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Lesson 01
POSITIVE PSYCHOLOGY

Definition
"Positive Psychology is the **side of the science of human mind and behavior** that studies and promotes the **best of humanity**."

It has always been part of psychological science, but modern life has heightened the need to give special attention specifically to the positive aspects of psychology. Positive psychology is the positive half of psychological science. As such, it will end up as composing half *of almost every chapter* in an Introductory Psychology textbook.

Objectives
- To provide an overview of the major subfields of positive psychology
- To highlight and discuss the importance of emotional, cognitive, and prosocial factors which could make one's life more meaningful.
- To gain a deeper insight in the current research focused on pleasure, joy, creativity, self-efficacy, flow, well-being, etc.
- To discuss how positive changes can be made in one's life by thinking and behaving positively
- To get an understanding of the valued personal experiences in the past, in the present and for the future contributing to personal satisfaction and happiness.
- To identify and use positive emotions and strengths to spark personal growth.
- To use the knowledge obtained through the Positive Psychology course to promote the development of those positive features of human psychology, by guiding both individuals and the institutions within which they function.

Learning Outcomes
- After completion of this course the students will be able to:
- Understand the importance of personal experiences and traits contributing toward greater subjective well-being.
- Improve their relationships and interaction with others.
- Conquer or reduce stress in life.
- To develop a deeper insight in the current research focused on human strengths and virtues.

Text Books
- Snyder, C.R., & Lopez, S.J.(2007). *Positive Psychology.* London: Sage Publications.
- William, C., & Compton (2005). *An Introduction to positive Psychology.* London: Thompson Learning
- Journal Articles

Reference Books
- Snyder, C.R., & Lopez, S.J. (2003). *Handbook of Positive Psychology.* London: Sage Publications.
- Seligman, M. E. P. (2002). *Authentic Happiness.* Free Press.

Books on Positive Psychology
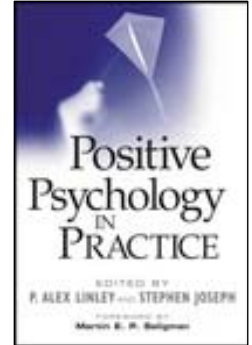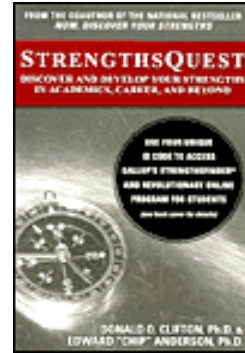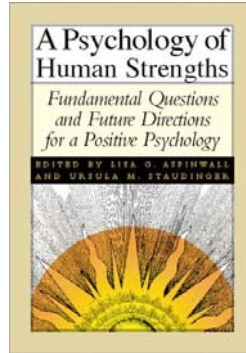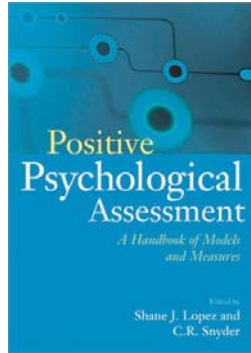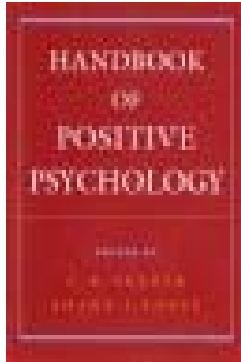
Teaching Strategies

Formal Lectures

The lectures are designed for greater and deeper understanding of course content.

Students are expected to write short papers and assignments about their best thoughts or questions about the course content and prepare a final portfolio after brainstorming.

Classroom activities

- Personal Mini-Experiments
- Life Enhancing Activities

Modules

- **Module 1**

An Overview of Positive Psychology

- **Module 2**

Positive Emotional States and Processes

- **Module 3**

Positive cognitive states and processes

- **Module 4**

Prosocial Behavior

- **Module 5**

Understanding and changing human behavior

- **Module 6**

Positive environments

George Bernard Shaw

Bernard Shaw expressed about human's positive imagery that *you see things, and you say, "Why?" But I dream of things that never were; and I say "Why not?"*

What is Positive Psychology?

Positive psychology is the scientific and practical pursuit of optimal human functioning and it augments psychology's long-term focus on weakness and illness.

Positive psychology efforts underway to shift focus from preoccupation only with repairing the worst things in life to also building positive qualities while traditional focus in psychology has been on pathology

Asks fundamental questions:

- What kinds of families result in children who flourish?
- What work settings support the greatest satisfaction among workers?
- What policies result in the strongest civic engagement?
- How can people's lives be most worth living?

Dimensions of Positive Psychology
The range of possible interest areas in positive psychology is quite large, however, some broad dimensions have been used to define the new area in general way. In order to nurture talent and make life more fulfilling, positive psychology focuses on three areas of human experience that help to define the scope and orientation of a positive psychology perspective.

Subjective level
At the subjective level, positive psychology looks at *positive subjective states* or positive emotions such as happiness, joy, satisfaction with life, relaxation, love intimacy, and contentment. Positive subjective states also can include constructive thoughts about the self and the future, such as optimism and hope. Positive subjective states may also include feelings of energy, vitality, and confidence, or the effects of positive emotions such as laughter.

Individual Level
At the individual level, positive psychology focuses on a study of *positive individual traits,* or the more enduring and persistent behavior patterns seen in people over time. This study might include individual traits such as courage, persistence, honesty, or wisdom. That is, positive psychology includes the study of positive behaviors and traits that historically have been used to define "character strengths" or virtues. It can also include the ability to develop aesthetic sensibility or tap into creative potentials and the drive to pursue excellence.

Society/Group Level
At the group or societal level, positive psychology focuses on the development, creation, and maintenance of *positive institutions.* In this area, positive psychology addresses issues such as the development of civic virtues, the creation of healthy families, the study of healthy work environments, and positive communities.

Psychology's Forgotten Mission
Psychology has not always focused on the adaptable, the healthy, and the positive aspects of humanity. In fact, for many years professional psychology largely ignored the study of the positive side of human behavior. Seligman (2000) noted that prior to World War II there were only three major missions in psychology:
- The first early mission of psychology was to *cure mental illness.* The terrible consequences of mental illness for many people, their families, and the community demanded that psychology use the methods of science to seek solutions to this problem.
- The second early mission of psychology was to *find and nurture genius and talent.* Many of the early studies in this area focused on the development of intelligence.
- The third early mission of psychology was to *make normal life more fulfilling.* Obviously, there is more to living a satisfied and happy life than simply getting one's immediate needs met in a reasonable amount of time.

Treating mental illness aspect was remarkably successful, in the early 1950s, however no real cures existed for mental illness. Human beings were perceived as passive creatures in face of childhood repressed impulses, environmental influences or genetic factors. Psychologists started curing damaged brains, damaged childhood, damaged habits, damaged drives. Face of Psychology changed after War and last two missions were forgotten.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 3-7)

Snyder, C.R., & Lopez, S.J. (2003). *Handbook of Positive Psychology.* London: Sage Publications (pp. 3-6)

INTRODUCTION

Objectives
1. To develop an understanding of psychology's preoccupation with pathology
2. Understand the importance of positive emotions and human functioning
3. Describing the historical perspectives that promotes positive psychology
4. Knowing what is a balanced view of human functioning

Psychology's Preoccupation with Pathology
An electronic search of Psychological Abstracts since 1887 revealed:
- 8,072 articles on anger
- 57,800 on anxiety, and
- 70,856 on depression, while only

Positive emotions
- 851 abstracts on joy,
- 2,958 happiness, and
- 5,701 life satisfaction

In this example, negative emotions trounced positive emotions by a 14-to-1 ratio (even greater than the 7-to-1, where *treatment* exceeded *prevention)*.

Martin Seligman stated "Psychology is not just the study of weakness and damage; it is also the study of strength and virtue. Treatment is not just fixing what is broken, it is nurturing what is best within ourselves"

Importance of Positive Emotions
- Pathologizing does not move us closer to the prevention of serious disorders.
- There is a set of human strengths that are the most likely buffers against mental illness: courage, optimism, interpersonal skills, work ethic, hope honesty and perseverance. Much of the task of prevention will be to create a science of human strength whose mission will be to foster these virtues in young people.
- Brain has left the mental health professions ill equipped to do effective prevention. We need massive research on human strength and virtue.
- We need practitioners to recognize that much of the best work they can do is amplifying the strengths rather than repairing their patients' weaknesses.
- Although other sub areas of psychology were not focused on human weaknesses, 20th century applied psychology and psychiatry typically were. For example, consider the statement attributed to Sigmund Freud that the goal of Psychology should be "*to replace neurotic misery with ordinary unhappiness*".

A Balanced View of Human Functioning
- Pathology approach is not wrong but is incomplete in its portrayal of humankind. Undeniably, the negative is part of humankind, but only a part. Positive psychology offers a look at the other side- that which is good and strong in humankind.
- Future psychologists must develop an inclusive approach that examines both the weaknesses and the strengths of people, as well as the stressors and the sources in the environment.

Historical Context that Promotes Positive Psychology
- In 1900 life expectancy in USA was 45 years; most died suddenly in infancy, many women died during childbirth, men during their jobs, and from diseases, like diabetes, tuberculosis, flu. Psychologists did understand that the real killers are life style choices, rather than a long but frail life. Issues about quality of life are more important than whether we survive infancy, childbirth, or a killer disease. A longer life with the last ten years "frail" may be very useless.
- Medical science transformed life with treatments for mental and physical disorders. In 1947, National Institute for Mental Health in USA was established to deal with mental health problems—focuses attention on solving problems and on the negative.

- This was an era of mass migration from rural to urban settings as a result of which communication and transportation became more advanced. come in urban crowding, stress, stress-related disorders.
- University of Pennsylvania psychologist Martin Seligman should be singled out for having ignited the recent explosion of interest in positive psychology, as well as for having provided the label *positive psychology*.
- Abraham Maslow actually coined the term *positive psychology* when he used it as a chapter title in his 1954 book, *Motivation and Personality.*

A Positive Psychology Passport Picture

As we begin this journey into positive psychology, we ask you to take your "passport picture". Think about the face that most people see as you go about your daily activities. Once you have that face in your mind, open your eyes and look at the row of simple faces in Figure 1.1.This is not the face that you *want* others to see but the *face that they really do see.*

The human **face** often is what others look at in forming an impression.

Figure 1.1
Select the face that best fits you most of the time.

- Having decided which face best fits you, we would hasten to add that how you are feeling will be influenced by the things that happened to you this month, this week, today or perhaps just five minutes ago.
- Have you ever suddenly come upon another person who smiled widely at you, and immediately responded with an equally big grin?

Personal Mini-Experiment: What You Want to Experience?

Too often, people act as if their thoughts were out of their control when, in fact, we are the authors of daily scripts that largely determine our daily actions. With the goal of focusing your thoughts on the positive, please go through each of these steps and follow the instructions. It is important to take your time.

- Identify three good things you would like to happen tomorrow.
- Think of one thing that you do not want to happen in the upcoming days.
- Imagine what you want not to happen as a circle that is getting smaller and smaller.
- Of the three good things you want to happen tomorrow, imagine the least important one getting smaller and smaller.
- Imagine the small circle of what you want not to happen getting so small it is hard to see.
- Let go of what you want not to happen. Say goodbye to it.
- Of the two good things you want to happen tomorrow, imagine the least important one getting smaller and smaller.
- Focus your mind on the one good thing that remains as the most important for tomorrow.
- See this good thing happening in your mind's eye.
- Practice having this good thing happen in your mind.
- When you awaken tomorrow, focus on the good thing happening.
- Repeat to yourself during the day, "I make this positive possible."
- Repeat the phrase "I choose how to focus my thoughts."

The point of this exercise is to teach people they have more control of their mental agendas than they often realize. Furthermore, by attending to what people want to happen, they are more likely to own their daily activities rather than to be reactive. In our experiences in working with people, spending mental energies on avoiding certain unwanted outcomes tends to make people reactive to other people and events. On the other hand, thinking of what we want to happen helps to keep the negative away.

References

Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 3-18).

Snyder, C.R., & Lopez, S.J. (2003). *Handbook of Positive Psychology*. London: Sage Publications (pp. 3-21).

PERSPECTIVES ON POSITIVE PSYCHOLOGY
Objectives
1. Understanding Islamic Perspectives on Positive Psychology
2. Get knowledge about western perspectives
3. Understand what are eastern perspectives about positive psychology
4. Understand the idea of well-being in individualistic and collectivistic cultures
5. Understand the Positive Psychology's current status

Islamic Perspective
According to the basic philosophy of Islam, real happiness is closeness to God and to convey the message of God, Prophet is the human norm in both individual and collective functions who describes:
- "*Knowledge* is my principal possession; *reason* the root of my religion; *love* my foundation; *remembrance* of God, my weapon; *patience* my dress; *contentment* my prize; *abstinence* my calling; *obedience* my measure; *striving* my character, and *prayer* my pleasure".

Early Western Perspectives
There are following three pillars of knowledge that have sustained in Western culture:
- The Greeks
- Hebrews
- Christianity

The Greeks
The Greek culture set the stage for developments in philosophy, science, art and psychology for the next 2500 years. In fact, in the Greek world can be found the original core of most of the significant philosophical ideas of the Western world. The new element that was introduced into Greek society during its Golden Age was the idea that good life and the proper path to happiness could be discovered through logic and rational analysis.
- Socrates believed that true happiness could be achieved only through self-knowledge, which would reveal wisdom and the true nature of the person's soul. Yet to know what is truly good, and not just self-indulgent or socially expected, a person must know the essence or the core of virtue -one must know "the good" or the core element of the good life.
- Plato's influence can be seen in any search for happiness or the good life that involves looking beyond sensory experiences toward a deeper meaning to life. This could include searching for one's "true" self, looking at unconscious motivations that keep someone from happiness, a spiritual quest for deeper meaning, as well as other internal directives in the search for well-being.
- Aristotle worked to find the "golden mean" that exists between the extremes. The golden mean, a point of balance, harmony, and equilibrium, would lead to a life lived in accordance with the principle of eudaimonia. The eudaimonia tends to focus on well-being as a function of fulfilling one's potential. Eudaimonic well-being is most associated with the fulfilling of one's "true nature" and finding one's "true self". Aristotle also spoke of twelve basic virtues as dispositions of character that when cultivated lead a person toward a state of eudaimonia: courage, liberality, pride (as self-respect), friendliness, wittiness, justice, temperance, magnificence, good temper, truthfulness, shame (or appropriate guilt for out transgression), and honor.

Ancient Hebrews
The ancient Hebrews developed a new social identity by developing a relationship with their personal God. For the Hebrews, many of the rules that governed their relationship to God were expressed as prohibitions. For the ancient Hebrews, the main list of prohibitions was the Ten Commandments. In general, these are prohibitions against self-centeredness, greed, and irrational anger, as well as requirements to accept the God of the ancient Hebrews as the only true God.
Philosophically, this approach to the search for happiness has been called a **divine command theory** of happiness. According to this theory, happiness is found by living in accord with the commands or rules set down by a supreme being. In its most basic form, this theory says that if one follows the commands, there will be rewards but if one does not follow the commands, there will be punishments. Therefore, for the Hebrew patriarchs, and later for many Christians, true happiness was related to a religious piety that was

based on submission to God's supreme authority and a rejection of self-centered and simple hedonistic behavior.

Early Christianity & Middle Ages (500-1500)
Christianity transformed the meaning of religious devotion in Western society by viewing God not as an awesome and powerful God to be feared but as a loving presence who deeply cares for humanity. The way to find true happiness is found in the message and life of Jesus. The message of Jesus is one of love and compassion: people should love others as God loves the world-"love thy neighbor as thyself".

During the early Middle Ages the Church and the monasteries were the center of spiritual, intellectual, and often political life. The Church's doctrine of the *seven deadly sins* was a list of basic evils-anger, envy, sloth, pride, lust, intemperance, and greed. Less well known is the list of opposite behaviors called the *four cardinal virtues* (or the *natural virtues*). These virtues were justice, prudence, fortitude, and temperance. The medieval scholastics added the three theological virtues: faith, hope, and charity especially *hope* was tied to prosperity and happiness in afterlife.

Renaissance to the Age of Enlightenment

Feudalism, the dominance of the Catholic Church, and rural, isolated living all gave way to an emerging nationalism, trade and commerce, the growth of cities and the expansion of arts and scholarship. At times hope tied to prosperity and happiness in the here and now. Around these ideas was created a philosophical system called **utilitarianism,** or the belief that actions are right if they tend to promote happiness for the greatest number of people and wrong as they do not. This principle was called the *hedonic calculus.* Therefore, those who believed in utilitarianism thought that happiness for all people was the ultimate aim of all human actions and should be used as the standard by which actions are evaluated as right or wrong. The hope and the promise for a scientific understanding of well being, happiness, and the good life were being born.

Eastern Perspectives
Unlike Westerners who search for rewards in the physical plane, Easterners seek to transcend the human plane and rise to the spiritual one.

Buddhism
Seeking the good of others is woven throughout the teachings of "the Master" or "the Enlightened One" (i.e., the Buddha). Buddhism added Four Nobel Truths:
* Life is suffering, essentially painful from birth to death.
* All suffering is caused by ignorance of the nature of reality and the resultant craving, attachment, and grasping.
* Suffering can be ended by overcoming ignorance.
* The way to relief from suffering is the Noble Eightfold Path (right views, right intention, right speech, right action, right livelihood, right effort, right-mindedness, and right contemplation).

As long as craving exists, in Buddhist ideology, true peace cannot be known, and such existence without peace is considered suffering. This suffering can be lessened only upon reaching **nirvana,** which is the final destination in the Buddhist philosophy. Accordingly, nirvana is a state in which the self is freed from desire for anything. It should be noted that both premortal and post mortal nirvana states are proposed as possible for the individual. More specifically, the premortal nirvana may be likened to the idea of the ultimate "good life". Post mortal nirvana may be similar to the Christian idea of heaven.

Hinduism
The most commonly used set of writings in Hinduism discuss two possible paths after death: that of reincarnation (or returning to Earth to continue to attempt to achieve necessary enlightenment), or that of no reincarnation (meaning that the highest knowledge possible was achieved in life). The latter path, no reincarnation, is the more glorified path and the one that Hindu followers would attempt to attain.

Well-being in Individualistic & Collectivistic Cultures
In individualist cultures, the main focus is the single person, who is held above the group in terms of importance. Competition and personal achievement are emphasized within these cultures. In collectivist cultures, however, the group is valued above the individual, and cooperation is accentuated. Closely related to the interdependence that is prized within collectivist cultures are the concepts of sharing and duty to the group. Positive self-concept is highly related to happiness in individualistic cultures whether welfare of one's extended family is given prime importance in Collectivistic cultures.

Positive Psychology Today
Cultural differences give more information about strengths identified in each culture and ways in which positive life outcomes are achieved and pursued. Definition for the good life seems to expand according to growing complexity of the world. Findings from researches today that take a positive psychology approach are already influencing interventions that help people enhance their strengths and develop their potentials for greater happiness and satisfaction with life.

References
Synder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 23-50).

Synder, C.R., & Lopez, S.J. (2003). *Handbook of Positive Psychology*. London: Sage Publications (pp. 3-21).

Lesson 04
CLASSIFICATION AND MEASURES OF HUMAN STRENGTHS
Objectives
1. Understanding the early classification of illness
2. Understanding three basic qualification systems of human strengths:
      The Gallup Themes of Talent
      The Values in Action (VIA) Classification of Strengths
      The Search Institute's 40 Developmental Assets

Early Classification of Illness
Work on the classification of illness had a 2000-year head start on the more recent efforts to classify strengths and positive outcomes. Therefore, it is easy to understand why we have better understandings of human weaknesses than we do of strengths. The earliest attempt to define a set of virtues is contained in Confucian teachings dating to 500 BC, where Confucius systematically addressed *jen* (humanity or benevolence), *li* (observance of rituals and customs), *xin* (truthfulness), *yi* (duty or justice), and *zhi* (wisdom). In the 21st century, two classifications of illness have attained world-wide acceptance. First, the World Health Organization's *International Classifications of Diseases* (*ICD*) is in its 10th edition and continues to evolve. Second, the American Psychiatric Association's *Diagnostic and Statistical Manual* (*DSM*) now is in its 6th iteration as the *DSM-IV-TR* (Text Revision). The *ICD* is broader in scope than the *DSM* in that it classifies all diseases, whereas the *DSM* describes only the mental disorders. Currently, no classification of human strengths or positive outcomes has achieved worldwide use or acceptance. Some classifications and measures, however, have been created, refined, and broadly disseminated in the last decade.

Three Classification Systems
- The Gallup Themes of Talent as measured by the Clifton Strengths Finder and the Clifton Youth Strengths Explorer.
- The Values in Action (VIA) Classification of Strengths as measured by the adult and youth versions of the VIA Inventory of Strengths.
- The Search Institute's 40 Developmental Assets as measured by the Search Institute Profiles of Student Life: Attitudes and Behaviors.

The Gallup Themes of Talent: Buckingham & Clifton (2001)
First, Donald Clifton believed that talents could be operationalized, studied, and accentuated in work and academic settings. Specifically, he defined talent as "naturally recurring patterns of thought, feeling, or behavior that can be productively applied" and manifested in life experiences characterized by yearnings, rapid learning, satisfaction, and timelessness. Second, he considered success to be closely allied with personal talents, strengths, and analytical intelligence. After several months of collecting data, the researchers decided on the 180 item pairs (360 items, 256 of which are scored) and the 34-theme version currently available. Although some theme names have changed since 1999, the theme definitions and 180 item pairs have not been altered.

Clifton Strengths Finder Themes:

Achiever	Futuristic
Activator	Harmony
Adaptability	Ideation
Analytical	Includer
Arranger	Individualization
Belief	Input
Command	Intellection
Communication	Learner
Competition	Maximizer
Connectedness	Positivity
Consistency	Relator
Context	Responsibility
Deliberative	Restorative
Developer	Self-Assurance

Discipline	Significance
Empathy	Strategic
Focus	WOO (Winning Others Over)

Across samples, most scales (i.e., themes) have been found to be internally consistent (despite containing as few as four items) and stable over periods ranging from 3 weeks to 17 months. Specifically, the coefficient alphas have ranged from .55 to .81 (.70 or above is a desirable psychometric standard) with WOO having the highest internal consistency (.81) and Connection and Restorative having the lowest (both below .60).Regarding the stability of scales, most test-retest correlations were above .70 (considered appropriate for a measure of a personal trait). Regarding construct validity, the theme score intercorrelations support the relative independence of themes, thereby showing that the 34 themes provide unique information.

Today, the Clifton Strength Finder is available in 17 languages, and it is modifiable for individuals with disability. It is appropriate for administration to adolescents and adults with reading levels at 10th grade or higher. Although it is used to identify personal talents, the related supporting materials can help individuals discover how to build on their talents to develop strengths within their particular life roles. It should be noted, however, that this instrument is not designed or validated for use in employee selection or mental health screening. Another caveat also is warranted: namely, given that Clifton Strengths Finder feedback (presented as your "Five Signature Themes") is provided to foster intrapersonal development, using it for comparisons of individual's profiles is discouraged.

The Gallup Organization developed a new talent classification system and a measure that is appropriate for children and youth (age 10 to 14). This is called the Clifton Youth Strengths Explorer. Strengths Explorer developers believed that knowledge about young people's strengths will help in directing their energies to maximize their potentials. The version of the Strengths Explorer tested in the summer of 2005 taps 10 themes (Achieving, Caring, Competing, Confidence, Dependability, Discoverer, Future Thinker, Organizing, Presence, and Relating). When respondents complete the measure, they will receive a Youth Workbook summarizing their top their top three themes and including action items and exercises that, if completed, could help youth capitalize on their strengths. Parent and educator guides also will be available so that caregivers can help youth in developing their positive characteristics.

The Values in Action (VIA): Peterson & Seligman (2004)
Peterson and Seligman make the point that we currently have a shared language for speaking about the negative side of psychology, but we have no such equivalent terminology for describing human strengths. The VIA classification system, originally commissioned by the Mayerson Foundation, was generated in response to two basic questions:
1. How can one define the concepts of 'strength' and 'highest potential,' and
2. How can one tell that a positive youth development program has succeeded in meeting its goals?

References
Synder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 51-60).

MEASURES OF HUMAN STRENGTHS & POSITIVE OUTCOMES
Objectives
1. Understanding how to Measure Human Strengths
2. Understanding Values in Action Inventory of Strengths
3. Get knowledge about The Search Institution's 40 Developmental Assets
4. Capitalizing on Positive Emotions & Strengths
5. Describing and understanding Positive Outcomes
6. Describing Diagnostic Criteria for Flourishing
7. Describing Self-Report Measures of Well-being

VIA Strengths: The Really Big 24
Upon applying 10 criteria for strength (e.g., a strength is morally valued in its own right; a person's display of a strength does not diminish other people) to a long list of potential constructs, 24 strengths were identified and then organized under 6 overarching virtues (wisdom and knowledge, courage, humanity, justice, temperance, and transcendence) thought to "emerge consensually across cultures and throughout time.

Value in Action Inventory of Strengths (VIA-IS)
The measure of this system of virtues and strengths, the Values in Action Inventory of Strengths (VIA-IS), was designed to describe the individual differences of character strengths. The development of the measure was influenced by a tool once known as the "wellsprings" measure, and it "took inspiration from the Gallup Organization's Strengths Finder measure by wording items in extreme fashion ("I *always* . . .") and by providing feedback to respondents concerning their top -not bottom -strengths of character".
The 240 items (10 for each strength), answered with a 5-point Likert scale, can be completed in about 30 minutes. The feedback report consists of the top 5 strengths, which are called signature strengths.

The Search Institution's 40 Developmental Assets (Benson et al., 1998)
The Search Institute's development Assets (Benson et al., 1998), which originally were conceptualized in the 1980s in response to the question "What protects children from today's problems?"
The Search Institute's 40 Developmental Assets are considered commonsense, positive experiences and qualities and are identified as reflecting primary contributors to the thriving of young people. The Developmental Assets framework categorizes assets according to external and internal groups of 20 assets each. The 20 external assets are the positive experiences that children and youth gain through interactions with people and institutions; the 20 internal assets are those personal characteristics and behaviors that stimulate the positive development of young people.
The 156-item survey, Search Institute Profiles of Student Life: Attitudes and behaviors, was developed in 1989 and revised in 1996. The measure (appropriate for children and youth) describes the respondent's 40 Developmental Assets, along with 8 thriving indicators, 5 developmental deficits, and 24 risk-taking behaviors. Unfortunately, there is little information in the public domain about its psychometric properties.

Measures of Human Strengths

Measure	Cost	Online	Multiple versions
SF	Yes	Yes	Yes
VIA	No	Yes	Yes
SI-PSL	Yes	No	Yes

Personal Mini-Experiment:

**Getting to Know Your Friend's Weaknesses and Strengths:**
Ask a friend (or several friends), "What are your weaknesses?" and note how quickly they respond to the question, how many weaknesses they identify, and how descriptive they are when telling the story of weaknesses. Then, ask that friend, "What are your strengths?" Make similar mental notes about reaction time, number of strengths, and descriptiveness. If you are asking these questions of more than one friend, alternate between asking the weakness question first and the strength question first. In turn, share your thoughts about your strengths, and ask for your friend's feedback on your self-assessment.

Discovering Your Strengths:
In just over an hour, you can identify 10 of your personal strengths by completing the Clifton Strengths Finder (www.strengthsfinder.com) and the Values in Action Inventory of Strengths (www.positivepsychology.org). I encourage you to take both inventories and share the results with people close to you.

Capitalizing on Your Strengths:
There are numerous strategies for capitalizing on your strengths (see www.strengths quest.com, reflectivehappiness.com). For now, I would like you to capitalize on one strength. Pick 1 of your 10 strengths and try to use that strength 5 times a day. Your 25 attempts to capitalize on that strength have the potential to bolster it and create a habit of using that strength more each day.

Capitalizing on Positive Emotions & Strengths
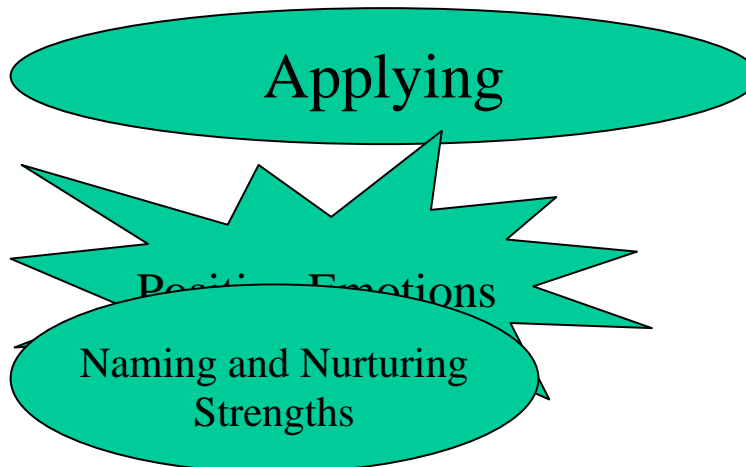
Positive Outcomes
The pursuit of **happiness** is only one aspect of positive psychology. Happiness (spontaneous reflections of pleasant and unpleasant feelings in one's immediate experience) and **life satisfaction** (a sense of contentment and peace stemming from small gaps between wants and needs) are of major interest in the positive psychology field.
Theories of *subjective* **well-being** (also referred to as emotional well-being and happiness), such as the emotional model posited by Diener and others, suggest that individuals' appraisals of their own lives capture the essence of well-being.
Objective approaches to understanding psychological well-being and social well-being have been proposed by Ryff (1989) and Keyes (1998). Psychological and social well-being provide useful frameworks for conceptualizing human functioning. Taken together, subjective descriptions of emotional well-being (i.e., happiness) and objective descriptions of psychological and social well-being constitute a more complete portrayal of mental health.

Emotional well-being consists of perceptions of avowed happiness and satisfaction with life, along with the balance of positive and negative affects. This threefold structure of emotional well-being consists of life satisfaction, positive affect, and the absence of negative affect, and it has been confirmed in numerous studies. Ryff (1989) posits that some of the favorable outcomes described by positive psychologists can be

integrated into a model of **psychological well-being.** Self-acceptance, personal growth, purpose in life, environmental mastery, autonomy, and positive relations with others are the six components of Ryff's conceptualization of positive functioning. His model of well-being has been investigated in numerous studies, and the findings reveal that the six dimensions are independent, though correlated, constructs of well-being. Specifically, Ryff and Keyes (1995) conducted an analysis of the six-part well-being model and found that the multidimensional model was a superior fit over a single-factor model of well-being.

Integrated Model
Keyes also suggests that complete mental health can be conceptualized via combinations of high levels of emotional well-being, psychological well-being, and social well-being. Individuals with these high levels are described as **flourishing**. Accordingly, individuals who have no mental illness but who have low levels of well-being are described as **languishing.**

Diagnostic Criteria for Flourishing
A. Individual must have had no episodes of major depression in the past year.
B. Individual must possess a high level of well-being as indicated by the individual's meting all three of the following criteria:
    1. High emotional well-being, defined by 2 of 3 scale scores on appropriate measures falling in the upper tertile.
        a. Positive affect
        b. Negative affect (low)
        c. Life satisfaction
    2. High psychological well-being, defined by 4 of 6 scale scores on appropriate measures falling in the upper tertile.
        a. Self-acceptance
        b. Personal growth
        c. Purpose in life
        d. Environmental mastery
        e. Autonomy
        f. Positive relations with others
    3. High social well-being, defined by 3 of 5 scale scores on appropriate measures falling in the upper tertile.
        a. Social acceptance
        b. Social actualization
        c. Social contribution
        d. Social coherence
        e. Social integration

Self-Report Measures of Well-being
Two basic scales were introduced for self–report measures of well-being:
- Faces scale
- Satisfaction scales

A student's report of positive emotions can be constructed from data gathered during a 1-week experience sampling procedure. Before retiring each evening, students could indicate how frequently they experienced the components of joy (joy, happiness, contentment, pride, interest). Respondents typically use a 1-7 rating scale ranging from Never (1) to Always (7) (with "About half of the time" serving as the "neutral" ranking) to indicate how often that day when awake they felt the emotions listed.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 59-77).

Lesson 06
POSITIVE EMOTIONS
Objectives
1. Defining different Emotional Terms
2. Distinguishing the Positive & the Negative
3. Describing The Positive and Negative Affect Schedule
4. Explaining Isen's theory of Expanding the Repertoire of Pleasure
5. Describing relationship between Positive Emotions & Physical Health

Defining Emotional Terms
Affect: Affect is a person's immediate, physiological response to a stimulus, and it is typically based on an underlying sense of arousal. Affect involves the appraisal of an event as painful or pleasurable-that is, its *valence*-and the experience of automatic arousal.
Emotion: Emotion is considered as awareness of pleasurable or painful experiences and associated autonomic arousal. An emotion has a specific and "sharpened" quality, as it always has an object, and it is associated with progress in goal pursuit.
Happiness: Happiness is a positive emotional state that is subjectively defined by each person.
Subjective Well-being: Subjective well-being involves the subjective evaluation of one's current status in the world. More specifically, Diener defines subjective well-being as a combination of positive affect (in the absence of negative affect) and general life satisfaction (i.e., subjective appreciation of life's rewards).

Distinguishing the Positive & the Negative
David Watson (1988) of the University of Iowa conducted research on the approach-oriented motivations of pleasurable affects and also carried out rigorous studies of *both* negative and positive affects.
To facilitate their research on the two dimensions of emotional experience, Watson and his collaborator Lee Anna Clark (1994) developed and validated the Expanded Form of the Positive and Negative Affect Schedule (PANAS-X), which has become a commonly used measure in this area. This 20-item scale has been used in hundreds of studies to quantify two dimensions of affect: **valence** and **content.** More specifically, the PANAS-X taps both "negative" (unpleasant) and "positive" (pleasant) valence. The content of negative affective states can be described best as general distress, whereas positive affect includes joviality, self-assurance, and attentiveness.
Although negative and positive affects once were thought to be polar opposites, Bradburn (1969) demonstrated that unpleasant and pleasant affects are independent and have different correlates.

The Positive and Negative Affect Schedule:
The scale consists of a number of words that describe different feelings and emotions. They used 5-point Likert scale for scoring following positive and negative feelings and emotions:
Positive emotions include Interested, excited, strong, inspired, determined, attentive, active, etc. *Negative emotions* include Distressed, irritable, nervous, afraid, jittery, ashamed, scared, guilty, upset, etc.

Positive Emotions: Expanding the Repertoire of Pleasure (Isen, 1987)
Alice Isen is a pioneer in the examination of positive emotions. Dr. Isen found that, when experiencing mild positive emotions, we are more likely
1. To help other people.
2. To be flexible in our thinking
3. To come up with solutions to our problems.
Positive Affect and altruism
In classic research, Isen performed an experimental manipulation in which the research participants either did or did not find coins (placed there by the researcher) in the change slot of a public pay phone. Compared to those who did not find a coin, those who did were more likely to help another person carry a load of books or to help pick up another's dropped papers. Therefore, the finding of a coin and the associated positive emotion made people behave more altruistically.
Positive Affect and Problem-Solving
Feeling positive emotion also can help in seeing problem-solving options and finding cues for good decision making. In one study related to these latter points, the researchers randomly assigned physicians to

an experimental condition in which the doctor either was or was not given a small bag that contained 6 hard candies and 4 miniature chocolates (the doctors were not allowed to eat the candy during the experiment). Those physicians who had, rather than had not, been given the gift of candy displayed superior reasoning and decision making relative to the physicians who did not receive the candy. Specifically, the doctors in the positive emotion condition did not jump to conclusions; they were not cautious even though they arrived at the diagnosis sooner than the doctors in the other condition.

Positive Emotions & Physical Health
The research by Sheldon Cohen, Ph.D., of Carnegie Mellon University and colleagues adds to a body of literature that suggests that emotional styles influence health. The researchers interviewed 334 healthy volunteers by phone for 7 evenings over 3 weeks to assess their emotional states. Participants described how they felt throughout the day in three positive-emotion areas of vigor, well-being and calm and three negative-emotion areas of depression, anxiety and hostility by rating their emotions on a scale of 0 to 4.
After this initial evaluation, researchers administered a shot of a rhinovirus, the germ that causes colds, into each participant's nose. Afterward, participants were observed for 5 days to see if they became sick and in what ways cold symptoms manifested. The volunteers were considered to have a clinical cold if they were both infected and met illness criteria.
"People who scored low on positive emotional style were three times more likely to get sick than those with high positive emotional styles," Cohen says. The researches then measured how emotional style affected all sick participants' reporting of cold symptoms. Each day of the quarantine, researchers asked them to report the severity of such cold symptoms as a runny nose, cough, and headaches on a 4-point scale.
While negative emotional style did not affect whether people developed colds, the study found that people with higher negative emotional styles reported more symptoms than expected from objective health markers, Cohen says. Positive emotional style was also associated with better health practices and lower levels of neither epinephrine, nor epinephrine and cortical, three stress-related hormones, but the researchers found that this did not account for the link between positive emotional style and illness.

Positive Emotions & Life Expectancy
Danner et al. (2001) studied *positive emotions and life expectancy*. He took handwritten autobiographies from 180 Catholic nuns and scored for emotional content and related to survival during ages 75 to 95. A strong inverse association was found between positive emotional content in these writings and risk of mortality in late life.

Did You Smile in Your College Yearbook Photo/ ID card?
Harker and Keltner of the University of California-Berkeley found that positive emotional expression in college yearbook pictures correlates with the self-reported personality traits of affiliation, competence and low negative emotions across adulthood, even when controlling for physical attractiveness and social desirability.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 128-136).

Lesson 07
POSITIVE EMOTIONS
Objectives
- Describe and understand broad and build theory of positive emotions

Broad and Build Theory: (Fredrickson, 2000)
Fredrickson (2000) has developed a new theoretical framework, the **broaden-and-build model** that may provide some explanations for the robust social and cognitive effects of positive emotional experiences. Fredrickson proposed discarding the **specific action tendency** concept (which suggests a restricted range of possible behavioral options) in favor of newer, more inclusive term, **momentary thought-action repertoires** (which suggest a broad range of behavioral options; imagine "taking off blinders" and seeing available opportunities).

Broad and Build: Advantages
- Development of positive relations
- Broadening effect
- Building resources
- Induces playfulness
- Undoing potential of positive emotions
- Positive emotions and optimal mental health/flourishing

Development of positive relations
Man is a social animal; however, just having relationships with others is not enough. Fredrickson emphasized that one must have positive relations with others in order to live a good and enjoyable life.

Broadening effect
Fredrickson (2000) demonstrated that the experience of joy expands the realm of what a person feels like doing at the time, this is referred to as the *broadening* of an individual's momentary thought-action repertoire. Following an emotion-eliciting film clip (the clips induced one of five emotions: joy, contentment, anger, fear, or a neutral condition), research participants were asked to list everything they would like to do at that moment.
Figure 1 shows that those who saw film eliciting positive emotions reported more activities that they could be indulged in.
Figure 1
The Broadening Effects of Positive Emotions
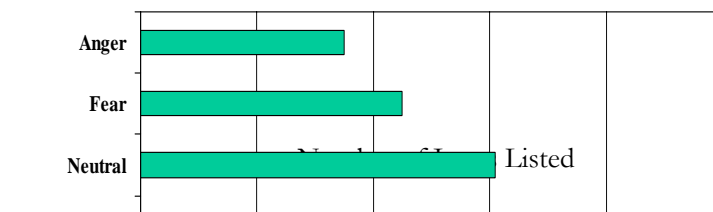
Building Resources
It appears that, through the effects of broadening processes, positive emotions also can help *build* resources. In 2002, Fredrickson and colleague, demonstrated this building phenomenon by assessing people's positive and negative emotions and broad-minded coping (solving problems with creative means) on two occasions 5 weeks apart. The researchers found that initial levels of positive emotions predicted overall increases in creative problem solving.
Figure 2
The building effects of positive emotions:

Transform People and Produce Upward Spirals
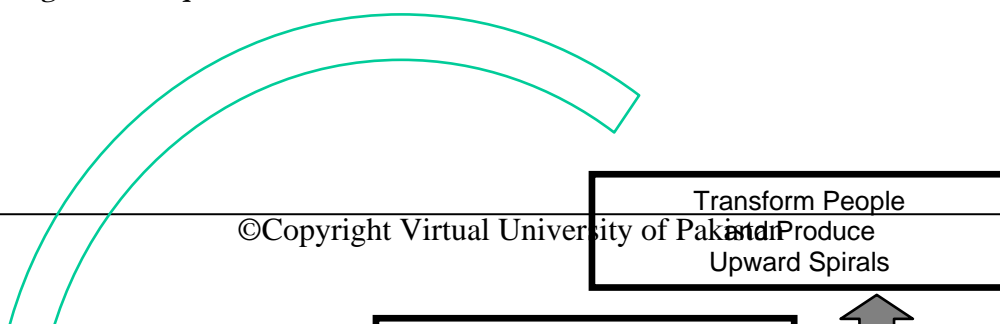
Proposal #1: Broaden & Build Model of Positive Emotion

STRATEGIES	Have Used	Haven't Used	Effective	Not Effective
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				

Positive emotions Induce playfulness:
Joy also increases our likelihood of behaving positively toward other people, along with developing more positive relationships. Furthermore, joy induces playfulness, which is quite important because such behaviors are evolutionarily adaptive in acquisition of necessary resources. Juvenile play builds:

1. enduring social and intellectual resources by encouraging attachment
2. higher levels of creativity
3. brain development

Undoing potential of positive emotions
Positive emotions such as joy may help generate resources, maintain a sense of vital energy (i.e., more positive emotions), and create even more resources. Fredrickson (2002) referred to this positive sequence as the "upward spiral" of positive emotions.
Extending her model of positive emotions, Fredrickson and colleagues examined the "undoing" potential of positive emotions and the ratio of positive to negative emotional experiences that is associated with human flourishing. Fredrickson et al. (2000) hypothesized that, given the broadening and building effects of positive emotions, joy and contentment might function as antidotes to negative emotions.
Positive emotions may "undo" the lingering effects of negative emotions Theorists have proposed that many negative emotions have evolved from life-threatening situations (win-lose). They narrow our thought-action repertoires by calling for specific action tendencies (Anger = urge to attack; Fear = urge to escape). These action tendencies narrow our thoughts to specific urges & ready the body for action. Certain negative emotions, then, result in cardiovascular reactivity, which if prolonged could place one at higher risk for coronary heart disease. Experiencing positive emotions may result in a faster return to activation levels better suited for a wider range of cognitive & behavioral response options (more flexible thinking & action). Complete the Table given below which strategies of positive emotions you have or haven't employed for undoing the effects of negative emotions.

