

Diamantino Ribeiro

The Pyramid of Happiness

Building my pyramid



*Foreword by Adelino Cunha, founder of the brand I Have the Power, author of “Eu tenho o poder”
“De zero à esquerda a zero à direita”; “Novos líderes para um novo Mundo”; among others.*

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The Pyramid of Happiness

by **Diamantino Ribeiro**

“We are creating a new reality for our people, a new future for our children and a new development model. We are going to try to create a society in which Happiness is a way of life. Ours is not a vain promise. We are going to try to create a society in which Happiness is a way of life by maintaining an environment in which all can flourish. And we hope that our formula benefits others in the region. The formula is very clear: national development based on deeper values, led by the youth and focused on a future in which everyone can attain Happiness”.

HH Sheikh Mohammed Bin Rashid Al Maktoum
Ruler of Dubai and Prime Minister of UAE

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Foreword

I have known Prof. Diamantino Ribeiro for a few years.

I have the privilege of knowing his family, and he of knowing mine, and we have been together on many occasions.

We have joint projects, and sometimes I meet people that come into my life after a while I discover also know him.

To this day, I have never met anyone who has anything negative to say about him, and I see him as a calm, serene, passionate and, I suppose I could say, happy person. He is not the type of person who tries to be something he is not or who tries to show how happy he is. You feel that just by being near him.

I have always noticed that he is someone who loves to learn and to share what he knows. Why am I talking about this? Because for me, more so than reading someone's book, it is much more important to be alongside a work that emanates from someone who practices what they write and gives me the certainty that it is worth putting into practice what I am reading.

So, with great joy and satisfaction, we agreed that our company, being the 4th happiest company in Portugal in 2018, could give input and participate in the studies that Prof. Diamantino did in the context of his Thesis on Happiness and of how this study could be taken as far as possible for the good of humanity.

I became even more excited when one day he told me that he wanted to share with everyone what he had discovered and convert the conclusions set out in his thesis into a book that would be accessible to the general public, so that millions of people could have access to these wise tips.

I was excited and honoured to be invited to write something to include in his book.

Having read the book, what I saw was something amazing: Prof. Diamantino was able to convert something so desired by everyone, something that I dare say is the goal for each and every one of us, which is to be Happy, and which is seen as random, anarchic, difficult, highly complex, into something that can be learned, practiced and applied, by following a simple methodology, and that all of us can put into practice in our day-to-day lives. This is fantastic and opens a window of hope for millions of people.

Much has been written about Happiness, but this ability to convert the complex into the simple, which allows anyone who has the fantastic opportunity of going through the pages of this book to understand them easily, is reserved to very few authors. And when you are close to Prof. Diamantino you will notice that he is happy to speak and share what he has discovered about Happiness.

As I read this book, I felt the simplicity of walking hand in hand with the reliability of what he suggests, since the book includes parts that scientifically support what is proposed, giving the reader the assurance that the path that they can take to be Happy can be done with the certainty of a positive outcome.

The possibility of looking at Happiness as something that combines the Self with our relationship with others, and that can be implemented in a society from top to bottom, by example, has fascinated me and I feel it is the way to make this world a Happier place.

Right now, I have an overwhelming desire to share parts of the book, especially some of the real stories and some other fantastic parts, but that would rob you of the chance to go through the wonderful journey I went through while reading the book, and I want you to finish as I finished: feeling good.

You will see how “feeling good” is important.

The Pyramid of Happiness:

CONSTRUCTING MY PYRAMID

It is not important what we have, but **what we do with what we have**. In the same way, it is not important what we know, but **what we do with what we know**.

Diamantino Ribeiro

In 2010, when I returned to academic life, I could not imagine how it was going to change my career and my personal experiences.

After a “strange” teaching experience in 1993, which involved teaching a vocational course for car sellers, I realised that it made little sense to carry on, as I did not have much to offer the trainees. At that time, I decided to dedicate myself exclusively to business and I would only go back to school after the age of 50, by which time I hoped to have my personal and family life in order.

I wanted to return to academic life in 2010, to be a student again, but this time with a stronger sense of responsibility, as I had accepted a challenge laid down by my eldest son to do a licentiate degree in Economics. I could not have made a better investment.

Thank you João.

At the same time, since then, I have also been dedicating my time to deepening my knowledge of topics related to personal development, as I realised that I had a lot to learn in this field. I participated in dozens of training sessions, including coaching, neurolinguistic programming, leadership, time management, negotiation, interpersonal communication, public speaking skills, etc. In this respect, I must not neglect to mention the invaluable contribution of my friend, Adelino Cunha, from whom I learned so much and with whom I began to share the dream that **“we can change the world... one person at a time.”**

After finishing my university course with my son, in 2014, I accepted an invitation from the Lusophone University of Porto to lecture.

Curiously, it was exactly the year that I turned 50. Coincidence, or maybe not!

In that same year, I began a doctorate in “Studies in Communication for Development”. A manager aged 50, who has spent 30 years working in business, doing a doctorate in the area of communication would not be an easy challenge. I must admit that, in the beginning, it was tricky, and I soon realised that I was outside my comfort zone.

After some setbacks during the doctoral course and having “flicked the switch” to a new attitude, I realised that I would have a long road ahead, also full of challenges. The choice of the subject for my doctoral thesis was one of the biggest challenges, and involved various steps forwards and backwards, incentives and adjustments.

Thus, began my predilection for the subject of Happiness. Happiness, personal development, communication for development or, as some authors say, communication for social change, began to make perfect sense.

I realised that, just as in football, there is a coach in every fan, in

the area of Happiness, in each person there is an expert in Happiness, but in the same way as many coaches need “across-the-board” training (given that football is not just about technique and tactics), in the field of Happiness, things are very similar.

I clocked up endless hours of research, I read dozens of books and articles, I became intensely involved, I wrote pages and pages on the history and development of happiness across the centuries; happiness almost became an obsession. It was obvious that I had fallen in love again, this time with Happiness. But then I suffered a setback... The subject of Happiness did not “fit into” the framework of my doctorate. I would have to take a step back. I was encouraged to study and focus more on communication and less on Happiness. “What now?” I thought... “How am I going to give up my passion after involving myself so deeply?” Naturally, giving up was not an option, either in terms of the doctorate or the topic of Happiness.

I made the decision not to slow down and continue with my sensors alert to everything that was published about Happiness, and now also about communication for development. My persistence paid off.

At the beginning of 2016, my “happiness radar” detected a news item from 2014 regarding the creation of a Happiness Index in Dubai. Instantly, I began to frantically search the Internet for the United Arab Emirates, Dubai, Development Indices, Happiness and Happiness Economics.

The more I searched, the more I found; I found a huge amount of information that aroused my curiosity. I discovered that the Kingdom of Bhutan (a small country with huge Buddhist monasteries, “wedged” in the Himalayas, where many inhabitants still wear traditional dress) created a Gross National Happiness Index to measure its performance,

instead of the traditional GDP.

I discovered some attempts by other governments to find out more about the Happiness of their citizens, as occurred in 2008 with Nicolas Sarkozy, then President of France, who asked renowned economists, some of them distinguished with the Nobel Prize, including Joseph Stiglitz, Amartya Sen and Jean Paul Fitoussi, to form a Commission to try to create indicators as alternatives to GDP, through which the Happiness and Well-Being of the population could be evaluated

Then, in February 2016, HH Sheikh Mohammed Bin Rashid Al Maktoum, *“Ruler of Dubai and Prime Minister of UAE”*, surprised the media via Twitter with the announcement that he was going to appoint a Minister for Happiness. Days later, he appointed Ms Ohoud Al Roumi to take the position of Minister of State for Happiness as a member of the Governor’s office, whose main mission would be to oversee “plans, projects, programmes and indices” that would improve the overall climate of the country in this regard.

At the inauguration, the Minister stated that the purpose of her work was to create authentic and genuine Happiness in public services. A little over a month after taking office, the Minister presented a package of positive initiatives for institutional Happiness within the Federal Government. The National Plan for Happiness and Positivity was approved on International Day of Happiness on 20 March.

- I rediscovered the path. I started to follow all the measures and pronouncements of the Government of the UAE, Sheikh Mohammed Bin Rashid Al Maktoum and in particular of the new Ministry of Happiness and its Minister, Ms Ohoud Al Roumi.

- The subject of my doctorate had been found:

The Influence of Government Communication on the Sustainable Development and Happiness of Nations

Case Study: The Ministry of Happiness in Dubai and the United Arab Emirates

From there, I reorganised the entire theoretical component and I learned an immense amount about government communication; a few years before, I could never have imagined that I was going to study government communication.

What is clear is that I learned a huge amount and today I believe that I better understand this aspect of communication, above all the communication errors committed by our successive governments and governors.

During recent years, I have been closely monitoring the development of communication in the government of the UAE and Dubai and all its activities, in particular with respect to the Ministry for Happiness, and I have come to the conclusion that it is possible to participate in and promote “social change” from “the top down”, i.e. on the initiative of a country’s leadership. The findings, or rather, the part of my theory that I have completed so far, are set out in the doctoral thesis which, after presenting, I intend to publish.

I must take this opportunity to thank those who have closely followed my progress along this incomplete path, my Tutors, Professor Jorge Remondes and António Pedro Costa, who were given the difficult task of moderating my behaviour and “putting up with” my constant drifting towards the subject of Happiness.

- “So, what about Happiness”?

How was it possible for me to give up delving even more deeply into

Happiness and to abandon my new-found passion? It was impossible, of course. As I was in the middle of a master's degree in Economics at the Lusíada University of Porto, with a dissertation due in the area of Monetary Economics, I decided to suspend it and replace Economics with Happiness!!! All those who were more closely involved were caught by surprise.

- Economics and Happiness? But, what has the one got to do with the other, some of them asked. Everything. **The ultimate objective of any country should be the well-being of its citizens, and therefore, their Happiness.**

Taking advantage of my knowledge of Economics, and my intense study of Happiness, I found a use for the dozens of pages I had written in the meantime on the subject - to form the basis for my master's dissertation in Economics.

In order to complement the theoretical component, nothing better than to create a diagnostic model for Happiness, using as a basis the studies developed in the meantime by various authors regarding the new subjective indicator of Happiness, GNH - Gross National Happiness, for application in a micro-economic context. The **“360° Happiness”** model was thus conceived, for application at individual, organisational and even national level. The results are part of the master's thesis, published in the book *Economia e Felicidade*, published by Editora Novas Edições Académicas (ISBN 978-613-9-75983-5).

I must thank Professor Erika Laranjeira, who accepted the challenge I put to her of mentoring me on this “strange” journey.

Also, in terms of this proposal for change and the importance of doing what one enjoys most, after so many changes, I also modified

the subject of my Doctoral Thesis in Economics at the University of Évora. Once again, I decided to move away from Monetary Economics and move instead to an area that brought me more pleasure, and consequently, greater Happiness. I changed from Economics to Tourism. I decided to study Tourism in Porto and the North of Portugal and its relationship with Port wine. I do not regret it, as it is another one of “my passions”. And I gained another friend, Professor Luiz Pinto Machado, who accepted my invitation to be my mentor in this new crusade, and whom I must thank forthwith.

Before moving on to the main subject of this book, I feel it is important to note that, the more one reads, studies and writes about Happiness, the further one feels from understanding Happiness.

