

INVESTIGATING HAPPINESS THROUGH A PSYCHOANALYTIC SOCIAL LENS: PERSPECTIVES FROM FILIPINO ADOLESCENTS

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ABSTRACT

The paper examines subjective well-being among selected Filipino adolescents in the context of Horney's Psychoanalytic Social Theory. Ten college students who were part of the larger population of individuals whose age ranges from 16 to 20 from a private collegiate institution in Metro Manila were selected and scheduled for an in-depth interview to express their immediate and past experiences in relation to happiness. The study employed interpretative phenomenological analysis which involved pertinent experiences of the participants in their joyous and positive states. After the transcription of participants' responses, the researchers utilized macro thematic analysis and it was revealed academic achievements, happiness in God, satisfaction of psychosocial needs, material things satisfaction and feeling of isolation were the themes that are relevant to happiness. Upon further analysis, it was found out that satisfaction of neurotic needs for affection and approval, powerful partner, narrow limits to life, personal achievement and self-sufficiency and independence would lead to the realization of happiness. Implications of the findings to the intended populace and practicing psychologists were also discussed.

Keywords: Adolescence, basic anxiety, neurotic needs, psychoanalytic social theory, subjective well-being

INTRODUCTION

Happiness is one of the most relatively complex concepts for psychologists and counselors. It is an explicit term which incorporates an immense array of human experiences ranging from ecstasy to mild pleasure, from sense of fulfillment and worth to a fleeting smile or laugh. It is not an entity that can be easily gauged, or a concept that can be outlined without ambiguity as it encompasses subjective perceptions of wellness. It refers to the degree to which an individual judges the overall quality of his own life as a whole (Veenhoven, 2004, 2007, 2008). It also talks about one of the diverse dimensions of Positive Psychology. As one of its fields, positive psychology proclaims that the main goal of their efforts is to make people happy (Seligman, Parks, & Steen, 2004). In one way or another, this will support the claim that majority of man's efforts are directed towards making people happier than they get used to. With reference to myriad of possible elucidations which delve on this humanistic concept, Seligman, Parks & Steen (2004) described happiness as "*the very thing which makes life worth living.*" Though, experiencing of a positive and joyous state may differ from one developmental stage to another as shaped by distinct needs, tasks and societal expectations.

In the psychology of human development, adolescence is commonly viewed as the "*period of storm and stress.*" It is the stage where individuals try to employ series of physical, emotional, psychological and social adjustments as a response to ever changing existential condition to achieve homeostasis. In fact, Steinberg & Morris (2001) had stated that it has been a stereotypical of past researches such as Petersen and Anna Freud to deem adolescence as a time of storm and stress, dark and wracked with anxiety and uncertainty of what is to come due to impending expectations from parents, teachers and peers. Adolescence is also known as "*the problem age*" (Hurlock, 1982). There are two reasons that can be accounted for this. First, is that throughout the childhood, their problems were met and solved,

in part at least, by parents and teachers. Second, because adolescents want to feel that they are independent, they demand of coping independently with their own problems, rebuffing attempts on the part of parents and teachers to help them.

Most of the researches formulated in line with happiness dwell with various constructs of Positive Psychology (Huppert, 2006; Brannon, & Feist, 2007; Seligman & Csikszentmihalyi, 2000; Diener *et al.*, 2002; Diener, 1984, 2000; Easterlin, 2001). One of the main theories that have been widely used to delve with this highly existential concept is the Holistic-Dynamic Theory of Abraham Maslow. It rested heavily on the assumption that satisfaction of conative needs namely physiological, safety, love and belongingness, esteem and self-actualization needs might lead to the realization of happiness (Feist & Feist, 2007). Other studies have elucidated happiness with reference to trait theory (DeNeve & Cooper, 1998; Carver & Scheier, 2004; Furnham & Cheng, 1997; Hayes & Joseph, 2003; Costa & McCrae, 1992). As a fact, Hayes and Joseph (2003) stated that certain people tend to be happier than others because of their personality traits which are believed to be one of the salient determinants of subjective well-being. Likewise, Costa and McCrae (1980) believed that satisfaction with life is related to a high level of extraversion and a low level of neuroticism. Apparently, the role of personality traits in the achievement of happiness cannot be discounted (Carver & Scheier, 2004). Some empirical investigations have come across lay theories on happiness which tended to focus on mental illness, therapy and psychological problems (Furnham & Cheng, 2000). However, there is a dearth of research that would uncover subjective well-being in the context of psychoanalytic or neo-Freudian theories.

