

# Generic Happiness: The Link Of Common Happiness, Motivation And Maturity Of Heart

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## **Abstract**

We propose the concept of Generic Happiness (GH): a person's generic happiness is based on mental and physical needs, and authentic, beautiful, good desires originated from the heart being satisfied. Motivation is based on maturity of the heart, while the heart is influenced by innate genes, and the growth of an individual's intellect, emotion, and will. A wider concept of happiness that focuses on values, purpose and needs is elaborated, and Maslow's work, which served as the context, is interpreted with dual dimensions of generic needs. Based on the analysis and synthesis of various work, we propose i) GH is attained by the completion of responsibilities in balancing the fulfillment of mental and physical needs; ii) GH depends on maturity of heart; iii) the heart is the motivating force that feeds into intellect, emotion, and will, and manifests the generic values of trueness, beauty, and goodness.

**Keywords:** Happiness, Motivation, Maturity of Heart, Maslow's Needs, Eudaimonic Well-being (EWB)

## **I. Introduction**

Humans are the main subject of social science research. To solve any social science problem, we first need to examine the source and root cause – humans. To understand human nature and behavior, we need to understand what motivates humans to be happy. Understanding the source of motivation is important, as, without motivation, a person becomes apathetic. Parents need to think about how to motivate their children to take more responsibility to mature (Huta, 2012); teachers wonder about how to stimulate student interest and overcome barriers in the learning process (Garcia-Santillan et al., 2012), and leaders send subordinates for motivational training to improve the quality and quantity of their performance. Though many theories about human motivation are out there, they are still lacking from a cross-cultural perspective.

### **I.1 Generic and specific**

Generally, in modeling, most variables can be separated by two categories: generic or common parts and individual-specific parts. For example, while individuals have individual-specific differences in appearance, shape and size, skin, eye, and hair color, in general, humans still share common organs and body structures. By understanding the normal function and relationship of each organ, disease in one organ can be predicted from symptoms in most people.

With the same logical reasoning, while individual personalities are unique, people also share common attributes such as common facial expressions (Cowen et al., 2020) or properties of mental representation or psychological constructs that function in a similar way in people's minds. By understanding the functioning and interrelationships of the psychological construct of human intelligence, emotion, and will, normal behavior of most

people with common patterns can be predicted. As noted earlier, variables related to human happiness, needs, motivation, purpose and values can be divided into two categories: generic parts and individual-specific parts.

Common happiness and individual-specific happiness are two different parts of happiness that a person feels. Common happiness, or Generic Happiness (GH), applies to a large number of people, while individual-specific happiness applies only to individuals. GH is fundamentally universal and driven by common human behavior in response to motivations, generic values, and generic needs, while individual-specific variables are influenced by individual genes, maturity, preferences, worldview, thoughts, habits, culture, environment and other factors. Individuals can use diversity to allocate their efforts among different types of needs to increase their happiness. For example, although some people may not have a lot of money, they can still find happiness because they have love and self-esteem.

### 1.2 Maslow's work on generic needs

Something obviously important is often overlooked. Rather than focus on Maslow's work on "generic" aspects of needs, many choose to ignore their importance and focus instead on the "hierarchy" of needs.

As Abulof (2017) "Introduction: Why We Need Maslow in the Twenty-First Century" proposes, for social scientists to reengage the human condition, they must realize, as Maslow and others have, that we cannot explain social actions without understanding human motivations. To reengage and understand the human condition such as birth, growth, marriage and aspiration and their link to happiness, the generic needs (GN) and motivation behind them need to be clarified; thus, to know what makes us happy, we need to explore these GN.

### 1.3 Comparison of generic happiness relative to population

Everyone is unique; thus, human needs and human happiness are complex. As such, it is impossible to build a precise model to predict everyone's needs or happiness. While each person's unique personality has to be respected, appreciated and cannot be ignored, also we cannot ignore the more important generic purpose – GH and fundamental human rights for everyone in the world to achieve maturity and peacefully coexist to pursue happiness.

We propose to use the beta of the generic happiness of each category of needs (GHECN) as a measure of an individual's GHECN relative to the overall representative sampling of the entire adult population. To calculate the beta of GHECN of an individual, the covariance between the GHECN of the individual and the GHECN of the population, as well as the variance of the population's GHECN must be known. Variance refers to the distribution of a dataset around its mean, while covariance refers to a measure of the directional relationship between two random variables.

$$\text{beta of GHECN} = \frac{\text{covariance of GHECN}}{\text{variance of GHECN}}$$

where:

covariance of GHECN= measure of an individual's GHECN relative to that of the population

variance of GHECN= measure of how the population GHECN changed relative to its mean.

Beta allows us to access a common part of an individual to compare within or outside the population. Likewise, the beta allows us to measure the universality of the values of goodness, beauty, and authenticity.

## 2. Conceptualizing happiness

### 2.1 Hedonia and Eudaimonia

Generally speaking, everyone wants to be happy. No one wants misfortune and pain. Philosophers and great thinkers with time have

pondered the question of happiness since the ancient Greek and Roman civilizations. For decades, one of the most popular ideas among psychologists has been to conceptualize happiness. Although there are multiple viewpoints on the study of happiness or well-being, no consensus has been reached, but two main focuses of conceptions (Waterman, 1993) that date back to classical Aristotle's philosophy have emerged: hedonia (the experience of pleasure) and eudaimonia (the experience of meaning) (Huta, 2015).

