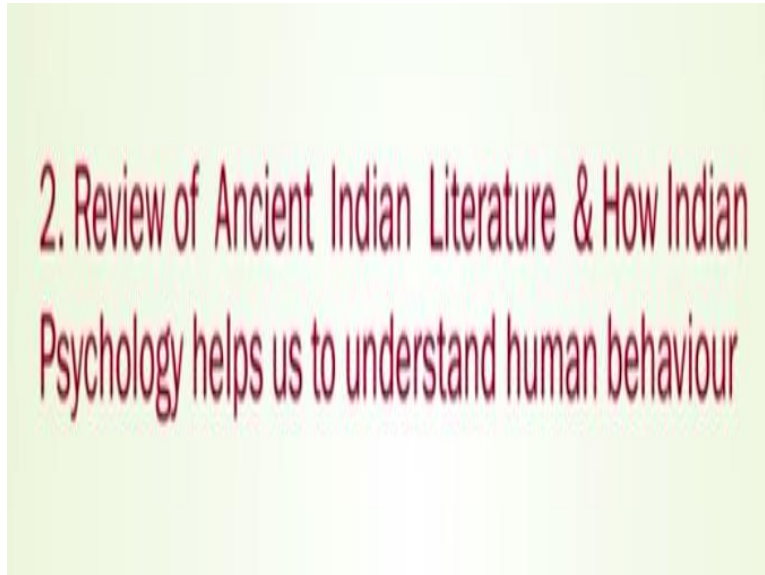


Positive Psychology
Prof. Kamlesh Singh
Department of Humanities and Social Sciences
Indian Institute of Technology – Delhi

Lecture 22
Recent Trends and Directions in Positive Psychology: Part 2

(Refer Slide Time: 00:17)





Namaskar. In this series, our next topic is review of ancient Indian literature and how Indian psychology helps us to understand human behavior.

(Refer Slide Time: 00:30)

Most significant contribution

- Matthijs Cornelissen (director, Indian Psychology Institute) teaches Integral Psychology at the Sri Aurobindo International Centre of Education in Pondicherry.
- He is a Dutch physician who settled in India in 1976.
- Presently, he is involved in a variety of projects concerned with the development of a new approach to psychology based on the Indian tradition.
 - He founded the Sri Aurobindo Centre for Consciousness Studies in 2001, and the Indian Psychology Institute in 2006.
- He organized several conferences, seminars and workshops on Indian psychology, and edited three books on the same subject, *Consciousness and Its Transformation* (2001), *Indian Psychology, Consciousness and Yoga* (2004), and *Foundations of Indian Psychology* (in 2 volumes) (2010).



More significant contribution of Indian psychology institute is here, so that is why let us know what they are mentioning and how this institute is helping us to understand Indian psychology in better way. Cornelissen, who is director of Indian psychology institute, teaches psychology at the Sri Aurobindo International Center of Education in Pondicherry. He is a Dutch physician who settled in India in 1976.

Presently, he is involved in a variety of projects concerned with the development of a new approach to psychology based on the Indian tradition. He found Sri Aurobindo Center for Consciousness studies in 2001 and the Indian Psychology Institute in 2006. He organized several conferences, seminars, and workshops on Indian psychology and edited three books on the same subject 'Consciousness and its transformation' in 2001, Indian psychology, consciousness and yoga in 2004 and Foundation of Indian Psychology in 2 volumes in 2010.

(Refer Slide Time: 01:53)

What is Indian Psychology?

- Indian psychology is an approach to psychology based on the Indian ethos, the characteristic spirit of the Indian civilization.
- One could also say that it is a psychology rooted in the consciousness-based Indian worldview, yoga and a life-affirming spirituality.
- It has been highlighted that:
 - It is not a psychology specifically or exclusively suitable for people living in the Indian sub-continent or of Indian origin.
 - Indian Psychologists feel that the Indian tradition can make valuable contributions to the psychological understanding of all human beings, irrespective of their descent or cultural background.
- Yoga is nothing but practical psychology-Sri Aurobindo

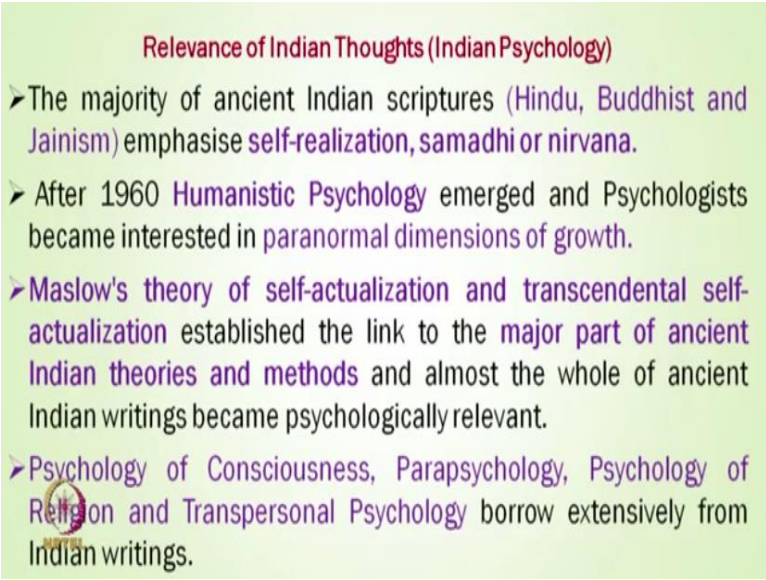
Source: <http://www.ipi.org.in/second/whatisip.php>

