WISDOM

Objectives

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

Implicit Theories

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

1. Affective (empathy & compassion)
2. Reflective (intuition & Introspection)
3. Cognitive (experience & intelligence)

Wisdom in Cultural & Historical Writings

The meaning of wisdom also is communicated in our everyday language. In this regard, Baltes (1993) analyzed cultural-historical and philosophical writings and found that wisdom:

1. Addresses important/difficult matters of life
2. Involves special or superior knowledge, judgment, and advice
3. Reflects knowledge with extraordinary scope, depth, and balanced applicable to specific life situation
4. Is well intended and combines mind and virtue
5. Is very difficult to achieve but easily recognized

Explicit Theories of Wisdom

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

Stage Theories

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

Life Span Theories

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

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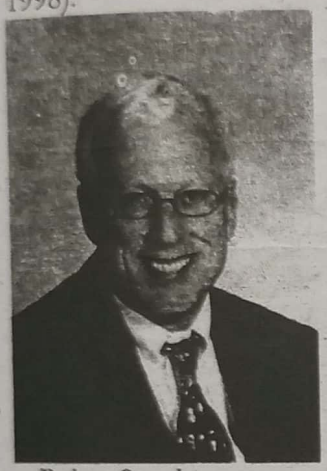
Balance & Berlin Theories

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

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

Robert Sternberg's Theory

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



Robert Sternberg

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

1st Sensorimotor stage learn through sense & doing

2nd Preoperational stage Symbolic thought

3rd Concrete operational stage logical thought

4th Formal operational stage testing hypotheses-

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Berlin Wisdon Paradigm *(Baltes, 1990)*

In the Berlin wisdom paradigm, Baltes and his colleagues define wisdom as the "ways and means of planning, meaning, and understanding a good life." Simply stated "wisdom is an expertise in conduct and meaning of life."

Baltes and colleagues identified five criteria characterizing Wisdom:

1. **Factual Knowledge:** knowledge about topics such as human nature and development, individual differences, social relations and norms, etc.
2. **Procedural Knowledge:** developing strategies for dealing with problems and giving advice, resolving life conflicts, and planning for and overcoming obstacles that could thwart problem resolution.
3. **Life-span Conceptualism:** In particular, life-span conceptualism requires that wise people consider the contexts of life (e.g., love, work, and play), cultural values and the passage of time when reviewing problems and their associated solutions.
4. **Relativism of values:** Relativism of values and life priorities place the value differences across people and societies in perspective.
5. **Managing Uncertainty:** Managing uncertainty provides the decision-making flexibility that is necessary for processing difficult information and coming up with appropriate solutions.

To determine the quality of wisdom, Baltes challenges people with questions about resolving real-life problems. Then, the responses to such questions are transcribed and rated according to the five criteria of wisdom. Baltes asks people to consider how they would advise other people facing dilemmas (referred to as wisdom-related tasks requiring "life planning" or "life management") or to conduct a life review by describing their responses to problems experienced in their lives.

Why Wisdom is Especially Important in Current Times

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

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Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 210-217).

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WISDOM

LESSON 24

Objectives

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

Wisdom & Intelligence

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

Developing Wisdom

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

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

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

Predictors of Wisdom

Gender & Wisdom

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

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Wisdom & Profession

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

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Predictors: Age & Wisdom

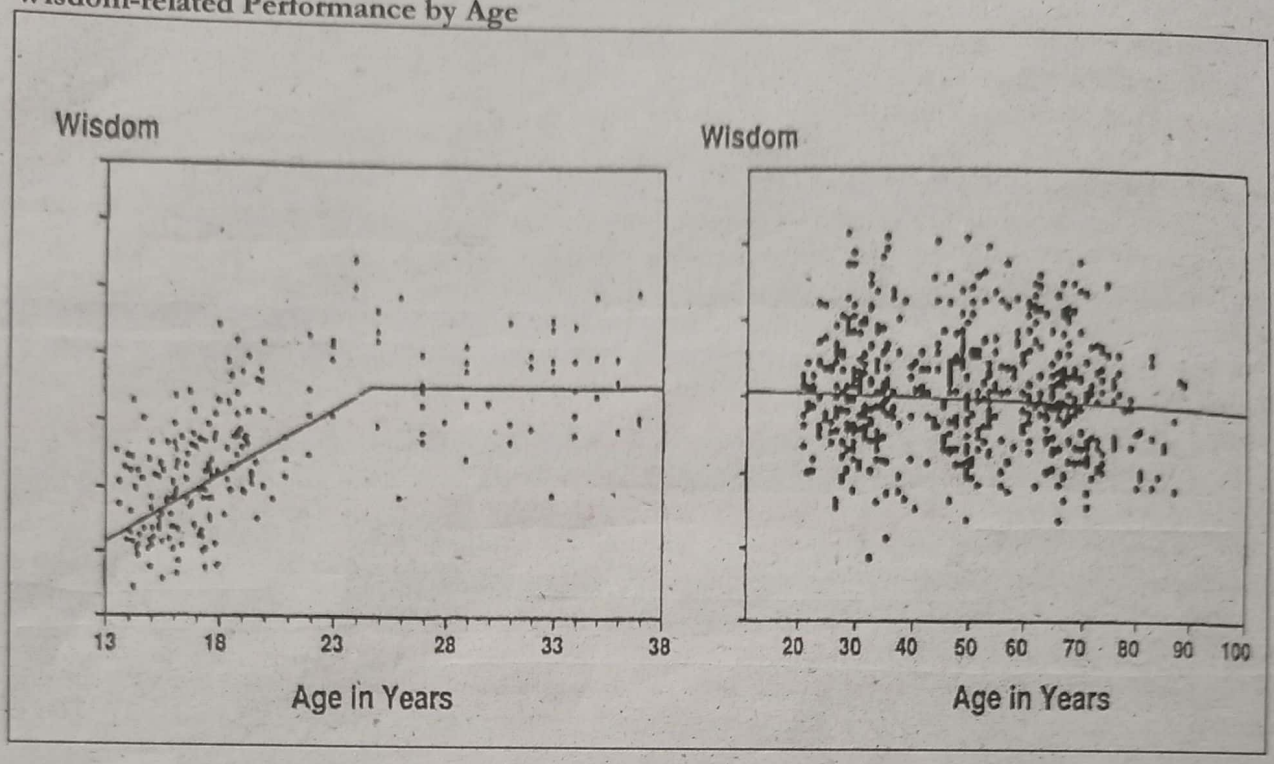
Life-span researchers also have explored whether wisdom-related performances vary with chronological age. In exploring the performances of 533 people, Baltes and Staudinger (2000) found that for the age range of 25 to 75, the age gradient is zero." In this study, therefore, there were no age differences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

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

Wisdom-related Performance by Age



What Does Wisdom Predict?

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

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Measurement of Wisdom

Developmental and personality theories of wisdom have yielded self-report questions and sentence completion tasks. The forms of wisdom involving expertise in the conduct and meaning of life have been tapped via problem-solving tasks. Sternberg (1998) has proposed that wisdom problems require a person to resolve conflicts, and he is working toward the development of a formal, standardized test of wisdom. Consistent with his emphasis on pragmatism, Baltes has constructed a series of difficult life problems. A brief self-report measure of wisdom that includes Likert-type items recently was constructed and validated for inclusion in the Values in Action Classification of Strengths (Peterson & Seligman, 2004). The items are not linked to any of the aforementioned theories, however, and they tap five aspects of wisdom:

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

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

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

SAWS developed by

mcq

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

abbreviation

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Humor There is nothing amusing about difficult situations

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Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology.* London: Sage Publications (pp. 217-221).

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LESSON 25

COURAGE

Objectives

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

What is Courage?

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

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Defining Courage

According to Plato courage is "The ability to remember what is worth prizing and what is worth fearing." mcq

Seligman (2001) defines courage as "The capacity to rise to the occasion.

In words of Woodard (2004) courage is "The ability to act for a meaningful cause, despite experiencing the fear associated with perceived threat exceeding the available resources."

Cicero saw courage as "Magnificence, confidence, patience, and perseverance." mcq

Implicit Theories of Courage

To examine laypeople's views of courage, O'Byrne, Lopez, and Petersen (2000) surveyed 97 people and found considerable variation. Some people perceive courage as an attitude (e.g., optimism), and others see it as a behavior (e.g., saving someone's life). Some refer to mental strength, other write of physical strength. Some claim that courage involves taking a risk, whereas others accentuate the role of fear. Neither the risk component nor fear component, however, is found in all descriptions of courage.

Across history and cultures, courage has been regarded as a great virtue because it helps people to face their challenges Philosophers offered the earliest views on understanding courage. Over the past centuries, efforts to construct socially relevant views of courage have transported it from the hearts of the warriors on the battlefields to the daily experiences and thoughts of every person. Whereas Aristotle analyzed the physical courage of his "brave soldier," Plato marveled at the moral courage of his mentors.

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Implicit Theories

Peterson & Seligman (2004)

After reviewing work on courage, two groups of researchers developed similar classifications of courage. In their Values in Action classification system, Peterson and Seligman (2004) conceptualized courage as a core human virtue comprised of such strengths as:

Valor: Taking physical, intellectual, and emotional stances in the face of danger.
Authenticity: Represent ig oneself to others and the self in a sincere fashion.
Enthusiasm/Zest: Thriving/ having a sense of vitality in a challenging situation
Industry/ perseverance: Undertaking tasks and challenges and finishing them.

1 Physical Courage
2 Moral Courge
3 Psychological Courage
4 Vital Courage

Implicit Theories: O'Byrne (2000)

In a similar model, O'Byrne et al. (2000) identified the three types of courage as:

1. Physical Courage
2. Moral Courage
3. Vital Courage

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Physical Courage: involves the attempted maintenance of societal good by the expression of physical behavior grounded in the pursuit of socially valued goals (e.g., a fireperson saving a child from a burning building). Physical courage has evolved slowly from the Greek *andreia*, the military courage of the brave soldier in ancient Greece.