Hedonia or hedonic well-being (HWB) (Ryan & Deci, 2001), focuses on subjective evaluation (subjective well-being) of outcome of a good life: "seeking happiness, positive affect, life satisfaction, and reduced negative affect" (Diener et al., 1985), while the objective approach of eudaimonia or eudaimonic well-being (EWB) (Ryff & Singer, 2008), through Psychological Wellbeing Scale (Van Dierendonck et al., 2007; adapted from Ryff, 1989), Questionnaire for Eudaimonic Well-Being (QEWB) (Waterman et al., 2010) etc., focuses on objective evaluation of psychological well-being (Ryff & Keyes, 1995): a meaningful life worth living that "seeking authenticity, meaning, excellence, and personal growth" (Huta, 2015). To avoid the dichotomization of well-being into hedonic and eudaimonic, various studies have emerged, such as Keyes et al. (2002) on the concept of flourishing through the Mental Health Continuum.

## **2.2 The need for a normative value-based sustainable life satisfaction theory**

Attempting to unify the eudaimonic and hedonic perspectives, Tiberius & Hall (2010) in "Normative theory and psychological research: Hedonism, eudaimonism, and why it matters" suggest:

"The rationale for objective theories is subjective theories have difficulty in accounting for the normativity of well-being. ... A theory of well-being is supposed to be normative, reason-giving, or essentially related

to the good. ... People are interested in the facts about emotions and cognitive achievements that psychologists discover in large part because they are interested in how these things add up to a good life. ... What we need is a Value-Based Life Satisfaction theory of well-being (VBLS) that can sustain a gap between a good life and a life that seems good to a person from the inside (a gap large enough to make room for our normative questions about how we should live) without need of a defense of objective values". (pp. 213–217)

We therefore propose a new integrative framework for existing theories by synthesizing universal well-being based on universal needs with heart-based universal values, both of which can be subjective or objective. This paper aims to conceptualize and elaborate on certain commonalities shared by all humans in order to find GN, GV and GH by understanding the function of the heart. It places philosophical analysis above empirical research.

## **3. Theory of heart and dual dimensions of happiness**

### **3.1 Dual dimensions of humans**

Cognitive psychology is the scientific study of the mind beyond the simpler approach of behavioral psychology, with its emphasis on external behavior, rather than the inner information processing of the mind (McLeod, 2015). Analogous to a computer that has both software and hardware, every human being has two attributes, the mind (mental) and the body (soma/ physical) (Berent, 2021). The concept of the intangible mind or mentality is often contrasted with the tangible body, hereafter referred to as mind and body.

Unlike horses, which can walk within an hour after birth, newborn human babies only cry. At the initial stage, human infants are physically and mentally incomplete and immature, and are at a disadvantage to animals. Nevertheless, the capacity and potential of human infants after maturing is much greater. What gives humans a significant advantage

over other animals is not the body, but the mind. The human mind has higher levels of intelligence (cognitive), emotion (affective), and will (conative) (Brass et al., 2013). Hence, it is wise to prioritize the growth and maturation of the mind over the body.

The mind, which is motivated by the heart, has the functions of i) an intellect that searches for trueness and truth, ii) emotion that searches for beauty and meaningful purpose iii) will (volition) that searches for values of goodness and maturity, with love as its basis (Malakhov, 2016; Transcendentals, 2021). These three faculties are not independent of each other, but interrelated and mutually inclusive. Trueness is the quality of being true; it subsumes right, correct, ideal, essential, fulfilled, authenticity, genuineness, logically necessary, functions accurately, corrected for error, legitimate, rightful, accurate, conformity to actuality, real, loyal, true-hearted in various context. In statistics (Menditto et al., 2006), trueness is “the closeness of agreement between the average value obtained from a large series of test results and an accepted reference value.” The acceptable reference values would be trueness, beauty and goodness that most people would accept subjectively and objectively.

The heart is symbolic of love. In the English language, people may associate the heart with love because our heart rate increases when we are excited about something or someone. A person's very life may be associated with open-hearted, big-hearted, heartthrob, etc. Although the heart appears to express affective aspects such as warm-hearted, cold-hearted, broken-hearted, heartless, etc., it also has its rational aspect such as ‘an understanding heart’ as well as volitional aspects such as stout-hearted, faint-hearted, kind-hearted, whole-hearted, etc as we have emotion, intellect and will (volition).

### **3.2 The Motivating Force for Happiness: The Heart**

We are born intrinsically with heart. Without heart or love, there is no *raison d'être* (most

important reason or purpose) and direction for life. The nature of the heart, the source of love, is a conation to seek an object to love and subject to be loved, to seek joy in loving relationships with others and objects (International Education Foundation, 2001). The heart is the impulse to seek love and be loved. Love cannot exist individually, thus the heart is always looking for an object of love. In pursuit of happiness, the impulses of the heart to search for object to love are irrepressible. For example, infants look for objects as toys. Growing up, some people indulge in collections, arts, music, research, plants, etc. as hobbies, while others prefer to engage in communication or pursue objects such as fashion, drawing, writing, performing arts, sports, pets, etc. to express their feelings. The objects of love or interest can be concrete objects or activities, or intangible ideas and concepts.

