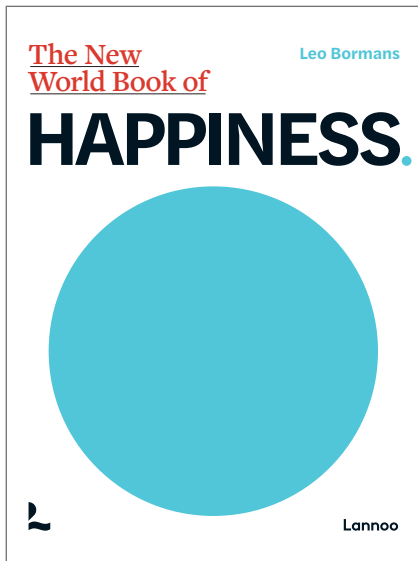


《新·世界幸福书》



作者：（法国）里奥·伯曼斯

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病毒、战争、气候变化、通货膨胀、贫困和孤独正在扰乱人们的生活。在这个动荡的时代，人们比以往任何时候都更加坚定地关注生活中真正重要的东西：幸福、希望和爱。

2010年，《世界幸福书》出版并成为国际畅销书。如今，里奥·伯曼斯重新回到这个话题，再次邀请来自五大洲的一百位世界领先的积极心理学家分享他们对幸福、福祉和生活质量的核心见解，组成了这本《新·世界幸福书》。

撰稿人们利用各自的专业知识，以简单又有趣的方式介绍了关于幸福的基本知识以及如何实现幸福。他们分享了自己的观察、研究成果和“幸福的本质”，并从个人和社会两个角度出发，提供了多个实现幸福的可行建议。

亮点

- 简单易懂的心理学理论，实际可行的建议与操作，一本帮助人们收获幸福的书！
- 豪华的作者阵容：多位世界知名心理学领域专家、前欧洲议会主席等来自五大洲的知名学者。
- 文字进行三色处理，重点突出，便于理解。

作者简介

里奥·伯曼斯(Leo Bormans)是荷兰鹿特丹伊拉斯姆斯大学幸福经济学研究院特聘讲师，并与比利时鲁汶大学合作，进行有关日常生活与积极心理干预措施的学术研究。曾出版有《世界幸福书》、《世界爱之书》和《世界希望之书》。他还是国际非政府组织Trias的大使。