In pursuit of acquiring a newer paradigm in describing the dynamics of happiness, Psychoanalytic Social theory pioneered by Dr. Karen Horney was utilized in the current paper. This appeared to be noteworthy theoretical framework to be leaned upon as participants' past experiences were taken into account as main sources of data, along with their immediate experiences. Since adolescence is a transition period from childhood to adulthood, childhood experiences are responsible for the development of the physical, psychological, social, emotional, intellectual and spiritual aspects of one's personality (Feist & Feist, 2007). For instance, if parents do not satisfy the child's needs for safety and satisfaction, the child develops feeling of basic hostility toward parents. Repressed hostility toward the parents, on the other hand, will then lead to profound feelings of insecurity and a vague sense of appreciation, a condition called basic anxiety which Horney (1950) defined as a feeling of being isolated and helpless in a world conceived as potentially hostile. Subsequently, Horney identified ten categories of neurotic needs that are considered defensive modes to combat basic anxiety. These include the neurotic needs for *affection and approval, powerful partner, narrow limits to life, power, exploitation, recognition and unassailability, personal admiration, personal achievement, self sufficiency and independence, and perfection and prestige* (Feist & Feist, 2007).

With the absence of literature that talks about happiness in the context of neo-Freudian theories in the Philippines, the current study was conceptualized as an attempt to look into the social psychoanalytic bases in exploring the relatively enduring constructs of positive psychology such as happiness. Specifically, this study delved with the dynamics of happiness across the experiential data gathered from the participants. It sought to answer the following questions (1) what are the relevant immediate and past experiences of the co-researchers; (2) what are the commonly identified neurotic needs of the co-researchers; and (3) what is the concept of happiness among selected adolescents based on Horney's psychoanalytic social theory. Most importantly, this research is geared towards creating a new perspective in examining the attainment of an enduring positive and joyous emotional state.

METHOD

Research Design

The study utilized interpretative phenomenological analysis as a methodological inquiry. Interpretative phenomenological analysis focuses on understanding an individual's lived experience (Shaw, 2001) and how co-researchers make sense of that personal account (Smith, 2004).

Participants

The study utilized purposive sampling technique in selecting the co-researchers. Trochim (2006) considered purposive sampling technique in qualitative researches as it delves with the subset of a target population with specific criteria in mind. In this study, the criteria used in choosing the participants were the age limit (16-21) and classification of the institutions they are enrolled (private). Ten college students who age ranges from 16-20 (average age of 18) were selected as partakers of the study. Seven of the participants are males while the rest are females.

Research Instrument

The researchers used in-depth interviews in gathering the responses of the co-researchers. By definition, this type of interview requires one to make a set of premeditated questions, but unlike a highly structured interview schedule, this type allows probing of answers, adaptation to various interviewees and yet at the same time imposes a great degree of structure and ease of conduction and replication (Green & Adams, 2006).

Procedures

The participants were selected through purposive sampling. The researcher contacted the participants via text messaging. Upon agreeing, each of the participants was asked to come for the interview after signing the consent form. The interviews were conducted in one of the counseling offices in the participants' school. The researcher asked the participants to respond to the questions that were included in the interview guide question. The interviews lasted for 33 minutes to 65 minutes. All the interview sessions were recorded and transcribed which served as raw data for the study at hand.