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andreia

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

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

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

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



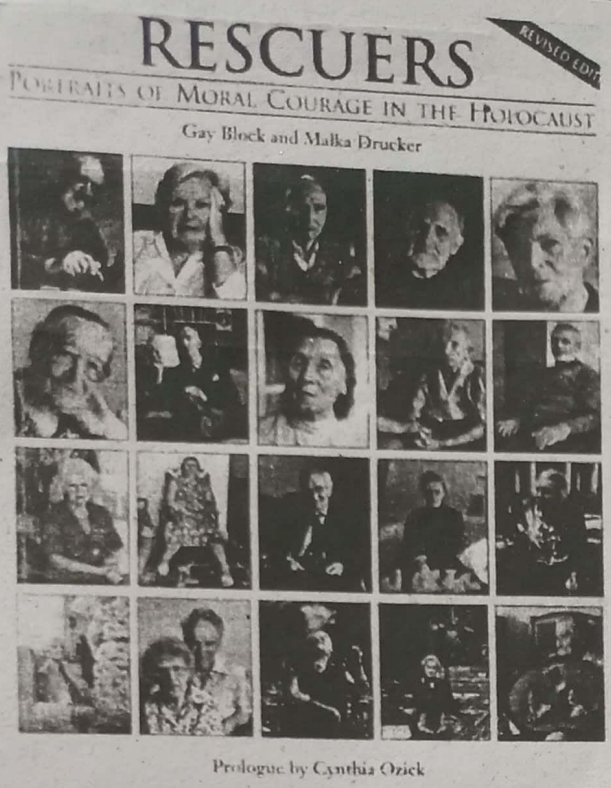
Mother Teresa rescued the world's poor and led the Catholic Church's battle against abortion. Mother Teresa died Friday, September 5, 1997, in Calcutta. She was 87.

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

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

Moral courage might be considered the "equal opportunity" form of this virtue; we all experience situations in which a morally courageous response is provoked, and this behavior requires no special training. Indeed, we may encounter discomfort or dissension and be challenged by the task of maintaining authenticity and integrity in those situations. When discomfort or dissension is experienced, and prudence suggests that a stand needs to be taken, we have the opportunity to engage in behavior consistent with moral courage. Unfortunately, we encounter many situations every month in which a person (who is present or not present) is not getting a "fair shake" because of someone's prejudice, be it ageism, racism, or sexism. On occasion, we are able to muster up the moral courage to address the perceived injustice.

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Gay Block and Malka Drucker, both from New Mexico, spent three years interviewing 105 rescuers from ten countries. In their own words, forty-nine of these people tell the story of their lives before, during, and after the war as they grapple with the question of why they acted with humanity in a time of barbarism. Rescuers hid Jews in cellars and behind false walls, shared their meager food rations, disposed of waste, smuggled people out of ghettos, and brought up Jewish children as their own.

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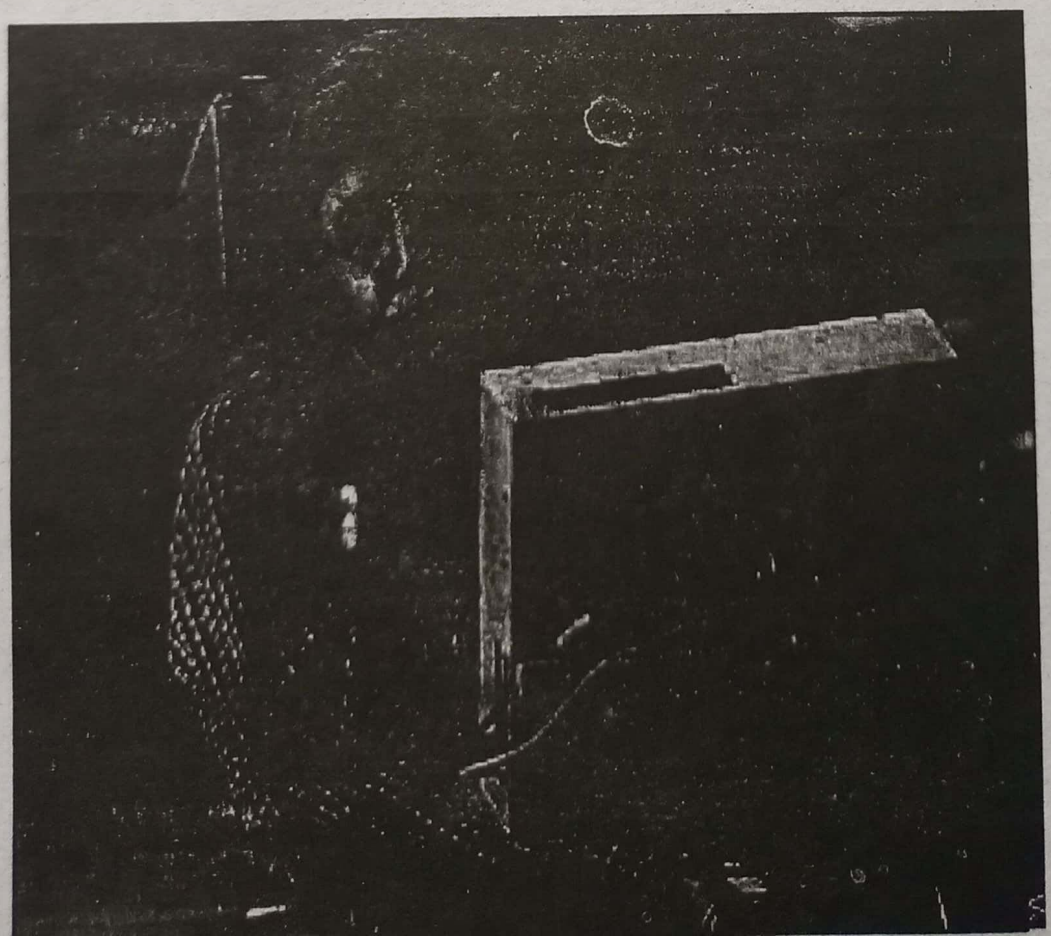
meant so much to them. Hence, vital courage in the face of suffering often is manifested by people other than the identified patient. Groopman's account of a mother with colon cancer and her teenage daughter's coping was particularly poignant.



Christopher Reeve

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



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

Measurement of Courage

In 1976, Larsen and Giles developed a scale to measure existential (akin to moral) and social (related to physical) courage. The existential courage domain is tapped by 28 items and 22 examine social courage. Psychometric support for this measure is limited, and little if any work has been done to refine the scale.

Schmidt and Koselka (2000) constructed a seven-item measure of courage. Three items related to general courage, and four assess what is considered panic-specific courage (possibly a subtype of vital courage). This scale meets basic standards for reliability, but evidence for its validity is limited.

Woodard (2004) used a carefully researched definition of courage as the ability to act for a meaningful (noble, good, or practical) cause, despite experiencing fear (associated with perceived threat exceeding available resources). Based on this definition, Woodard developed a 31-item scale. The total score is computed by multiplying a "willingness to act" score by a "perceived fear" score. Research on this scale suggests that it has promise for measuring courage in future research.

Recent scale development has been completed by positive psychology research teams who were working on what originally was called "wellsprings" measures and now is referred to as Values in Action Inventory of Strengths (Peterson & Seligman, 2004). This first version of a wellsprings measure included five items (e.g., "I have taken a stand in the face of strong resistance") that tap courage. The current version measures four types of courage, including valor, authenticity, enthusiasm/zest, and industry/perseverance.

The development of measures of courage is in its early stages because a comprehensive theory of courage has not been proposed and carefully examined. It will be difficult to develop a model of courage, but this task should be no more difficult to develop a model of courage, nut this task should be no more difficult than that accomplished already by several wisdom researchers. An important issue here is whether measurement should assess courage as displayed in the courageous act or as embodied by the courageous actor. To compound matters, it is not clear whether we should focus on the **tonic** (constant) and **phasic** (waxing and waning) elements of courage, or both. This may depend on the type of courage assessed. Moral courage may possess tonic qualities, as a person may demonstrate it steadily across situations, and it also may possess phasic qualities, as it only *appears* when necessary. (Physical and vital courage may be tonic and phasic as well, but the phasic characteristics are more evident.) For example, tapping the tonic elements of moral courage could be achieved with straightforward questions; traditional scales could yield a meaningful representation of this strength. On the other hand, the phasic elements of moral courage, which only emerge in their pure form when needed in a given situation, may require the assessment techniques of observation, narrative reports, experience sampling methods, and critical incident reviews.

Fear & Courage

Although the link between fear and courage has been assumed for centuries, the relationship is not well understood. One of the first researchers to examine this link, Rachman (1984) observed that frightened people can perform courageous acts. Though courage and fearlessness often are regarded as synonymous, many have argued that perseverance despite fear is the purest form of courage. Indeed, Rachman proposed that true courage is being willing and able to approach a fearful situation despite the presence of subjective fear. In this case, physiological responses may be measured to assess the presence of fear or stress in a given situation in order to determine how the courageous people respond.

Prior to his research on courage, Rachman's (1978) work focus on describing subjective fear and its associated bodily responses. As he developed a firm understanding of fear and its bodily manifestations and made the shift toward courage research, Rachman and his colleagues studied the relationship between fear and courage. These researchers compared bomb operators with comparable training and years of service. Based on Rachman's (1978) previous research, performances under stressors were determined by various subjective, behavioral and psycho physiological measures. Comparisons revealed distinctive physiological responses under stress for the decorated as compared to the nondecorated bomb operators, although there

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

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

Can Courage be Learned?

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

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

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

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Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 227-239).

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LESSON 31

SPIRITUALITY/ RELIGIOSITY

Objectives

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

What do we understand from Spirituality/ Religiosity?

