CHAPTER 2

CONCEPTUAL FRAMEWORK AND REVIEW OF RELATED STUDIES
HAPPINESS

Most of us look forward to living many years experiencing happiness and contentment. We hope to live the lives that we have dreamed of - lives that please and delight with simple pleasures and happiness.

Happiness is the main aim and end of human existence. In most of the studies, it was found that people rank the pursuit of happiness as one of the most cherished goal in life (Diener & Oishi, 2000; Diener, Suh, Smith & Shao, 1995; Freedman, 1978; Triandis, Bontempo, Leung and Hui, 1990; Lyubomirsky, 2000). Thus, it appeared to be the central concern of almost all psychological, philosophical and theological thinking. Despite this, scientific studies on happiness were few and far between.

Sadly, it was true, happiness had hardly been studied. The reason being that the orientation of psychology has been very negative. The major topics have been pain, hunger, mental illness, hostility, aggression, psychopathology, suicide, fear, anxiety, depression and so on. Research on emotions reflects this negative trend. It has been found that unpleasant emotions have been given more attention in both the research and in basic textbooks - than pleasant emotions like happiness (Cejka, 1986). One study specifically examining the research on emotion revealed that 83 per cent of the research in psychology dealt with negative feelings (Cejka, 1986).

However, as psychology develops, its attention gradually began to focus on the positive and healthy side of life. Theorists like Maslow, Rogers, Freud, Skinner, James and all other psychologists acknowledged the
importance of happiness in life. But each seems to consider it as a result of other psychological goal which researchers typically study. Happiness, to the theorists would naturally flow, if humankind could develop better relationship, eliminate neurosis, raise and educate youngsters more effectively or increase their mental health.

The basic strategy of the research was "bottom-up approach". First, you study and understand the cause of human problems. Then you find ways to eliminate or reduce them, happiness will surely result. But hardly anybody had studied the result from "top down." In other words, few had bothered to study happiness. Most of the psychologists tend to become preoccupied with the (assumed) causes of happiness, rather than happiness itself. The main answer, it seems, is that the idea had simply never occurred. Thus, it becomes very important to directly study happiness rather than to study the causes of human distress and how to reduce it.

The scientific study of happiness is new, but, theories about secrets of happiness are ages old. The philosophers of ancient Greece pondered over the question of happiness intensively and they found that happiness arises from a life of leisurely and intelligent reflection.

For Plato (427-347 BC) happiness is harmonious functioning of man's soul. It is subordination of the lower to the higher, of the non-rational to the rational.

In the book "The pursuit of Happiness", Cicero (106-43 BC) believes that happiness of life were more of the mind and less of the body, To be happy one has to live serenely, above the world's swing of passion and
material future. "There is no fool who is happy and no wise who is not" echoed the Roman Statesman Cicero.

Kant describes the entire idea of happiness, as a self-centered act motivated by narrow considerations. As identification of happiness with sensuous pleasure and for this reason he is opposed to working for our own happiness.

In the centuries, other sages have offered radically different idea about the roots of happiness. They have told us that Happiness comes from living a virtuous life and that it comes from getting away with evil, that it comes from the truth that it comes from living for the present and not living for the future, from making others happy and not from enjoying our enemies misery, from being with others and not from living in solitude.

In Indian mythology, according to Srimad Bhagwad Gita, happiness is the very nature of self, happiness and self are not different. There is no happiness in any object of the world. We imagine through our ignorance that we derive happiness from objects. When the mind goes out, it experiences misery. In the state of sleep and Samadhi, the desire for material object vanishes. The mind becomes inward turned and enjoys pure self-happiness. Likewise, Srimad Bhagwad Gita gives the concept of 'Sthit Prajana', In Gita 'Sthit' means stationary and 'Prajana' means gain or knowledge. Thus, Sthit Prajana means even mindedness. The word 'Prajana' is derived from 'Prathavas' which means Prithvi. Thus, here 'Sthit Prajana' means we have to be stable in every situation or condition that comes in our way of life. We should not express extra happiness, when we are happy and in grief when we are in sorrow. We should remain stable like
earth or Prithvi which remains still cool and calm in every season. Likewise, we should try to maintain a balance in our lives, which is the ultimate basis of happiness in everybody's life.

Great Indian Saint Swami Vivekananda echoed the Upanishadic truth that the goal of man should not be to seek happiness or avoid misery but to go to the roots of it and master the situation which is responsible for their creation. But such mastery can hardly be possible without the right knowledge.

It is undoubtedly true that happiness is the single most sought after thing in the world. It is valuable to everybody - no matter who they are, where they live or what their status is in life. Everybody wants happiness. It is one of the most fundamental aspects of human being and is ranked at the pinnacle of all human goals.

In psychology as well, the importance of happiness has always been paramount. Happiness has been cited as a psychological state and is an overriding goal of human behaviour from the early days.

The history of "psychology of happiness" begins in 1930, with the pioneering study by Psychologist Gordon Watson, entitled "Happiness among adult students of Education". Yet after Watson's study, happiness research fell asleep until late 1950's with a few more isolated studies about happiness were published. Then in 1960's several book-length research reports on happiness appeared (Gurin; Veroff, and Feld, 1950; Cantril, 1965; Wesserman, and Ricks, 1966) making as the classical beginning of true 'psychology of happiness.'
Even then, it was only in 1970's that happiness research really came into its own and gathered momentum. It was only then the actual research on happiness began as a regular and serious endeavor by the psychological community. And as the years have gone, more and more research attention has been rightfully paid to happiness, and more and more researchers around the world have come to focus on this important psychological topic. Currently, there are over 2000 researchers in some 42 countries actively involved in happiness research (World Database of Happiness, 1999, Rotterdam). And it appears that the volume of happiness studies is practically doubling itself each and every year.

