

Studies in Rhythm Engineering

Tanusree Dutta
Manas Kumar Mandal *Editors*

Consumer Happiness: Multiple Perspectives

Studies in Rhythm Engineering

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Tanusree Dutta · Manas Kumar Mandal
Editors

Consumer Happiness: Multiple Perspectives

Editors

Tanusree Dutta
Indian Institute of Management Ranchi
Ranchi, Jharkhand, India

Manas Kumar Mandal
Indian Institute of Technology Kharagpur
Kharagpur, West Bengal, India

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Preface

The relentless search of happiness by humans is sought in different ways. Scientific discussion on happiness for long was considered a forte of Philosophers. Other disciplines seldom delved into this. But today, not only science but neuroscience, marketing and other varied fields have started delving into it and have developed a keen interest. Consumers these days are seeking to buy from brands not only for what they are but also for the emotional experiences that they deliver. Today's consumer seeks happiness rather than satisfaction. They are willing to spend money to seek happiness. This is the reason why brands are willing to walk the extra mile in generating durable happiness.

For brands to sustain in the long run, 'happiness' has emerged as one of the biggest unmet challenges of the consumer world. When consumers share their stories, they are not sharing the satisfaction derived from a store but an emotional experience in a cognitive way. Happy consumers seek repeated happy interaction with the brand, make purchases and recommend it to others. It helps to promote loyalty and not to forget the revenue that it generates.

Thus, we are 'BUYING' our way to happiness. If we are buying our way to happiness, then it is important to identify the factors of happiness. Does happiness of a consumer reside in product disposability, i.e. being able to buy a product, use it and dispose it without liability or is it durability. Is a consumer happy because of the product experience or product quality? Do advertisements have to address the consumers mind or mindset to generate positive experience? Are consumers happy with product information (cognitive) or product experience (emotion)? Searching an answer for such and other questions in the quest to consumer happiness forms the content of this book.

'Keeping consumer happy' and 'understanding consumer happiness' are not one and the same. While the first raises the question of 'what', the latter addresses the 'how' of consumer happiness. Most available research, empirical studies, books, marketing initiatives and more are directed towards keeping a consumer happy, and very few have made an attempt to understand consumer happiness. Initiatives undertaken to keep a consumer happy are 'momentary changes', because continuation of the same leads to habituation. On the other hand, understanding consumer happiness

has an enduring effect. And a platform that combines information about the understanding of consumer happiness and measure to keep consumer happy helps in the systematic and comprehensive understanding of enduring consumer happiness. This book has been conceptualized on this line of thinking and thus divided into two parts.

The first part is customized towards understanding the multiple perspectives of happiness. The first chapter in this part is dedicated towards understanding the “Behavioural Perspective” of happiness. Is the expression and experience of happiness universal? Studies on happiness conducted over the past 20 years suggest that the definition of happiness has evolved over time. Do we seek happiness in all that we do or are there some activities that generate happiness more than others? Is there a cultural perspective to it?

The second chapter is tilted “Cross-Cultural Perspective”. It addresses the question of universality vs specificity. Is everybody happy or are there differences that exist among cultures? Happiness indices suggest huge difference across societies having different cultures worldwide. While some countries rank higher in global assessment, some countries are lower down the rank. Is the difference due to collectivist vs individualistic culture? Or are there any other reason?

The third chapter in this part questions the role of technology in inducing happiness. The widely accepted belief is that technology has a negative impact on subjective wellbeing. The author questions this popular belief and triggers a critical thinking on connectivity vs isolation: Does technology play a role in generating happiness or does it make us self sufficient?

The fourth chapter discusses the relation between socioeconomic status on consumer happiness. Does socioeconomic status moderate the relation between happiness and satisfaction? Does socioeconomic status influence consumer preference and consumer happiness?

Knowledge about the different perspectives and theories has a wide range of benefits. It informs us about how the brain works, interprets and reacts. This theoretical understanding helps us to move beyond the trial and error methods towards a more scientific underpinning of adoption of measures that would generate long-lasting happiness in consumers.

The second part of the book is dedicated towards understanding consumer happiness, i.e. keeping consumer happy. This segment has ten chapters.

The first and second chapters in this part depart from the functioning of the conscious brain and try to understand the impact of subliminal messages. While one chapter is dedicated on understanding the impact of subliminal messaging on sports, the other is dedicated towards understanding the impact of subliminal messaging on consumer behaviour. What really makes us think is whether the power of subliminal is more effective than message that address out conscious processing? The power of subconscious? Which among the two generate more positive experience and how ethical it is to use messages designed for the subconscious?

The third chapter is on understanding consumer happiness from the perspective of cognitive dissonance and customer experience. The chapter is titled as “Customer Happiness: The Role of Cognitive Dissonance and Customer Experience”. Creating

a positive customer experience is one of the key ingredients of consumer happiness. Cognitive dissonance on the other hand generates unhappiness and disengagement. This chapter takes an unique perspective of cognitive dissonance, customer experience, their link and possible outcomes in order to enhance customer happiness.

A product needs to be heard, to be seen to be known to increase sales. And who else but the act of advertisement helps to reach out to the masses. Advertisements connect with the consumers and are an essential aspect of marketing. We address this in the fourth chapter which is “Advertising: A New Visual World (Re-conceptualisation of Advertising Through Creative Design)”. The author argues for creative ways of advertising and deliberates whether celebrity endorsement works better than presentation of plain facts? Are creative experiments better than traditional ones? Do they impress upon the brain differently? Are they related to consumer happiness in any way?

In order to reach out the consumer in a meaningful way, it is important to develop an understanding about the cognitive biases which implicitly play an important role in consumer happiness and decision-making. The next two chapters, namely fifth chapter titled “Consumer Happiness and Decision Making: The Way Forward”, and the sixth chapter titled “Paying a Price to Get a Value: Choose Wisely”, enlist the different biases that play a role on consumer decision-making. The authors of these chapters argue that if price, scarcity, loss activate the brain and triggers certain behaviours does playing up to the cognitive bias help negate the effect of these triggers?

