

Comparative Study of Cultural Impact on Emotional Happiness in Chinese & Indian Adults

Dissertation Submitted by

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Under the guidance of

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Towards the partial fulfillment of

MASTER OF SCIENCE IN YOGA THERAPY

(M. Sc. Yoga Therapy)



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CERTIFICATE

This is to certify that Liu Lin is submitting this exploratory research on “**Comparative Study of Cultural Impact on Emotional Happiness in Chinese & Indian Adults** ” in partial fulfillment of the requirement for the Master of Science (Yoga Therapy) registered in **SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA (S-VYASA UNIVERSITY) BENGALORE** and this is survey study done by her among Chinese and Indian populations.

Date:

Guide

Place: Bangalore

Dr. V. Sureshabu, B.N.Y.S, MD (Yoga & Rehabilitation)

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DECLARATION

I hereby declare that this study was conducted by me, under the guidance of **Dr. V. Sureshbabu**, assistant professor, S-VYASA University, Bangalore.

I also declare that this work entitled “**Comparative Study of Cultural Impact on Emotional Happiness in Chinese & Indian Adults**”, has not previously formed the basis of any degree, diploma, associate-ship, fellowship or similar titles.

Date:

Liu Lin

Place: Bangalore

(Candidate)

**STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO
TRANSLITERATE SANSKRIT WORDS**

a	=	अ	ña	=	ञ	pa	=	प
ā	=	आ	ca	=	च	pha	=	फ
i	=	इ	cha	=	छ	ba	=	ब
ī	=	ई	ja	=	ज	bha	=	भ
u	=	उ	jha	=	झ	ma	=	म
ū	=	ऊ	ñ	=	ञ	ya	=	य
ṛ	=	ऋ	ṭa	=	ट	ra	=	र
ṝ	=	ॠ	ṭha	=	ठ	la	=	ल
e	=	ए	ḍa	=	ड	va	=	व
ai	=	ऐ	ḍha	=	ढ	śa	=	श
o	=	ओ	ṇa	=	ण	ṣa	=	ष
au	=	औ	ta	=	त	sa	=	स
m̐	=	अं	tha	=	थ	ha	=	ह
ḥ	=	अः	da	=	द	kṣa	=	क्ष
ka	=	क	dha	=	ध	tra	=	त्र
kha	=	ख	na	=	न	jña	=	ज्ञ
ga	=	ग	gha	=	घ			

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Date:

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Place: Bangalore

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ABSTRACT

Comparative Study of Cultural Study on Emotional Happiness in Chinese & Indian Adults

Background: From the ancient to modern times, happiness is always the ultimate goal of human life. And from since millennium researchers are trying to explore the question what “a good life is” and quantifying it with state of health, contentment, and state of happiness, and thus trying to definite the term what happiness is. In last few decades among researchers of social psychology started to focus on the state of happiness, contentment, state of well-being and quality of life. Most of the studies done compared overall happiness and subjective well-being was concerned with the absolute level of perceived happiness with satisfaction. And among the factors which affect emotional happiness level, ie, physical health condition, work, personal life, education background etc, we found that culture, may be another factor on emotional happiness, on which no previous study was conducted.

Aim: To study emotional happiness in Indian and Chinese adults and to find whether there is a Difference in happiness scale due to cultural differences.

Material and Methods: More than 300 adults from each population, Chinese and Indian, were given questionnaire, online and hard copy, to test their happiness level, from different aspects like physical, mental, social etc. The Data was collected through online by Wen Juan Xing, and manual hard copy. Then scoring was done manually and tabulated for analysis in SPSS version 20 (trial version). The standard scoring key for The Oxford Happiness Questionnaire was used for scoring.

Results: Of the total of 787 subjects, with male population 297 (38%) and of female population 490 (62%) ,Indian population there was a significantly higher happiness score observed in male population (4.14 ± 0.67) compared to female population (3.93 ± 0.51) with significance of ($P < 0.00^{**}$). Among Chinese population there was a significantly higher happiness score observed in female population (3.78 ± 0.39) compared to male population (3.71 ± 0.45) with significance of ($P < 0.00^{**}$). In-between group analysis, the distribution of happiness score was same across categories of groups of both the Countries ($P < 0.00^{**}$). Overall comparison among

both genders, showed male population were happier than female population across both countries.

Conclusion: Culture has impact on emotional happiness level, and Indian adults are significantly happier than Chinese adults.

Contents

Chapter	Contents	Page no.
1	Introduction	9
2	Literature Review	15
2.1	Modern Literature Review	15
2.2	Ancient Literature Review	18
3	Aim & Objectives	31
3.1	Aim	31
3.2	Objectives	31
4	Methodology	32
4.1	Source of Subject	32
4.2	Ethical Consideration	32
4.3	Design of the Study	33
4.4	Assessments	33
5	Data & Analysis	35
6	Result	36
7	Discussion and Conclusion	39
8	Appendix	41
9	References	46

Chapter 1

INTRODUCTION

From since millennium researchers are trying to explore the question what “a good life is” and quantifying it with state of health, contentment, and state of happiness. Nature plays a key role in development of human beings and happiness plays a major role in the developmental process.¹ Human environmental interactions can be defined as interaction between the human social system, which is associated with social and psychological well bring.²³ Researchers attempting to understand the experience of Happiness and state of well-being have relied on self-report measurements. Happiness is an important construct within positive psychology, and yet it remains difficult to define and problematic to assess.⁴ Thus, conceptually happiness was categorized into three components: the frequency and degree of positive affect; the average level of satisfaction state of contentment over a period; and the absence of negative feelings, such as depression and anxiety. In last few decades among researchers of social psychology started to focus on the state of happiness, contentment, state of well-being and quality of life. Most of the studies done compared overall happiness and subjective well-being was concerned with the absolute level of perceived happiness with satisfaction.⁵ Happiness is related with action and forward thinking that we are not only able to survive but to thrive, develop, and progress.