The field has grown quite dramatically in a relatively short period of time. Among past milestones:

1973 Psychological abstracts (the major reference source of all research studies in psychology) started listing "happiness as a separate research category".

1974 The first professional journal, devoted to happiness and other socio-economic indices of global well-being. Social indicators research began publication:

1999 The first professional journal exclusively dedicated to scientific research on happiness. The journal of happiness research began publication.

As we look at the state of happiness research today, it is clear that research has come to produce the ultimate scientific dream of human happiness.
DEFINING HAPPINESS

In dictionary, happiness has been stated in different ways as:

1. Good luck, good fortune, prosperity.

2. An agreeable feeling or condition of the soul arising from good fortune or propitious happenings of any kind; the possession of those circumstances or the state of being contented, joyful and satisfied.

According to Webster's Third International dictionary, happiness is a state of well-being characterized by relative permanence, by dominantly agreeable emotions ranging in value from mere contentment to deep and intense joy in living, and by a natural desire for its continuation.

Altson and Dudley (1987) proposed, "happiness is the ability to enjoy one's experiences, accompanied by a degree of excitement."

Argyle, Martin and Crossland (1989) believe that "happiness is composed of three related components: (a) positive affect, (b) absence of negative affect, (c) satisfaction with life as a whole."

Diener (2000) defined happiness as Person's cognitive and affective evaluation of his or her life in terms of well-being and contentment.

Martin Seligman (2000) gave the positive psychological definition of happiness as consisting of both positive emotions (like comfort) and positive activities (like absorption). He presents three categories of positive emotions.

a) **Past:** Feeling of satisfaction, contentment, pride and serenity.
b) **Present**: (e.g.) enjoying the taste of food, glee at listening to music, absorption in reading.

c) **Future**: Feeling of optimism, hope, trust, faith and confidence.

There are three categories of present positive emotions:

a) Bodily pleasure, e.g. enjoying the taste of food.
b) Higher pleasure, e.g. glee at listening to music.
c) Gratification, e.g. absorption in reading.

The bodily and higher pleasures are "pleasures of moment" and usually involve some external stimulus. An exception is the glee felt at having an original thought.

Gratification involves full engagement flow, elimination of self consciousness and blocking of felt emotions. But when a gratification comes to an end then positive emotions will be felt.

According to many emotion theorists (such as Paul Ekman) happiness is one of the "big six" emotions (seven if we count contempt) which include, surprise, fear, disgust, anger and sadness (Cornelius, 1966).

Wilson (1967) concluded that "happy Person is a young, wealthy, well-educated, well-paid, extroverted, optimistic, worry free, religious, married person with high self-esteem, job morale, modest aspirations of either sex and of a wide range of intelligence."

Michael, W. Fordyce in his book "Human Happiness - Its nature and its attainment" has categorized happiness as how people look at it.

The first and most popular is what has been named "happiness as a warm puppy definition." According to this definition, happiness is just about
everything you could image. Happiness is "a good job", "enough income", "achieving my goal," "meaning of life," "being loved", "graduating from high school," "becoming self confident," "good health," "a new car", "winning a million dollars" and so on. Happiness is according to this popular definition, "just about anything, anyone, anywhere, might think of as making themselves happy."

The second definition goes like this: "happiness is satisfaction", "happiness is fulfillment", "happiness is contentment" etc. In other words, people often use synonyms of the word "happiness" to define it. The definition, however, falls victim to a fallacy of circular logic. It does not define "happiness"; it merely describes it using other words that mean essentially the same thing.

Basically, people who use this second, popular definition of happiness are describing it in terms of how it is experienced. In the polling words like "contentment", "peace of mind" and "satisfaction" head the list but other words like "joy", "fulfillment", "ecstasy", "bliss", "security", "elation", "well being", "tranquility", "feeling successful", "a sense of harmony," "euphoria", "excitement", "pleasure" and "a careful attitude" are often mentioned. But, these words do not really bring us any closer to the definition of happiness, since these words are simply synonyms of happiness. They all describe the same, we call happiness.

The two popular definitions moved us closer to define happiness. Apparently, things like money, success and love because this thing we call "happiness". Words like contentment, satisfaction and fulfillment describe this thing we call "happiness".
But what is this thing? Here are few clues:

First, where is happiness, located in time and space?


As much as we might like to find it waiting around the corner, happiness, occurs only within us. It is not an outside thing—happiness is an internal experience. It is totally subjective and completely psychological.


Actually, psychologists can be quite exact that happiness occurs in the human brain. Recent advances in neuro-psychology have begun to map the actual portions of the human brain which create happiness. Areas in and around the limbic system (one of the more primitive brain formations) appear to be the seat of happy experience. Stimulation in these areas appear to make complex interactions with higher areas of the brain (most notably the frontal lobes of the cerebral cortex) to generate what we humans experience as "happiness". Our current understanding of brain design cannot provide an exact definition of the intricate biochemical processes which actually create happiness, but there is no dispute that happiness is generated from specific areas of the human brain. Neurosurgeons have identified these areas and have found that direct chemical or electrical stimulation of these areas produce happiness in its pure form. Other, medical evidence shows conclusively that damage (through accident or disease) or the surgical removal of these areas result in a permanent loss in the capacity to experience happiness. Whatever
happiness is, there is little doubt that it is generated in the biochemical workings of our human brain.

Third, how we are aware of happiness and when does it occur?

The simplest answer is: we feel it?

But, where exactly do we feel it? The experience of happiness is not like the feeling we get when we accidentally touch a burning stone. Nor it is like the feeling we sense when we are caught in a rain storm. These "feelings" come from outside. Happiness, however, is an internal experience. It is like a thought, dream, or an idea. We 'feel' it in our consciousness. The experience of happiness is a conscious experience. It is a part of our awareness - a state of mind.

