

**65+**  
**THE BEST YEARS OF  
YOUR LIFE**

With lessons for people of every age

**Peter Bowden**  
University of Sydney

Series in Sociology



VERNON PRESS

Copyright © 2018 Vernon Press, an imprint of Vernon Art and Science Inc, on behalf of the author.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

[www.vernonpress.com](http://www.vernonpress.com)

*In the Americas:*  
Vernon Press  
1000 N West Street,  
Suite 1200, Wilmington,  
Delaware 19801  
United States

*In the rest of the world:*  
Vernon Press  
C/Sancti Espiritu 17,  
Malaga, 29006  
Spain

Series in Sociology

Library of Congress Control Number: 2018952656

ISBN: 978-1-62273-445-0

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

# Table of Contents

<b>LIST OF FIGURES</b>	v
<b>INTRODUCTION</b>	vii
<b>FOREWORD</b>	xi
Chapter 1 <b>UNHAPPINESS IN OLDER PEOPLE</b>	1
Chapter 2 <b>THE EARLY PHILOSOPHERS</b>	5
Chapter 3 <b>MARCUS TULLIUS CICERO</b>	19
Chapter 4 <b>THE ANATOMY OF MELANCHOLY</b>	25
Chapter 5 <b>MILL, RUSSELL AND DARWIN</b>	31
Chapter 6 <b>THE MODERN RESEARCHERS</b>	37
Chapter 7 <b>THE FINDINGS OF THE SURVEY</b>	49
Chapter 8 <b>RELIGION, A HEALTHY LIFE, AND DEATH</b>	61
Chapter 9 <b>THE ROLE OF GOVERNMENT</b>	73
Chapter 10 <b>BRINGING IT TOGETHER</b>	83
<b>AFTERWORD</b>	93
<b>REFERENCES</b>	111
<b>INDEX</b>	117



# LIST OF FIGURES

1.1 Black Dog Institute	2
1.2 The Geriatric Depression Test	3
2.1 Aristotle's 12 virtues	10
6.1 Character Strengths & Virtues	42
7.1 Questionnaire	50
7.2 Reasons Behind Yes Answers	53
7.3 Reasons Behind No Answers	54
7.4 Average age of YES and NO responders	55
7.5 The Golden Oldies	56
9.1 Australian priorities	76
9.2 United Nations. Global Survey of the World's Priorities	76
10.1 The Author's Priorities	90



## INTRODUCTION

This is a book about happiness, about what it is, about the responsibilities of individuals and governments to promote happiness. Some studies and media reports suggest that older people are unhappy, prone to depression. Peter Bowden, in this book, is confident that the years after 65 can be happy. He says that ‘we are happiest, most fulfilled, if we are engaged in activities that are important to us, that demand, and receive, our commitment and time’ (p74). The book shows that happiness after 65 is important to Bowden, and the book is testimony to his commitment and to the time he has devoted to it. Writing a book about happiness can be a fulfilling experience for one who is devoted to happiness.

This is not a “self-help” book. It is not *Finding Happiness after 65* but an ‘exploration of happiness in old age’ – a positive idea. It expects happiness, and explores it. The importance of happiness is traced through the ages, from the ancient Greece of Hippocrates and the early China of Confucius to the contemporary work of positive psychology, think tanks and business schools.

Variety, enthusiasm, passion – these are the features of a full life for Peter Bowden; they are important elements of happiness. The key message of this book is that happiness, a flourishing life, can be found after turning 65. You don’t have to wait till 65, but there isn’t some curtain or guillotine that comes down at 65 and cuts off any chance of further happiness. It is a book about life at full stretch. Ancient leaders, philosophers and teachers describe this in different ways. Peter Bowden makes an idiosyncratic selection, finding value in the flourishing life that Aristotle describes in the *Nicomachean Ethics*, in the complete person of the *junxi* in Confucius, and in the engagement of Seligman and the positive psychologists.

Bowden is a fan of books, and the positive impact of reading and writing shows. By drawing on many sources Bowden prompts the reader to look further, to dip anew into the writers who appear in the narrative. As I read the manuscript in preparation for writing this introduction a heap of books built up on my desk (and others on screen, for ‘available online’ is a frequent note in the text). Reading and reflection are active pursuits as this book persistently reminds us. Not only from the age of 65 onward. It is at

the heart of learning and happiness. Bowden draws from Confucius, quoting from the very first lines in the *Analects*, 'Is it not a pleasure, having learned something, to try it out...?'.<sup>1</sup> It is as if the words of Cicero were coming true once again, over 2000 years later: 'To myself, indeed, the composition of this book has been so delightful, that it has not only wiped away all the annoyances of old age, but has even made it luxurious and delightful'.<sup>2</sup>

