her life settled. For which an individual brings the state of stress. This state affects our condition of happiness a lot. If we are not happy then persons belongs to us also becomes unhappy. So, we have to reduce stress. The present paper deals with some of the stress coping strategies which ultimately helps to bring happiness in your life.

Keywords: Stress, Happiness, Coping Strategies

Introduction

We should consider how our human life is precious rare and meaningful. Animals have no opportunity to understand the comforts of material world because of being unable to utilize their body or mind in proper direction. Only humans are free from such hindrances and have all the necessary conditions for engaging in such practices. This freedom and possession of necessary conditions are the special characteristics that make our human life so precious. But in the fast moving scenario of today's world. Every person remains busy in making efforts to make himself or herself settled in life. For getting success he brings a state of stress and strain in his life. But an individual cannot always remain in a state of stress and strain and tries to adopt some strategy to deal with the stress and make efforts to provide happiness to himself and persons around him. For this he/she have to adopt some stress coping strategies.

What Stress Is?

Stress is said to be the sum total of the reactions viz. psychological, physiological and behavioral reactions that people have in response to events that threaten or challenge them. As there is individual differences so it depends upon an individual that how they perceive situations either as a challenge or as a threat which mobilizes the psychosocial system to meet the situation and because of this individual subjective to stress. These kinds of differences in responding to stress brings the concept of coping into the four grounds, which means the responses to all stressful events, happening during circumstances. Stress works in both ways i.e. it works for as well as against an individual just like a car tire. As in case of car one can drive smoothly if pressure in the tire is absolutely right but the driving cannot be smooth if the pressure in the tire

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is either too low or too high. (Butler and Hope, 1995). Being coping behavior is late comer in the domain of stress research even then it has attracted a lot of attention.

Richard Lazarus defined stress as a relationship between the person and the environment that is appraised as personally significant and as taxing or exceeding resources for coping. This definition is the foundation of stress and coping theory.

Stress Coping Strategies

Coping resources enables the individual to handle stressors and more effectively reduce the intensity of symptoms and help recover faster from exposure. Coping mechanism includes individual's attempts directly to alter the threatening conditions themselves, and the attempts to change their appraisal so that they need not feel threatened. Coping also perform the dual function of problem solving and regulation of emotional distress.

The word coping has two connotations in stress literature. It refers to the efforts made by a person to deal with the condition of stress or to master the condition of harm, threat and challenge (Lazarus). Coping process is what the person does about the stress situation. Coping strategy means that specific efforts which may be both behavioral as well as psychological that are employed by the people to tolerate, master, reduce or minimize the stressful events of life. Various attempts have been made to classify the different types of coping mechanisms.

First classification is problem solving strategy and emotion focused coping strategies.

- Problem solving strategy are those efforts which are made by the people to do something active to eliminate the stressful circumstances.
- Emotion focus coping strategy are those efforts which are made by the people to regulate the emotional consequences of stressful to potentially stressful events. Research indicates that to reduce most stressful events people use both types of strategy (Folkman & Lazarus, 1980) Folkman & Lazarus identified five emotion focused coping strategies which are: disclaiming, Escape-avoidance, accepting responsibility or blame, exercising self-control and positive reappraisal. This mechanism can be applied in a number of ways like seeking social support, reappraising the stressor in as positive light, accepting responsibility, Exercising self-control, using –avoidance and distancing. Positive emotion focused mechanism such as seeking social support and positive reappraisal are associated with beneficial outcomes Second classification given in coping literature is active and avoidant coping strategy.
- Active coping strategy maybe either psychological or behavioral responses which are designed to change the nature of stressor itself or it may be how one things about it.
- Avoidant coping strategy leads people into mental status like withdrawal or activities like use of alcohol which helps them to keep directly addressing stressful events. Out of these two, active coping strategy are found to be better Other classification of coping strategy is positive techniques (adaptive or constructive coping) and negative techniques (Mal adaptive coping or non-coping)
- Positive Techniques: This adoptive coping strategy improves coping functioning, these are the actions taken to manage and reduce stressing a way that is going to be harmful or detrimental in a long term.

- **Negative Techniques:** These strategies interfere with the person's ability to unlearn or break apart, the paired association between the situations and the associated anxiety symptoms.

There are some other examples of coping strategies like self-distraction, denial, substance use, emotional or instrumental support, self-blame, use of drugs or alcohol, behavioral disengagement and low efforts coping (coping responses of minority groups in an attempt to fit into the dominant culture). The family may search for other effective methods of coping to reestablish the balance within the family system. Gray (2002) found that the most popular coping strategy was support from family members. Participation in religious and other individual activities can be considered as other alternative positive coping strategies in opposite to this withdrawal of family members can be considered as popular negative coping strategy. A popular negative coping mechanism was the family's withdrawal from other family members, friends, and society.

Some specific common styles of coping:

1. **Humor (positive reframing):** It is generally considered to be that cognitive responses which provoke laughter and provide amusement along with suitable physical reactions.
2. **Seeking support:** To find emotional support from friends and family member and ask for help during a stress full period.
3. **Problem solving:** It is a type of instrumental mechanism. Its main aim is to find the source of problems and try to find its solutions.
4. **Relaxation:** In this the person can engage himself in a relaxing activity and practice calming techniques.
5. **Physical recreation:** Regular exercise, yoga, meditation, progressive muscular relaxation etc. are the ways to handle the situation of stress.
6. **Adjusting expectations:** Anticipating various outcomes to scenarios in life may assist in preparing for the stress association with any change or event.
7. **Denial:** It is the action of denying something. It is an unconscious defense mechanism characterized by refusal to acknowledge the painful realities, feelings and thoughts in order to reduce stressful situation.
8. **Self-blame:** It amplifies our perceived inadequacies, which may be imagined or real and paralyzes us before we can even begin to move forward.
9. **Venting:** Forceful expressions or release of pent up thoughts or feelings. It is an externalizing coping technique. It is an outward expression of emotions mainly in the company of family and friends.

Thus it can be said that the main cause of reducing happiness in today's world is the word stress. If the person adopts some of the stress coping strategies then he/she can bring happiness to themselves and the persons around us. So we have to remain happy and let others to be happy. In this regard it is rightly said by Dale Carnegie that ***"It isn't what you have, or who you are, or where you are, or what you are doing that makes you happy or unhappy. It is what you think about."***

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Happiness : An Interactionist Perspective

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Few would deny that happiness arises from a complex interaction of internal and external factors, like optimism on the one hand and money on the other. This paper explores how our understanding of happiness is enhanced by “interactionist” approaches that emphasize the complex webs of interactions and feedbacks that give rise to happiness and unhappiness. While implicitly interactionist themes have increasingly characterized research on happiness, we anticipate that an explicit recognition of the interactionist perspective will foster greater attention to the complexities of happiness, particularly in the domain of human sociality, which involves especially rich and potent webs of interaction.

Keywords: Interactionist, Happiness

Introduction

When a person is experiencing a normal life difficulty such as a lack of enthusiasm for their job they might ask themselves questions like, “Should I change careers?” or “Should I try to rekindle my former enthusiasm for this work?” When an individual considers his aspirations or faces hardship it is common to consider whether it is preferable to invest in changing his circumstances or to invest in changing the way he feels about those circumstances. In this article we explicitly recognize the value of internalist approach. In this paper we provide a brief overview of internalist approach to happiness.

Interactionism: An introduction

An interactionist approach focuses on the way happiness emerges from the interaction of mind and world. While a precise definition of interactionism is open for future debate and exploration, most definitions would likely include the idea that happiness is caused by the interaction of two or more events including internal and external ones. We take the value of an interactionist approach to lie mainly in drawing attention to the fact that interdependencies among variables are complex and dynamic. It might be helpful to list some of the more noteworthy features of interactionist approaches, which may be exhibited to varying degrees, and in some cases not at all. Roughly, we might say that an explanatory or practical strategy is interactionist to the extent that it acknowledges, regarding the causation or promotion of happiness:

- 1) Interdependence
- 2) Complexity

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- 3) Dynamics
- 4) Feedbacks
- 5) Holism
- 6) Context-sensitivity

Examples of interactionism

1. Religion: Specifically, religious individuals living in highly religious nations appear to enjoy substantially more positive emotions than their non-religious counterparts if they are living in a country with difficult life circumstances. In addition, the researchers found that people appear to be happier if they live in a nation in which aggregate societal religiosity matches their own. This is consistent with other research that suggests that person-culture match is important to happiness. In this case the researchers discovered that correlations between personality traits such as extroversion and happiness variables were amplified if a given trait was reflected in aggregate societal personality norms for that trait. Where intervention is concerned this indicates it is worth exploring the possibility that individuals can increase their happiness by finding a fit between their internal states and preferences and social interactions that validate these. For example, it may be more important than people realize to live in environments where the prevailing culture matches their own values. The example is interactionist in that it illustrates how the impact of external variables, like prevailing social mores, mediates the happiness impact of internal variables like religious belief.

2. Employment: Labour has commonly been understood as an involuntary hardship that is tolerated as a route to the provisioning of external goods. But meaningful employment is increasingly understood as a key source of happiness. Happiness research on unemployment has confirmed the stark facts about this pathology: the effects of unemployment are, in general, devastating and the costs go well beyond the effects of lost income to include anger, loss of self-esteem, damage to social relations, and loss of a meaningful life narrative. Externalist common sense demands that we do everything we can to minimize involuntary unemployment, yet there are few instances of nations succeeding at this over long periods. So we also need strategies for coping more effectively with this adversity. These need to be supported by research that goes beyond mere confirmation of the generally adverse effects, to explore the many interacting mental, social, and environmental factors that influence responses to unemployment as well as those related to employment.

Hopes for the development of better coping strategies are offered by research showing highly varied responses to unemployment even among people of very similar socio-economic backgrounds, ranging from psychosocial devastation to surprising forms of life enhancement depending on various psychological, social, and ecological factors. The way unemployed people think about this situation has crucial influence on its effects: survey research has shown that the adverse effects of unemployment among both the unemployed and the employed vary significantly according to the degree of importance individuals attach to the event.

For many unemployed people it is the psychosocial rather than financial effects that really bite, and it is here that we have considerable leeway for positive psychosocial interventions. Unemployed people wishing to optimize their responses to this situation have to seek optimal

combinations in their efforts to redress this specific external fact (by finding another job); changing their outlook on the situation (by finding less depressing things to think about, or by revising priorities, say through voluntary simplification and slowdown); changing their activities (e.g. adopting new engaging and rewarding leisure activities or voluntary work); changing their social relationships (finding new social engagements to replace the loss of workplace friends); and changing their material circumstances by changing their behaviour, jobs and unemployment are things that happen to us, causal factors largely beyond our control that influence our wellbeing. An interactionist approach, by contrast, recognizes that jobs and unemployment are not only external life circumstances but are also highly dynamic processes that achieve their influence via identities, roles, activities, relationships, experiences, and reinterpretations of experiences over time. Jobs and joblessness involve both mental and environmental processes; action as well as reflection; personal situations and relationships. Individuals can passively accept their jobs or their joblessness, or they can modify either situation to something more conducive to happiness. Active engagement either with a job or with joblessness modifies it into something very different than it first appeared, and this in turn influences our mental states, our capabilities, and our self-esteem or sense of purpose.

3. Money: Because money can provide a wide variety of benefits including pleasurable experiences, social status, education, medical care, and if needed, even highly skilled lawyers, a person's income can be used as a summary measure for many desirable external conditions. For people living in poverty, the data tell a rather straightforward externalist story in which increased income allows people to meet their basic needs, and thus dependably leads to increased happiness.

A broader moral is that the effect of money on happiness depends on a wide range of factors: values and priorities (do people have materialistic priorities?), cultural norms (is conspicuous consumption discouraged?), social arrangements (do people need cars to get around?), and so forth. As well, material attainments can themselves affect people's outlooks, for instance reducing the ability of individuals to savour everyday experiences, or impeding prosocial behaviour, perhaps to their own (and certainly others') detriment. In short, the money-happiness connection is extremely complex, calling for an interactionist approach to explanation and practice.

4. Care giving: Care giving aims at improving the physical and mental situation of others in suffering. It turns out that the caregiver's attitude and state of mind greatly influence both her own capacities to take care of others, the quality of her care and the satisfaction of the person she is caring for.

Empathic resonance with someone else's feelings occurs with various positive mental states, such as joy, or negative ones such as suffering. Empathically resonating with the pain of others can lead to very different situations: experiencing empathic distress, distancing oneself emotionally from those that one is taking care of, or caring for them with loving-kindness without being overwhelmed by distress.

Dealing repeatedly with the pain of others often leads to emotional exhaustion. One study showed that, in the United States, 60% of caregivers suffer from burnout at one point in their career, and a third is affected to the point of having to pause their activities. This kind of burnout has also been called "compassion fatigue."

The overall level of nurses' burnout in hospital units also affects patients' satisfaction and

their perception of the quality of care. Patients who stayed on units where nursing staff felt more exhausted or more frequently expressed the intention to quit because of burnout were less satisfied with the various components of their care. Conversely, no significant correlations were found between nurse professional efficacy and any of the patient satisfaction components measured.

One does see here two kinds of interactions that can lead to either an upward or to a downward spiral for all concerned: if a caregiver cultivates loving-kindness through meditation, she will be protected against burnout. She will consequently be able to provide better care to her patients and those patients will acknowledge the benefits of such care. Caregivers will thus be encouraged to continue caring for others as they observe the two-fold benefit, for others and for themselves, of their activities. In contrast, when caregivers suffer from empathic distress, they cannot take good care of the patients and may end up quitting their job, while their patients experience a significant degradation in the provision of care.

5. Discussion: These examples are meant to give some sense of the varieties and promise of interactionist approaches to felicitation, both in research and in practice. Given that the mechanisms involved in these cases are perfectly ordinary and widely implicated in human psychology we hope it is clear that many more such examples exist. Indeed, our intensely social nature should make it fairly clear that interactionist felicitation (the fostering of happiness in the self or in others) can occur in many settings. Now that we have some examples of interactionist felicitation in hand, it will be helpful to note three main types of interaction: psychosomatic, ecological, and psychosocial.

Types of interactions

- Mind- body ('psychosomatic') interactions
- Mind-Physical Environment (ecological)
- Mind-Culture/Society
- Co-responsibility

Conclusion

We have tried in this paper to provide a basic framework for addressing the fundamental process of happiness by focusing on a single foundational question: what factors give rise to happiness? Scholarly debate on this issue has centered on two categories of causality: external circumstances and internal psychological processing of experience. We argue here that happiness emerges from the interaction of inner and outer conditions. External conditions provide potentials for happiness and internal processes act as filters for real world experience. These two processes mutually affect each other.

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Teacher as Catalyst of Education for Happiness

Monika Sharma*

Our current educational system overemphasizes achievement of good grades and scores, whereas, discovering the true purpose of life, and help learners to know what they really want to be, gets very little attention. Overemphasis on grades breeds competition, which often leads to fear of accomplishment and consequential stresses that adversely affects well-being. Schools conventionally teach children academic skills such as literacy, numeracy – they do not, however, teach skills for well-being, happiness for more positive emotion, better relationships and more purpose and meaning. This paper emphasizes that Education must include the development of competencies in relation to the attainment of such basic human good and also focus that Education aimed at happiness cannot be achieved by simply teaching about happiness. This requires cultivating spaces for learning where people can be happy and the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can.

