Lecture – 20
Love, Empathy & Altruism

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Namaskar, in the series, our next topic is love; romantic love may not be essential to life but it may be essential to joy, as Hendrick and Hendrick in 1992 wrote this chapter and explained about love and its related factors. According to them, life without love would be for many people like a black and white movie, full of events and activities but without the colour that gives it vibrancy and provides a sense of celebration.

In their volume on love, they focused on romantic love but the quotation could be extended to other types of love also, like the love of parents, the grandparents for the new born child, the love of siblings or the love of best friends and so on.

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> The Nature of Love is a philosophical history of love from ancient times to the modern era.
> A comprehensive history of love was written by Singer in three large volumes (1984a, 1984b, 1987).
> He differentiated four broad conceptual traditions:
> Eros (desire for the good or the beautiful; romance) is love in the sense of 'being in love' or loving me. This is distinct from sexuality, which Lewis calls Venus, although he does spend time discussing sexual activity and its spiritual significance in a Christian sense.

The nature of love is a philosophical history of love from ancient times to the modern era. Singer wrote 3 volumes on love, 'A comprehensive history of love' he wrote in these 3 volumes, 2 volumes in 1984 and next one in 1987. He differentiated 4 broad conceptual traditions; first is Eros; desires for the good or the beautiful and that is a romantic kind of love, Eros is love in the sense of being in love or loving me. This is distinct from sexuality, which Lewis calls Venus although, he does spend time discussing sexual activity and its spiritual significance in a Christian sense, so to some extent its romantic type of love but he did not call it along with sexual activities, however, in his theory he discusses about sexual activities and its significance in Christian sense or spiritual significance in a Christian sense also he described in his volumes.

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> Philia (friendship love) Friendship is the strong bond existing between people who share common interest or activity.
> Nomos (submission to a god's will; in human terms, obedience to the desires of a loved one) (love based on duty or obligations like patriotism).
> and Agape (altruistic) (a divine bestowal of love upon creation - spiritual love): He recognizes this as the greatest of loves, and sees it as a specifically Christian virtue. It focuses on the need of subordinating the natural loves to the love of God, who is full of charitable love.

Second type of love is Philia; friendship love. Friendship is the strong bond existing between people who share common interest and activity. Third; Nomos, submission to God's will, in human terms, obedience to the desires of a loved one, love based on duty or obligations like patriotism, so in this type of love we just show our duties as well as obligations and it is in terms of may be described as 'patriotism'.

Next type of love is Agape; altruistic or spiritual love to some extent, it can be described, a divine bestowal of love upon creation that is spiritual love. He recognises this as the greatest of loves and sees it as a specifically Christian's virtue; it focuses on the need of subordinating the natural love to the love of God who is full of charitable love.

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> Romantic love is a complex emotion that may be best categorized into *passionate* and *companionate* forms (Berscheid & Walster, 1978; Hatfield, 1988), both of which are valued by most people.
> Passionate love (the intense arousal that fuels a romantic union) involves a state of absorption between two people that often is accompanied by moods ranging from ecstasy to anguish.
> Companionate love (the soothing, steady warmth that sustains a relationship) is manifested in a strong bond and an interlinking of lives that brings about feelings of comfort and peace.
> These two forms can occur simultaneously or intermittently rather than sequentially (from passionate to companionate).

So, that way he described 4 types of love, another classification is there, which is in terms of passionate and companionate forms, both of which are valued by most people. The first passionate love - it means the intense arousal that fuels a romantic union, involves a state of absorption between two people that often is accompanied by moods ranging from ecstasy to anguish.

And second one is the soothing, steady, warmth that sustains a relationship and it is manifested in a strong bond and an interlinking of lives that bring about feelings of comfort and peace. They have also stated that these two forms can occur simultaneously, or intermittently rather than

sequentially, so from one love to another, it happens simultaneously or intermittently rather than sequentially as per this theory.

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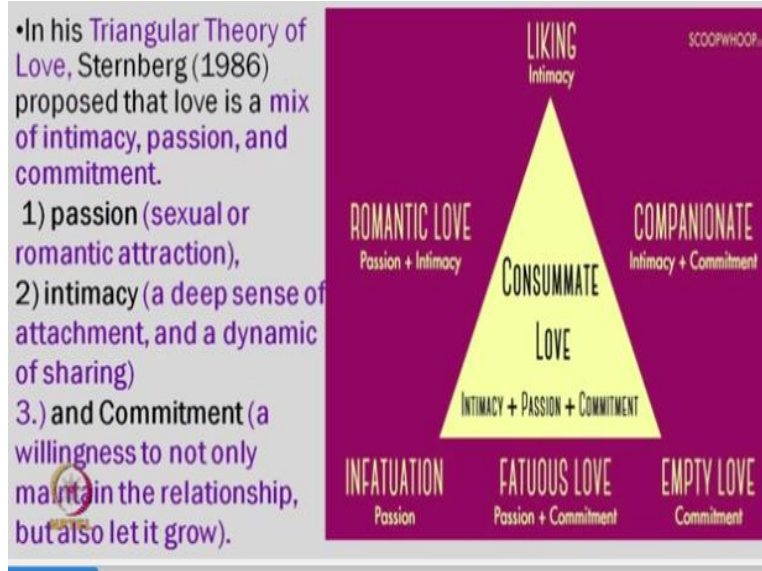
Another classification of love is with triangle theory of love, which is described by Sternberg, he mentioned that love is mixture of 3 components; intimacy, passion and commitment. Passion means sexual and romantic attraction, second; intimacy, a deep sense of attachment and a dynamic of sharing, and third, commitment, a willingness to not only maintain the relationship but also let it grow.