The book is an advertisement for books, perhaps in the tenor of the *Advertisement* that appears in Robert Burton's *The Anatomy of Melancholy*, the topic of chapter 4. That Bowden devotes a whole chapter in this present book to Burton's much reprinted seventeenth century work suggests that a search for similarities between them may not be in vain. So Burton's *Advertisement*, at the head of his volume, might speak to this current book as

so valuable a repository of amusement and information...firmly supported by its own merit, and safe from the influence and blight of any future caprices of fashion. To open its valuable mysteries to those who have not had the advantage of a classical education...translations of the countless quotations from ancient writers... in all instances modernised.<sup>3</sup>

This modern book is a culmination of Peter Bowden's interest in ethics, in bringing about change that will make the world a better place. That commitment to action is apparent in Bowden's other post-65 activities, at least the ones I know about (there is a sailor in there somewhere, but I have very little experience of sailing, whether in small or large boats). It is *applied* ethics that interests Peter Bowden; a purely theoretical ethics, academic and philosophical, is in his mind less able to change the world for the better. So it was that he led a move to change the Constitution of the Australian Association for Professional and Applied Ethics so that its aims were more explicitly focused on change and action. So it was that he edited and championed a book entitled *Applied Ethics* with the subtitle 'strengthening ethical practices', a book that is about actual practice.

Happiness is not only personal it is also organisational, a feature of the community.<sup>4</sup> Bowden takes this as the basis for his assertion that happiness is, or should be, a focus for government action. As always, there is support in the ancients, both East and West, and in contemporary sources. There is also data, collected for the occasion, for the book is also built on two surveys which provide information about what it is that concerns people over 65 in Australia and what it is that makes them happy. Curiosity, especially curiosity prompted by a desire for greater understanding, is

important not only for happiness but also for achievement, once again bringing Bowden's commitment to action and the achievement of good, making the world a better place, to the fore. The treatment in the book of meditation and reflection brings out one of its enduring messages, that it is within ourselves that happiness resides and that it is our own action that is important and we should be sceptical of those who say they have a cure, especially of those who promote a course. Bowden attended a number of meditation and well-being courses and reports his perceptions and experiences. Alongside those experiences he notes the importance of meditation in the Buddhist and Christian traditions, mentioning by name the great Spanish mystic Teresa of Avila, a woman at once practical in the reform of monasteries and thoughtful in seeking to understand the life of contemplation. Reflection, meditation and curiosity are all active, they are to a purpose.

When I first met Peter Bowden, I suspect he was already over 65. Both of us had begun our professional lives with a university degree in engineering, both had an interest in ethics supported by later study. We met at a conference of the Australian Association for Professional and Applied Ethics and later sat together on its executive committee. We are both engineers, who later took up formal pursuits in ethics, and thought it worth teaching to others.

Bowden suggests (p21) that the five ethical theories listed by Cicero as under discussion on Rome 45bc have grown into 20. If there is active discussion of 20 ethical theories in the world today, in the centres of government and at the heart of nations, that is to be applauded, but I doubt that there is that much debate. This book may prompt further discussion. Its author is certain, without doubt, and that will be a benefit for those confused by multitudinous and conflicting advice. There is something here to prompt a response, a call to engagement, a basis for meditation and reflection. Bowden makes it clear – chocolate, red wine, oysters and canned salmon are good for you... (p63). He sets out in the Afterword a solution to the quest for a single moral rule, a single ethical guideline, 'not to harm others. And if they are suffering harm, to help alleviate that harm in any way we see fit' (p97). His goal is to make the world a better place, and that is surely good.

Howard Harris

School of Management, University of South Australia  
Adelaide, July 2018



## FOREWORD

The original impetus for this book was a depression survey. If you have ever been given such a survey to complete, you will find the title very apt. Depression surveys are unbelievably depressing. A sample of the questions from different surveys is shown in Chapter 1. It is difficult to believe that the lives of some people are so sad that they would answer questions such as these in the affirmative. And, it would seem, older people are faced with more difficulties than they were in their earlier years – they have less money, their aches and pains are more frequent, they no longer contribute to society in the sense of a job that earns a living, and the grim reaper is not that far away. It appears that a bleak picture awaits an ageing population. A health clinic for oldies, run by a local hospital, which I had joined, sent me a depression survey. My reaction was one of sheer disbelief that anybody could feel so miserable. I believed totally the opposite. Hence this book.

That older people are more affected by depression is a widespread belief. The *Better Health* program of the Australian state government of Victoria has a program on depression in older people. Its website states that “it is thought that between 10 and 15 per cent of Australians over the age of 65 experience depression. Rates of depression among people living in residential aged care facilities are believed to be much higher than the general population – around 35 per cent.”