The researcher employed macrothematic analysis in analyzing the gathered data about the co-researcher's concept of happiness after the interviews were recorded and transcribed in verbatim. Macrothematic analysis focuses on identifiable themes and patterns of living or behavior, subsequently, combining related or congruent themes (Banyard & Grayson, 2001). In the first phase, themes that are relevant to the achievement of happiness were identified by the researcher. Then specific neurotic needs were determined in lieu of the experiences expressed by the participants. Lastly, the concept of happiness among the participants was discussed with regard to the emerging themes that rooted from their experiences based on Horney's psychoanalytic social theory.

RESULTS AND DISCUSSIONS

The section begins with the participants' immediate and past experiences with regards to happiness. It was followed by identifying commonly identified neurotic needs as shared by the participants. Some of their responses were also integrated in the themes presented.

Immediate and Past Experiences Relevant to Happiness

Based on the responses of co-researchers, their experiences of happiness can be categorized as follows: **academic achievements, happiness in God, satisfaction of psychosocial needs, material things satisfaction, and feeling of isolation.**

To start with, **academic achievements** pertain to the experiences of the co-researchers that are brought about by the successes in academic related endeavors which in one way or another elevate the degree of subjective well-being. It primarily suggests how various circumstances can ignite one's sense of existential satisfaction. This finding depicts a portion of reality since it actually talks about pragmatic motive of every student in any academic institution. In fact, one female co-researcher conveyed:

“For students like me, achieving high grades is a satisfying experience because if you did not pass in a particular subject, apparently that will not be a happy thing since you were studying but time-management is not that easy. In one way or another, that (achieving high grades) you will be happy as well.”

Relating this to the abovementioned statements, the researcher was able to draw a relatively clear picture of how satisfaction of academic related wants can pronounce a sense of fulfillment. It also depicted a portion of reality as most of the students are directed toward attaining short-term goals such as getting high grades in various subjects embedded in their scholastic curricula. However, there are also phenomenological accounts that encompass attainment of goals which can entail certain degree of social recognition or prestige. Academic honorary award is one of best examples that can be cited in line with the previous statement. This can be obviously seen as one male co-researcher shared:

“Currently, I'm in the Dean's list which is one of the rewarding achievements that we can attain because once we encounter difficulties in the endeavors we are doing, we can say that there is a promising direction on those tasks we are engaged in which is one of the reasons why it can cause happiness.”

On the other hand, **happiness in God** refers to experiences which entail happiness when one establishes harmonious relationship with God. It defines how the magnitude of theological inclination would be substantial in exacerbating the intensity of contentment with life, thus, leading to the realization of personal well-being. This is very much congruent to the testimonial of one female co-researcher as she claimed:

“I'm happy when I'm asking a sign from God about a certain thing then he (God) responded to it. Whenever I'm praying something, I'm asking if a specific thing is meant for me, hoping that my prayer will be granted. If not granted, it's just fine I will accept it because I know that he (God) has a better plan for me.”

Accordingly, Steger Frazier (2005) stated that most religious variables such as spirituality are positively associated with well-being. This proved to be very true as we tend to rest heavily on the notion that God is already a part of our everyday living. For example, attendance to religious service or utterance of prayers is consistently related to decreased risk of mortality (Powell, et. al., 2003) and other indices of well being (George, et al., 2002).

In addition to abovementioned experiences related to the realization of happiness, the researchers were also able to identify a general category which talked about the **satisfaction of psychosocial needs**. These needs are the experiences that talked about contentment of the necessities that encompass interpersonal relationship patterns and other circumstances that are commonly associated with it such as *friendship experiences, heterosexual relationship, familial relations, concerns from significant others and relationship with father* (proved to be very significant in this study as it will substantiate Horney's theory of neurotic needs).