Proposal #2: The Undoing Hypothesis: (Fredrickson & Levenson, 1998)

STRATEGIES	Have Used	Haven't Used	Effective	Not Effective
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				

Positive emotions and optimal mental health/flourishing

Fredrickson and Losada (2005) hypothesized that positive emotions might be associated with optimal mental health or flourishing (i.e., positive psychological and social well-being). By subjecting data on undergraduate participants' mental health (from a flourishing measure) and their emotional experience to mathematical analysis, the researchers found that a mean ratio of 2:9 negative to positive emotions predicts human flourishing. This finding provides diagnostic insight into the effects of daily emotional experiences on our mental health.

References

Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 127-148).

HAPPINESS & SUBJECTIVE WELL-BEING

Objectives
- Describe age-old definitions of happiness
- Describe 21st century definitions of happiness

Personal Mini-Experiments
The review suggests that pleasant emotional experiences can be induced via brief mini-experiments. Here are a few ideas for experiments aimed at boosting joy and happiness.

The Cartoon/Comedy Pretest/Posttest:
Respond to the PANAS based on how you feel at the moment, then watch an episode (5 to 20 minutes without commercials, if possible) of your favorite cartoon or situation comedy that showcases good-natured humor (not sarcastic or sardonic humor). Complete a second PANAS immediately after viewing the show. Then, note the changes that have occurred in your positive and negative affects.

The "Movie, Then What?" Experiment:
This experiment requires careful selection of two movies: one that has sad themes and a sanguine ending (a "feel-bad" film), and one that emphasizes joy and triumph (a "feel-good" film). Across two occasions, invite the same group of friends for movie watching at home or in the theater. After the movies, ask your friends, "If you could do anything at all right now, what would you do? What else?" Make mental notes of how many future activities are mentioned and the exuberance with which your friends discuss these activities. Identify the differences in the thought-action repertoires across the conditions of the "feel-bad" movie and the "feel-good" movie.

Commonsense Definitions of Happiness:
Have you ever asked someone about his or her views on happiness? I encourage you to ask friends and acquaintances of various ages and backgrounds, "How do you define happiness in your life? What are some benchmarks or signs of your happiness?" You will be surprised by the diversity of answers and refreshed and entertained by the many stories accompanying people's responses.

Definition by Ed Diener (2000)
Diener described subjective well being as *An increase in happiness is the closest thing psychology has to a "general tonic" for "greater well-being".*

Pursuit of Happiness
The Western societies believe that pursuit of happiness is just as important as our rights of life and liberty. Buddha left home in search of a more meaningful existence and ultimately found enlightenment, a sense of peace, and happiness. Aristotle believed that **eudaimonia** (human flourishing associated with living a life of virtue), or happiness based on a lifelong pursuit of meaningful, developmental goals (i.e., "doing what is worth doing"), was the key to the good life.

Age-old Definitions of Happiness
Theories of happiness have been divided into three types:
1. Need/Goal Satisfaction Theories
2. Process/Activity Theories
3. Genetic/Personality Predisposition

Need/ Goal Satisfaction Theory
In regard to need/goal satisfaction theories, the leaders of particular schools of psychotherapy proffered these ideas about happiness. For example, psychoanalytic and humanistic theorists (Sigmand Freud and Abraham Maslow, respectively) suggested that the reduction of tension or the satisfaction of needs lead to happiness. "Happiness as satisfaction" makes happiness a target of our psychological pursuits.

Process/Activity Theories
In the process/activity camp, theorists posit that engaging in particular life activities generates happiness. For example, Mike Csikszentmihalyi, who was one of the first 20th Century theorists to examine

process/activity conceptualizations of happiness, proposed that people who experience **flow** (engagement in interesting activities that match or challenge task-related skills) in daily life tend to be very happy. Indeed, Csikszentmihalyi's work suggests that engagement in activity *produces* happiness.

Genetic/Personality Predisposition
Those who emphasize the genetic and personality predisposition theories of happiness (Diener & Larsen, 1984; Watson, 2000) tend to see happiness as stable personality trait emerging from biological and genetic factors.

Which Theory has Greater Merit?
Costa and McCrae (1988) found that happiness changed little over a 6-year period, thereby lending credence to theories of personality-based or biologically determined happiness. Demonstrating this link between happiness and personality, Lucas and Fujita (2000) showed that extroversion and neuroticism, two of the big 5 factors of personality (openness, conscientiousness, extroversion, agreeableness, neuroticism), were closely related to the characteristics of happiness.

Studies of the biological or genetic determinants of happiness have found that up to 40% of positive emotionality and 55% of negative emotionality are genetically based. Obviously, this leaves about 50% of the variance in happiness that is not explained by biological components. Overall, therefore, a thorough understanding of happiness necessitates an examination of genetic factors and the variables suggested by need/goal satisfaction and the activity/process theorists.

Perspectives on Happiness
Building on a utilitarian tradition and the tenets of hedonic psychology (which emphasizes the study of pleasure and life satisfaction), Diener considers well-being to be the subjective evaluation of one's current status in the world. Well-being involves our experience of pleasure and our appreciation of life's rewards. Given this view, Diener defines subjective well-being as a combination of positive effect (in the absence of negative effect) and general life satisfaction.

The Satisfaction with Life Scale: Diener et al. (1985)
Diener uses the term *subjective well-being* as a synonym for *ppiness*. (The satisfaction component often is measured with the Satisfaction with Life scale).

The Satisfaction with Life Scale
Instructions: Please use one of the following numbers from 1 to 7 to indicate how much you agree or disagree with the following statements.

1	2	3	4	5	6	7
Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	agree	Strongly agree

1. _____ in most ways, my life is close to my ideal.
2. _____ The conditions of my life are excellent.
3. _____ I am satisfied with my life.
4. _____ So far, I have got the important things I want in my life.
5. _____ if I could live my life over, I would change almost nothing.

Note: Scores for all items are summed to calculate a total score.
Subjective well-being emphasizes people's reports of their life experiences.

21st Century Definitions of Happiness
The scholars whose ideas about well-being are more consistent with Aristotle's views on *eudaimonia* believe that happiness and well-being are not synonymous. In this latter perspective, *eudaimonia* is comprised of happiness and meaning. Stated in a simple formula,

Well-being = Happiness + Meanings
In order to subscribe to this later view of well being, one must understand virtue and the social implications of daily behavior.

Modern Western psychology has focused primarily on a post materialistic view of happiness that emphasizes pleasure, satisfaction, and life meaning.

Describing a new model of happiness, Lyubomirsky, Sheldon, and Schkade (2005) propose that "a person's chronic happiness level is governed by three major factors:

1. A genetically determined set point for happiness
2. Happiness-relevant circumstantial factors
3. Happiness-relevant activities and practices

Seligman divides happiness into three types:

1. The Pleasant Life: Pleasure & Positive Emotion

Seligman describes the pleasant life as *having as many pleasures as possible and learning the skills to amplify them.*

2. The Good Life: Flow & Engagement

The second type of happiness by Seligman is *The Good Life* that includes *pleasure vs flow, Identify Signature Strengths (*www.authentichappiness.org*)* and *Recraft Work, Love, and Play.*

3. Meaningful Life: Meaning & Purpose

The third type is *Meaningful Life* that focuses on the aims of life and *Knowing your signature strengths* and *use in the service of something larger than you.*

References

Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 132-144).

DETERMINANTS OF SUBJECTIVE WELL-BEING
Objectives
- Understanding the prevalence of happiness and life satisfaction
- Life Satisfaction across nations
- Understanding Traits of happy people
- Role of age and gender in happiness
- Understanding role of wealth in happiness

How happy are People?
Different people have described happiness in different ways:
- Rousseau stated, "all things considered, human life is not at all a valuable gift".
- Samuel Johnson agreed "We are not born for happiness".
- Bertrand Russell's (1930/1985) views in his book *The Conquest of Happiness,* that most people are unhappy.
- Thomas Szasz indicates that "Happiness is an imaginary condition, formerly attributed by the living to the dead, now usually attributed by adults to children, and by children to adults".

What are the Facts?
Results of Periodic National (US) Opinion Research Center surveys from US and those from Pakistan about happiness, when asked about their happiness, people across the world paint a much rosier picture. For example, in periodic National Opinion Research Center surveys 3 in 10 Americans say they are "very happy." Only 1 in 10 say they are "not too happy." The remaining 6 in 10 describe themselves as "pretty happy." Yet, the idea that others are not so happy persists. About 66% Pakistanis rated them pretty or very happy.

Table 1
Happiness in Pakistanis & Americans

Pakistani (%)	11	28	27	21	9	3	1
American (%)	20	46	27	4	2	1	0

Life Satisfaction?
In Western Europe and North America, 8 in 10 rate themselves as more satisfied than dissatisfied. Most people are similarly upbeat about their satisfaction with life (inglehart, 1990; Myers, 1993). Likewise, some three fourths of people say yes, they have felt excited, proud, or pleased at some point during the past few weeks; no more than a third say they have felt lonely, bored, or depressed. Across languages, these self-report seem to retain the same meaning. Whether they are German, French, or Italian speaking.
Myers & Diener's (1996) aggregated data from 916 surveys of 1.1 million people in 45 nations representing most of humanity. He recalibrated subjective well-being onto a 0-to-10 scale (where 0 is the low extreme, such as *very unhappy* or *completely dissatisfied with life,* 5 are neutral and 10 is the high extreme).

Two Influential Happiness Researchers
Table 2
Life Satisfaction in Pakistanis

Scale		Frequency	Percent
Very Dissatisfied	1.00	7	0.7
	2.00	4	0.4
	3.00	36	3.7
	4.00	48	4.9
	5.00	136	14.0
	6.00	169	17.4
	7.00	145	14.9
	8.00	149	15.3
	9.00	122	12.5
Very Satisfied	10.00	156	16.0
	Total	972	99.9

Table 3
Life Satisfaction across Nations

Nation	Life Satisfaction
Bulgaria	5.03
Russia	5.37
Hungary	6.03
Turkey	6.41
Japan	6.53
Korea (South)	6.69
India	6.70
Portugal	7.07
Pakistan	**7.07***
Germany	7.22
China	7.29
Italy	7.30
Finland	7.68
United States	7.73
Netherlands	7.77
Canada	7.89
Switzerland	8.36

In Table 3, in comparison with other nations, Pakistani people lie more or less at the median point (7.11) on the scale of life satisfaction. Pakistani people are less happy than majority of the European and North American countries, and are happier than previous Soviet Union, some Eastern European and Asian countries. It can be inferred from the ratings shown in the table that the affluent nations with economic and political stability are conducive to increased satisfaction with life. Diener et al. (1995) suggested that one reason for wealthy nations for being happier is that they are more likely to fulfil basic human needs for food, shelter and health. Also they have better human-rights records. Japan appears as an exception with high income and relatively low level of well being. Diener (2000) suggested that this unexpected finding might be due to strong conformity pressures and very high expectations.

Are these Findings Valid?
- Diener (1994) found that self-reports of happiness are, in fact, reasonably reliable over time, despite changing life circumstances.

- • Those who report they are happy also seem so to their family members and close friends (Pavot et al., 1991).

These positive reports characterize all ages, both sexes, all races studied, and all strategies for assessing subjective well-being, including those that sample people's experiences by paging people to report their moods. (The few exceptions to these happiness statistics, noted Diener & Diener, 1996, include hospitalized alcoholics, newly

Imprisoned prisoners, new therapy clients, and people living under conditions of political suppression)

Stability of Subjective Well-being

People work on a hedonic treadmill as our human capacity for adaptation helps explain a major conclusion of subjective wellbeing research, as expressed by the late Richard Kammann (1983): "Objective life circumstances have a negligible role to play in a theory of happiness." As it is observed in research that lottery winners and those with backbone injury all return to a neutral set point because good and bad events do temporarily influence our moods, and people will often seize on such short-run influences to explain their happiness. Yet, in less time than most people suppose, the emotional impact of significant events and circumstances dissipates.

Traits of Happy People

Happy people contain following traits observed in several researches:
- • Less self-focused
- • Less hostile and abusive
- • Less vulnerable to disease.
- • More loving, forgiving, trusting, energetic, decisive, creative, sociable, and helpful

Who is Happy?

Different researches were being conducted to see the effect of age and gender on the happiness level of people:

Age: Repeated surveys across the world reveal that no time of life is notably happiest and most satisfying. Myers asks an interesting question: do funds, friends, or faith predict happiness? Although many people believe there are unhappy times of life-times of adolescent stress, midlife crisis, or old age decline— repeated. Surveys across the industrialized world reveal that no time of life is notably happiest and most satisfying (Myers & Diener, 1995). Emotionality changes with maturity and the predictors of happiness change (later in life, satisfaction with social relations and health become more important). Yet, in every age group there are many happy and some unhappy people.

Gender: Like age, gender gives little clue to happiness. Despite the well-known gender gaps in misery-men more often act antisocial or become alcoholic, women more often ruminate and get depressed or anxious. Men and women are equally likely to declare themselves "very happy" and "satisfied" with their lives. This conclusion is grounded in surveys of 170,000 adults in 16 countries (Inglehart, 1990), in surveys of 18,000 university students in 39 countries (Michalos, 1991), and in a meta-analysis of 146 other studies (Haring, Stock, & Okun, 1984).

Wealth and Well-Being

"Could money buy you happiness?" Most people will deny it. However, ask a different question "Would a *little* more money make you a *little* happier?" and many will smile and nod yes. What would improve their quality of life? "More money," was the most frequent response to a University of Michigan national survey (Campbell, 1981), and the more the better. In a study by Gallup Poll (Gallup & Newport, 1990) it was concluded that 1 in 2 women, 2 in 3 men, and 4 in 5 people earning more than $75,000 reported they would like to be rich.

Figure 1 below indicates the proportion who considers it "very important or essential that they become very well off financially" rose from 39% in 1970 to 74% in 1998. Among 19 listed objectives, this was number one, outranking "developing a meaningful philosophy of life, "becoming an authority in my field," "helping others in difficulty," and "raising a family. "Whoever said money can't buy happiness isn't spending it right," proclaimed a Lexus ad.

Figure 1
Wealth & Happiness across Time
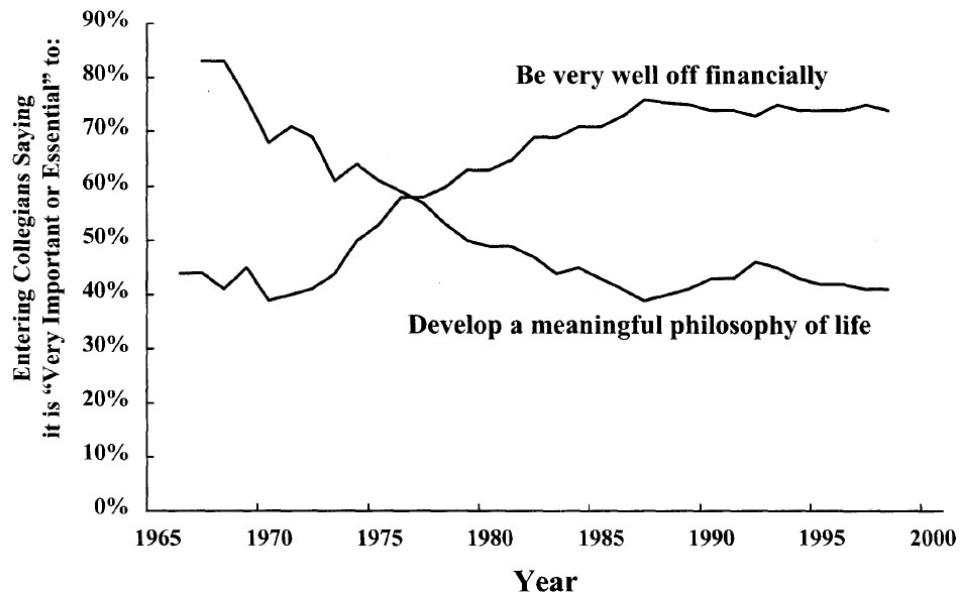
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Lesson 10
DETERMINANTS OF SUBJECTIVE WELL-BEING
Objectives:
- Analyzing Life satisfaction across nations
- Understanding the role of wealth, faith, work satisfaction and close relationships in subjective well-being

Are Rich People Happier?
According to the research of Diener (2000), There is some tendency for wealthy nations to have more satisfied people. However, national wealth is entangled with civil rights, literacy, and the number of continuous years of democracy, which make it difficult to separate the effects of other variables from the impact of money on well-being.

Life Satisfaction across Nations

Nation	Life Satisfaction
Bulgaria	5.03
Russia	5.37
Hungary	6.03
Turkey	6.41
Japan	6.53
Korea (South)	6.69
India	6.70
Portugal	7.07
Pakistan	**7.07***
Germany	7.22
China	7.29
Italy	7.30
Finland	7.68
United States	7.73
Netherlands	7.77
Canada	7.89
Switzerland	8.36

* Findings drawn from a Pakistani survey (Suhail & Chaudhry, 2002)

In comparison with other nations, Pakistani people lie more or less at the median point (7.11) on the scale of life satisfaction. Pakistani people are less happy than majority of the European and North American countries, and are happier than previous Soviet Union, some Eastern European and Asian countries. It can be inferred from the ratings shown in the table that the affluent nations with economic and political stability are conducive to increased satisfaction with life. Diener et al. (1995) suggested that one reason for wealthy nations for being happier is that they are more likely to fulfil basic human needs for food, shelter and health. Also they have better human-rights records. Japan appears as an exception with high income and relatively low level of well being. Diener (2000) suggested that this unexpected finding might be due to strong conformity pressures and very high expectations.

Wealth: What Do We Conclude?
In poor countries, where low income threatens basic human needs more often, being relatively well off does predict greater well-being (Argyle, 1999). While in affluent countries, where most can afford life's necessities, affluence matters surprisingly little.

Happiness tends to be lower among the very poor. Once comfortable, however, more money provides diminishing returns on happiness (Lykken, 1999). Lykken observed that "People who go to work in their overalls and on the bus are just as happy, on the average, as those in Mercedes.

Even very rich people-the 100 wealthiest Americans surveyed by Diener, Horwitz, and Emmons (1985)-are only slightly happier than the average American. Although they have more than enough money to buy many things they don't need and hardly care about, 4 in 5 of the 49 super-rich people responding to the survey agreed that "Money can increase OR decrease happiness, depending on how it is used." Some were indeed unhappy.

It has been pointed out that wealth is like health, as its absence can breed misery, but having it is no guarantee of happiness.

Figure 1
Does Collective Happiness Float Upward with a Rising Economic Tide?
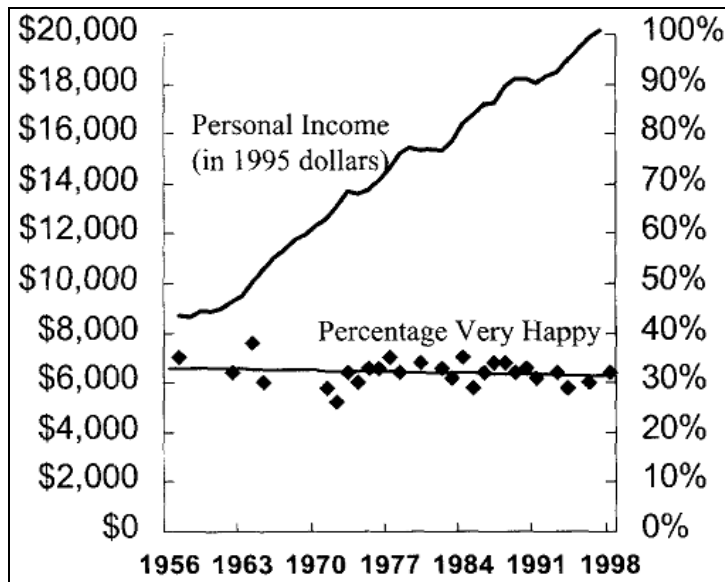
Are Americans happier today than in 1940, when two out of five homes lacked a shower or bathtub, heat often meant feeding a furnace wood or coal, and 35% of homes had no toilet? They are not. As Figure 1 indicates, the number of people reporting them "very happy" has, if anything, declined slightly between 1957 and 1998, from 35% to 33%: Americans are twice as rich and not happier.

Compared with their grandparents, today's young and adults have grown up with much more affluence, slightly less happiness, and much greater risk of depression and assorted social pathologies. The same is true of European countries and Japan. In affluent countries, for example, sharp increases in the percentages of households with cars, central heating, and telephones have not been accompanied by increased happiness.

The conclusion is startling because it challenges modem materialism. So far as happiness goes, it is not "the economy, stupid."

What factors then predict Happiness?

Work Satisfaction

About 50% of the variation in current happiness is heritable. Like cholesterol levels, happiness is genetically influenced but not genetically fixed.

Mihaly Csikszentmihalyi (1990, 1999) has observed increased quality of life when work and leisure engage one's skills. Between the anxieties of being overwhelmed and the apathy of being under whelmed and bored lies a zone in which people experience what Csikszentmihalyi terms *flow*. People report greatest enjoyment not when mindlessly passive but when unselfconsciously absorbed in a mindful challenge.

In a Pakistani survey (Suhail & Chaudhry, 2004), work satisfaction appeared to be the best predictors of life satisfaction and personal happiness. The famous Russian writer Maksim Gorky anticipated recent research on work satisfaction by demonstrating that 'when work is pleasure life is a joy and when work is duty life is

slavery". This satisfaction seems to be driven less by the external monetary rewards than by the intrinsic rewards of creating the work and finding personal identity (Csikszentmihalyi, 1990).

Faith and Well-being

Religiously active people also report somewhat higher levels of happiness (Inglehart, 1990). National Opinion Research Center surveys reveal higher levels of happiness in religious people as results showed "very happy" people among those who feel "extremely close to God" (41%) rather than "somewhat close" (29%) or "not close" or "unbelieving" (23%).

Why a positive correlation between religiosity and happiness:

- A partial explanation seems to be that faith communities provide social support.
- Another reason is the sense of meaning and purpose that many people derive from their faith. Seligman (1988) has contended that a loss of meaning feeds today's high depression rate, finding meaning requires an attachment to something larger than the lonely self. To the extent that young people now find it hard to take seriously their relationship with God, to care about their relationship with the country or to be part of a large and abiding family, they will find it very difficult to find meaning in life.
- Faith also proposes answers to "the terror resulting from our awareness of vulnerability and death."

Close Relationships and Well-Being

Need to Belong

- Man as a social animal needs attachments and when our social ties are threatened or broken, negative emotions may overwhelm us. Exile, imprisonment, and solitary confinement are progressively more severe forms of punishment. Recently bereaved people often find life empty and pointless.
- Recently bereaved, those denied others' acceptance and inclusion may feel depressed. Anxiety, jealousy, loneliness, and guilt all involve disruptions to the human need to belong.
- Compared with those having few social ties, people supported by close relationships with friends, family, or fellow members or other support groups are less vulnerable to ill health and premature death (Cohen, 1988).

Concept from Buddhism:

Buddha's concept of happiness was described as "Thousands of candles can be lighted from a single candle, and the life of the candle will not be shortened". Happiness never decreases by being shared."

Friendships and Well-Being

Francis Bacon (1625) believed "Being attached to friends and partners with whom we can share intimate thoughts has two effects:

– It redoubleth joys, and
– Cutteth griefs in half."

When asked by the National Opinion Research Center, "How many close friends would you say you have?" (excluding family members), 26% of those reporting fewer than five friends and 38% of those reporting five or more friends said they were "very happy. Those who enjoy close relationships cope better with various stresses, including bereavement, rape, job loss, and illness.

Among 800 college alumni surveyed, those who preferred a high income and occupational success and prestige to having very close friends and a close marriage-were twice as likely as their former classmates to describe themselves as "fairly" or "very" unhappy (Perkins, 1991).

Marriage and Well-Being

The beneficial effects of a happy marriage is a consistent finding of national surveys in the US, Canada and Europe (Inglehart, 1990), and in a meta-analysis of 93 studies of gender, marriage, and well-being (Wood, Rhodes, & Whelan, 1989). The Pakistani survey also showed the similar results.

The traffic between marriage and happiness appears to be two-way:

- First, happy people may be more appealing marriage partners. Because they are more good-natured, more outgoing and more focused on others (Veenhoven, 1988). Also they generally are socially attractive.
- The marriage-happiness correlation is "mainly due" to the beneficial effects of marriage.

Marriage offers people new roles, providing new stresses but also additional rewards and sources of identity and self-esteem (Crosby, 1987). Unhappy people are more often socially rejected. Misery may love company but research on the social consequences of depression reveals that company does not love misery. An

unhappy (and therefore self-focused, irritable, and withdrawn) spouse or roommate is often not perceived as fun to be around (Gotlib, 1992).

Conclusions
- Happiness depends less on exterior things than most suppose
- Happiness is a rich mix of reasonable wealth, social support, faith, purpose, and meaning in like
- There is a need to rethink our priorities and envision a world that enhances human well-being

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EMOTION FOCUSED COPING
Objectives
- Understanding ways of increasing happiness in yourself
- Describe what is Emotion-Focused Coping?
- Understanding advantages of Emotional Coping
- Describe Neurobiological Basis of Emotional Responses

Nation's Happiest?
In Pakistani survey about mental well-being, one shoe mender described that he is very happy as his work is admired in all neighborhood. A 1998 survey of 1,003 American adults by Opinion Research Corporation painted a similarly upbeat picture (Black & McCafferty, 1998). In this survey people were asked "Who of the following people do you think is the happiest?" and people responded "Oprah Winfrey" (23%), "Bill Gates" (7%), "the Pope" (12%), "Chelsea Clinton" (3%), and "yourself" (49%), with the remaining 6% answering "don't know."
It has been generally seen that people involved in charity work and human service consider themselves as comparatively happier.

Increasing Happiness in Yourself: David Myers (1993)
David Myers (1993) described following principles for happiness:
- Realize that enduring happiness doesn't come from success
- Take control of your time
- Act happy
- Seek work and leisure that engages your skills
- Join the "movement" movement
- Give your body the sleep it wants
- Give priority to close relationships
- Focus beyond the self
- Keep a gratitude journal
- Nurture your spiritual self

Personal Mini-Experiment
- Ask your grandparents or any other how they stay optimistic, happy, and loving despite all the life challenges
- Ask 5 students what makes them happy?

Discovering the Adaptive Potential of Emotion-Focused Coping
Intense emotions were seen as dysfunctional and opposed to rationality. Research in the 20th century often supported this view of emotional experiences by linking them with maladaptive outcomes in life. Annette Stanton, a positive psychologist at the University of California at Los Angeles, considered the adaptive potential of emotion-focused coping (i.e., regulating the emotions surrounding a stressful encounter), she found that there was a problem in how emotions were defined and measured in some of the research.
Stanton, Danoff-Burg, Cameron, and Ellis (1994) found that scales assessing emotion-focused coping contained items in which the respondent had to engage in self-deprecation or admit to having distress or psychopathology whenever he or she acknowledged experiencing intense emotion. Responses to items such as "I blame myself for becoming too emotional" and "I get upset and let my emotions out" most probably would have been positively correlated with responses to items about a negative view of self or about general distress.

What is Emotion-Focused Coping?
Stanton, Paras, and Austenfeld (2002) stated that "coping through emotional approach might be said to carry adaptive potential, the realization of which may depend on the situational context, the inter-personal milieu, and attributes of the individual." What they call **emotional approach** involves active movement *toward, rather than away from,* a stressful encounter.

Stanton, Kirk, Cameron, and Danoff-Burg (2000) identified two related but distinct processes involved in approach-oriented emotion-focued coping:
1. Emotional Processing
2. Emotional Expression

Emotional Processing:

Emotional Processing or attempt to understand emotions include:

I realize that my feelings are valid and important.

I take time to figure out what I am really feeling.

I delve into my feelings to get a thorough understanding of them.

I acknowledge my emotions.

Emotional Expression:

Emotional expression or free and intentional displays of feeling include:

I feel free to express my emotions.

I take time to express my emotions.

I allow myself to express my feelings.

I let my feelings come out freely.

Research on Functions of Emotional Approach

Using their revised measures, Stanton et al. (2000) studied the impact of emotion-focused coping on women's adjustment to breast cancer. Over a 3-month period, women who used emotion-focused coping perceived their health status as better, had lower psychological distress, and had fewer medical appointments for cancer related pain and ailments, as compared to those who did not.

Working with an undergraduate population, Stanton, Kirk, Cameron, and Danoff-Burg (2000) found that students who were dealing with a parent's psychological or physical illness coped better with their stressors if they were assigned to sessions that matched their emotional approach tendencies.

Research in Pakistan

A research was conducted in Pakistan and the overall results showed significantly higher scores of the sample on Fighting Spirit and Anxious Preoccupation, whereas they obtained lower scores at Fatalism and Submissive Acceptance. Moreover, patients with higher adaptive adjustment reported better level of performance while maladaptive adjustment was correlated with poor performance. Fighting Spirit refers to the strength of the patient to challenge the disease. Patients possessing this skill find out as much as possible about their condition, demand a say in choice of treatment, and often seek out complementary therapies in which they themselves can take an active role, for example, adopting new diet, exercise or undertaking a course of psychotherapy. They are resolved to live as fully as possible, often aiming towards defined practical goals. An example item is, I'm determined to live for my daughter's wedding (who is 3 year old).

Advantages of Emotional Coping

This coping approach may foster a better understanding of our experiences and direct our attention to central concerns (Frijda, 1994). Furthermore, over time we may develop the tendency to face our stressors directly and repeatedly (instead of avoiding them on occasion) and thereby habituate to certain predictable negative experiences.

Neurobiological Basis of Emotional Responses

On the neurobiological level, Depue (1996) points to the involvement of the behavioural activation system, and LeDoux (1996) reveals that a particular brain structure, the amygdale, plays a significant role in processing matters of emotional significance. Specifically, LeDoux suggests that, under stress-free life circumstances, our thinking is governed by the hippocampus, but during more stressful times, our thought processes-and hence aspects of our coping-are ruled by the amygdale.
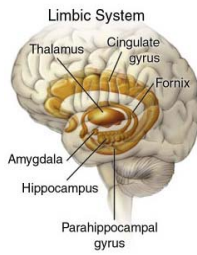
Cases of Hurricane and Earthquake Survivors

While standing in a line for earthquake relief with dozen of survivors, One psychologist witnessed people who were avoiding all emotions, some who were approaching their emotions productively, and some who were frankly overwhelmed by what they were experiencing. It was seen that those who were approaching their emotions are doing better today than those who did not.

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EMOTIONAL INTELLIGENCE

Objectives
- Understanding emotional intelligence
- Understanding Model of Emotional Intelligence
- Understand the measures of Emotional Intelligence
- Discuss importance of Emotional Intelligence

Emotional Intelligence

Daniel Goleman, once a science writer for numerous periodicals and newspapers, popularized the concept of *emotional intelligence* in the 1990s. His 1995 book, *Emotional Intelligence: Why It Can Matter More Than IQ*, introduced the general public to the emotional concepts that had been discussed by psychologists and laypeople for decades.

Bar-On (1997, 2000) defines emotional intelligence as an array of non-cognitive capabilities, competencies, and skills that help us deal with the demands of the environment.

Goleman (1997) describes that *Emotional intelligence is* "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships".

A Brief History

In 1960, Mower addressed the prevailing thoughts about emotions undermining intelligence by suggesting that emotion was, in fact, "a high order of intelligence.

Peter Salovey of Yale University and John Mayer of the University of New Hampshire shared Mowrer's sentiment and theorized that adapting to life circumstances required cognitive abilities and emotional skills that guide our behaviour.

According to Salovey and Mayer (1990) emotional intelligence is the ability to:
- Monitor one's own and others' feelings and emotions,
- To discriminate among them, and
- To use this information to guide one's thinking and action.

Model of Emotional Intelligence

 (Salovey & Mayer, 1990)
- **Perceiving emotions**
- **Using emotions to facilitate thought**
- **Understanding emotions**
- **Managing emotions**

Measurement of EI

EQ-I (Bar-On, 1997)

The EQ-I (Bar-On, 1997), primarily measures personality and mood variables such as self-regard, empathy, tolerance, and happiness.

Mayer-Salovey-Caruso Emotional Intelligence Test

To measure the aspects from the model of emotional intelligence Mayer and colleagues gave the measurement scale called Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT).

Branch 1 - Identifying Emotions

The tasks concerned with perceiving emotions ask respondents to identify the emotions expressed in photographs of faces as well as the feelings suggested by artistic design and landscapes.

The MSCEIT has eight sub-tests and over one hundred individual items. These examples are meant to illustrate the type of items that this ability test of emotional intelligence consists of.
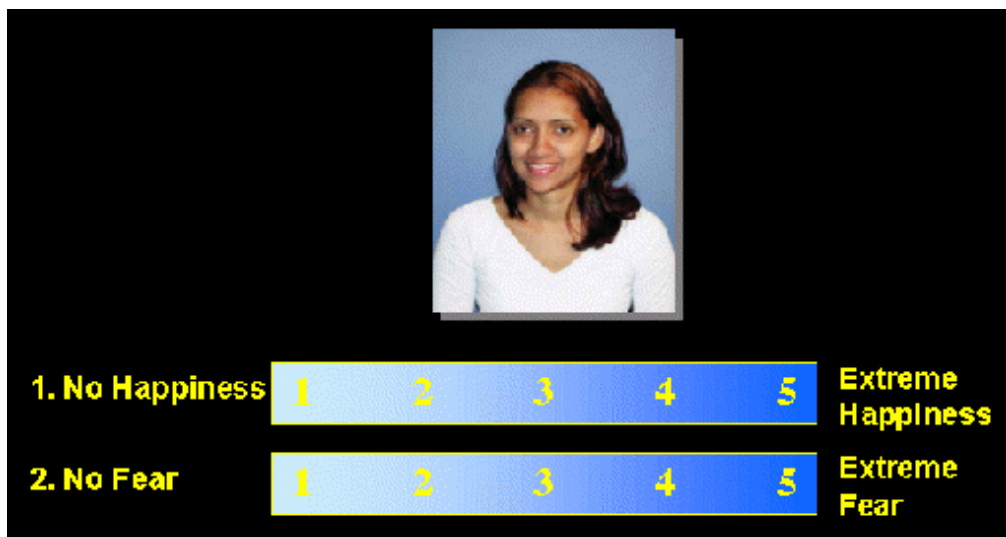
Branch 2 - Using emotions to facilitate thought
Branch 2 of this ability model concerns using emotions and emotional understanding to facilitate thinking. Simply stated, people emotionally intelligent harness emotions and work with them to improve problem solving and to boost creativity.
Example:
What mood(s) might be helpful to feel when meeting in-laws for the very first time? To what extent these emotions are useful or not useful?

a) Tension	1	2	3	4	5
b) Surprise	1	2	3	4	5
c) Joy	1	2	3	4	5

Branch 3 - Understanding Emotions
Branch 3 of emotional intelligence highlights the skills needed to foster an understanding of complex emotions, relationships among emotions, and relationships between emotions and behavioural consequences.
Example:
Tom felt anxious, and became a bit stressed when he thought about all the work he needed to do. When his supervisor brought him an additional project, he felt ____. (Select the best choice.)
a) Overwhelmed b) Depressed c) Ashamed
d) Self Conscious e) Jittery

Branch 4 - Managing Emotions
Branch 4 involves numerous mood regulation skills. These skills are difficult to master because regulation is a balancing act. With too much regulation, a person may become emotionally repressed. With too little, one's emotional life becomes overwhelming.
Example:
Debbie just came back from vacation. She was feeling peaceful and content. How well would each action preserve her mood?
- 1: She started to make a list of things at home that she needed to do.
- 2: She began thinking about where and when she would go on her next vacation.
- 3: She decided it was best to ignore the feeling since it wouldn't last anyway.

Can EI be Taught?
Salovey et al. (2002) maintained that more than 300 program developers have initiated the teaching of EI. On this issue, anecdotal evidence suggests that children, youth, and adults can be taught to use emotional experiences to enrich their daily lives and can be equipped to deal with the good and bad events they encounter. For example, we can teach people emotion words, and we can teach people what causes emotions. We can help someone who is not good at Identifying Emotions accurately to increase their accuracy level. These people are learning skills and acquiring knowledge, but their emotional intelligence itself may not be changing.

EI and Positive Outcomes

Lopez et al. (2004) studied relationship between self-reported EI and social behavior in 118 college students and found that the ability to manage emotions are associated with quality of social interactions.

Another study (Lopez et al.,2005) showed that strength of emotional regulation skills was associated positively with interpersonal sensitivity, prosocial tendencies, and positive peer nominations.

"Who is Emotionally Intelligent and does it Matter? (Jack Mayer, 2005)

The high EI individual, most centrally, can better perceive emotions, use them in thoughts, understand their meanings, and manage emotions than others. Solving emotional problems requires less cognitive effort for this individual. The person also tends to be somewhat higher in verbal, social and other intelligences, particularly if the individual scored higher in the understanding emotions portion of EI. The individual tend to be more open and agreeable than others. This high EI person is drawn to occupations involving social interactions such as teaching and counseling more so than to occupations involving clerical or administrative tasks. The high EI individuals have also been shown to be less engaged in behavioral problems, self-destructiveness and negative behaviors.

Importance of EI

- Intelligence can create a comfortable world, but it would be a poorer place without EI.
- Emotional intelligence helps us through emotionally damaged days.
- Helps in establishing emotionally positive social relationships.

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SOCIOEMOTIONAL SELECTIVITY
Objectives
- Understand Socioemotional Selectivity Theory
- Describe the importance of Emotional Storytelling
- Understand what is Emotional Balancing Act

Personal Mini-Experiment
The Emotional Daily Journal
Based on your physiological reactions or the duration of the emotional experience, carefully identify the intense emotions that you feel every 4 waking hours for 2 days. Note these feelings in your paper or electronic calendar. At the end of each 4-hour segment, spend 5 minutes reflecting on these experiences to determine if you tend to *approach* or *avoid* provocative emotions. After 2 day's time, identify the benefits and pitfalls of moving toward and moving away from emotion-laden information.

"Acting As If" You Were Emotionally Intelligent for a Day
Think about the people in your life who manage their emotions very well. Make a list of those people, and informally rank them from good to best in terms of their emotional intelligence. Then, pick a day of the week when you are sure to have a great deal of social interaction. Spend the day emulating one of your emotionally intelligent role models, and act as if you were highly skilled in working with your emotions. When faced with problems or opportunities to excel, ask yourself, "What would my EI role model do in this situation?" and then do it! At the end of the day, identify the top three emotional skills you acted as if you had. In the days that follow, use the three skills again and again until you feel like you have mastered them.

Socioemotional Selectivity Theory
The Stanford psychologist Laura Carstensen's posits in her socioemotional selectivity theory that youth may be overrated and that our later years (the "golden years") may be valuable as we focus less on negative emotions, engage more deeply with the emotional content of our days, and savor the "good stuff" in life (e.g., establishing and enhancing relationships). Carstensen reasons that we are able to appreciate these benefits in our advanced years because we come to realize that we have a short amount of time left.

In her laboratory, Carstensen has demonstrated that young people and their older counterparts manage emotion-laden material quite differently. In tests of attention to novel stimuli, for example, the younger participants have attended to negative images more quickly, whereas the older participants oriented faster to images laden with positive emotions (smiling face, happy baby, puppy, etc.).Regarding recall of emotional events, Charles et al. found that young people (college age and a bit older) remembered the positive and negative material to the same degree, but the older person has a positivity bias in which they recalled the positive material more quickly than the negative material.

