

Well-Being Philosophy and the Big Issues

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Abstract: There are not many open access resources on the philosophy of well-being, or peer-reviewed publications that focus on one aspect of the philosophy of well-being and are treated together with related disciplines, and individual experiences of the philosophy of well-being are scarce, or people are not always good at it. Responding to the big question of well-being philosophy requires confronting a typical philosophical question: what is the good life of a human being, or what is good for her, what is best. How success in my life or your life is achieved is intrinsically or ultimately beneficial to someone, rather than merely a useful tool or strategy. The goals of these questions have many names: happiness, welfare, prudent values, quality of life, what makes someone's life the best, what is good for people, personal gain, human prosperity, or the good life. Use welfare to mean something important, no matter what it is, namely someone's life is going well. The philosophy of well-being can be regarded as a building block in the field of philosophy, and its greatest appeal is that it concerns people's happiness, welfare, spiritual pleasure, or the fulfillment of wishes. Debates about well-being have continued throughout the ages, and to this day, philosophers and wise men with their own views continue to argue for different philosophies of well-being. As a universal value, the philosophy of well-being exists widely in all countries and regions of the world. It is a way for human beings to explore their inner world and the purpose of existence. It is also a way to answer the ultimate questions in the field of human spirit and emotion. When contemporary philosophers write about happiness, they usually focus on finding the best substantive theory of happiness. The substantive theory of happiness aims to tell us what ultimately makes things good or bad for a person and, more broadly, what makes life good or bad. Hedonists tell us that it all boils down to pleasure and pain. Desire fulfillment theorists say that it is the fulfillment of our actual or idealized desires. Objective list theorists claim that it is the plurality of things, some of which do not have to resonate with the

person receiving them. Perfectionists believe that it is a matter of developing and exercising one's natural abilities. Of course, a range of other theories have been proposed and discussed. (Campbell, 2015) Measuring the philosophy of well-being seems to attract approaches from disciplines as diverse as psychology, economics, classical philosophy, psychoanalysis, sociology, management, linguistics, statistics, pathology, political science, ethics, and religion. As you can imagine, it has never gone out of fashion, nor has it ever lost interest. Happiness originally begins with people's most primitive and simple understanding of themselves and the outside world, from which we can more or less see traces of discussions on the ontology of the world. In particular, such cognition and practical life reach a tacit understanding at a certain point in time, that is, such cognition has been proved and fulfilled in real life, and has been perfected and developed for thousands of years to form an independent theoretical system. The philosophy of well-being is the knowledge to solve a series of important and fundamental problems in the field of philosophy. As you can imagine, the philosophy of well-being is beautiful and selfless, and its beauty and selflessness are not displayed on the outside, but appeal to the inside. It silently helps man to give his life for the good; It is very elegant, and in different ways, in different dimensions, it urges people to find the "sun" in their hearts. The possible future threat to the philosophy of well-being itself comes from limiting itself to talking about or describing the experience of happiness without giving a critical account of the ultimate experience. The key to advocating a philosophy of well-being that solves big problems is to show that it is reasonable and possible to have an ultimate philosophy, despite the risk of rejection in the future.

Keywords: Well-Being Philosophy, Ikagai, Big issues, Ontology, Spirituality

1. INTRODUCTION

It is necessary to clarify the definition of well-being philosophy, even if it is a temporary hypothesis, which can be regarded as a "true proposition". Brown et al. acknowledge that most of us care about happiness, both our own and that of others (Brown & Potter, 2024). It is this common interest that forms the basis of the various surveys of happiness. The philosophy of happiness is a branch of ethics that answers fundamental questions about the nature of happiness, understood as a value. Happiness psychology answers empirical questions about the causes, associations and effects of happiness, its general level, and so on. Not only that, but there is a growing interest in well-being among governments, institutions, and the general public (for an overview of the latest trends in academic research, public discourse, and government decision-making related to well-being, see the World Happiness Report, Chapter 5, 2022: Rowan, 2022. Crisp et al. from Stanford University argues that in everyday life, "happiness" is often used to refer to a transient state of a person (Crisp & Roger), usually one of contentment. Philosophically, its scope is often broader and