“Personality Metatraits, Neurocognitive Networks, and Reasoning Norms for Creative Decision-Making” is the seventh chapter of the book. This chapter deviates from the routine thought process and discusses about the creative thinking process. Creative decision-making is undoubtedly a function of individual personality traits, processed either sequentially or simultaneously at the individual cognitive level. Creative decision-making helps in the development of innovative products, and this helps to reach out the consumer in a meaningful way.

The next two chapters highlight the integration of technology in the field of consumer behaviour. While the eighth chapter is on the use of technology to develop recommender system to assist consumer decision-making, the ninth chapter describes the use of technology in creating augmented and virtual reality to enhance consumer experience and marketing strategies. These two chapters highlight the synergy between the use of technology to enhance consumer experience.

The closure of the book marks the beginning of new thoughts for research and application to enhance consumer behaviour. The last chapter of the book is titled “The Path Less Traversed: Neuroscience and Robots in Nudging Consumer Happiness”. The chapter maps the future of consumer behaviour and ends with the note on how customer satisfaction can be enhanced in the days to come.

Ranchi, India
Kharagpur, India

Tanusree Dutta
Manas Kumar Mandal

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Editors and Contributors

About the Editors

Dr. Tanusree Dutta is presently working in Indian Institute of Management, Ranchi. She was associated with Rekhi Centre of Excellence for the Science of Happiness, Indian Institute of Technology, Kharagpur (on lien from Indian Institute of Management Ranchi). She has research publications in peer-reviewed national and international journals which have been cited in manuscripts and books of national and international repute. She has co-authored a book titled ‘Neuromarketing in India: Understanding the Indian Consumer’ and has co-edited a book titled ‘Bias in Human Behavior’.

Dr. Manas Kumar Mandal is currently serving as Distinguished Visiting Professor at Indian Institute of Technology - Kharagpur. He is also Adjunct Professor at the National Institute of Advanced Studies, IISC, Bangalore. He was formerly Distinguished Scientist and Director-General – Life Sciences in DRDO [2013–2016]. Prior to this, he was Chief Controller R&D (Life Sciences), DRDO. He was also Director, Defense Institute of Psychological Research, for about nine years. During 2003, he was Fulbright Visiting Lecturer at Harvard University, USA.

Contributors

Paul Hangsan Ahn Department of Communication Arts, University of Wisconsin-Madison, Madison, WI, USA

Rocsana Bucea-Manea-Toniş Doctoral School, University of Physical Education and Sports, Bucharest, Romania

Gina Pipoli de Azambuja Faculty of Business Science, Universidad del Pacífico, Lima, Perú;
Business Sciences, United Partners for Excellence in Research (UPER), Lima, Perú

Elizabeth Dominic Saintgits Institute of Management, Kerala, India

Tanusree Dutta Indian Institute of Management, Ranchi, India

Özge Ercan Faculty of Sports Sciences, Sinop University, Sinop, Turkey

Vivian Eternod Business School, Tecnológico de Monterrey, San Pedro Garza García, Mexico

Alexander Felfernig Institute of Software Technology, Applied Artificial Intelligence, TU Graz, Graz, Austria

Elena Gurgu Department of Economic Science, Spiru Haret University, Bucharest, Romania;
Springer Nature Singapore Pte Ltd., Singapore, Singapore

Austeja Kazemekaityte University of Trento, Trento, Italy

Aleksandra Krajnović Department of Economics and Management, University of Zadar, Zadar, Croatia

Viet-Man Le Institute of Software Technology, Applied Artificial Intelligence, TU Graz, Graz, Austria

Manas Kumar Mandal Dept of Humanities and Social Sciences, Indian Institute of Technology, Kharagpur, India

Oliva Maria Dourado Martins Department of Business Science, Institute Polytechnic of Tomar, Tomar, Portugal

Francisco Mochón UNED, Madrid, Spain

Anil V. Pillai Pune, India

Gustavo Rodríguez-Peña Business Sciences, United Partners for Excellence in Research (UPER), Lima, Perú

Lucia Savadori Department of Economics and Management, University of Trento, Trento, Italy

Violeta Elena Simion Department of Veterinary Medicine, Spiru Haret University, Bucharest, Romania

Ratul Sur University of Kalyani, Kalyani, India

Thi Ngoc Trang Tran Institute of Software Technology, Applied Artificial Intelligence, TU Graz, Graz, Austria

Lyn M. Van Swol Department of Communication Arts, University of Wisconsin-Madison, Madison, WI, USA

Vijay Victor Department of Economics, CHRIST (Deemed to be University), Bangalore, Karnataka, India

Understanding Happiness: Different Perspectives



Gina Pipoli de Azambuja and Gustavo Rodríguez-Peña

Abstract The objective of this chapter is to understand happiness and identify the factors that make consumers happy. The literature review examined studies on the happiness of different parts of the world in the last 20 years. The research method was the literature review, and the approach was a theoretical research study. The main findings of the chapter are presented: Happiness has many definitions from ancient Greeks like Aristotle who considered happiness to be the cornerstone of a good life, a life well-lived. During the last two decades, various definitions of happiness have emerged. In this context, recent studies have found that there are four main activities that can make happy humans: (1) physical activity, (2) social experiences, (3) tourism, and (4) altruism. However, the concept of happiness can vary according to culture. For example, Americans define happiness in terms of pleasure whereas Asian culture in terms of marital status and standard of living. The chapter examines happiness approaches and highlights the special case of Latin America, to illustrate, it was measure subjective well-being and live satisfaction in a Peruvian sample.

Introduction

The human race wants to be happy (Diener, 2000), and we pursue happiness in different ways, for example: increase our incomes, have successful careers to achieve prestige and money, purchase luxury cars, travel to exotic destinies, and others. However, are we happy? Scientific evidence has demonstrated that tactics based on changing life circumstances like career development and incomes not necessarily imply greater well-being (Kristin & Lyubomirsky, 2014).