Happiness is also used to imply different temporal duration, as a long-duration positive mood trait. Happiness is major factor in maintaining health, not only enhances the abilities of self-control, self-regulation, and coping but also promotes mental health.⁶ Happiness, Life satisfaction, and subjective well-being are mutually related. Happiness is an immediate, short-term, temporary and retrospective mental state, whereas life satisfaction is a relatively long-term judgment of life conditions. Whereas in subjective well-being, people react to events but then return to baseline levels of happiness and satisfaction over time. Happiness is also portrait as transient, positive state of mind that has been caused by a specific experience, such as a pleasant social interaction.⁷⁸ Previous studies have shown that the higher the level of democracy in the country leads to a higher level of self-reported happiness and feeling of contentment.

1.1. Happiness & Health Living

People who are Happy, tend to be psychologically healthy.⁹ Happiness is beneficial to health is the fact that people who are happy become sick less often than unhappy people. Happiness is directly proportional to the state of health, happiness is more seen in healthy people and gradually reduces as the state of health goes down.¹⁰ Both Happiness and health are interrelated, in the state of illness people tend to develop unhappiness. Through various research studies, psychologists conclude that happy people of different cultural and ethnic origins seem to experience greater longevity than their unhappy peers. States of illness and distress generally flock together with unhappiness, aggravating their physical and mental symptoms resulting in unhappy people feel pain more acutely than happy people. People who are happy experience a high frequency of positive emotions, few symptoms of psychopathology and also a high quality of life in work, relationship, and health domains. Though while pursuing for achieving psychological health and happiness may be challenging for most of the average people. People who are happy and mentally sound have the tendency to identify reward cues, whereas unhappy people tend to have difficulty recognizing rewards.

When people feeling content and happy, they are more likely to approach goals and work in positive way and with ease which further contribute to greater happiness. On the other hand people with unhappiness and less contentment tend to have stressed to work on their routine goals and feel tired physically and psychologically. Many healthy behaviors related to happiness, hope, and optimism, people with healthy behaviors are likely to exercise, do yoga, eat well and tend to live a longer life. Whereas the opposite is seen in people with unhealthy behaviors who are more prone to unhappiness, depression, anxiety and likely to have a shorter lifespan.¹¹ There is a strong link between Healthy lifestyle and health—physical health in general and cardiac health in particular. Healthy lifestyle in general influences the perception of stress by an individual both in everyday social interactions.

1.2. Happiness & Perception of Stress

Stress and especially emotional stress has been shown to have multiple routes to ill-health: by affecting the immune system, the hypothetical-pituitary-adrenal (HPA) axis, chronically

increased levels of serum cortisol, and by way of chronic hyperactivity of the sympathetic nervous system (SNS).¹² The real question comes in the measurement of happiness scientifically in other words objective happiness. Happiness enhances the abilities of self-control, self-regulation, and coping but also promotes mental health.^{13,14,15}

1.3. Depression

Depression is the number one cause of disability in developing nations and cultures, which are majorly associated with social, motivational & affective deficits. Depression is closely associated with impoverished social experiences.¹⁶ They tend to be having underdeveloped social support, lesser close relationships and experiencing more inner personal conflict. Patients clinically diagnosed as depressed show preferential attention to sad over happy stimulus. They also have a poor tendency to interpret neutral and ambiguous facial expressions, differentiating from positive and negative emotions.¹⁷ And depressed people are more prone to both psychological and physiological disorders. They also tend to have lesser life span compared to their counterpart.

1.4. Happiness & Aging

The aging is closely associated with the status of Happiness & subjective well-being. With aging process, education intervention and social activity get involved, and thus perspective toward how the world functions, and so develop and change are personal value and social value, and attitude towards life.

We all may noticed that while little child, they laugh and cry whenever then feel like. And thus we see more innocent happiness inside. And elder people, especially who are in their late life specially show more peace in daily life. While on the contrary, young adults, mid-aged people, due to work problem, relationships, marriage etc, they tend to show more anger, misery etc.

And also the fact is found that older people living in group like in old age homes suffer less from depression, anxiety, and substance abuse than their younger counterparts. And older people are unhappy and lonely if they are left to lead a solitary lifestyle whereas in group they tend to have less chance of getting into depression.

1.5. Happiness & Work Life

Many previous studies have examined the relationships between happiness, positive emotions, and employment outcomes. Having high job satisfaction and feeling financially independent stature is highly related with working population and state of happiness. The positive job outcomes also triggered increases in positive affect.

1.6. Role of Objective Facts & Subjective Facts

The emotions and satisfaction are fundamental mechanisms in the process of turning objective facts into subjective beliefs in modern days. The Happiness is always misinterpreted with the value of objective facts convincing them that they are happy. in order to understand the true meaning of happiness, we have to first understand subjective experiences and how they are represented symbolically, we must realize that life satisfaction comes from a combination of both the hedonic valence of events, and the standards against which we evaluate the events.

1.7. Emotion & Happiness

The *Hedonistic theory of happiness* mainly focuses on two components Life satisfaction & Emotional State. According to life satisfaction, happiness is being satisfied with one's life or otherwise a state of contentment. Life satisfaction could range from a shorter to a longer time spans, which includes their entire life span. Generally, life satisfaction is normally viewed as a *cognitive* state, to be very specific to embodiment of an individual's *judgment* about how his/her life. Described succinctly by Nussbaum in 2001, emotions involve judgments about important things, judgments in which appeasing an external object as salient for our own well-being, we

acknowledge our own neediness and s of the world that we do not fully control. The emotional responses occur as we become conscious of either painful or pleasurable experiences and associated autonomic arousal and evaluate the situation.

There is little consensus on its meaning, but more recent psychological theory and genetic research have helped us to clarify happiness and its correlates. And the term Happiness is generally understood as a positive emotional state that is subjectively defined by each person.¹⁸ Theories of happiness have been divided into three types: 1) need/goal satisfaction theories 2) process/activity theories, and 3) genetic/personality predisposition.