Our mind is continuously observed with never-ending parade of memories, ideas, sensation, words and perceptions. Indeed, the conscious awareness of ourselves, our body, our mind, our past learning, the world we live in, all combine to provide us with a sense of self as an individual person. Our consciousness created personal existence itself.

Finally, the last clue. If happiness is just a state of mind, what kind of state of mind is it?

Infact, happiness is part of very special category of mental experiences that include such positive things as joy, pleasure, satisfaction and contentment. This special category also includes some rather unpleasant things like fear, anger, jealousy, bitterness, sadness, melancholy, anxiety, loneliness and frustration. This special type of consciousness is only one that adds any colour or flavour to life. The word for this special category of mental experiences is "emotion."
Thus, happiness occurs inside each of us. It is specifically located in the brain. We experience it consciously it is a state of mind. But it is a special type of mental state, the one we call emotion.

**NATURE VS NURTURE**

Today's happiness research experts can be divided into two basic camps – nature and nurture. In search of the specific brain circuit or module that controls happiness, the nature camp says that an individual's ability to feel good is predetermined by his or her genetic make-up.

For the nurture camp, happiness is a habit that can be cultivated through the family and environment in general. By engaging in meaningful work, play, relationships and activities as well as by training the mind. They claim that one can learn to see that the grass is indeed just as green as on one side as on the other.

**Nature's Viewpoint (Heritability of Happiness)**

Happiness or subjective well-being varies from time to time about an average value that is the characteristic of an individual. Tellegen et al. (1988) measured subjective well-being on hundreds of pairs of middle-aged twins, both MZ (Monozygotic) and DZ (Dizygotic), twins reared together and also on Bouchard's twins reared apart. In addition, they have obtained estimates of average subjective well-being by repeating these measurements after intervals ranging from 4 to 10 years. The heritability of single assessment of subjective well-being was about 50% while, the heritability of set-point or mean happiness level was about 80%. These data seem to indicate that about half the variance in one's momentary feelings of
subjective well-being is determined by the great genetic lottery that occurs at conception (which determines 80% of individual differences in the set-point) and the other half depends on fortune’s favours, good or bad.

Lykken and Tellegen (1996) in a study measured subjective well-being on a birth record based sample using the well-being (WB) Scale of Multidimensional Personality Questionnaire (MPQ). The Minnesota Twin Registry (Lykken, Bouchard, McHue and Tellegen, 1990) was the birth record based registry of middle aged twins born in Minnesota from 1936 to 1955. It was known that how far these twins went in school, their approximate family income, their marital status, and their socio-economic status, based on their occupations. These twins provided an unusually representative sample of the white population (during the 20 birth years searched, Americans). Some of the twins did not reach the eighth grade, where as others have doctorates, they lived on farms, in all small towns, big cities and in foreign lands; their socio-economic levels were representative of the Minnesota born adults. A self-rating questionnaire was administered to 2,310 members of these twin registries. It was found that neither socio-economic status, educational attainment, family income, marital status nor an indicant of religious commitment could be accounted for more than about 3% of variance in well-being. From 44% to 53% of the variance in well-being, however, was associated with genetic variations. Based on the retest of smaller samples of twin after intervals of 4.5 and 10 years, it was estimated that the heritability of the stable component of subjective well-being approaches 80%.
The MPQ was administered twice to a sample of younger twins who averaged 20 years of age at first testing and 30 years at the second (McGue, Bacon & Lykken, 1993). This sample included 79 monozygotic (MZ) pairs and 48 dizygotic (DZ) twin pairs, 254 individuals altogether. Scale scores were correlated for regression on age, separately for men and women. The retest correlation for well-being scale was .50, indicating as one would expect that there is a considerable fluctuation in one's sense of well-being especially perhaps during the important transitional period from 20 to 30. These variations in subjective well-being no doubt are determined by the individual vicissitudes of life but apparently by one's socio-economic status, income, educational achievement, marital status or religious commitment (although it seems likely that marked and sudden changes in any of this would produce at least a transitory change in feelings of well-being).

For these younger twins who are retested after 10 years, the researchers correlated Twins A's score on well-being at time one with Twins B's score at time two (and similarly, Twins B's score at time one with Twins A's score at time two). For 48 DZ pairs, the cross-twin, cross-time correlation for well-being was essentially zero (.07) while, for the 79 MZ pairs, it is equated .40 or 80% of the rest correlation of .50. The MZ data suggest that the stable component of well-being (i.e. trait happiness) is largely determined genetically. The negligible DZ correlation suggest that this stable and heritable component of happiness is an energetic trait (Lykken, 1982; Lykken, Bouchard, McGue and Tellegen, 1992) that is, a trait that is determined by a configural rather than an additive function of
components. Emergenic traits, although determined in part genetically, do not tend to run in families as do traits that are polygenic additive.

A similar result was reported in an earlier study of 217 MZ and 114 DZ pairs of middle-aged Minnesota Registry twins, plus 44 MZ and 27 DZ pairs who were separated in infancy and reared apart (Tellegen et al. 1988). The best estimate of heritability of well-being in that study was 0.48 and as was true here, a model involving only additive genetic effects did not fit the data. It was assumed that the 10 year retest reliability of well-being for these older twins would be higher than .50 reported above for the age span from 20 to 30 years. 26 twin pairs of the middle aged twins reared apart were in fact retested on MPQ by mail about 4.5 years after their first testing; reliability of well-being is .60 for middle persons. The data of Tellegen et al. would also indicate that the heritability of the stable component of well-being is about \( \frac{.48}{.60} = .80 \). Error of measurement plus unshared environmental effects would account for the remaining 20% of the variance in the stable component of happiness.

