

expressed your emotions, anxieties, insecurities, distress to another person? Narrating your story, especially related to adverse or traumatic experiences has a cathartic effect on the person. It provides an opportunity to express and process the negative emotions, which ultimately results in coping and other health benefits. Studies have found that the narratives can predict health outcomes (Ramirez-Esparza & Pennebaker, 2006). Research on the benefits of Emotional storytelling was pioneered by Jamie Pennebaker in 1989 where she reported numerous health benefits for the emotional storytelling group who expressed their emotional suffering through writing as compared to the control group.

Emotional storytelling either through written or oral disclosure of negative emotions experienced helps the individual to express and release the emotion-related stress. Instead of inhibiting, it allows a safe space to explore, express and let go of the emotionally-charged thoughts and feelings. It helps people to organize their thoughts, engage in cognitive processing of the experience, find meaning in their traumas, and reintegrate their social networks (Niederhoffer & Pennebaker, 2002, p.581).

Since emotions are influenced by the cultural contexts, it is important to take this into account in the process of emotional storytelling. For instance, collectivistic cultures like India value family harmony more and avoid emotional confrontations within the family, whereas individualistic culture of western countries prefer a more direct and aggressive stance. Hence the experience and expression of emotions depend on the social cultural context (Markus & Kitayama, 1991).

Self Assessment Questions 3

1. What is the pioneering book by Daniel Goleman?
2. Who have proposed the four-branch ability model of emotional intelligence?
3. What are the five components of emotional intelligence as proposed by Goleman?
4. What is the focus of the theory of socioemotional selectivity?
5. Explain emotional storytelling.

6.7 DEVELOPING EMOTIONAL SKILLS

An important part of managing emotions effectively is to develop emotional skills. We will now discuss the following three points related to developing emotional skills.

Cultivating Positive Emotions: focuses on developing and experiencing positive emotions frequently. Positive emotions can be described as important *detoxifiers*. They help us overcome stressful feelings and remove the negative energies from within ourselves. However, at the same time, positive emotions can also be described as *nourishers* or *enhancers*; they enhance our life and promote good mental health. Positive emotions can be promoted through various positive psychology constructs such as flow, savoring, optimistic thinking, mindfulness and so on.

The Collaborative for Academic, Social and Emotional Learning (CASEL): is an evidence-based programme which focuses on enhancement of social and emotional learning (SEL) among the school children. It follows an integral approach to school

education where the academic, social and emotional aspects are equally taken care of for the optimal learning and development of children. Studies point out a significant relationship between SEL and children's success in school and life (Zins & Elias, 2006). In a meta-analysis of 213 school-based universal interventions for enhancing students' social and emotional learning (SEL), Durlak, Weissberg, Dymnicki, Taylor, & Schellinger (2011) reported improved social and emotional skills, attitude, behavior, and academic performance of students from kindergarten up to high school.

Emotions do have a role in our academic learning as well as personal life and relationships. Given the increasingly complex world in which our children need to learn and live, socioemotional competencies are the key factor to achieve success and well-being. In addition to achieving academically, they also need to perform equally well in various other aspects of life. The socio emotional learning can foster an all round development of children. The goals of SEL interventions include fostering of five competencies such as self-awareness, self-management, social awareness, relationship skills, and responsible decision making (Collaborative for Academic, Social, and Emotional Learning, 2005).

The RULER technique: is an evidence-based approach to social emotional learning developed by Marc Brackett, the founding director of the Yale Center for Emotional Intelligence. It consists of five key emotion skills of *Recognizing, Understanding, Labeling, Expressing, and Regulating emotions*. Studies have found that the RULER technique helps increase personal wellbeing, effective teaching and leadership, academic achievement, and classroom emotional climate change (Rivers & Brackett, 2010; Brackett, Rivers, Reyes & Salovey, 2012).

Marc has done research on how emotions play crucial role in our learning, creativity, relationship quality, work performance, organizational climate, various life outcomes, and our overall well-being. You can refer to his book on "*Permission to Feel: Unlocking the Power of Emotions to Help Our Kids, Ourselves, and Our Society Thrive*" (2019). He talks about the **Mood Meter** that can be used to ask ourselves a few questions related to our feelings.

Mood Meter

Check out how easy or difficult it is for you to answer the simple questions below:

- *Pause for a while before you are going to say or do anything important.*
- *Ask yourself these questions –*
 - ❖ *What exactly am I feeling?*
 - ❖ *Is it pleasant or unpleasant?*
 - ❖ *How energetic do I feel at the moment?*
 - ❖ *What is the best word to describe my feeling at the moment?*

Marc's mood meter is based on the **Circumplex model of affect** (Posner, Russell, & Peterson, 2005), which measures emotions on the basis of the *affect and arousal dimension* – affect ranging from pleasantness to unpleasantness and arousal/activation ranging from low to high, indicating the level of your energy. Thus the mood meter creates four quadrants based on the intersection of pleasantness and energy. He uses

colour codes to represent the four quadrants(refer to Fig. 6.2 below). Applying this mood meter to the various components of emotions can help us develop a scientific and clear understanding of ourselves in terms of the emotions we are experiencing. This will help us to self-regulate and interact effectively with others.

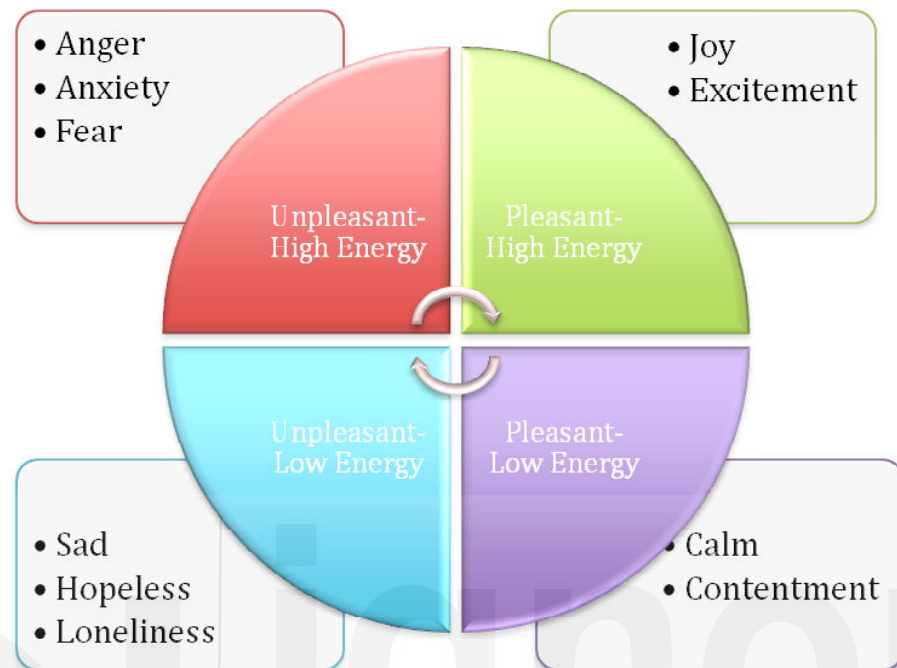


Fig. 6.2: Circumplex Model of Affect

Are Positive Emotions Always Better?

