SEARCHING FOR HAPPINESS IN THE MODERN WORLD:
POSITIVE PSYCHOLOGY AND RELIGION

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ABSTRACT

In Ancient Greece the prevailing idea was that the ultimate goal (τέλος, telos) of human deeds is the happiness (εὐδαιμονία, eudaimonia). And in the Medieval Age when all the religions were dominant, living suitably to God’s commands and prohibitions and attaining his consent had become the main goal. Religion had a functional role in overcoming the difficulties, traumatic events and people’s search for getting to know the world and themselves. After 17th century, the modern understanding ignored the religion on account to the fact that the religion limited the realm of freedom and it did not suit to scientific findings which were rational and factual; and science came into prominence. Science responded to people’s search for meaning, presented the world to the people and promised a more comfortable life. In the modern age, science was assigned with such a duty and this along with Epicurus’ opinion which says that philosophy’s main aim is to tell how people become happier. The thoughts which appeared in modern world where determinist, materialist and absolute universe understanding were dominant are similar to hedonist happiness understanding which were established on materialist philosophy by Epicurus. Nevertheless, modernity did not sustain happiness it promised although sustained people a more comfortable life. This happiness crisis and search of happiness which appeared in Modern Ages, tries to find an answer in science which is the most powerful instrument of modernity. One of the names of this searching happiness is Positive Psychology Movement. In this movement there are people who are inspired with expressions of religion and emphasize on function of religion sustain people happiness; and there are people who were searching for ways of happiness without leaving from modern science philosophy. In any case Positive Psychology is seen as an important step from the terms of discussing regional and ethic expressions in modern psychology.

Key Words: Positive Psychology, Happiness, Modernity, Modern World, Religion.

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Happiness in Ancient Greece

Aristotle says that human wants to know naturally. Human never has been indifferent to the things around him and has searched answers to some questions. These answers confront us sometimes as mythology, sometimes as religion and sometimes as philosophy. The base of Ancient Greece culture is formed with myths which are providing inner peace and respond to the obscurity of the universe (Estin and Laporte, 2005, 1). Afterwards these answers were intellectualized and philosophy appeared. Inner peace which has been sustained by the answers towards obscurities of the universe, is the indicator of people’s search for meaning. One of the best products of people’s search for meaning and urge to know is philosophy. This activity which is thought to have been started and Ancient Greece have dealt with a lot of questions such as knowledge, existence and values. One of the questions which answer is really wondered is ‘what is happiness?’.

In the First Age, happiness was discussed as the theme of ethics and generally Grecian ethical understanding is named as eudaimonist (εὐδαιμονία, eudaimonia). The theories, claims that the highest good and the acts of people’s purpose is the happiness, are named such. The general characteristic of the Ancient Greece is this. In First Age, Sophist philosophers thought that the measure of everything is human. Accordingly, about moral topics man is the measure of all things. This states that there is no objective moral principle. So it is not possible to find a de facto attitude about ‘what is happiness?’ . According to Protagoras; the more individuals there are, the more ethical judgment there is. In fact this means that there is no universal scruple. Against Sophists, the most significant philosopher is Socrates. He tries to show that there is objective principles and for doing this he has chosen the term of virtue (ἀρετή, arete) which is known by everybody. While trying to show the existence of universal notions, he has raked together the knowledge and the ethics. Knowledge is a virtue and human never harm intentionally. Knowledge which renders people virtuous is the knowledge of the good and proper. Immoral person is really ignorant person (Arslan, 2007, 149). Happiness is a situation about knowledge and accordingly being virtuous.

Thoughts of Socrates have affected some thinkers and caused to appearance of different movements. One of them is Cynics. According to Cynics (founder is Antisthenes) all kinds of civilization are unimportant. Cynics think that the world basically bad and it is necessary to leave from it in order to live properly. Happiness is that reducing needs to the minimum level. Happiness is indifferent
to pleasure and gratification (ἡδονή, hedone). Virtue provides happiness. Being happy can be provided by only gaining inner independency. And independence can be gained by being senseless against all kind of inner and external stimulant. According to Cyrenaic school (the founder is Aristippos) which is totally opposite to Cynics, the highest good is happiness and the happiness is sensual pleasure (gratification). They refer to active, dynamic, alive pleasure (Arslan, 2007, 149). The reason of each act is the will of being happy and pleasure. They are rather distant to religion. One of the substitute of this movement Theodoros, has written book which clearly depicts atheism. And Evhemeros said that in fact Gods are emblazoned human heroes (Weber, 1998, 46). On the contrary to views of Socrates connecting virtue with knowledge, Cyrenaic school defends that knowledge is not about virtue. It is really, we have only individual excitements and senses. ‘Virtue’ and ‘Goodness’ things we say, is just common words among people (Ülken, 1958, 201). Cyrenaic school can be said to have affected Epicurus seriously.

Plato, the student of Socrates, has a happiness based ethical approach. His views are supported with teaching the ideas and type of the knowledge of ideas. By means of dealing with the knowledge of ideas instead of knowledge of the world, he tried to propound what is good and happiness and accordingly he was interested in knowledge of values. Plato accepted a value hierarchy like a existence hierarchy and so he equated good with idea of the Good. He said that happiness is to have the Good. According to him every part of the human has a virtue to realize. The highest part of the soul is mind and act of mind is wisdom (σοφία, sophia). Mind has a duty of dominating the part which is about appetence and instinct. The middle part of the soul is the will and the virtue of this is courage (ανδρεία, andreia). Each part of the soul, in order to carry out the act which suits themselves, should be able to suit each other and interfere each other. Here this harmony is justice. Justice, as the highest virtue, is a harmony and suitability which takes the individual to the happiness. Thanks to this harmony, equitable man does not let “various elements in the soul to interfere with each other’s function” and he in this way became healthy and happy. As justice is good, injustice is bad. When illiteracy takes place of wisdom, spinelessness takes place of courage, repulsiveness takes place of temperance (σωφροσύνη, sophrosyne), badness so unhappiness appears. One of the big iniquities is that, person, who is in hands of pain (λυπη, lupe) and pleasure, believes in the reality of them (Plato, 1989, 59). The supreme aim of the human is to search for happiness. We try to obtain the happiness by getting rid of pain and procuring pleasure as soon as possible. Nevertheless it is impossible to reach the happiness when being kept to pain and pleasure. Because the
common source of pain and pleasure is desire (ἐπιθυμία, epithymia). When desire is satisfied, pleasure appears, not satisfied pain appears. Nonetheless after the pleasure provided by satisfaction, comes pain. In that case there is no possibility of continuous gratification and happiness. For this reason, soul turns its direction from the world of the senses to the world of the ideas. It sees unchanging ideas, which is the first example of everything, there. The satisfaction given by idea of the Good is not like pleasures of the world and not surrounded with pain. Real pleasure and real happiness is possible only by this ‘the highest good’ (Ülken, 1958, 199). Sharing a pleasure with another and sharing pain with another is not a real way in order to get virtue. Against all of these the only thing to change is wisdom. Courage, temperance, justice; everything is purchased with this. Real virtue is got by wisdom (Plato, 1989, 25). In Plato’s thought, important notion is virtue. As seen in Youth Dialogues he says that virtue is knowledge. There is not much virtue but just one and this is to know the good and act according to this. Phaidon in his dialogues separates real virtue from ordinary virtue. Real virtue is knowledge of the Good and justice so it is knowledge of the ideas. Who attains the knowledge of idea, it means he reaches knowledge of virtue. Ordinary virtue is opinion (doxa) in ordinary life (Birand, 1958, 60). The highest good is not in pleasure or gratification but resemblance of God increasingly. As God is good and absolute justice, we can only resemble him with justice. Justice is the basic virtue, mother of the virtue (Weber, 1998, 60). In this way according to Plato apart from wisdom, courage and temperance are also virtues.