Experiences with friends include experiences that allow the interplay of subjective well being through keeping in touch with one's friends. To suffice this statement, one male co-researcher verbalized:

“For me, the love of friendship or peership is the one that can give happiness to you especially when you’re doing naughty things with them, sometimes it helps.”

This response implies that in one way or another, happiness can be achieved through the love that can be introjected to us by our friends, thereby, proving how important our friends are in attaining a joyous state.

Moreover, friendship also involves similarities and differences and how these two contrasting entities mingle with each other to generate a collective sense of well-being. This is very much congruent with some of the gathered responses as one female co-researcher noted:

“Of course, when we do things similar with our friends’ interests, we have same attitude despite individual differences. For example, in going to mall, it seems that the bonding that can be acquired from my high school friends altogether like talking to one another and sharing problems can make me happy because I can feel my significance to them.”

The abovementioned experiences primarily dwell with the issue of attachment which served as one of the most important element in the integral development of friendship. Attachment, according to Riley (1992) is the affective relationship between people and the landscape that goes beyond cognition, preference or judgment.

Heterosexual relationship comprises experiences of the co-researchers that suggest engagement in various intimate relationships. This actually went well together with the notion that love is a universal condition of young people, thus, they are often pressured into “falling in love” (Sullivan, 1935).

In relation to that, one female co-researcher shared:

“I’m in a relationship right now, since my boyfriend has a lot of problems, it appears that I’m the only person whom he can derive strength which somehow makes me happy. Despite the absence of his parents, he begets strength from me so even it (relationship) is not allowed, we gain joy from each other.”

The participant’s statement signifies a form of love that is highly motivated by a certain degree of responsibility, an essential element in the perpetuity of this existential need. To suffice this humanistic assumption, Fromm (1956) identified care, responsibility, respect and knowledge as four basic elements common to all forms of genuine love. By responsibility, the researchers meant a willingness and ability to respond.

Moreover, the researcher spotted *familial relations* as one of the mode by which happiness can be accounted for. These talks about family experiences of the co-researchers that would further describe their concepts about happiness. It primarily discussed the experiences of the co-researchers with their families as the researchers assumed that as the immediate source of one’s sense of belongingness, family plays a major role in the intensification of personal well-being. In connection with such experiences, one female co-researcher shared:

“Hmm...Since we’re no longer complete due to the absence of my father, it seems that my brother and mother fill that gap...”

The statement suggests that happiness can still be achieved even though completeness of family member is permanently jeopardized. In this case, the participant’s father died of pancreatic cancer on April 2009.

While another female co-researcher alleged:

“I’m also happy whenever I see that my family is happy because it is a rewarding feeling that I cannot feel the problem in my family though I know that they are problematic.”

It accentuates how family can generate a feeling of subjective well-being and its capacity to persuade one’s view of optimism. It addresses the issue of familial attachment as an influential factor in the pursuit of one’s happiness, that is, the feeling of togetherness congruent with love and belongingness needs proposed by Abraham Maslow (1970).

In the same way, presence of family can also be a very significant source of life satisfaction as it could entail us a considerable degree of delightfulness. This is very much true as one male co-researcher contended:

“Ah..Of course it’s important if you have a family because once you feel alone, you will feel insufficiency and they are the ones who can wither that sadness...”

What is more linked to Horney’s psychodynamics of experiences is the co-researchers’ *relationship with their father*. These include variety of phenomenological accounts that elaborate the co-researchers’ relational patterns with their biological father. In accordance with this aggregate of psychosocial needs, one female co-researcher shared:

“Currently my dad is not with us, he cannot go back home immediately because the air fare is expensive. I was in my second year high school the last time he came back, I just sensed that it’s a nice feeling to go out altogether since I can think that we’re complete again.”

It mainly talks about the desire to keep in touch with one’s biological father, a relatively common problem that usually arises among the families of Overseas Filipino Workers (OFW’s).