Positive emotions definitely contribute a lot to our subjective happiness, life satisfaction, better immunity, success in life, and optimal health and well-being. However, we need to exercise a little caution here about over-emphasizing the role of positive emotions.

Positive emotions cannot always help. For instance, in case of a very traumatic event of the death of spouse, war, terminal illness or a disaster, no amount of inducing positive emotions will take the stressful experience or trauma away. The person needs to experience the negative emotions and process it. However, positive emotions can help in a relative term, by providing various levels of support and resources to the individual to deal with the trauma situation/event. Given that the other things are equal, people who experience and cultivate positive emotions may have an edge in terms of the strength of their physical, psychological and social resources for coping with illness and stress, compared to people with less frequent positive emotional experiences (Baumgardner & Crothers, 2015). Thus as the proverb goes, ‘something is better than nothing’ – it is better to have positive emotions than not having them at all or having negative emotions. As research studies indicate, we do better with positive emotions.

Hence it is important to keep a tab on our positive emotions and consciously take steps to create opportunities and occasions for experiencing and expressing positive emotions. Life’s pleasures lie in small things. We need to notice these and value these to bring them more often into our lives to enhance our well-being.

6.8 LET US SUM UP

In the present Unit, you learned about the importance of positive emotions in promoting our well-being. The related terms of affect, and mood were also explained. The broaden-

and-build theory of positive emotions was discussed in terms of the mechanism through which it leads to a flourishing state of mind. Positive emotions impact positively our mental health and well-being. Hence it is important to cultivate positive emotions in our life. Further, it is also important to learn to manage our emotions through emotion-focused coping, emotional storytelling, and socioemotional selectivity so that we can harness the energy of emotions in a proper way and learn to deal with the negative emotions effectively.

6.9 KEY WORDS

Emotion	: includes feelings, psychological changes, impulses to action and specific goal- directed behavior.
Affect	: refers to the immediate, physiological response of an individual to a stimulus and is typically based on an underlying sense of arousal.
Emotion-focused coping	: makes use of the emotions to cope effectively with the stressful situation.
Proactive coping	: involves taking a preventive approach by proactively dealing with the situation so that it does not lead to stress.
Buffering hypothesis	: states that social support and relationships provide a ‘buffer’ or reduce/ protect us from the negative impact of stressful experiences.
Emotional intelligence	: consists of both cognitive abilities and emotional skills that together lead to better learning and achievement, better coping and adjustment, and enhanced well-being.
Circumplex model of affect	: measures emotions on the basis of the <i>affect and arousal dimension</i> – affect ranging from pleasantness to unpleasantness and arousal/activation ranging from low to high, indicating the level of your energy.

6.10 ANSWERS TO SELF ASSESSMENT QUESTIONS

Answers to Self Assessment Questions 1

1. Secondary emotions are combination of emotions in terms of types and intensity.
2. Plutchik
3. Mood refers to our general emotional state whereas emotions are specific temporary emotional states that are related to specific objects/situations/events.
4. Valence refers to appraising the stimulus/event as pleasurable or painful.
5. Dr. Alice Isen

Answers to Self Assessment Questions 2

1. False

2. Broadening effect of positive emotions refers to being in a cognitive flexible mode after experiencing a positive emotion, where we become more open to creative and diverse thinking and engage in different actions.
3. True
4. True
5. True

Answers to Self Assessment Questions 3

1. Emotional Intelligence: Why It Can Matter More Than IQ?
2. Peter Salovey and John Mayer
3. self-awareness, self-regulation, motivation, empathy, and social skills
4. It states that older persons tend to select or focus more on positive emotions as compared to the younger people.
5. Emotional storytelling involves narrating your story, especially related to adverse or traumatic experiences, that provides an opportunity to express and process the negative emotions.

6.11 UNIT END QUESTIONS

1. Discuss the broaden-and-build theory of positive emotions by Barbara Fredrickson.
2. Explain upward spiral of positive emotions with suitable example.
3. Compare and contrast between problem-focused coping and emotion-focused coping.
4. Explain the importance of emotional intelligence in managing emotions effectively.
5. Analyze the benefits of emotional storytelling and highlight the role of culture in this.

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UNIT 7 HAPPINESS*

Structure

- 7.1 Learning Objectives
- 7.2 Introduction
- 7.3 Concept of Happiness
- 7.4 Models of Happiness
- 7.5 Indian Perspectives on Happiness
- 7.6 Factors affecting Happiness
- 7.7 Enhancing Happiness and Well-being
- 7.8 Let Us Sum Up
- 7.9 Key Words
- 7.10 Answers to Self Assessment Questions
- 7.11 Unit End Questions
- 7.12 References and Suggested Readings

7.1 LEARNING OBJECTIVES

After studying this Unit, you would be able to:

- *Discuss the concept of happiness;*
- *Explain the various models of happiness;*
- *Describe the Indian conception of happiness;*
- *Describe the factors affecting happiness; and*
- *Know the various ways for enhancing happiness and well-being.*

7.2 INTRODUCTION

If you are asked, “What do you want in life?”, what would be your reply? Write down your answers in order of their priority. It may be that you want to be successful, earn lots of money, you want to own a big house in a posh locality, own a big car, go for vacation abroad, or just enjoy life, be happy, or pursue your passion of music, go trekking, work for the cause of disability and so on. The ultimate goal in all these is that you want to derive satisfaction, feel good, and seek meaning and purpose in your life. When you say you want to be successful, or own a big car, or pursue music, or work for the orphaned children, ultimately you want to be happy in whatever you want to do. Finding meaning in our life also gives us happiness.

Happiness is a multidimensional construct where we can aim for simple pleasures and enjoyment, as well as pursuing our hobbies and passions, and also devoting ourselves to various social causes, and contributing meaningfully to the society.

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Activity 1: What is Happiness?

Talk to people across developmental stages, such as a school child, an adolescent, a young adult, an adult in middle age and an elder about “What do they want in life” and “What makes them happy”. Analyze their responses and check for any variations in their life goals and conception of happiness. Further, analyze how the demographic factors such as their gender, socioeconomic condition, education, and disability if any, affects their responses.