According to Aristotle (2011, 16), like other Greece philosophers, supreme aim of all kinds of efforts is the happiness. People's main aim is to be happy and, happiness is the best thing. Pleasure, mind and virtue are preferred both for themselves and happiness. Also they are preferred as we become happy thanks to them. With a view happiness is about external conditions but the main theme of the ethic is about person himself. According to Aristotle, every entity may be happy by development own essence or its own effectiveness (Gökberk, 1998, 79). Everything should be done in accordance with the original. The feature which separate people from the animals is mind. Because of this people should act suitable to the mind. People become happy when act suitable to the mind (Aristotle, 2011, 18). Animal is not a moral creature, because it is lack of mind; again it is not talked immorality of God. In this position morality is the distinctive feature of the human nature. The main aim of the human life is not only development of the direction of animal, but also being godlike. The aim is opening and development of our double essence (Weber, 1998, 86). For Gods the whole of the life is happiness, and for people only under the condition of
resembling this, life will be full of happiness (Aristotle, 2011, 209). Pleasure is not good. It is an obstacle to be right-minded. Because pleasure can never be an aim, it is not an aim but a process (Aristotle, 2011, 149). The good is not an act directed to pleasure but a virtuous act. The one important for happiness is to act accordance with virtue (Aristotle, 2011, 20-27). If a life is suitable to the virtues, so it is a happy life. And virtue is not provided by entertaining but working (Aristotle, 2011, 205). Happiness should not be for a moment but sustain lifelong. And it is gained by habits. Thanks to the habits we can get rid of excess, which cause pain, and stand in the middle (juste milieu) (Ülken, 1958, 200). Here, virtue is this midway (Aristotle, 2011, 115-129). For example the mid of the stinginess and extravagancy is profuseness and it is a virtue.

According to Epicurus, philosophy is nothing but making research of devices which will provide happiness. If philosophy will take the human to the happiness, first of all, it should save him from the fear of Gods and death. In order to provide it, it is necessary a worldview that is based on nature. And this shows that there are natural reasons for everything. This world view is seen also in Democritus. Namely real existence is space and atoms. As in universe there is nothing but atoms, there is no possibility of morality appearing from interference of Gods to the world (Ülken, 1958, 201). Gods have no effect on the world. They stand in the space between the worlds. They are very happy and because of that they are not busy with the world. As Gods are never interested in us, there is no need to be afraid of them (Gökberk, 1998, 88-89). Death is nothing for us. Death is the disappearance of the senses, if we know that death is nothing then we began have taste of life. As we on existing, death disappears, and death exists we disappear. Accordingly, we should not be afraid of it (Epicurus, 1962, 34). If body does not exist, soul will never be able to come into existence. If we give up the idea of immortality, death stops being a fear. Unfounded fears prevent us to catch the happiness (Weber, 1998, 89-90). The idea of death is too such an unfounded fear and if we came to this world, defining how we will life is in our hands. Everything we do is to avoid pain. We only miss pleasure when we want it because of the pain. Pleasure is the beginning and the end of a happy life. Pleasure is the highest goodness. It is the main criterion for determining that what should we tend to and what should we get away from (Epicurus, 1962, 36).

Epicurus believes that (like Stoa ecole) human can be happy. And the difference between them is that, Stoics follow Cynics and Epicurus follows Cyrenaic school (Birand, 1958, 107). He animates Cyrenaic school’s hedonism, yet makes a set of changes. Pleasure is the natural goal of every effort and demands of the creature. Pleasure is the mix of material and spiritual gratification. In this mix,
the first element is material gratification. Spiritual gratifications are connected to the body and they are not independent in spite of their violence, past and largeness. According to Epicurus (1962, 36), pleasure is negative gratification (getting rid of pain) rather than positive gratification. Getting rid of pain is the body’s salvation from agony and the soul’s salvation from unrest, which is in short (αταραξία, ataraxia); pleasure is the painlessness (Gökberk, 1998, 90). With this view Epicurus has affected all of the hedonist views and it can be said that hedonism affected the modern world in the historical process. On the periods after them, Plato shows the effect by emphasize virtues; Aristotle shows the effect by saying that virtues appear on the acts and the virtue is the midway; Epicurus shows the effect by bringing pleasure to the fore.

From Medieval Age to Modernity

Aristotle’s views on ethics, human and cosmology affected deeply through the Medieval Age both is Islam and West thoughts. Aristotle’s views are interpreted by the effort of Saint Thomas in West to the Christian theology and by the effort of Al-Farabi and Ibn-i Sina in East to the Islamic theology. This commend style had sustained its effect until Renaissance. In West, base of Christian philosophy is St. Thomas’s Aristotle which he made nearly a Christian (Koyré, 2000, 35). In 13th century in universities traditional philosophy which shaped around the ideas of Aristotle, came into prominence (Westfall, 2000, 26). Scholastic understanding which did not accept Aristotle in the beginning of scholastic period and after he was interpreted, loved and adopted him, but this was seen as an obstacle for the scientific development by its appearance as “have knowledge”. For that matter in the discussion of religion – science, one of the leading period is scholastic period, it reason is that scholasticism is a metaphysic which tries to prove definite dogmas (Yıldırım, 1999, 22). In this period which goes on until Galileo, scholar thought that they know all details of the creation of the universe, the secrets of the universe, what will be happen after life, the most profound mysteries of metaphysics, the principles that govern the moving of objects and powers that shape the material world. According to them there was nothing in the nature and in the supernature which was not explained and known (Russell, 1969, 32). Because of this feature, in time, scholastic view became closed for the free search and critical thinking. Scholastic view is a vicious cyclic endeavor which just tries to prove religious statements and it does not try to understand the factual world. Moreover, it caused to begin the tradition of the Inquisition (Ayvaz, 2002, 70).
As reaction to this atmosphere which is closed to the different thoughts, modern understanding appeared.