So, by considering all these 3 components of love, he has described various type of loves like liking love, so intimacy is only the component of liking, second one is a romance love in which passion and intimacy both are involved, next one is infatuation where passion is main component of this love, next one - fatuous love where passion and commitment both are important factors and another one is empty love in which commitment is there only.

He also described companionate love, intimacy and commitment are two most important components in this type of love, he also described love having all three components in a jointly and very strongly contributing to consummate love where intimacy, passion and commitment, all three components are involved to describe such kind of love.

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Love & Culture

- Assuming that affection is considered as a fundamental human need (Floyd, 2006; Schutz, 1958), understanding how people are similar or different in the way they think about, feel and express love is important for understanding how intercultural relationships are formed and sustained in interactions.
- Americans and East Asians reported that care, trust, respect, and honesty were all important beliefs about love in friendship, and trust was an important belief about love in marriage.
- Love in marriage was seen as important and unconditional for Americans, while East Asians were more likely to report caring as an important belief.

After knowing various theories of love, let us know what is connection between love and culture, do we have different expression of loves in different cultures or different way of thinking and expressing or feeling love in different cultures or it is almost similar across the cultures? There are various studies describing how love and culture are connected with each other, assuming that affection is considered as a fundamental human need.

As you know in Abraham Maslow's theory, love belongingness was very important factor or important need which should be fulfilled at any cost before self-esteem and self-actualisation, so that is very important component in human personality. So, assuming that affection is considered as a fundamental human need, understanding how people are similar or different in the way they think about, feel, and express love is important for understanding how intercultural relationships are formed and sustained in interactions.

And are they same or different; so, there are various studies showing that there are some cultural issues in between, like this study comparing Americans and East Asians and reported that care, trust, respect and honesty were all important beliefs about love in friendship and trust was an important belief about love in marriage, so all of them observed that care, trust, respect, honesty it is required in love in friendship.

And trust is very important component or very important belief about love in marriage. Love in marriage was seen as important and unconditional for Americans, while East Asians were more likely to report caring as an important belief. So, when we are comparing cultures then, we can say Americans give more importance to love in marriage; on the other hand, East Asians give more importance to caring in marriage.

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> Sports, preparing food, and shopping were activities associated with expressing love for Americans, while talking and preparing food constituted activities for expressing love for East Asians.
> Finally, both US and East Asian students expressed love to a friend through acts of support, open discussion, and the sharing of common experiences, while they expressed love to a spouse through physical intimacy, acts of support, and expressions of love such as "I love you" and "I miss you," (Kline et.al, 2008).
> Gender differences in love styles have occurred in most research studies, with men typically appearing to report more game-playing (ludic) love and women more friendship oriented (storgic), practical (pragmatic), and possessive (manic) love. (Hendrick & Hendrick, 1986).

And then there are some activities, how different cultures supporting different activities linked with love. Sports, preparing food and shopping were activities associated with expressing love for Americans, while talking and preparing food constituted activities for expressing love for East Asians, so to some extent we could see cultural differences. Finally, both US and East Asians students expressed love to a friend through act of support, open discussion and the sharing of common experiences, while they expressed love to a spouse through physical intimacy, act of support.

And expression of love such as I love you, I miss you, such kind of sentences they repeat to show expression of their love. This study was conducted by Kline and his associates in 2008. If we talk about gender differences; Hendrick and Hendrick studied in 1986 and they reported that gender differences in love styles have occurred in most research studies, with men typically appearing to report more game playing love.

On the other hand, women are more friendship oriented, practical and possessive love they express or give importance to such kind of love activities.

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Another study quoted in the NBC news today, prevention poll mentioned earlier, couples listed the following aspects they wanted to improve about their relationships, they identified various activities like 31% spending more time together, 30% offered better communication, 21% fewer worries about money, 6% stated more romantic or more romance, and more sex - 3% people.

In other words, we can see the majority of couples wanted more time and better talk together not more sex, as you can compare number wise, this spending more time together offered by or stated by 31% participants, better communication by 13% people, on the other hand more sex by 3% people only, so that is why they offered or they identified that majority of couples wanted more time better talks together not more sex.

The Gottman insisted so strongly on nurturing a culture of appreciation that couples who attend their marital enrichment seminars, so they have some seminars and in these seminars, therapeutic tendency, to some extent we can say counselling sessions like marital enrichment seminars and he asked in these seminars spend at least 5 minutes daily simply expressing sincere appreciation to their spouses.

So, when you are expressing sincere appreciation or gratitude or Thanksgiving attitude when you have towards your spouse, then definitely you improve your love direction and positive interpersonal relationships as well as higher level of love you express as well as you have in your relationships.

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Relationship and Happiness
- Parlee (1979) found that engaging in intimate talk was the most frequently reported friendship experience for women (listed by 90% of women). it was the second-most frequently reported friendship experience among men, (listed by 80% of men).
- In a study on 13 to 24 year-old Americans on "What makes you happy?" the most frequently reported answer was spending time with family, followed by spending time with friends; almost 75% stated that spending time with their parents made them happy.
- Psychologist John Gottman suggests that the positivity ratio in your relationships needs to be at least 5:1. This means that there must be five times more positive emotions going on in the relationship than negative emotions.
- Diener and Seligman (2002) studied the happiest 10% of college students -- such students enjoyed a highly fulfilling social life.