They also published their finding that “On average, one in six people (one in five women and one in eight men) will experience depression at some stage of their lives”.

The Black Dog Institute, a “not-for-profit organisation and world leader in the diagnosis, treatment and prevention of mood disorders such as depression and bipolar disorder” has a webpage devoted to identifying the signs of depression in older people. Symptoms include a loss of interest in life, lack of enjoyment in normal activities, apprehension, poor sleep, and persistent thoughts of death, chronic unexplained pain, poor concentration or impaired memory. One of its findings is that lifestyle changes in mid-life may avert the onset of depression.

This book, however, is not about depression. Or even curing it – although many of its findings may help prevent it. It is about happiness in old age. The research for the book started with the conviction that the years over 65 were in fact the happiest of your life; also that the assumption that older people were miserable was totally wrong. The book documents the explorations underlying the search for the reasons why the post 65 years can indeed be your best.

Three methods were used to find support for this assertion. The first method was direct interviews – asking people over 65 years of age whether they were more satisfied with their lives now than before they were 65. Sixty-five was seen as the break between work and retirement. The initial discussions were informal and quite extensive. Eventually they were structured in a survey sent to every person over 65 that I could locate. The objective of the survey was to obtain measurable results. It asked whether the respondent preferred life now to before he or she turned 65, and if the answer was a yes or no, then why. It questioned their preferences for life over 65 rather than ask about their happiness, or fulfilment or flourishing. It was thought that the answers to this question would be more considered, less subjective to the mood that respondents were in at the time they responded to the survey. A short summary of a fascinating series of answers is that a majority of people do agree that their years after they turn 65 are their best. They prefer their lives now than to earlier. The majority is not huge, but it is nevertheless, a majority. The reasons are many. The overriding one is that people over 65 are freer to do what they want to do, and that many have found activities that are totally satisfying and fulfilling.

The second method was to find out what the world had written on happiness over the last two thousand years. Our happiness has been an issue of great curiosity to the human race almost from the beginning of time. Starting with the Greek philosophers, Plato and Aristotle, along with Herodotus, a historian giving us the views of Solon, a Greek political leader, they provide us with a powerful introduction. The Romans followed them, particularly in the writings of Cicero, one of the more outstanding contributors to the thinking of the human race. Also included are the thoughts of the Asian philosophers, particularly Confucius, Mencius, and the Buddha.

The world's great intellects have since written on happiness over the centuries, ending with a brand-new discipline, positive psychology, which is less than 20 years old. Identifying the findings of the positive psychology movement became then the third method used to determine the contributions to our happiness. A fascinating finding is the extent to which this

new discipline, utilising the techniques of the modern-day sciences, found answers that reinforced the earlier thoughts of Plato, Aristotle and Cicero, even Buddhism.

The surveys were usually organised through a formal body that catered for people over 65, such as a Probus (a worldwide association of clubs for retirees), the University of the Third Age or government support organisations for senior citizens. They were organised in the Eastern and Southern states of Australia. When organised through a group that could meet after completing the questionnaire (such as Probus or U3A), the findings were opened, analysed and reviewed with that group. This book then attempts to capture the essence of these findings and compare them with the thoughts and writing that had been developed over the centuries.

One of the early findings was that the word happiness is open to multiple interpretations. It can be that bubbly feeling when your enjoyment is at a very high level, to a contentment, even deep satisfaction with how your life is unfolding at this moment in time. In short, happiness has many paths, each of which set out in the later chapters. Nevertheless, there is an amazing congruence between the ancient philosophers and the modern psychologists. The findings of the surveys also support the ancient philosophers and the modern psychologists. But the agreement is not total. They are not one hundred percent in agreement with each other. There are some intriguing differences.

On a different note, it is to Greece that we owe the word melancholy - the word comes from the ancient Greek melas, "black", and kholé, "bile". It was considered as a distinct disease - a person whose constitution tended to have a preponderance of black bile had a melancholic disposition. Hippocrates, again a world's first, a physician, studied melancholy, issuing many pronouncements on its causes: "Grief and fear, when lingering, provoke melancholia," he tells us. Hippocrates conceived four fundamental personality types, sanguine (enthusiastic, active, and social), choleric (short-tempered, fast, or irritable), melancholic (analytical, wise, and quiet), and phlegmatic (relaxed and peaceful). Most personality formulations, including his, include a mixture of the personality types, where an individual shares two or more temperaments. This book is conceived as an antidote to one of Hippocrates' types: melancholic. It explores ways to achieve a happy, fulfilling life.