Without an object of love or interest, there is no passion or motivation to do anything. If we love things as objects, we can only get a certain amount pleasure from them – they cannot reciprocate. But if we love animals and people, we can have a reciprocating relationship. Though animals and pets can respond to us, they cannot understand our heart fully. As such, only humans can return the highest level of happiness through love.

The heart is the primary source of motivation to seek an object to love or take interest in. When the heart is attracted to an object, the object returns stimuli of beauty and joy to the heart. As the subject begins to pay more attention, through interaction with the object, and through the exertion of more and more effort, the object feeds back to the subject higher and higher levels of stimuli and pleasure, although there are sometimes setbacks and disappointments in the process of trial and error. If the relationship of the heart with the object of love and the effort to engage and enjoy it through participation continues, it becomes a passion, and in line with a new purpose, it will produce a new object or product at a higher

level. Subjects are satisfied with the achievement and are more interested in it, so the cycle continues.

The dimension of mental happiness through giving and realization of values is different from physical happiness through receiving and seeking for values. The intensity of happiness (mental) through giving and interacting with objects is higher than the type of happiness (physical) that simply receiving stimuli from objects, which are more susceptible to hedonic adaptation. It can also last longer. For example, a person who makes tasty food feels happier when is liked by others than someone who experiences pleasure only from the taste of the food. An artist who creates beautiful art feels more accomplished than others who simply appreciate art.

### 3.3 The heart seeking for generic values

The heart drives people to wish to live in a sincere, artistic, and ethical society (Kazuo Inamori, 2019). Thus, altruistic love inspires people to become truthful, beautiful and good by living a life of trueness, beauty and goodness, hereafter called generic values (GV). Aristotle called this Eudaimonia, a life devoted to truth and beauty while regarded “hedonia as life suitable to beasts” (Aristotle & Crisp, 2000). While our bodies are inevitably attracted to physical pleasure, what Aristotle tried to emphasize is that, if we are guided by intrinsic values and actively pursue higher goals, and not merely by unsustainable physical pleasure through extrinsic goals of wealth and power, or passively succumb to fate and luck, a higher level of happiness, namely Eudaimonia will be achieved (Ryan, et al. 2008).

What we mean by happiness is the happiness within necessity, or, the happiness within natural law. Happiness is the result of satisfying generic needs and generic values and functions in the laws of nature that govern human beings. To put it another way, happiness is the result of rational free choice within the natural laws that regulate human beings. Liberty without responsibility outside these natural laws is

dissolute. Since we are driven by the heart, reason and the laws of nature are also based on love. Love works behind the laws of nature and GV. The pursuit of happiness must consider reason and the laws of nature, or it will fail.

When people are mature, if they achieve GV, they would be fulfilled. A life of actualizing these GV is a life that lives not just for one’s self but for the greater good. Huta et al. (2012) revealed that only eudaimonia has an incremental relationship with the well-being of close others. Through contributing and living for one’s partner, family, friends and society, people feel fulfilled by receiving love, recognition and self-actualization. (Peterson et al., 2008; Aknin et al., 2013; Moche & Västfjäll, 2021; Titova & Sheldon, 2021).

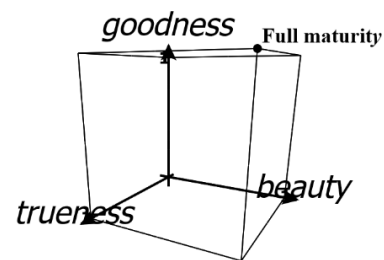


Fig. 1. Generic values of trueness, beauty and goodness

Lifton (1979) argues that in order to remain healthy and function effectively, humans need a sense of continuity beyond death. Huta & Zuroff (2007) showed that symbolic immortality (an inner desire to leave a personal legacy that persists beyond one’s life) fully mediates the relationship between generativity and well-being.

Since humans have the potential to make life valuable, not just in the pursuit of bodily pleasures that are constrained by hedonic adaptations and diminished ability due to age and thus unsustainable, success should also be measured by how much generic value a person brings to the world in one lifetime. It is proposed that life most worth living studied by positive psychology is the measurement of optimum realization of both GV and GH over a

lifetime, as shown below. (Seligman & Csikszentmihalyi, 2000)

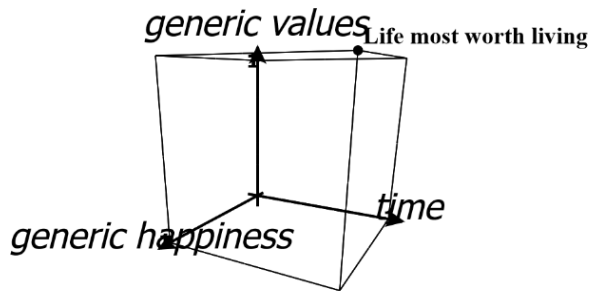


Fig. 2. Life most worth living is by realization of values and happiness over a lifetime

### 3.4 The relationships and differences of mind and body

The relationship between the mind and body is mutually reciprocal. The mind exists for the body and the body for the mind. The reciprocal relationship is similar in that there can be no single organ that does not support the whole body, nor can there be a whole body that does not guarantee the needs of a single organ.