1.8. Happiness & Culture

Culture is an important factor affecting happiness.¹⁹ Anthropologists have provided many definitions of culture, the most famous one maybe Tylor's in 1871," that complex whole which includes knowledge, belief, art, morals, law, custom habits acquired by man as a member in the society. Keesing and Stathern, in their definition, stress the ideational aspect of culture, that is cultures comprise "systems of shared ideas, systems of concepts and rules and meanings that underlie and are expressed in the ways that human beings live."²⁰

A central issue in the study of well-being is cultural differences. Anthropologists usually believed that it would be impossible to compare groups' well-being because the concept of life world is idiosyncratic to each culture. Large-scale studies of subjective well-being by survey researchers, both psychologists, and sociologists, moved into the cross-cultural tradition when they began to collect data across a number of nations.²¹ From 1995 to the present, many types of research analyzing the well-being of societies and cultures have been done, and the results have been found that individualism was highly predictive of the mean levels of subjective well-being in nations though individualism was very highly correlated with national income, and thus researchers think the results might have been due to economic development rather than to other aspects of culture.²²

From these definitions we can see that culture is a set of guidelines that individuals inherit as members of a particular society, and that tell them how to view the world, how to

experience it emotionally, and how to behave in it in relation to other people, to supernatural forces or gods, and to the natural environment. Overall, though there are still debates, based on the researches done on culture comparison, anthropologists found that cultural background has an important influence on many aspects of peoples' lives, including the beliefs, behavior, perceptions, emotions, language, religion, rituals, family structure, diet, dress, body image, concepts of space and of time, and attitudes on health.²³

In modern era an individual's society and culture exert a substantial and complex influence on her or his happiness. Though some elements of happiness are common across cultures, but other aspects are unique to specific societies and cultural groups. Previous researches have proved that there are several universal causes of happiness, such as fulfilling basic needs regardless of some studies proving that the measurement of happiness seems to differ among cultures.

Even though many research works have been done on Happiness and well-being, there is still a lot of questions on the topic of Happiness and well-being across cultures. And as nowadays when the material world has made people tied up and grasping, more and more are starting to look inward, to search the so-called happiness. So, as one of the aspects of well-being, emotional happiness is studied here based on different cultures. We go deep this topic, to find out what happiness really is by cultural comparisons.

Chapter 2

LITERATURE REVIEW

2.1. Modern Literature Review

Previous studies have shown how people consider the search of happiness as their main life goal. In Western conceptualization happiness has been described following two different traditions: hedonism and eudaimonia.²⁴ Hedonic happiness is the feel of good life, where the main goal of life is the search of happiness and its pleasures. The concept mainly means how the people enjoy their life as it is, and how their lives are going with good events outnumbering bad events.²⁵ Whereas Eudaimonia happiness is defined as self-realization, understanding the meaning of life.²⁶

Happiness is often associated with feelings of positive emotion, such as, satisfaction and fulfillment.²⁷ People who are happy are generally high in well-being seem to have better social relationships than unhappy people who are low in well-being.²⁸ Positive moods, happiness and characteristics such as contentment, optimism, and sense of humor were associated with reduced risk of mortality in healthy populations with predicted longevity.²⁹ Happiness & positive psychological well-being has a favorable effect on survival in both healthy and diseased populations.³⁰ The enhancement of emotional well-being have more chance to improve the prognosis of disease conditions.³¹

A recent study on Happiness and sadness was done on female healthy subjects with Positron emission tomography(PET). Where Happiness was distinguished from sadness by greater activity in the vicinity of ventral mesial frontal cortex & Sadness was associated with increased activation in the anterior insula.³²

Studies on Differences Between Males and Females with Respect to Happiness

Previous researches work on gender and happiness provided contradictory results. Few studies reported a difference between males and females whereas others do not find any significant difference.

Despite living in conditions of social-economic hardship in India, majority of the rural adolescents perceived high degree of happiness. In a recent survey study measuring happiness and state of well-being in adolescent age group, adolescent's women perceived significantly more happiness as compared to their male counterparts.³³ Self-compassion is meaningfully and independently associated with happiness and well-being, which more observed in female population compared to male population.³⁴ Whereas men display greater negative affect than women when they receive a disappointing gift.³⁵ Concluding with women are better skilled in hiding disappointment than men. Women also showed higher levels of social monitoring behaviors than men.^{36,37} Happy people tend to be more satisfied not simply because they feel better but because of how they tend to develop the resources for to enhance the state of happiness and living.³⁸

Happiness & Health

Contentment & Happiness is the cognitive component of subjective well-being which is plays a key role in positive development during the course of life.³⁹ Whereas its counter part negative attitude and negative emotions tend to cause physiological impacts, a recent study stated that Negative emotions have emerged as important risk factors for coronary heart disease.⁴⁰

Happiness Among Different Cultures

There are previous studies to prove wealthy, individualistic Countries tend to be higher in SWB than poor, collectivistic nations.⁴¹ Similarly, the frequency of positive emotions is a stronger predictor of life satisfaction in individualistic Countries than in collectivistic Countries.

Sl. No	Title of the Study	Author Year of Publication	Sample Size	Result	Conclusion
1.	The relationship between happiness, health and socio-economic factors: results based on Swedish micro data (Gerdtham & Johannesson, 1997) ⁴²	Gerdtham U, Johannesson M, 1997	n=6,773, between the ages 18-76 years	Health status has a significant positive effect on happiness (P<0.01)	-Happiness increases with both education and income, and decreases with being single and unemployed. -- -Women are happier than men
2.	Happiness, stress, and age: how the U curve varies across people and places (Graham & Ruiz Pozuelo, 2017) ⁴³	Graham C, Ruiz Pozuelo J, 2017	46 countries n= 9800	There is now much evidence for a remarkably consistent relationship between age and happiness	Evidence of cultural differences in well-being was found.

3.	Gender differences in regional cerebral blood flow during transient self-induced sadness or happiness (George, Ketter, Parekh, Herscovitch, & Post, 1996) ⁴⁴	George M, Ketter T, Parekh P, Herscovitch P, Post R, 1990	Ten healthy paid women volunteers) and 10 age-matched healthy paid male volunteers n=20	Significant difference in the ability of men versus women in affect-appropriate faces to self-induce sadness or happiness was found.	This study has demonstrated that significant changes in regional brain activity occur during transient emotional states in healthy adult men as well as women.
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Need for The Study

A central issue in the study of well-being is cultural differences. Anthropologists usually believed that it would be impossible to compare groups’ well-being because the concept of life world is idiosyncratic to each culture. Large-scale studies of subjective well-being by survey researchers, both psychologists, and sociologists, moved into the cross-cultural tradition when they began to collect data across a number of nations. From 1995 to the present, many types of research analyzing the well-being of societies and cultures have been done, and the results have been found that individualism was highly predictive of the mean levels of subjective well-being in nations though individualism was very highly correlated with national income, and thus researchers think the results might have been due to economic development rather than to other aspects of culture.