There are also variety of experiences that can boost the trajectory of subjective well-being, giving rise to a feeling of self-fulfillment and satisfaction in relation to a daughter-father relationship. Some experiences may show a gradual evolution of psychological and emotional reciprocal attachment between a daughter and a father, subsequently leading to the acquisition of a typically euphoric state. In fact, this proved to be very congruent with one of the transcribed responses as a female co-researcher averred:

“The happiest experience for me which is unforgettable is the moment before my father passed away. My relationship with my father is not that satisfying although I’m the only girl in the family then my brother is his favorite. When I was a child, I can feel that one needs to define as well her father-daughter relationship since most of the times, it is the same sex parental bond that will typify closeness. But when my father got sick, I’m the one who took care of him. That was the time when he told me that he loved me very much and apologized for his failure to give me attention during my early childhood. As a response, I told him that even before he apologized, I already forgave him and I understood why he committed it. At least before he dies, I felt the love of a father which gives me a sense of relief.”

The last dimension of psychosocial needs that the researchers were able to disseminate is the *concerns from significant others*. It comprises co-researchers’ experiences that rooted from the different mode of concerns they have acquired from significant people around them.

As previously discovered by the researcher, family used to play a major role in the acquisition of happiness, especially in the Filipino culture where leaning immediately in families in times of necessities is a dominant characteristic that can be observed. Therefore then, familial concerns are very essential in procuring a positive and blissful state. In relation to this, one female co-researcher claimed:

“I’m happy when they don’t forget to care for me and they are always concerned and if they are letting us do what we think is right...”

Another main category of experiences that have been identified by the researcher are on **satisfaction of material things**. These are experiential accounts of the participants that illustrate how the fulfillment of their desired material things can contribute to the realization of one’s psychological well-being. This is very much true with various responses we gathered from the study as one female co-researcher stated:

“With the numerous release of technological stuff, I used to feel that if you don’t have those gadgets, you’re not “in”, so as a person, you will look for material things because in this generation, it is difficult to live without those things.”

Abovementioned experiences talked about the profound adherence of the co-researchers to the “material world”, that is, being fixated on the mindset that happiness can be also achieved through the satisfaction of desired material things such as gadgets, laptops and etcetera.

Lastly, the researcher distinguished an experiential strand which is regarded as the **feeling of isolation**. It refers to the experiences by which people opted to become socially detached as an expression of happiness. Although this seemed to be a very peculiar manner of expressing happiness, it can still be taken into consideration especially in this study as one male co-researcher insisted:

“In my perspective, there are people who believed that if they are isolated, it does not mean they are not happy right? But for me if you’re always along, without someone to talk to and without friends...”

Commonly Identified Neurotic Needs

As can be drawn from the responses of the co-researchers, their commonly identified neurotic needs were **neurotic need for affection and approval, powerful partner, ambition and personal achievement, self-sufficiency and independence and narrow limits to life**.

First, the researchers were able to identify the **neurotic need for affection and approval**. This includes the need of the co-researchers to proliferate their quest for affection and approval from other people. It primarily dwells with the need of the co-researcher to be loved and cared for. In this manner, basic anxiety can be reduced.

In fact, one female co-researcher claimed:

“It’s making me happy when they do not forget to care for me and seemed they are always concerned.”

On the other hand, neurotic need for approval can be easily perceived upon reading herein transcribed experience as another female co-researcher averred:

“Yes, because he (my brother) did not allow me to have a boyfriend, then when he learned about it, he got so exasperated.”

It sets a relatively good example by which the co-researcher tried to enter into an intimate relationship in light of the approval of her elder brother which suffices the assumption deduced by Horney that neurotics try to live up to the expectation of others.

Moreover, **neurotic need for a powerful partner** talks about one of the modes of the co-researchers in suppressing basic anxieties. This need includes an overvaluation of love and a dread of being alone or deserted. It addresses the desire of the co-researchers to engage in a heterosexual relationship and to

choose a partner who can satisfy their psychological and emotional necessities. In line with this neurotic need, a female co-researcher verbalized:

“I’m happy for me, because my boyfriend is a perfect guy. He lets feel that he is nothing without me, he is sweet and he is proving that he loves me.”

