● Health Services ● Life Skills Education ● Healthy School Environment

The National Life Skills, Values Education & School Wellness Program

Healthy Schools ...... Healthy India

Education is not preparation for life...

Education is life itself

- John Dewey

Submission Guidelines

- Submission emails must contain an inline **declaration** stating that the research work is the author's original work and has not been submitted elsewhere for publication.

- Brief information and line of works of the author should be sent as a separate cover note.

- The subject line of the email should be marked "Submission for IJSHWB: [Author's Name]".

- The attached file must be in **'.doc' or '.docx' format** only. Papers must be typed in 1.5 line spacing, Arial or Times New Roman font, size 11.

- All submissions must be accompanied by an abstract summarizing the main points of the paper.

- APA 6th Edition citation and referencing style should be followed.

- The submission should have a clear and informative title.

- Submissions should be engaging and accessible to non-expert readers as well.

- Initial acceptance of any submission does not guarantee publication. The editorial board shall do the final selection.

- If necessary, the editors may edit the manuscript in order to maintain uniformity of presentation and to enhance readability.

Types of Manuscripts and Word Limits

1. **Original Research Papers**: These should only include original findings from high quality research studies. The word limit is 5000 excluding references and an abstract (structured format) of not more than 250 words.

2. **Brief Research Communication**: These manuscripts, with not more than 1 table/figure, should contain short reports of original studies or evaluations and service oriented research which points towards a potential area of scientific research or unique first-time reports. The word limit is 1500 words and an abstract (structured format) of not more than 150 words.

3. **Case Reports**: These should contain reports of new/interesting/rare cases of clinical significance or with implications for management. The word limit is 1500 words and an abstract of not more than 150 words.

4. **Review Articles**: These are systemic and critical assessments of the literature which will be invited. Review articles should include an abstract of not more than 250 words describing the purpose of the review, collection and analysis of data, with the main conclusions. The word limit is 5000 words excluding references and abstract.

5. **Grand Rounds** in child psychiatry/ psychopathology/ (Case Conference): This should highlight one or more of the following: diagnostic processes and discussion, therapeutic difficulties, learning process or content/ technique of training. This may be authored by an individual or a team, and may be an actual case conference from an academic department or a simulated one. The word limit is 1500 words.

6. **Viewpoint**: These should be experience-based views and opinions on debatable or controversial issues that affect the profession. The author should have sufficient, credible experience on the subject. The word limit is 3000 words.

7. **Commentaries**: These papers should address important topics, which may be either multiple or linked to a specific article. The word limit is 3000 words with 1 table/figure.

8. **Literary words** relevant to the areas of Child Psychology / Developmental studies/ Psychiatry/ Disability studies/ Education for mental health: Original Contributions are welcome which cover both literature as well as mental health. These can be in the field of poetry, drama, fiction, reviews or any other suitable material. The word limit is 2000 words.

9. **My Voice**: In this section multiple perspectives are provided by patients, caregivers and paraprofessionals. It should encompass how it feels to face a difficult diagnosis and what this does to relationships and the quality of life. Personal narratives, if used in this section, should have relevance to general applications or policies. The word limit is 1000 words.

10. **Announcements**: Information regarding conferences, meetings, courses, awards and other items likely to be of interest to readers should be submitted with the name and address of the person from whom additional information can be obtained (up to 100 words).

Faculty members are invited to be the guest editors of the journal on a theme relevant to the topic of school mental health in schools.

The Manuscripts for publication in the peer-reviewed and refereed Indian Journal of School Health and Wellbeing (IJSHW) are to be submitted via e-mail to:

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Message from the Editors

Happiness has often been understood to be the ultimate aim of life. It is believed that our efforts whether they are towards achieving a goal, developing and maintaining relationships, fulfilling our basic needs, or realizing our potential are all directed towards achieving happiness. Due to this understanding happiness has been a core theme for debate, discussion and deliberation among philosophers, psychologists and researchers alike. The academic discourse on happiness cuts across various disciplines such as psychology, philosophy, economics, education, and management among many others. Hence, it becomes vital to explore the rich diversity of research on the fascinating theme of happiness.

Is happiness an emotion, is it an end of a process, a point in time that tells us that the journey towards the goal has now come to end? And, would this final state bring in unhappiness or perhaps frustration? Or on another level should we ask 'How can I make myself happy or perhaps happier? Such a query points towards happiness as a continuous process. It can be best stated that happiness is an immeasurable continuum and is like a state of 'being and becoming'. Never complete, yet in a process of being achieved. It thereby clearly states that happiness is not a point in time, rather it is there for us to be harnessed by expending our energies and resources to achieve and accomplish it through our life time. Research has consistently shown that happy people flourish across various life domains, such as, academic, marriage, work performance, relationships, are healthier, live better and longer. There is a noted reciprocal relationship between happiness and success.

The current issue of the journal is a sincere attempt to bring together researchers from various disciplines bound together by their common interest and work on happiness and well-being. The authors of the papers in the journal include undergraduate students, postgraduate students, doctoral students as well as college teachers. The papers in the current issue cover a wide range of research focussing on happiness and well-being such as role of hope, emotional intelligence and life satisfaction in happiness, relationship among humour, forgiveness and happiness, vacation and happiness, creating outstanding classrooms, disability and happiness, psychology of popular culture, Indian view on happiness and well-being to a critique of the happiness curriculum. The issue also includes two reviews of books – on happiness, and on emotional intelligence.

The editors express their heartfelt gratitude to Dr. Jitendra Nagpal and his team at 'Expressions India' for their support. We also thank Prof. Namita Ranganathan for her continued encouragement and support. Special thanks to Dr Vikas Baniwal for his constant cooperation and guidance. We also express our sincere thanks to all the authors for contributing their papers for the journal. The journey of bringing together these papers for the journal has been delightful and fulfilling for us. We hope that the readers will find this issue equally enriching and inspiring!

- Dr. Preeti Kapur, Dr. Pooja V. Anand, Dr. Harpreet Bhatia, & Ms. Divya Parasher

Message from the Patrons

It is a matter of great happiness to note that the latest issue of the Indian Journal of School Health & Wellbeing published by the Expressions India is being released. It is a well known fact that Research publications and Journals in particular are the most authentic sources of verified knowledge and experiences. The sharing of such knowledge and experiences not only amongst the Researchers, Scientists, Policy Planners and Implementers, but also the Activists working in the concerned area and persons having special interest in that area benefits all. It is our privilege to reiterate that the Expressions India has been doing pioneering work since long, in the field of Health Education under its banner of "Holistic Health and School Wellness Programme" to enable the school education and teachers holistic facilitation in realizing the goal of Health Education in Schools. The present publication is a momentous indicator of this initiative.

The major bottleneck in the way of achieving the objective of Health Education has been the particularistic conceptualization of its transaction process. The goal of development of holistic health and wellbeing of young learners cannot be attained by making them gather certain information and rote-learn those. It can be attained only by a transaction process focused on experiential co-scholastic methodology that ensures active participation of learners and substantially contribute to the development of life skills enabling young children to manage their lives more competently and grow as truly empowered human resource of the nation and human society at large. To facilitate this process it is very critical to encourage and empower the teachers, so that they act like facilitators and mentors.

The formal school education system need to look towards interacting and taking the support from the initiatives like the one taken by Expressions India under its National Life Sills Education & School Wellness Programme aimed at realizing the Goal of "HEALTHY SCHOOL......HEALTHY INDIA". It is pertinent to state that the Schools and other educational institutions that have been associated with such endeavours have strongly felt the need for such programs to be a adopted by all schools including Higher Education System.

It is this context the Journal of School Health has potential to reinforce the process of realizing the vision of Health Promoting Schools getting integrated into the education system in India. We are more than confident that the present issue of the Journal will strengthen this grand endeavour and empower all who are creatively engaged in the promotion of Health Education in Schools. With immense pleasure we would like to express our gratitude for Advisory group, Editorial Board and Members of the Executive Editorial Committee for their valuable contribution, ungrudging cooperation and keen interest and also for making available the benefits of their rich experiences and knowledge.

"If there is will, there is way, and if the will is reinforced by enlightened path-breakers, the way would lead to the destination at the earliest ".

Dr. Jitendra Nagpal, M.D., D.N.B.

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Searching for 'Happiness' in Happiness Curriculum

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ABSTRACT

This paper is an attempt to understand the idea of 'Happiness' in Happiness Curriculum. The paper focuses on analysis of the stories of Happiness curriculum for class 6-8 to identify the key idea/ ideas of 'Happiness' in it. The key research questions that guide this analysis are: a) In what sense has the term 'happiness' been used?; b) What is the connection of happiness with ethical and moral values?; and c) Which aspects of Human life are touched by stories of Happiness curriculum. The study has been conducted by a detailed analysis of the stories included in the happiness curriculum. The analysis has been done by thematically categorising the stories based on the assumptions and understanding of happiness that has been culled out via thematic analysis. The paper concludes with highlighting the conceptual, theoretical, and pedagogical issues in the understanding of happiness in the happiness curriculum as well as in the idea of a happiness curriculum.

Keywords: *Happiness, Delhi Government, Happiness Curriculum, Concept of Happiness*

Background

Happiness Curriculum was introduced by Government of NCT of Delhi in July 2018 for the schools run by them. "According to the Chief Minister Mr Arvind Kejriwal "The Happiness curriculum is a solid step in creating good human being". Further, the Deputy CM Mr. Manish Sisodia stated that "It is our belief that modern day problems like terrorism, corruption and pollution can be solved through Human Centric Education" (PTI, 2018). Happiness Curriculum aims to develop happiness in feeling and practice (Happiness Curriculum, 2018, p.3, translated). It has four sections in it, Section 1 on 'Mindfulness', Section 2 on 'Stories', Section 3 on 'Activities' and Section 4 on 'Reflections'. Mittal (2019 b) raised multiple concerns related to pedagogical concerns in happiness curriculum. One of the key concerns was "what kind of happiness are

we seeking in Happiness Curriculum where a child will learn to accept the situation or adjust in situation or challenge the situation or learn to find solution of it" (Mittal, 2019 b, p.17). Further, we need to understand whether Happiness Curriculum aims for 'a happy human being', 'a happy child', 'a happy student' or 'a happy individual'. Thus, these concerns give reasons to identify idea or ideas of Happiness in Happiness Curriculum. However, the focus of this paper is stories section only.

The story section of Happiness Curriculum consists of 20 stories. It is stated in the curriculum that "stories selected in it are based on the real-life situations rather than the imagined situations, so that children can connect with them in their day to day life. The story section states that it is concerned with the development of logical reasoning ability and creativity in the students and enrichment of

their expression skill" (Happiness Curriculum, 2018, p.42, translated). An analysis of stories will reveal whether or not or in what ways the stories addresses these aims.

Nevertheless, an analysis of stories can help us in explicating the meaning of happiness in the Happiness Curriculum from various perspectives. Therefore, questions such as, a) In what sense has the term 'happiness' been used?; b) What is the connection of happiness with ethical and moral values?; and c) Which aspects of Human life are touched by stories of Happiness curriculum become important. To find answers to these questions, analysis of the stories is done on two bases: first at the level of the story i.e critical reflections on the stories aim- to look for coherence in the stories- and second context and character of the study for theoretical reflections.

Thematic Analysis

The following is a thematic presentation of the stories based on the idea of happiness that is implied in them. The themes are: Happiness is within; Happiness is in relationships; Happiness is in the pursuit; Happiness is in being virtuous; One's Happiness is in the happiness of all; Happiness is in helping others. The twenty stories have been categorised in the above-mentioned themes in order to reflect on the overall conceptual, theoretical, and pedagogical implications of the policy document.

Theme 1. Happiness is Within

Introduction - The theme 'Happiness is within us' arrived from the four stories of Happiness. The stories are titled as '*Rabia ki Sui*', '*Teen Majdoor teen nazariye*', '*Khushiyon ka batwaraa*', and '*Nirmal Pani*'. The story gives

answers to various questions, such as, where does our happiness lie?; Which quality(ies) should a person have to lead a happy life or to be happy?; What are the necessary conditions to become happy?; How can we continue to be happy? However, none of the stories actually discussed what happiness is.

Story 1. "*Rabia ki sui*"

This story is about an old lady Rabia, she lives in a village where everyone has a habit of making complaints about each other. One day, she was looking for her lost needle outside her house. Some neighbours also came up to help her and asked her where the needle had actually fallen? She said the needle has fallen inside her house but because there is no light inside her house that's why she is looking it here. On hearing this, people said that even if there is no light inside the house, then we also need to find the needle inside it, there is no point to search the needle outside the house. Rabiya explained to everyone that you people search for happiness in others i.e, in their behaviour, in their praises, gifts, benefits etc, but your happiness is hidden inside your mann (मन). She advised them that they should search for their happiness where it is actually hidden.

The purpose of this story is to communicate to children that "Happiness is in ourselves not in behaviour of others" (Happiness Curriculum, 2018, p.43). In this story, through the example of a lost needle, an old lady Rabia taught her neighbours that we should search for our happiness where it actually lost i.e in our "mann". For our happiness we should not be dependent or look in to people's behaviours, in their praises, gifts, benefits etc.

However, the story assumes that, similar to a needle, everyone knows well about what

happiness is, without actually discussing happiness. Moreover, it is not clear what does the phrase 'Happiness is within' mean: Happiness is inside your mann'. How should ' mann' be defined? Does everyone have the same 'mann'? Is it a state of mind, a state of being, an emotional state, or a way of thinking?

S t o r y 2 :*"Teen Majdoor Teen Nazariye"*

At some place, a school building was under construction, where three laborers were working. From there one traveller was passing, he asked the first labourer, 'What are you doing? The labourer said that 'I am breaking the stone'. Then that traveller asked second labourer that, what are you doing? That labourer said, 'I am earning for my daily bread'!

Then the traveller asked the third labourer that what are you doing? The third worker said that 'I am building the temple of education'. At the end of the story, the conclusion is that there are three ways to do the work - the first - to work in compulsion and to remain sad, second - to work as a machine for daily bread, and the third to be happy with the pleasure of others which they will get from your work. Lastly, A person's pleasure/ happiness depends upon his/ her life's vision. It comes from inside, not out.

The purpose of this story is to teach children that by "understanding the utility and need of any work and performing it with full acceptance will lead us towards happiness and success" (Happiness Curriculum, 2018, p.47). The story re-emphasises that Happiness is within. It posits that happiness is dependent on our vision of life. The key idea that the story promotes is concerned with the vision of the third labourer, i.e. we always have a choice to choose the perspective to look at life/work through. However, if happiness is really in the

perspective and if the labourer is hired to construct the building of a liquor shop instead of school building, then, does he have a choice of perspective and would he be happy at the same level?

Similarly, the story doesn't engage with the reasons of someone becoming a labourer or why manual labour is paid the minimum in our society. Also, in case, if a labourer loves his job but he is not happy with his low wages which made it difficult for him to support his family, then, should we blame him or the socio-economic structure for his unhappiness? What are the available choices for him in such conditions? In other words, the story undermines the importance of socio-economic and political conditions which affect the basic needs of any person.

Moreover, the story focuses on 'where to arrive' i.e. one must value what one is doing, without discussing or initiating 'how to arrive' or why do people have different value orientations in their lives. A reference to Maslow's need hierarchy which emphasised on basic needs (food, shelter, safety) first, than higher needs (self-esteem and self-actualization) might help us in challenging the view of happiness that has been put forth here.

The third story's purpose is to teach children that "to be mindful of maintaining your own happiness without being influenced by success or failure of others" (Happiness Curriculum, 2018, p.51). Thus, story emphasizes that comparison of ourselves with others is one of the main hindrances toward happiness.

However, at present, the school education policies give more weightage to exams, where

Story 3. "*Khushiyon ka batwara*"

A rich farmer had a vineyard, he called some laborers to break the baked grapes. Some workers came in the morning and some came in the afternoon and some came in the evening. After the work is over, the farmer will pay equally to all the laborers. Seeing that the workers who had come in the morning began to get angry and started saying that the workers who came in the afternoon and evening should get less wages.

The farmer told those laborers that you have earned the full wages of your hard work, I have given you even more than that. The farmer said, "I have more money, so whether I distribute to others or I throw in river it's my choice. You have got more than your hard work, you should be happy in that. But the problem is that you are not unhappy about how much money you got but about, why the other workers got the same amount of money? Workers understood what that farmer is trying to tell them and they gladly went to their house.

comparison of children on the basis of marks and ranks is the norm. Policies like Continuous Comprehensive Evaluation system and No Detention Policy as proposed under RtE act 2009 were short lived as no strong steps were taken for further improvement. So, this creates a conflicting situation for the children that, on the one hand, they are taught that they shouldn't compare themselves with others and be satisfied with what they have and, on the other hand, the whole school system implicitly and explicitly teaches them to become better than others to succeed in the rat race. So, the concern is how happiness curriculum will resolve this conflict or dilemma it creates for children? Further, by a self-centric view of happiness, this story undermines the demand for rights and value of justice. The idea of

justice in the story is based on individualised expectations rather than a general rule.

Story 18. "*Nirmal Paani*"
Once upon a time a Guru and a disciple were going somewhere. When they got tired, stayed for some time under a tree. After some time, guruji asked his disciple to get some water. The disciple went to take water from the nearby river where he saw some animals running out from it. Due to their race, river's water appears dirty. After seeing the dirty water, the disciple returned without water. He told Guruji that the water was so messy that he did not bring it. Guruji again sent him to fill the water from that river but he returned without water again.

For the third time Guruji sent the disciple to take water. This time the pupil was surprised to see that the water was clean and calm, the mud went downhill. He took this water for Guruji this time. Guruji said, our mind is also like this river, every thought or incident keeps our mind shaken, and leads to upheaval as it was in the river. But if we act with peace and endurance, then the pure stream of compassion will be seen flowing in our mind, from which we can quench the thirst of ourselves and others.

Story 18 is "*Nirmal Paani*", the purpose of this story is to teach children that 'the basis of decision making is peaceful mind'(Happiness Curriculum, 2018, p.105). Happiness is inside you, the only need is to make your mind peaceful". The story explained that similar to the river, our life incidents which cause pressure, tensions, negative thoughts create upheaval in our mind and we get disturbed. But if we act with patience and endurance, then the pure stream of compassion will be seen flowing in our mind. From this story a child may learn the importance of 'peace of mind' for happiness. But how to achieve peace of mind is

not discussed in the story and one may only infer that through other sections, i.e. mindfulness this is assumed to happen.

Theme 2. Happiness and Positivity

> Story4: *"Shikayton ka bhoj"*
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> The story is about a saint who asked all his disciples to keep the same number of potatoes with them for few days as the number of people they don't like. All the disciples follow the saints order. After few days when potatoes started smelling, all the disciples went to saint and told him that they cannot keep potatoes because they are smelling badly. The saint smiled and said, in just seven days you started to feel the burden of the potatoes, then think about the burden of the people you are jealous of, on your mind.

The fourth story aims to teach children that we should keep ourselves away from negative feelings, such as jealousy and grudges for others. (Happiness Curriculum, 2018, p.54). According to the story when we have negative feelings for others, they burden our mind and affect our thinking process. The key questions that emerged from the story are: how can we prevent ourself from feeling negative about others? Is having a positive feeling in every life situation a solution to our all life problems? Also, does having positive feelings towards others necessarily make us a happy person?

The purpose of this story is to teach "that love and trust are the key values that bring self-confidence and leads us towards success" (Happiness Curriculum, 2018, p.80). The story also gives the message that we should always have positive perspectives in our life and should give up the negative perspective. However, the reasons for emphasising love and

trust as key value for self-confidence and success are not clear in the story. Additionally, their relation with to positive perspective and happiness is merely assumed.

> Story 11 *"Bekar Paudha"*
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> In this story, after a teacher taught for twelve years, he took the examination of his disciples before initiation. He asked all the disciples to make a list of useless plants in the examination. All the disciples made a list of useless plants, but a disciple gave blank sheet to Guru ji . Guruji asked that disciple why you did not make a list. The disciple said that every plant has some qualities/ speciality, for example a grass looks like a useless thing but it is used as fodder for animals and in the making of medicines. Guruji told all the disciples that only this disciple will be initiated because his thinking is positive. All other disciples took pledge to adopt a constructive approach by leaving a negative perspective in life.

Theme 3 : Happiness is in relationships

There are five stories which emphasized on various types of relationships which a child has such as father, mother, brother, sister and friend. In each story the key protagonist are mother, father, sister, friend. Stories have emphasised on the importance of 'trust, love, care, mutual coordination in human relationships. Noddings (2003) emphasised that 'human relationships are perhaps the most important single ingredients in happiness' (p,179).

The story 5 is titled *"Maa ka pyaar"*, and it aims to teach children that love and trust are values that make us confident and they are important for our success and happiness" (Happiness Curriculum,2018, p.58). Reading this story gives this sense that this

story is meant for parents and teachers that they should encourage the child to do better even if

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Story 5: "*Maa ka pyaar*"

"During school days of Thomas Edison, his teacher gave him a letter and asked him to hand it over to his mother only. Thomas eagerly asked her to read for him also.

Mother said, in this letter it is written that your son is very talented. This school is very small in front of his talent, and we do not have such a skilled teacher to give him a better education. So, either you teach Thomas yourself or send him to study in some other better school.

After many years, Thomas became a scientist. One day he was cleaning his room where he found that old letter, in which was written that 'your child is mentally ill and because of which he cannot study further in our school, so don't send your child to our school. Thomas wrote in his diary after reading this letter that "I was a mentally ill child, but my mother's love and affection made my future and made me a talented man".

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they are not performing well initially. The story emphasises the importance of parenting style and its impact on child life. However, we can also argue that whether story wants to convey that parents always take right decision about the child? What is the key idea of Happiness a child should have learnt from the story is not clear from the story?

The story communicates the "importance of developing respect for parents and to develop this sense amongst children that they should not presume about someone without thinking" (Happiness Curriculum, p.62). In this story, we see three types of happiness: first from the perspective of child where his happiness lies in getting things he desired;

another, where the child feels valued and loved

The story 6: "*Badaa aadmi*"

This is the story about the child who always demands expensive gifts from his parents. The father didn't earn much but he always tried his best to fulfill his child's wishes. But the child never understood his father's struggles. His father borrowed 10,000 rupees to purchase mobile for him and also, he was planning to sell his scooter to purchase motorcycle for him. Later when the child came to know about what his father is doing for him, he realized his mistakes.

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because he understands all the things that his father does for him; third, from the perspective of a father, where his happiness lies in fulfilling the wishes of his child. The fourth kind of happiness that the father feels is the happiness of being understood by his son.

Story 7: "*Kabir ki seekh*" In this story, 'Kabir' demonstrates to his guest, who was tensed with his own nature of fighting with his family members and neighbours, how trust between family members doesn't lead to conflicts and fights between them. Kabir showed him that when his wife bought snacks instead of sweets that he asked for, he didn't get angry because he understands that may be there is no sweet at home so she brought snacks for them. Also, his son didn't get angry at Kabir when he called for lanterns in daylight, Kabir explains his son understands that his father may need the lanterns on the sunny day for some purpose. Kabir explains to his guest that in society and home mutual trust and mutual coordination works. If one person in family has committed any mistake another family member should take care of it and vice versa. This is the key to happiness.

The story gives this message to students that "mutual trust and coordination helps in

preventing conflicts in family and society and they may contribute to our happiness" (Happiness Curriculum, 2018, p.62). But why there is lack of trust and mutual coordination in society in the first place? How can a child develop these attitudes/ virtues about mutual trust and values? Is mere awareness about them enough? The story gives the sense that children should learn values from their parents or elders in the family. However, in cases where children see fights between parents or other elders in families, how can they not learn negative values?

Story 10: "*Bhai hai Bojh nahi*"

Two friends met after a long time. While talking to each other, one of the friends shared that he is a little sad. He told that his father's demise has burdened him with the fees of his brother's school. Then they saw a girl of around 10-11 years old who hold her brother on her shoulders. When that girl passed in front of them then they stopped her and said in a concerned tone that, 'you are sweating, you may be tired because of the burden of your brother, take your brother in your arms for some time, you will feel relaxed'. Angry girl said, 'Uncle he is not a burden for me, he is my younger brother'. Upon listening to the girl, both friends realized that their perspective was making them feel sad. They understood that where there is love, there is no burden.

The purpose of the story stated in the curriculum is "to develop trust towards family relationship and how to live those relationships" (Happiness Curriculum, 2018, p.77). In the story, the man who is capable of bearing the financial responsibility is not willing to do so. He neither perform his duty towards his brother and nor acted as carer to him. Second, the little girl who couldn't handle

the weight of her brother for a long time was still bearing that because she feels she is responsible for her little brother. Her happiness lies in fulfilling her duty as elder sister and caring for her brother in difficult life circumstances. Thus, the girl's case can be understood from both the perspectives of Kant's 'duty ethics' and Nel Noddings's 'care ethics'. In other words, the story emphasises the importance of 'care' and 'duty' in the family relationships.

Story 20. In this story there was a girl named Gita. She was very scared of her father.

Once Gita's grandmother was admitted to the hospital, so Geeta's mother also stayed with her grandmother for that night. Both Gita and her father stayed at home. That night, Gita was not getting sleep and electricity also went, due to which she was shivering with fear. At mid night her father called her name to check whether she has slept or not. She told her father that she is feeling scared. His father came to her and saw that she was suffering from fever. Her father took care of her the whole night, he gave her milk, medicines and also put wet strips on her forehead. In the morning Geeta saw that his father sleeping beside her on the chair. Geeta realized that her father loves her a lot and she felt secure in his shadow. Geeta's faith in her father became stronger and all her fears ended.

The purpose of the story is to teach children "the importance of family relationships and encourage children to develop trust in them" (Happiness Curriculum, 2018, p.112). The story does not discuss the reasons for Geeta to be scared of her father? Was it Geeta's fault that she could not develop faith in her father? It is quite unclear.

The key purpose of this story, as stated in the curriculum, is that "human relations are more important than physical objects" (Happiness Curriculum, 2018, p.84). Sudesh maintained his friendship despite not being trusted by his friend Sumit. This story shows how trust and patience are important in maintaining the bond of friendship. Also, the key characters in the story Sudesh and Sumit took decisions on their own by using their own sense and thought. Thus, this story not only gives the message about the importance of bond of friendship, but also presents the case for children that they can also be good decision makers.

Story 12: *Kimti Kaun Pen Ya Mitr*

Sumit and Sudesh were good friends. One day Sudesh went to Sumit's house to return a notebook. Sumit showed his new pen and his family album to Sudesh. He liked that pen too much. After Sudesh's departure, Sumit's attention went to his pen but even after searching everywhere he didn't find his pen. He was sure in his mind that Sudesh cannot take his pen. However, next day in school, he saw his pen in Sudesh's pocket and asked him 'you have my pen'? First Sudesh refused, and after thinking of a minute he gave it to him. A few days later, Sumit cleaned his closet where he found his pen in the album. Sumit now had two pens. He went back to Sudesh with one of the pens and asked him, you have not taken my pen, so why did you give me your pen in school that day? Then Sudesh said, my friend is more valuable for me than a pen.

Theme 3. Happiness is in the pursuit

The story gives this sense that 'an individual is solely responsible for his life achievements and failure. It emphasises the importance of an

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The story 8 *'Ruk Jana nahi'* to encourage children to face difficulties in life boldly. The story is about life struggles and achievements of scientist Stephen Hawking. Through his story, it is attempted to communicate that due to his strong will power he has overcome his physical disability and become a great scientist. Whereas we become so much worried in our small failures and small life issues.

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individual's will power, motivation, sense of discipline, and trust on oneself without which we cannot achieve our aims or fight with odds in our life' (Happiness Curriculum, 2018, p.70). The story does not emphasize the importance of socio-economical-political-cultural context of a person which may also impact the person's life struggle. For example, Stephen Hawking belonged to a developed country, therefore the availability of a quality health care system, including, facilities for persons with disabilities, scholarships for researchers, and advanced technology could help and support him realise his potential leading to his work and achievements. Thus, the importance of individual efforts is essential, but we cannot undermine the importance of socio-political-economic and cultural context of a person.

Theme 4. Happiness is in counting your blessings

The purpose of this story as stated in the happiness curriculum is to "draw student's attention to the qualities and abilities given to us by nature" (Happiness Curriculum, 2018, p.73). The story didn't give much importance to learning through textbook, rather it emphasises the importance of learning based on our own experiences, feelings, and observations, which Chhuttki had done.

In the story 9 *"Chhutki ke saat ashcharya"* there is a girl named Chhutki. She never follows rote learning methods in her studies, she always tries to connect the teacher's teaching to life around. One day the teacher asked all the children to write the names of the seven wonders of the world. All children of the class wrote, Taj Mahal, the Great Wall of China, Statue of Christ the Redeemer etc. but when the teacher reads the copy of Chhutki, her answers were seeing, hearing, feeling something, laughing, loving, thinking, compassion. The teacher was surprised by her answer and felt that the girl from the village had given the glimpse of the precious gifts given to us by god, to whom she never gives attention in the class.

The key strength of the story- which is quite visible but not emphasised in the story- is the importance of 'having the perspective of one's own' which Chuttki demonstrated in the class. Also, the importance of having 'Joy of learning', which Chutkki has experienced is not experienced by other students. It is mentioned in the story that 'chutki belongs to village and teacher never use to give attention to her'. Does it mean that Chutkki's background is the reason for her being close to 'nature'? Lastly, how the purpose of the story and Happiness is interlinked is not clear from the story.

Theme 5. Happiness is in the well-being of all / Justice

The purpose of the story stated in the Happiness Curriculum is that "the meaning of stealing is not just to take someone's belongings without asking them, but when any work is done with unethical means it is also stealing (Happiness Curriculum, 2018, p.87). The story emphasises on the importance of becoming an ethical person. Can our ethical actions always lead us towards happiness?

Story 13: *"Asli Chor Kaun"*

Once a king had appointed a very honest person for the post of minister. The king had given his new minister the responsibility of hearing and prosecution of theft and crime lawsuits in the city.

Once a wealthy person's house was stolen. On the arrest of the thief, the minister punished him for 6 months. Along with thief the minister also punished that rich man for six months. Hearing his punishment, the wealthy person complained to the minister's king and asked the reason for his punishment. The minister told the rich man 'whatever wealth you have kept in your safe, have you not filled up your safe by plundering and threatening poor people of the state? Also you do not maintain the proper accounts for your money. You have more money than your labour and hardwork! It also implies that most of the people in the state are poor and becoming poorer because of you. The King also supported the minister for his decision.

The story emphasises on the value of 'justice' and gave equal imprisonment to both rich man and the poor. Nevertheless, is there any relationship between justice and happiness? Secondly, whether punishment was an effective means to bring desired changes in both the rich and the poor without changing their existing socio-economic conditions?

Theme 6. Happiness is in helping others

The purpose of this story stated in the curriculum is "to teach children that we should not think about education in terms of gaining the marks only. Rather making oneself useful for society is also a part of the education" (Happiness Curriculum 2018, p.108). The story shows how Nandni selflessly

Story 19 *Shiksha Ka Aarth*

Anita and Nandani were in the same class. Anita always topped the class and was better than Nandni in studies. On one of the days of examinations, Nandani reached half an hour late in class. After the exam, Anita taunts Nandni for coming late to class. When Anita reached her home, she saw that her father is on the bed and many relatives and doctors are also standing there. Her father told that in the morning when he had gone for a walk, he got a heart attack on the road and her friend Nandani took him to the hospital. Upon hearing this, Anita was very ashamed of herself and the next day in school she went to Nandni, hugged her and cried a lot.

helped Anita's father without caring about her exam and her relationship with Anita. Nandni kept humanity above everything. The story emphasises the importance of humane aspect of education and also shows faith in child agency and their decision-making skills.

Theme 7: Happiness in having 'No Ego'

Story 14- *Ahankaar ka kamra*

In this story, a man and his wife lived in a big house which had 100 rooms. They used to show their house to everyone who visits them. Once upon a time a saint came to their home and they showed him their house. The saint asked the husband wife that "if you live in a single room, so who lives in other ninety-nine rooms? They said no one lives in these ninety-nine rooms. The saint said I feel someone lives in your other ninety-nine rooms? The couple asked who? The saint said "your Ego", listening that both husband and wife understood what the saint wants to teach them. Later the couple leave their big house and started to live happily in a small house.

The purpose of teaching this story is "to help the students realise that respect does not lie in showing off, rather in an acceptance and finding the best of utilities of resources that one has. Possession of more items is often done to satisfy the ego. To flaunt is same as being egoistic". (Happiness Curriculum, 2018, p.90).

The story emphasises that we should not accumulate wealth and possessions beyond our needs i.e because showing off of the wealth may make us egoistic. However, is possession of material wealth justified if a person is not egoistic, but is humble?

The purpose of the story stated in the curriculum is to teach children that ego

Story 15: *Mujhe sab pata hai*

This is the story of a boy who was very good in his studies. But slowly he becomes overconfident about is studies and started to think that he knows everything. One day, the teacher took out a new way to make children understand. He called that child at his home and served tea with kettle. Even when cup was fully filled with tea, he continued to put tea in it. Seeing that, the child said to him, "sir stop! Did you forget that tea cup is full? There is no place in this cup but you are continuously putting tea in it".