Carstensen and her colleagues have found that there are age cohort effects for how we handle positive and negative daily life experiences. After monitoring the moods of 184 people (age 18 and up) for a week, Carstensen et al. (2000) discovered that their older research participants not only did not "sweat the small stuff" (which is how they viewed negative events), but they also savored the positive events (experienced the good residuals of positive events for longer periods than their younger counterparts did).

Contrary to young people's fascination with future-oriented goals pertaining to acquiring information and expanding horizons, older people seem to orient to here-and-now goals that foster emotional meaning. Recall of positive experience, savoring the good times, and setting and investing in emotion-focused goals systematically influence social preferences, emotion regulation, and cognitive processing. Overall, therefore, the aging process appears to be linked to the striving for a deeper emotional life.

Emotional Storytelling
Traumatic events that cause emotional upheaval may outstrip the resources of good emotion-focused copers, the emotionally intelligent, and the young and old alike. It is quite likely (with a 95% probability) that, when we experience an overwhelming emotional event, we will share the experience with a friend or family member within the same day of its occurrence, typically in the first few hours (Rime, 1995). It is almost as if we were compelled to tell the story of our emotional suffering.

Is it possible that we have learned that not talking about our intense emotions has dire consequences? This question and many related research hypotheses have served as the impetus for the work of University of Texas psychologist Jamie Pennebaker. Pennebaker paradigm refers to systematic written disclosure across brief sessions. In 1989, Dr. Pennebaker broke ground on this research area by asking his UG students to write on their most traumatic experiences for 4 days. All participants were asked to write continuously without regard to spelling, grammar, and sentence structure.

The immediate effects of two interventions were such that the experimental group was more distressed. Then, over time (beginning 2 weeks after the study), the members of the emotional storytelling group experienced numerous health benefits, including fewer physician visits over the next year, than did the members of the control group.

Emotional Storytelling: Practical Implications

- To address the emotion associated with job loss
- Under stress
- Diagnosis of illness
- Relationship breakup
- People with hostility benefited more from it

Theoretical Explanation

The theoretical explanations for the benefits of emotional storytelling in response to traumatic events continue to be refined. It does appear that **disinhibition** (letting go of emotion related stress), **cognitive processing**, and **social dynamics** (when disclosure occurs outside the laboratory) are at work when someone exercising emotional upheaval shares his or her story. Plainly stated, "Putting upsetting experiences into words allows people to stop inhibiting their thoughts and feelings, to begin to organize their thoughts and perhaps find meaning in their **traumas**, and to reintegrate their social networks."

Emotional Balancing Act

Dealing with the emotional aspects of life certainly is a balancing act (Salovey et al., 2002). Sometimes, intense emotional experiences that tax our psychological resources might result in avoidant response and this is probably adaptive. Dealing with negative emotions in a manner that results in rumination (obsessive thinking), however, may be quite maladaptive. Balancing approach and avoidance tendencies may sometime result in the best functioning.

Some people are well versed in managing negative emotions but can't identify any intense positive emotions. Other people may ignore the important protective messages conveyed by negative emotions while remaining very open to "good" feelings. These unbalanced attempts at processing feelings may result in lots of missing data, which may lead to poor decision making. Making the most emotional experiences via emotion-focused coping, emotional intelligence, emotional goal setting, and emotional storytelling can help to create a balanced means of dealing with the information gained from all emotional experiences.

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SELF-EFFICACY

Objective
- Describe what is self-efficacy?
- Understanding the distinction between Self-efficacy and confidence
- Understanding Childhood Antecedents of self-efficacy
- Understanding the Neurobiology of Self-Efficacy

Self-Efficacy

Immanuel Kant describes self-efficacy in *Thoughts on Education* "We must seek to cultivate the frankness in the child. This is an unassuming confidence in himself, the possession of which places him in a position to exhibit his talents in a becoming manner".

This self-confidence is to be distinguished from insolence, which is really indifference to the judgment of others.

Historical Context

After Stanford University psychologist Albert Bandura published his 1977 *Psychological Review* article titled "Self-Efficacy: Toward a Unifying Theory of Behaviour Change," the self-efficacy concept spread in popularity to the point that it now may have produced more empirical research than any other topic in positive psychology. To understand self-efficacy, some people have used the sentiments of the little train engine children's story, (from Watty Piper's *The Little Engine That Could*) to epitomize self-efficacy. Recall that the tiny engine, thinking about how it could be able to carry all the load and go to the other side of the mountain, uttered the now-famous motivational words, "I think I can, I think I can-and then proceeded to chug successfully up the mountain side. This belief that you can accomplish what you want is at the core of the self-efficacy idea.

The self-efficacy construct rests upon a long line of historical thinking related to the sense of personal control. Ryle have focused on willfulness, or volition, in human thinking. More recently, similar ideas have appeared in theories on achievement motivation, and social learning. It was this classic line of control-related scholarship upon which Bandura drew in defining the self-efficacy concept.

Definition

Bandura (1997) defined self-efficacy as "peoples' beliefs in their capabilities to produce desired effects by their own actions." Similarly, Maddux (2002) has described self-efficacy as "what I believe I do with my skills under certain conditions." For Bandura, outcome expectancies are viewed as far less important than efficacy expectancies; consistent with his perspective, studies have shown that outcome expectancies do not add much to efficacy expectancies when predicting various human actions.

Several intellects describes in reference of self-efficacy as:
- "Think 100 times before you take a decision, But once that decision is taken, stand by it as one man." Quid-e-Azam

- "Whether you think that you can or you can't, you're usually right." Henry Ford

- "Beliefs are self-fulfilling prophecies" and "Self concept is destiny." Albert Bandura.

- "We must believe that we are gifted for something and that this thing must be attained." Marie Curie.
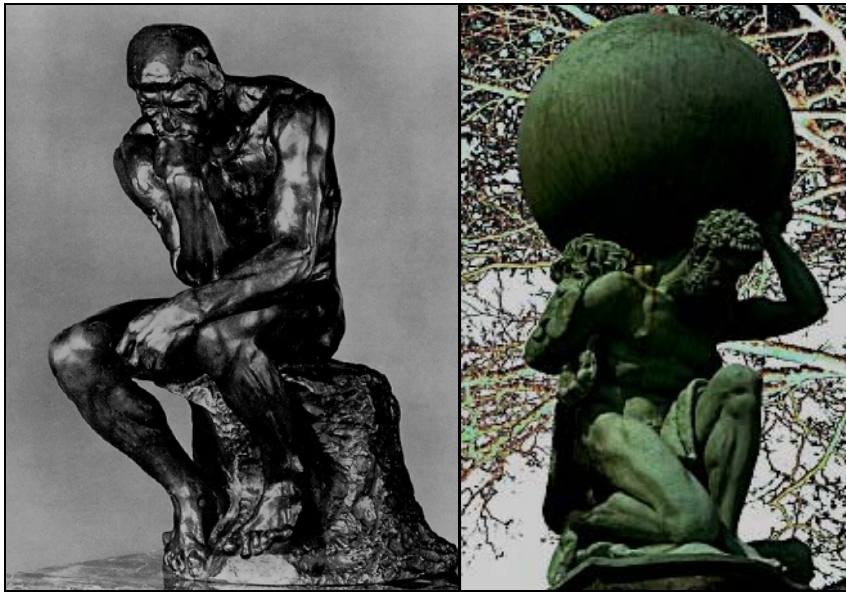
The picture given above explains that cognitions and thoughts infact can create the world.

Distinction between Self-Efficacy & Confidence
Professor Bandura has written the following on the distinction between self-efficacy and confidence: "It should be noted that the construct of self-efficacy differs from the colloquial term 'confidence'." Confidence is a nondescript term that refers to strength of belief but does not necessarily specify what the certainty is about. I can be supremely confident that I will fail at an endeavor.
Perceived self-efficacy refers to belief in one's agentive capabilities, that one can produce given levels of attainment. A self -efficacy assessment, therefore, includes both an affirmation of a capability level and the strength of that belief.

Childhood Antecedents
Self-efficacy is a learned human pattern of thinking rather than a genetically endowed one. It begins in infancy and continues throughout the life span.
Self-efficacy is based on the premises of **social cognitive theory**, which holds that humans actively shape their lives rather than passively reacting to environmental forces.
Developmental Antecedents Bandura (1997)
Bandura (1997) proposed that the developmental antecedents of self-efficacy include:

• Previous success in similar situations (calling on the positive thoughts about how well one has done in earlier circumstances)

• Modeling on others in the same situation (watching other people who have succeeded in a given arena and copying their actions)

• Imagining oneself behaving effectively (visualizing acting effectively to secure a wanted goal)

• Undergoing verbal persuasion by powerful, trustworthy, expert, and attractive others people (being influenced by a helper's words to behave in a given manner)

• Arousal and emotion (when physiologically aroused and experiencing negative emotions, our self-efficacy may be undermined, whereas such arousal paired with positive emotions heightens the sense of self-efficacy)

The Neurobiology of Self-Efficacy
It is likely that frontal and prefrontal lobes of the human brain evolved to facilitate the following:
• The prioritization of goals

- The planful thinking

When faced with goal-directed tasks, especially the problem solving that is inherent in much of self-efficacy thinking, the right hemisphere of the brain reacts to the dilemmas as replayed by the linguistic and abstract left hemisphere processes.
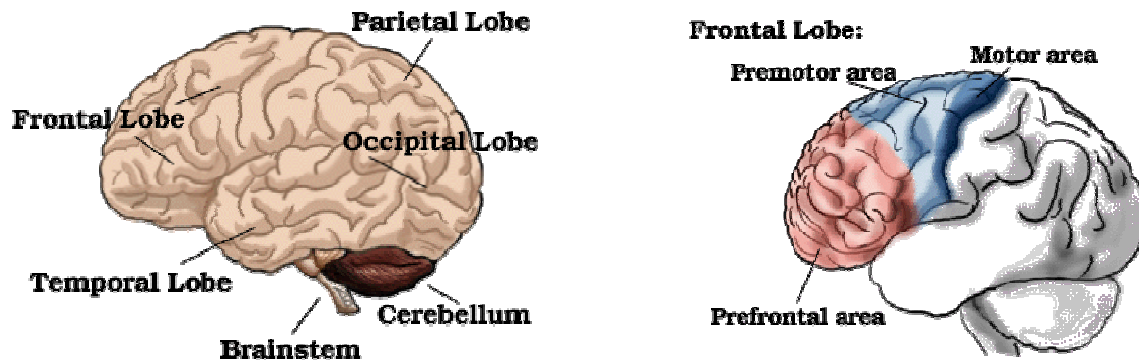
Self-efficacy yields a sense of control that leads to the production of neuroendocrines and catecholamine (neurotransmitters that govern automatic activities related to stress). These later catecholamine have been found to mirror the level of felt self-efficacy. So, too, does a sense of realistic self-efficacy lessen cardiac reactivity and lower blood pressure-thereby facilitating coping.

Can Self-Efficacy be measured?

Two types of methods are employed to measure self-efficacy:

- Situational perspective
- Trait perspective

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SELF-EFFICACY
Objective
- To understand situational and trait measures of self-efficacy
- To understand self-efficacy's influence in life arenas
- Describe how to change behavior through media

Situational Measures
Bandura (1977, 1982, 1997) has held staunchly to the situational perspective that self-efficacy should reflect beliefs about using abilities and skills to reach given goals *in specific circumstances or domains.*
- Betz and colleagues have developed and validated a 25-item measure that taps confidence in making career decisions.
- The Occupational Questionnaire (Teresa, 1991) for tapping students' mastery of various vacations.
- The Career Counseling Self-Efficacy Scale (O'Brien et al.,1997) for measuring counselors' confidence in deriving interventions for persons who are having difficulties with their career decisions.
- Schwarzer and Renner's scale (2000) for measuring situation-specific "coping self-efficacy."

Trait Perspective Measures
Although Bandura consistently has argued against the trait perspective (in which psychological phenomena are viewed as enduring over time and circumstances), other researchers have developed such dispositional measures of self-efficacy.
- The Self-Efficacy Scale (Sherer at al., 1982) consists of 23 items to which respondents rate their agreement on a 14-point Likert scale (1 = Strongly disagree to 14 = Strongly agree).
- Chen et al. (2001) have developed an 8-item New General Self-Efficacy Scale, and its scores appear to relate positively to those on the Self-Efficacy Scale of Sherer et al.

Situational or Cross-Situational Measures
The cross-situational efficacy scales produce significant correlations with other measures, it is when using such situation-specific measures that higher self-efficacy robustly and consistently has predicted:
1. Lower anxiety
2. High pain tolerance
3. Better academic performance
4. More political participation
5. Effective dental practices
6. Continuation in smoking cessation treatment
7. Adoption of exercise and diet regimes

Self-Efficacy's Influence in Life Arenas:
Psychological Adjustment
Self-efficacy has been implicated in successful coping with a variety of psychological problems (Maddux, 1995). Lower self-efficacies have been linked with depression (Bandura, 1977) as well as avoidance and anxiety (Williams, 1995).
Higher self-efficacy is helpful in overcoming eating disorders and abuse (DiClemente, et al., 1995).
Bandura was one of the first to take a positive, strengths-based approach when he posed that self-efficacy can play a protective role in dealing with psychological problems and, further, emphasized *enablement factors* that help people, " to select and structure their environments in ways that set a successful course" (Bandura, 1997). This latter view regarding enablement factors taps the positive psychology emphasis on enhancing strengths instead of lessening weaknesses.
Physical Health (Maddux, 2002)
Maddux (2002) has suggested that self-efficacy can influence positive physical health in two ways. First, elevated self-efficacy increases health related behaviours and decreases unhealthy ones; moreover, self-efficacy helps to maintain these changes. In this regard, theories pertaining to health behaviours all showcase self-efficacy. Second, self-efficacy has an impact on various biological processes that relate to

better physical health. Included in such adaptive biological processes are immune functioning, susceptibility to infections, the neurotransmitters that are implicated in stress management (i.e., catecholamines), and the endorphins for muting pain (Bandura, 1997).

Psychotherapy

Just as Jerome Frank made the case that hope is a common factor in successful psychotherapy, so too has it been reasoned that self-efficacy is a common factor across various psychological interventions. As such self-efficacy enhancement in the context of psychotherapy not only bolsters efficacious thinking for specific circumstances but also shows how to apply such thinking across situations that the client may encounter (Maddux, 2002).

Psychotherapy may use one or more of the following five strategies discussed previously for enhancing self-efficacy:

1. Building successes, often through the use of goal setting and the incremental meeting of those goals.
2. Using models to teach the person to overcome difficulties.
3. Allowing the person to imagine himself or herself behaving effectively
4. Using verbal persuasion by a trustworthy psychotherapist.
5. Teaching techniques for lowering arousal (e.g., meditation, mindfulness, biofeedback, hypnosis, relaxation, etc.) to increase the likelihood of more adaptive, self-efficacious thinking.

Collective Self-Efficacy

Collective self-efficacy has been defined as "the extent to which we believe that we can work together effectively to accomplish our shared goals" (Maddux, 2002). Although there is no agreement about how to measure this collective efficacy, the relevant evidence does show that it plays a helpful role in classroom performances (Bandura, 1993) and work teams (Little & Madigan, 1997).

Figure 1 and 2 given below describe the cognitions related with individual and collective self-efficacy
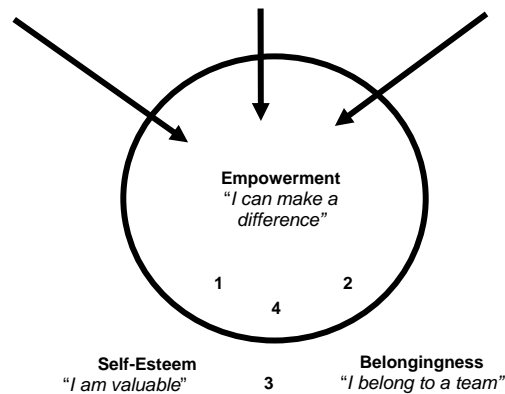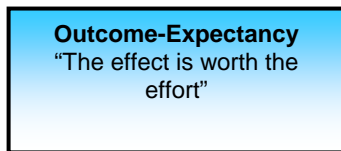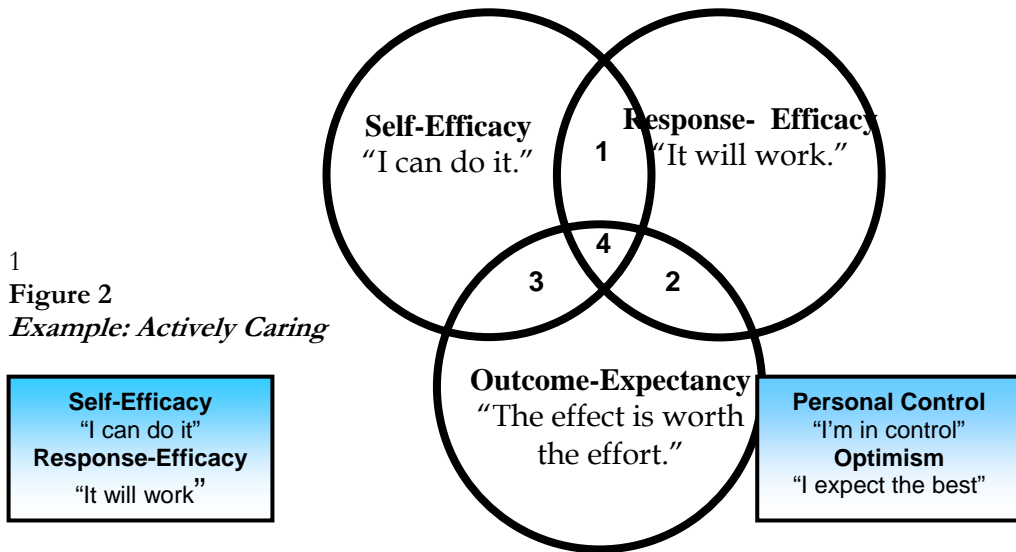Figure
Personal Empowerment

1
Figure 2
Example: Actively Caring

Figure 3 as given below shows how the whole group is involved in the winning of a group member

Taking Action (Bandura)
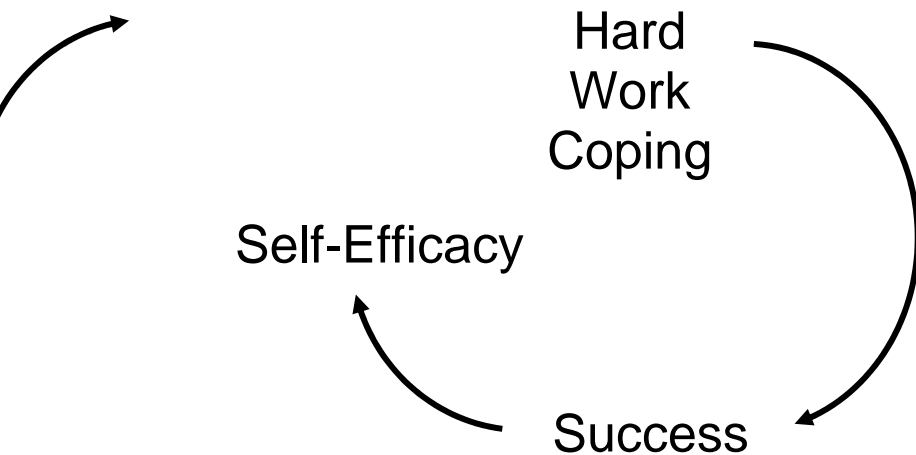
Figure 4 given above shows how coping can help when the work exceeds our capabilities. That is why it is often stated that *To dare is to lose one's footing momentarily. Not to dare is to lose oneself.*

Changing Behavior Through Media
Albert Bandura highlighted how serial dramas grounded in his social learning theory can lead people to make lifestyle changes and alter detrimental social practices. Long-running TV and radio programs founded on social psychology are helping people around the world make positive changes in their lives, from encouraging literacy to raising the status of women in societies where they are marginalized, said renowned social cognitive psychologist Albert Bandura, at a presidential invited address at APA's 2004 Annual Convention in Honolulu Bandura. He also received APA's Lifetime Achievement Award at that convention. Bandura said in his address to APA'S annual convention in 2004 that we should encourage literacy to raise the status of women where they are marginalized and this theme is at the heart of numerous social dramas worldwide.

TV & Socio-Behavioral Changes
According to Bandura, the television programs spark such behavioural and social changes using four guiding principles:

1. Contrasting role models with positive and negative models exhibiting beneficial or detrimental lifestyles and transitional models changing from detrimental to beneficial styles of behaviour.
2. Vicarious motivators that serve as incentives to change by showing the benefits of the positive lifestyles and the costs of the detrimental ones.
3. Attentional and emotional involvement within the programs to sustain viewer's attention.
4. Environmental supports with each program that contain an epilogue providing contact information for relevant community services and support groups.

Media, Self-Efficacy & Practical Change

The messages displayed on media appear to inspire action: In Mexico, for example, nearly one million people enrolled in a study program to learn to read after watching a drama that promoted national literacy by showing people of different ages struggling to read and then becoming literate and managing their lives more effectively.

By using the above mentioned principles, a series of drama targeted the high fertility rate in Tanzania, which is expected to nearly double its 36 million population in 25 years and has a fertility rate of 5.6 children per woman, and lead to discussions/ actions promoting change. It also played important role to incorporate cultural values, realities, and obstacles.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 175-180).

OPTIMISM

Objective
- Understanding optimism and learned optimism
- Understanding childhood Antecedents of Learned Optimism
- Understanding the Neurobiology of Optimism and Pessimism
- To understand the scales to measure learned optimism
- Understanding the CAVE approach
- Understanding what Learned Optimism Predicts

What is Optimism?
- "Expect Good **...** and nothing can be achieved without belief and hope" (**Prophet Mohammed)**
- "…and in God should the believers put their trust." **(Al-Quran 3:122)**
- "Learn from yesterday, live for today, **hope** for tomorrow. The important thing is not to stop questioning." (Quid-e-Azam)

Learned Optimism:
Historical Basis
Abramson, Seligman, and Teasdale (1978) reformulated their model of helplessness to incorporate the attribution (explanation) that people make for the bad and good things that happen to them. The other theory of optimism was given by Scheier & Carver.
Martin Seligman

Definition of Learned Optimism
In the Seligman theory of learned optimism, the optimist uses adaptive causal attributions to explain negative experiences or events. Thus, the person answers the question, "why did that bad thing happen to me?" In technical terms, the optimist makes external, variable, and specific attributions for failure-like events rather than the internal, stable, and global attributions of the pessimist. Seligman's theory implicitly places great emphasis upon negative outcomes in determining one's attributional explanations. Therefore, Seligman's theory uses an excuse-like process of "distancing" from bad things that have happened in the past, rather than the more usual notion of optimism involving the connection to positive outcomes desired in the future.

Antecedents of Learned Optimism
Seligman and colleagues carefully described the developmental roots of the optimistic explanatory style.
1. There appear to be some genetic component of explanatory style, with learned optimism scores more highly correlated for monozygotic than dizygotic twins (correlations = .48 vs. .0; Schulman et al., 1993).
2. Learned optimism appears to have roots in the environment (or learning). For example, parents who provide safe, coherent environments are likely to promote the learned optimism style in their offspring.

3. The parents or teachers of the optimists are portrayed as modeling optimism for their children and students by making explanations for negative events that enable the offspring to continue to feel good about themselves (i.e., external variables and specific attributions), along with explanations for positive events that help the offspring feel extra-good about themselves (i.e., internal, stable, and global attributions).

Children's Life Crises

Experiencing childhood traumas (e.g., parental death, abuse, incest, etc.) can yield pessimism, and parental divorce also may undermine learned optimism.

Media

Television watching is yet another potential source for pessimism. American children ages 2 through 17 watch an average of almost 25 hours of television per week. One example of pessimism-related behaviours that stem from children's television watching is a study in which Zimmerman and colleagues (2005) found that greater amount of television watched at age 4 years were related significantly to higher subsequent likelihoods of those children becoming bullies. Likewise, a steady diet of television violence can predispose and reinforce a helpless explanatory style that is associated with low learned optimism in children (Nolen-Hoeksema, 1987).

The Neurobiology of Optimism and Pessimism

In reference to the neurobiology of optimism and pessimism, investigators have reported that:

- Pessimism and depression are related to abnormal limbic system functioning as well as to dysfunctional operations of the lateral prefrontal cortex and the paralimbic system.
- Depression appears to be linked to deficiencies in neurotransmitters (Liddle, 2001). Thus, antidepressant medications aim to increase the effective operation of these neurotransmitters. Likewise research shows that a decrease in a neurotransmitter, serotonin, is related to low perceived control and pessimism. . Furthermore, there is a predictable, control-induced release of serotonin in the amygdala.
- Depression also has been associated with depleted endorphin secretion and defective immune functioning (Peterson, 2000).
- Drugan and colleagues (1994) have found that, under select conditions of control, there is a molecule released by cells in the brain.

Figure 1 and 2 given below show some areas of brain (e.g., amygdala, prefrontal cortex) related with control of emotions.

Figure 2: Prefrontal Cortex
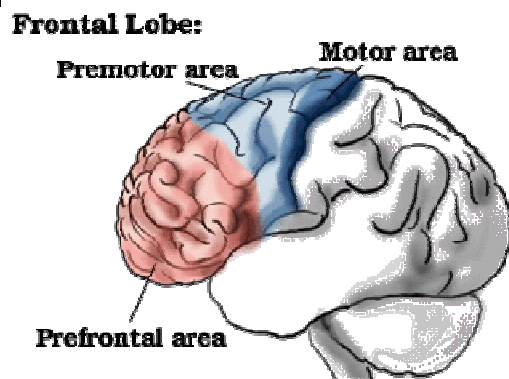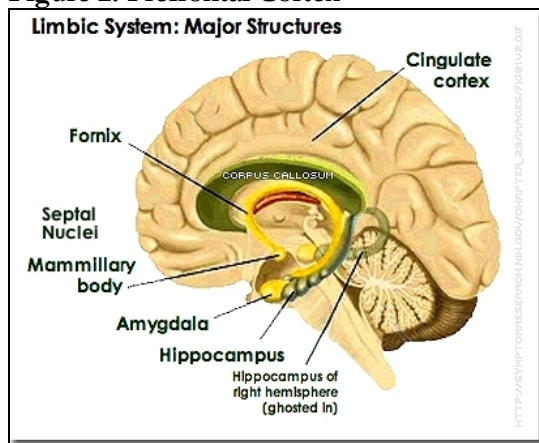
Scales: Can Learned Optimism be Measured?

The instrument used to measure attributional style in adults is called the Attributional Style Questionnaire (ASQ; Peterson et al., 1982), the instrument for children is the Children's Attributional Style Questionnaire. The ASQ poses either a negative or a positive life event, and respondents are asked to indicate what they believe to be the causal explanations of those events on the dimensions of internal/external, stable/transient, and global/specific. Since the development of the ASQ, however, researchers have used expanded versions with more items.

Beyond the explanatory style scales for adults and children, University of Michigan psychologist Chris Peterson and his colleagues (1985) have developed the Content Analysis of Verbal Explanation (CAVE) approach for deriving ratings of optimism and pessimism from written or spoken words. The advantage of the CAVE technique is that it allows language usage. In this latter regard, one can go back and explore the optimism/pessimism of famous historical figures in their speeches, diaries, or newspaper interviews from earlier decades (e.g., Satterfield, 2000).

The CAVE & Predicting Sports Outcomes
Martin Seligman, an avid baseball fan, decided to see whether his CAVE approach could be used to predict the outcomes of baseball teams. To accomplish this, his research group used the CAVE technique to analyze the optimistic explanatory styles inherent in the comments of National League baseball players reported in the *Sporting News* and the hometown newspaper sports sections from April though October of 1985. This was a huge task in that 12 National League team newspapers had to be read across the season- this involved 15,000 pages of reading. They then used the tabulated learned optimism scores for 1985 to predict various performance outcomes in the next 1986 season.

Of particular focus were the comments of the players of Team A and B. When they lost, the Team A players' remarks conveyed an optimistic explanatory style. For example, "He hit well tonight," and "Some moisture must have gotten on the ball", and "Sometimes you go through these kind of days". Compare these optimistic comments to the more pessimistic comments of Team B manager's remarks on why his team lost: "We can't hit. What the hell, let's face it," and another statement by a player why he dropped a fly: "It was a real catchable ball."

When the explanatory styles both teams were used to predict performance in the next 1986 season, the optimistic comments of the Team A suggested success, and the pessimistic comments of the Team B predicted failure. This is precisely what happened. The CAVE ratings of 1985 optimism were equally robust in predicting the outcomes of the other 10 teams. Seligman and his coworkers have performed similar studies on other sports to show the power of players' comments as measured by the CAVE approach to deriving explanatory style scores. More specifically, he has predicted the outcomes of NBA professional basketball teams and 1988 Olympic swimmers. In yet another form of "sports," American politics, Seligman also has found that optimistic explanatory style scores are strong predictors of success.

What Learned Optimism Predicts
The various indices of learned optimism have spawned a large amount of research with the learned optimistic rather than pessimistic explanatory style associated with the following:
  • Better academic performance
  • Superior athletic performance
  • More productive work records
  • Greater satisfaction in interpersonal relationships
  • More effective coping with life stressors
  • Less vulnerability to depression
  • Superior physical health

CAVE Approach & Politics
One of Dr. Seligman's graduate students, Harold Zullow, an avid political observer, applied the CAVE technique to the acceptance speeches of presidential candidates from 1948 through 1984. He learned that the more optimistic candidate won virtually every time. He then went back and analyzed the "stump" speeches of presidential candidates from 1900 through 1944. Again, the more optimistic candidates trounced those with a less optimistic explanatory style.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 181-186).

OPTIMISM

Objectives
- Understanding Optimism as explained by Scheier & Carver
- Describing Childhood Antecedents
- Understanding the measurement methods of optimism
- Understanding What Does Optimism Predict?

Link to Previous Lecture
Extremely Happy & Unhappy People
(Diener & Seligman, 2002)
In reference to describing happy and unhappy people Diener and Seligman, 2002 described that Individual differences lie in cognitive interpretations and self-fulfilling prophecies play the major role in these descriptions.

Optimism-Scheier & Carver
In their seminal article published in _Health Psychology,_ psychologists Michael Scheier and Charles Carver (1985) presented their new definition of optimism, which they described as the stable tendency to believe that good rather than bad things will happen."

Our own theoretical approach emphasizes a person's expectancies of good or bad outcomes. It is our position that outcome expectancies per se are the best predictors of behaviour rather than the bases from which those expectancies were derived.

Scheier M F

Childhood Antecedents
The consensus is that there is a genetic basis to optimism as defined by Scheier & Carver. Likewise, borrowing from Erikson's (1963) theory of development, Carver & Scheier (1999) suggest that their form of optimism stem from early childhood experiences that foster trust and secure attachments to parental figures (Bowlby, 1988).

Scales: Can Optimism be Measured?
Scheier and Carver (1985) introduced their index of optimism, the Life Orientation Test (LOT), as including positive ("I'm always optimistic about my future") and negative ("I rarely count on good things

happening to me") expectancies. The LOT has displayed acceptable internal consistency (alpha of .76 in original sample) and a test-retest correlation of .79 over 1 month. In support of its concurrent validity, the LOT correlated positively with expectancy for success and negatively with hopelessness and depression.

Shorter Version: LOT-R
After years of extensive research using the LOT, a criticism arose about its overlap with neuroticism. In response to this concern, Scheier, Carver, and Bridges (1994) validated a shorter, revised version of the LOT known as the LOT-Revised (LOT-R). The LOT-R eliminated items that caused the neuroticism overlap concerns. Furthermore, relative to neuroticism, trait anxiety, self-mastery, and self-esteem, optimism as measured by the LOT-R has shown superior capabilities in predicting various outcome markers related to superior coping. For example, higher score on the LOT-R have related to better recovery in coronary bypass surgery, dealing more effectively with AIDS, enduring cancer biopsies more easily, better adjustment to pregnancy, and continuing in treatment for alcohol abuse. Additionally, internal consistency of the LOT-R equals or exceeds the original LOT (alpha of .78); its test-retest correlations are .68 to .79 for intervals of 4 to 28 months. Lastly, studies have found varying results on the factor structure of the LOT-R, with Scheier et al. (1994) finding one factor (optimism) and Affleck and Tennen (1996) finding the two independent factors of optimism and pessimism.

Internal Structure of LOT-R Herzberg et al. (2006)
The internal structure of the LOT–R was analyzed in a sample of 46,133 participants who ranged in age 18 to 103 years. The dispositional optimism, as measured by the LOT–R, is bidimensional, consisting of an Optimism and a Pessimism factor. The results were consistent with the previous ones-, there were small to moderate negative correlations between Optimism and Pessimism, but the strength of the association continuously decreased with age. The relative independence of the 2 dimensions occurred in both gender and across different age groups of patients with different medical disorders.

What Does Optimism Predict?
As has the LOT, the LOT-R has generated a large amount of research. When coping with stressors:
1. Optimists appear to take a problem-solving approach.
2. Optimists tend to use the approach oriented coping strategies of positive reframing and seeing the best in situations, whereas pessimists are more avoidant and use denial tactics.
3. Optimists appraise daily stresses in terms of potential growth and tension reduction more than their pessimistic counterparts do.
4. When faced with truly uncontrollable circumstances, optimists tend to accept their plights, whereas pessimists actively deny their problems and thereby tend to make them worse.

In other words, as optimist knows when to give up and when to keep plugging, whereas the pessimist still pursues a goal when it is not a smart thing to do.

LOT-R & Outcomes
On the whole, the LOT-R has produced robust predictive relationships with a variety of outcome markers. As but a few specific examples, optimists as compared to pessimists fare better in the following ways:
- Starting college
- Performing in work situations
- Enduring a missile attack
- Caring for Alzheimer and cancer patients
- Undergoing coronary bypass surgeries
- Coping with cancer & AIDS

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 186-189).

HOPE
"Our belief is in the power of hope."
Walt Menninger (1999)

Objectives
- Defining Hope
- Describing the characteristics of high hopers
- Understanding child antecedents of Hope
- Understanding the Neurobiology of Hope

Describing hope, Karl Menninger (1959) quotes:
"… are we not now duty bound to speak up as scientists, not about a new rocket or a new fuel or a new bomb or a new gas, but about this ancient but rediscovered truth, the validity of Hope in human development -- Hope, alongside of its immortal sisters, Faith and Love?"

Definition of Hope
Both the Snyder hope theory and the definition of hope emphasize cognitions that are built on goal-directed thought. They define hope as goal-directed thinking in which the person utilizes pathways thinking (the perceived capacity to find routes to desired goals) and agency thinking (the requisite motivations to use those routes).

C.R. Snyder

Only those goals with considerable value to the individual are considered applicable to hope. Also, the goals can vary temporally-from those that will be reached in the next few minutes (short-term) to those that will take months or even years to reach (long-term). Likewise, the goals entailed in hoping may be approach oriented (that is, aimed at reaching a desired goal) or preventative (aimed at stopping an undesired event). Lastly, goals can vary in relation to the difficulty of attainment, with some quite easy and other extremely difficult. Even with purportedly impossible goals, however, people may join together and succeed through supreme planning and persistent efforts. On this latter issue, coordinated and successful group efforts illustrate why we should refrain from characterizing extremely difficult goals as being based on "false hopes".

Figure 1 illustrates how Snyder and others describe hopeful thinking.

Figure 1:
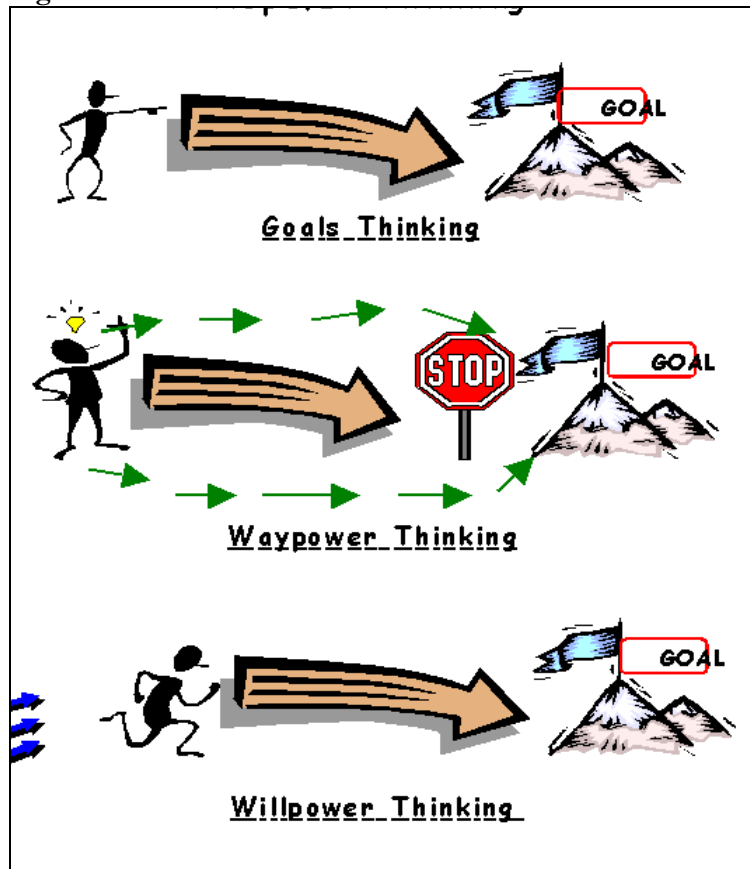
Hope is Domain-Specific

Hope is domain specific, that hope is about a particular aspect of life as illustrated below:

- School
- Work
- Family
- Fun
- Love
- Other Areas

Strategies to Reach Goals

Pathways thinking has been shown to relate to the production of alternate routes when original ones are blocked, as has positive self-talk about finding routes to desired goals (e.g., "I'll find a way to solve this"). Moreover, those who see themselves as having greater capacity for agency thinking also endorse energetic personal self-talk statements, such as "I will keep going", and they are especially likely to produce and use such motivational talk when encountering impediments.

Characteristics of High Hopers

High hopers have positive emotional sets and a sense of zest that stems from their histories of success in goal pursuits, whereas low hopers have negative emotional sets and a sense of emotional flatness that stems from their histories of having failed in goal pursuits. Lastly, high-or low-hope people bring these overriding emotional sets with them as they undertake specific goal-related activities.

Figure 2

The Hope Model Snyder (2002)
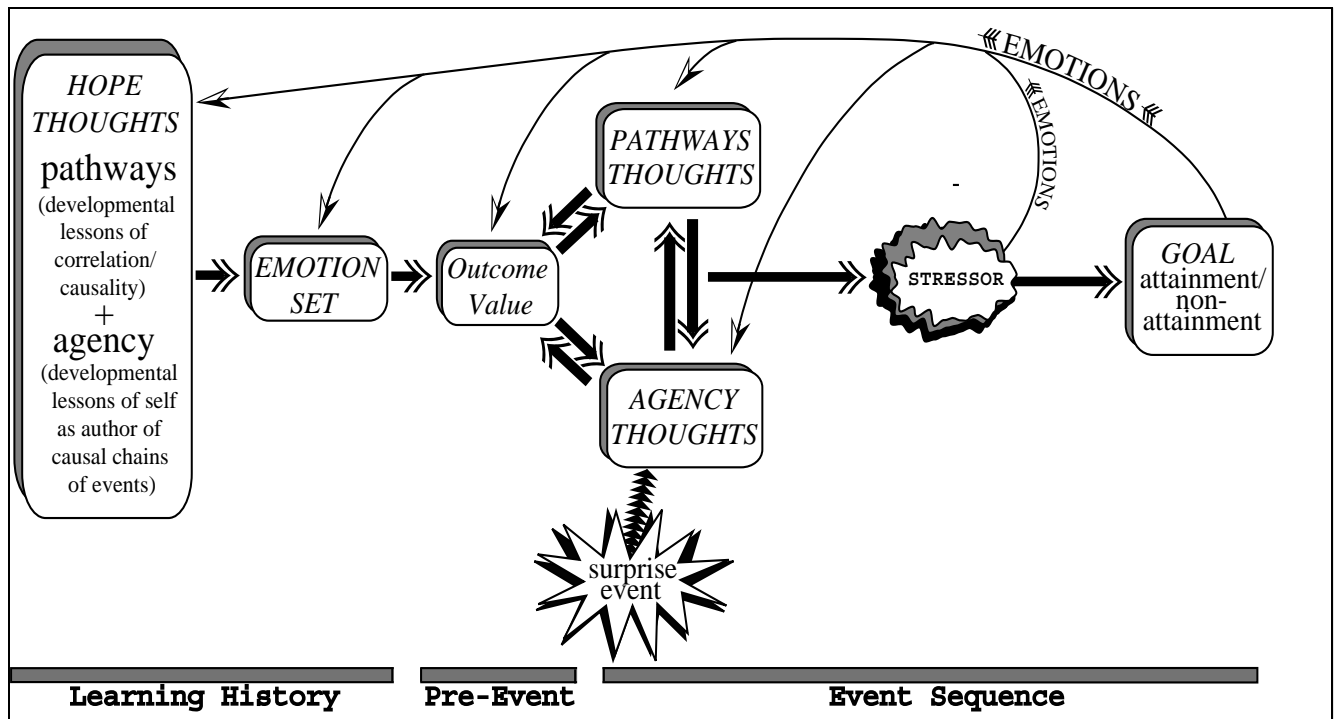
Source: Snyder & Lopez, 2007

Childhood Antecedents of Hope

Snyder (1994) proposes that hope has no hereditary contributions but rather is entirely a learned cognitive set about goal-directed thinking. The teaching of pathways and agency goal-directed thinking is an inherent part of parenting, and the components of hopeful thought are in place by age two. Pathways thinking reflects basic cause-and-effect learning that the child acquires from caregivers and others. Such pathways thought is acquired before agency thinking, with the latter being posited to begin around age one year. Agency thought reflects the baby's increasing insights as to the fact that she is a casual force in many of the cause-and-effect sequences in her surrounding environment.