### Table I

**Intra-class correlations on the well-being scale of the multidimensional questionnaire for middle-aged twins reared together and reared apart**

<table>
<thead>
<tr>
<th>Types of Twin Pair</th>
<th>Number of Pairs</th>
<th>Intra Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twins Reared Together</td>
<td>Monozygotic</td>
<td>647</td>
</tr>
<tr>
<td></td>
<td>Dizygotic</td>
<td>733</td>
</tr>
<tr>
<td>Twins Reared Apart</td>
<td>Monozygotic</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>Dizygotic</td>
<td>36</td>
</tr>
</tbody>
</table>
Now we have MPQ results from both members of 1,380 pairs of middle-aged registry twins (reared together and represented as MZ or DS twins) and from a somewhat argumented sample of twins reared apart (MZ and DZ twins). The intra class correlations for the well-being scales of these larger samples are given in table I. As the DZ values are small and DZ correlations are not larger than the MZ values, we can conclude that the effects of shared home environment on subjective well-being are negligible after the twins reach middle age. This means that the variance in adult happiness is determined equally by genetic factors and by the effects of experiences unique to each individual. No doubt, that making the team, being promoted at work, or winning the lottery all tend to bring about an increment in happiness, just as flunking out, being laid off, or a disastrous investment all would be likely to diminish one's feeling of well-being. As Myers (1992) suggested that, however the effects of these events appear to be transitory fluctuations about a stable temperamental point or trait that is characteristic of the individual. Middle aged people whose life circumstances have stabilized seem to be equally contented regardless of their social status or their income. They reported well-being of one's identical twins, either now or 10 years earlier is a far better predictor of one's self-rated happiness than is one's own educational achievement, income or status. Myers suggested that people who enjoy close personal relationships, who become absorbed in their work and who set for themselves achievable goals and move towards them with determination, are happier on the whole than people who do not.
Nurture’s Viewpoint

The most prominent person of nurture camp is Pennsylvanian Psychology Professor Martin Seligman. He coined the term “Positive Psychology” during his 1998 tenure as head of the American Psychological Association. This growing movement believes that we can cultivate happiness just like any other habit by training people (particularly young people) to be resilient and optimistic and help them in developing their character, strengths, rather than analyzing the source of their weaknesses.

According to Seligman, the objective index of well-being is more and more purchasing power and more education. But, today the rate of depression is the highest we have ever seen. We are twice as rich as we were forty years ago, but we are ten times more likely to be depressed. At some point in our lives, 15% to 20% of us will fall prey to a severe depression, and half will experience a milder form. While the average age of person suffering first depression was once thirty years old, today the average onset age is only fifteen. Women are at even greater risk as they report twice the rate of depression as men. Within the last forty years, according to several studies the divorce rate has doubled, juvenile crime has quadrupled and suicide among teenagers has tripled. Moreover, the qualified psychologists who should be best equipped to us have almost completely ignored the quest for happiness. A search of psychological abstract over the last 30 years show that while 54,040 articles have been written on depression, only 415 have addressed joy. Today, Seligman
estimates that not more than 2 percent of the National Institute of Mental Health's i.e. 750 million annual budgets are spending on studying human strengths.

Seligman believes that by refocusing psychology on "best things in life" we can begin to solve the everyday problems that face the general population. By studying the building blocks of things like courage, love, forgiveness and hope, psychologists would not only begin to understand how these strengths grow and how best to nurture them, but could also devise a set of psychological tools to facilitate their growth. According to Seligman, we should develop more methods like "disputation" a trick which he uses to fight depression. It is particularly effective in training born pessimists to become optimists. Disputation involves noticing the negative things one says to oneself, pertaining they were said by someone "whose mission in life was to make (you) miserable" and then fighting back. Then they learn to dispute the arguments with positive ones, there by developing their own internal optimism. That's what says Seligman, "You don't blindly accept your own insults". Thus, he asserts that an optimistic outlook can be learned. After 30 years of research, he has found that optimistic people minimize their misfortunes, "they generally feel that good things will last a long time and will have a beneficial effect on everything they do. They think that bad things are isolated: they won't last too long and won't affect other parts of life.

The advantage of new approach is that it could reach more people, more quickly, than traditional therapy. Seligman envisaged that positive psychology could create a set of skills that could be widely disseminated
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through books and workshops. According to him in the next decade, "we will have self-help books that actually work."

While research on emotions like happiness is really just beginning, yet it has already yielded some tangible results. Many findings have found that external factors have relatively little effect on happiness levels. One particularly eye opening experiment, conducted by Brickman et al. (1978) compared the well-being of those who had suffered accidents resulting in quadriplegia and paraplegia. They found that the two groups reported nearly identical levels of happiness.

While commenting on the Lykken and Tellegen findings Seligman says that such findings might seem discouraging but, Lyubomirsky et al. (1998) do not see it that way. Instead, the findings give psychologists "all the more reasons to try to learn move within (the set) range." In other words, if we have limits, we might as well figure out to function at an optimal level within them.

Seligman believes that the main reason we need positive psychology is that, the routes through which we have traditionally found happiness - our relationship with God, with nation, community and even with our extended families - have been diminished. "I think (these relationships were the) spiritual furniture in which our parents or grand parents sat, were lost."