Teacher said, Son, you are concerned more about this cup, than about your own mind. Like this, full cup of tea, your mind is filled with vanity in which there is no longer a place to teach. If you have to become a big man in your life then you have to maintain a place of learning in your mind. "I know everything" this vanity will never let you learn something. The child has understood the point of the teacher and then he changed his habit.

prevents us from learning (Happiness

Story 16 *Sharir ka Ghamand*

There was a king who was very attractive in appearance. But his Guru he respects a lot in his kingdom was not attractive and handsome like him. One day, the king jokingly told Guru Ji that he has not seen wise men like him till today, but it would have been nice if nature had given him beauty too.

Listening to that, the guruji understood that the king has developed the great pride on his beauty. The next day, before the king came to the court, guruji asked the servant to fill water in a gold pitcher and in a pitcher of mud.

When the king arrived in the palace and asked for water, the king was given water from the golden pitcher. The king did not like water because the water was hot and its flavour is also changed. Then following the order of guruji, the water from earthen pot was served to king. The king got great satisfaction in drinking this water. When King asked the reason for the change of water taste, then Guruji said, 'king, we thought that you would love to enjoy the water from beautiful gold pitcher instead then from the earthen pot. The king immediately understood his point.

Curriculum, 2018, p.93). The story emphasises that learning is a never-ending process, therefore we should never think that we know everything, such thought stops our growth. What is unclear in the story is 'what kind of idea of Happiness are we seeking from this story and how it is related or interlinked with ego?

The purpose of this story in the curriculum states that "Utility has more importance than beauty and money, and without being useful beauty and money has no relevance" (Happiness Curriculum, 2018, p.97).

The story parallels the beauty of king which has no value with the golden pitcher whose water is not suitable for drinking and contrasts it with the water in earthen pot that is as nourishing as the Guru's wisdom. Contrary to the purpose of the story, something which has great utility may also become a source of ego. Moreover, the relation between utility and happiness is not clear in the story.

The purpose of the story stated in the curriculum is "to teach children about judicial use of natural resources" (Happiness Curriculum, 2018, p. 101). The whole story is based on questioning the 'Egoistic attitude of

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Story 17: *Ek glass pani ki kimat*

This story is about an episode from life of 'Alexander the Great'. Alexander dreamed of conquering the whole world, because of which he had killed many other people. Once he went to meet a **fakir/saint.** Seeing him, Fakir started laughing loudly. Sikandar asked for the reason of his laugh and said, do you know who am I? Fakir said to Sikander that tell me: if you wandered in the desert and all around you is heat and you are dying because of thirst. Then how much part of your state you can give to save your life?

Alexander said I can give half of my state. Fakir said if I refuse to sell a glass of water for half of the state then? Alexander said I will give the whole state. Fakir laughs, it means your state's price is just a glass of water and which will be enough to shaken your pride.

Alexander the Great' for the possessions he has. The story emphasises on the importance of a glass of water, which is a basic necessity for any human being whether he is Alexander the Great or any other person. Thus, according to the story, the importance of materialistic things is temporary and one should focus on

preserving natural resources essential for basic necessities. The questions emerged from the stories are, how does judicial use of natural resources is interlinked with happiness? Is a person whose basic needs are fulfilled is a happy person?

Conclusion

The aim of this paper was to identify the key idea of 'Happiness' from the thematic analysis of the stories of Happiness Curriculum. The whole analysis reveals that the stories do not provide us with a clear understanding of what happiness is. Rather, it tells us about the sources of happiness i.e. healthy relationships with family and friends; condition for happiness i.e peaceful mind, positive feeling, unegoistic self, caring attitude etc.; and the nature of happiness i.e something non materialistic, solely determined by human beings, can be found within the human being and unrelated to socio-political-economic-cultural context of human beings. Should we think that sources, nature, and conditions for happiness are more important for children to become a happy human being than to understand the definition of happiness in Happiness Curriculum?

One of the key ideas about 'Happiness' that emerged from all the stories is that 'individual is sole responsible for determining her/his happiness'. The stories emphasise on good human values to make children good human beings. For example, stories emphasize on individual good qualities such as caring, helping, loving, and positive nature of humans, which may lead him towards happiness. The stories also emphasised on the negative qualities of individuals such as greed, ego, jealousy which may create obstacles in

happiness of an individual. Thus, entails a particular view about human being which seems to be self-centred. In other words, stories propagate one-way approach to Happiness.

One step beyond individual self the stories emphasises the importance of interpersonal relationship but the focus of the story is limited to family and friends. The stories like '*Maa ka Pyaar*', '*Geeta ke papa*', '*Bhai hai Bhoj nahi*', '*kabir ki sikh*', '*keemti kaun pen ya mitr*'. Two stories also tried to emphasises the importance of human relationships with nature they are '*ek glass pani ki kimat* it emphasises on importance of judicial use of natural resources. The second story is '*chutki ke saat ashcharya*' which emphasis on wonders of nature which we often take for granted. But the two stories don't explicitly discuss how this relationship with nature will lead to happiness or our own happiness or collective happiness. Moreover, the role of character in these stories had also led other interpretation other than the central theme.

The stories emphasise on the one-way relationship of humans with community and public life i.e how happy individuals/ humans can contribute to solves problems of community and public life and make them more peaceful. Whereas how community and public life can contribute to individual happiness and unhappiness which Noddings (2004) has emphasised upon was missed in the stories.

According to Noddings (2004, p.21)

> *"as educators, we believe that good character has something to with happiness, and so we continually try to find effective methods of character education. But social pressure also*

causes both temporary and permanent unhappiness by inducing envy, guilt, self-denial, self-indulge, greed and hosts of other ills. As a result of internal and external conflicts many people are not sure what would make them happy or why they are unhappy. And a few, nagged by an overzealous conscience, religion, or family, come to believe that they have no rights to happiness".

This relationship between social- emotional aspects of person and socio-economic- political and cultural context of person is missed in Happiness Curriculum. A neglect of this relationship may impact individual's motivation, decision making power, actions etc in her life.

Also, Happiness Stories completely negate the role of state in contributing individual's happiness'. For example the stories *'Ruk Jana nahi'* and *'Asli chor Kaun' over* emphasises the importance individual qualities such as values, morals, will power etc in determining the individual happiness rather the role of the state that can play an important role in creating conditions for supporting their life struggles. Such an addition of the state context can help students to know their rights which they can demand from them and can drive happiness by being a citizen of a nation. Noddings (2003)

also raised this question that do we need some form of public life to be happy?

One of the problems with the stories that it is not related to child lived reality rather most of the stories have the protagonist such as saints, teachers, labourers, old lady, husband-wife, king ." Also, only five stories out of twenty stories have children as protagonists and there are only two such stories where children did positive acts on their own, no situation and where no elder was responsible for making them realize what is wrong and what is right"(Mittal, 2019 (a)).

None of the stories states such 'purpose' stated in the curriculum section such as development of 'logical ability, creativity, expression skills' in children rather they are limited to teaching about good human values to make them good human beings. What is not clear from happiness curriculum is whether it is asking to become happy child first or happy human being? The question left unanswered in Happiness Curriculum is whether a person with values, morals, and ethics is a happy person?

Lastly, this introduction of Happiness Curriculum in mainstream schooling raise questions for further exploration, such as, why are we seeking Happiness via education? Unlike Happiness Curriculum what can be the other approaches through which schooling can help in attaining happiness?

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Humour and Forgiveness: To Forgive is to be Happy?

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ABSTRACT

Humour is the shortest distance between two people but it can also be the longest one. Humour is conceptualized as the amusement or lightheartedness that a person feels in a situation, incident or dialogue which may/may not be shared by others. According to Berger (1971), information may be perceived as funny because of two reasons, namely, its incongruity or its suddenness. Biologically, the positive effects of the humorous slant have been examined and it has been established that a good laugh not only makes one happy, but it also releases happy hormones; improves cardiovascular (improvement of endothelial function), respiratory (improved lung function), metabolic (increase of energy expenditure) and has psychological benefits such as reduced anger, anxiety, depression and stress. (Ferner & Aronson, 2013). The forms and interpretations of humour can be as diverse as human nature and its impression as light as feather or as indelible as ink. Historically humour was perceived negatively by philosophers like Plato, who treated it as an emotion that overrides rational self-control, a certain kind of evil, specifically a vice. Humour, however, can also be perceived as a way of making fun of some situation or someone and letting it out of your system, i.e. forgiving and forgetting about it. According to Peterson and Seligman, (2004) Humour and forgiveness are two fulcrums of Positive psychology. Relief Theory explains laughter as the release of nervous energy (Stanford Encyclopedia of philosophy, 2012) and the ability to forgive others has long been related to lower depression, hostility-anger, paranoid ideation and interpersonal sensitivity (Tangney et.al, 1995).

In the light of such theoretical pinings, forgiveness, humour and happiness were studied across N=100 students of NCR and their dominant humour and forgiveness styles were classified using scales like Humour Styles Questionnaire (Martin et.al, 2003) and Heartland Forgiveness Scale (Thompson and Synder,2003) and Subjective Happiness Scale (Lyubomirsky and Lepper,1997).

The study examined gender differences in a person's dispositional forgiveness styles and significant differences were found for the way people forgive others $F(2,50) = 7.655**$ and the self $F(2,50)=6.278*$. However, no differences were found for situation based forgiveness. The study also looks at gender differences in humour styles and significant differences between the two genders are found in the use of self-defeating humour $F(3,50)= 4.120*$. No differences are found in the use of affiliative, self-enhancing and aggressive humour styles among the populations based on gender. The implications of these results for the larger societal arena are discussed.

Keywords: *Humour, Forgiveness, Gender, Positive Psychology*

"There are some things so serious that you have to laugh at them…..".

Niels Bohr

INTRODUCTION

Humour is everywhere but we need to have the eye for it, it is explicated as *"that quality of action, speech, or writing which excites amusement; oddity, jocularity, facetiousness, comicality, fun"* (Oxford Dictionary). It has also been conceptualised as *"the faculty of perceiving what is ludicrous or amusing, or of expressing it in speech, writing, or other composition; jocose imagination or treatment of a subject"* (Simpson and Weiner, 1989), humour was believed to be a way to take out aggression by Freud. Humour and laughter are universal and are found in all cultures throughout the world (Lefcourt, 2001). Different cultures have their own rules with regards to expression of humour and the situations where laughter is considered appropriate.

We are witness to the unending travails of a Tom and a Jerry who have shaped the concept of humour for complete generations. The unending slapstick without words of a Mr. Bean requires no explanation much like the universal appeal of a Charlie Chaplin of yore. Perhaps humour serves an evolutionary purpose, for it surely undertakes a number of psychological functions, which have likely contributed to our survival as a species be it in increasing social communication, influence, tension relief or coping with adversity.

Humour is a mode of *interpersonal communication* that is used for the transmission of messages in an indirect manner that may impact people in various ways. It is a useful form of communication in situations where the usual mode of transmission would be too confrontational, embarrassing, or disheartening. Humour is a form of social play that enables us to have fun and to derive emotional pleasure from incongruities. It provides a way to shift *perspective* on a stressful situation, comprehend it from a new and less threatening view. Hence the situation becomes more manageable and less stressful. (Kuiper, Martin, and Olinger, 1993; Martin et al, 1993). The personality differences that emerge due to differing humour styles have also been examined closely (Martin et al. 2003).

While humour is accepted to be an indicator of positive mental health worldwide (Paul et al, 1986) with studies having found a positive relationship between happiness and humour, the use of humour as the *differentiator* between happy and unhappy people is much less. Studies show a frequent use of humour for negative and stressful situations by happy people than by unhappy ones (Lyubomirsky and Tucker, 1998). With humour people experience positive emotions and therefore show greater cognitive flexibility, enabling more creative problem solving; more efficient organization; more effective thinking, planning and more prosocial behaviours such as helpfulness and generosity (Isen et al 1972; Lyubomirsky, King, and Diener, 2005). Humour is believed to replace the feeling of anxiety, depression, or anger that would otherwise occur, enabling the person to think more broadly and engaging in creative problem solving (Fredrickson, 2001). This may also have physiological benefits by speeding up recovery from cardiovascular effects evoked by

negative stress-related emotion (Fredrickson and Levenson, 1998). Thus, humour can be categorised as an important emotion regulation mechanism and also a cognitive frame, which can contribute to mental health (Gross and Mufioz, 1995). Work on assessing the effect of humour and aerobic exercise on the state anxiety of young women showed that immediate psychological benefits of humour were comparable to that of aerobic exercises (Szabo et al, 2005).

Forgiveness: The balm that soothes

According to Peterson and Seligman, (2004) humour and forgiveness are two fulcrums of Positive psychology. Thus studying to understand and explore positive psychology becomes imperative. Forgiveness is defined as *"to excuse for a fault or offense; pardon"* and "*to renounce anger or resentment against*" (American Heritage Dictionary, 1985). It is also defined as the *framing of a perceived transgression such that one's responses to the transgressor, transgression, and sequelae of the transgression are transformed from negative to neutral or positive; wherein source of a transgression, and therefore the object of forgiveness, maybe oneself, another person or persons, or a situation that one views as being beyond anyone's control* (e.g., an illness, "fate," or a natural disaster) (Thompson, Snyder, Hoffman et al., 2005).

There are multiple dimensions of forgiveness, it not a unilateral concept. Forgiveness of others, of oneself and situations being three aspects which together make up the construct. Forgiveness of oneself involves changes in one's cognitions while the other types of forgiveness can be of other individuals and their actions. Strong relations are seen between

forgiveness of self and aspects of mental health such as depression, anxiety, and anger (Mauger et al., 1992). When people forgive they acknowledge the transgression and engage cognitively, emotionally and behaviourally to bring a newer and positive understanding. Thus they construct a new narrative where the implications of their portrayals are seen in a different light (Rowe et al., 1989). Research has shown that the victim's forgiveness of an offender is determined by the victim's ability to make more positive, or less negative, attributions of the offender's behavior.

The relationship between forgiveness of self, forgiveness of others, and personality and general health measures shows that failure to forgive oneself is related to personality and general health scores that reflect individual psychopathology, with men and women scoring higher in neuroticism, depression and anxiety. Failure to forgive others is accompanied by higher depression scores among people (Maltby, Macaskill & Day, 2001). Also narcissism, neuroticism, anger, anxiety, depression, hostility, and resentment have all been associated with low levels of forgiveness (Ashton et al., 1998; Davenport, 1991; Davidson, 1993; Enright et al., 1992; Kaplan, 1992; Worthington, 1998; Williams and Williams, 1993). Happiness is a form of human contentment and if forgiveness is a reflection of the human strength and positive thinking we can draw a relation between forgiveness and happiness.

Humour and Forgiveness: Together shaping Happiness

The two constructs under study have long been examined in the realm of positive psychology. Their effects on happiness, individual and group behaviours have been studied closely.

Yet together their effect on happiness and well-being is not examined - with the imperative question being whether one is the antecedent or consequence of the other. Research has also found correlations between the two constructs, but not their effect on happiness.

Among the dimensions of humour, self-enhancing humour has been found to be positively correlated with perspective-taking empathy and aggressive humour has been found to be negatively correlated with it. Thus self-enhancing humour is positively correlated with forgiveness and aggressive humour negatively correlated with forgiveness. Studies done to study the relationship between forgiveness and the preferred humour style show that the self-enhancing humour was significantly and positively correlated with all of the forgiveness measures while aggressive humour and self-defeating humour were significantly and negatively correlated with some of the forgiveness measures and affiliative humour was not significantly correlated with any of the forgiveness measures (Martin et al, 2003). Happiness can be perceived as the ultimate form of contentment and forgiveness too is a human strength that leads to contentment and relief. Shaking off one's troubles and amusing oneself in incongruent situations gives another type of happiness. Therefore the relation between these three variables opens the avenues for further study and it becomes imperative to study the role of forgiveness and humour in shaping happiness. The variables of study can thus be conceptualized as depicted below.

Fig No.1
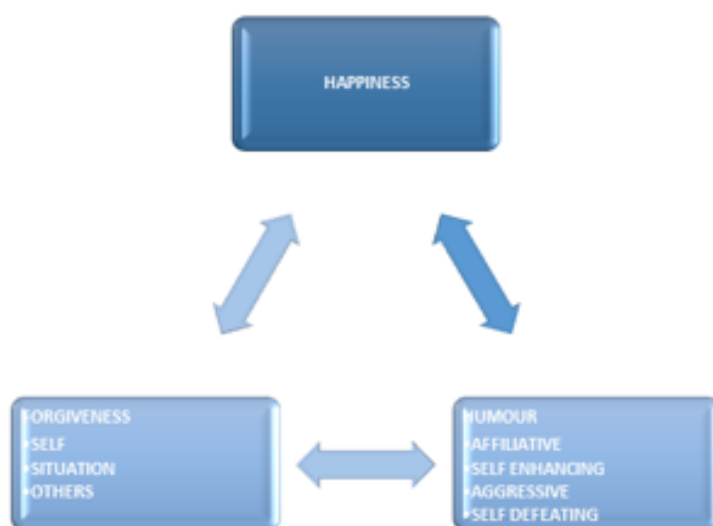
Diagrammatic representation of relation between Happiness, Humour and Forgiveness styles

METHOD
Sample
The sample comprised of 100 (50 males and 50 females) Delhi based students aged from 18 to 24, with a mean age of 19.93 years (SD= 1.35). All the participants were undergraduate or postgraduate students studying professional and academic courses from Delhi.

Materials
All respondents completed a set of questionnaires which were:

Humour styles questionnaire: (Martin et. al, 2003) is a 32 item scale. It measures the four humour style, affiliative, self-enhancing, aggressive and self-defeating humour through a 7 point Likert scale. There are 8 items for each style. Items from each of the sub-scale are affiliative (e.g. *I rarely make other people laugh by telling funny stories about myself.*), self-enhancing (e.g. *If I am feeling depressed, I can usually cheer myself up with humour*), aggressive (e.g. If someone makes a mistake, I will often tease them about it) and self-defeating (e.g. *I let people laugh at me or make*

fun at my expense more than I should). Its internal consistencies i.e. Cronbach's alpha ranged from .77 to .81.

Subjective happiness scale: (Lyubomirsky and Lepper, 1997) is a 4 item scale. The range of scores is from 1 to 7 with higher score implying higher happiness. The Cronbach's alpha reliability score was found to range between 0.79 to 0.94 (M= 0.96). The test-retest reliability was found to range between 0.55 to 0.90.

The Heartland Forgiveness Scale (HFS): (Thompson and Synder, 1999) is an 18 item scale. It has three sub-scales with six questions each. The items are marked on a 1 to 7 likert scale. Reverse scoring is done for some of the questions. The three subscales are on forgiveness of self (e.g. *I hold grudges against myself for negative things I've done*), forgiveness of others *(I continue to be hard on others who have hurt me*) and forgiveness of situations (*I eventually make peace with bad situations in my life*).

Procedure

Participants from Delhi NCR of the age group 18-24 years with a mean age of 19.93 years (SD= 1.35) were invited to fill the forms on a voluntary basis. The questionnaire was divided into three parts and it took approximately five minutes to fill it. All three questionnaires were administered to all participants. Informed consent was taken and participants assured that results would not be divulged or used for commercial purposes,

Data- Analysis

Pearson correlations were used to determine the relations among the HSQ, HFS and happiness. The collected data was put into Statistical Package for the Social Sciences

(SPSS 21) for further analysis by using one way ANOVA.

Results

The study aimed at studying the relationship between humour styles, dispositional forgiveness styles and happiness and the gender differences that occur in these three constructs. Table-1 shows the use of 4 different humour styles in both the genders. In order to find differences in gender one-way ANOVA was used. Significant gender differences appeared in the use of Affiliative humour style F*(1,98)*=.975**, p<0.01 showing a significant difference among the two genders in affiliative style of humour. Significant gender differences were also obtained in the use of Self-Enhancing humour style F*(1,98)*=.928, p<0.01. These results point to the significant differences in the use of self-enhancing humours by gender, which in turn could be attributed to socialization patterns and gender conditioning rampant in our society where females are supposed to be the 'weaker sex' and thus are likely to be less aggressive in their outlook. These findings are also recorded in the psychology of gender, passive aggressive style are much more likely with women as compared to men **(**Berger, 2010**).**

Significant differences at p<.05 have been obtained for self defeating humour style F(1,98)=4.12, P<0.05, This indicates that males use self-defeating humour more than women. These findings are in line with previous research on gender where males have been found to score higher as compared to women on aggressive and self-defeating styles of humour (Liu, 2012). According to Martin, Doris, Larsen, Gray and Weir, (2003) males scored higher than females on aggressive and self-defeating humour. Table-2 shows the use

of dispositional forgiveness styles in both the genders. In order to find differences in gender one-way ANOVA was used. Significant gender differences appeared in the practice of self-forgiveness F $(1,98)$=6.278, p<0.05 and tendency to forgive others F(1,98)=7.665, p<0.01. No significant gender differences were found in the tendencies to forgive difficult events or situations showing that as a construct, forgiveness is not determined by gender but rather is a function of perspective taking of a particular situation (Martin & Lefcourt, 1983). Pearson's correlations were computed between dispositional forgiveness styles and various types of humour styles (Table-3). Significant correlation was found in the use of self-forgiveness and affiliative humour styles r(98)=.290, p<.01, self-forgiveness and self-enhancing humour styles r(98)=.335, p<.01 and self-forgiveness and Self-defeating humour styles r(98)=-.210, p<.05. Significant correlation was found in the use of forgiving situations and self-enhancing humour styles r(98)=.219, p<.05. Significant correlation was also found in total forgiveness and affiliative humour styles r(98)=.209, p<.05 and self-forgiveness and self-enhancing humour styles r(98)=.219, p<.05.

The negative correlation between self-defeating style of humour and self-forgiveness is in line with theoretical treatises of positive psychology and corroborates how self-defeatist perceptions and perspectives taking can shape our behaviours, reiterating the importance and connection between self-disparaging humour and self-forgiveness. To further test and map out the difference and link between these two constructs with overall happiness, correlations were computed. Results are tabulated in Table No. 5 & 6 and yield distinct insights. Pearson's

correlations were also computed between happiness and various types of humour styles (Table-4). Significant positive correlations were found between happiness, affiliative r (98)=.379, p<.01 and self-enhancing humour styles r(98)=.467, p<.01. Results albeit on a smaller sample, point to the associations between being happy and the ability to use more connected and positive styles of humour. These could lead to further research avenues where the style adopted in a particular situation could predict happiness. Stronger positive correlations are obtained between happiness and dispositional forgiveness styles of self and situation based forgiveness. (Table-5). Significant correlation was found between happiness and self-forgiveness r(98)=.506, p<.01. Happiness and forgiving situations r(98)=.285, p<.01 and happiness and total forgiveness r(98)=.396, p<.01. The correlations are indicative of a relationship between the differing humour styles and forgiveness dispositions and their effect as *'predictors'* of happiness. These results point to further avenues for research which could have serious implications for the field of positive psychology. The research with its limited sample size is indicative and may require further validation studies to give rise to theoretical formulations.

Discussion

While Humour has been called '*the enjoyment of incongruity'*, forgiveness is the balm that allows healing to occur. Together these shape the experience of joy and happiness. The study looked at gender differences among the sample (N=100) and found distinct patterns which need closer examination. The high correlations among the two (forgiveness and humour) point to a gestalt which hitherto has not been

examined in the positive psychology milieu. If distinct styles yield to distinct patterns, perhaps happiness could also be predicted by examining the style of humour and forgiveness. Insight into such patterns would help build the body of research and understanding in positive psychology. This would also help predict anomalous cognitions and allow training and reframing of situations to help better coping.

These findings can be corroborated in the light of extant work which shows a negative relation between use of affiliative humour incidents of depression and anxiety. The use of self-defeating humour is negatively related to depression, anxiety and higher chances of suffering from psychotic disorders. Affiliative humour style is displayed when one is with others, while self-enhancing is shown when one is alone (Martin & Lefcourt, 1983). Both aggressive and self-defeating humour styles occur in social situations and share an impulsive element.

Gender differences similar to these are also obtained in the relationship between social self–image and sense of humour. On the three–dimensions of "funny" wit, "sarcastic" wit, and "mixed" wit, results show that the social self–image of college women was more towards the "funny" style as compared to college males who used more "sarcastic" wit. "Mixed" wit was found in college males and teacher females. Through this study, differences in development trends could also be seen from adolescence to adulthood as the females changed from "funny" to "mixed" wit while males changed from "mixed" to "sarcastic" wit.

Cross culturally also similar gender differences were found among undergraduate students (N= 232) across 6 undergraduate Universities in Hong Kong. (Liu,2012). Results showed that males considered themselves as more humourous than females, they also used more aggressive humour styles as compared to females of similar ages with higher degrees of positive correlations being obtained among adaptive humour styles, self-esteem and subjective happiness. The significant relationship between humour styles, self-esteem and subjective happiness has been reiterated in multiple research works by Martin, Doris, Larsen, Gray and Weir, (2003) wherein males scored higher than females on aggressive and self-defeating humour. Overall these findings show a difference between the two genders, not in humour per se but rather the particular humour style adopted. Such differences could be attributed to the larger pattern of socialization and learning. Years of conditioning in a particular style of self-deprecating humour makes for an inability to don the *'la vie en rose'* lenses.

'No Laughing Matter': Implications of Findings

The gender differences in the research point to highly probable and examinable aspects of the two constructs and their relationship with happiness. When humour allows us to forgive does happiness emerge? Or do the humour and forgiveness style we employ makes us self-destruct? So if gender differences exist, attributable to socialization patterns which in turn can be modulated as years of conditioning wear off.

The inherently intuitive nature of humour shows a cognitive bias which makes us believe something is funny or something is not forgivable. Each of these has major implications for the subjective experience of happiness. It allows for a more agentic role to

the individual beyond gender where both humour and forgiveness are required for evolving into a happier version of oneself. This is witnessed in the number of laughter clubs, medical clowning at hospitals and gratitude journals that help people seek solace and healing, be it from somatic ailments as post cardiovascular interventions or more psychological healing. To conclude, an insight into these patterns would help enhance the depth of what is known about happiness and ways to increase it.

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APPENDIX:

TABLE-1

Analysis of Variance (ANOVA) by Gender for different Humour Styles

	MEAN	STANDARD DEVIATION	F(3,50)			
Variable	FEMALE	MALE	FEMALE	MALE		Eta Squared
Affiliation	38.54	38.58	7.32	5.08	.001**	0.000
Self-Enhancing	35.50	35.66	7.14	10.17	.008**	0.000
Aggressive	28.06	29.94	5.69	7.15	2.114	0.021
Self-defeating	31.52	35.20	8.054	9.97	4.12*	0.040

** Correlation is significant at the 0.01 level
* Correlation is significant at the 0.05 level

TABLE-2

Analysis of Variance (ANOVA) by Gender for Dispositional Forgiveness Styles

	MEAN		STANDARD DEVIATION			
VARIABLE	FEMALE	MALE	FEMALE	MALE	F(2,50)	Eta Squared
Self-forgiveness	29.90	27.22	4.39	6.16	6.278*	0.060
Forgiving others	25.36	28.24	6.16	6.28	7.655**	0.072
Forgiving situations	28.24	27.74	3.54	7.67	0.543	0.006

** Correlation is significant at the 0.01 level
* Correlation is significant at the 0.05 level

TABLE-3

Correlation between Humour Styles and Dispositional Forgiveness Styles

	Affiliation	Self-Enhancing	Aggressive	Self-defeating
Self-forgiveness	.290**	.355**	0.001	-.210*
Forgiving others	0.134	0.164	-0.127	0.111
Forgiving situations	0.045	.219*	-0.150	-0.087
Total forgiveness	.209*	.334**	-0.127	-0.087

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level

TABLE-4

Correlation between Happiness and various types of Humour Styles

	Affiliation	Self Enhancing	Aggressive	Self defeating
Happiness	.379**	.467**	0.124	-0.106

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

TABLE-5

Correlation between Happiness and various Dispositional Forgiveness styles

	Self-Forgiveness	Forgiving others	Forgiving situations	Total forgiveness
Happiness	.506**	0.078	.285**	.396**

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

From Self to Self- Positive: Exploring Positive Psychology in the Bhagavad Gita

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ABSTRACT

The paper proposes that spirituality forms basis of positive psychology. It pursues to elucidate the 'Notion of Self' as explained in the Bhagavad Gita; a dialogue between Lord Krishna and Arjuna in the battlefield of Kurukshetra. The message of the Bhagavad Gita exemplifies the theme of the paper- 'From what's wrong to what's strong'. The epic text teaches to identify with our real self, renounce the fruits of our actions, practice detachment, push out of the clutches of materialism among others. Therefore, positive psychology is a sure outcome if one takes to spirituality.

The first section discusses the importance of soul over body. The Self should be understood as soul (atman). The body is material whereas the soul is eternal. It is the eternal nature of soul to be knowledgeable, eternal and blissful. The entanglement in gratification of senses is the basis for all miseries in life. Understanding the distinction between the two is the commencement of our spiritual journey. The second section elucidates the Law of Karma. Karma means activity and Law of Karma regulates the reactions of those activities. The Bhagavad Gita gives remarkable insight about 'renunciation in action'. Faith in the law creates balance in one's life (equanimity of mind), and infuses optimism and hope. It protects from committing heinous sins and stirs positivity in thought and deed. The third section enumerates how spirituality and philanthropy are companions in the process of self-positivity. The paper concludes with reiterating the relation between spirituality and positive psychology, providing pragmatic insights. It's only when one knows the self that one can strengthen it.

Keywords: *Dialogue, self, spirituality, positive psychology*

Introduction

The aim of the present paper is to argue that spirituality forms the foundation of positive psychology. Spirituality is defined as the quality of being concerned with the human spirit or soul as opposed to material and physical possessions. It has been observed that humans are dissatisfied even after the fulfilment of their physical, psychological or emotional needs. Therefore, the fulfilment of spiritual needs is a must to live a happy and balanced life. Spirituality and self-positive can be understood through the teachings of the Bhagavad Gita, which I argue is a treatise on positive psychology. The Bhagavad Gita exemplifies the central theme of the paper- 'From What's Wrong to What's Strong'. The moral idea connected with human life in all its personal, social or political aspects can be derived from the Bhagavad Gita. Any person in any walk of life, belonging to any sex, religion, or society can extract practical guidance from it. Mahatma Gandhi remarked, "*A true votary of the Gita does not know what disappointment*

is." Spiritual development helps minimize stress and expands our horizon by helping us experience a subliminal happiness that neither the material riches nor the material relationships can yield. Also, it prepares to accept the inevitability of distress and motivates us to enhance those abilities which are likely to prove most helpful in the times of distress-patience, calm and composed attitude, good health and compassion. It mobilizes our inner strength to face adversity and strengthen a bond with fellow living beings. If we train ourselves according to the prescriptions of the scriptures then we will not be bewildered even in the most adverse situation that life can offer.

The present paper explains the necessary conditions required to cultivate positivity in life through identifying the nature of our real self, renouncing the fruits of action, practicing detachment and working for the welfare of the society. The first section of the paper discusses the 'Notion of Self' as explained in the Bhagavad Gita as a dialogue between Lord Krishna and Arjuna in the battlefield of Kurukshetra. Further, it deals with the importance of the Self over body. The Self should be understood as soul or spirit. The body is only a complex machine composed of non-animate matter, but the soul is eternal. Understanding the distinction between the two is the commencement of our spiritual lives. The paper will elucidate how realizing our true constitutional position fills positivity up till the brim.

The second section of the paper is on the 'Law of Karma'. It preaches the science of renunciation *in* action, not renunciation *of* action. The faith in the law creates balance in one's life and inflicts optimism. It protects one from committing heinous sins. Thus, it stirs positivism in deeds as well as actions. This phenomenon is discussed at length in the paper.

The third section of the paper is on the aspect of philanthropy; portraying how spirituality and philanthropy are companions in the journey of life. I argue that one should give up all their possessions to the people who need it. Also, the paper explains the real essence of doing service to others as it involves greater happiness. The joy experienced beyond the clutches of sensual desires, in selfless service cannot be compared to anything else. The ecstasy descending from the spiritual stratum gives real satisfaction to the heart and fills it up with joy. To this end the paper serves as a pragmatic approach to gain optimism.

1: Notion of the Self: Can We Know It?

Ever pondered upon who you are, beyond the tags that the world couples with your name, nationality, designation, race, caste, creed, qualification, social status, financial status, etc.? Are you just a lump of matter which will decompose in the soil one day? Albert Gyorgy, Szent - a noble laureate espouses, '*In my search for the secret of life, I ended up with atoms and electrons. Which have no life at all*' (SzentGyorgy, 1972, p. 5) This brings us to the question- If we are not this body, why do we associate with it in a way that it refrains us from all the positivity that life offers? In the Mahabharata, Arjuna also makes the same error when he hesitates to fight the battle against his kins. I argue that the fallacy of material civilization is that it equates contentment in our lives with merely the body that holds it. We believe that if our material life is comfortable, the taste of life will be better. Another question

isoes the area or the kind of home you live in change the quality of your life? Statistics shows that in the last four years, the 200 richest people in the world have doubled their wealth, whereas 1.3 billion people are living in less than a dollar per day. Maya or illusion, which makes us believe on 'that which is not' impels us to believe that we are this body and material achievement is the truth of life, and in the process, fuels attachment to worldly pursuits and sensory pleasures. The body is subject to transformations; it takes birth from the mother's womb, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. I argue that the quality of life will only change when we take to spirituality and realize our real identity.

