

Thus, the right to peace is still at the top of modern issues. Its implementation is significant and out of doubt because it dictates safety all over the world.

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### **A RIGHT TO PURSUE HAPPINESS AS A HUMAN RIGHT**

Among human rights, the right to pursue happiness is a unique possibility not prescribed in most countries' constitutions. However, this human state seems to be the most significant for everybody and, thus, deserves scientific investigation and analysis.

The pursuit of happiness is becoming a central topic in a globalizing society in which more and more people seek to fulfil the promises of political

freedom and growing financial resources. When material opportunities are available to larger segments of the population, people are not only concerned with the question whether their basic needs are fulfilled, but also, and to an increasing degree, whether they are living a happy life [1, p. 139]. Most people want to feel happy; however, some evidence suggests that the more people value happiness, the less happy they are [2]. Happiness has since time immemorial wielded profound influence over the trajectory of law and politics. Mounting enthusiasm in recent decades toward the notion that happiness can be harnessed to devise public policies has rekindled and intensified interest in theorizing and transforming into actionable programs the intricate interplay between happiness, law, and politics. The fact that happiness has secured the pride of place in myriad codified constitutions, a phenomenon which I term “constitutionalization of happiness,” is one such manifestation [3, p. 1232]. The Declaration of Independence lists the “pursuit of Happiness” as one of the rights that government is duty-bound to protect [4, p. 52]. Although people across the world consider “happiness” one of their most important goals, “happiness” holds different meanings depending on individuals’ cultural context. Critically, these culturally-bound meanings shape whether individuals’ pursuit of happiness is likely to result in more or – paradoxically – less actual happiness and well-being [5]. The way in which people seek happiness, by prioritizing positivity or valuing happiness, is related to well-being... it could be that unhappy people may simply find it too difficult to engage in activities that lead to pleasurable emotional experience, or they could also value happiness to a greater extent [6, p. 312]. We must redirect our government’s energies from the pursuit of profit for some to the pursuit of happiness for all. The Declaration tells us that we have the right to demand this change. Whether we have the will is up to us [4, p. 56]. ...People derive boosted personal happiness from attempts to make other people happy – an approach that might seem counterintuitive for a lot of people at first. These boosts were greater compared both to the effects of trying to make themselves happy, and the effects of others trying to make them happy [7]. Zerwas F. and Ford B. analysing the paradox of pursuing happiness, admit: Extremely valuing happiness often predicts worse well-being and mental health; A cybernetic model can articulate the process of happiness pursuit. Each core component of the pursuit of happiness can go awry in multiple ways. People also hold happiness-related traits that influence the pursuit of happiness. Trait-level concern about happiness may especially hinder the happiness pursuit [2]. ...They boil down to three categories – happiness as a national objective, happiness as a policy paradigm, and the pursuit of happiness as a human right. The meaning and jurisprudential landscape of happiness provisions in a specific constitutional framework is molded by, on top of the semantic and structural configuration, the adynamic interplay among three factors, which include the indigenous and socio-cultural conception of happiness of that state,

interpretations put forward by judges and other constitutional actors, and transnational influences such as the migration of constitutional ideas and jurisprudence [3, p. 1232]. Talking about the USA reality, Kennedy J. admits that by several metrics—economic inequality, life expectancy, and the alarming growth in so-called deaths of despair – it has become clear that the government has failed to provide most Americans with a basic level of security, much less with the chance to pursue lives of meaning and connectedness. A major reason for this failure is the distortion of the American political system, which is increasingly beholden to a small minority. We need a renaissance of civic engagement and local activism to challenge the systemic barriers to well-being, restore our democracy, and make our government attentive to public happiness in all its dimensions [4, p. 52].

In our point of view, the right to pursue happiness is the undebatable possibility to not just be integrated into the human community but be a significant part of it. This category being complex represents the basis for every human own life satisfaction with the further inner wish to help other members of civil society.

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