Next point is relationship and happiness, I have borrowed this slide from the happiness chapter, it means you have already covered these studies but once again, in terms of relationship and happiness just to show relevance of relationships in experiencing happiness or having higher level of happiness, I have borrowed those studies once again in this chapter. Parlee (1979) found that engaging in intimate talk was the most frequently reported friendship experience for women.

And it was listed by 90% of women, it was the second most frequently reported friendship experience among men as listed by 80% of men, so to some extent in using any intimate talks and friendship experiences are very important and highly correlated with happiness. In a study on 13 to 24-year-old Americans on what makes you happy; the most frequently reported answer was spending time with family, followed by spending time with friends.

So, almost 75% stated that spending time with their parents made them happy, so positive interpersonal relations and happiness are highly correlated with each other, I think you can recall these study also where Gottman suggested that we should have ratio between positive and

negative relations and that is 5 to 1 so, he suggested that the positivity ratio in your relationships need to be at least 5 to 1.

This means that there must be 5 times more positive emotions going on in relationship than negative emotions and Diener and Seligman in 2002 stated the happiest 10% of college students, such students enjoyed a highly fulfilling social life, so social life, positive interpersonal relations and having positive indications in terms of say, forgiveness, love, you know, care, trust etc., all these factors contribute to our happiness.

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> Balance Theory: The balance theory of relationship stability assumes that it is not the presence of negative emotions or behaviors that is important for stability but how they are regulated.
> Couples for whom patterns of emotionality are balanced and predictable are termed regulated couples.
> Regulated couples who are stable and free from undue conflict are called validating couples.
> According to balance theory, those partners given to unbalanced and unpredictable patterns of emotionality are called non-regulated couples. Their relationships by comparison are characterized by more negative emotionality, more severe problems, less positive affect, lower satisfaction, and a greater likelihood of ending.

There are some theories describing interpersonal relations; one theory is balance theory. The balance theory of relationship stability assume that it is not the presence of negative emotions or behaviour that is important for stability but how they are regulated and this regulation is very important for positive interpersonal relations. Couples for whom patterns of emotionality are balanced and predictable are termed regulated couples.

So, regulated couple means the couples who have patterns of emotionality that are balanced and predictable. Regulated couples who are stable and free from undue conflict are called validating couples and according to the balance theory, those partners given to imbalance or unpredictable patterns of emotionality are called non-regulated couples, then they studied difference between non-regulated couples and regulated couples.

Their relationship by comparison are characterised by more negative emotionality, more severe problems, less positive affect, lower satisfaction and a greater likelihood of ending relations was observed more in non-regulated couples, so that is why we should know or we should strengthen patterns of emotionality in terms of balance and they should be predictable, so that we can easily understand each other.

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Social Exchange Theory: The theory assumes that relationships are an exchange of rewards and costs.

➤ These bank account theories consider satisfaction as the result of a cost-benefit analysis that evaluates the ratio of positive interactions to negative interactions. If these interactions are more positive than negative, the result is satisfaction.

➤ All relationships eventually experience some difficulties. Their source can be external, such as job stresses or the birth of children, or internal, such as the fading of certain positive illusions—the familiar "honeymoon is over" phenomenon.

Another theory is social exchange theory; the theory assumes that relationships are an exchange of rewards and costs; it is relevant for understanding interpersonal relationships as well as empathy and altruism which is next section of this class. These bank accounts theories considered satisfaction as the result of a cost benefit analysis that evaluates the ratio of positive interactions to negative interactions.

If these interactions are more positive than negative, the result is satisfaction, all relationships eventually experience some difficulties; their source can be external as well as internal. External such as job stresses or the birth of children on the other hand, internal such as the fading of certain positive illusions, the familiar phenomena is honeymoon is over, so sometime we have some factors may be external or internal which create difficulties in our relationships. On the other hand, we give importance to reward and cost of exchange in our relationships.

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> In the 1920s and 1930s, Adler laid the conceptual and therapeutic groundwork for family intervention and parental training.

> Adler declared that a psychologically healthy family displays four vital characteristics:

(1) warmth and respect among family members;

(2) democratic rather than authoritarian decision making;

(3) emotional maturation and autonomy;

and (4) friendly and constructive relations with other families and the wider community (Hoffman, 1996).

In the 1920s and 30s Adler led the conceptual and therapeutic groundwork for family interaction and parental training. Adler declared that psychologically healthy family displays 4 vital characteristics. Number 1, warmth and respect among family members, 2 - democratic rather than authoritarian decision making, third - emotional maturation and autonomy.

And fourth - friendly and constructive relations with other families and the wider community, so to some extent you as a child as well as your surrounded factors in terms of your parents, in terms of your society, supporting or giving you facilitative environment that will create positive interpersonal relationship and such kind of intervention programs are highlighted by research scholars, by psychologists also.