To arrive at the work that I intend to share in this short book, it is important to take note of the findings of the first two questions of the survey that served to test the “**360° Happiness**” model mentioned above:

1) What is your current state of happiness and well-being? (quantitative scale from 1 to 6).

2) To me, happiness is... (open question).

In answer to question 1), around 70% of participants responded 4 or 5. Nobody chose 1, but also, only 8.46% felt total satisfaction. The answers to question 2) - the open question - were very curious and made me think. More than half the female respondents said “(**feeling good - 29.9%**), (health 12%), (peace 10%)”, while the male responses were: (**feeling good – 16.1%**), (psychological and physical well-being – 16.1%), (health – 12.5%), (love – 10.7%). The responses “feeling good” match, but ultimately, what is “feeling good”?

I immediately realised that **“Feeling Good”** is not the same thing as well-being. The World Health Organisation itself applies the term “well-being” in terms of health, when it defines health as *“a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”*.

I realised that “feeling good” was something that most people yearn for. Just... “feeling good”.

- “Simple, right?”

A short summary of some phrases I found on the Internet illustrates the complexity of the term.

- *“Feeling good means much more than being happy from an emotional standpoint”*.

- *“Feeling good about life means feeling that everything is in harmony at any given time”*.

- *“Feeling good is being in excellent health and having a spiritual connection of continuous dedication”*.

I surmised from the analyses and surveys performed that “Feeling Good” may correspond to the maximum expression of Happiness. Simply feeling good.

It also became clear that there are no scales of “feeling good”, i.e. either one feels good or one does not feel good. It cannot be said that one is almost good, or that on a scale of 1 to 5, one feels good with a score of 3.

In short, **Feeling Good** is a state; clearly, one cannot always feel good, but with all the training I have been through over recent years, I can say that one can **train oneself to feel good, to feel good on many occasions and for the longest possible time.** At first, it seems weird for it to be possible to **train** for such a subjective state, but it actually is possible.

I have participated as a guest speaker at various events where the subject was addressed, with excellent results among members of the audience. At the moment, I am preparing a specific programme called “**Training to be happy**”, where we (Dr Adelino Cunha and I) work on this topic. I invite my readers to attend. In any case, I hope that, by the end of this book, you can self-reflect and begin a “self-training” programme.

After this opening explanation, let us move on to the **Pyramid of Happiness.**

The Pyramid of Happiness

Basically, the two main points of a pyramid are its base and its apex. Now, after the reflections at the end of the previous page, we already know where everything begins and what is the most important part of the pyramid, where we all want to reach.



“Feeling good”, of course. This is the everyone’s ultimate goal! Next comes the question: How do we achieve this state? The answer is: By starting from the base.

In the following chapters, we are going to reflect on this journey together.

In the first and second chapter, I reproduce part of the research I carried out in relation to Happiness, the evolution of the concept, the Economics of Happiness, etc.

The third and remaining chapters concern the journey towards constructing the **Pyramid of Happiness**.

Given that the first two chapters are more theoretical, if you wish, you may jump forward to the third chapter, but afterwards I recommend returning and, while reflecting on the Pyramid, I recommend you read the theoretical chapters on Happiness.

Have a good journey.

Chapter 1

Economics and Happiness

Knowing the history of the concept of Happiness Economics implies taking into consideration the two constructs underlying it: Happiness and Economics.

In relation to the former, and based on a retrospective history, it becomes clear that, over the centuries, human Happiness, like other causes, was adopted as a central concern by various scholars from different areas of knowledge (philosophers, clergy, psychologists and health care professionals) (Graham, 2008a). According to Lima (2007), in terms of the area of economics, Happiness was always taken into account in economic considerations, even before economic science came into being. We just need to recall the renowned Greek philosopher Aristotle who, in his work “Politics”, namely in the chapter entitled, “On Property and the Means of Acquiring it”, divides into two categories, what he designates the art of acquiring assets: economics and chrematistics (Lima, 2007).

Aristotle defined Happiness “... practically as a kind of good life and good action. (...) Happiness is an activity of the soul in accordance with perfect virtue (...)” (Aristotle, 2000, pp. 12, 18). Furthermore, another of the philosopher’s works that contributed towards the study of Happiness, and as a result, became the central theme of the work, was “Nicomachean Ethics”. In this work, Aristotle conceives Happiness (a word derived from the Greek term *eudaimonia*) as the essential principle that guides human beings in all their motivations, and thus does not reflect mere pleasure or the satisfaction of desires but implies that moral excellence is characteristic of human nature,

whereas how to be happy corresponds to how to live well, taking into account the ethical meaning of the term.

As a result, for Aristotle, Happiness emerged in association with virtuous conduct and philosophical reflection, and was accessible to all those who lived according to the most highly valued virtues (Aristotle, 1992).

Economics, a word of Greek origin deriving from the term *oikonomia*, is understood by the philosopher as the science or art of domestic governance, which seeks the accumulation of the property necessary for the family to organise the dwelling, the house (*oikos*). Thus, wealth assumes the role of an important instrument

ultimately geared towards life (Lima, 2007). From this standpoint, the organisation of property (what to acquire) and the means (how to acquire it) is essential for Happiness, which is only experienced by those who concern themselves with living well, not just living.

The philosopher advocates the idea that human beings should be happy as human beings, which means that, in order “to be happy”, there must be convergence between the fulfilment of individual abilities (their skills) and the activities that will enable the development of those same skills (activities that match their abilities and that stimulate their development), within an appropriate social context (Lima, 2007).

From this standpoint, Happiness was based on the perfection of an individual’s own skills. For Sumner (1999), a contemporary philosopher, “...Happiness (or unhappiness) is the response of a subject to his or her conditions of life, as he or she conceives them (...)” (Sumner, 1999, p. 156).

However, despite having started by highlighting Aristotle, it is

important to stress that the first philosopher to question the nature of Happiness in the western world was the Greek Democritus, who addressed Happiness based on a subjective approach, advocating that Happiness does not result from a favourable destiny or external circumstances, but rather human beings' way of thinking (Tatarkiewicz, 1976).

This approach was different from that of Socrates and his disciple, Plato, who understood Happiness as "... safe enjoyment of that which is good and beautiful" (Plato, 1999, p. 80).

Likewise, Aristippus, a follower of Socrates and founder of the Cyrenaic school, turned his attention to the subject of Happiness, stating that everything other than pleasure was irrelevant, as a result of which virtue was the least important of all, adding that seeking pleasure should be unrestricted (Tatarkiewicz, 1976).

Happiness has always been a subject of philosophical debate, and until the fourth century BC, depended on the will of the gods. However, Socrates introduced a new paradigm. According to him, being happy was a matter of individual responsibility and philosophy was the path that would allow that much-desired state to be achieved. Epicurus (1994), taking a standpoint that directly opposed that of Aristippus and was closer to that of Aristotle, defended interdependence between virtue and pleasure, claiming that an individual could only have an agreeable life when it was lived correctly, honourably and prudently.

Therefore, both in ancient Greece, and afterwards in Rome, Happiness and virtue were placed side by side in reflections on Happiness and its nature, and were seen as two sides of the same coin (Santos, 2015).

Later, Adam Smith, a Scottish philosopher and economist, addressed

Happiness in human relations and economics in his first literary work, entitled “The Theory of Moral Sentiments”, mentioning that Happiness derives from “composure and tranquillity of spirit”, resulting from a virtuous life. For Smith, the father of modern economics, social interactions constituted a factor for Happiness to the extent that they provided Happiness within an environment where the participants shared affective states or, in the long term, where they became a means that stimulated the development of those states (Sugden, 2005).

Smith further made a distinction between that which he called *real happiness* and *false happiness*, the former being associated with the measurement of real value, of an objective nature, and the latter, that which arises from futile desires and luxury goods (Baroni, 2003).

From this standpoint, Happiness is much more closely associated with moral aspects than material aspects, and Smith argued that Happiness is reflected in a continuous quest for wisdom and virtue, and not a quest for wealth, the end desired by the majority of individuals.

Another theorist it is important to mention, given that one intends to become familiar with the history of Happiness Economics, is the English jurist and philosopher, Jeremy Bentham. He argued that the relationship between pain and pleasure is a principle that motivates human beings in a quest for maximisation of utility, this utility being defined as “the ownership of a given asset which brings Happiness to the individual” (Bentham, 1979). According to this point of view, it is the utility of the asset that enables the construction of the science of Well-Being or Happiness, as well as the quantification of its value (Hunt, 1981). Additionally, the author also maintains that, in order to achieve collective Happiness, it would be necessary for people who are maximally happy to live in the same society, where the Happiness of each one of them were equally important to that of the others.

In fact, both Smith and Bentham are Enlightenment philosophers, and it was with effect from the eighteenth century, with the cultural movement of the European intellectual elite of the time - the Enlightenment - that Happiness was legitimised, it being argued that unhappiness was something to be avoided (Santos, 2015). Until then, individuals had been expected to adopt a more sombre approach to life, this being reflected in their facial expressions (McMahon, 2006).

In the Middle Ages, Happiness was governed by religion and determined by God, as a result of which the individual had to adopt virtuous conduct and a religious life to reach eternal Happiness (Tatarkiewicz, 1976). The Enlightenment caused a paradigm shift in the conception of Happiness, turning it towards reality and, even though of a religious nature, this movement argued that human Happiness would please God (Santos, 2015). Therefore, every human being is entitled to seek and achieve Happiness.

The Modern Era advocated that human beings should be happy and, as a result, the prevailing classical and medieval perspectives, which understood Happiness as a virtue or as perfection, were abandoned. Happiness came to represent the fact that the individual should feel good, and not that the individual should be good (McMahon, 2006).

During the nineteenth century, Happiness moved into the professional and familial spheres. Thus,

“the idea that work and Happiness were compatible began to emerge, creating new parameters in the workplace. Within the familial sphere, housewives and mothers were encouraged to foster an environment of Happiness at home, in order to recompense their husbands, who worked tirelessly, and to bring up successful children.

This idea that Happiness was important for children was also reflected in parenting manuals, which began propagating the belief that one of the main responsibilities of parents was to strive for their children's Happiness.” (Santos, 2015, p. 33)

With effect from the twentieth century, some psychologists began to question the scientific validity of economic processing, which also happened among some economists who understood that economic theory was orthodox and limited, being essentially geared towards the behaviour of the agents and which could easily be rationalised according to a certain preference, whereas it should have been geared towards implicit and psychological motivations (Lewin, 1996).

Later, in the 1970s, the questions raised by psychologists began to appear in a number of economic studies, namely those that focused on Happiness, with economic discussion being revisited in the light of Happiness. According to Bruni and Porta (2005), the debate around Happiness began with articles by the psychologists Brickman and Campbell, published in 1971, entitled “Hedonic Relativism and Planning the Good Society”, in which the authors argued that improvements in living conditions, such as income and wealth, had no effect on personal Well-Being. Since that time, with discussions regarding economic considerations taking a fresh look at the issue of Happiness, various studies have been conducted, and various standpoints regarding Happiness in relation to economics have begun to appear. It is with the goal of measuring Happiness and relating it to different economic variables (such as unemployment and inflation), as well as social, environmental and psychological variables (such as crime, pollution or depression) that, “after being forgotten for a century (...), Happiness started to appear in economics once again” (Bruni & Zamagni, 2010, p. 233).