7.3 CONCEPT OF HAPPINESS

You might have found from Activity 1 that many people want a happy and satisfying life. They want a life majorly dominated by the experience of positive emotions. Such a life Seligman calls as ‘**Pleasant life**’, which is characterized by deriving pleasures in life (signifies fulfilling various needs of the individual). However, one can also go beyond this and achieve a more stable happiness when one focuses on realizing one’s strengths and potentials, e.g., pursuing music, or excelling in a sport, engaging in one’s interest in gardening or swimming etc. This gives you a ‘**Good life**’ where you make use of your strengths and skills to feel capable and confident. This makes you feel good and happy about yourself.

Finally, when you go beyond this and use your unique strengths to contribute to others, devote yourself for a greater cause, it provides you a ‘**Meaningful life**’. Here you look beyond the pleasures and the feel good factor about yourself, and look for a larger meaning and purpose in life. Thus Martin Seligman has talked about three types of life to indicate the various dimensions of happiness (refer to Fig. 7.1 below).

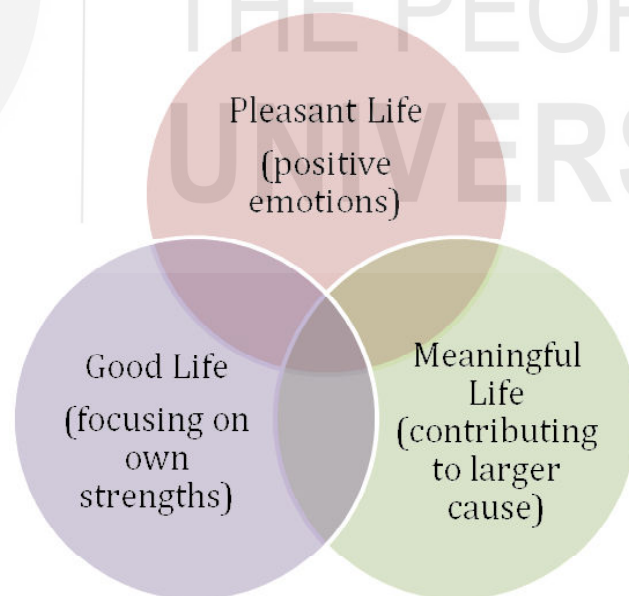


Fig. 7.1: Three Types of Life by Martin Seligman

Authentic and sustainable happiness can be achieved only with a meaningful life as it provides a deeper sense of fulfillment and achieves a flourishing state of well-being. However, it does not mean that we do not pursue the other two types of life. Rather, Seligman advocates an integrative approach where one pursues the pleasures in life, works towards using one’s strengths, and aims at going beyond oneself - being altruistic, and working for greater cause. This helps in conceptualizing happiness comprehensively.

Let's Apply

Sit down with a pen and paper at the end of the day. Draw three columns with headings Pleasant life, Good life, and Meaningful life. Think of what all you did today and list them under appropriate heading. Do this for a week. At the end, check the trend for each day and the overall trend. What is the proportion of activities related to pleasant life, good life and meaningful life on each day and overall? Were the pleasant activities more as compared to meaningful activities? Is there a change in this trend towards the end of the week?

Hedonic and Eudaimonic Perspective

The pleasant life of Seligman refers to the hedonic aspect of happiness. In this sense, happiness is described as satisfaction of needs, fulfillment of which provides pleasure to the individual. **Hedonic happiness** focuses on personal happiness involving pleasure, joy and satisfaction, for instance, you enjoyed a good meal at the restaurant, you had fun with your friends in the party, or you felt so satisfied with your life basking in the sun in the sea beach. This is the common sense of happiness where the good life involves enjoyment and satisfaction. In the scientific research,

Research in Psychology focuses on the concept of **Subjective Well-being (SWB)** as a synonym for happiness (Diener, 1984, 2000). SWB refers to the subjective evaluation of one's life, i.e., how does one perceive and evaluate/judge one's life. Subjective well-being is defined as consisting of three components: (a) life satisfaction, (b) presence of positive affect, and (c) a relative absence of negative affect (Baumgardner & Crothers, 2015, p.17). Thus there is a preponderance of positive emotion experiences than negative emotions in one's life. It involves a cognitive component of evaluation in terms of life satisfaction and an affective component marked by prevalence of positive emotions rather than negative emotions (Di Fabio, & Palazzeschi, 2015). SWB can include Seligman's pleasant life as well as good life.

Eudaimonic happiness, on the other hand, refers to a deeper sense of meaning in life. No one will probably want to be always on the pleasure mode, being happy and cheerful; one will then miss the variety of emotions that enriches our life, and develops appreciation for life. Aristotle's eudaimonic view of happiness states that the good life involves living according to one's "*diamon*", or 'true self'. Thus it states that happiness comes from realizing one's potentials and striving towards self-actualization. Maslow's hierarchy of needs talks about self-actualization as one of the highest needs which gives meaning to one's life (Maslow, 1968). When one lives life as per one's talents and values, it leads to an authentic life, being true to oneself. This makes one's life meaningful and provides authentic happiness.

Thus eudaimonic happiness involves utilization of individual's strengths, abilities, talents, values and skills. Hence it is also called the **Psychological Well-being (PWB)**. Hence psychology research focuses more on well-being instead of happiness, because happiness centres on a limited view of pleasures and life satisfaction. But a broader concept of well-being adds meaning to our pleasure life and good life to make it more comprehensive, and leads towards flourishing (refer to Table 7.1 below). In addition to minimizing negative experiences and maximizing positive experiences in life, well-being also consists of achieving full human potential and to live life fully with meaning and authenticity and purposefulness (Waterman et al., 2010).

Hedonic and eudaimonic conceptions of happiness may seem to be in opposition and hedonic pleasure may seem to lack in merit. However, research suggests that positive affect can contribute to meaning in life by helping the individual to think in terms of a larger context (King et. al. 2006). Experiencing positive emotions may make one feel happy and engage in different meaningful activities; similarly meaningful engagement and purpose in life will make one experience various positive emotions including being happy. Both hedonic and eudaimonic happiness contributes to one's well-being.

Table 7.1: Hedonic and Eudaimonic Happiness

Hedonic (Subjective Well-being)	Eudaimonic (Psychological well-being)
Presence of positive mood	Sense of control or autonomy
Absence of negative mood	Feeling of meaning and purpose
Satisfaction with various domains of life, eg., work, leisure	Personal expressiveness
Global life satisfaction	Feelings of belongingness
	Social contribution
	Competence
	Personal growth
	Self-acceptance

Source: <https://www.counsellingconnection.com/index.php/2010/08/30/happiness-and-positive-psychology/>

Self Assessment Questions 1

1. What is a pleasant life?
2. What are the three components in subjective well-being?
3. Explain the eudaimonic view of happiness.
4. Who has proposed the three types of life?