THEORIES OF HAPPINESS/SUBJECTIVE WELL-BEING

Feist et al. (1995) proposed two causal models of subjective well-being or happiness, namely, top-down versus bottom up (Brief,

**Bottom-Up Model**

Bottom-up theories maintain that by simply summing up well-being in particular domains, such as marriage, work and family, people develop an overall sense of subjective well-being (Brenner & Bartell, 1983; Bryant & Marquez, 1986; Haring, Okun & Stock, 1984; Okun, Oding & Cohn, 1990; Weingarten & Bryant, 1987; Wood et al. 1989). In other words, satisfaction and happiness result from having many specific movements of happiness in life (Diener, Sandvik & Pavot, 1991). A basic tenet of this position is that experience is written on the blank state of minds. Philosophically, this model is derived from the Lockean notion that "nothing in the mind except what was first in the senses" (Locke, as quoted in Durant, 1961, p. 256). In other words, the mind is moulded and shaped by experience, and sensations are "objective" reflections of the outside world (Locke, 1975). In the bottom-up view, objective life circumstances should be the primary predictors of one's level of overall happiness. In the present research, the bottom-up model was operationalized by conceptualizing various factors of family environment and parent-child relationship or happiness.

**Top-Down Model**

The top-down view, by way of contrast, assumes that people have a predisposition to interpret life experiences in either positive or negative ways, and this predisposition in turn, colours one's evaluation of satisfaction in the specific domains of life. Experience is not so much objectively good
or bad but rather is interpreted that way. Philosophically, this model is Kantian; in that Kant held the view that mind are an active interpreter and organizer of sensory experience. The mind does not simply accept incoming sensations, but rather filters and selects only those sensations that are congruent with one’s belief and attitudes. From a top-down perspective, our subjective interpretation of events, rather than the objective circumstances themselves, should be the primary influence on subjective well-being. The top-down model was operationalized by conceptualizing subjective well-being antecedents to physical health, daily hassles, world assumptions and constructive thinking. Simply, in the top-down model, subjective well-being is a cause, while in bottom-up it is an effect.

Various theories of subjective well-being or happiness as discussed by Diener et al. (1997) are as follows:

**Social Comparison and Subjective Well-Being**

In 1994, Richard Easterlin proposed that nations do not differ in subjective well-being because people with nations compare only to each other or attributes such as income. Therefore, although richer people within the nation are likely to be happier than poorer people in that country, nation ought not to differ in subjective well-being. Furthermore, based on the imposed social comparison approach, the average person in any nation ought to be neutral in subjective well-being because about half of the people will be above average. Representative surveys conducted in industrialized nation reveal that in most of the societies, people fall in the
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slightly to moderately happy range. Another evidence is that nations do differ in predictable ways in subjective well-being.

A social comparison does not automatically produce happiness when one is around others who are inferior in some characteristics. Instead the data support a coping model of social comparison in which people selectively choose those with who to compare (Wills, 1981). People can increase their subjective well-being by attending to others who are either superior or inferior to them. Thus, the idea that subjective well-being is usually influenced by the thinking that we are better off than those who are immediately around us seems over simplified.

Values, Goals and Meaning

Telic theories posit that subjective well-being is gained when goals and needs are reached (Diener, 1984). Thus, the causes of subjective well-being are not universal, but differ depending on people's values and desires. Different aspects of goals are related to different components of subjective well-being. Carver and Scheier (1990) further postulated that progress towards goals at a rate higher than the standard, leads to positive affect, whereas, progress at a rate lower than the standard leads to negative affect. The success of people in meeting their goals also depends on their strategies and situational affordances (Norem & Cantor, 1986; Cantor, Norem, Niedenthal, Langston & Brown, 1987; Spencer & Norem, 1996). In the telic approach, subjective well-being ought to follow from people using strategies that are compatible with their personality and their environment in pursuing their goals. An individual's life task or goal is
influenced by developmental phases, cultural goals and individual needs (Cantor & Kihlstrom 1989).

It appears that people’s subjective well-being is to some degree related to their fulfillment of their values. The ideal society socialized citizens to cherish certain values. In such a society, the citizens are likely to achieve subjective well-being by work towards those values.

**Flow and Subjective Well-Being**

An approach related to goal model is the hypothesis that subjective well-being depends on being involved in interesting activities. The idea is that human constructs, because of their large brains and reliance on knowledge of survival, the interest (versus boredom) is very compelling motivation. Interesting activities are those in which there is a balance between challenge and skill (Csikszentmihalyi, 1975). Such activities are pleasant because they provide an optimal level of new information that is novel, yet not overwhelming. Thus, an activity is boring, if it requires too little skills that the person does not possess. On the other hand, the activity can produce the highly pleasurable experience of “flow” if the challenge of the activity is equivalent to the amount of skill the person possesses. Activity theory points to the fact that interesting activities can supplement the pleasure that is achieved through people’s emotion and physical comfort (Diener et al. 1997).
COMPONENTS OF HAPPINESS/SUBJECTIVE WELL-BEING

Subjective well-being is a broad category of phenomena that includes people's emotional responses, domain satisfaction and global judgement of life satisfaction. Each of the specific constructs needs to be understood in its own right, yet the components often correlate substantially, suggesting the need for higher order factor (Stones & Kozma, 1985). Thus, we define subjective well-being as a general area of scientific interest rather than simple scientific construct. Table II presents the major divisions and sub-divisions of the field.