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6. Empathy and Altruism (Batson et el.,2015)
- Altruism refers to a specific form of motivation for one organism, usually from one human to another, which benefits the another.
- Although some biologists and psychologists speak of altruistic behavior, meaning behavior that benefits another, some psychologists do not recommend this use.
- They argued that we help because we have no choice, because it is expected, or because it is in our own best interest.
- For example, we may do a friend a favor because we do not want to lose the friendship or because we expect to see the favor reciprocated.
- Supporters of universal egoism claim that everything we do, no matter how noble and beneficial to others, is really directed toward the ultimate goal of self-benefit.
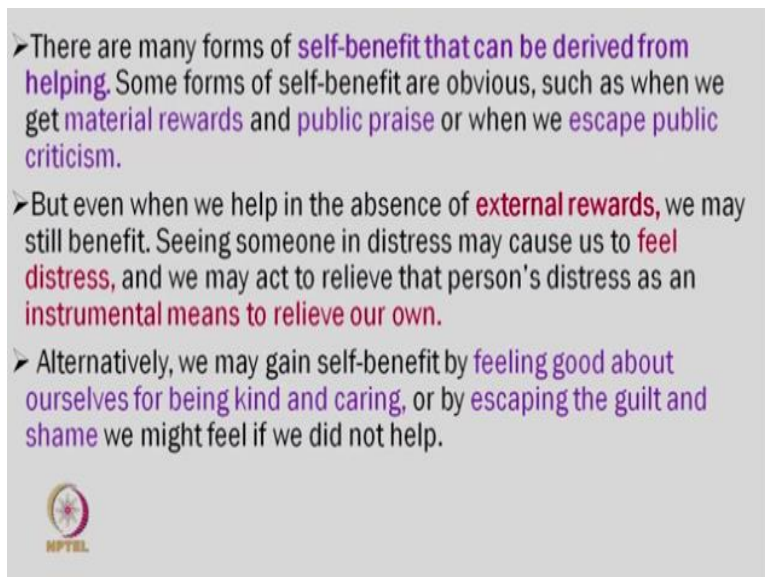
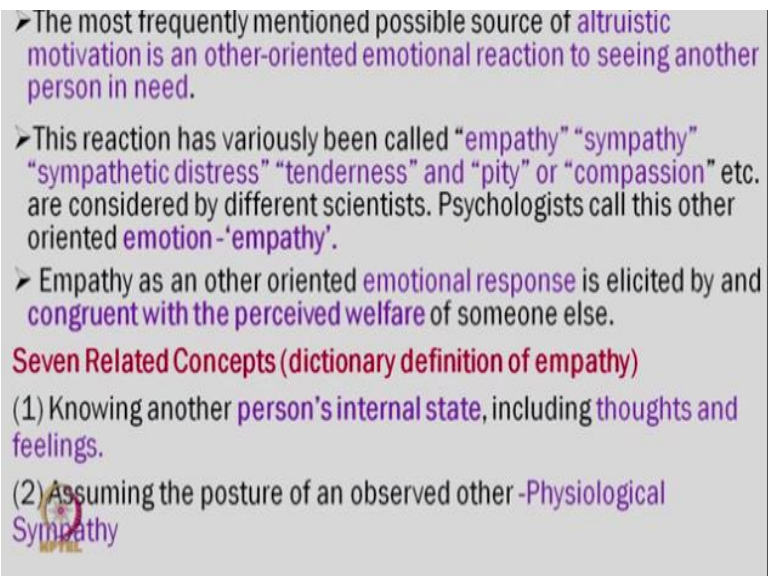In the series, last and sixth topic is empathy and altruism; altruism refers to a specific form of motivation for one organism, usually from one human to another, which benefits the another. Although, some biologists and psychologists speak of altruistic behaviour, meaning behaviour that benefits another, some psychologists do not recommend this use so, there are two group of psychologists who are focusing on why do we have you know prosocial behaviour, why do we help others?

Biologists and psychologists, they define altruism as behaviour that benefits another, on the other hand some other psychologists do not recommend this use, they are giving another explanation, this explanation is - they argued that we help because we have no choice, because it is expected or because it is in our own best interest. So, I think you should know difference between two groups of psychologists.

Once again, I am repeating because that is very important factor and, in this chapter, I am focusing more on the theory which are saying that's in our best interest and that is why we do empathetic and altruistic behaviour. So, a first group of psychologists, some biologist and some psychologist saying that we want to help others and that is why we are helping and on the other hand, other group saying that no, that is called universal egoism.

They are saying that directly or indirectly we are getting benefit and for getting that benefit or avoiding punishment, we are helping others, for example, we may do a friend a favour because we do not want to lose the friendship or because we expect to see the favour reciprocated, so we have some of our own interest or self-interest that is why we are helping others. Supporters of universal egoism claimed that everything we do no matter how noble and beneficial to others is really directed toward the ultimate goal of self-benefit.

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And they have proposed various explanations, there are many forms of self-benefit that can be derived from helping, some forms of self-benefit are obvious such as when we get material rewards and public praise or when be escape public criticism, so from escaping public criticism or getting some material award or public praise, we help others but even when we help in the absence of external rewards or visible external rewards, we may still benefit.

Seeing someone in distress may cause us to feel distress, someone is in trouble and that is why we feel distress, so for reducing this distress we help this person and we may act to relieve that person's distress as an instrumental means to relieve our own. Alternatively, we may gain self-benefit by feeling good about ourselves for being kind and caring, or by escaping guilt and shame we might feel, if we did not help.

So that is why they are saying internal or external factors could be there but we help others because we ourselves benefited.

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> The most frequently mentioned possible source of altruistic motivation is an other-oriented emotional reaction to seeing another person in need.

> This reaction has variously been called "empathy" "sympathy" "sympathetic distress" "tenderness" and "pity" or "compassion" etc. are considered by different scientists. Psychologists call this other oriented emotion - 'empathy'.

> Empathy as an other oriented emotional response is elicited by and congruent with the perceived welfare of someone else.

Seven Related Concepts (dictionary definition of empathy)

(1) Knowing another person's internal state, including thoughts and feelings.

(2) Assuming the posture of an observed other - Physiological Sympathy

The most frequently mentioned possible sources of altruistic motivation is an other-oriented emotional reaction to seeing another person in need. This reaction has variously been called empathy, sympathy, sympathetic distress, tenderness or maybe a pity or compression. These terms are considered by different scientists. Psychologists call this other-orientation emotion empathy.