includes the whole of life. In philosophy, we can talk about a person's happy life, or their happy life, even though the person is actually usually miserable. The point is that despite their lack of satisfaction, there are some good things in life that make their lives happy. But this usage is uncommon and can cause confusion. A person's happiness is what is "good" for them. Therefore, health can be said to be an integral part of my happiness, but it is not the whole of happiness. Also tends to include "negative" aspects of a person's life. Classical utilitarians, beginning with Jeremy Bentham, are sometimes understood as such - as the balance between good and bad things in one's life. But note that philosophers also use these terms in a more standard "positive" way, saying "unhappy" or, of course, "unhappy" to capture the personal life of the individual the negative side. Most philosophical discussions are about "good" rather than "bad," but more interest has recently been shown in the latter. Most philosophical papers and books on happiness fall into two stages. In the first stage, some clarifications about happiness are provided so that the reader has a clear enough view of the topic. In the second phase, the authors begin to discuss substantive theories of happiness, with the ultimate goal of making some progress in determining the best theory. Let us recall what philosophers most often say in the first stage. The most popular way to clarify the topic of happiness is to highlight a range of related terms and phrases. Happiness is often discussed under the headings of welfare, personal benefit, personal advantage, personal benefit, prudent values, quality of life, prosperity, or the good life. (Campbell, 2015) In *The Good Life: The Philosophy and Psychology of Unifying Happiness*, Michael A. Bishop comes up with a powerful new framework for understanding happiness and the good Life. Network theory once held that to have happiness is to be "trapped" in a self-perpetuating cycle of positive emotions, attitudes, traits, and successes, forming a kind of positive causal network (PCN), so a happy person is in a positive cycle or "slot." A moderately happy person will emerge with a PCN fragment - some positive feelings, attitudes, traits, or successes, but not enough to start a mature, self-perpetuating network. Psychologists explore the structure of PCNS by investigating correlations and causation between positive emotions, attitudes, traits, and success. They study the dynamics of PCNS by determining the states that build, strengthen, or eliminate PCNS. (Bishop, 2015) It is important to note that the vast majority of people living in reality are still confined to the body, and discontinuous PCN segments still dominate the vast majority of humanity (with the possible exception of wise men, philosophers, and religious believers). If you think about the beginning of the PCN segment, it seems

to be a defense of desire. The transient gratification of desire (whether physical or mental) is the emergence of a PCN segment, which is accompanied by a transient positive feeling, attitude, emotion, trait or success. Across the long river of history, carefully examine the constructs of the philosophy of well-being in the timeline, the content is the same; Through the limitations of space, comparing the Eastern and Western philosophical constructs on well-being and happiness, we can still find a consistent theme or goal: such as satisfying desires, pursuing advantages and avoiding disadvantages. Although there is some overlap in the underlying themes and goals, they have unique and personalized meanings in different geographical locations, different races, different faiths, and different historical contexts. "Joy and Happiness" (euudaimonia and Well-Being, a collection of ten papers presented at a conference at the University of Cincinnati in 1993) suggests that English terms like happiness and prosperity can have markedly different connotations. Volume contributors work in Ancient Greek ethics and English contemporary moral philosophy, although not all papers bridge the gap between classics and philosophy. The Morality of Happiness, by Julia Annas, examines Socrates' claim that virtue is a sufficient and necessary condition for happiness to consider whether his concept of happiness is similar to contemporary moral philosophers' definitions of happiness. Although Socrates' claim that virtue is the only good thing (e.g., Euthydemus 278-82) was outrageous enough in his own time (consider Aristotle's rejection in EN 1153b19-21), Annas argues that such claims "hardly make sense of the simplified and negative modern concept of virtue". To modern people, happiness seems to be an extremely flexible concept that means different things to different people, based primarily on desire fulfillment. (Jost & Shiner, 2002) Philosophers are all engaged in the task of elaborating what is human happiness. Disagree on whether philosophy can teach us much about human happiness. A long Western tradition, originating in Plato and Aristotle, holds that philosophical methods, when applied skillfully and judiciously, can lead to substantial conclusions about what is ultimately worthwhile. It is a striking feature of modern philosophy that some of its most important figures have abandoned their lofty ambitions for moral theory. In Leviathan, Thomas Hobbes said, "There is no finis ultimus, the ultimate goal, nor summum bonum, the greatest good." It is futile for philosophical reflection to pass judgment on the value of one's ultimate goal. The idea that there is no standard for assessing the ultimate goal has become the orthodoxy of the modern era. "The end result... It will never be possible David Hume in his Study of Moral Principles. Similarly, J.S.