Ancient Greece's and Rome's rediscovery of knowledge tradition caused born of Renaissance and it can be said that after 17th century modern period started. The most distinctive feature of modern period is rationality, getting secularism, industrialization and science. According to the understanding of this period, human does not live in an environment planned for himself but in a wild nature. Human should be the owner of the nature and rule it. For his, the strongest device is science. According to statement of F. Bacon, science is the power (scientia potestas est). The knowledge which will give this power, first of all should be changed and improved. “The only way of enabling this is to base science on observation and experiment; and getting rid of biases. In this way the ethical values which direct the human life, were pushed away from the interest of science” (Demir, 1997, 113). Natural philosophy of the 16th century declared that secrets of the nature are dark fort for the human mind. Secret powers which occupy the universe could be learnt by only “experiment”. This view is one of the most important statements of epistemological transformation (Westfall, 2000, 32). With the Cartesian philosophy of Descartes soul and material separated from each other and the thought have settled that “mechanic rules are valid in material world”. This, in next periods paved the way for appearing positivist and materialist understanding. “Universal mechanism, have proceeded since Descartes ruled physic, biology, astronomy and chemistry” (Bolay, 1999, 30). Afterwards this effect has been seen in both sociology and psychology.

In Medieval Age, Western ethical understanding was shaped by the Christian theology (Lewis, 1967, 160). Real happiness can be obtained by leading a life suitable to the rules of God. The orders of God are good and the prohibitions of God are bad. This world is not eternal and real life will begin after death. The way of getting happiness in this world is only possible by religious life and the real happiness is in heaven. In this world human should not run after sensual pleasures, should get away from sensual pleasures as soon as possible. Western ethical understanding in Medieval Age resembles substantially Stoic thought.

When have a look on after Renaissance, the effects of rationalism began to be seen in Western thought. The freedom of the individual was tried to be prioritized. There was a functional approach towards ethic principles as they provide order of sociological life. According to Descartes (1946, 71) who is one of the most important names of this period, freedom of the individual is notably important. In other words about happiness one of the prerequisite is that
individual should be free. And, according to Lock (1999, 312-313), as well; the individual should be free and ethic principles are necessary for the benefit of society. It is compulsive in terms of happiness of everybody. Here there is a factionalist approach towards ethic. It is possible to see a similar thought about benefit in Hume (Bairer, 1992, 569). According to Kant (1995, 12-14), it is possible to isolated ethic from God and benefit. According to him ethical virtue should be suitable to the duty and only as it suits to the maxim, it should act according to it. Human should protect his happiness because of duty but not his tendency. Nonetheless “God is the ultimate assurance of the miss of ethics and happiness. Therefore existence of God, immortality of the soul and freedom are the indispensable postulate of mind. In other words, Kant’s emphasize on ethics, features existence of God and afterlife in the level of requires evaluating it as a postulate” (Türkeri, 2009, 346). Yet here the thing which is definitive on what are the ethical values is not a supernatural reference to the mind. “In the process between 17th and 19th centuries, dominant idea in Western ethic thought was that if a universal, international, ethic system is developed, ethical dilemmas will be solved” (Hackney, 2007, 212). One of the most important features of enlightening ideas is that, anymore religious statement will not be required as the reference; instead mind and science will be featured. And also about ethic, the same approach is the point of question and according to this term’s acceptance if there is a universal ethical principle, this principle can be grounded with mind.

In the understanding of 19th century, if the universe is ruled by the legislations of the nature, then it is not necessary to believe in a supernatural power (Bayet, 2004, 24). Suggestions of the religion are invalid, and religion is just the theme of science. For instance according to Jane Harrison Religion have risen from the dissatisfied desire and it is regulated on important events such as human life, death, birth and marriage (Malinowski, 2000, 13). In this respect “religion is a cultural system and it has a functional value both for the individual and society. For instance one of the most powerful satisfaction of instincts, is immortality, they are presentations which are saturating people sensibly like rebirth or life after death” (Malinowski, 2000, 47). According to one of the establishers of modern psychology Sigmund Freud (2011a, 28), religious thoughts, as other systems of civilization, rose after as a result of search of confidence in the nature. This approach reflects modern psychology’s regard towards religion. Freud launched that the religion discusses as a product of human in psychology. Freud’s importance for psychology is the same with Marks’s importance for sociology and Darwin’s importance of biology. Freud said that human has two basic motives such as sex and aggression and acts in order to satisfy them.
Religion has no future anymore. According to Freud (2011a, 48-59) religious doctrines consists of illusion. There is no longer a future of religion. Religion is no longer as effective on humans as before. Thanks to the science, we should establish the civilization on the rationalist basics. According to Freud (2011a, 6-19), civilization is all of the features that separates human from animal; forces which human has it in order to rule the nature; and knowledge which are used in order to use the nature. Civilization consists in the common life of people and people have made some sacrifices on behalf of the common life. Human affairs are established on acts which are used to suppress the instincts and unhappiness is caused by the suppression of instincts. This is a complete paradox. Since, if there would not have been suppress and force, then the wealth would not have been obtained, and people would have been destructive towards each other. Retirement of the limits of the civilization, would take only one person to the real happiness. For other people happiness would never be point of question. Yet, people run after happiness. People want that pain and dissatisfaction not to increase in addition to this, they want to have dense pleasure senses. Happiness is just about desire of pleasure feelings. The thing defining the aim of life is the principle of pleasure. Nevertheless this is not completely applicable. Because in short, happiness is the satisfaction of needs. Accordingly, our opportunity to become happy is limited with our body. Our own bodies, external world and other people are the obstacles against it (Freud, 2011b, 71-72). Nevertheless we should direct to the principles provided by the science getting rid of moral principles and religion limiting our freedom. These views of Freud strengthen the manner of psychology which is against the religion and views of psychology which is about religion. As the examples for these Köse (2005, 52-53) determined that: religion makes emphasize on consciousness and psychoanalysis does it on sub consciousness; while religion talks about freedom of the will, psychoanalysis talks about determinism. Freud’s description of human is in the shape of an automat and human nature is mechanical. Freud has a deterministic understanding. Freud says that there is a determinist structure under the sub consciousness and adds that all phenomenon act according to principle of causality (Köse, 2005, 60). Over Freud’s these views, absolute and determinist universal understanding which has been undergoing since Newton showed its effect clearly.