Sources I have mentioned here. So, let us now, what is Indian Psychology. I think to some extent you know, because I have covered this topic in previous classes already, but once again, its definitions, and how Indian psychology could contribute to positive psychology. Indian psychology is an approach to psychology based on Indian ethos, the characteristic spirit of the Indian civilization.

One could also say that it is a psychology rooted in the consciousness based Indian world view, yoga and life-affirming spirituality. It has been highlighted that it is not a psychology specifically or exclusively suitable for people living in the Indian subcontinent or of Indian origin. Indian psychologists feel that the Indian tradition can make valuable contributions to the psychological understanding of all human beings, irrespective of their descent or cultural background.

I think you would agree on this point, if we use *sat-chit-ananda* scale, if you use *vikaras*, we have already used vedic personality inventory, in which we study *sattva*, *rajas*, *tamas* in different cultures. So similarly, these constructs help us to understand human behavior across the cultures as Sri Aurobindo mentioned that yoga is nothing but practical psychology. So, our Indian psychology could contribute to understand human behavior.

(Refer Slide Time: 03:31)



Relevance of Indian Thoughts (Indian Psychology)

- The majority of ancient Indian scriptures (Hindu, Buddhist and Jainism) emphasise self-realization, samadhi or nirvana.
- After 1960 Humanistic Psychology emerged and Psychologists became interested in paranormal dimensions of growth.
- Maslow's theory of self-actualization and transcendental self-actualization established the link to the major part of ancient Indian theories and methods and almost the whole of ancient Indian writings became psychologically relevant.
- Psychology of Consciousness, Parapsychology, Psychology of Religion and Transpersonal Psychology borrow extensively from Indian writings.

What is relevance of Indian thoughts or Indian psychology? There are various documentations now for Indian psychology and how it could contribute to the psychology as well as to its branches. The majority of ancient Indian scriptures from Hindus, from Buddhism, Jainism emphasizes on self realization, *Samadhi*, or nirvana. After 1960, humanistic psychology emerged and psychologists became interested in paranormal dimensions of growth.

Maslow's theory of self actualization and transcendental self actualization established the link to the major part of ancient Indian theories and methods and almost the whole of ancient Indian

writings became psychologically relevant. Psychology of consciousness, parapsychology, psychology of religion and transpersonal psychology borrow extensively from Indian writings. So, these are the branches of psychology, which have highlighted or give due weightage to Indian writings.

(Refer Slide Time: 04:42)

- Buddhist Psychology, Yoga Psychology, Jain Psychology, etc. are frequently found in modern psychological literature now.
- Many books listed in Psychology now include books on Yoga, Buddhism and Zen. There seems to be a paradigm shift in Western Psychology, a shift from the notion of mental disease and healing to personal growth, the reference point shifting from the statistical average or "normal" to the ideal or upper limits of man's potentiality, that is objective of Positive Psychology.
- Buddhist: The Psychological relevance of the four noble truths and eight-fold path and Buddhist techniques of meditation are of considerable relevance in modern Psychology.
- The Bhagavat Gita gives an essence of Indian way of life and philosophy and it describes the four yogas- Karma, Bhakthi, Raja and Jnana.
- There are several books on the psychological relevance of Gita. Maslow's theory of Meta-motivation is very similar to the concept of Nishkama karma outlined in the Gita.

Buddhist psychology, yoga psychology, Jain psychology are frequently found in modern psychological literature. Many books listed in psychology now include books on yoga, Buddhism and Jainism. There seems to be a paradigm shift in western psychology, a shift from the notion of mental disease and healing to personal growth. The reference point shifting from the statistical average or normal to the ideal or upper limits of man's potentiality.

That is objective of positive psychology. So not only Indian scholars or Indian psychology and related fields, even western scholars focusing more on ideal or upper limit of man's potentiality. Buddhism - the psychological relevance of the 4 noble truths and 8-fold bath, and Buddhist technique of meditation are of considerable relevance in modern psychology.