Mill argued in Utilitarianism that the only test of whether a thing is desirable is whether it is actually wanted. Where they disagree is on whether sustained and careful reflection can play a role in channeling human ambition. Hobbes, like the "old moral philosophers" he opposed, believed that what was good for someone was to satisfy that person's desires. Mill also believed that happiness is the only thing worth desiring in itself. (Kraut, 2008). Over the past few decades, philosophical theories of happiness have been divided into three schools: "hedonism, satiationism, and objective list theory" (Parfit, 1984). This triple classification system may now seem limited, and some recent research suggests dividing philosophical theories of happiness into two types: enumerative and explanatory. Under the heading of enumerating theories, they discuss the most popular theories of monism, hedonism, and pluralism. They conclude from a review of enumeration theory that interpretive theory (theories that explain why pleasure or other potential items on a list of goods really do contribute to happiness) also plays an important role. Under the heading of interpretive theory, they discuss perfectionism, desire satisficationism, and value realization. (Ivory & Tiberius, 2021) At the same time, a promising philosophical theory of well-being seems to fit the common sense, subjectivist and objectivist antagonism of well-being that we often experience as facts and impressions. According to Professor Matthew Van Cleave of the University of Central Florida in his Introduction to Philosophy, Chapter 8, Human well-being, the problem of happiness is a very old one. It can be traced all the way back to Socrates of ancient Athens (469-399 BC). The subjectivist theory of happiness claims that happiness is nothing more than the fulfillment of one's desires (whatever they may be). In contrast, the objectivist theory of happiness holds that certain things are needed in order to achieve happiness. There may be many different versions of objectivist theory. For example, one might say that human well-being requires health, morality, and happiness. The absence of any of these things would be the absence of all the happiness that is possible for human beings. A different objectivist theory might put different things on the list, perhaps cutting out some of them but adding others: autonomy, happiness, and friendship, for example. Some things we value because they give us something else and some things we value for their own sake. A good example of the former is money: the reason we value money is because it gives us something else (house, car, health care, security, etc.). Another good example is gasoline (if we have a car, lawn mower, or something else that runs on gasoline). If a person does not have a car or a lawn mower, then gasoline will no longer have any value. In terms of research methods,

there are currently two standard approaches to research on well-being (happiness). In philosophy, the study of happiness consists mainly of normative theorizing. Often, this involves coming up with theories of happiness and then applying those theories to (real or hypothetical) examples to test their implications. Theories that are found to have counter-intuitive implications are then revised, and the process is iterative. The idea behind this focus on conceptual and theoretical clarity is that empirical research, while helpful in determining the correlations, causes, and consequences of observable phenomena, cannot reveal which of these phenomena is happiness. In the social sciences, research on happiness has taken the opposite approach, suggesting that a renewed focus on the practical utility and meaning of philosophy is long overdue. A wide range of empirical approaches are deployed, while little effort is devoted to theorizing about the nature of happiness. These two methods produce silo effect. If all empirical discoveries were subject to the fate of philosophy, philosophers would have no reason to consult them before they finished their work. Therefore, it seems that a theoretical assumption has been put forward that "philosophical projects take precedence over empirical projects". (Prinz, 2021)