According to Erich Fromm (1995, 220) who belongs to the next generation psychologist, “happiness is not a gift of the Gods, but a success which is realized by the ingenuity inside the person”. Fromm (1995, 208), on account of drawing of the understanding of happiness in modern period, discusses Spencer’s understanding of ethic and happiness and pleasure understanding inside it like
that: According to Spencer human’s happiness and pleasure description is about evolution process. Evolution process is established on a creature’s effort to survive. Pain means harmful and pleasure means useful. Accordingly a living creature runs after the thing which is useful for it. Human’s struggle for surviving and proliferation like just any animal. Being successful in surviving and proliferation, more pleasure and less pain are the simplest formulas of the happiness. After Freud, modern psychology in spite of the fact that it tended to humanism, but imagination and evolutionist understanding of 19th century went on. The statement of T. Hobbes homo homini lupus can be seen as the definition of the understanding of modern world which is isolated from virtues and directed to pleasure. Since this statement is the definition of individualism and selfish system. Individualist understanding of modern period directed human to the happiness view which is isolated from virtues. Nevertheless the only canal to protect people’s rights toward each other is not the government and law but should be values interiorized by people. Not only about protecting other’s right but about outright virtues (such as altruism, compassion, forgiveness, gratitude etc.) have an important function. In modern period virtues have been ignored or transformed. For example virtues such as compassion, gratitude, forgiveness, patience etc. have been ignored in modern period.

In short, it can be said that before modernity, religion had certain dominance on the question of what happiness is. Nevertheless Modern understanding which is distant from religion took place of scholastic thoughts and afterwards the viewpoint about happiness changed and a secular psychology understanding rose. “Before modern medicine and psychology, theologians were the therapists of the West. They addressed anxiety and depression, psychopathology and character flaws. With the advent of modern psychology, theology’s contribution to understanding human psychology has been considerably muted. Some recent theologians have distanced themselves from modern psychology because it is based on secular presuppositions of human independence from God” (Charry, 2011, 284). Therefore psychology was indifferent to the religion. Religion’s views of human and ethic did not find place in psychology. Instead of this, modern understanding which sees human as the last element of the evolution process, started looking for happiness in anywhere else.
Happiness Crisis of the Modern World

Modernity could keep most of his promises. From now on average lifetime is longer, struggling with illnesses more successful, we have more reliable opportunities of harboring, we do not worry about nutrition, and are leading a more comfortable life compared to a hundred years earlier. In spite of these, there is something going wrong. “In Western societies, material life standards and national income increased but at the same time neurotic disorder and chronic mental illness... Practical indicators such as harboring, education or purchasing power increased. Against it subjective / individual power of welfare decreased. In our day, depressions are ten times more than 1960” (Utsch, 2008, 169). “Depression has been increasing since World War II. Today young people’s possibility of suffering from depression heavily is ten times more than that of grandmothers and grandfathers” (Seligman, 2011, 288). “Even if we were asymptotically successful at removing depression, anxiety and anger, that would not result in happiness” (Seligman etc., 2004, 1379). The person who has property, money, worldwide fame and people who love him very much in spite of the fact that he is not happy, and seeks happiness in alcohol and drugs and afterward he may commit suicide and finishes his life. Whitney Houston and Elvis Presley were addicted to drugs and alcohol, they died because of that. Famous people such as Amy Winehouse, Kurt Cobain, Jim Morrison were addicted to drugs and committed suicide. Yet most of us thought that they are incredibly happy. But scientifically it is stated that money can never purchase happiness. Richard Easterling, in 1970’s compared American’s level of happiness and economic data and in passing time, despite national income four times increased, in level of happiness there is not any increase. It is not valid only for America but Germany, England (Karaçay, 2012, 17-18). Happiness is not about cure of the illnesses and purchasing power directly. When the relationship between life satisfaction and purchasing power is studied, it was seen that more wealth does not provide more satisfaction and happiness (Seligman, 2007, 59). “After each success, it is more clearly seen that money, power, position or commodities do not contribute to the life quality at all” (Csikszentmihalyi, 2005, 17). “It has been found that after basic human needs are met, happiness is not clearly associated with wealth or material affluence. The finding that wealth, material possessions and happiness are poorly correlated has the potential to make a significant contribution to society as it challenges many assumptions fundamental to western culture, where the accumulation of material possessions is highly sought” (Norrish and Vella-Brodrick, 2008, 398). Modernity’s promises and the life style it presented has not been successful and assumptions of modern understanding and life style
has been started to be questioned. Martin Seligman (2011, 290-291) summarizes the reached point in this way:

From Medieval Age to the Renaissance, ego was small... Towards the end of Renaissance ego broadened... Broadening of ego is still going on today. Our wealth and technology revealed an ego which makes choice, enjoys, deplores, acts, tries to carry the things in his hands to a better level or is content with what he has and even has unique emotions such as self-respect, effectiveness and self-confidence... This new ego which carries the pleasure to the list of minded things is a big ego... Anymore we have a culture which is formed of big egos. We are making choices among services and goods which are designed according to the individual and reaching beyond of them in order to obtain more privileged freedoms. Broadened ego, brings a set of dangers with the freedoms. And the primary one is a big depression... Today the growth of ego, coincides with the decrease of sense of society, and the loss of high goal. And these formed a productive field, depression to arise... A life which is not dedicate to values apart from itself, in fact is an unpleasant life. People need a context of meaning and hope. In the past we had a wide context. When we faced with a failure, in that context, we could rest on our spiritual furniture and recreate sense of who are we. I am giving to this context the name common values. These contains believing in nation, God, family or aim which exceeds our lives... The events took place in last quarter of century, have weakened our context of wider existence, therefore we almost have been denuded against the usual attacks of ordinary life.