Debates as there are, there is still a lot of questions on the topic of well-being across cultures. And as nowadays when the material world has made people tied up and grasping, more and more are starting to look inward, to search the so-called happiness. So, as one of the aspects of well-being, emotional happiness is studied here based on different cultures. We go deep this topic, to find out what happiness really is by cultural comparisons.

2.2. Ancient Literature Review

In ancient literature, term happiness is mentioned in aspect of contentment and state of blissfulness. we have compiled few references with context to different cultures

Buddhism

Saddhamma-maniratana

यो पुब्बे करनियनि पच्च सो कतुम् इच्चति

सुख सो धम्सते थन पच्च च म्-अनुत्पति।

yo pubbe karaniyani pacca so katum iccati

sukha so dhamsate thana pacca ca m-anutappati| (Verse 166)

One who later wishes to do the things he should have done before falls away from happiness and long afterwards repents.

यम् परे सुखतो अहु, तद् अरिय अहु दुक्खतो

यम् परे दुक्खतो अहु, तद् अरिय सुखतो विदु

पस्स धम्मम् दुरजनम्, सम्मुल्हण्त्थ अविद्दसु

yam pare sukhato ahu, tad ariya ahu dukkhato

yam pare dukkhato ahu, tad ariya sukhato vidu

passa dhammam durajanam, sammulhettha aviddasu (168)

What others call happiness, the noble call pain; what others call pain, the noble call happiness.

Behold this Dharma hard to comprehend by which the dull are utterly baffled.

सुखो विवेको तुत्थस्स, सुतधम्मस्स पस्सतो

अव्यपज्झम् सुखम् लोके, पनभुतेसु सम्यमो।

sukho viveko tutthassa, sutadhammassa passato

avyapajjham sukham loke, panabhutesu samyamo| (173)

Solitude is happiness for one who is content, who has heard the Dhamma and clearly sees. Non-affliction is happiness in the world harmless towards all living beings.

सुख विरगत लोके कमानम् समतिक्कमो

अस्मिमनस्स यो विनयो एतम् वे परमम् सुखम्।

sukha viragata loke kamanam samatikkamo

asmimanassa yo vinayo etam ve paramam sukham| (174)

Freedom from lust is happiness in the world, the going beyond all sensual desires. But the crushing out of the conceit "I am" this is the highest happiness.

सुसुखम् वत निब्बनम् सम्मसम्बुद्धदेसितम्

असोकम् विरजम् खेमम् यत्थ दुक्खम् निरुज्झति

susukham vata nibbanam sammambuddhadesitam

asokam virajam khemam yattha dukkham nirujjhati (175)

The fully perfected Buddha has taught Nibbana as the highest happiness without grief, immaculate, secure, the state where all suffering ceases.

Indian Ancient Literature

Arthashastra

विद्या ददाति विनयं विनयाद्याति पात्रताम् । पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

vidya dadati vinayam, vinadyati patratam |

patratvaddhanamapnoti, dhanaddharmam tatah sukham || 5 | (Arthashastra)

Knowledge gives modesty, through modesty comes worthiness. By worthiness one gets prosperity and from prosperity faith/ virtue and then there is happiness. society comes together not for one person's benefit but for each other's benefit. so how come we can call it a success if only a few benefits and many suffer. the very concept of society is for the good of all the involved parties. And this is also where a great tenet of karma-yoga comes. since whatever you have, has come due to the collective effort of the society as a whole, similarly the money and resource you have under your control is also for all, you merely have the CONTROL over its use.

Shrimad Bhagavad Gita

मैत्री करुणा मुदितोपेक्षाणांसुखदुःख पुण्यापुण्यविषयाणां भावनातः चित्तप्रसादनम् ॥३३॥

maitrī karuṇā mudito-peṣāṇāṁ-sukha-duḥkha puṇya-apuṇya-viṣayāṇāṁ bhāvanātaḥ citta-
prasādanam ||33||

Citta is harmonized through the cultivation of love (maitri), helpfulness (karuna), conviviality (mudita) and imperturbability (upeksha) in situations that are happy, painful, successful or unfortunate.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 36॥

sukham tv idānīm tri-vidham śrīṇu me bharatarṣhabha

abhyāsād ramate yatra duḥkhāntam cha nigachchhati (BG 18.36)

O Arjun, of the three kinds of happiness in which the embodied soul rejoices and can even reach the end of all suffering.

The ultimate motive behind people's actions is the search for happiness. Everyone desires to be happy, and through their actions they seek fulfillment, peace, and satisfaction. But since everyone's actions differ in their constituent factors, the kind of happiness they derive out of their work is also different. Shree Krishna now goes on to explain the three categories of happiness.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् | तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् || 37||

yat tad agre viṣham iva pariṇāme 'mṛitopamam
tat sukham sāttvikam proktam ātma-buddhi-prasāda-jam

Sattvic Happiness:

That which seems like poison at first, but tastes like nectar in the end, is said to be happiness in the mode of goodness. It is generated by the pure intellect that is situated in self-knowledge.

In the pursuit of self-realization, the practitioner has to follow many rules and regulations to control the mind and the senses and to focus the mind on self. All of these procedures are very difficult, bitter as poison, but if he succeeds in following the regulations and comes to the transcendental position, he begins to drink the true nectar and enjoy life.

Rajasic Happiness:

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् | परिणामे विषमिव तत्सुखं राजसं स्मृतम् || 38||

viṣhayendriya-sanyogād yat tad agre 'mṛitopamam
pariṇāme viṣham iva tat sukham rājasam smṛitam

Happiness is said to be in the mode of passion when it is derived from the contact of the senses with their objects. Such happiness is like nectar at first but poison at the end.

