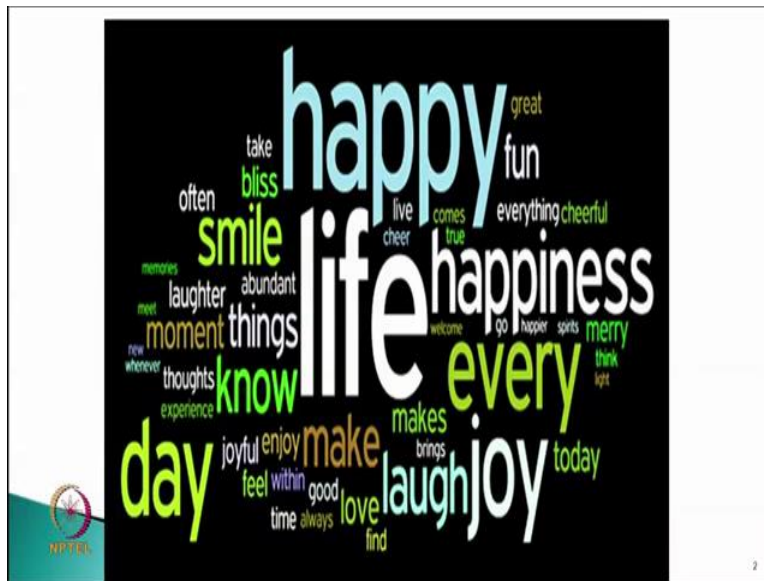


**Positive Psychology**  
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**Lecture – 7**  
**Happiness & Well-Being: Part-1**

In this series, today's class is on happiness or well-being. Let us know how psychologists define happiness.

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When we say happiness which words are coming in your mind, smile, laughing, joy, or any other terms?

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Theories of happiness have been divided into three types  
(Diener et al., 2009) :

- (1) **Need/goal satisfaction theories:** Humanistic Perspective
- (2) **Process/activity theories:** Flow, Gratitude etc.
- (3) **Genetic/personality predisposition theories:** Traits & Happiness

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So, in today's class, let us know how psychologists define happiness. Diener and his associates in 2009 categorised different theories in three categories. They said some scholars focus on need and goal satisfaction theories, like humanistic perspective. I think you can easily recall need hierarchical theory in which Abraham Maslow mentioned that first we fulfil our basic needs like physiological needs, safety needs, love and belongingness needs, and then only we have self-esteem and self-actualization. So, we are growing once we start fulfilling our basic needs.


Other scholars focus more on process and activity theories. For example, they are saying that when we are doing certain activities, during that process we are happier. For example, during flow; flow is an activity in which we involve fully; gratitude, thanksgiving activities etc. So, they focused more on processes, on activities.

Third group of scholars focused more on genetic and personality disposition theories. They are saying that happiness is a trait as well as there are various traits which are positively correlated with happiness and some other are negatively correlated with happiness, and they focused on happiness and related factors.

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**1. Subjective well-being/ Happiness**

- ▶ **Hedonic perspective** - well being &/ or happiness
- ▶ As per this perspective, a person's main objective in life is **to experience as much pleasure as possible** while generally avoiding any painful experiences.
- ▶ **Feeling happy:** "Taking all things together, how would you say things are these days - would you say you are very happy, or very unhappy? Scale your response"  
- very unhappy ----- very happy  
1 2 3 4 5 6 7

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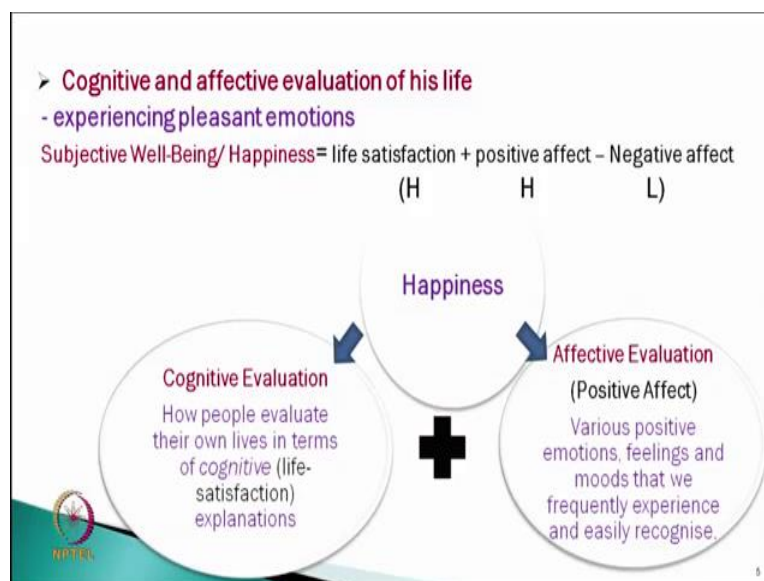
So, various scholars, various definitions, various ways of assessing or measuring someone's happiness level we have. So, let us know one by one all theories, how they are defining happiness and ways of measuring someone's happiness. In this series, first model is subjective well-being, hedonic perspective or well-being or happiness we can say. As per

this perspective, a person's main objective in life is to experience as much pleasure as possible while generally avoiding any painful experiences.

It means if we are experiencing pleasure in our life and avoiding pain experiences, then we have happiness level, and for assessing or measuring this type of happiness we take together all things and then we ask participants "Taking all things together, how would you say things are these days, would you say you are very happy or very unhappy, scale your response". So, then scale is from very unhappy to very happy.

So, for example, if someone is saying my score is 2 on the scale, so then, we will say his happiness level is low. On the other hand, if a person is saying, by considering all things of his life, his score is 6 or 7, then we will say this person is very happy. And in this case, we are not taking into account different domains. We are not asking in terms of your family, in terms of your occupation, in terms of your study, but here it is overall view of your life. And then, as per this overall view of your life, what is the level of your happiness.

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Next, scholars expanded this model a little bit more. They said cognitive and affective evaluation of life is happiness and experiencing pleasant emotions or positive emotions. When we are saying there are two components, one is cognitive evaluation, that is life satisfaction, and another one is affective evaluation that is positive emotions and lack of negative emotions is your level of happiness.

So, when we say cognitive evaluation, how people evaluate their own lives in terms of cognitive explanations, so, how do they experience or how do they evaluate the different sectors of their life in terms of satisfaction, plus, positive affect or positive emotion, various positive emotions, feelings, and moods that we frequently experience and easily recognise, and the total model is high if we have high score on life satisfaction and positive effect and low score on negative affect, then that is our high level of happiness.

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**Subjective Happiness Scale**

*For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.*

1. In general, I consider myself:  
not a very happy person 1 2 3 4 5 6 7 a very happy person
2. Compared with most of my peers, I consider myself:  
less happy 1 2 3 4 5 6 7 more happy
3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?  
not at all 1 2 3 4 5 6 7 a great deal
4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?  
not at all 1 2 3 4 5 6 7 a great deal

Reference: Lyckovetsky, S., & Lippert, H. (1999). A prototype of Subjective Happiness Scale: Psychometric reliability and construct validity. Social Indicators Research, 46, 137-155

▶ Satisfaction with Life Scale, by Diener, et. al (1985) ++++++

▶ Positive and Negative Affect (PANAS) Schedule (Watson, Clark and Tellegen, 1988)

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I think if we connect it with some psychological tests, then you will have better understanding. Because you would find there are various psychological tests to measure someone's happiness. Why it is so? Why don't we have only one psychological test and say this is your level of happiness? Because different scholars have different definitions, different scholars have different theories, and as per these theories, they develop their psychological test.

When we say operational definition of a construct that should be highly correlated and connected or associated with the psychological test. So, this is actually connection between theory and related psychological test. That is why we have a number of theories as well as a number of psychological tests to assess someone's happiness level or maybe (in the next chapters will talk about) flow, resilience, and other constructs. So, meanwhile, let us concentrate on happiness.

So, if we just count overall view of your life, and that is our theoretical explanation of happiness, then our questions in a psychological test should be related and we call this

construct validity. So, at the time of test construction we usually get assurance to have same questions which are connected with operational definition or theory of this particular construct. If we say theoretical explanation of happiness is overall view of our life, then these questions would be appropriate to test someone's happiness.


For example, first question is, "In general I consider myself not a very happy person" - '1', and a very happy person - '7'. "Compared with most of my peers I consider myself less happy" - 1, and 7 on the scale is more happy. Next question is "Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?" Not at all to a great deal, that is, 7 and 1.

Fourth question, "some people are generally not very happy, although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?" I think we need to understand several points here. Number 1, you can easily count that it is talking about our overall happiness level. Second, in comparison to others, what is our level of happiness? So, most of the time when we evaluate our happiness level, we take into account other surrounding people in our life. Third point, which is very important here, is the fourth question is a negative question. If you know about psychology, you must be knowing that in psychological tests we have composition of negative and positive items most of the time and first we get raw data and then we get scored data. And during scoring we do reverse scoring of negative items most of the time. So, fourth item would be reversed item here. So, in this case, by considering your overall well-being as well as your happiness level in comparison to others we are considering here, and then total score is your happiness level. If we take into account another model, that is life satisfaction plus positive emotion minus negative emotion. In that sense, we have to have a questionnaire based on life satisfaction and positive emotions. For example, in a number of studies scholars have used satisfaction with life scale, plus positive and negative affect, PANAS, scale developed by Watson and his associates in 1988. By taking these two psychological tests, then they test level of happiness based on subjective well-being.

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## 2. Psychological well-being

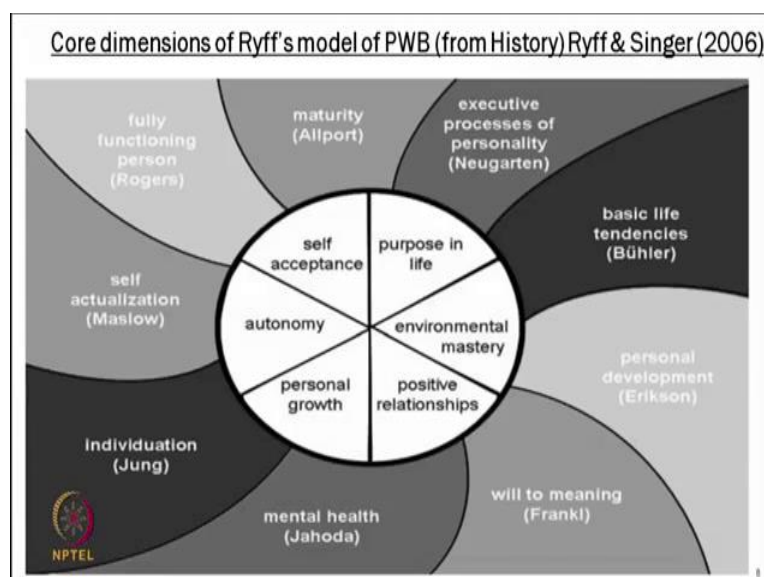
- Aristotle described the deeper and more balanced style for the good life.
- Eudaimonia: literally means, “having a good guardian spirit.”
- “Possessed of true well-being.”
- Eudaimonic well-being = developing the best in oneself + belonging to and serving institutions larger than oneself
  - A person is truly happy when he has what is worth desiring.
  - Living according to virtues and values.
  - Fulfilling one’s potential.




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The second model focuses more on happiness plus meaning in life. Aristotle described the deeper and more balanced style for the good life. Eudaimonia literally means having a good guardian spirit. If we are possessed of true well-being, that is our psychological well-being, eudaimonic well-being or psychological well-being is developing the best in oneself, plus, belonging to and serving institutions larger than oneself. It includes various factors. A person is truly happy when he has what is worth desiring, living according to virtues and values, fulfilling one’s potential. So, I think you can easily connect with previous theory in which we are just saying feeling pleasure, evaluating our life as satisfied one. On the other hand, in this model, we give more importance to meaning in life, giving importance to virtues and values, and the way we fulfil our potentiality and program to grow and we observe we are growing in our life.

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For developing this model, Ryff and her associates developed a new model called 'psychological well-being'. When she developed this model, she reviewed the literature and studied all scholars' positive factors work in psychology. For example, mental health by Jahoda, individuation by Carl Jung, self-actualization by Maslow, fully functioning person by Rogers, maturity or positive personality traits by Allport, executive processes of personality, basic life tendencies, personal development by Erik Erikson, will to meaning by Frankl.