The Vedic scriptures reiterate that we are souls (spirits). We are completely different from our bodies, which are only highly complex machines. One who has knowledge of the same is never deluded. A votary of the scriptures will never be enmeshed with the distinction between the body and the soul. The Bhagavad Gita says, "For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-lasting and primeval. He is not slain when the body is slain." (Prabhupada, 1983, B.G 2.20, p.91)

Whether one be a follower of scriptures or modern science, one cannot deny the existence of the soul in the body, and the science of the soul is explicitly described in the Bhagavad Gita. The whole process is to de-identify with that which you are not. Positivity will automatically troubleshoot everything else. Joy should be seen as the very basis of life as it is our eternal nature to be joyous. A layman can

understand that material body without soul is dead body, which cannot be revived by any means. A body without consciousness is a dead body. As soon as consciousness is removed from the body, the mouth will not speak, the eye will not see, and the ears will not hear. Each and every body is the embodiment of an individual soul, and its symptoms are clearly perceived. "Those who are seers of truth have concluded that of the non-existent (material body) there is no endurance and of the eternal (the soul) there is no change" (Prabhupada, 1983, B.G 2.16, p.86)

Atman means the self or the soul. It is above the senses, mind and intelligence. It can never be cut into pieces by any weapon, nor burned by fire, moistened by water, nor withered by wind. One who realizes this is a perfectly self-realized being. It is through the wired mechanism of physical body that we experience the world. The body emanates from the Panchbhuttas (Prithvi, Jal, Agni, Vayu, Aakash).The soul is different from the body, and cannot manifest by itself. The active principle, which animates the inner matter, is the soul or self. The material body affords us the facility to perform spirituality, which will free one from all miseries of the material world. To understand that matter is temporary whereas the spirit is eternal is true knowledge.

On the basis of the notion of self as expressed in the Bhagavad Gita, I argue that the misidentification of our real self prevents us from joy and positivity. The issues of terrorism or corruption and others concerning the world exist because of the misidentification of our real self. Widespread violent crime, rampant inflation or threats of nuclear wars are all by-products of the material civilization. Our real

self is covered with the particularities that the world assigns to us of an Indian, American, Hindu, Muslim, Black, White, Poor, Rich and others. These identifications give rise to negativity. We believe that the purpose of life is to act in the manner that will justify the tags attached. We are all aiming for happiness but we are looking for it in the wrong place i.e. the bodily pleasures. The moment we understand the distinction between the body and the soul and realize our constitutional position, all confusions would dissolve. The nature of the soul is explained as *sat-chit-ananda-vigrahah*- the embodiment of knowledge, bliss, and eternity. Bodily pleasures are flickering and intoxicating. We ought to realize that enmeshing ourselves in gratification of the senses is the root cause of all our problems. All attempts to solve an issue, personal or public will be futile until we reach the root cause of all our problems. Giving importance to body over soul is what has made the human civilization an animalistic one. Spiritual inferences provide evidence that attainment of transcendental realization is of immense importance to infuse positivity in life. Also, if someone takes to spirituality, he will be encouraged to give up sinful activities and perform pious activities, which will surely lead to positivism. Thus, as long as we are ignorant of our spiritual selves, we will suffer. But if we understand our constitutional position, we will not be bewildered by mental agony, disease or pain. The outlook should be, 'to be in the world, but not of it'. This detachment should not be confused with inactivity. In order to attain the higher and transcendental taste, a true seeker of the self gives up on the lower pleasures the body provides. Human beings who focus on real happiness and positivity become true

spiritual seekers. In the sea, there is turbulence only on the surface; deep inside, there is tranquility. Similarly, discomfort exists only on the bodily platform; the soul is free from all bondages.

2: Law of Karma: There are no accidents!

In our day-to-day world we seldom encounter questions like, 'why do bad things happen to good people?' 'Why does that one person out of ten thousand people on the road meet with an accident?' The Bhagavad Gita teaches us that everything in the universe is happening according to the cosmic law- the law of karma. 'Karma' means 'activity' and the law of karma regulates the reaction of our activities. The Bhagavad Gita gives practical insights on this subject. The law of karma is impartial and inexorable; it acts on all living entities indiscriminately. One can commit crime and escape the police but one cannot escape the law that underlines all realities. Nature, from microscopic to macroscopic layers obeys laws. Science itself is a study and appreciation of such laws. Christian theology defines Karma as '*As ye sow so ye shall reap*'. The Newtonian physics elucidates the philosophy in the third law of motion- '*to every action, there is an equal and opposite reaction*'. Karma yoga teaches you to give up the notion that 'I am the doer' and instead one must perform duty for duty's sake. When we start deceiving ourselves as the doer or controller of our activities, we begin to misidentify ourselves. The Bhagavad Gita states the importance of the karma in the following verse- "You have the right to perform your prescribed duty, but you are not entitled to the fruits of your action. Never consider yourself the cause of the results of your activities, and never be attached to not doing

your duty" (Prabhupada, 1983, B.G 2.47, p.121).To this end I argue that duty can be understood at three levels- prescribed duties, capricious work and inaction. The Bhagavad Gita teaches renunciation *in* action, not *of* action. One need not be a monk to develop this discipline; this stage of perfection can very well be attained being a householder. It might appear that such a way of life leaves no room for enjoyment but when one gives up lower enjoyment then he is fit to experience the higher taste, which transcends all material pleasures.. The Bhagavad Gita states, "Though the embodied soul may be restricted from sense enjoyment, the taste for sense objects remains. But ceasing such engagements by experiencing a higher taste, he is fixed in consciousness" (Prabhupada, 1983, B.G 2.59, p.132).Thus, it can be seen that it is not possible to give up sense enjoyment until one is transcendentally situated. Therefore, we are desired to perform our duties. Everyone has proprietary right in regard to their assigned duties but one should act without attachment to the result; such disinterested obligatory duties lead one to the path of liberation. The enunciation of karma yoga in the Bhagavad Gita is the most convincing proof of acceptance of the scientific or empirical aspect of the Vedic philosophy as the means to attain liberation.

We can understand the law of karma in the light of Arjuna's dilemma as discussed in the Bhagavad Gita. Bewildered at the thought of fighting against his kin, Arjuna says, "O Janardana, O Kesava, why do you want to engage me in this ghastly warfare, if you think that intelligence is better than fruitive work" (Prabhupada, 1983, B.G 3.1, p.147).Arjuna confused spiritual advancement with retirement from active life and the practice

of penance and austerity at a secluded place. Arjuna is reluctant to fight and wants to skillfully avoid fighting. The Bhagavad Gita responds to this dilemma through the eyes of a soldier preparing for a war. In order to resolve Arjuna's doubt, Krishna says, "Not by merely abstaining from the work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection" (Prabhupada, 1983, B.G 3.14, p.150). The epic text focuses on the diversity of action, which a man must adopt in order to be successful in his practical life. Instead of being a pseudo transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage. A sincere street sweeper is far better than the charlatan meditator who meditates only for the sake of earning a living. Simply put, do good without coveting the results of what you do, and you will avoid the noxious effects of selfish behaviour. That is, if you fight because it is your duty and not for egoistic ends, then your actions take place under a mantle of karmic immunity. This also suggests and prepares us for pain and painful duties. The purpose is to train the mind to not allow pain and discomfort to intervene in performing righteous duties.

The message of Bhagavad Gita provides many deep insights to human condition. It prescribes to accept all occurrences as opportunities for spiritual development. We will overpower our weakness only by confronting it. All obfuscations are petty weakness of the heart. 'I won't do that because it will hurt others', 'I won't do that because it is disruptive' are excuses for all those duties which you are bound to perform as a propagator of the law of karma. Action is something that can bind you to

the material world or liberate you from it. By acting without selfish motive, one can get free of the cycle of karma and attain transcendental knowledge of the self and the super self as discussed in the previous section. It is to be noted that the indicators of success for a spiritualist is not the same as that for a materialist. The text teaches one to understand the significance of performing one's duty by not attaching the results of the action and to establish good over evil.

The most essential part of this section deals with the link between the law of karma and self-positivity. The Bhagavad Gita explains the concept of Sthithaprajna or equanimity of the mind which can be reached when one has a stable intellect- an outcome of the belief in the science of karma. It is meant to provide guidance for the common man when he is overpowered by emotions and faces a conflict of sentiments and duties, which appears insoluble. When the individual has conquered his false identity both pain/pleasure, loss/gain, victory/defeat appears equal. Intellect is the very foundation of discipline judgements as well as of value judgements and of philosophic reflection and metaphysical speculation. Bhagavad Gita defines the stable intellect as follows; "When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard."(Prabhupada, 1983, B.G 2.52, p.126) The individual gives up all sensual and animalistic desires. He attains the courage to stand against all odds and see the good in the bad. A person with forbearance is not one to lose heart when confronted with sudden calamity, not to be over-elated with prosperity. This kind of penance is a spiritual discipline, which leads to the true knowledge

the Vedic scriptures talk about. A person aiming for forbearance requires being free of attachment towards pleasure and free of distraction in the presence of pain. *Attachment is the cause of all misery.* Thus, negativity cannot even touch if one is not attached to anything- thing or people or country. In the process, the living being learns the art of self-control, lack of which leads to total destruction of character of an individual. Serenity and calmness of mind is not possible without the exercise of self-control. The concept of equanimity of the mind should not be looked upon as a negative attitude of the mind but rather as a positive exercise of reason, withdrawing the mind from all negative and concentrating it on all positive. A man with stable intellect is a man between two extremes of asceticism and mortification. The heart of a man with mental equilibrium overflows with love and compassion for all living beings. Modern psychologists point out that instability of the mind proves fatal to not just the body but even otherwise.

If we need morality in the society, people need to be taught about the law of karma. Fear of karma is very often an impetus of doing our duty sincerely. If there is no fear of karmic reactions, most people will have no motivation to do good deeds. Law of karma helps us to make sense out of our present condition and gives strength to face suffering. A person without spiritual knowledge has no adherence to tolerate the next blow coming up in life. Being well-versed with the law of karma is a big relief as it quenches our thirst by providing reasons for the happenings in life. It also prepares us for the future with confidence. Just by knowing about karma and its law, one is not free from suffering. The pain is still there but

one is free from the sense of helplessness or dejection. Science of karma is not of condemnation but of redemption. Thus, it can be concluded that one should plan purposefully, prepare prayerfully, proceed positively and pursue persistently.

3: From Understanding the Self to Understanding the Universe: Spirituality to Philanthropy

There is a greater happiness in doing service to others than to arrange for one's own self. Winston Churchill has rightly said, 'We make a living by what we get, but we make a life by what we give' (Churchill, 1923). A random act of kindness, paying it forward, or good deeds warm the heart but what is more significant is to understand what actual goodwill means- it goes beyond helping an old lady cross the road or donating in an orphanage. The Vedic understanding of welfare of others is long-term (shreyas).That is why almost every school of thought, religious views, cultural values, principles of morality rewards the performance of good deeds.This can be understood in relation to the Law of Karma discussed in the previous section. Real welfare is to bring one to the end of all miseries by making them realize who they are, what their duty is and what are the actions they should perform in order to live a happy life. It is important to point out that doing good to others transforms the soul and leads to liberation. Even if one does attain liberation, he will be a better version of himself in the process. After all, it is the inherent nature of the soul to love and be loved. Therefore, the attitude of giving is not something which one needs to learn instead it is very much a part of each one of us.

One who cannot understand his own constitutional position can never manifest good qualities in a steady and consistent manner. His/her attempts to be kind, truthful, co-operative etc. will be only conditional. The point at which his/her sense gratification is pinched will be the end of their virtue. One who is well-versed with the science of the scriptures, especially the Bhagavad Gita, which is the synthesis of all Vedic texts, automatically develops all good qualities worth possessing. When such a person acts, it is not simply out of courtesy, formality or obligations, but he is actually concerned and deeply moved by the feelings of compassion. The difference between the act of kindness out of long term spiritual motive and short-term material motive can be understood with the help of a simple illustration. One boy was suffering from typhoid. His mother put him on very strict diet and medical care. His brother felt sorry for him and fed him spicy and oily food which his mother had restricted him from eating. The difference in the attitude of the brother and mother reflects the distinction between normal people and spiritual enthusiasts. The latter aims at lifelong happiness and positivity whereas the former is unable to see the flaw in their deeds. Material amelioration is likened to giving a plate of food to a lost child whereas real and true help is to take the child back to his/her parents. This is to find a permanent solution to the problem, to address the root cause of the suffering. Such exchanges are more meaningful and genuine than what one may momentarily feel while coming across a needy.

The Vedic injunction prescribes the path of Dharma- the code of conduct, which is universally applicable, for all, times and places. It has a broad and indeterminate connotation. It

brings about disciplined control over unlimited and unfettered gratification of the senses. Dharma is one among the four Purushartha (kama, artha, dharma and moksha). Though Moksha is the highest because it is defined as the goal of human life, Dharma is the guiding light for artha and kama. It is also believed to lead to the path of Moksha, which situates one as an eternal spiritual entity in perfect peace and equanimity. Every man has to discharge two kinds of moral obligations- one related to other members of the society and one related to the Self. It is one's spiritual nature to be obliged to be moral both in the sense of self and society. Thus, the spirit of love, kindness, self-sacrifice becomes natural for one to inculcate. Virtues or duties of dana (giving), ahimsa (non-violence), daya (compassion), paropkara (service to others) etc. are important constituents of dharma.

The Bhagavad Gita speaks about three types of giving- that which is given without any expectation of appreciation or reward is beneficial to both the giver and the recipient, that which is given reluctantly and with the expectation of some advantage is harmful to both the giver and the recipient, and that which is given without any regard for the feelings of the recipient and at the wrong time, so causing embarrassment to the recipient, is again harmful to both the giver and the receiver. Any giving motivated by selfish considerations loses its value from the spiritual point of view. The mere giving of gifts can bring no true happiness and peace. Also, the real happiness does not depend on the possession of wealth and that there is no point focusing on the welfare of others without realizing the nature of true self. Any efforts in the absence of the real knowledge will turn out to be mundane. We

should serve others for their good, not for ourselves.

Yudhisthira's reply to Draupadi's skeptical reflections makes the point very clear. He says, "I never act solicitous of the fruits of my actions, O princess, I give away because it is my duty to give, I sacrifice because it is my duty to sacrifice. O Krishna, I accomplish to the best of my power whatever a person living in the domestic life should do, regardless of the fact whether those acts have fruits or not. I act virtuously, not from the desire of reaping fruits of virtue, but of not transgressing the ordinances of the Vedas, beholding the conduct of the good and the wise. My heart is naturally attracted towards virtue, O Krishna; the man who wishes to reap the fruits of virtue is a trader in virtue. His nature is mean and he should never be counted among the virtuous" (Valmiki, Arshia and Vyasa, TrSattar 2018). Developing an attitude similar to that of Yudhisthira will certainly prove to be very beneficial to each individual. It can be established that dharma maintains a social fabric; it helps the members of society move in a peaceful and harmonious way. In the eighteenth chapter of the Gita it is mentioned, "Act of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls" (Prabhupada, 1983, B.G 18.5, p.706).Krishna says that any sacrifice, which is meant for human welfare should never be given up. Charity is the purification of the heart if performed in the correct manner.

The ethics of the Bhagavad Gita are considered the gospel of truth and it is remarkable to point out the message contained in it: on one hand it advocates a life of action and moral duty, on the

other hand it makes the aspirant rise above the relative level of empirical experiences to attain what is called the state of stability of intellect. The message of the Bhagavad Gita is so simple and straightforward that it may be grasped by any man without any philosophical background, yet so difficult to practice that the most intelligent or the most scholarly person may falter following its mandate in critical situations. It can be concluded that spiritual development of self is complete only when it is related to the welfare of other people. The motive is not to achieve individual happiness but creation of a better world. The aspect of philanthropy certainly achieves the purpose of achieving positivity in life by encouraging man to perform his duties to others. The emotional release after doing something for someone is unmatchable.

Conclusion

It can be concluded that the understanding of the Self, abiding by the laws of karma, and contributing to the welfare of other living beings necessarily leads to a lifetime of happiness and optimism. It teaches you the ideal way of life, which is given by Lord Krishna Himself. The identification of the real Self helps you understand that you are not this body but something that goes much beyond that. Therefore, all the issues raised can be annulled just at this step. If you are not the doer, not the beneficiary of your actions, not the recipient of the wealth, then what is that you are battling against? But this does not mean that you don't perform actions. You are bound to perform actions. The nature of those actions is described in the text. You are tied to the results of your actions. Even if you don't believe in the laws of nature, they will still act on you. The adverse conditions faced by an individual in life also push him to elevate from this level of material contamination and attain Moksha, which is the highest goal in one's life. Also, the scriptures encourage you to do service of others as it transforms you from within. These elements combined together provide a link between the *Notion of Self* and how it leads to positive psychology. In selfless service the joy experienced is beyond the clutches of sensual desires. It is known that nothing can quench our desires in the world; thus, one has to take to spirituality at some point of time in their life-sooner or later.

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Psychology of Popular Culture: A positive approach to adolescent suicidal behaviour

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ABSTRACT

According to the latest World Health Organization (WHO) Mortality Database (2016), there are 793,000 suicides worldwide of which the rate for those belonging to the 15-19 age group is 7.4/100000, making suicide the second leading cause for adolescent deaths. 1-5 percent of teen suicides occur in clusters (Gould, 1990; Gould et al, 1990; Hazell, 1993) thus confirming that such behaviour is contagious and can be transmitted directly or indirectly (Gould, 1990).

The transition from childhood to adulthood is marked by an increased consumption of popular culture. This proposed study attempts to trace the effect of popular media culture on the moral and psychological development of recipients through a close study of fictional and non-fictional accounts. To this purpose, the movie The Breakfast Club, Jon Krakaur's novel Into the Wild and its cinematic adaptation, Jay Asher's teleseries Thirteen Reasons Why, and Stephen Chobsky's novel The Perks of Being a Wallflower and its cinematic adaptation are analyzed to figure out certain patterns of adolescent behaviour. The Breakfast Club provides valuable insights into common dilemmas faced by an average adolescent. The paper focuses on the identity crisis in adolescents that arises along with the need to identify with the media and the society resulting in behavioural tendencies which can be categorized into- detach, sink and conquer.

Detach and sink tendencies are known to set into motion, a copycat effect popularly known as the "Werther effect". This cultural contagion of suicidal behaviour can be reviewed under the umbrella of popular culture through Jon Krakaur's Into the Wild and Jay Asher's Thirteen Reasons Why respectively. In contrast, a positive psychological analysis of Stephen Chobsky's The Perks of Being a Wallflower will lay emphasis on the need to instil hope and self-compassion to sustain well-being.

KEYWORDS: *Popular Culture, Werther Effect, Adolescent Suicide, Detach, Sink, Conquer*

I

Who are we? What are we meant to be? The transition from childhood to adulthood is a period when individuals start shaping their own self-concept by reflecting on their physical, emotional and psychological reality. Throughout this development, an adolescent is torn between the need to identify as a social entity without compromising his individual identity. The simultaneous fear and desire to be left out/ stood out alone causes the adolescent to project his emotional state on the idea of an other. This other need not necessarily be a living, breathing human being but can even be a product of popular fiction. In this manner, their solitarity is retained without upsetting the need for solidarity. This projection of emotional

identity manifests through the phenomenon of "experience taking" such that a reader's self-concept, attitude and behaviour are subject to experience, owing to the narrative's ability to stimulate projection. (Kaufman, 2012) The option of choosing from an array of infinite alternatives gives the recipient an opportunity to foster a sense of quasi-belief which s/he exchanges for the truth as soon as s/he crosses the threshold of perspective which involves examination of the other given that there is a prior recognition of self. This contagion of behavioural imitation becomes dangerous when self-other relationship is forsaken for an identity merger. To this end, the recipient becomes the other and ceases to be of his/her own.

Imitative behavioural progression in popular culture was first accounted in 1774, following the publication of Johann Wolfgang von Goethe's' Die Leiden des Jungen Werther (The Sorrows of Young Werther). The tale of unrequited, unattainable love which lead the protagonist of the story to shoot himself, struck a chord with European youth and Goethe's work became an international sensation. The Werther fever that spread forthwith accounted for young men dressing in blue suits and yellow waistcoats like the protagonist while women wore the Eau-de- Werther fragrance. Like the character of Werther, this fanatical behaviour had a darker side as well. People started relating the wilderness of Werther's self and his eventual self-destruction following the loss of self-control to their own quest for identity thereby forging first links of cluster suicides. Christiane von Lassberg, a young courtier threw herself in the river with a copy of Sorrows of Young Werther in her pocket while other men shot themselves in Werther's garb with a

similar pistol. In response to this suicidal epidemic that razed throughout the continent, the book and Werther's clothing style were banned in Leipzig, Italy and Denmark. The novel written by Goethe as a medium to relieve pent up emotions soon recognized itself as a trigger point in the minds of the readers. Later in life, Goethe remarked, "My friends…thought that they must transform poetry into reality, imitate a novel like this in real life and, in any case, shoot themselves; and what occurred at first among a few took place later among the general public…" (qtd. in Phillips, 1974).

It was exactly 200 years later that American sociologist David P Phillips coined the term "Werther Effect" to describe the phenomenon of copying self-destructive behaviour from ideas represented in popular culture. Phillips found that within a month after the death of Marilyn Monroe, suicide rates increased by 12 percent in USA and by 10 percent in the UK, accounting for 363 extra suicides in both countries. Also, it was found that front page publication of such behaviour in newspapers lead to 2000 "excess" suicides (Phillips, 1974). In light of such evidences, further research recognized presence of mass clusters within the cultural dynamics of "copycat suicide".

It was found that of all age groups, adolescents are most perceptible to the formation of adaptive temporal clusters which exhaust the variable quality of the response emerging subsequently. Studies at UCL Institute of Cognitive Neuroscience have shown that thinking about one's own attributes and perspectives activates regions in the dorsal MPCF which happens to be one of the latest developing regions undergoing major anatomical development during adolescence.

Therefore, there is a sense of heightened self-consciousness and reception to influence surrounding an individual (Sebastian, Burnett, & Blakemore, 2008).

The consumption of art, music, literature, television and cyber-culture on a mass scale during this period of development provides fodder to the urge of defining a distinct social and psychological identity establishing a dose response relationship. Most of this popular culture focuses on the moral and psychological development of its characters by offering familiar psychological personalities with similar traits in the character of a realistic, unconventional troubled youth. This popular 'other' with an easily adaptable behaviour stimulates projection of the recipient's subjective self thereby producing an adaptive individual.

This paper aims to explore imitative tendencies of adolescents and young adults under the influence of popular culture. Development of self-concept and moral reasoning shall be studied through John Hughes' The Breakfast Club (1985) which will further be analyzed to create scope for imitative trajectories followed during this period namely, detach, sink and conquer. The concepts of Detach and Sink tendencies originating as a cultural contagion of suicide ideation from a sense of thwarted belongingness and perceived burdensomeness will be discussed through Jon Krakeur's Into the Wild (1996) and Jay Asher's Thirteen Reasons Why (2007) respectively. Moving from "What's wrong to what's strong", Perks of Being a Wallflower (1999) will provide an alternative positive approach to media representation of troubled youth by embarking on acceptance of self and that of others.

II

"And these children that you spit on as they try to change their worlds are immune to your consultations, they are quite aware of what they're going through." (Bowie, 1971)

John Hughes' movie The Breakfast Club dwells into the psyche of five high school stereotypes who while observing detention on a Saturday realize that despite their social, physical and academic differences they are essentially the same, a unit of resistance against the oppressive adult world. Their struggle is pivotal to the identification of behavioural development as it issues into the rigid social fabric of oppositional dispositions only to deconstruct prevailing structures of expected behaviour. Hierarchal oppositions are placed alongside to emphasize a sense of collective belonging in an adolescent space through demolition of established stereotypes rather than exaggerating societal uniqueness in the realities of an adult world. This personal space allows the characters to develop physically and psychologically thereby enabling them to ascertain their roles and aspirations.

The movie opens to a particularly rebellious epigraph from David Bowie which, when followed by the shattering of glass, sets the tone for events to follow. Till now, the road from teen world to adult world had been a one way journey. The breaking of the glass allows an insight into adolescent space providing a platform for two way communication between the deviant world and its' standard counterpart.

Psychological development begins with altered moral understanding of their individual self within the society. This development can be traced through Kohlberg's stages of moral

development. Brian, the timid nerd belongs to "pre-conventional" stage of morality where moral code is shaped by authority and any activity outside acceptable premise is subject to repercussions. When Bender digs out a stash of marijuana from his locker, Brian startlingly remarks, "The boy has marijuana! Do you approve of this?" For him, moral sanction by authority transcends any and all reasoning. Burdened under the pressure of complying with dominance, Brian decides to shoot himself. He says, "Even if I ace all the semesters, I am only a B". Here, he is not talking about his academic career but his social life outside of it. By the end of the movie, Brian realizes that when he looks at himself in the mirror, he does not like what he sees. Even if he supersedes all expectations, he will still be 'average' in the eyes of the society. It is ironic to see how two social opposites, Claire, the pristine princess and Brian share the same sense of morality. In the beginning she believes that "one guy and one girl" is the way it "should" be. Her idea of intimacy combines cultural and biological elements such that the focus is on socially acceptable romance and not sexual interaction. However, at the end of the movie, by choosing John Bender she unlearns all that she had been taught and identifies her true self.

Claire finds her hierarchal counterpart in Andy. His quest for self is based in getting out of the idea of conventional morality where his reasoning is based on that of his old man. His motive behind taping Larry's butt was not to amuse his peers but to stand up to the expectations of his father who despises weakness. Bender, the other alpha male is constantly at odds with his fellows as well as the society. Unlike all others, he has reached the stage of post conventional morality where his

sense of self is embossed in ideas of individual rights, justice and rebellion. Very little is known about Allison. The idea is to show that she has been constantly ignored in the adolescent space as well as in the world outside of it. It is only when Claire gives her a makeover and people are able to see her face that they recognize her existence. She finds her identity, but in someone else's body.

This is where the identity crisis kicks in. Even though they start off as separate entities acting out the scripted existence of – a brain, an athlete, a basket case, a princess and a criminal, they soon realize that they were brainwashed. Role confusion forms an important element of these deviant personalities which adults like Mr. Vernon, the principal of Shermer High School try to settle into simplest terms and convenient definitions. By the end of the movie they realize that these are not the identities they have created for themselves, much less the identities they had wished for. Instead, these are roles assigned to them under careful power dynamics of the adult world. In rebelling against the society, they had only been fulfilling their definitions. This awareness lies in the recognition of a collective adolescent space and repudiation of their distinctiveness as the odd other.

Despite belonging to different backgrounds they share the same social isolation. Here, social isolation refers to seclusion from the group of popular peers, as in case of Brian and Allison or from healthy family relations. Saturday's detention begins with a glance into the familial life of these characters. It becomes important to note that the parents are essentially faceless, voiceless characters who have no part in their children's lives other than to drive them

to and from detention (Charney, 1990). Parental compassion is nowhere to be found in this space which is already stocked with criticism and expectations. The alienation from parents can also be seen as an attempt to forge an identity distinct from the codes of social and moral conduct prescribed and imposed by the parents. Conflict arises when these very same issues are perceived as matters concerning personal choice by teenagers (Steinberg, 2001). Exclusion from popular peer groups is also seen as a lack of acceptance in the normative culture. Even those who are within these groups have to fashion their actions in accordance with expectations and cannot not bear to be seen hanging around with weirdos like Brian and Allison.

Social isolation forms the root cause of emerging risk factors present in individuals who attempt and commit suicide. These factors have been recognized as perceived burdensomeness and thwarted belongingness (Orden, Cukrowicz, Witte, & Joiner, 2012). Perceived burdensomeness corresponds to the self-created perception that an individual does not contribute to the society in any meaningful way. This purposelessness belittles their self-esteem as they feel they are a burden to their friends, family and the society in general causing the individual to sink under the pressure.

Similarly, when these individuals fail to partake of social groups they feel that they do not belong to the world where conventions of normalcy hold sway. They are either pushed or push themselves to the margin thus acquiring a detached existence. People who isolate or withdraw themselves owing to a thwarted sense of belongingness are known to commit suicide more frequently (Trout, 1980).

Together, these two components create a desire to escape emotional and physical hopelessness. One way to conquer these risks is through identity development which provides harmony with one's self-concept as well as leaves space for interactions with others. The self-sameness allows the person to be a part of the larger whole thus reducing the fear of being the only one and at the same time his uniqueness allows him to function independently. Failure to forge this identity leads to the person's fixation on his original stage of psychological development and further progress is impossible.

In absence of a sustainable self-concept, the individual is likely to imbibe experience through the medium of popular culture and mistake his/her identity with that of the popular other. Under the pull of "Werther effect", s/he fails to distinguish her/himself from the figure s/he models her/himself up on and tends to detach and sink along with that figure resulting in a cultural contagion of similar suicidal behaviour.

III

One fine example of emulative detach tendency in popular culture is Jon Krauker's Into the Wild, based on the true story of Christopher McCandless who graduated from Emory University in 1990. For Christopher, who "loved not man the less but nature more", career was a 20th century invention of which he wanted no part so instead he decided to venture alone into the Alaskan wilderness. Having a rocky family life, he always yearned for the love of his mother and father who in turn were obsessed with things. This fostered a

heightened dislike for consumerism in McCandless and he decided to leave everything behind him by giving away some of his money and burning the rest of it. Unfortunately, like the many naïve travellers, Alex Supertramp, the young itinerant spirit in McCandless could not make it out of the wilderness by himself and was forever lost in the wild. In 1992 hunters travellling through the backcountry near Denali National Park found his corpse inside an abandoned school bus.

In a carefree traveller, Jon Krakauer saw the picture of a troubled youth facing family conflicts and finding a way to isolate himself from the rest of the demanding and materialistic world. In 2007, Sean Penn made a movie of Krakaeur's book; what the Alaskans believed to be a wrongful "glorification of recklessness" soon attracted greater followers who started calling themselves "pilgrims." Inspired from the life of a man who went on and did what thousands think of doing every second of their miserable teenage lives, people started trekking to Magic Bus 124, the death site of their idol, Christopher McCandless. Richard Moore, north district ranger for Denali National Park and Preserve said, "We try to give information to people and tell them that they should be prepared and educated about how to travel in the backcountry….Unfortunately, most of the bus-seekers are as unconcerned about backcountry knowledge as McCandless was." (Mowry, 2014)

On 24th August, 2010, the pilgrimage claimed its first victim, a Swiss woman named Claire Jane who lost her footing while trying to cross the stream. By the time she was pulled out, she had already died. While she was the first one to die, officials note that others have had close

escapes. Jon Nierenberg, who owns the EarthSong Lodge used by most visitors to get to the bus informed that in idealizing McCandless, some pilgrims have gone as far as to starve themselves while camping next to the bus. The movie claimed another victim on 27th August 2013, when Jonathan Croom, a super smart teenager from Arizona was found dead 1000 feet away from his car on the Oregon stretch. Later during the investigation, Croom's father revealed that his son was obsessed with Christopher McCandless's journey of self-discovery, identifying it as a probable cause for his son's disappearance. (Hall, 2013)

Billie McCandless, Chris's mother, later told Krakauer, "Many people have told me that they admire Chris for what he was trying to do. If he'd lived, I would agree with them. But he didn't, and there's no way to bring him back . . . . Most things you can fix, but not that." (Krakauer, Epilogue, 2007). Christopher was not a hero but a lost man in denial. His resistance was avoidance and projection of his troubled self on the harshness of the ignorant wild, a place where no one knew him nor his circumstances. Krakaeur "haunted by the… unsettling parallels between events in his (Christopher's) life and those in his own" interrupted "McCandless's story with fragments of a narrative drawn from his own," making "a dispassionate rendering of the tragedy impossible" (Krakauer, Author's note, 1996). Thus by romanticizing his own experiences through the figure of McCandless, Krakauer helped the readers identify themselves in McCandless just the way he did. While some were lucky to escape the wild, others lost their self because of the other.

A similar projection of sink tendency was witnessed following the publication of Jay Asher's Thirteen Reasons Why in which the protagonist, a teenage girl named Hannah Baker takes her own life. Her story is told through the thirteen tapes she leaves behind as an account of events that pushed her off the edge namely, sexual assault, bullying, body shaming and isolation. These events form a part of the everyday life of an average teenager which is what makes the show relatable to the audience. This is where the audience wrongly start identifying with the character of Hannah Baker and are induced to take the same drastic measures for themselves. The problem with the show lies in the fact that every tape focuses the blame of her suicide on an external issue without providing a way in which her suicide could have been prevented. In emphasizing the blame on the others, the character of Hannah is shown to have been left with no other option but to take her own life. This is most certainly not a good example to set before impressionable young viewers who are quite inept at filtering fiction from reality.