7.4 MODELS OF HAPPINESS

• Carol Ryff's Six-Factor Model of Psychological Well-Being

According to Carol Ryff, subjective well-being (SWB) focuses on positive emotions and life satisfaction, but it does not highlight the aspect of positive functioning. She states that well-being and happiness needs to include human strengths, growth, and striving towards goals (Ryff, 1989). Thus it should also include psychological and social functioning such as autonomy, resilience, purpose, and mental health. Ryff has proposed the Six-factor model of Psychological Well-being. These six factors of self-acceptance, personal growth, positive relations with others, environmental mastery, autonomy, and purpose in life together contribute to happiness in one's life.

• Corey Keyes' Dual Continuum Model of Mental Health

Taking the concept of psychological well-being, Keyes has extended its application to our mental health and proposed a comprehensive model of mental health (Keyes,

2003, Keyes & Lopez, 2002). According to Keyes, complete mental health includes *emotional well-being*, *psychological well-being*, and *social well-being*. Each consists of various components as given in Fig. 7.2 below.

Emotional Well-being	Psychological Well-being	Social Well-being
<ul style="list-style-type: none"> • Presence of positive affect • Absence of negative affect • Life satisfaction • Happiness 	<ul style="list-style-type: none"> • Self-acceptance • Autonomy • Environmental mastery • Positive relations with others • Personal growth • Purpose in life 	<ul style="list-style-type: none"> • Social acceptance • Coherence • Integration • Contribution • Actualization

Fig. 7.2: Components in the Three Types of Well-being by Keyes

According to the dual continuum model by Keyes, mental health is represented by two dimensions which gives rise to four categories as given in Fig. 7.3 below.

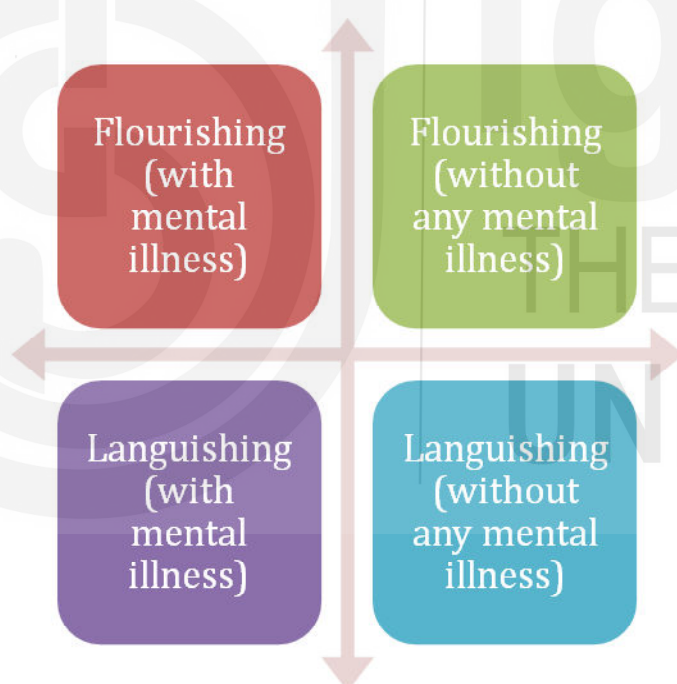


Fig. 7.3: Keyes' Dual Continuum Model

The horizontal dimension ranges from presence of mental illness on the left to absence of mental illness on the right side. The vertical dimension ranges from poor mental health at the bottom to good mental health towards the top of the axis. Intersection of these two dimensions/continuum results in four categories:

- Flourishing - Good mental health and no mental illness is there.
- Flourishing - Good mental health despite having mental illness.
- Languishing - Poor mental health and mental illness is there.
- Languishing - Poor mental health despite having no mental illness.

Keyes' model draws our attention to the fact that the presence of mental health and well-being in the individual does not necessarily mean there is no mental illness in them, that is, we can be happy, achieve things, and lead a meaningful life even if we are suffering from any illness. Similarly, absence of any mental illness in the individual does not necessarily mean that there is happiness and good mental health in them, that is, even if we are not suffering from any illness, we may not be happy and leading a meaningful life.

- **PERMA Model of Seligman**

Developing on the hedonic-eudaimonic aspects of happiness, Seligman(2012) added further dimensions and proposed the PERMA model of happiness which is more comprehensive. The acronym stands for Positive emotions, Engagement, Positive relationships, Meaning and Accomplishment, which can be considered as the five major components contributing our well-being.

- *Positive emotion* refers to those activities and experiences that give rise to positive emotions in us such as joy, happiness, pride, contentment, love, compassion and gratitude. They provide a good feeling, a sense of satisfaction, help us in savoring good things in life, and improve well-being.
- *Engagement* refers to being involved in an activity to such an extent that it creates a sense of “flow” in the individual, e.g., you lose track of time when you are engrossed in reading your favourite author’s novel or playing guitar which you enjoy so much. It involves utilization of our values, strengths, and talents. For instance, you are completely focused while trying to solve a puzzle or playing Sudoku. The challenge needs to be of such optimum level that meets your strengths and skills, but is neither too hard nor too easy for you.
- *Relationships* refer to inculcating positive relationships characterized by positive emotions, love, acceptance etc. that contributes to our social well-being. Relationships occupy a major part of our life, which involves our relationship with our family, partners, friends, colleagues, supervisors etc. Hence they play a major role in enhancing our well-being.
- *Meaning* consists of finding a purpose in our life which gives us an opportunity to use our “signature strengths” to contribute for causes beyond ourselves. It generates a sense of worth in our life. This makes our life meaningful and enhances our well-being. For instance, you can contribute greatly through your profession, creative pursuits, social causes, and/or religious/spiritual activities. All these help in self-actualization and achieving meaning in one’s life.
- *Accomplishment* includes our various achievements, which increase our positive emotions, self esteem, sense of competence, mastery etc., all of which contribute to our good mental health. However, our accomplishments can lead to well-being when these are guided by internal motivation, i.e., achieving for the sake of it rather than for any external reward or recognition.

According to Seligman, each of the five components of the PERMA model is characterized by three properties: (a) they contribute to well-being of the individual, (b) many people pursue them for its own sake, and (c) they are defined and measured independently of each other (Seligman, 2012, p. 16).

• Self-Determination Theory of Ryan and Deci

Ryan and Deci (2001) have proposed the Self-determination theory (SDT), which is a general theory of human motivation. It advocates that human motivation, and consequently, their well-being depends on the fulfillment of three basic psychological needs such as (a) *Autonomy*: people can exercise their free will and choice in doing things as per their values, beliefs and talents, (b) *Competence*: people feel confident and a sense of mastery upon achieving the desired goals and outcomes, and (c) *Relatedness*: people have positive connections or relationships with others around which provides a sense of love and support, contributing to well-being. Fulfillment of these needs makes people self-determined and motivates them to grow, change and pursue their goals. The SDT theory has a eudaimonic perspective to human happiness and flourishing.