Rājasic happiness is experienced as a thrill that arises from the contact between the senses and their objects, but the joy is as short-lived as the contact itself, and leaves in its wake greed, anxiety, guilt, and a thickening of the material illusion. Even in the material realm, for meaningful accomplishment, it is necessary to reject rājasic happiness.

Tamasic Happiness:

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः | निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् || 39||

yad agre chānubandhe cha sukhaṁ mohanam ātmanah

nidrālasya-pramādottham tat tāmasam udāhṛitam

That happiness which covers the nature of the self from beginning to end, and which is derived from sleep, indolence, and negligence, is said to be in the mode of ignorance.

Tāmasic happiness is of the lowest kind and is foolishness from beginning to end. It throws the soul into the darkness of ignorance. And yet, since there is a tiny experience of pleasure in it, people get addicted to it. That is why cigarette smokers find it difficult to break their habit, even while knowing fully well it is harming them. They are unable to reject the happiness they get from the addiction. Shree Krishna states that such pleasures—derived from sleep, laziness, and negligence—are in the mode of ignorance.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः | निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् || 39||

yad agre chānubandhe cha sukhaṁ mohanam ātmanah

nidrālasya-pramādottham tat tāmasam udāhṛitam

That happiness which covers the nature of the self from beginning to end, and which is derived from sleep, indolence, and negligence, is said to be in the mode of ignorance. That happiness which covers the nature of the self from beginning to end, and which is derived from sleep, indolence, and negligence, is said to be in the mode of ignorance. That which seems like poison at first, but tastes like nectar in the end, is said to be happiness in the mode of goodness. It is generated by the pure intellect that is situated in self-knowledge.

In the pursuit of self-realization, the practitioner has to follow many rules and regulations to control the mind and the senses and to focus the mind on self. All of these procedures are very difficult, bitter as poison, but if he succeeds in following the regulations and comes to the transcendental position, he begins to drink the true nectar and enjoy life.

Kāthopanīṣhad:

अन्यच्छ्रेयो न्यदुतैव प्रेयस्ते उभे ननर्थे पुरुशम् सिन्तह

तयोह श्रेय अददनस्य सधु भवति हियते र्थद्य उ प्रेयो व्रिनिते

श्रेयश्च प्रेयश्च मनुश्यमेतस्तौ सम्पन्त्य विविनक्ति धिरह

श्रेयो हि धिरो भि प्रेयसो व्रिनिते प्रेयो मन्दो योगक्षेमद् व्रिनिते (२१)

anyacchreyo nyadutaiva preyaste ubhe nanarthe puruṣam sinttaha

tayoh śreya adadanasya sadhu bhavati hiyate rthadya u preyo vrinite

śreyaśca preyaśca manuśyametastau samparntya vivinakti dhirah

śreyo hi dhiro bhi preyaso vrinite preyo mando yogakṣemad vrinite

There are two paths—one is the ‘beneficial’ and the other is the ‘pleasant’. These two lead humans to very different ends. The pleasant is enjoyable in the beginning, but it ends in pain. The ignorant are snared to the pleasant and perish. But the wise are not deceived by its attractions, choose the beneficial, and finally attain happiness. happiness in the mode of goodness as śhreya, which is unpleasant in the present but ultimately beneficial. In contrast to this is preya, which is pleasant in the beginning but ultimately harmful.

Mandukya Upanishad

Mandukya Karika, verse 3.45

नास्स्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।

निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥ ४५ ॥

nā"svādayetsukhaṃ tatra niḥsaṅgaḥ prajñayā bhavet |

niścalaṃ niścaraścittamekīkuryātpṛayatnataḥ || 45 ||

The mind should not be allowed to enjoy the bliss that arises out of the condition of Samādhi. It should be freed from attachment to such happiness through the exercise of discrimination. If the mind, once attaining to the state of steadiness seeks externality, then it should be unified with the Ātman, again, with effort.

Sanatana Dharma

लोकाः समस्ताः सुखिनो भवन्तु

Lokah Samastah Sukhino Bhavantu (sanatana dharma)

May all beings in the world be happy and free, May the entire universe ever be filled with peace, joy, love and light. As co-creators with the divine, when we come together to manifest our intentions and unite with love on this planet, there is nothing we cannot achieve.

Yoga sutras of Patanjali

मैत्री करुणा मुदितोपेक्षाणांसुखदुःख पुण्यापुण्यविषयाणां

भावनातः चित्तप्रसादनम् ॥३३॥

maitrī karuṇā mudito-pekṣāṇām-sukha-duḥkha puṇya-
apuṇya-viṣayāṇām bhāvanātaḥ citta-prasādanam ||33||

Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked. Citta is harmonized through the cultivation of love (maitri), helpfulness (karuna), conviviality (mudita) and imperturbability (upeksha) in situations that are happy, painful, successful or unfortunate.

On closer scrutiny, we see that these traits are also crucial for any successful relationship.

- *Maitrī* means loving acceptance of others. No human relationship is possible without this. If we manifest hate rather than love toward the Other, the relationship will end.
- *Karuṇā* means helpfulness. In any human relationship, mutual assistance is essential. Manifesting indifference toward the Other undermines this give and take.
- *Mudita* means conviviality and friendliness. It's enjoyable to spend time with people who exhibit these traits. No one wants to have a relationship with a misanthrope.
- *Upekṣa* means imperturbability. In any relationship you're bound to notice a trait in the other person that's not to your liking. Imperturbability comes in handy in such situations.

अविद्याअस्मितारागद्वेषाभिनिवेशः क्लेशाः ॥३॥

avidyā-asmitā-rāga-dveṣa-abhiniveśaḥ kleśāḥ ||3||

The obstacles along the spiritual path (klesha) are as follows: a lack of insight (avidya); identification with the mutable (asmita); the belief that happiness (raga) or unhappiness (dvesha) result from outer circumstances; deep seated anxiety (abinivesha). ||3||

सुखानुशयी रागः ॥७॥

sukha-anuśayī rāgaḥ ॥7॥

The presumption that happiness depends on external circumstances is referred to as desire (raga).

