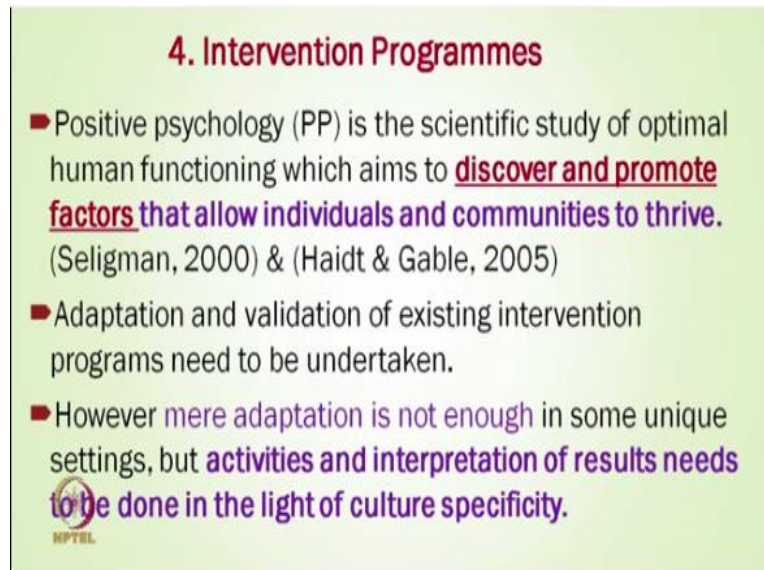


**Lecture – 23**  
**Recent Trends & Directions in Positive Psychology: Part-3**

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**4. Intervention Programmes**

- ▶ Positive psychology (PP) is the scientific study of optimal human functioning which aims to **discover and promote factors that allow individuals and communities to thrive.** (Seligman, 2000) & (Haidt & Gable, 2005)
- ▶ Adaptation and validation of existing intervention programs need to be undertaken.
- ▶ However **mere adaptation is not enough** in some unique settings, but **activities and interpretation of results needs to be done in the light of culture specificity.**

Namaskar, in this series our next topic is intervention programs, if we review various definitions of positive psychology, one of them is positive psychology is the scientific study of optimal human functioning which aims to discover and promote factors that allow individuals and communities to thrive. So, in this section we discover and promote those factors that help us to thrive.

In this direction, there are various studies related to intervention programs and these studies recommending that adaptation and validation of existing intervention programs need to be undertaken. However, mere adaptation is not enough in some unique settings but activities and interpretation of results needs to be done in the light of culture specificity and in this section, I will talk about cultural issues.

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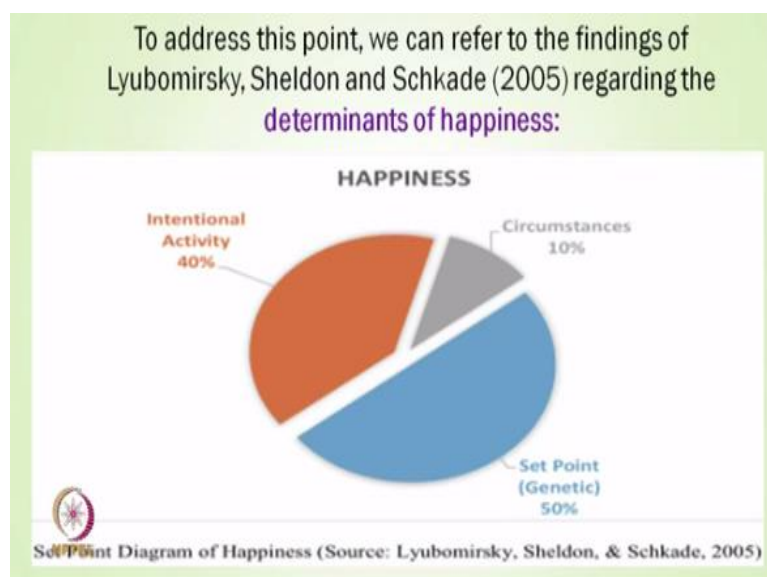
- 1) Deliberately Delivered Intervention Modules to promote well-being. (PP intervention programmes)
- 2) Lay strategies
- 3) To study existing socio-cultural (e.g. Raahgiri Day in Delhi & Haryana) and religious/spiritual practices (e.g. 5-7 days residential programmes by Sahaj Marg, Art of living foundation, Isha foundation etc.) in the society to promote well-being.



We can divide such kind of researches in 3 sections, one; deliberately delivered intervention modules to promote well-being or we can say traditional positive psychology intervention programs. Second; lay strategies where we may ask people, what do they think, which activities could increase their level of happiness. Third, to study existing socio cultural and religious spiritual practices in the society, to promote well-being.

If we take example of Indian setting, then there are several socio-cultural factors like Raahgiri day in Delhi and Haryana, I will discuss in detail about it later and religious spiritual practices for example, 5 to 7 days' residential programs are there from Sahaj Marg Art of Living Foundation, Isha Foundation etc., and I think these programs have specific changes or significant impact on well-being indicators.

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So, such kind of studies could be conducted in this direction, when I am talking about intervention programs, I think we should take this model into account once again, where it has been mentioned that there is 50% set point or we can say that is our nature and difficult to change for happiness or for other positive psychology constructs on the other hand, this model saying that 10% role of circumstances, on the other hand, 40% role of intentional activities.


So, in this section our objective is to explore all those intentional activities which could help us to improve happiness, well-being and other positive psychology constructs. Let us take first area in this direction that is positive psychology interventions, I have taken one meta-analytic research in which they have explored number of intervention strategies which have been used in various researches.

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These strategies are resilience improving exercises, optimism and gratitude exercise, doing acts of kindness, writing about positive experiences, practicing gratitude by counting one's blessings, writing about best possible selves, rehearsal of positive statements, thinking about positive life experiences.

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- ✓ Hopeful goal-directed thinking
- ✓ Self-management
- ✓ Positive bibliotherapy (the use of selected reading materials as therapeutic messages)
- ✓ Cultivating sacred moments,
- ✓ Solution-focused coaching,
- ✓ Life coaching and attainment of goals
- ✓ Use your strengths in a new way
- ✓ Working for Wellness Program,
- ✓  Positive future thinking,
- ✓ Projecting a positive self in the future

Hopeful goal directed thinking, self-management, positive bibliotherapy, the use of selected reading materials as therapeutic messages, cultivating sacred moments, solution-focused coaching, life coaching and attaining of goals, use your strengths in a new way, working for wellness program, positive future thinking, projecting a positive self in the future.

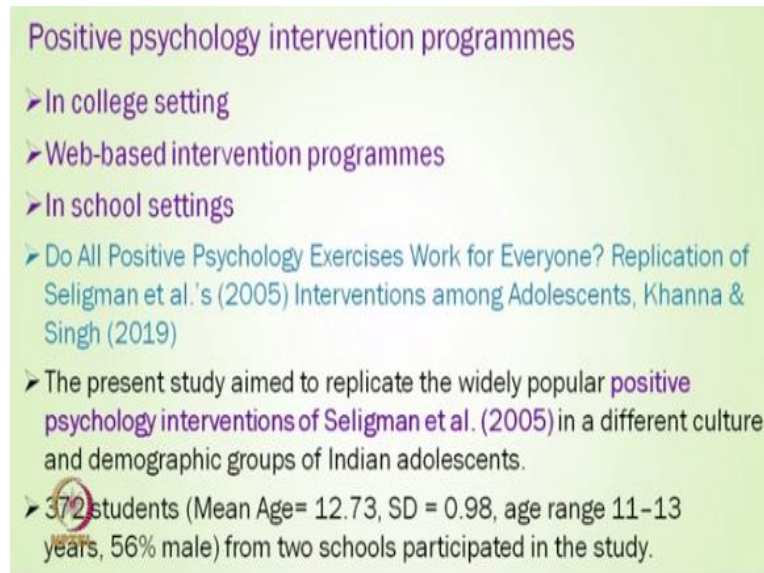
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- |   |   |
|---|---|
| ✓ Savouring the moment                  | Package of 4, 6 or 8 positive psychology                |
| ✓ Strengths exercises                   | exercises such as <b>active-constructive</b>            |
| ✓ positive thinking                     | <b>responding, gratitude visit, life</b>                |
| ✓ Life coaching and attainment of goals | <b>summary, three good things, savoring, strengths)</b> |
| ✓ Positive writing                      | <b>or</b>   |
|   | (Three good things, signature strengths, self-          |
|   | compassion, optimism, compassionate                     |

Some other strategies like savouring the moment, strengths exercises, positive thinking, life coaching and attainment of goals, positive writing, by knowing all these strategies then scholars actually decide or prepare a tailor-made program for certain study for example, they could select out of all these strategies, package of 4, maybe package of 6 or 8 positive psychology exercise such as active constructive responding, gratitude visit, life summary, 3 good things, savouring strengths etc.

Or on the other hand, in another model or another study they have selected three good things, signature strengths, self-compassion, optimism, compassionate etc., so like that they could have various strategies and out of them may decide to select some of them for their research purposes.

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Positive psychology intervention programmes

- In college setting
- Web-based intervention programmes
- In school settings
- Do All Positive Psychology Exercises Work for Everyone? Replication of Seligman et al.'s (2005) Interventions among Adolescents, Khanna & Singh (2019)
- The present study aimed to replicate the widely popular **positive psychology interventions of Seligman et al. (2005)** in a different culture and demographic groups of Indian adolescents.
- 372 students (Mean Age= 12.73, SD = 0.98, age range 11-13 years, 56% male) from two schools participated in the study.

Positive psychology intervention programs are quite famous in college setting, in school settings where best intervention programs are available and various other settings like in you know communities, and societies we have certain intervention programs and study their effectiveness, so let us understand this area with certain researches which are conducted by our group.

One research which is you know part of Pulkit Khanna's thesis; "Do all positive psychology exercises work for everyone?" This research is replication of Seligman's and his associate's interventions program. The present study aimed to replicate the widely popular positive psychological interventions of Seligman and his associate's intervention modules in a different culture, and demographic groups of Indian adolescents.

So, their intervention program which was established and published in 2005 was replicated here in Indian setting for these purposes, we selected 372 students, their mean age was 12.73 and standard deviation 0.98, their age range was 11 to 13 years, out of them 56% were males and remaining females and this study was conducted in 2 schools.

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- Participating classrooms were randomized across 5 interventions (Three good things in life, Gratitude visit, You at your best, Using signature strengths and Using signature strengths in a new way) and 1 placebo control group (Recalling early memories).
- Each exercise was completed over 1 week. Self-reported measures of well-being, affect, happiness and depressive symptoms were obtained at pre- and post-intervention.
- Participants who undertook the Gratitude visit and signature strength-based interventions reported gains in well-being, life satisfaction and happiness at post-test.
- Interventions involving only self-reflection and journaling showed no statistically significant impact on outcome variables.
- None of the interventions led to perceived gains in scores of depressive symptoms.

Participating classrooms were randomized across 5 interventions; 3 good things in life, gratitude visit, you at your best using signature strengths and using signature strengths in a new way and one placebo control group recalling early memories was there, so I think if you know about this research paper, these are the strategies along with this placebo control group they have compared.

Each exercise was completed over 1-week, self-reported measures of well-being, affect, happiness and depressive symptoms were obtained at pre and post-testing. I think you know about it - in all intervention programs, we have 3 phases, first phase; pre testing, second phase; when we deliver our intervention programs and third phase; post testing and in such kind of researches, we compare pre and post testing.

Participants who undertook the gratitude visit and signature strengths-based interventions reported gains or higher level in well-being, life satisfaction and happiness at post testing. Interventions involving only self-reflection and journaling showed no statistically significant impact on outcome variables, none of the interventions led to perceive gain in scores of depressive symptoms, so to some extent we observed different results in Indian setting.

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- 1) A Web Based Psycho-Spiritual Intervention Programme for College Students.
- 2) A Psycho-Spiritual Intervention Programme for College Students in Classroom Setting.
- It is a video-recorded intervention with 14 sessions, 25-35 Minutes each.
- Combination of :
  - --- Applied sources of Positive Psychology,
  - --- Thought-provoking videos of Indian Spiritual leaders,
  - --- videos of motivational speakers and animation-based short videos were also included.
- An edutainment approach



Let us take another example to understand how intervention programs work. Recently, we have conducted an experiment by considering intervention programs and it happened at 2 places; in Facebook, our NPPA page as well as in classroom setting that is why this study has 2 sections. A web-based psycho-spiritual intervention program for college students and a psycho-spiritual intervention program for college students in classroom setting.

In this program, we had 14 recorded sessions and these sessions were 25 to 30 minutes each, in these sessions there was a combination of applied sources of positive psychology, thought provoking videos of Indian spiritual leaders that is why we are calling it psycho spiritual intervention program, videos of motivational speakers and animation based short videos were also included in this plan.

And by considering all these 3, I recorded 14 sessions, we tried to follow an edutainment approach so once again, because I will discuss this study in detail, we had 14 recorded session and in these sessions, we use some videos which were from spiritual domain or from motivational speakers and along with these two, applied sources of positive psychology I discussed in these videos, and 14 sessions were recorded and in Facebook, these were delivered one by one as well as in classroom setting.