Keywords: *GNH (Gross National Happiness), Education, Happiness*

Introduction

In the 1970, the fourth king of Bhutan famously proclaimed that Gross National Happiness is more important than Gross National Product of any country setting the country on a path of that tries to integrate sustainable and equitable socio-economic development with environmental protection, cultural promotion, and effective governance. GNH is premised on the belief that happiness is the ultimate desire of every human being, and by extension, the responsibility and purpose of the state is to create the necessary conditions that enable citizens to lead the good life. In a dynamic world, GNH, while still evolving, is a more holistic and balanced development paradigm that recognizes the importance of physical as well as psychological well-being. It defines happiness as the ultimate goal of life and entrusts the state with the responsibility of creating the basic conditions that are necessary within which happiness can be pursued.

Happiness can be described as a state more than of wellbeing; arising out of a notion of contentment- to be content and, therefore happy. A state of contentment must also ensure that individual happiness does not stand in the way of larger societal wellbeing or public good. This “happiness” has nothing to do with the common use of that word to denote an ephemeral, changing mood—happy today or unhappy tomorrow due to some temporary external condition like appreciation or blame, gain or loss. In other words, it refers to the deep, abiding happiness that

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comes from within individual by living life in complete harmony with the natural world, with our communities and fellow beings, and with our culture and spiritual heritage—in short, from feeling totally connected with our world.

The focus of current educational system is mainly oriented towards attainment of academic knowledge with somewhat limited technical skills, as permitted within available resources. The performance reflected by these end-of-the-course grades becomes inviolable to success, and often becomes a filter for separating the good from “not so good” students. Achievement of high-academic-grade tends to automatically translate as preference in employment with reasonable assurance of financial security.

One of the striking features of political life and discussions around educational reform is the almost complete absence of any sensible conversation around well-being and what might make people happy. Schools traditionally teach children scholastic skills such as literacy, numeracy but they do not, however, teach skills for happiness and well-being— for more positive emotion, better relationships, more engagement, and more purpose and meaning. Recent data show that various non-cognitive assets (e.g., self-control and perseverance) contribute to academic achievement . Research has also increasingly suggested that emotions are closely related to cognitive, behavioral, motivational, and physiological processes, and therefore they are also important for learning and achievement.

Education for Happiness

Education aimed at happiness cannot be achieved by simply teaching students about happiness. We come to flourish in important ways through experiencing flourishing. This means cultivating spaces for learning where people can be happy. It also requires the involvement of teachers who are happy in what they are doing and are seeking to live life as well and happy as they can .As Nel.Noddings has written with regard to the education of children:”The best homes and schools are happy places. The adults in these happy places recognize that one aim of education (and of life itself) is happiness. They also identify that happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with great pleasure, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection that basically happy people who retain an uneasy social conscience will contribute to a happier world”.

A learning space has three essential dimensions:

1. Openness,
2. Boundaries
3. An Air of Hospitality

Openness means the teacher and participants work to clear away the clutter – whether that is meaningless words, pressure to get on with the day to day routine , obstructive feelings, whatever. However, ‘the openness of a space is created by the firmness of its *boundaries*’ . It has to be a structure for learning, not ‘an invitation to confusion and chaos’.

Hospitality means receiving each other, our struggles, our newborn ideas, with openness

and care'. He continues, 'the classroom where truth is central will be a place where every stranger and every strange utterance is met with welcome'.

We cannot hope to reform education, if we fail to cherish and challenge 'the human heart that is the source of good teaching'. Nor will much be achieved if do not engage with the question of aims. Placing happiness at the center of debates around aims does not mean a lack of attention to vocational and to the economic aims and objectives of the education but it does mean putting happiness in their place alongside other facets of life.

The educational task must tries to ensure the development of competencies in relation to the attainment of such basic human goods. This involves the development of essential skills in relationships, in obtaining the means of subsistence, in the field of work and so on.

The possession of general understandings and skills is not enough – teachers also have a fundamental role in shaping dispositions. In other words, if people are to prosper and be happy they need to gain various dispositions or virtues which enable them to fit all this together into a coherent whole. Just how teachers start to do this within narrow, perspective and economist education systems is a matter of some interest to many at the moment. For individuals it does require having the 'courage to teach' rather than merely parrot the requirements of national and state curricula – and finding the resources to do this is like a struggle. This is especially so where teachers have been trained and socialized as unquestioning deliverers of information and knowledge rather than just educators. However, the example of the suchsignificant teacher may be less in number, who dare to question and to subvert narrow schooling does provide something of a beacon.

Teacher as Catalyst of Happiness and Hope

Happiness is interdependent, If students become unhappy when others, including their teachers, are unhappy, then, they will be unhappy most of the time in their school education. Once students are trained to de-couple their happiness from other people's anger or unhappiness, their happiness and satisfaction will improve. However, if the teacher is also happy and have a positive approach, that will be a beneficial influence on the student, and this is likely to boost student's academic and overall performance.

Students need hope and hope is either both taught and learned – or not learned and is often conditional and dependent on its vitality for who and what is involved in the problematic situation faced. Hope is a key driver of happiness and teachers can give this hope to students by helping them to select behaviours that make them feel fully alive, competent and creative".

Sustainable happiness is happiness that contributes to individual well-being, without exploiting other people's interest. In a student-teacher relationship, sustainable happiness is of greatest importance, as teachers must ensure that the student is happy by not exploiting him/her for their happiness and vice-versa. The notion of "sustainable happiness" furthermore emphasizes the importance of teachers in being holistic educators; they have to perform the role of drivers of happiness within the boundaries of institutions. In order to achieve sustainable happiness the communication between student-teacher should be two way ,open, honest and mutually beneficial for each other.

Teacher's Role beyond Teaching

To be successful in a rapidly changing environment of technological advanced learning, teachers face demands and challenges beyond “just teaching”. To be successful educators, teachers will have to:

- Deliver a value-add to encourage students to come to the university- this may involve developing students' emotional intelligence by being mentors;
- Design learning activities to capture the attention and increase the involvement of students;
- Engage students positively by identifying their stress points that promote negativity.
- Challenge students with ideas, illustrations ,quizzes, examples and solutions beyond online material by using a “lectorial” approach to delivery;
- Inspire with knowledge, empathy and understanding;
- Provide an enriching and engaging learning experience;
- Nurture “sustainable happiness” within the teacher-student relationship;
- Demonstrate such educational techniques that help in fostering higher-order thinking skills, support decision-making, involve participatory learning and stimulate formulation of questions.
- Provide student opportunities which help them to explore their own values and attitudes towards local sustainability problems and those of the surrounding region.
- Emphasize to students that citizenry in a sustainable community requires active participation and decision-making into their classroom procedure and curriculum.

The above list explains the pattern of teaching for the new learning environment and emphasize that future of teaching will be much more than just teaching. The teacher will be a facilitator and more importantly, a mentor and coach.

Conclusion

An education doesn't just mean getting good grades, it means preparing students to be content and good human beings .The importance of student happiness cannot be underestimated as a determining factor in academic performance, especially in the context of today's Colleges/Universities. However, teachers can be empowered in their roles as holistic educators and by becoming positive mentors for their learners, providing help, understanding, empathy and encouragement. This is vital in an effort to “rehumanise” learning, reversing the earlier mentioned trend and contributing to the happiness of students and in turn improving their academic and overall performance. They must initiate a mutual sense of “sustainable happiness” between themselves and their students. This should be given particular emphasis in this era , where students are increasingly vulnerable to the negative effects of boredom, stress and frustration in their School /University courses. So, teachers have to play an increasingly important role as contributors to student happiness. It can be said that a truly happy student is likely to excel in his academic pursuit and his overall life.

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Happiness - A Measure of Quality of Life

Anjali Arora Soni* & Goldy Bhanwara**

Jeremy Bentham very truly opined “Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility recognizes this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light”. The present paper attempts to view this ultimate goal of human existence and would enable people to make ‘happy’ and ‘satisfied’ with their lives.

Keywords: Happiness, Well being and Quality of Life

Introduction

Philosophers, theorists and researchers have different views on what constitutes happiness and well-being. Aristotle used the term ‘eudemonia’, often translated as ‘happiness’ to describe a well-lived life. Such an understanding of ‘happiness’ would include not only satisfaction but a sense of purpose in life, autonomy, self-acceptance, connectedness and psychological sense of vitality. Some theorists add ‘meaningful work’ or ‘calling’ as important ingredients of well-being. Hedonists and utilitarian theorists consider ‘pleasure’ and ‘avoidance of pain’ as the main ingredients of well-being. Others believe that well-being necessitates several basic conditions, such as health and good relationships. Some consider the satisfaction of one’s wishes and goals – or only the subjective evaluation of life – as essential to well-being. Measuring happiness and well-being requires distinguishing between subjective happiness, also referred to as ‘affective happiness’, having to do with day-to-day joys and sorrows, and ‘evaluative happiness’ which is linked to those dimensions of life that lead to overall satisfaction or dissatisfaction with one’s place in society (e.g. health, trust in institutions, vibrant community). It is generally agreed that combined findings—based on both subjective and evaluative data—should be used for possible policy design.

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The growing availability of cross-sectional and longitudinal survey data on life satisfaction in many countries has given us the opportunity to verify empirically what matters for individuals and what policymakers should take into account when attempting to promote personal and societal well-being. The dimensions of well-being most often taken into account are: income (consumption, wealth and material well-being), health (mortality, morbidity), education (literacy, educational attainment), democratic participation (elections, freedom of expression) and psychological experience (depression, enjoyment, etc.). The key, measured external factors contributing to happiness are: income, work, community and governance, as well as values and religion. The personal variables include physical and mental health, family experience, education, gender and age. The wide array of econometric findings available, displays the evidence of the different cultural backgrounds relating to many aspects of well-being.

Developing Holistic View Especially among Children

Parents, educators, and concerned citizens around the world are asking questions about how best to prepare children and youth for successful adulthood in the twenty-first century. The question takes on added importance because humanity is immersed in a social and cultural environment that is changing at an accelerating rate (Kurzweil, 2001). Simultaneously, there is exponential growth in an understanding of human capacities and the potential for human development (Damon, 2004). Though every human society has dealt with issues of preparing children and youth for adulthood, the potential benefits have never been greater for providing the proper learning experiences so that young people can flourish as adults.

While it is acknowledged that schools are not the only social institutions responsible for the education of children and youth (Huitt, 2009a), schools are where most will engage in formal, systematic learning experiences rather than the informal and sometimes conflicting learning experiences provided by the home, community, and larger society (Wikeley, Bullock, Muschamp, & Ridge, 2007). Focusing on schools as a means for preparing young people for adulthood is one of the hallmarks of developed countries (The National Commission on Excellence in Education, 1983). On the other hand, when positive connections are made between home, school, and community, the impact can be even more powerful (Epstein, & Sanders, 2000; Henderson, & Mapp, 2002; Roehlkepartain, Benson, & Sesma, 2003).

A new vision for educating children and youth, both formally and informally, is required if they are to become successful adults in the twenty-first century. Exactly what that means needs to be considered and plans need to be made and implemented (The Partnership for 21st Century Skills, 2009; Tate, 2008). This requires the ability to think beyond the actual to the possible through the use of imagination. Liu and Noppe-Brandon (2009) make an excellent point that the use of imagination is the first step towards developing creative solutions to seemingly intractable challenges. It is then necessary to develop innovative products and services that can be used to meet those challenges.

It provides an overview of research describing innate capacities of human beings that can be actualized through directed school-based experiences and to review the types of curricula, learning experiences, and potential accountability procedures that educators can use to do so. This information is also important to parents and community members who want to facilitate

development of a broad range of knowledge, attitudes, and skills related to successful development (Bushaw, & Gallup, 2008; Elam, Rose, & Gallup, 1992; Gallup, 1975.) It is intended that we all shall be stimulated to provide more of the types of experiences that will allow children and youth to prepare for the challenging times they will face as adults.

Measures to Lead life Happily and Qualitatively

Some of the simplest measures that we all can adopt very easily in our lives irrespective of our age, the kind of work we pursue to lead our lives more peacefully and with full contentment are:

- **Reduce our Needs & Increase our Responsibilities:** If we sit and make a note of all our responsibilities and all our needs, and if we find that our needs are more than our responsibilities, then life will lead to misery. But if we take more responsibility and have fewer needs, then we shall be happy. This is the secret. When we take more responsibility and our needs are less, everything simply comes to us - enthusiasm, happiness, creativity, etc.

- **Look at people who Have Bigger Problems than us:** Once a wise man drew a line on a board and told his student to make the line shorter without touching or erasing it. How would we do it? We have to shorten a line without touching it. The student then drew a much longer line underneath that line. So, the line automatically became shorter. The lesson here is that if our difficulties appear to be very big, lift our eyes because we are only focused on ourselves. If we lift our eyes up and look at those who are in a worse condition than us, we shall suddenly feel that our burden is not as bad as we thought it was. If we think we have some big problem, look at people who have a greater problem. Suddenly, we would get a confidence that our problem is much smaller, and we can manage it. So to be happy is to see those who have greater problems, then our problems will appear smaller. The moment our problems appear smaller, we shall get the energy and confidence to deal with it or solve it. In simple words, serve those who are in greater need.

- **Don't be Unhappy about being Unhappy:** Never mind if we are unhappy for a little while, so what? If we think we should never be unhappy, then that becomes a cause of unhappiness.

- **Drop Unpleasant Memories of the Past & live in the Present Moment:** How can we be happy if we're holding onto unpleasant memories of the past? Unpleasant memories are the biggest hindrance for us to be in the present. The nature of the mind is such, it leaves all the pleasant memories and it grabs onto those few unpleasant events and chews on it. We have advanced in technology but we have not used that technology for our mind. If we are happy now, the past will not torment us and the future will take care of itself.

- **Know that Everything is Temporary:** None of the events are permanent; pleasant or unpleasant, all pass and move away. When we realize that everything is temporary, and it all fades away, then we can be perpetually happy.

- **Dedicate the Life to a Larger Goal:** The key to happiness in life is to not stay stuck in 'Me, me, & mine'. Dedicate the life to some larger goal or to the service of others around us, then we shall find that only happiness flows through our lives.

- **Take the decision that 'We shall not allow any situation to bog down our happiness':** We all have to take this decision; nobody else can take it for us. There is nothing

great in smiling when everything is normal, and when everything is going the way we want. But if we awaken the valor inside of us, and say, ‘Come what may, I am going to keep smiling’, we shall notice tremendous energy rise from within us. Then problems will feel like nothing; they just come and disappear. Being happy, keep the environment around us happy, and not losing our smile come what may, is the real sign of enlightenment.

- **At All Costs, Save our Mind!:** In our day to day life, people come and put some negativity in us, and that makes our mind and our determination shaky. Don’t let this happen. Put a filter to our ears and just smile through it. It is natural and common that people will put out some negativity, but when we are deeply connected with our self, and when we have intuition, and then we shall just smile through all such incidents. We shall put a filter in our ears. That is how the world is. There are some pleasant and some unpleasant things. How we manage them and keep our direction that is what is most important.

- **Have faith because faith by itself can make us so happy:** What we need to remember at all times is this, ‘There is someone who loves me very dearly, and is taking care of me at all times. He cannot be without me and He is capable of removing any lack that I have’. Knowing this too brings such joy in one’s life.

- **Share our happiness with others & it will grow:** When we are content; when we are happy, we want to share it. The nature of joy is to share with others. Joy has the tendency to spread, and whenever a person is genuinely happy and joyful from within, they want to just share it with the whole world.