Modernity not only did not keep its promises but left the human among meaninglessness. New life style did not respond to human's search of meaning. “Positivist expressions and modern opportunities generally could not replace the religion and worse contributed to the development of meaninglessness” (Bahadır, 2011, 162). “One of the biggest problems which modernity brought to the human life is doubtlessly meaninglessness” (Bahadır, 2011, 138). Frankl (2010, 113) says that for human, effort of finding a meaning in his life is an impulsion. Frankl (2010, 150-153) found in his so many investigations that there is a close relation between psychological disorder and being search of meaning. There is such a relation between human's search of meaning and being happy. “According to Frankl modern human is suffering from being prevented from search of meaning but not being prevented from meeting sexual needs or search of power / perfection” (Bahadır, 2011, 134). Human’s one of the biggest source of meaning, has been religion until modern periods. “It has been suggested that a focus on materialism has negative consequences on individual well-being and relationships because wealth and material goods
distract individuals from sources that lead to true happiness and psychological fulfillment (Norrish and Vella-Brodrick, 2008, 399). These sources are religion and spirituality. It is thought that after modernity the effects of religion and after religion, the religion itself will disappear. But quite the contrary after 20th century return to the divinity has begun. A lot of investigation supports this (e.g. Bell, 2006; Gode, 2000; Glock and Bellah, 1976). Absolutely after 1960’s religious and spiritual constituents has been started to draw interest. According to Arslan (2010, 197-201) the reasons of this; the search of meaning of modern people and crisis which is made out by individualism. The culture which has advanced technology provides material peace but not spiritual peace. Modern people have meaning crises and need new meaning structures. Excessive rationalism causes loss of meaning and society faces with a meaning explosion. It can be said that psychological movements such as Positive Psychology and logotherapy bears on search of meaning and spiritual crisis. The source of happiness crisis can be zeitgeist in Western culture (especially American). In this culture a lot of virtues commended by the religion are ignored and instead of them the virtues which support the struggle between people are brought (Matthews and Zeidner, 2003, 137). In order to get rid of happiness crisis, discussing the virtues and search of meaning again, may be useful.

What is Positive Psychology?

It can be said that modern psychology became a therapy profession and traditionally it focuses on mental diseases and pathologies. According to some scientist psychology ignores the positive sides of the human acts. Positive Psychology movement directed to investigating positive sides of people’s experiments and situation which can develop people in order to full this need (Norrish and Vella-Brodrick, 2008, 393-394). The goal of the Positive Psychology is the study of the good life and the strategy it uses doing this is scientific method (Peterson and Park, 2003, 145). Although so many statements have been made about happiness until today, many branches of the science have not tried to respond to this philosophic question. Yet science may enlighten the components of happiness and investigate empirically what establishes these components (Seligman etc., 2004, 1380). In order to make this investigation in 1998 Martin Seligman who was the president of American Psychological Association launched the Positive Psychology movement (Peterson and Park, 2003, 143). Seligman declared his inconvenience by stating

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1 The spirit of the age.
that psychology is not interested in improvement themes but in mental health disorders. “American psychology before World War II had three objectives: the first was to cure mental illness, the second was to make relatively untroubled people happier, and the third was to study genius and high talent” (Seligman etc., 2004, 1379). New psychology movement to whom Positive Psychology gave its name makes an effort on providing paradigm change in psychology and emphasizes on Positive Psychological features. “It is a movement that hopes to balance mainstream psychology’s traditionally pessimistic view of human nature” (Hackney, 2007, 213). In short, it can be said that Positive Psychology deals with positive behaviors such as happiness, well being, pleasure, enjoy.

According to Seligman the paths that lead to happiness are such: gratification, pleasure and meaning. The main characters of the gratification, completely bewitches us. Pleasures aspire us. Despite the pleasures are enjoyable actions, they do not necessarily accompany to the positive senses. “Finding flow in gratifications need not involve anything larger than the self” (Seligman etc., 2004, 1380). “Against the senses which are created in a very reliable way, establishing life around sensual pleasures is not easy, because all of them are momentary... we easily get used to them and in order to taste the pleasure in first time, we start to need higher doses... unless these kind of satisfactions are carried out in distant periods, the pleasures which are point of question, disappears” (Seligman, 2007, 116). Positive Psychology makes sense more than being hedonic. Simple hedonic theory is unsuccessful in terms of a positive life without strength, virtue and meaning. According to simple hedonic theory a good life occurs when the total of good moments exceeds the total of bad moments. It is not a true approach (Seligman and Pawelski, 2003, 160).

“Wealthy cultures invent myriad shortcuts to feeling good. These produce positive emotion in us without our going to the trouble of using our strengths and virtues. Shopping, drugs, chocolate, loveless sex, and television are all examples. Positive psychology does not deny that these shortcuts, along with many others can result in positive emotion. However, following Nozick² (and Aristotle), positive psychology is principally interested in the emotions that result from the exercise of strengths and virtues” (Seligman and Pawelski, 2003, 161). According to Nafstad “positive psychology strongly associates itself with the Aristotelian model of human nature” (Hackney, 2007, 213). Because Seligman emphasizes on virtues like Aristotle and puts forward ideas about that happiness can be provided with a virtuous life. “Together with Christopher Peterson, he examines the moral and religious literatures from a wide array of

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² Rober Nozick (1938-2002), American philosopher.
cultures, giving some emphasis to the moral traditions in world religions and classical Greece” (Martin, 2007, 96). According to Seligman happiness is relevant to the virtues. It can be said that virtues are about social traditions and from time to time and from society to society, they can change. Nonetheless there are six common virtues which take place in each religious and cultural tradition. These are such as: wisdom, courage, humanity, justice, temperance and transcendence. These constitute altogether the notion of “good character” (Seligman, 2007, 144-147). According to Seligman, good character is the main idea of the Positive Psychology. Good character gets strength with the responsibility and willpower. In addition to this Positive Psychology is neither meliorism which dogmatizes nor has emphasis of benevolence or belief (Utsch, 2008, 171). Seligman claims that positive character in which power and virtue deployed is something which is the way going to the good life. Good life is different form pleasant life as a kind, but not less perfect or less positive (Seligman and Pawelski, 2003, 161). In other words happiness is having a good character and good character is about virtue. Accordingly it can be said that happiness is about being virtuous. This thought resembles Aristotle’s thought of happiness and also some other Grecian philosophers’. Nevertheless it cannot be said properly that Seligman denies pleasure and puts forward virtues like in Ancient Greece. Since Seligman attaches different importance to the pleasures the one important is how we distribute pleasures to our life instead of leading a life indexed to the pleasures. In respect thereof it is said that: “How you distribute the pleasures during the time is very important... add your life many events which creates pleasure as soon as possible, yet distribute them and let passage of time more than usual between them” (Seligman, 2007, 119). Pleasures do not provide the same satisfaction as the first time, without overdose and passage of time. Therefore, we use them properly.