You could see here we conducted this study at Facebook, second in classroom setting could see some photographs, when they are participating in testing, when they are watching these videos and here, I am debriefing after the research about the results.

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THE INTERVENTION SESSIONS				
Session 1: Connection between Thinking Style and Well-being	Session 4: Happiness & Well- being Part I	Session 7: Happiness & Well- being Part IV	Session 10: Intelligence & Emotional Intelligence	Session 13: Depression & Well- being
Session 2: Time Management	Session 5: Happiness & Well- being Part II	Session 8: Happiness & Well- being Part V	Session 11: Emotional Well-being	Session 14: Overall Well-being
Session 3: Stress management	Session 6: Happiness & Well- being Part III	Session 9: Happiness & Well- being Part VI	Session 12: Motivation & Well- being	

So, in this case we had 14 sessions as I mentioned, session 1 was related to connection between thinking style and well-being, second on time management, third on stress management, then I had various sessions on happiness, on different aspects of happiness I discussed in these sessions and then intelligence and emotional intelligence, 11th session was on emotional well-being, then motivation and well-being.

And 13th session was on depression and well-being and then at the end overall well-being videos which we used in this study were from Guy Winch, emotional hygiene and algorithm for happiness, Sadhguru's videos focused on interpersonal relations we had in this video, you watch this video during happiness chapter; 'Who am I', from Vivekananda certain motivational stories we borrowed.

And about character strengths as well as some small programs or small messages for example, *apne sukh aur dukh ke rachiyeta kaun* and it is very interesting small clip which we have taken here which is from Mahabharata so, like that we try to strengthen our psychological messages with the help of spiritual and motivational speakers.

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A Web-based Psycho-Spiritual Program for College Students		
Session	Core Components	Supporting Videos
<b>Session 1: Connection between Thinking Style and Well-being</b>	<ul style="list-style-type: none"> <li>✓ Connection between thoughts, emotions and behavior.</li> <li>✓ Individual differences in thinking and cognition</li> <li>✓ Optimistic &amp; Pessimistic Thinking</li> <li>✓ Beck's Cognitive Behavior Therapy</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Apne sukh dukh ke rachieyta kaun?</i></li> <li>• Your life is in your hands</li> <li>• Life is 10% of what you make it and 90% of how you take it</li> </ul>
<b>Session 2: Time Management</b>	<ul style="list-style-type: none"> <li>✓ Time Management – its benefits, process &amp; steps</li> <li>✓ Skinner: 5 main obstacles in learning &amp; strategies to overcome them</li> <li>✓ Time Management &amp; Self-Management</li> <li>✓ Strategies</li> </ul>	<ul style="list-style-type: none"> <li>• The Marshmallow Test</li> <li>• Who am I? (Vivekananda Sayings)</li> <li>• Sowing seeds of life</li> </ul>
<b>Session 3: Stress management</b>	<ul style="list-style-type: none"> <li>✓ Stress Management: Stress, Stressors, Eustress &amp; Distress</li> <li>✓ Mind-Body Connection: Bio-psycho-social Model</li> <li>✓ GAS Model, Effects of Stress, Stress &amp; Task Performance</li> <li>✓ Individual Differences: Optimism, Pessimism, Type A personality, Neuroticism, Hardiness</li> <li>✓ Coping with stress General Adaptation Syndrome Model</li> </ul>	<ul style="list-style-type: none"> <li>• A Glass of water – How heavy is it? An animated story</li> <li>• Antidote to Stress (Sadhguru)</li> </ul>
<b>Session 4: Happiness &amp; Well-being Part I</b>	<ul style="list-style-type: none"> <li>✓ World Happiness Report: Economic Indicators are not sufficient for gauging the overall development of nations</li> <li>✓ Indian, Asian &amp; Buddhist perspective on Happiness: Peace of Mind, Harmony</li> <li>✓ Subjective well-being</li> <li>✓ The PERMA Model of Well-being</li> <li>✓ Self-acceptance &amp; positive evaluation of oneself and ones past</li> </ul>	

Let us know in detail about all these sessions and knowing about these sessions would help in 2 ways; one you could see how it is, how we have certain intervention programs, second; if you are researcher and thinking to have research in this area, then you could get certain ideas, what kind of intervention programs we can develop, so session 1; connection between thinking style and well-being we had. Here, I mainly focused on connection between thoughts, emotions, and behaviour, individual differences in thinking and cognition, optimistic versus pessimistic thinking and cognitive behavioural therapy, how these therapies work and in supporting videos, we had *apne sukh ke rachieyta kaun*, your life is in your hands from Vivekananda's story, life is 10% of what you make it and 90% of how you take it.

Session 2 was on time management here, I focused on time management, its benefits, process and steps and discussed about Skinner's 5 main obstacles in learning and strategies to overcome them, time management and self-management strategies were discussed in this session and in supporting videos, marshmallow test - I think you could recall during experimental methods you watched this video, 'Who am I?' from Vivekananda's sayings, sowing seeds of life was another motivational video. In session 3 - stress management, stress, stressors, eustress and distress, differences, mind-body connections, biopsychosocial model was discussed here and GAS model that is General Adaptation Syndrome model of stress was discussed and its usefulness, effects of stress, stress and task performance, individual differences in which we focused on personality, factors like optimism, pessimism, type A personality, neuroticism, hardiness.

So, we discussed about the stress prone as well as stress proof personalities and coping with stress, so here supporting videos were a glass of water, how heavy is it - an animated story. In this story they are saying that if we have something in our hand so, if it stays for longer period or for very long period, no matter how light it is but it is stressful for us and if it is for longer period, then it may be very harmful for us.

One another *Sadhguru's* message was 'Antidote to stress'. Then we shifted on happiness and first of all, I discussed about various models which I have discussed here also in this course. So, world happiness report was discussed you know economic indicators are not sufficient for gauging the overall development of nations, India nation, Buddhist perspective of happiness, peace of mind harmony, subjective well-being, then PERMA model, self-acceptance and positive evaluation of oneself and one's past.

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Session	Core Components	Supporting videos
Session 5: Happiness & Well-being Part II	<ul style="list-style-type: none"> <li>✓The Fundamental Happiness Paradox</li> <li>✓Benefits of Happiness</li> <li>✓The Brain &amp; Happiness</li> <li>✓The formula for Happiness and the Happiness Advantage</li> <li>✓What determines Happiness? A recipe for Happiness by Ed. Diener</li> </ul>	
Session 6: Happiness & Well-being Part III	<ul style="list-style-type: none"> <li>✓Happiness &amp; Quality of Life</li> <li>✓Connection between facilities, technology, wealth, and happiness.</li> <li>✓The wave of positive behavior</li> <li>✓Happiness as a precursor of success</li> </ul>	<ul style="list-style-type: none"> <li>•What is happiness? Learn how to be happy in life.</li> <li>•Happiness is helping others.</li> <li>•An Algorithm for happiness</li> </ul>
Session 7: Happiness & Well-being Part IV	<ul style="list-style-type: none"> <li>✓Maslow's hierarchy of needs</li> <li>✓Inner reengineering</li> <li>✓Humans are programmed to grow</li> <li>✓How others influence our behavior ?</li> <li>✓Our own negative thoughts – the trigger to our negative mood state.</li> </ul>	<ul style="list-style-type: none"> <li>•Enjoy every moment of your life (Himesh)</li> <li>•Don't put your key to happiness in someone else's pocket (Sadhguru)</li> <li>•Steps for happiness (Sandeep Maheshwari)</li> </ul>
Session 8: Happiness & Well-being Part V	<ul style="list-style-type: none"> <li>✓Mindfulness: Right here, Right now</li> <li>✓Benefits of meditation</li> <li>✓How meditation works? (Repairing additive stress)</li> </ul>	<ul style="list-style-type: none"> <li>•Mindfulness: Gautam Buddha's Inspirational Story</li> <li>•<i>Dyan aur labh</i> (Art of Living)</li> <li>•How to meditate? Mindfulness meditation</li> </ul>

So, these all factors were discussed in the video and in the next one, fundamental happiness paradox, benefits of happiness, I think you can easily connect it with your course because I have covered all these topics in your course; brain and happiness, formula for happiness and the happiness advantage, you must be knowing about it now, what determines happiness, a recipe for happiness by Ed. Diener, so all those topics were discussed in the session.

After that, we shifted on applications of happiness and in the session 6, happiness and quality of life, connection between facilities, technology, wealth and happiness, wave of positive, you know, behaviour, happiness as a precursor of success and here some videos like 'what is happiness', 'learn how to be happy in your life', 'happiness is helping others', and 'an

algorithm for happiness’ were certain videos which they watched along with this information. In the seventh session, Maslow's hierarchy of theories, inner reengineering, humans are programmed to grow, how others influence our behaviour, our own negative thoughts, the trigger to our negative mood state, these all aspects of our behaviour were discussed. Along with all these aspects, enjoy every moment of your life by *Himmesh* a motivational speaker, ‘Do not put your key to happiness in someone else’s pocket’, *Sadhguru’s* message was there, steps for happiness from Sandeep Maheshwari.

In next session, 8th one again happiness, but other aspects of happiness like mindfulness and how it is linked with happiness, benefits of meditation, how meditation works and repairing additive stress. Then, there were some supporting videos from mindfulness like Gautam Buddha's inspiring story, *Dyan aur labh* was another video which was included in this session, how to meditate - mindfulness meditation, so such kind of videos were supporting this session.

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Session	Core Components	Supporting video
Session 9: Happiness & Well-being Part VI	<ul style="list-style-type: none"> <li>✓ 'Happy Habits' at the individual level</li> <li>✓ 'Happy Habits' while dealing with others</li> <li>✓ Characteristics of happy people</li> <li>✓ The Golden Triangle of Happiness</li> </ul>	•The Science of Character
Session 10: Intelligence & Emotional Intelligence	<ul style="list-style-type: none"> <li>✓ Intelligence and IQ</li> <li>✓ Can we change IQ?</li> <li>✓ Emotional Intelligence and EQ</li> <li>✓ Can we change EQ?</li> <li>✓ Triarchic Theory of Intelligence</li> <li>✓ Mixed Model of Emotional Intelligence</li> </ul>	<ul style="list-style-type: none"> <li>•Emotional Intelligence – An animated video</li> <li>•E.I. – The skill our students deserve (Ronen Habib)</li> </ul>
Session 11: Emotional Well-being	<ul style="list-style-type: none"> <li>✓ Thoughts-Emotions-Behavior : The connection</li> <li>✓ Happiness &amp; positive emotions</li> <li>✓ Emotional &amp; social well-being</li> <li>✓ Guy Winch: Emotional First-Aid for psychological injuries, Loneliness, Social support, Thinking errors, Confronting and Breaking the Cycle of Negative Thoughts</li> </ul>	<ul style="list-style-type: none"> <li>•Emotional Hygiene</li> <li>•How to avoid negativity? (Himesh)</li> </ul>
Session 12: Motivation & Well-being	<ul style="list-style-type: none"> <li>✓ Motivation: Meaning, Intrinsic and Extrinsic motivation, 'Autotelic' personality</li> <li>✓ Influence of motivation on happiness and well-being</li> <li>✓ Self-determination theory : autonomy, competence &amp; relatedness</li> <li>✓ Self and related concepts &amp; the role of our Inner voice</li> </ul>	<ul style="list-style-type: none"> <li>•Why you should never lose hope? (Gaur Gopal Das)</li> <li>•Life means 'struggle' – Black Diary Motivation</li> <li>•Life changing motivational video – 'Keystone Habit' (Himesh)</li> </ul>

Session 9 ‘happiness and well-being’, again the same one but other aspects of happiness – ‘happy habits’ were discussed and in this class also. I discussed about certain happy habits. Happy habits while dealing with others, characteristics of happy people and the golden triangle of happiness was discussed here. Supporting video was ‘The science of character’, I think you have watched this video.

Session 10th was intelligence and emotional intelligence, so we discussed about intelligence and IQ, can we change IQ, emotional intelligence and EQ, can we change EQ emotional

quotient, triarchic theory of intelligence and then mixed model of emotional intelligence, we discussed here, I think now you know about all these aspects because that has been part of your course.


And here related videos or supporting videos were on emotional intelligence and the skill our students deserve that is emotional intelligence, then emotional well-being where we focused mainly on emotional hygiene. Thoughts, emotions, behaviour, what are the connections among these 3; happiness and positive emotions, emotional and social well-being was discussed here as well as emotional first aid for psychological injuries, loneliness, social support, thinking errors and various other aspects we discussed here.

Again, I think you have watched this video, emotional hygiene, how do avoid negativity again by Himmesh that video was included in this session. In session 12th it was motivation and well-being and here I focused mainly on motivation, motivation - its meaning, intrinsic and extrinsic motivation, autotelic personality, influence of motivation on happiness and well-being, self-determination theory, autonomy, competence and relatedness, I discussed in this section.

Self and related concept, the role of our inner voice I discussed in this section, and supporting videos were why you should never lose hope, life means struggle, life changing motivational videos were the part of this session.