For Carbonell and Frijters (2004), both psychologists and sociologists interpret information regarding Happiness as cardinal, and comparable between respondents. In turn, economists assume ordinality, and adopt latent variable ordinal response models.

Bernard van Praag, a Dutch economist, dedicated his doctoral thesis to the study of wealth and well-being, arguing that Happiness is cardinally measurable and comparable at an interpersonal level (Bruni & Porta, 2005). This economist found that satisfaction adapts at the material level and thus, the well-being that transpires from an increase in income is appreciated much more *ex-ante*, i.e. in the plans and dreams of the economic agents.

Richard Easterlin (1974), an economist and professor at the University of Southern California, is a theorist who cannot be ignored in the matter of the Happiness Economics. His research was based on two data types taken from other research, both of which consisted of subjective self-assessments of Happiness, with results being obtained similar to those in the studies taken as benchmarks. In other words, the economist found that individuals of higher status were happier than those of lower status (Bruni & Porta, 2005; Easterlin, 1974).

However, in terms of the cross-sectional differences between countries, Easterlin (1974) identified a positive relationship between income and Happiness, declaring that poorer countries are not always less happy than richer countries. In the United States of America (USA), for example, it was found that real per capita income rose 60% between 1946 and 1970, but the percentage of people describing themselves as happy, very happy or unhappy remained practically the same (Lima, 2007).

For this author, an increase in income does not necessarily result in an increase in the level of Happiness, and in a more recent study, Easterling (2001) summarises some of his key ideas: at certain times, those on a higher income are, on average, happier than those on a lower income; but, over a lifetime, average Happiness remains constant and income substantial; and despite the fact that Happiness remains constant over a lifetime, most of the time, people think that they were worse off in the past, and will be better off in the future.

It was these comparisons between average Happiness and an increase in income that culminated in the so-called “Easterlin Paradox”, which contributed towards what is known today as the “Happiness Paradox” (Graham, 2005a). These paradoxical relationships deserve particular attention because, in general, as Ng (1997) argues, people believe that having unexpected luck may increase their Happiness.

However, Brickman, Coates and Janoff-Bulman (1978), and Ng (1997) himself, find that the data demonstrates that there are people who win the lottery and do not feel any happier than those who do not win.

Also, in the 1970s, important work carried out by the Hungarian-born American economist Tibor Scitovsky should be mentioned, which, as with Easterlin’s research, showed the introduction of Happiness into economics as a subject of interest beyond the academic community. From the 1970s to the 1990s, a large number of authors, namely economists and their respective studies, contributed to the understanding of happiness in economics. Among the most important are:

a) **In the 1970s:**

Morawetz (1977) and Ng (1978);

b) **In the 1980s:**

Frank (1985), Headley & Krause (1988) and Wansbeek & Kapteyn (1983);

c) **In the 1990s:**

Blanchflower & Oswald (1992), Nixon (1997) and Phipps (1999).

These works and studies form an integral part of the history of Happiness Economics and illustrate the way in which the subject has been understood over time. Thus, in the late 1990s, the subject still aroused the interest of the scientific community, and further research was carried out. Holt (2006) produced a humorous summary of the history of Happiness:

1. Happiness = **Luck** (Homeric period);
2. Happiness = **Virtue** (classical period);
3. Happiness = **Heaven** (medieval period);
4. Happiness = **Pleasure** (Enlightenment period);
5. Happiness = **Cute little dog** (contemporary period).

At the beginning of the new millennium, the “Journal of Happiness Studies” was launched under an initiative led by Veenhoven, with the aim of offering a multidisciplinary space for the scientific study of Happiness. The journal includes contributions from various areas of knowledge, including psychology, sociology and economics (Santos, 2015).

In this period, the work of Blanchflower & Oswald (2000) should also be mentioned. With the aim of studying people’s Happiness, or more accurately, whether happiness increased with an improvement in the standard of living in industrialised countries, Blanchflower

& Oswald (2000) carried out research in which 100,000 Americans and Britons participated. The study was restricted to the time period between 1970 to 1990, and the data, provided by “Eurobarometer GSS”, demonstrated that:

- a) The difference between black and white people closed;
- b) The happiness among male Americans increased;
- c) Money brings Happiness.

Later, research conducted by Alesina, Di Tella & MacCulloch (2004) sought to discover whether the relationship between inequality and Happiness is different for the North Americans than for the British. The results demonstrated that Americans are not affected by inequality, but it has a strong negative impact on the Europeans.

Wolfers (2003) centred his attention on the effects of business cycle volatility on subjective Well-Being, i.e. Happiness and life satisfaction, in particular the effects of inflation, unemployment and macroeconomic volatility. Wolfers (2003) concluded that eliminating unemployment volatility would raise Well-Being by an amount roughly equal to that from lowering the average level of unemployment by 0.25%.

In recent years, research into Happiness has gained traction as it seeks to identify and explain the determinants of life satisfaction or subjective Well-Being (Clark, Frijters & Shields, 2008; De Neve et al., 2012; Keng & Wu, 2014; Sabatini, 2014).

Following this line of thinking, it may be said that Happiness “is without a doubt a momentary conquest, the importance of which is sufficiently clear” (Sen, 2011, p. 308), there being “many good reasons

for seeking to promote people's Happiness, including our own" (Sen, 2011, p. 307).

Happiness Economics emerges to relaunch studies on Happiness in the economy based on empirical evidence, taking account of the subjective aspects of human life, given that "the earthly purpose of people of flesh and blood anywhere on the planet is to achieve Happiness and make the best they can of their lives" (Giannetti, 2002, p. 59).

In fact, Happiness revolves around satisfaction with life as a whole, and is considered and cited by many to be the main reason for living (Frey, 2008; Mota, 2009).

With respect to the Economy, specialists have focused their attention on the influence of the Economy on Happiness, particularly the distribution of income, as well as regulation of the labour market, unemployment and inflation (Clark, Frijters & Shields, 2008; De Neve et al., 2012; Dolan, Peasgood & White, 2008; Easterlin, 1995).

Happiness from an economic standpoint has gone through different phases, and currently is a subject of focus within the academic community. Given the broader understanding of the subject, various tools have been developed with the main goal of providing simplified access to data on Happiness. An example of this is the World Database of Happiness (WDH), a tool that brings together quantitative indicators (how happy people consider themselves to be) and correlated evidence (determinants of Happiness) (Veenhoven, 2009). This database includes 10 highly diverse collections, allowing contact with a wide range of information (Santos, 2015, pp. 35-36):

1. The Bibliography collection, with around 4,000 publications dedicated to the topic of Happiness;
2. The Directory collection, consisting of the contact details of over 10,000 scientists who publish research under the topic of Happiness;
3. The Measures of Happiness collection, providing an overview of around 800 techniques for measuring Happiness;
4. The Happiness in Nations collection, accumulating data from around 3,000 questionnaires relating to the subjective Happiness of the general population in nations;
5. The Happiness in Regions collection, pooling data from around 3,000 questionnaires relating to the subjective Happiness of the general population in regions of Germany, the United Kingdom and the USA;
6. The Happiness in Publics collection, bringing together around 3,000 studies, offering an overview by segments, such as age, sex, ethnicity and income, among many others;
7. The Correlational Findings collection, containing empirical results from around 15,000 covariants of Happiness, originating from around 1,400 studies;
8. The State of Nations collection, providing information on the characteristics of 155 nations, such as crime, wealth or health, among others;
9. The Trends in Nations collection, collating information on trends towards Happiness in 14 nations;
10. The Finding Reports collection, allowing the broadest range of reports to be generated, such as reports on nations and Happiness rankings among nations, among others. In the following sections, we will address the development of the concept of Happiness Economics.

Development of the concept of Happiness Economics

Happiness has always been the subject of study by different areas of knowledge, and if in antiquity, it began to be questioned by philosophers, it is likely that economists also started to take this subject into account in their economic thinking.

The literature reflects different positions and theoretical perspectives advocated by different authors, all of whom have contributed to the current concept of Happiness Economics. Over time, the concept of Happiness has changed. At first, Happiness in economics was the subject of investigation, whereas today, we talk about Happiness Economics.

Luigino Bruni, an Italian academic and journalist, together with fellow Italian Pier Luigi Porta (1945-2016), an economist and economic historian, published a manual (Bruni & Porta, 2007) focusing on the history of economics, in which they address Happiness in classical economics. Adam Smith, the philosopher mentioned in the preceding sub-chapter for his contribution towards the understanding of Happiness in economics, was the thinker who adopted the idea that greater income results in greater utility, which, in turn, is associated with greater Happiness (Smith, 1904). The author claims that:

“... the annual work of each nation forms the basis that originally provides it with all the necessities and conveniences of life that it consumes annually, and which always consist either of the immediate proceeds of that work, or that which is purchased with those proceeds from other nations. Thus, as these proceeds, or that which is purchased

with them, supports a greater or lesser proportion of the number of those who consume them, the nation shall be supplied to a greater or lesser extent with all necessities and conveniences for which they have occasion”. (Smith, 1904, p. 1)

In other words, for Smith (1904), being poor prevents a person from being happy, as in his words, “... no society can surely be flourishing and happy, when the far greater part of the members are poor and miserable...” (Smith, 1904, p. 80).

However, before Smith’s contribution, Latin, French and Italian traditions emerged through the recent political economy, which sought public Happiness (Niza, 2007).

In fact, “(...) the first author to use the expression “pubblica felicità” (On Public Happiness) was the Italian Ludovico António Muratori, in 1749, followed by various compatriots, such as Guiseppe Palmieri (Reflexions on the Public Happiness) or Pietro Verri (Discourse on Happiness). (Niza, 2007, p. 29).

Bruni (2004b) highlights as a key economist Antonio Genovesi, who believed that economics was essentially a theory of social relations that should regulate relations that prioritised the enjoyment of interpersonal relations.

Taking an approach similar to that of Smith, William Jevons, the founder of neoclassical economics and author of the theory of marginal utility, considered that the objective of economics is to foster maximum Happiness. In his words, “...the goal of Economics is to maximise Happiness, acquiring pleasure, as it were, at the lowest cost in terms of pain...” (Jevons, 1970, p. 91).

Ricardo (1821) believed that there is a relationship between productivity and Happiness, starting from the assumption that an increase in productivity will drive an increase in Happiness. Accordingly, stimulating "...production, although it may occasion a partial loss, increases general Happiness" (Ricardo, 1821, p. 318).

Malthus (2004) would contradict previous views, as in his opinion, the wealth of a nation is not synonymous with the Happiness of the nation, and a relationship between them may or may not exist. Malthus had this to say with regard to the wealth and Happiness of nations:

"I understand sufficiently the connection between these two matters, and that the causes that tend to increase the wealth of a state also tend, generally speaking, to increase the Happiness of the lower classes. But, perhaps, Dr Adam Smith has considered these two questions to be even more closely linked than they really are". (Malthus, 2004, p. 124)

Malthus' opinion was shared by Marshall, who recognised the complexity of the relationship between Happiness and wealth, arguing that economics does not directly deal with Well-Being, but rather with material resources (Bruni, 2004a). In Marshall's opinion, Happiness depends on religion, the familial and social context, and wealth emerges in association with Happiness, allowing the enjoyment of the aforementioned factors (Niza, 2007).