Happiness has begun to study by psychologist and economist since represent an agenda issue in the world. First, according to World Health Organization (2017), it

G. P. de Azambuja (✉)

Faculty of Business Science, Universidad del Pacífico, Lima, Perú

e-mail: pipoli_gm@up.edu.pe

G. P. de Azambuja · G. Rodríguez-Peña

Business Sciences, United Partners for Excellence in Research (UPER), Lima, Perú

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is estimated that 300 million or 4.4% of the world's population suffering depression, and it is expected that depression will be the leading cause of disability in 2030. This way, some psychologists are studying the causes and solutions to prevent and combat depression: The understanding of feelings such as happiness can provide critical solutions against depression. Second, some economists are focusing on studying the well-being in societies, according to Layard (2006), the theory behind public economics needs a radical reform: Human well-being should be the cornerstone of public policies. Consequently, the economist and psychologist are studying the role of happiness in our civilization. When did happiness begin to have a more significant role?

After World War II, there was an increase in per-capita income in several countries around the world. However, human happiness measured by several techniques had not increased. In consequence, several economists and psychologists paid attention to happiness in the world. Mainly, Easterlin (1973, 1974) was one of the leading scholars who studied the relationship between subjective well-being and material living standard. The author found that there is a trend that humans with higher income are happier than others.

Notably, economists have been paid attention to happiness since the Easterlin paradox can suppose public policy implication: Can economic growth promote happiness in current society? This issue represented one of the main topics about happiness literature. Hence, economic perspective and interest on the issue of happiness are increasing. For example, some researchers such as Oswald (1997) studied the relation between well-being/utility with some macroeconomic variables like unemployment, inflation, and per-capita income.

Simultaneously, several psychologists have started to study human feelings such as well-being. According to Feldman (2010), many psychologists have studied happiness from a medical perspective: They research the causes and cures of pathologies related to human happiness. In consequence, happiness is not a trivial issue nowadays, and definitely, it started to be a new issue in the academy.

What is Happiness?

Usually, happiness is understood by ordinary people as the individual perception about our quality of life or life satisfaction degree. Scholars have paid interest to understand what is happiness? There is no total consensus about what happiness is? Indeed, happiness has been a discussion topic since the ancient Greek times.

Aristotle was one of the pioneers to define happiness. Notably, he believed that happiness is the primary human purpose and defined it as well-lived life, which means realizing one's full potential since most people will not realize it (Uchida, Norasakkunkit, & Kitayama, 2004a, 2004b). Hence, Aristotle's happiness concept is not defined as an emotion but a measure of a well-lived life. Similarly, Aristotle highlighted a virtuous life as a happy life. For example, Aristotle said that one of the human virtues is a magnificence that remits to be generous with others to be happy.

Consequently, Aristotle agrees that happiness depends on ourselves and represents a measure of our entire life and how well we lived it (Kraut, 1979).

Kant has a different happiness concept since he defines it as the satisfaction of all our inclinations. However, Kant thought that the more we try to be happy, the more unhappy we will be. He highlighted that sometimes we think that some activities or things can make us happy. However, sometimes we just disappointed. For this reason, one of the main essential conclusions about Kant's happiness perception is that we should not obsess about happiness, but we try to be a good person instead: When we do the right thing, happiness will naturally follow (Guyer, 2000).

Another approach was performed by Socrates, who perceived happiness as the pleasure that we experiment; it implies that happiness does not come from external factors. Consequently, according to Socrates, our happiness should not be based on external things but on how material things are used in our lives (Urstad, 2007). For example: using money to help others, have a professional career to make a better world, and others.

Nietzsche undertook a complete happiness definition: Happiness is a kind of power that humans exert over the world. Hence, we get the power, we feel happy, and when we feel unhappy, we need to attempt to take back control. We can show such power when we moved to the city we want, work at a job we enjoy, spend time with the person that we want, and others. This happiness approach is based on the idea of using our freedom and ability to decide the life that we want (Bett, 2005).

Late seventeenth and eighteenth centuries, it arises a religious perspective of happiness. In this sense, Thomas Aquino represents a unique and subjective happiness definition: He perceives happiness as the result of the relation between humans and God. Aquino thought that happiness is like being drunk on God or have God's grace: He has pleasure as feeling to some degree (Campodonico, 2011).

We highlight that these philosophers had a concept of happiness based on their own experiences, society beliefs, and perceptions. However, it does not mean that their definitions are wrong. Gilbert (2006) suggests that the happiness concept can be subjective and idiosyncratic. In this context, is the concept of the philosophers as mentioned earlier different from modern and contemporary happiness scholars? Below are the definitions of researchers about happiness.

Bentham (1789) conceptualized happiness as the result of the sum of pleasures and pains in our lives. Pleasure denotes enjoyable experiences during pain, aversive life events. Hence, happiness is an overall evaluation of our kind and bad experiences in our lives. However, the author does not deepen the analysis of the specific causes of happiness and how it works in our minds.

Such issues were examined by Schachtel (1954), who proposed that "*happiness is not having what you want, but wanting what you have*". This perspective stated that happiness is the result of appreciation and value with such things, friends, relations, and others that we have. In this sense, the author proposed that attitudes are more important than facts, and attitudes are shaped by mental and spiritual health: Both are the primal needs of human life. This way, happiness can be considered a decision that is based on the appreciation of our conditions. Also, happiness is considered as the result of the right mental health.

Later, Kitayama et al. (1995, 2000) conceptualized happiness as a positive emotional state independently of the culture, country, society, and circumstances. This point of view highlights the internal factors as key to achieving happiness similarly as postulated Schachtel (1954).

A comparable perspective of happiness is stated by Deci and Ryan (2000), who argue that well-being is the result of the satisfaction of basic human needs such as have food, be healthy, and others like being autonomous and competent. This way, this perspective refers to internal aspects (such as our needs as humans) as Kitayama et al. (1995, 2000). Such ideas correspond to the Self-determination Theory that postulates that happiness can be achieved if we meet our goals and needs.