While our bodies have the desire to seek pleasure by enjoying the world, our minds have the urge to find purpose and meaning by setting the world right through altruistic love (Huta, 2015). While our bodies have the desire to seek value by being loved, our minds have the desire to realize value through giving love. The focus of the body is on myself and care for my individual interest; but the concern of a mature mind is for others and the greater good (Huta, 2015). As such, the viewpoint of the body is individualistic and the mind is collectivistic. The focus of the body is on external extrinsic values but the focus of mind is on internal intrinsic values.

Ideally, to attain GH, people need to meet the GV and GN of the mind and body with optimal balance (Delle Fave et al., 2011). If one cannot fulfill both, one should give precedence to the needs of the mind over the needs of the body (Russo-Netzer, 2018), as the satisfaction/dissatisfaction generated by the mind will be far-reaching and will remain in our

memory for a long time. This requires maturity of the heart.

## 4. Maturity of heart and generic happiness

While maturation is often associated with aging, it can be hampered when a person is overly nurtured, overly protected, dominated, and indulged while growing up (Mamen, 2006). While immaturity is common and acceptable for children, it can be difficult for adults who are self-centered, selfish, and egotistical to get along with their partner, family, friends, colleagues, and social circle. Thus, maturity in love and heart is achieved through education, parenting (Isambert & Buchmueller, 1961), and taking personal responsibility. Maturity of the heart and the mind comprises intellectual maturity, emotional maturity, and volitional maturity. The higher the person's heart maturity, the happier they will be, because their mind will be greater and deeper.

### 4.1 Intellectual maturity

Intellectual maturity is related to cognitive capacity, the ability to sense, recognize, learn, and understand abstract concept, analyze new experiences, and reason knowledge through to logical formal judgments. According to the American Psychological Association (APA), intellectual maturity is a "high level of good judgment, often combined with wisdom". Wisdom is like a wide-angle lens (Bono, 1997) that enable a person to perceive the bigger universe of discourse. Wisdom enables us to zoom out to see a higher overall purpose and greater value, rather than arguing over black and white dichotomies and existing myopic views.

Humans tend to see personal subjective worldviews as the only truth and the whole discourse. The world is much more than what we can see and comprehend, and it is not constructive to prematurely draw conclusions based on our own paranoia, like the blind man in the parable of the blind men and the elephant. Instead, we should let go of our dogmatism and

work together to understand the elephant wholistically.

To work towards a solution (Sarathy, 2018), various theories need to be explored and constructed as part of the whole. Intellectual maturity requires a magnanimous heart to discover truth by merging perspectives. This is important for maintaining harmonious relationships, especially if the other party is immature in social interaction.

#### **4.2 Emotional maturity**

Emotional maturity, such as motivated emotion regulation (Tamir & Millgram, 2017), is a measure of how well a person can manage their own emotions in constructive ways under any circumstances, and how a person copes with the emotions of others. The ability to develop empathy and compassion to sense how others feel is key to resolve conflicts and solve problems related to social interaction. People with emotional maturity know how to be calm under critical situations. They take responsibility for their own thoughts, feelings, words, actions by not blaming others and showing empathy to support others.

#### **4.3 Volitional maturity**

Volitional maturity, such as action control (Kuhl, 1984), is to have a stronger will and determination, allowing the mind to unify and guide the body to resist temptations and achieve life goals. High levels of self-control are associated with nearly every form of behavior that contributes to a healthy and successful life. Instead, low self-control is thought to be a problem in many societies (de Ridder et al., 2011).

Volitional maturity begins when a child learns self-control and self-discipline, such as pre-marital abstinence in adolescence to prevent depression, risky behaviors and suicide attempts (Heidmets et al., 2010). According to Hallfors et al., (2004), participation in any alcohol, smoking, and/or sexual activity was associated with significantly increased odds of depression, suicidal ideation, and suicide

attempts compared with youth who abstained from risky behaviors. Parents have the responsibility to protect their children, keep an eye on them, and ensure they grow up healthy physically and mentally (Kochanska et al., 1997).

While Deci & Ryan's (2008) Self-Determination Theory emphasizes that autonomous motivation increases the likelihood of achieving goals through persistence and adherence, children's intellect, emotion, and willpower have not yet developed. Therefore, it is necessary to adjust the motivation under the guidance of parents at the beginning, until the child can make the correct decision, and can distinguish between good and bad, and carry out autonomous motivation. Otherwise, people will do many things that their "mature conscience" (Allport, 1961, p.136) tells them they should not do, resulting in regret (Sijtsema et al., 2021).