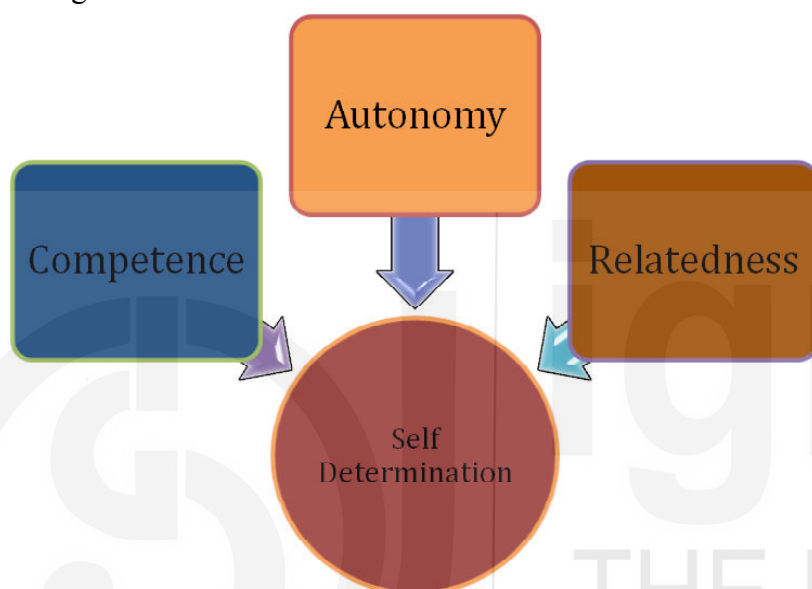


Fig. 7.4: Self-determination Theory of Ryan and Deci (2001)

The Self-determination theory has implications in various aspects of our life. For instance, in child-rearing practices, opportunities can be provided to children where they can take their own decisions, make own choices, and use their strengths to achieve things. This will help build self-confidence and further motivation in them to pursue goals. Similarly, when employees in the workplace are enabled to exercise their autonomy and competence, they can be more productive and contribute meaningfully towards their work. Thus the self-determination theory emphasizes on intrinsic rewards rather than external rewards for motivating people to utilize their strengths and skills. Rather than being controlled or governed by outside sources, they are self-determined and their behaviours are relatively autonomous. This leads to self-actualization, a meaning-based life and a flourishing individual.

Self Assessment Questions 2

1. What are the six factors in Ryff's model of psychological well-being?
2. Explain complete mental health according to Keyes.
3. What are the two dimensions in the dual continuum model?
4. What is engagement in the PERMA model?
5. Name the three basic psychological needs stated by the Self-determination theory.

Gross National Happiness (GNH)

The concept of GNH originated in Bhutan. It was first proposed by the Fourth king of Bhutan, His Majesty Jigme Singye Wangchuck in the early 1970s. Bhutan's ancient legal code of 1629 stated that, "if the government cannot create happiness for its people, then there is no purpose for government to exist". Gross Domestic Product (GDP) as a measure of a country's progress was questioned as happiness and well-being of the people need to be accorded top priority rather than economic progress only. Focus needs to be on achieving a "flourishing human society living in harmony with nature". Article 9 of the Constitution of Bhutan states that "The State shall strive to promote those conditions that will enable the pursuit of Gross National Happiness." GNH adopts a "multi-dimensional development approach seeking to achieve a harmonious balance between material well-being and the spiritual, emotional and cultural needs of society."

Source: <http://www.gnhcentrebhutan.org/what-is-gnh/history-of-gnh/>

7.5 INDIAN PERSPECTIVE ON HAPPINESS

Ancient Indian texts like the Vedas, Upanishads, and the Bhagwad Gita provide us lots of insights into the nature and working of human mind, and how it can contribute to our happiness 'sukha', and unhappiness 'dukha'. In common parlance, happiness is termed as 'khushi'. These texts provide the social framework and ground rules regarding leading a good life and enhancing well-being in individuals (Kumar, 2003).

Kumar (2003) proposes three perspectives on Indian conception of happiness and well-being:

(a) Charvaka philosophy

The Indian perspective in ancient times focused on the pleasure concept of happiness similar to hedonic happiness. This is reflected in the Charvaka principle which says "*Jaavatjivetsukhamjivet, Rinamkritwaghratampibet*," i.e., take loan or credit, but enjoy the pleasures, live happily till you live here in this world. It focused on the life now and advocated to live it to the fullest extent seeking pleasures only and avoiding any pain and suffering. This reflected the principle of "Living for the moment". However, this approach/conception did not gain popularity at that time.

(b) Transcendent perspective

As emphasized by the eudaimonic approach, Indian views on happiness and well-being also focuses on meaning in life but goes beyond it to transcendence state. This is the ultimate in well-being where it talks about the state of 'Ananda' or pure bliss. The individual transcends the worldly limitations and enters into the divine world which gives the ultimate happiness – the blissful state of happiness. Maslow had also extended his theory of Hierarchy of Needs by proposing the need of transcendence after the self-actualization need, which can lead to true happiness.

(c) Collectivist perspective

In between the extremes of pleasure approach of Charvaka and the spiritual approach of transcendence lies the collectivistic approach followed by a

majority of people in India (Kumar, 2003). According to the collectivistic approach to life espoused by Indian tradition, a life of moderation, focus on the collective goodness, living for others and other such human values and principles are advocated for promoting well-being.

It is reflected by such prayers as below which focuses on collective happiness:

“*Vasudhaiva Kutumbakam*” (The whole world is one family)

“*Sarve bhavantu sukhinaha, sarve santu niramaya,*

Sarve bhadrani pasyantu, ma kaschid dukha bhagabhavet.”

(May all be happy, may all be free from disease, May all perceive good and may not suffer from sorrow)

Indian perspective on happiness is dominated more by spiritual and collectivistic aspects than the materialistic view. As mentioned by Kumar (2003), Indian ‘Munis’ and ‘Rishis’ (Sages and Seers) focused on what is permanent (truth) and what is not permanent (mithya) in their quest for ultimate truth. The everlasting happiness comes from knowing one’s Self (Atman), transcending the Self, and developing a higher consciousness where one realizes that “I am That” or “*So Hum*”. I am the same as the universe or the ultimate reality. There is no difference between you and me, we all are connected. This leads to true well-being and everlasting happiness or bliss (“ananda”).