If we take example of *Bhagavat Gita* - the *Bhagavat Gita* gives an essence of Indian way of life and philosophy and describes the 4 yogas, *karma yog*, *bakthi yog*, *raja yog* and *jnana yog*. So similarly there are various concepts, which have been borrowed in the main stream of

psychology, like there are several books on the psychological relevance of Gita. Maslow's theory of metamotivation is very similar to the concept of *nishkama karma* outlined in the Gita.

(Refer Slide Time: 06:22)

- ▶ Patanjali's *Ashtanga Yoga* is a very systematic presentation of *Raja yoga*.
 - ▶ Both *Bhagavat Gita* and *Ashtanga Yoga* are supposed to have great value to the **Psychology of consciousness as well as personal growth**.
 - ▶ Modern interest in relaxation can be traced to studies on *Savasana*. **Rising popularity of meditation practice links Psychology to religious practices and philosophy**.
 - ▶ The **psychosomatic relationship** was well known and salient in ancient times. *Ayurveda* **describes how emotions like desires lead to both physical and mental diseases**.
 - ▶ Importance of *Triguna* theory (Satwa, Rajas and Tamas)
- source: <http://www.ipi.org.in/second/whatisip.php>

So, there are various ways where Indian scholars are contributing to the mainstream of psychology. Patanjali's *ashtanga yog* is a very systemic presentation of *raja yog*, both *Bhagavat Gita* and *ashtanga yog* are supposed to have great value to the psychology of consciousness as well as personal growth. Modern interest in relaxation can be traced to study on *savasana*, rising popularity of meditation practice links, psychology to religious practices and philosophy.

The psychosomatic relationships was well known and salient in ancient time. *Ayurvedha* describes how emotions like desires lead to both physical and mental diseases. Importance of trigunas we know, *sattva guna*, *rajas guna* and *tamas guna*. So these are certain contributions from Indian psychology or Indian literature, which are contributing to the mainstream of psychology.

(Refer Slide Time: 07:28)

Indian Psychology -- (Borrowed from 1st week lecture)

- Indian Psychology (IP) has its roots in the diverse traditions of knowledge deliberated upon in various texts (*Shastra*), as well as the practices and meanings embodied in various forms, shared by the people (*Loka*) in the zone of Indian civilisation, (Dalal & Mishra 2010)
- Indian psychology primarily deals with the inner state of a person, taking consciousness as the primary subject matter of study.
- Indian Psychology: Hallmark of Spirituality & Inner directedness
- Since the time of the Upanishads, the *jiva* (living organism) has been characterized as a *jnata*, *bhokta*, and *karta*, i.e., as one who knows, feels pleasure and pain, and acts.
- Following the Indian conception of the *jiva* as *jnata*, *bhokta*, *karta*, three main forms of yoga are suggested: the *Jnana (Knowledge)*, *Bhakti (Devotion)*, and *Karma (Action)* yoga.

I have borrowed this slide once again from your first lecture, in which we highlighted on the Indian psychology, what it is and how it is contributing to the mainstream psychology. So Indian psychology has its roots in the diverse traditions of knowledge deliberated upon in various text or sastras as well as the practices and meaning embodied in various forms shared by the people/*loka* in the zone of Indian civilization, that was one of the definitions.

Indian psychology primarily deals with the inner state of a person taking consciousness as the primary subject matter of study. So Indian psychology could be counted as hallmark of spirituality and inner directedness. Since the time of the Upanishad, *jeeva* or living organism has been characterized as *jnata*, *bhokta* and *karta*. So, one who knows, feels pleasure and pain and acts. So, following the Indian conceptions of the *jeeva* as *jnata*, *bhokta*, *karta*, 3 main form of yoga are suggested.

Jnana yog or knowledge *yog*, *bhakthi* or devotion *yog* and the *karm* or action *yog*. So, these are the ways to serve as a, *jnata*, *bhokta*, and *karta*. So, these are the explanation of human behavior as per Indian psychology.

(Refer Slide Time: 09:02)

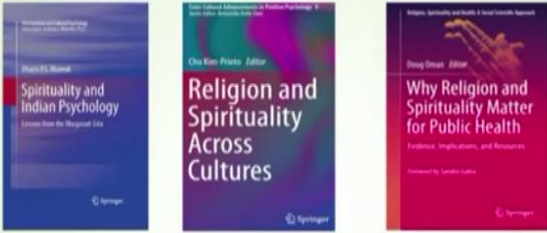
- The Indian tradition includes psychological phenomena like **consciousness and joy** as core-elements of reality, and '**knowledge of the self**' (*adhyātma-vidyā*) as the fundamental science.
- **Health, human development and well-being:** The Indian ideas and concepts like *ahankara* (Salagame 2011), *anasakti* (Pande and Naidu 1992; Singh et al., 2015) have been explored in reference to health & well-being.
- Neki (1973) has tried to build therapeutic interventions for the **promotion of mental health and well-being using yoga** and has come up with a model called *Guru-Chela therapy* which involves the **teacher-disciple relationship developed in the Indian tradition**.
- Kakar's *Shamans* has talked about Healers, Mystics and Doctors and about their **indigenous healing practices**. It clearly indicates the **role of traditional healers in maintaining mental health in traditional societies**.
- These dimensions of psychology are encouraging psychologists to **develop theories and concepts which do not take from any Western thought, but derive entirely from Indian traditions of thought and can be applied universally**.