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

Pathways to Spirituality:

Pathways involve systems of belief that include:

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

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

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

Gallup Polls in USA

The Gallup organization conducted a study in USA in 1996 on spirituality and concluded that:

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

Research on Religiosity & Health

Death anxiety (Suhail & Akram, 2002)

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

Subjective Wellbeing (Suhail & Chaudhry, 2004)

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

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Pakistan Earthquake study (PTSD)

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

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

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

International Research

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

In a growing empirical body of literature, the important implications of spirituality for a number of aspects of human functioning are being noted. Included in this list are:

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

Extrinsic & Intrinsic Faith Study by Vicky Genia (1996)

Measurement:

Vicky Genia (1996) examined spirituality's impact on one's life. She conducted a study examining the extrinsic (behaviors similar to religiosity) and intrinsic (psychological side of faith and spirituality) orientations of people in respect to spiritual well-being. Genia defined extrinsic behavior as using religion for one's own benefit and for social reward. She also defined intrinsic orientation as psychologically altering oneself to their faith.

For assessment, Genia used multiple religiosity measures, Spiritual Well-Being Scale, the Beck Depression Inventory, Rosenberg Self-Esteem Scale, and Social Desirability scale.

Results:

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

Religiosity & Life Satisfaction

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

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

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

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

Why an Association between Religiosity & Satisfaction?

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

Beliefs of Inpatients about Spirituality

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

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

Spiritual Needs (Fitchett et al., 1997)

A survey comparing the spiritual needs of 51 psychiatric inpatients with those of 50 medical inpatients reported that:

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

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RELIGIOSITY & ALTRUISM

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

Religiosity: Objectives

- Describing the measuring tools of religiosity.

Measurement of Religiosity

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

Personal Mini-Experiment

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

Altruism

Objectives

- Defining Altruism and personal egotism.
- Describing genetic & neural foundations of empathy
- Discussing how to cultivate altruism: Egotism approaches

Defining Altruism

Altruism is behavior that is aimed at benefiting another person. Altruistic behavior can be motivated by personal egotism, or it can be prompted by "pure" empathic desire to benefit another person, irrespective of personal gain.

Personal egotism

Egotism is the motive to pursue some sort of personal gain or benefit through targeted behavior. Egotism has been heralded as one of the most influential of all human motives. Not surprisingly, therefore, egotism is seen as driving a variety of human actions, including altruism. In this regard, noted Western thinkers such as Aristotle (384-322 BC) Thomas Hobbes (1588-1679), Adam Smith (1723-1790), Dvaid Hume (1711-1776), Friedrich Neitzche (1844-1900), and Sigmand Freud (1856-1939) have weighed in on the debate as to whether egotism, the sense of empathy, or both, fuel altruistic human actions.
Since the Renaissance, a prevailing view has been that altruism is best explained by the motive of egotism.

Forms of Egotism-Motivated Altruism

The forms of such self-beneficial egotism may be straightforward, as when helping another person results in public praise for the individual rendering the aid. In another variant of praise, the helper may receive material rewards or honour for altruistic deeds.
There are other examples of self-benefits where the helpers receive no external rewards for their altruistic actions. For example, it is distressing to see another person in some sort of anguishing situation;

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accordingly, we may help that person to reduce our own sense of personal torment. Or we simply may feel good about ourselves when we act kindly toward another individual. Yet another possibility is that we may escape a sense of guilt for not helping when we step in and lend a hand to a needy person.
Such egotistical or self-benefiting actions involving altruism basically take one of the following three forms:

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

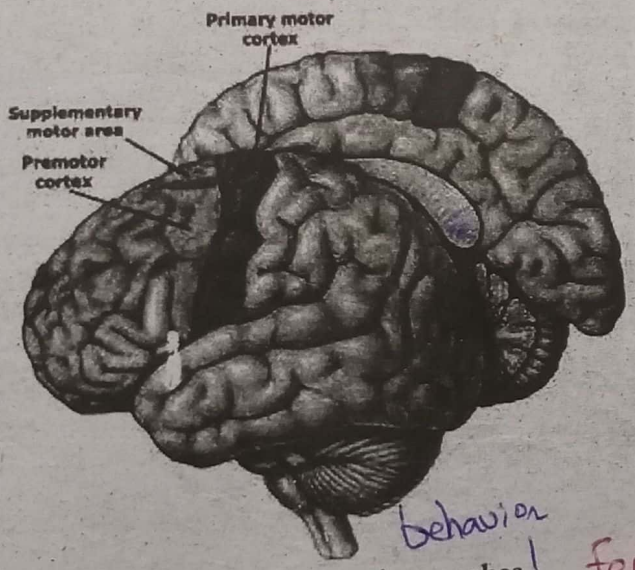
The Empathy-Altruism Hypothesis

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

Genetic & Neural Foundations of Empathy

The method for measuring genetic heritability is to compare the concordances of empathy scores in monozygotic (identical) twins with the scores of dizygotic (fraternal) twins. For adult males, the empathy correlations for monozygotic and dizygotic twins were found to be .41 and .05 respectively (Matthews et al., 1981). Some other studies have found monozygotic correlations in the range of .22 to .30 as compared to dizygotic correlations of .05 to .09.
Primary motor and premotor neurons are located near the locations described in the figure given below:

Figure 1
Mirror Neurons (Rizzolati, 1996)



Cultivating Altruism: Egotism Approaches

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

Empathy-Based Approaches

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

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

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Snyder, C.R., & Lopez, S.J. (2007). *Positive Psychology*. London: Sage Publications (pp. 266-270).

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LESSON 33

ALTRUISM & GRATITUDE

Objectives (Altruism)

- Describing the measuring scales of altruism

Measuring Altruism

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

Helping Attitude Scale Sample Items

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

Personal Mini-I. xperiment

- Imagine yourself another person and find similarities
- Altruism for others

Gratitude

Objectives

- Defining Gratitude
- Understanding how to cultivate gratitude

What is Gratitude?

The term *gratitude* is derived from the Latin concept *gratia*, which entails some variant of grace, gratefulness, and graciousness. Gratitude is defined as "The state of being appreciative of blessings received."

In the words of noted University of California-Davis researcher Robert Emmons (2005), gratitude emerges upon recognizing that one has obtained a positive outcome from another individual who behaved in a way that was:

1. Costly to him or her
2. Valuable to the recipient
3. Intentionally rendered.

The benefit may be derived from a nonhuman action or event. For example, the individual who has undergone a traumatic natural event such as a family member's survival of a hurricane feels a profound sense of gratitude.

In yet another example of gratitude, a person may have come through a major medical crisis or problem and discovers benefits in that experience. This process is called *benefit finding*.

Gratitude is viewed as a prized human propensity in all the religions e.g., Hindu, Buddhist, Muslim, Christian, and Jewish traditions.

Gratitude Explained

According to medieval scholar Thomas Aquinas (1273), not only was gratitude seen beneficial to the individual, but it also serves as a motivational force for human altruism. Philosopher Thomas Hobbes,

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

Gratitude as Viewed in Islam

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

Prophet Muhammad PBUH

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

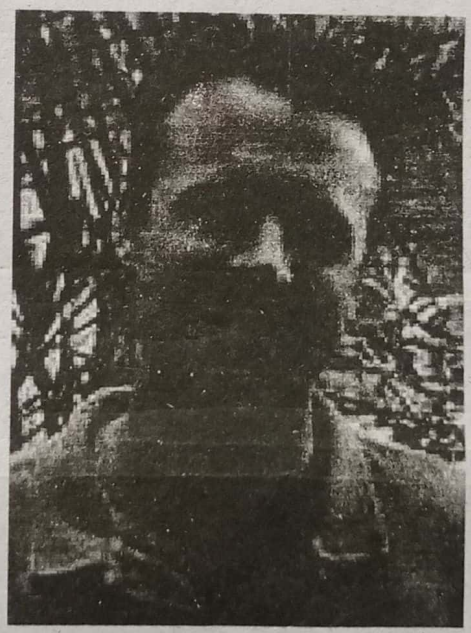
Muslims answer the question, "How are you?" with the Arabic phrase "Alhamdulillah," which means, "Praise and thanks be to God." This response reflects the acceptance that God, who is loving and kind, cares for all his creatures with unbounded tenderness, mercy and wisdom. Regardless of whether we interpret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

Cultivating Gratitude

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

Emmons & McCullough





Gratitude Journal: Advantages Study 1

- The Amount of exercise undertaken
- Optimism about he upcoming week
- Feeling better ab ut their lives

Gratitude Journal: Advantages Study 2

Those who kept gratitude journals showed following benefits:

- Reported greater enthusiasm, alertness & determination
- Significantly more likely to make progress toward important goals pertaining to their health
- Had improved interpersonal relationships
- Had greater academic performances

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Emmons & McCullough (2003) Study 3

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

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

Naikan: Japanese meditation

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

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

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

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LESSON 34

MEASURING GRATITUDE

Objectives

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

Measuring Gratitude

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

Specific Scales

Working in the context of an overall index called the Multidimensional Prayer Inventory, Laird and his colleagues (2004) have developed and validated a 3-item Thanksgiving self-report subscale on which people respond along a 7-point response scale (1= Never to 7= All of the time) to each item. The three Thanksgiving items are:

- "I offered thanks for specific things,"
- "I expressed my appreciation for my circumstances," and
- "I thanked God for things occurring in my life."

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

Two trait-like self-reports:

There are two trait-like self-report measures of gratitude that do not inherently link the wording of the items to religious prayer.

1. The first such measure is the Gratitude, Resentment, and Appreciation Test (GRAT), a 44-item index developed and validated by Watkins et al. (1998). The GRAT taps the three factors of resentment, simple appreciation, and social appreciation.
2. The trait self-report index that appears to be most promising is the Gratitude Questionnaire (GQ-6; McCullough, et al. 2003). The GQ-6 is a 6-item questionnaire on which respondents endorse each item on a 7-point Likert scale (1= Strongly disagree to 7= Strongly agree).