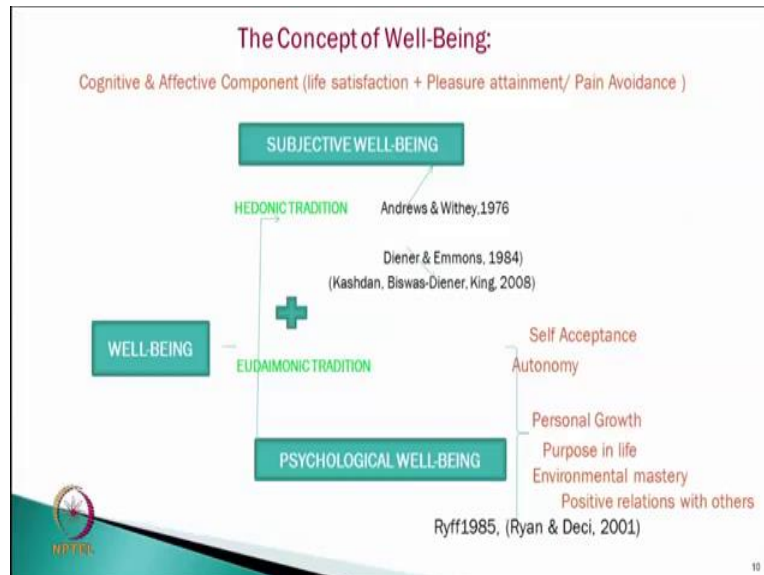
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PWB - Ryff (1989b, 1995) and Ryff and Keyes (1995)	
Self Acceptance	Positive evaluation of oneself and one's past life
Personal Growth	A sense of continued growth and development as a person
Purpose in Life	The belief that one's personal life is purposeful and meaningful
Positive Relations with Others (Social Inclusion vs. Social exclusion)	The possession of quality relations with others
Environmental Mastery	The capacity to manage effectively one's life and surroundings in the world
Autonomy	A sense of self-determination

So, they considered all those factors which were existing in psychology literature and then they proposed six-factor model. First factor is self-acceptance, positive evaluation of oneself and one's past life. So, when we accept ourselves, our present as well as our past life and the good and bad points, total acceptance if we have about our personality, then we have one positive characteristic which is contributing to happiness. Second one is personal growth, a sense of continued growth and development as a person, that is second factor. Third is purpose in life, the belief that one's personal life is purposeful and meaningful. And fourth one, positive relations with others. The possession of quality relations with others is very important. Even in new reports in cross-cultural researches in World Happiness Reports and all other reports they are taking into account a construct that is social inclusion versus social exclusion. If you perceive you are not part of your community or your society, then that is called social exclusion. On the other hand, if you perceive you are very much part of your community, very much part of your society, that is called social inclusion. Social Inclusion is positively correlated with happiness. Next factor is environmental mastery, the capacity to manage effectively one's life and surroundings in the world. So, if you find everything whatever you want to do in your life, you are capable to do, then you have one component of

happiness. Next is autonomy, a sense of self determination. So, if you have full power, intrinsic motivation, whatever you want to do in your life able to do, then you have higher level of well-being.

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I think both the models are clear to you. First one, hedonic tradition or hedonic model or you can say subjective well-being and another one is eudaimonic tradition or model, that is psychological well-being. So, some scholars actually combine these two models and then they propose flourishing theory or well-being theory.

And then they said, by including these two independent theories, we may have further developed theories in psychology and they consider in the same theory cognitive and affective component or life satisfaction, pleasure attainment, and pain avoidance, plus self-acceptance, autonomy, personal growth, purpose in life, environmental mastery, positive relationship with others, etc, and then they propose their theory.

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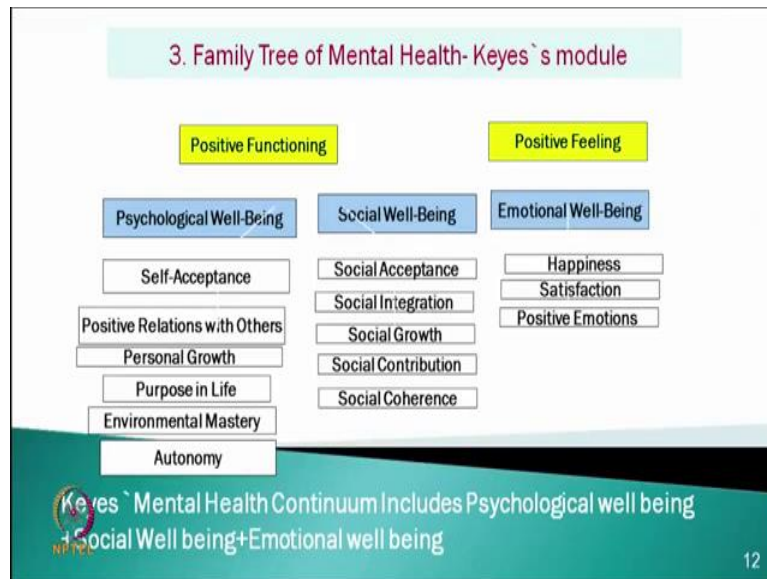
### Origins of Flourishing

- A recent study of over 13,000 people suggests that **pursuing engagement or meaning are more strongly related to well-being than pursuing pleasure.**
- Flourishing by Diener, et al. (2009) It focuses on social-psychological functioning including **purpose and meaning, supportive relationships, engagement, contribution to the well-being of others, competence, self-acceptance, optimism, and being respected.**

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For example, Diener and his associates in 2009 they proposed a new theory called flourishing as well as established psychological tests now we have. So, in this case, their idea is hedonia and eudaimonia - they are sharing their percentage of variants. To some extent, they are connected with each other. If they have connection, then why not combine these two models and we generate a new model. And in this model here they said social-psychological functioning which includes purpose and meaning, supportive relationships, engagement, contribution to well-being of others, competence, self-acceptance, optimism and being respected and they propose actually these are main factors which are contributing to the flourishing and in their psychological tests for all these factors-oriented items or questions we have to measure someone's well-being because a recent study of over 13,000 people suggests that pursuing engagement or meaning are more strongly related to well-being than pursuing pleasure. So, that is why if we combine both the views, then we can have better understanding on flourishing.

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More than that, another theory on mental health which is proposed by Keyes. In this model, by including ‘psychological well-being’ which we have already discussed and ‘emotional well-being’ which we have already discussed or subjective well-being we can say, and he actually included his own model, that is, ‘social well-being’, and by combining all these three he said that is our mental health level.

So, I think you can easily understand psychological well-being and emotional well-being because we have already discussed about them. On the other hand, social well-being which is a new model or Keyes’ original model, he has included here and saying that social acceptance, social integration, social growth, social contribution, and by having social coherence we may have better understanding of mental health in which we are including positive functioning which is a combination of psychological well-being and social well-being and positive feelings which is emotional well-being.

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ELEMENTS OF PSYCHOLOGICAL, SOCIAL & EMOTIONAL WELL-BEING	
PSYCHOLOGICAL WELL-BEING	
ELEMENTS	SAMPLE ITEMS
<b>Self-acceptance:</b> Possess positive attitude towards the self; <b>acknowledge and accept multiple aspects of self;</b> feel positive about past life	- I like most parts of my personality. - When I look at the story of my life, I am pleased with how things have turned out so far. - In many ways, I feel disappointed about my achievements in life. (-ve)
<b>Personal growth:</b> Have feelings of continued development and potential and are open to new experience; feel increasingly knowledgeable and effective.	- For me, life has been a <b>continued process of learning, changing, and growth.</b> - I think it is important to <b>have new experiences</b> that challenge how I think about myself and the world. - <b>I gave up</b> trying to make big improvements/ changes in my life a long time ago. (-ve)

So, broadly his model is psychological well-being plus social well-being plus emotional well-being. Let us know these three models once again in which we have some items also so that you can easily connect what kind of questions could be asked if we have this particular factor to understand happiness. So, here elements or factors we have and then some sample items. Some of these items are negative items. So, you know, if you have high score on negative item, it means you have lesser level of self acceptance or lesser level of that particular element.

So, let us take one by one all these factors to understand a little bit more their definitions and how it reflects in various items or questions which can be used in a psychological test to assess the level of your well-being. First factor is self-acceptance, ‘possess positive attitude towards the self, acknowledge and accept multiple aspects of self, feel positive about past life’. So, self-acceptance means when you accept all aspects of your life and you perceive yourself positively when you are thinking about your past and you have positive attitude toward yourself.

Questions related to this element or this factor are, “I like most part of my personality.” So, if you say high score, it means you have high level of self-acceptance. On the other hand, “When I look at the story of my life, I am pleased with how things have turned out so far,” again, high score means good thing. “In many ways, I feel disappointed about my achievements in life,” that is negative question. So, if you say disappointed in your life, it means low self-acceptance you have.

Next factor is personal growth: ‘Have feelings of continued development and potential and are open to new experiences; feel increasingly knowledgeable and effective’. So, personal growth means when you feel or you experience everyday you are growing. Questions related to this factor are, “For me, life has been a continual process of learning, changing, and growth.” In this case, we are talking about the process in which we are learning, changing, and growing.

Second question is, “I think it is important to have new experiences that challenge how I think about myself and the world.” So, new experience is included there. Third, which is negative question, “I gave up trying to make big improvements/changes in my life a long time ago,” so, you gave up in your life and that is why that is not on personal growth side.

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<b>Purpose in life:</b> Have goals and a sense of direction in life, <b>past life is meaningful;</b> hold beliefs that give purpose to life	<ul style="list-style-type: none"> <li>- Some people wander <b>aimlessly through life,</b> but I am not one of them. (-ve)</li> <li>- I live life one day at a time and <b>don't really think about the future.</b> (-ve)</li> <li>- I sometimes feel <b>as if I've done</b> all there is to do in life. (-ve)</li> </ul>
<b>Environmental mastery:</b> Feel competent and able to manage a complex environment; <b>choose or create personally suitable community</b>	<ul style="list-style-type: none"> <li>- The demands of everyday life often get me down. (-ve)</li> <li>- In general, I feel I am in charge of the situation in which I live.</li> <li>- I am good at managing the responsibilities of daily life.</li> </ul>

Next factor is purpose in life: Have goals and a sense of direction in life. past life is meaningful; hold beliefs that give purpose to life. So, in this case, if you find purpose in your life as well as when you perceive your past you observe that your life has been meaningful. Some questions related to it, “Some people wander aimlessly through life, but I am not one of them,” that is if you have aimless life, means there is no purpose and definitely the question is a negative one.

Next is, “I live life one day at a time and do not really think about the future.” Next one, “I sometimes feel as if I have done all there is to do in life,” and again that is negative question. So, if you have high score on first and low score on last two, then we have higher level of

purpose in life and to some extent you can easily connect how these are contributing to purpose in our life.

Next factor is environmental mastery: Feel competent and able to manage a complex environment; choose or create personally suitable community so you are able to actually master your environmental; conditions, so then you have higher level of well-being. “The demands of everyday life often get me down,” so not able to meet your demands, everyday demands, then you have a lower level of environmental mastery.

“In general, I feel I am in charge of the situation in which I live,” and you if you have charge of your life, charge of your environmental conditions, then definitely you have high level of environmental mastery. “I am good at managing the responsibilities of daily life,” so, if you are able to manage your daily life opportunities or daily life responsibilities, then you have higher level of environmental mastery. Next factor is autonomy.

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The slide is titled "Continue--" in red text at the top left. It contains two columns of text. The left column, in purple, defines Autonomy: "Autonomy: They are self-determining, independent, and regulated internally; resist social pressures to think and act in certain ways; evaluate self by personal standards." The right column, in black, lists two related statements: "- I tend to be influenced by people with strong opinions. (-ve)" and "- I have confidence in my own opinions even if they are different from the way most other people think." At the bottom left of the slide is the NPTEL logo, and at the bottom right is the number 15.

They are self-determining, independent, and regulated internally; resist social pressure to think and act in certain ways; evaluate self by personal standards. Questions related to this factor are, “I tend to be influenced by people with strong opinions,” that is a negative question. So, if you are changing your lifestyle as per others’ opinions and not giving much importance to your own autonomy or thinking style, then you have lower level on autonomy. “I have confidence in my own opinions even if they are different from the way most other people think,” so, this question means to have higher autonomy.