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Happiness and Life

*Dr. Jyoti Gupta**

Each individual is thought to have a fixed set point of happiness or life satisfaction determined by genetics and personality. Adverse health changes have a lasting negative effect on happiness, and that there is less than complete adaptation to deteriorating health. Persons who remarry are just as happy as those still in their first marriage, and even after 35 years of marriage, the happiness of those still in their first marriage continues to be significantly greater than their unmarried counterparts. People assume that their own income increases while everyone else's stays the same, and hence conclude that they'll be happier.

Keywords: *Happiness, Health, Marriage, Money*

Introduction

In psychology, “set-point theory” has gained increasing attention in the last decade or so. Each individual is thought to have a fixed set point of happiness or life satisfaction determined by genetics and personality. Life events such as marriage or divorce, loss of a job, and serious injury or disease may temporarily deflect a person above or below this set point, but in time each individual will adjust to the new circumstances, and return to the given setpoint. Psychologists call this adjustment process “hedonic adaptation.” One set point theory writer states flatly that life circumstances have a negligible role to play in a theory of happiness. If this is correct, then there is little that you or I can do to improve our well-being, and public policies aimed at making people better off by improving their social and economic conditions are fruitless.

In contrast, economics places particular stress on the importance of life circumstances to well-being, particularly one's income and employment situation. The view that moneymakes you happier finds ringing endorsement in economic theory. The implication is that one can improve one's life satisfaction by getting more money, and that public policy measures aimed at increasing the income of society as a whole will increase well-being.

Sources of Happiness

In every country, material circumstances, especially level of living, are the main sources of happiness. Next are family concerns such as a happy family life. This is followed by concerns about one's personal or family health. After this, and about equal in importance, are matters relating to one's work (an interesting job) and to personal character (emotional stability, personal

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worth, self-discipline, etc.). It is the things that occupy most people's everyday life, and are somewhat within their control, that are typically in the forefront of personal concerns – especially making a living, marriage and family and health. The universality of these concerns helps explain why comparisons of happiness among groups of individuals are meaningful.

Health and Happiness

The critical issue is whether significant changes in health have a lasting effect on happiness. One might suppose, on the one hand, that a serious accident or major disease would permanently reduce one's happiness. On the other, people may bounce back from such occurrences, especially if helped by medications and health devices such as wheelchairs, and by a support network of friends and relatives. Indeed, the psychologists' setpoint theory sees people as adapting fully, and returning to the level of happiness that they had before the adverse turn in health. Various researchers concluded that the accident victims were significantly less happy than the comparison group.

Health might get worse, but people do not feel unhappy about it. However, this is not the case - people who report poorer health also say they are less satisfied with their health, and that they are less happy generally. At a point in time among adults of all ages reported happiness is always less, on average, the poorer the state of self-reported health. The negative impact of poorer health on happiness is due in part to loss of income, but more importantly to non-pecuniary effects such as the unhappiness caused by limits on one's usual activities. It seems clear that, contrary to the psychologists' set point theory, adverse health changes have a lasting negative effect on happiness and that there is less than complete adaptation to deteriorating health.

Marriage and Happiness

One might suppose that establishing close and intimate relationships of the sort represented by marriage would typically make the partners in such a relationship happier and more satisfied with life in general. Correspondingly, the loss of a partner and consequent dissolution of such relationships, through widowhood, separation, or divorce, would affect happiness negatively. Some of the initial pleasure of a new union would be expected to wear off in time; similarly, persons who have lost a partner might adjust somewhat to single status. But, on average, the close relationships embodied in marriage would be expected to have a lasting positive effect on one's happiness, and the loss of such relationships, a permanently negative effect.

The psychologists' setpoint theory would argue, however, that adaptation to marriage and marital dissolution is complete. Around the time of marriage, happiness increases briefly during what might be called a "honeymoon period," but after one year of marriage it returns to the level that prevailed more than one year before marriage.

The happiness of married persons remains significantly greater than that of the unmarried throughout the life cycle. Persons who *remarry* are just as happy as those still in their first marriage, and even after 35 years of marriage, the happiness of those still in their first marriage continues to be significantly greater than their unmarried counterparts.

Money and Happiness

Does more money make people happier? Most people certainly think so, although there is a limit. When asked how much more money they would need to be completely happy, people

typically name a figure greater than their current income by about 20 percent. Indeed, if happiness and income are compared at any point in time, those with more income are, on average, happier than those with less.

When people think about the effect of having more money, they implicitly assume that their own income increases while everyone else's stays the same, and hence conclude that they'll be happier. What actually happens, of course, is that when their own income increases, so too does that of everyone else. This means the internal living level norms used to evaluate happiness also increase. In thinking about the effect of future higher incomes on well-being, people fail to factor this prospective increase in their internal norms into their judgments of how well-being will be affected, and hence mistakenly conclude that more money will make them happier. But it does not – happiness stays the same as their income, and everyone else's, goes up. Here, at last, we seemingly have a validation of the psychologists' model – in the material goods domain there does appear to be complete hedonic adaptation.

Implications

Over the life cycle, family and health circumstances typically have lasting effects on happiness, but more money does not. Each of us has only a fixed amount of time available for family life, health activities, and work. Do we distribute our time in the way that maximizes our satisfaction? The answer, I believe, is 'No'. We decide how to use our time based on a "money illusion," the belief that more money will make us happier, failing to anticipate that in regard to material conditions the internal norm on which our judgments of well-being are based will rise, not only as our own income grows, but that of others does as well. Because of the money illusion, we allocate an excessive amount of time to monetary goals, and shortchange nonpecuniary ends such as family life and health.

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EQ- A Tool of Happiness and Success

*Dr. Shalu Goyal**

Emotional intelligence is a set of competencies which direct and control one's feelings towards work, people, success, and failure in life. In a work situation workers' effective use of skill and knowledge in time depends on the effective regulation of emotions at work and their readiness to contribute to best in their target accomplishments. It is considered as a wonderful tool of happiness and success. In various empirical studies, Emotional Intelligence has been found to be positively related to job performance at all levels. But it appears to be especially relevant in jobs that demand a high degree of social interaction. According to Goleman, Success at workplace attributed 20% of I.Q. and 80% of E.Q. Thousands of studies have shown that effective leaders consistently possess more emotional intelligence competencies such as Self awareness and self management.

Keywords: *Emotional Intelligence, Happiness*

Introduction

Goleman presented “Emotional Intelligence” as a main factor of success. He rejected the conventional concepts of intelligence, IQ scoring reliability and alertness of mind as elements of success. He argued that self-control, zeal and persistence are the main features of every successful story.

According to Goleman “The challenge is offered to those who consider that intelligence alone is sufficient to make their life successful”.

In Working with Emotional Intelligence, author Daniel Goleman defines EI in the workplace as the ability of employees to recognize: their own feelings, the feelings of others, what motivates them and How to manage their emotions, both in themselves and in relationships with others

Characteristics of an Emotionally Stable Individual

Self Awareness

- Knowing one's internal states, preferences.
- Accurate Self Assessment: Knowing one's strengths and limits
- Emotional Awareness: Recognise one's emotions and their effects.
- Self Confidence: A strong sense of one's self worth and capabilities.

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Self regulation

- Managing one's internal states, impulses and resources
- Self control: Keeping disruptive emotions and impulses in check
- Trustworthiness: Maintaining standards of honesty and integrity
- Adaptability: Flexibility in handling change

Motivation

- Emotional tendencies that guide or facilitate reaching goals.
- Achievement drive: Striving to improve or meet a standard of excellence.
- Initiative: Readiness to act on opportunities.
- Optimism: Persistence in pursuing goals despite obstacles and setbacks.

Empathy

- Awareness of others feelings, needs and concerns.
- Understanding others: Sensing others feelings and perspectives and taking an active interest in their concerns.
- Developing others: Sensing others development needs and bolstering their abilities.

Social skills

- Inducing desirable responses in others.
- Leadership: Inspiring and guiding individuals and groups.
- Collaboration and cooperation: Working with others toward shared goals.
- Change catalyst: Initiating or managing change
- Influence: Wielding effective tactics for persuasion.
- Communication: Listening openly and sending convincing messages.
- Conflict management: Negotiating and resolving disagreements.

Need of Development of EQ

Without feeling and emotions we will be like robots. It is the feeling and emotions, our likes and dislikes that give our life meaning that make us happy or unhappy, fulfilled or dissatisfied and that to a large degree decide our course of action and even on our health. The following points will highlight the need of development of EQ.

EQ vs. IQ

Daniel Goleman quotes a number of studies to prove that many high IQ scoring students have failed in their practical lives while many average people have got phenomenal successes. He claims that if the IQ scoring has to play any role in your success, it can't be more than 20%. He also claims that your 80% success is based on your emotional intelligence.

To know thyself

Many of us go through life skimming the surface of our identities. That is, we don't truly dig deeply into our thoughts, feelings, desires and dreams. Specifically, self-exploration involves "taking a look at your own thoughts, feelings, behaviors and motivations and asking why. It's

looking for the roots of who we are — answers to all the questions we have about ourselves. Later in section he writes that you may be more attuned to emotional mind's special symbols such as poetry, songs and fables. If so then you should try your success in these fields instead of following predictions made by the IQ tests. Such inner attunements make you more gifted than others.

For Improving the Weaknesses

In the article “The Master Aptitude”, Goleman highlights importance of emotional traits such as self discipline and persistence. He says that most of the Asian students show better record of success than their white counterparts, not for their IQ level but persistence to improve their weaknesses.

Mind and Medicine

It has been seen that people who experience chronic anxiety, long periods of sadness and tension or or suspiciousness, face double the risk of disease—including asthma, headaches, and heart disease.

The Cost of Emotional Illiteracy

Some people are unable to differentiate between being scared and angry. They feel more hunger in depressing situations and eat more to gain weight. It has also been found that the people with few friends or with extreme tendencies for loneliness are at great risk of medical diseases and early death.

Conclusion

Emotional Intelligence doesn't mean being soft – it means being intelligent about emotions – a different way of being smart. Emotional intelligence is your ability to acquire and apply knowledge from your emotions and the emotions of others in order to be more successful and lead a more fulfilling life.

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Happiness and Human Development

*Dr. Gurvinder Kour**

In the life style of human being, happiness plays a very important role. The all around development of human being is very necessary in his life. All of these can possible with the help of cheerful mood and happiness in our life. Most of people frustrate from their present life style although, they are very rich. So we should try to reduce our stress and try to maintain our temper.

Keywords: *Happiness, Human Development*

Introduction

Those who are interested in promoting the collection and use of subjective wellbeing data often cite the importance of such data to help balance the attention otherwise placed almost exclusively on indicators of economic activity, such as Gross Domestic Product, as measures of national progress or development. The same concerns played a formative role in the conception of the human development approach. Despite these similarities of origin, the two areas of research and practice are not yet as closely allied as one might imagine they would be. This chapter seeks to understand why that is the case and whether –and what –each approach can learn from the others.

Humanity has been thinking about happiness for a long time, and in several different ways. The Buddha and Aristotle were among the early happiness philosophers. The Buddha's thinking on achieving happiness (which he thought about in terms of escaping suffering) is summarized in the Four Noble Truths and the Noble Eightfold Path. He believed that people look for sensual pleasures, possessions, and attachments. The impermanency of such goals, he argued, inevitably led to unhappiness, from the disappointment of loss and envy of others.

Adaptation

The concern here is that people adapt to their life situation, and report themselves to be happy even in conditions that others would describe as miserable. In human development terms, the argument is that their reported happiness fails to capture the extent to which someone has been deprived of the essential capabilities for a good life. Although adaptation does seem to occur, its strength has often been exaggerated.

The extreme version of adaptation is embodied in the 'set point' view,

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Where in each individual has a genetically established personality with set points for aspects of their personality including happiness, or even satisfaction with life. Changes in circumstances can lead to temporary gains or losses of happiness, but people subsequently adapt, and this eventually forces life assessments back to each individual's baseline set point. The primary empirical reference is often to a study showing substantial (albeit incomplete) adaptation among lottery winners and accident victims.

But recent evidence, using larger samples of longitudinal data, shows the significant continuing impact of disability on subjective well-being, with the extent depending on the severity of the disability.

Thus while adaptation is an essential part of human psychology, helping us to accept and react successfully to both adversity and new opportunities, it is partial: people with better health and family circumstances, and especially those with shared social identities living in trusting and trustworthy environments, evaluate their lives more highly. Indeed, there is strong evidence to show that adaptation to good or bad circumstances is not complete. If it were, then life evaluations around the world would tend to the same average. But in fact average life evaluations in the top five Human Development Index countries are 7.3 on the 0 to 10 scale for the Cantrell ladder in the Gallup World Poll 2010-12, compared to 4.2 for the bottom five countries.

Peer Group and other Contextual Effects

The "peer-group concern" is that people's happiness is driven more by their relative, rather than their absolute, quality of life. But while there is

Considerable evidence that much of the life satisfaction gained from income is from one's income relative to other people,

The evidence of such contextual effects differs considerably from one aspect of life to another and perhaps from one society to another. Similar arguments are often used when discussing how best to measure or consider poverty, which can also be seen in both absolute and relative terms structure of the responses was so consistent across surveys that data from different surveys could be safely combined after due attention was paid to the nature and size of the framing effects.

Thus it is both feasible and important for empirical work to account for possible contextual effects. It must also be recognized that proper accounting for contextual effects may be more difficult in an international survey.

Cross Cultural Comparisons

Average happiness scores differ across cultures, even holding constant the effects of income and several other factors. In a sense this is hardly surprising, since cultures are sometimes defined in terms of the social norms they embody, and a variety of social norms affect subjective well-being.

These effects show up in the latest country rankings of life evaluations, with Latin America showing higher ladder scores, and East Asia lower ones, than predicted by simply assuming that all countries were influenced exactly the same way by the same factors.

The good news is that the basic factors seem to have the same influence in all regions, so that the missing cultural influences are not obscuring the central messages.

Experience vs. Memory

Another area of discussion relates to whether it is more appropriate to assess subjective wellbeing through how people remember an event or how they experience it in the moment. Daniel Kahneman and colleagues have found that there are systematic differences between evaluated (remembered) and experienced (momentary) well-being. Kahneman for instance found that patients undergoing a medical procedure would have a better memory of the experience if the most painful part happened at the beginning rather than the end.

Happiness and Human Development provide complementary lenses for studying development. Work on happiness and human development share, to some extent, a common lineage. Both have been driven partly by an interest in understanding and measuring human progress and wellbeing in ways that go beyond economic metrics like gross domestic product (GDP). Indeed, there is a growing global interest in develop better metrics of human progress. Thinking about the limitations of GDP as a measure of welfare is not new. Simon Kuznets, one of the fathers of the system of national accounts, showed remarkable prescience in identifying the potential for GDP to be misused as a yardstick for national progress, particularly by those who did not fully understand it. In 1934, he wrote that “the welfare of a nation can scarcely be inferred from a measurement of national income.”

Now is not the place for an in depth review on the ways in which work on measuring progress has evolved (see Stiglitz, Sen, Fitoussi for an overview), but it is worth noting that both the development of the Human Development Index, and work in measuring subjective wellbeing, are seen by many as significant contributions to the growing body of research on how to understand wellbeing, development and progress.