Another important person in Positive Psychology movement is Mihaly Csikszentmihalyi. According to Csikszentmihalyi (2005, 47-51) happiness is gotten by letting life of flow. Flow is order in conscious. This situation is the contrast of psychic disarranges and this is a high-level experience. Flow makes the moment more pleasurable. “People are engrossed in something, activity instinctively, almost automatically realizes; therefore people cannot bewarred of themselves differently from the activities... the aim of the flow is to flow; not to reach to a truth or utopia. Flow is to remain the case... It is not a rising up, but flowing continuously” (Csikszentmihalyi, 2005, 65). “In life of flow, the person can forget about everything which he does not like. As the pleasurable activity, gathers attention, no place is available for the other things” (Csikszentmihalyi, 2005, 70). "A key element of a high level of experience, is
that the purpose itself” (Csikszentmihalyi, 2005, 80). With the flow, bother leaves its place to the pleasure. Return to a flow from an ordinary life, it is possible only by changes and challenges. Csikszentmihalyi gives an example of a person who don’t know playing tennis in order to explain the flow. For the person who does not know how to play tennis, holding the racket smoothly and throwing the ball to the beyond of file is very hard. For the person who tries to achieve this, a flow occurs and getting achieving this, the flow goes on. Yet after a while this does not give pleasure anymore. New challenges and new limits are needed. Doing this when an opponent is there, start to be more enjoyable according to the previous one and flow goes on. At first, while the opponents responding is enough, afterwards the opponents being challenging sustains the flow. Thus the need for renewal and challenges goes on. When the degree of difficulty increases, if the degree of ability does not increase, anxiety appears. When degree of ability is going on increasing, if the degree of difficulty does not increase, drabness occurs. Life of flow goes on when degree of ability and difficulty increases in the same level. “Person does not enjoy with doing the same thing in same level, for a long time” (Csikszentmihalyi, 2005, 90). Yet, maybe the weak side of Csikszentmihalyi’s theory is this. Since in any work, degree of ability and degree of difficulty have limits. Because of these limits sooner or later, anxiety will occur due to the degree of ability’s limit or bother will appear due to the degree of difficulty’s limit. In other words flow has to finish in any point.

According to Csikszentmihalyi (2005, 53) there are two strategy in order to increase the quality of life. The first is trying to enable external conditions to suit to our goals; the second is to change external conditions, as suitable for our lives and goals. Also happiness is about perceiving external conditions and commenting on it but not changing them. Happiness is about the way of using our mind. “Pleasure is a main element of life quality but does not give joy by itself... enjoyable events takes place when one achieves something unexpected or, something on which he has never thought... we can take gratification without using psychic energy; yet pleasure is obtained only as a result of extraordinary attention” (Csikszentmihalyi, 2005, 56-57). Concentrating or not concentrating on the same event, can affect pleasure, also happiness.

According to Csikszentmihalyi (2005, 138-139) physical and mental functions produce flow. From the point of these factors which are producing flow; two different pleasures can be defined as mental pleasures and physical pleasures. In physical activities, there is a mental extent. Similarly in mental activities, there is a physical extent. For instance, in yoga body control is within conscious control. The conditions necessary for mental activities to be enjoyable, is the
same with physical activities. We cannot concentrate on one thing without the stimulants coming from external world. This shows that we have a very limited control on our mind. When there is nothing to occupy our mind, our control disappears and the mind starts to be busy with the things which are not nice for us. We should order our thoughts. When conscious is left alone, it is irregular and this irregularity is not enjoyable. In other words we should occupy our mind every time. When the mind directs to itself, unhappiness will arise.

Finally we can say that about Positive Psychology: this movement has contributed to the conceptualizing happiness and becoming psychology's theme. Seligman's theory about an enjoyable life and authentic happiness is especially important, which has been established on hedonic and eudemonic happiness concepts. The biggest contribution of Seligman is carrying values areas to the psychology's field of interest and Csikszentmihalyi's contribution is integrating flow theory with the concept of well-being (Norrish and Vella-Brodrick, 2008, 395). It can be said that both of scholars were affected by the previous philosophers in their contributions. For instance, according to Robbins humanist psychology is under the skin of Positive Psychology. Yet, this term was firstly used by Maslow about 40 years ago. Because of this common point between them many supporters greeted Positive Psychology warmly. According to Robbins, in spite of these, Positive Psychology has a colder style according to humanist psychology. One of these cold style's reasons may be giving more or less importance to pleasure. Thus Positive Psychology has been defined by some any psychologist as a hedonic approach to the psychology (Robbins, 2008, 97-101). Or one of the fundamentals of being criticized by psychology may be the remains positivist standpoint.

**Positive Psychology and Religion**

According to Aristotle, the main goal of the human acts is to be happy. According to psychoanalysis human act’s directive element is experiences of childhood and sub-consciousness. According to behaviorists our acts should be reinforced. All of these approaches present valuable ideas in terms of understanding human nature. But none of them can respond the question: “How the human becomes happy?” Therefore Positive Psychology is an important step in terms of discussing the happiness in a more healthy ground. It discusses religion and religious discourses in a more constructive way and this is more important point. “A worthy goal for those working in the field of positive psychology is to communicate that materialism and consumerism do not result in sustainable increases in happiness and can have negative
repercussions on psychological fulfillment” (Norrish and Vella-Brodrick, 2008, 399). Human does not become happy only feeling pleasure. Positive Psychology is an important step in the world of psychology and with this step it became to be talked that virtues restore the social life and they have a function about happiness. Scientific study of virtues “over the last 25 years, this has been supplemented and reinvigorated with the interest of researchers within positive psychology”(Lewis and Cruise, 2006, 213). Most of the virtues ordered by Seligman and their strengths (gratitude, hope, religiousness, kindness, love) (Seligman etc., 2005, 412) are the things whose absence is felt in the modern world. For instance about Seligman’s concept of gratitude, Emmons (2009, 19) says that: “Our investigation shows that people, who are grateful, have positive feelings such as joy, love, happiness, optimism mostly; gratitude protects human from the harmful feelings such as jealousy, anger, pain and ambition. The people who have sense of gratitude can cope with stress; show increased resistance to stress as a result of trauma; heal more quickly than the disease; become healthier. We observed that people are more gracious, and closer to the God, and full of love when they have sense of gratitude”. “In so many studies it has been showed that depression and gratitude in a contrast relation” (Emmons, 2009, 41). Again according to some investigations, for instance, “moral character features such as modesty and submission encourage the health-based satisfaction… Ordinary struggle which are depend on arrogance, narcissism, and superiority is more damaging to the self-confidence than benefits… Those who have the sense of gratitude feel more peaceful in ordinary life and can deal with chronic disorders more easily” (Utsch, 2008, 170-171). To sum up “virtue promotes happiness, our own as well as that of others… cultivating virtue will make you happy” (Martin, 2007, 89). This is valid not only for gratitude but also for other virtues and strengths. Therefore it can be thought that the studies about virtues deal with how people become happy and about positive approaches towards religion. Its importance in terms of our point is that it constitutes intersection points with religion. Virtues and especially spirituality (or transcendence as Seligman says) is this intersection point. Because, “when it comes to religion, it would not be wrong to say that religion is a moral system, because major religions on earth, directly or indirectly, offer a lifestyle at the same time” (Türkeri, 2009, 35). Almost all of the virtues (for example love, forgiveness, modesty) have a connection with the religious point of view (Martin, 2007, 97). For instance, if we will consider gratitude, in every major religion, it is stated that people should be grateful for the benedictions given by God and gratitude is a virtue. There are many statements in the Quran about gratitude such as “be grateful to Me, and reject not Me” (Al-Baqara, 2: 152), “and swiftly shall We reward those that (serve us
with) gratitude” (Al-i Imran, 3: 145). In The Bible there are statements encouraging gratitude such as “O give thanks to the Lord, for He is good” (Psalms, 136: 1), “Be thankful and say so to Him” (Psalms, 100: 4). Not only gratitude but other virtues, which Seligman addressed, take place in scriptures. And Seligman also accepts that these virtues' taking place in most religions. In religions, it is advised that sensual pleasure should be ignored while putting forward virtues. This approach can be seen in either Buddhism, or Christianity or Islam.