Gratitude Questionnaire (GQ-6)

Sample Items

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

GQ-6 & Correlates *(McCllough et al., 2002)*

Higher gratitude on the GQ-6 correlated positively with:

- Elevated positive emotions
- Vitality
- Optimism & hope
- Satisfaction with life
- Empathy, sharing, forgiving, benefiting, etc.
- Giving one's time for the benefit of others
- Less concerned with material goods

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Psycho-physiological Underpinnings of Gratitude

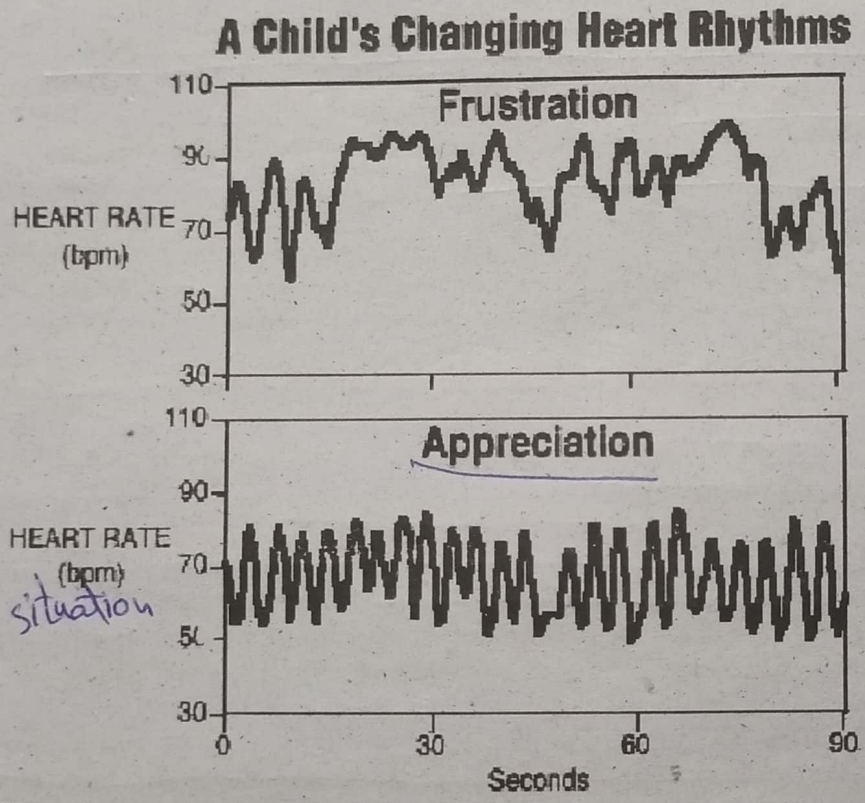
Appreciation has produced another form of physiological coherence, the synchrony between alpha brain wave activity (taken from electroencephalograms EEGs) and heartbeats. In research by McCraty and colleagues (2002), for example, under experimental manipulations of appreciation relative to baseline,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

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

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

Figure 1

The Grateful Heart



How do we practice grattude?

There are some essential aspects to practice this. These aspects include to:

- Keep a Gratitude Journal
- Keep an Encouragement Box
- Find a Gratitude Mentor

Personal Mini-Experiments

Count Your Blessings

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

Thanking Your Heroes

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

References

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

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FORGIVENESS

LESSON 35

Objectives

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

Defining Forgiveness

Scholars have differed in their definitions of forgiveness from the most liberal and inclusive to relatively more circumscribe.

Thompson et al. (2005):

"Forgiveness is a freeing from a negative attachment to the source that has transgressed against a person".

McCullough (2000):

Forgiveness reflects increases in prosocial motivation toward another such that there is:

1. Less desire to avoid the transgressing person and to harm or seek revenge toward that individual.
2. Increased desire to act positively toward the transgressing person.

Enright and colleagues (1998):

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

Forgiveness in Islam

As human beings we are responsible, but we do also make mistakes and we are constantly in need of forgiveness. Islam speaks about two aspects of forgiveness:

a) Allah's forgiveness
b) Human forgiveness.

We need both, because we do wrong in our relations to Allah as well as in our relations to each other. Allah subhanahu wa ta'ala is the most Forgiving. There are many names of Allah given in the Qur'an. Some of these names are related to His mercy and forgiveness. Let us mention some of these names: Al-Ghafoor: Al-Afuw: al-Tawwab: al-Haleem: al-Rahman and al-Rahim

Just as it is important to believe in the mercy and forgiveness of Allah, it is also necessary to base human relations on forgiveness. We cannot expect Allah's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important Islamic teachings. In the Quran Allah has described the Believers as "those who avoid major sins and acts of indecencies and when they are angry they forgive" (Al-Shura 42:37).

The Prophet -peace be upon him- was the most forgiving person. He was ever ready to forgive his enemies. When he went to Taif to preach the message of Allah, its people mistreated him. They abused him and hit him with stones. He left the city humiliated and wounded. When he took shelter under a tree, the angel of Allah visited him and told him that Allah sent him to destroy the people of Taif because of their sin of mistreating their Prophet. The Prophet -peace be upon him- prayed to Allah to save the people of Taif, because what they did was out of their ignorance. He said, "O Allah, guide these people, because they did not know what they were doing." When he entered the city of Makkah after the victory, the Prophet (PBUH) had in front of him some of his staunchest enemies. Those who fought him for many years persecuted his followers and killed many of them. Now he had full power to do whatever he wanted to punish them for their crimes. It is reported that the Prophet asked them, "What do you think I shall do to you now?" They pleaded for mercy. The Prophet said, "No blame on you today. Go, you are all free." Soon they all came and accepted Islam at his hands. He forgave even *Hind* who had caused the murder of his uncle *Hamza*.

Evolutionary Basis of Forgiveness

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

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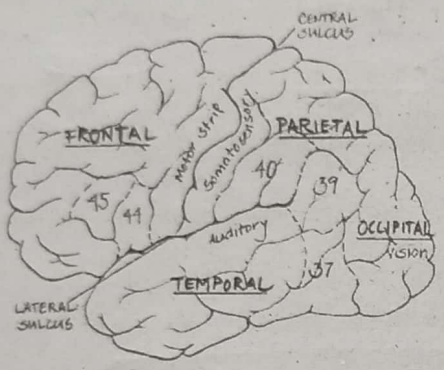
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threatens the demise of the entire group. In this sense there is an evolutionary advantage to forgive actions in that they lower the overall level of hostility, thereby enhancing the survival chances of the larger group. Indeed people who display forgiveness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

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

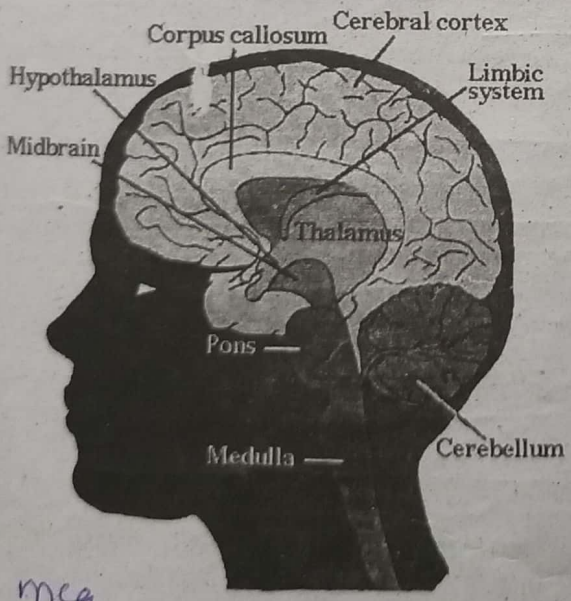
Neurobiological Basis of Forgiveness

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



Limbic System

Injury to the self is registered via sensorimotor input, and this input is mediated by the limbic system, the sympathetic nervous system and the hypothalamus.



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The actual direction of forgiveness occurs through limbic system and is associated with positive emotions.

Measuring Forgiveness

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

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

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

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

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

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

Cultivating Forgiveness

Forgiving another Person

In this model, in which forgiveness is the goal, the first step is to promote a nondistorted, realistic appraisal of the relationship of the two people. The second step is the attempt to facilitate a release from the bond of ruminative, negative affect held toward the violating (transgressing) partner. The third step is to help the victimized partner lessen his or her desire to punish the transgressing partner.

Cognitive and Affective Processing

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

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

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

Model of Everett Worthington (1998)

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

- Recall the hurt and the nature of the injury caused
- Promote Empathy in both partners
- Altruistically give the gift of forgiveness between partners
- Commit verbally to forgive the partner
- Hold onto the forgiveness for each other.

Forgiving Oneself

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

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

Forgiving a Situation

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

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

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

Measuring Forgiveness.

Thompson — Heaulland Forgiveness Scale (HFS)
18 - items

McCullough — Transgression - Related Interpersonal Motivations Inventory (TRIM)
12 - items

Enright — Enright Forgiveness Inventory (EVI)
60 - items
— Willingness to Forgive Scale (WTF)
16 - items

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LESSON 36

ATTACHMENT

Objectives

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

Mini Experiments: Forgiveness (Connection to previous lecture)

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

Attachment

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

Attachment as an adaptive response

Attachment is adaptive and it suggests that the tendency to form relationships is at least partly biologically based. Human infants have an infant attachment response observable within minutes of birth by:

- The rooting instinct as newborns recognize and prefer face, voice, and smell of their mother
- The Moro reflex that children spontaneously imitate their caretaker's facial expressions
- Mothers produce oxytocin hormone which influences parenting behaviour (Maestripieri, 2002) and the higher levels of oxytocin related with desire for companionship and taking good care of their infants

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

Standard pattern of three responses are produced by infants of many species:

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

Parent-child attachment

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

Attachment Styles & Later Adult Relationships: Bowlby

Although our biological heritage propels us toward our caregiver, the principle of reinforcement theory suggests that the caregiver's response will determine the strength of this desire to establish this proximity. John Bowlby identified numerous parental behaviors. He identified two kinds of corresponding attachment styles:

- Secure: worthy of others' love; a belief develops that people can be trusted.
- Insecure: a belief of being unworthy of love, and thinking that others not relied upon.