Aristotle wrote his book on happiness in 350 BC. He was not the first; his fellow countryman, Plato wrote *The Republic*, in 380 BC in which he spoke through Socrates, arguing that happiness is obtainable by human effort. Aristotle used the word eudaimonia to describe happiness, a word that has had philosophers and psychologists arguing for 2500 years. The argument

is whether eudaimonia is best translated as happiness or whether words such as flourishing or fulfilment or well-being are more appropriate. This argument raises the question, what is happiness – a question on which this book endeavours to find an answer.

That goal then creates two subsidiary objectives: Firstly, once you determine what is a eudaimistic or happy life, then how do you achieve it? The second objective is whether older people can achieve that eudaimistic life. Within these objectives the book attempts to answer the question, if we are unhappy can we apply some of Socrates' human effort, or other lessons, to correct the problem?

The findings of the research can be presented in summary at this stage. The survey found that most people over sixty-five believe that their life is better now than it was, but it is not by a massive majority (87 Yes to 68 No). The positive reasons given by the respondents to the survey do in part reflect the development over the centuries of human thought on this topic. But the respondents also have some special reasons for their answers. Happiness is unique to each individual. Some universal rules were identified, but each of us is different, with often very different lives. The findings that emerged were in the context of each person who reported those findings. But they can be and were aggregated. Each reader will need to sort his or her own way through the lessons of history, both ancient and modern, and determine for him or herself, how those lessons are best applied. Help will be provided in later paragraphs in how best to apply those lessons.

One of the findings that appears in two of the research sources, is that our governments have some responsibility for our happiness. Plato said it in 400 BC; Cicero echoed him in 40 BC. Some of the Asian philosophies also agree. A number of the influential psychologists of the twenty-first century echo them in turn. The over 65 respondents do not mention this concern, but it is an issue with which they should be concerned. It is not an easy task on which to come to a clear-cut resolution on how governments might fulfil this obligation. An attempt has been made in the penultimate chapter, by examining the priorities of several think tanks around the world, supplemented by some research documented in the Afterword.

The book is set out in the three parts outlined above – the writings over history, the modern positive psychologists and then the findings from the questionnaire, supplemented by an examination of what possible future role of our governments could play in this process. All categories are, in a sense, independent third-party findings. In the final section, the author attempts to interpret the findings. This interpretation attempts to be impassionate and balanced. It is very difficult, if not impossible, to feel the

need to write this book, and then to put in the months required for the survey discussions and to undertake the extensive reading over many centuries of human writing, without arriving at some conclusions on how we best ensure our happiness. This attempt at a balanced conclusion is set out in the final chapter.

The book incidentally, is of value to all ages, not only those who have reached 65 and beyond. Of the three sources of information, two – the writings over history and the modern-day psychologists, are relevant to people of all ages. The third, the findings from the questionnaire sent to those over 65, has several lessons of value to younger people. One lesson worth learning is to start early in preparing for a life after 65 that will be satisfying and fulfilling. Initiating habits and practices that were identified by the survey respondents, in midlife or even earlier, will be major contributors to a happy, healthy and long lasting old age.

#### **An addendum to the foreword**

A copy of the survey is reproduced in the chapter outlining the findings from the questionnaire. The respondents were Australian, located primarily in the eastern states, generally in the average middle-income brackets. Roughly equal numbers of men and women were surveyed. With 155 responses, we can draw some firm conclusions. But additional responses would give us a more reliable understanding of issues such as the differences in happiness attendant on place of birth or current residential location, on gender, even on income, or on age. Readers of this book who are over 65 are urged to go to the website *www.65plusthebestyearsofyourlife.net* and respond to the questionnaire. That website will be periodically updated with the research findings.



PAGES MISSING  
FROM THIS FREE SAMPLE

# REFERENCES

- <sup>1</sup> Confucius, *Analects*, 1.1. This comes from the DC Lau translation. A different translation is used in chapter 2 note8 (p15).
- <sup>2</sup> Cicero, *De senectute, On Old Age*, s2. The quotation also appears in chapter 5 (p33).
- <sup>3</sup> Robert Burton, *The Anatomy of Melancholy*, using the text from a reprint of the sixth (1652) edition, by Chatto and Windus, London, 1883.
- <sup>4</sup> Howard Harris, *Organizational Happiness*, in Oxford Research Encyclopedia of Business and Management.