2. THREE HYPOTHESIS PROPOSITIONS

2.1 Well-being Philosophy and Psychology

Psychology can take the lead in more comprehensive endeavors, while also occupying appropriate functional plots. However, starting to work for this greater good is different from assuming that our approach is based on the good (or worse, neutral). The final conclusion must come from an understanding of what is actually happening, rather than a quick breakdown of the idea of a word definition into more speculative theories. At even the most cursory glance through the lens of mental health, it's clear that we're stuck in a state of ideological confusion that I say is exacerbated at this point by referencing everything about mental health to the authoritative standards of psychology. Philosophers can play an important role in shaping future well-being research and its application to policy. Happiness is a member of a family of prudent values. The most popular views are hedonism, the view of life satisfaction, and the emotional state theory of happiness, Eudaimonia. The current wealth of research on happiness in the social sciences has attracted the attention of governments and public policy makers, especially in the UK and Europe, but increasingly

in North America as well. In contrast to the ancients' concern for well-being, it has recently received a small amount of attention in ethics. For a variety of reasons, the research focus of psychology as a discipline has been on poor functioning, mental illness, and illness. Perhaps because of advances in treating mental illness, or because of the freedom afforded by the relative affluence of developed countries, happiness as a theme in psychology has been gathering momentum over the past decade and is now booming. (Tiberius, 2006) It has always been at the top of the list of intersecting studies with the philosophy of well-being. The evidence base supporting the field of positive psychology is small but growing rapidly (Rusk and Waters, Reference Rusk and Waters, 2013) and can be divided into cross-sectional and causal studies. Cross-sectional studies look at associations between variables, and causal studies look at what affects happiness over time. Both types of studies can infer factors that lead to or predict happiness, and causal studies seem to be superior. As an example of a cross-sectional study, in a large meta-analysis, Tiberius, (Tiberius, 2024) found that people with higher levels of positive emotions were more successful in many areas of life, such as work, relationships, and health. As an example of a causal study, Lyubomirsky et al. Tiberius, (Tiberius, 2024) found that increasing people's positive emotions made them better at conflict resolution and more social. They also found in meta-analyses, including longitudinal studies, that happiness does lead to better relationships and work outcomes. (Oades & Mossman, 2017). The World Health Organization (WHO) defines mental health as "a state of mind in which an individual is able to develop their potential, work productively and creatively, and cope with the normal stresses of life". This definition emphasizes the multi-dimensional nature of mental health, including positive emotions, mental functioning, and a sense of purpose and meaning in life. Maulana & Khawaja, (Maulana & Khawaja, 2022) developed one of the earliest and most influential models of mental health, which they defined as outcomes in two dimensions: positive emotions and participation in meaningful activities. According to this model, people who regularly experience positive emotions and actively engage in activities that are meaningful to them are likely to have higher levels of mental health. Research has shown that personality traits, such as openness and conscientiousness, are associated with higher levels of well-being. In addition, environmental factors, such as access to green Spaces and social support, have been found to have a positive impact on well-being. A growing body of research has explored the effects of mindfulness-based practices such as meditation and yoga on mental health. Cognitive

behavioral therapy (CBT) has also been found to be effective in promoting well-being, especially for individuals suffering from depression and anxiety. Studies have also shown that physical activity is positively associated with mental health, while exercise is also effective in treating depression. Dhanabhakya et al., (Dhanabhakya & Sarath, 2023) This evidence clarifies the positive significance of psychology, especially positive psychology, for well-being. Tiberius (Tiberius, 2024) has gained widespread support for her theory of happiness, and her concept of well-being transformation is equated with value realization. Happiness consists in the realization of an appropriate set of values throughout life, achieved through the successful pursuit of a relatively stable set of values that are emotionally, motivated, and cognitively appropriate to a person. Tiberius goes on to define more precisely "appropriate" values that fit our desires and emotions with reflective recognition and can be realized over time. These definitions refer to a large number of psychological concepts, especially emotion, motivation, cognition, desire, and judgment. Think of happiness. This is understandable. There is a lot of psychology literature out there, and it's impossible for scholars to cover it all. Tiberius also integrated a lot of psychological literature, especially on emotions and empathy. Moreover, Tiberius was a philosopher, and her audience was mostly philosophers and people who wanted to offer advice or help to others. Nonetheless, her theory could be deepened by more thoroughly integrating the ideas and findings of psychological science, particularly the psychological science of the "self." (Fabian, 2022) Coincidentally, this view is similar to that of Olthuis & Dekkers, (Olthuis & Dekkers, 2005). He was one of the first people in the field of psychology to describe "happiness" with the characteristics of self-actualists. The description of self-actualization is a foreshadowing of the PERMA model, which Outlines the characteristics of a flourishing individual and happiness theory (WBT). It consists of five parts: Positive emotion, Engagement, Relationships, Meaning and Accomplishments. The PERMA model constitutes the WBT, in which each dimension works together to produce a higher-level structure that predicts the prosperity of groups, communities, organizations, and nations. Research has shown a significant positive correlation between each component of PERMA and physical health, vitality, job satisfaction, life satisfaction, and commitment within an organization. PERMA was also better at predicting psychological distress than previous reports. This means that actively studying the components of PERMA can not only increase happiness, but also reduce psychological distress. (Madeson, 2017)