Table II

Components of subjective well-being

<table>
<thead>
<tr>
<th>Pleasant Affect</th>
<th>Unpleasant Affect</th>
<th>Life Satisfaction</th>
<th>Domain Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joy</td>
<td>Guilt and Shame</td>
<td>Desire to Change Life</td>
<td>Work</td>
</tr>
<tr>
<td>Elation</td>
<td>Sadness</td>
<td>Satisfaction with Current Life</td>
<td>Family</td>
</tr>
<tr>
<td>Contempt Pride</td>
<td>Anxiety, worry and Anger</td>
<td>Satisfaction with Past</td>
<td>Leisure Health</td>
</tr>
<tr>
<td>Affection</td>
<td>Stress</td>
<td>Satisfaction with Future</td>
<td>Finances</td>
</tr>
<tr>
<td>Happiness</td>
<td>Depression</td>
<td>Significant Others' view of One's Life</td>
<td>Self</td>
</tr>
<tr>
<td>Ecstasy</td>
<td>Envy</td>
<td></td>
<td>One's Group</td>
</tr>
</tbody>
</table>
Moods and emotions, which together are labeled affect, represent people's on line evaluation of the events that occur in their lives. Bradburn and Caplovitz (1965) suggested that pleasant affect and unpleasant affect form two independent factors and should be measured separately. Although the degree of independence between momentary pleasant and unpleasant affect is still controversial, the separability of long term affective dimension is less controversial. Diener and Emmons (1984) found that pleasant and unpleasant affect became increasingly separate as the time frame increased. Diener, Smith and Fujita (1995) used structural equation modeling and multimethod assessment to control measurement error in affect measures. They found that the two constructs are moderately inversely correlated but clearly separable. Because subjective well-being researchers are primarily interested in long term moods rather than momentary emotions, they should include measures of both pleasant and unpleasant affect. Kozma, Stone and Stones (in press) discovered that various measures of subjective well-being reflect short-term and long-term influences to differing degrees.

Heady and Wearing (1992) found that depression and anxiety are two main forms of negative affect and are correlated at .50. These researchers also used Bradburn's negative affect and general health questionnaire and found that the four measures of negative affect and distress are correlated, but not very highly between .36 to .50. So, there is a case of separating the component of negative affect and it may be desirable to assess the different negative emotions separately. If two are used,
depression and anxiety, this gives us four components found by Heady and Wearing as shown in the Fig. I.

![Diagram](image)

Fig. I: Estimates of "True" Correlations among Sub-Divisions of Well-being and Psychological Distress (Heady and Wearing, 1992).

In addition to studying affective reactions, subjective well-being researchers are interested in cognitive evaluation of life satisfaction. Andrews and Withey (1976) found that life satisfaction formed a separate factor from the two major types of affect. Andrews and Mckennell (1980) found clear affective and cognitive factors and also found that they are correlated but only at about $r = .05$ or sometimes less than this. Bradburn (1969) found that these two dimensions were almost totally independent of each other. Diener et al (1996) used multi trait-multi method analyses to show that pleasant affect, unpleasant affect and life satisfaction were
separable constructs. Even over 2 years and across multiple methods of assessment (e.g. self versus informant reports), validity coefficients for each of the three constructs were stronger than the intercorrelations among different constructs.

Ryff (1989) took a different approach and has developed a measure of psychological well-being with six factors:

   (1) Self acceptance, (2) positive relation with others (3) autonomy, (4) environmental mastery, (5) purpose in life, (6) personal growth.

They also form a single super-factor through the correlation. Hence, we can conclude that happiness is found to be single factor of experience, but it consists of at least three partly independent factors:

(a) Positive affect
(b) Negative affect
(c) Satisfaction with life

DETERMINANTS OF CHRONIC HAPPINESS LEVEL

It focuses on three primary types of factors that are believed to be causally affecting the chronic happiness level, namely (1) set point, (2) life circumstances and (3) intentional activity. The reason to focus on these three factors is that they have historically received the major attention in the well-being literature, providing a substantial research base.
Fig. II: Showing the Three Primary Factors Influencing the Chronic Happiness Level.

The Fig. II indicates the approximate percentage of variance that each of the three factors accounts for in cross-sectional well-being, as suggested by post research. As can be seen in the pie-chart, existing evidence suggests that genetics account for approximately 50% of the population variation (Braungart et al. 1992; Lykken & Tellegen, 1996; Tellegen et al. 1988), and circumstances accounts for approximately 10% (Argyle, 1999; Diener et al. 1999). This leaves as much as 40% of the variance for intentional activity.

**Happiness Set Point**

It is assumed that an individual's chronic happiness level is in part determined by her or his set point, which is defined as a central or expected value within the Person's set range. The happiness set point is genetically
determined and is assumed to be fixed, stable over time and immune to influence or control. Consistent with this assumption, twin studies (Lykken & Tellegen, 1996; Tellegen et al. 1988). Long term Panel studies (Headey and Wearing, 1989) and studies of the effects of life events on well-being (Brickman et al. 1978) all indicate substantial long term stability in happiness. For example, Lykken and Tellegen (1996) assessed well-being in twins at 20 years of age and then again at 30 years of age. The test retest correlation was a considerable .50. Even more important, the cross twin, cross-time correlation for the happiness of monozygotic twins was .40 (or 80% of test-retest correlation), suggesting that the heritability of the "stable" component of happiness is approximately .80. In contrast, cross twin, cross-time correlation for dizygotic twin was close to (.07). Other studies, although differing in their estimates of heritability, have consistently shown that monozygotic twins exhibit considerably more similar patterns of happiness change than do dizygotic twins, providing converging support that the variance in adult happiness is in large part determined genetically.

The set point probably reflects relatively immutable intrapersonal, temperamental and affective personality traits such as extraversion, arousability and negative affectivity that are rooted in neurobiology (e.g. Ashby, Isen & Turken, 1999); Davidson, 1999; Depue & Collins, 1999; Gray, 1990, Kagan, 2003; Robinson, Emde & Corley, 2001) are highly heritable (Tellegen et al. 1988), and change little over the life span (McCrae & Costa, 1990). For example, Kagan has followed children from 4 months to 11 years of age and shown that sociability in 11 years old can be traced -
to a particular type of infant temperament (called "low reactive") that appears to involve a distinct neurochemical profile. Other writers, including Gray and Depue, have also compiled persuasive evidence for the neurobiological underpinnings of personality. This rapidly growing body of research supports the set point theory of personality and affect.