## CHAPTER 1. UNHAPPINESS IN OLDER PEOPLE

- <sup>1</sup> Francisco Bagulho. (2002). Depression in Older People. *Current Opinions in Psychiatry*. 15(4).
- <sup>2</sup> Andrew Dentino, et al. (1999.) Association of interleukin-6 and other biologic variables with depression in older people living in the community. *Journal of the American Geriatrics Society*,14(1), pp 6-11
- <sup>3</sup> World Health Organization (2014). Preventing Suicide: A Global Imperative.
- <sup>4</sup> [www.beyondblue.org.au](http://www.beyondblue.org.au)
- <sup>5</sup> National Ageing Research Institute. (2009). Depression in older age: a scoping study. Final Report. Melbourne
- <sup>6</sup> Available online, Black Dog Institute, [www.blackdoginstitute.org.au](http://www.blackdoginstitute.org.au).

## CHAPTER 2. THE EARLY PHILOSOPHERS

- <sup>1</sup> Plato's Counterfeit Sophists, Hakan Tell. Plato's philosophy was, in fact, almost immediately contested by Aristotle.
- <sup>2</sup> Christopher Peterson (2008): *What Is Positive Psychology, and What Is It Not?* Available on the internet
- <sup>3</sup> Olivia Rudgard (2017). Creativity linked 'to higher risk of suicide'. *Sydney Morning Herald*, March 18.
- <sup>4</sup> Neel Burton. (2013). Aristotle on Happiness. Happiness is not a state but an activity. *Psychology Today*, Jan 28.
- <sup>5</sup> Available on line. <http://www.perseus.tufts.edu>

- <sup>6</sup> Oidinposha Imamkhodjaeva includes Jainism, and Mencius as Asian philosophies in his Oidinposha Imamkhodjaeva. Non-Violent Voices. *Philosophy Now*. Issue 124. 2018. Buddhism has adherents both ways.
- <sup>7</sup> Confucius. (2010). *The Analects, Book I*, London: Arcturus Publishing.
- <sup>8</sup> Chris Fraser. (2013). Happiness in Classical Confucianism: Xunzi, *Philosophical Topics*, 41(1), pp. 53-79
- <sup>9</sup> Readers can complete a simple happiness quiz on this blog, Google, "The Pursuit of Happiness", <http://www.pursuit-of-happiness.org/>
- <sup>10</sup> Douglas Abrams. (ed.) (2016). *The Book of Joy: Lasting Happiness in a Changing World*, London: Hutchison.

### CHAPTER 3. MARCUS TULLIUS CICERO

- <sup>1</sup> The January–February 2012 issue of *Harvard Business Review*; although in the context of training Russian staff to smile at the newly opened McDonalds in Moscow
- <sup>2</sup> W. D. Hooper (1917). Cicero's Religious Beliefs, *The Classical Journal*,13(2), pp. 88-9
- <sup>3</sup> These theories are now those of Immanuel Kant (four), Utilitarianism (also four), Virtue (six) and perhaps a half dozen combination theories.
- <sup>4</sup> H. J. Haskell. (1964). *This was Cicero*, Greenwich: Fawcett Publications Inc. p. 296

### CHAPTER 4. THE ANATOMY OF MELANCHOLY

- <sup>1</sup> Eric Wilson. (2008). *Against Happiness: In Praise of Melancholy*. New York: Farrar, Straus and Giroux.
- <sup>2</sup> Alain de Botton, (1997) *How Proust can save your life*, Picador. London
- <sup>3</sup> See Francis Zimmerman, (1995) The History of Melancholy, *Journal of the International Institute*. 2(2).
- <sup>4</sup> Mathew Del Nevo (2008). *The Valley Way of the Soul*, Sydney: St Pauls Publications.
- <sup>5</sup> [www.poets.org](http://www.poets.org) , search for Keats.
- <sup>6</sup> Encyclopaedia Britannica on line <https://www.britannica.com/biography/Rene-Descartes>
- <sup>7</sup> Rudgard (2017). Creativity.
- <sup>8</sup> The Public Domain Review, <http://publicdomainreview.org/>
- <sup>9</sup> <http://www.gutenberg.org/files>

### CHAPTER 5. MILL RUSSELL AND DARWIN

- <sup>1</sup> John Stuart Mill. (1861) *Utilitarianism*, Available on line
- <sup>2</sup> Daniel Goldman. (2016). *A Force for Good*, Bloomsbury publishing.
- <sup>3</sup> Bjorn Grinde (2002). *Darwinian Happiness. Evolution as a Guide for Living and Understanding Human Behaviour*. London: The Darwin Press.

<sup>4</sup> Peter Crabb. (2003). Book Review Stalking the Good Life, *Evolutionary Psychology*, 1(1).

<sup>5</sup> Frederick Burkhardt, (1986). *The Correspondence of Charles Darwin, Volume 2: 1837-1843*, London: Walden Books.