Snyder has proposed that strong attachment to caregivers is crucial for imparting hope, and available research is consistent with this speculation. Traumatic events across the course of childhood also have been linked to the lessening of hope, and there is research support for the negative impacts of some of these traumas (e.g., the loss of parents, Westberg, 2001).

Neurobiology of Hope

Although Snyder and colleagues have held that hope is a learned mental set, this does not preclude the idea that the operations of hopeful thinking have neurobiological underpinnings, especially as related to goal directed behaviours. Norman Cousins, in his book, *Head First: The Biology of Hope and the Healing Power of the Human Spirit,* wrote the following apt description of the brain and hope-related thinking:

Brain researchers now believe that what happens in the body can effect the brain, and what happens in the brain can affect the body. Hope, purpose and determination are not merely mental states. They have electrochemical connections that play a large part in the workings of the immune system and, indeed, in the entire economy of the total human organism.

One exciting new idea here is that goal-directed actions are guided by opposing control processes in the central nervous system. According to Pickering and Gray (1999), these processes are regulated by the *Behavioural inhibition system* (BIS) and the *behavioural activation system* (BAS). The BIS is thought to be responsive to punishment, and it signals the organism to stop, whereas the BAS is governed by rewards, and it sends the message to go forward. A related body research suggests a *behavioural facilitation system* (BFS) that drives incentive-seeking actions of organism. The BFS is thought to include the dopamine pathways of the midbrain that connect to the limbic system and the amygdala.

Personal Mini-Experiments

Be clear that the goal you set is one you really want and:
- Become more aware about making decisions about goals.
- Before settling on goals, generate several in differing areas of your life (e.g., relationships, work, etc.).

Enhancing Goal Development
- Rank your goals from most to least important.
- Settle on two or three most important goals.
- Give recognizable and concrete markers to important goals.
- Put aside enough time for your important goals.
- Set up your life so not always interrupted by outside demands.

Enhancing Pathways Thinking:
- Practice making different routes, and select the best one.
- Rehearse in your mind what you are going to do to reach goal.
- Rehearse what you would do if you ran into an impediment.
- Break a long-range goal into steps or subgoals.
- If route doesn't work, conclude that had wrong pathway, but don't blame yourself or assume that you lack talent.
- Recognize if you need a new skill and go get it.
- Cultivate two-way friendships where you give and get advice.
- Ask for help.

Enhancing Agency Thinking:
- Avoid too many "How am I doing?" type of questions.
- Talk to yourself in positive voices (e.g., "I can do this!").
- Be able to laugh at yourself.
- Find a substitute goal when the original is impossible.
- Enjoy the process of getting to your goals.
- Attend to "little" things happening around you.
- Cut back on caffeine, as well as cigarettes and alcohol.
- Consistently get physical exercise.
- Rest through nightly - sleeping and daily relaxations.
- Recall your previous successes, particularly when stuck.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 188-192).

HOPE
Objectives
- Understanding how hope can be measured
- Understanding what does hope predict
- Understanding the relationship between hope and positive states and outcomes in one's life
- Understanding the importance of different temporal orientations: past, present & future

Scales: Can Hope be Measured?
Using hope theory, Snyder and his colleagues have developed several self-report scales. First, Snyder, Harris, et al, (1991) developed a 12-item trait measure for adults ages 16 and older, in which 4 items reflect pathways, 4 items reflect agency, and 4 items are distracters. An example pathways item is "I can think of many ways to get out of a jam," and an example agency item is "I energetically pursue my goals." Respondents respond to each item on an 8-point Likert continuum (1=Definitely false to 8=Definitely true).

The internal consistency (alpha level) typically has been in the .80 range, and test-retest reliabilities have been .80 or above over time periods of 8 to 10 weeks. Furthermore, there are extensive data on the concurrent validity of the Hope Scale in regard to its predicted positive correlations with scales tapping such similar concepts as optimism, expectancy for attaining goals, expected control, and self-esteem, and there have been negative correlations with scales reflecting opposite constructs such as hopelessness, depression, and pathologies. Finally, several factor-analytic studies provide support for the pathways and agency components of the Hope Scale (Babyak, Snyder, & Yoshinobu, 993).

Children's Hope Scale
Snyder, Hoza, et al. (1997)
The Children's Hope Scale (CHS; Snyder, Hoza, et al., 1997) is a six-item self-report trait measure appropriate for children age 8 to 15. Three of the six items reflect agency thinking (e.g., "I think I am doing pretty well"), and three reflect pathways thinking (e.g., "When I have a problem, I can come up with lots of ways to solve it"). Children respond to the items on a 6-point Likert continuum (1=None of the time to 6= All of the time). The alphas have been close to .80 across several samples, and the test-retest reliabilities for 1-month intervals have been .70 to .80. The CHS has shown convergent validity in terms of its positive relationships with indices of strengths (e.g., self-worth), and negative relationships with indices of problem (e.g., depression). Lastly, factor analyses have corroborated the two-factor structure of the CHS.

State Hope Scale
(Snyder et al., 1996)
Snyder and colleagues (Snyder, Sympson, et al., 1996) also have developed the State Hope Scale (SHS), a six-item self-report scale that taps here-and-now goal-directed thinking. Three items reflect pathways thinking, e.g., "There are lots of ways around any problem that I am facing now"-and three items reflect agency thinking-"At the present time, I am energetically pursuing my goals." The response range is 1 = Definitely false to 8 = Definitely true. Internal reliabilities are quite high (alphas often in the .90 range). Strong concurrent validity results also show that SHS scores correlate positively with state indices of self-esteem and positive affect and negatively with state indices of negative affect. Likewise, manipulation-based studies reveal that SHS scores increase or decrease according to situational successes or failures in goal-directed activities. Finally, factor analysis has supported the two-factor structure of the SHS.

What Does Hope Predict?
Hope and Health
Hope helps in positive changes that happen in psychological treatment also.
Correlational Evidence
Hope correlates positively with coping with severe burns, arthritis, spinal cord injury, and blindness. It has high correlations with happiness, satisfaction, positive emotions, getting along with others, etc.
Cross-sectional Evidence
Individuals with high (vs. low) hope remain energized during the recuperative process. High hopers also experience less pain and tolerate pain twice as long as low hopers.

Hope and Academic Success
Correlational Evidence
In the area of academics, higher Hope Scale scores taken at the beginning of college have predicted better cumulative grade point average and whether students remain in school (Snyder, Shorey, et al., 2002).
Cross-sectional Evidence
Individuals with high (vs. low) hope make adaptive attributions for success and failure. High hopers are more likely to graduate from college (40% of students with low hope completed college within 6 years whereas 50% of students with moderate hope and 57% of students with high hope achieved their goal of graduating within time).
Longitudinal Evidence
In a six-year study, hope scores of entering freshmen predicted better overall GPA even after controlling for entrance exam scores.
Hope and Sports Success
In the area of sports, higher Hope Scale scores taken at the beginning of college track season have predicted the superior performances of male athletes and have done so beyond the coach's rating of natural athletic abilities (Curry et al., 1977).
Hope and psychotherapy
Hope has been advanced as the common factor underlying the positive changes that happen in psychological treatments.

Temporal Orientations: Past
Past orientation often is characterized by an emphasis on pleasurable views of previous interpersonal relationships with friends and family. This somewhat sentimental perspective focuses on the happiness to be derived in warm personal interactions. Less positively, however, the past orientation can produce a very conservative overly cautious approach to one's life, along with a desire to preserve the status quo that makes the person unwilling to experience new things. Likewise there is no guarantee that the view of the past is positive; those who hold negative views about their pasts are filled with ruminations, anxieties, and depressive thoughts and feelings (often about traumatic childhood events). Of course, this latter content fills many library shelves with books on the pathologies stemming from childhood traumas.

Temporal Orientations: Present
The person who lives for the present can be described in hedonistic terms that have both good and bad consequences. The individual living in the moment, derives great pleasure in highly intense activities, relishes the thrills and excitements found in the here and now, and remains open to the ongoing adventures of the moment.
Although most of us probably do not remember our toddler years, it is likely that we then lived a here-and-now existence as we pursued our momentary whims and desires to the fullest. When adults are committed solely to this present orientation, however, some may suffer the negative consequences of the hedonistic adventures. For example, addictions, injuries from accidents, and various temptations can destroy the career aspirations of the person who lives only with such a hedonistic present orientation. Such people risk in a variety of arenas, including the driving of automobiles, sexual encounters, and drug use (Keough et al., 1999). Regarding these problems associated with present orientations, we can understand why moderation is considered the best policy in Islam.

Temporal Orientations: Future
The person with a future orientation thinks ahead to the possible consequences of his or her actions. As we have learned, future-oriented people:
- From clear goals and conjure the requisite paths to reach those goals
- They are likely to engage in preventive behaviours to lessen the likelihood of bad things happening in the future.
- Such people are successful in life's endeavors-in academics, jobs, sports, and health.

Which Orientation Characterizes Your life?
Phhilip Zimbardo introduced his Time Perspective Inventory (1999). This is a 56-item scale and consists on five point Likert scale. With this scale you can ascertain the degree to which each of the following five temporal orientations best characterizes you across situations:
1. Past-negative

2. Past-positive
3. Present-fatalistic
4. Present-hedonistic
5. Future

Personal Mini-Experiments Estimate of the time spent

Time	Past	Present	Future
Morning			
Noon			
Evening			
Total			

Testing Different Orientations
- Identify the most meaningful event in the upcoming week/month (i.e., the event you are most looking forward to or the one you are most dreading).
- Think how you will approach that event and how that might affect the outcome.
- Think about alternative orientations and outcomes.

Toward a Balanced Time Perspective
"*Working hard when it's time to work, playing intensively when it's time to play, enjoying listening grandma's old stories when she is still alive, viewing children through the eyes of wonder with which they see the world, laughing at jokes and life's absurdities, indulging in desires and passions*"

(Boniwell & Zimbardo, 2004, p. 176)

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POSITIVE DEVELOPMENT ACROSS THE LIFE SPAN: RESILIENCE

Objectives
- Describing what is Psychological Resilience?
- Describing resilience research
- Understanding "Good Adaptation"
- Understanding core characteristics of resilient children

Life Enhancement Strategies
The following dimensions can be used as life enhancement strategies for achieving greater subjective well-being:
- Relationships:
    – Identify the role of your explanatory style in family success/ failure
    – Set goals for enhancing important relationships; identify pathways and sources of agency
- Work:
    – Expect the best; nurture the optimistic thoughts
    – Direct your energy on small goals after small goals
- Play
    – Note down messages on TV designed to enhance self-efficacy

Resilience: Healthy Adjustment to Difficult Childhood
One of the assumptions of early theories of child development was that a poor family environment inevitably leads to less healthy adult personality development. Recently, some studies have found that poor early environments do not necessarily result in psychological problems for the children as adults. In fact, what is surprising is that some children who grow up in very difficult homes turn out to be quite well adjusted as adults.
These studies are relatively consistent in finding a group of children who thrive in spite of difficult backgrounds that include chronic poverty, parental neglect, parental psychopathology, abuse, and living in the midst of war. However, these findings should not be taken as evidence that early family environments are unimportant-they are extremely important. Rather, these findings point to the fact that some children learn how to adjust to the difficult environments and are less affected than other children. Garmezy, Masten, and Tellegen (1984) describe one such child, an 11-year-old boy, who came from a poor home with an alcoholic father, a troubled mother, two brothers who were involved in crime, and two other special-needs siblings. In this home, both parents were depressed and approached life with a sense of hopelessness and helplessness. In spite of this background, the school principal described this boy as someone who got along well with others and was liked by everyone. The boy was a good athlete who had won several trophies and was well-mannered, bright, and "a good kid."

What is Psychological Resilience?
Early views of learning, conditioning, and image of human being as simply reactive to stimuli and new perspective is that we are more active participants in shaping our own development; people can anticipate upcoming changes and prepare themselves for life challenge. Psychological resilience can define as "An individual's capacity to withstand stressors and not manifest psychological dysfunction such as mental illness or persistent negative mood." Further it was defined in terms by a person's capacity to avoid psychopathology despite difficult circumstances.
Specifically, resilience refers to:
"…a class of phenomena characterized by patterns of positive adaptation in the context of significant adversity or risk (Masten & Reed, 2002)."

What is "Good Adaptation"
Researchers disagree on the answer to the question, "Bounced back to what?" When determining a resilient child's level of post-threat functioning, observers are looking for a return to normal functioning (i.e., attainment of developmental milestones) and/or for evidence of excellence (functioning that is above and beyond that expected of a child of a similar age).

Regarding "good adaptation," resilience researchers agree that **external adaptation** (meeting the social, educational, and occupational expectations of society) is necessary in order to determine who is resilient. The network of researchers is split, however, on whether a determination of **internal adaptation** (positive psychological well-being) is necessary as well.

Werner's Studies (1995)
Werner collaborated with her colleague, Ruth Smith (Werner &Smith, 1982, 1992), in a study involving a cohort of 700 children born on the island of Kauai (in Hawaii) from 1955 to 1995. From birth on, psychological data were collected from the children and adult caregivers, many of whom worked in jobs associated with the sugarcane plantations that used to dominate the island. At birth, one-third of these children were considered high risk for academic and social problems because of their deficits in family support and home environments (e.g., poverty, parental alcoholism, and domestic violence).

Core characteristics of resilient children
Werner (1995) described a core group of characteristics that she believed were typical of resilient children across various studies.
First, they were able to find a nurturing surrogate parent. The ability to emotionally detach from a disturbed parent was only the first step. In addition to distancing themselves from unhealthy relationships, the children had to be able to find someone else who could fill the role of caring and supportive parent. This ability to find a surrogate parent may have been in part the result of a temperament that was "active, affectionate, cuddly, good-natured, (making them) easy to deal with". Often the children also managed to form a close relationship with at least one teacher who served as a role model.
Second, the children had good social and communication skills and at least one close friend. They also seemed to have a desire to help others and provide some nurturance to other people.
Third, the children had creative outlets, activities, or hobbies that they could focus on when life became even more difficult. Competence with this activity gave them a sense of pride and mastery.
Fourth, these children seemed to believe that life would somehow work out well. In other words, they were fairly optimistic, seemed to have an internal locus of control, and a positive self-concept. They also developed a style of coping that combined autonomy with the ability to ask for help when necessary.
Last, their families held religious beliefs that provided meaning in difficult times.
Promoting Resilience across Gender (Werner, 1995)
Werner (1995) also mentioned that family factors that promote resiliency were different for boys and girls. For resilient boys, the important factors were a household with good structure and rules, a male role model, and encouragement of emotional expressiveness. Resilient girls needed homes that emphasized risk taking and independence and also provide reliable support from an older female.
Study by E.J.Anthony (1987)
E. J. Anthony (19987) followed three hundred children of schizophrenic parents for twelve years and found that about 10 percent of the children were very well adjusted in spite of some very bizarre home environments. In contrast to attachment theory, Anthony also believed that these children thrived because they could detach themselves emotionally from their schizophrenic parents.
Sybil & Wolin (2000)
Sybil & Wolin interviewed several adolescents and defined the following characteristics in resilient adults which they suggested to use to build intervention strategies:
- Insight
- Independence
- Good relationships
- Initiative
- Creativity
- Humor
- Good moral standards

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RESILIENCE IN LATER YEARS

Objectives
- Understanding Resilience Resources & Strategies
- Positive Youth Development Programs (PYDP)
- Understanding Primary Tasks of Adulthood

Resilience Resources & Strategies
According to Masten and Reed (2002), findings from case studies, qualitative research, and large-scale quantitative projects "converge with striking regularity on a set of individual and environmental attributes associated with good adjustment and development under a variety of life-course-threatening conditions across cultural context" these resilience resources and strategies were identified:

Within the child
- Good cognitive abilities, including problem solving and attentional skills
- Easy temperament in infancy; adaptable personality later in development
- Positive self-perceptions; self-efficacy
- Faith and a sense of meaning in life
- A positive outlook on life
- Good self-regulation of emotional arousal and impulses
- Talents valued by self and society
- Good sense of humour
- General appeal or attractiveness to others

Within the family
- Close relationships with caregiving adults
- Authoritative parenting (high on warmth, structure/monitoring, and expectations)
- Positive family climate with low discord between parents
- Organized home environment
- Post-secondary education of parents
- Parents with qualities listed as protective factors with the child (above)
- Parents involved in child's education
- Socioeconomic advantages

Within the family or other relationships
- Close relationships to competent, prosocial, and supportive adults
- Connections to prosocial and rule-abiding peers

Within the community
- Effective schools
- Ties to prosocial organizations, including schools, clubs, scouting, etc.
- Neighbourhoods with high "collective efficacy"
- High levels of public safety
- Good emergency social services (e.g., earthquake)
- Good public health and health care availability

Risk-focused strategies: Preventing/Reducing Risk and Stressors
- Prevent or reduce the likelihood of low birth weight or pre-maturity through parental care
- Prevent child abuse or neglect through parent education
- Reduce teenage drinking, smoking or drug use through community programs
- Prevent homelessness through housing policies or emergency assistance

- Reduce neighbourhood crime or violence through community policing

Asset-focused strategies
Improve number of quality of resources or social capital
- Provide a tutor
- Organize a girl or boys club
- Offer parent education classes
- Build a recreation center

Process-focused strategies: Mobilizing the power of human adaptational systems
- Build self-efficacy through graduated success model of teaching
- Teach effective coping strategies of specific threatening situations, such as programs to prepare children for surgery
- Foster secure attachment relationships between infants and parents through parental sensitivity training or home visit program for new parents and their infants
- Nurture mentoring relationships for children through a program to match children with potential mentors
- Encourage friendships of children with prosocial peers in healthy activities, such as extracurricular activities
- Support cultural traditions that provide children with adaptive rituals and opportunities for bonds with prosocial adults, such as religious education or classes for children where elders teach ethnic traditions of meditation, etc.

Positive Youth Development Programs (PYDP)
Positive youth development should be seen as ongoing, inevitable process in which all youth are engaged and all youth are invested. Youth interact with their environment and positive agent (e.g., youth and adults who support healthy development, institutions that create climates conducive to growth, programs that foster change) to meet their basic needs and cultivate assets.
Positive youth development programs come in many forms (Benson & Saito, 2000), including structured or semi-structured activities, organizations providing activities and positive relationships, socializing systems promoting growth (e.g., day care centers, schools, libraries, museums), and communities facilitating the coexistence of programs, organizations and communities. The soundness of these programs is determined by the extent to which they promote the "good" and prevent the "bad" in today's youth.

Developmental Programs
Big Brothers and Big Sisters is a community-based mentoring program (3-5 contact hours per week) initiated in 1905. For no fee, the program matches low-income children and adolescents with adult volunteers who are committed to providing caring and supportive relationships. Typically, mentors are screened carefully and then provided with some training and guidelines for positively influencing youth.
The Penn Resiliency Program (Gillham & Reivich, 2004) is a highly structured life-skills development program that is offered to school children for a fee (or as part of research study). A highly trained facilitator conducts the scripted sessions in the classroom. The 12 sessions focus on awareness of thought patterns and on modifying the explanatory style of students to change the attributions for events so that they are more flexible and accurate. Extensive evaluation of the program demonstrated its effectiveness at preventing the bad (the onset and severity of depressive symptoms) and promoting optimism and better physical health.

What Makes the Programs Beneficial?
What Makes the Programs Beneficial, including:
1. the more is better (more time committed to the youth, the better the results)
2. That earlier is better (the younger the program participant, the more likely he or she is to develop competence)
3. that structured is better (programs that are purposeful and systematic can replicate what works more easily)

Studies of Adult Development

Lewis Terman (Terman & Oden, 1947) spent most of his life studying intelligence, which he viewed as an adaptive quality that would lead directly to life success and, more specifically, to national leadership. In the 1920s, Terman began an ambitious study of 1500 intellectually gifted children (IQ>140) who were nominated by teachers in California schools; the study participants nicknamed themselves the "Termites".
Peterson and Colleagues (1998) studied the Termites' childhood responses to open-ended questions and found that an explanatory style that was characterized as *catastrophizing* (explaining bad events with global causes) predicted risks of morality in this sample of healthy children.

Primary Tasks of Adulthood: (George Valliant, 2002)

A subset of the Terman sample data was reviewed by George Vaillant, the keeper of decades of data from the Harvard study. Vaillant build on existing developmental theories and identify the life tasks associated with adulthood:

- Identity
  Identity is typically developed during adolescence or early adulthood, when people's views. Values and interests began to become their own rather than a reflection of their caregiver's beliefs.
- Intimacy
  With the development of identity, a person is more likely to seek an interdependent, committed relationship with another person and thereby achieve intimacy.
- Career consolidation
  Career consolidation is a life task that requires the development of a social identity. Engagement with a career is characterized by contentment, compensation, competence, and commitment.
- Generativity
  Regarding tasks associated with generativity, people become involved in the building of a broader social circle through a "giving away" of self.
- Keeper of meaning
  In the context of a larger social circle, some people take on the task of becoming Keeping of meaning. The keeping of meaning has perspective on the workings of the world and of people, and this person is willing to share that wisdom with others.
- Integrity
  Finally, achieving the task of developing integrity brings peace to a person's life. In this stage, increased spirituality often accompanies a greater sense of commitment with life.

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WISDOM
Objectives
- Understanding the concepts of Successful Aging
- Understanding predictors of health in aging process
- Understanding Wisdom
- Understanding what Islam says about wisdom

What is Successful Aging?
The term *successful aging* popularized by Robert Havighurst (1961) when he wrote about "adding life to years" in the first issue of *The Gerontologist*.

MAcArthur Foundation study
The MACArthur Foundation Study of Successful Aging (which ran from 1988 to 1996) was conducted by John Rowe and a multidisciplinary group of colleagues. They investigated physical, social, and psychological factors related to abilities, health, and well-being. A sample of 1189 healthy adult volunteers between the ages of 70 and 79 was selected from a pool of 4030 potential participants, using physical and cognitive criteria. These high-functioning adults participated in a 90-minute personal interview and then were followed for an average of 7 years, during which time they completed periodic interviews.
The MACArthur study revealed that the three components of successful aging were avoiding disease, engaging with life, and maintaining physical and cognitive functioning.

Support Required for Successful Aging
Social support is most potent when it is mutual; the support given is balanced by support received. Two kinds of support are important for successful aging: **Socioemotional support** (liking and loving), and **Instrumental support** (assistance when someone is in need). Further examination of the MaCArthur data revealed that support increased over time. Moreover, the respondents with more social ties showed fewer declines in functioning over time. The positive effects of social ties were shown to vary according to the individual's gender and baseline physical capabilities. Gender also influenced how married participants (a 439-person subset of the total sample) received social support: "Men received emotional support primarily from their spouses, whereas women drew more heavily on their friends and relatives and children for emotional support."
Regarding productive activity in later adulthood, Glass et al. (1995) examined patterns of change in the activities of the highly functioning sample of 70-to-79-year-olds and in a group of 162 moderate-to-low-functioning 70-to-79-year-olds over a 3-year period. The highest functioning cohort was found to be significantly more productive than the comparison group. Changes in productivity over time were associated with more hospital admissions and strokes, whereas age, marriage, and increased mastery of certain skills were related to greater protection against declines. These findings are consistent with the work of Williamson (2002), who suggests that sustained physical activity (an aspect of productive activity) helps to maintain healthy functioning. Accordingly, interruptions of physical activity regimens often precipitate declines in overall well-being.

Lifestyle Predictive of Successful Aging (Vaillant, 2002)
Vaillant (2002) acknowledges that subjective evaluation of functioning is not the most rigorous approach to identifying those who age successfully. He has relied on a system of independent evaluations of the functioning (e.g., physical, psychological, occupational) of the participants in the Study of Adult Development. The original 256 Caucasian, socially advantaged participants were identified in the late 1930s by the deans at Harvard University (who viewed the students as sound in all regards). For the past 80 years, these participants have been studied via physical examinations, personal interviews, and surveys. More than 80% of the study participants lived past their 80th birthdays, whereas only 30% of their contemporaries lived to that age. His extensive study of these older adults (and members of two other prospective studies) identified the following life style predictors of healthy aging:
- Not smoking or stopping smoking while young
- Coping adaptively with mature defenses
- Not abusing alcohol

- Maintaining a healthy weight
- A stable marriage
- Some exercise
- Being educated

Predictors of Health
These variables distinguished people on the ends of the health spectrum: The happy-well (62 individuals who experienced good health objectively and subjectively, biologically and psychologically) and the sad-sick (40 individuals who were classified as unhappy in at least one of three dimensions: mental health, social support, or life satisfaction.) The most robust predictor of membership in the happy-well group versus the sad-sick group was the extent to which people used mature psychological coping styles (e.g., altruism, humor) in everyday life.

Successful Aging
Danner, et al. (2001), in their study of the autobiographies of 180 Catholic nuns written in early 20th century, demonstrated that positive emotional content in the writings was inversely correlated with risk of mortality 60 years later. These nuns, who had seemingly had a lifestyle conducive to successful aging, were more likely to live past their 70th and 80th birthdays if they had told stories of their lives that were laden with positive emotions many decades before.

Personal Mini-Experiments
Test the effectiveness of your mentorship
According to the resilience research, a warm relationship with one caring adult can bring out the positive in children and youth. The effectiveness of your own mentorship can be tested out through your ongoing work with any of the community-based mentoring program.

Build a stronger social circle
Several of the life tasks of adults are related to developing a stronger social network. Consider the state of your own social network. Draw four circles, one in the middle. In the middle circle, write "Me," and then fill in the remaining circles with the names of the people to whom you give your time and talents on a regular basis; the closer the names are to the central circle, the closer these people are to you. Consider how you can maintain the people in the circles closest to you and bring the other folks closer to you. When you have identified a few strategies, end the exercise by acting on one of your thoughts and giving your time or talent to someone close to you.

Collect stories of successful aging
Everyday, you encounter people 60 and older. Some of these folks are exuberant; they could be members of Vaillant's happy-well group. Approach five of these people, and ask them if they would be willing participants in a brief interview in which you can ask:
- How well are you enjoying your career/retirement?
- How would you describe your last vacation?
- What personal relationships have been important to you since you turned 50? Please describe the most important one.

Log your responses to these questions, and attempt to draw conclusions about successful aging in your community from these five interviews.

 "God grant me the serenity to accept the things I can not change, courage to change the things I can, and the wisdom to know the difference."

Reinhold Niebuhr

Wisdom and Courage
Some philosophers and theologians consider wisdom (prudence) and courage (fortitude) to be two of the four cardinal virtues (along with justice and temperance). These primary virtues, traditionally ranked in the order prudence, justice, fortitude, and temperance, "are cognitive and motivational dispositions that in themselves designate not only adaptive fitness for individual's achievements, but also the idea of convergence of individual goal achievements with becoming and being a good person from a communal

and social-ethical point of view" (Baltes et al., 2002). The cardinal virtues facilitate personal development; good living through practicing them may foster the development of social resources that spark the growth of other people. Both wisdom and courage can inform human choices and fuel pursuits that lead to enhance personal functioning and communal good. Courage also can help overcome obstacles that make the practice of other virtues more difficult.

Wisdom and courage often have been studied together, although their intermingling may cause difficulties in distinguishing them. This construct confusion is captured in a statement from the movie *The Wizard of Oz*, in which the Wizard says to the Cowardly Lion, "As for you, my fine friend, you are a victim of disorganized thinking. You are under the unfortunate delusion that, simply because you run away from danger, you have no courage. You are confusing courage with wisdom."

Wisdom and strength both exemplify human excellence; they involve a challenge, they require sound decision making, and they typically contribute to the common good. Furthermore, ordinary people can demonstrate both of these extraordinary qualities.

What is Wisdom?

"Expert knowledge and Judgment about important, difficult and uncertain questions associated with the meaning and conduct of life."

<div align="right">Baltes & Kunzmann (2003)</div>

"A constellation of personal attributes reflecting a high degree of cognitive, affective, and behavioral maturity……that allows for an unusual degree of sensitivity, broad-mindedness, and… …concern for humanity."

<div align="right">Kramer (2000)</div>

Wisdom means:

- Knowing what you know
- Knowing what you do not know
- Knowing what you can know (at a given time and place)
- Knowing what you cannot know (at a given time and place)

Wisdom in Islam

Al QURAN and Sayings of Prophet Muhammad are the source of Islamic law, values and traditions and offer timeless wisdom for lasting community.

Allah is source of values - justice ('adl), benevolence (ihsan), compassion (rahmah) and wisdom (hikmah). Al Quran lays stress on hikmah (wisdom) more than anything else as it synthesizes both reason ('aql) and compassion (rahmah). One of Allah's names is Hakim (wise) and if wisdom is exercised there will be no suffering on earth. The power of intellect will be used for doing away with human suffering and never for intensifying it. Unfortunately today power of human intellect is being used more for increasing human suffering than minimizing it. Violence has been with us throughout human history and it is one of the greatest causes of human suffering in the world. With inventions of science and technology the power to perpetuate violence has increased beyond human imagination and this power is utilized by the most powerful nations to subjugate others or dominate others and to exploit the weak.

"God has not created anything better than Reason or anything more perfect, or more beautiful than Reason."
<div align="right">Prophet Mohammad</div>

Hazrat Ali as the Most Wise

Hazrat Ali described that wisdom is the noblest heritage; theoretical and practical knowledge are the best signs of distinction; deep thinking will present the clearest picture of every problem.

Hazrat Ali (may Allah be pleased with him), the fourth Caliph of Islam, was a very wise man. Imam Ali once said to his son Imam Hasan, My son, learn four things from me and through them you will learn four more. If you keep them in mind your actions will not bring any harm to you: The greatest wealth is Wisdom; the greatest poverty is stupidity; and moderation is the best status in all affairs.

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WISDOM

Objectives
- Understanding implicit theories of wisdom
- Understanding explicit theories of wisdom
- Understanding the importance of wisdom in current times

Implicit Theories
Implicit theories describe the basic elements of the construct. Clayton's (1975) dissertation study was one of the first systematic examinations of the wisdom construct. She had people rate similarities between pairs of words believed to be associated with wisdom (e.g., *empathic, experienced, intelligent, introspective, intuitive, knowledgeable, observant*). Through a statistical procedure known as multidimensional scaling, she identified three dimensions of the construct:
1. Affective (empathy & compassion)
2. Reflective (intuition & Introspection)
3. Cognitive (experience & intelligence)

Wisdom in Cultural & Historical Writings
The meaning of wisdom also is communicated in our everyday language. In this regard, Baltes (1993) analyzed cultural-historical and philosophical writings and found that wisdom:
1. Addresses important/difficult matters of life
2. Involves special or superior knowledge, judgment, and advice
3. Reflects knowledge with extraordinary scope, depth, and balanced applicable to specific life situation
4. Is well intended and combines mind and virtue
5. Is very difficult to achieve but easily recognized

Explicit Theories of Wisdom
Although informed by implicit theories, explicit theories of wisdom focus more on behavioural manifestations of the construct. Explicit theories applied to wisdom are interviewed with decades-old theories of personality (Erikson, 1959) and cognitive development (Piaget, 1932), or they emphasize the application of pragmatic knowledge in pursuit of exceptional human functioning.

Stage Theories
In his stage theory of cognitive development, Jean Piaget (1932) describes the qualitatively different kinds of thinking that occur during childhood. Children typically move from the sensorimotor stage (in which the child's world is experienced through sensing and doing) to the preoperational stage (in which the child's world is framed in symbolic thought) to the concrete operations stage (in which the child's experience begins to be understood through logical thought) during the first 12 years of life. During the formal operations stage, people develop the ability to reason by systematically testing hypotheses. Reigel (1973) built on Piaget's work and considered a form of postformal operational thinking referred to as the dialectical operations stage or, more simply, wisdom. These dialectical operations (logical argumentation in pursuit of truth or reality) associated with wisdom involve reflective thinking that attends to a balance of information and to truth that evolves in a cultural and historical context. Such reflective, or dialectical, thinking facilitates an integration of opposing points of view, dual use of logical and subjective processing of information and an integration of motivation and life experiences.

Life Span Theories
Life-span theorists (e.g., Erikson, 1959) view wisdom as part of optimal development. For Erikson, wisdom reflects a maturity in which concerns for the collective good transcend personal interests. In Orwoll's (1989) study of people nominated as wise, this Eriksonian integrity was accompanied by elevated concerns for the collective good.

Balance & Berlin Theories

Both Sternberg's (1998) balance theory and Baltes's Berlin wisdom paradigm are similar in that they emphasize the organization and application of pragmatic knowledge. Furthermore, both views of wisdom propose that wise people:

1. Can discern views of others
2. Develop a rich understanding of the world
3. Craft meaningful solutions to difficult problems
4. Direct their actions toward achieving a common good

Robert Sternberg's Theory

Yale psychologist Robert Sternberg built on his previous work on intelligence and creativity and proposed the balance theory of wisdom as specifying "the processes (balancing of interests and of responses to environmental contexts) in relation to the goal of wisdom (achievement of a common good)" (Sternberg, 1998).

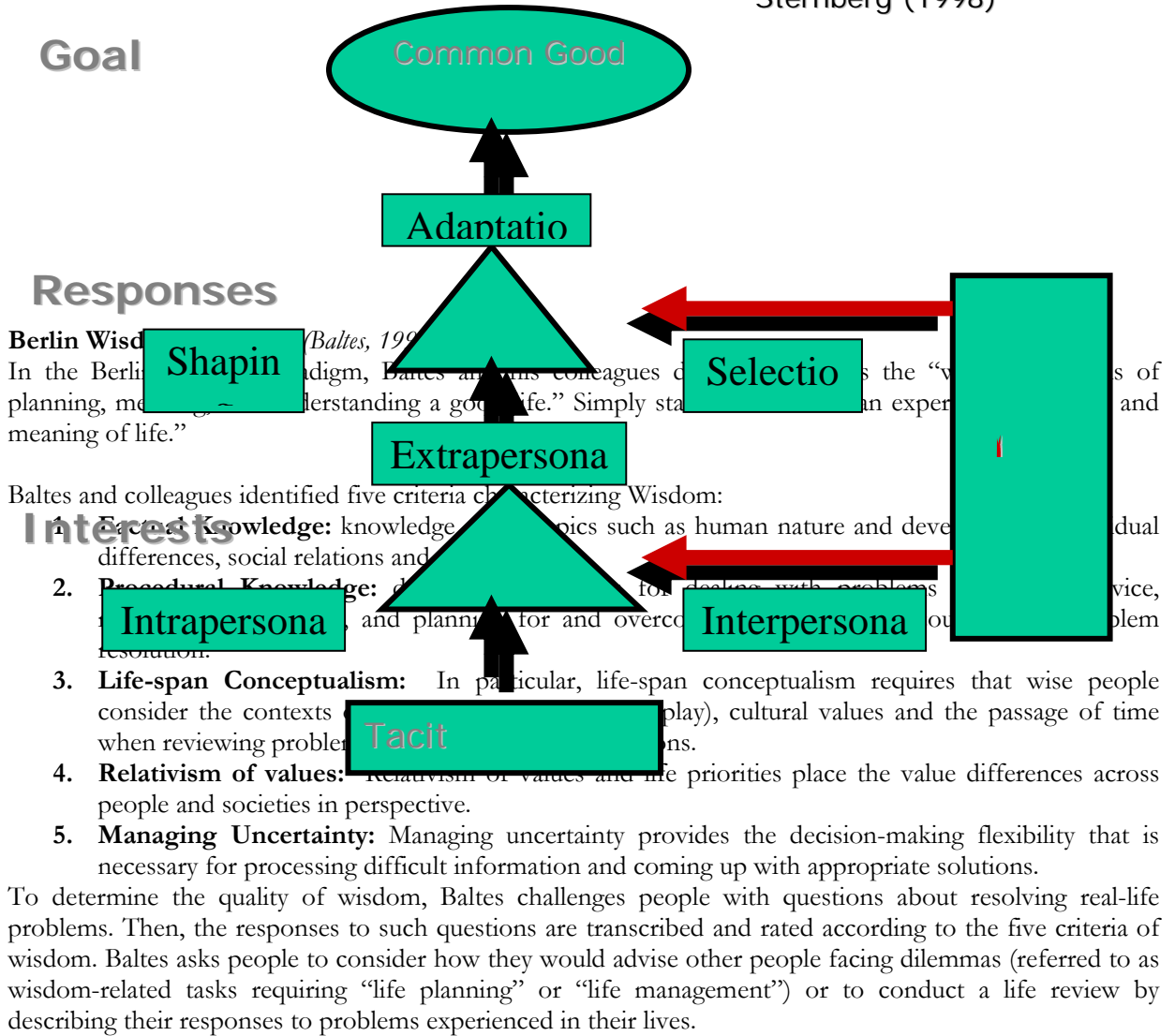*Robert Sternberg*

More specifically, Sternberg theorized that the tacit knowledge underlying practical intelligence (i.e., "knowing how" rather than "knowing what") is used in balancing self-and-other interests within the environmental context to achieve a common good. Sternberg defined wisdom as the willingness to use one's skills and knowledge in the most valid and accurate manner possible.

Figure: 1

A Balance Theory of Wisdom

Sternberg (1998)

Goal

Common Good

Responses

Adaptatio

Shapin   Selectio

Berlin Wisd   *(Baltes, 199*
In the Berli   adigm, Baltes an his colleagues d   s the "w   s of
planning, me   derstanding a go   ife." Simply sta   an exper   and
meaning of life."

Extrapersona

Baltes and colleagues identified five criteria characterizing Wisdom:
1. **Factual Knowledge:** knowledge   pics such as human nature and deve   dual
   differences, social relations and
2. **Procedural Knowledge:**   for dealing with problems   vice,
   Intrapersona   and planni   for and overc   ou   Interpersona   blem
   resolution.
3. **Life-span Conceptualism:**   In particular, life-span conceptualism requires that wise people
   consider the contexts   play), cultural values and the passage of time
   when reviewing proble   Tacit   ns.
4. **Relativism of values:**   priorities place the value differences across
   people and societies in perspective.
5. **Managing Uncertainty:** Managing uncertainty provides the decision-making flexibility that is
   necessary for processing difficult information and coming up with appropriate solutions.
To determine the quality of wisdom, Baltes challenges people with questions about resolving real-life
problems. Then, the responses to such questions are transcribed and rated according to the five criteria of
wisdom. Baltes asks people to consider how they would advise other people facing dilemmas (referred to as
wisdom-related tasks requiring "life planning" or "life management") or to conduct a life review by
describing their responses to problems experienced in their lives.

Interests

Why Wisdom is Especially Important in Current Times
Humans have made enormous strides in technology, including destructive technology, without
corresponding advances in their wisdom with regard to the *uses* of this technology (and perhaps with regard
to anything else either). This mismatch between the development of *technology* and the lack of development
of *wisdom* places the world at enormous risk!

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WISDOM
Objectives
- Describing the theories of developing wisdom
- Understanding the predictors of wisdom
- Understanding the measurement tools of wisdom

Wisdom & Intelligence
Intelligence provides the basic knowledge for accomplishing daily life supporting tasks, whereas wisdom includes the know-how, judgment, and flexibility for solving major life problems. As Clayton, 1982 describes that Crystallized intelligence is time bound, while wisdom is timeless that endures across decades and centuries.

Developing Wisdom
Influential developmental theorists such as Piaget (1932), Jung (1953), and Erikson (1959) provided building blocks for 20th century wisdom theorists. Piaget's work has been extended beyond formal operations to include "dialectical operations" (Riegel, 1973). The work of Erikson and Jung gave modern theorists clues about how resolving conflict leads to enhanced discernment and judgment. In this regard, Erikson emphasized that wisdom is gained through resolving daily crises, specifically those involving integrity and despair. Jung, with his interests in family-of-origin issues, proposed that wisdom develops through the resolution of psychic conflicts pertaining individuating from the family unit.