Implications for the Set Point for Sustainable Increases in Chronic Happiness

The preceding analysis implies that one's chronic happiness during a particular life period can be increased, but not by changing one's set point because by definition it is constant. In other words, although it is possible that future scientist will lean how to alter people's basic temperaments and dispositions, at present it appears that focusing on the set point is not a fruitful avenue for happiness increase. Again, however, one can posit that non-genetic factors also influence a person's chronic happiness level, helping to determine whether the person falls in the lower or upper portion of his/her potential range at a particular time.

Circumstances

This category consists of happiness-relevant circumstantial factors, that is, the incidental but relatively stable facts of an individual's life. Happiness-relevant circumstances may include the national, geographical and cultural region in which a person resides, as well as demographic factors such as age, gender and ethnicity (Diener et al., 1999). Circumstantial factors also include the individual's personal history, that is life events that can affect his or her happiness, such as having experienced
a childhood trauma, being involved in an automobile accident, or winning a prestigious award. Finally, circumstantial factors include life status variables such as marital status, occupational status, job security, income, health and religious affiliation.

Again cross-sectional research has linked all of the circumstantial factors just described to subjective well-being (Diener et al., 1999). For example, empirical evidence shows that people who are paid more are relatively happy (e.g. Diener, Sandvik, Seidlitz & Diener, 1993) and that middle class individuals are somewhat happier than working class individuals (e.g. Warr & Payne, 1982). Married people are happier than those who are single, divorced or widowed (e.g. Mastekaasa, 1994), even in cultures as diverse as those of Belarus and Spain (Diener, Gohm, Suh & Oishi, 2000). Findings also reveal that religiously committed people are relatively more likely to rate themselves as "very happy" (Gallup, 1984) and that not surprisingly, healthy people especially older ones, declare themselves to be slightly more happier than sick people (e.g. Haring et al. 1984).

However, as suggested earlier, all circumstances combined account for only 8% to 15% of the variance in happiness levels (Argyle, 1999; Diener et al. 1999). These relatively weak associations have been deemed surprising and paradoxical, given well-being researchers' initial expectations that circumstantial factors such as income and physical health would be strongly related to happiness (Diener et al., 1999). It is believed that these counter intuitively small effects can be largely accounted for by hedonic adaptation and the fact that people adapt rapidly to new circumstances and
life events. This appears to be the case because adaptation whether it is sensory (e.g. to a foul odor or a heavy weight; Brown, 1953), physiological (e.g. to be very hot or cold temperatures; Oar, Ariely & Frank, 1995), or hedonic (e.g. to a salary raise; Brickman et al. 1978; Parducci, 1995) occurs in response to stimuli that are constant or repeated. By definition, constancy is a feature of most circumstantial changes.

Implications of Circumstances for Sustainable Increase in Chronic Happiness

Of the different types of circumstances, life status variables in particular seem to offer some potential of increasing chronic happiness, in that individuals often have considerable control over them. For example, a college football player may sign a lucrative NFL contract, a middle aged divorce may remarry, or a retired couple may move to Florida to a condominium with a view that all become happier as a result. Will such new happiness last forever? Perhaps not, because as mentioned earlier, hedonic adaptation tends to shuttle people back to their starting point following any positive circumstantial change. For example, Headey and Wearing (1989) found in their four-wave panel study that positive and negative events (e.g. "made lot of new friends", "got married", "experienced serious problem with children" or "became unemployed") influenced life satisfaction, positive affect and negative affect as would be expected but that people kept returning to their original baselines. And Schkade and Kahneman (1998) revealed that although "living in California" is a reductive notion for many, but it does not actually make people any happier in the long run. Furthermore, Lucas, Clark, Georgellis, and Diener (2003) showed
that, for most people, the life satisfaction benefits derived from getting married tended to fade over the years. Thus, although one may gain a temporary "boost" by moving to a new region, increasing one's income level, or changing one's appearance, such boosts will probably not last, but people tend to adapt to constant circumstances other reasons why circumstantial changes may prove ineffectual for permanently increasing happiness include the fact that circumstantial changes can be costly (e.g. in terms of money, resources and time) and, in many cases, impractical or even impossible. Also, once a realistic "ceiling" of positive circumstances is reached, it may be difficult to improve matters further.

In short, the data suggest that changes in circumstances have limited potential for producing sustainable changes in chronic happiness. Although this strategy may work in the short-term, it probably will not work in the long term of course, if people have not achieved basis subsistence and security, then it is logical for them to attend to these circumstances and basic needs first, before focusing on maximizing their happiness. However, we assume that, at best, satisfying basic needs can move people only up to their set point not beyond.

**Intentional Activity**

The third means of altering one's happiness level is intentional activity. This is a very broad category that includes the wide variety of things that people do and think in their daily lives. Obviously, humans are very active creatures, with innumerable behaviors, projects and concerns to which they devote energy. By "intentional" we mean discrete actions of
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practices in which people can choose to engage (although the choice to initiate the activity may have become habitual). We also assume that intentional activities require some degree of effort to enact. That is, the person has to try to do the activity; it does not happen by itself. Indeed, this point touches on one of the critical distinctions between the category of activity and the category of life circumstances happen to people, and activities are ways that people act on their circumstances.

There is a good reason to believe that intentional activity can influence well-being. For example, some types of behavioural activity, such as exercising regularly or trying to be kind to others, are associated with well-beings (e.g. Magen & Aharohi, 1991), as are some types of cognitive activity, such as reframing situations in a more positive light or pausing to count one's blessings (Emmons & McCullough, 2003; King, 2001; Seligman, 1991), and some kinds of volitional activity such as striving for important personal goals (Sheldon & Houser-Marka, 2001) or devoting effort to meaningful causes (Synder and Omatto, 2001). It is impossible to fully separate behavioural, cognitive and volitional activity; still we believe that distinction is useful and we continue to use it.