Although the happiness and human development approaches share much in common, a key difference between them is that while human development is first and foremost a conceptual approach, subjective wellbeing is an empirical one. And so while an increase in human development must be –by definition– desirable, it is not so simple to tell whether such increases have happened. Instead human development is recognized as an open-ended concept which can be measured only partially using indices like the HDI. It is an approach that uses multiple dimensions and non-monetary measures of wellbeing to assess development; stresses the importance of freedom and opportunity; and recognizes that people convert their capabilities into wellbeing at different rates.

On the other hand, while it is possible directly to measure an individual’s subjective wellbeing, it is not possible to be certain that improvements in subjective wellbeing are always socially (or individually) desirable because subjective wellbeing is defined empirically. That is, it has been argued, just because someone feels happier doesn’t necessarily mean they have more to feel genuinely happy about. These differences have been used by some proponents of one approach to criticize the other. But these differences also demonstrate why the two approaches complement each others.

Conclusions

As an Indian proverb says, it is better to be blind than to see things only from one point of view. And so it is with looking at people’s development through only the happiness or human

development lenses. Applying both can provide a richer and more accurate picture of what is happening. Human development is, at heart, a conceptual approach. And while increases in human development are –by definition –desirable, the broadness of the concept means it is not possible to measure completely the extent of human development across a society. On the other hand, while one can measure changes in subjective wellbeing across a population, one cannot, without further analysis, know how it could be improved. The two approaches thus offer views of development which could complement one another. Furthermore, since the well-being approach provides primary data about how people value their own lives, it can be used to provide new insights into the human development approach. For example, the importance of the social context, which is central to explanations of subjective well-being, has thus far received relatively little attention among factors considered central to the human development approach.

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Happiness and Mental Health : A Holistic Perspective

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The pursuit of happiness is an important goal for every individual irrespective of nationality, religion, gender, class, status etc. which requires to be governed by well-established provisions and guidelines nationally and internationally. However, not many authentic scientific procedures are available to establish strategic explanations concerning relationship of happiness with mental health parameters. Recent research attempts have focused on the question of how happiness can be increased and then sustained, probably because of pessimism and lack of awareness prevailing concerning mental health techniques and interventions. Though emerging sources of optimism exist regarding the possibility of increase in happiness, there is emerging need to further explore provisions to reach out to people and provide them support systems. Drawing on the past, the authors propose that level of happiness is directly governed by mental well-being of a person. Further it is high time for the issue of sustainable mental wellbeing to be given the scientific attention that it deserves for the overall well-being of humanity.

Keywords: Happiness, Gross National Happiness

Introduction

For every human being physical, mental and social health is important which are inter-related and affect various aspects of life. Mental health is crucial to the overall well-being of individuals, societies and countries. Mental well-being may be defined as a state of wellness preparing a person to realize his/her cope with normal stresses of life, sustain abilities, make contribution to their communities, work productively and fruitfully, and improve their overall happiness levels. Development is an inherent human desire which contributes dynamically towards overall Gross National Happiness and as a development philosophy is generating substantial interest among many countries and societies. Some believe that development inevitably brings about negative effect on the mental well-being and happiness of the people. Others accept the assertion that development facilitates and provides a platform for the fulfilment of many human needs. The argument is not whether development is good or bad, but how it can best be used to serve the purpose of enhancing human development and happiness in life. There is urgent need to focus upon important dimensions of Gross National Happiness in every society, including preservation of culture and traditions, preservation of pristine environment, and good governance

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and human development. In this paper, we approach the concept happiness from a mental health perspective.

Concept of Well-being, Mental Health and Mental Disorders

Happiness of a person is closely related to his/her mental health. Happiness is a state of well-being in which the individual realises his or her abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to contribute towards community. Mental health includes subjective well-being; autonomy; competence; perceived self-efficiency; inter-generational independence; and self-actualisation of one's intellectual and emotional potential, among others. It is generally accepted that the concept of mental health is wider than that of mental disorders. Mental health should overall address the entire spectrum of issues affecting the mental well-being of different sections of a society. Mental and behavioural disorders are explained as clinically significant conditions characterised by alterations in thinking, mood (emotions) or behaviour associated with personal distress and/or impaired mental functioning. Recent initiatives in neuroscience and behavioural modification strategies have shown that mental and behavioural disorders result from complex interactions between biological, psychological and social conditions which directly affects the happiness index in a society.

Global Outlook

Happiness is increasingly being considered as proper measure of social progress and the goal of public policy. In June 2016, the Organization of Economic Cooperation & Development committed itself “to redefine the growth narrative to put people's well-being at the centre of government's' efforts”. In a recent speech, the head of the UN Development Program (UNDP) spoke against what she called the tyranny of gross domestic product, arguing that what matters is the quality of growth. “Paying more attention to happiness should be part of our efforts to achieve both human and sustainable development” (Helliwell et al, 2017).

Mental and behavioural disorders are common worldwide, affecting more than 1 in 4 people in one way or the other during their lives. At any point in time, about 10 percent of all adult populations suffer from these disorders. In developing countries, the problem of mental and behavioural disorders is further complicated by the fact that emotional and psychological problems often present in the form of physical symptoms, which can result in misdiagnosis, mismanagement, waste of already meagre resources, and lack of satisfaction for both care seekers and caregivers making them more disappointed and dejected. Only a small minority of the 450 million people in the world suffering from a mental or behavioural disorder receives treatment. In addition to the sufferers, families also bear the negative impact of stigma and discrimination and therefore, leading to unhappy state of affairs.

Mental Disorders and Happiness

Mental and behavioural disorders and their impact on happiness present a quite varied picture. Some are mild, while others are severe. Some last just a few weeks; others may last a lifetime. Some are not discernible except by detailed scrutiny by experienced professionals, while others are impossible to hide even from a casual observer. This section focuses on common disorders that place a heavy burden on communities and that are generally regarded with a high

level of concern. These include depressive disorders, schizophrenia, epilepsy, mental retardation, substance and alcohol abuse, Alzheimer's disease and behavioural disorders of childhood and adolescence phases. The impact of these varying mental disorders on the happiness level of the sufferer, his/her family and community at large is equally varied and complex. Mental disorders like physical disorders can appear together, such as depressions & anxiety; individuals with substance use disorders mostly have emotional disorders. Likewise, mental and physical disorders often appear together, which complicates treatment.

Several factors determine the presence, onset and course of mental and behavioural disorders. These include social and economic factors, demographic factors such as sex and age, serious threats such as conflicts and disasters, the presence of major physical diseases, and the family environment. Factors are like Poverty, Gender and Age etc.

Positive implications for Mental Health

Happiness does not cure the disease but makes people less sick and the size of this effect appears to be comparable to smoking or not (Boyce and Woods 2010). In mental health, the study of factors that lead to happiness can be particularly beneficial in those at higher risk of developing mental disorders (Steptoe et al. 2012). In fact, positive psychological interventions have already been successfully tested in patients with depressive disorders (Croom 2010). Furthermore, investment in approaches that increase subjective well-being may be cheaper for the public purse. A research study showed that psychological approaches may be up to 32 times cheaper than financial compensation, and being more effective in promoting health and happiness in patients potentially involved in litigation (Tessier et al. 2012). The Bhutanese concept of gross national happiness was developed as an indicator that measures quality of life and social progress in a more holistic manner than gross domestic product which is based upon empirical research on happiness, positive psychology and wellbeing (Linley and Joseph 2004).

Positive psychology suggests five features found in happy people that should be promoted to increase levels of subjective well-being in people in general:

1. Positive emotions (P)
2. Engagement (E; being in the flow)
3. Relationships (R; having healthy relationships)
4. Meaning (M; purpose in life)
5. Accomplishment (A)

Investment in any of these areas promotes and helps develop happiness. In addition to improving happiness levels, strengthening positive emotions such as kindness, gratitude, optimism, perseverance and creativity, contributes to increased resilience, buffers psychological stress and promotes mental health. Programs developed for this purpose, have been successfully implemented in the United States, the United Kingdom, Australia, Portugal and China. In these programs, participants learn to adopt more optimistic explanatory styles, detecting inaccurate thoughts, challenging negative beliefs and considering alternative interpretations. In addition, a task force made up of several positive psychology professionals developed an inventory to help people identify their character strengths. It is therapeutic and has brought positive results and helps to refocus problems towards the identification of existing strengths in group members, thus providing

a starting point for positive change.

Comprehensive Perspectives

A comprehensive review of the literature on the relationship between happiness and mental health has been carried out to identify relevant information concerning mental health and happiness parameters and initiatives. Studies are numerous; nevertheless, it is realized that there are many studies on the topic of happiness are transversal; this, despite the use of large samples, diminishes the robustness of some conclusions. Also various measurement scales are often limited due to self-reporting variety. It is already found difficult in therapeutic efforts itself in its use of subjective mental health measurements, such as depression and sadness. However, analysis of the concept of happiness and its associated emotions may be more complex than describing the symptoms of mental disorders, which can expose us to some difficult biases that are difficult to bypass. Another limitation of some studies seems to lie in their contained psychotherapeutic interventions. Although there are well-established interventions within positive psychology as well an interesting proposal for psychoeducation made by Clonniger (2006). The study of happiness from a scientific perspective, together with a realization of its implications for mental health is promising and fascinating, especially if we believe our medical indices of good health are not always in agreement with the perceptions of the patient or society. Perhaps for similar reasons psychiatry has failed to increase subjective well-being in the general population, despite extensive pharmacological advances and new psychotherapeutic techniques. Probably, the focus has been almost exclusively pathological (Lyubomirsky, 2005). Positive emotions related to happiness generate beneficial alterations in the neuroendocrine, immune and cardiovascular systems. Various dimensions of character are closely linked to higher levels of happiness. According to the Easterlin paradox, the relationship between money and happiness is not linear. Levels of happiness tend to fall with increasing age; however, the previous level of subjective well-being is a major predictor of happiness in this age group. Religious people who practice physical leisure activities, who have high educational levels or higher IQs, who are married and are involved in sports, or do up to 11 hours of volunteering work per week tend to experience higher levels of happiness. In addition, higher levels of happiness are related to lower physical and mental illness, as well better coping abilities in adversity. For this reason, the study of happiness brings several positive implications for mental health that should be considered in treatment practice and in future research.

Conclusion

It is clear globally that happiness is directly dependent upon healthy state of mind as well as other determinants of broader mental health conditions prevailing in every society. It is of paramount importance to attend to various reformatory strategies leading to better mental health conditions world over which is bound to improve the national gross happiness index of every nation and society. Every nation should invest primarily to improve mental health of its inhabitants and attend to the emerging need of happiness especially in view of increasing technological complexities. Special efforts need to be taken towards overcoming social stigma for availing services of mental health experts and improving overall happiness as well as life adjustment provisions.

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Happiness : A Way to Holistic Development

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Happiness is a mental or emotional state of well being defined by positive or pleasant emotions ranging from contentment to intense joy. Happiness is something every one wants to have. We may be successful and have a lot of money, but without happiness it will be meaningless. When something goes wrong in any one of these areas, it has an impact on all the other areas Also the development of the child may be affected by many influences, e.g. family background, economic circumstances, personal health, disabilities, special needs, previous experiences etc. In addition to making one feel good, Happiness is good for our health and also for our relationships. Happy people are more productive at work and cope better with stress and trauma. They are more creative and are better able to see the big picture. Regardless of religion, gender, social or financial status, every one of us wants to be happy and it is this common need that binds us together. All our endeavors are geared towards finding happiness and alleviating pain. Although finding happiness is one of the prime aim of our lives, spiritual research has shown that on an average we are happy only 30% of the time, whilst the rest 40% we are unhappy. The remaining 30% we experience a neutral state devoid of happiness or unhappiness. Actually, happiness depends to some extent on the choices we make in life, in particular in modern 'multiple-choice societies'. happiness depends further on environmental factors, amongst which the residential conditions in which we live and the organizational context in which we work or get educated. As, happiness is a great way to achieve holistic development, so we should follow some secrets to be happy like don't compare, listen to your inner voice, love being alone, be present , do things that scare you.

Keywords: Physical, Mental, Emotional, Social and Spiritual Development

Happiness is defined, as the overall appreciation of one's life-as-a-whole, in short, how much one likes the life one lives. Thus, happiness is a state of mind. Mahatma Gandhi has also said, "Happiness is when what you think, what you say, and what you do are in harmony." It comes from our own actions. Happiness is a factor which effects Physical, Emotional, Social intellectual and Spiritual growth of an individual. All these aspects are interwoven in a person's life and develop simultaneously. Researchers have shown that happiness actually improves many aspects of our lives.

World Database of Happiness (2006), "Correlational findings on happiness and Physical health shows consistent positive relationships."

Ormel (1980) & Schulz (1985), "Happy people are more inclined to watch their weight are more perceptive of symptoms of illness."

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Aspingwall & Brunhart (1996), “Happy people cope better with threatening information”.
(Schulz 1985), “Happy people also live healthier, they engage more often in sports and they tend to be more moderate with smoking and drinking.”

(Zautra 2003), “Happy people make better choices in life, because they are more open to the world and more self-confident. They are also less likely to fall victim to the pattern of one-dimensional thinking in distress, which might hamper choice.”

Happiness is good for our health. Happy people are less likely to get sick and they live longer. Happiness is good for our relationships. They are more likely to get married and have fulfilling marriages and they have more friends. They make more money and are more productive at work. They are more generous and creative and. In short, happiness translates into physical fitness — stronger muscles, improved heart-lung function, and increased flexibility. Happy people also cope better with stress and trauma. So, happiness is main factor for sound mental health. Basically, mental health refers to overall psychological well-being. It includes the way we feel about our self, the quality of our relationships, and our ability to manage our feelings and deal with difficulties. Good mental health isn't just the absence of mental health problems. Being mentally or emotionally healthy is much more than being free of depression, anxiety, or other psychological issues. Rather than the absence of mental illness, mental health refers to the presence of positive characteristics and happiness contributes for the development of such positive characteristics like:

- A sense of contentment
- A zest for living and the ability to laugh and have fun.
- The ability to deal with stress.
- A sense of meaning and purpose, in both their activities and their relationships.
- The flexibility to learn new things and adapt to change.
- A balance between work and play, rest and activity, etc.
- Self-confidence and high self-esteem.

These positive characteristics allow an individual to participate in life to the fullest extent.

Helpguide's 6 Keys to Mental Health



But just as it requires effort to build and maintain physical health, so it is with mental health.

A 2012 review of more than 200 studies found a connection between positive psychological attributes, such as happiness, optimism and life satisfaction, and a lowered risk of cardiovascular disease.