In order to relieve the shackles of psychological distress, yearning for

and pursuing happiness from the initial motivation leads people to another shortcut - religious psychology. Nguyen Thi Minh Hang and Dang Hoang Ngan (Hang & Ngan, 2017) propose that the psychology of religion is one of the oldest branches of psychological science. It appears in the early works of Raz, (Raz, 2004), Qizilbash, (Qizilbash, 1998), and Sen, (Sen, 2006), and has recently experienced a rise in popularity. Over the past decade, there has been a growing recognition of the potential of religion among psychologists and practitioners. Principles and philosophies that affect human well-being. Buddhist Psychology. According to Buddhism, attachment, disgust, and ignorance are the three major poisons of humanity, which are innate in humans. However, they can resist and virtue is cultivated through the practice of generosity, which should be expressed in unconditional spirit-love (i.e., giving freely, without attachment or expectation).

2.2 Well-being Philosophy and Cross-cultural Comparison

Bergdolt, (Bergdolt, 2008), in his publishing resource *Wellbeing: a cultural history of healthy living*, provides a list of representatives of advanced civilizations in the ancient West. Ancient advanced civilizations - Egypt, Mesopotamia, Persia. Greece. The ancient Greek ideal of health. Pre-socrates. The Hippocratic Corpus. Diocles of Carystus, a fourth-century health educator. Knidic Nutrition. Plato and Aristotle's health. Alexander's nutrition. Healing and miracles, blood vessels and hygiene. Public health care and sports. Early stoics and cynics. Rome. Man and Scholar - the diet of Ancient Rome. New doctor, new theory. Sports and bathroom. The Sacred Story of Aristide. Roman Stoa: Plutarch, Seneca, Marcus Aurelius, Epictetus. Galen. Jewish and early Christian traditions. Jewish health doctrine. Christus Medicus. Early Christian doctrine of health. Medieval traditions of East and West. The above case is brief evidence of a typical civilization of the old West. Although they are evidence on health, nutrition, health care, hygiene, medicine, their common purpose is to one thing: well-being, happiness. Since entering the 21st century, the research on well-being has not been interrupted and weakened, but has been continuous and strengthened. When we examine the available sources of published literature, we find that the topic of well-being philosophy remains popular and has a strong future. Welfare philosophy often appears in conjunction with psychology, ethics, political science, and religion to explain the essence of welfare philosophy. Fletcher argues that well-being has a central place in ethics and political philosophy, including in major theories such as utilitarianism (Fletcher, 2016). It also goes far