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SOCIAL WELL-BEING	
ELEMENTS	SAMPLE ITEMS
<b>Social acceptance:</b> Have positive attitudes toward people; acknowledge others and generally accept people despite others' sometimes complex and confusing behaviour. (Others' Acceptance)	<ul style="list-style-type: none"> <li>- People who do a favour expect nothing in return.</li> <li>- People do not care about other people's problems (-ve)</li> <li>- I believe that people are kind.</li> </ul>
<b>Social actualization:</b> Care about and believe society is evolving positively; think society has potential to grow positively; think self/society is realizing potential.	<ul style="list-style-type: none"> <li>- The world is becoming a better place for everyone.</li> <li>- Society has stopped making progress. (-ve)</li> <li>- Society hasn't improved for people like me. (-ve)</li> </ul>

Next questions are related to social wellbeing. I think we should understand it in detail because we are addressing at least social well-being for first time. It is not like psychological well-being and emotional well-being which we have to some extent explored earlier also. So, in this case, first factor is social acceptance: Have positive attitudes toward oneself; acknowledge others and generally accept people despite others' sometimes complex and confusing behaviours.

So, others' acceptance is main here even though they may have some complex and confusing environment, but still you accept others. Question related to this factor, "People who do a favour expect nothing in return," that is your trait. "People do not care about other people's problem," that is negative question. "I believe that people are kind," that is positive question. So, if you have high score on first and third and low score on the middle one, then you have high level of self-acceptance.

Next factor is social actualization: Care about and believe society is evolving positively; think society has potential to grow positively; think self/society is realizing potential. So, you could easily connect it with self-actualization, here, about the society, is it growing everyday? So, social actualization means when we perceive the society is growing, society is evolving, and it is realising its potentiality. Questions related to this factor are, "The world is becoming a better place for everyone," that is positive question. "Society has stopped making progress," as well as, "Society has not improved for people like me." So, both questions are negative. If you perceive like that, then you have lesser level or lower level of self-actualization.



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<b>Social contribution:</b> Feel they have something valuable to give to the present and to society; think their daily activities are valued by their community.	- I have something valuable to give to the world. - My daily activities do not create anything worthwhile for my community. (-ve) - I have nothing important to contribute to society. (-ve)
<b>Social integration:</b> Feel part of community; think they belong, feel supported, and share commonalities with community.	I don't feel I belong to anything I'd call a community. (-ve) I feel close to other people in my community. My community is a source of comfort.

Next factor is social contribution. Social contribution means they feel they have something valuable to give to the present and to the society; think their daily activities are valued by their community, and it means you contribute and you feel, you know, you are able to contribute in your community or in your society. Questions related to this factor are, “I have something valuable to give to the world.” So, you think you are contributing to your society or you are contributing to your community.

Second question is, “My daily activities do not create anything worthwhile for my community,” as well as, “I have nothing important to contribute to society.” So, both questions are negative questions. So, if you have low score on the last two, and high score on the first in which we are saying valuable to give the world that is your perception, then you have high level of social contribution or high score in this factor.

Next is social integration: Feel part of community; think they belong, feel supported, and share commonalities with community. So, in this case, questions are, “I do not feel I belong to anything I would call a community.” Definitely that is a negative question. “I feel close to other people in my community,” “My community is a source of comfort.”

So, if you feel your community is a source of comfort as well as you have a close relationship with others or close relationship with your community, on the other hand, you do not feel you have no belongingness to your community. So then, you have high level of social integration

during assessment. Next factor is emotional well-being. To some extent you know, but let us revise previous information here.

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EMOTIONAL WELL-BEING	
ELEMENTS	SAMPLE ITEMS
<p><b>Positive affect:</b> Experience symptoms that suggest enthusiasm, joy, and happiness for life.</p>	<p>During the last 30 days, how much of the time did you feel <b>cheerful; in good spirits; extremely happy; calm and peaceful; satisfied; and full of life?</b></p>
<p><b>Negative affect:</b> Absence of symptoms that suggest that life is undesirable and unpleasant.</p>	<p>During the last 30 days, how much of the time did you feel so sad that nothing could <b>cheer you up; nervous; restless; hopeless; that everything was an effort; worthless?</b></p>

It is a combination of positive affect, negative affect, life satisfaction, and happiness. Positive affect: Experience symptoms that suggest joy and happiness for life. For example, during the last 30 days, how much of the time did you feel cheerful, in good spirit, extremely happy, calm and peaceful, satisfied and full of life. So, for studying someone’s positive affect we may have questions related to these items, and then can assess level of your positive affect. Negative effect: Absence of symptoms that suggest that life is undesirable and unpleasant. Question related to this factor, “During the last 30 days how much of the time did you feel so sad that nothing could cheer you up, nervous, restless, and hopeless that everything was an effort; worthless.” So, you can easily manage here or can see all items are negative items.

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<p><b>Life satisfaction:</b> A sense of contentment, peace, and satisfaction from small discrepancies between wants and needs with accomplishments and attainments.</p>	<p>During the past 30 days, how much of the time did you feel satisfied; full of life?  - Overall these days, how satisfied are you with your life? (0-10, where 0= terrible and 10 = delighted)  - Satisfaction may be measured in life domains such as work, home, neighbourhood, health, intimacy, finances, and parenting, or it is measured globally (see the Satisfaction With Life Scale, Diener et al., 1985)</p>
<p><b>Happiness:</b> Having a general feeling and experience of pleasure, contentment, and joy.</p>	<p>- Overall these days how happy are you with your life?  - How frequently have you felt (joy, pleasure, happiness) in the past week, month, or year?</p>
<p><small>Source: Lopez, S. J., Pedrotti, J. T., &amp; Snyder, C. R. (2018) <i>Positive Psychology: The Scientific and Practical Explorations of Human Strengths</i>, California: Sage Publications pg. 139</small></p> <p><small>NPTTEL</small></p>	

So, if you perceive like that your life, then you have lower level of emotional well-being. Next factor is life satisfaction: A sense of contentment, peace, and satisfaction from small discrepancies between wants and needs with accomplishments and attainments. So, it means we perceive our life satisfied, peaceful, contentment, and we do not have much discrepancies between our wants and needs. So, questions for this factor, “during the past 30 days how much of the time did you feel satisfied or full of life?” Some questions are like that. Overall these days, how satisfied are you with your life, 0 to 10 where 0 is terrible and 10 is delighted. Satisfaction may be measured in life domains, for example, work, home, neighbourhood, health, intimacy, finance, parenting, etc., or in some cases, we just talk about globally or by considering overall view of your life, how your life is satisfied, how much it is satisfied, that could be one question through which we are interested to know global level of your life satisfaction.

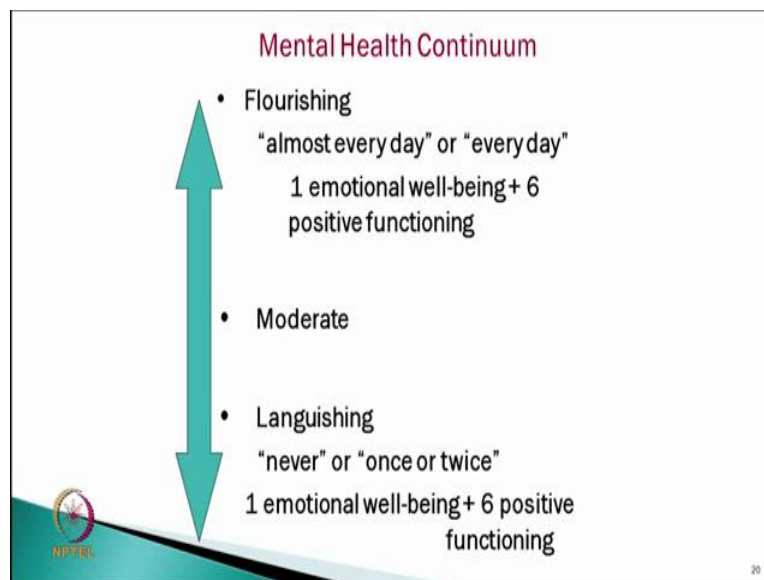
On the other hand, in some cases, we may take more interest in particular areas, for example, your life satisfaction in terms of work, in terms of home, in terms of relationship, in terms of health, in terms of intimacy, in terms of parenting, or many other domains of our life. The last factor is happiness: Having a general feeling and experience of pleasure, contentment and joy. And for this question, overall these days how happy are you with your life, how frequently have you felt joy, pleasure, happiness in the past week or sometimes we say a month or a year as per our requirement.

So, I think now all three models are very clear to you, because in this case, we have taken the definitions once again of all those factors which are existing in these three main domains, that

is psychological well-being, that is social well-being, and that is emotional well-being and we have taken some sample items also.

So, how your level of happiness as per these factors would be evaluated as per this, you know, questions or questions which we usually use in psychological test. And this information has been taken from positive psychology book, reference has been given in the slide. Now, next point here is, after having all those things, how would we differentiate among people, in which category they are? You should know that your score alone does not give any information. For example, I am saying that happiness level is say 20, your well-being level is say 25 or may be mental health level is say 55, your next question would be what does it mean, am I happy or less happy or have a higher level of happiness or what is it?

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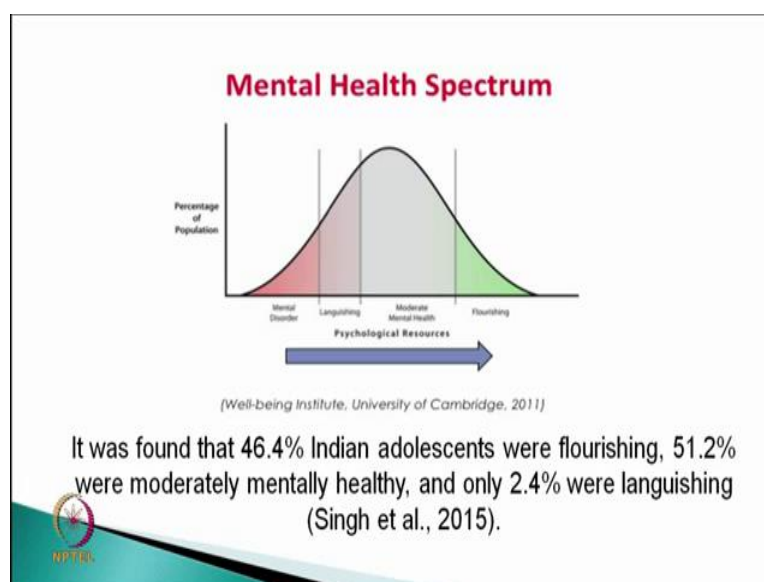


So, what is interpretation of the scores? So, for knowing these further messages, we divide total population on the basis of, you know, norms, which we developed from the same population as well as some time we have some other notions. For example, in this case, we are able to say when a person is languishing or sluggish or having very low level of mental health, or when he has moderate level, or in which situation he would be flourishing or having very high level of mental health. So, in this case, Keyes identified as per your response, ratings. I think before saying, say, '1' emotional well-being plus '6' positive functioning, let us know a little bit more about this mental health continuum psychological test. I think that is clear to you. In this case, we have psychological well-being and its six facets or six factors, social well-being - five factors, and emotional well-being - three factors.

So, if we add 6 plus 5 plus 3, then total number of items would be 14. Out of 14, where 3 items are related to emotional wellbeing, and 11 items are related to positive functioning, combination of psychological well-being and social well-being. So, in this case, he is saying that if you have, say, 1 emotional well-being and 6 out of 11 here, positive functioning almost everyday, it means highest score on at least 1 item out of 3 on emotional well-being, and 6 out of 11 on positive functioning, which is combination of psychological well-being and social well-being.

So, in that case, you are flourishing in your life. On the other hand, it is just opposite of it, 1 emotional well-being out of 3 and 6 positive functioning out of 11, you are saying never or once or twice, then you are languishing are sluggish or having very low level of mental health. On the other hand, if you have, say, a mixture of both, then you are at moderate level.

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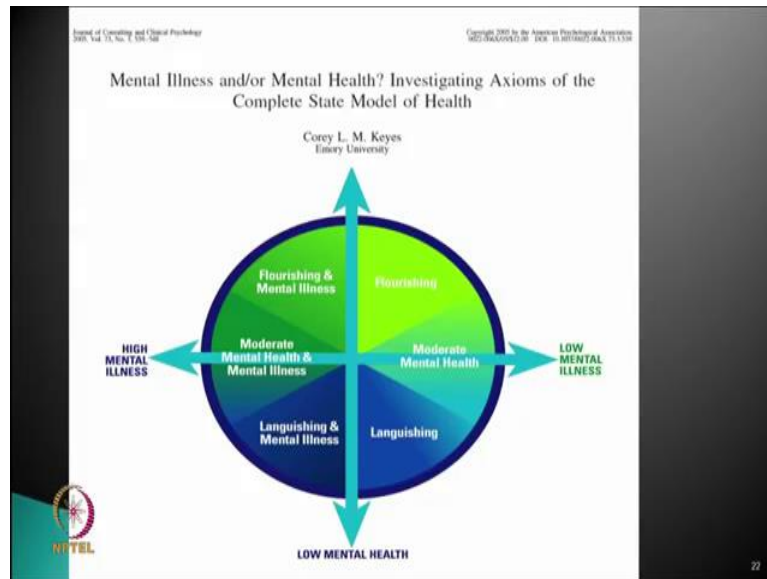


So, this is the way to define our mental health continuum in which we are saying that at first level we have mental disorders and then we are languishing, and then next is moderate level of mental health and then flourishing and its psychological resources these are. We had one recent research paper by following this particular model.