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

Attachment Styles & Later Adult Relationships: Mary Ainsworth

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

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

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

mcq

Additional Work on Attachment

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

- The extent to which one's self esteem is positive or negative — think about yourself.
- The extent to which one perceives others trustworthy

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

Parent attachment role important for child positive behavior, that affect person life.

Attachment Styles Refined over the Years

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

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

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

more trust on other

dependent on other

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

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

mcq

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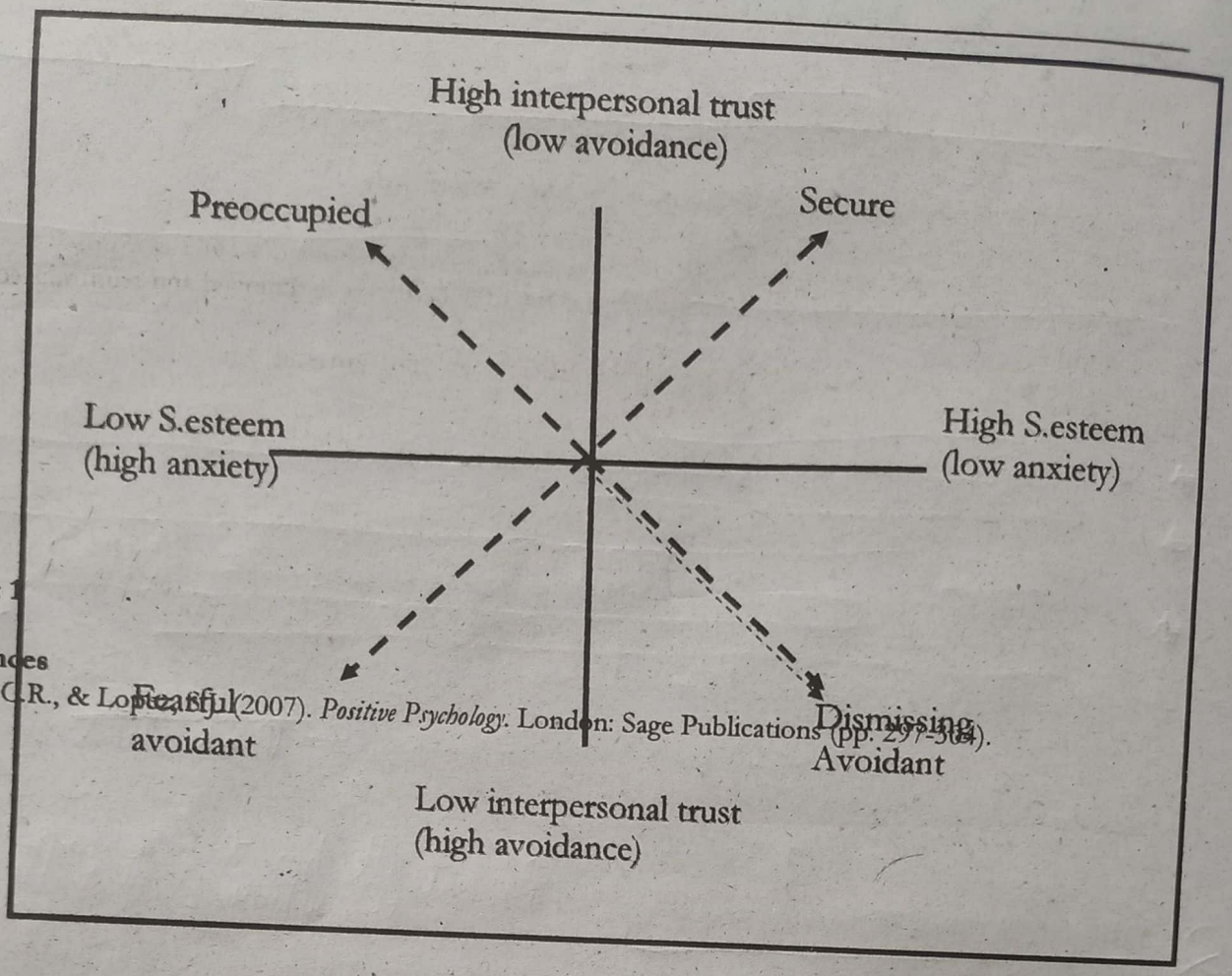


Figure: 1

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balance b/w internal & external elements

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LESSON 37

ATTACHMENT & FLOURISHING RELATIONSHIPS

Objectives

- Describing research on attachment styles
- Description of Creating a Culture of Appreciation
- Understanding the capitalizing process

Research on Attachment Styles (Link to previous lecture)

Through childhood, insecurely attached children exhibit:

- Less social competence and lower levels of self-esteem and self-concept complexity.
- Vacillating pattern of approach-avoidance which invites social rejection confirming child's insecurity and distrust.

These differences are due to different views about how to raise children, promoting independence or otherwise. Individualistic cultures discourage children from staying near and are more likely to give them toys rather than picking up. Although a universal feature, the nature of attachment styles is shaped by culture, e.g., Japanese vs. American and German children; later are more likely to develop an insecure attachment style; (Cole, 1992).

Securely attached report positive family relationships when young, while the insecurely attached rate their childhood family environment as emotionally cold and openly conflicted (Klohnen & Bera, 1998).

If securely attached are involved with insecure ones, there is prototype mismatch, but secure partner can buffer the negative effects and may gradually change the insecure and make them change their feelings of intimacy and self-worth (Feeney, 2003).

Flourishing Relationships

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

Building a Mindful Relationship Connection

Well-minded relationships are healthy and long lasting. This belief led University of Iowa social psychologist John Harvey and his colleagues to develop a five-component model of minding relationships.

1. **Minding:** Minding is the "reciprocal knowing process involving the nonstop, interrelated thought, feelings, and behaviours of persons in a relationship."
2. **Making Relationship:** The second component of relationship minding involves partners making relationship-enhancing attributions for behaviours.
3. **Accepting and Respecting:** The third component of the minding model requires an empathic connection along with refined social skills.
4. **Maintaining Reciprocity:** Regarding reciprocity in minding, "each partner's active participation and involvement in relationship-enhancing thoughts and behaviours" is necessary for maintaining a mutually beneficial relationship.
5. **Continuity in Minding:** Continuity in minding also may require planning and strategizing to become closer as the relationship matures.

Creating a Culture of Appreciation

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

Gottman, trained as a mathematician, has been influenced by the field of psycho-physiology, which is concerned with the study of the body and the face and voice and emotion in relationships, and try to

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understand the naturalistic development of relationships. How do people respond emotionally to one another? He's made his own contribution to this field of emotion with his concept of "met-emotion," or how people feel about feelings, what their history is with specific emotions like pride, respect or disrespect, love, fear, anger, sadness.

Love Lab

The standard research protocol involves a husband and wife entering the "love lab" and engaging in a 15-minute conversation while being closely observed by the researchers and monitored by blood pressure cuffs, EKGs, and other devices.

At this "love lab" Dr. Gottman videotapes married couples as they go about a lazy day "at home" and monitors physiological signs like heart rate and blood pressure as they discuss area of conflict. By counting:

- the positive and negative interactions,
- checking repair attempts during fights, and
- watching for incidents of contemptuous behavior.

Gottman is able to predict the ultimate fate of the pair with over 90 percent accuracy.

Behaviors that Foretell Divorce

Dr. Gottman studied a lot of couples that were on the rocks and talked about four behaviors that foretell divorce:

- Criticism
- Contempt
- Defensiveness
- Stonewalling

not get responsibility
accept anything / not changing their self

Multidimensional Therapeutic Approach

Drawing from his decades of research and his "sound marital house" theory, Gottman and colleagues (2002) developed a multidimensional therapeutic approach to couples counseling that moves partners from conflict to comfortable exchanges. The goals of therapy include the enhancement of basic social skills and the development of an awareness of the interpersonal pitfalls associated with the relationship behaviours of criticism, contempt, defensiveness and stonewalling. Over time, these four behaviours that undermine relationships are replaced with:

- Complaint i.e., a more civil form of expressing disapproval
- A culture of appreciation that promotes positive behavior and prevents contemptuous feelings
- Acceptance of responsibility for a part of the problem
- Self-soothing and self-regulation that are to control negative sentiment override

Capitalizing on Positive Events

Shelly Gable and colleagues (2003) have demonstrated two processes that are independent and must be conceptualized and researched as independent processes to fully understand human relationships:

- **Aversive Processes:** are the eliminating of negative relationship behaviours.
- **Appetitive Processes:** are the promoting of positive relationships.

Process of Capitalizing

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

Capitalizing on Daily Positive Events

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

Active/Constructive

My friend/relative/partner reacts to the positive event enthusiastically.