A modern happiness perspective is leading by Lyubomirsky (2008). She describes happiness as *“the experience of joy, contentment, or positive well-being, combined with a sense that one’s life is good, meaningful, and worthwhile.”* Hence, modern happiness concepts refer to experiences and satisfaction. Kesebir and Diener (2008, p. 118) proposed that happiness primarily refers to a subjective well-being, as they stated: *“people’s evaluations of their lives and encompasses both cognitive judgments of satisfaction and affective appraisals of moods and emotions”* (Kesebir & Diener, 2008, p. 118).

Later, Feldman (2010) proposed that happiness is mainly a psychological state of some mental state. The author proposes that happiness is the result of the human attitude towards life, similarly as a happiness perspective of Schachtel (1954). For example: If you had a bad day, you choose the attitude towards such a day, then you could be happy; however, it depends on you. However, Feldman (2010) argues that most people think that happiness means living well, not necessarily as a psychological state. This way, Feldman focuses more on the human attitude and psychological condition as a basis of happiness than Lyubomirsky (2008) and Kesebir and Diener (2008), who focus more on satisfaction.

What says the neuroscience about happiness? Neuroscientists have researched human pleasure since it is a happiness dimension and represents a critical factor in our well-being sense. Neuroscientists argue that pleasure is not just a sensation or thought, but a result of brain activity in a system denominated “hedonic systems”. In fact, scholars have found that all the pleasures seem to involve the same brain system: fundamental pleasures such as food and sex, and altruists (Kringelbach y Berridge, 2010).

Another happiness research approach has focused on study what means happiness to persons. Mogilner, Kamvar, and Aaker (2010) studied 12 million personal blogs that aim to capture the meaning of happiness. The authors examined 12 million sentences posted on blogs that contained the words “I feel” or “I am feeling” and identified a total of 6,302 sentences expressed feeling happy and others. They found that in their youth, people are more likely to relate happiness with excitement, and as they get older, they become more likely to associate happiness with peacefulness.

Delle, Brdar, Freire, and Wissing (2010) studied happiness, meaning in different countries from Europe, Africa, and Oceania. One of their main findings is that happiness is primarily defined as a psychological balance and harmony. Also, words

such as family and social relations were mainly associated with happiness and meaningfulness.

In consequence, happiness has many meanings since ancient times. This concept has evolved continuously in the world. It is possible to say that most of the experts define happiness as well-being or subjective well-being, and satisfaction is commonly used to conceptualize happiness. Such definitions can be considered mutual perceptions about happiness. We highlight that contemporary society relates happiness with is pleasure and satisfaction. For example, experiences like eating a tasty dish, listen to favorite music, travel experiences, and others. According to the authors as mentioned earlier, the key to happiness can exploit our full potential, do not too focused on the happiness pursuit, control our own lives, use material things to our well-being, and seek satisfaction in our life.

Factors that Generate Happiness

In this section, we present the factors that can generate happiness. Mainly, it is analyzed the factors that have been researched and proved by scholars from different parts of the world. A common argument from skeptics is that people's happiness levels are genetically determined and cannot be substantively changed. Despite persuasive evidence from twin studies that well-being levels are strongly influenced by genetics (Lykken & Tellegen, 1996), more recent research suggests that genetic influences on happiness might be weaker than initially thought, with environmental influences explaining a large portion of individual differences in happiness (Røysamb et al. 2003; Stubbe, Posthuma, Boomsma, & de Geus, 2005). Furthermore, research on gene-environment interactions suggests that biology and the environment continuously interact in a dynamic process to influence people's behavior, so even genetic predispositions are not deterministic (Plomin & Spinath, 2004).

Although individual differences in biology and circumstances combine to explain part of the happiness puzzle, a gap exists in the explained variance (Lyubomirsky, Sheldon, & Schkade 2005). For example, people's happiness levels have been found to shift over time. In a 17-year longitudinal study, 24% of participants showed substantive changes in their happiness over time, with 9% changing by over two standard deviations (Fujita & Diener, 2005). Theory and research supporting hedonic adaptation suggest that even substantial changes in people's life circumstances (e.g., marriages, divorces, job layoffs, Luhmann, Hofman, Eid, & Lucas, 2012) do not lead to such sustained shifts in well-being. We argue instead that these observed changes can be explained in part by deliberate ways that people choose to think and behave in their daily lives. How and why these practices and habits can "work" to shift well-being has been the focus of our laboratory's efforts for over a decade (Kristin & Lyubomirsky, 2014).

Physical Activity

In 2018, World Health Organization (2018) recognized the critical role of physical activity, such as sports, to improve public health and social well-being. Also, several authors have studied the relationship between physical activity and happiness. There is not a complete consensus about the physical activity-effect on well-being. However, most researchers have shown that physical activity has a positive effect on well-being.

On the one hand, Rasciute and Downward (2010) concluded that physical activities like cycling and walking have a positive effect on well-being while Wang et al. (2012) determined that the higher leisure-time physical activity, the lower levels of unhappiness after two years and four years. Similar results have been found in different target populations. The study of de Souto (2014) and Khazaei-pool, Sadeghi, Majlessi, and Rahimi Ferooshani (2014) demonstrated a positive relationship between physical activity and happiness in the case of older adults and Thirdi and Jowkar (2011), in the case of postmenopausal women. Notably, Nelson et al. (2007) suggested doing physical activity 30 min moderate-intensity on five days/week or at least 20 min on three days/week to improve happiness.

Some explanations of such results are that happiness is a positive construct of mental health, which increases resilience to emotional stress or troubles. Then, when physical activity is performed, it positively affects the human factor, which promotes well-being or happiness (Richards et al., 2015). Scientific evidence has demonstrated that physical activity can work as a therapy and prevention of diseases: reduce the risk of several chronic diseases (Warburton et al., 2006), functional declines (Stuck et al., 1999), and can reduce the osteo-articulatory chronic pain (Roddy et al., 2005), menopausal complications (Thirdi & Jowkar, 2011), and others. A different research approach was performed by Rasmussen and Laumann (2014), who studied the long-term effect of physical activity on happiness. Their results show that a higher frequency of physical activity during adolescence implies higher happiness levels in adults.