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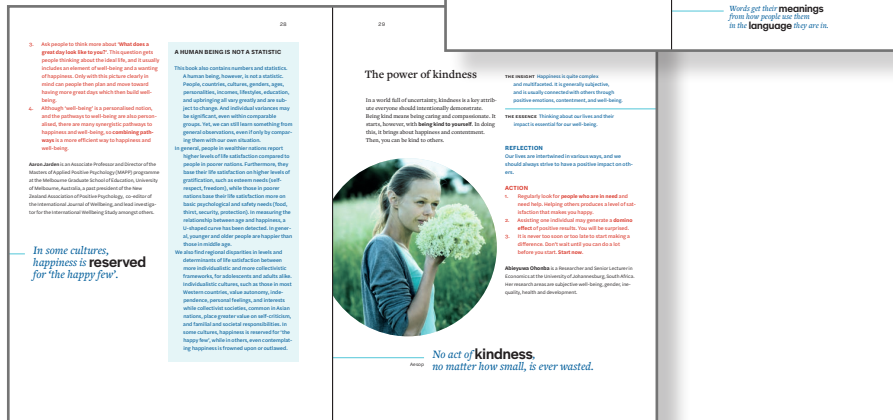
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| <p>34</p> <p>Amalie Kassenhus Tenengen – Norway</p> <h3>Sustainable well-being</h3> <p>"Positive psychology has shown us that by moving the focus away from ourselves to other others, we can improve our mental health. Altruistic individuals enjoy happier and healthier lives than egoistic ones," says Amalie Kassenhus Tenengen. "Now we can take it a step further. If we include non-human animals and the earth as part of the larger 'I/we', we benefit not only ourselves but also our companions on this earth and future generations. Nurturing well-being in sustainable transitions feels like swimming against the stream, but there is a reward!"</p> <p>Sustainability transition initiatives are spaces where engaged citizens and activists (alternatively, agents of change) come together to solve sustainability challenges in their local contexts. Many join these initiatives motivated to do their part in finding solutions to the interconnected social, economic, and environmental problems that are evident in our modern societies. Some manifestations of such sustainability initiatives are eco-villages, transition towns, local exchange trading systems and the like. These initiatives are more prominent in the Western world. This is not surprising, as the Western world faces problems connected to over-consumption while the rest of the world struggles to meet its basic needs.</p> <p><i>If we include the Earth as part of the larger "We", all we benefit.</i></p> | <p>35</p> <p>THE UTMOST The essence of happiness within planetary boundaries entails flourishing as human beings. In the mainstream economic paradigm, maximizing pleasure is seen as the epitome of happiness. Flourishing, on the other hand, is more than just pursuing pleasure through material consumption. It encompasses other important aspects of a fulfilled life, such as autonomy, freedom, achievement, and the development of deep interpersonal relationships, which cannot be decomposed into memory-affective experiences (Diener & Seligman). These are fundamental needs as opposed to "wants".</p> <p>THE EXERCISE It is possible to have a good life within planetary boundaries. The key lies to realize what that means. The key to turning the focus away from the myopic, egoistic, and materialistic view that is currently prevalent is to see where we adopt a deeper understanding of human flourishing and the path to a more fulfilled and empowered life.</p> <p>A new lifestyle</p> <p>These agents of change join sustainability initiatives with high ideals and look for kindred spirits that are also looking for a higher purpose in life. Some find that their nine-to-five jobs conflict with their inner values which others want to have better control of their time and want to work towards goals that give them meaning. They correctly identify the importance of establishing a community of the kindred individuals where they can meet their social and individual needs. Challenging close social relations is crucial for happiness. Once material needs are met, social relations (or "relational goods") play an important role in the people's subjective well-being.</p> |
| <p>36</p> <p>REFLECTION Cultivating a brighter future and achieving genuine change, and well-being can be a core part of sustainability transitions.</p> <p>ACTION</p> <ol style="list-style-type: none"> 1. Time and money are important, take care of them. Agents of change do not have to live in poverty. However, finding simpler and less costly physical structures frees up time and resources for other creative activities. 2. Conflict may arise while working towards common goals. See the conflict as an opportunity to examine shared values and visions and use this opportunity to come out stronger. Affordable and non-commercial spaces are useful for such community-building activities. 3. Apply a critical eye to initiatives that may just be "greenwashing". Radical change from the mainstream should look, sound and feel different. It involves a shift of values and worldviews. 4. Return to human needs. For scholars and activists that want to work towards sustainability and well-being, focusing on human needs rather than wants provides solutions that contribute towards human flourishing within planetary boundaries. 5. Try to form alliances that will support you in the tough fights. 6. Think of the long term. It may not be easy to pay for radical solutions and still be a successful politician. But it is easier to do this today than 10-15 years ago. It is not the quick wins solutions that help us tackle the dire problems we face today. <p>Amalie Kassenhus Tenengen is an Associate Professor of Ecological Economics and Management at Åstved University Business School in Norway. She has over ten years of research experience in international development, studying the living conditions of populations in fragile states and in poor and middle-income countries. She has previously consulted the International Labour Organization, the State of the World's Cities Report of Life Inhabits and the World Development Report of the World Bank.</p> | <p>37</p> <p>Any Ishaan – United Kingdom</p> <h3>The winning combination</h3> <p>"One of the barriers that can prevent individuals and households from trying to lead more sustainable lifestyles is the perceptions that acting sustainably requires some kind of sacrifice on their part. But are these perceptions accurate?" asks Any Ishaan, who founded the Sustainable Well-being Research Group. "People think that sustainable lifestyles are effortful, costly, or perhaps most worryingly, can reduce their quality of life. But we can take care of ourselves and nature. That is the Winning Combination."</p> <p>Research now documents that continued increases in material wealth do not consistently deliver higher levels of well-being once basic needs have been met. Further, those individuals who demonstrate a greater focus on acquiring material goods have been shown to report poorer levels of well-being spanning areas such as life satisfaction, self-esteem, and even physical health. Materialistic and consumerist values of what we need to live well are therefore misguided.</p> <p>In addition to this, it has been suggested that engaging in more sustainable actions can benefit individual well-being. That is, people can benefit their own well-being while increasing care for the planet, allowing them to achieve what I have called 'sustainable well-being'. In this way, acting more sustainably does not need to be detrimental to our well-being. Quite the opposite, acting sustainably can even enhance our well-being beyond that current materialistic lifestyles offer people. So, what specific things can people do to help achieve sustainable well-being?</p> <p>Learn to do more with less</p> <p>In contrast to consumerist lifestyles focused on the endless pursuit of more, our well-being may benefit from engaging in sufficiency-oriented lifestyles, or what is sometimes called voluntary simplicity. As a</p> |