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

Passive/Constructive

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

not listen interestingly

Active/Destructive

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

listen but criticizing

Passive/Destructive

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

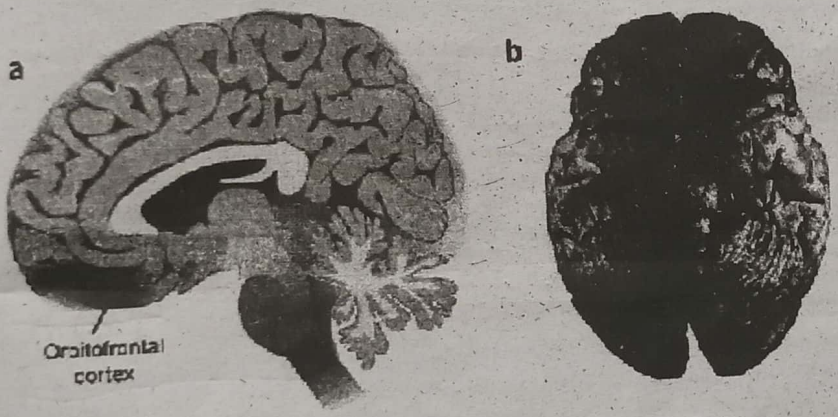
not interesting / listen or criticizing

Neurobiology of Interpersonal Connection

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

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Orbitofrontal Cortex is



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LESSON 38

MOVING TOWARD BALANCED CONCEPTUALIZATIONS

Objectives

- Understanding the steps involved in Moving toward Balanced Conceptualizations

Moving toward Balanced Conceptualizations

The Clinicians can produce more balanced views of people and how they change and the ideas for improving the conceptualizations of human behaviour that involves following steps:

- Fascination with abnormal behavior
- Neglect of the environment and of the Positive
- Lack of a Developmental Emphasis
- Difficulties understanding behavior in a cultural context
- Limits of the categorical classification system

1. Fascination with abnormal behavior

To answer the frequently asked question, "Is that behavior normal?" and to further examine abnormal behavior, we must define the criteria for abnormality. There is no widely accepted definition of *abnormal*. Nevertheless, three criteria commonly serve as markers of abnormal behavior in a social context.

- First, the behavior is *atypical* or *aberrant*, which means that it deviates from what is considered standard or expected.
- Second, the behavior is considered *maladaptive*-that is, the behavior does not typically lead to socially sanctioned goals.
- Third, the behavior often is accompanied by *psychological distress*-worry, rumination, and uncomfortable thoughts and feelings.

Is that Behavior Normal?

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

2. Neglect of the environment and of the Positive

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

Fundamental Negative Bias

The fundamental negative bias involves the:

- Saliency (stands out vs. does not stand out)
- Value (negative vs. positive)
- Context (vague vs. well-defined)

The Four-Front Approach (Wright, 1991)

In Beatrice Wright's four-front approach (1991) to developing a comprehensive conceptualization about a person's weaknesses and strengths, as well as in regard to the influence of environmental stressors and resources, she encourages observers to gather information about the following four fronts of behaviour:

- Deficiencies and undermining characteristics of the person
- Strengths and assets of the person
- Lacks and destructive factors in the environment
- Resources and opportunities in the environment

3. Lack of a Developmental Emphasis

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

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

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

4. Difficulties Understanding Behavior in a Cultural Context

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

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

5. Limits of the Categorical Diagnostic System

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

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

Problems of Diagnostic Labels

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

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

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LESSON 39

MOVING TOWARD BALANCED CONCEPTUALIZATIONS

ENHANCING THE GOOD

Objectives

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

Q Explain mentall illness & mental health.

Considering New Personality Dimensions

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

Not judge all persons in same point of view

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

Example: Dimensional Approach

Figure 1 For measuring abnormality judge person's all aspect of life/or in all points of vi

Oldham and Morris's 1995 Dimensional Conceptualization of Personality Disorder

Not judge person in single poi

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

Positive behavior

Going Beyond the DSM-IV Framework

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

Preventing the Bad & Enhancing the Good

Two Broad Categories of Interventions

Prevention

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The first category, stopping the bad, involves efforts to prevent negative things from occurring later, and it can be divided into primary and secondary preventions.

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Enhancement

The second category, making more good, involves enhancing what people want in their lives; it, too, can be divided into primary and secondary dimensions.

what we chose or ignore

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Primary Prevention

"Stop the bad before it happens."

Primary preventions reflect actions that people take to lessen or remove the likelihood of subsequent psychological difficulties. When primary prevention is aimed at an entire community population, it is called **universal prevention** (e.g., childhood immunizations); when focused on a particular at-risk population, it is called **selective prevention** (e.g., home visitations for low-birth-weight children).

Prevention need not entail a full understanding of a given problem or the disease which may occur at governmental level.

Is Primary Prevention Effective?

Durlake & Wells: A meta-analysis (1997) examined the effectiveness of prevention programs on children's and adolescents' behavioural and social problems. They found that the preventions yielded effective outcomes similar in magnitude to medical procedures.

Heller and colleagues have offered five suggestions for implementing successful primary preventions.

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

Caveats about Primary Prevention

Several factors make it difficult to implement primary prevention programs:

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

Secondary Prevention

Secondary Prevention addresses a problem as it begins to unfold. Compared with primary prevention, therefore, secondary prevention occurs later in the temporal sequence of the unfolding problem.

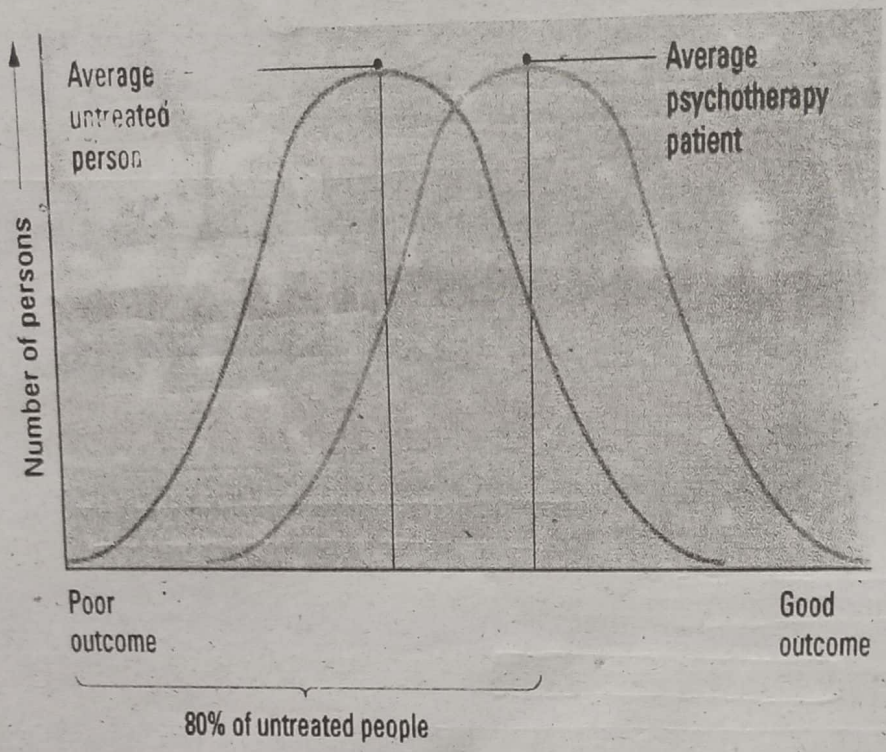
Secondary prevention is synonymous with psychotherapy intervention. Although most people probably realize that there are numerous forms of psychotherapies, it surprise many to learn that helpers presently are practicing over 400 different types of interventions. From the earliest summaries of the effectiveness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

Figure 2

Effectiveness of Psychotherapy: (Smith et al., 1980)

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Common Components of Secondary Prevention

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

Primary Enhancement

"Making Life Good"

Primary Enhancement involves the effort to establish optimal functioning and satisfaction. Primary enhancement involves attempts either to increase hedonic well-being by maximizing the pleasurable, or to increase eudaemonic well-being by setting and reaching goals.

In an evolutionary sense, particular activities are biologically predisposed to produce satisfaction. An evolutionary premise is that people experience pleasure under the circumstances favourable to the propagation of the human species.

Primary Enhancement: Psychological Health

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

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LESSON 40

ENHANCING THE GOOD & POSITIVE SCHOOLING

Objectives (Enhancing the Good)

- Understanding primary and secondary enhancements

Primary Enhancement: Physical Health

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

A Caveat about primary enhancement

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

Secondary Enhancement

"Making Life the Best Possible"

In secondary enhancement the goal is to augment already positive levels to reach the ultimate in performance and satisfaction.

Secondary Enhancement: Psychological Health

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

Personal Mini-Experiments

Finding pleasure in helping another

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

Renewing the "wonder years"

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

Positive environments

Positive Schooling

Objectives

- Describing the positive schooling
- Understanding the element of trust in teachers in positive schooling

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Q Snyder & Lopez metaphorical Schoolhouse postive elements.

Schools & Teacher impact on child life.

Q **Positive Schooling**

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

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

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

Study

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

Q 2 except

Care, Trust & respect for diversity

Care

Teachers, Spending time more important for students

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

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

Trust

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

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

Respect for Diversity Not difference b/c students

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

The positive psychology premise is to foster a "WE/ME" viewpoint. black or white study in one surface

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

Not different classes on the base of intelligent or dull stude

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intelligent class or dull class

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LESSON 41

POSITIVE SCHOOLING

Objectives

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

Goals

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

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

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

Plans

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

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

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

Motivation

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

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

Hope

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

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

Societal Contributions

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

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

The StrengthsQuest Program

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

Stages of StrenghsQuest Program

Stage 1:

The StrengthsQuest Program begins by having students complete the Clifton StrengthsFinder, an online, computerized assessment of the five areas of their greatest natural talents.

To date, more than 100 studies have used the StrengthsFinder assessment approach in accurately predicting a variety of outcome markers. Moreover, this technique has undergone considerable empirical construct validation.

Stage 2:

The students complete (either online or in a printed format) the workbook *StrengthsQuest: Discover and Develop Your Strengths in Academics, Career, and Beyond* (Clifton & Anderson, 2002). This workbook helps Students (as well as teachers, counselors, residence hall coordinators, and others who work with students) to understand and build their signature strengths in ongoing school efforts.

Students work on their signature strengths as revealed in the five most robust StregthsFinder themes.