The Indian tradition includes psychological phenomena like consciousness and joy as the core element of the reality and knowledge of the self as the fundamental science. Health human development and well being can be discussed. The Indian ideas and concepts like *ahankara*, *anasakti*, where we have also developed a scale to measure *anasakti* have been explored in reference to health and well being.


Neki in 1973 has tried building therapeutic interventions for the promotion of mental health and well being using yoga and has come up with the model called guru-chela therapy, which involves the teacher-disciple relationship developed in the Indian tradition or can say second person approach. Kakar also discussed about healers, mystics and doctors and about their indigenous healing practices.

It clearly indicates the role of traditional healers in maintaining mental health in traditional societies. These dimensions of psychology are encouraging psychologist to develop theories and concepts, which do not take from any western thought, but derive entirely from Indian traditions and thought and can be applied universally. So, there are various ways or studies documented already in our literature where scholars have worked in this direction.

(Refer Slide Time: 10:42)



- ✓ Review of Ancient Indian Literature: Philosophical & Religious/spiritual literature
- ✓ Positive factors from religions are revealed & discussed in the latest literature.



On the other hand, as we know we have already discussed there are various books even in western culture, now from western universities, where they are giving due weightage to religion and spirituality in modern time. For example, this book ‘Religion and spirituality across cultures’, which we have already discussed, ‘Why religion and spirituality matter for public health’ written by professor Doug in 2018. So, quite latest book it is.

On the other hand, in Indian psychology - ‘Spirituality and Indian psychology’ already written by professor Bhawuk. So, review of ancient Indian literature, philosophical, and religious spiritual literature, which is well known fact. On the other hand, even western scholars giving due weightage to religion and spirituality. Positive factors from religions are revealed and discussed in the latest literature from western cultures.

(Refer Slide Time: 11:45)

1	Introduction: Positive Psychology of Religion Across Traditions and Beliefs Chu Kim-Picco	1	Part II Variations in the Paths to Positivity and Religiosity
Part I Positive Psychology within the Context of Specific Religions			
2	Virtues That Transcend: Positive Psychology in Jewish Texts and Tradition Eli ezer Schnall, Mark Schiffman, and Aaron Cherniak	21	9 Religiosity and Subjective Well-Being: An International Perspective Louis Tay, Miao Li, David Myers, and Ed Diener
3	The Contributions of Christian Perspectives and Practices to Positive Psychology Everett L. Worthington Jr., Caroline R. Lavelock, Daryl R. Van Tongeren, Charlotte van OyenWitvliet, Brandon J. Griffin, Chelsea L. Greer, David J. Jennings II, Yin Lin, Kayla Jordan, and Man Yee Ho	47	10 Religions/Spiritual Meaning Systems: Multiple Pathways to Well-Being Crystal L. Park and Amy Hale
4	Religiosity and Well-Being in a Muslim Context Ahmed M. Abdel-Khalik	71	11 Mindfulness, Consciousness, Spirituality, and Well-Being Emily L.B. Lykins
5	Fostering Meaning, Social Connection, and Well-Being Through Hindu Beliefs and Practices Maia J Young and Rakesh Sarin	87	12 Mind-Body Practices and the Neuro-psychology of Wellbeing Patricia L. Gerberg, Liselotte Goojoes, and Richard P. Brown
6	Buddhism and Positive Psychology Julia L. Cassiani	101	13 Religion, Emotion Regulation, and Well-Being Allon Vishkin, Yochanan Bigman, and Maya Tamir
7	Sikhism and Positive Psychology Maninder K. Ahluwalia, Anna Flores Locke, and Anam Hylton	125	14 Humility and Religion: Benefits, Difficulties, and a Model of Religious Tolerance Elissa Woodruff, Daryl R. Van Tongeren, Stacey McElroy, Don E. Davis, and Joshua N. Hook
8	Integrating Indian Traditional Ways: Convergence of Indian Psychology with Positive Psychology Leah Rose	137	15 Gratitude and Spirituality: A Review of Theory and Research Derrick Wirtz, Cameron L. Gordon, and Juliann Stalls
			16 Religion and Forgiveness of Others Mark S. Rye and Cara F. McCabe
			17 Religious Ecstasy and Other Intense Emotions Ralph W. Hood Jr.
			18 Spiritual Resilience and Struggle Following the Experience of a Stroke Margaret Feuille Bockrath, Kenneth I. Pargament, and Sharon K. Ostwald
			19 Religiosity and Immigrant Family Narratives in Korean American Young Adults Sumie Okazaki and Nancy Abelmann

As I have mentioned earlier, also in this book, they have covered Christianity, they have covered Buddhism, Hinduism, Jainism, Sikhism and various other religions, how these are contributing to the well being.