On the other hand, few researchers have found different results as before presented. In 2000, Mack et al. (2000) found that physical activity does not change the happiness of undergraduate students significantly. Later, Baruth et al. (2011) found that physical activity can improve happiness in the case of adult men; however, not in adult women. Also, Richards et al. (2015) found a weak relation between physical activity and happiness.

There are a few studies that concluded that physical activity could be irrelevant to improve happiness. However, there is a full acceptance of the positive effects of physical activity on happiness. It was shown in different samples like older adults, adolescents, children, and others. Consequently, science shows that physical activity can be a factor in improving happiness.

Social Experiences

During the last 30 years, the happiness of US citizens is declining, on average, in this context, Bartolini, Bilancini, and Pugno (2013) examined the role of social connections and other variables to explain such happiness decreases. Their results demonstrated that the decline of social connections in Americans could explain their happiness decrease. This example can reflect that social experiences are a crucial factor in promoting happiness.

Even more, happiness and social experiences have been studied from different perspectives. First, it was widely studied the effect of social interactions on happiness according to different variables. Phillips (1967) indicated that social interactions exert a positive influence on happiness, even under control for age, social class, and sex. Similarly, according to (Demir & Weitekamp, 2007), social experiences can be reflected in friendships, since friendship quality has a significant and positive effect on happiness above and beyond the personality and number of friends. Also, Hills and Argyle (1998) concluded that the social aspects of religious and musical experiences have a positive relationship with happiness.

Second, from the medicine and psychological perspective, the studies of Broadhead et al. (1983) have discovered that several diseases like depression, anxiety, cancer, and others, can be combated and prevented through social experiences. Also, de Camargos, Ribeiro, Leite de Almeida, and Paiva (2019) concluded that social experiences have a crucial role in generating happiness in both healthy people and cancer survivors.

Third, multicultural approaches were performed by Gallup World Poll (2017) and Shin, Suh, Eom, and Kim (2017). On the one hand, Gallup World Poll studied the relationship between social support and well-being: It was found that in the four highest-ranking countries for life satisfaction (Denmark, Finland, Norway, and the Netherlands), 95% of cases perceived that they had persons who can support in bad times (Diener, Helliwell, & Kahneman, 2010). On the contrary, the authors found that only 55 percent of the studied sample from the lowest-ranking countries (Togo, Burundi, Sierra Leone, and Zimbabwe) have social support (Kristin & Lyubomirsky, 2014).

On the other hand, Shin et al. (2017) showed that individuals of their studied sample (cases from Korea and the USA) who mentioned more common words were more satisfied with their lives. In consequence, common words are well perceived regardless of the culture. It represents a reasonable clue that social experience can contribute to happiness. Fifth, the contribution of Holder and Coleman (2009) was based on the study of the role of social experience in children's happiness and concluded that higher social experiences, higher happiness.

Fifth, a philosophy perspective was carried out by Aaker, Rudd, and Mogilner (2011) who proposed five principles for happiness-maximizing ways to spend time. The first one was related to social experiences: Spend your time with the right people. Authors indicate that social leisure activities generate more happiness than solitary ones, and spend time with significant persons like friends and family is also vital to

improve happiness. Similar results have found by authors like Reyes-Garcia et al. (2009) and Lloyd and Auld (2002).

Empirical evidence of other authors like Caprariello and Reis (2013), Diener et al. (1999), Epley and Schroeder (2014) have found that social experiences can foster happiness in humans.

Tourism

The tourism industry is a strategic sector of several countries around the world since it involves several sectors like transportation, accommodation, recreation and entertainment, and others. Indeed, tourism can imply economic growth and development (Seetanah & Fauzel, 2018). Rátz and Michalkó (2011) recognized that tourism is a crucial element of quality of life. In this sense, the role of tourism in human well-being represents a growing research issue. It is widely accepted the benefits of tourism in happiness. Notably, the experiment Nawijn (2012) concluded that vacationers' life satisfaction scores were significantly higher than non-vacationers' life satisfaction scores (Nawijn, 2012).

There is some explanation of this phenomenon. Lent et al. (2005) highlight that tourism improves several life domains; this way, it can increase life satisfaction. McCabe and Johnson (2013) suggested that tourism can promote happiness through leisure and family life domains and Corvo (2011) that tourism can represent the satisfaction of needs such as break the routine. Another explanation corresponds to medical tourism analysis since it is a tourism kind that is directly associated with health and well-being (Connell, 2006). For example, tourism activities like a spa can reduce stress and promote well-being.

Many tourism-linked factors have been analyzed to enhance levels of well-being. However, according to Lyubomirsky, Sheldon, & Schkade (2005), approximately 50% of an individual's happiness is predetermined through heredity, circumstances determine 10%, and 40% is affected by intentional activity. This theory makes it possible for the individual to increase happiness through tourism activity, although just 40% of happiness can control.

A different perspective studied holidays and happiness, and the research showed that spend time with family (46.8%), traveling together as a couple (36.1%), and traveling together with the family (25.7%) represent the three main activities that produce more happiness (Rátz & Michalkó, 2011). Other authors focused on nature in tourism since tourists tend to visit places with strong links with nature since it can involve outdoor activities, play sports, contemplate nature, and others (Corvo, 2011). Consequently, nature-based tourism can foster happiness in humans. Notably, Bimonte and Faralla (2014) found similar results and indicated that their values and ideologies could moderate the effect on happiness.

However, Nawijn (2010) studied the tourism effect on happiness in the long run and found that people who are doing tourism activities are happier. The author demonstrated that memories about vacationing not necessarily have prevalence in people's

lives in the long term. Indeed, the effect of tourism activities on happiness is mostly short-lived. Nevertheless, happiness can affect the long term if the travels are repeated often enough (Puczkó, 2012), and memories about the travels can extend the effect on happiness (Liu, 2013).

Also, Rátz and Michalkó (2011) identified that age and financial resources could moderate the effect of tourism on happiness. Similarly, Milman (1998) indicated that happiness could depend on the activity level during the trip: Travelers who perform more activities were much happier. Examples of activities are sightseeing, restaurant dining, shopping, and others.