As physical desires are easy to follow, but volitional maturity takes effort to develop, many individuals tend to avoid moral judgment to pursue hedonic desires, eventually suffering negative consequences of their actions. Pursuit of purely hedonic desires, such as drugs or substance abuse, often leads to unhappiness. For instance, a person taking amphetamine can experience many types of pleasures such as feelings of heightened sensitivity, moods of excited calm, peace and well-being, hallucinations of successful life, and a delusion of increased sociability and closeness (American Addiction Centers, 2019). Unfortunately, regular and heavy use can cause cardiovascular damage, sexual, gastrointestinal and other physical side effects, as well as psychological side effects of irritability and depression.

The physical pleasures of drug use are short-lived and need constantly increasing dosage due to adaptation and habit; but the pain of depression and guilt is long-term, as they end up seeking meaning but nothing changes (Kleftaras & Psarra, 2012). Therefore, it is unwise to pursue short-term physical pleasure

that result in long-term pain of mind (not only the mind, but also the body).

When people get the order of importance of mind and body needs wrong, it becomes difficult to understand the broad concept of happiness. The needs of the mind are represented by purpose, the needs of the body

by pleasure, and they differ in dimension and magnitude. The effects of pleasure are short-term, but the effects of purpose are long-term and therefore cannot be defined equally. To compare the effects of pleasure and purpose, the duration of each effect should be assessed accordingly.

Table 1. Generic happiness: Balancing the differences of the needs of the mind and the body by giving priority to the needs of the mind.

	Body	Mind
Intellect	Sensibility, perception, recognize, learn	Understand abstract concept, analyze for inference, reason, reflects, self-consciousness,
Emotion	Joy, anger, worry, confusion, sadness, fear, shock	Appreciation of beauty and art, search for meaning, selfless love for a greater purpose, creative
Volition	Physiological requirements of material life for maturation and health	Spiritual dimension of love to grows and matures towards trueness, beauty and goodness
Purpose	Individual specific purpose. Purpose for the individual	Generic purpose. Purpose for the whole
Needs	Specific needs	Generic needs
Dimension of happiness	Pleasure	Purpose
Condition to mature	Autonomous maturity	Responsibility to practice GV
Maslow's needs	Physiological and safety	Certainty, love, esteem, self-actualization
Desire	Desire to seek value	Desire to realize value
Concerns	Concerns for self	Concerns for whole
Viewpoint	Individualistic	Collectivistic
Focus	External/extrinsic value	Internal/intrinsic value
Thinking	Exclusive	Inclusive
Ideology	Live for self-survival	Live for the sake of others
Scope/ Capacity	Limited by time and space	Unlimited, beyond time and space
Duration of satisfaction	Short period	Long period



Memory	Short term	Long term
Priority of importance	Secondary	Primary
E.g. 1: Food	Taste is important (more than nutrition) when overemphasize	Nutrition for the growth and health is more important
E.g. 2: Sex	Sexual gratification is important (more than emotional intimacy)	Sex for Love, Life & Lineage is more important
E.g. 3: Goodness or ritual first	Ritual (more important over goodness)	Goodness over ritual
E.g. 4: Masking in public during pandemic	Difficult to breathe. (Personal freedom is violated)	Public and individual safety is more important than inconvenience
E.g. 5: Differences in opinion	Winning the argument (is more important)	Communicating with empathy to avoid argument

#### 4.4 Growing period, stages and responsibility

The maturity of the body is a type of autonomous maturity that conforms to the laws of nature, but the maturity of the heart and the mind is not automatic. It can only be achieved by taking the responsibility to practice GV. While physical growth and maturation occurs just by growing older, the mind usually takes effort to mature, sometimes taking a lifetime (Kay & Heckhausen, 2015).

The three growth stages begin with an incomplete and immature formative stage, and proceeds through a growth process until maturity. Erikson's theory of psychosocial development explains the contrast between maturity and immaturity of the development of a person's lifespan. (Marcia, 2020). While both mind and body take time to grow, they may grow at different rates due to different factors.

Taking Maslow's (Maslow, 1943) GN as a reference, the growth of the body requires more of the bottom two layers of needs – physiology and safety, while the growth of the mind requires more of the top four layers. In addition to needing parental emotional security and love, the mind also requires the development of self-esteem and self-actualization in order to realize generic and personal values. In order to meet all

these needs, each individual has to take the responsibility to seek and realize these GN and GV.

Maturity of the heart is directly related to taking responsibility. (Burkhonov et al., 2021). As such, the intensity of the GH is proportional to being responsible. Happiness does not come to us when we get everything, we desire without putting in any effort as there is no fulfillment of purpose for the mind. An academic degree earned by hard work has a completely different feel than a degree earned by buying or cheating. Money earned with blood, sweat and tears is more meaningful to the earner than luck or quick money (Sherman et al., 2019). On the other hand, even if we seem to have lost everything, we will still feel gratitude when we fulfill our responsibilities.