(Refer Slide Time: 11:57)

Scales Developed :

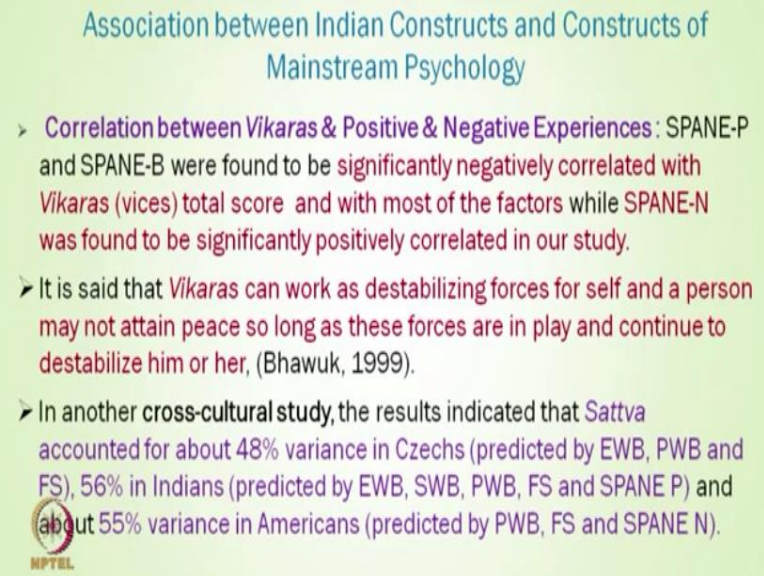
- Sat-Chit-Aanada scale;
- Anaskti scale;
- Sukha-Dukha scale;
- Ashtanga Yoga scale;
- Sattva, Rajas & Tamas scale (Validated);
- Vikaras scale;
- Swadhayay scale etc.



Along with all these explanations, as you know we have developed these scales based on Indian constructs and these actually explanations are through psychological tests, we bring or we could fill up gaps between mainstream constructs and Indian constructs, because if we have scales on all these constructs, which we have in Indian setting like *sat-chit-ananda*, *anasakti*, *sukha-dhuka*, *astanga yog*, *sattva*, *rajas*, *tamas*, *vikaras*, *savadhayay* or we may add various other constructs from Indian psychology in this list.

So, if we have scales available, then easily we can study like western scholars or mainstream scholars by studying correlation, regression, multivariate analysis, and can study correlation among main stream constructs and these newly established constructs through psychological test.

(Refer Slide Time: 13:00)



The slide is titled "Association between Indian Constructs and Constructs of Mainstream Psychology". It contains three bullet points:

- Correlation between *Vikaras* & Positive & Negative Experiences : SPANE-P and SPANE-B were found to be significantly negatively correlated with *Vikaras* (vices) total score and with most of the factors while SPANE-N was found to be significantly positively correlated in our study.
- It is said that *Vikaras* can work as destabilizing forces for self and a person may not attain peace so long as these forces are in play and continue to destabilize him or her, (Bhawuk, 1999).
- In another cross-cultural study, the results indicated that *Sattva* accounted for about 48% variance in Czechs (predicted by EWB, PWB and FS), 56% in Indians (predicted by EWB, SWB, PWB, FS and SPANE P) and about 55% variance in Americans (predicted by PWB, FS and SPANE N).

NPTTEL

And this is the way to fill up gap between mainstream constructs and Indian constructs, however we know these scales have certain limitations and we need to do series of research to establish these psychological tests further. We have to have revalidation or whether these scales are working properly or not in various cultures as well as translation in different languages of these scales.

So, all those things are required here and we recommend a series of researches on psychological testing of these scales. Let us focus on association between Indian constructs and constructs of mainstream psychology. So, correlation between *vikaras* and positive and negative experiences. Positive experiences and balanced experiences were found to be significantly negatively correlated with *vikaras* and its factors. While negative experience was found to be significantly positively correlated in our study. It seems as per theory it's in appropriate direction because we perceive positive experiences against *vikaras*, negative experiences along with *vikaras*. It is said that *vikaras* can work as destabilizing forces for self and a person may not attain peace as long as these forces are in play and continue to destabilize him or her.

As I discussed in the last class, in another cross cultural study, the results indicated that sattva accounted for about 48% of variance in Czech people predicted by emotional well being, psychological well being and flourishing, 56% variance in Indians predicted by emotional well being, social and psychological well being, flourishing and positive experience and about 55% variance in Americans, which was predicted by psychological well being, flourishing and negative experiences.