We observe that, however, this data was from Delhi private schools, so we cannot generalize it to Indian adolescence population, but still, in this research, we got very promising results and we found that 46.4% Indian adolescents were flourishing and 51.2% were moderately mentally healthy, and only 2.4% were languishing. So, these are quite good results and are

comparable with the US data. However, these results cannot be generalized to Indian adolescents because this data was from privately studying Delhi students only.

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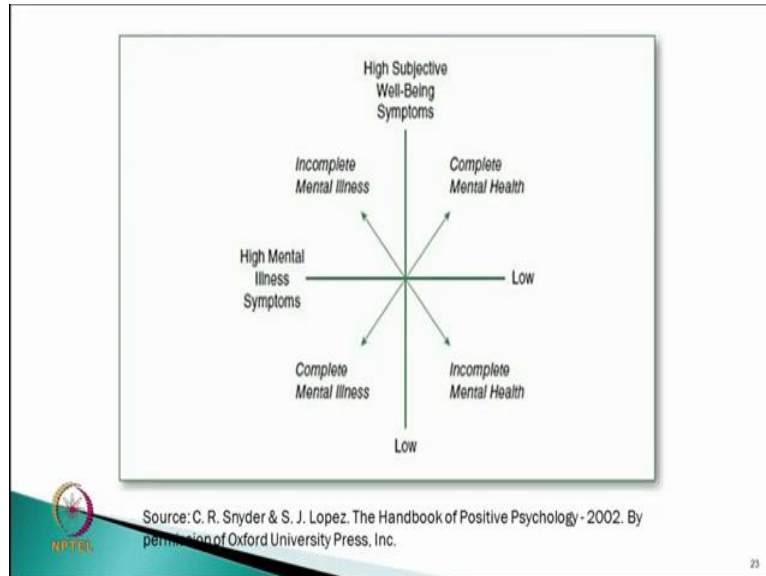
After having two main factors here, mental illness and mental health, Keyes has proposed one model. And as per this model, he said that we can divide total population in four categories. On the one side, this is mental illness and another factor here is mental health. So, by combining these two factors, we may have four categories. Number one category, languishing and mental illness. So, you do not have high level of mental health as well as you have some mental illnesses.

Another group of population or people may be flourishing and mental illness. You have certain mental illness but still you have very high score on mental health or can say mental illness but flourishing in your life. Third category is languishing in which we can say you are not having any mental illness but still not flourishing in your life and have very low score on mental health.

Fourth group is flourishing in which you do not have any problem in your life as well as you are flourishing in your life, and problem here means you do not have any mental illness. So, that way, actually population can be divided into different categories on the basis of mental illness and mental health.

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And here is another model I think, just revision of our previous model in which we can divide, here is complete mental illness, incomplete mental illness, incomplete mental health, and complete mental health.

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**4. Self-determination theory (Ryan and Deci 2001)**

It investigates three related human needs:

- ▶ **the need for competence**-- seek to control the outcome and experience mastery. People **need to gain mastery of tasks and learn different skills**;
- ▶ **the need for belongingness**--- involves **developing secure and satisfying connections with others in one's social setting**. People need to experience a sense of belonging and attachment to other people;
- ▶ **and the need for autonomy**-- People **need to feel in control of their own behaviors and goals**.
- ▶ Ryan and Deci claim that when these needs are satisfied, **personal well-being** and **social development** are optimized.
- ▶ **When people are in this optimal condition**, they are **intrinsically motivated**, **able to fulfill their potentialities**, and to seek out progressively greater challenges.

Apart from previous theories let us know different models which is significantly different from previous one and it is more based on motivation and needs and desires. So, it is proposed by Ryan and Deci in 2001, called self-determination theory of well-being. They are saying that there are certain needs, these needs should be fulfilled to have personal well-being and social development.

These needs are the need for competence. It seeks to control the outcome and experience of mastery. People need to gain mastery of task and learn different skills. Second need is need

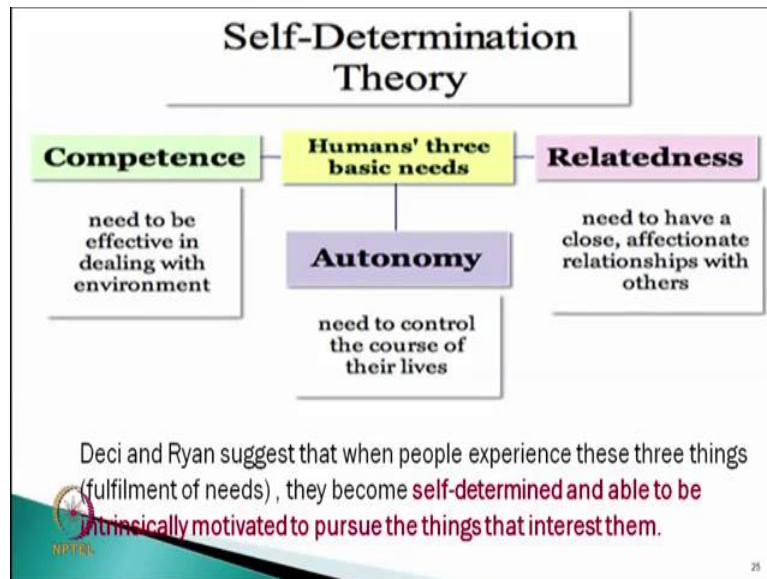
for belongingness. It involves developing secure and satisfying connections with others in one social setting. People need to experience a sense of belonging and attachment to other people. And third need is need for autonomy. People need to feel in control of their own behaviour and goals.

So, if you are able to fulfil all these three needs, that is competence, so it means you are able to learn different tasks and you have good experiences or mastery and belongingness to others, you have attachment in your life, you have, you know, good positive relations you have. On the other hand, autonomy; whatever you want to do in your life you are able to. So, if you are able to fulfil all those needs, then only you would be growing, you would be satisfied in your life and personal well-being and social development in your life you will be having.

They also connected it with intrinsically motivated. They said when people are in this optimal condition they are intrinsically motivated, able to fulfil their potentialities, and to seek out progressively greater challenges. Intrinsic motivation, which will be discussed later in detail, it means when you have your own motivation, you are not under the external factors to get motivation. For example, external or extrinsic motivation could be when you are doing certain things for marks, or doing certain things for affiliation, for social approval.

On the other hand, we do certain works where we have our own interests, we want to do, and that is why we are doing. That is called intrinsically motivated people or intrinsic motivation in our life. And here, our motivation is to fulfil our own potentialities because we are programmed to grow and that is why we want to grow and that is why we are fulfilling all those needs to get personal well-being and social development.

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So, I think this theory is clear to you in which competence, autonomy, relatedness, these are the three needs needed to be, you know, effective in dealing with the environment; need to control the course of their lives, need to have a close and affectionate relationship with others. And they suggested that when people experience these three things or fulfilment of needs, because this theory is from motivation, that is why they are focused more on needs fulfilment, they become self-determined, and intrinsically motivated to pursue the things that interest them.

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### 5. Authentic happiness (Seligman, 2003)

*3 routes to happiness*

- ▶ **The pleasant life** - positive emotion, gratification
- ▶ **The good life** - absorption, engagement, 'flow'
- ▶ **The meaningful life** - using your strengths in the service of something greater than yourself







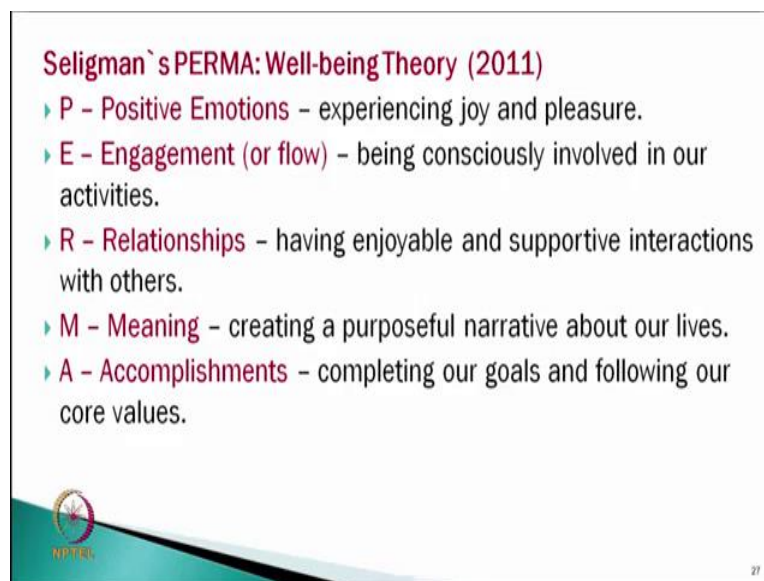
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Let us take another theory and this theory focuses more on authentic happiness proposed by Seligman in 2003. If you could recall previous lectures in the character strengths chapter, central focus was on the pleasant life, the good life, and the meaningful life, and for all these three lives we had certain character strengths which were highly connected with pleasant life,

with good life, and then meaningful life and it was actually Seligman's first model where he proposed that there are three routes of happiness.


First route is the pleasant life. We want to have pleasant life for getting higher level of happiness. Positive emotion and gratification are the main factors of pleasant life. And second one is the good life in which we have engagement, flow, and connected with our life. Third one is meaningful life, using your strengths in the service of something greater than yourself. When you serve in the community, timewise, maybe moneywise, and you find certain meanings of your life by serving others. So, these are the three routes to happiness.

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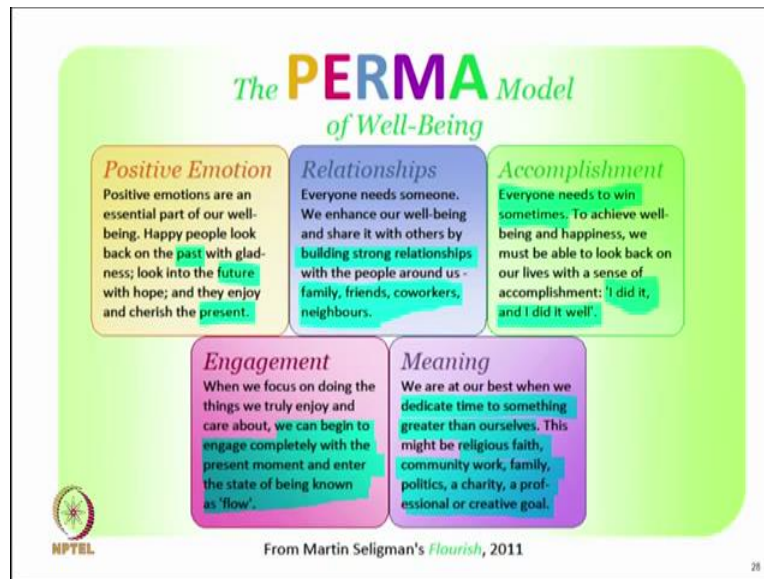
**Seligman's PERMA: Well-being Theory (2011)**

- ▶ **P - Positive Emotions** - experiencing joy and pleasure.
- ▶ **E - Engagement (or flow)** - being consciously involved in our activities.
- ▶ **R - Relationships** - having enjoyable and supportive interactions with others.
- ▶ **M - Meaning** - creating a purposeful narrative about our lives.
- ▶ **A - Accomplishments** - completing our goals and following our core values.

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In 2011 he revisited his theory and he proposed the PERMA model. So, in this model, he is saying that positive emotions is the first factor for well-being or happiness, experiencing joy and pleasure. Second is engagement or inner flow; being consciously involved in our activities. Third is relationships; having enjoyable and supportive interactions with others. Next was meaning; creating a purposeful narrative about our lives. Fifth one, accomplishments; completing our goals and following our core values, that is the fifth factor in his theory.