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Session	Core Components	Supporting video
<b>Session 13: Depression &amp; Well-being</b>	<ul style="list-style-type: none"> <li>✓ Depression – Let's Talk</li> <li>✓ Psycho-somatic , Somato-psychological disorders</li> <li>✓ Depression: The Silent Killer, symptoms &amp; the need for it awareness</li> <li>✓ Seeking help: online, offline</li> </ul>	<ul style="list-style-type: none"> <li>•Awakening the mind – Mood Disorder</li> <li>•How to stop worrying and start living</li> </ul>
<b>Session 14: Overall Well-being</b>	<ul style="list-style-type: none"> <li>✓ Yoga and meditation as tools for well-being</li> <li>✓ Dr. Lissa Rankin: Mind over Medicine, Pink Medicine Revolution, Are you making yourself sick?</li> <li>✓ Digital mindfulness &amp; Digital meditation</li> </ul>	<ul style="list-style-type: none"> <li>•<i>Yeh kya keh diya?</i> (Dr.Ujjwal Patni)</li> <li>•Don't allow your life to be controlled by these 5 things</li> </ul>

Note:  
 The original source and creators of all the videos have been given proper acknowledgement  
 Hindi subtitles have been added to all the videos

Then the 13th one was on depression and well-being because positive psychology is not saying always positive aspects only, if we know certain other things are hampering our well-being, I think we should include even in positive psychological interventions, you know nowadays depression is increasing like anything in our society, so that is why I decided to add one session on depression.

In this session, I included 'Depression lets talk', psychosomatic, somato-psychological disorders, depression the silent killer, symptoms and the need for it awareness, seeking help online and offline. I discussed various models over there, awakening the mind, mood disorder, how to stop worrying and start living, so these were the supporting videos in this session.

At the last, overall well-being was addressed; yoga and meditation as tools for well being and there are some very interesting videos and I will recommend you must watch these videos to have better understanding of human nature where Dr. Lisa Rankin talking about mind over medicine, pink medicine revolution, are you making yourself sick and in all these videos actually, she is against medicines.

And she is saying that if you have psychological reasons of your problems, then you should sort out those psychological reasons rather you are eating medicines. In this section I focused on digital mindfulness and digital meditation also, supporting videos were *Yeh kya keh diya*, Dr. Ujjwal Patni's message. In this message actually, he is criticizing today's education system, he is saying that we are not able to develop overall view of our personality.

Another video was on do not allow your life to be controlled by these 5 things, so like that we discussed about psychological factors as well as supported those factors through spiritual literature as well as motivational speakers. The original source and creator of all the videos have been given proper acknowledgement in these recorded videos and we actually delivered this module as well as did pre and post-testing in Hindi.

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SAMPLE CHARACTERISTICS			
Demographic Characteristics		Group I n = 42	Group II n = 308
Age:		M 21.17 years	M =19. 26 years
		SD 1.53	SD =1.49
		Range = 19 - 27 years	Range = 15 - 26 years Missing data=3
Gender:	Male	36	210
	Female	6	98
Year of Study:	First year	-	106
	Second year	3	85
	Third year	9	117
	Final year	30	-

So, mainly this program was for Hindi speaking population, Hindi subtitles have been added to all the videos where we were not able to provide it in Hindi. As you know this intervention program has been delivered on 2 groups, first; Facebook group and second; classroom setting group. In the first group, there were 42 participants and in another one, 308. Their age-wise you could see all of them were college students, first year to fourth year students so, in both cases this intervention program was delivered for college students.

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Measures:	
1.	Warwick-Edinburg Mental Well-being Scale (Tennant, et al., 2007)
2.	The scales of general well-being (Longo, Coyne & Joseph, 2017)
3.	Brief Inventory of Thriving (Su, Tay & Diener, 2014)
4.	Harmony in Life Scale (Kjell et al 2015)
5.	Peace of Mind (Lee, Lin, Huang & Fredrickson, 2013)
7.	Connor-Davidson Resilience Scale (Connor & Davidson, 2003)
8.	Depression Anxiety Stress Scales (Lovibond & Lovibond, 1995)
■	Pre-testing - participants also responded to a set of questions on <b>the factors influencing their levels of happiness, and the behavioural changes they want to bring in themselves.</b>
■	Post - testing - <b>Open ended questions related to the intervention programme.</b>
■	Gr 2= <b>Debriefing sessions</b> were held with the participants of classroom-based groups.
■	Participants of the first group completed a set of measures during <b>pre-intervention, post-intervention &amp; follow up</b> and the second group completed a set of measures during <b>pre-intervention and post-intervention only.</b>

Measures or psychological tests which have been used here for pre and post-testing, these tests for mental well-being scale, you know, general well-being scale, thriving scale, life satisfaction, peace of mind, Connor-Davidson resilience scale, depression and anxiety and stress scale. In this study, we also collected data by using open ended questions, so pre-

testing participants also responded to a set of questions on the factors influencing their level of happiness and the behaviour changes they want to bring in themselves.

For post testing, open ended questions related to intervention programs we added. Group number two, I did debriefing sessions and in these sessions, I discussed about results as well as benefits of such kind of programs. Participants of the first group completed a set of measures during pre-intervention and post intervention as well as during follow up which happened after 21 days.

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**RESULTS**

**GROUP I: Paired Samples t-test: Pre & Post-testing**

	Pre-test scores		Post-test scores		t-values	d (Cohen's d)
	Mean	SD	Mean	SD		
Warwick-Edinburg Mental Well-Being Scale	47.79	8.618	52.33	8.153	-3.47**	0.534
Scales of General Well-Being	49.50	9.595	53.19	8.868	-2.52*	0.39
Brief Inventory of Thriving	35.98	6.115	38.26	6.473	-2.11*	0.33
Peace of Mind	15.71	4.970	18.05	4.208	-3.02**	0.47
Harmony in Life Scale	23.33	6.007	24.95	5.387	-1.89	0.29
Connor-Davidson Resilience Scale	38.26	6.204	39.10	6.148	-.76	0.13
Depression Anxiety Stress Scale**	39.40	14.012	33.90	17.434	2.28*	0.35

Note: \*\* p < 0.01, \* p < 0.05  
 \*\* Lower score indicates lower level of depression, stress and anxiety  
 Indicates medium effect size (0.5)      Indicates small effect size (0.2)

And the second group completed a set of measures during pre and post-testing only, let us discuss about results so, first of all Facebook group or group number 1, if you just see their results on different indicators, we observe that harmony in life and resilience scale, these 2 are not significant except these 2, we can say their mental well-being changed positively, general well-being improved, thriving improved, their peace of mind improved as well as their depression, anxiety stress total score deteriorated or reduced here.

**(Refer Slide Time: 24:26)**

Group I : Paired samples t-test : Pre & Follow-up (after 21 days) testing

Measures	Pre-test scores		Follow up test scores		t-values	d (Cohen's d)
	Mean	SD	Mean	SD		
Warwick-Edinburg Mental Well-Being Scale	47.79	8.62	53.60	8.90	-4.19**	.65
Scales of General Well-Being	49.50	9.60	54.07	7.97	-3.37**	.52
Brief Inventory of Thriving	35.98	6.12	38.45	6.95	-2.62**	.40
Peace of Mind	15.71	4.97	18.83	4.23	-3.52**	.54
Harmony in Life Scale	23.33	6.01	25.36	5.81	-2.49*	.39
Connor-Davidson Resilience Scale	38.26	6.20	39.95	6.63	-1.44	.22
Depression Anxiety Stress Scale **	39.40	14.01	33.14	17.04	2.30*	.34


 Indicates medium effect size (0.5)
  Indicates small effect size (0.2)

Note: \*\* p < 0.01; \*p < 0.05  
 \*\*Lower score indicates lower level of depression, stress and anxiety

So, these results are favourable and showing that yes, there were some significant changes in their well-being indicators. If we compare pre testing and follow up scores which happened after 21 days, so again these are significant changes and could see again except resilience, all other variables have improved positively for example, mental well-being, general well-being, thriving, peace of mind, harmony in life all have been improved during this period.

On the other hand, depression, anxiety, stress reduced when we compare pre testing and follow up, so we can say there was significant change during follow up.

**(Refer Slide Time: 25:04)**

GROUP I: Paired samples t-test: Post & follow-up testing (after 21 days)

	Post-test scores		Follow-up test scores		t-values
	Mean	SD	Mean	SD	
Warwick-Edinburg Mental Well-Being Scale	52.33	8.15	53.60	8.90	-1.260
Scales of General Well-Being	53.19	8.87	54.07	7.97	-.974
Brief Inventory of Thriving	38.26	6.47	38.45	6.95	-.247
Peace of Mind	18.05	4.21	18.83	4.23	-1.52
Harmony in Life Scale	24.95	5.39	25.36	5.81	-.67
Connor-Davidson Resilience Scale	39.10	6.15	39.95	6.63	-.79
Depression Anxiety Stress Scale **	33.90	17.43	33.14	17.04	.44



On the other hand, when we compare post testing and follow up, you just see very interesting results are there. After post testing, there were no changes in their well-being, neither



positively, no negatively, so to some extent their level of well-being or well-being indicators level was stable even after 21 days.

(Refer Slide Time: 25:28)

GROUP II						
	Pre-test scores		Post-test scores		t-values	d (Cohen's d)
	Mean	SD	Mean	SD		
Warwick-Edinburg Mental Well-Being Scale	55.02	7.97	58.43	7.73	-8.02**	0.46
Scales of General Well-Being	54.86	8.23	57.95	8.44	-7.03**	0.40
Brief Inventory of Thriving	39.96	5.32	42.38	6.11	-7.18**	0.41
Peace of Mind	17.18	4.74	19.15	4.37	-7.64**	0.44
Harmony in Life Scale	26.11	5.59	27.79	5.03	-4.95**	0.28
Connor-Davidson Resilience Scale	37.77	6.62	39.71	6.13	-5.23**	0.30
Depression Anxiety Stress Scale**	21.53	10.30	20.84	12.29	1.13	0.06

Note: \*\* p < 0.01  
 NPTEL Lower score indicates lower level of depression, stress and anxiety  
 Indicates small effect size (0.2)

In the second study, which happened in classroom setting, when we compared pre testing and post testing again, we are getting good results and observed that all well-being indicators except depression, anxiety, stress they improved their well-being on various well-being indicators.

(Refer Slide Time: 25:48)

GROUP I vs II (Facebook vs Classroom)					
	Pre-test scores Gr I		Pre t-test scores Gr II		t-values
	Mean	SD	Mean	SD	
Warwick-Edinburg Mental Well-Being Scale	47.79	8.62	55.02	7.97	-5.46**
Scales of General Well-Being	49.50	9.60	54.86	8.23	-3.88**
Brief Inventory of Thriving	35.98	6.12	39.96	5.32	-4.47**
Peace of Mind	15.71	4.97	17.18	4.74	-1.87
Harmony in Life Scale	23.33	6.01	26.11	5.59	-2.99**
Connor-Davidson Resilience Scale	38.26	6.20	37.77	6.62	.57
Depression Anxiety Stress Scale**	39.40	14.01	21.53	10.30	10.06**

Note: \*\* p < 0.01  
 NPTEL Lower score indicates lower level of depression, stress and anxiety

We also tested pre testing of these 2 groups and observed that group number 2 is better in almost all cases as compared to group number 1, you could say group number 1 has poorer well-being as compared to group number 2, on the other hand they have quite high level of

depression, anxiety, stress score as compared to group 2. These results suggest us to take into account pre testing of various groups, if we are doing group comparisons.

**(Refer Slide Time: 26:24)**



**(Refer Slide Time: 26:27)**

1. PERCEIVED FACILITATORS OF HAPPINESS OF INDIAN COLLEGE-STUDENTS	
Code	% of Res.
•Healthy interpersonal relationships (e.g. "Being with my close friends makes me happy")	98.72
•A sense of accomplishment (e.g. "When I am able to successfully complete a task that someone has asked me to do")	35.90
•Engagement in leisure-time activities (e.g. "listening to music")	33.55
•Positive personality traits (e.g. "adjusting to all types of situations")	19.87
•Good academic performance (e.g. "getting good marks in semester exams")	16.67
•Pro-social behaviour (e.g. "helping other people without any expectations")	13.25
•Seeing others happy (e.g. "when I see that my sister is happy")	11.75
•Engagement in meaningful and productive work ("when I spend even an hour doing a work that value")	10.47
•Health and lifestyle-oriented factors (e.g. "getting good sleep every night")	9.40

As you know we had qualitative data also, so let us discuss about this qualitative data. In this qualitative data we asked various questions like perceived facilitators of happiness of Indian college students, so we asked what do you think, what are the facilitators of happiness? They reported various responses here, you could see number, however in this presentation I will focus more on these factors only.

So, these are percentage of responses; percentage of responses means, if someone has given 3 responses, so we counted 3 responses of this person and in this case, total responses versus

particular domains responses multiplied by 100 and this way we have calculated here percentage of responses. Once again, I would like to clarify it, its percentage of total percentage, of responses, not total percentage of participants.