Further, Indian thought and philosophy proposes **four major goals in human life**: *Dharma*, *Artha*, *Kaama*, and *Moksha*, that is, pursuit of values, wealth, desires, and liberation respectively. Individuals whose life is dominated by artha and kaama, they are engaged in acquisition of wealth, and satisfaction of their desires related to biological as well as psychological aspects. These represent lower level of human existence dominated by materialism. Dharma represents life governed by values, which can be said to represent a good life with discipline, responsibility, utilization of one’s strengths, meaning and purposefulness. Moksha, the ultimate goal aims at transcendence and liberation from this worldly existence. The relative emphasis that we give to the pursuit of these four goals in life will influence our happiness and well-being. Artha and kaama focuses on “what is *preya*” (what we desire), whereas dharma and moksha represents “what is *shreya*” (what is good). A life lived with strengths, values, and virtues which are the focus of research in positive psychology) enhances our well-being.

The PanchKosha Model of Well-being

According to the Taittiriya Upanishad, there are five koshas or sheaths/layers starting from the physical/material body to the blissful state. These are *Annamaya kosha*, *Pranamaya kosha*, *Manomaya kosha*, *Vijnanamaya kosha*, and *Anandamaya kosha*. These are different parts of the human system, which gradually takes you to the higher consciousness state. Annamaya is nourished by ‘anna’ (food); Pranamaya is nourished by ‘prana’ (bioenergy); Manomaya is nourished by ‘education’; Vijnanamaya is nourished by ‘ego’; and Anandamaya is the segment nourished by ‘emotions’ (Srivastava, 2012). Similar to Maslow’s hierarchy of needs, the Panchakosha theory also represents a hierarchical order. The ultimate objective is to attain the state of ananda or bliss. Self-realization (the transcendent self) is given more importance than self-actualization (Kumar, 2003).

Table 7.2: Koshas and their Characteristics

Kosha	Represents	Characteristic
Annamaya	Physical body	Passivity
Pranamaya	Vital air	Activity, Movement
Manomaya	Mind and mental functions	Passive knowledge
Vijnanamaya	Ego, Intellect	Discerning, Decision making
Anadamaya	Intuition	Sustainable happiness, Bliss

7.6 FACTORS AFFECTING HAPPINESS

Research has found lots of benefits of happiness such as good physical health, boosting immunity, and reducing stress (Davidson, Mostofsky, & Whang, 2010; Papousek, Nauschnegg, Paechter, Lackner, Goswami, & Schuler, 2010; Steptoe & Wardle, 2011). Before we go on to describe measures for increasing our happiness to reap the benefits, let us discuss various factors that can affect our happiness. Understanding the demographics of happiness can help us devise and implement effective strategies for enhancing happiness and well-being.

Money

The common perception is that if one earns a lot of money, has all the material comforts, one will be happy. It is believed that people with low financial status face difficulty in meeting their needs and hence are less happy and more stressed with life's challenges. However, research points out that although income increases our happiness, beyond a point, addition in income does not lead to further increase in happiness. This explains the strong relationship between income and well-being among the impoverished but an insignificant relationship between the two variables among the affluent (Diener, Diener, & Diener, 1995). Thus it indicates that money is necessary for meeting the needs, and hence may affect our happiness; but beyond a point, there are other factors (mainly psychological factors) that determine our happiness and well-being. As stated by Baumgardner and Crothers (2015, p. 76), happiness is a subjective psychological state that depends more on the quality, rather than the quantity, of our lives.

Marriage

Those who are married are believed to be happier than those not married or divorced/separated (Myers, 2000a). Can we infer from this that marriage makes one happy? Is it possible to deduce a cause and effect relationship here? Studies also indicate that married people were already happier before marriage. So it is the quality of marital relationship that is more important in contributing to happiness in marriage.

Reflect

Whatever stage of life you are in now, look back on the previous stages. And also look further and visualize your later stages of life.

- Will you describe your present stage of life as happiest? Or,
- Will you describe any of your previous stage of life as happiest? Or,
- Would you be more happy in any of the later stages of life ?

Think and reflect on the above and give your answer. Also write down the "Why" for whatever response you choose.

Age

Findings indicate that happiness varies across the life span. Usually, the adolescence stage is seen as the worst stage marked by ‘storm and stress’, various challenges of growing up and understanding the biological and psychological changes. Adult life is beset with many responsibilities regarding earning, having a family, raising children, taking care of the older people etc. The college years, the stage of young adults, are typically tension-free without any major responsibility and full of more fun time. However, contrary to the popular beliefs, research indicates a general stability of subjective well-being across the life span (Baumgardner and Crothers (2015, p. 86). That is, the level of happiness remains more or less similar across the age.

Gender

What do you think – whether men are more happy or women are more happy? Whatever the common perception, studies report approximately the same level of happiness in men and women (Inglehart, 1990). Other studies have shown less than 1% difference in perceived well-being of men and women (Fujita, Diener, & Sandvik, 1991). However, there is gender difference in their emotional life, the way emotions are expressed and experienced (Fujita et. al., 1991).

Thus research studies point out that the demographic variables may not have that strong relationship with our happiness and well-being. Although our common perception tells us that if a person has a big bank balance, owns a bungalow, has a luxurious car, goes on expensive vacations, is young and doing a very good job and so on – these are the signs that indicate that the person will be happy and enjoying good mental health. On the other hand, findings point out that the demographic variables and the life circumstances have a much weaker relationship to happiness. This is called the *paradox of well-being*. (Mroczek & Kolarz, 1998). That is, there is no linear relationship between the demographic indicators of happiness and happiness. Our happiness and well-being depends on factors beyond the demographic factors.

Culture is an important aspect to be factored in while discussing well-being of individuals. Research has reported differences in the SWB of people from individualistic and collectivistic cultures (Diener, Diener, & Diener, 1995). As discussed earlier in the Indian perspectives on happiness, our nation reflects a collectivistic culture where well-being is marked more by self-realization, compassion towards others, and altruism rather than focusing on the individual pursuits and achievements. Kitayama and Markus (2000) point out that independence, autonomy, and agency are the predictors of happiness in the Western culture as compared to the interconnectedness of self and others in the Eastern culture.

Happiness Economics relates economic issues such as wealth, income, employment with individual satisfaction measures, and happiness. The concept of economics of happiness or happiness economics was first given by Richard Easterlin in the early 1970s. It focuses on studying factors affecting well-being and quality of life of individuals rather than its earlier focus on the concept of utility. The traditional utility theory does not account for the internal subjective experiences of individuals received from market products and goods. Thus happiness economics employs survey methods to collect responses from people regarding their level of happiness on various factors related to quality of life. As Graham (2005) states, the economics of happiness attempts to complement the income-based measures of welfare with broader measures of well-being.

7.7 ENHANCING OUR HAPPINESS AND WELL-BEING

The measures to enhance our happiness can follow a multi-pronged approach. It needs to take into account various aspects of happiness ranging from positive emotional experiences, satisfaction of needs to utilization of one's signature strengths, values, being mindful, finding one's life purpose and cultivating a higher consciousness.