Research published at JAMA Internal Medicine shows that Google queries concerning suicide rose by almost 20 percent in 19 days after the release of the show, representing 1.5 million more searches than usual regarding subjects concerning suicide ideation (Althouse, Leas, Ayers, Derdze, & P, 2017). Dan Reidenberg, the executive director of Suicide Awareness Voices of Education strongly disagrees with the producers of the show. He feels that merely broaching the issue through popular culture will not provide any solution for the larger issue. "It has definitely started a conversation about suicide," he said, "but it hasn't been the right one." When approached by Netflix, he had

strictly asked them not to go forward with the show but that "that was not an option" as was made very clear to him. He said he was concerned about "the glamourizing, sensationalizing, memorializing aspects of the series, the violence and brutality, the rape; the failure of reaching out for help; the lack of options and alternatives to Hannah's suicide; the revenge plot"— and that he felt the show could cause an increase in suicide attempts. (Purcell, 2018)

The show's release sparked a suicidal epidemic as expected among the vulnerable youth. Anna Bright, a cheerleader at Albama High School, committed suicide two weeks after binge-watching the network's controversial series 13 Reasons Why by slitting her wrists in the same manner as Hannah. She also left seven letters to specific people, whom she considered as responsible for her death. The blame game continued further as another teenage girl from Florida took her life by imitating everything Hannah does except for the blade. Later the mother uncovered texts sent by her daughter referring to the show. School officials noted that the young girl had agreed to kill herself as part of a suicide pact with four other kids. (Zaimov, 2018)

The issue was not the voice given to these characters but the manner in which their pathetic states were portrayed and romanticized. The constant emphasis on negative emotions induced similar emotions in the audience. One way of broaching the subject in order to start a healthy discussion about it is to focus on the grey areas and simultaneously offer a way out of the situation. By denying a character the agency to alter his/her situation they also denied thousands of people who

identify with these figures an opportunity to break free.

IV

One of the best positive actualizations of teen life has been by Stephen Chbosky in Perks of Being a Wallflower. It is through the central character Charlie that Chbosky instills hope and self-acceptance as measures to sustain oneself. The necessity of belonging to a popular peer group, the requirement to fit into social roles, assertion of parental autonomy, and self-identification are tiring maneuvers which leave an individual exposed to stress. Under such pressure, self-compassion plays an important role in preventing long term emotional and psychological damage. This allows adolescents to accept their failures through a supportive and balanced perspective without engaging in self-criticism and unfavorable comparisons. Dr. Kristin D Neff structured the model of self-compassion as a composite of three opposing roles, "self-kindness v/s critical self-judgment", "common humanity v/s isolation" and "mindfulness v/s own identification." (2006)

Self-kindness allows an individual to treat themselves with warmth proving an opportunity for their injured self to heal without burdening it with further negative strokes and criticism. This forms one of the central concerns of the novel where the characters of Sam and Charlie "accept the love they think they deserve" (p. 17). They try to let each other know that they deserve better but at the same time keep reducing themselves till they finally confess their feelings. We see that Charlie wishes to turn things around and divert his attention from the history he had with his best friend Michael, and his aunt Helen. In the beginning, we see that he punishes himself for being unable to save his aunt or his sister from a physically abusive relationship. Despite his initial ineptitude, he does not lose hope and fights to rescue Patrick from a brawl with his boyfriend Brad. Only then do we see that he forgives himself for years of inaction. In saving Patrick he has liberated himself from the meshes of self-criticism. He has forgiven himself.

Common humanity allows the characters to recognize and share the agony of similar internal experiences. It is only when Charlie makes an effort to approach Sam and Patrick that he realizes that his troubles are not unique. Like Charlie, every other person on the "island of misfit toys" has a history and a reputation. His understanding of the people around him as a collective unity becomes clear when he confesses to his doctor, "There is so much pain and I don't know how to notice it….not me, it's them, it's everyone. It never stops" (2012). On one hand, where Patrick is involved in a secret same sex relationship with Brad, Sam has her own history of child sexual abuse. Their undefeated spirit lies in the fact that despite such scarred experiences they are able to enjoy in the moment. They save themselves by helping each other out. Self-compassion lies in acceptance of self and that of others by seeing, understanding and thus being a wallflower. It is only when Charlie attains the virtue of mindfulness; to identify his experiences as distant from his present that he is able to defeat his burden and lack of belongingness. The moment he disassociates himself from his past experiences releasing himself from the self-other merger, he realizes that "It's a new world. It gets better". His final act of identification lies in the realization that, "We can't choose where we come from but we can choose where we go from there" (p. 118).

In an interview to The Guardian, Chbosky talks about millions of phone calls, emails and tweets he received from his readers. The overwhelming response by young people "facing every possible mental health and emotional challenge you can think of" inspired him to turn the novel into a movie. The movie, he believes provides a "communal experience" as opposed to reading in isolation (The Guardian, 2014).

It becomes significant to note that all the fictional and non-fictional accounts known to have triggered suicidal contagion have been adapted into major motion movies and television series allowing adolescents to visualize their invisible sense of thwarted belongingness and perceived burdensomeness through the figure of the popular other. Popular media provides a medium to these susceptible adolescents to witness death from a distance. This distance is that of perspective, where people are aware of their own identity as a separate entity. When the development of this concept is incomplete, such that the readers' own personality is not grounded in substantial recognition, there is a high possibility that they may transcend perspective and start identifying themselves entirely on the basis of the event they are witnessing. This removes the space between the preceptor and death itself. The adolescent is now capable of performing the exact same events that s/he has been witnessing thus forming the epicentre of a cultural contagion.

This however, can be prevented by allowing scope for implementable solutions while simultaneously addressing the issue in such a manner that the recipient feels understood through the other satisfying his/her need to be belong as a social entity without being overwhelmed by hopelessness of a solitary existence. Charlie writes the same epistolary notes that Goethe's Werther did. He is sexually harassed and bullied like Hannah Baker and suffers the same social isolation as McCandless but he does not give up. Instead, he speaks up and tries, he conquers. He provides a platform for discussion on suicide along with solutions without killing people in the non-fictional world. He looks up at Sam, he sees hope and for the first time in his life it feels that he belongs there.

Who are we then? What are we meant to be? We are no definite identity but the moment we live in and the ever transient world we live with. We are meant to be the infinite possibilities the future has in store for us. What we are not is the experiences of the other frozen in time and action on a static screen.

> "I started crying and smiling at the same time…. I was crying because I was suddenly very aware of the fact that it was me standing up in that tunnel with the wind over my face. Not caring if I saw downtown. Not even thinking about it. Because I was standing in the tunnel. And I was really there. And that was enough to make me feel infinite." (p. 120).

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Decoding Happiness: The role of Life Satisfaction, Emotional Intelligence, and Hope

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ABSTRACT

Historically, in Psychology, a lot of emphasis was laid on the deficiencies of individuals. From what's wrong to what's strong, a paradigm shift has led the researchers to focus more on the strengths of individuals. With an increase in Globalization, there is an increase in the competition for resources, too. This has rendered the young generation with depression, anxiety, and a lot of conflicts. As human beings, all of us have a need and desire to be happy and have a higher wellbeing, therefore, it is crucial to study variables that promote their happiness and well being. This study was an attempt to study the relationships between Happiness, Emotional Intelligence, Hope, and Life Satisfaction. It also aimed to study the effect of Emotional Intelligence, Hope, and Life Satisfaction on Happiness in college students. A sample of 107 people aged between 18 to 25 years was chosen for the study. The participants were administered the Subjective Happiness Scale (Lyubomirsky & Lepper, 1999), Satisfaction with Life Scale (Diener et al., 1985), Emotional Intelligence Scale (Anand, 2019), and Adult Trait Hope Scale (Snyder, Harris, Anderson, Holleran, Irving, Sigmon, Yoshinobu, Gibb, Langelle, & Harney, 1991) to assess Happiness, Life Satisfaction, Emotional Intelligence, and Hope, respectively. Pearson's Product Moment Correlation was computed and significant positive correlations were found between Happiness and Life Satisfaction, Happiness and Hope, and Emotional Intelligence and Happiness. Further, Multiple Regression results revealed that Emotional Intelligence and Life Satisfaction are significant predictors of Happiness. The results have implications for personal growth and development of the young generation.

Keywords: *Happiness, Emotional Intelligence, Life Satisfaction, Hope*

INTRODUCTION

A paradigm shift in psychology from clinical psychology to positive psychology has led to a shift in focus in its research endeavors. Psychologists until a few decades back focused more on illness and deficiency in human beings. With the advent of positive psychology, there has been an increased focus on the strengths of human beings. From what's wrong to what's strong, psychologists are becoming increasingly concerned with what is right with people. As a result, many positive psychological constructs are making their place in the scientific literature. Empirical work suggests that they are very crucial for human beings to develop and thrive (Snyder and

Lopez, 2002). Some of the crucial positive psychological constructs are Emotional intelligence, Life satisfaction, Happiness, and Hope.

Emotional Intelligence

With the advent of globalization, people are facing numerous challenges. There is an increase in competition among people for various types of physical, financial, psychological, and social resources. This fast pace change in the world and the resultant competition has led to an increase in stress, anxiety, and depression. We know that humans are emotional beings. One cannot neglect the emotions that one is experiencing. Hence, the need to understand, express, and manage one's emotions that contributes to a meaningful personal life and fruitful interactions with others becomes inevitable.

This has led to an increased importance of Emotional Intelligence in our lives. Emotional Intelligence (EI) relates to how human beings understand and process emotion-related information. There are several models of EI that have been proposed that include a wide variety of emotional capabilities.

The Ability model of EI by Mayer and Salovey (1997) describes four branches of emotional intelligence which are: Perceiving emotions, Facilitating thought, Understanding emotions, and Managing emotions. According to Bar-On's Emotional Social Intelligence model, emotional intelligence is described in terms of five domains: Intrapersonal, Interpersonal, Stress management, Adaptability, and General mood. The Competency Model proposed by Goleman (1995) views emotional intelligence as consisting of abilities to regulate and motivate oneself and be empathic and hopeful. Goleman (1998) proposed various personal and social

competencies that define emotional intelligence in terms of Self-awareness, Self-regulation, Self-motivation, Empathy, and Social skills. Later, the revised model included four core emotional competencies, namely, Self-awareness, Social-awareness, Self-management, and Relationship-management (Boyatzis, Goleman, & Rhee, 2000).

According to the 3S model of emotional intelligence (Anand, 2017), emotional intelligence involves competencies related to understanding and managing one's own emotions, understanding others' emotions, developing and maintaining satisfying relationships with others and channeling one's emotional energy to create a positive self. Emotional intelligence, according to the 3S model can be divided into three major domains: Self competence which involves emotional self-awareness and emotional self-management; Social competence which involves empathy and developing and maintaining relationships, and Self-positive which involves authenticity, positive emotional balance, emotional resilience, self-compassion, self-confidence and self-motivation.

A lot of studies have been done that highlight the importance of emotional intelligence in various domains of people's lives. These domains include academic achievement, interpersonal relationships and physical and mental well-being among many others. According to Parker et al (2004) academic success in high school is strongly associated with several dimensions of emotional intelligence. The positive relationship between emotional intelligence and academic performance can be attributed to the students' high self-motivation and impulse control. They are able to manage themselves better thereby

facilitating quality of study related outcomes. Emotional intelligence is very important when it comes to one's interpersonal relationships. Individuals who can manage their emotions well are more likely to have positive relations with others, as well as perceived parental support, and less likely to report negative interactions with close friends (Lopez, Salovey, & Straus, 2003). Furthermore, emotional intelligence in students is positively related to well-being, problem-focused coping and perceived competency, and negatively related to perceived stress (Por, Barriball, Fitzpatrick, & Roberts, 2011). This suggests that increased feelings of control and emotional competence assist students to adopt active and effective coping strategies when dealing with stress, which in turn enhances their subjective well-being. Given that emotional intelligence plays a pivotal role in one's life, it must be developed.

Life Satisfaction

Subjective well-being is defined as a person's cognitive and affective evaluations of their life. These evaluations consist of emotional reactions to events as well as cognitive judgments of satisfaction and fulfillment. Subjective well-being is a broad concept that includes experiencing pleasant emotions, low levels of negative moods, and high life satisfaction (Diener, Lucas, Oishi, 2002). Subjective well-being judgments reflect how people emotionally perceive their life and how they process this information cognitively. Life satisfaction is a part of the broader construct of subjective well-being and reflects the cognitive evaluations of life circumstances. It is a global evaluation of one's life rather than focusing on any specific point in time or in any specific domain.

A lot of theoretical work has been done on the construct of life satisfaction in particular, and subjective well-being in general. The *need and goal setting theories* highlight the idea that the reduction of tensions that is, the elimination of pain and the satisfaction of biological and psychological needs leads to happiness. *Goal theorists* argue that individuals attain subjective well-being when they move toward an ideal state or accomplish a valued aim. People who have important goals tend to be more energetic, experience more positive emotions, and feel that life is meaningful (McGregor & Little, 1998).

Process or activity theories propose the idea that engagement in an activity itself provides happiness (Csikszentmihalyi, 1975). Sheldon, Ryan, and Reis (1996) found that people were happiest on days when they engaged in activities for intrinsic reasons. Both needs theorists and activity theorists lay emphasis on the fact that subjective well-being changes with the changing conditions in people's lives. When individuals are approaching their goals or are engaged in interesting activities, they experience positive well-being. Another set of theories, *genetic and personality predisposition theories,* propose that the stable personality characteristics determine an individual's well-being. They propose that the stability in people's life conditions cannot explain their well-being.

There are two main theories about life satisfaction (Heady, Veenhoven, & Wearing, 1991).

Bottom-up theories hold that we experience satisfaction in many domains of life, like work, relationships, family and friends, personal development, and health and fitness. Our satisfaction with our lives in these areas

combines to create our overall life satisfaction. Top-down theories state that our overall life satisfaction influences our life satisfaction in the many different domains. This debate is ongoing, but for most people it is enough to know that overall life satisfaction and satisfaction in the multiple domains of life are closely related.

The main contributing factors to life satisfaction are not completely understood as different individuals have different perceptions of themselves. However, research suggests that they are likely to fall into one of four sequential categories (Veenhoven, 1996). These are: Life chances, Course of events, Flow of experience, Evaluation of life.

Life chances include societal resources like economic welfare, social equality, political freedom, culture, and moral order; personal resources like social position, material property, political influence, social prestige, and family bonds; and individual abilities like physical fitness, psychic fortitude, social capability, and intellectual skill. Course of events refer to the events that involve factors like need or affluence, attack or protection, solitude or company, humiliation or honour, routine or challenge, and ugliness or beauty.

The flow of experience includes experiences like yearning or satiation, anxiety or safety, loneliness or love, rejection or respect, dullness or excitement, and repulsion or rapture. These are the feelings and responses that we have to the things that happen to us; they are determined by our personal and societal resources, our individual abilities, and the course of events.

Finally, the evaluation of life is an appraisal of the average effect of all of these interactions. It involves comparing our own life with our idea of the "good life," and how the good and the bad in our life balance out.

Happiness

The pursuit of happiness is an overarching theme for all kinds of philosophies and studies since time immemorial. We all wish to be happy and avoid suffering. It is our most innate tendency and we look for ways in which we can escalate our happiness levels along with that of our closed ones. This often leads to one pondering over the actual meaning of 'Happiness', a term that many argue is purely subjective and hence, cannot be objectively studied. Instead of viewing 'the pursuit of happiness' as an intangible aspect, a better way perhaps is to see the art of attaining pure and non-material happiness as a skill, which could be developed over time.

With regards to happiness, a path-breaking study had been conducted by Lyubomirksy (2008), according to which, a person's happiness level is governed by three major factors: a genetically determined set point for happiness, happiness-relevant circumstantial factors, and happiness-relevant activities and practices. A happiness 'set-point' is present in most beings which should not be considered as the end point. So, environment, personality factors and experiences affect one's happiness level. Despite persuasive evidence from twin studies that well-being and happiness levels are strongly influenced by genetics, recent research suggests that genetic influences on happiness might be weaker than originally thought, with environmental influences explaining a large portion of individual differences in happiness (Roysamb, Harris, Magnus, Vitterso, & Tambs, 2002). So, the relentless pursuit of happiness is not merely a bourgeois concern rather, a number of researches have shown that the

ability to be happy and content with life is a central criterion of adaptation as well as positive mental health (Diener, 1984; Jahoda, 1958).

Very often, people decipher the meaning of happiness as equated to pleasure. They believe that happiness is a mere sum of one's hedonic moments. On the other hand, the eudaimonic conception of well-being calls upon people to live in accordance with their daimon, or true self. Eudaimonic happiness leads one to achieve a sense of fulfilment and finding a purpose in life. Waterman (1993) suggested that eudaimonia occurs when people's life activities are most congruent with their deeply held values and are holistically engaged. Happiness could also be seen as a state that persists after one's needs are met and goals are achieved. It is a feeling that one experiences after engaging in an interesting activity that stimulates the intellect. Csikszentmihalyi (1975) stated that happiness emanates from engagement in an interesting activity and how it could work wonders in contributing to a person's overall well-being. This state of mind when corresponding to one's skills and challenges of life is referred to as "flow," and that people who often experience flow tend to be very happy. In another study, Sheldon, Ryan, and Reis (1996) found that people were happiest on days when they engaged in activities for intrinsic reasons like fun and enjoyment. So clearly, the relentless pursuit of happiness cannot be reduced down to just pleasure seeking rather its roots are much deeper. It is the will and skill of setting important and relevant goals, believing in oneself and one's potential of achieving these goals and then, savoring the achievements.

But, in recent decades, efforts have been made to decode the science of happiness empirically.

The present study is an attempt in that direction.

Hope

Another aspect of positive psychology is Hope. In our everyday lives, very often, we do motivate and advise each other to be 'hopeful' in times of adversities or distress. However, in the realm of Psychology 'hope' takes on a different meaning. Through extensive theory and research, hope is defined as, "a positive motivational state that is based on an interactively derived sense of successful (a) agency (goal-directed energy), and (b) pathways (planning to meet goals)" (Snyder, Irving, & Anderson, 1991, p. 287).

In this definition, we can rightly observe that the two key terms are 'agency/goals and pathways'. Human actions are goal-directed. We strive to achieve our goals. Accordingly, goals are the targets of mental action sequences, and they provide the cognitive component that anchors the hope theory (Snyder, 1994; Snyder, Cheavens, & Sympson, 1997; Snyder, et al., 2000). Goals should be moderately difficult yet attainable at the same time. Such reasonable goals have the highest probability of generating hope in people trying to achieve them. The second aspect of the definition, pathways refer to the workable routes that people follow in order to attain their goals. It includes planning, commitment to the current route and also flexibility and creativity to find alternate routes when the current one does not work out. People who are highly hopeful remain undeterred even during turbulent times as they have high efficacious beliefs about their capacities and their capabilities of finding multiple alternate routes in the trajectory of goal attainment. A research study has highlighted this ability of

high-hope people. According to the study, these people actually are very effective at producing alternative routes or pathways of accomplishing a goal (Irving, Snyder, & Crowson, 1998; Snyder, Harris, et al., 1991). They have a "I can definitely do it" kind of an orientation towards life and they are better adept at demarcating accurate links between goal attainment as well as routes of reaching that goal.

Numerous research studies have been conducted to find out the role of hope in various arenas of life. One of them showed that trait hope significantly predicts semester grade averages beyond cumulative grade point average and overall self-worth (Curry, Snyder et al., 2007). So, hope as a construct is closely associated with academic achievement of students in schools and colleges. By applying hopeful thinking, students may be able to enhance their perceived capabilities of finding multiple pathways to desired educational goals, along with the motivations to pursue those goals. Thus, hopeful thinking and tendencies can go a long way in contributing to successful development of students not just academically, but rather, to all-round holistic progress.

Additionally, hope is also a significant predictor of and contributor in the maintenance of good health. There are various physiological benefits that have been seen due to hopeful thinking. People with higher levels of hope seem to use information about physical illness to their advantage (Snyder, Feldman, et al., 2000). Another study has shown that high-hope people experience less pain and tolerate the pain almost twice as long as low-hope persons (Snyder, Odle, & Hackman, 1999).

All in all, there are a host of advantages as yielded by a hopeful orientation towards life and high-hope people benefit from hopeful thinking. It is a construct that is an integral member of the positive psychology family and has special relevance especially in the domain of education.

Present Study

We know that the world is witnessing globalization on a large scale and it is changing at a fast pace. With people becoming increasingly interconnected to each other, there is growing competition for the limited resources especially amongst the youngsters. This has filled them with conflicts, anxiety, and depression. As human beings, all of us have a need and desire to be happy and have a higher level of wellbeing. In the pursuit of competing for limited resources, youngsters often forget to cater to their needs of happiness and wellbeing. Happiness contributes to a lot of domains of individuals' lives. In addition, the growing importance of emotional intelligence, hope, and life satisfaction and how they shape and define an individual's life makes it essential to study these variables too.

This study is an attempt to study the relationships between happiness, emotional intelligence, hope, and life satisfaction. It also aims to study the effect of emotional intelligence, hope, and life satisfaction on happiness in college students. Hence, the following **hypotheses** were formulated: (1) There will be a significant positive relationship between emotional intelligence and happiness. (2) There will be a significant positive relationship between hope and happiness. (3) There will be a significant positive relationship between happiness and life satisfaction.

The study is also an attempt to contribute to the existing literature on these important psychological variables.

Method

Design

The present study used a correlational research design in which correlations between emotional intelligence, hope, and life satisfaction was studied. The effect of emotional intelligence, hope, and life satisfaction on happiness was also studied.

Participants

Respondents were chosen on the basis of the following criteria:

i.   Aged between 18 to 25 years.

ii. Undergraduate and Postgraduate students.

iii. Currently enrolled in the University of Delhi.

Measures

The following questionnaires were used for data collection.

Subjective Happiness Scale (Lyubomirsky & Lepper, 1999)

The Subjective Happiness Scale is a global subjective scale. It is a self-report measure consisting of 4 items and asks respondents to evaluate their happiness level on a 7 point Likert-type scale. Higher score indicates greater level of happiness. It has high internal consistency and fairly good reliability. It is one of the most popularly used Happiness assessment measure.

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

SWLS developed by Diener et al. (1985) was used. The SWLS measures global life satisfaction and consists of 5 items of which the values are evaluated according to 7 scores (1 = strongly disagree, 7 = strongly agree). According to the results of the reliability study of the scale, the test retest reliability was r = 0.85 and item total correlations varied between 0.71 and 0.80.

Emotional Intelligence Scale (Anand, 2019)

Emotional Intelligence Questionnaire developed by Pooja V. Anand (2019) based on her 3S model of emotional intelligence. 70 items are to be rated on a 7-point Likert type ranging from 'strongly disagree' to 'strongly agree'. Some items are reverse coded; ratings on all items are added to get a total score with higher score showing higher emotional intelligence. The coefficient alpha for the 70 item scale is .91.

Adult Trait Hope Scale (Snyder, Harris, Anderson, Holleran, Irving, Sigmon, Yoshinobu, Gibb, Langelle, & Harney, 1991).

The Adult Trait Hope Scale consists of 12 items that are to be rated on an 8-point scale ranging from definitely false to definitely true. It has 2 subscales: Pathways subscale and Agency subscale. The total hope score is obtained by adding up the items in both the subscales. Snyder et al, (1991) reporting Cronbach alphas of .74 to .84 for overall hope, .71 to .76 for agency thoughts and .63 to .80 for pathway thoughts when sampling student and clinical populations. The scale also has a high convergent and divergent validity.

Data collection

The participants filled the questionnaires, both online and offline. Online questionnaires were presented in the form of a Google document. The offline questionnaires were presented by approaching participants in their respective college campuses. The participants were informed that their participation is voluntary and that the responses would be kept confidential. They were also informed that, there are no right or wrong answers. It was observed that majority of participants were very enthusiastic to be a part of the study and they

were keen to know about their results. The data were obtained from 107 students and then analyzed. The quantitative data were analyzed using inferential statistics in SPSS.

Results

The research purported to explore the impact of Emotional Intelligence, Life Satisfaction and Hope on the level of happiness. One of the objectives was to study the inter-correlations among the variables of the study. For this, the quantitative data were analyzed by the means of Pearson's Product Moment Correlation.

Table 1 shows the various correlation values. It shows that there is a significant positive correlation between Happiness and Life Satisfaction scores, r (107) = .633, at p<0.01. Then, correlation of Happiness and Hope scores were also significant, r (107) = .420, at p<0.01. Similarly, correlation between scores on Emotional Intelligence and Happiness was also significant, r (107) = .483, at p<0.01.

After this, the construct of Life Satisfaction has been found to be positively and significantly correlated with Hope and Emotional Intelligence yielding a coefficient of, r (107) = .566, at p<0.01 and r (107) = .528, at p<0.01 respectively. Finally, Hope and Emotional Intelligence were also found to have a significant positive correlation, r (107) = .737, at p<0.01.

From Table 2, it can be seen that the R square value for the impact of the three variables taken together on the Happiness scores is 0.433 suggesting that Life Satisfaction, Hope and Emotional Intelligence scores together account for 43.3 percent of the variance in the Subjective Happiness scores, at p<0.01.

From Table 3, it has been inferred that Life Satisfaction as a construct has the largest Beta

value of .541 while predicting happiness scores which is significant at p<0.01. Following this, Emotional Intelligence has a significant beta value of .247 at p<0.05. Finally, the construct of Hope yields a coefficient of -0.69 which is insignificant.

Discussion

The aim of the present study was to study the relationship between happiness, emotional intelligence, hope, and life satisfaction. A sample of 107 people aged between 18 to 25 years was chosen for the study. Quantitative data were collected from the participants. The collected data were computed and analyzed further using Pearson's Product Moment Correlation (Table 1) followed by Multiple Regression Analysis (Table 2) and Beta Values (Table 3).

Firstly, Emotional Intelligence, Hope and Life Satisfaction taken together as positive psychological variables, it can be seen from Table 2 that the R Square value is .433 significant at p<0.01, which depicts that they collectively contribute in predicting 43.3 percent of variation in the happiness scores. Such a high predictor percentage corroborates with existing literature. A similar study carried out by Ruiz, Extremera & Pineda (2014) examined the relationship between emotional intelligence (EI) and well-being indicators (life satisfaction and happiness) in female student health professionals. It showed that these aspects are closely associated with each other and emotionally intelligent individuals perceive situations as less stressful and so, they have higher happiness and well-being levels. In the present study too, it has been reiterated that the happiness levels of students of University of Delhi could be predicted to a great extent by EI,

Hope and Life Satisfaction levels taken together.

As hypothesized, it was found that there is a significant positive correlation between emotional intelligence and happiness, with the coefficient r (107) = .483, at p<0.01. As seen from Table 3, the beta value of EI as a significant predictor of happiness is .247 which is significant at p<0.05.

Emotional intelligence is the ability to perceive, understand, and process one's own and others' emotions effectively. Emotionally intelligent people are aware of their feelings, emotions, thoughts, and resources. These people are aware about their contextual involvement and this awareness leads to a greater collective feeling of happiness because these people feel connected to their own self and they have high emotional intra dependence.

People with high emotional intelligence are also more adept at managing their emotions. In order to manage emotions, it is necessary to understand what emotions are being expressed and what emotions are being felt. This means being fully conscious and aware of what's going on inside of one self so the outside actions can match the inner emotions. Self-management also leads to self-control, adaptability, conscientiousness and achievement drive, which in turn, leads to fulfillment and greater satisfaction with oneself.

To add further, emotionally intelligent people can manage their emotions in social situations and, at the same time, react in a positive manner to the emotional needs of others who want attention and connection. They have the ability to effectively communicate with others in a social situation. They have the ability to connect with others by using their emotional awareness to promote thoughts that result in

understanding the dynamics of others. They have an ability to prioritize what they pay attention and react to, thereby, responding with appropriate feedback to the needs of others. This gives them the confidence of being able to handle social situation efficaciously which further leads to satisfaction and happiness.

Emotionally intelligent people have a high sense of empathy. They view other people from a nonjudgmental perspective. For those who have emotional intelligence, it's easy to connect their emotions through their senses and intuition, and, as a result, they usually develop deep responses to those who are in need of consolation or reinforcement. Having empathy is a crucial predictor of one's interpersonal relationships. When one has satisfying interpersonal relationships, this gives happiness.

Consistent to the aforementioned information, emotionally intelligent people have a high quality of interpersonal relationships and derive greater satisfaction from them (Schutte, Malouff, Bobik, Coston, Greeson, Jedlicka, & Wendorf, 2001); they display leadership excellence (Ruderman, Hannum, Leslie, & Steed, 2001); and they have a high level of academic achievement. Bar-On (1997) reported that emotional quotient was a strong predictor of academic performance among highly successful students. All of this leads to personal satisfaction and greater personal happiness.

Another hypothesis stated that there is a significant positive relationship between hope and happiness. The correlation found between hope and happiness is indeed significant, with the coefficient r (107) = .420, at p<0.01. So, the hypothesis has been accepted.

Hope is a positive motivational state based on the interactions between our agency (willpower) and pathways (way-power). High sense of self-esteem is very important to people. Part of that self-esteem is our belief that we will get what is seen as important in our society, i.e. material and physical goods. So, we tell ourselves we are efficacious and are worth all the good things. The link between hope and happiness is thus via a sense of self-worth which means through our cognitions we have a sense of control over our actions and behaviours and we have certain ways to reach those specified behaviours or goals. This belief makes us feel better about ourselves and therefore, generates positive feelings. In support of this, Sariçam (2015) showed that trust and confidence, positive future orientation, and social relations and personal value sub factors of hope were positively related to subjective happiness. On the other hand, as per this study, a lack of perspective, sub factor of hope was found to be negatively correlated to subjective happiness. This also explains the negative beta value of hope predicting happiness, in the present study. Happiness is also found to be significantly and positively correlated to hope and self-esteem (Abdel-Khalek and Lester, 2010). This again reiterates the fact that hopeful people feel a high sense of control on their behavior, thereby, feeling efficacious which eventually leads to a high sense of self-worth. This ultimately contributes to happiness.

The results found have been consistent with the last hypothesis which stated that there is a significant positive relationship between life satisfaction and happiness. The correlation value r (107) = .633 is significant, with p<0.01. The beta value of Life satisfaction as a

significant predictor of happiness is .541 which is significant at p<0.01. This high beta value underlines its significance in determining the happiness scores.

Life satisfaction is the way one evaluates their life cognitively. Happiness is the affective evaluation of one's life circumstances and includes positive emotions. Life satisfaction is important when it comes to determining happiness. A person who is satisfied with his/her own self as a whole, is more likely to experience positive emotions because their life is fulfilling and yields meaning. A meaningful life is where individuals feel that their behaviours are most congruent with their life goals and are engaging. This, in turn, leads to greater experience of positive emotions. Further, higher life satisfaction has been shown to serve significant advantage to students in terms of academic performance, including greater student engagement, academic self-efficacy, and approach-oriented achievement goals and lower academic stress (Antaramian, 2016). These benefits of having a high life satisfaction spill over and thereby, increase experiences of happiness.

Experiences of positive emotions are known to have positive effects on people. They have been known to have a lot of benefits. Frederickson (2001) proposed that experiencing positive emotions broadens the repertoire of our thoughts, thus, building the number of resources that one has. This is known as the Broaden and Build theory of positive emotions. These resources could be in terms of physical resources such as good physical health, longevity; social resources like social support, family; intellectual resources like knowledge; and psychological resources like resilience, creativity (Anand, 2017). When an individual's

cognitive and emotional resources increase, they are likely to feel happy.

Conclusion

In a nutshell, it can be concluded that Happiness, Emotional Intelligence, Hope and Life Satisfaction are closely linked with each other. The present study considered University of Delhi undergraduate as well as postgraduate students as the sample. Students enter the DU campus with high marks, aspirations and motivation. Very often, the nexus of competition and pressure of high expectations crumple their confidence resulting in their dwindling happiness levels. They eventually start to doubt themselves or start losing hope. The present study helped in understanding the happiness levels of these students and also, delineating the factors that impact it. The significant positive correlations between the aforementioned constructs show that they are highly associated with happiness and have a high prediction percentage in explaining it. Then, it was also found that life satisfaction is one of the key determinants in predicting happiness, followed by EI and hope.

Future research may include a qualitative aspect as well which can further the current findings. Nevertheless, the study has shown the factors that influence happiness and it points out the scope of interventions which should necessarily be taken up by the University colleges in the form of introducing various workshops, activities etc. that aim at the overall socio-emotional learning and development of the students. Efforts must be taken where students can be guided appropriately and as discussed earlier, the course of imparting knowledge to them should focus on what's right (instead of wrong) with them accompanied with an appropriate feedback. This shall go a long way in benefitting the students not just in their academic life but also focusing on their holistic all-round development. So, this study has proven to be highly efficacious in comprehending a detailed happiness analysis of the DU students. Factors like Emotional Intelligence, Hope and Life Satisfaction underlie the way in which we appraise or explain our situations that actually determine how happy we are, as our explanations constitute a major portion of our happiness levels.

Hence, it can be concluded that our experiences may remain beyond our control but our explanations for them do not. Our tentative explanations lie in our own hands as to how do we choose to elucidate all that happens to us.