This way, the studied relation can be defined by both variables. This way, tourism effect on happiness is not necessarily durable in the long-term, and it can depend on age and financial capability.

Altruism

Altruism is the selfless willingness to make voluntary transfers of resources such as money or food to another human. Notably, one of the main characteristics of altruism is the concern for the welfare of the other and not for future rewards. Altruism has been associated with higher well-being. Midlarsky and Kahana (1994) were one of the initial scholars who studied altruism and well-being. They indicated that altruism could improve well-being, self-esteem, morale, and positive affect. Similar results have been found since the altruism-effect on well-being has been demonstrated in adults (Omato y Snyder, 1995), children (Aknin, Kiley, & Dunn, 2012), multicultural contexts (Dunn, Aknin, & Norton, 2008), and others.

Altruism is so beneficial for human well-being, as stated by Post (2005) who concluded that altruism activities foster well-being, health, and longevity when the persons are emotionally compassionate, and they are not overwhelmed by helping tasks. Another effect can be higher life satisfaction, self-esteem, perception of control over life, and others (Choi & Kim, 2011).

A significant contribution was made by Dunn et al. (2008), Appau and Awaworyi (2018) and Lok and Dunn (2020). Authors stated that altruism-effect could vary according to different contexts or factors. Dunn et al. (2008) indicated that altruism could be predicted by how persons spend their money. If persons spend their money more on other people than themselves, they will be happier than others.

Appau and Awaworyi (2018) suggested that the level of altruism-effect depends on the type of charity or volunteering, for example, local or international. Notably, charity to near people (local) produced higher well-being. The authors highlight that if the charity is performed in informal ways, it generates higher well-being, in comparison if the charity would be performed through formal ways. Also, Lok and Dunn (2020) identified three factors that can impact on altruism-effect: (1) ability to perceive the effect of their generosity, (2) social connection with the cause, (3) feeling of freedom to support other persons. Such factors can represent the mechanisms in which altruism makes happy people.

Other variables have been studied to generate happiness or well-being. One of them is age. Another factor to consider is age. That is, might certain age groups gain more from the practice of positive activities? A meta-analysis provided evidence that older participants benefit more from positive activities than younger ones (Sin & Lyubomirsky, 2009). This finding was limited, however, by the small number of studies included in the youngest (less than 17 years old) and oldest (60 years old or more) age ranges. Hence, what the age moderator analysis showed was that young adults (18 to 35 years old) gained less from positive interventions than middle adults (36–59 years old). Furthermore, because the middle adult samples were more likely than the young adult ones to self-select into their respective positive interventions, age was confounded with self-selection.

In sum, the evidence is emerging that positive activities can benefit youth populations. Studies with even younger children are needed, however, to identify the youngest age range for which specific positive activities will still be efficacious. Also, although positive interventions that prompt elderly participants to reflect on their lives within the context of group and individual therapy (e.g., life review therapy and reminiscence) have been found to increase life satisfaction and alleviate depressive symptoms, to our knowledge, self-administered positive activities have not been tested individually among older adults. Interestingly, subjective well-being increases from early adulthood to old age, and this shift is likely to occur because older people are thought to be emotionally wiser—that is, as they increasingly view their time as limited, they compose their social networks, regulate their emotions, and make meaning of their life events in ways that increase and sustain happiness (Kristin & Lyubomirsky, 2014).

Other Factors that Promote Happiness

Other factors can promote happiness. There is not enough quite evidence to understand how these factors can work in happiness. For example, according to Mookerjee y Beron (2005), religion and gender are key factors to promote well-being. Also, Michalos (2008) highlighted the role of education in happiness. Notably, the use of social networks represents a new research issue in happiness studies, as stated by Utz and Beukeboom (2011). Another happiness factors are beauty (Hamermesh & Abrevaya, 2013), age, race (Philipp, 2000), and others. Additionally, there are positive activity interventions that are medical and therapy recommended to improve well-being. For example, it is recommended to writing letters of gratitude, practice optimism, meditate and feel positive emotions to self and others. It is demonstrated that such activities increase the levels of happiness, and even it can decrease depression symptoms (Layous & Lyubomirsky, 2014).

Culture and Happiness

Is happiness universal or differs depending on the culture? According to Ryff and Keyes (1995), is likely that happiness being universal and similarly valued across cultures. However, it is possible to affirm that humans from everywhere tend to prefer the desirable over the undesirable well-being (Diener, Diener, & Diener, 1995). Nevertheless, it not implies that happiness meaning is the same across cultural variations. Recent evidence suggests that there are three differences in which happiness can vary across cultures: (1) cultural meanings of happiness, (2) motivations underlying happiness, and (3) correlates of happiness.

According to Uchida et al. (2004a, 2004b), emotions are based on culturally shared ideas like sadness and happiness. Mainly, the authors differ in European-American and East Asian regions as two primary cultures that correspond to different perspectives about happiness. There may be within-regional variations on each culture; however, such two regions have historically shared ideas, values, practices, and social institutions.

European and North American Region

European and North American cultures are characterized to have a strong belief in independence and autonomy of the self. Additionally, the self is the basis of their live assessment since the self is understood as the center of thought, action, and motivation. Hence, happiness in this culture is built on positive attributes of the self and can be interpreted as personal attributes that should be pursued and achieved through personal striving: Personal achievement is the basis of happiness. There is scientific evidence that personal accomplishment is associated with happiness, as Emmons (1986) demonstrated.

Similarly, happiness depends on self-esteem. The experiment of Kwan et al. (1997) demonstrates self-esteem was the only predictor of life satisfaction in U.S. culture. In contrast, the authors found that social harmony is the cornerstone of life satisfaction in the Hong Kong region. It does not mean that social relations are not crucial to European-American people, but social relations are a personal choice and form part of the independence of each one. In this context, European and North American persons seek to maximize the experience. Also, Campbell (1981) found a positive association between happiness and self-esteem in North American cultures.