Regardless of religion, gender, social or financial status, every one of us wants to be happy and it is this common need that binds us together. All our endeavors are geared towards finding happiness and alleviating pain. Although finding happiness is one of the prime aim of our lives, spiritual research has shown that on an average we are happy only 30% of the time, whilst the rest 40% we are unhappy. The remaining 30% we experience a neutral state devoid of happiness or unhappiness. Unknown to most of us who seek happiness outwardly, True and everlasting happiness lies within us. God Principle of soul (âtmâ) is within each one of us. The soul is the God within us and one of the qualities of God, is perpetual Bliss (Ânand). Bliss is the happiness of the highest order and is not dependent on any external stimulus. In the course of our spiritual progress we find that perpetual happiness or Bliss. The quality and quantity as well as the duration of the experience of the Bliss are directly proportional to the stage of our spiritual evolution. By starting spiritual practice and making consistent efforts to increase it, we are able to find Bliss continually. Positive emotions- curiosity, love, joy, contentment, wonder, excitement — expand focus of attention. When we are angry, our focus narrows to the source of our frustration and the object of our Contrast this with what happens when we get excited about something — our mind opens up and there's a free flow of ideas and intellectual possibility. Happiness improves ability to problem solve. People learn better when they're in a positive frame of mind. The most effective school teachers are the ones who find ways to make education enjoyable — laughter makes kids pay attention and attention is the key to learning. Human beings gravitate toward positive people and away from negative ones. Happiness counteracts negative emotions. Optimism can be an antidote to fear and cynicism. Happiness depends to some extent on the choices we make in life, in particular in modern 'multiple-choice societies.' Happiness depends further on environmental factors, amongst which the residential conditions in which we live and the organizational context in which we work or get educated. As, happiness is a great way to achieve holistic development, so we should follow some secrets to be happy like don't compare, listen to your inner voice, love being alone, be present & do things that scare you.

Most ancient cultures pointed to a connection between body, mind, and spirit and recognized that each composed a part of the whole. Now, integrative medicine and health psychology are beginning to recognize that health is influenced not only by the physical body but the spiritual, mental, and emotional bodies, too. Your health is dependent on all four facets, as opposed to just one of the four. So try to improve these four facets by following ways:-

Practices for the Spiritual Body includes Practice meditation daily, Learn to work with energy, Study consciousness, religion, or philosophy, Attend a silent retreat to deepen your connection to Self & Pray.

Practices for the Mental Body includes Set goals, Daily Recapitulation, Continue your education (e.g., read books or take classes) & Eliminate stressors from your life

Practices for the Emotional Body includes Self-reflect, Practice forgiveness (toward yourself and other people), Deepen your connection with others, Spend time cultivating gratitude

for the gifts and opportunities you've been given & Practice Mental and Emotional Release Techniques

Practices for the Physical Body includes Move your body (practice strengthening, lengthening, and balancing), Prepare fresh, organic meals and pre-plan for healthy away-from-home snacks, Get plenty of restful sleep & Spend time in nature.

All these efforts will surely help us to keep our self healthy, wealthy and happy.

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Happiness - Quality of Life

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Happiness is a option and not a target but a way to live our life. For every minute you are angry or irritated, you lose 60 seconds of happiness. Happiness in terms of living a good life, or flourishing, rather than simply as an emotion. It is a fuzzy concept and can mean many different things to many people. Happiness is used in both life evaluations, as in “How happy are you with your life as a whole?”, and in emotional reports, as in “How happy are you now?” There are some mechanisms through a person happier, including social contact and support that product from religious pursuits, the psychological activity that comes with hopefulness and volunteering, learned coping strategies that enhance one’s ability to deal with stress, and mental factors such as “reason for being.”

Keywords: *Happiness, Stress, Social Contact*

Introduction

Desire is central to both kinds of happiness. First, the path to negative happiness lies in limiting desire and second, the path to positive happiness lies in following your desires. Every one of us wants to be happy, instead of religion, gender, social or financial status and it is this common need that binds us together. All our endeavors are geared towards finding happiness and lessen pain. While finding happiness is one of the main aims of our lives, spiritual research has shown that on an average we are happy only 30% of the time, even as the rest 40% we are unhappy. The rest of 30% we experience a neutral situation devoid of happiness or unhappiness. Knowledge knows which things, practices, people, and pleasures make you happy. Wisdom knows that while those things may bring you pleasure, happiness is not derived from things or situations or people. It understands that happiness comes from within, and that it’s a temporary state of mind.

Meaning

Happiness is a sense of well-being, pleasure, or satisfaction. When people are successful, or safe, or lucky, they feel happiness. The “pursuit of happiness” is based on different people feel happiness for different reasons. Whenever doing something causes happiness, people usually want to do more of it. Nobody ever complained about emotions too much happiness. Happiness means the *overall gratitude of one’s life-as-a-whole*, in short, how much one likes the life one lives. Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from comfort to extreme joy. Happy psychological states may also imitate

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judgments by a person about their overall well-being. A no. of biological, mental, economical, religious and philosophical approaches have striven to define happiness and recognize its sources. Different research groups, including positive psychology and happiness economics are employing the scientific method to research questions about what “happiness” is, and how it might be achieved.

“Happiness means inward, and not outward; and so, it does not depend on what we have, but on what we are.”-Henry Van Dyke

“Happiness is the meaning and purpose of life, the whole aim of human existence.”- Aristotle

“Happiness means when what you think, what you say, and what you do are in harmony.” -Mahatma Gandhi

Factors affecting Happiness:-

1. **Happiness through Health:** Happiness does not predict longevity in sick populations, but that it does predict longevity among healthy populations so, happiness does not cure illness but it does protect against becoming ill. The effect of happiness on longevity in healthy populations is remarkably strong. Happiness is conducive to physical health. It is supposed that happiness helps to cure the sick and that it protects people in good healthy against getting ill. In this view, health-care should not only be concerned with illness, it should also be concerned with wider quality-of-life.

2. **Happiness through Family:** All members of the family to communicate regularly and share their daily experiences, they get knit into strong family ties, supporting and empathizing with one another, and feeling loved and united. By putting their heads together they are able to find solutions to their problems, and support one another in a spirit of solidarity. This leads to the greater happiness of all members.

“As long as you understand that you find happiness through family, friends and love, then money is just a nice bonus.” -Ioan Gruffudd

Family relations and our personal life are more essential than any other single aspect affecting our happiness.

3. **Happiness by Education:** A small direct impact on happiness, though education does raise happiness indirectly through its impact on people’s ability to earn

4. **Happiness through Financial Situation:** Money doesn’t buy all happiness. Individual economical position is of important – especially when we are on the borders of poverty – but away from that it is a poor second to the quality of private and family relationships as an important source of longish term happiness.

5. **Happiness through Work:** Unemployment is such a disaster: it reduces income but it also reduces happiness directly by destroying the self-respect and social relationships created by work.

6. **Happiness and Life Satisfaction:** There is no doubt that the positive or negative view that we have of our lives is of huge importance to each of us. In general happiness is the degree to which a person judges the overall quality of his/her own life-as-a-whole satisfactorily.

In other words: how much one likes the life one leads.

7. **Happiness through Personal Freedom:** Happiness also depends upon the quality of the political, economic, legal and social systems in which we operate. There is some evidence that people living in stable and peaceful societies in which they have a voice and an ability to follow their interests (where it does not hurt others), and in which institutions are responsible will be happier.

8. **Happiness through Personal Values:** People's happiness depends on their 'selves' and philosophies of life. People are more contented if they are able to value what they have, whatever it is; if they do not always compare themselves with others; and if they school their own moods.

9. **Happiness through Environment:** We can't change the environment, but you can choose where you want to live. Environment should be one piece of that decision. We cannot control everything but we can control some things about our life. The trick is in knowing the difference which helps to adjust in the adverse environment. Environment may encourage behaviors that are physically and mentally beneficial, including physical exercise, recreation and social interaction.

10. **Happiness through Wealth:** The relationship between wealth and happiness has a long lineage. People try to look for happiness through their prosperity, job, money and success; we have to realize that happiness is something that we choose for ourselves. People who got the money were indeed made happier – and less stressed – by it.

11. **Happiness by Religious Beliefs:** Religious organizations give strong social support from compatible people, providing different opportunities for socializing, community service and making friends with individuals from a common network. Spirituality and prayer also offer people with an opportunity to keep in a thoughtful act. Meditation has been exposed to have a burly link with well-being because it calms the body, reduces stress and anxiety, and also supports positive thinking. **People follow spiritual paths and join religious organizations for a variety of reasons, including faith, prayer, social support, community service, cultural tradition, friendship, commitment to the community and more. They committed to a religion or spiritual practice primarily to become happier.**

Conclusion

Happiness is a combination of how satisfied you are with your life (for example, finding meaning in your work) and how good you feel on a day-to-day basis. Both are comparatively even—that is, our life changes, and our mood fluctuates, but our general happiness is more genetically firmed than anything else. The good news is, with regular effort, this can be offset.

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Self Awareness - An Imminent Need for Happiness

*Jasvir Kaur**

Our minds affect the world around us because thoughts have energy, and this entire universe is made up of energy. Our minds affect the world through our thoughts, feelings, and actions, in obvious and subtle ways. To state it simply: Happy thoughts equal a happy world; sad thoughts equal a sad world. Fearful thoughts equal a fearsome world; angry thoughts equal an angry world. Benevolent thoughts equal a benevolent world; generous thoughts equal a generous world. Awareness of the mind and how to direct its thoughts, beliefs and emotions, opens new avenues of possibility. Your life becomes vastly different when you are the one directing your mind instead of letting it direct you. Hence the present paper deals with self awareness skills for happiness.

Keywords: *Self Awareness, Happiness*

Introduction

Happiness, true happiness, is an inner quality. It is a state of mind. If your mind is at peace, you are happy. If your mind is at peace, but you have nothing else, you can be happy. If you have everything the world can give - pleasure, possessions, power - but lack peace of mind, you can never be happy. The mind is an amazing instrument. When we truly learn to make use of our mind's potential, it's like having a big power tool that is much faster, easier, and more efficient than doing the same work just by hand. We can struggle and struggle through life to barely get by and make it from one challenge to the next, one disappointment to the next, and one transitory victory to the next; or we can harness the tremendous power of our thoughts and intentions to inspire and empower all of our actions, and to create steady happiness in our lives. Once we meet our basic physical needs of food, shelter, and comfort our life becomes about maximizing happiness. The challenge is that we often get lost or turned around on our path. We end up seeking many things believing they will bring us to that emotional state we desire. We may get the things, but not the feeling we want. We become disappointed as people turn out not to be who we thought. Relationships can become the source of emotional drama, insecurity and heartbreak.

Exciting careers lead to disappointment, disillusionment, and burnout. Others may work hard to accomplish their goals only to find that they feel empty and unfulfilled inside. When you take time to evaluate the direction and priorities it may be wise to consider how your thoughts and beliefs affect your happiness. We have been conditioned to focus on external factors and have missed the most important element in determining our happiness. Your mind is filled with

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assumptions, beliefs, and expectations of what will make you happy. These have been collected over years, both consciously, and unconsciously. They affect and even determine our choices in a way that we may not be aware. Hidden assumptions and false beliefs lead you down road to disappointment, frustration, and other emotional reactions. Even the beliefs that you agreed to consciously in the past about what would make you happy might not be true anymore.

Self awareness is the Key to Change and Lasting Happiness

Self-awareness is one of the **most important** skills for success. How you behave and respond to external situations is governed by **internal** mental processes. Self-awareness uncovers any destructive thought-patterns and unhealthy habits. This leads to better decision-making and behavioral responses. The first step in changing the way you create your life is self awareness. We can also call it mindfulness. You cannot expect to change what you are not aware of. Self awareness or mindfulness provides the clarity to choose whether you express emotions of love or express emotions out of reactions of fear. Self awareness provides the possibility to catch you in that moment prior to saying something destructive, or thinking and believing a negative thought. Self awareness is the means to identify your unconscious patterns and raise them in your consciousness so they can be changed. It is through self awareness that you identify and change the underlying core beliefs that drive destructive behaviors and create happiness.

Ways to Develop Self Awareness

Change You're Core Beliefs and You Change Your Emotions

When you express love, acceptance, and respect, you create pleasant emotions within yourself. When you express judgments, fear, jealousy, and anger you experience emotional chaos. The challenge is to master your emotional expression. You are the only one who can determine the thoughts you think, the words that come out of your mouth, and the emotions you create and express. The thoughts, choices and interpretations you make are determined by your core beliefs. When you change your core beliefs you change the interpretations you make, the thoughts you think, and the emotions you express. Changing core beliefs is the foundation for changing the emotional quality of your life. The power to change your life and create happiness resides with you. No one else can change what you believe and what you express. But you don't have to figure it out on your own.

Change the False Beliefs in Your Mind

Emotional reactions usually stem from your assumptions about how life "ought to be" not from actual events. You create assumptions about people, relationships, business deals, and stocks you invest in. Your false assumptions (beliefs) become the set up to future emotional reactions. Awareness provides the presence of mind to see the assumptions and false beliefs before you invest in them. Clarity allows you to perceive what is really happening instead of following the false beliefs of your mind.

Go for a walk: A brisk 20-minute walk can often settle the storm swirling in your head. Even ten minutes in a busy day is better than nothing. Block the time off on your calendar and treat it like an important meeting with yourself. Stepping away from the steady stream of work

and getting in a new environment clears your mind and gives you perspective.

Ask for constructive feedback, regularly : We all have blind spots in our thinking patterns and behaviors. Asking for regular **constructive feedback** cuts through any self-deceit or one-dimensional views you might hold. But only ask people you'd consider mentor — those who understand you; whom you respect; and will tell you what you need to hear, not what you *want* to hear.

The three Why's : Before acting on a decision, ask yourself “Why?” Follow up your response with another “Why?” and then the third. If you can find three good reasons to pursue something, you'll have clarity and be more confident in your actions. Being self-aware means **knowing your motives** and determining whether they're reasonable.

Stop the Emotional Roller Coaster of Reactions: When you no longer live by the false beliefs in your mind you no longer have unnecessary emotional reactions. You can get off the emotional roller coaster that has taken you for a ride. With practice you can choose in the moment not to believe what your mind is saying. This allows you to see the emotional roller coaster coming. You can step back from it and watch it go by without you. You are no longer a victim to the emotions that try to control your life.

Break visceral reactions : A person without self-awareness runs on auto-pilot, and responds with knee-jerk reactions. Self-awareness allows you to assess situations objectively and rationally, without acting on **biases** and stereotypes. Take a deep breath before you act — especially when a situation evokes anger or frustration. This gives you time to re-assess whether your response will be the best one.

Develop Personal Will Power : Having knowledge of a “personal belief” or behavior and a desire to change it is not always enough. Take the smoker who knows their behavior is destructive, wants to quit, but is unable to break the habit. You may have behaviors and emotional reactions that you have been unsuccessful in changing. In this case what is lacking is not just awareness but personal will power. Recovering and developing personal will power allows you to keep your commitments with yourself and others. This is true whether the change is about addictions, emotional reactions, exercise, eating, or relationship habits. One way to recover personal will power is by identifying and changing core beliefs. When you dissolve a core belief you no longer commit your personal power to that conceptual idea, or spend your energy on emotional reactions. The result is that you have more personal power to break other habits. With awareness you can not only see new possibilities for yourself and your relationships, you now have the personal power to make them happen. Changing false core beliefs is just one way to increase your personal power.

Be accountable to your flaws: Nobody is perfect. Being aware of your flaws, but failing to accept accountability, is leaving the job half-done. We're often critical of others, while ignorant of our own flaws. Self-awareness helps turn the mirror on ourselves and prevents hypocritical behavior. Iteration and self-improvement only happens once you recognize a flaw. Create a habit of acknowledging your mistakes, rather than making excuses.

Meditation: Meditation is a foundational practice for improving self-awareness. To focus solely on **your breathing** is to focus on a key internal process. You'll become aware of how your mind wanders, and get better at snapping out of distractions. For beginners, start with 10-

minute sessions. Find a quiet place to sit breath in through your nose and out through your mouth. Count your breaths silently, pulling your mind back when it wanders. See how many breaths you can string together.