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Table 1: Correlations among the participants' scores on the four scales for the total sample (n=107)

	Happiness	**Life Satisfaction**	**Hope**	**EI**

Happiness	1	.633**	.420**	.483**
Life Satisfaction	.633**	1	.566**	.528**
Hope	.420**	.566**	1	.737**
EI	.483**	.528**	.737**	1

**Correlation is significant at 0.01 level (2 tailed).

Table 2: Multiple Regression analysis (n=107)

Predictor	Criterion	R	R Square	Adjusted R Square	Sig. F Change
Life Satisfaction; **Hope;** **Emotional Intelligence**	Happiness	0.658	.433**	0.416	0.000

**significant at 0.01 level (2-tailed)

Table 3: Standardized Coefficient values of the variables (n=107)

Predictor Variable	**Criterion**	**Standardized Coef**	**Significance**
Life Satisfaction		.541**	0.000
Hope	Happiness	-0.069	0.556
Emotional Intelligence		.247*	0.030

**significant at 0.01 level (2-tailed)

 *significant at 0.05 level (2-tailed)

Humour and Resilience amongst hostellers and day scholars: A comparative study

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ABSTRACT

The lifestyle of hostellers and day scholars vary widely, with respect to numerous factors. While day scholars are exposed to sitcoms which have most of us rolling with laughter, the hostellers remain confined without the source of technology. The study aims to analyse characteristics like humour, and the ability to deal with difficult situations amongst school students. The objective was to study the difference between resilience and use of coping humour amongst hostellers and day scholars and study the association strength between coping humour and resilience amongst the school students. The study was carried out on 104 participants, females, age group of 16-18 years old (11th& 12th class) consisting of 52 hostellers and day scholars each. Assessment tools used were The Coping Humour Scale (Martin, 1983), and Connor-Davidson Resilience Scale (CD-RISC 25, 2003). The difference between the use of coping humour and resilience amongst the hostellers and the day-scholars was studied by using Independent t-test. Pearson correlation was computed to evaluate the relation in variables mentioned above. The t-test showed that there was no significant difference in the coping humour level between the hostellers and the day scholars.

However, there was a difference in the resilience of both groups at 0.01 level of significance. A significant difference in two subscales of resilience (t= 0.07) was found. Hardiness was found significant at p<0.01, and Resourcefulness was also found significant at p<0.05. Correlation between coping humour and resilience is also significant at p<0.01. The result found could be impacted by confounding variables like socialization, positive coping mechanism, social support, exposure to media which telecasts sitcom, and positive impact of fictional characters like Harvey Specter and Chandler Bing.

KEY WORDS: *humour, resilience, hostellers, day scholars*

Introduction: Developmental and Educational Realities

Modern day life is witness to the need to travel away from home for better educational avenues. Contemporary Indian society has been witness to the staying *'away from home trend'* for furthering educational venues much akin to the mythical Hogwarts. Ancient historical

treatises also mention the presence of the *'gurukul'* system where a child (mostly young men) were sent away to study under the tutelage of a *guru* with children of various ages as compatriots. Whether it be the exploits of a Sudama and Krishna at Sandwipani's Ashram or the achievements of a Ram and his brothers in Guru Vashistha's ashram, history as well contemporary society is replete with tales of the 'fun and education to be garnered in these mythic places of a St Clare's or Malory Towers of Enid Blyton or the Hogwarts of JK Rowling. Dedicated bastions of education which provided the best of facilities and overall development have been the forte' of most of the Boardings Schools of yore some of which still exist like Scindia School, Mayo, Woodstock, Sanawar etc. and have long traditions of historicity most of which have had generations of a family attending them. These were necessitated by need and lack of particular avenues, if in smaller towns or by a meditated design to further a certain mode of education.

The developmental years of children are marked by various factors which influence their growth, personality, attitude, etc. Among other primary factors, the school contributes immensely to the students' life, shaping their thought process as well as the kind of education they receive, and the lifestyle they later adopt. Parents' have to take numerous decisions throughout their child's life, right from deciding the child's name to settling on whether the child should be exposed to a life of a day-scholar or a hosteller. While these are decisions which emerge out of economic, geographic and social realities, these decisions have a marked impact on the eventual evolution of the adult. Being sent to a hostel for whatever reason, namely personal, economic, aspirational or arising out

of geographic paucity is an interesting interstice to witness differential behaviours for a social psychologist. A *space between two cries*, the hostel- day schooling provides a unique space where, the child cries on leaving the security of home and embarking on a life in a hostel as well as cries on leaving the hostel once the period is successfully over on leaving its bonds of friendship.

The lifestyle of the two varies in numerous ways. While the day-scholars have the freedom and exposure to an independent life, regulated by parents after scheduled hours of school, hostellers spend their days confined by the rules and regulations of the teachers, and later of the warden. The former are also exposed to various technologies, while the latter have limited access to them, often only when they return home. This might also influence the bonds they share with their peers, as the peer group for the hostellers becomes the actual family with who they spend hours living, while the same is untrue for day-scholars. Various lifestyle development also involves the kind of sleep pattern and food habits adopted by the students.

The kind of stressors differ among the day-scholars and the hostellers, however various stressors for school students have been identified in both Indian as well as International contexts. A study conducted among Indian High Schools identified that nearly two-thirds, i.e. 63.5% participants underwent stress because of scholastic burden, another two-thirds, i.e. 66% participants indicated experiencing the emotion of weight from their parents for better academic execution. Also, about one-third, i.e. 32.6% participants were symptomatic of psychiatric cases and examination anxiety was reported by 81.6%. (Deb, Sibnath, Strodl, Esben, Sun,

<u>Jiandong</u>, 2015) The parent's burden to have better academic performance prevails in both the hostellers and day-scholars, although the conditions are more defined and restricted in the former case, which might lead to higher expectations. The stress for the hostellers might also generate from living away from family. This then is a unique cross sectional comparison area to view different social systems through the prism of positive psychological realities without manipulation.

Positive Psychology in *'The Home'* away from Home: A Review

A hostel is considered to be a home away from home. Hostels encourage more social interaction between students than any day-scholar can have as students residing in hostel are always in close proximity with each other which allows them to meet in their dormitories, common rooms, mess etc. There are many reasons as to why parents send their children to live in the hostel, they want the optimum education for their children even if when it means sending them away from home. They want their children to be *independent* as they start making decisions of their own, manage their life and because of hostel rules it makes it possible for the students to work on their own and have a sense of responsibility. As students in a hostel stay with multicultural social groups, they learn how to live with different kinds of people and hence it increases the level of patience of students. Most tales of boarding schools be they by Enid Blyton or Rowling, or even Indian hostel tales as portrayed in mythological or TV characters show the protagonist emerging a stronger more vibrant and 'happy' person having gone through the experiences.

Human emotions such as happiness, joy, anger, fear, anxiety, affect both psychological and physiological processes. Such feelings are common to all human beings. Humour and resilience are the two corner stones which begin a boarding school sojourn where a child leaving all familial connections behind, starts life anew in the Boarding School. Here acceptance, understanding and emotional bonds need to be forged afresh with people his /her own age and teachers and wardens.

Laughter is a basic function recognised by every human, most of the boarding school tales (both contemporary and past) portray laughter as an imperative. This is an important consideration as teaching is also about forming relationships and strengthening human bonds, as much as it's about the content. Humour helps in enhancing student's performance by grabbing the student's attention, decreasing anxiety, improving involvement and increasing motivation. Humour helps to build relationships and enhance performance. Moreover, humour activates various physiological systems that reduce the amount of stress hormones like epinephrine and cortisol and activates the mesolimbic dopaminergic reward system. Humour and laughter cannot be directly related to learning but it has been seen that humour creates an environment for learning. It also helps in reducing anxiety. (Savage, Lujan, Thipparthi and DiCarlo, 2017)

Humour in classrooms is seen to build positive relationships amongst peers in the classroom and it creates a positive climate which helps in learning. Teachers are not professional entertainers in schools but an optimum level of humour helps in increasing information retention provided in the class by the teacher

and the students enjoy learning new concepts in class. But most of all it creates a positive environment in the classroom amongst students as well as the teacher. (Elias, 2015)

Resilience is commonly defined as the potential of an individual to "bounce back." This phenomenon is inspired by the physical sciences, which say that resilience is a factor that permits objects to take their natural shape again after being stretched or bent (Dyer and McGuinness, 1996; Southwick and Charney, 2012). It involves having a set of personal characteristics which stimulates a person to bounce back when coming to terms with hardships. (Connor and Davidson, 2003) Resilient people manage stress more efficiently and bounce back speedily from adverse situations. (Windle, 2011)

An optimum sense of humour is a skill which contributes to the psychological well-being of a person. Humour helps to reappraise threats, increase personality strength and facilitate happiness and also helps in maintaining a positive effect. And this positive effect has shown to impact efficient skills of problem solving and to produce resilience. Good humour shows better resilience and greater mental well-being. (Cann and Collette, 2014)

Research suggests that the use of humour decreased the influence of the stressful situation in people's lives, on giving a negative life-event checklist to the subjects to predict the scores on a measure of mood disturbance. The results showed that humour impacted significantly on negative life situations and on mood disturbances. (Martin and Lefcourt, 1983)

A study was conducted to measure whether there exists a difference amongst hostellers and day-scholars with respect to the degree of social competence. The study hypothesised that there exists no significant difference however, the results indicated that day scholars and hostellers differ significantly with respect to social competence. (Singh, 2014)

Focussing on Indian school realities, a study conducted in VIT– Chennai, compared day-scholars and hostellers. It was found that there was a significant level of difference in the state-trait anxiety of the two groups. The second hypothesis was rejected as significant results were found on the fear of negative evaluation of the two groups, whereas the hypothesis stated otherwise. (Kumar, Athilakshmi, Maharishi and Maya, 2015)

Self-concept and resilience were measured between the undergraduate hostellers and day-scholars. There was a significant difference found between self-concept of both the groups, and resilience was found to be higher in the girls as compared to the boys. (Anthony and Mol, 2017). This research studied the difference between resilience and coping humour taken up by the pupil who found home away from their family in order to achieve higher studies and the pupils who stay with families so as to understand how these two aspects are different or associated with one another.

A lack of clear emergence of the facets of resilience and humour as a coping mechanism is what is witnessed in these studies. To look at whether these differences are because of individual differences or the modality of schooling is what is fascinating to a researcher of posiive psychology. If larger generalisations could be drawn lessons for positive psychology would be enviable. The unique cross sectional interstice of day boarder vs hosteller allows us

to formulate a hypothesis about there being a difference between the two modalities and look more closely at the realities which shape these differences.

METHOD

Sample

104 school students were taken for the study. All participants were females in the age group of 16- 18 years. The participants were chosen for the exploratory research through the method of purposive sampling of 52 day scholars and 52 hostellers. The research was focussed on school students; hence the participants chosen were from 11th and 12thgrades. The reason that this research concentrated on school students was because this is the first time in the lifespan when the pressure on students is at peak and every student tries to excel in these exams to get admission in the colleges of their choice and to create a good future for themselves. This comparative research was done to see how coping humour and resilience is different in hostellers and day- scholars and do coping humour and resilience actually do have something in common.

Measures

The Coping Humour Scale (Martin, 1983) comprises of 7 items on a 4-point scale (1-4) with a greater score reflecting higher coping humour. The responses range from strongly disagree to strongly agree. This included statements like – *"I often lose my sense of humour when i am having problems"*.

To measure resilience, the Connor–Davidson Resilience scale (CD–RISC 25, 2003) was used which includes 25 items, on a 5–point scale (0–4), with higher scores indicating greater resilience. Hardiness, Optimism, Resourcefulness and Purpose are four subscales

of this measure.

Hardiness is to have strength and tolerance during stressful situations. It includes 7 items, i.e, item number 4,7,11,16,17,18. Example– "I am not easily discouraged by failure." Optimism assists people to indulge in constructive behaviour. It also includes 7 items, i.e, item number 6, 8, 10, 12, 14, 15, 20. Example –*"Under pressure, I am able to focus and think clearly."*

Resourcefulness refers to the ability to look for speedy methods which might be unique and different for conquering difficult situations. It includes 6 items, i.e, item number 1,2,3,5,9,13. Example – *"I have close and secure relationships."* Purpose is consistent and generalized intention to achieve something which holds meaning to self as well as beyond it. It includes 5 items, i.e, item number 21, 22, 23, 24, 25. Example – *"I work to attain my goals."*

Procedure

The current exploratory study was conducted on 104 participants who were school students of 11th and 12thgrade. 52 participants were day scholars and the other 52 participants were hostellers. Their level of coping humour was measured through The Coping Humour Scale by R.A. Martin (1983). It consisted of 7 items. The greater score indicates more coping humour. The participant's resilience skill was also measured through Connor-Davidson Resilience Scale (CD-RISC 25, 2003). It consists of 25 items which includes seven items for hardiness and optimism respectively, six items for resourcefulness and five items for purpose. In the results, a greater score shows more resilience between 0-100.

Results

In the present study, independent sample t-test was calculated to find the mean difference between day-scholars and hostellers on coping humour, t (102) = -0.273, p>0.05, N.S, with mean (SD) of 19.44 (3.102) and 19.60 (2.6222) respectively. (Table 1) The hypothesis formulated was that there will be a difference in the resilience level of day-scholars and hostellers. The independent sample t-test was calculated to find the mean difference between day scholars and hostellers on resilience, t (102) = 2.761, p<0.05, having mean (SD) of 71.35 (8.733) and 65.31 (13.132) respectively. (Table 2) The mean difference between the two groups, was measured by independent sample t-test on the subscale of hardiness, t(102) = 2.195, p<0.05., having mean(SD) of 19.69 (3.223) and 18.27 (4.529); optimism, t(102) = 1.773, p>0.05, N.S, having mean(SD) of 18.08 (3.519) and 16.62 (4.790); resourcefulness t(102) = 4.918, p<0.01 having mean(SD) of 18.48 (2.419) and 15.31 (3.627); and purpose t(102) = -0.475, p>0.05, N.S., having mean(SD) of 14.83 (2.625) and 15.12 (3.507) respectively (Table 3). Results also convey that there is a significant positive correlation between resilience and coping humour (r=0.435, p<0.01) (Table 4).

Discussion

The present research work was an attempt to find the differences between the coping humour and resilience of the school students who either study in a hostel or are day scholars and to find if coping humour and resilience correlate to each other. The review of literature was taken as a basis for formulating the hypothesis that the students who live in hostel would have more coping humour as compared to the day scholars. However, the results show that there is no significant difference found in the coping

humour amongst day scholars and hostellers. The independent t- test value was found to be -0.273 (p>0.05), with mean difference of –0.16, with mean (SD) of 19.44 (3.102) and 19.60 (2.622).

No significant difference was found amongst both the groups as coping humour depends upon various factors like self-efficacy, social support and spirituality in determining the quality of life of people. (Marzialli, McDonald and Donahue, 2008) Humour can contribute to the overall wellness of a person, it also depends upon the happiness of the person. Happiness contributes to having healthier relationships, better immune responses and higher level of creativity. (Lyubomirsky, King and Diener, 2005)

Resilience is usually defined as the ability to bounce back; within the hostellers and the day scholars, it was hypothesised that the hostellers will possess more resilience than the day-scholars. The differences between these two groups were found by calculating independent t-test, and it was found that there is a significant difference, with the t-value as 2.761 (p<0.05), and mean (SD) of 71.35 (8.733) and 65.31 (13.132) with the mean difference of 6.04. The two groups were also evaluated in regard with the four subscales of the Connor Davidson Resilience Scale (CD-RISC 25, 2003). The measure has four subscales, including hardiness, optimism, resourcefulness and purpose. Hardiness can be understood as the potential to withstand emotional and physical stressors without it overwhelming the individual. A significant difference was found between the two groups in hardiness at 0.05 level of significance with t-value of 2.195 (p<0.05). Optimism can be understood as a trait

which encourages an individual to engage in constructive behaviour towards a situation. The two groups had no significant difference in this subscale of resilience as the t-value was 1.773 (p>0.05). However, among the two groups, at 0.01 level of significance, resourcefulness found t-value of 4.918 (p<0.01). The subscale of resilience, purpose, yielded no significant difference between both the groups as the t-value was -0.475 (p>0.05).

A significant difference was found in both the groups indicating more resilience in the hostellers as compared to the day scholars. There were two subscales on which resilience is found significant which are hardiness and resourcefulness. Research also shows that resilience is influenced by the individual qualities, family bonds which are learned, cultural elements, and community aid (Cardoso, 2012). The level of resiliency can also be influenced by the individual characteristics which ameliorate positive outcomes including optimism, perseverance and motivation. (Rojas, 2015)

Strength of association between the groups, (Day scholars and Hostellers) on coping humour and resilience was compared using Pearson correlation. A significant difference was found between the two groups at 0.01 level of significance with Pearson correlation being 0.435 (r=0.435, p<0.01). Humour is correlated with resilience and it has an impact on the resilience of people while being in a traumatic event and how humour helps in coping with various kinds of traumatic events. When sense of humour becomes a quality of a person, it can ameliorate psychological resilience. (Kuiper, 2012) One of the coping strategies used by schools students is humour while facing

stressful situation like during college preparation, it helps build resilience amongst students to face this kind of situations. (Shaunessy and Suldo, 2010)

While the results of the present study cannot yield generalisations but they are indicative of how a microcosm like a Boarding school can affect the inherent coping ability of a student and in turn shape it.

Conclusion: The '*Education of the Heart*'
While the study shows no significant difference between use of coping humour in the school pupils who live with their families and pursue education from home, i.e, day scholars and the school pupils who found homes away from families to pursue higher education, i.e, hostellers. The study shows that there is a significant difference between day scholars and the hostellers on the levels of resilience particularly in the two subscales out of four i.e. hardiness and resourcefulness, showing that hostellers perhaps tend to make better use of their available networks and find solutions faster, perhaps through 'old boys networks' as they exist in most of the old schools. However, a significant correlation was found between coping humour and resilience showing that the two concepts are closely linked.

While the sampling and statistical analysis in this research sample is small but it is representative of the population, yet it is not possible to generalise the findings on the population. These findings however shed light and reiterate how resilience during stressful situations is connected to how individuals perceive the humorous side of that stressful situation. The findings have implications for larger changing social realities where more and more children are leaving homes at a younger

age for education in hostels. Such findings would help pave way and make parents more aware of the repercussions of hostel versus day scholar life. As urban centres become more cosmopolitan, the reach and aspiration to study abroad and explore further avenues drives the mobility and migration of students across the world. Having an exposure to boarding schools would enable these skills to be imbibed and honed while in the nascent developmental periods.

If the role of education be to harness human potential to its utmost, our systems of education ought to reflect the ability to build resilience and the ability to cope. Which ever the modality of education, this is an intrinsic reality which the schooling systems need to harness. Perhaps the lessons and differentials as found here can be best encapsulated in the words of Ms Grayling of Malory Towers who says:

"…. I do not count as our successes those who have good scholarships and passed exams, though these are good things to do. I count as our successes those who learn to be good-hearted and kind, sensible and trustable, good, sound women the world can lean on. Our failures are those who do not learn these things in the years they are here…"

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APPENDIX:

Table 1: Difference between coping humour level of Day scholars and hostellers

Coping Humour	n	Mean	SD	t-test	df
Day scholars	52	19.44	3.102	-0.273(0.785)	102
Hostellers	52	19.60	2.622		

Table 2: Difference between resilience level of Day scholars and hostellers

Resilience	n	Mean	SD	t-test	df
Day Scholars	52	71.35	8.733	2.761(0.007) *	102
Hostellers	52	65.31	13.132		

*Significant at 0.05 level of significance (2-tailed)

Table 3: Difference between Day scholars and hostellers according to the subscales of Connor-Davidson Resilience Scale

Subscales	Resilience	N	Mean	SD	t-test	df
Hardiness	Day scholars	52	19.96	3.223	2.195(0.030)*	102
	Hostellers	52	18.27	4.529		
Optimism	Day scholars	52	18.08	3.519	1.733(0.079)	102
	Hostellers	52	16.62	4.790		
Resourcefulness	Day scholars	52	18.48	2.914	4.918(0.000)**	102
	Hostellers	52	15.31	3.627		
Purpose	Day Scholars	52	14.83	2.625	-0.475(0.636)	102
	Hostellers	52	15.12	3.507		

* Significant at 0.05 level of significance (2-tailed)
**Significant at 0.01 level of significance (2-tailed)

Table 4: Correlation between Coping humour and Resilience.

	Resilience	Coping Humour
Resilience	1	0.435**
Coping Humour	0.435**	1

**Correlation is significant at the 0.01 level (2- tailed)

Perceived effect of regular organised group singing on happiness, positive and negative affect and self-efficacy

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Abstract

Singing as a group activity has been prevalent across cultures worldwide since time immemorial. Prior research in the beneficiary effects of singing provides evidences of improvement of health and psychological wellbeing, by encouraging positivity (Kreutz, Bongard, Rohrmann, Grebe, Bastian, & Hodapp, 2003). This study tries to explore and analyse the effect of regular organised group singing in church, college and private choirs and college music societies on the happiness, positive and negative affect and self-efficacy of individuals who are part of such groups, as perceived by them. In order to discover whether individuals experienced an increase in happiness, positive affect and self-efficacy and a decrease in negative affect and the various underlying themes, three participants with varying years of experience as members of choir groups (3 years, 25 years and 40 years respectively) were interviewed. Self-report questionnaire data on happiness, positive and negative affect and self-efficacy was also collected from participants (n=104). The questionnaires used for data collection are as follows: Subjective Happiness Scale (Lyubomirsky & Lepper, 1999), Positive and Negative Affect Scale (Watson, Clark, & Tellegen, 1988) and Generalised Self-Efficacy scale (Schwarzer, R., & Jerusalem, M., 1995). Thematic analysis of the interviews taken show that the individuals experienced a range of benefits from being part of such groups which includes increase in self-confidence, conflict resolution, organisational and managerial skills, and wider avenues for social interaction among others. Analysis of the data collected via standardized questionnaires also supports these claims to a considerable extend. Further research in this domain may validate the claim made by this study that engagement in such activities on a regular basis proves to be highly beneficial to individuals in their life.

Key words: *Happiness, Positive Affect, Negative Affect,* Self-Efficacy

In the present times, studies are indicating that social support is associated with decreased likelihood of a lifetime suicide attempt (Kleiman & Liu, 2013) and studies also show that leisure activities like group singing have long term impacts on memory, task performance, helping behaviour, socialization, self-concept, and health. (Hull, 1990). Hence, it becomes imperative to research upon the relevance and positive impacts of group activities like singing, sports etc on the overall wellbeing and development of individuals.

Singing as a group activity has been prevalent across cultures worldwide since time immemorial. Prior research on the beneficiary

effects of singing provides evidences of improvement of health and psychological wellbeing, by encouraging positivity (Kreutz, Bongard, Rohrmann, Grebe, Bastian, & Hodapp, 2003).

A research by Clift & Hancox (2000) on the perceived benefits of group singing amongst members of university college choral societies found out that individuals involved in such activities had benefitted personally in their social (87%), emotional (75%), physical (58%) and spiritual (49%) aspects of life. It is important to note here that such activities are done on a voluntary basis and do not hold any monetary value for the individuals engaged in such activities.

Findings from a research conducted by Sloboda, Susan & Antonia (2001) also indicate that regular experience of music resulted in participants becoming more positive, more alert, and more focussed in the present, particularly where personal choice over the music was involved.

Further, a comparative study made of the positive moods generated by four common leisure activities: sport/exercise, music, church, and watching TV soaps by Hills & Argyle (1998) also indicate that each of these activities were a significant source of positive moods. Therefore, one can clearly make an attempt to study the overall impact of leisure based group activities on the happiness, positive and negative emotions experienced by individuals regularly engaged in such activities.

Happiness herein can be described as the overall subjective happiness perceived by an individual pertaining to whether he or she considers himself or herself to be a happy or an unhappy person (Lyubomirsky & Lepper, 1999). *Positive emotions* would mean the extent to which an individual feels enthusiastic, active and alert henceforth resulting in a state of high energy, full concentration, and pleasurable engagement (Watson, Clark, & Tellegen, 1988). *Negative emotions* can be described as "general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, and nervousness" (Watson, Clark & Tellegen, 1988).

A research interest in analyzing such impacts from the realm of individuals involved in group singing arrived from a study conducted by Betty, Bailey & Davidson (2003) on a choir of homeless men which brought out the result that positive life transformations experienced since joining the choir were primarily because of their involvement in group singing which appeared to have promoted therapeutic effects arising from emotional, social and mental involvement. Their study is based on Ruud's (1997) music therapeutic theory which states the relevance of culturally aligned musical activities in enhancing the quality of one's life.

A study on the effect of singing on comprehension and reading achievement showed positive improvement in middle school students struggling in reading (Biggs, Homan, Dedrick, Minick, & Rasinski, 2008). The treatment group in this study improved on their self-efficacy upon improvement in performance due to singing.

Self-efficacy can be defined as the belief in one's competence to cope with a broad range of stressful or challenging demands (Luszczynska, Scholz, & Schwarzer, 2005). By regular organised group singing, the implication is towards an organised group of singers who come together on a regular basis to practise

their music and perform at various events and competitions.

Thus, the present study was conducted in order to provide a cohesive research on the effect of voluntary leisure activities like group singing on a person's happiness, experience of positive and negative emotions and the enhancement of self-efficacy through regular engagements in such activities.

METHOD

Sample

Three participants with varying years of experience as members of choir groups (3 years, 25 years, 40 years respectively) were recruited for the study along with a sample of 104 choir group members – 47 males and 57 females from age 12 onwards – recruited randomly through purposive sampling method. Subject 1 who was interviewed is a school student aged 15 with 3 years of experience as a choir member. Subject 2 was a school teacher aged 31 with 25 years of experience as a choir member and presently is also the choir master of his choir. Subject 3 was a 49 year old service manager working at a multinational company with 40 years of experience as a choir member and was formerly the choir master of his choir as well. The research was concentrated on regular members of various singing groups like church, college and private choirs and college music societies.

Hypotheses

Based on the literature review, the following hypotheses were formulated:

H1: There will be a positive association between regular organised group singing and happiness.

H2: There will be a positive association between regular organised group singing and positive affect.

H3: There will be a positive association between regular organised group singing and self efficacy.

H4: There will be a negative association between regular organised group singing and negative affect.

The hypotheses were to be tested based on the data gathered from the subjects via the following standardised questionnaires.

Measures

Subjective Happiness Scale by Lyubomirsky & Lepper (1999) is a 4 item scale on a 7 point Likert scale with points ranging from describing oneself as a happy or unhappy person, with higher rating corresponding to greater happiness, except item 4 which has reverse scoring. This scale is designed to measure the global subjective happiness of the respondent in general. Two items (1 and 2) give the respondents' absolute ratings and ratings relative to peers. The other two items (3 and 4) briefly describe happy and unhappy individuals and ask the respondents to rate the extent to which the description applies to them.

The Positive and Negative Affect Schedule by Watson, Clark & Tellegan (1988) is a 20 item scale intending to measure the respondent's positive and negative feelings and emotions over a period of time. The response ratings are given on a 5 point (1-5) Likert-type scale with point 1 corresponding to emotions experienced 'Very slightly or not at all' and point 5 corresponding to emotions experienced 'Extremely'. The respondents have to rate certain positive and negative words pertaining

to the extent to which they experience that particular emotion over a period of time.10 items in the scale assess the extent of positive emotions and the rest 10 items assess the extent of negative emotions. In order to assess the extent of positive emotions and feelings, respondents were asked to rate items which were as follows – 'Interested' (item 1), 'Excited' (item 3), Strong (item 5) etc. Similarly, in order to assess negative emotions and feelings, items like 'Distressed' (item 2), 'Upset' (item 4), 'Guilty' (item 6) etc were used.

The Generalised Self –Efficacy Scale by Schwarzer & Jerusalem (1995) is a self-report measure with 10 items on a Likert type scale with ratings ranging from point 1 to 4 corresponding to participants responding to statements as 'not at all true' (point 1) for them on one end of the rating scale and as 'exactly true' (point 4) for them on the other end. The scale aims to measure the self-efficacy of the respondent using statements such as – "I can always manage to solve difficult problems if I try hard enough" (item 1).

Procedure

The present research was an exploratory research conducted by interviewing three participants with varying years of experience as choir members (3 years, 25 years and 40 years respectively). Semi structured interviews were conducted to assess the participants' perceived sense of benefit through regular organised group singing in terms of their happiness, experience of positive and negative emotions and self-efficacy Simultaneously, 104 participants (47 males and 57 females) above the age of 12 years who are regular members of choir groups were selected using purposive sampling method. Their level of happiness was assessed by using *Subjective Happiness Scale* by Lyubomirsky & Lepper (1999). It includes 4 items which measures the subjective happiness of the respondent. A higher mean score value achieved on the scale as against the norm mean score indicates greater level of happiness. The positive and negative emotions and feelings experienced by the participants were also assessed using the *Positive and Negative Affect Schedule* by Watson, Clark, & Tellegan (1988). It is a 20 item measure with a 5 point rating scale measuring the extent of positive and negative emotions experienced by the respondent over a period of time. Under the positive affect score, a respondent can achieve scores ranging from 10 to 50 with higher scores representing higher levels of positive affect. Similarly, the negative affect scores of the respondent can range from 10 to 50 with lower scores representing lower levels of negative emotions. The respondents were also assessed on their level of self-efficacy using the *Generalised Self-Efficacy Scale* by Schwarzer & Jerusalem (1995). This scale has 10 items with participants responding on a 4 point rating scale (1-4). A higher score on the scale indicates a higher level of self-efficacy. After collecting data, the information was analysed to find out whether the hypothesis was rejected or accepted.

RESULT

The mean score of participants on the subjective happiness scale was 4.66 with 52.88% of the sample scoring above the mean value (Tables 1 and 2). The normative sample mean for the scale is 4.8 which indicates that the sample scored below the norm (Table 1). It was also seen that 42.31% of the sample did score above the normative sample mean (Table 2). The mean of the positive affect score on the

Positive and Negative Affect Schedule came out to be 36.32 with a standard deviation of 6.73. The normative sample mean score for positive affect is 33.33 (SD=7.2) which implies that the present sample scored above the norm with a lower value of SD hence indicating higher levels of positive affect experienced by the elements in the sample (Table 3). On the negative affect score, the sample had a mean of 22.26 with a standard deviation of 7.90. The normative sample mean score for negative affect is 17.14 (SD=6.2) which implies that our sample scored above the norm with a higher value of SD henceforth also indicating higher levels of negative affect experienced by the elements in the sample (Table 3). The mean sample score on the Generalised Self Efficacy Scale (GSE) was found to be 29.95 out of a possible maximum score of 40 with 57.69% of the sample scoring above the mean value (Table 4). The results indicate that the present sample scored a significantly above average score on the GSE Scale.

Thematic analysis of the interviews conducted on *three* participants brought out the following results:

Subject 1

The first subject has three years of experience as a church choir member. Upon extensive interviewing, the researcher could arrive at a range of benefits that the subject perceived in terms of her experience as a regular member of the church choir. The subject was asked to elaborate on the development that she had as an individual in these three years related to her experience within the church choir. The participant clearly stated that she felt an increase in her self-confidence in terms of stage performances and a subsequent reduction in

stage freight. She has, through her experience as a choir member achieved a wide range of opportunities (recording projects, entry into a professional choir at a young age, participate in various music competitions etc) as part of her choir and otherwise. Such opportunities also enabled her to meet new people with similar interests thereby increasing her social support base. The subject cherishes her time in the choir practises and performances as she experiences a sense of belonging and connection with her peers within the choir. Her time within the choir has enabled her to be happier ("Singing with my choir group makes me happy at all times"), forget her worries, relieve her mind off pressure and negative events, feel excited and enjoy her time as a whole. The technical knowledge and skills that she has gained through her experience as a choir member has also found practical applications in other realms of her life wherein she can now perform better and more confidently in front of an audience (even in solo events). This confidence has also helped her make new friends, a skill that the subject lacked prior to her entry into the church choir. The subject felt pride in narrating instances wherein her experience within the choir was considered an area of expertise which she could apply in her school life as well. The subject reports to have developed a striving to perform better year after year and has begun to enjoy the activity of group singing more than before. The subject perceives herself to be a better singer now, improving constantly as the time goes by. She also experiences negative emotions of frustration and guilt when her choir performs inadequately or when her peers don't take practises too seriously. But such minor glitches act as reinforcements for her to improve on her skills and help her peers in whichever way

possible. Overall, the subject values her presence and experience within the church choir which, according to her, has made her a more confident individual.

Subject 2

The subject has 25 years of experience as a choir member and now leads his choir as a choir master since the last one year. As a choir member, the subject reported to have experienced a great deal of happiness and satisfaction owing to his time within his choir. For him, choir practise is a joyous experience which helps him connect more with music, with his peers and with his audience. It acts as a getaway for him from personal and family issues, helps him rewind and stay away from tension. His experience within the choir has enabled him to expand on his knowledge base in music and explore more genres. This technical base is the prime reason which made him take up the challenge of leading his choir presently. Through group singing within the choir, the subject reported to have understood the importance of being in harmony with others, to take others along, help them in their pitfalls and develop a sense of collective responsibility within the choir and in all areas of life. This sense of harmony is also something that the subject tries to impart to his students as a school teacher. The subject believes that the choir provides an avenue to learn social interaction skills at a very young age as opposed to people who explore this dimension much later in life. He fondly remembers the time spent bonding with the members of his choir over food and music during choir practises. The subject reported to have gained expertise in conflict resolution measures in his time as a choir member owing to the power struggle and politics within his choir. This also

developed emotions of frustration and fear within the subject that the core value of his love for music may be shattered. Nonetheless, the subject reiterated the fact that he would continue to be a part of choirs as long as he lives. This is because the subject highly values the knowledge and life-lessons learnt through group singing experience which includes a development of coherent aim and purpose in life, a sense of collective responsibility, a desire to better himself, and to help others improve in the process.