Theorists suggest that wisdom builds on knowledge, cognitive skills, and personality characteristics and that it requires an understanding of culture and the surrounding environment. Moreover, wisdom develops slowly through exposure to wise role models. Sternberg proposed that knowledge, judicial thinking style, personality, motivation, and environmental context precede wisdom, and Baltes and Staudinger (2000) suggested that fluid intelligence, creativity, openness to experience, psychological-mindedness, and general life experiences "orchestrate" to produce wisdom.

Wisdom grows as people learn to think flexibly to solve problems, and such problem solving entails recognizing idea according to place and culture. In turn, by recognizing that the answers to questions depend both on contextual factors and on the balancing of many interests, people become even more flexible in their thinking. On these points, Baltes and Staudinger (2000) also emphasize the importance of "guidance by mentors or other wisdom-enhancing 'others,'" though such mentoring benefits are indirect sometimes and direct at other times.

Predictors of Wisdom
Gender & Wisdom
Orwoll and Achenbaum (1993) reviewed the role that gender plays in the development of wisdom. In considering the different ways that men and women attain and express wisdom, these researchers concluded that wisdom combines traditional masculine and feminine sensibilities. In their review, they also reported that many of men's wise acts took place in public, whereas women's wise act took place in private. Orwoll and Achenbaum wrote, "Differing experiences and social roles of women and men are bound to affect the forms through which wisdom is expressed."

Wisdom & Profession
The role of professional background also has been considered in regard to the expression of wisdom. This research revealed that clinical psychologists had higher levels of wisdom-related performance than people in other professional jobs who were matched on educational level and age. Although the wisdom displayed by psychologists was elevated, it was not at the expert level. Based on these findings, the researchers concluded that professional specialization does play a role in the manifestation of wisdom. Of course, it also may suggest that people predisposed to the development of wisdom self-select for certain professions; that is, those who are disposed toward being wise decide to pursue educations and careers in clinical psychology.

Predictors: Age & Wisdom
Life-span researchers also have explored whether wisdom-related performances vary with chronological age. In exploring the performances of 533 people, Baltes and Staudinger (2000) found that for the age range of 25 to 75, the age gradient is zero." In this study, therefore, there were no age differences in levels of wisdom. Wisdom does appear to decline, however, in the late seventies and beyond. Furthermore,

researchers studying adolescents have reported that the decade between years 15 to 25 is a major time for acquiring wisdom. Taken alone, these findings suggest that adolescence and young adulthood are fertile times for wisdom development, and the late seventies and beyond bring about declines in wisdom.

Wisdom-related Performance by Age
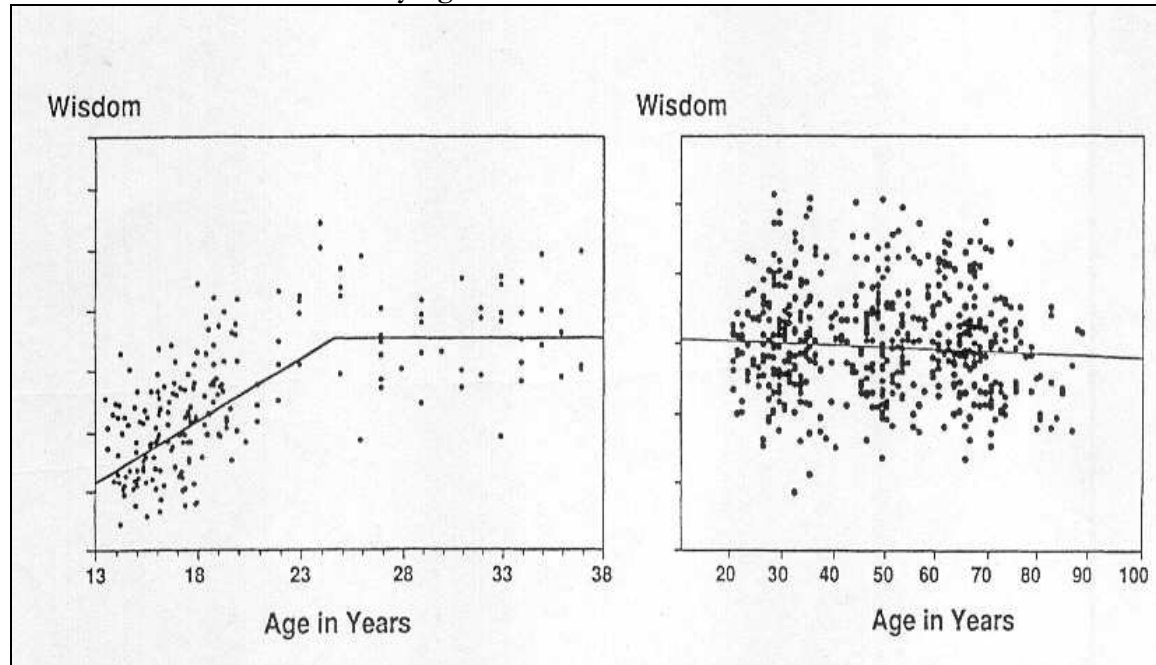
What Does Wisdom Predict?

Monika Ardelt, a researcher who has studied aging, measured what she referred to as the "timeless and universal knowledge of wisdom." Her analysis of the characteristics that facilitated the development of wisdom revealed that a person's childhood does not have an impact on the development of wisdom, whereas the quality of one's social environment in early adulthood does. Ardelt (1997) also found that wise people achieved greater life satisfaction than unwise people.

Measurement of Wisdom

Developmental and personality theories of wisdom have yielded self-report questions and sentence completion tasks. The forms of wisdom involving expertise in the conduct and meaning of life have been tapped via problem-solving tasks. Sternberg (1998) has proposed that wisdom problems require a person to resolve conflicts, and he is working toward the development of a formal, standardized test of wisdom. Consistent with his emphasis on pragmatism, Baltes has constructed a series of difficult life problems.

A brief self-report measure of wisdom that includes Likert-type items recently was constructed and validated for inclusion in the Values in Action Classification of Strengths (Peterson & Seligman, 2004). The items are not linked to any of the aforementioned theories, however, and they tap five aspects of wisdom:

- Curiosity
- Love of life
- Open-mindedness
- Creativity
- Perspective

Although all respondents complete the wisdom items, only people who have wisdom as one of their top five strengths (out of 24) receive feedback on their capacity for wise living.

Self-Assessed Wisdom Scale (SAWS): *Webster (2003)*

Experience   I have experienced many moral dilemmas
Emotion   I am good at identifying subtle emotions within myself
Reminiscence   Remembering my earlier days helps me gain insight
               into important life matters
Openness   I like to read books which challenge me to think differently
               about issues

Humor There is nothing amusing about difficult situations

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COURAGE
Objectives
- Describing courage
- Discussing implicit theories of courage
- Understanding physical & moral courage

What is Courage?
Like wisdom, courage is a universal virtue. Socrates developed a philosophy which, through his own teachings and the teachings of his immediate followers, especially Plato and Aristotle, eventually won the attention and respect of thinking men everywhere. Greek philosopher who taught that knowledge was the basis of rational debate. In 399 BC, Socrates drank poison hemlock rather than conform to official views that he found unjust.

Defining Courage
According to Plato courage is "The ability to remember what is worth prizing and what is worth fearing."
Seligman (2001) defines courage as "The capacity to rise to the occasion.
In words of Woodard (2004) courage is "The ability to act for a meaningful cause, despite experiencing the fear associated with perceived threat exceeding the available resources."
Cicero saw courage as "Magnificence, confidence, patience, and perseverance."

Implicit Theories of Courage
To examine laypeople's views of courage, O'Byrne, Lopez, and Petersen (2000) surveyed 97 people and found considerable variation. Some people perceive courage as an attitude (e.g., optimism), and others see it as a behavior (e.g., saving someone's life). Some refer to mental strength, other write of physical strength. Some claim that courage involves taking a risk, whereas others accentuate the role of fear. Neither the risk component nor fear component, however, is found in all descriptions of courage.
Across history and cultures, courage has been regarded as a great virtue because it helps people to face their challenges Philosophers offered the earliest views on understanding courage. Over the past centuries, efforts to construct socially relevant views of courage have transported it from the hearts of the warriors on the battlefields to the daily experiences and thoughts of every person. Whereas Aristotle analyzed the physical courage of his "brave soldier," Plato marveled at the moral courage of his mentors.

Implicit Theories
Peterson & Seligman (2004)
After reviewing work on courage, two groups of researchers developed similar classifications of courage. In their Values in Action classification system, Peterson and Seligman (2004) conceptualized courage as a core human virtue comprised of such strengths as:
Valor: Taking physical, intellectual, and emotional stances in the face of danger.
Authenticity: Representing oneself to others and the self in a sincere fashion.
Enthusiasm/Zest: Thriving/ having a sense of vitality in a challenging situation.
Industry/ perseverance: Undertaking tasks and challenges and finishing them.

Implicit Theories: O'Byrne (2000)
In a similar model, O'Byrne et al. (2000) identified the three types of courage as:
1. Physical Courage
2. Moral Courage
3. Vital Courage
Physical Courage: involves the attempted maintenance of societal good by the expression of physical behavior grounded in the pursuit of socially valued goals (e.g., a fireperson saving a child from a burning building). Physical courage has evolved slowly from the Greek *andreia,* the military courage of the brave soldier in ancient Greece.

Jack Rachman's research on courage stemmed from his realization that courage was the mirror image of fear. He noticed that, when faced with physical jeopardy, some people dealt with the perceived danger better than others.

Rachman (1984) worked with paratroopers, decorated soldiers, and bomb squad members to gather information on the nature of fear and its counterpart, courage. He found that courageous people preserve when facing fear and thereafter make quick physiological recoveries. He also suggested that courageous acts are not necessarily confined to a special few, nor do they always take place in public. In regard to this latter point, he became intrigued by the inner battles and private courage displayed by his psychotherapy clients.

Moral Courage: is the behavioral expression of authenticity in the face of the discomfort of dissension, disapproval, or rejection (e.g., a politician invested in a "great good" places an unpopular vote in a meeting). According to Quaid-i-azam moral courage involves the preservation of justice and service for the common good.

Authenticity and integrity are closely associated with expression of personal views and values in the face of dissension and rejection. Exactly when should one take a stand?


Mother Teresa rescued the world's poor and led the Catholic Church's battle against abortion. Mother Teresa died Friday, September 5, 1997, in Calcutta. She was 87.

Nelson Mandela, 1993 Nobel Peace Prize Laureate, spent 27 years in prison for the rights of South African colored people.

Doctors and nurses, when facing difficult situations with patients and families, must be truthful and straightforward even when it would be easier, emotionally to sugarcoat diagnosis and prognosis. Not only does it take courage to speak the truth, it also requires courage to hear the truth.

Moral courage might be considered the "equal opportunity" form of this virtue; we all experience situations in which a morally courageous response is provoked, and this behavior requires no special training. Indeed, we may encounter discomfort or dissension and be challenged by the task of maintaining authenticity and integrity in those situations. When discomfort or dissension is experienced, and prudence suggests that a stand needs to be taken, we have the opportunity to engage in behavior consistent with moral courage. Unfortunately, we encounter many situations every month in which a person (who is present or not present) is not getting a "fair shake" because of someone's prejudice, be it ageism, racism, or sexism. On occasion, we are able to muster up the moral courage to address the perceived injustice.
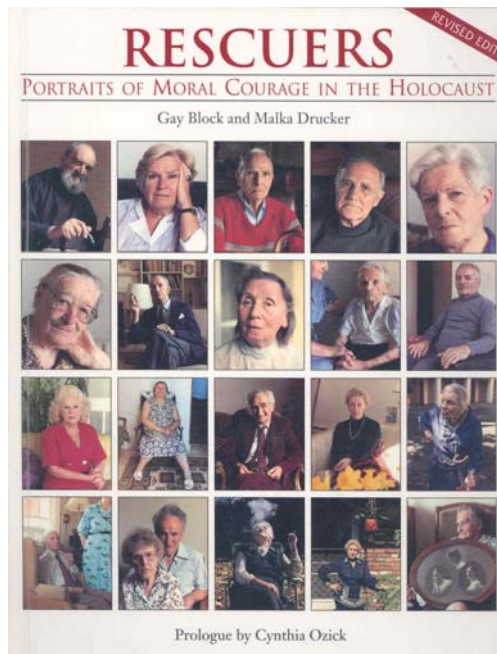
Gay Block and Malka Drucker, both from New Mexico, spent three years interviewing 105 rescuers from ten countries. In their own words, forty-nine of these people tell the story of their lives before, during, and after the war as they grapple with the question of why they acted with humanity in a time of barbarism. Rescuers hid Jews in cellars and behind false walls, shared their meager food rations, disposed of waste, smuggled people out of ghettos, and brought up Jewish children as their own.

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COURAGE

Objectives
- Understanding psychological & vital courage
- Describing measuring tools of courage
- Understanding the link between fear & courage
- Discussing the possibilities of learning courage

Psychological Courage

Putman (1997) described psychological courage as strength in facing one's destructive habits. This form of vital courage may be quite common in that we all struggle with psychological challenges in the forms of stress, sadness, and dysfunctional or unhealthy relationships. In light of these threats to our psychological stabilities, we stand up to our dysfunctions by restructuring our beliefs or systematically desensitizing ourselves to the fears. One striking argument that Putman advances regarding psychological courage is that there is a paucity of training for psychological courage as compared to physical and moral courage.

Putman goes on to say that pop culture presents many physically and morally courageous icons in literary works and movies, but exemplars of psychological courage are rare. Perhaps this is due to the negative views and stigma surrounding mental health problems and destructive behaviors.

Vital Courage: refers to the perseverance through a disease or disability even when the outcome is ambiguous (e.g., a child with heart transplants maintaining his/her intensive treatment regimen even though his/her prognosis is uncertain).

Vital courage is at work as the patient battles illness through surgery and treatment regimens. Physicians, nurses, and other allied health professionals use their expertise to save human life or to improve quality of the lives, of those whom they serve. Many researchers have examined vital courage (though not calling it such), and their work has captured the phenomenon that captivates us when we hear about someone facing chronic illness. Haase (1987) interviewed nine chronically ill adolescents to answer the question, "What is the essential structure of the lived-experience of courage in chronically ill adolescent?" She found that courage involves developing a deep personal awareness of the potential short-term and long-term effects of the illness.

In interviews about courage with middle-aged adults with various physical illnesses, Finfgeld (1998) determined that courage involves becoming aware of and accepting the threat of a long-term health condition, solving any related problem through the use of insight, and developing enhanced sensitivities to oneself and others. Finfgeld (1995) also interviewed older adults who were demonstrating courage in the face of chronic illness and concluded that being courageous is a life long process that entails factors such as significant others, values, and hope.
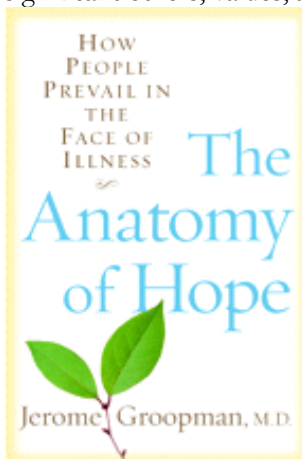
The vital courage of family and friends who cared for an ailing significant other was one of the many back-stories in Jerome Groopman's work, *The Anatomy of Hope: How People Prevail in the Face of Illness.* In this 2004 book, Dr. Groopman told the stories of people who were enduring illness. Often, the sick person was accompanied by a caring doctor and a loving support person. Those caregivers shared, albeit vicariously, in the suffering of the ill person; they faced their own fears, including the fear of the loss of the person who

meant so much to them. Hence, vital courage in the face of suffering often is manifested by people other than the identified patient. Groopman's account of a mother with colon cancer and her teenage daughter's coping was particularly poignant.

Christopher Reeve

Christopher Reeve, favorite *Superman* of children and a brave warrior for spinal cord and stem cell research, passed away from heart failure caused by complications resulting from his own paralysis on Sunday, October 10th, 2004.

Professor Hawking, 64, who was diagnosed with the crippling muscle-wasting motor neuron disease at the age of 22, is wheelchair-bound and speaks with the aid of a computer and synthesizer. His key scientific works to-date included theorems regarding singularities in the framework of general relativity, and the theoretical discovery that black holes emit radiation, which is today known as Hawking radiation. His scientific career spans more than 40 years and his books and public appearances have made him an academic celebrity and world-renowned theoretical physicist. He is an Honorary Fellow of the Royal Society of Arts.

Measurement of Courage
In 1976, Larsen and Giles developed a scale to measure existential (akin to moral) and social (related to physical) courage. The existential courage domain is tapped by 28 items and 22 examine social courage. Psychometric support for this measure is limited, and little if any work has been done to refine the scale.
Schmidt and Koselka (2000) constructed a seven-item measure of courage. Three items related to general courage, and four assess what is considered panic-specific courage (possibly a subtype of vital courage). This scale meets basic standards for reliability, but evidence for its validity is limited.
Woodard (2004) used a carefully researched definition of courage as the ability to act for a meaningful (noble, good, or practical) cause, despite experiencing fear (associated with perceived threat exceeding available resources). Based on this definition, Woodard developed a 31-item scale. The total score is computed by multiplying a "willingness to act" score by a "perceived fear" score. Research on this scale suggests that it has promise for measuring courage in future research.
Recent scale development has been completed by positive psychology research teams who were working on what originally was called "wellsprings" measures and now is referred to as Values in Action Inventory of Strengths (Peterson & Seligman, 2004). This first version of a wellsprings measure included five items (e.g., "I have taken a stand in the face of strong resistance") that tap courage. The current version measures four types of courage, including valor, authenticity, enthusiasm/zest, and industry/perseverance.
The development of measures of courage is in its early stages because a comprehensive theory of courage has not been proposed and carefully examined. It will be difficult to develop a model of courage, but this task should be no more difficult to develop a model of courage, nut this task should be no more difficult than that accomplished already by several wisdom researchers. An important issue here is whether measurement should assess courage as displayed in the courageous act or as embodied by the courageous actor. To compound matters, it is not clear whether we should focus on the **tonic** (constant) and **phasic** (waxing and waning) elements of courage, or both. This may depend on the type of courage assessed. Moral courage may possess tonic qualities, as a person may demonstrate it steadily across situations, and it also may possess phasic qualities, as it only *appears* when necessary. (Physical and vital courage may be tonic and phasic as well, but the phasic characteristics are more evident.) For example, tapping the tonic elements of moral courage could be achieved with straightforward questions; traditional scales could yield a meaningful representation of this strength. On the other hand, the phasic elements of moral courage, which only emerge in their pure form when needed in a given situation, may require the assessment techniques of observation, narrative reports, experience sampling methods, and critical incident reviews.

Fear & Courage
Although the link between fear and courage has been assumed for centuries, the relationship is not well understood. One of the first researchers to examine this link, Rachman (1984) observed that frightened people can perform courageous acts. Though courage and fearlessness often are regarded as synonymous, many have argued that perseverance despite fear is the purest form of courage. Indeed, Rachman proposed that true courage is being willing and able to approach a fearful situation despite the presence of subjective fear. In this case, physiological responses may be measured to assess the presence of fear or stress in a given situation in order to determine how the courageous people respond.
Prior to his research on courage, Rachman's (1978) work focus on describing subjective fear and its associated bodily responses. As he developed a firm understanding of fear and its bodily manifestations and made the shift toward courage research, Rachman and his colleagues studied the relationship between fear and courage. These researchers compared bomb operators with comparable training and years of service. Based on Rachman's (1978) previous research, performances under stressors were determined by various subjective, behavioral and psycho physiological measures. Comparisons revealed distinctive physiological responses under stress for the decorated as compared to the nondecorated bomb operators, although there

were no statistically significant differences found (Cox et al, 1983). In a subsequent experimental replication, O'Connor et al. (1985) demonstrated that, relative to comparison persons, the decorated operators maintained a lower cardiac rate under stress. The findings from these studies suggested that people who had performed courageous acts might respond (behaviorally and physiologically) to fear in a way that is different from people who had not demonstrated courage.

Rachman (1984), trying to understand why some people respond to fear in a manner that might be conducive to courageous behavior, studied beginning paratroopers. His assessment of subjective fear and corresponding physiological markers revealed that paratroopers reported a moderate amount of fear at the beginning of their program, but this fear subsided within their initial five jumps. Furthermore, it was found that the execution of a jump despite the presence of fear (i.e., courage) resulted in a reduction of fear.

Can Courage be Learned?

Courage is a personal strength, which equates to the ability to act when others of lesser courage will not. It's the ability to act in spite of fear and overwhelming opposition. It's the ability to act in spite of hardship, despair, and sometimes imminent personal physical danger.

For example, at the end of World War I, Winston Churchill was in charge of British navy. After a major naval defeat, he was removed from office and then had to endure more than 20 years of rejection of his political views. He admittedly suffered some very low times. But he never wavered on his beliefs. His views were eventually proven correct when the Germans swept through Europe, and Churchill was the obvious choice to become Britain's wartime prime minister.

Stephen Mansfield wrote in *Never Give In* "Courage can not be taught, though it can be inspired….springs from something like faith, commitment or hardship…often, it awaits in silence until aroused by some pressing challenge….true leadership is seldom without it."

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COURAGE & MINDFULNESS
Objectives (Courage)
- Understanding the importance of courage
- Understanding the value of wisdom & courage

Importance of Courage
Quaid-e-Azam explained the importance of courage in the following way:
"My message to you all is of hope, courage and confidence. Let us mobilize all our resources in a systematic and organized way and tackle the grave issues that confront us with grim determination and discipline worthy of a great nation."
Sir Winston Churchill described the importance of courage as:
"Courage is rightly esteemed the first of human qualities, because it is the quality that guarantees all."

Value of Wisdom & Courage
To understand wisdom fully and correctly probably requires more wisdom than any of us have. Likewise, to understand courage may require a good bit of wisdom. Stupid behavior of the unwise and the apparent fearlessness of contestants on television shows such as *Fear Factor* does not indicate that the person participating in a contest is courageous by eating, e.g., cockroaches. Wisdom and courage have evolutionary value, whereas stupidity and rash fearlessness thin the herd. Wisdom guides our action, and through that wisdom we make good choices when challenged by the social and physical world. Wisdom is intrinsically rewarding and beneficial to the common good; it promotes the survival of good ideas, of oneself, and of others. Indeed, wise ideas and wise people may stand the test of time. A similar case can be made of courage. Physical courage and vital courage often extend lives, while moral courage preserves the ideals of justice and fairness.

Personal Mini-Experiments
In search of the Wisdom and Courage of Everyday People Including Yourself
Two of the most celebrated human strengths are wisdom and courage. Both these qualities, although extraordinary, are manifested in one's daily life.

The wisdom challenge:
Consider your views on the following life event. Think aloud and write them down. "A 15-year-old girl wants to get married right away. What should one/she consider and do?" What questions would you want to ask before offering a comment? Write them down. Then, informally evaluate how well your questions address the five criteria of wisdom (factual and procedural knowledge, life-span contextualism, relativism of values, and recognition and management of uncertainty).

The controversial courage debate:
Debating an emotionally provocative, controversial topic sometimes requires great wisdom. A "controversial courage debate" might require you to apply flexible thinking and consider variations in others' values and life priorities (i.e., value relativism). In a small group, in class or in a social setting, discuss both sides of the following issue: Are suicide bombers in Israel are courageous? Focus on personal definitions of courage and on ideas about whose common good needs to be considered when identifying courage.

Life Enhancement Strategies
Relationships
Balancing your relationships with your work life will take a tremendous amount of wisdom. Identify one person in your family/ friends who is the best role model for using wisdom to balance his or her relationships with his or her work life. Interview this person, and determine the four wise acts in which he or she engages to maintain that balance.
Work
Stand up for what is just when your rights or the rights of the others are violated. Take opportunities to display your moral courage only when you are certain that the act is warranted, but don't decline to act out of concern that the outcome is uncertain.

Mindfulness
In Search of Optimal Experiences
The kind of habitual, mind-numbing experience that may have some short-lived, stress-relieving benefits, but more often it distracts us from what is happening in our worlds. Mindless pursuit of less-than-meaningful goals or unchallenging ones leaves people feeling bored and empty. Conversely, intentional, moment-to-moment searches for optimal experiences give us joy and fulfillment. These positive pursuits may bring about sanity in daily life that is grounded in competence.

We need to learn more about the psychology of deeper living, a psychology with universal applications that teaches about the depths of enjoyment, contentment, and meaningfulness that can be achieved through engagement with everyday life.

Objectives
- Describing what is mindfulness
- Describing the relationship between mindfulness and attention
- Discussing how mindfulness is a search for novelty

Moment to Moment Searches
Daniel Kahneman, a psychologist who won the 2002 Nobel Prize in Economics, values the currency that is time and understands the relationship between individual moments and the broader experience of life. Kahneman believed that From a positive psychology perspective, a day presents 20,000 moments (of 3 seconds each) or opportunities for engagement for overcoming the negative and for pursuing the positive.
A child can move on to experience it without any "analysis paralysis" (should I attend to that or to this?). Undoubtedly, sauntering through a neighborhood with a toddler will draw your attention to the slices of life that are there to be experienced. By adding a bit of intentionality to your belief that each moment has potential, we believe you can actively pursuit, on a daily basis, a richer life experience that includes more novelty (*mindfulness*), more absorption (*flow*), and attention to the sacred (*spirituality*).

What is Mindfulness?
Mindfulness, which sometimes is considered a new-age concept, is comparable to the age-old process of cultivating awareness (of everyday happenings and physiological and psychological sensations) in Buddhist traditions and to the modern therapeutic technique of increasing attention in order to identify distorted thinking (an aspect of cognitive and cognitive-behavioral therapies. Langer (2002) wrote her definition of mindfulness 25 years after she conducted the study with the elderly residents of the residential care facility:
It is important to take at least a brief look at what mindfulness is and is not: It is a flexible state of mind-an openness to novelty, a process of actively drawing novel distinctions. When we are mindful, we become sensitive to context and perspective; we are situated in the present. When we are mindless, we are trapped in rigid mind-sets, obvious to context or perspective. When we are mindless, our behavior may be guided rather than governed by rules and routines.

Mindfulness & Attention
Mindfulness is not vigilance or attention as what is meant by those concepts is a stable focus on an object or idea. When mindful, we are actively varying the stimulus field. It is not controlled processing but requires or generates novelty.

Mindfulness: In Search of Novelty
Some of the best examples of mindfulness are manifested in the everyday behaviors of people. This was indirectly illustrated in the research of Amy Wrzesniewski, a positive psychologist interested in how people function optimally at work. She found that a third of the hospital cleaners in a metropolitan medical center considered their work a "calling" and therefore did everything they could to make the health care experience positive for patients and staff. These members of the cleaning team essentially reconstructed their jobs by mindfully making moment-to-moment choices about what was worthy of attention, thereby also exercising some control over their duties. Their mindfulness resulted in benefit for others. For example, cleaners who had a calling were quite vigilant in their attempts to keep the hospital sanitary. These cleaners would make

generous efforts to make the stays of the long-term patients more bearable by changing the placement of pictures in the rooms and repositioning other objects to give patients new views of their surroundings. Each day, the cleaners found novel ways to improve the hospital environment.

Ellen Langer, a social psychologist at Harvard University, made sense out of mindfulness behavior by observing the everyday behavior of people from all walks of life (students, businesspeople, retirees). In the context of a research study that examined the effects of perceived control on older adults in a residential care facility, Langer and her colleagues gave a group of residents a talk about making their own decisions and then allowed these participants each to choose a houseplant to tend over the coming months. Another group of residents received a talk focused on how staff would help them with daily activities and decisions. These participants also received plants, but they were told that the staff would care for them. Over the three weeks post-intervention, the individual who were encouraged to make choices and to care for their plants were more alert and happier. They found novelty in everyday as their plants and their lives changed little by little.

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MINDFULNESS
Objectives
- Understanding characteristics of mindfulness
- Understanding mindfulness qualities
- Understanding how does Meditation Relate to Mindfulness?
- Understanding measuring tools of mindfulness

Characteristics of Mindfulness
Drawing novel distinctions or being mindful requires us:
1. To overcome the desire to reduce uncertainty in daily life.
2. To override a tendency to engage in automatic behavior.
3. To engage less frequently in evaluation of self, others, and situations.

Regarding uncertainty, Langer (2002) argues that "aspects of our culture currently lead us to try to reduce uncertainty." Our desire to control our surroundings by reducing uncertainty often leads to more uncertainty. For example, a child's effort to hold a spirited kitten or puppy demonstrates this point well. The more the child attempts to hold the little pet still, the more it tries to wriggle away. This also happens in daily life when we attempt to hold things (and people's behavior) still in our attempts to reduce uncertainty. Given that life is not static, Langer contends that we should exploit the uncertainty and proposes that mindfulness "makes clear that things change and loosens the grip of our evaluative mind-sets so that these changes need not to be feared." Uncertainty keeps us grounded in the present, and awareness of all that is happening in the present creates more uncertainty.

The Automaticity of Behavior
The automaticity of behavior provides quick, well-honed responses to familiar situations. For example, what do most people do when a phone rings? No matter what else is going on around them, many people automatically reach for their phones and answer them. This response is considered the "one best way" to deal with the given situation-but is it? Do we necessarily need to answer the phone when it rings, irrespective of what else we are doing, or has it become an automatic, mindless behavior? Automaticity of behavior relies on the assumption that the quick, well-rehearsed behavior is the easiest behavior in which to engage. In fact, in the case of the ringing phone, the less automatic behavior (e.g., continuing to chat with friends, working on homework, leaving your house so you are not late for class) may be the most efficient way to behave. Perhaps we are distracted from the novelty of the stimuli right before us when a phone rings. What happens if the people's ringing becomes a signal or a reminder to search for the novelty right in front of us? What happens if we don't answer the phone?
Langer and Colleagues (1978) explored the automaticity of behavior by sending an interdepartmental memorandum to university offices that requested that the recipient handle the memo in a particular manner ("Please return this immediately to Room 247") and another memo that demanded particular handling ("This memo is to be returned to Room 247"). To examine the effects of novelty on behavior, half the memos were formatted in the usual form for interoffice memos, whereas the other half of the memos was formatted in a distinctly different manner. In the end, 90% of the memos that looked like the typical interoffice missive were returned to Room 247; 60% of those that looked a bit different from the typical memo were returned. The automaticity of behavior is quite evident given that the majority of the memos were returned. The potency of attention to novelty, however, also was suggested given that a smaller percentage of unique formatted memos were returned.

Mindfulness Discourages Evaluation
Making evaluation requires us to cast judgment on ourselves, others, and life situations. "Events do not come with evaluations; we impose them on our experiences and, in so doing, create our experience of the event." Mindfulness may battle our evaluative nature and lead us to make fewer unnecessary judgments, even positive ones. Miller's focus on avoiding evaluation of internal events as well as external ones is shared with Bishop and colleagues (2004). Bishop et al.'s (2004) operationalization of mindfulness, although similar to Langer's (2002), does discourage continued evaluation of the self, and it draws more attention to the cognitive and emotional components of mindful engagement. In the Bishop et al. two component system,

self-regulated attention is honed on current personal experience, and *emotional openness* facilitates the acceptance and appreciation of all internal experiences. Hence, mindfulness from this perspective involves metacognition and emotional awareness.

Mindfulness Qualities
Shapiro et al. (2002)
Nonjudging: Impartial witnessing, observing the present moment by moment without evaluation and categorization.
Nonstriving: Non-goal-oriented, remaining unattached to outcome or achievement, not forcing things.
Acceptance: Open to seeing and acknowledging things as they are in the present moment; acceptance does not mean passivity or resignation, rather a clearer understanding of the present so one can more effectively respond.
Patience: Allowing things to unfold in their time, bringing patience to ourselves, to others, and to the present moment.
Trust: Trusting oneself, one's body, intuition, emotions as well as trusting that life is unfolding as it is supposed to.
Openness: Seeing things as if for the first time, creating possibility by paying attention to all feedback in the present moment.
Letting go: Nonattachment, not holding on to thoughts, feelings, experiences; however, letting go does not mean suppressing.
Gentleness: Characterized by a soft, considerate and tender quality, however, not passive, undisciplined, or indulgent.
Generosity: Giving in the present moment within a context of love and compassion, without attachment to gain or thought of return.
Empathy: The quality of feeling and understanding another person's situation in the present moment-their perspectives, emotions, actions (reactions)-and communicating this to the person.
Gratitude: The quality of reverence, appreciating and being thankful for the present moment.
Loving-kindness: A quality embodying benevolence, compassion, and cherishing, a quality filled with forgiveness and unconditional love.

How does Meditation Relate to Mindfulness?
The deliberative practice of mindfulness often takes the form of mindfulness meditation. The aim of mindfulness meditation, generally speaking, is the "development of deep insight into the nature of mental processes, consciousness, identity, and reality, and the development of optimal states of psychological well-being and consciousness" through "opening up."
Mindfulness Meditation: Benefits
In a randomized controlled study, Shapiro et al. (1998) tested the effects of mindfulness meditation on 78 premedical and medical students. Their results revealed increased levels of empathy and decreased levels of anxiety and depression in the meditation group as compared to the wait-list control group. Furthermore, these results held during the students' stressful examination period. The findings were replicated when participants in the wait-list control group received the mindfulness intervention.
Astin (1997) demonstrated significant increases in spiritual experience after mindfulness meditation interventions in a group of undergraduate students. Similarly, Shapiro and colleagues (1998), in a randomized controlled study, found that higher scores were obtained on a measure of spiritual experience in a meditation group as compared to a control group. Furthermore, these results were replicated when the control group received the same intervention.

Cultivating Mindfulness

Attention Training	Mindfulness Meditation	Mindfulness Training
Wells & Matthews (1994)	Kabat-Zinn (1990)	Langer (1989)

Aims to reduce self-focused attention	Attention on purpose & nonjudgementally to the present	Paying attention to novelty; breaking down habitual forms of behaviour
Individuals complete a series of selective, rapid switching and open attentional tasks	Sitting quietly & observing experience	Model offers strategies for greater mindfulness

Attention: It aims to reduce self-focused attention (& attentional capture) assisting individuals to direct attention in a particular way and seeks to modify thinking by changing processing routines, rather than the content of cognitions. The individuals complete a series of selective, rapid switching and open attentional tasks to an auditory soundscape of increasing complexity.

Mindfulness Meditation: It involves paying wholehearted attention to what is happening in the present moment, but from a position of detachment and one simple strategy can be used i.e., Sitting quietly & observing experience.

Mindfulness Training: The Schematic information reconfigured by paying attention to difference & novelty. Perceptions of reality regularly refreshed. It aims to break down habitual & automatic forms of behaviour. The model offers strategies for greater mindfulness – creating new categories, awareness of context, taking multiple perspectives.

A Study by Gordon Spence (2005)

Gordon Spence (2005) conducted a study by randomizing controlled trial with three experimental groups or a wait-list control condition. This consisted on six week programs, with 72 participants. All the participants attended weekly group meetings for 60-90 minutes and completed daily exercises. They were being measured at pre, post & 4-month follow-up.

Group 1: Attention Training

This was designed to reduce self-focused attention. There was a series of three auditory-based task in which subjects listened to a soundscape of increasing complexity. In-class exercises (tape recording) & daily homework (sounds arranged by subjects) aimed at improving attentional control by changing information processing routines

Group 2: Mindfulness Meditation

Meditation is about deepening our attention and awareness, refining them, and putting them to greater practical use in our lives. Participants were introduced (in class) to basic meditative exercises (incl. breathing & walking meditations) techniques of increasing complexity & duration) and assigned weekly homework it involves paying attention on purpose and noticing (without judgment) what is happening from moment to moment and that meditation is intentional, systematic, human activity which is not about trying to improve yourself or go anywhere else, but to realize where you are already are.

Group 3: Mindfulness Training

This program centred on creative projects freely chosen by participants. This was based on six weeks of "mindful creativity."