Based on the abovementioned excerpt from the interview session, it is seemingly possible that co-researchers of the study commonly engaged in heterosexual relationship to acquire a sense of emotional stability since it is assumed that the norm of reciprocity is achieved which served a great deal for them, thereby, alleviating the hazards that can be inflicted by basic anxiety.

It actually reflects Horney’s own life story which revealed a strong need to relate to a great man, thereby, setting forth for a series of such relationships during her adult life (Feist & Feist, 2007).

The researcher recognized **neurotic need for ambition and personal achievement**. This need encompasses one’s necessity to attain personal wants and aspirations. It primarily dwells on the assumption that neurotics have a strong drive to be the best in any endeavor that they will be dealing with. In relation to this specific neurotic need, one female co-researcher alleged:

“Here in school, for students like me, satisfaction can be derived from getting good grades...”

The statement primarily implies how necessary the scholastic grades are in procuring a certain degree of satisfaction. It depicts a portion of reality as some of the students are putting too much pressure on themselves to go beyond what a normal student can achieve.

Also, the researchers discovered **neurotic need for self-sufficiency and independence** prior to the verbal responses of the co-researchers. This need includes the strong tendency of the co-researchers to move away from people, thereby proving that they can get along without others since it grants the individual with a significant degree of self-control and autonomy. In congruence with the abovementioned neurotic need, one female co-researcher professed:

“I’m also happy when my parents are allowing us to do what we think is right. What I mean is when they are letting us do what we want to do.”

On the other hand, most of the co-researchers stated that self-sufficiency can also be achieved through serving God, a deviation on what is expected for them to share in the interview process as this talks about an extraneous factor in this study since it is assumed that the mode by which the co-researchers combat basic anxiety will be intrinsically triggered, in contrary with what the study revealed since it showed that “social causation” or an external factor, that is, the presence of spiritual belief actually give rise to a peculiar view on the attainment of self-sufficiency.

Last among the identified neurotic needs is the **neurotic need for narrow limits to life**. This comprises the need to be contented with very little, that is, being contented with the things that they possess rather than striving for more. In line with this neurotic need, one male co-researcher alleged:

“Happiness is when there is a feeling of contentment. You’re contented with simple things that are happening to you..Let’s say you’re family is always there to support you then you’re friends as well....”

Happiness on a Psychoanalytic Social Perspective

Framing co-researchers’ responses in the context of Horney’s Psychoanalytic Social theory, the concept of happiness among selected Filipino adolescents can be achieved through the satisfaction of the *neurotic need for affection & approval, powerful partner, narrow limits to life, personal achievements, and self-sufficiency & independence*. Upon further analysis, identified neurotic needs

that are commonly found among the co-researchers were collapsed into three general categories, thereby, typifying three neurotic trends as theorized by Dr. Karen Horney. The three neurotic trends are *moving toward people*, *moving against people* and *moving away from people*. These theoretical concepts have played a pivotal role in the study as it really helped the researchers in the formulation of a systematic and thorough descriptive analysis in portraying the concept of happiness among selected adolescents.

Horney's concept of *moving toward people* refers to a neurotic trend to protect oneself against feeling of helplessness. In line with it, one female co-researcher shared:

"I'm trying to let him (my boyfriend) feel how beautiful is life. He is suicidal so I'm telling him that it will not make any sense on his problem. I'm trying to fill the love that cannot be given by his family..."

On that specific existential experience, the co-researcher's boyfriend who is an adolescent, showed a strong need to move toward people so as to refrain from the adversities of life and feeling of helplessness, thus, fortifying Horney's assumption on the first neurotic trend.