Reference to the *Broaden and build theory of positive emotions* discussed in earlier section, steps can be taken to create positive emotions, which will help us in developing resources to meet with life challenges. This will further enhance our self-esteem and utilization of skills and talents, that will lead to a good life. Other models of well-being have also highlighted the role of positive experiences, positive relationships, positive achievement and meaning in enhancing well-being.

Constructs related to positive psychology such as *gratitude, resilience, kindness, optimism, hope, mindfulness* etc. play an important role in achieving happiness. Various interventions have been researched for promoting happiness and well-being such as gratitude through writing letters (Emmons & McCullough, 2003), increasing optimistic thinking through visualization of one's best possible future self (King, 2001), appreciating and savouring the positive experiences of life (Bryant & Veroff, 2007), finding meaning in life, and using one's strengths (Meyers, & van Woerkom, 2017).

Mindful Breathing	Mindful Eating
Sit comfortably and notice your breath, how are you inhaling and exhaling – is it fast, shallow, noisy, calm, shorter or longer duration etc. Do not try to change it, just notice the way it is, become aware of your breathing. If your mind diverts to other thoughts in the process, just notice these, and gently bring back your attention to your breath.	When you are eating, pay attention to the sight, smell, taste and texture of what you are eating. First look at the food on your plate and notice every aspect of it. Then bring a small amount of your food near your mouth, notice it, then gently put it in your mouth. Notice all the sensations – the taste, flavor, texture etc. – and slowly chew it, paying your attention to this process throughout. Notice how the food is breaking down and mixing with saliva and how going down to your stomach, and how your stomach is feeling full gradually.

It is pointed out that when the individual intentionally engages in such activities, it leads to flourishing and good positive mental health in the individual. In an experimental longitudinal intervention to boost well-being, it was reported that the interventions for enhancing happiness are most successful when participants know about, endorse, and commit to the intervention (Lyubomirsky, Dickerhoof, Boehm, & Sheldon, 2011).

The widely cited “**Happiness pie-chart**” of Lyubomirsky points out that we need to focus on our own initiatives and actions impacting our happiness (Lyubomirsky, Sheldon,

& Schkade, 2005). According to this, 50% of our happiness is determined by our genetic factor, 10% is determined by circumstances; whereas 40% is influenced by our own intentional activities (Refer to Fig. 7.5).

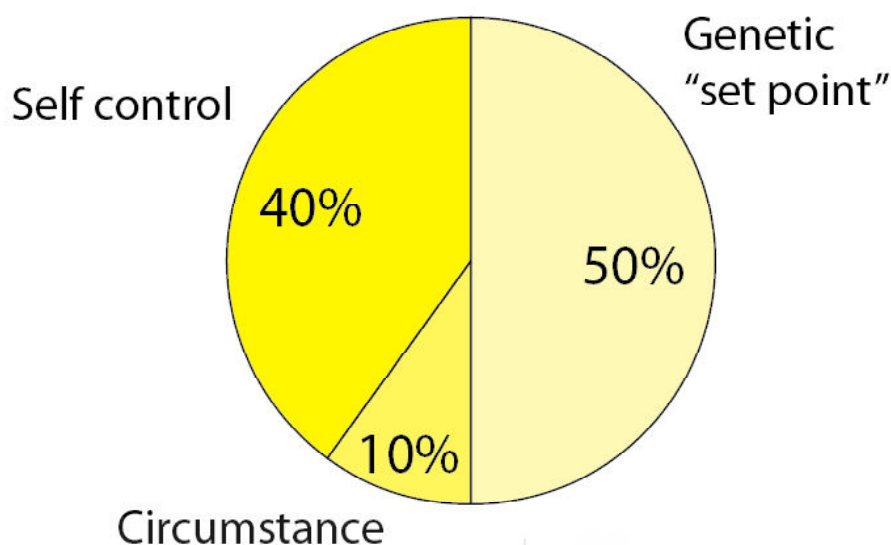


Fig. 7.5: Happiness Pie-chart by Lyubomirsky

Even though it highlights a genetic set point, as with every other aspect of our behavior, it is the dynamic interaction between the nature and the nurture that will influence the outcome. Further, one needs to focus on the 40% intentional activity component – engagement of the individual in conscious positive cognitive, behavioural, and goal-based activities (which is under one's control), which can account for individual differences in well-being (Sheldon & Lyubomirsky, 2007).

A major benefit of the practice of volitional positive activities is that they may serve as a natural antidote to the process of *hedonic adaptation* (Lyubomirsky, 2011). Hedonic adaptation refers to the phenomenon that the newness or the pleasure derived from anything gradually wears off, e.g., the amount of joy, excitement and the care you show when you buy a new car or a house does not last for long. Thus there is a tendency to adapt to positive life experiences relatively quickly. However, when we intentionally engage in activities to increase our happiness, their effect may last for longer periods of time (Seligman, Steen, Park, & Peterson, 2005; Lyubomirsky, King, & Diener, 2005).

Hence we need to guard ourselves against hedonic adaptation that may act as a barrier to our happiness. Certain other barriers to happiness include *Affective Forecasting* (Wilson & Gilbert, 2003), which refers to the prediction people make about the emotional impact of specific events. They found that the individuals' predictions and their real life reactions differ and the anticipated outcomes (predictions) are usually more intense in their severity and duration, which is called as *Impact Bias* (Gilbert, Driver-Linn, & Wilson, 2002). One of the reasons for such impact bias where the future anticipated outcomes are exaggerated can be *Focalism* (Wilson, Meyers, & Gilbert, 2001), which refers to focusing only on one aspect of the situation and neglecting the other aspects involved in it. As a result, we do not see the situation or event in a holistic manner.

Measures to Boost Your Happiness

- Engage in any activity, utilizing all your senses
- Create meaning in whatever you are doing, this will help you to be more engaged in it.
- Show kindness towards others
- Express gratitude towards others
- Share with others and care for others
- Practice meditation
- Engage in hobbies
- Do relaxation exercise
- Take life as it is. Cultivate a sense of acceptance.
- Decide on your life priorities.

Indian conception of happiness offers a rich repertoire of broader concepts and principles to enhance well-being. Indian thought system advocates for a balanced approach to life that can result in a good life and meaningful life. It focuses more on leading a value-based life (based on Dharma), rather than indulging exclusively on artha and kama (which reflects a pleasure dominated life). The highest goal is moving towards the realization of “Atma Dipa Bhava” (You be the Light) and “Aham Brahmasmi” (I am the Universe). This reflects transcending one’s Self and experiencing the Bliss that we are. To reach this higher state, one needs to focus on one’s life style whether it is dominated by artha, kaama, and dharma; and to what extent each dominates, whether it is more artha-kaama oriented life, or it is more a virtuous life focusing on values. The objective is to lead a dharma-based life, achieve self-actualization and move towards self-realization, the ultimate state of well-being.