Advantages

A study conducted with 212 UCLA students who underwent the StrengthsQuest Program, for example, found that they reported significant increases in altruism, confidence, efficacy, and hope (Rath, 2002).

Another study conducted by Anderson (2005) concluded that people could:

1. Clearly recognize their talents and develop them
2. Apply strengths in those areas where there are good matches to natural talents and interests
3. Come up with ways to apply their assets in the pursuit of desired goals

Teaching as a Calling

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

Example: Dr Charles Brewer

Teaching to Dr. Brewer is a noble calling rather than simply a career. He displays an almost holy reverence for learning, and he shares such passion with his students and colleagues.

Instead of "fact-limited teaching," he seeks to help students see the principles behind the details and to become independent thinkers themselves. He wants them to ask why as often as they ask what.

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LESSON 42

GOOD WORK

Objectives

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

Personal Mini-Experiments

Power of Positive & Negative Teachers

Letting Go of a Bad Teacher:

Think back over your days in grade school, junior high school, high school and college. Think about one teacher in particular who in your opinion was a bad teacher and because of him/her you avoided school. Just try not to condemn the teacher now when you remember him/her.

Saying Thank you to a Good Teacher:

Again look over your school days, but this time, recall those teachers who were superb. They were so good that you actually looked forward to going to their classes.

According to Henry Adams "*A teacher affects eternity; he can never tell where his influence stops.*"

Gainful Employment

Importance of Certain Aspects

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

Characteristics of Gainful Employment

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

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

basic element

Happiness & job satisfaction

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

Work & Well-being (Pakistani Survey)

A survey was being conducted on happiness with about 1000 people in Pakistan. In this survey a scale was used for the measurement of job satisfaction. It consisted of following items:

- I am a successful person in my job
- My work is a source of satisfaction for me
- I am satisfied with my work environment.

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The results of the survey were as follows:

- Correlation of job satisfaction with happiness = .31
- Correlation of job satisfaction with life satisfaction = .39

Performing Well & Meeting Goals

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

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

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

Driving Purpose

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

Engagement

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

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

Variety in Job Duties

If the tasks performed at work are sufficiently varied, satisfactions come more easily. Indeed, boredom at work can cast dullness. People should maintain as much variety and stimulation as possible in their work activities. Lacking variability in work, the employee may lapse into what recently has been called *presenteeism* (In contrast to absenteeism).

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

Income

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

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

Companionship

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

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GOOD WORK

Objectives

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

Measuring Gainful Employment

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

Elements of Job Satisfaction: The Person

Positive Emotions

Positive emotions at work can be partially responsible for a number of processes that enhance both personal fulfillment and even worker productively. Isen (2002) has studied the impact of positive emotions on a number of basic psychological processes as well as the potential impact in the workplace. He found that positive emotions will generally enhance problem solving and decision making, and can lead to more flexible, innovative and creative solutions.

There is also growing evidence that employees who experience more positive emotions at work make greater contributions to organizational effectiveness (Pinder, 1998).

Barry Staw (2000) hypothesized that positive emotionality at work may help inoculate people against the impact of various stressors at work. In particular, positive emotionality may help people adjust and adapt when they find that their jobs are not exactly what they expected them to be.

Not Just Work, It is a Calling

Amy Wrzesniewski (1997) found that people in jobs ranging from clerical to professional viewed their occupations in three basic ways:

- Some people saw them as simply a "job," in that they focused on the financial gains from work and on the necessity of work and earning a living.
- Others conceptualized their work as a "career". For these people, their jobs were a way to facilitate achievement motivation, stimulate their need for competition, or enhance prestige and satisfaction.
- The third way that some people viewed their work was as a "calling." For these people, their work was a source of personal fulfillment.

Being in Flow at Work

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

Emotional Intelligence at Work

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

company that works with businesses to identify issues with empl & their custom

Strength-Based Approach to Work

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

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

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The Dark Side: Workaholics

mcq

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

The Dark Side: Burnout

Q- Symptoms of Burnout work.

Burnout conditions & symptoms?

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

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

Q- **Techniques to lower work stress**

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

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

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LESSON 44

A POSITIVE LOOK AT THE FUTURE OF PSYCHOLOGY

Objectives

- Describing the dark side of work environment
- Discussing the viewpoints of positive psychologists about the future trends in positive psychology

The Dark Side: Losing Job (linked to previous lecture)

An all-too-common reality is that people lose their jobs. Being out of work is a very serious matter both psychologically and physically.

Dr. Margaretha Voss (2004) of the Karolinska Institute in Stockholm, Sweden has studied more than 20,600 men and women. In the Voss research, there also was some evidence that unemployment among men is related to deaths from alcohol-related diseases and cancers. In writing about these latest findings, Dr. Voss reasons that unemployment starts a carousel of negative events that begins with a deterioration of the unemployed person's economic circumstances and progresses through a lessening of social status, disrupted interpersonal relationships, greater risk behaviours, lowered psychological well-being, and depression to the ultimate severe physical illness.

Making the Job Better

In our clinical interactions with people who were exploring issues related to their work, we have found it useful to ask about the first thoughts that a person has, early in the morning, about going to work, then think to change your job, or think to bring some changes in the desirable direction.

Employers can also think about several ways to make their employees more satisfied and comfortable with work conditions. IBM researchers have found that employees who have flexible working schedules contributed to improve worker satisfaction.

A Positive Look at the Future of Psychology

Going Positive

To be broken is no reason to see all things as broken.

Mark Leno

Positive Psychology is Gaining Attention

In a relatively short time, positive psychology has gotten off to a good start in gaining attention both inside and outside of psychology. An encouraging sign in January 2006, *The Journal of Positive Psychology*, edited by Robert Emmons, began publishing articles that focus solely on the study of human strengths and positive emotions.

Media attention to the positive runs counter to the old maxim, "Bad news sells newspaper." For this reason, the willingness of print and visual media to discuss the findings of positive psychology is even more noteworthy. When Snyder and Lopez asked newspaper, magazine, and television newspeople about this phenomenon, they expressed the opinion that the public is sick of constant bad news. As such, positive psychology offers a "feel-good" antidote to the trails of tragedy left by acts of nature and human hands.

Positive Psychology as a Worldwide Phenomenon

Given that Seligman is an acclaimed American psychologist, it is not surprising that his efforts initially were focused in the United States. To his great credit, however, he has reached out to the many positive psychology scholars around the globe.

At the Third Annual International Positive Psychology Summit in Washington, DC (sponsored by The Gallup Organization and Toyota University), psychologists from 23 countries attended, students and adults from around the world were both presenters and attendees.

In July 2004 in Italy the European Network of Positive Psychology sponsored its second conference (Seligman et al. 2005). Positive Psychology must continue its worldwide approach because the ideas and findings are crucial for all people. It is important that scholarly leaders include voices from around the globe in books about positive psychology. In survey of major, edited volumes on positive psychology, the percentage of scholars outside the United States has varied from a low of 7% to a high of 37%, with a mode of 21%.

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

Young People and Education in Positive Psychology

Introductory psychology text books and the instructors of these courses are including coverage of Positive Psychology. Likewise, nearly 100 universities and colleges have instituted undergraduate and graduate courses that introduce students to the principles of positive psychology.

In Pakistan, a few universities have included it as a compulsory or optional course of study at undergraduate and postgraduate levels.

The first graduate program focused entirely on Positive Psychology is the Masters of Applied Positive Psychology, which has been initiated at the University of Pennsylvania. The Positive Psychology Network funds more than 150 scholars from around the world.

Major Websites

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

Women in Positive Psychology

Involvement of women in this field is very promising due to:

- Their attention to family and children
- Interest in helping and attending to the physical health of others should make the future positive psychology more of a WE- than a ME-oriented approach.

The future female leaders should encourage parents to model helping to their offsprings, as well as, promoting more public service announcements about prosocial actions.

Women probably will accentuate matters related to the physical health of others in 21st century positive psychology.

Viewpoints of major Positive Psychologists about the Future of Positive Psychology

Imagine Our World If Positive Psychology Succeeds: *ED DIENER*

Diener poses five major questions for positive psychology in the coming decades.

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

Spirituality and Positive Psychology: *KENNETH PARGAMENT*

Although it is one of the least understood of human dimensions, spirituality is what makes us uniquely human. The 21st century should witness a tremendous growth in our positive psychological understanding of spirituality.

Joining Other Scientists in Search of the Spiritual: *ROBERT EMMONS*

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

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

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

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

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

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

Learning From the 2005 Hurricanes: *NANCY WESTBURG*

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

Acknowledging the Good with the Bad: *JAMIE PENNEBAKER*

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

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

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

Health and Care for All: *COREY KEYES*

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

Building a Universal Positive Psychology: *SAMUEL HO*

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

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POSITIVE PSYCHOLOGY: FINAL REVIEW

MODULES TAUGHT DURING THIS COURSE

mcq2

MODULE 1
- An Overview of Positive Psychology

MODULE 2
- Positive Emotional States and Processes

MODULE 3
- Positive cognitive states and processes

MODULE 4
- Prosocial Behavior

MODULE 5
- Understanding and changing human behavior

MODULE 6
- Positive environments

Module 1: An Overview

Historical context

Three missions of Psychology before World War II

- Curing mental illness
- Making lives of people more fulfilling
- Identifying the nurturing high talent

The last two, however, were forgotten because of the extent of mental health problems in masses after wars. Seligman coined the title of positive psychology.