beyond philosophy: recent research into the science and psychology of happiness has pushed the topic to center stage, and the government has spent millions of dollars promoting it. We are encouraged to adopt patterns of thinking and behavior that support personal well-being or "health." Guy Fletcher analyses and assesses these questions and many more, making *The Philosophy of Happiness* required reading for students of ethics and political philosophy, as well as for students of related disciplines such as psychology, political science, and sociology. Culture enables us to collectively "satisfy the basic needs of survival, achieve viable existence by coordinating social behavior, transmit successful social behavior, pursue happiness and well-being, and derive meaning from life". In the culture of any population, there are many discoveries about optimal functioning and well-being. Strategies for human beings to exist, act, and engage in different culture-specific ways to improve well-being. A fundamental dimension of cultural variation has profound implications for the definition of a particular culture's happiness, namely the distinction between an independent individualistic culture and an interdependent collectivist culture. Studies have shown that individualistic cultures (such as Western and Northern European and Anglo-Saxon cultures) place more emphasis on individual independence, while other parts of the world (such as East Asia and Africa) place more emphasis on social interdependence. Recent cultural neuroscience findings have shown that the brains of participants from both Chinese and Western countries have been scanned during self-referential tasks. They found that the Chinese ventral medial prefrontal cortex, which is involved in detailed encoding or stimulation of self-related information, was involved in both self-reflection and reflection on intimate others, such as mothers, suggesting overlapping neural representations of the Chinese self and intimate others. In contrast, Westerners are separated. Such cultural and physical differences may have implications for psychosocial functioning and health. (Joshua et al., 2021). When we look back to the present, most surveys of happiness take place in Western countries (such as Australia, Europe, and North America), and these traditional theoretical approaches and literature on the determinants of happiness may not fully explain the experiences of those living in non-Western cultures. In recent years, the focus of happiness research has shifted to non-Western cultures. A cross-cultural approach to happiness works by considering how sociocultural variables shape people's feelings about quality of life. These emerging approaches explain the differences in well-being in non-Western developing countries. Using Western models to explain happiness in non-Western societies may need to be treated with

caution.

In non-Western countries, deep cultural values, such as spirituality and strong social cohesion, may influence people's perceptions of happiness. The theories and indicators that explain people's happiness in individualistic societies may not apply to non-Western societies. Like Indonesia is one of the largest countries in the world. It is a vast archipelago and a vast heterogeneous society with 300 different ethnic groups who speak 700 languages and dialects. Indonesians believe that happiness includes the satisfaction of basic needs, positive social interaction, self-acceptance and spirituality. A representative of Eastern culture in China, the term "well-being" derives from classical Chinese. The word "Fu" is the meaning of the word, "Fu" in the oracle bone inscriptions means: two hands holding the wine altar poured wine on the altar. The word "Zhi" is a phonetic word, and "Shi" refers to the ancestor God, meaning "arrival". "Show" and "stop" are combined into one word, indicating that "the ancestor God descended", and the extended meaning is: "blessing." Therefore, Xu Shen in the Han Dynasty in "Shuowen Jie Zi" explained it as: "the location, the blessing." "Zuo Zhuan · Ai Gong nine years" also has the record of "Zhi, Lu also". The combination of the word "fu" and the word "Zhi" constitutes the word "well-being". Meaning: happy and happy. This concept first appeared in the Book of Songs · Xiaoya · June, the oldest existing poetry collection in China. "Five blessings" culture has a long reputation in China and even the world. The word "five blessings" first appeared in "Shangshu Hongfan": "One said longevity, two said wealth, three said Kang ning, four said you good virtue, five said the final life." These five kinds of blessings are considered to be the highest realm that people seek. The five blessings correspond to "longevity, wealth, health, virtue, and a good death." It can be imagined that the first four elements of the five blessings are consistent with the internal logic of Western well-being philosophy. As another typical representative of Oriental culture, Japan has a similar attitude and thinking to China on welfare issues. Noguchi et al. characterized the essence of Japanese well-being culture in their OA resource (Noguchi, 2018), The Development of Regional Well-being Concepts and Theories in Japan. Japan's regional welfare began in the early 1970s and was divided into four development periods, with 1973 (Showa 48) known as Japan's "first year of welfare." After the introduction of the Social Welfare Law in 2000, it has gradually occupied the core position of social welfare research. Ohashi Kensei defined regional welfare in Japan as "taking cities and villages as the basic units of the political and administrative system, targeting individuals and families who have