Empathy as an other-oriented emotional response is elicited by and congruent with the perceived welfare of someone else. There are various concepts which are describing empathy. Number one, knowing another person's internal state including thoughts and feelings that is one of the definitions of empathy. Second one; assuming the posture of an observed other, so that is called physiological sympathy, that is another definition of empathy.

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(3) Coming to feel as another person feels. **Feeling the same emotion that another person feels** is also a common dictionary definition of empathy.

(4) Intuiting or projecting oneself into another's situation. Titchener (1909) originally coined the term "empathy." This state also has been called "projective empathy".

(5) Visualizing how another is feeling - psychological empathy

(6) Visualizing how one would think and feel in the other's place.

(7) **Being upset by another person's suffering.** The state of personal distress evoked by seeing another in distress to which we just referred has been given a variety of names. It has been called "sympathetic pain" "promotive tension" "unpleasant arousal occasioned by observation" and "empathy".

Next one, coming to feel as another person feels, feeling the same emotion that another person feels is also a common dictionary definition of empathy. Next, intuiting or projecting oneself into another's situation. Titchener in 1909, originally coined the term empathy, this state also has been called 'projective empathy'. Next, visualising how another is feeling that is 'psychological empathy'.

Visualising how one would think and feel in the other's place that is next definition and the seventh one is being upset by another person's suffering, the state of personal distress evoked by seeing another in distress to which we just referred has been given a variety of names and these names are sympathetic pain, promotive tension, unpleasant arousal occasioned by observation and empathy.

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> Most of the other empathy concepts describe cognitive or perceptual states that are potential precursors to and facilitators of empathic emotion (Concepts 1, 2, 4, 5, and 6). To describe alternative emotional states: feeling as the other feels (Concept 3) and feeling personal distress (upset) as a result of witnessing the other's suffering (Concept 7).

> Feeling as the other feels may serve as a stepping-stone to empathic feelings and altruistic motivation, but it also may lead to self-focused attention and inhibit other-oriented feelings (ultimate goal of self-benefit).

So, these are various ways to define empathy, most of the other empathy concepts described cognitive and perceptual states that are potential precursors to and facilitators of empathetic emotion and these concepts which are defined in previous slide at number 1, 2, 4, 5 and 6 to describe alternating emotional states: feeling as the other feels and feeling personal distress or upset as a result of witnessing the other's suffering.

So, broadly we can say, these definitions are focusing on emotional states, cognitive and perceptual states of an individual. Feeling as the other feels may serve as a stepping stone to empathetic feelings and altruistic motivation but it also may lead to self-focused attention and inhibit other oriented feelings, ultimate goal of self-benefit once again.

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Essential Steps To Help in Emergency
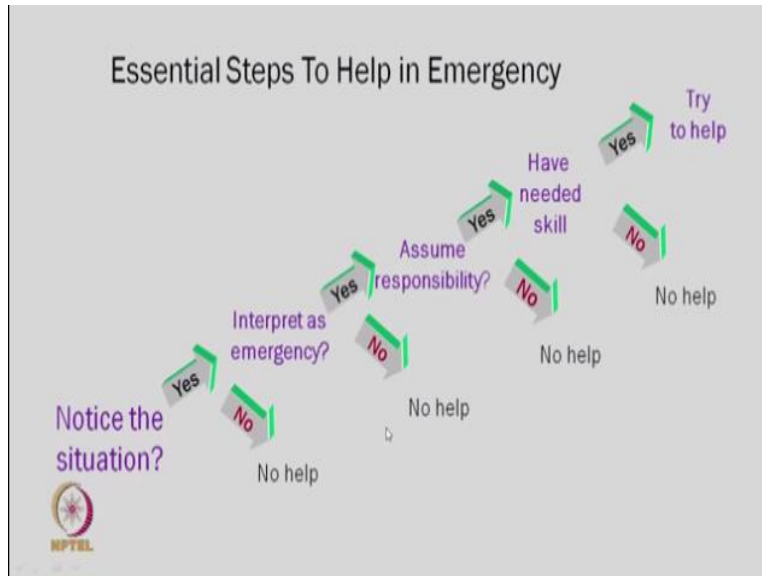
When we talk about essential steps to help in emergency, then there are various steps in between and at each step, we decide whether we will be helping or we will not help the other person. First step is - notice the situation and when you are noticing situation, there are 2 responses. One you noticed it and second you did not notice it so, if you did not notice, then no help, on the other hand if you notice this situation, then yes.

And then next step is to interpret as emergency, what is your interpretation to the situation, do you say it is an emergency or you do not think it is an emergency. If you say there is no emergency then, again no help, on the other hand, if you just say - yes, emergency is there, it means you want to help them. Then, assume responsibility is the next step, do you assume that is your responsibility, you should help it or you think there are various people available to help this person.

So, if you assume that is your responsibility and say yes, on the other hand, no; no means no help. The next point is having needed skill, do you have needed skills, do you have capacity to help this person? Then, if you say yes you have, then you may help and try to help, on the other hand, if you find your skills are not enough, your resources are not enough, then you could say no and then no help.

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Testing the Empathy-Altruism connections
➤ Hypothesis: The claim that feeling empathic emotion for someone in need, evokes altruistic motivation to relieve that need has been called the empathy altruism hypothesis (Batson, 1987, 1991).
➤ According to this hypothesis, the greater the empathic emotion, the greater the altruistic motivation.
➤ The empathy-altruism hypothesis does not deny that these self-benefits of empathy-induced helping exist.

Person observes emergency ⟹ Empathy is aroused ⟹ Person provides help simply because victim needs help.