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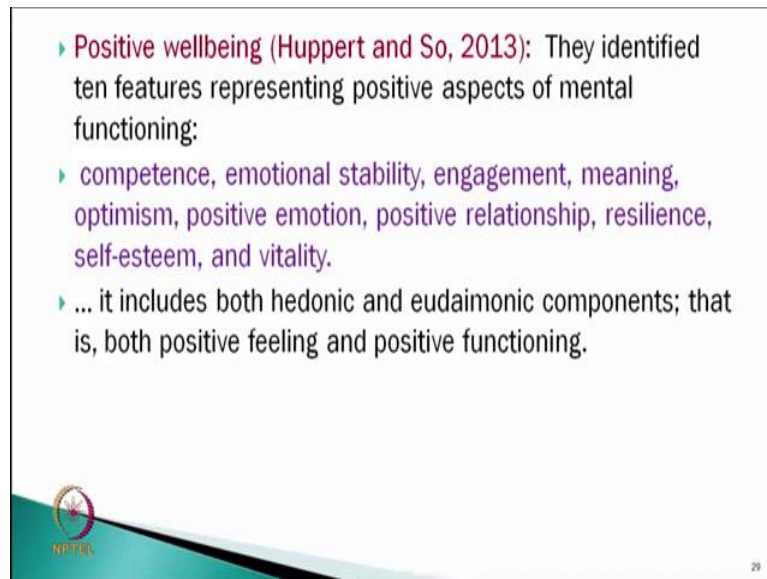


And let us know a little bit more about these factors. So, positive emotions, when we perceive our past, future, present, all situations with positive emotions. For example, when we are perceiving our past we have some positive emotions, when we are thinking about our future, again, we have something positive in our life and in present we are happy and healthy. So, in all sectors, we have positive emotions. Second one is relationships. We have discussed relationships again and again from different theoretical background.

So, building strong relationships, these are very important - family, friends, co-workers, neighbourhood, with children, in all sectors when we are satisfied with our relationship. Next one is accomplishment. Everyone needs to win something sometimes. So, "I did it and I did it well." So, such kind of accomplishment or achievements, we want to have in our life. Engagement, when we have certain activities which we love to do and we are doing with full flow and without any external forces, we are happy and healthy by doing those kinds of activities.

Next one is meaning. There are various ways to get certain meanings, but if we have some meanings in our life, these meanings are actually helping us to have happy life like we may have some religious faith, we may have some, you know, community work or some work in family, maybe in a politics, or maybe, you know, we are doing some excellent work in our daily life or creative goals we have or somewhere we find meaning of our life. So, these are the five factors which are defining our well-being.

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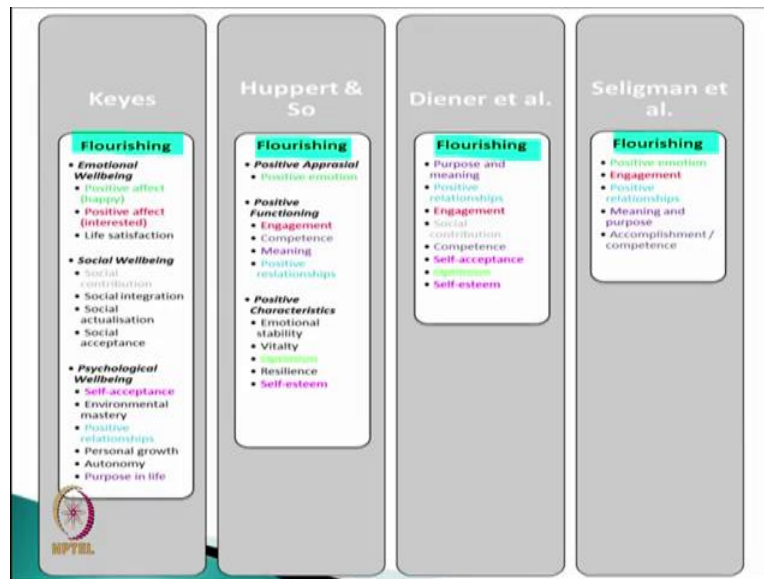
- ▶ **Positive wellbeing (Huppert and So, 2013):** They identified ten features representing positive aspects of mental functioning:
- ▶ competence, emotional stability, engagement, meaning, optimism, positive emotion, positive relationship, resilience, self-esteem, and vitality.
- ▶ ... it includes both hedonic and eudaimonic components; that is, both positive feeling and positive functioning.

One another model by, you know, Huppert and So in 2013 and this model is actually a mixture of previous models as well as some new ways they have. They are saying that there are some positive aspects of mental functioning and they have identified these positive aspects as competence, emotional stability, engagement, meaning, optimism, positive emotion, positive relationship, resilience, self-esteem, and vitality.

I think you can easily connect some of these factors we have already covered with other theories, however, like resilience, optimism, vitality, these are some factors which are included by them to describe well-being theory. They claim that this theory has both components, that is, hedonic as well as eudaimonic, and by taking both criteria or both perspectives they have proposed positive feeling and positive functioning aspects of well-being.

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This slide is very informative because in this slide we have only one term, but this term is defined differently by different scholars. For example, Keyes' flourishing is different, Huppert and So's flourishing is different, Diener et al flourishing is different, Seligman et al flourishing is different. However, some of these factors are common in different theories. On the other hand, some other factors are unique in these theories.

So, when we assess someone's flourishing level, then our reader must understand with which perspective it is because your theory would be connected with psychological test items or questions and then this theory-oriented items or questions in a psychological tests will be asked and on the basis of this you will be having your score. So, it means, when we are studying research papers based on flourishing, first of all or topmost point here is, what is operational definition of happiness, what is operational definition of flourishing?

So, this operation definition is highly connected with the psychological test items, and then only you can say the composition of this flourishing is by these, these, these factors. So, that is why different psychological tests may have different levels of flourishing of different people. So, that is why when we are reading research papers we should know what is the definition of flourishing or happiness or well-being or mental health. So, that is very important for us because there are different scholars addressing it differently.

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Unlike most other perspectives on well-being, Coan (1991) included literature from Eastern psychology (i.e. Hinduism; Buddhism; Taoism) in his conceptual model. Coan's five basic modes of fulfillment are:

1. **EFFICIENCY**: This refers to an exceptional use of one's talents or skills. People who pursue excellence in specific endeavors, such as sports or a profession, are focused on this mode of fulfillment.
- ▶ 2. **CREATIVITY**: Individuals who have an artistic temperament choose this mode of fulfillment.
- ▶ 3. **INNER HARMONY**: In this mode the focus is on psychological criteria such as personality integration and the search for one's true self.
- ▶ 4. **RELATEDNESS**: Here the focus is on the development of interpersonal relationships and the presence of love.
- ▶ 5. **SELF-TRANSCENDENCE**: The focus of this mode is on a person's relationship to God, spirit, or the ultimate ground of being etc.

Now, some more theories. Coan in 1991, included western as well as some eastern psychological concepts. Eastern psychological concepts as you know which I covered in initial chapters in which we are saying that these are more religion-focused, Hinduism, Buddhism, etc. So, by combining eastern as well as western concepts he has proposed his theory of well-being. And in his theory, he is saying there are five main factors.

First is efficiency. This refers to an exceptional use of one's talents or skills. People who pursue excellence in specific endeavours such as sports or a profession, they are focused on this mode of fulfilment. Second is creativity. Again, you could easily understand the unique ones fall here. So, individuals who have an artistic temperament choose this mode of fulfilment. So, these two factors are saying that if you are in mode of fulfilment and fulfilling those modes, then you are happy in your life.

And relatedness like other scholars in which they are saying positive emotions or relatedness is a very important factor. Here the focus is on the development of interpersonal relationships and the presence of love. So, that was found in even previous theories. However, along with these three factors, he has borrowed two specifically from Asian or Eastern cultures, that is self-transcendence and inner harmony. With Asian model we will discuss about inner harmony.

In this mode (i.e., harmony), the focus is on psychological criteria such as personality integration and the search for one's true self. On the other hand, self-transcendence, the focus of this mode is on a person's relationship to God, spirit, or the ultimate ground of being. It

means when we have connection with ultimate life or something which is not observable like spirit, soul, God, etc. So, by combining all these five factors he proposed well-being theory. However, he said that we may have high score on some of them and low score on other factors.

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**TABLE 2.2 Comparing Dimensional Theories of Well-Being**

Ryff	Seligman	Deci & Ryan	Coan <sup>a</sup>
Positive relationships	Positive relationships	Relatedness	Relatedness
Environmental mastery	Accomplishment	Competence	Efficiency
Purpose in life	Meaning		Self-transcendence
Autonomy		Autonomy	
Personal growth			Inner harmony
Self-acceptance			
	Positive emotion		
	Engagement		
			Creativity

NOTE: Coan's theory is not additive. Not all dimensions are necessary for high well-being.

And here he also focused that there is no need to combine all these five factors' scores. That is very important for us because in Carol Ryff model, in Seligman model, in Deci and Ryan's model sometimes even we have additive score and we say total well-being score. So, if we compare all these models here, some factors are quite common with each other and, to some extent, definitions are also connected with each other.

On the other hand, other factors are quite unique factors. For example, positive relationship. Almost all scholars have highlighted the role of positive relationship in terms of positive relationships or relatedness whether it is, say, psychological well-being, PERMA model, or Coan model. So, all of them giving importance to social relations or positive relationship very much. Second one is environmental mastery, accomplishment, competence, and efficiency. This is also, to some extent, connected with each other.

Purpose in life, meaning, self-transcendence can be connected with each other. Autonomy has been highlighted by psychological well-being model as well as by the Deci and Ryan's model. Personal growth and inner harmony, to some extent, can share percentage of variance when we define. On the other hand, self-acceptance, positive emotion, engagement, creativity to some extent are independent variables which are different theoretically.

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**Dimensions of Wellness**

The World Health Organization (WHO 2004) defined mental health as “ ... a state of well-being in which the individual

- realizes his or her own abilities,
- can cope with the normal stresses of life,
- can work productively and fruitfully,
- and is able to make a contribution to his or her community” (p. 12)

Anspaugh, Hamrick, and Rosato, 2006

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When we cross the border and go ahead and see how well-being has been addressed by other scholars, not hardcore positive psychologists or psychology scholars, then they are actually taking into account other areas also. For example, dimensions of well-being as per World Health Organization is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. Let us understand these factors once again.

They are saying, realizes his or her own abilities; so if you know what are your abilities and how can use your abilities. Second is can cope up with the normal stresses of life. We know we confront with various stresses in our day to day life, are we able to cope up, that is also dimension of well-being. Can work productively and fruitfully; are we able to contribute to our life by doing some work productively and fruitfully and the last one is able to make a contribution to his or her community; are we able to contribute to our society, to our community.

So, these are the factors, these are the variables which decide our level of well-being. Similarly, some scholars are taking different domains to define well-being like physical, emotional, social, environment, occupational, intellectual, spiritual, etc. So, you can easily understand that psychology scholars are focusing more on psychological factors.

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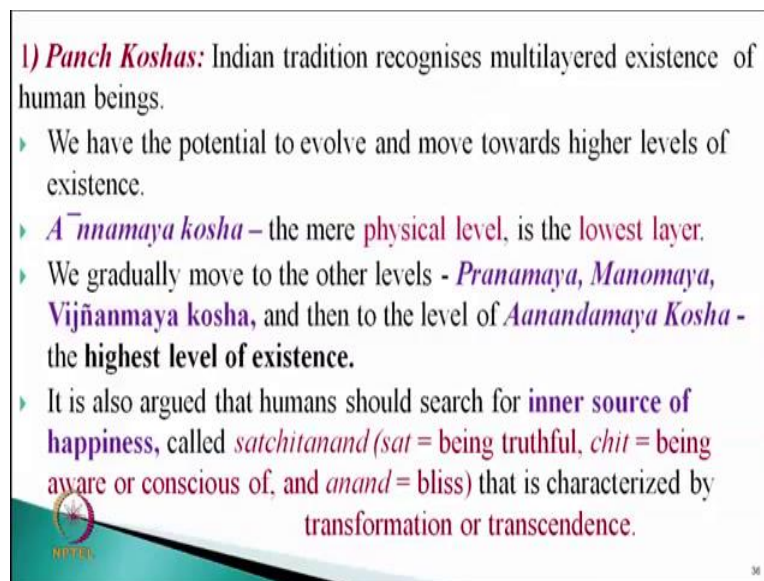
On the other hand, other scholars are taking into account different domains to define wellness or well-being, like social, environmental, occupational, emotional, intellectual, physical, spiritual, etc. And that is what we have in gross national happiness. Psychological well-being and health are two main domains - within these domains there are various other domains which are highlighted, which we are, you know, taking into account to have gross national level of happiness.