Measures

Mindful Attention Awareness Scale (15-items)

It is a 15-item scale to measure mindful awareness attention. For instance, following sentences describe the mindfulness attention level of an individual:

- "I forget a person's name almost as soon as I've been told it for the first time"
- "I snack without being aware that I'm eating"

References

Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 246-252).
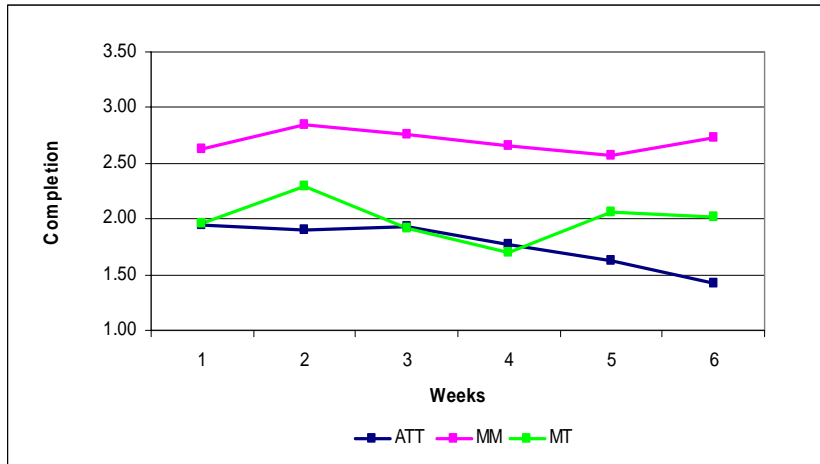Compton, W.C. (2005). *An Introduction to Positive Psychology*. USA: Thomson Learning Inc (pp. 92-93).
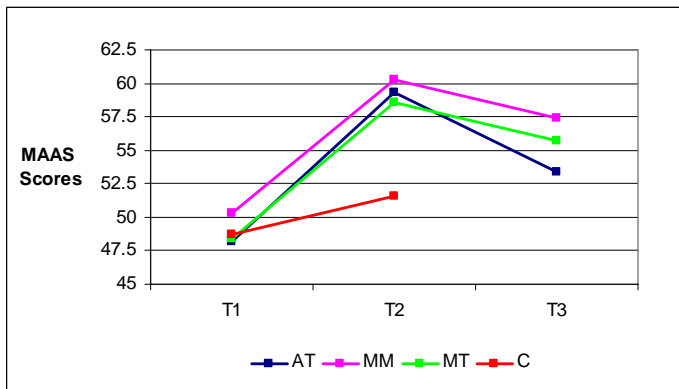
MINDFULNESS & FLOW
Objectives
- Understand the concept of living with mindfulness
- Understanding flow & flow theory
- Understanding dynamics of momentary experiences

Results

Homework Completion
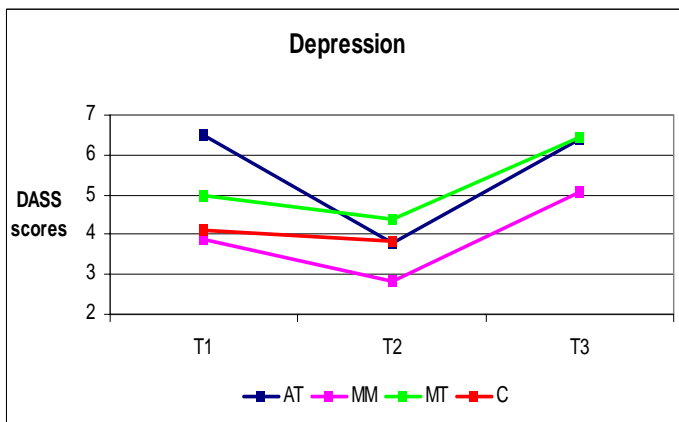

Mindfulness: Follow-up
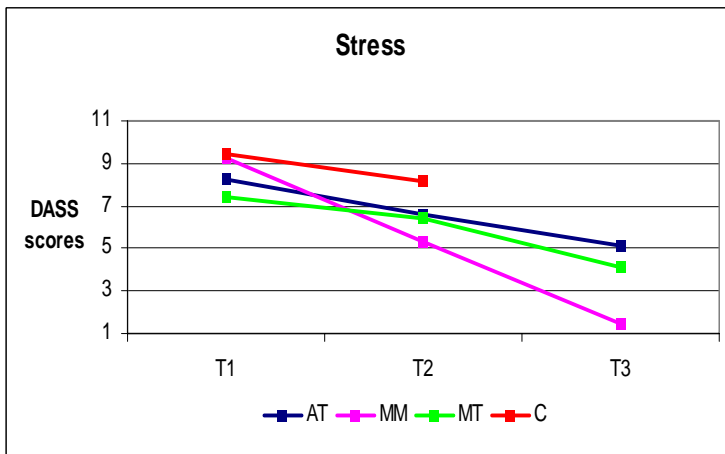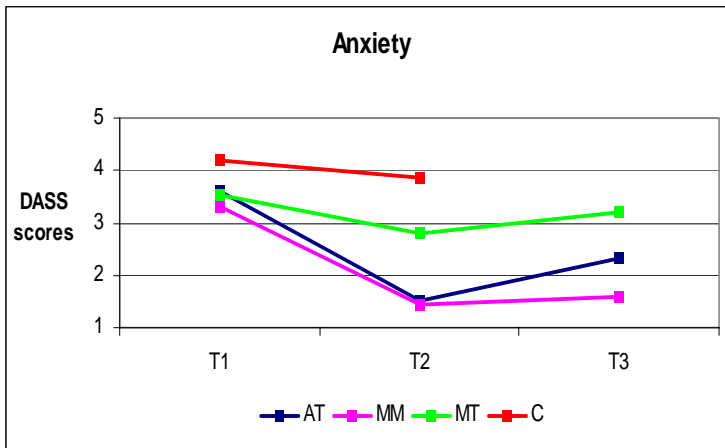

Mindful Attention Awareness Scale

Highly significant increases ($p < .001$) across all groups
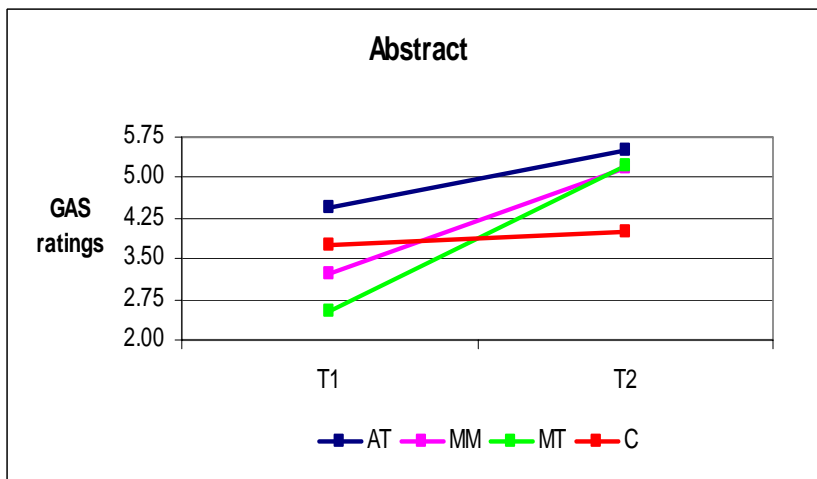
Increases maintained at 4-month follow-up

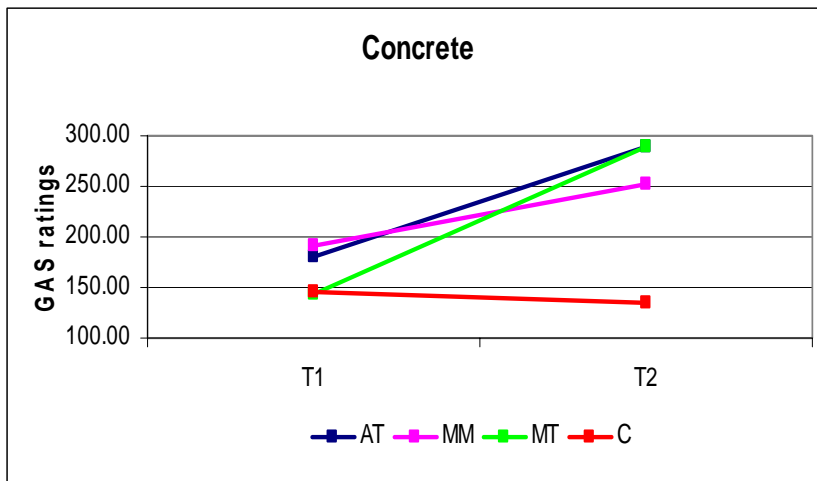Control group reported modest increases (non-significant)
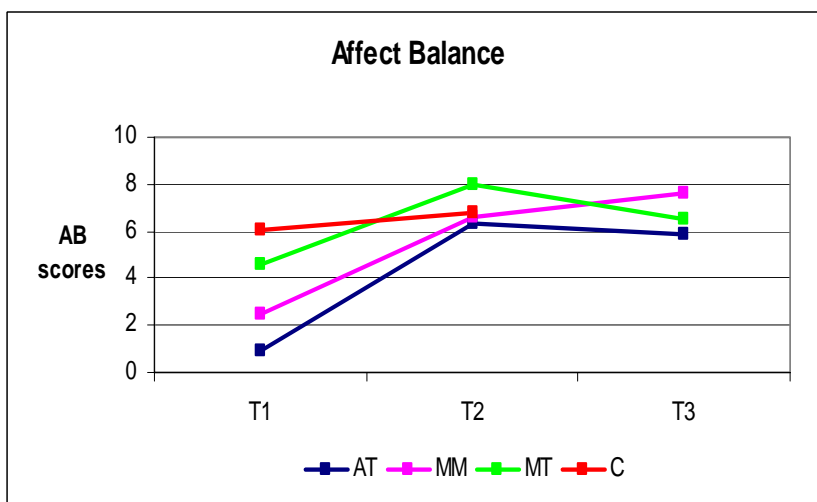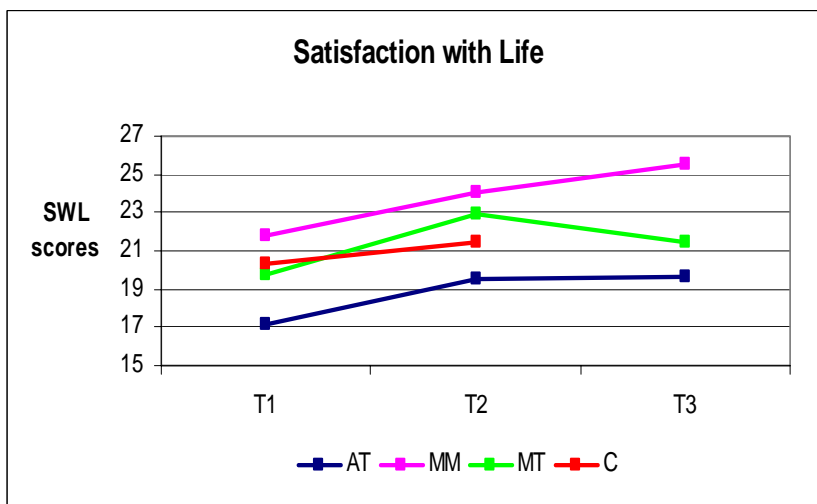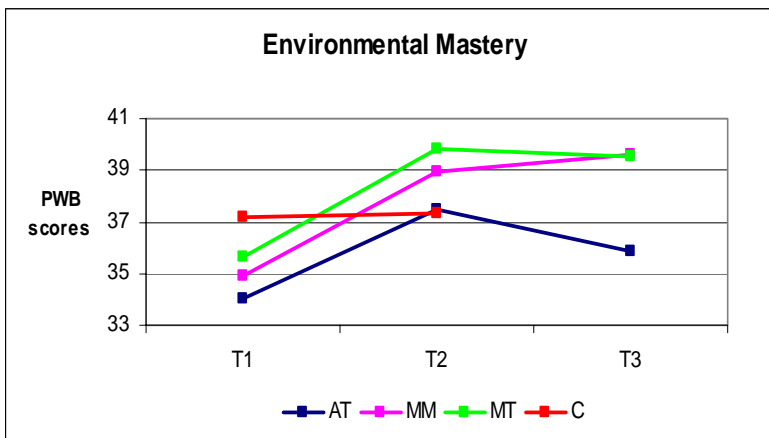
Psychopathology

Anxiety

Stress

Goal Striving

Abstract

Concrete

Subjective Well-Being

Satisfaction with Life

Affect Balance

Psychological Well-Being

Autonomy

Self-Acceptance

Environmental Mastery
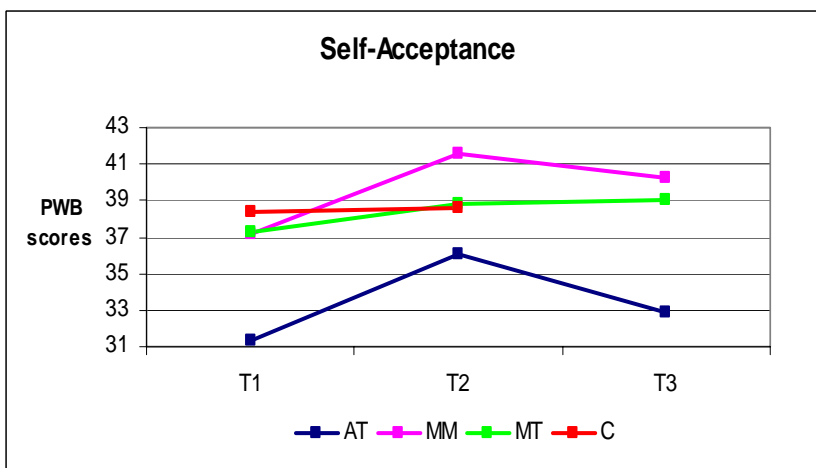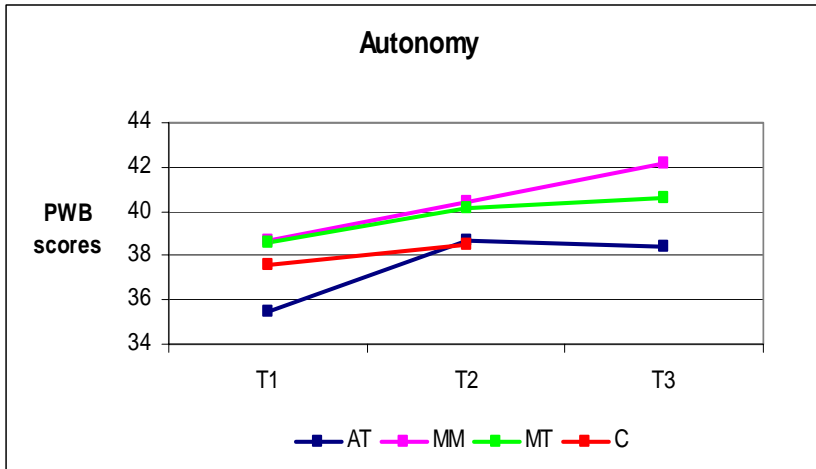
Personal Mini-Experiments
Search for Novelty: Increasing mindfulness in your relationships
Numerous behaviors are associated with mindfulness. For example, *nonjudging* is impartial witnessing, observing the present, moment by moment without evaluation and categorization. *Nonstriving* involves nongoal-oriented behavior, remaining unattached to outcome or achievement, not forcing things. What would happen if you practiced these behaviors for one day in a significant relationship? Try no judgments and no "forcing things." Be an impartial witness, and remain unattached to outcomes for one day. Then, at the end of the day, ask your partner what differences he or she has noticed in your behavior.

Living with Mindfulness

Mindfulness meditation has been shown to help a person manage stressful situations by increasing one's awareness and by making the mind more receptive to one's current situation and internal states. It is a method of fully embracing with minimal resistance one's current life situation and internal states. One can bring about increased awareness to any activity.

Being Mindful of Emotions:

With mindful meditation, one can learn to be less judgmental. Being less judgmental helps to bring about a more relaxed state. One can learn to watch anger and other emotional states with compassion. This enables one to eventually let go of these states or at least keep from intensifying them.

Being Mindful of Eating:

Increasing one's awareness of eating may benefit those who are trying to make changes in their eating habits. Here is how to increase your awareness of eating:
- Look at the food you are about to eat. Focus on what it consists of. Ask yourself, "Do I still want to take this food into my body?"
- Pay close attention to every bite. Food eaten mindfully will be easier to digest, and you will be less likely to overeat.
- Just after eating, notice how the food you ate affects your digestive system. Does it agree with you? Notice how you feel when eating a low-fat meal versus a high-fat meal . . . a candy bar snake versus a raw vegetable snake.

Mindful Stretching Exercises:

Gentle stretching and strengthening exercises done very slowly with moment-to-moment awareness of breathing and of the sensations that arise is yoga. Yoga seeks to unite the body, mind, and spirit. This can result in improved health and vitality.

Mindful Breathing and Sitting as a Meditation:

Mindful breathing and sitting (meditation) help to relax and focus the mind. Just 5 minutes a day can make you feel more refreshed and energetic.

FLOW

What is Flow?

Flow experiences have been observed throughout time, across cultures, and in countless creative and competitive endeavors. Such experiences are vividly described in accounts of the responses of the world's great artists, scientists, and religious figures to the challenge of seemingly overwhelming tasks. For example, historical accounts suggest that Michelangelo worked on the ceiling of the Vatican's Sistine Chapel for days at a time. Totally absorbed in his work, he would go without food and sleep and push through discomfort until he ultimately passed out from exhaustion.

He was consumed by work, neglecting self-care and the needs of others. Mihaly "Mike" Csikszentmihalyi was intrigued by the stories about artists who lost themselves in their work. Studying the creative process in the 1960s, Csikszentmihalyi was struck by the fact that, when work on a painting was going well, the artist persisted single- mindedly, disregarding hunger, fatigue and discomfort-yet rapidly lost interest in the artistic creation once it had been completed. Csikszentmihalyi (1975/2000) also noted that forms of play (chess, rock climbing) and work (performing surgery, landing a plane) often produced similar states of engagement. Over the last 30 years, Csikszentmihalyi has interviewed and observed thousands of people, and his views on the concept of flow guide us in our discussion of this state of "full-capacity" living that is believed to be directly linked to optimal development and functioning.

Presence and Flow

Both presence and flow have been defined as contributing to feelings of **"transportation."** McLellan (1996) describes a flow experience as one in which awareness is so concentrated that the individual feels transported "into a new reality." Lombard and Ditton offer "presence as transportation" as one of several conceptualizations of presence in which the individual feels present in a virtual space either alone or with other people, or where the individual perceives that other people or objects from another environment are

present in his or her own physical world. Both presence and flow can promote altered states of consciousness.

Interaction with the environment is also an important determinant of both presence and flow. Interactivity in mediated environments can take many forms and involve several variables. The most important consequence of interactivity in relation to presence and flow is that it promotes responsiveness in and control over one's environment.

Presence, Attention and Flow

Each of the flow-producing activities requires an initial investment of attention before it begins to be enjoyable. If a person is too tired, anxious, or lacks the discipline to overcome that initial obstacle, he or she will have to settle for something that, although less enjoyable, is more accessible. Thus, interactions have many of the characteristics of flow activities, and they certainly require the orderly investment of mental energy. A state of effortless concentration and enjoyment called "flow." leads to increasing complexity and growth in consciousness.

Flow also happens when a person's skills are fully involved in overcoming a challenge that is just about manageable, so it acts as a magnet for learning new skills and increasing challenges. If challenges are too low, one gets back to flow by increasing them. If challenges are too great, one can return to the flow state by learning new skills. Flow is a source of mental energy in that it focuses attention and motivates action.

As William James describes "Millions of items of the outward order are present to my senses which never properly enter into my experience. Why? Because they have no interest for me. My experience is what I agree to attend to. Only those items that I notice shape my mind—without selective interest, experience is an utter chaos."

Flow Theory

Decades of qualitative and quantitative research (Csikszentmihalyi, 2002) have explored the underpinnings of intrinsic motivation. Indeed, psychology has grappled with the issue of why people pursue particular goals with great fervor in the absence of external rewards (e.g., money and praise). Csikszentmihalyi examined this issue in order to understand "the dynamics of momentary experience and the conditions under which it is optimal."

Dynamics of Momentary Experiences

Csikszentmihalyi conducted extensive interviews of people from many walks of life, he also developed and used the **experience sampling method**, in which research participants are equipped with programmable watches, phones, or hand-held computers that signal them, at preprogrammed times throughout the day, to complete a measure describing the moment at which they were paged. To date, the conditions of flow appear to be remarkably similar across work settings, play settings, and cultures. These conditions of flow include:
1. Perceived challenges or opportunities for action that stretch (neither underutilizing nor overwhelming) existing personal skills.
2. Clear proximal goals and immediate feedback about progress.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 252-255).
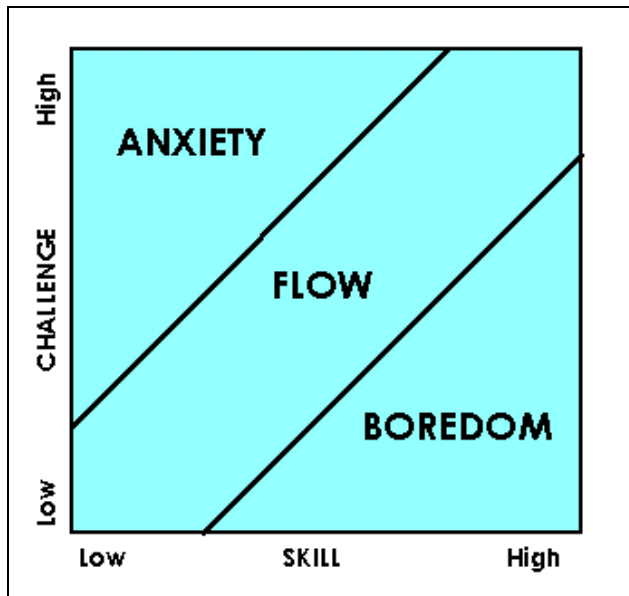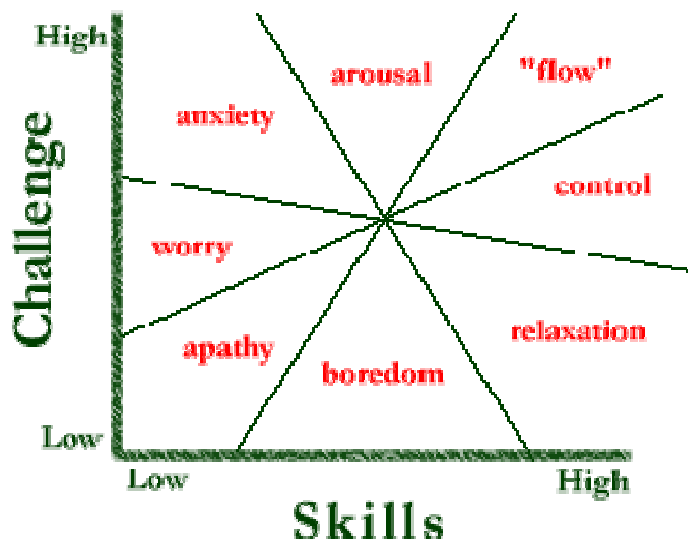
FLOW

Objectives
- Understanding the quality of flow state
- Understanding the flow experience
- Understanding longitudinal flow research
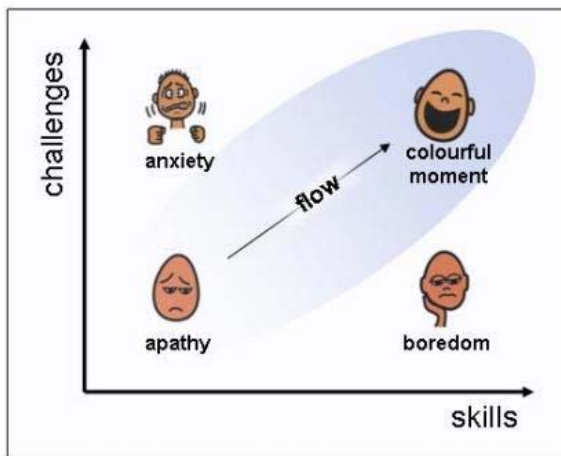- Understanding path to flow
- Understanding benefits of flow

The Original Model of the Flow State
Challenge to Skill Ratio

The Current Model of Flow State

Quality of Flow State
The search for absorption in momentary experiences is primarily an intentional attentional process. Intense concentration is dedicated to the present activity, followed by the merging of action and awareness. The loss of self-consciousness occurs as flow emerges. Maintaining the flow state is quite challenging given the many distractions from the outside world and the self-talk that may involve criticism of performance. (Hence, a mindful, nonjudgmental approach to personal performance may be necessary for achieving deep flow.) When considering the quality of flow state, the variable of interest is time spent absorbed, with more engagement in flow being better for the individual.

The Flow Experience
These statements represent the flow experience:
- "My mind isn't wandering. I am not thinking of something else. I am totally involved in what I am doing."
- "My concentration is like breathing. I never think of it"
- "I am so involved in what I am doing. I don't see myself as separate from what I am doing"

Brazilian soccer player Pele has described this experience:
… [a] strange calmness I hadn't experienced in any of the other games. It was a type of
euphoria; I felt I could run all day without tiring, that I could almost pass through all of the teams physically. I felt I could not be hurt …

Autotelic Personality & Flow
The majority of flow research has focused on flow states and the dynamics of momentary optimal experiences. Csikszentmihalyi (1975/2000) did hypothesize, however, that a cluster of personality variables (e.g., curiosity, persistence, low self-centeredness) may be associated with the ability to achieve flow and with the quality of flow that is experienced. He suggested the possible existence of an autotelic personality (from the Greek word *autos,* meaning "self," and *telos,* meaning "end"), as exhibited by a person who enjoys life and "generally does things for [his or her] own sake, rather than in order to achieve some later external goal." The amount of time spent in flow has been used as a rough measure of this personality type (Hektner, 1996), but this operationalization does not account for possible environmental influences on flow. A more nuanced operationalization of the autotelic personality focused on the disposition to be intrinsically motivated in high-challenge, high-skill situations. The conceptualization of the autotelic personality has been measured via quantitative methods.

The autotelic personality in American teenagers appears to be related to positive and affective states and the quality of personal goal statements. In a sample of American adults, Abuhandeh (2000) found that, when compared to people who do not have the autotelic personality characteristics, those who do have these characteristics have a preference for high-action-opportunity, high-skills situations that stimulate them and encourage growth. Furthermore, people with the autotelic personality appear to experience little stress when in the flow quadrant, whereas the reverse is true for adults without these characteristics.

Longitudinal Flow Research

Longitudinal research on flow reveals how flow experiences are associated with achievement (in academics, work, or sports) over time. For example, Csikszentmihalyi et al. (1993) tracked the development of talented teenagers through high school. These researchers found that commitment to a talent area at age 17 was predicted by the student's identification of this talent area as a source of flow 4 years previously, as well as by the amount of flow and anxiety experienced at the time of the initial data gathering (when the students were 13 years old). Similarly, Heine (1996), who studied students skilled in mathematics, found that those who experienced flow in the first part of a math course performed better in the second half (controlling for initial abilities and grade point average). These findings suggest that commitment, persistence, and achievement exhibited by teenagers are associated with previous experiences of flow.

Paths to Flow

According to the flow model, experiencing absorption provides intrinsic rewards that encourage persistence in and return to an activity. Hence, skills related to that activity might be enhanced over time. Therefore, the goal of intervention researchers interested in the applications of flow is to help people identify those activities that give them flow and to encourage people to invest their attentions and energies in these activities. Flow researchers (e.g., Csikszentmihalyi 1990/1999) have assisted people in their search for absorption by describing two paths to becoming more engaged with daily life:

   (1) Finding and shaping activities and environments that are more conducive to flow experiences
   (2) Identifying personal characteristics and attentional skills that can be tweaked to make flow more likely.

Fostering Flow

In his consultation practices, Csikszentmihalyi has modified numerous work environments to increase the chances of producing flow. For example, he worked with the Swedish police to identify obstacles to flow in their daily work routines and then to make their work more conducive to flow on the beat. (Specifically, officers were encouraged to walk the beat alone on occasion, rather with their partners, so that they could become more absorbed in their work.) Flow principles also have been incorporated into the design of workplaces and into the organization of displays at art venues, including the J. Paul Getty Museum in Southern California, to increase the enjoyment of visits to these sites.

Several clinical researchers (e.g., Inghilleri, 1999) have used experience sampling method and flow principles to help individuals discover and sustain flow. This use of the experience sampling method data provides feedback on momentary experiences and identifies activities and environments where optimal experience can be increased.

Perhaps the best application of flow principles has occurred at the Key School in Indianapolis, Indiana, where the goal is to foster flow by influencing both the environment and the individual (Whalen, 1999).

In the school's Flow Activities Center, students have regular opportunities to actively choose and engage in activities related to their own interests, and then pursue these activities without demands or distractions (creating what has been described as "serious play" [Csikszentmihalyi, et al. 1993]). In support of students' searches for absorption, teachers encourage students to challenge and stretch themselves; teachers also provide new challenges to the children to foster growth.

Benefits of Flow

Flow encourages persistence and extends skills and experiencing absorption provides intrinsic rewards; as the latter improve, the person will subsequently search for increasingly complex opportunities for action.

Optimal experience also shapes the development of a life theme, namely the set of goals and interests a person pursues and cultivates in life.

Personal Mini-Experiments
Searching for Absorption: Finding Flow in Your School Day:

Have you ever wondered how much your screen time (time in front of television, surfing the internet, instant messaging) affects your ability to immerse yourself in your schoolwork? Take a break from all screen time (except academic use of computers) for 2 days, and determine whether your ability to concentrate increases or decreases. If focused attention increases during this trial period, be sure to decrease screen time during busy times in your academic semester.

Life Enhancement Strategies

Love

Identify an activity that helps you and a friend achieve flow at the same time. Then, spend more time jointly engaged in that activity.

Work

Volunteer for assignments and projects that challenge or stretch your existing skill. These tasks are more likely to bring about flow than are easily assignments.

Play

Pursue recreational activities that are known to induce flow: playing chess, riding a mountain bike, rock-wall climbing, learning a second language, etc.

References

Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 254-259).

Nakamura, J., & Csikszentmiyalyi, M. (2002). The concept of flow. In C. R Snyder & S. J. Lopez (Eds.), *Handbook of Positive Psychology,* 89-105.

SPIRITUALITY/ RELIGIOSITY
Objectives
- Understanding what is Spirituality/ Religiosity
- Discussing various paths to Spirituality
- Describing Research on Religiosity & Health

What do we understand from Spirituality/ Religiosity?
The term *search for the sacred* is a widely accepted description of spirituality. Religion and religious behaviors represent the many ways in which the search for the sacred becomes organized and sanctioned in society, for example, through the attendance of religious services and the frequency and duration of prayer. Ames and Samuels (1999) have defined spirituality as the search for meaning and purpose in one's life.

Pathways to Spirituality:
Pathways involve systems of belief that include:
1. Those of traditional organized religions (e.g., Muslim, Jewish, Hindu, Buddhist, etc.).
2. Newer spirituality movements (e.g., Sufism, feminist, goddess, ecological, spiritualities) and more individualized worldviews.
3. These pathways to sacred also may be described as spiritual strivings, which included personal goals associated with:
   a. the ultimate concerns of purpose,
   b. ethic, and
   c. recognition of the transcendent.

Many people (75%) regard them both spiritual and religious; In VIA classification of strengths, Peterson and Seligman have lumped both together.

Religiosity and spirituality have a role in society today. Through research it has been established, that a positive relationship is present between religiosity or spirituality when looking at life satisfaction. Certain attributes of spirituality differ from those of religiosity. Religious acts include prayer, attendance at services and other ways of actively being involved with their religious institution. Religious people have a concrete idea of the beliefs of their faith and participate actively in their mosque or Church or related organizations. Those who hold spirituality at the forefront of their lives tend to live their faith. Spiritual people actually embrace their thoughts and feelings and use them to make their lives an example of their faith.

Gallup Polls in USA
The Gallup organization conducted a study in USA in 1996 on spirituality and concluded that:
- 96% of American believe in God and 21% of psychiatrists and 28% of clinical psychologists are atheist or agnostic (The gallop organization, 1996)
- 72% of Americans agree that "My whole approach to life is based on my religion", while only 39% of psychiatrists and 33% of clinical psychologists accepted this statement (Bergin & Jensen, 1990).

Research on Religiosity & Health
Death anxiety (Suhail & Akram, 2002)
Eastern systems of religious beliefs with an acceptance of life's realities, including eventual death as well as beliefs in life after death provide defense to fear of death. Moreover, it conceives death as a transitory incident of ongoing existence. In the survey of 132 people, less religious people experienced greater anxiety than their respective counterparts about different dimensions of death, for example, the shortness of life, total isolation of death, fear of not being, and disintegration of body after dying, etc.

Subjective Wellbeing (Suhail & Chaudhry, 2004)
To assess the predictors of subjective well being in Pakistan, Suhail and Chaudhry (2004) conducted a survey of 1000 people, with an age range of 16-80, living in diverse areas of Lahore. Ten localities ranging from posh areas to congested inner city locations and to *Kacchi Abadies* were visited to collect data. Religious commitment appeared to be a significant predictor of both life satisfaction and happiness.

Pakistan Earthquake study (PTSD)
A study was being conducted on earthquake survivals in Pakistan and it was concluded that those involved in religious coping showed less distress.

As   an   example,   one   narrative   of   the   earthquake   survivors   is   described   below:

> ہم خودکشی کیسے کر سکتے ہیں ۔ ہم مسلمان ہیں اور اسلام میں مایوسی کو کفر کہا گیا ہے اور خودکشی کو حرام ۔ ہم ایسا کرنے کا
> سوچ بھی نہیں سکتے ۔ خدا تعالیٰ سے امید بہت ہے ۔ وہ غفار اور غفور ہونے کے ساتھ ساتھ رحمٰن اور رحیم بھی ہے

International Research
Surveys conducted in USA and 14 European nations have also found that reported happiness and life satisfaction rise with: 1) strength of religious affiliation and 2) frequency of attendance at worship services. Studies suggest that many patients believe that spirituality plays an important role in their lives and positive correlation between patient and spirituality or religious commitment and health outcome. Over the last two decades, mental health professionals have recognized the importance of religion in the lives of many people world-wide. Incorporation of patient's spirituality into mental health assessment and treatment plans is gaining momentum. Surveys reported in the popular news media indicate that nearly 80% of believe in the power of prayer to improve the course of illness. Health care workers also strongly believe in the power of spirituality and/or religiosity to influence the course of medical and psychological interventions as well as the rate of recuperation from chronic illnesses. Perhaps the clearest demonstration of the value of spirituality in the area of rehabilitation concerns treatment for chemical dependency where this construct is seen as the central curative factor in recovery.
In a growing empirical body of literature, the important implications of spirituality for a number of aspects of human functioning are being noted. Included in this list are:

- Mental Health (Koenig, 1998)
- Drug and alcohol abuse (Benson, 1992)
- Marital functioning (Mahoney et al., 1999)
- The outcome of stressful life experiences (Pargamnet, 1997)
- Morbidity & Mortality (Ellison & Levin, 1998)

Extrinsic & Intrinsic Faith Study by Vicky Genia (1996)
Measurement:
Vicky Genia (1996) examined spirituality's impact on one's life. She conducted a study examining the extrinsic (behaviors similar to religiosity) and intrinsic (psychological side of faith and spirituality) orientations of people in respect to spiritual well-being. Genia defined extrinsic behavior as using religion for one's own benefit and for social reward. She also defined intrinsic orientation as psychologically altering oneself to their faith.
For assessment, Genia used multiple religiosity measures, Spiritual Well-Being Scale, the Beck Depression Inventory, Rosenberg Self-Esteem Scale, and Social Desirability scale.

Results:
From Genia's results she concluded intrinsic faith was related to a positive psycho-spiritual view on life. The involvements of the intrinsically faithful believers in faith communities have a stronger relationship to God, which helps them to be less apt to depression and angst in their lives, thus supporting the purpose of the present study by confirming that higher spiritual involvement leads to less life distress and greater life satisfaction.

Religiosity & Life Satisfaction
Hunsberger (1985) found those who have a stronger faith at a younger age only deepen their faith as they mature, by finding that religion causes satisfaction to increase (positive impact) with age with doctors they surveyed. The physicians and psychiatrists surveyed mostly lead a strong faithful life. They incorporated

these beliefs into their own work with their patients to help promote positive morale and help to boost their patients' confidence so that their patients' health would improve.

Markides et al. (1987) maintain that as people get closer to death and they mature, they tend to look more towards God. Their religious commitment becomes stronger and their desire to live also deepens. The only way they are able to find solace is through God. Their attendance at church services (strictly religious not spiritual) tends to increase also because it aids in people's life satisfaction.

Richards (1991) took a different approach in his research. He focused on relations of religiousness, personality, and mental health in a college student sample. He concluded that students try to individuate from their parents once at college, which can lead to depression. He found pro-religious students had less emotional separation from their parents than non-religious students did. These more religious students feel less lonesome and more close to God, which aid them in carrying on through the traumatic events and lead them to being more fully satisfied with their lives.

Why an Association between Religiosity & Satisfaction?
Religious support and affiliation contributes toward personal well-being by providing a sense of meaning and purpose in life. In our study with earthquake victims in Pakistan, we found that people are taking great strengths from their religious beliefs in dealing with the effects of trauma. We suggest that these religious convictions are great inner resources, which counselors and therapists may use while dealing with trauma victims.

Beliefs of Inpatients about Spirituality
A study was conducted at two hospitals in which 203 adult inpatients were interviewed regarding their views on the relationship between religion and health and it was concluded that:

- 94% of inpatients believe spiritual health to be as important as physical well being.
- 77% wanted spiritual issues to be considered in their care
- 68% reported no discussion of their religious beliefs by physicians.

Spiritual Needs (Fitchett et al., 1997)
A survey comparing the spiritual needs of 51 psychiatric inpatients with those of 50 medical inpatients reported that:

- 80% of psychiatric patients and 88% of medical inpatients expressed the need of prayer.
- In addition, 65% of psychiatric patients and 66% of medical patients expressed a need for a visit from a holy person to pray with them.

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Module IV: Prosocial behavior
RELIGIOSITY & ALTRUISM

This module is related with prosocial behavior relevant to interpersonal matters like altruism, gratitude, forgiveness, and flourishing relationships. The first part deals with how empathy and egotism can lead to altruism, gratitude and forgiveness
The religiosity section given below is related with the previous lecture.

Religiosity: Objectives
- Describing the measuring tools of religiosity.

Measurement of Religiosity
- Revised intrinsic/extrinsic religious scale (Gorsuch & McPherson, 1989)
- Religious Beliefs Inventory (Ring, 1986) was to measure the universalistic and spiritual orientation of near death experiences.
- Spiritual Transcendence Scale (Piedmont, 1999) was developed by Piedmont (1999); this 24 item scale consists of three subscales:
    - Universality (a belief in the unity and purpose of life),
    - Prayer Fulfillment (an experienced feeling of joy and contentment that results from prayer and/or meditation), and
    - Connectedness (a sense of personal responsibility and connection to others). Items are answered on a 1 (Strongly Agree) to 5 (Strongly Disagree) Likert-type scale.
- Rehman's Religiosity Scale for using with Muslims

Personal Mini-Experiment
- For 5-minutes a day, relax and think about the purpose of life and where you fit in.
- Explore different religions
- Exercise mindfulness in prayer

Altruism
Objectives
- Defining Altruism and personal egotism.
- Describing genetic & neural foundations of empathy
- Discussing how to cultivate altruism: Egotism approaches
Defining Altruism
Altruism is behavior that is aimed at benefiting another person. Altruistic behavior can be motivated by personal egotism, or it can be prompted by "pure" empathic desire to benefit another person, irrespective of personal gain.

Personal egotism
Egotism is the motive to pursue some sort of personal gain or benefit through targeted behavior. Egotism has been heralded as one of the most influential of all human motives. Not surprisingly, therefore, egotism is seen as driving a variety of human actions, including altruism. In this regard, noted Western thinkers such as Aristotle (384-322 BC), Thomas Hobbes (1588-1679), Adam Smith (1723-1790), Dvaid Hume (1711-1776), Friedrich Neitzche (1844-1900), and Sigmand Freud (1856-1939) have weighed in on the debate as to whether egotism, the sense of empathy, or both, fuel altruistic human actions.
Since the Renaissance, a prevailing view has been that altruism is best explained by the motive of egotism.
Forms of Egotism-Motivated Altruism
The forms of such self-beneficial egotism may be straightforward, as when helping another person results in public praise for the individual rendering the aid. In another variant of praise, the helper may receive material rewards or honour for altruistic deeds.
There are other examples of self-benefits where the helpers receive no external rewards for their altruistic actions. For example, it is distressing to see another person in some sort of anguishing situation;

accordingly, we may help that person to reduce our own sense of personal torment. Or we simply may feel good about ourselves when we act kindly toward another individual. Yet another possibility is that we may escape a sense of guilt for not helping when we step in and lend a hand to a needy person.

Such egotistical or self-benefiting actions involving altruism basically take one of the following three forms:

- The helping person gets public praise or even a monetary reward, along with self-praise for having done that which is good.
- The helping person avoids social or personal punishments for failing to help.
- The helping person may lessen his or her personal distress at seeing another's trauma.

The Empathy-Altruism Hypothesis

Empathy is an emotional response to the perceived plight of another person. One view of empathy is that it involves the ability to match another person's emotions. Instead of this mimic-like reproduction of another person's emotions, however, empathy may entail a sense of tenderheartedness toward that other person. University of Kansas social psychologist Daniel Batson has described this latter empathy in his 1991 book, *The Altruism Question*. For Batson, altruism involves human behaviours that are aimed at promoting another person's well-being.

Genetic & Neural Foundations of Empathy

The method for measuring genetic heritability is to compare the concordances of empathy scores in monozygotic (identical) twins with the scores of dizygotic (fraternal) twins. For adult males, the empathy correlations for monozygotic and dizygotic twins were found to be .41 and .05 respectively (Matthews et al., 1981). Some other studies have found monozygotic correlations in the range of .22 to .30 as compared to dizygotic correlations of .05 to .09.

Primary motor and premotor neurons are located near the locations described in the figure given below:

Figure 1
Mirror Neurons (Rizzolati, 1996)
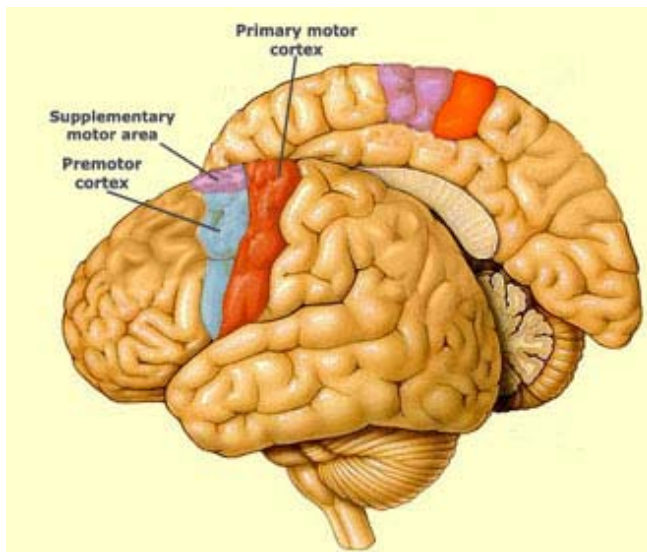
Cultivating Altruism: Egotism Approaches

The way feeling good about themselves is used in enabling people to realize that they can help and, because of such actions, have higher esteem. One way to unleash such positive feelings is to have the person engage in community volunteer work. Local agencies dealing with children, people with disabilities, older people who are alone, and hospitals all need volunteers to render aid.

Empathy-Based Approaches

- One simple approach is to have a person interact more frequently with people who need help.
- Another means of enhancing empathy is to point out similarities with another person that may not have been obvious.

- One final approach for promoting empathy involves working with those people who especially want to see themselves as different from others.

References
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ALTRUISM & GRATITUDE
Objectives (Altruism)
- Describing the measuring scales of altruism

Measuring Altruism
- There is a variety of self-report instruments for assessing the altruism of people from childhood through adulthood. Perhaps the best-known self-report instrument is the Self-Report Altruism Scale, a validated 20-item index for adults (Rushton et al., 1981).
- If one desires an observational index, the Prosocial Behaviour Questionnaire (Weir & Duveen, 1981) is a 20-itm rating index that can be used by teachers to report prosocial behaviours (using a three point continuum of applicability ranging from "does not apply" to "applies somewhat" to "definitely applies").
- For a similar Index to the Prosocial Behaviour Questionnaire, the Ethical Behaviour Rating Scale was developed which is a 15-item teachers rating instrument by Hill and Swanson (1985).
- A new and potentially promising self-report instrument for adults is the Helping Attitude Scale, a 20-item measure that taps beliefs, feelings, and behaviours related to helping (Nickell, 1998). The Helping Attitude Scale appears to meet the psychometric criteria for scale reliability and validity, and initial findings show that women have more positive attitudes about helping than do men.

Helping Attitude Scale Sample Items
- Helping others is usually a waste of time
- Helping friends and family is one of the great joys in life
- It feels wonderful to assist others in need
- Unless they are part of my family, helping the elderly is not my responsibility

Personal Mini-Experiment
- Imagine yourself another person and find similarities
- Altruism for others

Gratitude
Objectives
- Defining Gratitude
- Understanding how to cultivate gratitude

What is Gratitude?
The term *gratitude* is derived from the Latin concept *gratia,* which entails some variant of grace, gratefulness, and graciousness. Gratitude is defined as "The state of being appreciative of blessings received."
In the words of noted University of California-Davis researcher Robert Emmons (2005), gratitude emerges upon recognizing that one has obtained a positive outcome from another individual who behaved in a way that was:
1. Costly to him or her
2. Valuable to the recipient
3. Intentionally rendered.
The benefit may be derived from a nonhuman action or event. For example, the individual who has undergone a traumatic natural event such as a family member's survival of a hurricane feels a profound sense of gratitude.
In yet another example of gratitude, a person may have come through a major medical crisis or problem and discovers benefits in that experience. This process is called *benefit finding.*
Gratitude is viewed as a prized human propensity in all the religions e.g., Hindu, Buddhist, Muslim, Christian, and Jewish traditions.
Gratitude Explained
According to medieval scholar Thomas Aquinas (1273), not only was gratitude seen beneficial to the individual, but it also serves as a motivational force for human altruism. Philosopher Thomas Hobbes,

(1888) explained his views as "Ingratitude is the most horrible and unnatural of all crimes that human are capable of committing."