In spite of the fact that, in Positive Psychology there are statements about religion, it does not mean that, it is a religious psychological movement. “Positive Psychology is the child of science. This psychological approach, investigates which solution overcomes the life. In addition, it is not ‘the advocate of positivism’; in contrast it is about how people overcome with the problems in life... it never asserts a moral claim... An investigation method which belongs to Positive Psychology discovers the constructive potentials of values and moral virtues which has been promoted and expressed by religions for a long time” (Utsch, 2008, 170). Gratitude is one of the important concepts of Positive Psychology, but here gratitude is discussed in a pragmatist way in terms of happiness and mental health. Nevertheless Freud says that gratitude is a benefit-oriented behavior. Namely, Positive Psychology does not discuss virtues in the same way with religions. Even some approaches are opposite to religion and they remain distant from religion.

One of the psychologists who have a negative point of view towards religion is Csikszentmihalyi. According to Csikszentmihalyi (2005, 11), universe has not been prepared for our comfort. There are many challenges to confront in the universe. This understanding resembles F. Bacon’s understanding which defines wild structure of the universe and prescribes that we should domain the nature. “The source of disapproval is internal, and each person should find these sources and bring them into open by himself. Shields worked in the past such as religion, patriotism, ethnic traditions and social classes, are no longer effective for the people... In past times, the most direct way of facing with the problem of existentialism was religion and today frustrated people are choosing Eastern beliefs or gravitating towards religion. Nevertheless religions have a temporary success is dealing with absence of meaning, religion fails to giving a contemporary response” (Csikszentmihalyi, 2005, 16-18). According to Csikszentmihalyi (2005, 91) religion “is the oldest and most consistent attempt to create order in consciousness. Therefore it is plausible that religious ritual is an important source of pleasure”. Religion is a useful activity field but not functional anymore in terms of providing happiness and completed its mission.
Religion and Happiness

There is a relation between religion and happiness. This is a fact stated clearly. Since William James (1842-1910), psychologists think that there is a relation between well-being and religion, worship, rituals (Day, 2010, 216). “Modern psychology, accepts constructive potential of the religion. Today psychologists, evaluate religion in a more positive way according to the past. In the past religion was regarded as something which should be battled with and annihilated, today its potential which is worth to enhancing, is discovered. New publications, testifies to the profound transformation. A lively religiousness is appreciated because of its supportive function and it is used partially as a method of treatment” (Utsch, 2008, 172). There is a lot of investigation about it. In most of investigations, in other words, “in 79 percent of the investigations, it has been detected that a higher life satisfaction, a great happiness and morality were accompanied by religious faith. Among 14 investigations, hope, meliorism and meaning of life are indicators of spiritual health, in 12 of them there is a positive relation with religiousness and in 2 of them relation is not found. In 101 investigations in which the relation between religion and depression is investigated, it is understood that non-religious men are more depressive in 3/2 level then religious men. It is known that similar results are reported for the people who have an intention of suicide, are addicted to drugs and alcohol” (Apaydın, 2010, 64). There a lot of findings about the people who go on pray have a happier, more meaningful and healthier life (Bahadır, 2011, 158). According to an investigation done by Kimter on relation between religiousness and self-esteem; participators with the biggest self-esteem, are the ones who perceive themselves as religious. Also there is meaningful and positive relation between belief extent of religious life and self-esteem (Apaydın, 2010, 66). There is a relation between religiousness and feelings such as happiness, joy, reverence. In the same way there is a directly proportional relation between satisfaction of life, dealing with difficulties of life, personal efficacy and supervision, feeling of well-being, continuing of marriage, satisfaction of marriage and some virtues (e.g. forgiving); and there is a inversely proportional relation between stress, depression, anxiety, illness, trauma, and relationship problems (Day, 2010, 216-217). According to investigation results done by Ayten (2010-183), there is a positive relation between religiousness and emphatic tendency. The investigations done about the relation between religion and happiness is not limited to this.

Pargament (2005, 280-303) states these in his studies on benefits of religiousness:
Historically, psychologists have taken both sides in the debate on the value of religious experience (see Wulff, 1997). Religion has been criticized as irrational and pathological (Leuba, 1925), punitive and exploitative (Skinner, 1953), and dangerously illusory (Freud, 1927/1961). Conversely, at its best, religion has been described as a pathway to the highest of human potentials (James, 1902); a source of balance, harmony, and wholeness (Jung, 1938/1969); a model of healing relationships (Rizzuto, 1979); and a basis of wisdom and maturity (Erikson, 1950/1963)... The conclusions regarding the efficacy of religion have ranged from positive (Becker, 1971) to negative (Dittes, 1969) to inconsistent or complex (Bergin, 1983; Gartner, Larson, & Allen, 1991; Sanua, 1969). How do we make sense of these different conclusions? They can be attributed not only to differences in the ways religion has been conceptualized and measured but also to differences in the criteria of well-being that have been examined by researchers... Because religion takes so many forms, because there are a host of potential moderators of the relationships between religion and well-being, and because well-being is itself a complex phenomenon, simple answers to evaluative questions about religion are simply impossible... Religion has both costs and benefits to people. The value of religion depends on the kind of religion, the criteria of well-being, the person, the situation and social context, and the degree to which the various elements of religious life are well-integrated into the person's life... the methods of psychology can provide no insights into the truths of religious claims. What psychologists can do is examine the implications of religious beliefs and practices for the full range of human behavior... A religion that is internalized, intrinsically motivated, and built on a belief in a greater meaning in life, a secure relationship with God, and a sense of spiritual connectedness with others has positive implications for well-being. Conversely, a religion that is imposed, unexamined, and reflective of a tenuous relationship with God and the world bodes poorly for well-being, at least in the short-term.