Subject 3

The subject is a former choir master with 40 years of experience within the choir. The subject reported to have experienced 'mental happiness' and a sense of confidence to do various activities ("I can do things") by virtue of his experience as a choir member. The subject feels that his presence in the choir enables him to feel younger, gain more opportunities and knowledge, and develop a capacity to achieve things one wishes for in life. The subject prefers group singing to solo singing owing to the fact that the music thus produced has a greater sense of harmony. The time spent in the choir enabled him to develop a sense of discipline, reduce his stage fright and have deeper social connections with his peers and competitors. Personally, the subject perceives that his being a part of the choir has expanded his social support system and enabled him to come up with novel ideas and implement them successfully. The subject feels disappointment over lack of punctuality and seriousness towards practise in the younger generations within the choir owing to his desire to prepare well in order to perform one's best as a choir. He therefore, tries to help out the younger generations and feels extreme pride

given the fact that he receives high regard from his choir and others owing to his years of experience as a chorister. The subject strives to make group singing an enjoyable activity and implement constructive suggestions from peers outside the choir into better improving the choir performance. The subject personally believes that the choir environment develops a positive attitude towards life and others, equips one with the mental strength and capacity to face all kinds of challenges in life, provide an avenue for productive time utilisation and hence, reducing the time and effort engaged in negative thoughts and actions.

DISCUSSION

The present study aims to explore and analyse the effect of regular organised group singing in church, college and private choirs and college music societies on the happiness, positive and negative affect and self-efficacy of individuals who are part of such groups, as perceived by them. This research also aims at exploring the various areas of benefit that such individuals experience as being a part of such groups on a regular basis.

Based on the review of literature, it was hypothesised that individuals who are regular members of singing groups will experience a high degree of happiness, positive emotions and self-efficacy and a low degree of negative emotions. Herein, by happiness we mean the overall subjective happiness pertaining to whether an individual is a happy or an unhappy person (Lyubomirsky & Lepper, 1999).

According to the first hypothesis (H1), there will be positive association between regular organised group singing and happiness. The scores obtained from the Subjective Happiness Scale by Lyubomirsky & Lepper (1999) to

assess subjective happiness of the elements in the sample (Table1) showed that the sample scored below the normative sample mean of 4.8 (Sample Mean = 4.66). It was also seen that 42.31% of the sample scored above the normative sample mean of 4.8. (Table 2). Hence, based on the data analysis, the first hypothesis (H1), was rejected.

According to Watson, Clark & Tellegan (1988), positive affect (PA) reflects the "extent to which a person feels enthusiastic, active, and alert". High PA is a state of high energy, full concentration, and pleasurable engagement, whereas low PA is characterized by sadness and lethargy. Whereas, negative affect (NA) is a "general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, and nervousness", with low NA being a state of calmness and serenity.

According to the second hypothesis (H2), there will be a positive association between regular organised group singing and positive affect. Based on the scores obtained from the Positive and Negative Affect Schedule by Watson, Clark & Tellegan (1988), it was seen that the sample scored above the normative sample mean and SD of 33.33 (SD=7.2) (Sample Mean = 36.32, SD = 6.73). This indicates that the elements in the sample experienced higher levels of positive emotions hence retaining the second hypothesis (Table 3). Similarly, the sample also scored above the normative sample mean and SD of 17.14 (SD = 6.2) on negative affect score with a sample mean of 22.26 and SD of 7.90 (Table 3). Henceforth, our fourth hypothesis (H4) which states that there will be a negative association between regular organised group singing and

negative affect was rejected, indicating higher levels of negative emotions experienced by the elements in the sample.

General self-efficacy is the belief in one's competence to cope with a broad range of stressful
or challenging demands (Luszczynska, Scholz & Schwarzer, 2005). The third hypothesis (H3) stated that there will be a positive association between regular organised group singing and self efficacy. The mean sample score on the Generalised Self Efficacy Scale was found to be 29.95 out of a possible maximum score of 40 with 57.69% of the sample scoring above the mean value (Table 4). The results indicate that the present sample scored a significantly above average score on the GSE Scale henceforth retaining the hypothesis (H3) which means that elements in the sample experience higher levels of self-efficacy

Hence, it is proved that individuals engaged in regular group singing experience higher levels of positive emotions and self-efficacy. They also experience higher levels of negative emotions therefore, refuting the hypothesis in this aspect. Although, results from the interviews indicate how group singing acts as an effective mechanism to regulate and protect oneself from the detrimental impacts of such negative emotions. The results from the Subjective Happiness Scale also do not indicate higher levels of happiness in the sample as previously hypothesised. Although, the results from the interviews do indicate how group singing and the various opportunities attached with being part of such groups act as a constant source of happiness for such individuals.

The interviews bring forth a number of benefits pertaining to being a regular member of singing groups. These would include an increase in self-confidence, decrease in stage fright, wider opportunities for self-growth and development, increased avenues for social interactions and subsequent development of a coherent social support system, enhancement of conflict resolution, organisational skills and managerial skills. Such an experience was also seen to be highly beneficial to develop a sense of collective responsibility, increase the scope for prosocial behaviour, develop a sense of purpose in life and a striving towards perfection and to develop a positive attitude towards life and others. The experience of group singing was seen to enhance one's positive emotions and act as an efficient get away for all the negative emotions experienced in life. The results also show such individuals to be high on the values of leadership, initiative taking and implementation skills.

CONCLUSION

The study revealed that there is a considerable impact of regular organised group singing on an individual wherein he or she experiences a higher degree of positive emotions and self-efficacy. The individuals were also seen to be experiencing a higher degree of negative emotions wherein group singing acts as an effective get away to manage such emotions. No significant impact was seen on the level of happiness experienced by the individuals from the quantitative data analysis; nonetheless it was noted in the interviews that significant experiences of happiness were related to events associated with the individual being a part of such singing groups. The study revealed a number of benefits arising from regular group singing – increase in self-confidence, conflict resolution, organisational and managerial skills

and wider avenues for social interaction among others. Although generalising the results on the entire population of regular group singers is a farfetched task, given the fact that the research sample only constituted a miniscule part of the population, we may safely say that such activities do have an impact on the overall development of an individual.

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APPENDIX

Table 1: Mean scores of norm and sample on Subjective Happiness Scale

	Mean
Norm	4.8
Sample	4.66

Table 2: Percentage of sample above norm mean scores and sample mean scores

Mean scores	Percentage
Above norm mean= 4.8	42.31
Above sample mean= 4.66	52.88

Table 3: Norm and Sample scores on the Positive and Negative Affect Schedule

Affect	Mean	Standard Deviation		
	Norm	Sample	Norm	Sample
Positive	33.33	36.32	7.2	6.73
Negative	17.14	22.26	6.2	7.90

Table 4: Sample scores on the Generalised Self Efficacy Scale

	Mean	Percentage of sample above sample mean
Sample	29.95	57.69

Understanding Happiness, Meaning in life, Hope and Resilience Amongst Youngsters With and Without Visual Impairment: A Comparative Study

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ABSTRACT

Disability has long been treated in a negative light as some kind of "deficiency" or lack. However, the field of positive psychology has addressed disability in association with growth and positive experiences. Thus, the present study is an attempt to understand whether individuals without vision differ from individuals with vision on the basis of four positive psychology constructs. Sample of the study comprised of 64 participants living in Delhi-National Capital Region. There were 38 participants with congenital disability and 26 participants without the disability. Both male and female participants within the age bracket of 18-25 years were interviewed. For data collection a structured open-ended interview schedule was constructed by the researchers to understand participants' ideas about happiness, meaning in life, hope and resilience. Responses were recorded and thematic analysis was carried out. Closed coding generated multiple themes on the four variables. Results showed that irrespective of disability, certain themes emerged that were common across the four categories of participants. For instance, for experiencing happiness having close and interpersonal relationships, accomplishment of goals, satisfaction and peace of mind, and happiness by helping others were the broad themes. Similarly, for the other three variables common themes were identified. Interestingly, an overlap in the understanding of three constructs i.e., happiness, meaning in life and hope amongst the participants was also observed.

Key words: *disability, happiness, hope, resilience, positive psychology*

Disability has since long been linked to "differentness", and therefore individuals having one of the many kinds of disability have been treated unlike others who do not have any disability (Wehmeyer, 2013). UN Convention on Rights of Person with Disabilities (2006) defined "disability as resulting from the interaction between persons with impairments and attitudinal and environmental barriers that hinder their full and effective participation in society on an equal basis with other" (as cited in Trehan, 2018). It cannot occur in social vacuum. It is associated with emotional, physical, mental, social and financial problems. It restricts individuals from becoming aware of their potential and even if they realize it, utilizing it becomes difficult. This further prevents them from participating on equal terms in the society and from having a meaningful existence. It occurs at the interaction point

between demands associated with a type of impairment, perception of the society about that impairment, and the broader context comprising of political and economic factors (Braddock & Parish, 2002). Thus, disability is a complex phenomenon with multiple factors in play.

There are various areas of disability like blindness, low vision, mental retardation, leprosy-cured, hearing impairment, and locomotor disability. According to the Census 2011 India, there are 2.68 crore individuals who are disabled constituting 2.21% of the entire Indian population (121 crores). Of the disabled strata, 56% are males and 44% are females, with 19% having visual disability. According to the World Health Organization, about 314 million people across the globe are visually impaired, of whom 45 million are blind reflecting visual impairment as a worldwide health issue (Verma, et al., 2017).

Blindness as defined by the Ministry of Human Resource Development, Government of India, refers to a situation of either "*total absence of sight; or visual acuity not exceeding 6/60 or 20/200 (Snellen) in the better eye with correcting lenses; or limitation of the field of vision subtending an angle of 20 degrees or worse*" (as cited in Dawn, 2018). Blindness can be of two types based on the cause of occurrence i.e., Adventitious Blindness and Congenital Blindness. The former refers to the blindness that occurs gradually over the years or suddenly after an incident. In this case the individual has experienced vision before losing sight. However, in case of congenital blindness the individual never had the chance to experience vision, i.e., it occurs by birth (Dawn, 2018).

Blindness or visual impairment has been found to be related with feelings of helplessness, inferiority complex, stress and anxiety sourcing from difficulty in mobility, and depression. Low emotional intelligence, low level performance and reduced self-efficacy have also been found to be related to visual impairment (Meighan, 1971; Singh & Akhtar, 1971; Teare & Thompson, 1982; Bharadwaj, 1995; Jindal-Snape, et al., 1998; Rosenblum, 2000; Hossinyan & Emamipour, 2006; Raimule & Bhawalkar, 2015). It has also been observed that restrictions in mobility often hamper the process of identity formation among individuals with visual impairment (Pollock, Durward & Rowe, 2000). As a result, these individuals develop a predisposition towards harboring a consistent feeling of dependency due to constant assistance from others. Many studies report that blind people tend to have low or rather negative self-esteem (Dawn, 2018). Visual impairment creates numerous obstacles for the individual like problems in social contact, economic dependence, difficulties in orientation and mobility, developing undesirable mental attitudes like aggression, guilt, hatred, rejection, negative attitudes towards life, hopelessness, and irritability (Hossinyan & Emamipour, 2006; Raimule & Bhawalkar, 2015).

Positive Psychology and Disability

Positive psychology is a field of psychology that emphasizes the strengths that an individual has, comprehending and encouraging them to ensure the individual's wellbeing – both psychological and physical (Wehmeyer, 2013). It encompasses attributes related to the past (well-being and satisfaction), the present (flow, joy, sensual pleasures and happiness) as well as

the future (hope, optimism and faith) (Gillham & Seligman, 1999; Seligman & Csikszentmihalyi, 2000). Positive psychology started dealing with the issues of disability as an alternative approach to the understanding of disability from the socio-ecological model of human functioning. They both lay emphasis on having positive experiences and a good life. However, the degree to which their constructs overlap has been quite ambiguous. For instance, studies have been carried out for positive psychology constructs like quality of life and satisfaction with life amongst disabled individuals. However, constructs like happiness, optimism, and flow have not received considerable attention in the field of disability (Schalock et al., 2002; Schalock et al., 2005; Wang, et al., 2010; Pavot & Diener, 2008; Shogren, Lopez et al., 2006; Lancioni et al., 2005; Lancioni et al., 2007). There is still an opportunity for positive psychology processes to be thoroughly studied in association with disability. Therefore, for the present study, four constructs of positive psychology have been selected to facilitate extensive understanding of the interaction between positive psychology and disability – happiness, meaning in life, hope and resilience.

Happiness

Happiness is defined in terms of degree, where an individual evaluates his/her quality of life towards being more favorable on an overall basis (Joshi, 2015). It refers to an attempt in maintaining a balance between positive and negative affect, in other terms striving to achieve life satisfaction (Diener, 1984; Lyubomirsky, 2001). Diener et al. (2002, 2009) emphasize upon the post materialistic perspective consisting of one's satisfaction

level, life's meaning and pleasure. Diener even coined the term subjective-wellbeing, using it as a synonym for happiness which reflects an individual's self-report of experiences that take place over the course of his/her life. Lyubomirsky, Sheldon, and Schkade (2005) proposed that for an individual, happiness is determined by genetics, situational factors and actions crucial to attain happiness. Happiness and health share a significant relationship with each other, as it is backed by various researches and theoretical literature (Stones & Kozma, 1980; Watson, 1988; Greaves, 2000; Deiner, 2008).

Meaning in life

Life is considered to be meaningful when it surpasses momentary satisfaction and has a bigger purpose or goal (King et al., 2006). According to Baumeister (1991) there are four basic needs in order to derive meaning from life i.e., need for purpose, need for values, need for a sense of efficacy and need for a basis for self-worth. Meaning in life has been found to be associated with well-being and other mental health related constructs like happiness, life satisfaction, positive and negative affect, depression, anxiety and stress (Debats 1996; Harlow, Newcomb & Bentler 1986; Mascaro & Rosen 2005; Scannell, Allen & Burton, 2002; Schnell 2009; Zika & Chamberlain, 1992).

Hope

Hope is considered to be a condition where the individual experiences positive motivation. This motivation is based on the interaction of two things i.e., (1) Agency – goal-directed energy, and (2) Pathways – planning to meet goals (Snyder, Irving & Anderson, 1991). There are both cognitive and motivational elements that

interact with each other and together they influence the actions towards achieving a goal, pathways to be used in the process and thought process required for achieving the set goal (Snyder, 2000a, 2000b). For an individual to believe that he or she can accomplish a desired goal, it is important that the goal is relevant and that there are desirable conditions to achieve that goal. Research studies on hope have established a link between hope and well-being as well as various positive outcomes related to life including athletic performance, academic performance, physical health and psychological adjustment. It is related to coping skills amongst people dealing with illnesses and heath related outcomes (Singh, 2015).

Resilience

Resilience is the capability of an individual to adjust, bounce back, overcome or change in response to difficult life situations (Burns, 1994). Resilience is evolving and dynamic in nature because it is a result of multiple interactions of human behavior with families, societies, as well as interactions between the individual and environment (Singh, 2015). Research on resilience has been primarily focusing on developmental psychopathology, findings of which reflect resilience as a major factor in prevention of a problem as well as positive adaptation in face of adversity (Masten & Reed, 2002). Gilligan (2000) provides three aspects underlying resilience i.e., sense of secure base, self-esteem and self-efficacy, where self-esteem and self-efficacy originates from self-related characteristics of the individual, whereas secure base relies on the social support received from others. In case of disability, resilience can be difficult to acquire as there are chances of becoming dependent on

others to solve personal problems (Masten, 2001). Reaction to disability can be different for each individual therefore influencing how they acquire resiliency.

Many attempts have been made to study the four constructs on visually impaired individuals. Some of the findings are as follows-

Pinquart and Pfeiffer (2012) carried out a comparative study to assess psychological adjustment of 158 sighted adolescents and 158 adolescents with vision impairment. Self-reports from adolescents and reports from teachers reflected that sighted students scored lower as compared to visually impaired students on emotional problems, peer problems and overall difficulties. Also girls reported more emotional difficulties and lesser problems in behavioral conduct as compared to boys. Visually impaired students were found to be facing difficulties in developing close interpersonal relationships and a rapport with their peer groups (Pfeiffer & Pinquart, 2011). Blind individuals have lower level of emotional intelligence as compared to sighted individuals especially on self-awareness, self-expression, self-actualization, stress tolerance, independency, subjective wellbeing, interpersonal relationships, happiness or problem solving (Hossinyan & Emamipour, 2006; Raimule & Bhawalkar, 2015).

Cimarolli and Boerner (2005) in a study on working adults with visual impairment analyzed various characteristics of social support and their connection with wellbeing of the participants. Both negative and positive kind of social support was received. Positive support included assistance from family and

negative support was in the form of underestimating the abilities of the participant. Low level of wellbeing was found to be associated with negative support and feeling of lack of support from others. According to Bhati, Parveen and Puju (2012) students with visual impairment experience similar mental health to those with normal sight students, however, the former reported lower sense of security and self-confidence when compared with students having normal vision. They also recorded lower academic achievement than those with vision.

In a study by Jackson et al., (1998) on 63 blinded American militants, high level of hope amongst the participants was found to be playing a mediating role between proactive sociable style and their perception about their functional ability.

In a research, resilience and psychological wellbeing was studied on individuals with sight, late blindness and congenital blindness. Results showed that those with congenital blindness reflected more resilience whereas individuals with complete vision, reflected psychological wellbeing. Gender differences were observed as males were higher on both variables in comparison to females (Zeeshan & Aslam, 2007).

The Present Study

Perception about a problem can influence the way an individual deals with it. Similarly, in the case of disability, the way a person experiencing disability decides to handle it can influence his or her overall functioning. The field of positive psychology which focuses on strengths and the potential for growth has been found to play a significant role in dealing with

disability. Therefore, this research is an attempt to study four constructs of positive psychology i.e., happiness, meaning in life, hope and resilience in order to understand whether experiencing a disability can alter the way an individual defines happiness, meaningful life, expectations from future and coping with the difficulties faced in life. Hence, the present study compares sighted youngsters and visually impaired individuals in the Indian context. Moreover, this study takes four variables into consideration simultaneously and uses a qualitative method, which has not been seen in the review of literature. Thus, it is hoped that this study will provide greater insights.

METHOD

Sample

Participants in the present study consisted of sighted and visually impaired individuals (congenitally blind) living in Delhi-NCR. Purposive sampling technique was used. There were both males and female participants in the study in the age group of 18-25 years. Out of the total 64 participants, 9 were visually impaired males, 29 were visually impaired females, 11 were sighted males and 15 were sighted females.

Measures

A structured open-ended interview schedule was constructed by the researchers. Every participant was interviewed and asked the following four questions.

1.What is happiness according to you?

2.What gives your life meaning?

3.What are your hopes from the future?

4.What role do adversities play in your life?

Responses obtained by each participant were first transcribed and then analyzed. Thematic analysis was used to arrive at broader themes emerging from the interview data.

Procedure

After the questions for the interview were formulated, the sample was approached. Details of the study were provided to the participants as part of the rapport formation. They were assured that the responses provided would be kept confidential and anonymity would be maintained. Responses for all questions were recorded by the researcher in verbatim.

RESULTS

Table1: Themes Obtained on Happiness, Meaning in Life, Hope and Resilience			
	Sighted females	**Sighted males**	**Visually impaired female**	**Visually impaired male**
Happiness	•Close and secure interperso •Happiness related to achiev • Happiness is subjective •Engaging in interesting acti •Peace of mind •Helping other people •Happiness from small thing •Satisfaction and contentmer •Happiness related to self	•Qualities of oneself •Peace of mind •Making others happy a •Engaging in healthy ha •Satisfaction and conter •Achievement and acco	•Work and progress •Achievements and goals •Studying •Travelling and having fu •Helping others •Interest in certain activiti •Knowledge and learning •Interpersonal relationship •Friends and family's hap •Hope and optimism •Satisfaction •Peace of mind	•Work and studies relate •Achievement of goals •Freedom and peace of r •Interpersonal relationsh •Good to others
Meaning in	•Meaning related to work •Happiness •Peace •Meaning from self •Strong inter personal relatio •Goals and achievements •Helping people	•Overcoming difficultie •Meaning from self •Positivity •Meaning from work •Relationships •Satisfaction and conter •Helping others •Accomplishing goals a	•Studies •Parents and teachers •Self-related •Friends •Respect from others and •Hope and optimism •Related to life •Achievements •Learning and knowledge •Work related •Interpersonal relations ar •Resilience •Needs and expectations	•Meaning from Work an •Serving family and par •Achieving goals and nc •Obtaining Success in li •Self-related •Mental and spiritual ga •Interpersonal relationsh •Hope

Hope	•Relationships •Hopes related to self •Peaceful life •Serving society •Work related •Success, goals and achiever •Optimism •Satisfaction and fulfillment	•Making others laugh •Materialistic and other •Working for family and •Realistic hopes and pra •Peace of mind •Attaining success and a	•Helping others and socia •Growth, progress and su •Happiness and expectatic •Support from and suppor •Accomplishing dreams a •Optimism and positive a •Studying •Acquiring a specific job- •No hopes and being in pi •Knowledge, learning and	•Self related •Resourcefulness and pl •Initiating change in soc •Helping and receiving •Achieving specific goa •Work related
Resilience	•Identifying true relationship •Enhancing self •Learnings about life •Negative outcomes •Important like happiness an •Helps in coping •Goal achievement	•Positive outcomes and •Coping and preparedn •Enhances self and relat •Life's learning	•Hope and optimism •Positive outcomes •Practical approach •Motivation in life •Coping with problem •Enhancing self •Problems faced in everyc •Learning about life •Fulfill whims and desires •Interpersonal relation	•Self-awareness and hel •Improves quality of fut •Coping and working on •Negative feelings and c •Learning about life •Optimism and happines

DISCUSSION

The aim of the present study was to examine the differences amongst visually impaired and sighted participants on happiness, meaning in life, hope and resilience. Data consisted of responses to a structured interview given by a sample of 64 sighted and visually impaired individuals living in Delhi-NCR. Thematic analysis was carried out based on which broader themes were obtained.

The interview aimed to understand participants' perception on 4 aspects of life i.e., happiness, meaning in life, hope and resilience. Participants' responses to the first question 'What is happiness according to you?' resulted in multiple themes which have been enlisted in Table 1. Through a careful look at the table and further analysis certain common themes related to happiness have been observed amongst visually impaired males, visually impaired females, sighted males and sighted females (Fig

1). These include happiness obtained by having *close and interpersonal relationships; achievements and accomplishment of goals; satisfaction and peace of mind; and happiness obtained by helping others*. In a similar comparative study by Schade and Larwin (2015), no significant differences were seen between high school students with and without vision on self-reported happiness and perception about positive climate at school. For both participants with and without the disability in the current study, having close interpersonal relationships especially with family members, siblings, friends and teachers at college was an important factor in determining their happiness. It meant that they wanted to see their loved ones happy, make them proud, spend quality time with them and respect them as well as receive respect from them. In a study, youngsters with visual disability reported satisfaction with their close relationships and the social support provided by their close

friends, which supports the finding of this research that individuals with visual disability perceive support from others in a positive light (Anderson, 1985; Chang & Schaller, 2000; Kef, 2002; Nemshick, McCay & Ludman, 1986). Papadopoulos et al., (2015) also provided supporting evidence for significance of social support for happiness amongst individuals with visual impairment.

In the present study, participants also expressed the desire to help others. By helping others, they intend to help the poor, make them happy and contribute to the society in the best possible way. Apart from maintaining healthy relationships, accomplishment of dreams and success in academics was also a factor underlying happiness, although their reasons varied. For instance, males with vision wanted to be successful in order to achieve financial stability. However, females with vision, females without vision and males without vision wanted to accomplish their goals solely to make their parents and loved ones proud. They were more focused on successfully completing the challenges and tasks that were assigned to them on a daily basis in order to become self-sufficient. Studies have shown that having social support facilitates adjustment and achievement amongst individuals with visual impairment (Huurre & Aro, 1998). Achievement related to workplace was also essential as they hoped to have a decent job in future where they could utilise their full potential.
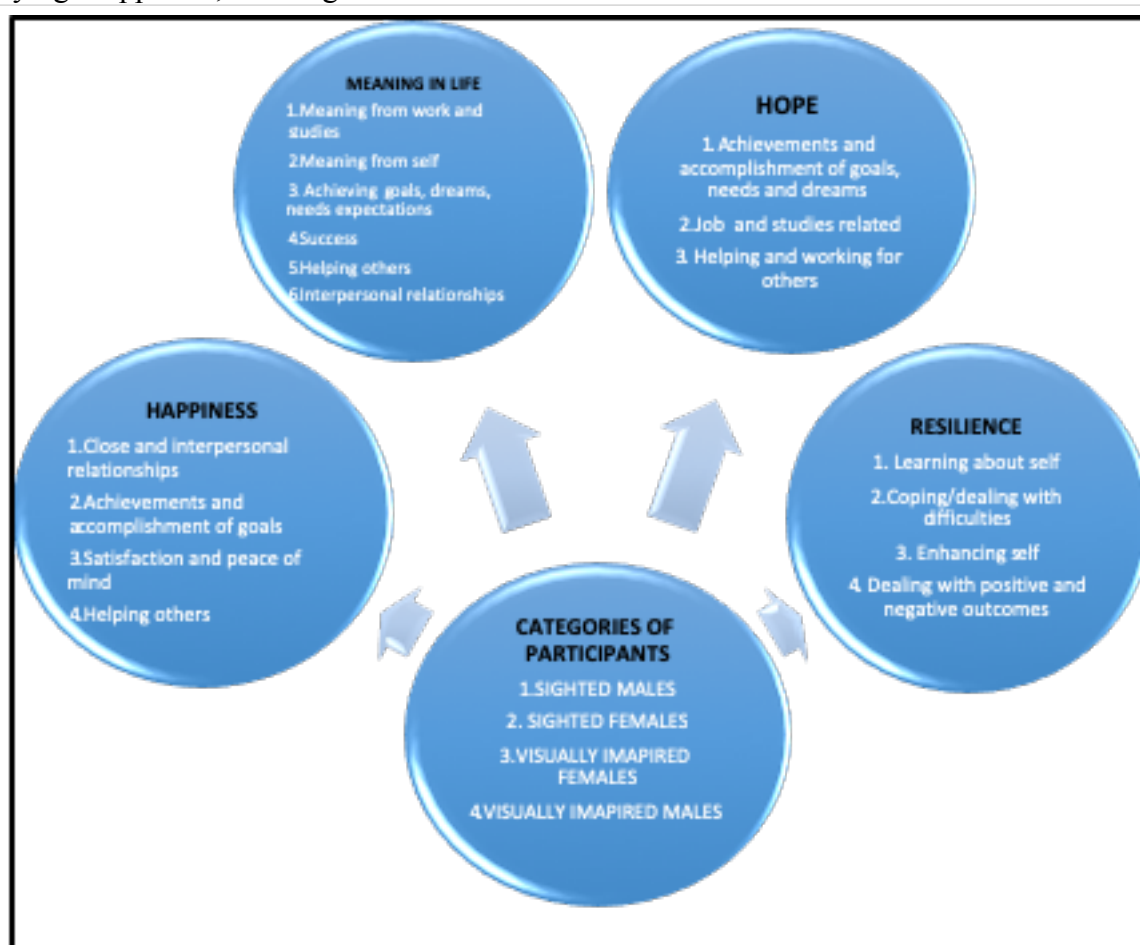

Fig 1: Common Themes Obtained on Happiness, Meaning in Life, Hope and Resilience for all the Participants

Another factor that emerged as a common theme was attaining peace of mind and satisfaction. According to them happiness is associated with a sense of satisfaction linked to the kind of work they do, feeling of fullness (males with vision), accepting oneself (males with vision), being part of others' happiness (females without vision), experiencing joy (males with vision) and freedom without boundaries (females with and without vision and males without vision). Similar findings were observed in a study conducted in Malaysia among adolescents with visual impairment who reported that their happiness was due to spirituality, self-efficacy and support from others (Lung & Bahari, 2016).

For the *second* question "What gives your life meaning?" many broad themes emerged. The common themes that emerged across the four categories of participants as mentioned in Figure 1 reflected that the participants derived meaning in their lives from *work and studies; self-related concepts; by achieving goals, dreams, needs and expectations; being successful; helping others; and by having healthy interpersonal relationships.* Their understanding of a meaningful life consisted of having close and caring interpersonal relationships – especially to serve their families, meeting parent's expectations and making them proud and happy, having supportive friends, appreciation and motivation from teachers, reliability and trust in their relationships. According to Wright (1983) disability facilitates in choosing a more desirable outlook towards life and in finding meaning in life. In some studies, participants reported that there are other things that are more valuable than physical experience like

self-worth, spending quality time with family, making efforts to achieve spirituality and mindfulness, and becoming more understanding towards others (Taylor, 1983; Wright, 1983). Participants in the present study reported that their life also derived meaning from the kind of work they did and their performance in academics. Being educated, able to read and write, completing assignments and gaining knowledge was quite significant for participants without vision in order to earn respect from others, to have a better future and to prosper. Even the ability to help others gave them a purpose in life so that they could fulfil others' desires, make them happy, contribute to the society, help those facing difficulties in life like them and serve as an asset rather than a liability. While participants without disability emphasised upon working with determination, passion and excitement, dealing with challenging work, sense of fulfilment from work, hard work, having motivation to achieve, working on plans, and a strong urge to work. Meaning in life was also found to be associated with concepts related to self like self-efficacy, self-esteem, self-awareness, positive self-worth, strong self-belief, forming strong personal identity, self-dependent, learning from experiences, strong image through knowledge, having a practical mind set, realising one's potential and limitations, showing perseverance and striving towards full potential. A study on adolescents in public and residential schools by Lifshitz, Hen and Weisse (2007) provides support for this finding as no significant differences were observed between sighted and non-sighted students on self-concept, adjustment and the nature of friendship they had. However, a similar study conducted in the

Indian context provided contradictory findings where sighted adolescents reported higher overall self-concept than the visually impaired adolescents. Gender differences were observed for sighted participants but not for the latter (Halder & Datta, 2012).

Participants' responses to the *third* question "What are your hopes from the future?" and closed coding of these led to many themes for visually impaired males, visually impaired females, sighted males and sighted females (Table 1). Out of these, the following were the common themes for the participants related to hope in their lives (Fig 1): *hope of achieving and accomplishing goals, needs and dreams; hope of doing well at their job, and work; and hope to help and work for others.* Overall, participants had a positive expectation from their future. They hoped to do well in academics and achieve their goal of becoming successful. They wanted to hold a good status in society and acquire topmost positions in order to make their parents and those who cared about them proud. Not only making their loved ones proud, but also helping them and working for them was an expectation from the future. Fulfilling parents' dreams, becoming a good family member, having healthy interpersonal relationships, making others' life better, and stable friendship were some of the expectations from the future as reported by the participants. Even at the work front, they desired to be hard working, to progress in life, successfully accomplish tasks, derive satisfaction from work, perform well and do well financially. By doing well professionally, they wanted to provide a safe and secure life to their family members. In a study on youngsters, no differences were observed in what they expected from their future as youngsters with

visual impairment had similar expectations to those without impairment about work life, marriage, family and relationships. Their hopes from the future were to do something desirable and be successful with the help of education (Arnold & Chapman, 1992).

For the *last* question "What role do adversities play in your life?" which aimed to highlight their resilience towards difficulties faced in life, closed coding led to many themes across the four categories of participants (Table 1). According to them adversities help them in *learning about themselves; to enhance themselves; by learning ways to deal with positive and negative outcomes; and trying to cope with them or face them rather than escaping them* (Fig 1). Irrespective of whether participants had the disability or not they perceived adversities as a way to make improvement in their self. According to them adversities help them gain self-confidence, provide a chance to work on mistakes, change thinking pattern, make them independent, allow flexibility to change, gain experience, provide opportunity for self-development and to learn and become stronger. These findings can be supported by a similar study where participants who showcased higher resilience reflected more self-confidence and experienced more positive affect than their counterparts (Block & Kremen, 1996; Klohnen, 1996). According to the participants in the current study, adversities also provided them with a chance to learn lessons about life. For instance, it helps them to have a new perspective towards difficulty, to realize importance of struggle, to realize that life is unstable and to find ways to enhance quality of life. Not only life lessons are learned but according to the participants it also bestows them with the opportunity to learn ways to cope

with them. Coping involved accepting the occurrence of the problem, being courageous to face them, finding solutions, overcoming obstacles, identifying one's strengths and weaknesses, learning from them and making improvements so that they are not repeated in the future. Participants also reported that being prepared to face outcomes, whether they were positive or negative in nature, was quite crucial in order to deal with difficulties. Desirable outcomes comprised of making life adventurous, success, fame, appreciating beauty of life, enjoying uncertainties, chance to learn and overcoming daily challenges. Negative outcomes comprised of increased vulnerability, negative influence on overall development, aggression, insensitivity towards others and feelings of shame.