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

kleśa-mūlaḥ karma-aśayo dr̥ṣṭa-adr̥ṣṭa-janma-vedanīyaḥ ॥12॥

Obstacles (kleshas) are the breeding ground for tendencies that give rise to actions and the consequences (karma) thereof. Such obstacles are experienced as visible or invisible obstacles. A man's latent tendencies have been created by his past thoughts and actions. These tendencies will bear fruits, both in this life and in lives to come.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

sati mūle tad-vipāko jāty-āyur-bhogāḥ ॥13॥

The outcome of these circumstances is manifested by a person's station in life, longevity, and the extent to which they achieve happiness. So long as the cause exists, it will bear fruits--- such as rebirth, a long or a short life, and the experiences of pleasure and of pain.

ते ह्लाद परितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

te hlāda paritāpa-phalāḥ puṇya-apuṇya-hetutvāt ॥14॥

Experiences of pleasure and of pain are the fruits of merit and demerit, respectively.

But the man of spiritual discrimination regards all these experiences as painful. For even the enjoyment of present pleasure is painful, since we already fear its loss. Past pleasure is painful because renewed cravings arise from the impressions it has left upon the mind. And how can any happiness be lasting if it depends only upon our moods? For these moods are constantly changing, as one or another of the ever-warring gunas seizes control of the mind.

संतोषातनुत्तमस्सुखलाभः ॥४२॥

santoṣāt-anuttamas-sukhalābhaḥ ॥42॥

An attitude of contentment (santosha) gives rise to unexcelled happiness, mental comfort, joy, and satisfaction. As the result of contentment, one gains supreme happiness. the happiness which comes from the satisfaction of a desire. This can be very vivid, but it is limited by its own nature to a comparatively short duration. For the satisfaction of one desire immediately gives rise to another, and so the moment of happiness ends in further anxiety.

Vivekachudamani

परस्परांशैर्मिलितानि भूत्वा स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७४ ॥

parasparāṃśairmilitāni bhūtvā sthūlāni ca sthūlaśarīrahetavaḥ |

mātrāstadīyā viṣayā bhavanti śabdādayaḥ pañca sukhāya bhoktuḥ || 74 ||

Being united with parts of one another and becoming gross, (they) form the gross body. And their subtle essences form sense-objects – the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul.

Katha Upanishad

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ 2.2.12 ॥

eko vaśī sarvabhūtāntarātmā ekaṃ rūpaṃ bahudhā yaḥ karoti |

tamātmasthaṃ ye'nupaśyanti dhīrāsteṣāṃ sukhaṃ śāśvataṃ netareṣāṃ || 12 ||

Sole, controller, the internal âtman of all living things who makes his own form diverse to the intelligent who realizes him as seated in the self, eternal bliss is theirs, not others.

Brihad Bhagavatamrita

मोक्षे सुखम् ननु महत्-तमम् उच्यते यत् तत् कोति-कोति-गुणितम् गदितम् विकुन्थे

युक्त्य कयचिद् अधिकम् किल कोसलयम् यद् द्वरक-भवम् इदम् तु कथम् निरुप्यम्

mokse sukham nanu mahat-tamam ucyate yat tat koti-koti-gunitam gaditam vikunthe
yuktya kayacidhikam kila kosalayam yad dvaraka-bhavam idam tu katham nirupyam (5',37'')

The happiness found in liberation is said to be supreme. Multiplied many millions of times, it might be said to equal the joy in Vaikuṅṭha, Ayodhyā, Dvārakā. The devotees of impersonal liberation consider the nullifying of material existence the highest possible perfection, its happiness greater than any other.

Manusmriti

तपो वाचं रतिं चैव कामं च क्रोधमेव च । सृष्टिं ससर्ज चैवैमां स्रष्टुमिच्छन्निमाः प्रजाः ॥ २५ ॥

tapo vācaṃ ratiṃ caiva kāmam ca krodhameva ca |

srṣṭiṃ sasarja caivaimāṃ sraṣṭumicchannimāḥ prajāḥ || 25 ||

‘Happiness’—Satisfaction of the mind ‘Desire’—Longing or Love; the rest are well known.’ Being desirous of bringing into existence these creatures, he created this entire creation (comprising) austerity, speech, happiness, desire and anger.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ 2.2.12 ॥

eko vaśī sarvabhūtāntarātmā ekaṃ rūpaṃ bahudhā yaḥ karoti |
tamātmasthaṃ ye'nupaśyanti dhīrāsteṣāṃ sukhaṃ śāśvataṃ netareṣām || 12 ||

Eternal peace is for those – and not for others – who are discriminating and who realize in their hearts Him who – being one, the controller, and the inner Self of all – makes a single form multifarious.

Chapter 3

AIM AND OBJECTIVES

3.1. The aim of the study

To study emotional happiness in Indian and Chinese adults and to find whether there is a Difference in happiness scale due to cultural differences.

3.2. Objectives of the study

- To understand emotional happiness across genders.
- To find out whether there is the cultural effect on emotional happiness in Indian and Chinese adults.

3.3. Research Questions

- Is emotional happiness similar or much different in Indian and Chinese cultures?

Hypothesis:

- There is the obvious difference in emotional happiness level between Indian and Chinese adults.

Null Hypothesis:

- There is no big difference in emotional happiness level between Indian and Chinese adults.

3.4. The rationale of the Study

Culture variation can cause or influence emotional happiness level.

Chapter 4

METHODOLOGY

4.1. Subjects:

For structural equation modeling (SEM) studies, Kline (2005) suggested equal or more than 200 participants would be adequate. So, sample size was being determined as 200.

Sample Size: N=787 [Indian Culture(n=301), Chinese Culture(n=486)]

Sampling: Convenient Sampling

Source of the Subjects:

- Convenience selection of adults from both Indian and Chinese region through acquaintance society.

Inclusion Criteria

- People who are educated in any one language either English or Classical Mandarin
- Age: 18 – 60

Exclusion Criteria

- Subjects with history of psychiatric illness in last 3-5 years are excluded in the study

4.2. Ethical Consideration

The participants were explained about the aim and objective of the study, either digital or written informed consent was taken from the participants before data acquisition.