So, for example one person has given 3 responses in one category, his 3 responses have been counted rather this person's participation as a one person, so its percentage of total responses versus responses in this category and multiplied by 100, so in this category we observed that facilitators of happiness in this category which were pursued by these college students who are healthy interpersonal relationships, a sense of accomplishment, engagement in leisure time activities, positive personality traits.

**(Refer Slide Time: 28:18)**

Continue—	
•New learning and experiences (e.g. "har roz naya kuch sikhna jisse meri knowledge increase hoti hain")	3.63
•Fulfilment of parental expectations (e.g. "mamma ki ichche jab ek din k liye bhi pura kar pata hoon")	3.63
•Inner peace (e.g. "When I feel at peace with myself")	3.21
•Spending time in nature (e.g. "Being in nature")	2.99
•Spending time with oneself (e.g. "khud ke saath vyakt bitana")	2.35
•Financial security (e.g. "having sufficient money for monthly expenses)	2.35
•Positive feedback from others (e.g. "when someone appreciates my work")	2.14
•Effective time management (e.g. "jab khud ka prior time planning ke anuser sab kaam khatam kar pata hoon")	1.92
•Social media (e.g. "watching funny videos on Facebook")	1.71
•Praying (e.g. "Praying to God at least once everyday gives me happiness & strength")	1.07
•Miscellaneous (cultural traditions, inspiration from others etc.)	0.43

Good academic performance pro-social behaviour, seeing others happy, engagement in meaningful and productive work, health and lifestyle-oriented factors, new learning and experiences, fulfilment of parental expectations, inner peace, spending time nature, spending time with oneself, financial security, positive feedback from others, effective time management, social media, praying etc.

**(Refer Slide Time: 28:41)**

2. PERCEIVED INHIBITORS OF HAPPINESS OF INDIAN COLLEGE-STUDENTS	
Code	% of res
•Negative emotions (e.g. "getting angry very quickly")	23.72
•Negative thinking (e.g. "sometimes I think so negatively, and that makes me feel so bad for the whole day")	13.03
•Personal failures (e.g. "failing the mock tests for a govt. exam I am preparing for")	11.75
•Negative behaviour of others (e.g. "when someone gossips about me")	11.75
•Stress (e.g. "too much burden and stress is the number one factor causing unhappiness in my life")	11.11
•Social issues and inequalities (e.g. "casteism")	9.19
•Family problems and conflicts (e.g. "jab papa aur chachu ka gharelu jhagre hote hain")	8.97
•Financial constraints (e.g. "money crunch")	7.69
•Staying away from family (e.g. "every time I have to come back to the hostel leaving behind my family")	7.26
•Poor study habits (e.g. "not studying regularly and then there is too much to study just before exams")	7.26
•Poor time management (e.g. "my poor time management skills")	7.05

But the factors which they have highlighted as facilitator of well-being, then our next question was on inhibitors. They observed that negative emotions, negative thinking, personal failure, negative behaviour of others, stress, social issues and inequalities, financial constraints, staying away from family, poor study habits, poor time management.

**(Refer Slide Time: 29:04)**

Continue---	
•Conflicts in interpersonal relationships (e.g. "having issues with my friends")	5.77
•Difficulties in life (e.g. "there are so many difficult situations that crop up in life")	5.34
•Unhappiness of others (e.g. "mujhse papa, mumma ka dukh dekha nahi jata")	5.34
•Lack of self-confidence (e.g. "my zero self-confidence")	4.27
•Breakdown of interpersonal trust (e.g. "jab koi backstab kar deta hain, use bharosa toot jata hain aur mein dukhi ho jaati hoon")	4.06
•Poor academic performance (e.g. "very low marks in exams")	3.85
•Physical ill-health (e.g. "health issues")	3.41
•Criticism (e.g. "when other people criticize me or my work in a very bad tone and manner")	3.20
•Poor lifestyle (e.g. "waking up late and starting the day late")	3.20
•Loneliness (e.g. "my feelings of loneliness")	2.35
•Mobile phone (e.g. "I often waste time on my phone and this makes me unhappy later on")	1.92
•Future oriented worries (e.g. "thinking about my uncertain future")	1.71
•Poor English communication skill (e.g. "my poor English speaking")	1.07
•Miscellaneous (bad luck, family pressure for marriage etc.)	0.85

Conflicts in interpersonal relationships, difficulty in life, unhappiness of others, lack of self-confidence, break down of interpersonal trust, poor academic performance, physical illness, criticism, poor lifestyle, loneliness, mobile phone, future oriented worries, poor English communication skills and some miscellaneous factors they have highlighted.

**(Refer Slide Time: 29:31)**

POSITIVE BEHAVIOURAL CHANGES THEY WANT TO MAKE IN THEMSELVES	
Code	% of res
•Developing good study habits and work ethics (e.g. "I want to study regularly everyday")	41.45
•Positive thinking (e.g. "making myself more positive by thinking positively about everything")	23.50
•Better emotional regulation (e.g. "I really want to control my anger")	16.45
•Effective time and stress management (e.g. "planning my day properly by using the time management tips I saw in this program")	16.03
•Good behaviour (e.g. "good behaviour")	14.74
•Work on self-confidence (e.g. khud ke self-confidence badana hain mujhe")	11.75
•Health and lifestyle-oriented changes ("going for a walk every evening or after dinner")	9.40
•Achieving personal goals (e.g. "I want to get into the state level cricket team, I really want to reach this goal")	9.40
•Contributing to the betterment of society ("I want to contribute to nation-building")	8.12
•Building healthier interpersonal relationships ("improving my friendship with my elder brother")	6.62

On the other hand, when we ask positive behaviour changes they want to make in their themselves or in their life, then they focused on developing good study habits and work ethics, positive thinking, better emotional regulation, effective time and stress management, good behaviour, work on self-confidence, health and lifestyle oriented changes, achieving personal goals, contributing to the betterment of society, building healthier interpersonal relationships.

**(Refer Slide Time: 30:05)**

Continue—	
•Being empathetic and non-judgmental ("learning to accept everyone the way they are")	5.99
•Greater knowledge acquisition ("gaining new information by watching historic movies and reading more")	3.85
•Greater engagement in leisure-time activities ("want to spend more time in my hobbies – trips and sports)	3.42
•Keeping away from negative influences ("some of the people in my group are bad for my life, I want to stay away from them")	1.92
•Prioritizing oneself over others ("doing some self-care rather than just doing so much for other people")	1.50
•Adapting to changing circumstances ("har halat ka mukabla karna parega life mein – ab mujhe adjust karna seekhna hain")	0.85
•Miscellaneous (developing connectedness to nature, making others happy etc.)	0.43

Being empathetic and non-judgmental, greater knowledge acquisition, greater engagement in leisure time activities, keeping away from negative influences, prioritizing oneself over others, adapting to changing circumstances and some miscellaneous factors they have highlighted.

**(Refer Slide Time: 30:23)**

RESULTS: POST-TESTING

Do you feel the present program has the potential to improve the well-being of college students?

*Group	Response	No of res.	% of res.
Group I (n = 44)	Yes	44	100
Group II (n = 308)	Yes	271	87.99
	No	1	0.32
	Did not respond	36	11.69

\*Group - Group I: Web-based group; Group II: Classroom-based group

During post testing we asked, do you feel the present program has the potential to improve the well-being of college students? We just see in the first group, 44%, 100%, participants said yes, on the other hand in second group, 88 % students said yes and some students did not respond except one student.

**(Refer Slide Time: 30:47)**

Have you participated in programs like this before?

Group	Response	No of res.	% of res.
Group I (n = 44)	No	37	84.09
	Yes	7	15.91
Group II (n = 308)	No	205	66.56
	Yes	65	21.10
	Did not respond	38	12.34

\*Group - Group I: Web-based group; Group II: Classroom-based group

Have you participated in programs like this before; we observed that most of them did not participate, for example, here 37 students saying that they did not and here 205 students, on the other hand, 65 students participated and 38 did not respond on this question.

**(Refer Slide Time: 31:06)**

Would you like to participate in such type of programs in the future?			
Group	Response	No of respondents	% of respondents
GROUP I (n = 44)	Yes	43	97.73
	No	1	2.27
GROUP II (n = 308)	Yes	267	86.69
	No	1	0.32
	Don't know	4	1.30
	Did not respond	36	11.69

NPTEL  
Group - Group I: Web-based group; Group II: Classroom-based group

Would you like to participate in such type of programs in the future? Most of them said yes, this side you could see 43 and this side you could see 267 students said yes, they wanted to participate in such kind of programs even in future.

**(Refer Slide Time: 31:25)**

WHICH ASPECTS OF THIS PROGRAM DID YOU LIKE?	
Codes	% of resp
• Sessions on Happiness ("happiness sessions")	27.35
• Sessions on Time and Stress Management ("time management strategies"; "the stress cycle")	26.07
• Positive behavioural changes ("inspired me to start looking after my physical health")	18.38
• Inclusion of videos of motivational speakers ("including relevant motivational videos in between the sessions was a very good concept")	8.76
• Importance of Positive Thinking ("why is positive thinking important in everyday life")	8.12
• Role of meditation & yoga in well-being ("now I know why meditation is good for our health")	6.41
• Positive feeling and greater self-confidence ("I felt more positive energy after watching the sessions")	5.77
• Awareness on Depression ("this program helped me understand why depression needs to be taken so seriously")	3.85
• Self-knowledge ("I have a somewhat greater understanding of myself now")	0.85
• Miscellaneous ("I liked how so many different topics were shared with us in an easy way", "the	0.43

Which aspect of this program did you like? They said you know sessions on happiness they liked, sessions on time and stress management, positive behavioural changes, inclusion of videos of motivational speaker, importance of positive thinking, role of meditation and yoga in well-being, they highlighted positive feeling and greater self-confidence, awareness on depression they liked self-knowledge and some miscellaneous factors they highlighted.

**(Refer Slide Time: 31:52)**

SUGGESTIONS FOR IMPROVEMENT	
CODES	% of responses
Positive feedback ("I am happy that I got a chance to participate")	38.71
Regularity ("these types of programs should be continued")	12.61
Greater outreach ("these should be shown in all colleges and even in schools")	10.56
Addition of more topics ("strategies to remove negative thoughts")	7.33
Duration of each session ("I would have preferred shorter sessions")	5.87
Discussion of problems relevant to students ("problems of students life -add kar sakte hain")	5.28
Equipment-related problems ("the audio that was used in our classroom was not clear")	4.99
Nature of speech ("the speech should have been more motivational")	4.11
Video-related ("there should have been subtitles for everything that was being said")	2.93
Inclusion of more videos of Indian motivational speakers ("more videos of Indians who are life coaches or motivators")	2.64
Greater information about the research studies that were mentioned ("there was no mention of how the research studies were done")	2.05
Gap between the sessions ("there was very less gap between the sessions")	1.47
Miscellaneous ("make these videos available on the internet")	1.47

And we also asked suggestions for improvement in future intervention programs, they said positive feedback, regularity, greater outreach programs could be there, addition of more topics they suggested, duration of each sessions, discussion of problems relevant to students, equipment related problems they highlighted and nature of speech, they said more motivational way of speaking could be there, video related things they discussed, inclusion of more videos of Indian motivational speakers, greater information about the research studies that we mentioned, gap between the sessions they said, there was very less gap between the sessions, so such kind of suggestions they have highlighted for this program.

**(Refer Slide Time: 32:40)**

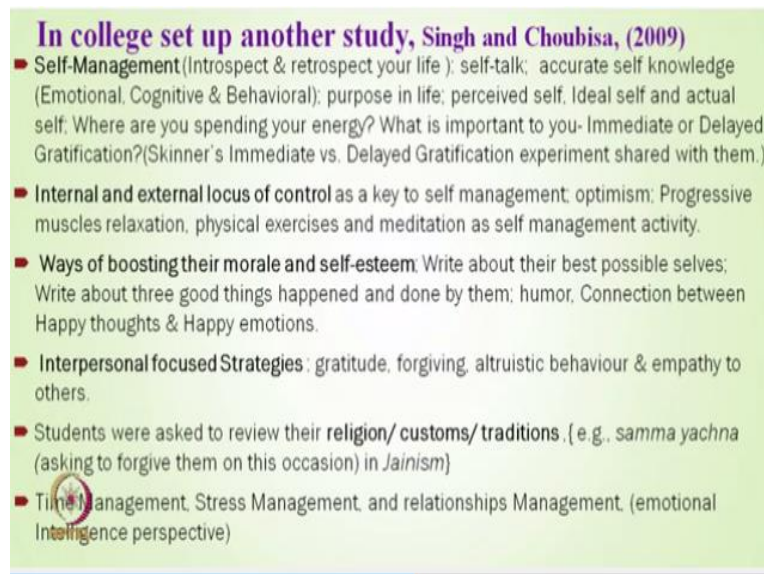
SUGGESTED TOPICS FOR FUTURE INTERVENTIONS	
CODES	% OF RESPONSES
• Time & stress management	11.99
• Motivation & Academic achievement	11.09
• Self and related processes	9.12
• Positive thinking	6.62
• Emotions and emotional regulation	5.72
• Depression	4.83
• Human behaviour	4.65
• Problem-solving strategies and coping	4.29
• Self-confidence	4.29
• Peaceful and harmonious living	4.19
• Interpersonal relationships	3.83
• Personality	3.40

When we asked about suggested topics for future interventions they said time and stress management topics, motivation and academic achievement, self and related processes, positive thinking, emotions and emotional regulation, on depression, human behaviour,



problem solving and strategies and coping, self-confidence, peaceful and harmonious living, interpersonal relationships, personality.