(Refer Slide Time: 15:17)

- **Rajas** accounted for about 21% variance in Czechs (predicted by FS and SPANE N), 8% variance in Indians (predicted by SWB and SPANE N) and 54% variance in Americans (predicted by SPANE P and SPANE N).
- A total of 50% variance accounted for **Tamas** in Czechs (predicted by PWB, FS and SPANE N), 20% variance in Indians (predicted by SWB, PWB, FS and SPANE N) and 64% variance in Americans (predicted by SWB, FS, SPANE P and SPANE N).
- We studied correlation between **Sat-Chit-Ananda and its factors** and Scale of Positive and Negative Experiences (SPANE), the Mental Health Continuum (MHC) and the Flourishing Scale (FS).
- Sat-Chit-Ananda and its factors were found to be **significantly positively correlated with Flourishing and Positive Experiences** and were **negatively correlated with Negative Experiences**.

Similarly, rajas accounted for about 21% variance in Czech predicted by flourishing and negative experience, 8% variance in Indians predicted by social well being and negative experience, and 54% variance in Americans predicted by positive experience and negative experience. A total of 50% variance accounted for **tamas** in Czech and predicted by psychological well being, flourishing and negative experience.

20% variance in Indians predicted by social well-being, psychological well-being, flourishing and SPANE, negative and 64% variance in Americans predicted by social well being, flourishing, positive and negative experiences. In another study, we studied correlation between **sat-chit-ananda** and its factors and scale of positive and negative experiences, the mental health continuum and flourishing.

Satchitananda and its factors were found to be significantly positively correlated with flourishing and positive experiences and were negatively correlated with negative experiences. So, I think through psychological testing, we could fill up the gap between main stream psychology constructs and Indian psychological constructs and could see theoretically how they should be correlated with each other and how these have been revealed in empirical researches.

(Refer Slide Time: 16:51)

Socio-cultural Factors Affecting Well-being

- Surroundings (Socio-Cultural environment) that facilitate an individual's well-being
- Positive Institution
- Country- trust & safety vs. corruption

B = P x E

We conducted a survey on 9th -12th class rural adolescent girls, 76% reported gender discrimination, 42% reported unsafe environment and large no. of traditions as obstacles. Most frequently observed phrases in responses were 'world is very bad' (*Jamana bahut kharab hai*) (12%), 'other's wealth/ property' (*Paraya Dhan*) (5%), 'society thinks of (us) as burden' (*samaj Bhojha samjhata hai*) (3%) (Singh et al., 2009).

Choudhery and Choudhary (2008) also observed that almost one-third (34.33%) girls attributed the reason for their discrimination to society, its values and the customs practiced.

My next focus is on socio-cultural factors affecting well being. I have already discussed with you, surrounding environment is very important. Socio-cultural, environmental factors are very important, because some of these factors facilitate our well being, others may hinder our well being and even in world happiness report and in other studies they have discussed about positive institutions. They are saying that even country is an important factor.

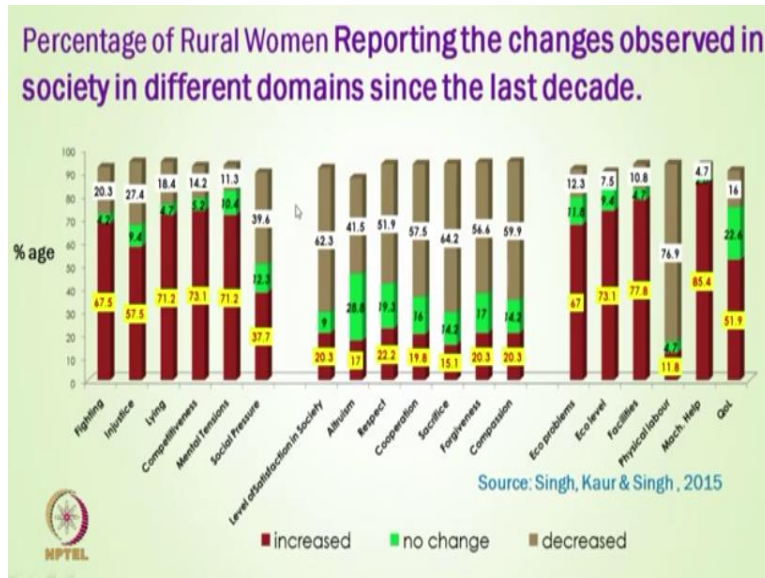
Whether in this country, trust and safety is there or corruption is there? So, corruption versus trust and safety these are the factors which facilitate or hinder our well being and I discussed with you about the behavior, which is interaction of our personal traits and environmental factors, that is why socio-cultural factors are very important. Let us know what kind of socio-cultural factors we have in Indian setting. We conducted a research in 2009.

This research was on 9-12th class rural adolescence girls. We observed that 76% reported gender discrimination, 42% reported unsafe environment and large number of traditions as obstacles.