So, there are various steps to decide whether you would help during emergency or not, next point is there are some hypothesis and this hypothesis is to define how empathy and altruism are connected with each other, this hypothesis is the claim that feeling empathetic emotion for someone in need evokes altruistic motivation, to relieve that need has been called the empathy altruism hypothesis.

So, if you have high empathy, high altruistic behaviour you would be having as per this hypothesis. According to this hypothesis, the greater the empathetic emotion, the greater the altruistic motivation and the stages are person observes emergency, empathy is aroused and this empathy leads to altruistic behaviour. Person provides help simply because victim needs help, that is this hypothesis.

However, the empathy-altruism hypothesis does not deny that these self-benefits of empathy-induced helping exist.

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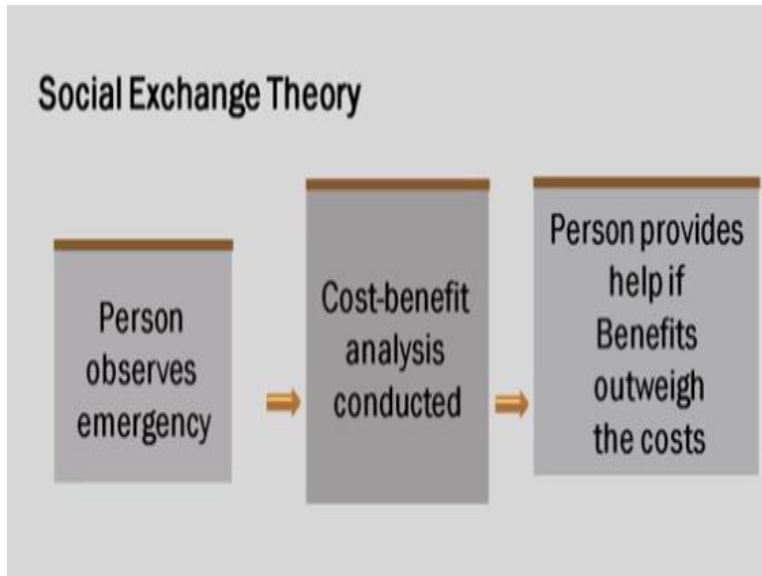
And there are various explanations for this, which I will discuss in next slide. Before that social exchange theory, I think now you know social exchange theory because I discussed it during love and interpersonal relationship discussion. Person observes emergency, cost benefit analysis is conducted because that is exchange theory, person provides help if benefits outweigh the costs.
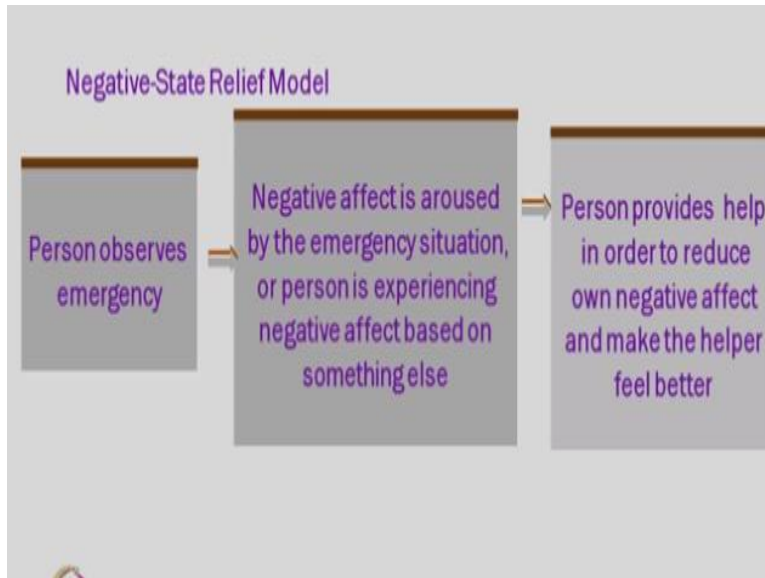
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And this is the theory which is explaining that when will you help and when you will not have help. Three general classes of self-benefits can result from helping a person toward whom one feels empathy and these are very interesting explanations. First explanation is aversive-arousal reduction, according to this explanation feeling empathy for someone who is suffering is unpleasant.

And empathetically aroused individuals help in order to eliminate their empathetic feelings, benefiting the person for whom empathy is felt is simply a means to this self-serving end, so you want to help just to avoid your arousal which is in negative direction and just to avoid this aversive arousal you want to help others, that is first explanation of empathetic behaviour.