difficulties in living independently, building a regional assistance network aimed at living independently, and comprehensively providing necessary home services." Based on the overall grasp of the lives of residents living in the region, through the form of home service, the service providers and users (residents) are formed as the subjects of regional well-being, and their participation in the formulation of regional well-being plans and regional well-being activities is emphasized. Japan's regional well-being is also a typical case of a collectivist culture of social interdependence. Another part of Japan's pursuit of well-being is the value of the well-being of time. Yuka Mihashi, a Japanese-born freelance journalist living in Los Angeles, published a book in January 2020 on exploring the philosophy of life in Japan, *Ikigai Fills Your Day with Meaning and Joy*. Ikigai is a Japanese word with "Iki," meaning life, and "Gai," meaning value. The literal meaning is: the value of life, or: happiness in life. The value of life, too big, too wide, too far. The Japanese admire the culture of moments, moments. Their emphasis on the instant moment is reflected in all aspects of the Japanese word "Hakanasa" meaning: impermanent, fleeting. Life is too short and focusing on the present is the true philosophy of life. Advice from the Ikigai Living Center (2024), pursuing ikigai can have a profound impact on overall health and well-being. Doing something you enjoy -- not necessarily work -- brings happiness. Immerse yourself in the process and experience an indescribable sense of accomplishment and joy. Life isn't all ice cream and glitter and rainbows. Just like everyone else, we all face difficulties and struggles, experience loss and failure, and circumstances beyond our control constantly throw life's curveballs at us, causing us to get knocked down. Ikigai does not eliminate these things from life. Ikigai provides the balance needed in life. In times of difficulty, pain and sadness, Ikigai is both a guiding light and a reason to wake us up. Although the Japanese use of Ikigai is not as fanciful as the literal meaning, it is difficult to understand at first glance, because it does not refer to a specific object, and the depiction of a momentary feeling of happiness is not well supported by evidence. Perhaps it is a synonym for well-being, infinitely close to the ontology of well-being philosophy.

2.3 Well-being Philosophy and Religion

The philosophy and religion of well-being naturally seem to share common genes. The relationship between religion and happiness has been a subject of debate for centuries. While Freud considered religion to be a "universal obsessive-compulsive neurosis" and Nietzsche called

Christianity "humanity's greatest misfortune," recent scientific literature paints a more positive picture of religion's effects on (mental) health. For example, personal religiosity is associated with less depression and more happiness higher life satisfaction, and even lower mortality rates. At the same time, the robustness, universality, and methodological specificity of the relationship between religion and happiness remain an open question. Research on people's happiness has been steadily increasing in recent years, but little is known about the mechanisms by which spirituality and religious belief function. To date, theorizing on the idea of happiness has focused on a narrow concept, e.g., social well-being, financial well-being, emotional well-being, physical well-being or mental health (Jnaneswar&Sulphey, 2021), while ignoring the effects of spiritual well-being or religion on happiness. Much less attention has been paid to the psychological consequences of spirituality and our knowledge, and there has been no comprehensive literature review on the subject in recent years. Brey,(Brey, 2012) on spirituality and religiosity, defined as practices that include prayer, meditation, reading scripture, or religious practice.(Koburtay et al., 2023) This definition of spirituality is more inclined to describe a certain behavior or a collection of behaviors, or just the external human behavior of spirituality, not the spiritual ontology, at most can only be a path to spirituality, a way to be directly identified as spirituality itself will face great risks. The word "spirit" in Hebrew is ruah, which translates to wind, breath, or air, as something that gives life. Although there are many different definitions, in essence, spirituality literally means giving or sustaining life. Professor Tesar & Peters, (Tesar & Peters, 2020), dean of Xuanzang Institute of Northwest University and director of Buddhism Institute of Northwest University of China, believes that spirituality is the most hidden, permanent and fundamental part of human nature. Spirituality is a kind of existence that is different from the first three nous and transcends material, social and spiritual, even time and space, and rationality. Spirituality is essentially unaffected by material things, social relationships and emotions. Professor Xu Hengshan, a researcher of Chinese native religion - Taoism, proposed the classic "Law of three souls" for spirituality, which means that there are three invisible spiritual beings, namely: "main soul", "conscious soul" and "living soul", which are located in the "stomach" (heart pit), "head" (crown of the head) and "heart" (sinus node) in the physical body. The place where the three souls' invisible spiritual sustenance is the hub of spiritual health, there are three spiritual energies respectively, the main soul is responsible for the fate of life, birth and death, and records all the