Bentham (2008), an Enlightenment thinker, also made pronouncements on Happiness in economics. From his standpoint, a society would be good if the individuals that comprised it were happy, and a law would only be good if it stimulated the Happiness of the society and reduced poverty (Bentham, 2008). Proffering a view contrary to that of Bentham, John Mill conceived a theory of that which is good and a theory of that which is right. The theory of that which is

good, in his view, “deals with states of things that are good or desirable” (Niza, 2007, p. 32) and the theory of that which is right “deals with determining what should be done” (Niza, 2007, p. 32). Therefore,

“... the good is pleasure, and the right thing to do is to maximise that pleasure. (...)” Mill considered that there are superior and inferior pleasures, different in nature and not merely in degree. A superior pleasure (intellect, moral feelings) is always superior to an inferior pleasure (feelings, biological necessities), even if it is of lesser intensity and duration”. (Niza, 2007, p. 32)

The key term in Bentham’s theory is utility or the principle of utility, with utility being defined as the property of an object through which benefit, pleasure or Happiness may be increased (Denis, 2000). For the theorist, Happiness is the main purpose of economic action, where Happiness is reflected in the pleasure obtained through material goods (Niza, 2007). This author believes that utility, or the principle of greatest Happiness forms that basis of morality, and actions are right when they increase Happiness and are wrong when they cause unhappiness (Niza, 2007).

As can be seen, classical economics already took collective and individual Happiness into account but did not yet adopt it as a subject for study. In its current form, Happiness Economics is concerned with the study of factors that contribute towards the Happiness of people, relying on concepts and tools from various areas of knowledge other than economics, such as sociology, psychology and political science.

Happiness Economics came along to shift paradigms (of classical economics) in a completely radical way, gaining greater drive in terms of the measurement of subjective Happiness and not only objective Happiness, with studies being carried out employing surveys between

countries. Research into Happiness Economics is, essentially, empirical and based

“...on surveys (opinion polls) regarding people’s levels of Happiness: the relationship between the economic, social and demographic characteristics - among others - and the level of Happiness reported by the interviewees is analysed statistically, in order to understand what makes some people happier than others (with techniques taken from econometrics, for example)” (Nery, n/a, p.1)

Until then, Happiness was a poorly understood concern, which means that Happiness did not constitute a topic of great importance to the economy, but justified the importance of the economy (Mota, 2010).

The subjective measurement of Happiness, ignored by classical economics, was for a long time the subject of study in the social sciences, principally sociology and psychology. As Easterlin (2004) states,

“...there is a long and respected history in the field of the social sciences of research using questionnaires that extract subjective (i.e. self-reported) testimony regarding feelings, beliefs, values, expectations, plans, attitudes and behaviours, including intensive research into the possible shortcomings of those data. Unfortunately, this extensive body of evidence is largely excluded from economic analysis, despite the fact that economic theory almost always includes reference to motivations, expectations, Well-Being and so on”. (Easterlin, 2004, p. 21)

Researchers came to realise that the merely objective approach of classical economics raised doubts of a theoretical and empirical nature (Frey & Stutzer, 2002), which led to the (necessary) conjugation of data originating from studies on Happiness in the area of psychology and the area of economics. In other words, the need to measure

Happiness based on an objective and subjective approach began to be recognised.

The appearance of Happiness Economics with recourse to information laid down in Easterlin's (1974) study: *Does economic growth improve the human lot? Some empirical evidence*. The American economist considered the relationship between economic development and social Well-Being to be the guiding principle of economics, and under this order of ideas, greater income would result in greater utility. However, later on, Easterlin realised that his empirical evidence could be contradicted, and he organised his findings into three parts (Easterlin, 1974):

Part 1: In the first part of the article entitled "The concept and measurement of happiness", the concept of Happiness emerges as a result of subjective assessments by individuals;

Part 2: In the second part, which the author referred to as The Evidence, he presents two different results (some showing a positive relationship between the subjective Well-Being and income of each country, and the others a weak relationship between subjective Well-Being and average income among countries), which gave rise to the so-called Easterlin Paradox or the Happiness Paradox.

Part 3: In the third part, Interpretation, the author interprets the results obtained and, taking as a reference Duesenberry's (1949) relative income hypothesis, considers that it is society that establishes the pattern of consumption, and therefore influences the satisfaction that an individual derives from that consumption. Easterlin further adds that the patterns of consumption of a given country vary according to its economic development, with adaptation to those patterns being required.

The paradox he created therefore demonstrates that, above a certain income, economic growth does not contribute to an improvement in the Well-Being of individuals.

The study carried out by Easterlin (1974) demonstrates that the increase in income over time is not reflected in a direct increase in Happiness. The explanation for this given by the author is based on a process of readjustment of individual ideas, which are fundamental for the self-assessment of Happiness, demonstrating the lack of a direct relationship between income and Well-Being (Niza, 2007).

After Easterlin, new studies emerged which also began to focus their attention on the measurement of Happiness and Well-Being, such as Tibor Scitovsky (1976a, 1976b), Yew-Kwang Ng (1978) and Richard Layard (1980).

At all times focusing on the formulation of considerations for economic policies, Scitovsky (1976a) argues that happiness is the ultimate goal of any society, seeking to rectify the economic theory of consumer choice by presenting the dilemma of the choice between comfort and pleasure in affluent contexts (Santos, 2015).

Ng (1978) also studied and analysed data on subjective Well-Being, mentioning that economics only responded to objective Well-Being, failing to take account of subjective Well-Being. With this in mind, the author advocated the study of Happiness with multidisciplinary teams, particularly professionals in the field of psychology.

By employing a multidisciplinary team, it would be possible to find an answer to the question he posed: “*Does economic growth increase social welfare?*” (Ng, 1978, p. 575).

This outlook states that:

“... in a society with high economic growth, the average individual expects that their income will increase and that they will be able to consume more (positional and non-positional) goods. Since positional goods do not increase with wealth, their price rises as the quantity of non-positional goods produced increases. The aspiration of the average individual is frustrated by not having access to more positional goods (status, premiums, etc.) than before, because all, on average, improve their standard of living”. (Niza, 2007, p. 37).

Layard (1980) also studied Happiness as a metric for Well-Being, pointing out two factors that influence it: status ranking and expectations (adjustment of expectations and of ideas to increase quality of life (Niza, 2007)). The author points out that, although the West is quite economically developed, Westerners do not feel happier, so wealth and income do not equate to Happiness. In his thinking, both the statute and expectations (of income and status) influence Happiness, and he advocates a paradigm shift at the political level, so that growth actually increases Well-Being.

The above-mentioned authors are considered the great drivers of Happiness Economics and their views converged when they argued that an economic analysis of Well-Being was not enough; that, as a measure of Well-Being, the use of GDP (Gross Domestic Product) could result in erroneous advice and suggestions for Well-Being policies; that there should be a joint effort with professionals from other areas of knowledge, including psychology (Santos, 2015).

Classical economists, such as Easterlin, Scitovsky, Ng, and Layard, as well as Duesenberry (1949), Hirsch (1977), and Frank (1985, 1989), were part of a more comprehensive movement that emerged

after World War II - Economics of Affluence (Santos, 2015). Classical economics did not fit the economic situation of the time, and instead of worrying about scarcity, it should concern itself with productivity and efficiency (Galbraith, 1985).

From this point on, the investigations carried out on Happiness in the context of economics did not produce great results, and it was with the symposium held in 1997, called Controversy: Economics and Happiness, that Happiness Economics once again came to the fore as a topic of interest (Santos, 2015). It is important to remember the studies that contributed to a new concept of Happiness Economics: Oswald (1997), Frank (1997) and Ng (1997).

Oswald (1997) also sought to identify the influence of Well-Being on the economy and on performance. And summarizes the results briefly in seven points:

1. Happiness with life seems to be increasing in the United States. This increase, however, is so small that it seems that additional income is not contributing significantly to people's quality of life" (Oswald, 1997, p. 1818);
2. The Levels of life satisfaction reported in European countries have increased, on average, very slightly since the early 1970s" (Oswald, 1997, p. 1820);
3. Unemployed people are very unhappy" (Oswald 1997, p. 1822);
4. "Reported Happiness is high among those who are married, have a high income, are women, are white, are well-educated, are self-employed, are retired, and those who take care of the home. Apparently, in terms of age, Happiness is U-shaped

(falling to its lowest level in one's thirties)" (Oswald, 1997, p. 1825);

5. "In line with Happiness data patterns, suicidal behaviour is more prevalent among men, the unemployed and those with marital problems. In the long run, as Britain grew richer, the suicide rate declined (although this has not been true for men since the 1970s). Rich countries apparently have more suicides" (Oswald, 1997, p. 1825);
6. "High unemployment can increase the number of people who end their lives. The suicide rate suggests that unemployment is a major source of distress." (Oswald, 1997, p. 1825);
7. "In Britain and America, the level of job satisfaction is not increasing over time" (Oswald, 1997, p. 1827).

Another author who studied subjective well-being from an economic standpoint was Frank (1997). In seeking to identify the implications of the Happiness paradox for economic policy, the researcher found that a general increase in consumption does not result in improvements in subjective well-being and that the quest for social status is a negative aspect that must be tackled through taxation (Frank, 1997). Hence the author states:

"... if our problem is that certain forms of private consumption appear to be more attractive to individuals than to society as a whole, the simplest solution would be to make these forms less attractive by taxing them. Without increasing our overall tax bill, a progressive consumption tax would modify our incentives precisely in the desired manner. (Frank, 1997, pp. 1841-1842)

Ng looks at issues related to Happiness and interpersonal

comparability, and ends up criticising economists. In his view, economists were reluctant to use subjective concepts and cardinal comparisons of utility, opting instead for objective concepts, which led to the withdrawal of economics from matters related to social and human life, such as Happiness (Niza, 2007).

Therefore, it was from the 1990s that economic considerations regarding Happiness and its study began to include the meaning of life. According to Clark, Frijters and Shields (2008), the study of human Happiness has excited economists in recent years, as the quantity and depth of the literature has grown exponentially. Another aspect that has contributed to this greater interest in the study of Happiness among economists is the existence of reliable information, with quality and consistency provided through opinion polls conducted by the Gallup Institute regarding individuals' life satisfaction (Franco, 2012).

Over time, Happiness has gradually come to occupy its own place and space, increasingly leaving a significant mark on economic thought and discourse. Today, it is a subject of the utmost importance. Happiness Economics has cleared the path for concepts such as Well-Being and utility, addressing both individual rational behaviours and individual non-rational behaviours and their interconnection, as well as the functions of interdependent utility that allow the collection of additional data, transcending a priori standard preferences (Graham, 2005b).

The abandonment has been noted of the hedonistic attitude to Happiness, where Happiness was associated with positive emotions and material goods and its ultimate goal was the maximisation of pleasure. It has been replaced by the eudemonic perspective, where Happiness arises in association with virtue, intrinsic to each

individual and forming part of the construction of the goals of human development, assigning a meaning to life and seeking inspiration in personal and collective development (Niza, 2007).

Currently, research in the field of Happiness Economics studies the economic factors that contribute towards individual happiness, among them, employment, inflation and income (Zucco, 2015). But, as Zucco (2015) says, it also studies the non-economic factors that promote happiness among individuals, such as appropriate conditions of health, good institutions and the existence of the patrimonial relationship in the explanation of Happiness. Therefore, we seek to understand the relationship between income and Happiness, taking account of the analysis of consumption and the different types of consumption to increase Well-Being (Niza, 2007).