#### 4.5 Peace and generic happiness

In the introduction of "The Search for Well-Being: From Ancient to Modern Times", International Handbooks of Quality-of-Life. The Pursuit of Human Well-Being, Estes, (2017) wrote:

"The search for well-being is central to the process of becoming a more fully developed human being. At the center of well-being is a deep sense of peace, personal satisfaction, and

happiness within ourselves and in our relationships with others. All four of these states of being—peace, personal satisfaction, happiness, and well-being—are outcomes achieved through a combination of personal reflection and interpersonal exchanges.” (p. 3)

To become a more mature and fully developed person to achieve inner peace and peaceful relationships with others (Delle Fave et al., 2011) requires listening to the heart and conscience, temporarily sacrificing physical unpleasantness for peace. The body is primarily concerned with its own needs and pleasures, while the mind has a higher purpose than self-interest: to care for others and the greater good (Huta, 2015). Problems arise when people succumb to the selfish desires of their bodies rather than their altruistic consciences. This leads to an internal struggle between mind and body: the mind-body problem or Jekyll and Hyde syndrome. It extends and cascades further to conflicts between family, work and social spheres.

The mentality of “peaceful coexistence for all” that puts public concern above personal interest is easier to explain through the example of wearing a mask in public during an epidemic – sacrificing personal convenience for the safety of personal and public interests. As collectivist cultures value higher overall goals and put public concern above personal interest, people are more likely to comply with government regulations. This reduces conflict and public protest (Liu, 2021).

Harmonious relationships with others require mutual respect, reciprocal trust and accountability. It prioritizes the duties and obligations of caring for others over individual selfish desires and behavior. Therefore, achieving peace begins with oneself through the unity of mind and body. The peace of the family depends on the peace of mind of the individual. Social peace depends on family peace and so on until world peace.

Finally, this definition of GH is proposed: The mind as the subject and body as object. It is centered on altruistic love, and involves

fulfilling one’s responsibilities. It also requires balance in pursuing and realizing the generic purpose (GP) of manifestation of GV through maturity of heart and mind while maintaining good health of the body. This will bring long term satisfaction, and even the body will be better off in the long run. can be elaborated further from Table 1 above, and examples below elaborate on this.

## **5. Interpretation of Maslow’s work using generic happiness**

Maslow’s theory of human motivation (Maslow, 1943) has had a wide-ranging impact on different disciplines. Although Maslow’s hierarchy of needs cannot represent and explain each person’s needs if based on the “hierarchy” of needs, it has the advantage of simplifying and classifying the “generic” aspects of human needs into five simple abstractions.

### **5.1 Dual dimensions of generic needs**

To make it easier to interpret and illustrate the dual dimensions of Maslow’s needs in terms of GH, the original needs triangle should be adapted into two right triangles in a square as shown in Fig. 3 to contrast with the original triangle. The left triangle represents the needs of the body, while the other right triangle represents the needs of the mind. Instead of splitting the square into two in the middle, it is divided by the hypotenuse to illustrate the imbalance of bodily and mental needs at each layer.

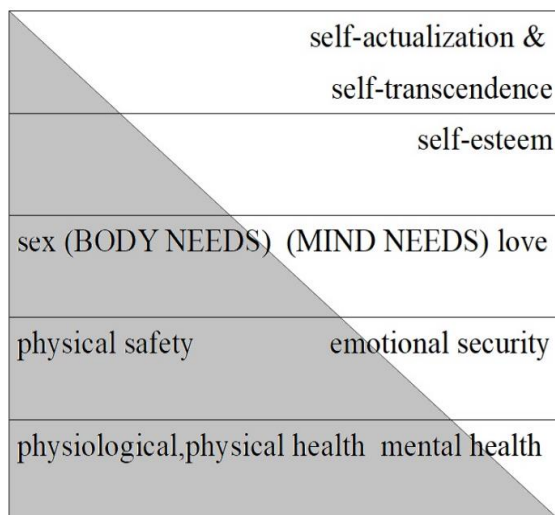


Fig. 3. Dual dimensions of generic needs

The needs of the body occupy a larger proportion of the physiological layer, while the needs of the mind have a larger proportion of the self-actualization layer. Moving higher, the percentage of the needs of the body decreases, while the needs of the mind increases. These layers are drawn in the original Maslow’s order, but bodily and mental needs are reciprocal and simultaneous, and are not fixed in a hierarchical manner. Needs are not a straight line or in discrete categories, but have a continuum between the mind and body. We only have the urge to eat when we are hungry, and when we are full, we will lose the appetite for food.

**5.2 Hierarchy of maturity of heart instead of hierarchy of needs**

Like the invisible pull of gravity, the heart drives us to seek happiness. Maturity of the heart, which grows from taking personal responsibility to build GV, is one of the most important factors in determining a person’s GH and GP. It takes not only intellectual maturity to see the wisdom of the truth of life, but emotional maturity to appreciate the beauty of altruistic love, and the will to overcome adversity.

In addition to GN, there are specific needs. Since each person prioritizes these combinations of needs in unique ways, it is suggested that a person’s needs depend on a

person’s maturity of heart. At different stages of life, people value happiness differently. For example, Pettijohn et al., (1996) reported that 88% of women ranked the need for love out of five needs as the most important factor of happiness, compared with only 64% of men. If there is a hierarchy, it is not a hierarchy of needs, but a hierarchy of maturity of heart, because people have free will and mature according to their fulfillment of responsibilities. The higher a person’s maturity, the more one seeks the needs of the mind. Furthermore, the needs of mind and body interact simultaneously, but appear differently to people with different priorities under different conditions and situations. Tay and Diener (2011) have evidence to support this suggestion.