Second explanation says empathy-specific punishment. A second egoistic explanation claims that people learn through socialisation that additional obligation to help, and so additional shame and guilt for failure to help is attendant on feeling empathy for someone in need. We want to avoid shame, guilt, punishment and that is why we help others as per this explanation. As a result, when people feel empathy they are faced with impending social and self-criticism beyond any general punishment associated with not helping.
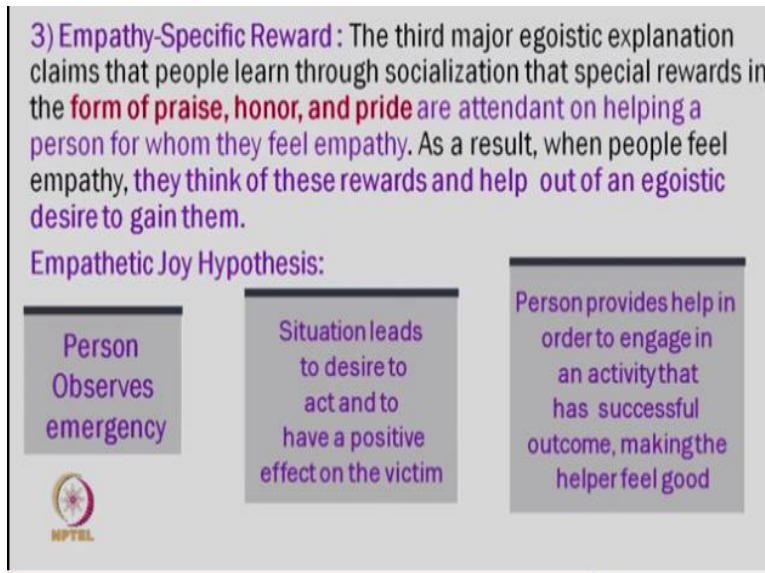
They say to themselves what will others think or what will I think of myself if I do not help, when I feel like this and then they help out of egoistic desire to avoid these empathy-specific punishments. So, they are not saying that whether we have external factors means punishment or a criticism from external factors or our own criticism or our own feeling of guilt, feeling of failure to help which is quite negative, so these are internal factors, when we are saying, these are in our emotion, these are in our thoughts and we criticise our self and to avoid this criticism from external factors or maybe from our own factors or our own internal factors will be criticizing ourselves because we were supposed to help and we did not so, they are saying that these internal or external factors push us to help others, that is another explanation.

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Negative-State Relief Model

| Person observes emergency | → | Negative affect is aroused by the emergency situation, or person is experiencing negative affect based on something else | ⇒ | Person provides help in order to reduce own negative affect and make the helper feel better |

So, when we say negative-state relief model, person observes emergency, negative affect is aroused by the emergency situation or person is experiencing negative affect based on something else, person provides help in order to reduce negative affect or negative emotions and this make the helper feel better.
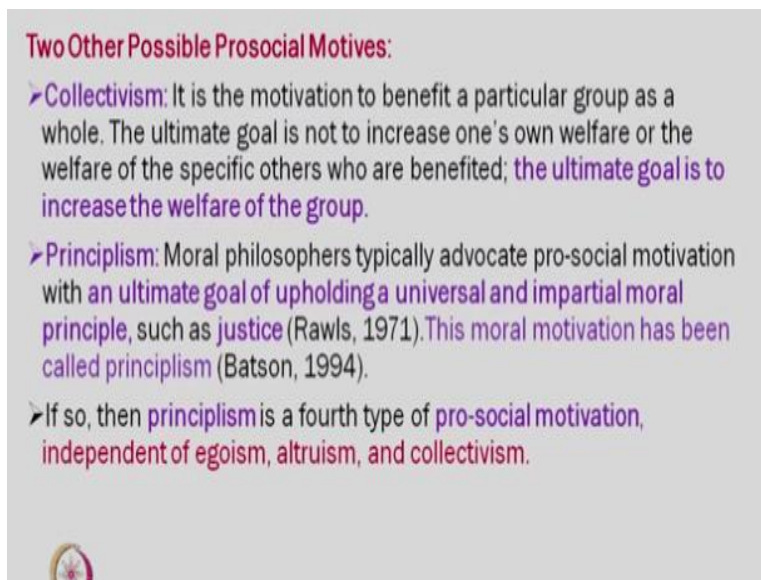
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3) Empathy-Specific Reward : The third major egoistic explanation claims that people learn through socialization that special rewards in the **form of praise, honor, and pride** are attendant on helping a person for whom they feel empathy. As a result, when people feel empathy, they think of these rewards and help out of an egoistic desire to gain them.

Empathetic Joy Hypothesis:

| Person Observes emergency | Situation leads to desire to act and to have a positive effect on the victim | Person provides help in order to engage in an activity that has successful outcome, making the helper feel good |

And that is why they help us, third mode is empathy-specific reward, the third major egoistic explanation claims that people learn through socialisation that special rewards in the form of praise, honour, or pride are attendant on helping a person for whom they feel empathy. As a result, when people feel empathy, they think of these rewards and help out of an egoistic desire to gain them.

And this may be you know, empathetic joy hypothesis could be connected with this type of understanding: person observes emergency situation, it leads to desire to act and to have a positive effect on the victim, person provides help in order to engage in an activity that has successful outcome, making the helper feel good, so feeling better or getting some award from the external factors in terms of praise, honour, pride or maybe some other awards may help us to feel motivated to help others.

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Two other possible prosocial motives, and there one is collectivism and next is principlism. Collectivism: it is the motivation to benefit a particular group as a whole, the ultimate goal is not to increase one's own welfare or the welfare of the specific others who are benefited, the ultimate goal is to increase the welfare of the group, so our motivation is to have a welfare of the group and that is why we do prosocial behaviour or a prosocial motive we have.

Next one is principlism. Moral philosophers typically advocate prosocial motivation within ultimate goals of upholding a universal and impartial moral principle such as justice, so this moral motivation has been called principlism and it again helps us to have prosocial behaviour, if so then principlism is the fourth type of prosocial motivation, it is independent of egoism, altruism and collectivism.

And we can count this principlism as fourth prosocial motivation, after considering all those prosocial motivations let us discuss towards a general model of prosocial motivation.

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Toward a General Model of Pro-social Motivation

Staub (1989) and Schwartz (1992) have emphasized the importance of values as determinants of pro-social behavior for many years.

Batson (1994) has proposed a general model that links pro-social values and motives:

- The value underlying egoism is enhanced personal welfare;
- The value underlying altruism is the enhanced welfare of one or more individuals;
- The value underlying collectivism is enhanced group welfare;
- And, the value underlying principlism is upholding a moral principle.