In addition, it takes into account a number of socioeconomic variables, such as sex, age, skills and educational attainment, and macroeconomic variables, such as inflation and unemployment (Niza, 2007). In other words, today, Happiness Economics, as mentioned by Niza (2007), addresses a series of factors that “determine the Happiness of individuals”; from there, according to this author, “common-sense premises” may be extrapolated - income as a synonym for Happiness - and evidence of the understanding of “basic psychological processes” (Niza, 2007).

Happiness Economics aims to evaluate well-being using a combination of techniques taken from economists and psychologists, and favours more comprehensive notions of utility when compared to the so-called traditional economy (Campetti & Alves, 2015). This is because current conceptions are not only about factors such as income and consumption, taking as an example the social effects that arise from unequal unemployment, allowing the development

of contributions towards policies (Graham, 2008).

The focus is placed on individual rather than collective happiness, and the relationship between happiness and consumption is no longer assumed to be direct, as variables are sought that may explain the relationship between the two constructs (Niza, 2007).

Next, we present some more recent research carried out in the area of economics, and which studies Happiness.

Aydos, Neto & Teixeira (2016) conducted a study with the objective of analysing and identifying the socioeconomic determinants that influence levels of happiness. For this, they applied a survey-style questionnaire to 600 individuals based on a non-linear multinomial econometric model. They found that educational attainment, age, marital status and State of origin are variables that exert influence on levels of Happiness.

Santos (2015), in his doctoral thesis, presents a study that aims to deepen knowledge regarding the relationship between national culture and the Happiness of citizens, and also analyses the influence of sociocultural values on Happiness, as one of the possible factors having impact on the economy. The study reveals significant differences between the countries studied in relation to levels of Happiness, as well as sociocultural values: Distance from power, Individualism, Masculinity and Monumentalism.

In addition, the results obtained by Santos (2015) show a correlation between Happiness and all sociocultural values, with the exception of Distance from power. The conclusions of the study also demonstrate that, taking into account the relations between economics and Happiness, and Happiness and national culture, sociocultural values have an impact on the economy of a country.

Campetti & Alves (2015) sought to understand the factors

determining the happiness of individuals in Latin America, using data from the World Values Survey. The results of this study demonstrate that factors such as financial status, family relationships, work, community and friends, health, personal freedom and personal values can explain the Happiness of individuals.

Contemplating Happiness at work, Mendes (2015) carried out a quantitative, descriptive/correlational study in which 293 individuals participated, seeking to discover the perceptions of workers belonging to two public entities, using Happiness at work, an instrument that assesses eight factors: 1) internal environment; 2) recognition and trust; 3) personal development;

4) remuneration; 5) like what I do; 6) sustainability and innovation; 7) involvement with leadership and the organisation; 8) balance between work and personal life. The study showed different degrees of satisfaction among the employees of the Group and the Authority. In the former, the researcher found higher levels of stress, frustration and lower satisfaction.

In a similar study, where Happiness is questioned in the context of work, Andrade (2013), in conjunction with four Portuguese companies, sought to identify the main characteristics of companies with good “Organizational happiness” practices, and the reasons why those companies seek potential differentiating factors in this manner, and to understand how companies become happy organisations and which structure is most frequent in this type of entity. The conclusions of this study (Andrade, 2013, p.5) demonstrate that:

1. The practice of “Organisational happiness” is a mainstay of the development of organisations, contributing decisively to the maintenance of their success in the long run. These companies maintain high levels of differentiation and market power, which normally makes them leaders in their area of activity;

2. There are two distinct types of practices of “Organisational happiness”, namely: a) intrinsic “Organisational happiness”, adopted by the companies Bruno Janz and Delta Cafés, it results from a genuinely humanist aspect that harks back to their origins, and is associated with highly particular differentiation. b) extrinsic or business “Organisational happiness”. Adopted by Novabase, it was implemented in order to boost the creative power of the organisation, which it depends upon by virtue of the activity it pursues, thus seeking distinctive innovation;
3. The implementation of an “Organisational happiness” policy/strategy presupposes the existence of a variable set of minimum conditions that can underpin higher levels of competitiveness and differentiation;
4. There is, however, an absolutely crucial factor for implementing this type of strategy: the will/ sensitivity of top management, which often reflects the nature of the leader;
5. The construction of “organisational” Happiness is usually a medium- or even long-term process that generates competitive advantages in terms of productivity and motivation, creativity, innovation, satisfaction, flexibility, reduced absenteeism, low turnover of human resources, the establishment of values, heightened awareness of and trust in the brand, a sense of belonging and commitment to the company;
6. In Portugal, the practice of “Organisational happiness” is normally associated with visionary entrepreneurs (Bruno Janz and Delta Cafés), although managers do exist who use it successfully as an innovative management tool (Novabase);

7. In quantitative terms, the unit GVA (uGVA) of all the companies under study was calculated, with higher productivity of labour being seen at Bruno Janz (€ 15,833.33).

After having delved deeper into the history and development of Happiness Economics up to the present day, we now move on to the construction of the **Pyramid of Happiness**.

Chapter 3

The Pyramid of Happiness

Imagine an iceberg



It is easy to see that a substantial part is not visible; we say it is submerged, but without this submerged structure, the iceberg would quickly disappear.

The same exercise can be performed with a tree.



One of the most important parts of the tree is also not seen. Without the root and the trunk, the branches and leaves could not be held up.

In the **Pyramid of Happiness**, we also have two parts, an invisible, “submerged” part, the inner part (the self) and a visible part (the relational part).

Both the iceberg and the tree are created over the course of years, both obeying a structure that must be maintained for them to subsist; it is difficult to imagine a tree turned upside down or that the trunk does not grow thicker from the bottom up.

By the same token, one cannot imagine an upturned iceberg, or it would disappear into the water.

A pyramid respects exactly the same principles (as the ancient Egyptians tell us). It must be built from the base, as the base is the most robust structure. It then becomes thinner and lighter as one moves up the building to the top.

If we want to reach the top, the base must be firmly set, and the higher we want to build, the more robust the base of the pyramid has to be.

Let us then divide our **Pyramid of Happiness**: the immersed part (**the self**) the visible part (**the relational**), and finally the top, which we have already determined (**feeling good**) - on a Christmas tree, it would be our **star**.

The immersed part (**the self**) is all the work we have to do internally, within the **self** of which each of us consists. It may take some time, but while we do not have all the levels of the **self**-consolidated, it is not worth moving on to the visible part, as it will only be a matter of time before we realise that things are not working. We may even be able to reach the desired level of “**feeling good**” for a few moments, but it will only be for a short time if the previous structures have not been consolidated.

One of the phrases that I internalised during the course of my research was “**if you want to get there fast, you can travel alone, but if you want to go far, go together**” (African proverb).

The route to the top of the Pyramid requires patience, sharing, reflection, all the levels are key to reaching the top in a consolidated and lasting manner. Only then can we stay at the top for long periods.

Thus, although we may sometimes fall to the base of the pyramid, if the levels are well built, we will quickly return to the top again, for this will be our natural state.

Let us begin with the submerged part of the pyramid.

The Base of the Pyramid - Gratitude



According to the literature, **gratitude** is a person's act of recognising "someone" who has offered him or her some kind of benefit, aid, favour etc. In a broader sense, it may be understood as a comprehensive acknowledgement of the situations and gifts that life has provided and continues to provide.

Psychology has shown that individuals are more likely to experience **gratitude** when they receive a valuable favour given by the benefactor with benevolent intentions, and given free of charge (e.g. Barra-Tal, Barra-Zohar, Greenberg, & Hermon, 1977; Graham, 1988; Alameda

& Anderson, 1976; Tesser, Gatewood, & Motorista, 1968).

Some research also suggests that feelings of **gratitude** may be beneficial to subjective emotional well-being (Emmons & McCullough, 2003).

Gratitude forms then the basis of our Pyramid.

Every second, we must keep in mind that our journey on planet earth is ephemeral, so we must give thanks for every second we live. If we take a retrospective view of our lives until the moment of our fertilisation, we realise how “fortunate” we are.

Fertilisation is the miracle of life, simply perfect in every detail. Each time the Man ejaculates during sexual intercourse, he expels millions of sperm that, by means of penetration, will be launched into the woman’s vagina, will travel through her, pass through the uterus, through the fallopian tubes until a mature egg is found, which was produced in the ovaries and begins its journey towards the uterus.

The sperm that finds the egg first will fertilise it. Can you imagine in your case which was the first? **You...**

Only One in 300 million sperm can fertilise the egg in the creation of a new human being. All those around us were this winning spermatozoid, in a race along incredible pathways until they reached the womb, from among 300 million similar spermatozoids.

How can we not be winners? How is it possible, after that whole journey travelled, that some of those around us do not live life intensely? How can we not be grateful?

We have to be continuously grateful for our journey, for all that we

have done and have already achieved, and if some have not yet realised this, after reading this book you will realise why some people never achieve stability, because their lives are like a roller coaster, made of ups and downs.

I lay down a challenge for you. Imagine that you can go back through your life and you can remove an event that for some reason you did not enjoy. All of us will quickly have several. But as you know, from then on, everything in your life will change, for better or for worse. If this event happened when you were a child, it could eventually result in you not meeting your husband or wife, and not having the children you currently have. **Are you willing to make this change?**

Today, on your way home or on your way to work, deciding whether to take your normal route or go to a different one may make all the difference to your future. And your future will change the future of your friends, family, etc. **Have you ever thought about that?**

Have you ever thought about those people who are full of plans for their lives, who leave for work in the morning and never come home because an accident takes their lives?

A few months ago, after transporting a patient to the hospital, a helicopter belonging to the INEM in Portugal was returning to base when it hit a telegraph pole and crashed. All occupants died; all of them full of life plans, with fantastic families and friends waiting for them to return and who had no chance to say goodbye to them while alive. It is hard, but such is life.

Note the importance of **gratitude** in our day to day lives. Forgive me for the strongly-worded message, but it is important for the base of the pyramid to be secure.

I often tell my friends that there are **MAGIC** expressions that we should use more often, several times a day.

Thank you; Excuse me; Sorry; Please and Good morning.

These are expressions that can make all the difference in your daily life, and in the life of those with whom you share your day. We will return to the use of these words later. For now, keep the words **Thank you** in mind, and use them whenever you need to. Their price is very low when compared to the benefits we can obtain through their use.