For example, this is one example, in which they are saying there are various domains which will define our happiness, like living standards, assets, housing, household per capita income. These are main factors to have high level of happiness. Ecological diversity and resilience in which we are talking about ecological issues, responsibility towards environment, wildlife damage especially in rural areas, urbanization issues. So, these are the issues which are contributing to the well-being or happiness when we are talking about national happiness. Community vitality, in which donation of time and money, you know, relationship, family, safety, these factors are also important. Good governance, government performance, fundamental rights, services, political participation, such kinds of factors we are taking into account; cultural diversity and resilience in which, you know, speak native language, cultural participation, artistic skills these are important. For education - literacy, schooling, knowledge, values are very important. Time use, work and sleep, are these balanced, that is important for us.

Along with all these factors, health that is mental health, self-reported health status, healthy days, disabilities, and psychological well-being in which they are mainly focusing on

emotional well-being, life satisfaction, positive emotions, negative emotions, broadly they are subjective well-being, plus spirituality. So, these are the factors which are defining gross national happiness level. That is why happiness may have various factors and in different studies we may have different factors and, as per those factors, we may define well-being of individuals, well-being of a particular community, well-being of a particular society, well-being of nations, or even sometimes we have cross-nations, cross-societies, or cultural comparisons on happiness.

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1) **Panch Koshas**: Indian tradition recognises multilayered existence of human beings.

- ▶ We have the potential to evolve and move towards higher levels of existence.
- ▶ **Añnamaya kosha** – the mere **physical level**, is the **lowest layer**.
- ▶ We gradually move to the other levels - **Pranamaya, Manomaya, Vijñānamaya kosha**, and then to the level of **Aanandamaya Kosha** - the **highest level of existence**.
- ▶ It is also argued that humans should search for **inner source of happiness**, called **satchitanand** (**sat = being truthful, chit = being aware or conscious of, and anand = bliss**) that is characterized by **transformation or transcendence**.

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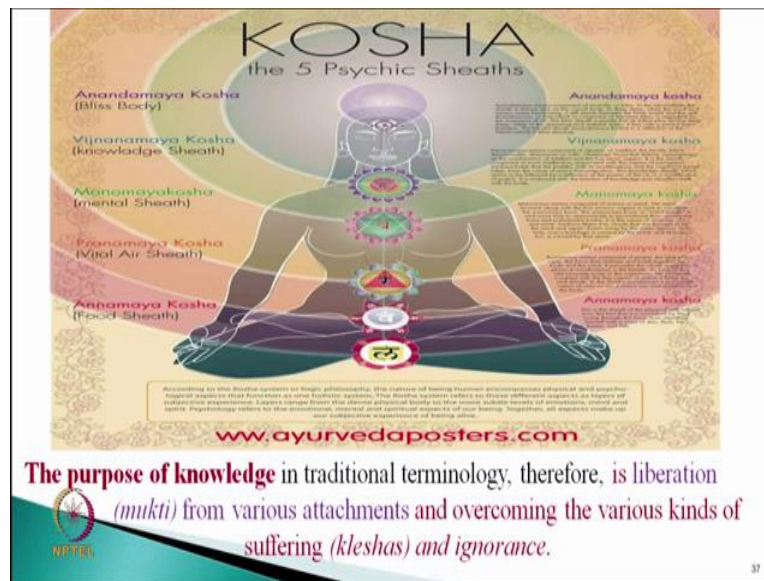
So, that is why we should know how this happiness or well-being has been defined in the particular research. We have discussed different perspectives mainly from European and western scholars. However, these theories as well as psychological tests have been used in different cultures in India, in Asian cultures, in European as well as in western cultures. So, that is why we can say that was mainstream of psychology or even can connect it with psychology in India.

Let us know what do we have in Indian psychology to define happiness. There are various models which are defining happiness here and some are connected and most of them are focusing more on inner well-being rather than on external factors. So, first of all, I have identified some of these domains or factors which are connected with happiness and let us know first these factors, however, still scope to have many more models to define happiness which are existing in our religious spiritual literature as well as Indian philosophical literature.



So, from this storehouse I have identified some of them. Let us talk about them one by one. First one is *Panch Koshas*. Indian tradition recognises multi layered existence of human beings. We have the potential to evolve and move towards higher level of existence and we have 5 Koshas - one by one, so, our basic level or lowest layer is physical *kosha*, and this is *Annamaya kosha*. Then, we gradually move to the other levels. That is *Pranamaya kosha*, then *Manomaya kosha*, then *Vijnanamaya kosha*, and then to the level of *Aanandamaya kosha*, that is highest level of existence.

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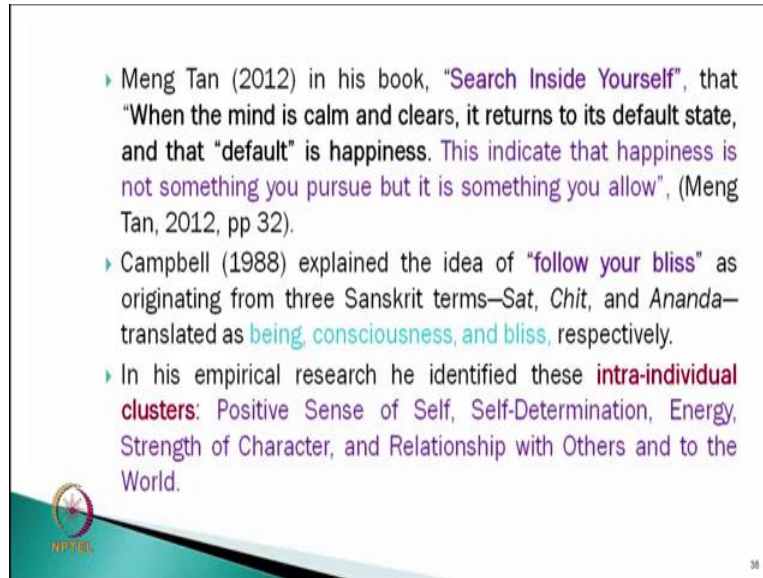
So, I think easily you could identify all these koshas. *Annamaya kosha* - food sheath, *Pranamaya kosha* vital air sheath, *Manomaya kosha* that is mental sheath, and *Vijnanamaya kosha* knowledge sheath, and then bliss body, *Aanandamaya* level. So, if we go with all these layers, so ultimate level is the *Aanandamaya kosha* and if we touch our *Aanandamaya kosha* then we have *satchitanand*.

It is also argued that humans should search for inner source of happiness, that is, *satchitanand* and the *satchitanand* is *sat* being truth, *chit* being aware of consciousness of, and *anand* - bliss, and that is our characterization by transformation and transcendence. So, for transformation and for transcendence, we should have level of *satchitanand*, *sat*, *chit*, or *Aanandamaya* level, and it is our level when we are in *anand*.

So, that is our first model which is describing happiness, but you can easily connect here with the inner self, with the consciousness and within us it is happening, rather, than some external factors which are defining or determining our happiness level. The purpose of knowledge is

traditional terminology; therefore, it is liberation from various attachments and overcoming various kinds of suffering and ignorance. So, they are saying that a purpose of knowledge or gaining knowledge is to get liberation or *mukti* from various attachments.

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- ▶ Meng Tan (2012) in his book, "Search Inside Yourself", that "When the mind is calm and clears, it returns to its default state, and that "default" is happiness. This indicate that happiness is not something you pursue but it is something you allow", (Meng Tan, 2012, pp 32).
- ▶ Campbell (1988) explained the idea of "follow your bliss" as originating from three Sanskrit terms—Sat, Chit, and Ananda—translated as being, consciousness, and bliss, respectively.
- ▶ In his empirical research he identified these **intra-individual clusters**: Positive Sense of Self, Self-Determination, Energy, Strength of Character, and Relationship with Others and to the World.

*Asakti Anasakti* is another model which I will discuss later. And we actually want to overcome from the suffering and ignorance or *klesha*. So, when we are able to overcome, we are able to, you know, reduce all these sufferings, then we move towards the happiness or *Aanandamaya* level and the ultimate goal is to get *mukti* from the attachments or from *asakti*.

So, when we are liberal or *mukta* from all these attachments, then we are actually reducing our suffering, *kleshas*, or ignorance and when we are moving upwards towards *Aanandamaya kosha*, then it is all happening within our self. Some scholars borrowed these terms and then they expanded understanding of *satchitanand*, like Meng Tan in his book 'Search Inside Yourself', he said, "When the mind is calm and clear, it returns to its default state, and that default state is happiness".

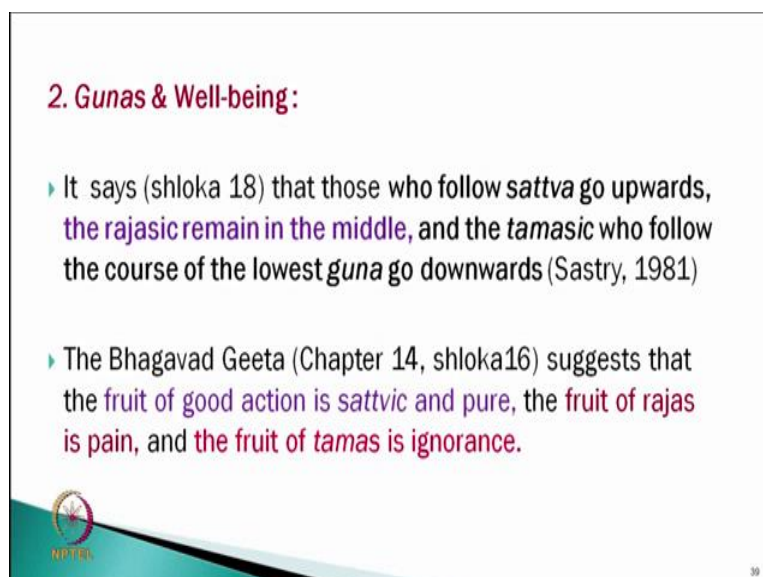
This indicates that happiness is not something you pursue but it is something you allow. It means, and I think if you take interest in some spiritual leaders, they have been repeating it again and again, Buddhist psychology or Buddhism repeating it again and again. It is just like, you know, problems or anxiety, tension, stress we have because we have thoughts related to anxiety, stress, tension. If we are away from all those thoughts, then we will be getting happiness once again.

And that is why during meditation, during yoga, or some other practices which are helping us to have higher level of happiness, during those processes, because we are away from the thoughts which are creating anxiety, tension, stress, that is why we are away from those thoughts and that is why we are happy and healthy or getting happiness state in our mind.

So, it means there are some ways in which we are disturbing our self. If we learn how we can reduce this disturbance and how we can reduce thoughts which are creating anxiety, stress, tension, or other problems, then easily we can learn how we could be happy. And I think this is a very important lesson from this slide, how we can maintain our happiness level or could pursue our happiness level. So, it is just like within us and no need to search it outside. Another work by Campbell in 1988, he also focused on this.


He borrowed these, you know, Indian religious concept *satchitanand*, and he said, “follow your bliss,” and for following your bliss you will be getting being consciousness and blissful level, *satchitanand* level, and he also identified some intra-individual clusters. In these clusters he said positive sense of self, self-determination, energy, strength of character, relationship with others and the world would create that level or through this process or by having these positive traits in our personality we may follow our bliss or may have level of *Aanandamaya, satchitanand*.

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**2. Gunas & Well-being:**

- ▶ It says (shloka 18) that those who follow *sattva* go upwards, the *rajasic* remain in the middle, and the *tamasic* who follow the course of the lowest *guna* go downwards (Sastry, 1981)
- ▶ The Bhagavad Geeta (Chapter 14, shloka16) suggests that the fruit of good action is *sattvic* and pure, the fruit of *rajas* is pain, and the fruit of *tamas* is ignorance.

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Next factor is *gunas* and well-being. I think you must be knowing about *sattva guna*, *rajas*, and *tamas guna*. These three *gunas* are related with or associated with well-being. This way why I think we should discuss about these three *gunas*. Let us know what these three *gunas*

are and how these are correlated with well-being. It says that those who follow *sattva* go upwards, the *rajas* remain in the middle, and *tamasic* who follow the course of the lower *guna* go downwards.

So, these three *gunas* are *sattva* is the best one, *rajasic* middle one, and *tamasic* is highly connected with anxiety, depression, etc. The *Bhagavad Gita* suggests that fruit of good action is *sattvic* and pure, the fruit of *rajas* is pain, and fruit of *tamas* is ignorance.