Although many commonalities were observed between the participants with and without vision, there were few characteristics on the basis of which the participants with and without vision differed. For instance, for males and females with visual disability, being prepared for adversities in their life was important to be resilient. Rather than avoiding the difficulties, they wished to have the abilities and resources (practical approach towards problems) required to deal with them. Moreover, for the visually challenged, having a positive outlook towards life (optimism) and a hope for things getting better in the future was a significant factor in determining their happiness, a meaningful life, and being resilient. On the other hand, participants with vision desired contentment, satisfaction, and peace of mind to be happy and have a meaningful life. Also females with and without visual impairment reported preference for engaging in interesting and pleasurable activities like travelling, experiencing beauty of

nature, reading books, playing games, attending functions, and listening to music. Effect of leisure activities can help in having healthy and supporting interpersonal relationships, sense of power and control, opportunity to experiment with social justice and moreover, to survive in adversities (Jessup, Cornell & Bundy, 2010).

Thus, the present study provides findings that are a little contrary to the researches undertaken earlier where individuals with visual impairment have been found to be having low academic achievement, social support, peer relationship, low self-esteem, etc. However, this study reveals that the broader goals for individuals with and without vision are similar i.e., academic orientation, interpersonal relationships, helping behavior and successful life. Therefore, factors determining happiness, hope, meaning in life and resilience were, to a certain extent, similar. Their actions in present were inclined towards achieving these goals in the future. But it is important to understand that their reasons for attaining these goals might be different. Society and its perception towards impairment as well as reaction of these visually impaired individuals towards attitude of others could have resulted in the differences in underlying reasons.

LIMITATIONS AND FUTURE IMPLICATIONS

The *limitations* of the study were:

1. It was conducted within Delhi-NCR. Other regions could have been explored.

2. A larger sample could have been targeted in order to be able to draw generalizations.

Future research can be carried out dealing with the limitations of the study. A larger and

more heterogeneous sample in terms of regions can be included so that the study can have a wider generalization. Other forms of disability can also be included in future research in order to obtain intensive and extensive understanding about the four constructs based on the type of disability.

CONCLUSION

The purpose of the present study is to understand happiness, meaning in life, hope and resilience of participants with and without vision. A holistic picture indicates that despite the assumption that visually impaired individuals show distress and negative orientation towards their disability, results stated otherwise. With the help of thematic analysis, it was inferred that the major factors in determining happiness, hope, meaning in life and resilience are similar for the participants with and without visibility. Although there are studies that state the contrary, this study provides evidence in support of the fact that disability can have little influence in the way individuals report happiness, meaning in life, resilience and hope. Therefore, it can be inferred that on a broader basis, both sighted and non-sighted participants in the study wanted to achieve common things like close interpersonal relationships, academic achievements, and satisfaction. However, slight difference exists in the underlying reasons for achieving these broader goals. The strengths of this research was that it is an attempt to do a comparative study to identify common and distinctive factors amongst individuals with and without vision on the basis of happiness, meaning in life, hope and resilience i.e., four constructs of positive psychology taken together.

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Co-constructing Outstanding Classrooms in Higher Education: Lessons from Positive Psychology

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ABSTRACT

This study stems from the authors' belief that in order to have classrooms that not only impart learning but are also enjoyed by students, it's important that teachers as well as researchers of pedagogy make a concerted effort to let students' voices shape their work. This is precisely what the present study does- it asks students several questions about teaching practices they have encountered and particularly enjoyed in higher education (undergraduate studies and above), and attempts to find common threads in their answers to stitch together a fabric for 'an outstanding classroom'. Data is collected from 400 participants (200 online; 200 face-to-face) from universities all over India using a qualitative survey constructed by the authors based on Critical Incident Technique (Flanagan, 1954). It is then analysed using Content Analysis and Thematic Analysis with the help of Nvivo software. Several themes emerged which are pertinent from a Positive Psychology framework, for example, students' preference for emotionally intelligent teachers and Positive Education which is "education for both traditional skills and for happiness" (Seligman, Ernst, Gillham, Reivich & Linkins, 2009). This study has implications for rethinking higher education teaching practices in India. It also expands the knowledge base of Positive Psychology in the Indian context by applying its principles to higher education.

Keywords: *Education, Positive Education, Pedagogy, Positive Psychology*

Teaching that aspires to be effective must be solidly grounded in pedagogical research, and research in pedagogy must make a concerted effort to include more and more students' voices. The first part of the argument is easy to agree with; it makes intuitive sense that teaching practices stay close to what research says are effective teaching practices. "Research has taught us a great deal about effective teaching and learning in recent years, and scientists should be no more willing to fly blind in their teaching than they are in scientific research" (National Academy of Sciences, 1997, p. 5 as cited in Alters & Nelson, 2002). The second part of the argument, though it also makes intuitive sense, doesn't seem to enjoy as much agreement. There are alarmingly few studies done on pedagogy that ask students about effective and ineffective teaching practices. The present study is borne out of that gap.

There is another manifestation of this seeming disregard of students' voices, particularly in the Indian context. On studying the hiring and promotion process of teachers in higher education in India, one finds that students' perception of the quality of teaching seems to be nowhere in the picture. It's as if whether students find a particular teacher's teaching practices effective or ineffective is immaterial. This paper is based on the authors' belief that in order to have classrooms that not only impart learning but are also enjoyed by students, it's important to listen to the students. It's important for teachers as well as researchers of pedagogy to make a concerted effort to let students' voices shape their work. Furthermore, this needs to be a constant and iterative process. Teachers cannot continue to fall back on teaching how they were taught. Classrooms are a microcosm of the society; as social demands change, pedagogies must change in response. The present world is characterised by rapid and considerable change, and if universities are to retain their role of preparing students for the outside world upon graduation, they must evolve in tandem with the changing times. "A higher education for the twenty first century not only calls for a pedagogy of super-complexity, it calls for new thinking about higher education itself" (Mortimore, 1999; p.152). One way to stay in touch with what students need out of their teachers and their universities, is to simply ask them. That is precisely what the present study does.

The world is created by interaction among human beings. Interaction gives rise to thoughts, power relations and institutions. Classrooms, just like the society, are also created by interaction- interaction between teacher and students. However, a common belief is that classrooms are created by the teacher and her use of power. Contrary to this common assumption, power arises from the interaction between students and teachers (Manke, 1997). This belief is shared by the authors and was influential in designing the present study.

Method

This study is grounded in the idea of co-construction of learning. This stems from a social- constructivist epistemology and is reflected in the method adopted by the study. Using the Critical Incident Technique (Flanagan, 1954), a qualitative survey was constructed by the authors and given to 400 university educated students (pursuing or passed out of undergraduate/post-graduate courses). The idea for the same was derived after thorough review of literature in the area of educational psychology. The Critical Incident Technique (CIT) has been used in various psychological research areas including education, health, organisational behaviour etc. It encapsulates behaviours of a particular phenomenon critically, from the observer's perspective. It allows for rich data taken from various vantage points. The survey constructed had various questions regarding the role of both teachers and students in the 'best class that they had ever had.' Nvivo software was used to analyse the data, and the data analysis involved Content Analysis of individual meaning units. Codes were created and they were used to create frequency tables and Word Clouds, and then a thorough study of the codes led to the formation of themes and sub-themes. Fig. 1 and Fig. 2 represent the sample distribution.
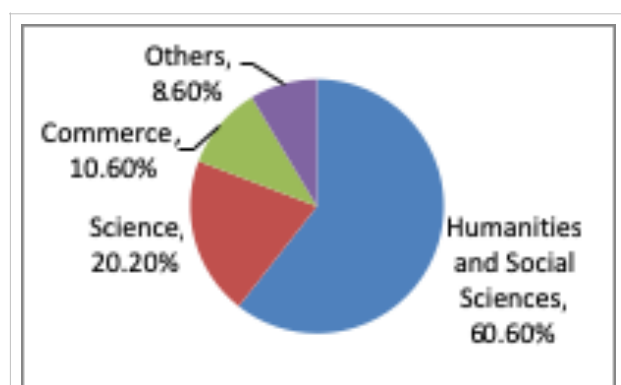
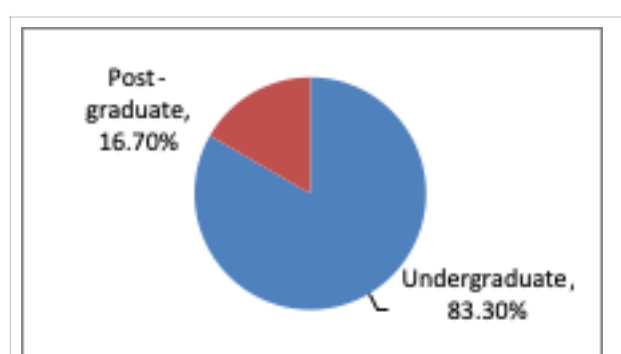**Fig. 1.** Educational stream wise sample distribution

Fig. 2. Course wise sample distribution

Results & Discussion

All the data that was collected was first entered into Nvivo software, and then analysed using Content Analysis. All the data was in the form of responses to questions framed using the Critical Incident Technique, which were used to unravel the threads that comprise the fabric of 'the best class ever' experienced by each of the participants. The use of Nvivo software facilitated the analysis of a large number of responses in a short period of time as well as in novel ways, as depicted in Fig.3.1, and Fig.3.2.

The font size of the various words in the Word Cloud above corresponds with the frequency of usage of the words in participants' responses.

Fig. 3.1. Content Analysis of responses for 'The best class ever'
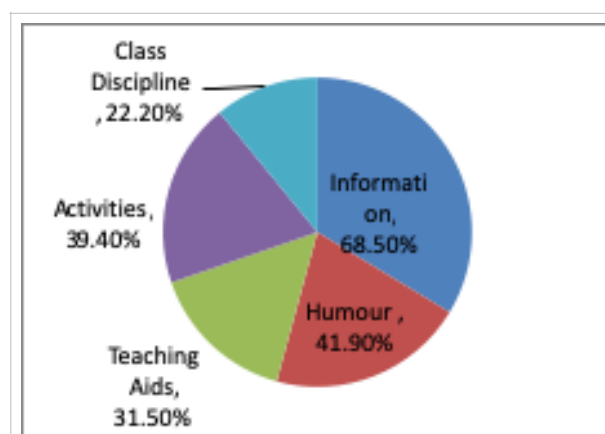

Fig. 3.2. Content Analysis of responses for 'The best class ever'

Content Analysis (Elo & Kyngas, 2008) was done in the following steps: a) identification of meaning units, or sentences expressing a single essence, and condensing them wherever required, b) generating codes for every meaning unit i.e. a short summary expressing the essence of the meaning unit in language close to the participant's, c) clustering codes and creating categories/sub-themes, d) generating themes that go beyond manifest content and tie up multiple sub-themes together in an interpretive or latent level. This was a cyclical process; new data was analysed in terms of already identified codes and categories, while simultaneously

looking out for new codes and categories. The themes have been discussed under two headings: 'What do teachers do in an outstanding classroom?' and 'What do students do in an outstanding classroom?'. An attempt has been made to weave the experiences of students with psychological concerns and concepts, in order to stitch together a fabric of what constitutes an outstanding classroom. The discussion is divided into two parts, and themes under each have been discussed separately at first, and together in a dialogic fashion in the conclusion.

Part I: What do teachers do in an outstanding classroom?

Emotional climate of the classroom

One of the most prominent themes to emerge out of the data has to do with the relationship between the teacher and the students. There's overwhelming support for the desire of a caring and friendly relationship between the teacher and the taught:

"She was understanding, non-judgmental, took feedback, allowed questions to be asked, wasn't arrogant that she knew more than the rest, was patient with her students, smiled often, made students feel at ease like we had a relationship more than just a student teacher, warm and extremely helpful"

"It involved a lot of real life examples and stories that helped me to understand the topic better. She was always friendly with each one of us which made more of us attend her classes. She had always appreciated answers from the students, whether it be wrong or right, which boosted more of confidence in us."

This is in line with Antonio Gramsci's call for an "organic adhesion" and a "sentimental connection" between the teacher and the students, going beyond the formal and the pedantic, in his seminal works on hegemony and education (as cited in Trentin, 2018). The responsibility for this rests squarely on the shoulders of the teacher because of the inherent power dynamic between the teacher and the student. In India, the teacher is usually placed on a pedestal and respect is shown in the form of distance and formality. Unless the teacher actively breaks down the hegemonic power bestowed on her owing to how we culturally perceive teachers, the classroom would remain a space that can breed detachment between the teacher and the students.

Going by the data, it also appears that an outstanding classroom is one that allows and encourages the creation of lasting and authentic bonds between the teacher and the students:

"I wish teachers knew that they do have the opportunity of making positive difference in our lives. My favourite teacher is an example for me and a major part of the person I am today.
I also wish for them to know that the way they treat their students in class ends up becoming a great part of them and which they carry on with them, hence it's important to treat each student rightly and be just and make sure you're not harming a student's confidence.
A teacher should know her subject, know her class and accordingly discover ways of making learning interesting and interactive."

Lasting intellectual and emotional ties are what keep certain teachers and classrooms alive in the minds of students long after they have graduated. The following quotes reflect this:

"I do have experience of a very good class. The teacher was very kind and amazing. I liked her so much that I am still in contact with her", "She was friendly, enthusiastic and always encouraged us…and I personally had very deep bonds with my teacher, so much so that I could go to her at any time."

Humour as a pedagogical device also seems to be highly favoured by the students (41.9%). This is interesting considering that discipline is also one of the most favoured responses (22%), like humour, to the question 'what was it that made a particular class the best class I have ever had' as depicted in Fig. 4. The authors posit that a classroom that is high on discipline and high on humour is most likely the one in which the teacher has an 'authoritative style'. Authoritative style is one of the four possible styles of parenting based on varying proportions of control and nurturance (Baumrind, 1966). Walker (2009) proposed the use of parenting style theory as an explanatory framework for understanding teachers' influence on student learning outcomes. In Baumrind's parenting style theory, the four styles of parenting are: authoritative (high on control, high on nurturance), authoritarian (high on control, low on nurturance), permissive (low on control, high on nurturance) and negligent (low on control, low on nurturance). In several studies done on school and college students, the authoritarian style has been shown to be the most successful when it comes to fostering academic and social competence in students (Walker, 2010; Coldren & Hively, 2009). In the present study, the teaching style of preference in students seems to be the authoritative style marked by high level of warmth and high level of discipline.

Dialectic relationship & feminist pedagogy

Teachers' openness to co-construction of learning is fundamental to the co-construction of an outstanding classroom. For co-construction of learning to occur, it's crucial that teachers examine their philosophy about teaching and their ideas about the roles of teachers and students. The notion that an older, hence wiser person, the teacher, should have total control over dissemination of knowledge, including the 'what, why and how' is an antiquated idea; expectation of unquestioned authority hardly seems to be welcomed by students in higher education in the present age:

"My teacher is always welcoming, she doesn't think of herself as the head, she treats everyone and herself equally with no difference"

The sharing of power with students need not be a grudging choice; sharing expertise can be liberating. "Every teacher is always a student and every student, a teacher" (Gramsci, 2001; p.399 as cited in Silveira, 2018). Such a dialectic relationship is the founding stone for co-construction of learning:

"Her behaviour & attitude was positive towards us students were also encouraged to partake in the discussions which gave us a chance to be more than just passive recipients of the knowledge being shared."

"I think the best I found was when the teacher understood us, she could relate with us and moreover didn't have any realistic expectations. She knew who can do what and how much and assessed everything on that basis. She was extremely fair and non-judgemental. She was supportive and explained a thing hundreds of times if students didn't understand. And

obviously used practical ways and exercises and activities to explain concepts. She made class interactive by conducting discussions"

As is evident from Fig. 4, a key element of an outstanding classroom is high level of interaction between the students and the teacher. This is another manifestation of the sharing of power- the sharing of pedagogical space, resulting in the co-construction of learning.

The idea of co-construction of learning can also be understood as a logical outcome of, as well as a critical foundation of, feminist pedagogy. Feminist pedagogy envisions classroom as a liberatory environment in which a "community of learners is empowered to act responsibly towards each other and the subject matter" (Shrewsbury, 1987; p. 6). The following quote from a participant encapsulates this sentiment well:

"Teachers could become more relatable to the students, understanding their psyche and the lecture much more interesting rather than just talking about some alien concept with no backing of ground reality."

Feminist pedagogy also believes that "teacher and student alike bring texts of their own to the classroom which shape the transactions within it" (Portuges & Culley, 1985; p. 2). This means that teaching is not just about delivery of information, rather it is a "complex intellectual and emotional engagement… in a charged space" (Culley & Portuges, 1985; p. 2) that is the feminist classroom. Going by the data in the present study, students appear to appreciate this:

"This professor is very well read but has no arrogance about it. She is very receptive and

understands the psychology of a student very well. She used to have a structure but that structure in itself was never concrete. As students, we had the freedom to have the class as close to our day to day life experiences."

Furthermore, homogenising all students into one category would be an artificial, and perhaps, myopic attempt if one is genuinely interested in co-constructing learning as a teacher. Individual identities must be allowed to shine through and influence the teaching-learning process. This also gels well with the central idea behind Vygotsky's theory- that learning is not an individual phenomenon, rather it is embedded in the social and cultural context in which it is supposed to take place (Vygotsky, 1978).

A culture of high expectations

Most respondents picked a particular class as the best class they had ever had, because it was high on the knowledge component, as evident from Fig. 4. Thus, a key element of an outstanding classroom is good teaching in the traditional sense i.e. in terms of imparting new knowledge to the students. A teacher's subject-matter mastery is thereby indispensable for an outstanding classroom:

"She was extremely confident and assertive (in a positive way). She knew what she was talking about and she just held our attention in such a way, that it couldn't waver"

"She was intelligent. Knew what she was doing and it seemed like, enjoyed the process of teaching it to us."

This is connected to a teacher's passion for her subject and her belief that the students can grasp the ideas being discussed. A teacher's

perception of how much content delivery or sharing of knowledge is appropriate needs to be in tune with the students' desire and ability to grasp the knowledge being shared and to participate in the creation of learning. A common danger that teachers face with regards to this is underestimating students' capabilities. According to research, this is an important factor that is related to student learning outcomes (Peterson & Deal, 1998). A risk free, non-challenging learning environment in which the teacher and the taught conspire to keep the classroom free from "unpredictability, stress, openness and multiple contending voices" is one that is inadequate to prepare students for the challenges of the real world (Mortimore, 1999; p. 147). In contrast, if teachers have high expectations of their students, the classroom space becomes an energetic, dynamic space where both the teacher and the taught push each other's boundaries and excellence becomes a part of the fabric. Expect excellence and you beget excellence; or so says the self-fulfilling prophecy (Merton, 1948).

We propose that a classroom with a culture of high expectations is also likely to be one that is headed by a teacher with a Growth Mindset. According to Dweck (2007), our mindset can take two forms: Fixed Mindset, or the belief that our abilities are carved out in stone, and Growth Mindset, or the belief that our abilities can improve with effort. A teacher's mindset is highly communicable; through her words and actions, she can encourage or discourage either type of mindset in her students. A vast body of literature now supports Dweck's (2007) contention that Growth Mindset would be associated with success in all walks of life (Ricci, 2013; Dweck, 2014). Only a teacher who has a predominantly Growth Mindset will

strive to push her students beyond their current levels of understanding and competence, towards cultivating Growth Mindset themselves.

The emotionally intelligent teacher

There's overwhelming support in the data collected for this study for a classroom that is responsive to students' emotional needs:

"I think the best I found was when the teacher understood us, she could relate with us. She was extremely fair and non-judgemental. She was supportive and explained a thing hundreds of times if students didn't understand."

"She also understood that in a class there are people with different minds, feeling things in different ways and hence she was conscious about the things she said... keeping it neutral, still somehow managing to make us all reach to the person inside us"

"I personally feel that you like a class if it manages to make you feel something and such a thing is possible if the teacher is able to use the right words and sentences that capture the feeling of the message being passed on. My teacher was able to do all of these things and I wouldn't exaggerate when I say she was able to reach every single person in the class."

Studies have shown that students respond differently to different teachers depending on their perception of how much teachers care (Crabtree, 2004). Research also shows that teachers with strong Emotional Intelligence "create classroom environments that support more effective and efficient student learning than those teachers with only limited Emotional Intelligence" (Powell & Kusuma-Powell, 2013; p. 5). Thus, treating the classroom as the arena

of the intellectual-rational and overlooking the role of emotions can be erroneous. "Emotions permeate classrooms while instruction is taking place" (Powell & Kusuma-Powell, 2013; p. 6). Furthermore, students tend to work harder for some teachers than they do for others (Crabtree, 2004). Personal qualities of teachers thereby gain a lot of importance when it comes to student satisfaction with teaching as well as student learning outcomes. A number of such personal qualities emerged in the data viz. 'funny', 'humble', unbiased, passionate, supportive etc. If these were to be interpreted from the VIA Character Strengths framework (Peterson and Seligman, 2004), the most preferred character strengths in teachers emerge to be 'wisdom', 'social intelligence', 'humour', 'love' 'humility' and 'kindness'.

Broad repertoire of instructional strategies

Use of teaching aids is one of the most popular elements of an outstanding classroom going by the data in the present study (refer Fig. 4). This includes use of videos, powerpoint presentations and diverse activities including role plays, bonding exercises etc.

"*And obviously used practical ways and exercises and activities to explain concepts. She made class interactive by conducting discussions*"

"*He used video clips and presented real life examples not verbally but with aid of videos and research papers*"

"*The class was highly interactive, almost like a group discussion going on among 30 people. I learnt so many new perspectives and ways to examine things, including popular media trends.*"

Positive education

Bridging the gap between the world of the college and the personal worlds of the students is another preference that emerged pre-dominantly in the data. Students appear to prefer classes that go beyond the prescribed syllabus and teachers that go beyond 'just teaching':

"*So many new things that weren't given in the book... real life examples... such an amazing class, loved it very much*", "*he would give us knowledge that went beyond the books.*"

This can be looked at using the Positive Education framework which is essentially education for both traditional skills of achievement and for happiness (Seligman, Ernst, Gillham, Reivich & Linkins, 2009). This is where the intersection of teaching and Positive Psychology becomes most apparent. Many scholars believe that teachers and researchers in positive psychology are actually fellow travellers on the same journey. This is because at its core, education is about nurturing strengths, about growth and learning, and about psychological and social well-being, much like positive Psychology (Shankland & Rosset, 2017). For instance, making concerted efforts to encourage student flourishing would be a part of Positive Education, and would contribute to the co-creation of an outstanding classroom as well. Many respondents in the present study indicate their wish for something similar to Positive Education though they may not have been able to articulate it in those exact words:

"*hamein jeene ke tarike sikhaye, na keval padaya*" or "*taught us ways to live life, not just taught us.*"

The authors wish to make a call for research in pedagogy in India using the Positive Education framework in higher education in order to establish the effectiveness of such an approach. . Presently, what can be said for certain is that students definitely seem to have a preference for it.

Part II: What do students do in an outstanding classroom?

Share pedagogical space with teacher

If the teacher is disconnected, the students are affected, similarly when the students are distracted the teacher is affected. In an outstanding class, students share the responsibility of making learning effective for all.

"I grew the most during these classes as I was able to self-reflect and express freely which is majorly because of the safe space my classmates created. My classmates understood the importance of confidentiality especially when people in class were talking about personal things. Never did I feel I was being judged or laughed at. Surprisingly during those classes everyone was conscious of their behaviour and also interactive. I've had the best conversations during these classes with different ideas and emotions. My classmates shared their experiences and stories providing a lot to learn from."

Active and Competitive Space

"Sharing one's own ideas and responding to others' reactions sharpens thinking and deepens understanding" (Chickering & Gamson, 1987; p.3*)*. Students appear to appreciate those classrooms in which fellow students show interest and enthusiasm for learning:

"Most of the students were studious and we had a healthy competitive environment", *"I liked that spirit in me of competing with my classmates in every single thing, say giving answers, maintaining notebooks etc."*, *"The classmates were very competitive in themselves. They listened to teacher patiently and did the competition of giving first answer to whatever teacher asks. Besides they were friendly too and discuss problems."*

No Social Identity Left Behind

Vygotsky (1978) had pointed out that learning is a social process. Within a classroom there can be various cliques and sub-groups, and many times these come to be based on various identities that students have. Movies like Kung Fu Panda, Duff and Mean Girls showcase this idea effectively where a particular student is isolated because he/she doesn't fit in with the rest of the students. Having a friendly and supportive environment is crucial to the development of every student. The following quotes highlight the crucial role played by the classroom environment in participants' memory of the best class they had ever had:

"Extremely supportive of each other. Everyone wanted to see each other do their best"

"I think that what made a difference was the fact that there were no sub groups within the class. In the sense that I, or anyone else for that matter, was not automatically looking out for a friend whenever there was an activity or some sharing to be done or a joint task to be undertaken. No one was left alone. The class by itself was a collective group and an open space."

Creating Memories and Unbreakable Bonds

Classrooms are sites of creation of common memories and strong bonds that at times last upto adulthood.

"Everyone stood for everyone. There was unity in class. Friendships were made for life".

Students often communicate without words, so strong is the understanding between them. An outstanding classroom is thus witness to new friendships being forged and lasting relationships being fashioned:

"We used to roll our eyes by seeing each other if we wanted to convey anything to our friend and make the other understand that we are referring to this. This was the bond between us!"

Epilogue: Reflexive Account & Conclusion

This study is a product of a teacher and a student passionate about pedagogy coming together to understand what makes a class enjoyable, memorable and effective for students. In a number of ways, this study has been influenced by who we are and we have tried to be aware of the various ways our role as 'teacher' and 'student' may have influenced our work as co-researchers. It was interesting to reflect on our daily practices in classrooms viz-a-viz what our analysis of the data was informing us on best practices by teachers and students appear to appreciate. We made space for disagreements and we allowed ourselves to be surprised by the data: we bracketed our personal ideas of outstanding classrooms in the quest of interpreting the data as researchers, and not as student or teacher. As is true of any qualitative research, in this one as well the whole research process is bound to have been influenced by our positioning as researchers. In the interest of reflexivity, however, we attempted to maintain an explicit recognition of all the possible ways in which we could influence this research right from its conception. We also attempted to exploit our unique positioning, with one researcher being a student and one being a teacher, throughout the research process.

We believe that classrooms are excellent ways to understand as well as correct social order and manage the world, and the results have been interpreted with that implication in mind. Classrooms are the centre of expectations, opportunities and development. It was thus interesting to see what teachers can do for co-constructing an outstanding classroom: how emotionally intelligent teachers working with a dialectical pedagogy help create a culture of high expectations and work with a broad repertoire of instructional strategies while giving due attention to positive education as well as the emotional climate of the class. It was also interesting to see what students can do for co-constructing an outstanding classroom: sharing pedagogical space with the teacher, making the classroom an active and competitive space, allowing everyone a supportive environment regardless of their social identities and letting the classroom become an arena where memories and unbreakable bonds are created. Higher education practices that are shaped in a way to provide space for and reinforce such students and teachers could result in an education system that is truly student centric.

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Assessing the Therapeutic Effects of Vacationing

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ABSTRACT

There is a sharp rise in the extent to which people share positive aspects of life on social media; vacations being one of them. During vacations, their social media profiles are replete with pictures from the most desirable tourist destinations, filled with joy and satisfaction. However, the long-term influences of these vacations are hardly observable, as majority of people don't share their experiences on social media after the vacations are over. Do vacations act as buffers against the stress that characterises our daily lives? Do vacationers feel just as happy and rejuvenated after some time has elapsed? The present study tries to answer whether vacationers differ from non-vacationers in terms of their happiness, resilience, peace of mind and mindfulness levels. The study also explores if different subtypes of vacations (solo/friends/family; national/international; religious/non-religious) have an influence on the aforesaid variables. An online interview was carried out to know the experiences of recent vacationers (N=34), which was used for deciding the dependent variables. The final study included 238 participants of age 18-25 years (M_{age}= 21.5 years, M= 60, F=178). Independent samples t-test was carried out and no significant differences were found among vacationers and non-vacationers with respect to the variables of interest. One-way ANOVA and Mann-Whitney U tests showed no significant differences with respect to the type of vacations. The results are discussed with respect to hedonism and eudemonia to highlight differences between transient and enduring form of well-being, including factors other than vacationing that can be harnessed to improve the overall quality of life.

Key words: *vacations, happiness, resilience, mindfulness, therapy*

INTRODUCTION

Vacations are considered a source of happiness and an essential ingredient for quality of life (Filep, 2012; Richards, 1999). Spending time away from home, in the quest of new experiences is not a recent phenomenon, it has evolved over hundreds of years. Traveling can be alluded to the ancient Romans who pioneered the establishment of inns, guides, hotels and restaurants – a set of essentials any traveller would need. With the passage of time, including a historically significant timeline of the ascent of dark ages, Elizabethan rule, Renaissance, industrialization and globalization, traveling has taken many forms and aspirations. While the periods of peace and prosperity allowed the ancient Romans to go on a holiday that lasted no less than two years, a modern man finds it difficult to plan even a two-week trip with his family!

Based on studies (Strauss-Belche et al., 2005) that show an increase in productivity amongst

employees and students who spend some time on a vacation, it becomes important that the psychological aspects associated with vacationing are studied in greater detail, as they carry implications for policy making. However, there is a dearth of research in this area, especially among young adults in India. The present study contributes to research literature by exploring whether going on a vacation has a persistent effect on one's sense of happiness, resilience, peace of mind and mindfulness.

The concept of happiness can be traced to the writings of Greek philosophers who popularized the term "eudaimonia" ("*eu*" refers to good, while "*daimon*" means spirit). In its etymological sense, the term means that happiness is achieved when an individual is under the influence of good spirit, which ultimately brings prosperity and contentment. The shift in view of happiness from non-agentic to more agentic accelerated during the periods of Renaissance and Reformation, when the emergence of Humanism emphasized human effort and individual responsibility. The pursuit of happiness also found its place in Jefferson's American Declaration of Independence, declaring happiness as a fundamental right. The rapid industrialization in the 19th and 20th centuries led to a preoccupation with material goods, paving a way for happiness to be equated with pleasure (as obtained by going on an expensive dinner, or buying a lavish house for oneself). With globalization and consumerism at their peak, the concept of happiness and well-being have become even more elusive.

To provide a scientific understanding of human well-being and happiness, pioneering attempts have been made by Ed Diener who made a tripartite model of the same in the 1980s. The three components involve positive affect, negative affect and life satisfaction. Ample evidence suggests that Subjective Well-being (SWB) constructs are influenced by genetics and personality characteristics. Steel et al., (2008) found that out of the Big Five Factors of personality, neuroticism predicts lower SWB, while agreeableness, openness to experiences, extraversion and conscientiousness predict higher SWB. Social and environmental factors such as health, wealth, culture, relationships with friends and families also influence our subjective well-being.

The emergence of the Positive Psychology movement in the late 20th and early 21st century has spurred significant research in the area of happiness (Seligman & Csikszentmihalyi, 2000). Understanding individual differences with respect to happiness became a key issue. Lyubomorsky (2007) suggests that human beings have a happiness set point or "hedonic adaptation" tendencies, which means people do not remain happy forever by accomplishing their desired pursuit, as they become used to it, showing there's some genetic contribution to our happiness. In other words, there are specific genes (such as the 5-HTTLPR, the serotonin transporter gene) that account for individual differences in happiness (e.g. Tellegen et al. 1988; Lykken and Tellegen 1996; Røysamb et al. 2002, 2003; Stubbe et al. 2005; Nes et al. 2006) However, genes determine approximately only 50% of our happiness level (showing only a moderate heritability, signifying that the remaining variance could be explained by epigenetic environmental factors), while 10% of it is determined by our life circumstances. On the other hand, significant

40% of our happiness is determined by our intentional activity.

According to Ateca-Amestoy et al., (2008), leisure and tourism are some important domains which can be explored to enhance one's sense of happiness. Research has generally focused on the ways in which trips can enhance our well-being. Firstly, individuals experience happiness and excitement through anticipation of vacations, during the vacations, and after the vacations (Nawijn, 2011). Secondly, vacations can contribute to our happiness through indirect experiences such as reminiscing about them by looking at photos or memoirs (Aho, 2001). They could also help strengthen family bonds which could account for increased life satisfaction (Sirgy et al, 2010). In terms of post-trip happiness, Chen & Petrick (2012) found that life satisfaction after a vacation was influenced by mastery experiences, perceived control and detachment from work, with longer vacations leading to positive effects in overall life satisfaction.

Strauss-Belche et al., (2005) conducted a study on 191 predominantly white-collar employees to see what characteristics of the vacations led to changes in health outcomes. 27% of variance in change of recuperation and 15% of variance in exhaustion was explained by various characteristics of the vacations. Recuperation was facilitated by warmer vacation location, time for one self and exercise during vacation, while exhaustion was reduced by warmer vacation locations. Hilbrecht & Smale (2016) found that taking more paid leave was associated with higher level of health and life satisfaction. Consistent with these findings, Westman & Eden (1997) found the effect of holiday satisfaction on post-trip happiness

levels and concluded that both are positively associated with each other. Similarly, Gilbet & Abdullah (2004) used a series of pre-post test design studies and have found significantly higher levels of happiness and other positive effects, such as decreased level of stress and generally better health after the vacations, although these effects fade out too quickly (De Bloom, 2009). In 2014, Kroesen et al., also obtained consistent findings regarding the extent to which vacations can influence different components of our happiness. While the vacationers had a higher level of cognitive happiness (as they judged their lives to be better, considering the social desirability of vacations), the vacations did little to contribute to any enduring, affective component of happiness.