**(Refer Slide Time: 33:09)**



**In college set up another study, Singh and Choubisa, (2009)**

- **Self-Management** (Introspect & retrospect your life ): self-talk; accurate self knowledge (Emotional, Cognitive & Behavioral); purpose in life; perceived self, Ideal self and actual self. Where are you spending your energy? What is important to you- Immediate or Delayed Gratification?(Skinner's Immediate vs. Delayed Gratification experiment shared with them.)
- **Internal and external locus of control** as a key to self management; optimism; Progressive muscles relaxation, physical exercises and meditation as self management activity.
- **Ways of boosting their morale and self-esteem**: Write about their best possible selves; Write about three good things happened and done by them; humor, Connection between Happy thoughts & Happy emotions.
- **Interpersonal focused Strategies**: gratitude, forgiving, altruistic behaviour & empathy to others.
- Students were asked to review their **religion/ customs/ traditions**. (e.g., *samma yachna* (asking to forgive them on this occasion) in *Jainism*)
- **Time Management, Stress Management, and relationships Management**, (emotional Intelligence perspective)

On these topics, we could add some more, similarly we had another research which happened in 2009, it was in classroom setting where we focused more on self-management, internal and external locus of control, ways of boosting the morale and self-esteem, so we had again 14 sessions in classroom setting in lieu of tutorial we delivered these modules that was in my positive psychology course.

And in this course here at IIT Delhi, we have you know classes as well as tutorials and in each session or each semester, we have 14 sessions of tutorial classes so, in these 14 classes in first class, I introduced this intervention program as well as did pre testing and in the last I added post testing and in between, in 12 sessions or 12 classes I delivered various modules as well as I had number of assignments related to this intervention program only.

And we got promising results by this intervention program so, in this intervention program our focus was on self-management where I discussed about introspect and retrospect your life, self-talk, accurate self-knowledge, emotional cognitive behavioural things were discussed, purpose in life, perceived self, ideal self and actual self, discrepancies and all those things I discussed in this module.

Where are you spending your energy, what is important to you, immediate delayed gratification was discussed through experiment actually, we discussed it in detail. In another

session, I discussed about internal and external locus of control as a key of self-management, optimism, progressive muscles relaxation was discussed, physical exercise and meditation as self-management activities.

So, through all these activities I just highlighted how in positive psychology researches these activities are helping us to have better well-being. In the next session, ways of boosting their morale and self-esteem related messages we had and happy thoughts, happy emotions, best possible selves were discussed writing about 3 good things happened and done by them and all those factors like on humour we had discussion.


Interpersonal focused strategies were discussed, gratitude, forgiveness, altruistic behaviour and empathy to others, students were asked to review their religion, customs, traditions and ask how they observed certain religious practices or customs or traditions which may help us to have better well-being for example, if you know about Jain religion, they have one day called *samma yachna*.

On this day, they asked their near and dear people to forgive them if they have done something bad with them. Time management, stress management, relationship management and emotional intelligence perspective are discussed in different sessions and we observed promising results, we observed on certain well-being indicators students improved their well-being.

**(Refer Slide Time: 36:29)**

**CONCLUDING COMMENTS**

- **Positive Education initiative:** Based on the present findings we recommend the inclusion of such type of interventions as part of the traditional academic curriculum in higher educational institutions in India.
- **Standardized intervention programmes:** development & validation
- **Positive technology & its use**
- **Limitations that need to be addressed in the future:** inclusion of a control group, debriefing of the web-based group through a live-Facebook session, follow-up testing of the classroom-based groups.

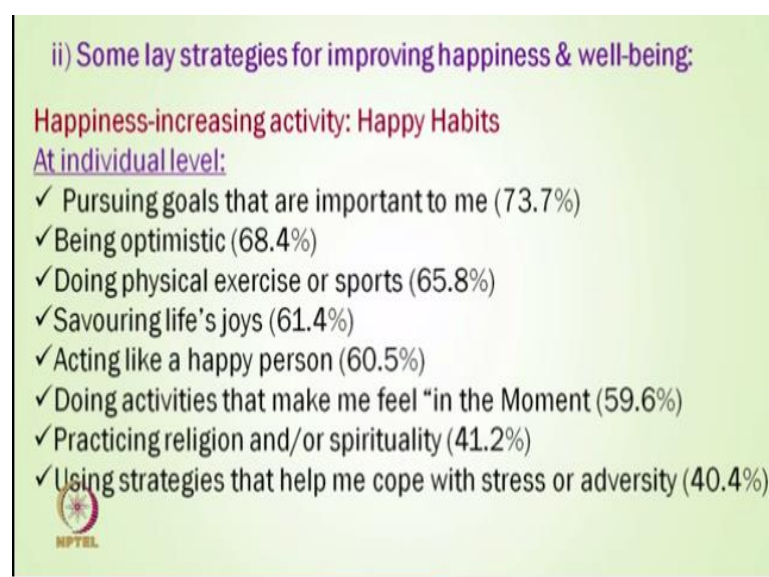


After discussing this section, our concluding comments are positive, educational initiative, based on the present findings we recommend the inclusion of such type of interventions as part of the traditional academic curriculum in higher educational institutes in India, standardized intervention programs we could have, you know, about the psychological test and we have discussed again and again about their standardization, about their psychometric properties. Could have some standardized intervention programs and we have their validation and people could easily adapt them or could replicate in different settings because these are already standardised intervention programs so, we have to have some standardised intervention programs, so that next researcher or new researchers could them use as it is or if they want to have some adaptation, they could do that.

Next point is positive technology and its use you know, technology is quite advanced nowadays and we people could use technology to deliver our intervention programs, however, there were some limitations in these studies like inclusion of a control group which was not there can be included in future research, debriefing of web-based group may be there through a live Facebook session or maybe some more follow up testing, in classroom setting could be there.

So, to some extent, there were certain limitations of these researches and in future researches these things can be overcome by having some additional control group or some other sessions, live Facebook sessions or some more follow up to have more scientific and rigorous research.

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ii) Some lay strategies for improving happiness & well-being:

Happiness-increasing activity: Happy Habits

At individual level:

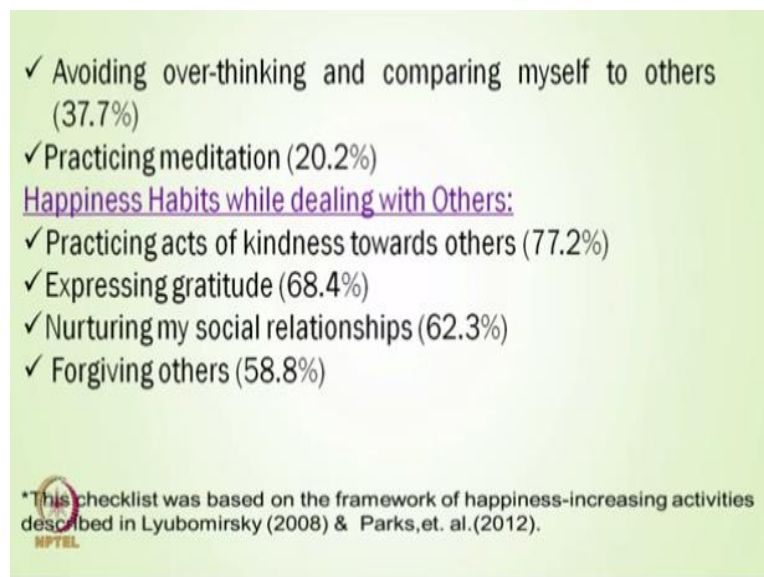
- ✓ Pursuing goals that are important to me (73.7%)
- ✓ Being optimistic (68.4%)
- ✓ Doing physical exercise or sports (65.8%)
- ✓ Savouring life's joys (61.4%)
- ✓ Acting like a happy person (60.5%)
- ✓ Doing activities that make me feel "in the Moment" (59.6%)
- ✓ Practicing religion and/or spirituality (41.2%)
- ✓ Using strategies that help me cope with stress or adversity (40.4%)

 NPTEL

Second area here is some lay strategies for improving happiness and well-being; there are previous studies which are talking about happy habits or happiness increasing activity, in such kind of researches they just ask layperson, what do you think, what are the happiness increasing activities and then they prepare a list and then in future they may ask - 'tick which activities you follow for getting higher level of happiness'.

So, in this case they observed that at individual level, the highlighted happy habits or happiness increasing activities are pursuing goals that are important to me, being optimist, 68.4% highlighted this activity, doing physical exercise or sports, savouring life's joys, acting like a happy person, doing activities that make me feel in the moment, practicing religion and spirituality, using strategies that help me cope with stress and adversity.

**(Refer Slide Time: 39:37)**



Similarly, some more strategies like avoiding overthinking and comparing myself to others, practicing meditation and there were some happy habits while dealing with others like practicing acts of kindness towards others, expressing gratitude, nurturing my social relationships, forgiving others, these are the strategies which are perceived by laymen or perceived by the people as happiness increasing activities or happy habits we can say.

And then they prepared a checklist and in next researches via using this checklist, one could study which activities are highlighted as happy habits, so that could be another type of research to highlight what are the activities which help us to improve well-being and these are the perceived activities by the participants which they think, they may improve their well-being.

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iii) R/S and socio-cultural strategies

**Yoga, Meditation & Intervention programme**

- Maharishi University of Management (USA): Over 500 studies have been completed on the physiological, psychological, and sociological effects of the Maharishi Transcendental Meditation and TM-Sidhi programs, making it perhaps the most intensively studied technology in the field of human development.
- These studies have been conducted at 210 different universities and research institutions in 27 countries, and articles have now appeared in more than 100 scientific journals.

**Types of Meditation**

- Focusing -concentrative meditation: single object (breath, a mantra, a single word).
- Opening up - mindfulness meditation: non-judgmentally to all stimuli in the internal and external environment, but not to get caught up in (ruminate on) any particular stimulus. (non-analytical & unemotional way).
- Asking - contemplative meditation, "What is my Way" inquiry new understandings and visions and actions.
- Studies on effectiveness of Yoga & meditation may possibly come under this category.

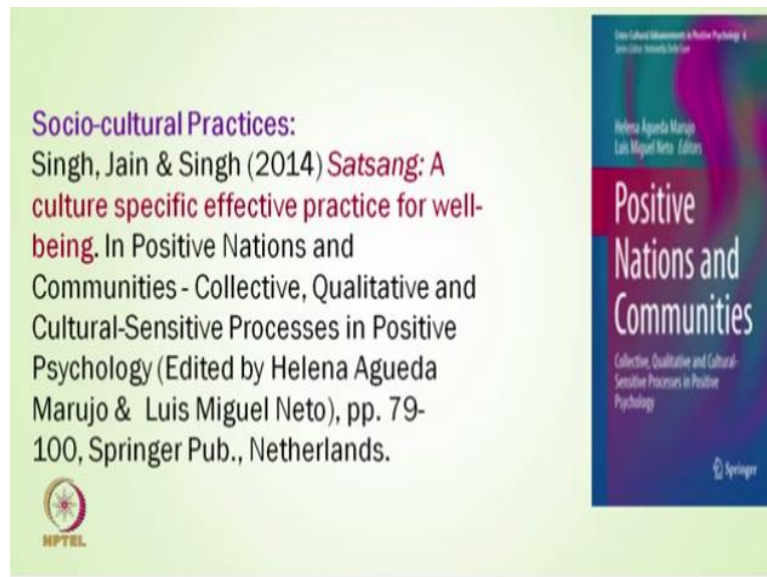
In this category, third section is religious spiritual or socio-cultural strategies. Again, in this area I will support this domain with some of our researches. First of all just revision of previous information, as you know we have already discussed about yoga, meditation and intervention programs and I highlighted in one of the class that Maharishi University of Management has conducted a number of researches.

Over 500 studies have been completed on the physiological, psychological and sociological effects of the Maharishi Transcendental Meditation and TM Sidhi program, making it perhaps the most intensively studied technology in the field of human development. These studies have been conducted at 210 different universities and research institutes in 27 countries.

And articles have now appeared in more than 100 scientific journals, on the other hand, we also discussed about various type of meditation like focusing, concentrating meditation, opening up or mindfulness meditation, asking or contemplative meditation which we have already discussed in details. Here to put this information message is studies on effectiveness of yoga and meditation may possibly come under this category.

So, when we are saying religious, spiritual practices and happiness are positive psychology then, yoga meditational practices could be part of this area.

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Now, some very local strategies I think, I discussed about this research paper but here in detail I would like to discuss with you, so that you can understand how socio-cultural practices could contribute to our well-being and these local practices we must highlight because these are from very much our culture. In this research, Satsang; a culture specific effective practice for well-being, we published this research paper in this book; the positive nations and communities.