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Gunas (Vedic personality / Indian / Ayurvedic Perspective)			
Gunas	State	Activities	Food
<b>Sattva:</b> Yogi achieves by reducing rajas and tamas and thus makes liberation possible	Sattva is a state of <b>harmony, balance, joy and intelligence</b>	Enjoy activities and environments that produce joy and positive thoughts	Whole grains and pulses and fresh fruits and vegetables
<b>Rajas:</b> rajas is of attraction, longing and attachment and strongly binds us to the fruits of our work.	State of <b>energy, action, change and movement</b>	Over exercising, over work, loud music, excessive thinking and consuming excessive material goods	Fried foods, spicy foods, and stimulants
<b>Tamas:</b> Tamas manifests from ignorance and deludes all beings from their spiritual truths.	Darkness, <b>Inertia, Inactivity Materiality</b>	Over sleeping, over eating, inactivity, passivity and fearful situations	Heavy meats, and foods that are spoiled, chemically treated, processed or refined

Let us know what these three *gunas* are so that we can connect them with well-being. Let us know *gunas*, their characteristics, state of mind we would have as per this particular *guna*, and then which activities we have during this period and you know Indian religious literature giving very much importance to food and they are saying what kind of food we are eating is connected with our *gunas*. So, food is related to particular *guna*.

If you talk about the progress, then the style is if you have *tamasic* style, then you should strive for or try to get *rajasic*. If you have rajasic style, then you try to do *sattvic*, and if you have high level on *sattvic* then *nirgunas*. I will discuss further this point. So, first, let us know *sattva*, *rajas*, and *tamas*. *Sattva*, yogi achieves by reducing *rajas* and *tamas*. *Sattva*, yogi achieves by reducing *rajas* and *tamas*, and thus makes liberation possible.

Then, what kind of state we would have in our mind during the *sattvic* style. *Sattvic* is a state of harmony, balance, joy, and intelligence. So, during *sattvic* mode we have harmony, balance, and joy in our mind. What kind of activities we have during this period? Enjoy

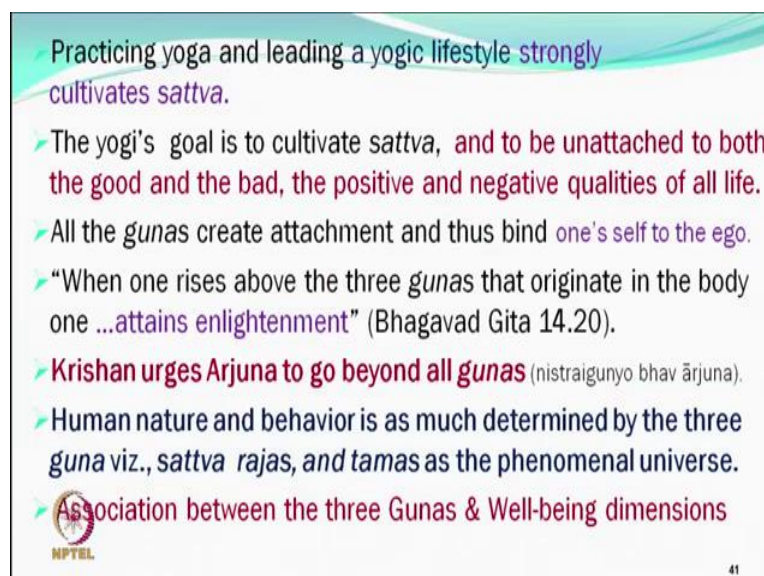
activities and environments that produce joy and positive thoughts, and for food related to *sattvic* style or *sattvic* personality style whole grains and pulses and fresh food and vegetables.

Second *guna* is *rajas*. *Rajas* is of attraction, longing, and attachment and strongly binds us to the fruits of our work. During this state we have high level of energy, action, change and movement; and activities, over exercising overwork, loud music, excessive thinking, and consuming excessive material goods. So, during this period, we rely more on external locus of control or external motivation rather than internal one; and food we like fried foods, spicy food, and stimulants are connected with *rajasic* style.

*Tamasic* *guna*, *tamas* manifests from ignorance and deludes all beings from other spiritual truths. And during this process our state of mind is darkness, inertia, inactivity, materiality, and during this period we are sluggish, oversleeping, overeating, inactivity, passivity, fearful situation, etc. And food connected with this style is heavy meats and foods that are spoiled, chemically treated, processed or refined foods.

So, if we just try to find out what kind of food we are eating and what kind of food we are preferring, and as per these foods, what kind of *gunas* we could have in our life. So, if we compare these three *gunas*, I think *sattvic* *guna* is the best one and we want to get or we strive to get *sattvic* living style. Practicing yoga and leading a good lifestyle that is strongly connected with *sattva* *guna*, cultivates *sattvic* style.

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- Practicing yoga and leading a yogic lifestyle strongly cultivates *sattva*.
- The yogi's goal is to cultivate *sattva*, and to be unattached to both the good and the bad, the positive and negative qualities of all life.
- All the *gunas* create attachment and thus bind one's self to the ego.
- "When one rises above the three *gunas* that originate in the body one ...attains enlightenment" (Bhagavad Gita 14.20).
- Krishan urges Arjuna to go beyond all *gunas* (*nistraigunyo bhav ārjuna*).
- Human nature and behavior is as much determined by the three *guna* viz., *sattva* *rajas*, and *tamas* as the phenomenal universe.
- Association between the three *Gunas* & Well-being dimensions



Yogi's goal is to cultivate *sattva* and to be unattached to both the good and the bad, the positive and negative qualities of our lives. So, when we are in *sattvic* mode we are not extremely in positivity or in negativity, or in good or in bad, we are more balanced. I will discuss this point a little bit more in later slides. All the *gunas* create attachment and thus bind oneself to the ego. Then, one rises above the three *gunas* that originated in the body and we attain enlightenment.

*Krishna* urges *Arjuna* to go beyond all *gunas*, so *nirgunas*, it means the style is or our way of getting *samadhi* or *moksha*. You know, first *tamasic* to struggles for *rajasic*, *rajasic* to *sattvic*, and if you have quite high level of *sattvic* mode or *sattvic guna*, then for getting enlightenment or *samadhi* or *moksha*, one should be *nirgunas* and that is ultimate achievement or can say self-actualization in terms of, you can say, Hinduism. So, human nature and behaviour is as much determined by the three *gunas*, *sattvic*, *rajasic*, *tamasic*, as the phenomenal universe.

It means we can study someone's personality as per these three *gunas* across the universe wherever we want to do. For example, *sattvic*, *rajasic*, *tamasic* personality traits can be assessed in USA, in, you know, in European countries, in Asian cultures. So, it is not culture-specific phenomena where we can say we can test *sattva*, *rajas*, *tamas* of Indian people only or only Asian people, but anywhere in any situation these three *gunas* can give us some information about someone's personality type.

This association between the three *gunas* and well-being dimensions at the end I will discuss a number of studies in which even we have studied *sattva*, *rajas*, *tamas* in three cultures, in USA, in Czech Republic, and in Indian setting, and we compared them in cross-cultural research as well as how *sattva*, *rajas*, *tamas* are correlated with other well-being dimensions.

And we observed that no doubt *sattvic* style or *sattva guna* is positively correlated with all positive dimensions of well-being. *Tamas* was mainly negatively correlated with most of the well-being indicators. On the other hand, *rajasic* was middle one, was correlated with some of them negatively but with not all, and sometimes we observed that it was not correlated with certain dimensions of well-being. So, knowing *gunas* and how it is connected with well-being was very important for us, and that is why I selected three *gunas* when we are defining happiness and well-being.




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3) **Anaskti & Happiness**: According to the Bhagavad-Gita one sequence of mental events is that:  
Attachment [leads to] → Desire → Anger → Mindlessness → Loss of memory  
→ Loss of life (Bhawuk, 1999) (**Anaskti - Positive Psychology concept**)

4) According to the Indian tradition, the natural desire of all human beings is to be happy at every stage and in every aspect of life.  
'Let all people be happy' (**Sarve bhawantu sukhina**) has been the highest ideal of human life.

- The ancient work on the Hindu system of medicine, described the concept of **sukhswarup** (happy life).
- In daily life, the younger ones' greetings are responded with the blessings as **Khysh raho'** (be happy) by the elders.



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Third concept which could be borrowed from Indian religious spiritual literature is *anasakti* or *asakti*. According to the Bhagavad Gita, one sequence of mental events is that attachment leads to desire, desire leads to anger, anger leads to mindlessness, and mindlessness leads to loss of memory, and loss of memory leads to loss of life.

So, if we go with this attachment style, it means it is killing our happiness, it is killing our life. On the other hand, another just opposite term is an *anasakti* and positive psychologists have borrowed this term and we are trying to connect it with how it is correlated positively with well-being. So, broadly, this term is *asakti*, *anasakti*. *Asakti* when we are attached with various things in our life and when we are not able to due to attachment, we have desire and if we are not able to fulfil those desires, then they create anger, mindlessness, loss of memory, loss of life, etc.

On the other hand, when we are *anaskt* then we are highly connected with well-being and then we do not have any, you know, desire, anger, etc. And there are some studies, at the end I will discuss about those studies also, in which they observed that yogis have higher level of *anasakti* as well as *anasakti* and its dimensions which, you know, in recent literature we have revealed; they are positively correlated with well-being and its dimensions. Fourth concept, can be borrowed here is natural desires of all human beings is to be happy at every stage and in every aspects of our life.

And this has been highlighted in our culture, in our prayers, in our, you know, day-to-day life like during greetings, and we are quite close to address happiness in our life. So, for example, *sarve bhawantu sukhina*. So, we pray let all people be happy. So, that is why happiness is very important for us and it is highest ideal of human life, *sukhswarup* we count, and in Hindu system of medicine we describe the concept of *sukhswarup*, happy life, that is required here. When we talk about the greetings which we get from our elders and generally they say, you know, *khush raho* or be happy.

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**4. Swastika** : It stands for **universal welfare**.

- ▶ 'Swasti' means **well-being of one and all**, 'ka' means **symbol**.
- ▶ Thus, swastika indicates **happiness, safety, fertility and prosperity**.
- ▶ The four corners of the swastika represent four purushartha (aims of life), namely, **dharm**a, **artha**, **kama** and **moksha**.
- ▶ Its perfectly symmetrical **shape indicates balance**.
- ▶ The four stages in a man's life—**brahmacharya** (celibacy), **grihastha** (housekeeper), **vanaprash**ta (seclusion) and **sanyasa** (renunciation)—are also said to represent the four corners of swastika, and **life connects these four corners together** (Kamat, 2003).
- ▶ **Mantra** --- *Sarve bhavantu sukhinaha, sarve santu niramaya Sarve bhadrani pasyant*u, *ma kaschid dukhabhaga bhavet*. (May all be happy, may all be free from disease, may all perceive good and may not suffer from sorrow).

--- e.g Gayatri Mantra

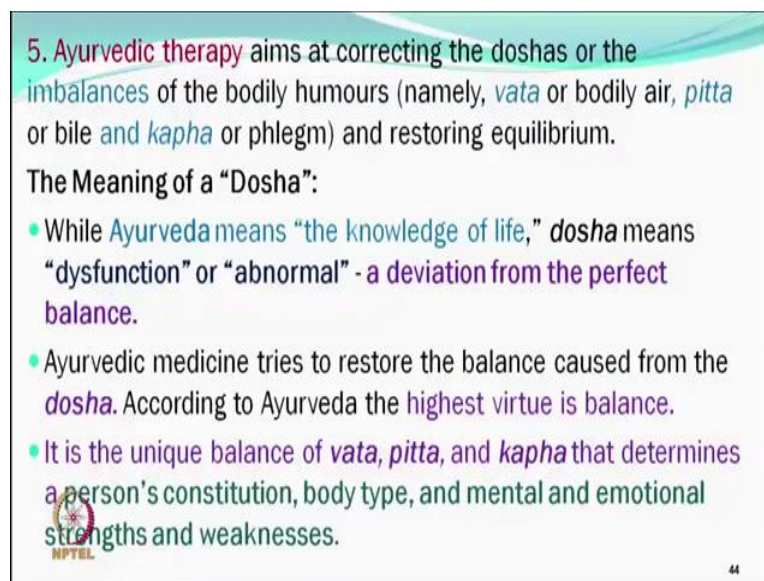


So, again, we promote or we give lots of importance to happiness. So, that is why our culture is promoting happiness and that is very important for us. Another aspect which I have borrowed here is *swastika*. It stands for universal welfare and on various occasions actually we draw this *swastika* in our functions. *Swasti* means well-being of one and all and *ka* means symbol. So, thus, *swastika* indicates happiness, safety, fertility, and prosperity.