According to Uchida et al. (2004a, 2004b), such a cultural perspective about happiness has been built from history, ideologies and religious ideas. For example, the Protestant worldview shows that humans are predestined to be either selected or doomed. In consequence, the belief in predestination arises, and it generates the desire to be competent and worthy as citizen, father, son, worker, and others. Notably, the Protestant perspective historically has influenced to achieve happiness through personal achievement which is based on the idea of the personal self.

These ideas are broadly dispersed in European-American cultural contexts. It can be shown through different practices and routines like discourses narratives and institutions in which the self and personal achievement is the basis. Notably, empirical evidence has shown that Americans are characterized to actively seek positive emotional experiences in comparison with persons from Asian culture. For example, Americans are highly interested in practice sports and others activities that produce excitement.

East Asian Region

Shin et al. (2017) researched what three words come in a person's mind in association with happiness. The authors found that *family* is the main word that is associated with happiness in the Korean population. Additionally, common words such as relationships and social emotions were frequently found in the Korean population. A different result was found in Americans since smile was the leading word associated with happiness.

A similar result has been widely confirmed by several authors like Suh et al. (1998) who argue that East Asian culture is affected more by social appraisal than inner feelings and Oishi et al. (2008) who affirm that happiness is a social process based on being understood by others. Complementary, Kitayama and Markus (2000) define happiness in East Asian culture as an intersubjective experience that necessarily involves others, such as family members.

In consequence, humans from the East Asian region build their happiness in the measure that they strengthen their current social relations and enrich their social network. East Asian people adjust their behavior in order to fit with others since social validation is value for them. Cialdini and Goldstein (2004) affirm that social validation is a principle related to social norms, in which people observe the behavior of others to decide how to behave, given that they consider that an action is more appropriate when they observe that others react in the same way to a particular situation. Notably, the commitment to social roles and the importance of social obligations configure the right behavior that contributes to well-being (Morling et al., 2002; Weisz et al., 1984).

Indeed, they tend to give social support to others that allow building their happiness (Aknin et al., 2013; Dunn et al., 2008; Thoits & Hewitt, 2001). Also, happiness is embedded in interdependence and connectedness of self with others. Consequently, happiness in the East Asia region depends on social relationship quality and social harmony (Kitayama & Markus, 2000). Reasonably, social relations and trust build represent the locus of thought, action, and motivation. According to Uchida et al. (2004a, 2004b), the interdependence of self and others is so high that the boundary between self and others is blurred. Examples of interdependence can be shown in values like sympathy, compassion, and support.

Opposite to European and North American culture, the pursuit of personal happiness in the East Asia region can damage social relationship quality. For example,

professionals who actively seek to move up from a job can generate jealousy by colleagues, which damages social relations. Hence, personal happiness is perceived as imperfect happiness, and it is not desired in such a culture.

Religions and spiritual approaches like Confucianism, Taoism, and Buddhism can explain happiness perception in East Asian culture. Such religions propose that reality is holistic, and everything is connected: Humans are interdependent, and if they seek personal good, there will be social problems (Kitayama & Markus, 1999; Suh, 2002).

The preceding analysis offers some critical implications regarding the nature of happiness in different cultural contexts. Specifically, recent evidence suggests that there are systematic cross-cultural differences in three domains, namely: (1) cultural meanings of happiness, (2) motivations underlying happiness, and (3) correlates of happiness. (Uchida et al., 2004a, 2004b).

Second, members of holistic cultures are more likely to see experiences and states to be ever-changing. If internal states are seen to be in constant flux, this implies futility in maximizing positive experiences: Positive and negative experiences will be seen as occurring (or reoccurring) in succession, so the occurrence of one implies the impending occurrence of the other. Finally, members of holistic cultures are more likely to construe the self in a way that is contextually bound and embedded within a social network. To the extent that one has a sense of self that is intrinsically tied to others, a maximalist prioritization of one's health, happiness, pleasure, and self-esteem could be construed as immature and hubristic (Hornsey et al., 2018).

One relevant factor to consider is whether individuals from Eastern cultures would even want to actively pursue their happiness. If personal happiness is not valued in their culture, then its members may not be motivated to become happier or to put in the requisite effort to do so. Indeed, culture has been found to influence people's ideal affect (i.e., how happy they would like to be) more than their actual affect (i.e., how happy they feel right now). For example, Chinese individuals value high-arousal positive emotions less (and value low-arousal positive emotions more) than do Americans (Tsai, Knutson, & Fung, 2006). If the deliberate pursuit of happiness is viewed as a chase for high-arousal positive emotions, members of Eastern cultures may not be interested in happiness-seeking strategies.

Latin America

Happiness in Latin America is a complex phenomenon. Latin America is a region with particular features: less economic welfare and human development than Western Europe and America, inefficient public education and health system, weak political institutions, high corruption and violence levels, and other similar characteristics (Medici & Lewis, 2019; Ramos & Moriconi, 2018; Torres, 2019). However, Latin America is one of the happier regions in comparison with others (World Happiness Report, 2018). How can we understand this phenomenon?

This scenario can be explained by the role of family and social relations, as demonstrated by Rojas (2019) and Beytía (2016). Empirical evidence has demonstrated that the near ties with family, social capital relations, and person-based interpersonal relationships can foster happiness. Notably, Beytía (2016) found that higher density and quality of the family have a significant effect on subjective well-being in the region. Also, Latin America is a collectivistic culture (Hofstede, 1980), social networks, family, friends, and community are a vital happiness factor. In contrast, Scandinavian countries, which are characterized to be individualistic culture and wealthy countries with excellent education and public health system, their citizen is suffering higher rates of mental illness like depression, suicide, and low levels of happiness (Yamamoto, 2015).

Social relations quality and networks do not represent the unique, relevant variable to understand happiness in Latin America. Nevertheless, Graham and Felton (2006) argue and highlight the relative income difference as a critical variable in the happiness in Latin-American citizens. Authors found that it can negatively affect happiness in Latin-America countries. Economic inequality has a role: the higher income gap between citizens, less happiness they are.