4.3. Design of the study

Survey Design

4.4. Assessments

The Oxford Happiness Questionnaire:

The Oxford Happiness Questionnaire (Hills & Argyle, 2002), this scale is a good tool which that contains a little bit of every component such as on control, self-esteem, optimism, positive and negative effect, and personality. As a consequence, it tends to correlate quite highly with almost any other well-being scale. Each item contains six options, score to different levels toward agreement or disagreement, as Strongly Disagree, Moderately Disagree, Slightly Disagree, Slightly Agree, Moderately Agree, Strongly Agree. The respondents were asked to “pick out the one statement in each group which best describes the way you have been feeling over the past week, including today.”⁴⁵

Project Design



Chapter 5

DATA AND ANALYSIS

5.1. Data Extraction:

Data was collected through online by Wen Juan Xing, and manual hard copy. Then scoring was done manually and tabulated for analysis in SPSS version 20 (trial version). The standard scoring key for oxford happiness inventory was used for scoring.

5.2. Data Analysis:

The data obtained from the tools were tabulated and were tested for normality using shapiro wick test. The data which were not normally distributed were analyzed with Mann-Whitney U test. The analysis was performed using statistical package for social sciences, (SPSS trial version 20).

CHAPTER 6

RESULTS

Differential statistics was used to study the different hypothesis, descriptive statistics for all the variables were computed. These include the mean, median & standard deviation. Correlational approach was used to study the relationships between variables, between and among the groups.

Of the total of 787 subjects, with male population 297 (38%) and of female population 490 (62%) was collected. The statistical analysis for normality was done country wise and gender wise, the data was not normally distributed so Non-parametric test where been done.

Among Indian population there was a significantly higher happiness score observed in male population (4.14 ± 0.67) compared to female population (3.93 ± 0.51) with significance of ($P < 0.00^{**}$). Among Chinese population there was a significantly higher happiness score observed in female population (3.78 ± 0.39) compared to male population (3.71 ± 0.45) with significance of ($P < 0.00^{**}$). In-between group analysis, the distribution of happiness score was same across categories of groups of both the Countries ($P < 0.00^{**}$).

Overall comparison among both genders, showed male population were happier than female population across both countries.

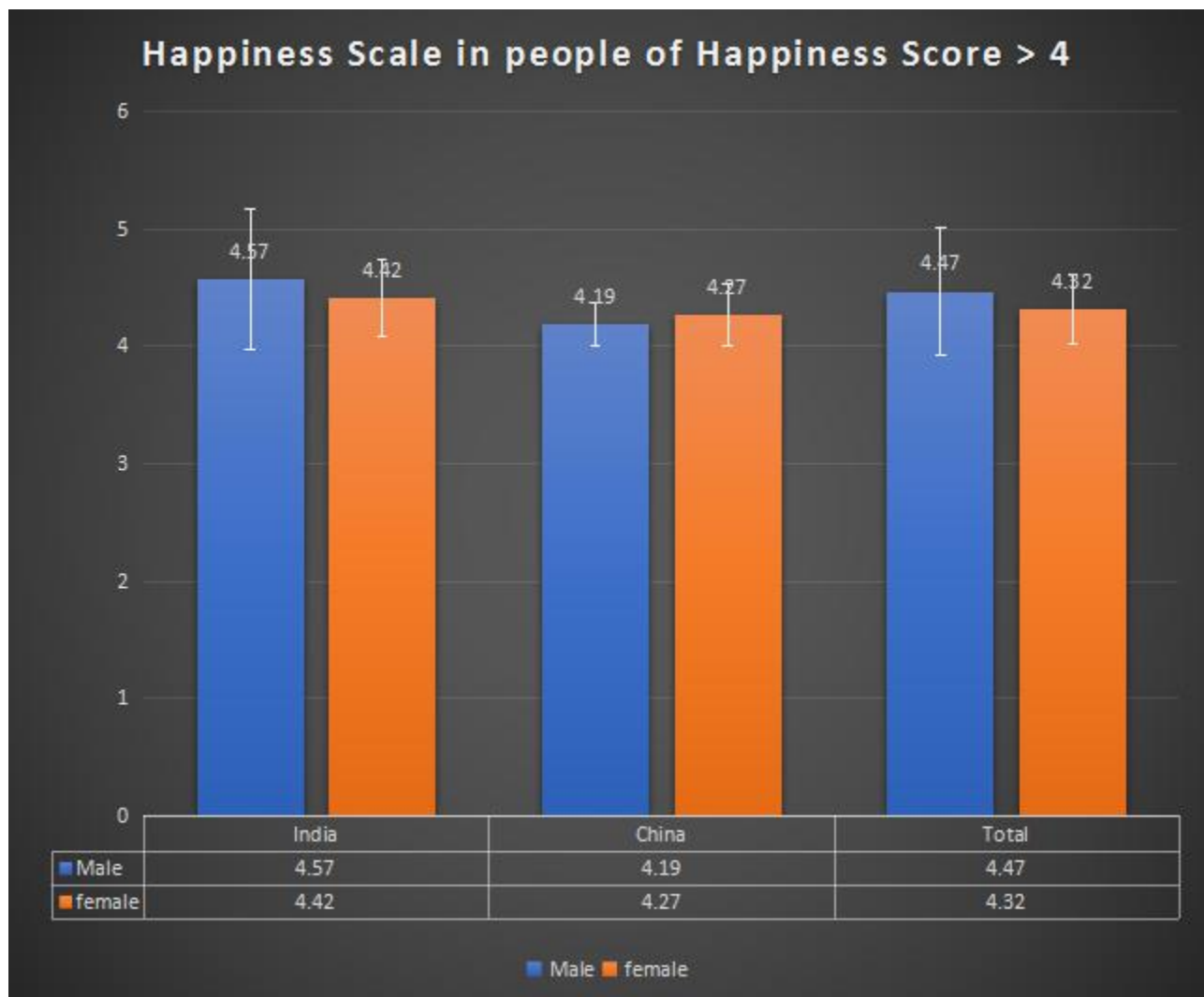
Happiness Score Table

		Mean	STD
India	Male	4.14	0.67
	Female	3.93	0.51
China	Male	3.71	0.45
	Female	3.78	0.39
Total	Male	3.97	0.63
	Female	3.82	0.43



Comparison of Happiness in Both Genders with Happiness Score > 4

		Mean	STD
India	Male	4.57	0.6
	female	4.42	0.33
China	Male	4.19	0.18
	female	4.27	0.26
Total	Male	4.47	0.55
	female	4.32	0.29



Chapter 7

DISCUSSION AND CONCLUSION

Introduction

The present study was aimed to study emotional happiness in Indian and Chinese adults and to find whether there is a Difference in happiness scale due to cultural differences. In this study effort was also taken to understand the impact of culture on both the genders, as well as different age groups.