Right now, you may be thinking: “But I use them”. Yes, of course you do, but I am sure you can use them more often. **Thank you** does not necessarily have to be said aloud, to someone. You can simply say them to your **Self** and to the **God** you believe in. It may simply be a nod with a smile on your face when someone gives you right of way in traffic, or when entering a lift. It may be at your workplace in daily contact with your co-workers, with customers or suppliers. There are many reasons to make liberal use of the words **Thank you.**

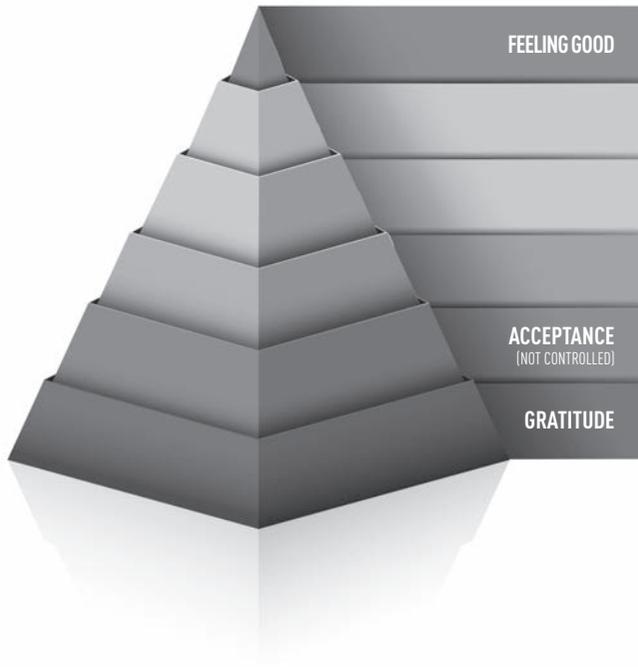
To acknowledge what we are, what we have, our existence is reason enough for us to nourish the base of our Pyramid every day. And you will see that, as the base of the Pyramid grows, just because you started using the words **Thank you** more, you will feel better.

Here begins one of the training steps.

The base of the Pyramid will only be consolidated when **being grateful becomes as natural as breathing.**

After that, you will find yourself speaking enthusiastically about **Gratitude** with your friends, what the word **Gratitude** means, and it will feel strange when you realise that there are still people around you who are not grateful.

The 2nd level of the Pyramid - Acceptance



This is a complex level.

If you want you can take a break from reading, relax and think about the base;

you will need to understand the context of this level.

Returning to the fateful disaster of the INEM helicopter, how should the families have reacted when they learned of the accident that took the lives of their family members?

If you stop to think, you can easily realise that it may be your turn next. From the day we are born, we are always on the verge of dying. Nobody likes to think about it, nobody likes to think about, much less talk about, death. No one is ready to die, and as the greatly missed Raul Solnado would say, *“Here lies Raúl Solnado, albeit annoyed”*.

Why should we approach death this way?

Because we have to realise that we do not control 99% of the things that happen on a daily basis. We have a misconception that we control everything around us, but it is not true. Of course, we have to plan, we have to schedule things for the next day, we have to have medium- and long-term goals and work towards achieving them, we have to have dreams, but at the same time, we have to have the notion that we do not control most of the things that happen around us.

From one moment to another, everything changes; all our plans are foiled. A very important meeting to close a key business deal for the company quickly takes second place if we receive a call from our son’s school informing us that he has been taken to hospital. An accident on the motorway that causes an unavoidable hold up and leads to us missing a very important flight to go on holiday.

We have all seen traffic stationary on the motorway and the despair of the people inside their cars, stranded drivers trying to make up for lost time or delays in leaving home. And the victims of the accident? They will not be going anywhere and any haste they showed will have moved to another plane.

Anyway, the number of cases is huge.

Hence the importance of the 2nd level - **Acceptance**.
Acceptance of that which we cannot control.

If this level is internalised, whenever something unexpected comes up, what you will ask is: **could I have done something to avoid what has happened?** In most cases the answer is no.

Could the family of the professionals who died in the crash of the INEM helicopter have done anything to prevent the tragedy?

Of course not.

We all know various people who have lost loved ones and had great difficulties getting over those experiences. Some never get over them, and go on living as if they had died along with the person who passed away.

Would that be what the person who died wanted? Of course not.

For this reason, the second level is so intense.

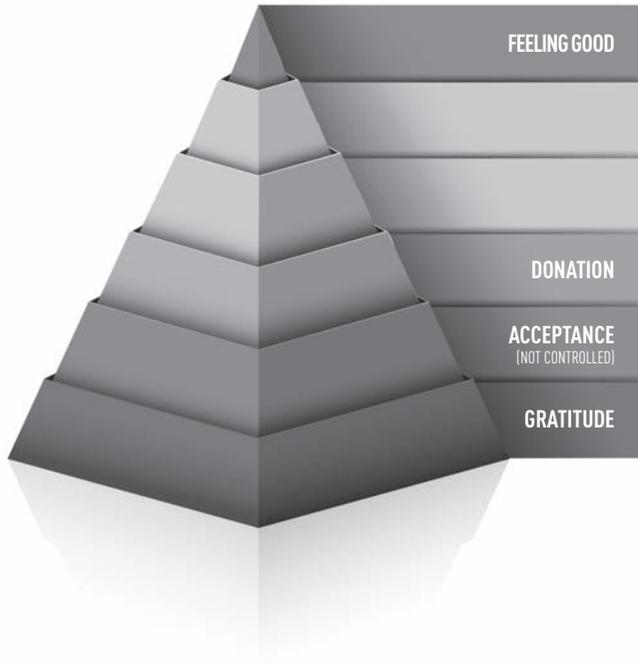
It is not easy to accept events like the death of loved ones, but if we keep in mind the realisation that we do not control most of the things that happen around us, it will help us to better understand situations and accept what we cannot control.

The next time a Traffic jam prevents you from arriving on time for an appointment, remember that there was nothing you could do to avoid it, so unwind, call the place where you had the appointment, and simply let people know you are going to be late. And if they do not understand, offer them this book.

Now, do not forget to **give thanks**, because you could have been the driver involved in the accident and be on your way to hospital without having the opportunity to tell them that you were going be late.

Would you like to take a break? Or are you prepared to move on to the last invisible level of the Pyramid?

The 3rd level of the Pyramid - Donation



This level evolves, or should evolve, with age. Unfortunately, this is not the case with most people.

As children, it is normal to want to receive much more than one gives. Children have great difficulty in sharing toys, and even more so in giving away some of their toys. Sometimes we see parents educating their children to share toys with their friends and later teaching them to give away the toys and clothes that they no longer need to disadvantaged children. Some parents even suggest that their children

should buy new toys they like with their own money, but give them to their friends and other children who cannot afford them.

Ultimately, this level is a path.

1. To want to receive without giving anything in return, i.e. **to like receiving more than giving.**
2. To receive, but to give something in return, i.e. **to enjoy both giving and receiving.**
3. To give without wanting anything in return, i.e. **to like giving more than receiving.**

This latter state seems strange; some people say they do not believe that there are people who like giving more than receiving.

In this last case, we may apply the word **Donation**. This is the third level of the **Pyramid of Happiness** and so, if you want to reach the top of the pyramid, know that practising the act of **giving** is fundamental.

It does not necessarily have to do with material issues, such as giving money or possessions.

Sometimes, a readiness to listen is far more important than material goods. That is the case with older people who live alone. Their escape is to go to health centres, as most of the time, it is there that they find other people in the same situation.

How much will the doctor's active listening be worth to an older patient?

I venture to say that, if the doctors had more time and listened to more people, we would greatly reduce drug prescription. Many of

these people would be treated with simple active listening and calm conversation. I am not saying that doctors are not good professionals; **I mean, they have little time to listen to people.**

But **donation** must be pure and disinterested.

We have all seen people who give, but who simultaneously want everyone to know that they gave. This is no longer a **donation**, because in return they want publicity. An announcement of the **donation** should not be requested or demanded in return by the **donor**, but it is acceptable for the recipient to feel that he or she should express gratitude, and do so publicly.

The **gratitude** of the recipient is as important as the requirement for there not to be any publicity for the **donor**.

The term **donation** has also evolved over time. In the Middle Ages, the term “**donation**” was applied when a dowry was awarded on the occasion of the marriage of a daughter (of a king or of someone considered very important), or as a reward for services rendered under vassalage, e.g. aid in wartime. Curiously, this was what happened with the **donation** of the Condado Portucalense by King Afonso VI to Henry, Count of Portugal, when he married his illegitimate daughter, Teresa of León, as a reward for “services” rendered in the fight against the Moors.

While monitoring press releases from the UAE and Dubai Ministry for Happiness, I was struck by the Government’s commitment when it decreed the Year 2017 as Year of Giving and published the text that I reproduce below, written by Sheikh Khalifa bin Zayed Al Nahyan:

“Brothers and sisters, I would like to send these words to the people of the United Arab Emirates declaring 2017 as the “Year of Giving”.

What do we want from the Year of Giving? And what is the gift that we are longing for? And how can the UAE benefit from the Year of Giving? And what can each of us offer to ourselves and our society?

Giving is not just donations or charity, the real giving is making a difference. A difference in the life of a man, society or the progress of a country. This is the donation I learned from the elder Shaikh Zayed Bin Sultan Al Nahyan. He left us morality, built us the country and dedicated his life to it. He worked day and night, left no stone unturned, took every road and spent every hour making a difference in people’s lives. This is the giving we desire. Each individual, government or private institution, entrepreneur and young person may ask: How can we make a difference?

Giving is the instinct that God created in us. It is not difficult for us to give ourselves and make a difference. Every parent may wonder what he or she can do for his or her family this year. Every mother can make a big difference in her family, in her neighbourhood, or in her community. Each child can ask himself or herself what he or she can do for his or her father and mother to make a difference in their lives. Giving is easy. Feeding the birds is giving, smiling at others is giving. Being an officer is making people happy and being kind to them while implementing the laws as appropriate.

Our environment requires a lot of donations, such as cleaning our beaches, deserts and caring for the trees, and being kind to those who live here. At this point comes the role of volunteering. So, volunteer for an hour, a day. Volunteer and make a difference in your community.

Man spends his whole life harnessing his skills and increasing his

possessions, but he may find the real meaning of life only when he begins to give to the deserving. Many entrepreneurs are known for their philanthropy. So, I hope the rest of us ask the same question: How can we make a difference?

Let's work on supporting those who want to make a difference. There are opportunities for them, such as adopting a home for the disabled, caring for the elderly, building a clinic or health centre, initiating education or health donations or launching knowledge-based, environmental or humanitarian initiatives. I know some entrepreneurs who have transcended these works. Expatriate entrepreneurs, who make a difference in the United Arab Emirates, are not excluded.

To our governmental institutions, I say that all your work is on giving. And open your doors to the volunteers. Provide opportunities to partner with the private sector. Relax the rules for those who want to do good. To award those who want to make a positive difference.”

I cannot fail to emphasise:

Man (...) may find the real meaning of life only when he begins to give to those who deserve it... So, I hope you are asking the same question:

How can we make a difference?

It is easy to realise when someone or some organisation or government is doing the right thing.

So, what we should internalise on this level of the **Self** is precisely **how we can make a difference.**

Of course, once you have internalised level 1 - Gratitude and level 2 - **Acceptance**, you will be prepared to internalise level 3 - **Donation** and, thus, you will be able to make a difference in the lives of other people, but essentially in your life and in your **Pyramid of Happiness**.

As you can see, it may take some time to internalise how these three levels of **Self** are fundamental. One can also see the reason for the failure of various people who have everything they need to “**feel good**”, but who cannot because they lack an understanding of the logic of the levels of the Pyramid.