SWOT analysis: Conduct a personal SWOT analysis (strengths, weaknesses, opportunities, threats). Understanding your “strengths” and “talents” can be the difference between a good choice, and a *great* choice. (Strengths are skills and knowledge that can be acquired, while talents are innate). Keep a journal and track your progress. How would you rate your current level of self-awareness out of 10? Think about how often you say regretful things; repeat bad habits; make absent-minded decisions; and have erratic thoughts. Set regular goals; break big goals down into smaller milestones. Ask yourself at the end of each day, “What did I do well today?” And, “How can I improve on this tomorrow?”

Change in your Relationships: By living your life with awareness you will change the way you communicate in your relationships. You will no longer express yourself through the emotional reactions that come from illusions in the mind. You will have the choice and the personal power to express yourself with love and respect. By changing the way you express yourself, people will change the way they respond to you. Relationships are where our false beliefs, emotional reactions, and lack of will power combine to cause the most emotional pain in our lives. Relationship is the area of people’s lives where they yearn for the most change. It is the area where mastering our expression of love can have a profound impact.

Monitor your self-talk: There is non-stop commentary in **our heads**, and it’s not always helpful. A little bit of **negative self-talk** can spiral into stress and depression. Pay attention to the way you respond to your successes and failures — do you pass off your achievements as luck? And crucify yourself after failures? Positive and negative feedback-loops will form in your mind based off **how you respond** to successes and failures. Being tough on yourself needs to be balanced with **self-compassion**. Celebrate your wins, forgive your losses.

Conclusion

We change, our world changes, and yet our mind so often tries to stay the same. People in a mid-life crisis let their mind resurrect an old dream of happiness and feeling from their youth or rather the beliefs of their youth. A relationship becomes unhappy or even abusive and the mind clings to the joy of the beginning days coated with fairy dust. The beliefs in the mind of hope keeps us trapped in loops of emotional drama and dissatisfaction. Only by clearing your mind of false beliefs and assumptions can we see ourselves and other people more clearly. By freeing ourselves from the limiting paradigms of old beliefs we have a new opportunity to make better choices.

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Gross National Happiness - Measuring Sustainable Well-Being

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Gross National Happiness is a measurement of the collective happiness in a nation. GNH is an attempt to measure through psychological and physiological means, a country's happiness, as direct reference to Gross Domestic Product coined in 1972. While measurement techniques vary, a widely used second generation GNH metric uses seven indicators-economic, physical, mental, environmental, social and political wellness workplace, gathered through a composite of quantitative and qualitative research. GNH attempts to measure the sum total not only of economic output, but also of net environmental impacts spiritual and cultural growth of citizens, mental and physical health and strengths of the corporate and political systems. The construction of a national community and a national consensus around the concepts of Gross National Happiness to the future of country as an independent and sovereign nation. The national community and the national consensus have to be built through, and be based on, a national ideology that incorporates both national and social objectives and that makes the advantages of GNH clear to the people.

Keywords: Sustainable Well –Being, Gross National Happiness

Introduction

Gross National Happiness is one of the most beautiful and inclusive expressions in the corpus of the 21st century sustainable development discourse. Today, it is more than a confluence of three loaded terms that define the vision of one country. It carries a meaning that is universal in scope and compelling in relevance.

Gross National Happiness was introduced in political discourse in 1960 by four king of Bhutan, 'Jigme Dorji Wanchuck'. This idea articulated by present king Jigme Singye Wangchuck in his famous statement "Gross National Happiness is more important than Gross National Product". It mentioned in 7th five year plan in 1991 and Prime Minister elaborated it in the International address in 1998. These statements served as indicators of political direction. The legal code, declared that if the government cannot create happiness for its people, there is no purpose to exist. Once we accept this that country should aim at Gross National Happiness, we need the tools for it.

In modern times, human prosperity and well-being have been measured by blunt economic standards such as Gross Domestic Product that are essentially gauges of economic activity. To rise in crime rates may come across as an economic benefit because it stimulates economic

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activity. More crime leads to building of more prisons, hiring of more police etc.. Natural disasters could be seen as contributing to economy. The alternative approach draws upon a broader set of social, environmental and health aimed at more accurately representing real condition of society measuring well being.

Abraham Harold Maslow in theory hierarchy of needs, is a pyramid depicting the levels of human, psychological and physical needs. When a human being ascends the steps of the pyramid, he reaches self-actualization. Beyond routine of needs fulfillment, Maslow envisioned moments of extraordinary experience profound moments of love, understanding, happiness during which a person feels more whole, alive, self-sufficient .

Well Being : Well being is a positive construct and is not an absence of illness. The World Health Organization (WHO) defined health as “A state of complete physical, mental and social well being and not merely the absence of disease or infirmity.” The well being is a somewhat malleable concept which is to do with people’s feelings about their everyday life activities (Brandburn 1969). Such feelings may range from negative mental states through to more positive outlook which extends beyond the mere absence of dissatisfaction into a state which has sometimes been identified as positive mental health (Berg 1975; Herzberg, 1969).

Health means a good state of health or free from disease, but now-a-days focus is shifting from physical to psychological health. So well- being denotes physical, psychological, social, emotional and spiritual aspects of health.

Archer and Gage(1987),” Well-being is a process and state of a guest for maximum human functioning that involves the body, mind and spirit.”

When situations perceived as stressful are inadequately handled by individuals, mental and physical problems result. The most common factor that affect a man’s capacity to cope with life conditions are his/her mental health, degree of personality integration, ego strength and level of spiritual development.

Researchers from different disciplines have examined different aspects of well-being that includes Physical well-being, Economic well-being, Social well-being, Development and activity, Emotional well-being, Psychological well-being, Life satisfaction, Domain specific satisfaction and Engaging activities and work.

The well-being of the people is the basis of prosperity and development of the country. Achieving well-being among the masses is the goal of modern civilization. So most of the countries now are changing their economic policies and conditions of working for their people to enable them to lead a satisfied and healthier life

Domains and Indicators of GNH

Psychological Wellbeing: The domain attempts to understand how people experience the quality of their lives. It includes reflective cognitive evaluations such as life satisfaction, and affective reactions to life events such as positive and negative emotions. It also covers spirituality.

Indicators: Living dtandards, positive emotions, negative emotions and spirituality

Health: The domain comprises of conditions of the human body and mind and thereby attempts to characterize health by including both physical and mental states. A healthy quality of life allows us to get through our daily activities without undue fatigue or physical stress.

Indicators: Self-reported health status, number of healthy days, disability mental health

Time Use: The domain attempts to analyse the nature of time spent on work, non-work and sleep, and highlights the importance of maintaining a harmonious work-life balance.

Indicators: Work, Sleep

Education: Besides incorporating formal and informal education, the domain also tries to assess different types of knowledge, values and skills, which are mostly acquired informally.

Indicators: Literacy, schooling knowledge

Cultural Diversity and Resilience: The culture domain looks at the diversity and strength of cultural traditions including festivals, norms, and the creative arts.

Indicators: Zorig chusum skills, Speak native language and Driglam Namzha

Community Vitality: The domain attempts to focus on the strengths and weaknesses of relationships and interaction within communities. The domain gathers information on social cohesion among family members and neighbors, and on practices like volunteering.

Indicators: Donation, Safety, Community relationship and Family

Good Governance: The domain of good governance evaluates how people perceive various governmental functions in terms of their efficacy, honesty and quality. Indicators help to evaluate the level of participation in government decisions at the local level and the presence of various rights and freedom.

Indicators: Political participation, Government performance and Fundamental rights

Ecological Diversity and Resilience: The domain encompasses indicators that measure people's perceptions and evaluations of the environmental conditions of their neighborhood and assess eco-friendly behavior pattern. It also covers hazards such as forest fires and earthquakes.

Indicators: Wildlife damage, Urban issues and Responsibility towards environment

The Gross National Happiness Index is constructed while taking two steps :

Identification: Identification define whether each household has attained sufficiency in each of the above nine domains d by applying sufficiency cutoff to each domain. In poverty measurement, it is quite common to apply income poverty line which distinguishes people who do not have enough money from those who are non-poor. Income poverty lines are very imperfect, but the concept of being able to distinguish people who are income poor is well-understood. It is possible to distinguish between those people who have attained a sufficient level of achievement and those whose attainment fall short of sufficiency. Now how do we identify who is happy ? The GNH Index wishes to respect diversity and freedom of choice and acknowledge of the limitations of quantitative measure. Hence, it identifies as happy any person who has achieved sufficiency in six out of the nine domains. Every person may not need sufficiency in 100% of the indicators to be happy, they may focus on some areas depending on their own values and skills. A person without education can find other routes to GNH.

Aggregation: To aggregate the data of the population into a decomposable measure that is sensitive to the depth as well as breadth of achievements. The GNH Index has been designed to provide policy incentive to increase happiness, increase the sufficiency levels enjoyed by not yet happy people. For it we calculate GNH Index by looking shortfalls from GNH, find any shortfalls are remedied, GNH is improved. The higher values of GNH correspond to more happiness. For instance:

The domain education is measured via asking respondents about the variables literacy, schooling, knowledge about certain areas and values.

Living standards are measured through the indicators household income assets and housing.

GNH index can be used-:

- Setting an alternative framework of development.
- Providing indicators to sectors to guide development (e.g. electricity).
- Allocating resources in accordance with targets and GNH screening tools
- Measuring people's happiness and well-being
- Measuring progress over time.
- Comparing progress across the country.

The World Happiness Report is a landmark survey of the state of global happiness. The first report was published in 2012, the second in 2013, and the third in 2015. The World Happiness Report 2016 Update, which ranks 156 countries by their happiness levels, was released in Rome in advance of UN World Happiness Day, March 20th, 2016. Leading experts across fields – economics, psychology, survey analysis, national statistics, health, public policy and more – describe how measurements of well-being can be used effectively to assess the progress of nations. The reports review the state of happiness in the world today and show how the new science of happiness explains personal and national variations in happiness. They reflect a new worldwide demand for more attention to happiness as a criteria for government policy.

A global initiative of the United Nations. India was ranked 118th in the list, down one slot from last year on the index. The report takes into account the GDP per capita, life expectancy, social support and freedom to make life choices as indicators of happiness. The report said that India was among the group of 10 countries witnessing the biggest happiness declines, along with Venezuela, Saudi Arabia, Egypt, Yemen and Botswana.

Conclusion

The construction of a national community and a national consensus around the concepts of Gross National Happiness to the future of country as an independent and sovereign nation. The national community and the national consensus have to be built through, and be based on, a national ideology that incorporates both national and social objectives and that makes the advantages of GNH clear to the people. There is a continuous discussion on reliability, validity and overall usefulness of indicators to measure happiness, well-being, life satisfaction and quality of life. An important part of these is the distinction between well-being subjective and objective indicators.

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Meditation Way to Happiness

Mrs. Gurbinder Kaur*

The present study found meditation is in positive relation with happiness has been proved in the light of Buddhist teaching mainly ' eight fold path' and the ways to attain qualities of happiness in one's personality. It also suggests that the ten minutes activities to fresher up the mind through simple mindfulness meditation. Anger management, enlightened nature, affectionate surroundings, avoiding sense of gratification, joy and bliss are the path to liberation which ultimately leads to Nirvana, the supreme goal of life. It also brings Samvega into limelight which has four elements including ultimate futility of life, complacent of a person, development of feeling of urgency and acceptance of samsaric existence. It reveals that it is the human tendency to dwell a happy, prosperous and healthy life which can be achieved through meditation which gives the good idea of true happiness.

Keywords: Meditation, Happiness

Mindfulness and self-compassion are emerging as crucial constructs in mental health research. Recent studies have shown that both mindfulness and self-compassion skills may play important roles in well-being and positive emotions associated with mindfulness training. Studies are needed to explain this relationship between happiness and meditation and to determine what facets may be correlating and mediating the meditation–happiness relationship. The aim of this study was to explore the meditation–happiness relationship and examine wheather mindfulness and self compassion facets are better predictors of happiness. The results supported the model of mindfulness and self-compassion facets as partial mediators of the meditation–happiness relationship. Findings are in line with other studies and provide evidence about the influence of mindfulness and self-compassion on happiness.

Whenever someone is pressed to tell you what their ultimate goal in life happens to be, inevitably, after mentioning things like health, wealth, long life, or having good friends and companions, success, children and grandchildren and so on, they will also say, “You know, when it gets right down to it, I just want to be happy at the end.” That wish has driven most of humankind for thousands and thousands of years: “I just want to be happy.” And yet happiness is sometimes a very difficult thing to possess. It’s difficult because we don’t always have a good idea of what true happiness really is. We usually project our own ideas of what happiness is onto our everyday existence, then we try to make sure that our life meets those same criteria.

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In order to attain this mind-state, according to Buddhist teaching, we must literally start from the beginning. In other words, we must have a starting point. **This starting point is what Buddhist teaching calls samvega.** Samvega has four basic elements.

1. The first element is that we see the ultimate futility of a life that centers only around the satisfying of sensual desires.
2. The second element is that we see how complacent we are when it comes to finding true happiness and to not be satisfied with indulging that complacency.
3. The third element is the development of a feeling of urgency. We must feel an urgent need to break out of this futility.
4. The fourth element is to accept that Samsaric existence, going round and round in the cycle of birth, death and rebirth, is ultimately self-defeating.

With that quote from the Buddha we can now delve a little deeper into how the Buddhist tradition views happiness and the path to that happiness. As many of you know, the Dhammapada is a famous collection of the Buddha's sayings taken from various points in his 45-year teaching career. One of the chapters of the Dhammapada is titled, "Happiness" in which some of the Buddha's teachings about happiness are listed. In this chapter the Buddha described elements of a happy life:

- Living without hate among the hateful.
- Living without domination of the passions among those who are dominated by the passions.
- Living without yearning for sensual pleasures among those who yearn for sensual pleasures.
- Living without being impeded by the Three Poisons of craving, anger and ignorance which are seen as hindrances to spiritual progress.
- Giving up thoughts of winning or losing.
- Overcoming the Five Aggregates (a sense of objects, emotional attachment to those objects, and categorization of those objects, mental states arising from contact with those objects, a dualistic view of a perceiver and that which is perceived).
- Not being in the company of the foolish but being with the wise.
- Attaining the final happiness which is Nirvana, sometimes referred to as Bliss.

By examining each step of the path (remembering of course that each step is interconnected with all the other steps), we can see how each one produces its own kind of happiness:

Right Understanding. This of course is the understanding of the Buddha's teachings. These teachings appeal to us on many levels: intellectual, emotional, logical, spiritual. They are very straightforward and specific in what they spell. This is the happiness of encountering a path that will allow us to liberate ourselves from the round of birth, suffering, aging, death and rebirth. It's the happiness of finally getting to the bottom of our problems and of being able to see things exactly as they are.

Right Intention. This means the utilization of the Buddha's teachings to end suffering for ourselves and for others. It produces the happiness of mutual benefit. We always feel good when we do good for others; even when we're forced to do good for others we're also forced to

admit that there's some kind of a good feeling associated with it. This is where compassion and wisdom come together.

Right Speech. Whenever we lie, whenever we speak harshly or gossip there's a negative energy that goes along with it. When we look at it closely, we really don't feel happiness when we speak that way; at best it's a feeling of smug satisfaction which is inevitably sad. Don't we feel better when we tell the truth, when we come clean? Doesn't it feel better when we speak with a friendly demeanor, when we're talking up someone because we really mean it? This is the happiness of Right Speech.