We measured happiness in the sample from Peru to examine youngsters' behavior and happiness. We used two sources: (i) the five-item Satisfaction With Life Scale developed by Kahneman, Diener, and Schwarz (1999) and (ii) eight-item Flourishing Scale proposed by Diener, Wirtz, Tov, and Kim-Prieto (2010).

First, the five-item Satisfaction with Life Scale analyzes happiness as the overall sense that life is good and meaningful. It measures the cognitive judgments of satisfaction with life. This scale addresses social relationships. Items, like rewarding relationships and contributing to other's happiness, build this scale. Also, it includes the perception of having a meaningful life and purposeful. Notably, five-item Satisfaction with Life Scale can measure well-being.

Second, the eight-item Flourishing Scale measures social-psychological prosperity. Prosperity perception can imply analyzing competence, self-acceptance, and other features that capture significant aspects of personnel prosperity. It is essential to examine prosperity since this happiness dimension was not widely examined in the Latin America region. This research gap is addressed in the present chapter. Authors such as Ryff (1989), Ryff and Singer (1998), and Ryan and Deci (2000) argue that prosperity is key to personal happiness.

It was analyzed 500 cases that correspond to Peruvian youngsters between 17 and 24 years old. The non-probabilistic method was performed. Table 1 shows the five-item Satisfaction with Life Scale application in the Peruvian sample. It was used a scale from 1 to 7 where 1 totally disagrees and 7 totally agree. Results show that the studied sample widely perceives that they are competent and capable in the activities that are important to them (average of 5.77/7). Second, they feel that their social relationships are supportive and rewarding (average of 5.66/7). Third, they perceive that leading a purposeful and meaningful life (average of 5.51/7). In general, the score of the five items is higher than five that suggests that they have high levels of life satisfaction.

Table 1 Five-item satisfaction with life scale application in a Peruvian sample

Item	Average	Standard deviation
I lead a purposeful and meaningful life	5.51	1.57
My social relationships are supportive and rewarding	5.66	1.44
I am engaged and interested in my daily activities	5.49	1.44
I actively contribute to the happiness and well-being of others	5.36	1.47
I am competent and capable in the activities that are important to me	5.77	1.37
General average	5.56	1.46

Self-elaboration (2020)

Table 2 Eight-item flourishing scale application in a Peruvian sample

Item	Average	Deviation standard
I am a good person and live a good life	5.86	1.42
People respect me	5.91	1.32
I am optimistic about my future	5.76	1.51
In most ways my life is close to my ideal	5.32	1.49
The conditions of my life are excellent	5.49	1.43
I am satisfied with my life	5.39	1.56
So far I have gotten the important things I want in life	5.23	1.56
If I could live my life over, I would change almost nothing	5.08	1.73
General average	5.50	1.50

Self-elaboration (2020)

Table 2 shows the eight-item Flourishing Scale application in the Peruvian sample. It shows that the studied sample widely perceives that others respect their (average of 5.91/7). Similarly, they feel that they are a right person and live a good life (average of 5.86/7). Third, Peruvian youngster feels optimistic about their future (average of 5.76/7). All eight items have a score higher than five that suggest high levels of subjective well-being.

Results show high levels of life satisfaction and subjective well-being. It suggests that, on average, studied Peruvian youngsters are happy. This empirical evidence corroborates that Latin-American citizen has high levels of happiness (World Happiness Report, 2018). Also, this finding suggests that examined Peruvian youngsters have high levels of life satisfaction and subjective well-being, and key drivers are the rewarding and supportive social relations and the feeling that they are competent persons and have a good life.

Conclusions

The happiness concept has evolved through ancient times. Greek philosophers were the pioneers to define happiness widely. Remarkably, Aristotle indicated that happiness is a well-lived life, and primary depends on ourselves, Kant's happiness perception was based on the idea of personal satisfaction. Notably, contemporary research evidence supports this finding since satisfaction is a happiness dimension. Modern philosophers like Nietzsche defined happiness in terms of power over the world, while Aquinas as God's relationship. Scholars and psychologists like Bentham (1789), Schachtel (1954), Kitayama et al. (1995, 2000), and Kesebir and Diener (2008) have found that happiness definition is built by several dimensions such as pleasure, subjective well-being, life satisfaction, attitude, social relations, and other complementary variables.

Also, it was found four widely accepted factors that can encourage happiness in human experience. First was physical activity since Rasciute and Downward (2010), Wang et al. (2012), Min et al. (2017), Souto (2014) and Khazaei-pool et al. (2014) demonstrated that the more physical activity, the higher levels of happiness. The second factor identified was the social experience. Authors like Aaker et al. (2011), Shin et al. (2017), Holder and Coleman (2009), and others found that social relations can foster happiness, human well-being, and other health benefits. The third factor explained was tourism since it can promote life satisfaction as indicated by Sheldon and Schkade (2005), Dann (1991), and others. Even more, this relation was demonstrated in the long term, as found by Nawijn (2010). The last factor identified was altruism. Notably, several scholars associated altruism activities with higher well-being such as Midlarsky and Kahana (1994), Omato and Snyder (1995), Aknin et al. (2012), and others.

Also, this chapter discussed how happiness perception and experience could change according to culture. It can be concluded that the European and North American region based their perception of happiness in terms of self: self-esteem, autonomy, personal achievement, and competencies. In contrast, the East Asian region has a happiness perception that refers to family, social relations quality, social validation, and interdependence. Latin America's happiness perception has similarities in the East Asian region since social relation is a factor that can promote happiness (Rojas, 2019; Beytía, 2016). However, the relative income difference in Latin America matters than other regions since it can negatively affect happiness more than other regions (Graham & Felton, 2006).

Our experiment supported the idea that Latin-American citizens have high levels of happiness. Notably, the examined sample was Peruvian youngsters who are characterized to have high levels of happiness in terms of life satisfaction and well-being. One of the main findings is that they perceive rewarding and supportive of their social relations and feeling that they are competent persons and have a good life.