Comparison of Happiness Score among 2 Different Cultures

The result of the current study shows that happiness score is significantly higher in Indian population compared to Chinese population ($P < 0.00***$). The sample size was more than 300 in both the groups, the result suggests that Indians are happier than Chinese. There were no previous studies done comparing happiness among China and India. So this study will provide the basic idea on happiness in two majorly populated country.

Comparison of Happiness score among both Genders in India & China

The result of the present study shows, Males are happier than females in Indian population with a significance of ($P < 0.00**$). Whereas females are happier than males in Chinese population with a significance of ($P < 0.00**$). The results are very similar to that survey done by Alan Krueger 2007, supports the current result of men being Happier than women in Indian population in his study which was on American adult population of 20th century. The study also suggests that the happiness is influenced by culture. The same article also suggests that during 1960's American population study shows women to be happier than men. Which proves that during the course of change in modernization, the culture has its influence over individual's happiness.

Appraisal

Strength of the study

- Sample size > 300 for both the countries
- First study on comparing 2 highly populated country

Weakness of the study

- Sample size was not evenly distributed among different age groups
- Sample size was not evenly distributed among both the genders
- With this happiness questionnaire additional parameters could have been measured like economy, per capital income, GDP, for correlation

Future Direction of the study:

- The survey could be done in all Developing Countries, Developed Countries and under developed Countries. To see the correlation between countries economical and cultural growth with individual happiness.

Conclusion:

The result of the survey reveals that people of both of both countries are happy, but happiness score of Indian population was significantly higher than of Chinese population. It was also concluded that in gender male population are happier overall compared to that of their counterpart. Comparison of Happiness score of happiness score among different age groups also shows later adolescence was higher compared to middle aged as well adulthood population.

Appendix 1

INFORMED CONSENT

This Consent form is for participants who are invited to participate in a survey research.

My name is Liu Lin, I am from China, and currently I am doing MSC Yoga Therapy course in SVYASA Yoga University, Bangalore.

Please read this consent document carefully before you decide to participate in this study.

Title of Research:

Comparative study of cultural impact on emotional happiness level in Chinese and Indian adults.

Time required: five minutes.

Confidentiality:

This survey is anonymous survey. Your participation in this study is completely voluntary.

Whom to contact if you have questions about the study:

If you have any questions about this study, and any further information of this study, you may contact to this email flower5332@gmail.com

Agreement:

If you wish to participate in this study, please sign your signature here. It will indicate agreement to participate.

Signature

Date

Appendix 2

THE OXFORD HAPPINESS QUESTIONNAIRE

The Oxford Happiness Questionnaire was developed by psychologists Michael Argyle and Peter Hills at Oxford University.

Instructions

Below are a number of statements about happiness. Please indicate how much you agree or disagree with each by entering a number in the blank after each statement, according to the following scale:

1 = strongly disagree

2 = moderately disagree

3 = slightly disagree

4 = slightly agree

5 = moderately agree

6 = strongly agree

Please read the statements carefully, some of the questions are phrased positively and others negatively. Don't take too long over individual questions; there are no "right" or "wrong" answers (and no trick questions). The first answer that comes into your head is probably the right one for you. If you find some of the questions difficult, please give the answer that is true for you in general or for most of the time.

The Questionnaire

1. I don't feel particularly pleased with the way I am. (R)
2. I am intensely interested in other people.
3. I feel that life is very rewarding.
4. I have very warm feelings towards almost everyone.
5. I rarely wake up feeling rested. (R)
6. I am not particularly optimistic about the future. (R)
7. I find most things amusing.
8. I am always committed and involved.
9. Life is good.
10. I do not think that the world is a good place. (R)
11. I laugh a lot.
12. I am well satisfied about everything in my life.
13. I don't think I look attractive. (R)
14. There is a gap between what I would like to do and what I have done. (R)
15. I am very happy.
16. I find beauty in some things.
17. I always have a cheerful effect on others.
18. I can fit in (find time for) everything I want to.
19. I feel that I am not especially in control of my life. (R)
20. I feel able to take anything on.
21. I feel fully mentally alert.
22. I often experience joy and elation.
23. I don't find it easy to make decisions. (R)
24. I don't have a particular sense of meaning and purpose in my life. (R)
25. I feel I have a great deal of energy.
26. I usually have a good influence on events.

- 27. I don't have fun with other people. (R)
- 28. I don't feel particularly healthy. (R)
- 29. I don't have particularly happy memories of the past. (R)

Calculate your score:

Step 1. Items marked (R) should be scored in reverse:

For example, if you gave yourself a "1," cross it out and change it to a "6."

Change "2" to a "5"

Change "3" to a "4"

Change "4" to a "3"

Change "5" to a "2"

Change "6" to a "1"

Step 2. Add the numbers for all 29 questions. (Use the converted numbers for the 12 items that are reverse scored.)

Step 3. Divide by 29. So your happiness score = the total (from step 2) divided by 29.

Score Interpretation:

- 1-2: Not happy.** If you answered honestly and got a very low score, you're probably seeing yourself and your situation as worse than it really is.
- 2-3: Somewhat unhappy.**
- 3-4: Not particularly happy or unhappy.** A score of 3.5 would be an exact numerical average of happy and unhappy responses.
- 4: Somewhat happy or moderately happy.** Satisfied. This is what the average person scores.
- 4-5: Rather happy; pretty happy.**
- 5-6: Very happy.** Being happy has more benefits than just feeling good. It's correlated with benefits like health, better marriages, and attaining your goals.
- 6: Too happy.** Yes, you read that right. Recent research seems to show that there's an optimal level of happiness for things like doing well at work or school, or for being healthy, and that being "too happy" may be associated with lower levels of such things.

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