Ashtanga Yoga is one of the measures advocated by Indian tradition, which aims to regulate the agitations of mind, make the mind calm, cultivate detachment, and move towards altruism. This can contribute to a psychologically healthy person enhancing our health, happiness and well-being (Rao & Paranjpe, 2016, p. 219). It consists of eight limbs or parts that focus on different practices to discipline oneself, develop attentional practices, and enhance one’s ultimate well-being. The eight parts are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi about which you will learn more later in Unit 13. It can be just noted here that the practice of these eight steps will help one to focus on one’s physical health as well as mental health, emotional health and spiritual health.

One can practice the ‘five mantras’ (refer to Fig. 7.6 below) to take care of different aspects of our happiness and well-being: proper food, good sleep and adequate exercise improves our physical health; thinking well which includes rational thinking and balancing our emotions promote our mental health and psychological well-being; and relating well refers to good interpersonal relationship (social well-being) as well as connecting to a higher being (spiritual well-being).

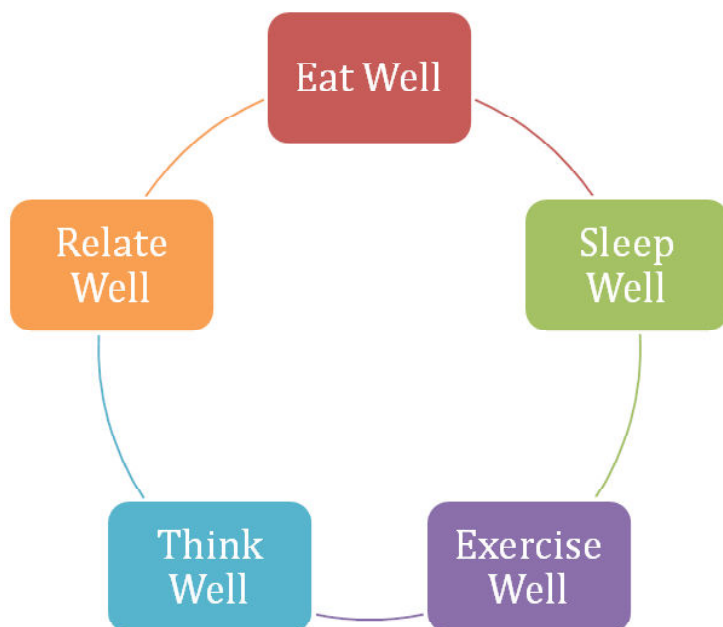


Fig. 7.6: Five Mantras for Happiness and Well-being

Happiness in the Indian psychological thought is broad-based, covering not only physical, social, emotional but also spiritual aspects of our life. It is oriented towards a higher state of being, a deeper meaning in life. It emphasizes sustainable happiness for the benefit of all humankind.

Self Assessment Questions 3

1. According to Indian thought, what is the ultimate state of well-being?
2. What are the four major goals of life according to Indian philosophy?
3. What is Moksha?
4. What is pranamayakosha?

7.8 LET US SUM UP

You learned about happiness and the related terminologies in the present unit. You also learned about how happiness and well-being is viewed in the Indian thought and philosophical tradition. Happiness needs to be conceptualized and studied in terms of well-being as a multidimensional construct. Factors affecting happiness were highlighted. Further, various measures to enhance happiness and well-being were discussed. However, the formula of being happy may not be that simple as we need to understand the dynamic interaction of various factors contributing towards our flourishing and well-being.

7.9 KEY WORDS

Good Life : refers to a life where you make use of your strengths and skills to feel capable and confident, which makes you feel happy.

Subjective well-being : refers to the subjective evaluation of one's life, i.e., how does one perceive and evaluate /judge one's life.

Hedonic happiness	: focuses on personal happiness involving pleasure, joy and satisfaction.
Eudaimonic happiness	: refers to a deeper sense of meaning in life, which comes from realizing one's potentials and striving towards self-actualization.
PERMA model	: refers to Positive emotions, Engagement, Positive relationships, Meaning and Accomplishment, which can be considered as the five major components contributing our well-being.
Ananda	: refers to the state of pure bliss which occurs in the ultimate state of transcendence.
Dharma	: represents life governed by values, which can be said to represent a good life with discipline, responsibility, utilization of one's strengths, meaning and purposefulness.
PanchaKosha	: refers to the five layers/sheaths of body, namely Annamaya kosha, Pranamaya kosha, Manomaya kosha, Vijnanamaya kosha, and Anandamaya kosha.
Hedonic adaptation	: refers to the phenomenon that the newness or the pleasure derived from anything gradually wears off.

7.10 ANSWERS TO SELF ASSESSMENT QUESTIONS

Answers to Self Assessment Questions 1

1. Pleasant life is characterized by fulfilling various needs of the individual and deriving pleasures out of it.
2. The three components in subjective well-being are: (a) life satisfaction, (b) presence of positive affect, and (c) a relative absence of negative affect.
3. Eudaimonic view of happiness states that the good life involves living according to one's "*diamon*", or 'true self'.
4. Martin Seligman

Answers to Self Assessment Questions 2

1. Self-acceptance, personal growth, positive relations with others, environmental mastery, autonomy, and purpose in life.
2. According to Keyes, complete mental health includes emotional well-being, psychological well-being, and social well-being.
3. The two dimensions are (a) the presence or absence of mental illness, and (b) poor or good mental health.
4. Engagement refers to being involved in an activity to such an extent that it creates a sense of "flow" in the individual.
5. Autonomy, competence, and relatedness

1. Transcendence state
2. Dharma, Artha, Kaama, and Moksha
3. Moksha, which is the ultimate goal of human life, aims at transcendence and liberation from this worldly existence.
4. Pranamaya kosha refers to the vital prana or the bioenergy inside the body.

7.11 UNIT END QUESTIONS

1. Explain the three types of life proposed by Seligman. How these are related to hedonic and eudaimonic happiness?
2. Differentiate between subjective well-being and psychological well-being.
3. Explain Keyes' model of well-being and highlight its implications for happiness.
4. Discuss the Panchakosha model of well-being.
5. Elaborate on the factors affecting happiness.
6. Discuss various measures to enhance happiness and well-being.

REFLECTIVE EXERCISE

What Makes A Good Day?

We all want our day to be good. Isn't it? But have we ever thought consciously what makes our day good? Think and reflect on

- *What activities and experiences make your day good?*
- *How much of these activities originate from your own actions and intentions, and how much of these are influenced by external situations/events?*
- *Can you do anything to bring the focus more on personal characteristics, intentions, and behavior to achieve well-being?*
- *Reflect on the relative role of internal and external factors in determining your happiness and well-being.*

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