From this point of view, it can be said that the life style presented by religion provides human a more regular life and help people to struggle with psychological difficulties; but it is not an approach showing religion's importance. It can be said easily in point of providing happiness of human, religion has a contribution. Yet religion's most important contribution is its responding to search of meaning.

In modern psychology some psychologists say that obtaining happiness is a cognitive process. According to Chesterton happiness is something can be obtained by demand and effort of people (Emmons, 2009, 30). According to Seligman (2011, 9), “in last 20 years, psychology’s one of the most important
discovery is that people can choose their way of thinking”. For instance there can be a lot of reasons of depression and according to Beck “depression is conscious thought disorder” (Seligman, 2011, 83). In the same way, according to Ellis our feelings define our conscious thoughts (Seligman, 2011, 103). But according to Frankl “the possibility of happiness's accruing is very low, from the moment of happiness become an aim or an intention” (Bahadir, 2011, 91).

The criterion which Frankl put, is about human’s finding response in search of meaning. According to Seligman (2011, 294), about happiness the second most important element is meaninglessness. “Happiness is leading life as symphonious. According to this Positive Psychology, considers discovering personal strengths and developing them as a duty... Living meaningfully means, moiling virtues in terms of serving a more sacrosanct fact” (Utsch, 2008, 172).

Therefore, religion which provides happiness thanks to increase of life quality, should be seen as a most important seriously supportive element in human’s search of meaning.

Csikszentmihalyi says that, people in the Middle East, although they were under pressure, they were calm as they thought that their lives were in the hands of God. His comment against this situation is that: "such a proper belief was also widespread in our culture, but nowadays to find so is not possible. Most of us have to discover the aim which will give meaning to our life by ourselves without his help of traditional belief... creating meaning contains integrating acts in a flow and ordering mind... people who find their life meaningful, generally have an insistent aim, a meaningfully purpose in their life. This process can be named as reaching the aim” (Csikszentmihalyi, 2005, 246-247).

Religion shows human a goal, a way to reach this goal and difficulties which should be overcome to walk in this way. All of these constitute flow life as Csikszentmihalyi said. Yet this flow will not finish as there is not any degree of limit and degree of ability, like flow which is constituted for pleasure. Csikszentmihalyi (2011, 257) says that each person should have a goal in their life; they have to discover his own aim. This goal is necessary for being happy and satisfaction of life. He says that, traditional religions will not help people about the search of meaning anymore. Neither Christianity, nor Islam, nor any other will do this. It is possible that a new belief system will appear and give a meaning to our life and it is through evolution. The questions such as “Where we come from?, Where are we going?, Which power is shaping our life?, What is good and bad?” will be found answer systematically by evolution (Csikszentmihalyi, 2005, 273). Yet, Frankl's understanding of search of meaning, is different from Csikszentmihalyi's connecting search of meaning to human's will of learning and knowing. In fact search of meaning, is trying to
learn the response of the question ‘why’. Modern science has promised that, it will give all of the answers concerning universe to human. Nevertheless the answers given by science are directed to the question of ‘how’, so that they are narrow-scoped. As differently from science, answers of the religion are directed to the question of ‘why’ and it satisfies search of meaning. “Indeed happiness, appears as a result of realizing values suitable to the aims and carrying human to the beyond of himself… It is possible to define happiness as suit and emotional calm which are born after realization of tendencies which give meaning… Happiness is born from the human himself, his life and his environment and the established meaning” (Bahadır, 2011, 91). Religion goes on becoming the most powerful field which provides this meaningful suit. “Psychology is trying to making searches in order to understand the reasons and patterns between social, moral and spiritual situations in which people live. And religion presents him instructive behavior rules beyond analyzing the situation of human. Against psychology which does not have to produce solutions about overcoming moral or spiritual problem, religion says people how he should live” (Sambur, 2006, 426). Psychology will neither respond to human’s every question nor present a unique way in human's search of meaning. Psychology will continue to provide solutions to the crisis of happiness of modern man. Religion; which Psychology has started to discover with the Positive Psychology movement within this search, seems to broaden a different horizon to psychology.

Conclusion

Most major religions accept that pleasures cannot be the real source of the happiness, people should not run after them, real happiness can only be provided by heading towards God and leading a virtues life. Although the ending of a pain might provide happiness to the individual, a concluding happiness might also inflict pain. As there is no eternal pleasure in this world, every pleasure will be a source of pain sooner or later. Therefore, pleasures cannot be the source of real happiness. People who think that they will be happy by consuming, always want more and the better. Since the same amount of pleasure may not be as satisfactory as the previous one. There is a limit of this increase of happiness and quality and a person who reaches this limit will have emotions such as dissatisfaction, boredom, helplessness and unhappiness. And those who struggle for more, will be led to emotions such as ambition and aggressiveness in addition to anger, hurting and interrupting others. Indeed, understanding of happiness depending on pleasure may cause unhappiness and
lack of virtues. If person searches happiness in sensual pleasures, he will feel unhappy when he cannot increase his pleasure or cannot find another pleasure. Real happiness is not ignoring pleasures completely or running after them. Also neither Cyrene’s nor Cynics’ lifestyle doesn’t seem like that it will bring happiness to people. These two approaches are generally interiorized by major religions. In spite of the fact that the opportunities which religions present us, have been ignored by modernity for years and partially interiorized happiness understanding of Cyrenaic school, today psychology is on the eve of a new discovery. Positive Psychology, seems as if a field which rediscovers the things commended by religion in order for people to become happy. Psychology has started to acknowledge that virtues of religious origin have a considerable importance on happiness of people. Beyond this, religion responds to search meaning which is one of the indispensable condition of reaching real happiness and institutes happiness. Science can not respond at this level. With all this feature religion will go on taking place effectively in human beings’ life. Positive Psychology Movement which provides these to be discussed in the psychology, have a great significance and in the position of being one of the themes which should be studied within psychology of religion.

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