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| <p>38</p> <p>THE MESSAGE Ecologically sustainable lifestyles can benefit, rather than undermine, human well-being. There are numerous actions that people can take to achieve sustainable well-being, such as engaging in practices like voluntary simplicity, creating flow experiences, and connecting with nature.</p> <p>THE EXERCISE Well-being should not be considered an individualistic pursuit. Rather, it is something that we achieve through care for other people and the planet. Individual, collective, and planetary well-being are all interconnected.</p> <p>Research now documents that continued increases in material wealth do not consistently deliver higher levels of well-being once basic needs have been met. Further, those individuals who demonstrate a greater focus on acquiring material goods have been shown to report poorer levels of well-being spanning areas such as life satisfaction, self-esteem, and even physical health. Materialistic and consumerist values of what we need to live well are therefore misguided.</p> <p>In addition to this, it has been suggested that engaging in more sustainable actions can benefit individual well-being. That is, people can benefit their own well-being while increasing care for the planet, allowing them to achieve what I have called 'sustainable well-being'. In this way, acting more sustainably does not need to be detrimental to our well-being. Quite the opposite, acting sustainably can even enhance our well-being beyond that current materialistic lifestyles offer people. So, what specific things can people do to help achieve sustainable well-being?</p> <p>Learn to do more with less</p> <p>In contrast to consumerist lifestyles focused on the endless pursuit of more, our well-being may benefit from engaging in sufficiency-oriented lifestyles, or what is sometimes called voluntary simplicity. As a</p> | <p>39</p> <p>THE MESSAGE Ecologically sustainable lifestyles can benefit, rather than undermine, human well-being. There are numerous actions that people can take to achieve sustainable well-being, such as engaging in practices like voluntary simplicity, creating flow experiences, and connecting with nature.</p> <p>THE EXERCISE Well-being should not be considered an individualistic pursuit. Rather, it is something that we achieve through care for other people and the planet. Individual, collective, and planetary well-being are all interconnected.</p> <p>Research now documents that continued increases in material wealth do not consistently deliver higher levels of well-being once basic needs have been met. Further, those individuals who demonstrate a greater focus on acquiring material goods have been shown to report poorer levels of well-being spanning areas such as life satisfaction, self-esteem, and even physical health. Materialistic and consumerist values of what we need to live well are therefore misguided.</p> <p>In addition to this, it has been suggested that engaging in more sustainable actions can benefit individual well-being. That is, people can benefit their own well-being while increasing care for the planet, allowing them to achieve what I have called 'sustainable well-being'. In this way, acting more sustainably does not need to be detrimental to our well-being. Quite the opposite, acting sustainably can even enhance our well-being beyond that current materialistic lifestyles offer people. So, what specific things can people do to help achieve sustainable well-being?</p> <p>Learn to do more with less</p> <p>In contrast to consumerist lifestyles focused on the endless pursuit of more, our well-being may benefit from engaging in sufficiency-oriented lifestyles, or what is sometimes called voluntary simplicity. As a</p> |
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'in flow' is highly enjoyable and the field of Positive Psychology has clearly documented that frequent and intense flow experiences enhance individual well-being. Through my research, I have found that **flow experiences also tend to occur in activities with low environmental impacts**. The specific types of activities that frequently support flow, while also being low environmentally costly, are positive, romantic relationships (e.g. spending time with a partner and physical/social intimacy), contemplative activities (e.g. prayer, yoga, and meditation), creative activities (e.g., art and crafts and performing arts), sports and physical exercise (e.g. cycling, running, aerobics, and ball games), social engagement (e.g., playing with children and talking with neighbors).

By allowing these more sustainable activities to be highly rewarding, flow experiences can encourage further engagement in them. Note that some of these activities are ordinary, unaltered, or novel. Rather, they are dimensions of ordinary life that work and other commitments often prevent us from dedicating meaningful time and energy to.



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