The neurotic need of *moving against people*, on the other hand, is one of the basic attitudes designed to protect from the hostility of other people. Prior to the data that have been analyzed, there is only one neurotic need that has been found to be categorized on this neurotic trend which is the *neurotic need for ambition and personal achievement*.

Lastly, the neurotic trend of *moving away from people* is an attempt to solve the basic conflict of isolation among selected adolescents. This strategy is an expression of needs for *privacy*, *independence* and *self-sufficiency*. It also suggests social detachment to combat basic anxiety, subsequently attaining a certain degree of life satisfaction.

As seen in the current study, happiness is the sense of well being primarily achieved through avoidance of basic anxieties, that is, the satisfaction of neurotic needs that are found to be prevalent at this developmental stage. This is very parallel with Mill's definition of happiness which stated that happiness is an existence exempt as far as possible from pain. In addition to that, Epicurus portrayed a prime example of such thought, as he epitomized the conception of happiness with his assertion that the removal of all pain defines the magnitude of pleasure (Long, 1986).

Childhood experiences of the co-researchers have really played a major role in the attainment of happiness as the development of basic hostility were very much evident, as revealed by the experiential data. In one way or another, the failure of the co-researchers' parents to satisfy their needs for safety and satisfaction have influenced the formation of neurotic needs of said adolescents. This finding is very congruent with Horney's (1939), as she hypothesized that difficult past experiences specifically childhood experiences are primarily responsible for neurotic needs.

With respect to Horney's theory, it can be surmised that etiologies of happiness cannot be only associated dispositional, situational, social, contextual and other relevant factors. In contrast with Maslow's humanistic needs, neurotic needs that have rooted from past relational phenomenological accounts are keystones for assessing co-researchers' susceptibility to experience a positive and joyous state. Given that neurotic needs are predictive of intrapersonal and interpersonal relationship patterns; its applicability in a collectivist culture like the Philippines is a consideration that is theoretically possible. Therefore, it is imperative to zero in on how these needs are being addressed to acquire a better grasp of what is meant by subjective well-being based on Psychoanalytic Social paradigm.

CONCLUSION

Findings of the study have delineated that selected Filipino adolescents' concept of happiness can be perceived as the satisfaction of the *neurotic needs for affection and approval, powerful partner, ambition and personal achievement, self-sufficiency and independence, and narrow limits to life*. By employing a qualitative-phenomenological research design, the researchers portrayed a much clearer imagery of one's happiness, specifically through synthesizing the conglomeration of experiential strand gathered from participants. It has been found out as well how important past experiences are in describing the co-researchers' realization of happiness, in contrary with the existentialist perspective as it customary explains happiness using immediate experiences. Co-researchers' past experiences that dwell with their parental relational patterns may possibly affect attainment of subjective well-being as it can inflict basic hostility if the needs for care and support will be jeopardized at the earlier stages of life. Attainment of happiness is a process which involves combating basic anxiety, that is, the feeling of helplessness and isolation in a world conceived as potentially hostile. On that note, happiness can be seen as a process of positively adjusting to the hazards of basic anxiety. This proved to be a very interesting innovation on the part of the growing fund of knowledge in the field of Psychology particularly on the continuous proliferation of researches which encompass the issue of subjective well-being as most of them have not utilized neo-Freudian paradigms like Horney's theory. Hence, future researchers are recommended to employ the same paradigm in discussing how individuals attain happiness.

The findings will help psychologists and mental health practitioners to understand holistically precursors of the adolescent's attainment of a positive and joyous state with respect to unresolved issues on the past that affect their psychological functioning and not just the present factors that would pronounce such. Likewise, this will also be purposeful in the practice of counseling as it will allow the guidance counselors to assist adolescents in making important choices in their lives to become happier, subsequently letting them realize the worth of life satisfaction in light of their neurotic needs. In that sense, the notion that adolescence is "*the period of storm and stress*" can be gradually altered and further promising opportunities can be optimize to hone their skills and abilities in pursuit of happiness.

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