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**2<sup>nd</sup> part of the study:**

**Research Question: Does singing folk songs acts as Music Therapy/ intervention especially singing Bhajan in Satsang?**

- Sample: A group of women (25-30 women participants almost everyday) were interviewed
- Mean Age=55 yrs. (Range=45 yrs.- 85yrs.) 45 yrs. (8members)- 85yrs. (4 members)
- Education= 

10 <sup>th</sup> pass with teacher training- 50%
8 <sup>th</sup> -12 (Home Maker)- 25%
Uneducated (Home Maker) 25%
- Occupation Status: All were Home Makers & 50% among them were retired school teachers.

Let us discuss this research. This research is second part of this research paper, in this section our research question was 'does singing folk songs act as music therapy intervention, especially singing Bhajan in Satsang? For this research, a group of 25 to 30 women participants almost every day were interviewed as well as we had focus group discussion, their mean age was 55 years, range 45 to 85, 45 years; 8 members were there.

And even 85 years old, 4 members were there, education wise 10th pass with teachers training 50%, 8th to 12 pass homemakers were 25 and some of them were uneducated. Occupation status; right now, all of them were homemakers, however some of them were retired schoolteachers.

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✓ -Women singing *bhajans*  
 ✓ Educated women help to recall new songs, by reading during singing  
 ✓ Come with their accessories e.g water bottle, stick, items for sitting comfortably

In some cases, women bring their grand children along.

And they go in different parks, they sit there and do Satsang, so you could see some photographs for example, these women singing songs and educated women, retired schoolteachers helped to recall new songs, new Bhajans by reading during singing, you could see some copies available here, they come here with their accessories like water bottle, stick, items for sitting comfortably.

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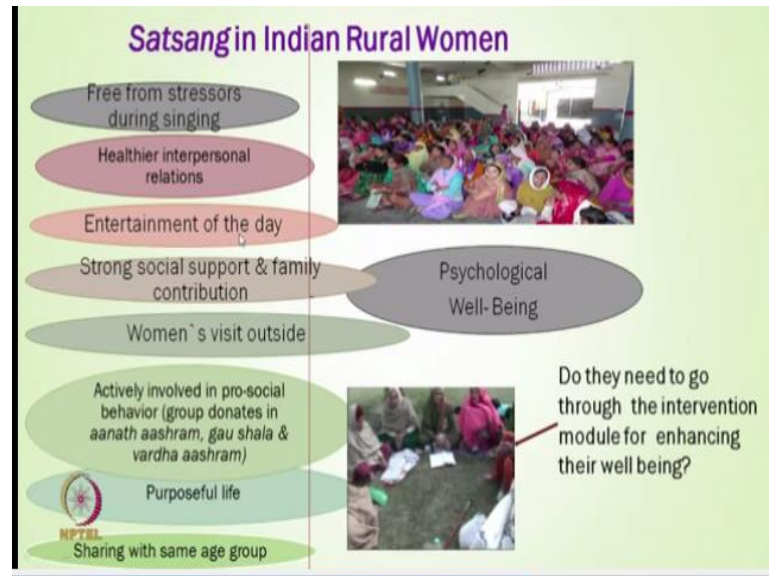
On auspicious occasions group is invited to member`s house for Satsang

Sharing Prasad & Donation Money

One another group in the background

In some cases, they come with their grandchildren and this way they are contributing to the family also. On auspicious occasions, group is invited to members house for Satsang, so they just go to each other's home whenever its required, they share Prasad and donate money in some cases, Prasad daily after Satsang and this is not only one group, there are various groups you could see especially, in North India especially, in Haryana, because, this study has been conducted in Haryana only. You could see another group singing songs or doing Satsang.

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In this research, I did interview as well as focus group discussions and observed that these are the themes which they have and quite facilitating themes these are to psychological well-being. For example, in interviews and focus group discussions the themes emerged - free from stresses during singing they are, they have healthier interpersonal relations and this period because they come outside from their houses, so that is why entertainment of the day can be counted as this activity.

They have strong social support and family contribution because some of them come with their grandchildren, women's visit outside and actively involve pro-social behaviour because on various occasions - religious occasions, they donate money to *aanath ashram*, *gau shala* or *vridh aashram*, so they collect from everyone and then collected money they sent to these ashrams.

And to some extent because that is the last stage of our life to feel purpose of life to do Satsang, singing religious spiritual songs, sharing with same age group that is also promoting well-being. So, I observed that these are the factors, which are connected with these women



and that is why, they have better psychological well-being and in this research, one more point which I have mentioned over there, do they need to go through intervention model for enhancing their well-being?

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Religious and spiritual messages in folk songs: a study of women from rural India, Singh et al., (2017)

- It has been reported in various studies that music in general and *satsang* (singing folk songs in a group) in particular has a positive effect on well-being.
- The present paper focuses on an analysis of what the rural women sing in these songs in *satsang*.
- The study area is Haryana, a state in India.
- Content analysis of these songs has been done after categorizing them broadly into three categories: songs that i) sing praises of Gods and Goddesses, ii) sing about the incidences from scriptures and iii) songs that convey spiritual or religious messages.
- The paper has explored the ways to disseminate spiritual /religious knowledge through folk songs in the local rural community.

Or should we highlight benefits of such type of socio-cultural activities in our society, in this series, we did another research. Research was on religious and spiritual messages in folk songs. What do they sing in these songs? So, it has been reported in various studies that music in general, and *satsang* singing folk songs in a group, in particular has a positive effect on well-being.

The present paper focuses on an analysis of what the rural women sing in the songs in *satsang* and how it is facilitating well-being, the study area is Haryana, a state in India. Content analysis of these songs has been done after categorizing them broadly into 3 categories; songs that number 1, sing praise of gods and goddesses, two singing about incidents from scriptures, and third category was songs that convey spiritual or religious messages in this research, we focused on the third part, songs that convey spiritual or religious messages. The paper has explored the way it disseminates spiritual religious knowledge through folk songs in the local rural society.

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Let us understand it with this example, here you could see and I discussed this model earlier also, broadly message is *kaam, krodh, moh, lobh, ahankaar* reduce our happiness.

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**Sample Folk song (Bhajan) : 1. Sakhi yeh paanch bade balwaan vichar rahe sansaar mein...**

- O my dear friend! *lobh* (greed), *moh* (attachment), *krodh* (anger), *kaam* (lust) and *ahankaar* (ego), these are the five most powerful vices that are wandering around the world. They are the most powerful enemies of mankind as they lead to his total destruction. We proceed to all sorts of grief and misery due to these vices.

i) *Lobh* (greed) is the first among them, the deadly vice of greed leads to inordinate desire for wealth and materialistic possession because of which the man always remains dissatisfied. ii) The vice of *moh* (attachment) leads to excessive attachment and involvement with the family and the world that results in the neglect of spiritual life. iii) *Krodh* (anger) results in irrational behaviour, quarrels and violence, and destroys peace and harmony within the family. iv) *Kaam* (Lust) is sinful and its outcome is shame and misery. One does not care for the social norms, or respect and dignity, and degrades oneself. v) *Ahankaar* (ego) is proud and arrogant, and leads to a person's fall. Ego is the worst of all the vices.

And you just see how in this sample song, same message has been delivered. In this research paper one of our sample *bhajan* or folk song was *sakhi yen paanch bade balwaan vichar rahe sansaar mein*, translation of this song is; O my dear friend! *Lobh*; greed, *moh*; attachment, *krodh*, calm and *ahankar* means, *lobh*, *moh*, *krodh*, *kaam* and *ahankar*, these are the 5 most powerful vices that are wandering around the world.

They are the most powerful enemies of mankind, as they lead to his total destruction, we proceed to all sorts of grief and misery due to these vices and then this song saying stanza by

stanza, first stanza says that *lobh* or greed is the first among them, the deadly vice of greed leads to inordinate desire for wealth and materialistic possessions because of which the man always remains dissatisfied.

In second stanza, song is saying the vice of *moh* or attachment leads to excessive attachment and involvement with the family that results in the neglect of spiritual life, third; *krodh*, anger, results in irrational behaviour, quarrels and violence and destroys peace and harmony within the family. Next *kaam* is sinful and its outcome is shame and misery, one does not care for the social norms or respect and dignity and degrades oneself.

The last one *ahankaara* or ego is proud and arrogant and leads to a person's fall, ego is the worst of all the vices so, you just see the model which is existing in psychology, existing in *Bhagavad-Gita*, existing in our religious literature, how it simply has been sung in these folk songs or bhajans.

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Dr. Roshni Sachar`s Study: 2013

- The study aimed at investigating the impact of Soka Gakkai International's (SGI) Buddhist practice, on psychological well-being (PWB) and some other factors (well-being index, general psychological health, gratitude, and wisdom) of positive psychology.
- Data collected from India, European countries and US.
- Findings: SGI Buddhist practitioners have significantly higher scores on all positive psychology factors of well-being index; general psychological health; total score on PWB and its six dimensions, gratitude and total wisdom and its dimensions (reflective, affective and cognitive) as compared to non-practitioners.
- National Comparison : The comparison of the three national/cultural groups showed that the Indian sample scored significantly higher on general psychological health while the American sample scored significantly higher on psychological well-being.
- However, there was no significant difference in well-being index, gratitude and wisdom of the three national/cultural groups.

We have various other experiments in this direction for example, we have one PhD thesis by Dr. Roshni Sachar where she has actually studied effectiveness of a Buddhist practice and in this practice, this practice is Soka Gakkai International Buddhist practice and she studied effectiveness of this practice and had various you know well-being indicators in this study like psychological well-being and some other factors of well-being, well-being index, general psychological health, gratitude, wisdom, etc.

And she collected data from India, European countries and USA of practitioners and non-practitioners and in her research findings, she observed that SGI Buddhist practitioners have significantly higher scores on all positive psychological factors of well-being index, general psychological health, total score of a psychological well-being as well as its six dimensions, gratitude and total wisdom and its dimensions.

Dimensions were reflective, affective and cognitive as compared to non-practitioners, so in this study she observed that practitioners of this group had better well-being indicators compared to non-practitioners. She also compared nations because she collected data from 3 groups; India, European countries and USA and observed that Indian samples scored significantly higher on general psychological health.

And American samples scored significantly higher on psychological well-being, on the other hand, some other variables like well-being index, gratitude, wisdom there was not any significant difference as per different countries data.

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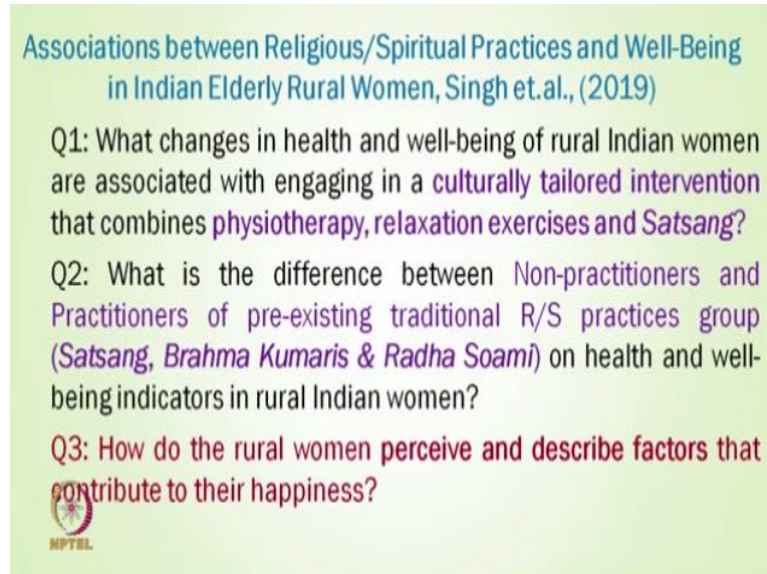
Impact of Five Days Spiritual Practice in Himalayan Ashram of Sahaj Marg on Well-Being Related Parameters and Selected Physiological Indicators by Arya, Singh, & Malik (2017)

- Impact of five days spiritual practice in Himalayan Ashram of Sahaj Marg on well-being related parameters and selected physiological indicators has been studied on 55 participants (25 male, 30 female; age range 18-65 years.)
- The results of the self-report measures suggested that there was improvement after practice in MHC-SF and its dimensions like Emotional and Social well-being; SPANE like SPANE-P (Positive), SPANE-N (Negative) and SPANE-B (Balance); Sat-Chit-Ananda; DASS - Depression, Anxiety, Stress and DASS-Total had significant change towards improved well-being.
- However, MHC-SF- Psychological well-being, FS and Mindful Attention Awareness Scale (MAAS) did not show significant impact.

One more study again focused on the religious spiritual practices, this is again thesis and this paper is from Narendra Arya's thesis. Impact of five days spiritual practices in Himalaya's ashram of Sahaj Marg on well-being related parameters and selected physiological indicators. This study is based on effectiveness of this particular program. Impact of five days spiritual practice in Himalaya ashram of Sahaj Marg on well-being related parameters and selected physiological indicators has been studied on 55 participants.

25 male and 30 female, age range was 18 to 65 years, the results of the self-reported measures suggested that there was improvement after practice in mental health as well as its dimension, emotional and social, positive negative experiences and experiences, based on Sat-Chi-Ananda, on depression, anxiety and stress, however, he observed that flourishing, psychological well-being from mental health continuum, and mindfulness did not show any significant impact.