Right Action. The happiness of Right Action lies in knowing that whatever we do with our words, with our deeds and with our thoughts is respectful of peoples' lives, property, sexuality, dignity and so forth, and it helps them to ease their suffering. It's like "Truth, Justice and the American Way," right? It feels Super! People whose actions hurt or demean others in any way carry at least a subconscious echo of those hurtful acts, not to mention all the other things that go with it such as guilt, remorse, fear and so on.

Right Livelihood. We usually find that people whose jobs don't cause suffering and only serve to create peace and harmony are happy, even though they may be overworked, underpaid and underappreciated. Any job that uplifts humanity, respects life and promotes the welfare of all is ultimately the most satisfying despite a lack of economic benefits. That's why so many people with these kinds of jobs stay with them so long. When we deal in firearms or other such harmful industries, even though we may not be directly involved in their manufacture we tend to sweep that aspect of our company's activities under the rug so that we don't get our hands dirty. This is a form of shame and fear that isn't experienced by someone who is engaged in right livelihood.

Right Effort. Like they say, "If you're going to talk the talk, you have to walk the walk." What they don't say is that walking the walk feels good! You just want to go, "Yeah!" "All right!" When we play sports, whether we win or lose, if we've put absolutely everything we have into our game we don't really care about the outcome. This is the happiness of Right Effort. It makes us feel like a real hero because it's for the whole team...in this case the ultimate team: all sentient beings.

Right Mindfulness. How about the happiness of never having a "senior moment?" You know how you feel when nothing gets by you, right? "Hey, I'm awake and alert! I'm on the ball! I can count on me!" Being able to keep an eye on your body, your mind, and those things that your mind is trying to hold on to is a happy thing, a noble thing. You are the guardian of yourself, protecting yourself from that which causes delusion and suffering. It's not smugness or pride, but rather a calm certainty that, as the Buddha said, "Just as rain cannot enter a well-roofed house, delusion cannot enter a well-trained mind."

Right Concentration. All kinds of happiness comes from meditation!

The happiness of possessing calmness and insight.

- The happiness of a state of mind that is balanced and alert, calm and energetic.
- The happiness of doing just what our Fundamental Teacher the Buddha did to become liberated from suffering.

Meditation: Take 10 minutes each day to do a simple mindfulness meditation.

Many of us spend much of our time focused either on the past or on the future, paying very little attention to what is happening right now. Being mindful involves staying in the moment, spending more time noticing what's going on both inside ourselves and in our surroundings. Rather than trying to change things it involves accepting the way that things are, for better or for worse.

In the end, Author would like to reiterate about this topic that the main benefit of insight meditation is the seeing of things according to their true nature— seeing that all that exists are conditioned mental and material phenomena and that these are impermanent, oppressive, and governed by impersonal laws. This insight culminates in the attainment of the first stage of enlightenment, which has the important function of eliminating forever certain classes of unwholesome consciousness. This culmination marks the establishment of the culture of understanding, which is the Buddha's teaching not outside of us but in our hearts. It is the most important way to keep your mind relax in this cut throat competition, person can survive with his heart power while doing meditation.

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Self Development Through Yoga

Dr. Rajni Bala*

Yoga makes our life enjoyable. There is no domain of life where Yoga is not relevant. It changes our attitude towards life. It awakens our creativity and enriches our relationships with others. In the light of Yoga nothing remains simply mundane but everything gets a touch of the sublime. We develop self control and grow morally. In this way, self does not remain an attribute related to personal functioning only. It goes beyond that and relates to the social world that we inhabit. Our notion or idea of self influences our interactions with the social world and is also influenced by that. We long and strive for success. Success is the result of tireless striving towards the goal with a positive attitude, and confidence in oneself and others. This is self-development. In this paper author has tried to discuss how Yoga contributes to self-development.

Keywords: *Self Development, Yoga*

Introduction

Most of us would agree that human beings have a self. Ordinarily we use the word 'Self' in the sense of ego but the term 'self' does not mean merely the ego. According to Indian thought the ego in us is the actor, knower and experiencer. That which performs all the functions of body and mind, is generally known 'I' or 'Ego', but it is only the reflection of the absolute called Brahman or pure consciousness. It is said that the ego is the image of that divine spark within us, which gives it vitality and makes it do all works mental as well as physical. It is treated as a distinct entity with its own qualities and functions. As people grow, they develop their own concept of self-which determines how they relate to others and perform various activities. We perceive others as persons, relate to them and develop friendship and other kinds of close relationships. Our self concept, however, does not remain constant, rather it changes during the different stages of life.

The notion of self assumes different forms and undergoes continuous change during one's life course. It reflects the changes in the experiential world of people. However, the views of self held are not merely representations of the expectations of others. They also work as a powerful force which directs behavior and shapes interactions in social situations. Self undergoes transformation and many elements are included and excluded in one's self structure. People often strive for an ideal self. They are expected to contribute to healthy development of society

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to which they belong. All famous persons across the globe have contributed to the welfare of society. They are known for their integrity. Well integrated people contribute not only to their personal growth but also to the growth and development of society. In the first stage infants have difficulty in differentiating self from others. They cry when others cry and laugh when others laugh. After one year they gradually develop a sense of self as characterized by egocentric thinking. They help the other person in the ways that they themselves would want to be helped. Then comes third stage during which children show situation specific empathy. Finally, when they reach the fourth stage they come to relate their expression of distress to others when others are also in distress. In fact in the fourth stage only appropriate exhibition of empathy is demonstrated, that is, others get emotional support from those who show appropriate empathic reaction. Children can learn helping behavior by imitating significant others (e.g. parents, siblings, teachers). Opportunities for responsibility taking, reinforcing desirable behavior as and when it occurs strengthens the development of pro social behavior. Yoga in the development of 'Self' can play a very important role. Through yogic asanas, pranayama and meditation the body, mind, vital force and intellect are properly nurtured which results in healthy development. It enhances self esteem, self confidence and self respect. Yoga is actually a systematic and properly regulated way of life. Let us see how yoga is useful in involving our selves in day-to-day activities like studies, relationships with other members of society, success at work place and maintenance of our health. Our attitudes, thinking and behavior also reflect our sense of self.

Benefits of Yoga

- Improves your flexibility
- Builds muscle strength
- Improves your flexibility
- Builds muscle strength
- Perfects your posture
- Prevents cartilage and joint breakdown
- Protects your spine
- Better your bone health
- Increases your blood flow
- Drains your lymphs and boosts immunity
- Ups your heart rate
- Drops your blood pressure
- Regulates your adrenal glands
- Makes you happier
- Founds a healthy lifestyle
- Lowers blood sugar
- Helps you focus
- Relaxes your system
- Improves your balance
- Maintains your nervous system
- Releases tension in your limbs

- Helps you sleep deeper
- Boosts your immune system functionality
- Gives your lungs room to breathe
- Prevents IBS and other digestive problems
- Gives you peace of mind
- Increases your self-esteem
- Eases your pain
- Gives you inner strength
- Connects you with guidance
- Helps keep you drug free
- Builds awareness for transformation
- Benefits your relationships
- Uses sounds to soothe your sinuses
- Guides your body's healing in your mind's eye
- Keeps allergies and viruses at bay
- Helps you serve others
- Encourages self care
- Supports your connective tissue
- Uses the placebo effect, to affect change

Weight loss, a strong and flexible body, glowing beautiful skin, peaceful mind, good health – whatever you may be looking for, yoga has it on offer. However, very often, yoga is only partially understood as being limited to asanas (yoga poses). As such, its benefits are only perceived to be at the body level and we fail to realize the immense benefits yoga offers in uniting the body, mind and breath. When you are in harmony, the journey through life is calmer, happier and more fulfilling. With all this and much more to offer, the benefits of yoga are felt in a profound yet subtle manner.

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Gross National Happiness : A Measure of Quality of Life

Prof. Renu Bala & Prof. Puneet Sapra***

The purpose of this paper is to understand about gross happiness at national level and efforts for achieving this purpose. We try to highlight the problems of those people who are living under the poverty line, and those which are well studied but face unemployment, some people unhappy due to lack of education, psychological effect and moral values. Drugs free nation always have enjoyed the happiness of the life and build the happy and healthy nation. Nature and good environment also plays a vital role on the behalf of the happiness. Nature gives us great delight and happiness. A healthy mind lives in a healthy body. Road unsafely is also a drawback of the national happiness. So build good transport facilities and smooth roads for driving .Even then to aware the people regarding the driving and safe drive. Stress free nation also plays its importance in the Gross Nation Happiness. We also feel happiness with the social media. Because with the help of the social media we can meet with each other and share their views.

Keywords: *Poverty, Disputes, Conflicts, Ambitions, Quality of Life.*

As we all know very well that happiness is a state of mind that varies from person to person. To measure the happiness is very difficult task and no doubt, it is difficult to define but still some factors contribute a lot to flourish it. Some Social Scientists and people want to measure it by asking people how happy they are. We can also measure it through social networking site as Facebook. Facebook is a social media which connect each other at the world level. Some people can connect on these sites with each other and share their views and they feel happy. Some people meet who met in their childhood and met after a long period of time they feel great delight to meet each other. Happiness is a mental state of well-being defined by positive or pleasant emotions. Happy mental states may also reflect the Gross National Happiness. But some research shows that happiness is not the result of bouncing from one joy to the next: it involves times of considerable discomfort. Some says that money is important to happiness, but only up to a time of period. With the help of money, money buys freedom from worry about the basics in life just as housing, food, and clothing. In general life circumstances, achievements, marital status, social relationships also influence how happy you are. Or can be.

The concept of Gross National Happiness (GNH) was developed because the measures quality of life or social progress is more valuable and holistic than gross national product. Gross

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national happiness in Bhutan the big idea from a tiny state that could change the world. Since 1971, the country has rejected as the only way to measure progress. But it was a new approach of that time to development and measured prosperity through formed principals of Gross National happiness and encouraged the spiritual, physical, social and environmental health of its citizens and natural environment.

Dr. Parikh feels that a beneficial development of human society takes place only when material and spiritual development of the human society happens. There are four pillars of the Happiness Index. These pillars are as below:

- within yourself.
- within your family and neighbors.
- within your local Government.
- within the national and international government policies.

Dr. Parikh's objective questionnaire will be based on four pillars of Gross National Happiness. In an attempt to measure stress among students, Dr. Parikh's of Physiology Department of BJ Medical College has decided to conduct a survey on their happiness index.

He has decided to set questions for undergraduate students of the age group of 18-25, to find out why they are not happy they should be at their age. He wants to know about the happiness of students and measure the quality of life of the students.

If the gross national happiness is more in any country then it means that a measure of quality of life is also good. Only capital, wealth and other material things of the country is not a good measure of quality of life, but the happiness of the Society also included of life

It is well acknowledged to everyone that 'Work is worship'. Unfortunately, most of the nations are suffering from unemployment people do not have jobs and enough bucked to fulfill their basic requirements. Even numerous families are under poverty line. In such circumstances, hopes for happiness are negligible. It is beyond any doubt that how a person can smile if he is starving. A very wise man rightly said that 'a man is slave of his stomach'. Impoverished families always lead stressful life. Along with malnutrition, lack of job opportunities also gives birth to several other problems which are very difficult to tackle. As money is basic need for human survival so it seems impossible to meet both ends without it. The concept of happiness index is linked to the idea of Gross National Happiness (GNH), which was first popularized by Bhutan in 1972.

Also another reason behind the happiness of nation is education. If every person is educated then they feel more comfortable to achieve their goals. They can easily obtain their goals as they want to fulfill. Educated persons play important role to develop of every country. With the help of education youngster earn more jobs or doing more practical work. With the help of good education economy rate of every country stay balanced. Which countries have done not good education system those countries are not wealthy and happy countries.

Transport system also plays a vital role in Gross National Happiness (GNH) if any country has not good transport system or roads that country has not Happiness. Because in that countries accident rate are too high. By this, many people of that country felt unsafe and that countrymen cannot feel happy. So the Gross National Happiness declined of that country. To encourage the prospectively of the country we also think about the good transport facilities provide to public and

make a promise to safe drive and smooth road for it.

Due to lack of money, disputes and conflicts arise among the people. Financially sound family has all the comforts as well as luxuries where sometimes money contributes as a great factor of happiness. Meanwhile, poverty always gives rise to treats and strain. A poor person who deprives from food, cloth and shelter has very miserable life. Moreover, in this era of inflation, money is everything. As everybody knows, 'money makes the mare go, thus if we have all necessities or basic facilities then we can feel happy. If we want our country will come in the list of GNH then to do some efforts to raise a step to decline the poverty line. Government gives some financial help to those people so they can do their own work and maintain the necessities.

Apart from it, relationships also play an imperative role for amusing others. Human beings have numerous relations or links which make their life interesting. Now-a-days everyone is curious to develop and strengthen the bonds of love which is directly linked with happiness. Man is a social animal so he needs society to lead enjoyable journey of whole life. In weddings, parties or other functions, he feels so excited and humerous. At the same time, different relations all support in thick and thin. It is well said, 'grief shared is grief halved. 'With strong relations, a person feels so happy whenever he gets support in rainy days. Hence, life is dull, uncomfortable and without strong bonding of family, friends and relatives.

Moving ahead, the most important factor of happiness is sound health. Many researchers have found that maximum people are victims of numerous hazardous diseases which cause sadness. No one can deny that money gives all comforts but it is failed to give happiness to unhealthy folks. Suppose, a person is millionaire but suffers from any incurable epidemic then how he can get relief by having sufficient amount in pocket.

One should keep in mind that 'a sound mind lives in a sound body'. All the luxuries or comforts are in vain if anybody has poor health. Due to advancement of technology; passive lifestyle has gained more popularity. So, people find it hard to do any work manually as well as the craze of fashion just give much attention towards outer look. It is misconception of majority of people that if they do not do work they can lead better life with good health. This all occurs due to unawareness among the people. Therefore, diseases or patients always live life without happiness.

At the same time, a healthy person is more energetic and jovial. She/he also takes active part in various activities. The places of natural beauty can also create happiness and peace of mind. If the people enjoy the nature of beauty then that nation also have happiness. A poet can recite his/her poetry in a peaceful environment. He/she enjoy the nature and write some line on that environment. They feel happiness in the company of the nature. Nature also provides the good health to the people. People should not ignore the dicteem, 'Health is wealth'. If the nation of those countrymen is healthy then the nation also feels happiness. Because a healthy person can think about the nation and its development. Pondering further, the ways to get happiness are uncountable but still satisfaction is the best and utmost therapy. No doubt, it is very hard to adopt this policy in life but if anybody follows it then life can really become a heaven. Now -a-days, most of the people suffer just because of lack of satisfaction. They want to achieve everything in life which is impossible. Also; they have forgotten that 'good things come to those who wait. 'Due to mad rat race, the life has become hell for them. It is very good to be ambitious but over-

ambitions always cause pain to us. The situation of people has become very worst because they have lost happiness in their good things or the things that they have. In this modern epoch, everyone believes in show off. So, they do not the coat according to the cloth. This is main reason due to which the society is suffering so badly. Feelings of envy or jealous are big lacks in the personality of youngsters. Mass have much interest in disturbing the lives of others. They reality get much relaxation whenever they find any dispute among the families of their neighbours. Such ideas are bad aspects of personality. These days, this lack of vigilance has affected the happiness ways. Due to tension of future, people are spoiling their present. They do not be recalled. People must have broad thinking. It is necessary for all and sundry to come forward and ends up all the sorrow of past and stress of future and enjoys every moment of life happily.