## CHAPTER 6. THE MODERN RESEARCHERS

<sup>1</sup> George E. Vaillant. (2003) *Aging Well: Surprising Guideposts to a Happier Life from the Landmark Harvard Study of Adult Development*, Boston, MA: Little Brown and Company.

<sup>2</sup> <https://scienceblog.com/> April 11 ,2017

<sup>3</sup> B.R. Levy (2003) Mind Matters: Cognitive and Physical Effects of Aging Self-Stereotypes. *Journal of Gerontology*, 58(4) pp. 203-211.

<sup>4</sup> Felicia A. Huppert and Timothy T. C. So (2013 [2011]). Flourishing Across Europe: Application of a New Conceptual Framework for Defining Well-Being, *Social Indicators Research*, 110(3), pp. 837–861.

<sup>5</sup> Flinders University. The Australian Longitudinal Study of Ageing. Available on line

<sup>6</sup> The Organisation for Economic Co-Operation and Development (2001). *The Well-being of Nations. The Role of Human and Social Capital*. Brookings Inst Press.

<sup>7</sup> Paris: OECD Publishing. Available on line

<sup>8</sup> Ibid. Also available online

<sup>9</sup> James William (1902). *Pragmatism and Other Writings*. Penguin

<sup>10</sup> Richard Layard (2005) *Happiness: Lessons from a New Science*, London: Allen Lane

<sup>11</sup> Paul Martin (2014) *Making Happy People: The nature of happiness and its origins in childhood*, Harper Collins.

<sup>12</sup> In *De Republica* (The Republic, 51 B.C.) and *De Legibus* (On the Laws, 52 B.C).

<sup>13</sup> Available online under the title William Davies (2005). A Review of ‘Happiness: Lessons from a New Science, by Richard Layard’.

<sup>14</sup> E. Diener et al. (2010). New well-being measures. Scales to assess flourishing and positive and negative feelings, *Social Indicators Research*, 97, pp. 143-156. and E. Diener (2009). *Well-being for public policy*, Oxford University Press. and D. Kahneman et al. (1999) *Well-being: Foundations of hedonic psychology*. Russell Sage Foundation.

## CHAPTER 7. THE FINDINGS OF THE SURVEY

<sup>1</sup> Singer Renata (2015) *Older and Bolder Life After 60*, Melbourne University Publishing

<sup>2</sup> Le Figaro Damien. Mascret. Mis à jour le 09/03/2018.

<sup>3</sup> Gilles Berrut (2018). *Les papys qui font boom*. Paris : Solar Editions

**CHAPTER 8. RELIGION, A HEALTHY LIFE, AND DEATH**

- <sup>1</sup> Hughes M. Helm et al. (2000). Does private religious activity prolong survival?, *Journal of Gerontology*, 55(7), pp.400–405.
- <sup>2</sup> Robert A. Hummer et al. (1999). Religious involvement and U.S. adult mortality. *Demography*. 36(2), pp 273–285
- <sup>3</sup> Institute for Natural Healing, (2016). *Harvard Study: Going to Church Boosts Health*, May 29, 2016. Available on line.
- <sup>4</sup> Harold G. Koenig et al. (1999). Does Religious Attendance Prolong Survival? A Six-Year Follow-Up Study of 3,968 Older Adults. *Journal of Gerontology*. 54(7) pp. 370-376
- <sup>5</sup> H. G. Koenig et al. (2001). *Handbook of Religion and Health*. New York: Oxford University Press.
- <sup>6</sup> Pew Research Centre, (2010). *Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa*, 15 April.
- <sup>7</sup> E. Brooks Holifield (2014). Understanding Why Americans Seem More Religious Than Other Western Powers. *Huffington Post*. 15 February.
- <sup>8</sup> Andrew Fenelon et al. (2016). Major Causes of Injury Death and the Life Expectancy Gap Between the United States and Other High-Income Countries, *Journal of the American Medical Association*, 315(6), pp. 609-611.
- <sup>9</sup> Blaise Pascal (1623-1662) *Pensees*. Available free on line
- <sup>10</sup> “Young people are leaving the faith” Our Sunday Visitor. <https://www.osv.com/> Accessed 4 November, 2017
- <sup>11</sup> Donald Paterson et al. (2007) *Ageing and physical activity: evidence to develop exercise recommendations for older adults*, Canadian Centre for Activity and Aging, University of Western Ontario.
- <sup>12</sup> Mindful Nation UK (2015). *Report by the Mindfulness All-Party Parliamentary Group*. October, Available on line.
- <sup>13</sup> Jackie Dent (2017). Is mindfulness all it's cracked up to be? *Sydney Morning Herald*, 7 April.
- <sup>14</sup> On his website, <http://www.milesneale.com/>
- <sup>15</sup> Harvard Medical School (2016). *How Mindfulness can change your brain and improve your health*.
- <sup>16</sup> Thomas Zanzig and Marilyn Kielbasa (1996). *Christian Meditation for Beginners*. Minnesota: St Marys Press.
- <sup>17</sup> Harvard Medical School (June, 2008) *Pets and your health*. Available on line.
- <sup>18</sup> W. P. Anderson, C. M. Reid & G. L. Jennings (1992). *Pet ownership and risk factors for cardiovascular disease*. 157(5) pp. 298-301.
- <sup>19</sup> University of York website, ‘Dog-Speak’ important for social bonding between pet and owner 6 March 2018. Also published in *Journal of Animal Cognition*. 2 March, 2018
- <sup>20</sup> pets site: psychologytoday.com