Interestingly, when I finished studying and reflecting on these three levels (the base of the Self) of the Pyramid, I realised that, these are the three pillars that in a “subtle” way form the basis of the creation of any of the religions that we know, only in a form more directed to the God of each of those religions. Let us examine this further:

Regarding **Gratitude**, for example, the Catholic Church stresses that *“it is God’s will that we be thankful for all that He gives us”*, and further states that, *“any father is happy when his son thanks him for something. God is also thus, He rejoices when we recognise his action in our lives.”* Moreover, it points out that, *“even if things are not going as we would like, we always have reason to thank God!”*

If we look at some verses from the Bible, we can also see the importance of the act of Gratitude, *“Give thanks in all circumstances, for this is the will of God for you in Christ Jesus.”* (**Thessalonians 5:18**) or *“First of all, then, I urge that petitions, prayers, intercessions, and thanksgiving be offered on behalf of all men.”* (**Timothy 2:1**).

Regarding **Acceptance**, some religions begin with the unconditional acceptance of their (unique) God. The Catholic church believes in

monotheism, which is the belief in the existence of a single God. For Catholics, God is the creator of all things and is able to intervene in History, with some of his most important divine attributes being omnipotence, omnipresence and omniscience.

In addition to these attributes, God is also strongly referred to in the New Testament as being *“Truth itself and Love itself: God loves, forgives and wants to save all people and they can establish a personal and filial relationship with him through prayer.”* It is perceived in this way that it is by the will of God that humans, at a certain point in their lives, cease to live and in the same way one understands and accepts the catastrophes that sometimes occur on Planet Earth.

It is up to us humans to **accept** and realise that everything happens for a reason.

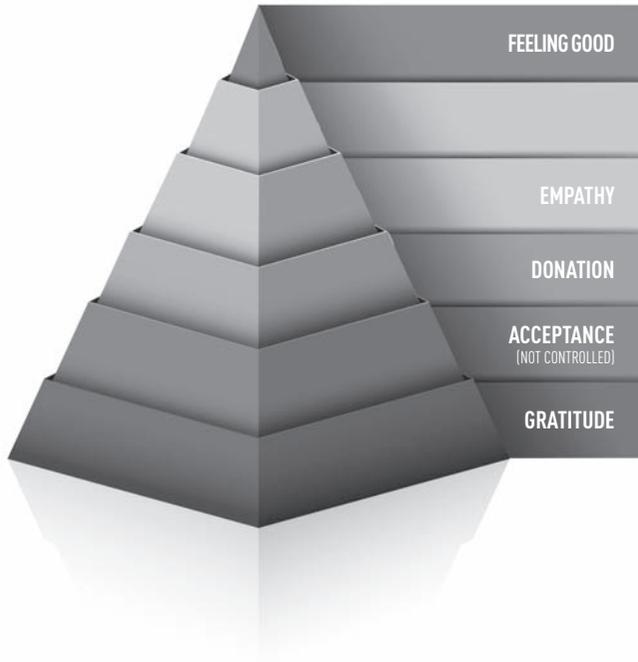
Finally, in relation to **Donation**, the different religions treat this level in a particular way, closely linked to Love. They regard donation as a way of putting faith into practice by saying that whoever donates their money, their possessions, or their time, demonstrates the love of God. In the **Act of the Apostles 20:35** one can read *“In all that I have done, I have shown you that through hard work we are to help the weak, remembering the words of the Lord Jesus himself, who said, ‘There is greater happiness in giving than in receiving’”*.

In essence, the submerged base of the **“Pyramid of Happiness”** depicts the three levels - **Gratitude - Acceptance - Donation**, in an earthlier way, more connected to each of us as inhabitants of planet earth, responsible for each one of our acts, without, however, calling into question the religion and creed of each reader.

In any case, whatever your religion or creed, these levels of the Pyramid only reinforce the importance of each of them in the construction of our Happiness.

Let us now turn to the **visible** part of the Pyramid - **the relational part**. Although there are only two levels, they are split into several small levels.

The 4th level of the Pyramid - Empathy



Empathy represents the ability of a person to feel what another person would feel if he or she were in the same situation. It consists of trying to understand feelings and emotions, trying to experience in an objective and rational way what another individual feels. It is the ability to put yourself in another's shoes, which helps you better understand behaviour under certain circumstances and how the other person makes decisions.

Empathy allows people to help and support one another. It is intimately tied to altruism - love and concern for others - and the ability to help.

Empathy comes from the Greek term *empathia*, which meant “passion”; empathy presupposes an affective communication with another person and is one of the foundations of the identification and psychological understanding of other individuals.

Empathy is different from sympathy; sympathy indicates a willingness to be in the presence of another person and to please him or her, while empathy gives rise to a desire to understand and get to know another person.

Roman Krznaric argues that one can cultivate empathy throughout one’s life and use it as a radical force for social transformation. He further notes that empathy has begun to form part of the dictionary of scientists and business leaders, education experts and political activists.

In the end, the question that remains is: how can I expand my own potential for empathy?

Empathy is not only a way of extending the limits of your moral universe; according to new research, it is a habit we can cultivate to improve the quality of our own lives.

We have all heard it said: *“do unto others as you would have them do unto you”*. **Nothing could be more wrong**. I agree with George Bernard Shaw, who defends another perspective: *“Do not do unto others as you would have them do unto you, for they may have different tastes”*. **Empathy** will discover those tastes.

For those companies and managers who still use the phrase *“we treat our customers as we like to be treated”*, it is important to reflect on the new proposal for action based on **Empathy**...

Research into sociology, psychology and history reveals how we can make empathy an attitude and a part of our daily lives, and thus improve the lives of all those around us. In his studies, the researcher Roman Krznaric has identified some of the habits of highly empathetic people! I leave here the ones that I consider most relevant:

- Cultivating curiosity about strangers

He says that highly empathetic people are highly curious about other people. They easily start conversations with strangers on the bus, at the café, etc. These people maintain the natural curiosity that we all had as children, but which, over the years, we have been losing because society has conditioned us.

Curiosity expands our empathy when we talk to people outside our usual social circle and encounter lives and worldviews very different from ours. **Curiosity is good for us.**

Also, the “guru” of happiness and positivity, Martin Seligman, identifies empathy as a key character strength that can increase life satisfaction.

So, the suggestion is: **be curious.** Get ready for the challenge of talking to a stranger every week. All it takes is courage.

- Challenging prejudices and discovering similarities

We all have assumptions about others and we use collective labels; for example, many consider Muslims to be a threat to peace in their countries, which prevents them from looking inside those people to see what makes them tick.

Highly empathetic people defy these prejudices, preferring to look for what unites them rather than what separates them.

Roman Krznanic recounts an episode in the history of US race relations and illustrates how this can happen:

Claiborne Paul Ellis was born into a poor white family in Durham, North Carolina, in 1927. Finding it difficult to survive working in a garage and believing that African Americans were the cause of all his problems, he followed in his father's footsteps and joined the Ku Klux Klan.

In 1971, he was invited - as a prominent local citizen - to a 10-day community meeting to address racial tension in schools, and was chosen to head a steering committee with Ann Atwater, a black activist he despised.

But working with her changed his prejudices regarding African-Americans. He saw that she shared the same problems with poverty as him. "I was starting to look at a black person, shake hands with her and see her as a human being", he commented, recalling his experience on the committee. "It was almost like being born again". On the final night of the meeting, he stood in front of a thousand people and tore up his Klan membership card.

Later, Ellis became a leader for a trade union whose members were 70% African American. He and Ann remained friends for the rest of their lives. There may be no better example of the power of empathy to overcome hatred and change our minds.

- Experiencing the life of another person

If you think climbing mountains, jumping out of a plane or hang gliding are extreme sports, you need to try **experiential empathy**, the most challenging - and potentially rewarding - of them all. Highly empathetic people expand their empathy by having direct experience of other people's lives by putting the Native American proverb into practice: "*Walk a mile in another man's moccasins before criticising him*".

Each of us can conduct your own experiments. If you are religious, you can try to understand other religions by attending acts of worship different from those of your own faith. If you are an atheist, you can choose to spend your next holiday living and volunteering in a village in a developing country or at a local association.

Follow the path suggested by the philosopher John Dewey, who said, "*All genuine education happens through experience*".

Do not forget, "a path is made by walking". The important thing is to understand the tools, internalise them and start experimenting. Some basic empathy tools are very simple.

Also remember the **MAGIC** expressions that we should use more frequently, several times a day.

Thank you, Excuse me, Sorry, Please and **Good morning.**

I repeat. These are expressions that can make all the difference in your daily life, and in the life of those with whom you share your day.

So that you do not forget, I will give you some help.

Each word corresponds to one of the fingers of your right hand, for example.



Now just baptise of each of your fingers with each of the words or expressions; after that, each of your fingers will remind you whenever you make timely use of the right word.

The words **Thank you**, which has already been presented at the **Gratitude** level; the more you use it, the better.

In addition to using it more often, you will become more awake to the difficulty that most people have in its use.

It is curious, but true.

Personally, one of the words I feel has the most impact is **“Good morning”**.

You cannot imagine the impact it has on other people, especially in Portugal, where the greeting has ceased to be habitual.

In the morning, it gives me great pleasure to greet the people I meet with a **“Good morning”**. Most respond in kind, albeit some with “astonishment”, as if to say: “do I know you from somewhere?”. No matter, the important thing is that I have changed these people’s states for the better. I feel like some only woke up at that precise moment.

A few days ago, on one of the bicycle rides I go on with friends, I was talking to my friend Nuno Loureiro about the subject of **“Good morning”**, and an interesting thing happened. As we approached a pedestrian crossing where a family was waiting to cross, instead of stopping, we slowed down, and we noticed by the reaction of the family that this caused them some discomfort (yes, because some cyclists are still seen as trespassers on the road).

Nuno and I quickly employed our usual greeting of **“Good morning”** in a cheerful and cordial manner, and the reaction of the family was instantaneous. The response was **“Good morning”**, plus **“have a good ride”**.

Curiously, they felt good and showed it. Such is **Empathy**.

Sometimes, we do this exercise when we cycle along paths shared by pedestrians, and the result is the same. The majority of people respond in kind, although it is noticeable that some are unsure whether or not they know us.

It remains to address the words **“Excuse me, I’m Sorry and Please”**. Undoubtedly, you will know where to apply these words.

Some people think that **excusing oneself, apologising** or **saying please** diminishes them. Believe me, this is not true. As well as being proof of “good manners”, the people who hear them will understand their meaning, if they are sincere, and they will thank you.

This also applies to those who perform managerial duties. Being a leader does not mean that you cannot or should not use the word **“please”** whenever you request something from one of your subordinates.

The word **“sorry”**, for example, has a strong calming influence; sometimes emotions are running high, but it is enough for one of the parties to say **“sorry”** and acknowledge that something has not gone well, and the atmosphere soon becomes more relaxed.

Finally, **“excuse me”**, for example when wishing to pass by someone or to speak, has a huge impact on relationships and allows us to achieve our goals (pass by or speak) in a cordial and unconstrained way.

Now it is just a matter of training.

You will understand even further the importance of empathy when we explore the last level of the **Pyramid of Happiness: the 5 Senses.**

The 5th level of the Pyramid - The 5 Senses



In March 2018, during the ceremony of the Day of the Lusophone University of Porto, during my speech to the students who finished their courses as representative of the Alumni, I had the opportunity to address the fifth pillar of the **Pyramid of Happiness** - the **5 Senses**.

The impact was very interesting.

So, why are the **5 Senses** important in the **Pyramid of Happiness**?

The human body is composed of five senses:

Sight, Hearing, Smell, Taste and Touch.

They all form part of the sensory system, responsible for sending the information obtained to the central nervous system which, in turn, analyses and processes the information received.