Conclusion

At the end it could be concluded that if we want to build our nation happy then aware the people for good environment, Education and tell them about the traffic issues. Nature also helpful for this so aware the people for the nature. Stress free people also build always happy nation. To decline the line of poverty and lift up the people who live below the line of poverty.

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Well Being : A Goal of Development

Ramandeep Kaur*

“The time is ripe for our measurement system to shift emphasis from measuring economic production to measuring people’s well-being. And measures of well-being should be put in a context of sustainability emphasizing well-being is important because there appears to be an increasing gap between the information contained in aggregate GDP data and what counts for common people’s well-being.” However, the importance of measuring well-being and happiness to inform national policy goals has been questioned, as these concepts have been often seen as individual pursuits based on subjective criteria, rather than as matters of national policy. There are also several concerns with measuring happiness and well-being although the benefits of economic growth and modernization have helped to raise living standards, rising incomes—beyond ensuring the fulfillment of essential needs—do not necessarily increase well-being much further. Surveys have indicated that an overall sense of security, including job security, strong family and friendship networks, as well as freedom of expression and other factors, strongly impact people’s well-being.

Keywords: Well-being, Development, Happiness

Introduction

The first *World Happiness Report* was published in April 2012, in support of the High Level Meeting at the United Nations on happiness and well-being, chaired by the Prime Minister of Bhutan. Since then we have come a long way. Increasingly, happiness is considered to be the proper measure of social progress and the goal of public policy. This is the fourth *World Happiness Report*, and it is different in several respects from its predecessors. These differences relate to timing, content and geography.

Aspects and measures of happiness and well-being:

Philosophers, theorists and researchers have different views on what constitutes happiness and well-being. Aristotle used the term *eudemonia*, often translated as ‘happiness’ to describe a well-lived life. Such an understanding of ‘happiness’ would include not only satisfaction, but a sense of purpose in life, autonomy, self-acceptance, connectedness and psychological sense of vitality. Some theorists add ‘meaningful work’ or ‘calling’ as important ingredients of well-being. Hedonists and utilitarian theorists consider ‘pleasure’ and ‘avoidance of pain’ as the main ingredients of well-being. Others believe that well-being necessitates several basic conditions,

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such as health and good relationships. Some consider the satisfaction of one's wishes and goals – or only the subjective evaluation of life – as essential to well-being. Measuring happiness and well-being requires distinguishing between subjective happiness, also referred to as 'affective happiness', having to do with day to day joys and sorrows, and 'evaluative happiness' which is linked to those dimensions of life that lead to overall satisfaction or dissatisfaction with one's place in society (e.g. health, trust in institutions, vibrant community). It is generally agreed that combined findings—based on both subjective and evaluative data—should be used for possible policy design. The growing availability of cross-sectional and longitudinal survey data on life satisfaction in many countries has given us the opportunity to verify empirically what matters for individuals and what policymakers should take into account when attempting to promote personal and societal well-being. The dimensions of well-being most often taken into account are: income (consumption, wealth and material well-being), health (mortality, morbidity), education (literacy, educational attainment), democratic participation (elections, freedom of expression) and psychological experience (depression, enjoyment, etc.). The key, measured external factors contributing to happiness are: income, work, community and governance, as well as values and religion. The personal variables include physical and mental health, family experience.

International Differences in well-being:

It should be kept in mind that the way people understand happiness and well being differs across cultures. Different conceptualizations of happiness also manifest themselves as different beliefs regarding happiness. For example, in some languages happiness may be associated with luck or good fortune. Moreover, in some regions people may be reluctant to report on their level of happiness or well-being for cultural reasons. In addition, there are many important methodological issues when interpreting national differences in global reports of well-being, such as response style and self-presentation motives, as well as memory and positivity biases. Nevertheless, comparing well-being is becoming easier with a growing availability of internationally-comparable measures and their likely correlates. Research has indicated that international differences in happiness levels have been greater for life evaluations than for emotional evaluations. Hence, despite well documented differences in the ways in which subjective evaluations have changed through time and across cultures, most international differences in life evaluations have been related to differences in social, institutional, and economic circumstances rather than to differences in the way these differences have been evaluated.

For instance Both the European and World Values Surveys 29 as well as Gallup World Polls have indicated that the emotions that were averaged in the affective balance, such as enjoyment, worry, sadness, depression and anger, differed very slightly from country to country. There was much international variation, however, in terms of life assessments. The first three waves of the Gallup World Poll asking people from 140 countries to evaluate their lives as a whole, using the Cantril Self-Anchoring Ladder scale from 0 to 10, indicated that national averages ranged from 3.3 for the bottom group of Togo, Burundi, Sierra Leone and Zimbabwe, to an average of nearly 7.7 for the top four: Denmark, Finland, Norway and the Netherlands. Further, Gallup data showed that the countries at the bottom of the life-evaluation ladder were there, not so much due to their low average incomes, but because their material disadvantages were accompanied by social

ones. Research has indicated that other variables, such as social trust, quality of work, freedom of choice and political participation, as well as rising social tolerance, have been proven to be more important than income. Democratization and social tolerance enhanced well-being as they broadened the range of people's choices. Intolerant social norms may restrict people's life choices, reducing their subjective well-being. Overall, people were happier in countries characterized by economic development, freedom, rule of law and good governance. The societal characteristics such as wealth (income), freedom (economic and political), peace, justice (corruption, rule of law), equality (income and gender) and education explained 75 per cent of the differences in the average happiness of nations.

Objectives:

- (1) Consider using a broader concept of well-being, going beyond GDP and economic growth, adopting a new economic paradigm that encapsulates the social, economic and environmental aspects of sustainable development.
- (2) Use carefully-constructed regular, large-scale data on happiness and wellbeing as a more appropriate indicator for improving macroeconomic policymaking and informing service delivery.
- (3) Initiate broad consultations, involving all stakeholders, to identify and prioritize the well-being indicators that carry the potential for a shared view of the ways that social progress can be achieved and sustained over time.
- (4) Instruct national statistical offices to consider expanding the well-being content of their national statistical systems. A system of evaluation could take shape over time where policies might be judged by the changes in happiness that they produced per unit of net public expenditure.
- (5) Ensure the minimum conditions for happiness, for the majority of people in low-income countries as well as excluded groups in middle- and high-income countries, such as
 - (a) Access to food and basic services
 - (b) Basic human rights and social protection and
 - (c) Reduced inequalities, before pursuing broader well-being goals.
- (6) Advocate for the future work of the Bhutan International Expert Working Group to be linked to the existing Secretary-General's initiatives, the UNDP Human Development Index, follow-up mechanisms to Rio+20, and academic and civil society initiatives in related areas.

Conclusion

In conclusion based on World happiness reports we can say that happiness provides a broader measure of well-being than separate accountings of income, health status, and the quality of the social context, we find that inequality of well-being provides a broader measure of inequality than measures focusing on the distribution of income and wealth. After documenting a general rise in the inequality of happiness, we present preliminary evidence that countries with more equal distributions of well-being have higher average life evaluations. This in turn invites broader discussions about the policies that might improve the levels and distribution of well-being within and among countries.

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An Ideological Perspective of Gross National Happiness

*Dr. Gurmeet Singh Hundal**

The article begins by introducing the concept of Gross National Happiness (GNH) and its need. It then briefly describes the basic methodology involved in evaluation of the GNH Index and 8 domains which have been classified by the Center of Bhutan Studies as general contributors to happiness. This is followed by the critical analysis of the idea of Gross National Happiness and the challenges faced in implementing it at the country level as well as in its worldwide implementation. At last, the article presents an alternative to the application of GNH until it is further developed and concludes that the GNH is indeed an admirable idea but which still needs to be further developed in order to further increase accuracy and portability.

Keywords: *Gross National Happiness, Measurement*

Introduction

“If the government cannot create happiness for its people, there is not purpose for government to exist.” - Legal Code of 1729

His Majesty Jigme Singye Wangchuck, the Fourth King of Bhutan introduced the concept of Gross National Happiness in the early 1970s. In the money fueled world, economic development had become of vital importance and the sole measure of a nation’s progress. Wangchuk realized this enhanced materialism, dehumanized the nation and its policies and lead to overall unhappiness among the people. Progress merely for the sake of economic development was also damaging the environment. So, Wangchuk decided to factor in the nation’s happiness into the nation’s development measurement. He refused to use GDP as the only measure of a country’s progress. Hence, the concept of Gross National Happiness (GNH) was introduced.

“The GNH is an aggregate measure of a country’s national production, in the vein of the gross national product or gross domestic product. GNH attempts to measure the sum total not only of economic output, buy also of net environmental impacts, the spiritual and cultural growth of citizens, mental & physical health and strength of the corporate & political systems”¹

The basic methodology in determining the GNH involves carrying out various surveys consisting of equally weighted domains and their consequent evaluation. A person is ‘happy’ if he/she achieves ‘sufficiency’ in 70% of the domains. On the other hand, a person is said to be deprived in a domain if he/she hasn’t achieved the required sufficiency in that given domain.

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The center of Bhutan Studies classified the following 8 domains as general contributors to happiness in 2012. A brief description of factors included in each domain is provided alongside :

1. **Health:** Physical health includes number of healthy days, disability (long term disability which restricts activities), self - reported health status, etc. Mental Health focuses on the ability of an individual to concentrate, lost sleep, his/her decision making capability, amount of stress the person is constantly under, ability to cope with difficulties, ability to enjoy, ability to face problems, depression, self - confidence, self - worth, etc. Psychological health factors in the positive and negative emotions, spiritual health and the level of satisfaction of the individual. Positive emotions include how calm the person is, his ability to empathize with and be compassionate to his fellow citizens, ability to forgive , level of generosity, etc. Negative emotions include taking note of anger outbursts, living in constant fear or worry, if the person is selfish, jealous, etc. Spiritual health weighs the person's spirituality level, prayer recitation, meditation, consideration of Karma, etc. The level of satisfaction involves finding out the living standard of the individual whether the individual is satisfied with the current occupation, whether he/she has healthy relationships and whether or not the individual is able to maintain a good balance between work and personal life.

2. **Time Balance:** Time balance measures whether the individual balances work time and sleep/rest time in a healthy way.

3. **Social and Community Vitality:** This domain is divided into 4 sub-domains, namely family, safety, donations time and money & community. As one can comprehend, the areas covered under 'family' include whether there is a desire to not be a part of the family, arguments among family members, the feeling of alienation in one's own family, the level of understanding among family members, level of an individual's comfort while in the family. 'Safety' indicator determines how safe the individual feels in the society, whether he/she has recently been a victim of a crime, etc. Proportion of household income donated to organizations, charity, etc and days of volunteering are considered under 'Donations time and money' aspect of the community vitality domain. Community relationship includes whether the individual has a sense of belonging in his/her community, level of trust with one's neighbors, etc.

4. **Cultural Vitality:** The cultural vitality domain covers cultural participation, artistic skills of an individual, general etiquette and whether the individual speaks/can speak the native language. To measure cultural participation, factors such as number of days spent in socio-cultural events in a year, number of different cultural activities the individual has taken part in, etc are used. Artistic skills include the knowledge of skills such as weaving, embroidery, painting, carving, casting, sculpture, carpentry, black smithy, bamboo works, gold/silversmith, masonry, leather works, paper works, etc.

5. **Education:** The education domain measures an individual's knowledge index, value, literacy, schooling, etc. Knowledge index is roughly determined by whether the individual has a good knowledge of local legends, folk stories, local festivals, the constitution, awareness regarding transmission of diseases such as HIV/AIDS, etc. Value is measured by determining whether the individual perceives crimes and wrong doings such as killing, stealing, lying, creating disharmony among people, sexual misconduct as abominable or not. Schooling and Literacy are determined from an individual's qualification, quality of schooling, whether the individual is literate or illiterate, etc.

6. **Living Standards:** The living standard of a person also reflects the level of a person's overall happiness and is determined in terms of household income per capita, housing indicators and assets that the individual owns. Housing indicators include access to toilet, availability of electricity, quality of rooms, roof, etc, number of persons per room, etc. Assets may include land size, livestock, cellular/fixed phone (s), personal computer, refrigerator, washing machine, television, air conditioner, etc.

7. **Good Governance:** Good Governance directly impacts the happiness of an individual as well as that of the community as a whole. It is quantified in terms of level of public participation, rights, service index and performance index. Public participation means participation of the individual in government-citizen activities such as voting, etc. The rights include an individual's rights to freedom of speech and opinion, the right to vote, the right to join a political party, join public service, equal value of work and freedom from discrimination. The service index determines the quality and level of government services available to the citizens. These include services such as waste disposal, walking time to the nearest health care center, quality of drinking water, etc. The performance index focuses on duties of government such as creating jobs, reducing the gap between the rich and the poor, providing education. Improving health services, fighting corruption, preserving culture and traditions and protecting the environment, etc.

8. **Ecological Vitality and Resilience:** The environment an individual lives in plays an important role in determining the well-being and in turn, happiness of the individual. It is measured in terms of responsibility of the individual towards environment and pollution index which includes pollution of rivers and streams, air pollution, waste disposal measures, landslides, soil erosion, floods, littering, noise pollution, wildlife preservation, etc.

It is easy to infer that the idea of measuring a nation's progress in terms of the happiness of its citizens seems to be an admirable one. However, it cannot be ignored that it has also received criticism from across the world. First of all, the concept of happiness is more theoretical than it is objective and therefore it cannot be easily quantified and measured. The definition of happiness varies greatly from individual to individual and from nation to nation. Hence, it is a daunting task to find common grounds to completely define the amount of happiness of a group of people. Another difficulty lies in the comparison of progress of various countries in terms of GNH if the idea is to be implemented worldwide. Because of different standards of different countries, different cultures, thinking methodologies of citizens, various background differences, the GNH is not quite portable. Due to many such reasons, GNH has faced criticism. An excerpt from an article by Alan Beattie reads the following :

“The autocratic monarchy that ruled Bhutan until the first free elections in 2008 substantially failed to deliver better lives for most of its duration. Literacy is still only around 50 per cent, and only around half of small - scale farmers, unemployment is rife and suicide rates are alarmingly high. Corruption in government is believed to be widespread.”²

“Some critics have taken to referring to GNH as ‘Government Needs Help’.”³

“Domestic critics argue that emphasis on Bhutan's experiment with GNH has diverted global attention away from government suppression of the nation's largest minority - Hindu Lhotshampa who formerly comprised about one-sixth of Bhutan's population before a campaign of ethnic cleansing forced away many to leave.”⁴

GNH has only been officially used in Bhutan till date. The government of Bhutan has shifted it's focus from globalization of the concept towards maximizing it within the country.

To conclude, one can say that the concept of GNH in itself is not a bad one. Even though it's implementation poses certain difficulties and shortcomings mainly due to highly qualitative nature of happiness, differences in nations worldwide, nonetheless it is possible to further develop systems that refine the existing processes and methodologies which can tailor to an individual's needs and provide a more thorough picture to better determine the GNH Index . Also it is worth mentioning that until the development of advanced policies to determine GNH with better accuracy and an international basis to compare the GNH of various nations, the idea can be implemented at a smaller scale such as on a community level/ within an organization / industry / at the workplace etc where efforts can be made to maximize the happiness of the participants. This will lead to happiness of individuals and eventually make the nation happier, thus fulfilling the ultimate purpose of the idea.

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