As the needs of the mind and body are different, it is easy to have contradictions when explaining it in terms of a hierarchy of needs instead of a hierarchy of maturity of heart. For example, physiological and safety needs are essential to human survival and are highly valued by the homeless. But if there is not enough food to share, homeless parents may sacrifice themselves for their children out of love. On the other hand, someone who does not lack these, but lacks companionship, may die of loneliness. Additionally, some lonely people have problems with emotional eating such as bulimia, even when they are not physically hungry; they eat to fill their emotional void. Likewise, the mind needs emotional security and certainty to avoid anxiety. How to explain Romeo and Juliet’s willingness to die for love, patriots’ willingness to die for honor, etc.? Maslow’s hierarchy of needs cannot explain these scenarios, but it can be explained by GH. When the mind becomes the subject, it can learn to be sacrificial and learn to conquer the pains of the body for a higher purpose or a beloved. It is easier to illustrate the concept of GH by using examples of five layers of needs.

### 5.3 Physiological needs

From the viewpoint of GH, the physiological layer can be divided into physical health (the needs of the body) and mental health (the needs of the mind). For the needs of the body, both physiological needs and safety needs can be attained and represented by the stability of an individual's personal financial affairs in a civilized society. If one has strong financial health, aside from having the basic necessities of life for physiological needs, one also can fulfill safety needs such as shelter (personal security) and insurance (financial security) as well.

After studying a great deal about the relationship between wealth and happiness and discussion with numerous experts, Lyubomirsky (2008) found the data confusing and contradictory. There is a variety of literature showing that, beyond a certain threshold to cover deficiencies, having more money has diminishing returns, where getting more money has less of an impact on happiness, and more money may not improve happiness in wealthy societies. Diener (n.d.) explains the relationship of money to happiness:

“It is important to always keep in mind that high materialism seems to lower life satisfaction—valuing money over other things such as relationships can make us dissatisfied. When people think money is more important than everything else, they seem to have a harder time being happy. And unless they make a great deal of money, they are not on average as happy as others. Perhaps in seeking money they sacrifice other important things too much, such as relationships, spirituality, or following their interests. Or it may be that materialists just can never get enough money to fulfill their dreams—they always want more.”

### 5.4 Safety needs and emotional security

The mind dimension of safety is “certainty” – the emotional security of feeling safe, secure and accountable about the future. When the feeling of security is lost, qualms, pangs of

conscience or an uneasy feeling will arise due to a person's misconduct or due to their trustworthiness being violated.

Adaptation from frugality to extravagance may be easier, but from extravagance to frugality is more difficult. As there is a diminishing of returns for happiness with more money, it is best to save the extra money for the future as well as share it with others, instead of falling into hedonism.

Saving for a rainy day can avoid anxiety. Saving for unexpected emergencies and future retirement is a good habit that requires maturity of heart. The problem is the habitual pursuit of saving for oneself without sharing poses a threat to the self-actualization and self-transcendence of a person's mind. Therefore, balance is essential. Nicolai Tangen, who runs the world's biggest sovereign wealth fund, does not want his children to inherit all of his 5.5 billion kroner, as “an excessive inheritance robs children of the chance to get credit for their own achievements” (Holter, 2020).

### 5.5 Stages and maturity of love

As the heart grows in stages and matures, so does love. Love is powerful; therefore, “with great power comes great responsibility”. Every stage of expansion of heart and love requires greater responsibility and sacrifice.

When receiving love from parents, children are mostly immature as they place themselves at the center of the universe and demand that their needs take precedence over others. As they grow, children will learn about love for siblings by exchanging, sharing and collaborating with their siblings. This is an important prerequisite for adolescents to be able to learn spousal love and parental love, which require a greater sense of responsibility and unconditional sacrifice.

### 5.6 Self-esteem needs

Salavera et al., (2020) reported that self-esteem is a predictor of happiness. People endlessly pursue recognition, title and qualification for two reasons (Sznycer et al., 2017): for bodily

needs, it is to enjoy authority and privileges. For mental needs, it is an acknowledgement of the performance of one's responsibilities and contributions, and an assertion of one's value (Maslow, 1943). This acknowledgment, affirmation and appreciation requires a relationship with at least one other person.

While the physical body requires the fulfillment of physiological needs to grow, the mind involves the fulfillment of self-esteem to grow. Even though self-esteem is closely related to layman's notions of a good life, the importance of self-control may be relatively underestimated (Wirtz et al., 2016). Individually, self-esteem depends on self-discipline to align body behaviors to the goals of the mind to create GV. By accumulating successes and accomplishments, confidence and self-esteem are built on positive character traits such as perseverance, humility, selflessness, kindness, etc.

The self-esteem of a person increases when the person is easily accepted and liked by others through positive character traits, such as living for others. A person feels happy when others, especially their spouse, give affirmation and appreciation. Affirmations and appreciations that make a person feel important and valuable further increase their self-esteem and mutually improve relationships with others. People with high self-esteem get along better with others and live happier lives.