Another variable that has started to receive some empirical attention in vacationing is resilience. It is defined as the process of adapting well in the face of adversity, trauma, tragedy, threats or even significant sources of stress (APA, 2014). Research in resilience has generally followed three broad approaches. The first deals with successful adaptation (Luthar, 1999). The second branch of research describes resilience as a dynamic process, whereby an interaction between risk and protective factors takes place. This demonstrates that resilience is context-dependent (Masten, 2001). The third branch of research in resilience is closely associated with the applications of the findings provided by the aforementioned approaches. It studies how effective schooling, neighbourhoods, peer relations and policy implementation can contribute to one's repertoire of positive experiences, thereby promoting resilience in an individual.

While defining resilience, it is imperative to consider whether resilience should be viewed as a trait, process or an outcome. While it may be convenient to take an all-or-none approach while describing resilience, many psychologists now (e.g., Pietrzack & Southwick, 2011) view resilience as lying on a continuum. They suggest that while an individual may excellently show resilient capacities in one domain of life, he may not be able to cope with other aspects of life such as failure at work or academics. Instead of resilience being a trait, it is now seen as a process involving the ability to interact with environments and the processes that either promote well-being or protect them against the overwhelming influence of risk factors (Zatura et al., 2010). The American Psychological Association (2018) suggests that resilience is not achieved only by continuously moving forward in life, but also by taking temporary breaks in between to reenergize and reorganize oneself, to be mindful of one's own resources. While there are no studies exploring the direct relationship between vacationing and resilience, there is evidence that going on a vacation leads to optimization of resources that act as "assets" or "resources" in the face of tragedy. For example, Durko & Petrick (2016) found that travel has several deeper benefits for relationships with the families, and provides an opportunity for self-reflection to the individual. As more time is available to family members while on a trip as compared to their daily schedules, communications within the relationship grows. Nawijn (2010) has also found that holidays strengthen family bonds and increase satisfaction with family life.

Amid the turbulent times of the contemporary world, achieving a sense of peace and harmony is just as important as optimizing our resources

to be resilient. Research in the arena of peace of mind is also gaining momentum because of its established implications for stress-management (e.g., Woods-Giscombe & Black, 2010). Whether we perceive a particular situation as a stressor or not depends upon our cognitive appraisal, which involves *two stages*. The *primary appraisal* involves assessing whether the situation poses a threat, and if the situation is perceived as threatening to the well-being, the *secondary appraisal* begins. In this stage, the individual tries to marshal all his coping resources to effectively fight the stressor and return to his/her normal level of functioning (Lazarus & Folkman, 1984). However, locating and organizing one's coping resources in a state of stress could be a daunting task, which necessitates that the person maintains his calm and peace of mind. Lack of peace of mind in the times of stress, coupled with the original stressor itself can have detrimental effects on physical health, and a vicious cycle of suffering erupts. In his GAS (General Adaptation Syndrome) model, Selye discusses the impact of a persistent stressor on the Hypothalamic-Pituitary Adrenal Axis (HPA-axis). In view of preventing our bodies from reaching Selye's stage of exhaustion, there is a spur of interest in stress-reduction exercises that promote relaxation, calmness and peace. These exercises involve progressive relaxation, autogenics, self-hypnosis and visualization among many others (Davis, Eshelman & Matthew, 2008). Along with promoting peace of mind and providing a buffer against stress, these exercises have also been found to mitigate physiological ailments like postoperative pain (Topcu at al., 2012).

While some people choose to experience peace of mind in relaxation/yoga/meditation classes, others prefer going on a vacation with the hope

of temporarily relieving themselves of the stress associated with work, studies and finances. Considering research in organizational behaviour and vacationing, Binnewis et al., (2009, 2010) reported that employees who feel refreshed after returning from their vacation are more likely to consider their work effortless and to engage in various forms of citizenship behaviours. Such generous behaviours after vacationing can be explained using the model proposed by Latane & Darley (1970). The first step in prosocial behaviour is that the individual "notices" that someone requires help (helping is an example of citizenship behaviour). A plausible reason why people can devote their cognitive resources to help others, after returning from a vacation, could be that trips help reduce stress, thereby promoting a greater peace of mind which fosters better attention to one's own and others' needs.

One variable closely associated with peace of mind is *mindfulness*. The association is not linear and direct. Research suggests that mindfulness helps enhance feelings of subjective well-being and self-acceptance, which, in turn, foster peace of mind (e.g., Wei et al., 2014). Xinghua et al., (2014) used a randomized control trial and concluded that mindfulness training can lead to inner peace. They propose a number of reasons for the relationship between the two. One reason could be that increased mindfulness enhances one's "reperceiving", helping them view their life from an overall perspective without being entangled by current events and disturbances. This has been found to be linked to increased equanimity and inner peace (Shapiro et al., 2006). Consistent with Wei et al., (2014), these researchers suggest that another reason why mindfulness can promote peace of mind is

increased feelings of acceptance as facilitated by attention to their physical sensations, thoughts and emotions without any judgement. Nygren, Norberg & Lundman (2007) supported this idea using phenomenological hermeneutical method in which a group of older adults were interviewed. Through the thematic analysis, it was found that an important subtheme in promoting inner peace was "acceptance of one self as one is, and his life as it has been and as it is." The third reason why mindfulness may promote peace of mind is that being mindful offers "deep and penetrative insight" into the transient nature of reality. Inner peace of mind develops as the urgency to avoid negative experiences and pursue positive ones starts to dissipate. This is a core tenet of Buddhism (Nananmoli & Bodhi, 1995).

Thus, mindfulness can be defined as the psychological process of bringing one's attention to experiences taking place in the present moment, which one develops through the practice of meditation and through other training (Lutz, Davidson, Richard & Slagter, 2011). While traditionally mindfulness has become synonymous with meditation, Gelles (2017) suggests that the diversity of experiences that one stumbles upon during a vacation can serve as a rejuvenating source of mindfulness. Vacations could be perceived as a 'life within our life', where we meet new people, try different adventures, explore diverse traditions, while trying not to get too attached to any aspect of it by realizing its ephemeral nature. Meditation also promotes the same goal by helping us realize the transient nature of positive and negative experiences, so that we are not excessively entranced by positive events or jolted by negative ones. However, in terms of empirical data, no research, in the author's

knowledge, exists that assesses the long-term benefits of vacationing on one's level of mindfulness.

Based on the discussion of these variables and available literature on how they are affected by vacations, the present study has two objectives:

1.To see if happiness, resilience, peace of mind and cognitive and affective mindfulness differ in people who went on a vacation 2-3 months ago from those who did not.

2. To understand which subtype of vacation (solo/friends/family; national/international; religious/ non-religious) is associated with significant changes in these variables.

With respect to the first aim, it was hypothesized that there would be a significant difference between the vacation and nonvacation groups in terms of the aforesaid variables. No hypothesis could be stated for the second aim due to lack of availability of research assessing the importance of various sub-types of trips.

METHOD

Participants

238 adults of age group 18-25 (M_{age}= 21.5 years, 178 females and 60 males) were taken as the sample for the present study. They were categorized into vacation (156) and non-vacation group (82). To study the therapeutic effects of vacationing, purposive sampling was used. Data was collected from different groups of participants divided on the basis of the nature of the trip (religious=16/non-religious=140) and (national=136/international=20) as well as with whom they went on the trip (family= 88 / friends= 41 /solo=26).

Tools used

Following questionnaires were used to interview the participants for the present study:

A.Peace of Mind Scale: The Peace of Mind (PoM) Scale was constructed and validated by Lee et al., (2013). It is a 7-item scale wherein the responses range from 'Strongly disagree'= 1 to 'Strongly agree'=7. It consists of items such as "My mind is free and at ease" and "I feel content and comfortable with myself in daily life". The maximum possible score is 49 and the minimum is 7. The alpha reliability coefficient of the PoM is 0.91 and criterion-related validity for the scale has been well established by the authors (Y.C. et al., 2013).

B.The Cognitive and Affective Mindfulness Scale–Revised (CAMS-R): This scale was developed by Feldman et al., (2007). The scale originally consists of 12 items but a shorter version with 10 items was used. Respondents have to choose from 1= 'rarely/not at all' to 4= 'almost always' for items like "It is easy for me to concentrate on what I am doing." and "I can usually describe how I feel at the moment in considerable detail." The alpha coefficient is 0.78 for this scale and criterion-related validity for the scale has also been well established (Feldman, 2007). Maximum possible score is 40 and minimum is 10.

C.Subjective Happiness Scale: This scale was developed by Lyubomirsky & Lepper (1999). It consists of 4 items with responses ranging from 1 to 7. For example, for the item "Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?", 1 represents 'not at all' and 7 stands for 'a great deal'. The maximum possible score is 28 and the minimum is 4. Respondents have to choose a

response from the continuum that adequately describes their condition. The scale has good internal consistency with alpha coefficients ranging from 0.79 to 0.84 across different samples. It also has good criterion-related validity (Lyubomirsky & Lepper, 1999)

D.Brief Resilience Scale: This scale was developed by Smith et al., (2008). It consists of 6 items where 3 items are reverse scored. It includes items like "I tend to bounce back quickly after hard times" and "It does not take me long to recover from a stressful event". Responses range from 1= 'Strongly disagree' to 5= 'Strongly agree'. Maximum possible score is 30 and minimum is 6. Internal consistency of the scale is good, with Cronbach's alpha ranging from 0.80 – 0.91 for different samples. It also has good criterion-related validity (Smith et al., 2008).

Procedure

Before beginning the study, detailed qualitative interviews were carried out online with a few participants who were asked about the duration of their trip, nature of the trip, the experience of the trip and how the trip affected them in terms of their emotions, mindfulness, concentration etc. This was taken as the basis for selection of the different variables and their respective questionnaires for the present study.

Quantitative data was collected through online administration of the questionnaires. Informed consent was taken from all the participants by explaining the aim of the study, assuring them that the data would remain anonymous and be utilized solely for research purposes. They were also informed that they could decline filling the questionnaire should they feel any discomfort.

Purposive sampling was used to obtain responses for the desired categories. While administering the questionnaires, it was made sure that a minimum of 2 months and maximum of 3 months had elapsed between the last day of the vacation and the administration of the questionnaire, to avoid the influence of extraneous factors such as recency effect or occurrence of any major event in an individual's life after returning from vacation, for example, either substandard performance in exams or performing outstandingly well, breaking of a relationship or forming new satisfying relationships, etc.

RESULTS

For the analysis of results, SPSS 23.0 was employed. The first aim of the study was to assess whether significant differences exist between vacation and non-vacation groups in terms of their happiness, resilience, cognitive-affective mindfulness and peace of mind levels. A brief interview with 34 vacationers yielded the following themes of feeling "calm", "happier", "mindful", "being able to concentrate" and "cope better".

Using independent samples t-test, it was found that vacationers did not differ significantly from non-vacationers in terms of their happiness levels [$t(236) = 1.30$, $p =.19$]; resilience levels [$t(236) = 0.36$, $p=.71$]; peace of mind levels [$t(236) = 1.53$, $p= 0.13$]; and cognitive and affective mindfulness [$t(236)= 1.36$, $p= 0.18$] (Table 1).

Table 1: *Independent t-test results, comparing happiness, resilience, peace of mind and cognitive and affective mindfulness between vacationers and non-vacationers (df=236).*

Variable	Vacation (n=156)		Non-vacation (n=82)		t-value	p-value		
	M	SD	M	SD				
Happiness	4.55	0.89	4.38	1.01	1.30	0.19		
Resilience	18.77	4.18	18.56	3.90	0.36	0.71		
POM	22.4	5.77	21.22	5.66	1.53	0.13		
CAFM	27.6	4.90	26.69	4.97	1.36	0.18		

The second aim of the study was to assess if significant differences exist among different groups of travellers with respect to these variables. To assess the effect of company on a trip, one-way ANOVA was used. From Table 2 it can be seen that no significant differences were found among those who traveled solo, with friends or with their family in terms of their happiness [F (2, 153) =2.55, p = .08], resilience, [F (2, 153) = 0.36 , p= 0.70], peace of mind [F (2, 152) = 0.64 , p= 0.53] and cognitive-affective mindfulness [F (2, 153) = 0.14, p= .86]

Table 2: *One-way ANOVA results, comparing happiness, resilience, peace of mind and cognitive and affective mindfulness among different groups of vacationers (df=153).*

Variable	Solo		Friends		Family		F-value	p-value	
	M	SD	M	SD	M	SD			
Happiness	4.90	0.88	4.42	0.82	4.51	0.91	2.55	0.08	
Resilience	19.41	3.70	18.66	4.39	18.77	4.19	0.36	0.70	
POM	21.61	5.71	21.97	6.17	22.42	5.77	0.64	0.53	
CAFM	27.81	4.59	27.88	4.62	27.42	5.15	0.14	0.86	

To assess influence of religious/non-religious trip and national/international trip, Mann-Whitney U test was used, as the sample size in different groups was disproportionate. Results showed that there were no significant differences among the participants who went on a religious or a non-religious trip (Fig. 1) or national or international trip (Fig.2) with respect to the variables of interest.
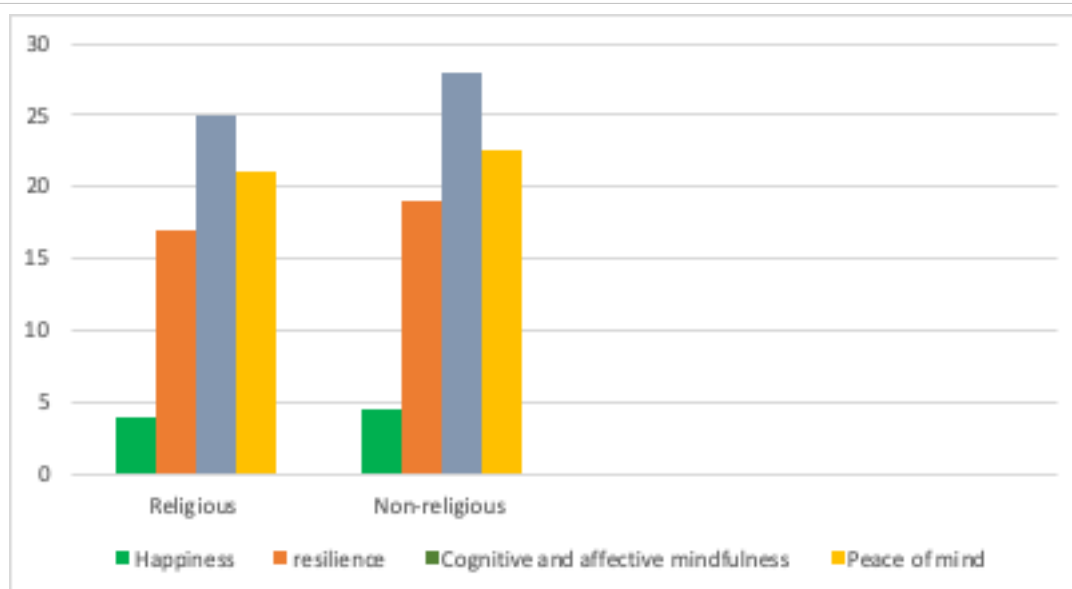
Fig 1: *Differences among travellers who went to a religious or a non-religious trip*
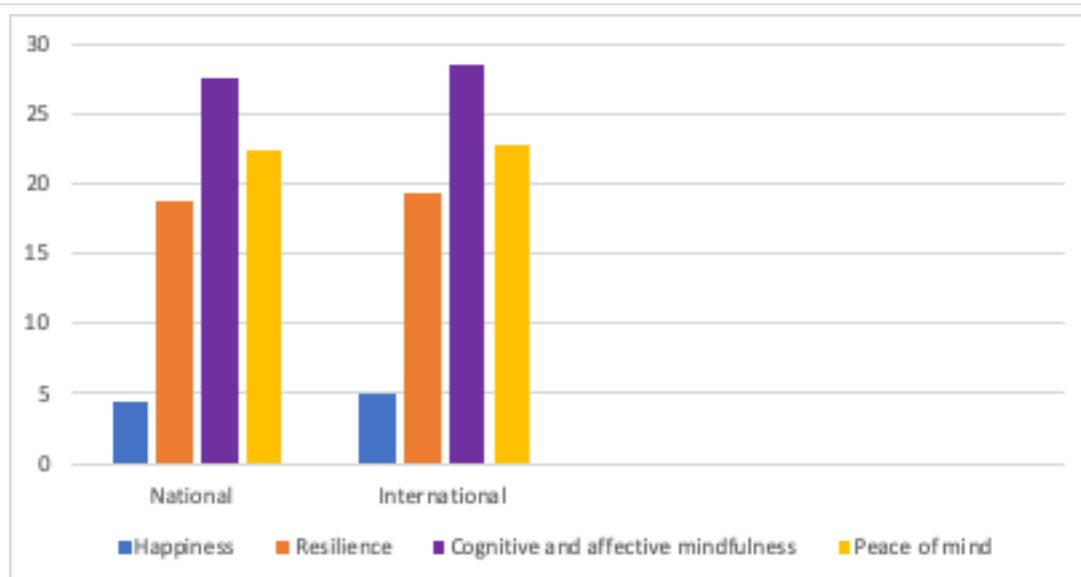

Fig 2: *Differences among national and international travellers*

DISCUSSION

The first aim of the study was to assess whether significant differences exist between the vacation and non-vacation groups with respect to happiness, resilience, peace of mind and mindfulness. As can be seen from the table, there are no such statistically significant differences. Although the qualitative interviews conducted with 34 participants who had recently been on a trip suggest that they felt "happier", "calm" and it helped "increased

coping"; these effects on happiness must have faded out after 2-3 months of the trip. While Ateca-Amestoy et al., (2008) suggest that leisure and tourism is a domain that could be explored to enhance one's sense of happiness and wellbeing, other researchers suggest that the effects do not last long enough to differentiate them from non-vacationers (e.g., DeBloom,2009). When Nawijn (2011) compared the happiness levels of non-

vacationers and vacationers after 35th and 43rd weeks of the trip, there were no statistically significant differences, $F_{(2, 783)} = 2$, ns. However, he found a difference in happiness levels of those who were anticipating a vacation (pre-trip happiness) compared to those who were staying at home. These results, where anticipation of holidays and a return from a *recent* trip boost happiness levels, can be understood from the concept of hedonic happiness (where vacations are the pursuit of pleasure). Consistent with the nature of hedonic happiness, where the locus of pleasure lies externally (versus internally), hedonic happiness levels decline when the external source of pleasure is drawn away. However, if one desires lasting well-being, satisfaction and happiness, components of eudaimonia become more important because they are less affected by the attainment of external rewards and rely mainly on self-acceptance, personal growth, purpose in life and so on.

According to Aristotle, humans can maximize their well-being by adopting a "golden mean" approach in which they should fulfil their basic needs to pursue their potential, while being aware of the "apparent" good. These include entities which may act as a source of pleasure in a short run, but they don't contribute significantly to our well-being once they are exhausted. Considering the results of the present study, vacations could be viewed as the "apparent good" because they only appear to facilitate well-being temporarily. The concept of happiness set point and hedonic adaptation (Lyubormirsky, 2008) can also be nudged into view to explain the results of the present study. While a trip of a few days could have given a boost in happiness levels of the participants,

they returned to normalcy, bringing them to similar levels of happiness as non-vacationers.

While the qualitative interviews show that vacationers felt easier to deal with challenges in their lives after having returned from the trip, results in the long run suggest that they do not have a significant advantage over the ones who did not go on a vacation. The results can be understood with respect to the resources (e.g., protective factors and assets) that play an important role in resilience. While vacationers could have capitalized upon resources such as strengthened interpersonal support and time for self-reflection during their holiday (Durko & Petrick, 2016), these resources might not have been effectively harnessed as they resumed their stressful lifestyles, bringing them at par with non-vacationers. The demographics of the participants could also be factored in to explain these findings. As participants in both the groups were enrolled in an educational institution, and were not working at the time of the administration of the questionnaire, they could have been going through similar levels of stress in their lives (and the positive effects on vacationing might have dissipated over the last two-three months). A charity, UK Youth (2018) conducted a study on young adults (N=1000, age-18-25 years) and found that they spent more than 6 hours of the day "stressed out". One in ten reported feeling that they had no one to talk to about their problems, a further 67 suggested that they had no one to lean on for seeking advice – indicating meagre resources for resilience.

Apart from interfering with the process of resilience, extremely stressful circumstances also have detrimental effects on one's peace of mind and mindfulness. The results show that

both vacationers and non-vacationers experience similar levels of peace of mind and mindfulness. Vacations may have facilitated peace of mind in the short run, by regulating the participants' levels of adrenocorticoids and blood pressure. However, resumption of daily stressful lives brought their stress and peace of mind levels similar to those of non-vacationers. Similarly, the free time available to vacationers on their trips seems to have promoted their mindfulness (as they reported in their interviews that they could think or feel more clearly). The inability to find sufficient time for focusing attention on oneself during two-three months after returning from holidays explains the insignificant differences between vacationers and non-vacationers.

The next aim of the study was to assess whether there are differences among people going on different types of trips in terms of their happiness, resilience, peace of mind and mindfulness. As can be seen from the results (Table 2), it did not matter with respect to any of the variables whether an individual went alone, with friends, or family. It appears that the vacationers in the "friends" and "family" groups would report higher level of happiness as compared to the "solo" group because the former groups would have greater opportunities to explore and share positive experiences, and the collective effort of all members would be better enjoyed in company of one another. This assumption is also related to the concept of emotional contagion. However, the happiness levels remained unaffected. This could be due to two reasons. Firstly, it is possible that there were no significant differences among these groups in terms of happiness even in the short-term! They could have experienced similar levels of happiness, even though the sources

were different. For example, the solo travellers may have taken delight in their independence, just like the latter groups might have rejoiced in the company of their friends and family members. Secondly, even if the solo travellers experienced less happiness in the short-run, their happiness levels became comparable to those of the other groups as they spent 2-3 months with their families and friends again after having returned from the trip. Similarly, because their environments in terms of stressors (academic problems, relationship issues) and protective factors (such as presence of family members and friends) were similar, they show similar levels of resilience 2-3 months after the trip.

In terms of peace of mind and mindfulness levels, it did not matter in the long-run whether an individual had more time to himself/herself on a vacation or whether they spent their time with family members. It could mean that there are factors other than one's company that promote levels of peace of mind and mindfulness such as gratitude, compassion, deep breathing, acceptance, regular health check-ups, living in the moment, emotional regulation and being generous (Shankar & Melissa, 2017).

With respect to whether the trip was national/ international or religious/non-religious, there were no significant differences with respect to happiness, resilience, peace of mind and mindfulness levels (Fig 1 & 2). Because of lack of empirical research on the long-term effects of such trips on young adults and disproportionate sample size in the groups, no meaningful conclusion could be drawn for these results.

CONCLUSION

It may be concluded while vacationing serves as an effective measure for people to experience their lives on a different tangent, it may not be sufficient to provide an individual with the resources that are required for enduring levels of well-being, satisfaction, and physiological-psychological health. As opposed to the general notion that views vacationing as an effective way of "forgetting all the problems", or "relieving the mind of its stressors", going on vacations is overrated. Being an external source of catalysing positive emotions, they remain useful only as long as we continue the trip. If the goal is to maximize well-being and mental health in the long-run, an individual should realize that the source of happiness lies within themselves. For example, in his ground-breaking book, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfilment,* Seligman (2002) focuses on five aspects of being authentically happy: Positive Emotions, Engagement, Relationships, Meaning and Accomplishments. Popularly known as the PERMA model, it identifies various aspects that an individual can capitalize to secure lasting well-being. While external sources (i.e. relationships) are accorded importance in his model, it primarily emphasises individual aspects of well-being (such as positive emotions, engagement, meaning and accomplishments).

Going on a vacation is certainly not a bad idea, however one should not view it as a panacea for all their problems. Apart from granting only hedonic advantage, vacations could also prove to be draining on one's physiological health (if vacations become stressful themselves) and financial health. Future research may focus on how going on a "mental vacation" could prove to be better than going on a "physical vacation" in terms of one's sense of being; and the strategies that may be utilized by people to explore the happiness, power and calmness within themselves rather than seeking the same by going on expensive holidays!

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BOOK REVIEW
Emotional Intelligence: Journey to Self-Positive. By Pooja V. Anand.
The Reader's Paradise (2017). ISBN 978-93-85958-62-5. PP.115. ₹495.00

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Emotions have been often looked upon as irrational and illogical. They have been understood to be interfering in the effective functioning and decision making of persons. In 1964 however, Michael Beldoch introduced the concept of 'Emotional Intelligence' and then it appeared again in a paper by B. Leuner in 1966. This term became widely known with the publication of Goleman's book Emotional Intelligence: Why it can matter more than IQ in 1995. Of late, the concept of EQ has become very popular. Emotions are now looked upon as facilitating thinking and behavior. As very aptly quoted by the author,

> "The emotional intelligence field is on the steep incline of a new wave of understanding – how people can improve their EQ and make lasting gains that have a profoundly positive impact upon their lives." Bradberry and Greaves, 2009

The concept of Emotional Intelligence has become one of the most popular constructs today as people have now begun to understand its significance in all areas of functioning – be it relationships, effectiveness at work, or achieving personal and professional goals. The author has attempted to provide a comprehensive and detailed understanding of the concept of emotional intelligence in this book.

The book is divided into nine chapters, with each chapter delving dexterously into the concepts related to EQ. Chapter 1 talks about the different emotions and the theories related to understanding this complex area. The chapter talks at length about the role of emotions in facilitating communication. Nature, universality, and the role of culture in expression of emotions have been brought out very clearly by the author.

The historical background and the emergence of the concept of EQ is discussed extensively in Chapter 2. The chapter is enhanced by the details of contribution by various theorists who have enriched the concept. The relationship between Interpersonal and Intrapersonal intelligences given by Gardner and the concepts of Personal and Social competence components of Emotional Intelligence have been discussed.

Chapter 3 goes into a detailed explanation of the various models of EQ. It also gives the many definitions of emotional intelligence brought forth by the various contributors to this field. The Ability Model proposed by Mayer and Salovey, the Mixed Model by Goleman, and the Emotional-Social Intelligence Model by Bar-On have been discussed in detail. The various measures of emotional intelligence are also given in this chapter.

A very important component, the Indian understanding and work done by Indian researchers are discussed in Chapter 4 of the book. The concept of emotional intelligence has been researched in India as well. The concept

has been found in ancient texts like the Bhagwad Gita. The concept of EQ in the Indian texts is quite different from what is understood in the West. In India, EQ is associated more with the social and cultural skills like respecting elders and fulfilling one's responsibilities.

The application of emotional intelligence in the different fields of human functioning, and the fact that emotional intelligence is a competency that can be learnt through training, is discussed extensively in Chapters 5 and 6. EQ as a construct assumes critical importance today when the world is facing severe challenges in all areas. Increasing incidence of depression, suicide, violence, broken relationships, and general unhappiness, and its relationship with emotional mismanagement has been brought out very effectively. The upside is that emotional intelligence can be learned.

Despite the information that emotional intelligence is an extremely useful concept, it is not bereft of its own share of controversies. Chapter 7 talks about the controversies and criticisms associated with this concept, the age-old one being the importance of IQ vis a vis EQ. Some critics have raised the point that the construct is not clearly defined and, therefore is difficult to understand. Another interesting controversy is whether to consider EQ as an ability or a quality. However, it has been brought out that researchers have established that EQ is a "unique construct that accounts for unique variance".

A very important chapter of the book is Chapter 8 which introduces and discusses the 3S model of emotional intelligence – a new model developed by the author. This is a comprehensive model that describes the components of emotional intelligence. The author views EQ as a competency, as various researches have shown that emotional intelligence can be developed. The author has also ventured to give a definition which says,

> "Emotional intelligence involves competencies related to understanding and managing one's own emotions, understanding others' emotions, developing and maintaining satisfying relationships with others and channeling one's emotional energy to create a positive self."

The 3S components of the model are – self-competence, social competence, and self-positive.

The concluding chapter, Chapter 9, of this beautifully and explicitly written book brings forth very clearly the importance of integrating emotional intelligence with school and college curricula. The stresses discussed in the earlier chapters underscore the need for developing competency in Emotional Intelligence.

Although the concept of EQ has become popular and extensive research has been carried out in this area, there are very few books in the simple and understandable format followed in this book. This book discusses emotional intelligence in a comprehensive manner and makes a very important contribution to this field. The 3S model of emotional intelligence is an inclusive model developed by the author and is a result of years of research with different samples.

BOOK REVIEW
Happiness by Bent Greve, Routledge: New York, 2011, English, 144pp

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The book Happiness by Greve is an attempt to theorise Happiness. It highlights the importance that happiness has gained in contemporary times. It also discusses the relevance and importance of experiencing Happiness in the various aspects of life. Greve also suggests that one must work towards increasing happiness, in general, and through public policy, in particular. The book begins by outlining its scope, that is, the present work is a broad analysis rather than a nuanced discussion of the issues and debates around happiness. Thus, Greve has attempted to discuss the concept in a holistic manner by understanding Happiness as an interdisciplinary concept instead of rooting it in any one discipline. However, it turns out to be a fragmented discussion of happiness via the lens of psychology, sociology, economics and philosophy, and the reason for the same has not been articulated in the book.

The book begins with raising questions that are crucial to any attempt to understand happiness, in general, and within the framework of these disciplines, in particular. These questions, if discussed and understood thoroughly, will provide a better understanding of happiness. The introduction of the book highlights the importance that happiness has always had, and at the same time, the recent emphasis it has gained in discussions and deliberations across various issues and aspects of society which probably started with Aristotle (350 BC)(Sachs, 2002), Barrow (1978), Hudson (1996) to Happiness Curriculum (SCERT, 2018).

Through this chapter, the author tries to establish the relevance of the work and presents an outline of the work ahead.

The second chapter of the book intends to explain the meaning and pre-requisites of happiness, from the perspective of some disciplines that the author chose such as sociology, psychology and economics. The author has presented a brief summary of the major writings in the discourse of happiness in these disciplines. Based on this summary, a comprehensive understanding of the concept has been attempted and questions regarding the nature and measurement of happiness have been raised. These questions form the basis of the next chapter of the book. A distinction that seems important to Greve is between the notion of Happiness and Well-being, as they are often used synonymously. However, if it is not to make the discussion simpler, then, no other reason seems to emerge for not doing so. Such a distinction has been the basis of previous works such as Hudson (1996) and hence, it brings out a nuanced understanding of the practical issues related to both the conception as well as the measurement of happiness.

The third chapter discusses the possibility of measuring happiness. This chapter refers to the empirical research that has been conducted to measure happiness or to study its relationship with other aspects of life in multiple forms. The context of these researches is located in Europe and USA. The author tries to build connections between aspects of human life with happiness,

such as health and happiness, income and happiness, relationships and happiness, and religion and happiness. The author hints at the criticisms of these researches but sums up the chapter by reiterating what these researches have concluded. An absence of a detailed and critical discussion of the issue could be attributed to Greve's choice of using happiness and well-being synonymously.

Once establishing that happiness can be measured to a certain extent, the next chapter discusses the role of public policy in happiness in order to increase people's happiness. Here again, the author uses the earlier discussed parameters, such as income, health, relationships, and religion as indicators of happiness or related to happiness, to argue that public policies should aim at the happiness of maximum number. However, this discussion could have been more nuanced if a discussion on the various aspects of happiness was included, as Barrow (2012) does. Barrow defines happiness as a state of mind and engages with questions such as whether happiness is a degree word, whether it can be judged or not, what is its value. The author also forewarns of some possible challenges that might come up in front of the welfare state while attempting to integrate happiness in public policies.

Moving on, the penultimate chapter, it argues for considering happiness as one of the aims of public policy. Here, Greve refers to happiness as an indicator of societal development and critiques the popular indicators, such as Gross Domestic Product (GDP). The concluding chapter presents a summary of the key arguments put forth in the former chapters to indicate the contestations, debates, issues, and challenges in happiness research.

The book has managed to present that, an understanding of happiness from one discipline would be different from an understanding in another discipline, i.e. to say a sociological, psychological, philosophical, to an economical one. The language of the book is lucid. The author has been successful in providing questions that will potentially enrich the discourse of happiness.

The book, because of a fragmented discussion of happiness in various disciplines, needs a more coherent articulation of happiness. Such a discussion may not be able to keep the reader engaged or be of much value to a scholar of this area of study. It is also important to highlight that, the studies referred to in the book are not precisely about happiness, but about other similar terms, such as, well being, satisfaction, utility, etc. which Greve does not differentiate in sufficient detail. This book, as reflected in the introduction, proposed to discuss happiness in not just a multidisciplinary fashion but also from a socio-political perspective, which is still wanting.

The book might come in handy, to get a preliminary idea of the kind of work done related to happiness. It provides a summary of the work done on happiness in sociology, psychology, philosophy and economics, which works well for readers who have commenced their research in the field.

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