Scholars have emphasised the importance of values as determinants of prosocial behaviour for many years. Batson in 1994 has proposed a general model that links prosocial values and motives and he defined that the values underlying egoism is enhanced personal welfare, value underlying altruism is the enhanced welfare of one or more individuals, the value underlying collectivism is enhancing group welfare.

And the value underlying principlism is upholding a moral principle, so all these prosocial motivations or behaviours help us to have personal welfare or helping others or group welfare or moral principles, so these were the explanations of prosocial motivation.

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Meditation, intervention strategies for interpersonal Strengths in Positive Psychology

➤ Mindfulness-based meditation interventions have become increasingly popular in contemporary psychology. For example, meditation practices include loving-kindness meditation (LKM) and compassion meditation (CM), exercises oriented toward enhancing unconditional, positive emotional states of kindness and compassion (Hofmann, et.al., 2011) .

➤ Psychology has begun to include and explore a number of exciting new topics — meditation, forgiveness, acceptance, gratitude, hope and love. Each of these phenomena has deep roots in Eastern and Western religious traditions and philosophies (Pargament, 2013).

➤ Psychologists are now developing and evaluating a variety of spiritually integrated approaches for treatment, including: forgiveness, compassion, gratitude, acceptance, meditation programs and the preliminary results are promising.

I have borrowed this slide once again, from previous lectures in which I would like to strengthen or I would like to focus once again on meditation, intervention strategies for interpersonal strengths in positive psychology. There are various studies which are highlighting meditation and the interpersonal strengths in terms of intervention strategies and a number of studies going on in positive psychology in this direction.

So, let us talk first how meditations help us to have higher level of kindness or maybe compassion or other interpersonal strengths. Mindfulness-based meditation interventions have become increasingly popular in contemporary psychology for example, meditation practices include loving kindness meditation and compassion meditation and in all these meditations actually, we improve these strengths as well as improve our well-being.

And exercise is oriented toward enhancing unconditional positive emotional states of kindness and compassion, so through these meditations we are improve our level of kindness or state of kindness as well as compassion and such kind of studies are very much part of positive psychology. Psychology has begun to include and explore a number of exciting new topics like meditation, forgiveness, acceptance, gratitude, hope and love.

Each of these phenomena has deep roots in Eastern and Western religious traditions and philosophies, so to some extent we can consider that the concepts in inter as well as intrapersonal

strengths or approaches which we have in positive psychology, these all have been borrowed from religious spiritual literature, existing philosophies and maybe you know, mainstream of general psychology.

And now, we have compiled all those positive personality traits or inter and intra-personal character strengths in positive psychology and we are highlighting more work on all those strengths. Psychologists are now developing and evaluating a variety of spiritually integrated approaches for treatment including forgiveness, compassion, gratitude, acceptance, meditation programs and the preliminary results are promising.

So, our interest is not only to understand these strengths, inter as well as intrapersonal strengths but how we can improve level of all these strengths like forgiveness, compassion, gratitude, acceptance and how this increased level helps us to have better level of treatment, better level of health in terms of physical as well as psychological health and that is why these all strengths are part of our intervention programs, part of our treatment strategies in which we improve level of these strengths to have better quality of life.

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One more example here in which I will just focus is that how we focus on inter as well as intrapersonal strengths or strategies to improve happiness. For understanding this point, I have taken example of Sonja's book, 'The how of happiness'. In this book, she has discussed 12

happiness activities; first of all, let us know these 12 happiness activities and then what is the relevance of this slide here in this chapter.

She has identified these 12 activities and these activities help us to have higher level of happiness, she is saying expressing gratitude, cultivating optimism, avoiding over thinking and social comparison, practising acts of kindness, nurturing social relationships, developing strategies for coping, learning to forgive, increasing flow experiences, savouring life's joys, committing to your goals, practising religion and spirituality, taking care of your body, meditation, physical activities acting like a happy person activities we may include here, so if we just focus on these, you know, highlighted activities - expressing gratitude, practising act of kindness, nurturing social relationships, learning to forgive, these all are intrapersonal character strengths and in activities or in strategies, we improve them to have a higher level of happiness.

So that is why in intervention programs and the strategies in which we talk about higher level of happiness we give due weightage to intrapersonal as well as interpersonal strengths to promote, to have better quality of life.

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So, summary of this chapter is generally all selected constructs, interpersonal strengths here in this chapter are positively correlated with well-being and other intrapersonal strengths, they have generally positive association among themselves, there are intervention programs using

strategies to enhance forgiveness, compassion, gratitude etc., to improve well-being which I discussed in today's lecture.

There are 2 quotations both of them have their own values, first from value in action character strengths organisation's website, kindness, forgiveness, and honesty strengths can have profound impact on your personal well-being, when you turn them in work so broadly, we can say, there is strong connection between inter and intrapersonal character strengths and they are highly connected with each other.

On the other hand, you just see, we discussed about interpersonal relationships, how these relationships help us to have a better quality of life as well as happiness on the other hand, Buddha's statement to some extent talks about inner directedness and spirituality which is hallmark of Indian psychology. The statement is inner peace begins the moment you choose not to allow another person to even to control your emotions.

So, in general in the findings we have observed that interpersonal relations are very important and there are various external factors which have significant impact on our happiness, on our well-being. On the other hand, spiritual journey is where we learn not to give key of our happiness in others hand and we take full charge of our emotions and these are not triggered by other people or other events.

So, with this message, this chapter has been completed and in next chapter, I will discuss some latest research in the field of positive psychology, thank you very much.