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**Associations between Religious/Spiritual Practices and Well-Being in Indian Elderly Rural Women, Singh et.al., (2019)**

Q1: What changes in health and well-being of rural Indian women are associated with engaging in a culturally tailored intervention that combines physiotherapy, relaxation exercises and Satsang?

Q2: What is the difference between Non-practitioners and Practitioners of pre-existing traditional R/S practices group (Satsang, Brahma Kumaris & Radha Soami) on health and well-being indicators in rural Indian women?

Q3: How do the rural women perceive and describe factors that contribute to their happiness?

NPTBL

Let us discuss one more very interesting study, again from rural India. This study is on associations between religious spiritual practices and well-being in Indian elderly rural women. In this research, we have highlighted 3 research questions; number 1, what changes in health and well-being of rural Indian women are associated with engaging in a culturally tailored intervention that combined physiotherapy, relaxation, exercises and *satsang*?

And in the second question, we studied difference between non practitioners and practitioners of pre-existing traditions or can say religious spiritual groups like *satsang*, *Brahma Kumaris* and *Radha Soami* group, third question was how do the rural women perceive and describe factors that contribute to their happiness? This section we have explored two times already, so I will skip this third question, let us discuss in detail question number 1 and 2.

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**Participants' Information: A total of 226 elderly rural women in age range of 60-92 years participated.**

Group	N	Age range (M & SD)	Marital Status	Education	Income (* Rs. 1200/M)	Perceived lifestyle
Field Experimental Group (50% attendance was the criteria)	25	Age Range = 60-72 years M= 65.29+/- 6.27 (N=60)35 could not practice regularly	52% Widow 48% Married	<b>76% illiterate</b> Rest did not report	76% Government pension* Rest did not report	<b>Above Average ???</b> 60% average lifestyle 24% Below average Rest not reported
Non-practitioners	64	Age Range =60 -71 years M = 65.67+/- 6.53	46.8 % widow 35.9% married Rest not reported	<b>71.8 % illiterate</b> 1.56% primary 1.56% high school Rest not reported	82% government pension Rest did not report	<b>Above Average ???</b> 43.75 % average 35.93 % below average Rest not reported
Satsang Group	54	Age range = 64- 66 years M= 65.50+/- 0.70	53% widow 46% married Rest not reported	<b>83% illiterate</b> 4% Primary S. 3.7% High school 4% graduate 9% not reported	90% government pension 10 % not reported	<b>22% above average</b> 70 % average lifestyle 5.5% below average 2.5 not reported
Brahma Kumaris Group	54	Age range = 62- 74 years M= 68.03+/- 6.19	48% widow 48, married Rest not reported	<b>87% illiterate</b> 9.25 % primary Rest not reported	69% old age pension 14.8 % government pension 17% widow pension	<b>20.3 % above average</b> 59% average lifestyle 18.5 % below average Rest not reported
Radha Soami Group	30	Age group = 60 - 74 yrs M= 67.82 +/- 7.82	50% widow 37% married Rest not reported	<b>70% illiterate</b> 13% primary S. 3% high school Rest not reported	27% widow pension 1% army pension 20% old age pension Rest not reported	<b>33% above average</b> 57% average 7 % below average Rest not reported

For this study, we had 226 elderly rural women and could see their demographic information easily, all of them were 60+ and their marital status was married, most of them but some of them were widow, education wise quite low, their income was not very good and if we ask about their perceived lifestyle, so how do they perceive their lifestyle - below average, average above average.

You could see in these 2 groups, no one was above average, on the other hand, *satsang* *Brahma kumaris* and *Radha Soami's* group women observed that certain percentage of them had above average lifestyle.

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Measures : Data collection Booklets were prepared in Hindi language		
Scale	Items	Factors used in results
Overall Happiness	1 item range= 0- 10	1
Ideal Happiness level	1 item (0-10)	1
Happiness after 5 years	1 item (- 5 to +5)	1
Overall Life Satisfaction	1 item range= 0- 10	1
Possible Best Life (Cantril Ladder)	1 item range= 0- 10	1
PROMIS Global Health questionnaire, Hays et al (2009)	10 item	Global physical health score= 3+6+7+8, Global mental health score=2+4+5+10, General health= 1 & usual social activities =9
EQ visual analogue scale (EQ VAS)	1 item range= 0- 10	1
EQ 5D is a generic measure of health status developed by Euro QOL group (1987)	5 items: one of three responses	mobility, self care, usual activities, pain/discomfort and anxiety/depression ( <b>low score= better health state</b> ).
EUROHIS-QOL index by Schmidt et al (2005)	8-item	QOL Total Score
Berg Balance Scale (Berg,1989).	14 items	BBS total

NPTEL  
Focused group discussions with 15-20 participants in a group

These were the indicators which we have included to assess the effectiveness of this program. Overall happiness, ideal happiness, happiness after 5 years, then for their physiological

changes Berg Balance that is you know balancing; body balancing measurement, so like that we use all these measurements here.

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Table 1: Overview of the groups of elderly rural women for the study	
Group	Activities
Field Experimental group (FEG) (Culturally designed Intervention Module)	Elderly rural women from the community who were consented to practice daily for an hour in which Satsang for 25-30 minutes (singing R/S folk songs in a group), relaxation techniques for 15-20 minutes and physiotherapy exercises (balance Exercises for seniors, Berg, 1989) for 15-20 minutes for 1½ month. Criteria for recruitment was elderly rural women who were not following any substantial R/S practice.
Pre- Existing R/S practitioner and Non-practitioner groups in the rural community	
Satsang Group (SG)	Singing R/S Bhajan (folk songs) in a group. Mainly they sing Bhajan related to God – Goddesses life, instances from holy Hindu scriptures, epics, spiritual messages etc.
Brahma Kumaris Group (BKG)	The practice of Raj Yoga, Sharing spiritual message – Murlī, Promoting Celibacy, Sudhata (cleanliness, purity) Sattvic food (vegetarian food) etc.
Radha Soami group (RSG)	'Naam' simran (Chanting within), follow Sant Satguru's message, Satsang and Sewa (spiritual discourse, Service), promoting Karma, Bhakti etc. Main moto as referred by a practitioner as his Guru's message 'Ghar Maine Raho Kama Kar Khao, Par Naari Par Dhan Se Neh Na Lagao' (Stay at home and earn your money, be away from others' woman and money)
Non-practitioner group	Elderly rural women from the community – neither following any substantial R/S practice nor part of FEG.

Before jumping on results, let us know a little bit more about these groups. One was field experimental group; in this field experimental group, we designed this intervention program culturally and one-and-a-half-hour program was there, *satsang* and physiotherapy as well as you know relaxation techniques they were supposed to do during this period. Once again, they were supposed to do, were instructed to do *satsang* relaxation techniques and physiotherapy exercise which were actually taught by Anganwadi workers.

And these Anganwadi workers invited them at you know Anganwadi centre and then they did these exercises, on the other hand, we selected from the group *satsang*, *Brahma Kumaris*, *Radha Soami* and, you know, about all these three and you can read this slide in detail to know what kind of activities they have highlighted here and these groups were compared with non-practitioner group.

0

Non practitioner group means elderly rural women from the community neither following any substantial religious activity nor part of our field experimental group, so here we wanted to study field experimental groups are better or these existing religious spiritual practices are better and that was our objective in fact.

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Objective: 1

Table: Mean, SD and t-scores between Pre-test and Post-test scores of FEG

Dimensions of Scales	FEG (Pre test scores- N=24)		FEG (Post test scores- N=24)		t-values
	M	SD	M	SD	
Happiness	6.33	2.51	6.83	1.74	1.12
Ideal Happiness	5.74	2.83	6.50	1.64	1.58
Happiness After 5 Years	6.71	2.46	7.25	1.96	0.88
Life Satisfaction	6.74	2.23	6.29	2.18	-0.78
Best Possible Life	6.61	2.28	6.61	1.63	.00
Mobility	1.54	.59	1.58	.72	0.25
Self-Care	1.63	.65	1.26	.44	-2.48*
Pain	1.61	.64	1.38	.37	-1.81
Usual Activities	2.13	.74	1.79	.59	-1.78
Psychological Status	1.63	.70	1.88	.80	1.45
Berg Balance scale	39.58	11.42	47.08	7.15	3.14**
Global Physical Health	13.17	4.89	15.13	3.89	1.66
Global Mental Health	10.38	2.92	11.33	2.55	1.26
General health	2.33	.87	2.54	.98	0.76
General Social Activities	2.72	.67	3.28	.83	1.96
Health Status	6.08	2.38	5.96	2.12	-0.21
Quality of Life	25.25	5.91	27.79	4.58	1.90

Note: \* p<0.05; \*\*p<0.01. Self Care (low score -better health state)

When we compared our delivered module versus non practitioner, we observed that they had not very good results, they improved self-care as well as they improved balancing; body balancing, on the other hand, there was no impact on other physical and psychological indicators.

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Table: Mean, SD and t-scores for Non-Practitioner group and Practitioner of Existing R/S Practices

SCALES	Non-Practitioner (N=64)		Satsang (N=54)			Brahma Kumari (N=54)			Radha Soami (N=30)		
	M	SD	M	SD	t-values	M	SD	t-values	M	SD	t-values
Psychological Status	1.91	.77	1.79	.59	-0.90	1.70	.72	-1.48	2.00	.71	.58
Berg Balance score	44.88	10.31	37.68	13.89	-3.13**	42.73	10.83	-1.10	43.07	13.06	-0.15
Global Physical Health	11.64	2.54	12.19	2.52	1.16	13.10	3.58	2.56**	13.17	3.48	2.00*
Global Mental Health	11.73	2.49	12.86	2.70	2.36*	12.22	3.38	0.90	12.53	3.48	1.11
General health	2.48	.87	2.75	.84	1.70	3.09	1.20	3.18**	3.17	1.14	2.90**
General Social Activities	2.89	.52	3.08	.71	1.52	3.13	.73	2.14*	3.45	.95	3.03**
Overall Health status	6.41	1.88	5.63	-2.04	-3.12**	6.32	2.05	-0.25	6.41	1.40	0.02
Quality of Life	26.50	5.08	28.00	4.51	1.67	29.35	5.47	2.94**	31.17	4.20	4.65**

Note: \* p<0.05, \*\*p<0.01. The t-values represent tests of whether each of the R/S group means (one by one as group 1) is different than the non-practitioner group (group 2) mean

When we compared non-practitioners with *satsang* practitioners, *Brahma Kumaris* practitioners, *Radha Soami* practitioners, we observed that better result than previous study, here you could see *satsang* actually, their pain was higher, their balancing was poor as well as the over health status was poor among *satsang* participants compared to non-practitioners.



And here, we gave 2 reason, one on an average we had more older ladies in this group on the other hand, doing *satsang* is mental exercise not physical, so maybe because they are not doing physical exercise that is why poorer at physical but supporting to our results, mental health was better as compared to non-practitioner group.

**(Refer Slide Time: 59:01)**

**Table : Mean, SD and t-scores for Non-Practitioner group and Practitioner of Existing R/S Practices**

SCALES	Non Practitioner (N=64)		Satsang (N=54)			Brahma Kumari (N=54)			Radha Soami (N=30)		
	M	SD	M	SD	t-values	M	SD	t-values	M	SD	t-values
Happiness	6.13	2.10	6.23	1.76	0.29	6.15	1.71	0.13	6.83	1.04	2.30*
I Happiness	5.94	2.15	6.19	1.52	0.70	6.15	1.71	0.57	6.35	1.34	1.10
Happiness After 5 yr.	2.03	2.32	1.58	1.79	-1.18	2.09	1.31	0.17	1.28	1.13	-2.11*
Life Satisfaction	6.56	1.97	6.48	1.73	-0.24	6.80	1.59	0.70	6.76	0.99	0.64
Best Possible Life	6.35	2.04	7.28	4.76	1.42	7.29	1.82	2.64**	7.00	1.07	2.00*
Mobility	1.59	0.56	1.70	0.66	0.92	1.74	0.82	1.15	1.59	0.73	0.05
Self care	1.47	0.64	1.55	0.66	0.65	1.50	0.57	0.28	1.59	0.73	0.78
Pain	1.59	0.61	1.82	0.60	-1.89*	1.61	0.53	0.16	1.67	0.60	0.54
Life Activities	2.11	0.71	1.98	0.60	-1.02	1.89	0.72	-1.64	2.00	0.80	-0.65

**Note:** \*p<0.05; \*\*p<0.01. The t-values represent tests of whether each of the R/S group means (one by one as group 1) is different than the non-practitioner group (group 2) mean

On the other hand, you could see, you know, *Brahma Kumaris* as well as *Radha Soami* groups results are better than previous studies and best possible selves was better this side happiness, you know, happiness after five years, best possible life, physical health was better in both the groups, general health was better, general social activities were perceived better, quality of life, overall quality of life was better as compared to non-practitioner group.

So, to some extent, we can say on the basis of this study, these women who are participating in *satsang*, *Brahma Kumaris* or *Radha Soami*, they have better mental health as compared to non-practitioners.