<sup>21</sup> Cicero (45B [2012]). *Tusculan Disputations*, Gutenberg Press, Available on line.

<sup>22</sup> Letters of Epicurus to Idomeneus, Available online

<sup>23</sup> Internet Encyclopedia of Philosophy, Rene Descartes

<sup>24</sup> René Descartes [1641]. *Meditations on First Philosophy* (subtitled in which the existence of God and the immortality of the soul are demonstrated) (in Latin)

## CHAPTER 9. THE ROLE OF GOVERNMENT

<sup>1</sup> Fred Miller (2012). Aristotle's Political Theory, The Stanford Encyclopedia of Philosophy (Fall 2012 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2012/entries/aristotle-politics/>>.

<sup>2</sup> Paul Whitely and Harold D. Clarke (2016). Brexit: Why did older voters choose to Leave the EU. *The Independent*. 26 June.

<sup>3</sup> Lisa Cox (2014). Poll shows growing support for same-sex marriage. *Sydney Morning Herald*, 15 July.

<sup>4</sup> *The Guardian*, 19 June 2013

<sup>5</sup> UVA Center for Politics. (2017). *Center for Politics takes temperature of Trump voters at 100-day mark*. 27 April.

<sup>6</sup> Guillaume Tabard. (2017). Qui sont Les Francais qui votent pour Francois Fillon?. *Le Figaro*. 20 April.

<sup>7</sup> The All Party Parliamentary Group (United Kingdom) on Social Integration *Ages apart. Ties and divides across the generations*. December 04, 2017.

<sup>8</sup> Matthew Smith (2017). The "extremists" on both sides of the Brexit debate, *YouGov*, 1 August.

<sup>9</sup> Original polling commissioned by The Challenge and conducted by YouGov on behalf of the APPG on Social Integration. Available on: [www.socialintegrationappg.org.uk](http://www.socialintegrationappg.org.uk)

<sup>10</sup> Ibid

<sup>11</sup> Tax-free super is intergenerational theft: <https://theconversation.com/>

<sup>12</sup> <https://www.yourlifechoices.com.au>

## CHAPTER 10. BRINGING IT TOGETHER

<sup>1</sup> In David Hume (1738). *Treatise of Human Nature*. Oxford University Press.

<sup>2</sup> Laelius de Amicitia ("Laelius on Friendship")

<sup>3</sup> Oxfam Davos report Published: 18 January 2016

<sup>4</sup> Larry Elliott (2017). World's eight richest people have same wealth as poorest 50%. *The Guardian*. 16 January.

<sup>5</sup> See Nancy Birdsall et al. (1993). *The East Asian miracle: economic growth and public policy: Main report (English)*. A World Bank policy research report. New York: Oxford University Press.