Gratitude as Viewed in Islam
"Gratitude (shukr) for the abundance you have received is the best insurance that the abundance will continue."

Prophet Muhammad

Gratitude has always been central among Christian virtues and appears in classical and modern devotional writings as well as in the Old and New Testaments. In Christian gratitude, God is the giver of all gifts and the ultimate foundation for thankfulness.

Muslims answer the question, "How are you?" with the Arabic phrase "Alhamdulillah," which means, "Praise and thanks be to God." This response reflects the acceptance that God, who is loving and kind, cares for all his creatures with unbounded tenderness, mercy and wisdom. Regardless of whether we interpret our situation as easy or difficult, Muslims believe that every situation we face is placed before us by God for a reason and that ultimately in that reason there is good and benefit for us. For this we are thankful to God.

Cultivating Gratitude
In more recent times, psychologists Robert Emmons and Michael McCullough (2004) have explored a variety of ways to help people enhance their sense of gratitude. These interventions aimed at enhancing gratitude consistently have resulted in benefits. For example in comparison to people who recorded either neutral or negative (life stresses) in their diaries those who wrote a gratitude journal reported greater satisfaction in life.

Emmons & McCullough
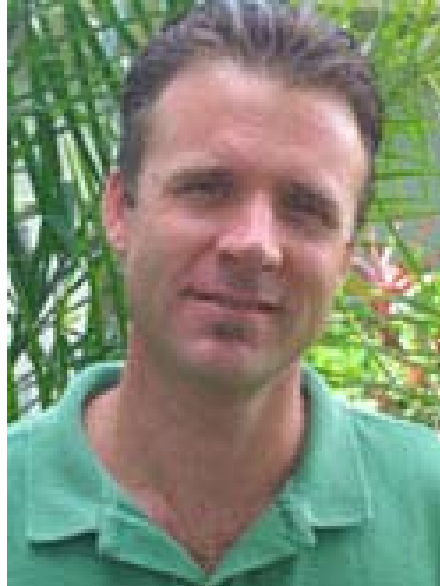
Gratitude Journal: Advantages Study 1
- The Amount of exercise undertaken
- Optimism about the upcoming week
- Feeling better about their lives

Gratitude Journal: Advantages Study 2
Those who kept gratitude journals showed following benefits:
- Reported greater enthusiasm, alertness & determination
- Significantly more likely to make progress toward important goals pertaining to their health
- Had improved interpersonal relationships

- Had greater academic performances

Emmons & McCullough (2003) Study 3

In the third study in Emmons and McCullough (2003), people with neuromuscular conditions were randomly assigned to either a gratitude condition or a control condition. Results showed that those in experimental group were:

- More optimism
- More energy
- More connectedness to other people
- More likely to have restful sleep

Naikan: Japanese meditation

A Japanese form of meditation known as Naikan enhances a person's sense of gratitude (Krech, 2001). Using Naikan one learns to meditate daily on three gratitude-related questions:

- What did I receive?
- What did I give?
- What troubles and difficulties did I cause to others?

References

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MEASURING GRATITUDE
Objectives
- Understanding the measuring procedures of gratitude
- Discussing Psycho-physiological Underpinnings of Gratitude

Measuring Gratitude
Several approaches have been adopted to measure gratitude. One tactic was to ask people to list the things about which they felt grateful. This simple method allowed researchers to find those events that produced gratefulness. Another strategy was to take the stories that people wrote about their lives and code these vignettes for gratefulness themes. Barusch (1999) was surprised to find that gratitude was a common response among older women who were living in poverty. In another study, one in which findings were more consistent with the researcher's expectations, Bernstein and Simmons (1974) found that kidney recipients frequently cited their gratitude toward their donors. Moreover, the survivours of Hurricane Andrew commonly expressed gratitude for having lived through this natural disaster. Some attempts also have been made to measure gratitude behaviourally.

Specific Scales
Working in the context of an overall index called the Multidimensional Prayer Inventory, Laird and his colleagues (2004) have developed and validated a 3-item Thanksgiving self-report subscale on which people respond along a 7-point response scale (1= Never to 7= All of the time) to each item. The three Thanksgiving items are:
- "I offered thanks for specific things,"
- "I expressed my appreciation for my circumstances," and
- "I thanked God for things occurring in my life."

This Thanksgiving subscale of the Multidimensional Prayer Inventory obviously is worded in terms of religious prayer, and higher scores have correlated with stronger religious practices such as prayer.

Two trait-like self-reports:
There are two trait-like self-report measures of gratitude that do not inherently link the wording of the items to religious prayer.
1. The first such measure is the Gratitude, Resentment, and Appreciation Test (GRAT), a 44-item index developed and validated by Watkins et al. (1998). The GRAT taps the three factors of resentment, simple appreciation, and social appreciation.
2. The trait self-report index that appears to be most promising is the Gratitude Questionnaire (GQ-6; McCullough, et al. 2003). The GQ-6 is a 6-item questionnaire on which respondents endorse each item on a 7-point Likert scale (1= Strongly disagree to 7= Strongly agree).

Gratitude Questionnaire (GQ-6)
Sample Items
- I have so much in life to be thankful for
- When I look at the world, I don't see much to be grateful for
- As I get older, I find my self more able to appreciate the people, events and situations that have been part of my life history

GC-6 & Correlates *(McCllough et al., 2002)*
Higher gratitude on the GQ-6 correlated positively with:
- Elevated positive emotions
- Vitality
- Optimism & hope
- Satisfaction with life
- Empathy, sharing, forgiving, benefiting, etc.
- Giving one's time for the benefit of others
- Less concerned with material goods

**Psycho-physiological Underpinnings of Gratitude**
Appreciation has produced another form of physiological coherence, the synchrony between alpha brain wave activity (taken from electroencephalograms EEGs) and heartbeats. In research by McCraty and colleagues (2002), for example, under experimental manipulations of appreciation relative to baseline, the synchrony of heartbeat and EEG was higher in left hemisphere.

Although frustration typically elicits disordered and erratic heart rhythms reflecting a lack of synchrony between the parasympathetic and sympathetic branches of the autonomic nervous system, appreciation produces a more coherent pattern of heart rhythms (McCraty & Childre, 2004).

Figure 1 given below illustrates the conditions of a grateful and ungrateful heart.

Figure 1
The Grateful Heart
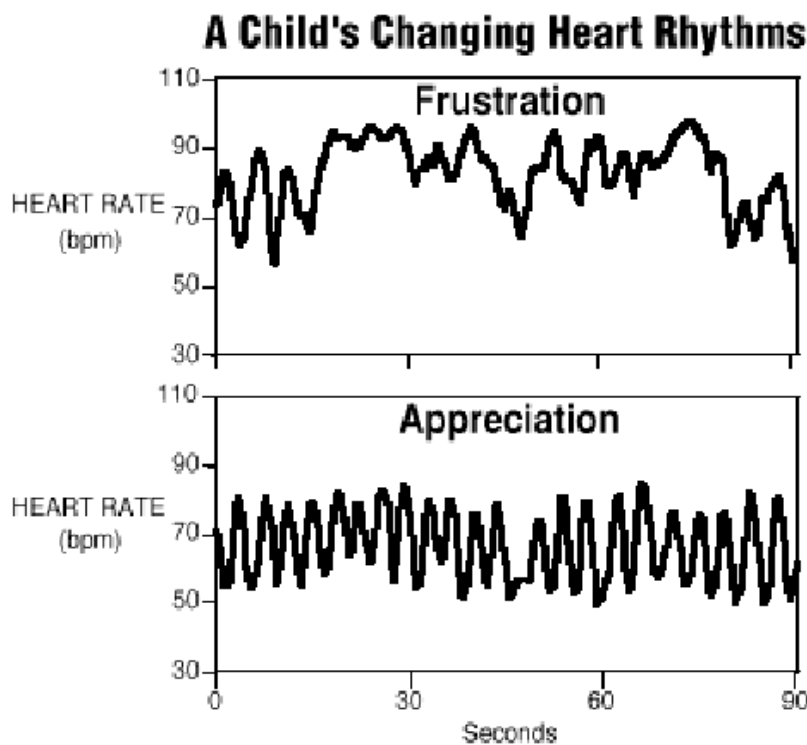
How do we practice grattude?
There are some essential aspects to practice this. These aspects include to:
- Keep a Gratitude Journal
- Keep an Encouragement Box
- Find a Gratitude Mentor

Personal Mini-Experiments
Count Your Blessings
At the beginning and end of each day, list five things for which you are grateful, and then take a few minutes to meditate on the gift inherent in each.

Thanking Your Heroes
To thank the heroes in your life you consider and owe your gratitude.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 272, 275-278).

<div align="right">**Lesson 35**</div>
<div align="center">**FORGIVENESS**</div>

Objectives
Describing the Definitions of Forgiveness
Understanding Evolutionary and Neurobiological basis of Forgiveness
Describing the measuring procedures for Forgiveness
Discussing how to Cultivate Forgiveness

Defining Forgiveness
Scholars have differed in their definitions of forgiveness from the most liberal and inclusive to relatively more circumscribe.
Thompson et al. (2005):
"Forgiveness is a freeing from a negative attachment to the source that has transgressed against a person".
McCullough (2000):
Forgiveness reflects increases in prosocial motivation toward another such that there is:
1. Less desire to avoid the transgressing person and to harm or seek revenge toward that individual.
2. Increased desire to act positively toward the transgressing person.

Enright and colleagues (1998):
The scholar with the longest track record in studying forgiveness is Robert Enright, who defined forgiveness as "a willingness to abandon one's right to resentment, negative judgment, and indifferent behaviour toward one who unjustly hurt us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her."

Forgiveness in Islam
As human beings we are responsible, but we do also make mistakes and we are constantly in need of forgiveness. Islam speaks about two aspects of forgiveness:
a) Allah's forgiveness
b) Human forgiveness.
We need both, because we do wrong in our relations to Allah as well as in our relations to each other. Allah subhanahu wa ta'ala is the most Forgiving. There are many names of Allah given in the Qur'an. Some of these names are related to His mercy and forgiveness. Let us mention some of these names: Al-Ghafoor: Al-Afuw: al-Tawwab: al-Haleem: al-Rahman and al-Rahim.
Just as it is important to believe in the mercy and forgiveness of Allah, it is also necessary to base human relations on forgiveness. We cannot expect Allah's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important Islamic teachings. In the Quran Allah has described the Believers as "those who avoid major sins and acts of indecencies and when they are angry they forgive" (Al-Shura 42:37).
The Prophet -peace be upon him- was the most forgiving person. He was ever ready to forgive his enemies. When he went to Taif to preach the message of Allah, its people mistreated him. They abused him and hit him with stones. He left the city humiliated and wounded. When he took shelter under a tree, the angel of Allah visited him and told him that Allah sent him to destroy the people of Taif because of their sin of mistreating their Prophet. The Prophet -peace be upon him- prayed to Allah to save the people of Taif, because what they did was out of their ignorance. He said, "O Allah, guide these people, because they did not know what they were doing." When he entered the city of Makkah after the victory, the Prophet (PBUH) had in front of him some of his staunchest enemies. Those who fought him for many years persecuted his followers and killed many of them. Now he had full power to do whatever he wanted to punish them for their crimes. It is reported that the Prophet asked them, "What do you think I shall do to you now?" They pleaded for mercy. The Prophet said, 'No blame on you today. Go, you are all free." Soon they all came and accepted Islam at his hands. He forgave even *Hind* who had caused the murder of his uncle *Hamza.*

**Evolutionary Basis of Forgiveness**
In an analogous fashion, forgiveness may break the violence cycle in humans. Lacking the mechanisms to lessen the potential for aggression and relative counteraggression, humans may risk an escalating cycle that

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threatens the demise of the entire group. In this sense there is an evolutionary advantage to forgive actions in that they lower the overall level of hostility, thereby enhancing the survival chances of the larger group. Indeed people who display forgiveness toward their transgressors produce positive feelings in surrounding people who were in no way involved in the confrontation, thereby stabilizing the social order. In short, forgiveness represents a process that has an adaptive evolutionary advantage in that it helps to preserve the social structure.

Forgiveness involves a person's sense of self, because it is the source that is damaged during transgression by another. Perception of the self is crucial from an evolutionary standpoint because it is the self that the person strives to preserve overtime.

Neurobiological Basis of Forgiveness

The sense of self is located in the frontal, parietal, and temporal lobes, which receive input from the sensory system and the hippocampus.
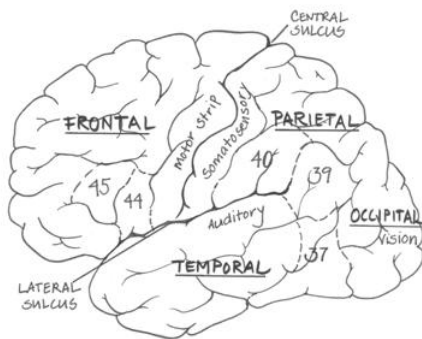
Limbic System

Injury to the self is registered via sensorimotor input, and this input is mediated by the limbic system, the sympathetic nervous system and the hypothalamus.
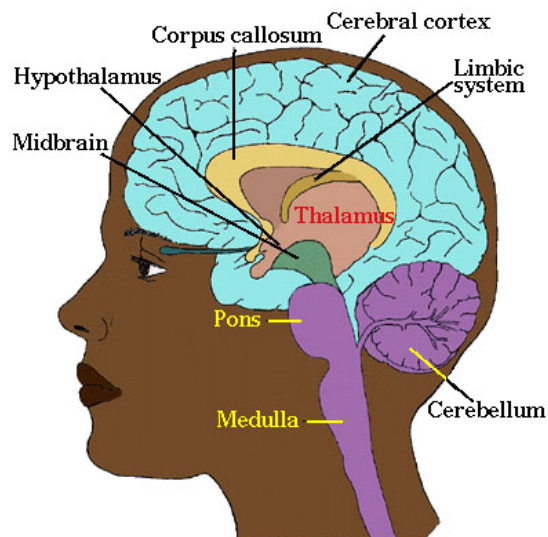
The actual direction of forgiveness occurs through limbic system and is associated with positive emotions.

Measuring Forgiveness

Thompson et al. (2005) developed the Heartland Forgiveness Scale (HFS) as an 18-item trait measure of forgiveness. There are six items to tap each of the three types of forgiveness-self, other, or situation-and respondents use a 7-point scale (1= Almost always false of me to 7 = Almost always true of me). Score on

the HFS have correlated positively with scores on other forgiveness measures; people scoring higher on the HFS also show more flexible and trust, as well as less hostility, rumination, and depression.

McCullough et al. (1998) developed the Transgression-Related Interpersonal Motivations Inventory (TRIM) as a 12-item self-report measure (respondents use a 5-point continuum from 1 = Strongly disagree to 5 = Strongly agree), with the items tapping either:

1. the motive to avoid contact with the transgressing person, or
2. the motive to seek revenge against the transgressor

The TRIM can be regarded as a transgression-specific index of forgiveness.

Enright has developed two forgiveness measures, the first of which is a 60-item version called the Enright Forgiveness Inventory (EVI). The EVI assesses the respondent's thoughts about a most recent interpersonal transgression. A second Enright-inspired measure is the 16-item Willingness to Forgive Scale (WTF). The WTF gives a valid estimate of the degree to which a person is willing to use forgiveness as a problem-solving coping strategy.

Cultivating Forgiveness
Forgiving another Person
In this model, in which forgiveness is the goal, the first step is to promote a nondistorted, realistic appraisal of the relationship of the two people.

The second step is the attempt to facilitate a release from the bond of ruminative, negative affect held toward the violating (transgressing) partner.

The third step is to help the victimized partner lessen his or her desire to punish the transgressing partner.

Cognitive and Affective Processing
It required rectifying incongruency once injury is realized. Many possible approaches are specific to each individual:

- **Spiritual approach** – God loves everyone, God would forgive them
- **Humanistic approach** – We are all people
- **Rationalistic approach** – We recognize that all people are imperfect
- **Empathic approach** – We understand why the other person did what they did.
- **Apologetic approach** – Requires apology from perpetrator

These approaches are also specific to conditions, age, gender, socioeconomic factors, and previous history of injury.

Model of Everett Worthington (1998)
Another productive approach for helping couples to deal with infidelity is the forgiveness model of Everett Worthington of Virginia Commonwealth University. This model is based on helping the partners through the five steps of the acronym REACH:

- **R**ecall the hurt and the nature of the injury caused
- Promote **E**mpathy in both partners
- **A**ltruistically give the gift of forgiveness between partners
- **C**ommit verbally to forgive the partner
- **H**old onto the forgiveness for each other.

Forgiving Oneself
A clinician will be altered to the potential need for forgiveness of the self when a client is feeling either shame or guilt. In this regard, shame reflects an overall sense that "I am a bad person." On the other hand, guilt taps a situation-specific negative self-view, for example, "I did a bad thing." To correct for such guilt, some sort of reparative action is warranted, such as confessing or apologizing.

Interventions to lessen counterproductive criticism of the self are aimed at helping the individual take responsibility for the bad act or actions and then let go so that she or he can move forward with the tasks in life.

Forgiving a Situation
In this regard, clients often point to their life circumstances as the cause of their problems (i.e., they blame the happenings in their lives). For such clients, therefore, a crucial part of their treatments entails instruction

in stopping thoughts about earlier negative life events so that they instead can look ahead toward their futures.

References
Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 279-288).

ATTACHMENT

Objectives
- Defining Attachment
- Understanding Attachment as an adaptive response
- Understanding Parent-child attachment
- Describing Attachment Styles & Later Adult Relationships

Mini Experiments: Forgiveness (Connection to previous lecture)
- Gone but not forgiven: If you are contemplating forgiving a person who is no longer alive, or if you cannot locate him or her, use a technique from Gestalt therapy like empty chair.
- Spread forgiveness: Spread forgiveness in the workplace or classroom.

Attachment
We feel lonely and worthless when our basic needs for love, affection, and belongingness are not met. This pain has long-term effects because our growth is thwarted when we feel detached and unloved. Attachments and love are necessary components of flourishing relationships, but they are not sufficient for the maintenance of such relationships.

Attachment as an adaptive response
Attachment is adaptive and it suggests that the tendency to form relationships is at least partly biologically based. Human infants have an infant attachment response observable within minutes of birth by:
- The rooting instinct as newborns recognize and prefer face, voice, and smell of their mother
- The Moro reflex that children spontaneously imitate their caretaker's facial expressions
- Mothers produce oxytocin hormone which influences parenting behaviour (Maestripieri, 2002) and the higher levels of oxytocin related with desire for companionship and taking good care of their infants

British psychiatrist John Bowlby (1969) was one of the first social scientists to systematically study the attachment process. He worked with orphaned and delinquent children and studied human and other species infants with the purpose to protect immature, highly vulnerable young ones. He proposed that attachment is part of many species' genetic heritage.

Standard pattern of three responses are produced by infants of many species:
- **Protest:** following parental separation. babies scream, cry to get the attention, and thus fed and protected
- **Despair:** if no success, infants show despair thus reducing the likelihood of attracting the attention of predators (in case of animal offspring).
- **Detachment:** if left unattended for long periods, infants begin to behave independently

Parent-child attachment
Consistency in caregivers' responses to children's cues is linked to children's contentment and later development of trust. Adaptive and maladaptive parental behaviours lead to the development of an attachment system that regulates the proximity-seeking behaviours connecting infants and caregivers in physical and emotional space.

Attachment Styles & Later Adult Relationships: Bowlby
Although our biological heritage propels us toward our caregiver, the principle of reinforcement theory suggests that the caregiver's response will determine the strength of this desire to establish this proximity. John Bowlby identified numerous parental behaviors. He identified two kinds of corresponding attachment styles:
- Secure: worthy of others' love; a belief develops that people can be trusted.
- Insecure: a belief of being unworthy of love, and thinking that others not relied upon.

Through the study of children who became disconnected from their caregivers, Bowlby (1969) realized that insecure attachment is a precursor to numerous developmental struggles. While children with sound attachment systems become more appealing to their caregivers and other people.

Attachment Styles & Later Adult Relationships: Mary Ainsworth

A classic behaviour assessment strategy designed by Mary Ainsworth (1979) has allowed psychologists to look into the attachment phenomenon. In the Strange Situation assessment, a child is exposed to a novel situation in the company of his or her caregiver, and then the caregiver is removed and reintroduced to the situation twice.

Trained observers code behaviour responses in this strange situation and render one of the following assessments of the quality of the achievement:

- The secure attachment pattern is characterized by a balance between exploration of the environment and contact with the caregiver.
- Children with insecure-avoidant patterns avoid the caregiver when he or she is reintroduced into the situation.
- Those with the insecure-resistant/ambivalent pattern passively or actively demonstrate hostility toward the care giver while simultaneously wanting to be held and comforted.

Additional Work on Attachment

An additional discovery was that attachment styles are being determined by two basic attitudes:

- The extent to which one's self esteem is positive or negative
- The extent to which one perceives others trustworthy

There is some evidence for continuity; however, attachment style may change if a person has a significant attachment-related event (e.g., divorce, abuse, etc.)

Attachment Styles Refined over the Years

Developmental Psychologist Mary Main and colleagues have conducted interviews of mothers who participated in the Strange Situation assessment, and found that adult attachment could best be described by a four-category system comprising:

Secure: characterized by trust, a lack of concern with being abandoned, feeling of being valued & well liked

Preoccupied: characterized by trust, but combined with a feeling of being unworthy of others' love and a fear of abandonment

Dismissing-avoidant: characterized by low trust and avoidance of intimacy combined with high self-esteem and compulsive self-reliance

Fearful-avoidant: characterized by low trust and avoidance of intimacy, combined with a feeling of being unworthy of others' love and a fear of rejection

High interpersonal trust
(low avoidance)

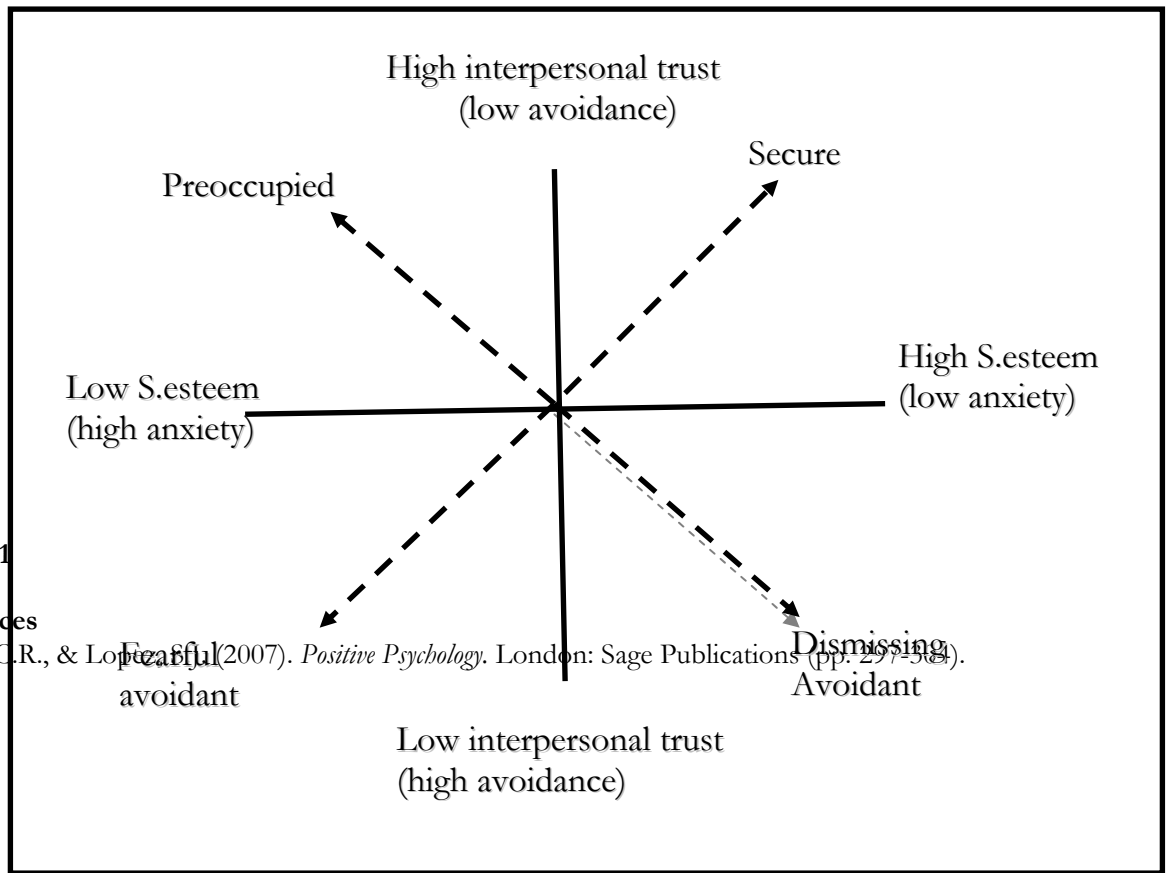Secure

Preoccupied

Low S.esteem
(high anxiety)

High S.esteem
(low anxiety)

Figure: 1

References
Snyder, C.R., & Lopez (2007). *Positive Psychology*. London: Sage Publications (pp. 297-384).

Fearful
avoidant

Dismissing
Avoidant

Low interpersonal trust
(high avoidance)

ATTACHMENT & FLOURISHING RELATIONSHIPS
Objectives
- Describing research on attachment styles
- Description of Creating a Culture of Appreciation
- Understanding the capitalizing process

Research on Attachment Styles (Link to previous lecture)
Through childhood, insecurely attached children exhibit:
- Less social competence and lower levels of self-esteem and self-concept complexity.
- Vacillating pattern of approach-avoidance which invites social rejection confirming child's insecurity and distrust.

These differences are due to different views about how to raise children, promoting independence or otherwise. Individualistic cultures discourage children from staying near and are more likely to give them toys rather than picking up. Although a universal feature, the nature of attachment styles is shaped by culture, e.g., Japanese vs. American and German children; later are more likely to develop an insecure attachment style; (Cole, 1992).
Securely attached report positive family relationships when young, while the insecurely attached rate their childhood family environment as emotionally cold and openly conflicted (Klohnen & Bera, 1998).
If securely attached are involved with insecure ones, there is prototype mismatch, but secure partner can buffer the negative effects and may gradually change the insecure and make them change their feelings of intimacy and self-worth (Feeney, 2003).

Flourishing Relationships
Positive Psychologists specializing in close relationships (Harvey et al., 2001) are exploring what makes existing relationships flourish and what skills can be taught directly to partners to enhance their interpersonal connections.

Building a Mindful Relationship Connection
Well-minded relationships are healthy and long lasting. This belief led University of Iowa social psychologist John Harvey and his colleagues to develop a five-component model of minding relationships.
1. Minding: Minding is the "reciprocal knowing process involving the nonstop, interrelated thought, feelings, and behaviours of persons in a relationship."
2. Making Relationship: The second component of relationship minding involves partners making relationship-enhancing attributions for behaviours.
3. Accepting and Respecting: The third component of the minding model requires an empathic connection along with refined social skills.
4. Maintaining Reciprocity: Regarding reciprocity in minding, "each partner's active participation and involvement in relationship-enhancing thoughts and behaviours" is necessary for maintaining a mutually beneficial relationship.
5. Continuity in Minding: Continuity in minding also may require planning and strategizing to become closer as the relationship matures.

Creating a Culture of Appreciation
John Gottman has spent a lifetime in "thin slicing" relationship behavior. John Gottman studies married couples and probably knows more about marriage than any other researcher. After a one-hour interview with a pair of newlyweds, he can predict with great accuracy whether they'll still be together in five years. The more negative comments between partners in a relationship, the greater the threat to the relationship. Gottman uses the analogy of banking and finances. He views any positive comment between partners as a deposit in the bank and any negative comment as a withdrawal. Positive comments help to build your funds and provide security. Ongoing negative comments create a constant draw on your account. No relationship can continue very long on deficit financing.

Gottman, trained as a mathematician, has been influenced by the field of psycho-physiology, which is concerned with "the study of the body and the face and voice and emotion in relationships, and try to understand the naturalistic development of relationships. How do people respond emotionally to one another? He's made his own contribution to this field of emotion with his concept of "met-emotion," or how people feel about feelings, what their history is with specific emotions like pride, respect or disrespect, love, fear, anger, sadness.

Love Lab
The standard research protocol involves a husband and wife entering the "love lab" and engaging in a 15-minute conversation while being closely observed by the researchers and monitored by blood pressure cuffs, EKGs, and other devices.
At this "love lab" Dr. Gottman videotapes married couples as they go about a lazy day "at home" and monitors physiological signs like heart rate and blood pressure as they discuss area of conflict. By counting:
- the positive and negative interactions,
- checking repair attempts during fights, and
- watching for incidents of contemptuous behavior.
Gottman is able to predict the ultimate fate of the pair with over 90 percent accuracy.

Behaviors that Foretell Divorce
Dr. Gottman studied a lot of couples that were on the rocks and talked about four behaviors that foretell divorce:
- Criticism
- Contempt
- Defensiveness
- Stonewalling

Multidimensional Therapeutic Approach
Drawing from his decades of research and his "sound marital house" theory, Gottman and colleagues (2002) developed a multidimensional therapeutic approach to couples counseling that moves partners from conflict to comfortable exchanges. The goals of therapy include the enhancement of basic social skills and the development of an awareness of the interpersonal pitfalls associated with the relationship behaviours of criticism, contempt, defensiveness and stonewalling. Over time, these four behaviours that undermine relationships are replaced with:
- Complaint i.e., a more civil form of expressing disapproval
- A culture of appreciation that promotes positive behavior and prevents contemptuous feelings
- Acceptance of responsibility for a part of the problem
- Self-soothing and self-regulation that are to control negative sentiment override

Capitalizing on Positive Events
Shelly Gable and colleagues (2003) have demonstrated two processes that are independent and must be conceptualized and researched as independent processes to fully understand human relationships:
- **Aversive Processes:** are the eliminating of negative relationship behaviours.
- **Appetitive Processes:** are the promoting of positive relationships.

Process of Capitalizing
Telling others about positive events in one's life, is associated with personal benefits (enhanced positive effect and well-being) as well as interpersonal benefits (relationship satisfaction and intimacy). The personal gains are attributable to the process of reliving the positive experience, and they are enhanced when a partner responds enthusiastically to the good news. Improvement in interpersonal relations is contingent upon the quality of the partner's response to the loved one's good news.

Capitalizing on Daily Positive Events
How would your friend/relative/partner characterize your habitual responses to their good news? Gable uses the following types of responses; the first of the four patterns has the potential to increase happiness and mutual understanding.

Active/Constructive
My friend/relative/partner reacts to the positive event enthusiastically.
My friend/relative/partner seems even more happy and excited than I am.
My friend/relative/partner often asks a lot of questions and shows genuine concern about the good event.

Passive/Constructive
My friend/relative/partner tries not to make a big deal out of it but is happy for me.
My friend/relative/partner is usually silently supportive of the good things that occur to me.
My friend/relative/partner says little, but I know he/she is happy for me.

Active/Destructive
My friend/relative/partner often finds a problem with it.
My friend/relative/partner reminds me that most good things have their bad aspects as well.
My friend/relative/partner points out the potential down sides of the good events.

Passive/Destructive
Sometimes I get the impression that my friend/relative/partner doesn't care much.
My friend/relative/partner doesn't pay much attention to me.
My friend/relative/partner often seems uninterested.

Neurobiology of Interpersonal Connection
Schore proposed that the maturation of a region of the right cortex, the orbitofrontal cortex (which may store the internal working models of attachment), is influenced by interactions between the child and the caregiver. As the orbitofrontal cortex matures, self-regulation of emotions is enhanced. The brain-behaviour interactions suggest that an upward spiral of growth may explain how infant attachment sometimes produces emotionally healthy adults. That is, when a child and his caregiver have a secure attachment, the part of his brain that helps with the regulation of emotions and behaviour is stimulated.

Orbitofrontal Cortex is
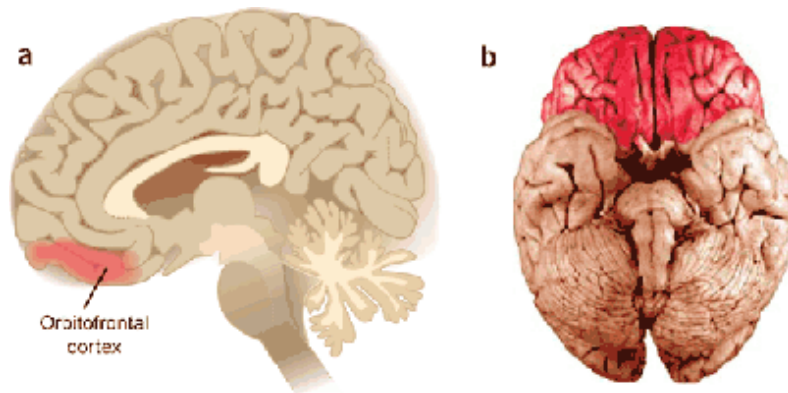
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MOVING TOWARD BALANCED CONCEPTUALIZATIONS
Objectives
- Understanding the steps involved in Moving toward Balanced Conceptualizations

Moving toward Balanced Conceptualizations
The Clinicians can produce more balanced views of people and how they change and the ideas for improving the conceptualizations of human behaviour that involves following steps:
- Fascination with abnormal behavior
- Neglect of the environment and of the Positive
- Lack of a Developmental Emphasis
- Difficulties understanding behavior in a cultural context
- Limits of the categorical classification system

1. Fascination with abnormal behavior
To answer the frequently asked question, "Is that behavior normal?" and to further examine abnormal behavior, we must define the criteria for abnormality. There is no widely accepted definition of *abnormal*. Nevertheless, three criteria commonly serve as markers of abnormal behavior in a social context.
- First, the behavior is *atypical* or *aberrant*, which means that it deviates from what is considered standard or expected.
- Second, the behavior is considered *maladaptive*-that is, the behavior does not typically lead to socially sanctioned goals.
- Third, the behavior often is accompanied by *psychological distress*-worry, rumination, and uncomfortable thoughts and feelings.

Is that Behavior Normal?
In response to the question, "Is that behavior normal?" the *frequency, duration and effect* of the particular behavior must be considered. Furthermore, the context of the behavior must be carefully scrutinized.
Yet another determinant of the abnormality label is whether there is a powerful and influential person in the social context who is willing to speak out and ostracize a given action by another person.

2. Neglect of the environment and of the Positive
The desire to understand behavior often leads to a question such as, "Why did he do that?" To answer the question, the flaws in thinking associated with the *fundamental attribution error* and the *fundamental negative bias* contribute to our tendency to over-pathologize behavior and to view behavior in a manner that is neither comprehensive nor valuing of potential strengths.

Fundamental Negative Bias
The fundamental negative bias involves the:
- Saliency (stands out vs. does not stand out)
- Value (negative vs. positive)
- Context (vague vs. well-defined)

The Four-Front Approach (Wright, 1991)
In Beatrice Wright's four-front approach (1991) to developing a comprehensive conceptualization about a person's weaknesses and strengths, as well as in regard to the influence of environmental stressors and resources, she encourages observers to gather information about the following four fronts of behaviour:
- Deficiencies and undermining characteristics of the person
- Strengths and assets of the person
- Lacks and destructive factors in the environment
- Resources and opportunities in the environment

3. Lack of a Developmental Emphasis
Developmental psychologists focus on the origins and functions of behavior. Their scientific efforts shed light on normal developmental processes such as cognitive operations, moral judgment, and personality.

In this regard, the Iveys' developmental counseling and therapy provides a here-and-now conceptualization in which pathological behaviours are seen as logical responses to life events. In framing the approach, the

Iveys (1999) state that the "contextual self includes relational dimensions of personal and family developmental history, community and multicultural issues, and physiology.

4. Difficulties Understanding Behavior in a Cultural Context

The surgeon general's report, *Mental Health: Culture, Race, Ethnicity* emphasizes the importance of acknowledging that there are:

- culture-bound syndromes
- culture influences coping strategies and social support
- individuals may have multiple cultural identities

5. Limits of the Categorical Diagnostic System

Psychologists have been grouping behaviours into the categories "abnormal" and "normal" for as long as people have possessed language capabilities, but this does not necessarily mean that we are reliably and accurately distinguishing between "abnormal" and "normal."

Regarding the real-world challenges of making diagnoses by categorizing clients' behaviours there is evidence of a lack of consistency and accuracy among practicing psychologists. McDermott (1980) found that when 72 psychology graduate students and psychologists (24 novices, 24 interns, 24 experts) were presented with the same three case studies, diagnostic agreement was no better than that predicted by chance. A total of 370 diagnostic statements were rendered, and there was no specific pattern of agreement within or between the participant groups.

Problems of Diagnostic Labels

Negative labeling can create stereotypical expectations that can influence how professionals conceptualize and interact with individuals, it can also influence how these labeled individuals may think about themselves. Once the label of the diagnostic group is applied, the perception of within-group differences tends to be diminished, whereas the perception of between-group differences is enhanced.

Because diagnostic labels traditionally have been negative, clinicians may ignore the ideographic and potentially positive characteristics of people.

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MOVING TOWARD BALANCED CONCEPTUALIZATIONS
&
ENHANCING THE GOOD

Objectives
- Understanding New Personality Dimensions
- Describing Primary and Secondary Preventions
- Understanding Primary Enhancement

Considering New Personality Dimensions
According to a report from the United States surgeon general that Mental illness and mental health are not opposite ends of the same continuum.

In their 1995 book, *New Personality Self-Portrait,* Oldham and Morris (1995) describe a dimensional approach to conceptualizing personality disorders that are often considered the most intractable forms of mental disorders. They contend that each of the 14 personality disorders listed in the *DSM-IV* (APA, 1994) can be viewed as residing on its own continuum of adaptation.

Example: Dimensional Approach

Figure 1
Oldham and Morris's 1995 Dimensional Conceptualization of Personality Disorder

Personality style	Personality Disorder
Conscientious	Obsessive-compulsive
Self-confident	Narcissistic
Dramatic	Histrionic
Vigilant	Paranoid
Devoted	Dependent
Solitary	Schizoid
Leisurely	Passive-Aggressive
Sensitive	Avoidant
Idiosyncratic	Schizotypal
Adventurous	Antisocial
Self-sacrificing	Self-Defeating
Aggressive	Sadistic
Serious	Depressive

Going Beyond the DSM-IV Framework
The focus on negative aspects has occurred at the expense of identifying strengths, and it has not helped people in their pursuit of optimal human functioning. This limited view of psychology undermines the ultimate goal of any psychodiagnostic system: *to understand the person's needs and resources and to facilitate the implementation of helpful therapeutic interventions.*

Preventing the Bad & Enhancing the Good
Two Broad Categories of Interventions
Prevention
The first category, stopping the bad, involves efforts to prevent negative things from occurring later, and it can be divided into primary and secondary preventions.
Enhancement
The second category, making more good, involves enhancing what people want in their lives; it, too, can be divided into primary and secondary dimensions.

Primary Prevention
"Stop the bad before it happens."
Primary preventions reflect actions that people take to lessen or remove the likelihood of subsequent psychological difficulties. When primary prevention is aimed at an entire community population, it is called **universal prevention** (e.g., childhood immunizations); when focused on a particular at-risk population, it is called **selective prevention** (e.g., home visitations for low-birth-weight children).
Prevention need not entail a full understanding of a given problem or the disease which may occur at governmental level.

Is Primary Prevention Effective?
Durlake & Wells: A meta-analysis (1997) examined the effectiveness of prevention programs on children's and adolescents' behavioural and social problems. They found that the preventions yielded effective outcomes similar in magnitude to medical procedures.
Heller and colleagues have offered five suggestions for implementing successful primary preventions.

- First, the targeted populations should be given knowledge about the risky behaviour to be prevented.
- Second, the program should be attractive, it should motivate potential participants to increase the desirable behaviours and decrease the undesirable ones.
- Third, the program should teach problem-solving skills as well as how to resist regressing into previous counterproductive patterns.
- Fourth, the program should change any norm or social structures that reinforce counterproductive behaviours.
- Fifth, data should be gathered to enable evaluation of the program's accomplishment. These evaluation data then can be used to make a case for implementing primary prevention programs in other settings.

Caveats about Primary Prevention
Several factors make it difficult to implement primary prevention programs:

- First, people tend to believe that the future will result in the good things happening to them, whereas the bad things will happen to other people. This phenomenon has been called the **illusion of uniqueness** or **unique invulnerability.**
- Another force undermining prevention activities is the difficulty in **convincing people** that these programs are effective and worth the effort.
- Lastly, even though advances have been made in the area of prevention, there is a **sizable lag time** until such findings are published and become part of the knowledge based in psychology.