Some people even talk of a “sixth sense”, referring to **extra-sensory perception**, often based on spirituality.

It is also often noted that women have the sharpest sixth sense.

The challenge of the **5 Senses** is to train the various senses as if we had lost one of them. The basic goal is to fine tune each one of them.

Follow me on this journey towards tuning each of the senses.

- SIGHT

In terms of sight, the suggestion is to make a small adjustment so as to go beyond seeing: **Observe**. What do you think?

There are differences, are there not? We do not go to a museum to see paintings, but **to observe, admire**, etc.

That is what we have to start doing more often. Stopping and observing. Observing everything that goes on around us. Admiring the beauty of nature, the beauty of the places where we pass or stroll, etc.

What we internalise will make all the difference in the **Pyramid of Happiness**.

- HEARING

Concerning hearing, instead of hearing we can **listen**. It is not by chance that at railway level crossings, the warning reads: Stop, look and **listen**. It makes sense.

It is this listening that makes all the difference in relationships. Some call it “active listening” - active because the person who is speaking should feel that you are attentive and involved. But listening is not just about relationships. You can listen to the sounds of nature or you can “listen” to your body. By the way, how long is it since you last underwent diagnostic tests?

Curiously, there are people more concerned with their cars than with themselves. Most people strictly follow the instructions and dates for servicing their vehicles, but are lax in relation to their own bodies. And it is easy to see that paying attention to our body is essential in the **Pyramid of Happiness**.

- SMELL

This is one of the least employed senses. How many odour stimuli can a human being distinguish? Researchers at Rockefeller University in New York conducted a study involving 26 volunteer participants, aged 20 to 48, all of whom were lay people without any special training. No wine or perfume experts, for example.

Scientists used 128 odouriferous molecules in different, unique combinations. Thus, various aromas were produced as a result of mixing 10, 20 or even 30 of these molecules.

The research pointed to an estimate of how many different scents the human nose can detect. The result is staggering: 1,000,000,000,000. One TRILLION aromas! This study helps science to make progress in

the challenge of understanding how the nose and brain work together to process odours.

Each human being has around 400 olfactory receptors, but two randomly selected people will not have the same receptors. And that is one of the explanations why people perceive aromas, including wines, in such different ways.

At this point, you can imagine the work you still have to do to develop this sense.

- TASTE

Taste is a very peculiar sense. It is easy to see the differences between eating, savouring, tasting, etc. They all have different intensities and rhythms, and of course, the results are also different.

Try to savour more the good times in life. This will allow you to slow down and enjoy every moment, alone or in company.

- TOUCH.

Lastly, touch. You can touch or feel knowing that the result will be different. In the case of the **Pyramid of Happiness**, touch goes beyond the material.

In relationships, touch is fundamental. Try to understand the timing and context of a conversation before getting into futile discussions. From **“discussion comes reason”**, but only if it is worth it. **“Words are like stones, after being thrown, they do not come back”**. Also use touch in these situations. Feel the moment and see if it is worth it to participate in meaningless discussions.

There are innumerable stories of the importance of the **5 Senses** in our life, hence their great importance in the **Pyramid of Happiness** is justified.

I cannot resist telling another true story.

My friend Nuno suffered an accident a few years ago and suffered severe burns that left him immobilised in a hospital bed for several weeks in total isolation, without visits.

When we talked about the subject of the **5 Senses** and their importance, he internalised the concept and said: *“It is curious that it makes perfect sense. I remember that when I left the hospital in the company of my wife and our mutual friend Jorge Castanheira, after the long period of hospitalisation, what I remembered was the incredible sense of pleasure of the fresh breeze in my face”*.

Something that, for other people, is normal, for him was a special moment that remained in his memory.

Our body is fantastic, we must get to know it better.

On one of the previous pages, we reflected on how we were conceived. Reflect now on our journey to birth.

We were nurtured in a protected environment where we did not even need to breathe, we imagine (in our mothers' bellies). Approximately 9 months after our conception, we were suddenly removed from this protected environment, without the least preparation.

And we are obliged, among other things, to start breathing.

Birth abruptly surrenders the child's body to the cold of the ambient air, a prelude to the inclemencies to which it will henceforth have to react on its own. It is, moreover, from this shock that results the reflex that will make you find the oxygen directly in the atmosphere. A few hours later, the respiratory gymnastics will be joined by the intermittent gymnastics of breast-feeding. Now, meeting your needs requires an expenditure of energy.

There could not be a greater change. Curiously, we all know some people who say they have difficulty in changing or adapting to change. It is strange, at the very least.

Building the path to Happiness

The complexity of the subject promises to bring immense challenges. Each of us will have to work on each of the levels. All of them are important, as each contributes to the intended end result:

Feeling Good.

For each of us, **Feeling Good** has different and unique characteristics; This is the only way to understand, for example, how populations in underdeveloped countries can say that they feel good. It is strange, but true.

While it may be impossible to always **feel good**, the goal is to feel good for most of our lives! Also, do not forget, you can train yourself to **feel good**, and if you cannot do it alone, you will soon have specialist help.

I hope that this book encourages you to reflect, but essentially that it gives you the motivation to do what makes you feel better, to consolidate the various levels of the **Pyramid of Happiness**.

Do not forget, then, that the basis of the Pyramid, the foundation of all the other pillars, is **Gratitude**. Do not forget to give thanks for what you are and for what you have.

The **2nd level** - is **Acceptance**. A very complex level that many people find it hard to transcend. You may even try to build the next pillar - **Donation**, successfully, but if the “acceptance” pillar has not been consolidated, it is unlikely that you will sustain your Pyramid.

The **3rd level - Donation**, is the last one to be submerged. The last one that depends only on you and your inner life. At this level, remember that to donate is to give without asking for anything in return and to like giving more than receiving. It may appear easy, but it requires insistence.

The **4th level** - the first relational level - is the pillar of **Empathy**. This pillar requires courage, a willingness to listen and to understand others. Take the risk of meeting more people. In this pillar, you will have to use frequently the 5 words or expressions I mentioned in one of the previous chapters. **Good morning, Thank you, Please, Sorry, Excuse me**. Do not spare these words, they do not wear out and they will help immensely at this “empathy” level.

The 5th level - The 5 Senses. At this level, at first, you may have some difficulty, but you will quickly realise that tuning each of the **5 Senses** will only bring you rewards. Your friends and family will quickly realise that something is changing in your life.

And finally, an explanation of the expression “**Feeling Good**”.

The top of the Pyramid, which everyone wants to reach, but which most people have great difficulty explaining.

We understand that each of us can “**Feel Good**” in his or her own way, but we also know that this state that occupies the top of the Pyramid needs to be well grounded in the other levels.

We also see why some people find it difficult to experience this state in a lasting way.

Feeling Good in a lasting way requires alignment across all the levels.

Happiness is not the goal in itself. Happiness is the path that takes us to the top of the Pyramid and allows us to say: **“I feel good”**.

This **Feeling Good** will allow us to find the **“meaning of life”**.

The suggestion now is to reflect on this new approach, and if it makes sense to you, to move forward step by step, adjusting your levels so that you quickly find your **“meaning of life”**, because human beings were born to be happy.

I wish you every success!

Closing notes

I do not want to end this book without giving you a reflection on the relationship between the concept I referred to as “**the meaning of life**” or as some authors prefer “**the purpose of life**” and the concept of “**pain/pleasure.**”

Understanding this relationship will allow you to simply internalise and simplify your daily life and, who knows, maybe even change or adjust your life.

The first big difference is that “**pain/pleasure**” has a short-term framework and the “**purpose of life**” has a medium- to long-term framework.

Now, starting from this principle, we can then frame our day-to-day tasks with short-term goals, providing the **pain** or **pleasure**, and day-to-day tasks with medium or long term goals, contributing to the purpose or **the meaning of life.**

As is clear, the balance between these various tasks, contributes and influences our **Pyramid of Happiness.**

In the end, whenever we carry out daily tasks, whether it’s working, watching TV, playing sports, going to the dentist, hanging out with friends and family, parachuting, going to the football or watching a concert, we can categorise them as **pain** or **pleasure** or as **purpose** or **meaning of life.**

Here are some examples:

There are those who work for **pleasure**, and in this case, there is nothing better for The **Pyramid of Happiness**. But unfortunately, there are also those who work because they have to, denoting and enduring such pain. For these people, it is only possible to endure the **pain** of daily work if this task is part of the **meaning** or **purpose of life**. That is, if one works, it allows that person to achieve certain goals in the future, such as buying something he or she likes, or simply educating their children, and so the pain is justifiable and bearable because the **Pyramid of Happiness** is nurtured not with the short-term **pleasure**, but with the meaning or **purpose of life** in the long term.

On the other hand, watching television, hanging out with friends, or even parachuting, even if it is perceived that its medium-term impacts are small, contributing very little to the **purpose of life**, generates **pleasure** which feeds the **Pyramid of Happiness**.

In short, both the pleasure (**short-term**) and the meaning or purpose of life (**medium- to long-term**), nourish the **Pyramid of Happiness**, so whenever any task or mission does not give you **pleasure**, or it gives you **pain**, ask yourself whether this task contributes to the **purpose** or **meaning of your life**.

High-profile athletes, for example, are a good example; they do not always train with pleasure. They often suffer immensely, from injuries, disappointment with results, etc., but they know that the **pain** they feel at times makes sense and supports them, because they have goals for the medium- or long-term, and this feeds their Pyramid through the **purpose** or **meaning of their life**.

So, knowing these constraints, what we have to do is pay attention to our daily tasks and try to balance between the short term (**pleasure**) and the medium- and long-term (**purpose of life**). You can start by

doing your self-diagnosis, dividing the tasks you have in a normal day into **pleasure** or **pain**, and if you want to be more specific, you can even put the **pain** and **pleasure** you feel in performing these tasks on a scale of 0 to 10.

You already know that the tasks you put into the **pleasure** column, the greater the intensity, the greater the contribution to your **Pyramid of Happiness**; as for the tasks that cause you pain, you have to realise whether they contribute in any way to future goals and therefore are part of your meaning or **purpose of life** (and thus contribute to your **Pyramid of Happiness**) or if instead they are simply **pain**.

If in your case you have encountered some tasks that only cause you **pain**, you have probably encountered one of the reasons that are interfering with your **Pyramid of Happiness** and, as long as you cannot resolve this issue, you will find it difficult to maintain your “**Feeling Good**.”

Of course, life is not black or white, and there are plenty of grey areas in between. What we have to realise is whether we can somehow come closer the state we want, “**Feeling Good**”, whatever that means for each and every one of us.

The simple way to live life is to have confidence in yourself and your choices.

If you need help or some clarification, you can contact me via the email: **diamantinojtribeiro@gmail.com**

During the year 2019, in partnership with the brand **I Have the Power** and its founder Adelino Cunha, we will organise several events in the area of Happiness and Positivity and we invite you to join us. You can get all the information at: **www.ihavethepower.net**.

Acknowledgements

Another excellent opportunity to apply the base level of the Pyramid of Happiness.

Antoine de Saint-Exupéry said, *“I’m a little of everyone I have met, a little of the places I have been to, a little of the longing I left behind, and I am a lot of the things I liked.”*

All the thanks and acknowledgments I would need to give to include all the things in Saint-Exupéry’s phrase would not fit in this book.

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