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Focused Group Discussion	
<ul style="list-style-type: none"> <li>▪ They wanted to move forward in life leaving behind their unhappy memories.</li> <li>▪ Physical diseases were the main cause of unhappiness.</li> <li>▪ Sleeplessness (caused due to disturbing thoughts/ memories related to unfortunate happenings in family)</li> <li>▪ Feel that inner peace is most important factor :“Sukha - Shanti chahiye” Seeking happiness &amp; peace.</li> </ul>	
<p>R/S Groups:</p> <ul style="list-style-type: none"> <li>▪ More focused and clarity in thoughts.</li> <li>▪ Devoted to God</li> <li>▪ Simple lifestyle – more focused towards gaining “Gyan” (knowledge) (BK follower)</li> <li>▪ Watch spiritual TV programmes mostly.</li> <li>▪ Perceived Life style: More than 20% perceived above average life style (Autonomy?)</li> </ul>	<p>After Joining groups:</p> <ul style="list-style-type: none"> <li>- Better interpersonal relations in the family.</li> <li>- Less agitated.</li> <li>- Devotion increased &amp; More surrendered to God/Baba/Guru.</li> </ul>

In our focus group discussion, we have some more highlights, they wanted to move forward in life leaving behind their unhappy memories, we also observed that physical diseases were the main cause of unhappiness also, observed sleeplessness caused due to disturbing thoughts, memories related to unfortunate happenings in family, feel that inner peace is most important factor.

For example, they mentioned that “*sukh shanti chahiye*”, seeking happiness and peace. In religious spiritual group they observed that more focus and clarity in thoughts devoted to God, simple lifestyle they had and they wanted to get knowledge; spiritual knowledge especially, they like to watch spiritual programs, when we take into account perceived lifestyle more than 20% perceived above average lifestyle.

So, we could connect it with autonomy, they might have better autonomy as compared to a non-practitioner group, after joining groups they observed that better interpersonal relations in the family they had, they were less agitated, devotion increased and more surrendered to God, Baba, Guru or their spiritual leader, after joining the particular group.

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These are certain photographs from the field where they are learning certain exercises, doctor testing their physical health, some students helping us to fill up questionnaires, Anganwadi workers who helped us in this research doing *satsang* and that was the team which participated in this research.

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### Importance of Culture Specific Understanding

- **Eudaimonic and Hedonic Happiness Investigation (EHII) project** (A Cross cultural Study - Italy, South Africa, Spain, Australia, South India, North India and some other countries) PI: Prof. Antonella Delle Fave
- **Re-examination of Development Policy from Happiness Study in Haryana, India** part of larger study "Re-examination of Development Policy from Happiness Study" With Dr. Yoshiaki Takahashi, JICA Research Institute (Japan)
- **Measures of potential social and non-cognitive determinants of young women's human development outcomes in Jharkhand: a short-term consultancy Project** from World Bank, Dec., 2014- April, 2015



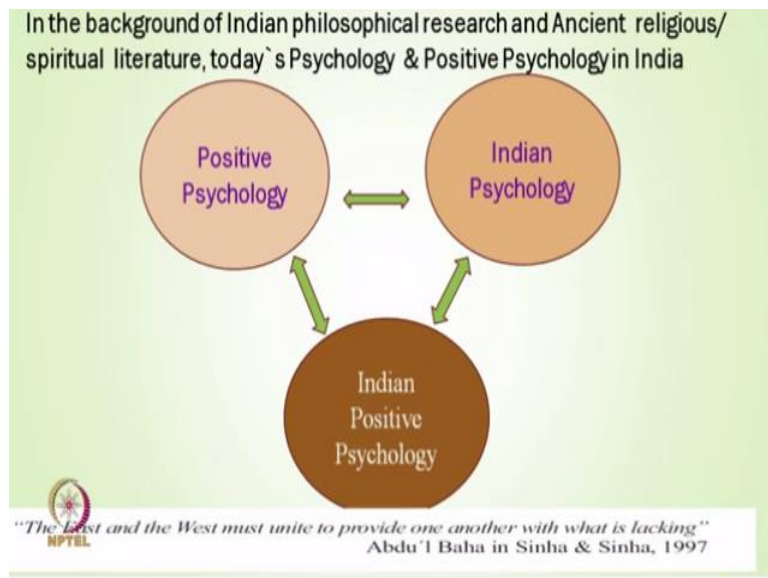
I think now you would agree on this point, there is importance of culture specific understanding, I had three projects where I participated and learnt yes, culture matters. One; which I discussed with you during happiness chapter where I discussed about only definitions and second from JICA Research Institute where I collaborated on the part on happiness study in Haryana.

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I have participated in these three projects and in all these three projects, message is culture matters. I think we, psychologists should focus on different segments of our population rather we are just studying students or studying urban population, so most important question is how can we, we means positive psychologists, serve those who serve us and I think we should provide intervention programs or facilities or psychological facilities to all sectors of our population.

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So, in the background of Indian philosophical research and ancient religious, spiritual literature, today's psychology and positive psychology in India, is positive psychology and Indian psychology's combination that is Indian positive psychology. After knowing all these facts, I think you would agree on this point, Indian positive psychology is combination of positive psychology and Indian psychology.

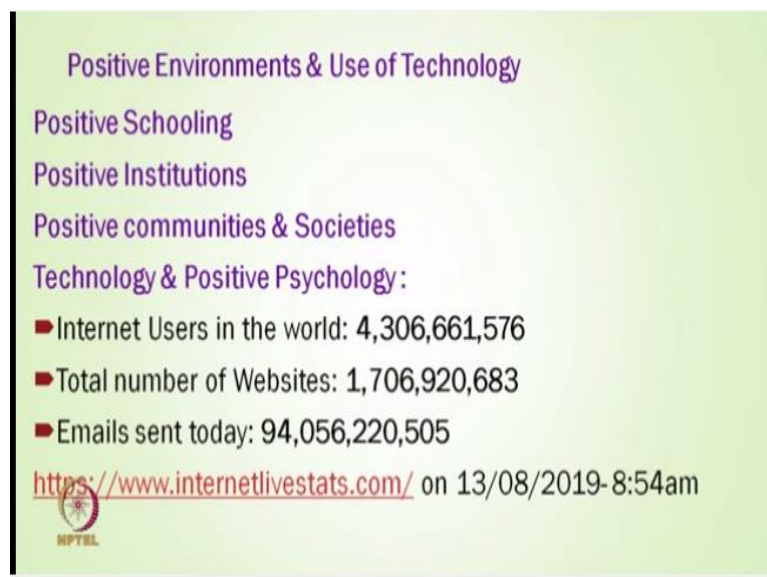
The east and the west must unite to provide one another with what is lacking and this message helps us to foster or to give more weightage to Indian psychology.

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And let us discuss in brief current issues and future directions in this field.

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Positive environments and use of technology is very important for us, so along with positive environments like positive schooling, positive institutions, positive communities and societies, we must use technology also, I have collected this recent data on 13th of August, so you could see the numbers of Internet users in the world, total number of websites, emails sent today. So, in all these datasets, we could reveal need to use technology; advanced technology or positive technology in positive psychology.

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**Programmes in School Settings:**

- **School setting an ideal place** (Seligman et al., 2009).
- For example, Britain's national education strategy includes the **Social and Emotional Aspects to Learning** program (SEAL, 2010).
- Similarly, in the USA, many states have standards and policies related to social and emotional learning by **Collaborative for Academic, Social, and Emotional Learning** (e.g., CASEL, 2009)
- **Average to A+ : Realizing Strengths in Yourself and Others** (Alex Linley, 2009)
- The National Council of Educational Research and Training (NCERT 2015) has identified the need to focus on the area of **psychosocial development and life skills education of Indian school students**.
- **Happiness curriculum in Delhi Schools.**



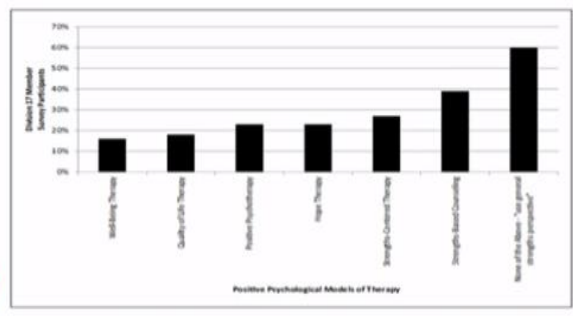
When we talk about various programs, there are well-established programs are there for example, receive social and emotional aspects to learning another program is CASEL; Collaborative for Academic Social Emotional Learning, average to A+ which I discussed in detail. When we take into account Indian setting, then the National Council of Educational Research and Training – NCERT - has identified the need to focus on the area of psychosocial development and life skills education of Indian school students.

And you must be knowing about happiness curriculum in Delhi schools, so all these programs highlight role of such kind of programs in school settings.

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**Applications of Positive Psychology in Counseling Psychology:**

Magyar-Moe et al.(2011) indicated that 47% to 77% of the counselling psychologists who completed the survey were using positive psychology in their various work roles about half of the time or more.



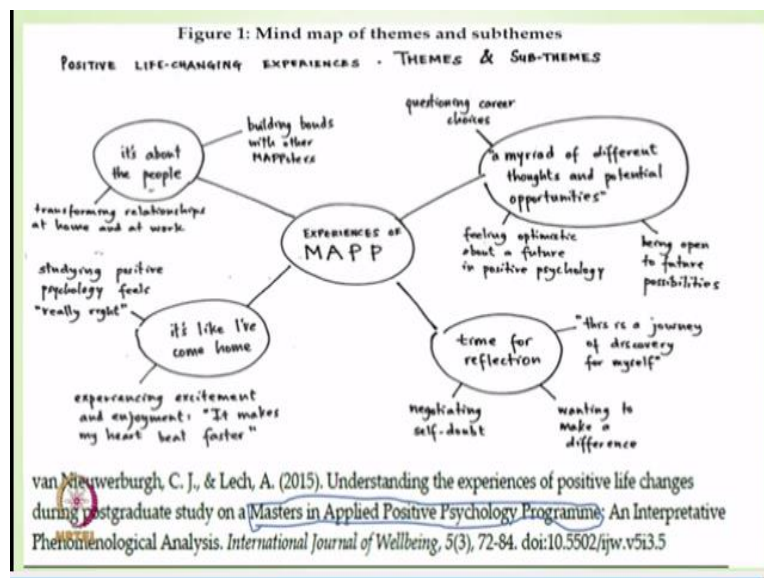
Positive Psychological Models of Therapy	Percent of Member Survey Population
Well-Being Therapy	~15%
Quality of Life Therapy	~15%
Positive Psychology	~20%
Hope Therapy	~18%
Strength-Centered Therapy	~25%
Strength-Based Counseling	~40%
None of the Above, 'not present' strength perspective	~60%

**Figure 2.** Use of positive psychological models of therapy by APA Division 17



Applications of positive psychology in counselling psychology is there and study saying that 47% to 77% counselling psychologists are using positive psychology strategies like well-being therapy, quality of life therapy, positive psychology therapy, hope therapy, strength centred therapy, strength based counselling they are providing, so they are taking into account you know positive psychological strategies.

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There are various programs in different countries going on and this study is from one of the program which is quite famous program on masters in applied positive psychology, so in this program this has been the data from the students who were doing this program and they observed various positive aspects, when they are doing such kind of program.

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1. Introduction: Laying the Groundwork— Translational Research and Its Role in Applied Psychology
2. Knowledge Translation and Translational Research
3. Research Methods in Applied Psychology: An Evaluation
4. Applications of Psychology in Rural India
5. Perceived Happiness and Its Determinants
6. Role of Religious and Spiritual Practices in Mental Health
7. Applications of Positive Psychology in Indian School Setting
8. Web-based Interventions to Improve Quality of Life
9. Employee Well-Being in Organizations

Conclusion: Psychology and Translational Research—The Way Ahead

**To study existing socio-cultural (e.g. Raahgiri Day in Delhi & Haryana)** [https://www.youtube.com/watch?v=32L\\_cm588eU](https://www.youtube.com/watch?v=32L_cm588eU)

So, similarly we also wrote one book; Translational Research and Applied Psychology in India in this year only and in this book, we have focused on various aspects of translational research and applied psychology in India, for example, we focused on knowledge translation as well as translational research and how these 2 could contribute to Applied Psychology, then we discussed about various research methods that could be useful in Applied Psychology.

And then domain wise we discussed applications like applications of psychology in rural India, perceived happiness and its determinants, role of religious and spiritual practices in mental health, applications of positive psychology in Indian school setting, web based interventions to improve quality of life, employee well-being in organization and then we conclude, and in the conclusion we focused on psychology and translational research where we could go in the future.

Similarly, I have been talking about socio-cultural practices. So, this is one of the practice which I observed recently in Delhi and in Haryana, they decide particular day, they decide particular place and they all people get together they sing, they dance, they show various creative activities, I think such kind of programs can help us to have better happiness level and we should facilitate all those activities or socio-cultural practices which help us to have better well-being.

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For more details:  
<http://web.iitd.ac.in/~singhk/>

Thank you

This course is completed here and if you want to know more about positive psychology, you could visit our association; national positive psychology association for details of all these



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