information of the soul's current life and rebirth; The soul is responsible for the memory, reasoning, logic, judgment, and choice of the individual in this life; It is also a person's knowledge, character, personality of all the play; The soul is responsible for the robustness of individual life activities. The energy of the three souls is supplied by the master soul; The conscious soul supplies the living soul, and the energy ratio of the three is 4:2:1, so when the main soul energy is high, the person's mind is logical and the body is easy to be strong, so the spiritual science theory covered by the law of the Three Souls makes it easy for everyone to think about many daily affairs in a systematic way. (Xu Hengshan Spiritual Research Center, 2021) Spirituality should be a kind of wisdom, consciousness or "awakening", which can also be seen as truly finding the way to happiness and well-being, recognizing and understanding the true meaning of the well-being philosophy and the ultimate problems of life.

3. PUBLIC WELL-BEING PHILOSOPHY

A happy life is a judiciously good life, not necessarily a morally good life, for example, in order to create a morally better world. The philosophical theory of happiness aims to describe this prudent good in a way that explains its merits, and to systematize the various judgments we tend to make about what is good for people. Happiness is an important concept in moral philosophy. For utilitarians, happiness is something we should maximize; For deontologists, happiness is the goal of our duty to help others; For virtue ethicists, it is the goal of good works. Although health and well-being at the superficial level are more attractive to most of us. The Florida Academic Center for Health and Well-being supports a philosophy of healthy living that is the harmonious integration of all dimensions of life, defining our lives according to the criteria in the definition of health. It can improve quality of life, lead to optimal health and well-being, the ability to actively rest, work productively and participate fully in public and social life. It helps to maintain a slim figure and beautiful skin. It allows us to fully enjoy our professional and personal achievements and strengthens our resistance to stress and illness. Steven Alexandrova, (Alexandrova, 2017) provides important philosophical insights in his paid publication *The Ontology of Well-Being in Social Policy and Welfare Practice*, He defended his "Ontology of Well-Being Thesis" (TOWT), which addresses ontological questions about The human condition and how important these questions are to questions about what we may know about human

happiness and how we should promote it. This is despite the fact that these ontological questions are often sidelined in academic, political, policy, and practical debates about happiness. To address these issues head-on, six characteristics of the human condition were identified through TOWT: human embodiment, finiteness, sociability, cognition, assessment, and agency.

These traits reveal the conflicting features of human experience, which in turn can have a profound impact on our experience of happiness. Remarkably, it is our conflicting experiences of time, emotion, and self-awareness that help us experience happiness in complex and multi-dimensional ways. Kaba et al notes that today, most researchers accept two main types of happiness: "subjective well-being" and "psychological well-being" (Kaba, 2020). Subjective well-being emphasizes the attributes of the human world; Mental health includes ontological dimensions of development, management, and meaning. Fletcher, (Fletcher, 2016) comments: "The mindful state of being, where one is not surprised by the way things are, but by their existence." The ontological pattern is derived from the Greek word "ontos," meaning "to be." Ontological happiness is closest to the structure of a person's life item, the meaning of life or the purpose of life, and it is one of the most fundamental pursuits and life items of a person. It is the project of a person's life within the framework of life purpose, involving components of the past, present, and future. Therefore, the thesis of this paper is that the philosophy of well-being has a strong future in that it itself represents the ultimate goal of public life, the essence of meaning and happiness, and that this philosophical proposition is not a teaching of philosophy or religious doctrine, even if it is not currently known to the public or at the center of the stage.

4. DATE AVAILABILITY

Because no data sets were generated or analyzed, this article does not apply to data sharing. Creative Commons Attribution - Non-Commercial - Non-derivative license This license allows for non-commercial reuse, distribution, and reproduction in any media, provided that the original work has been correctly referenced and has not been modified, converted, or built upon in any way.

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