Most frequently observed phrases in responses were: World is very bad, others wealth or property, society thinks of us as burden. So, such kind of statements, we observe frequently.

To some extent, we can say, such kind of environmental conditions can hamper our well being. Choudhary and Choudhary also observed that almost one-third girls attributed the reasons for their discrimination to society, its values and the customs. So, we should identify such kind of things and try to reduce, which have negative impact on our well being.

(Refer Slide Time: 19:03)



Similarly, in another research we focused on interpersonal relationship and in this research, which is conducted on rural women used very simple sentences. We did a survey and, in this survey, we asked very simple question. Particular interpersonal relation may be positive or negative. It has been increased, decreased or equal in the last decade. In this research, simple questions were like that.

For example, fighting, it has been increased, decreased or the equal since the last decade. Similarly, injustice/anger, lying, fighting, competitiveness, mental tension, social pressure and we had some positive interpersonal relations also, like level of satisfaction in the society has been increased, decreased or equal since the last decade. Altruism, respect, cooperation, sacrifice, forgiveness, compassion, we had some other questions on economic problems, economic level, facilities, physical labor, mechanical health, overall quality of life.

Broadly we observed that in the results, they are saying that negative interpersonal relations, like fighting, injustice, lying, competitiveness, mental tension increased in the society. You could see red section. On the other hand, decreased, you could see this section where they are saying that altruism, respect, cooperation, sacrifice, forgiveness, compassion, these characteristics are character strengths that have been increased in the society.

On the other hand, very interesting fact we observed, they said economic problems as well as economic level both have been increased. So red section, you could see once again, 67%, 73% people responded like that. So, can we say, now we are more materialistic and that is why along with economic level increasing, we are perceiving economic problems have increased. So similarly, you know in this study, we had various factors.

(Refer Slide Time: 21:27)



And finally, on the basis of these results, we documented that quality of life, when we take into account interpersonal relationship, people are saying that it has been deteriorating. On the other hand, when they take into account facilities available, they are saying, yes quality of life has been improved. So, quality of life decreases when we take into account interpersonal relationship and improves with respect to the facilities available.

So that way I think that is a signal to the psychologist. We need to reinforce and acknowledge strengths of our society and safeguard them. As you know, not only in collectivistic culture or in our culture, interpersonal relations are important, but even in western studies.


Studies from various countries focusing on interpersonal relationships or social support that is hallmark of happiness. So that is why we should do, you know, such kind of researches as well as to have certain interventional programs or ways to develop better interpersonal relationships.

(Refer Slide Time: 22:36)

Q1. (i) Taking all things together, how happy would you say you are? Please mark a 10 on the scale if you are very happy and 0 if you are very unhappy.

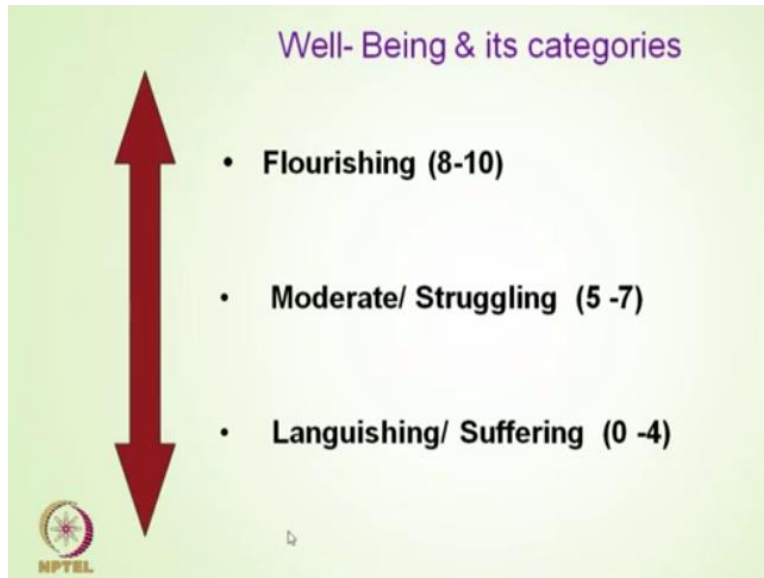
10	Extremely happy
9	
8	
7	
6	
5	
4	
3	
2	
1	
0	Extremely unhappy

(ii) Please give us the reason why you chose the response:



I will not focus much on this section, because I have already discussed about these studies, but in reference to cultural context, let us once again highlight this study. You know about this study, which I have already discussed with you. In this case, we ask rural women about their rating on overall happiness level and then they displayed reason here.

(Refer Slide Time: 23:06)



And then we divided it in three 3 sections, flourishing, moderating, languishing, and try to find out what are the reasons they are counting here.