### **5.7 Self-actualization and self-transcendence**

In general, needs prioritization in individualistic societies tends to be more egocentric than in collectivist societies, prioritizing one's own needs before family or social members. In a collectivist society, the needs of the family or society will most likely outweigh the needs of the individual. Even self-actualization is used in different ways by different people, and is defined in an egocentric way in an individualistic society. Koltko-Rivera (2006) in "Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-

Transcendence and Opportunities for Theory, Research, and Unification." understood this and pointed out:

"At the level of self-transcendence, the individual's own needs are put aside, to a great extent, in favor of service to others and to some higher force or cause conceived as being outside the personal self. Certainly, the image of the best-developed human being that emerges from Maslow's hierarchy is very different, depending on which of these two stages is placed at the top of the motivational hierarchy....

The construct of self-transcendence as a motivational status provides a means to a deeper understanding of other important constructs and builds bridges between bodies of theory that are currently isolated. Incorporating self-transcendence into Maslow's theory can help psychology develop a better grasp of how different people and cultures construe the meaning of life. Considering the construct of self-transcendence can help us better understand the motivational underpinnings of both altruism and religious violence, as well as human wisdom. This construct can allow us to more firmly connect the psychology of religion and spirituality with the mainstream of theory in personality and social psychology. The construct allows us to more clearly relate mainstream psychological theory to the traditional psychologies of the world and may ultimately help us to build a more culturally informed psychology. In summary, incorporating self-transcendence into Maslow's hierarchy of needs gives us a theoretical tool with which to pursue a more comprehensive and accurate understanding of human personality and behavior." (pp. 306–313)

In the context of GH, a mature personality who actualizes GV fulfills the GP of life and is thought to achieve self-actualization and self-transcendence. However, it might be needed to be emphasized to avoid false interpretations in individualistic societies. Because a life of self-actualizing GV is a life of living not only for

oneself, but also contributing to others, such as family, friends, society, country and the world.

The maturity of the heart, the width and depth of the heart shaped by maturation through responsibilities, as well as the individual's innate abilities, will determine the level of one's sacrifice. Most people may only achieve self-actualization but not self-transcendence because of the limitations of their maturity. They may transcend only for family, friends, and society, while some outstanding individuals will transcend beyond nation, race, and religion for the entire world.

The popularity of the Marvel movies shows that people have an innate longing for respecting heroes. People respect heroes because they do an effort on behalf of their community or the world. Real love and recognition from the heart of others is gained not through money but through being selfless and living for others. By contributing and living for greater causes and higher purposes, the top four layers of Maslow's of needs in a person mind is fulfilled by receiving love, recognition and self-actualization.

## 6. Conclusion

We introduce the concept of GH and show how it provides a comprehensive, cohesive, and cross-cultural approach to link happiness, motivation, and maturity of heart as a potential grand generic theory. Humans mostly are underdeveloped in fulfilling their true potential of living up to their best values. The mind often does not reach full maturity in intellect, emotion and volition while the body undeniably matures and fades (Allport, 1961 p.277). Due to immaturity of mind, and especially, lack of willpower to overcome temptations and adversity, people often give up pursuing GV at the expense of long-term GH for short-term pleasure. This internal conflict that places self-interest over the good of the many often becomes interpersonal conflict that leads to war.

The core of most of the problems in the social sciences, e.g., social conflicts, are due to

immature decision made by immature people. By addressing maturity issues, personal conflicts and relational difficulties in social interaction can be addressed and be applied to any interpersonal relationship, from family to any organization and government. They can be resolved through personal maturity for real world problem-solving.

Since possessing more money may not improve happiness in affluent societies (Easterlin, 1974; Diener et al., 1985), people who understand the value of mature personality will pursue self-actualization and self-transcendence rather than more money to achieve GH. The world would be a better place if more and more people put in more effort to strive for excellence with the best of themselves, such as taking on more responsibility to help others and reap the rewards of happiness, rather than focusing on chasing more and more money to pursue hedonic pleasure which have the effect of diminishing returns due to adaptation. This can help solve the problem of social stratification and distribution of resources.

In the future, the concept of GH will provide the basis for empirical research to uncover more commonalities in human nature and conditions across cultures through the study of GN and GH. For example, researchers may be interested in understanding the ratio in pleasure and purpose based on the duration of each generic need across cultures and their relationship to GH, the ratio in cognitive, affective, and conative components across cultures and their relationship to GH, the ratio in generic and specific happiness across cultures and its relations to total combined happiness. We look forward to further discoveries ahead.

These types of efforts that emphasize commonalities rather than differences to reduce conflicts will lead to national and world peace through a better understanding and establishment of universal values, so that humanity can prosper together through interdependence. For example, through an

understanding of GN and GH, governments, politicians, policy makers and think tanks should become more “mature” by assuming more responsibility for caring for the GN of the public. Abandoning the old short-sighted ideas, based on GV, the government administration who have political will have to change the paradigm of national interests and prioritizes global human interests, the world will be enough for all human beings to coexist, depend on each other, and prosper together. Only through this paradigm shift can global issues such as climate change and global peace be realized.

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