<http://documents.worldbank.org/curated/en/975081468244550798/Main-report>

**AFTERWORD**

- <sup>1</sup> James Fieser (1998). Hume's Wide Construal of the Virtues. *Modern Philosophy*. Twentieth World Congress of Philosophy: Boston, Massachusetts from August 10-15.
- <sup>2</sup> Julia Annas. (2011). *Intelligent Virtue*, Oxford University Press.
- <sup>3</sup> Neil Levy (2004). *What Makes us Moral*. Oxford: Oneworld Publications.
- <sup>4</sup> Richard Joyce (2007). *The Evolution of Morality*. Cambridge, MA: MIT Press.
- <sup>5</sup> Anthony J. Parel (2016). *Pax Gandhiana: The political philosophy of Mahatma Gandhi*. New York: Oxford University Press.
- <sup>6</sup> Bertand Russell (1946). *Philosophy for the Layman*. Available on line: <http://www.users.drew.edu/~jlenz/br-lay-philosophy.html>
- <sup>7</sup> Hugh Breakey (2012). 'Moral Pluralism' in Bowden P. (ed.). *Applied Ethics*, Melbourne: Tilde University Press
- <sup>8</sup> Michael B. Gill and Shaun Nichols (2008). Sentimentalist Pluralism: Moral Psychology and Philosophical Ethics. *Philosophical Issues*, 18(1) pp. 143-163.
- <sup>9</sup> J. Gibbs (2010). *Moral Development and Reality: Beyond the Theories of Kohlberg and Hoffman*, 2nd edn., Boston: Penguin Academics.
- <sup>10</sup> Amy Coplan and Peter Goldie (2014). *Empathy: Philosophical and Psychological Perspectives*. Oxford University Press. and Melanie Killen and Judith Smetana (2014). *Handbook of Moral Development*. New York: Psychology Press.
- <sup>11</sup> See "The Trolley Problem" on the web
- <sup>12</sup> Leonardo Bursztyn et al. (2015). Moral Incentives: Experimental Evidence from Repayments of an Islamic Credit Card, *World Bank Policy Research Working Paper*, 7420
- <sup>13</sup> Robert Nozick (1974). *Anarchy, State, and Utopia*. New York: Basic Books.
- <sup>14</sup> Sunday Review (2017). *News Analysis: Syria Changed the World*. 17 April.

# INDEX

## A

Abraham Maslow, 41  
Adam Smith, 96  
Afterword, xiv  
Ahimsa, 101  
Alasdair MacIntyre, 93  
al-Ghazālī, 102  
Andrew Dentino, 1  
Archbishop Desmond Tutu,, 17  
Aristotle, xii, 8  
Average age of YES and NO  
responders, 55

## B

Barbara Fredrickson, 46  
Beauchamp and Childress, 95  
Beauchamp and Childress's, 95  
Bernard Gert, 99  
Beyond Blue, 2  
Black Dog Institute, 2  
Buddha, 15  
Buddhism, 15

## C

Character Strengths & Virtues,  
42  
Christopher Peterson, 41  
Cicero, xii  
Cicero,, 19  
Confucius, 14  
Corey Keyes, 43  
Croesus, 6  
Curiosity, 85

## D

Dalai Lama, 15  
David Hume, 87  
*De Legibus*, 20  
*De Re Publica*, 20  
*De Senectute*, 22  
Democritus Junior, 29  
depression, xi

## E

Ed Diener, 45  
eudaimonia, 5  
Euthanasia, 95

## F

fading memory,, 1  
Felicia Huppert, 39  
Flinders University Centre for  
Ageing Studies, 39  
*Flourishing across Europe*,, 39

## G

George Washington,, 19  
Geriatric Depression Test, 3  
Greece, xiii  
gun control, 95

## H

happiness, xii  
Harvard aging study, 37  
Herodotus, xii, 5  
Hippocrates, 5, 25

**I**

Immanuel Kant, 95  
Islam, 102

**J**

John Adams,, 19  
John F. Kennedy, 37  
John Stuart Mill, 95  
Jonathan Haidt, 43

**M**

Mahatma Gandhi's, 101  
Marcel Proust, 26  
Mark Antony,, 19  
Martin Seligman, 40, 41  
Mathew Del Nevo, 27  
Melancholy, 25  
Mencius, 14  
Mihaly Csikszentmihalyi, 43  
moral philosophy, 97

**N**

Neel Burton,, 9  
*Nichomachean Ethics*, 8  
NO answers, 49

**O**

*On Youth and Old Age*, 12  
Oxfam, 89  
Oxford [Ohio] Ageing Study, 38

**P**

Paul Martin, 44  
PERMA, 41  
Philosopher kings, 8  
Plato, xii, 7  
Pope Pius XII, 15  
Positive psychology, 40  
*Principles of Psychology*, 40  
Probus, xiii

**Q**

Questionnaire, 50

**R**

Renata Singer, 57  
response rate, 51  
Richard Layard, 7, 44  
Robert Burton,, 28

**S**

same sex marriage, 95  
Seneca the Younger, 25  
Shakespeare, 19  
Solon, xii  
Stephen Pinker's, 96  
stoicism, 21

**T**

*The Anatomy of Melancholy*, 28  
the four noble truths, 16  
*The Republic*, xiii, 6  
Todd Kashdan, 44

**U**

United Nations, 40  
University of the Third Age, xiii  
US Declaration of  
Independence, 20

**V**

virtue, 93

**W**

website, xv  
Well-being of Nations, 40  
Widows, 57  
William Frankena's, 98  
William James, 40

**X**

Xenophon, 13

**Z**

Zeno of Cetium,, 26