(Refer Slide Time: 23:13)

0-4 responses (Suffering) (40.74%)	5-7 (41.22%) Struggling	8-10 (18.4 %) Flourishing
<ul style="list-style-type: none"> ✓ Health issues faced either by themselves or a family member ✓ Death of spouse or male member (son or grandson) ✓ Poor financial/ economic household conditions 	<ul style="list-style-type: none"> ✓ They experienced mixed feelings of happiness and sadness. ✓ Happiness experienced was attributed to their family flourishing, a sense that their current circumstances are "good". 	<ul style="list-style-type: none"> ✓ Their responses were more positive and satisfactory such as children's employment and financial stability, children respect elders ✓ There was presence of cordial relationships amongst family members as well as with neighbours

So, broadly once again, summary of these results, they said for suffering - recent health issues, death of spouse, poor financial, economic, household conditions - for the struggling period, they said they experienced mixed feelings of happiness and sadness. Happiness experienced was attributed to their family flourishing, since their current circumstances are good. For flourishing, they said children's employment, financial stability, children respect elders that is why they are in flourishing mood. They had cordial relationship among family members as well as with neighbors, they had.

(Refer Slide Time: 23:55)

0-4 responses (Suffering) (40.74%)	5-7 (41.22%) Struggling	8-10 (18.4 %) Flourishing
<ul style="list-style-type: none">✓ lack of earning of family member/ unemployment,✓ Daughter becoming a widow at an early age,✓ Alcohol consumption - habits of son and spouse	<ul style="list-style-type: none">✓ Being blessed by the almighty,✓ loving family and satisfied life,✓ good health, responsible and obedient children,✓ occasional attempts to find happiness in self	<ul style="list-style-type: none">✓ Joyful family circumstances, settled family,✓ good economic conditions,✓ residing in joint family,✓ Sense of belongingness

For suffering, they observed lack of earning of family member, unemployment, daughter becoming a widow, alcohol consumption habit of son or spouse. On the other hand, in struggling mode, they said loving family and satisfying life, health, responsible and obedient children, occasional attempts to find happiness in self. On the other hand, in flourishing, they observed joyful family circumstances, settled family, good economic condition, residing in joint family, sense of belongingness.

(Refer Slide Time: 24:32)

0-4 responses (Suffering) (40.74%)	5-7 (41.22%) Struggling	8-10 (18.4 %) Flourishing
<ul style="list-style-type: none">✓ Worried about one's own deteriorating health,✓ Inability to attend religious activities,✓ An uncertain future as cause of low level of well-being.	<ul style="list-style-type: none">✓ Religious groups that made life meaningful, religious bonding that improved life and peace.✓ However, some of them shared some past mishappenings in the family.	<ul style="list-style-type: none">✓ faith in God and it helped them face problems.✓ Some women were highly contended.

So again, in the last section, they said causes of suffering - one's own deteriorating health, inability to attend religious activities and uncertain future as cause of low level of well being. On

the other hand, in struggling, they had various positive points, like meaning, religious bonding, that improves life and peace, but somehow, somewhere they had mishappenings in the family and they counted these mishappenings and that is why they had moderate level of or struggling level of happiness.

On the other hand, in flourishing, they showed high level of contentment level as well as faith in God and it helped them face problems. So here I have re-referenced this study, because I want to say if you collect data from say urban society or maybe school going children or maybe college students, do you think you would be getting similar kind of responses? So, it means socio-cultural factors matter and we should give weightage to such kind of factors and that is why I discussed this study once again in this reference.

(Refer Slide Time: 25:54)



Main Points:

- Indian Psychology could contribute immensely to Psychology and strengthen our understanding of human behavior.
- We need to broaden our basket of research methods.
- Studies signify the role of socio-demographic and socio-cultural factors in Indian settings.
- “Rich in content, sophisticated in its methods and valuable in its applied aspects, Indian psychology is pregnant with possibilities for the birth of new models in psychology that would have relevance not only to India but also to psychology in general”. Source: <https://www.ipi.org.in/texts/yaiap/pondicherrymanifesto.php>

HPTL

So main point here are Indian psychology could contribute immensely to psychology and strengthen our understanding of human behavior. We need to broaden our basket of research methods. Study signifies the role of sociodemographic and socio-cultural factors in Indian settings. Then I again talked about Indian psychology, again I will go with this institute’s quotation, “Rich in content, sophisticated in its methods and valuable in its applied aspects,

Indian psychology is pregnant with possibilities for the birth of new models in psychology, that would have relevance not only to India but also to psychology in general”. So that is why we

Indian psychologists should focus on all those models, which are not still part of Indian psychology or mainstream of psychology and we try to understand human behavior with all new models, theories, religious spiritual practices, religious spiritual ways of explaining human behavior, we should document in the field of psychology.

(Refer Slide Time: 27:17)



At the end of this session, I would recommend to watch this video. Mental health for all by involving all by Dr. Vikram Patel. It will help us to understand last section of positive psychology in our next last class. Thank you very much.