Secondary Prevention
Secondary Prevention addresses a problem as it begins to unfold. Compared with primary prevention, therefore, secondary prevention occurs later in the temporal sequence of the unfolding problem.
Secondary prevention is synonymous with psychotherapy intervention. Although most people probably realize that there are numerous forms of psychotherapies, it surprise many to learn that helpers presently are practicing over 400 different types of interventions. From the earliest summaries of the effectiveness of psychotherapies to more contemporary ones, there is consistent evidence that psychotherapy improves the lives of adults and children. When we say that psychotherapy "works," we mean that there is lessening of the severity and/or frequency of the client's problem and symptoms.

Figure 2
Effectiveness of Psychotherapy: (Smith et al., 1980)
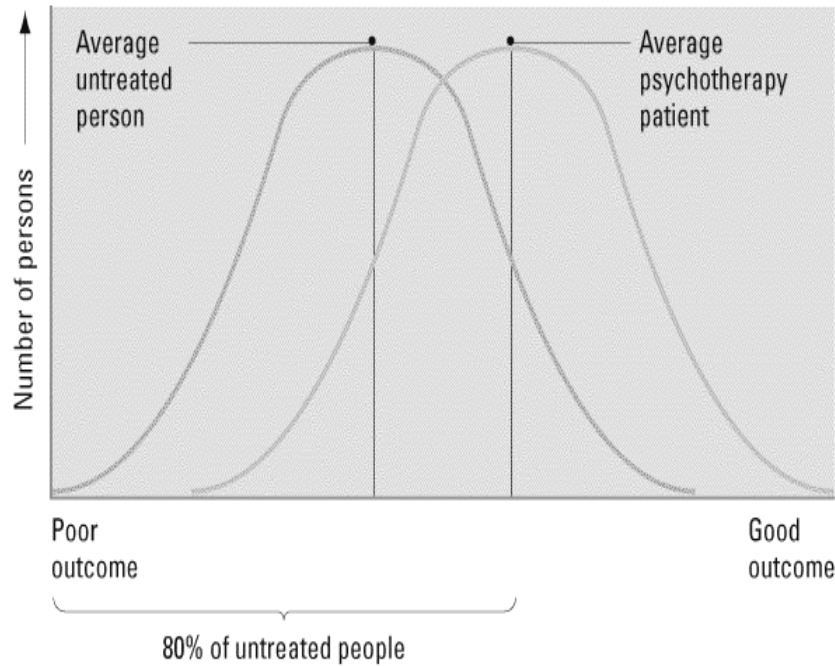
Common Components of Secondary Prevention
On the effectiveness of psychotherapy, noted psychiatrist and psychotherapy researcher Jerome Frank suggested that hope was the underlying process common to all successful psychotherapy approaches.
The typical agency effect size has been shown to be .47 standard deviation in magnitude (i.e., clients are 16% better off than had they received no treatment), and the pathways effect has been .55 standard deviation in magnitude (i.e., clients are 19% better off than had they received no treatment). Summing these agency and pathways effects produces an overall hope effect size of 1.02 standard deviation (i.e., clients are about 35% better off than had they received no treatment).

Primary Enhancement
"Making Life Good"
Primary Enhancement involves the effort to establish optimal functioning and satisfaction. Primary enhancement involves attempts either to increase hedonic well-being by maximizing the pleasurable, or to increase eudaemonic well-being by setting and reaching goals.
In an evolutionary sense, particular activities are biologically predisposed to produce satisfaction. An evolutionary premise is that people experience pleasure under the circumstances favourable to the propagation of the human species.

Primary Enhancement: Psychological Health
- Engaging in shared activities that are enjoyable enhances psychological well-being especially if such joint participation entails arousing and novel activities.
- Another relationship that produces happiness is involvement in religion and spiritual matters.
- Gainful employment also is an important source of happiness.
- Leisure activities also can bring pleasure. Relaxing, resting, and eating a good meal all have the short-term effect of making people feel better.
- Another route to attaining a sense of contentment is through is through here-and-now contemplation of one's external or internal environment.

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ENHANCING THE GOOD & POSITIVE SCHOOLING

Objectives (Enhancing the Good)
- Understanding primary and secondary enhancements

Primary Enhancement: Physical Health
Exercise is a common route for attaining a sense of physical conditioning, fitness, and stamina. An important part of physical exercise and fitness is that it gives people greater confidence in their capacities to carry out the activities that form their daily routines. Beyond the physiological improvements that result from exercising, the resulting confidence also enhances happiness and well-being.

A Caveat about primary enhancement
When seduced by the pleasures derived from building strengths, a person may lose a sense of balance in his or her life activities.

Secondary Enhancement
"Making Life the Best Possible"
In secondary enhancement the goal is to augment already positive levels to reach the ultimate in performance and satisfaction.

Secondary Enhancement: Psychological Health
- There are psychological group experiences the purpose of which is to help people to achieve the extreme pleasures of in-depth relating with others.
- The existentialist contemplation of the meaning in life is yet another approach to achieving a transcendently gratifying experience.
- Sometimes, secondary psychological enhancements occur in contexts where people can compete against each other. These "normal competitions" involve engagements in competitive contests.
- Working together, people can strive for achievements that would be unthinkable for any one individual.
- So, too, does helping other people make people feel very good about themselves. Volunteering is one of the most gratifying human activities.
- Another transcending experience involves seeing another person doing something that is so special that it is awe-inspiring or elevating. It is as if we have been treated to witnessing the very best that is possible in people, and watching this produces a state of profound wonder and awe.
- Finally, through the arts-such as music, dancing, theatre, and painting-great pleasures are offered to the masses.

Personal Mini-Experiments
Finding pleasure in helping another
Volunteering as an aid at a local hospital, helping an older person, tutoring a student who is having difficulty in a given subject-matter, running an errand for a disabled person, reading to a person who is blind, and taking to a child to a sporting event.

Renewing the "wonder years"
After the teenage years have passed, most adults cease to find new skills. Learn a new skill that you always have wanted.

Positive environments
Positive Schooling
Objectives
- Describing the positive schooling
- Understanding the element of trust in teachers in positive schooling

Positive Schooling

While studying relationship between poor/good schooling/teaching on students' learning, many educators have focused on the assets of students rather than the remediation of weaknesses.

Some bad teachers can do harm is more than sheer speculation; the related research consistently shows that poor teachers have adverse effects on their students.

Snyder & Lopez have presented a metaphorical schoolhouse consisting on following elements of positive schooling:

1. Care, Trust & respect for diversity
2. Plans and Motivation
3. Goals (contents)
4. Hope
5. Special contributions

Care, Trust & respect for diversity
Care

Students need as role models teachers who consistently are responsive and available. Such teacher care and positive emotions provide the secure base that allows young people to explore and find ways to achieve their own important academic and life goals.

A major part of caring for students involves spending large amounts of time with them. When undergraduates were asked what they thought were the most important aspect of being a college professor, they consistently reported that teachers' willingness to spend time with them was the most important characteristic (Bjornesen 2000).

Trust

Trust in the classroom has received considerable attention among educators, and the consensus is that it yields both psychological and performance benefits for students. In their book *Learning to trust: transforming Difficult Elementary Classroom Through Developmental Discipline,* Marilyn Watson and Laura Ecken tackle the thorny problem of classroom management and discipline in the elementary schools. Their approach is to establish trusting relationships with the most difficult students, with the logic that this then will have ripple effect that spread to the rest of the class.

Positive teachers try to find ways to make students look good. Unless students sense the teacher's respect, they will not take the risks that are so important for learning. At times, the very best teaching results when the instructor is quite and listens to the views of the students in the class. Award-winning teacher Jeanne Stahl of Morris Brown College has commented, "Silence is the best approach when you are not sure where a student is coming from or heading."

Respect for Diversity

Another aspect of the positive psychology foundation for schooling involves the importance of diversity of student backgrounds and opinions in the classroom.

The positive psychology premise is to foster a "WE/ME" viewpoint.

A superb approach for developing a "WE/ME" atmosphere is to implement the "jigsaw classroom" designed by University of California-Santa Cruz professor emeritus Elliot Aronson.

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POSITIVE SCHOOLING

Objectives
- Understanding the core elements of positive schooling
- Describing the Strengths Quest Program
- Discussing teaching as a *calling*

Goals

Exploring the responses of students from kindergarten to college, Stanford University Professor Carol Dweck has put together an impressive program of research showing that goals provide a mean of targeting students' learning efforts.

The success of class goals involves making the materials relevant to students' real-life experiences whenever possible. In turn, tailoring to students' experiences makes it more likely that students will become involved in and learn the material.

Emphasizing grades too strictly, once learning goals are set, can turn students into grade predators who are more fascinated with their performances and with doing better than their peers than they are with learning. Indeed, this set has been linked to lower levels of hope and more test-taking anxieties.

Plans

Like building science on accumulating ideas, teaching necessitates a careful planning process on the part of instructors.

Yet another planning approach is championed by the noted social psychologist Robert Cialdini of Arizona State University (2005).

To increase the relevance of material, instructors can develop classroom demonstrations and at-home exploration of various phenomena applicable to situations that the students encounter outside the classroom.

Motivation

Instructors are models of enthusiasm for their students. Therefore, when instructors make lesson goals and plans interesting to themselves, their students easily can pick up on this energy. Strengths-based instructors also take students' questions very seriously and make every effort to give their best answers.

- The teacher follows through to locate the answer to the question and presents it at the next class, students typically are very appreciative of such responsiveness.
- Teachers also raise the motivational level when they take risks and try new approaches in class. When such risk-taking results in a classroom exercise that does not work, the instructor can have a good laugh at him- or herself.
- In doing the learning and planning of group goals, it imparts motivation to students as they work together. Indeed, a sense of energy can come from being part of team effort.
- Praise is very motivating. It is best to deliver this privately, however, because an individual student may feel uncomfortable when singled out in front of peers. Public praise/feedback also may raise the opportunities of students to compete with each other.

Hope

A hopeful student believes that he will continue to learn long after stepping out of the classroom.

"Teaching is not about being dispassionate dispensers of facts and figures. Teaching is about influence. It is about caring deeply about ideas and how those ideas are derived, understood, and expressed. It is about caring deeply for the subject matter and for those students with whom we are sharing it. And it is through such passionate caring that we inspire students" (William Buskist and colleagues, 2005).

Societal Contributions

Societal Contributions represent the lasting "paybacks" that an educated person gives to those around him-whether this means teaching children to think positively or sharing insights and excitement with the multitude of others with whom they come into contact over the course of their lifetimes.

Positive education turns students into teachers who continue to share what they have learned with others. In this way, the benefits of the learning process are passed on to a wide range of other people.

The StrengthsQuest Program
StrengthsQuest is a program to develop and engage high school and college students so that they can succeed in their academic pursuits in particular and in their lives in general. This program owes its existence to positive psychologist Donald Clifton, who began his work on this approach as a professor of education psychology in the 1950s.
Professor Clifton always seems to have a crucial and different question "What would result if we study what is right rather than wrong with people?"

Stages of StrenghsQuest Program
Stage 1:
The StrengthsQuest Program begins by having students complete the Clifton StrengthsFinder, an online, computerized assessment of the five areas of their greatest natural talents.
To date, more than 100 studies have used the StrengthsFinder assessment approach in accurately predicting a variety of outcome markers. Moreover, this technique has undergone considerable empirical construct validation.
Stage 2:
The students complete (either online or in a printed format) the workbook *StrengthsQuest: Discover and Develop Your Strengths in Academics, Career, and Beyond* (Clifton & Anderson, 2002). This workbook helps Students (as well as teachers, counselors, residence hall coordinators, and others who work with students) to understand and build their signature strengths in ongoing school efforts.
Students work on their signature strengths as revealed in the five most robust StregthsFinder themes.
Advantages
A study conducted with 212 UCLA students who underwent the StrengthsQuest Program, for example, found that they reported significant increases in altruism, confidence, efficacy, and hope (Rath, 2002).
Another study conducted by Anderson (2005) concluded that people could:
1. Clearly recognize their talents and develop them
2. Apply strengths in those areas where there are good matches to natural talents and interests
3. Come up with ways to apply their assets in the pursuit of desired goals

Teaching as a Calling
The teachers in positive schooling see their efforts as a calling rather than work. A calling is defined as a strong motivation in which a person repeatedly takes a course of action that is intrinsically satisfying. When positive psychology tenets are applied to teaching, we believe that the instructors behave as if they had callings in that they demonstrate a profound and strong love for teaching.

Example: Dr Charles Brewer
Teaching to Dr. Brewer is a noble calling rather than simply a career. He displays an almost holy reverence for learning, and he shares such passion with his students and colleagues.
Instead of "fact-limited teaching," he seeks to help students see the principles behind the details and to become independent thinkers themselves. He wants them to ask why as often as they ask what.

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GOOD WORK
Objectives
- Discussing the characteristics of gainful employment
- Describing the link between happiness and job satisfaction
- Understanding the concept of engagement, income, & companionship

Personal Mini-Experiments
Power of Positive & Negative Teachers
Letting Go of a Bad Teacher:
Think back over your days in grade school, junior high school, high school and college. Think about one teacher in particular who in your opinion was a bad teacher and because of him/her you avoided school. Just try not to condemn the teacher now when you remember him/her.

Saying Thank you to a Good Teacher:
Again look over your school days, but this time, recall those teachers who were superb. They were so good that you actually looked forward to going to their classes.
According to Henry Adams "*A teacher affects eternity; he can never tell where his influence stops.*"

Gainful Employment
Importance of Certain Aspects
Hugick and Leonard, 1991 conducted a survey about the importance of certain factors that included health insurance at the top, more than 50% considered interesting work, job security, adequate vacation time, freedom, recognition from coworkers, chances to learn new skills.

Characteristics of Gainful Employment
Eight benefits are derived from gainful employment. We place happiness and satisfaction at the center because of their key role.

- Varieties in duties performed
- Safe working environment
- Income for the Family and Self
- Deriving purpose in providing a product or service
- Happiness & job satisfaction
- Engagement & involvement
- Sense of performing well & meeting goals
- Companionship & loyalty to coworkers and company

Happiness & job satisfaction
- The literature on job satisfaction is huge. Consider, for example, in 1976, more than 3,300 articles had been published on job satisfaction, and a PsycINFO search of the year 1976 though 2000 yield 7,855 articles on job satisfaction.
- If a person is happy at work, chances are that his or her overall satisfaction with life will be higher.
- The correlation of job satisfaction with overall happiness is about .40 (Diener & Lucas, 1999).
- Employed people consistently report being happier than their counterparts without jobs.

Work & Well-being (Pakistani Survey)
A survey was being conducted on happiness with about 1000 people in Pakistan. In this survey a scale was used for the measurement of job satisfaction. It consisted of following items:
- I am a successful person in my job
- My work is a source of satisfaction for me
- I am satisfied with my work environment.

The results of the survey were as follows:
- Correlation of job satisfaction with happiness = .31
- Correlation of job satisfaction with life satisfaction = .39

Performing Well & Meeting Goals

To test the notion that performance on the job relates to satisfaction, Judge, (2001) performed a meta-analysis (a statistical procedure for testing the robustness of results across many studies) of 300 samples (about 55,000 workers). They found a reliable relationship of approximately .30 between performance and general satisfaction.

Career self-efficacy, which is defined as the personal confidence in one's capacity to handle career development and work-related goal activities, has been significantly related to both success and satisfaction with one's occupational efforts and decisions.

Performing well at work is more likely to occur when workers have clear goals. A high-hope boss also can provide greater satisfaction at work.

Driving Purpose

A major underlying force that drives such purpose is the sense of providing needed product or service to customer. Workers want, sometimes in very small ways, to feel that they are making a contribution to other people and to their society.

Engagement

Engagement is the employee's involvement with his work. Engagement is said to occur when employees find that their needs are being met.

Warr (1999) has reported that the most engaging jobs are those with special duties and in which there is a good match between the required activities and the skills and personality of the employees. For example, in a meta-analysis of roughly 300,000 employees in more than 50 companies, responding positively to the engagement item, I have the opportunity to do what I do best" was related reliably to work productivity and success. Furthermore, in their overall analyses, Harter and his colleagues (2002) found a reliable correlation of .37 between employee performance and several items measuring engagement at work.

Variety in Job Duties

If the tasks performed at work are sufficiently varied, satisfactions come more easily. Indeed, boredom at work can cast dullness. People should maintain as much variety and stimulation as possible in their work activities.

Lacking variability in work, the employee may lapse into what recently has been called *presenteeism* (In contrast to absenteeism).

When seeking a new job, it may be advisable to take a position that offers great variety but lower pay instead of a higher-paying position that involves unchangeable, repetitive activities. Thus, the old maxim, "Variety is the spice of life," is nowhere more applicable than in working settings.

Income

A minimum is necessary to provide for the needs of one's family and oneself, however, money is overrated as a source of happiness.

Australian Psychologist Matthew Sanders (2003) originated Positive Parenting Program (Triple P) and his intention was to lessen the negative effects of parents' long work hours on their children.

Companionship

Socialization among coworkers, especially fraternizing between a coworker and a manager, would lead to poor productivity. This assumption was not examined by systematic research until Tom Rath and colleagues at The Gallup Organization developed the Vital Friends Assessment and surveyed 1,009 people about the effects of friendships on their happiness, satisfaction, and productivity (Rath, 2006). The work of Gallup researchers, presented in the book *Vital Friends*, confirmed that the sense of community at a given workplace is a contributing factor to happiness and satisfaction on the job.

References

Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 410-416).

GOOD WORK
Objectives
- Understanding how to measure gainful employment
- Describing the elements of job satisfaction: The Person
- Understanding strength-based approach to work
- Describing the dark side: Workaholics & Burnouts

Measuring Gainful Employment

Category	Importance	Grade	I x G
Variety	4	3	12
Safe work	2	3	6
Income	2	3	6
Purpose	4	2	8
Well-being	4	2	8
Engagement	4	0	8
Performance	4	0	0
Companionship	4	4	0
	M= 3.83	*M*=2.13	56/28= 2

Elements of Job Satisfaction: The Person
Positive Emotions
Positive emotions at work can be partially responsible for a number of processes that enhance both personal fulfillment and even worker productively. Isen (2002) has studied the impact of positive emotions on a number of basic psychological processes as well as the potential impact in the workplace. He found that positive emotions will generally enhance problem solving and decision making, and can lead to more flexible, innovative and creative solutions.
There is also growing evidence that employees who experience more positive emotions at work make greater contributions to organizational effectiveness (Pinder, 1998).
Barry Staw (2000) hypothesized that positive emotionality at work may help inoculate people against the impact of various stressors at work. In particular, positive emotionality may help people adjust and adapt when they find that their jobs are not exactly what they expected them to be.
Not Just Work, It is a Calling
Amy Wrzesniewski (1997) found that people in jobs ranging from clerical to professional viewed their occupations in three basic ways:
- Some people saw them as simply a "job," in that they focused on the financial gains from work and on the necessity of work and earning a living.
- Others conceptualized their work as a "career". For these people, their jobs were a way to facilitate achievement motivation, stimulate their need for competition, or enhance prestige and satisfaction.
- The third way that some people viewed their work was as a "calling." For these people, their work was a source of personal fulfillment.

Being in Flow at Work

Some people report experiencing flow at work. Mihaly Csikszentmihalyi has found that people who enjoy their jobs often report being in a state of flow while at work.

Emotional Intelligence at Work

One major American company takes that idea seriously that they have instituted a program to help managers become "emotional coaches" for their employees (Salovey, 2002).

Strength-Based Approach to Work

A long-time champion of the strengths-based approach has been The Gallup Organization, where the leaders practice a "strengths finder" approach to hiring and cultivating employees. Instead of spending millions of dollars to repair or "fix" deficiencies in their employees' skills, the leaders of The Gallup Organization suggest that such money and energy is better spent in discovering employees' strengths and talents and then finding job duties that provide a good match for those talents. Clifton and Harter (2003) described three stages:

1. Talent finding
2. Integration of talent with self image
3. Actual behavioural change

The Dark Side: Workaholics

Some people referred to as workaholics, become obsessed by their work-so much so that they cannot attend to the responsibilities of their friends and family. For a workaholic, there is no balance in life activities, and this person even may begin to exhibit the Type A behaviour pattern of hypervigilance with regard to time constraints and angry outbursts at coworkers.

The Dark Side: Burnout

Burnout conditions & symptoms?

Feeling as though one works harder and harder at his job, yet the things that he need to get done just seem to grow despite his best efforts, feeling of tiresome at work, lacking any sense of reward. All these symptoms lead to the probabilities of suffering from burnout.

Burnout is cyclical. Initially, the employee has a high level of energy, but this begins to wane over time. The employee encounters severe time constraints in getting the work done. Mostly new teachers, people in helping professions, social workers, nurses, and managers are the people most susceptible to burnout.

Techniques to lower work stress

Various approaches have been used to reduce burnout/stress in work settings. Techniques found to be effective in lowering work stress have included:

- Training in goal settings
- Problem resolution
- Time management
- Aerobic exercises
- Relaxation techniques
- Coping in general

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A POSITIVE LOOK AT THE FUTURE OF PSYCHOLOGY
Objectives
- Describing the dark side of work environment
- Discussing the viewpoints of positive psychologists about the future trends in positive psychology

The Dark Side: Losing Job (linked to previous lecture)
An all-too-common reality is that people lose their jobs. Being out of work is a very serious matter both psychologically and physically.
Dr. Margaretha Voss (2004) of the Karolinska Institute in Stockholm, Sweden has studied more than 20,600 men and women. In the Voss research, there also was some evidence that unemployment among men is related to deaths from alcohol-related diseases and cancers. In writing about these latest findings, Dr. Voss reasons that unemployment starts a carousel of negative events that begins with a deterioration of the unemployed person's economic circumstances and progresses through a lessening of social status, disrupted interpersonal relationships, greater risk behaviours, lowered psychological well-being, and depression to the ultimate severe physical illness.

Making the Job Better
In our clinical interactions with people who were exploring issues related to their work, we have found it useful to ask about the first thoughts that a person has, early in the morning, about going to work, then think to change your job, or think to bring some changes in the desirable direction.
Employers can also think about several ways to make their employees more satisfied and comfortable with work conditions. IBM researchers have found that employees who have flexible working schedules contributed to improve worker satisfaction.

A Positive Look at the Future of Psychology

Going Positive
To be broken is no reason to see all things as broken.
<div align="center">Mark Leno</div>

Positive Psychology is Gaining Attention
In a relatively short time, positive psychology has gotten off to a good start in gaining attention both inside and outside of psychology. An encouraging sign in January 2006, *The Journal of Positive Psychology*, edited by Robert Emmons, began publishing articles that focus solely on the study of human strengths and positive emotions.
Media attention to the positive runs counter to the old maxim, "Bad news sells newspaper." For this reason, the willingness of print and visual media to discuss the findings of positive psychology is even more noteworthy. When Snyder and Lopez asked newspaper, magazine, and television newspeople about this phenomenon, they expressed the opinion that the public is sick of constant bad news. As such, positive psychology offers a "feel-good" antidote to the trails of tragedy left by acts of nature and human hands.

Positive Psychology as a Worldwide Phenomenon
Given that Seligman is an acclaimed American psychologist, it is not surprising that his efforts initially were focused in the United States. To his great credit, however, he has reached out to the many positive psychology scholars around the globe.
At the Third Annual International Positive Psychology Summit in Washington, DC (sponsored by The Gallup Organization and Toyota University), psychologists from 23 countries attended, students and adults from around the world were both presenters and attendees.
In July 2004 in Italy the European Network of Positive Psychology sponsored its second conference (Seligman et al. 2005). Positive Psychology must continue its worldwide approach because the ideas and findings are crucial for all people. It is important that scholarly leaders include voices from around the globe in books about positive psychology. In survey of major, edited volumes on positive psychology, the percentage of scholars outside the United States has varied from a low of 7% to a high of 37%, with a mode of 21%.

In Pakistan, recently research has been initiated on areas of positive psychology.

Young People and Education in Positive Psychology
Introductory psychology text books and the instructors of these courses are including coverage of Positive Psychology. Likewise, nearly 100 universities and colleges have instituted undergraduate and graduate courses that introduce students to the principles of positive psychology.
In Pakistan, a few universities have included it as a compulsory or optional course of study at undergraduate and postgraduate levels.
The first graduate program focused entirely on Positive Psychology is the Masters of Applied Positive Psychology, which has been initiated at the University of Pennsylvania. The Positive Psychology Network funds more than 150 scholars from around the world.

Major Websites
- www.positivepsychology.org/
- www.apa.org/science/positivepsy.html
- www.authentichappiness.org
- www.bus.umich.edu/Positive/
- www.div17.org/positivepsychology

Women in Positive Psychology
Involvement of women in this field is very promising due to:
- Their attention to family and children
- Interest in helping and attending to the physical health of others should make the future positive psychology more of a WE- than a ME-oriented approach.

The future female leaders should encourage parents to model helping to their offsprings, as well as, promoting more public service announcements about prosocial actions.
Women probably will accentuate matters related to the physical health of others in 21st century positive psychology.
Viewpoints of major Positive Psychologists about the Future of Positive Psychology

Imagine Our World If Positive Psychology Succeeds: *ED DIENER*
Diener poses five major questions for positive psychology in the coming decades.
- First, are there cross-cultural universal virtues, and do their forms differ according to culture?
- Second, are there tradeoffs between these virtues, and can a person have too much of a particular virtue?
- Third, can we determine when, why, and what forms of subjective well-being are beneficial to the individual and society more generally?
- Fourth, what effective interventions will arise for optimizing happiness and virtues?
- Fifth and biggest question is to ask how our 21st and 22nd century world would look if positive psychology were able to succeed in making people happier, healthier, wise, and more virtuous.

Spirituality and Positive Psychology: *KENNETH PARGAMENT*
Although it is one of the least understood of human dimensions, spirituality is what makes us uniquely human. The 21st century should witness a tremendous growth in our positive psychological understanding of spirituality.

Joining Other Scientists in Search of the Spiritual: *ROBERT EMMONS*
Although research programs already are yielding insights into specific positive emotions, we know very little about the category of emotions labeled as spiritual or sacred; joy, sorrow, fear, gratitude, awe, reverence, compassion, contrition, hatred, and zeal. These sacred emotions explicitly reference God and the transcendent, and they move beyond the objects in the empirically accessible world.

Collaboration is required between psychologists who specialize in the study of emotion and the experts in evolutionary biology, neuroscience, philosophy, anthropology and cognitive science significant future progress in understanding sacred emotions and their place in human life.

Building on the "Third Pillar": Positive Communities (*DAVID MYERS)*

When first articulating positive psychology, Marty Seligman envisioned three pillars beneath it: the study and advancement of

- Positive subjective well-being (happiness, life satisfaction, optimism),
- Positive character (creativity, courage, compassion, self-control, leadership, wisdom, spirituality)
- Positive groups, communities, and cultures.

According to Diener, one 21st century task lies in building the third, with a social ecology that fosters thriving families, communal neighborhoods, effective schools, socially responsible media, and civil dialogue.

Learning From the 2005 Hurricanes: *NANCY WESTBURG*

As we face the 21st century, we can learn a great deal from those who are rebuilding their lives. More studies are needed to investigate the positive factors that helped people "to keep on going" during and after these disasters.

Acknowledging the Good with the Bad: *JAMIE PENNEBAKER*

The appeal of positive psychology is its optimism about the human conditions. Whereas traditional psychology failed to see the joy of life, I worry that positive psychology will not see the darker side. We need a psychology that embraces the entire human.

Role of Positive Psychology in Urban Migration & Increased Life Spans:
EVERETT WORTHINGTON, JR.

The largest mass migration the world has ever known-from rural to urban areas-has been occurring and will continue. By 2100, The world's biggest problem will be … how people live together in a stressful urban environment. By promoting positive coping, forgiveness, and reconciliation, positive psychologists will enrich lives, prevent problems, and promote human flourishing.

Health and Care for All: *COREY KEYES*

Americans are living longer, but not necessarily healthier, lives. We must emphasize "promotion" and "health" for all citizens in our future medicine and public health efforts. In perusing happiness, the goals of positive psychology not only should be to add seer number of years to life spans, but also to add healthy and meaningful quality years.

Building a Universal Positive Psychology: *SAMUEL HO*

The future development of positive psychology should further cultivate the mutual exchange of knowledge between scholars in different parts of the world. The establishment of a feedback loop for scholars in Asia to contribute to the development of positive psychology, to me, is especially important.

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POSITIVE PSYCHOLOGY: FINAL REVIEW

MODULES TAUGHT DURING THIS COURSE

MODULE 1
– An Overview of Positive Psychology
MODULE 2
– Positive Emotional States and Processes
MODULE 3
– Positive cognitive states and processes
MODULE 4
– Prosocial Behavior
MODULE 5
– Understanding and changing human behavior
MODULE 6
– Positive environments

Module 1: An Overview
Historical context
Three missions of Psychology before World War II
- Curing mental illness
- Making lives of people more fulfilling
- Identifying the nurturing high talent

The last two, however, were forgotten because of the extent of mental health problems in masses after wars. Seligman coined the title of positive psychology.
Perspectives on Positive Psychology
- Islamic: Real happiness is closeness to God; Prophet is the human norm
Western perspectives:
- Greek: Good life and proper path to happiness could be discovered through logic and rational analysis
- Jews: Self-identity is developed by developing a relationship with their personal God
- Christianity: True happiness is found in the message and life of Jesus – love and compassion
- Renaissance to age of enlightenment: Marked by economic growth and prosperity; Actions are evaluated by *Utilitarianism*
Eastern perspectives:
- *Buddism:* Cures are Awareness and detachment (this release is called Nirvana)
- *Hinduism:* Concept of reincarnation
Classification and Measures of Human Strengths
- Donald Clifton's StrengthsFinder
- The Values in Action (VIA) oF Peterson & Seligman (2004)
- Search Institution's 40 Developmental Assets (Benson et al., 1998)

MODULE 2: POSITIVE EMOTIONAL STATES AND PROCESSES
This module consisted on the following major areas:
1. Positive emotions
2. Making the most of emotional experiences: coping, emotional intelligence, emotional selectivity, etc.
1. Positive emotions
- Watson developed the 20-item Positive & Negative Affect Schedule (PANAS-X) for distinguishing positive and negative elements of affect.
- Expanding the Repertoire of Pleasure (Isen, 1987)

Alice Isen is a pioneer in the examination of positive emotions. Dr. Isen found that, when experiencing mild positive emotions, we are more likely

4. To help other people.
5. To be flexible in our thinking
6. To come up with solutions to our problems.

- Cohen gave the concept of Positive Emotions and Physical Health
- Broad and Build Theory: Fredrickson, 2000)
  - Experience of joy expands the realm of what a person feels doing at the time
  - Experiment: Expansion of desired possibilities following an emotion-eliciting film
- **Happiness & Subjective Well-being**
  - **How happy are People? I**n Western Europe and North America, 8 in 10 rate themselves as more satisfied than dissatisfied. Myers & Diener's (1996) aggregated data from 916 surveys showed the average response of 6.75. Similar findings were obtained from Pakistan
  - **Determinants:** A rich mix of reasonable wealth, health, social support, faith and meaning in life are important determinants of happiness.

2. Making the most of emotional experiences
Emotion-Focused Coping
Stanton, Paras, and Austenfeld (2002) stated that "coping through emotional approach might be said to carry adaptive potential, the realization of which may depend on the situational context, the inter-personal milieu, and attributes of the individual."

- Annette Stanton stressed the adaptive potential of emotion-focused coping
  - Fosters a better understanding of feelings
  - Habituate us to certain predictable negative experiences

Emotional Intelligence
Model of Emotional Intelligence: (**Salovey & Mayer, 1990)**

- Perceiving emotions
- Using emotions to facilitate thought
- Understanding emotions
- Managing emotions

Measurement of EI

- EQ-I (Bar-On, 1997)
- Mayer-Salovey-Caruso Emotional Intelligence Test

Emotional selectivity
The Stanford psychologist Laura Carstensen's posits in her socioemotional selectivity theory that youth may be overrated and that our later years (the "golden years") may be valuable as we focus less on negative emotions, engage more deeply with the emotional content of our days, and savor the "good stuff" in life (e.g., establishing and enhancing relationships).

Emotional Storytelling
Emotional Storytelling contains certain Practical Implications:

- To address the emotion associated with job loss
- Under stress
- Diagnosis of illness
- Relationship breakup
- People with hostility benefited more from it

Pennebaker paradigm is one example.

Module III: Cognitive states & processes
This module consists of following subsections:

- Seeing the future through self-efficacy, hope and optimism
- Positive Development Across the Life Span
- Wisdom and courage
- In search of optimal experiences

Seeing the future through self-efficacy, hope and optimism
Self-Efficacy
Bandura (1997) defined self-efficacy as peoples' beliefs in their capabilities to produce desired effects by their own actions. Similarly, Maddux (2002) has described self-efficacy as "what I believe I do with my skills under certain conditions."

Developmental Antecedents
- Previous success in similar situations
- Modeling on others in the same situation
- Imagining oneself behaving effectively
- Undergoing verbal persuasion by others
- Arousal and emotion

Can Self-Efficacy be Measured?
- Situational perspective
- Trait perspective

Collective Self-Efficacy
The extent to which we believe that we can work together effectively to accomplish our shared goals.

Changing Behavior through Media
Albert Bandura highlighted how serial dramas grounded in his social learning theory can lead people to make lifestyle changes and alter detrimental social practices

Optimism
Seligman's theory
- In the Seligman theory of learned optimism, the optimist uses adaptive causal attributions to explain negative experiences or events. Thus, the person answers the question, "why did that bad thing happen to me?"
- The instrument used to measure attributional style in adults is called the Attributional Style Questionnaire (ASQ; Peterson et al., 1982).
- The instrument for children is the Children's Attributional Style Questionnaire.
- Content Analysis of Verbal Explanations (CAVE) approach to predict success in sports and politics.

View of optimism by Scheier & Carver
- In their seminal article published in *Health Psychology,* psychologists Michael Scheier and Charles Carver (1985) presented their new definition of optimism, which they described as the stable tendency to believe that good rather than bad things will happen."
- Outcome expectancies are seen as the best predictors

Hope
The Hope Model (Snyder, 2002):
Both the Snyder hope theory and the definition of hope emphasize cognitions that are built on goal-directed thought. They define hope as goal-directed thinking in which the person utilizes pathways thinking (the perceived capacity to find routes to desired goals) and agency thinking (the requisite motivations to use those routes).
- Relationship of hope with positive outcomes: Health, Academic, Sports
- Balanced temporal orientations are required regarding our past, present and future orientations and behaviors.

Positive Development across the Life Span: Resilience
Core characteristics of resilient children
- Presence of a nurturing surrogate parent
- Good social and communication skills and at least one close friend
- Had creative outlets
- Seemed to believe that life would somehow work out well
- Adopted a style of coping (autonomy + seeking help)
- Families had religious beliefs
- Some important figure as parent replacement

Resilience resources
- Within the child
- Within the family (authoritative, educated)
- Within the family or other relationships (competent adults + prosocial peers)
- Within the community (collective efficacy, public safety, health)
- Risk-focused strategies (prenatal, abuse, crime)
- Asset-focused strategies (improved social capital)
- Process-focused strategies: Mobilizing the power of human adaptational systems

Programs: Big Brothers & Sisters, a community-based mentoring program to promore resilience

Lifestyle Predictive of Successful Aging (Vaillant, 2002):
- Not smoking
- Coping adaptively
- No drug abuse
- Maintaining a healthy weight
- A stable marriage
- Exercise
- Being educated

Two universal virtues: Wisdom and Courage
Wisdom
- Wisdom in Islam
- Implicit theories describe the basic elements of the construct; historical evidence
- Explicit theories focus more on behavioral manifestation of the construct: stage (Piaget), life span theories
- Sternberg's balance theory: Through a balance among intrapersonal, interpersonal, and extrapersonal interests for common good

Courage
Physical Courage: Physical behavior in the pursuit of socially valued goals
Moral Courage: A behavioral expression of authenticity in the face of discomfort or rejection; "Equal opportunity" form of this virtue; examples are speaking truth, surviving racism, prejudice, standing up for the rights of underprivileged, etc.
Vital Courage: Perseverance through a disease or disability

Search of optimal experiences
Mindfulness:
- Daniel Kahneman Won 2002 Nobel Prize in Economics talked about the value of time.
- Maintained that there are 20,000 moments of 3 sec in a 16 hour day, which represents 20,000 opportunities for engagements, for overcoming the negative and for pursuing the positive

Langer's definition (2002): Langer (2002) wrote her definition of mindfulness 25 years after she conducted the study with the elderly residents of the residential care facility.

Characteristics of Mindfulness:
- Flexible sate of mind: An openness to novelty
- Sensitivity to context and perspective
- Behavior guided not governed by rules and regulations
- Benefits: reduction in psychopathology, homework completion, psychological Wellbeing, goal attainment

Flow
When both challenges and skills are high, the person is not only enjoying the moment, but is also stretching his or her capabilities with the likelihood of learning new skills and increasing self-esteem and personal complexity.
- Flow experiences are associated with achievements over time
- Presence, Attention and Flow

The Flow Experience: A few examples
- "My mind isn't wandering. I am not thinking of something else. I am totally involved in what I am doing."

- "My concentration is like breathing. I never think of it"
- "I am so involved in what I am doing. I don't see myself as separate from what I am doing"

Spirituality

Spirituality as the search for meaning and purpose in one's life.

Pathways to Spirituality:

Pathways involve systems of belief that include:

4. Those of traditional organized religions (e.g., Muslim, Jewish, Hindu, Buddhist, etc.).
5. Newer spirituality movements (e.g., Sufism, feminist, goddess, ecological, spiritualities) and more individualized worldviews.
6. These pathways to sacred also may be described as spiritual strivings, which included personal goals associated with:
   a. the ultimate concerns of purpose,
   b. ethic, and
   c. recognition of the transcendence

Module IV: Prosocial Behavior

Altruism

- – Personal egotism
- – Altruistic helping: Benefiting others without any personal gain

Gratitude

Measurement:

- Listing things toward we are obliged to
- Themes: picking themes from stories about personal life
- Measuring gratitude behaviorally
- Synchrony between EEG and heartbeat in appreciation (McCraty, 2002): grateful heart

Cultivation of gratitude:

- Through maintaining a Gratitude journal

Psycho-physiological Underpinnings of Gratitude

Forgiveness

Forgiveness is a freeing from a negative attachment to the source that has transgressed against a person.

- Evolutionary Basis of Forgiveness
- Neurobiological Basis of Forgiveness
- Measuring Forgiveness
  - o Heartland Forgiveness Scale (HFS)
  - o Transgression-Related Interpersonal Motivations Inventory (TRIM)
  - o Enright Forgiveness Inventory (EVI)

Attachment

We feel lonely and worthless when our basic needs for love, affection, and belongingness are not met. This pain has long-term effects because our growth is stymied when we feel detached and unloved.

Parent-child attachment is crucial for later adult affiliations, sense of security and interaction with others.

Flourishing relationships

The standard research protocol involves a husband and wife entering the "love lab" and engaging in a 15-minute conversation while being closely observed by the researchers and monitored by blood pressure cuffs, EKGs, and other devices.

At this "love lab" Dr. Gottman videotapes married couples as they go about a lazy day "at home" and monitors physiological signs like heart rate and blood pressure as they discuss area of conflict. By counting:

- the positive and negative interactions,
- checking repair attempts during fights, and
- watching for incidents of contemptuous behaviour.

Module V: Understanding & Changing Human Behavior

Moving Toward Balanced Conceptualization
The Clinicians can produce more balanced views of people and how they change and the ideas for improving the conceptualizations of human behaviour that involves following steps:

- Fascination with abnormal behavior
- Neglect of the environment and of the Positive
- Lack of a Developmental Emphasis
- Difficulties understanding behavior in a cultural context
- Limits of the categorical classification system

Enhancing the good & preventing the bad
Preventing the bad:

1. Primary prevention
2. Secondary prevention

Problems with primary prevention

- Illusion of uniqueness: unique vulnerability
- Difficulty in convincing people
- Sizeable time lag

Enhancing the good:

1. Primary enhancement
2. Secondary enhancement

Module VI: Positive Environments
Positive schooling
While studying relationship between poor/good schooling/teaching on students' learning, many educators have focused on the assets of students rather than the remediation of
Model of Metaphorical School House (Snyder & Lopez)

- Care, trust and respect for diversity.
- Goals
- Plans
- Motivation
- Hope
- Societal Contributions

The Strengths Quest Program
Good work
Characteristics of Gainful Employment

- Varieties in duties
- Safe working environment
- Income
- Deriving purpose in providing service
- Happiness & satisfaction
- Engagement & involvement
- Performing well & meeting goals
- Companionship & loyalty

Elements of Job Satisfaction: The Person

- Positive emotions
- Not just work, a calling
- Flow
- Emotional intelligence

Strength-Based Approach to Work
Dark side of work: workholics and burnout
Techniques to lower work stress

- Training in goal settings

- Problem resolution
- Time management
- Aerobic exercises
- Relaxation
- Coping in general

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