Perspectives on Positive Psychology

- Islamic: Real happiness is closeness to God; Prophet is the human norm

Western perspectives:

- Greek: Good life and proper path to happiness could be discovered through logic and rational analysis
- Jews: Self-identity is developed by developing a relationship with their personal God
- Christianity: True happiness is found in the message and life of Jesus – love and compassion
- Renaissance to age of enlightenment: Marked by economic growth and prosperity; Actions are evaluated by *Utilitarianism*

Eastern perspectives:

- *Buddism:* Cures are Awareness and detachment (this release is called Nirvana)
- *Hinduism:* Concept of reincarnation

Classification and Measures of Human Strengths

- Donald Clifton's StrengthsFinder
- The Values in Action (VIA) oF Peterson & Seligman (2004)
- Search Institution's 40 Developmental Assets (Benson et.al., 1998)

MODULE 2: POSITIVE EMOTIONAL STATES AND PROCESSES

This module consisted on the following major areas:

1. Positive emotions
2. Making the most of emotional experiences: coping, emotional intelligence, emotional selectivity, etc.

1. Positive emotions

- Watson developed the 20-item Positive & Negative Affect Schedule (PANAS-X) for distinguishing positive and negative elements of affect.
- Expanding the Repertoire of Pleasure (Isen, 1987)

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

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

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

2. Making the most of emotional experiences

Emotion-Focused Coping

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

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

Emotional Intelligence

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

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

Measurement of EI

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

Emotional selectivity

The Stanford psychologist Laura Carstensen's posits in her socioemotional selectivity theory that youth may be overrated and that our later years (the "golden years") may be valuable as we focus less on negative emotions, engage more deeply with the emotional content of our days, and savor the "good stuff" in life (e.g., establishing and enhancing relationships).

Emotional Storytelling

Emotional Storytelling contains certain Practical Implications:

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

Pennebaker paradigm is one example.

Module III: Cognitive states & processes

This module consists of following subsections:

- Seeing the future through self-efficacy, hope and optimism
- Positive Development Across the Life Span
- Wisdom and courage
- In search of optimal experiences

Seeing the future through self-efficacy, hope and optimism

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Self-Efficacy

Bandura (1997) defined self-efficacy as peoples' beliefs in their capabilities to produce desired effects by their own actions. Similarly, Maddux (2002) has described self-efficacy as "what I believe I do with my skills under certain conditions."

Developmental Antecedents

- Previous success in similar situations
- Modeling on others in the same situation
- Imagining oneself behaving effectively
- Undergoing verbal persuasion by others
- Arousal and emotion

Can Self-Efficacy be Measured?

- Situational perspective
- Trait perspective

Collective Self-Efficacy

The extent to which we believe that we can work together effectively to accomplish our shared goals.

Changing Behavior through Media

Albert Bandura highlighted how serial dramas grounded in his social learning theory can lead people to make lifestyle changes and alter detrimental social practices

Optimism

Seligman's theory

- In the Seligman theory of learned optimism, the optimist uses adaptive causal attributions to explain negative experiences or events. Thus, the person answers the question, "why did that bad thing happen to me?"
- The instrument used to measure attributional style in adults is called the Attributional Style Questionnaire (ASQ; Peterson et al., 1982).
- The instrument for children is the Children's Attributional Style Questionnaire.
- Content Analysis of Verbal Explanations (CAVE) approach to predict success in sports and politics.

View of optimism by Scheier & Carver

- In their seminal article published in *Health Psychology,* psychologists Michael Scheier and Charles Carver (1985) presented their new definition of optimism, which they described as the stable tendency to believe that good rather than bad things will happen."
- Outcome expectancies are seen as the best predictors

Hope

The Hope Model (Snyder, 2002):

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

- Relationship of hope with positive outcomes: Health, Academic, Sports
- Balanced temporal orientations are required regarding our past, present and future orientations and behaviors.

Positive Development across the Life Span: Resilience

Core characteristics of resilient children

- Presence of a nurturing surrogate parent
- Good social and communication skills and at least one close friend
- Had creative outlets
- Seemed to believe that life would somehow work out well
- Adopted a style of coping (autonomy + seeking help)
- Families had religious beliefs
- Some important figure as parent replacement

Resilience resources

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- Within the child
- Within the family (authoritative, educated)
- Within the family or other relationships (competent adults + prosocial peers)
- Within the community (collective efficacy, public safety, health)
- Risk-focused strategies (prenatal, abuse, crime)
- Asset-focused strategies (improved social capital)
- Process-focused strategies: Mobilizing the power of human adaptational systems

Programs: Big Brothers & Sisters, a community-based mentoring program to promore resilience

Lifestyle Predictive of Successful Aging (Vaillant, 2002):

- Not smoking
- Coping adaptively
- No drug abuse
- Maintaining a healthy weight
- A stable marriage
- Exercise
- Being educated

Two universal virtues: Wisdom and Courage

Wisdom

- Wisdom in Islam
- Implicit theories describe the basic elements of the construct; historical evidence
- Explicit theories focus more on behavioral manifestation of the construct: stage (Piaget), life span theories
- Sternberg's balance theory: Through a balance among intrapersonal, interpersonal, and extrapersonal interests for common good

Courage

Physical Courage: Physical behavior in the pursuit of socially valued goals

Moral Courage: A behavioral expression of authenticity in the face of discomfort or rejection; "Equal opportunity" form of this virtue; examples are speaking truth, surviving racism, prejudice, standing up for the rights of underprivileged, etc.

Vital Courage: Perseverance through a disease or disability

Search of optimal experiences

Mindfulness:

- Daniel Kahneman Won 2002 Nobel Prize in Economics talked about the value of time.
- Maintained that there are 20,000 moments of 3 sec in a 16 hour day, which represents 20,000 opportunities for engagements, for overcoming the negative and for pursuing the positive

Langer's definition (2002): Langer (2002) wrote her definition of mindfulness 25 years after she conducted the study with the elderly residents of the residential care facility.

Characteristics of Mindfulness:

- Flexible sate of mind: An openness to novelty
- Sensitivity to context and perspective
- Behavior guided not governed by rules and regulations
- Benefits: reduction in psychopathology, homework completion, psychological Wellbeing, goal attainment

Flow

When both challenges and skills are high, the person is not only enjoying the moment, but is also stretching his or her capabilities with the likelihood of learning new skills and increasing self-esteem and personal complexity.

- Flow experience: are associated with achievements over time
- Presence, Attention and Flow

The Flow Experience: A few examples

- "My mind isn't wandering. I am not thinking of something else. I am totally involved in what I am doing."
- "My concentration is like breathing. I never think of it"

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- "I am so involved in what I am doing. I don't see myself as separate from what I am doing"

Spirituality

Spirituality as the search for meaning and purpose in one's life.

Pathways to Spirituality:

Pathways involve systems of belief that include:

4. Those of traditional organized religions (e.g., Muslim, Jewish, Hindu, Buddhist, etc.).
5. Newer spirituality movements (e.g., Sufism, feminist, goddess, ecological, spiritualities) and more individualized worldviews.
6. These pathways to sacred also may be described as spiritual strivings, which included personal goals associated with:
    a. the ultimate concerns of purpose,
    b. ethic, and
    c. recognition of the transcendence

Module IV: Prosocial Behavior

Altruism

- Personal egotism
- Altruistic helping: Benefiting others without any personal gain

Gratitude

Measurement:

- Listing things toward we are obliged to
- Themes: picking themes from stories about personal life
- Measuring gratitude behaviorally
- Synchrony between EEG and heartbeat in appreciation (McCraty, 2002): grateful heart

Cultivation of gratitude:

- Through maintaining a Gratitude journal

Psycho-physiological Underpinnings of Gratitude

Forgiveness

Forgiveness is a freeing from a negative attachment to the source that has transgressed against a person.

- Evolutionary Basis of Forgiveness
- Neurobiological Basis of Forgiveness
- Measuring Forgiveness
    - Heartland Forgiveness Scale (HFS)
    - Transgression-Related Interpersonal Motivations Inventory (TRIM)
    - Enright Forgiveness Inventory (EVI)

Attachment

We feel lonely and worthless when our basic needs for love, affection, and belongingness are not met. This pain has long-term effects because our growth is stymied when we feel detached and unloved.

Parent-child attachment is crucial for later adult affiliations, sense of security and interaction with others.

Flourishing relationships

The standard research protocol involves a husband and wife entering the "love lab" and engaging in a 15-minute conversation while being closely observed by the researchers and monitored by blood pressure cuffs, EKGs, and other devices.

At this "love lab" Dr. Gottman videotapes married couples as they go about a lazy day "at home" and monitors physiological signs like heart rate and blood pressure as they discuss area of conflict. By counting:

- the positive and negative interactions,
- checking repair attempts during fights, and
- watching for incidents of contemptuous behaviour.

Module V: Understanding & Changing Human Behavior

Moving Toward Balanced Conceptualization

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The Clinicians can produce more balanced views of people and how they change and the ideas for improving the conceptualizations of human behaviour that involves following steps:

- Fascination with abnormal behavior
- Neglect of the environment and of the Positive
- Lack of a Developmental Emphasis
- Difficulties understanding behavior in a cultural context
- Limits of the categorical classification system

Enhancing the good & preventing the bad

Preventing the bad:

1. Primary prevention
2. Secondary prevention

Problems with primary prevention

- Illusion of uniqueness: unique vulnerability
- Difficulty in convincing people
- Sizeable time lag

Enhancing the good:

1. Primary enhancement
2. Secondary enhancement

Module VI: Positive Environments

Positive schooling

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

Model of Metaphorical School House (Snyder & Lopez)

- Care, trust and respect for diversity.
- Goals
- Plans
- Motivation
- Hope
- Societal Contributions

The Strengths Quest Program

Good work

Characteristics of Gainful Employment

- Varieties in duties
- Safe working environment
- Income
- Deriving purpose in providing service
- Happiness & satisfaction
- Engagement & involvement
- Performing well & meeting goals
- Companionship & loyalty

Elements of Job Satisfaction: The Person

- Positive emotions
- Not just work, a calling
- Flow
- Emotional intelligence

Strength-Based Approach to Work

Dark side of work: workholics and burnout

Techniques to lower work stress

- Training in goal settings
- Problem resolution

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