The four corners of the swastika represent four *purushartha*, aims of life, namely, *dharm*a, *artha*, *kama*, and *moksha*, and its perfectly symmetrical shape indicates balance. It also represents our four stages. In Indian literature or in Indian religious spiritual literature, we find four stages of our life. That is *brahmacharya*, *grihastha*, *vanaprash*ta, and then *sanyasa*, and it is reflecting here. Life connects these four corners together. So, then we see these all are highly connected with each other or highly correlated or associated with each other, so, connections are there.

On the other hand, in *mantras*, if you just take any *mantra* you will find that it is, you know, discussing happiness, happiness of oneself, happiness of others or environmental factors and all other living beings. So, for example, *sarve bhavantu sukhina mantras*, “may all be happy, may all be free from diseases, may all perceive good and may not suffer from sorrow”. So, such kinds of prayers we have. *Gayatri mantra*, you know, quite famous again, well-being focused this mantra is, so that is why in Indian culture or in Indian religious spiritual literature this is quite prominent to have happiness.

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5. Ayurvedic therapy aims at correcting the doshas or the imbalances of the bodily humours (namely, *vata* or bodily air, *pitta* or bile and *kapha* or phlegm) and restoring equilibrium.

The Meaning of a “Dosha”:

- While Ayurveda means “the knowledge of life,” *dosha* means “dysfunction” or “abnormal” - a deviation from the perfect balance.
- Ayurvedic medicine tries to restore the balance caused from the *dosha*. According to Ayurveda the highest virtue is balance.
- It is the unique balance of *vata*, *pitta*, and *kapha* that determines a person’s constitution, body type, and mental and emotional strengths and weaknesses.

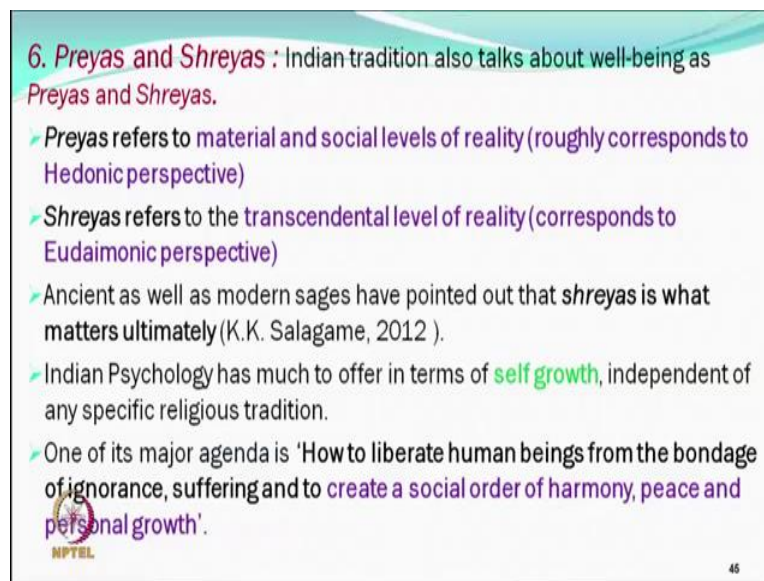
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Let us touch another model also, that is Ayurvedic therapy. Ayurvedic therapy or Ayurvedic model is mainly based on balance and imbalance in our body. When we have imbalance then we some humours, like *vata*, *pitta*, or *kapha*, are not in balance, and our ultimate goal is to restore this equilibrium or the balance, and when we are balanced then we are happy and healthy. And body and mind are highly connected. In fact, we cannot study them as independent entities. These two are connected with each other and influencing each other very much.

Ayurveda means the knowledge of life and *doshas* means dysfunctions or abnormal behaviour, or deviation from the perfect balance. So, when we have imbalance and that is why *vata*, *pitta*, and *kapha* these problems we have, and our ultimate goal through Ayurvedic medicine is to get balance again and if we get this balance, then we have perfect life. Ayurvedic medicine try to restore imbalance caused from *doshas*. And according to Ayurveda the highest virtue is balance.

So, Ayurvedic model is based on the unique balance of *vata*, *pitta*, and *kapha*. That determines a person's constitution, body type, and mental and emotional strengths and weaknesses. So, here, connections between body type, mental and emotional strengths and weaknesses are being highlighted. Two more terms have been borrowed from our religious spiritual literature which are highly connected with the Western models to some extent and define happiness in their own way.

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6. *Preyas* and *Shreyas* : Indian tradition also talks about well-being as *Preyas* and *Shreyas*.

- *Preyas* refers to material and social levels of reality (roughly corresponds to Hedonic perspective)
- *Shreyas* refers to the transcendental level of reality (corresponds to Eudaimonic perspective)
- Ancient as well as modern sages have pointed out that *shreyas* is what matters ultimately (K.K. Salagame, 2012 ).
- Indian Psychology has much to offer in terms of **self growth**, independent of any specific religious tradition.
- One of its major agenda is 'How to liberate human beings from the bondage of ignorance, suffering and to create a social order of harmony, peace and personal growth'.

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These two terms are *preyas* and *shreyas*. Indian traditions also talk about well-being as *preyas* and *shreyas*. *Preyas* refers to material and social level of reality, roughly correspondence to hedonic perspective, whereas *shreyas* refer to the transcendental level of reality, correspondence to eudaimonic perspective.

So, to some extent, *preyas* focuses more on social level of reality which is connected with subjective well-being to some extent, and *shreyas* connected with the psychological well-being to some extent and it focuses more on transcendental level of reality. So, ancient and as well as modern sages have pointed out that *shreyas* is what matters ultimately.

So, again, like Western scholars who have given more importance to the psychological well-being or eudaimonic perspective compared to hedonic or subjective well-being, these scholars also or sages also gave more importance to the *shreyas* style. Indian psychology has much to offer in terms of self-growth independent of any specific religious tradition.

However, most of these happenings or these messages have been borrowed from religious spiritual literature only.

One of its major agenda is how to liberate human beings from the bondage of ignorance, suffering, and to create social order of harmony, peace, and personal growth. So, here actually focus is in inner direction more and our objective is to get liberation or *moksha*, and how we can have harmony, peace, personal growth within ourself. So, I think this point will be very clear to you. We are actually addressing more world within when we are talking about happiness in Indian context.



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7) In India, the emphasis has been on the **spiritual dimension of human existence**.

This has led to the search for ultimate happiness **within** rather than without.

Hence, the pursuit of happiness in material things and in social world is considered **secondary**.

- The Indian idea of **Self-realization or Ātma sākshātkāra** is a step beyond the contemporary concerns of positive psychology.
- The Indian tradition, particularly the view stressed in the **Upanishads**, puts emphasis on transcending all dualities (positive and negative) to reach ultimate awareness.



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Next concept which is borrowed here is spiritual dimension of human existence. In India, this is very important for us. This has led to the search for ultimate happiness within rather than without. Hence, the pursuit of happiness in material things and in social world is considered secondary, but primary focus is a world within or within our life or within our mind we can say what kind of spiritual level or dimension we have.

And then they are saying self realization or *Atma sakshatkara*, that is very important, and it is contemporary concerns of positive psychology. The Indian tradition, particularly the view stressed in the *Upanishad*, puts emphasis on transcending all dualities, positive and negative to reach ultimate awareness.

So, they are saying that for self realization, for *Atma sakshatkara*, we have to resolve all dualities in our life. Not extremely positive, not extremely negative, not extremely good, not



extremely bad. So, when we learn to have balanced life or balanced way of living, or middle path to some extent we can say, then that promotes happiness.

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**Asian Perspectives**

**Harmony:**

- ▶ According to Li (2006), '...harmony presupposes the existence of different things and implies a certain favourable relationship among them' (p. 584).
- ▶ Delle Fave et al. (2011) found that individuals consider **psychological balance and harmony** as being important for their happiness.
- ▶ In "Lun Yu", Confucius emphasized the **importance of benevolence**.
- ▶ Benevolence is defined as **controlling one's desires to conform to the decorum valued by society**, is encouraged more in the Chinese culture.
- ▶ It means Chinese culture encourages **benevolence over fulfilling one's desires**.

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There are some Asian perspectives also and in modern psychology, modern positive psychology, these perspectives are also highlighted a lot. And now even European/Western scholars are considering these factors to define happiness. Let us understand these two-three terms to define happiness.

First is that harmony. Harmony presupposes the existence of different things and implies a certain favourable relationship among them. Antonella and her associates found that individuals consider psychological balance and harmony as being important for their happiness.

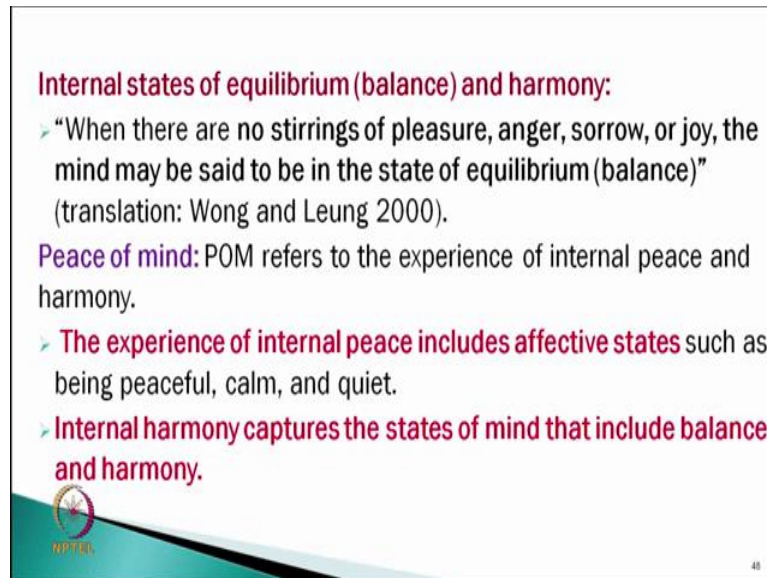
So, I will discuss about this research in which we had some questions in which we had 12 countries 13 data set and we had data from North India as well as from South India. And in this research, we observed that there are some lay definitions and when we are talking about these lay definitions or how people are defining happiness, then we are crossing the boundaries and we are getting some more definitions and having broader list or having more terms in our basket of happiness to define happiness. Then she observed balance and harmony are also very important for us.

In Chinese culture, they give more importance to benevolence and helping others we can say, so compassion, and giving more importance to others constitute happiness to some extent we



can say. Benevolence is defined as controlling ones desires to conform to the decorum valued by society and in this culture they are saying that this is important for fulfilling ones desires. So, for fulfilling our desires having high level of benevolence is very important as per this culture, and now scholars are taking into account this perspective.

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**Internal states of equilibrium (balance) and harmony:**

- “When there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of equilibrium (balance)” (translation: Wong and Leung 2000).

**Peace of mind:** POM refers to the experience of internal peace and harmony.

- **The experience of internal peace includes affective states** such as being peaceful, calm, and quiet.
- **Internal harmony captures the states of mind that include balance and harmony.**


Internal state of equilibrium or balance and harmony is also highlighted in Asian cultures. When there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of equilibrium or balance. So, when we do not have any agitating thoughts like pleasure, anger, sorrow, joy, then we are like calm and quiet and, you know, peaceful mind we have and that balance is actually highlighted as harmony or internal state of balance which we feel or we experience within our self happiness.

Peace of mind refers to the experience of internal peace and harmony that is also taken into account by some scholars. Experience of internal peace includes affective states such as being peaceful, calm, and quiet. Internal harmony captures the state of mind that includes balance and harmony. So, these are certain terms or certain ways of defining happiness in which harmony, mental peace or balance, and peace of mind or inner harmony are important terms or that way actually inner world is highlighted more than the external world to get happiness.

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Recap:

- ▶ SWB
- ▶ PWB
- ▶ SWB
- ▶ MHC
- ▶ PERMA
- ▶ Indian Perspectives
- ▶ Asian Perspectives- Inner Harmony, Peace of Mind etc.



Thanks



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So, these are the ways to define happiness in psychology. I think you are well-equipped now with various models of happiness, in which we have highlighted on subjective well-being, on psychological well-being, on social well-being, and then certain models in which we combine these unique models and highlighted new models like mental health continuum, PERMA model, and then I think various borrowed ideas from Indian psychology which are defining to some extent and correlated with happiness we discussed and these are Indian perspectives, and then Asian perspective in which we highlighted inner harmony, peace of mind, etc. This topic will be continued in the next classes. Thank you.