Implications of Intentional Activity for Sustainable Increases in Chronic Happiness

Intentional, behavioural cognitive or volitional activity offers the best potential route to happiness. Some workers have investigated the impact of adopting new behaviours on longitudinal well-being, showing, for example, that faithfully engaging in a new exercise program positively boosts people's
mood and vitality and can even maintain the boosts for as long as 6 months (e.g. Ransford & Palisi, 1996; Stewart et al. 1997). Although little work has directly investigated the longitudinal effects of changing one's cognitive attitudes and practices on enhanced well-being, the general success of cognitive-behavioural therapy in reducing suffering (Gloaguen et al. 1998) and recent work indicating positive effects of prompting people to practice positive psychological virtues such as gratitude (Emmons & McCullough, 2003), hope (Snyder, Liardi, Michael, & Cheavens, 2000), forgiveness (McCullough et al., 2000) suggest that cognitive activity offers many excellent possibilities for happiness interventions (Fordyce, 1983).

Recent longitudinal studies have focused specifically on volitional activity as a producer of enhanced well-being (Sheldon, 2002). In such studies, students are typically asked to pursue self-generated personal goals over the course of a semester. High levels of goals progress or attainment consistently predict increased well-being (i.e. higher positive affect and life satisfaction and lower negative mood) from the beginning to the end of the semester, whereas low levels of progress predict reduced well-being (Brunstein, 1993; Sheldon, 2002). Specifically, Sheldon's longitudinal research in this area (Sheldon & Elliot, 1998,) has shown that well-being increases are most likely when a person chooses and attains self-concordant goals, that is, goals that "fit" the person. The work has also highlighted one potential mediator from successful volitional activity to enhanced well-being, namely, accumulations of positive daily experiences along the way.
These studies do not extend beyond a single span of time. Headey and Wearing’s important (1989) work suggest that gains in happiness do not last, notably, their study focused only on life events (“circumstances”) and did not take intentional activity into direct account. Sheldon and Houser-Marko (2001) addressed the question of sustainability by examining the effects of goal attainment on emotional well-being over two consecutive semester. Consistent with earlier studies, they found that students who attained their personal goals during the first semester of their freshman year experienced enhanced adjustment and emotional well-being at the end of their semester. More important, they found that students could maintain their enhanced level of well-being, but only if they continue to do well at their goals during the second semester. In contrast, students who did well in the first semester but not in second semester tended to regress back to their original well-being levels. The study supports direct support for the assumption that happiness can be enhanced and then maintained at the new level.

Furthermore, supporting this conclusion, Sheldon and Lyubomirsky (2004) recently resurveyed these participants three years after the original study and found that initially high performing students had maintained their earlier gains in emotional well-being throughout their college career.

**ESSENTIALS OF HAPPINESS**

From the analysis of happiness and unhappiness at different times during the childhood years, three essentials stand out. They are often called “three A's of happiness” and are acceptance, affection and achievement.
Acceptance means not only acceptance of others but also acceptance of self. However, they normally go hand in hand. Children who are accepted by others find it easy to like and accept them. They thus become well-adjusted people who are popular with age-mates and adults.

Children who are accepted can count on affection – the second 'A' of happiness'. The more accepted children are by others, the more affection they will receive from them. However, to receive affection, children must in turn show affection. Unless they do so, their acceptance by others will be reduced and, in turn, the amount of affection they receive from them.

The third 'A of happiness' is achievement. For children to be happy, their achievement must be an area regarded as important to the members of social group with which they are identified. If, for example, being a good ball player is important to the group, the child who is regarded as a good ball player will be happy. In addition, individual's happiness depends on
their reaching the goal they set for themselves. One of the biggest obstacles to happiness is the setting of unrealistically high goals. If children are encouraged by parents, teachers and peers to do things they are not developmentally ready to do, they are bound to meet the failure. As a result, they become dissatisfied with themselves and feel that others regard them as failures. Only when the goals are realistic, in the sense that individuals have the capacity to reach them, they will feel satisfied and happy.

Not one of these three essentials will, alone, bring happiness. If an individual is to experience the state of well-being and contentment that constitutes happiness, they must experience all of them (Hurlock, E.B., 2003).

THE PRACTICAL APPLICATION OF HAPPINESS RESEARCH

The following are the applications of happiness research:

1. **Enhancing the Happiness of Individual**

   There has been follow-up research into the benefits of several kinds of therapy or changes in lifestyle. Such follow-up is essential since many forms of psychotherapy have been found to have no effect at all. Pleasant activities therapy, and some versions of cognitive therapy, are directly addressed to happiness and have been found to be effective. Social skills training have another aim, but are successful with depression and have similar result with normals through improving social relationships. Changed leisure activities, such as increased exercise, have been found to work for depression and for normal individuals too. Leisure in particular under our own control can be manipulated to increase happiness.
2. **Enhancing the Happiness of Communities**

Happiness is not entirely an individual matter, but it is partly a property of communities. This is particularly true in collectivist societies. The well-being of communities is partly a function of joint families e.g. for leisure and of social cohesion. In the case of working organizations, their size (smaller is better) and shape (less hierarchical is better) and amount of participation in decisions are important when we have found out exactly what is the effect of money it should be possible to advise governments on economic matters too.

3. **International Agencies**

These are concerned with the quality of life in different countries. First, they consider only economic measures, then they added health and education, and a number of other objective measures can be considered. However, subjective well-being is also important and is not very closely related to these objective indicators. Therefore, subjective well-being needs to be taken into account and it might be a matter of concern by these agencies in any country having a very low level of happiness. But making these comparisons is not easy, happiness may take different form in different cultures and there may also be different ways of answering questions.

Happiness is one of the upcoming fields in psychology. Earlier, happiness has not been directly studied and it was thought that happiness and unhappiness are two sides of the same coin. So, the absence of negative affect like anger, depression, anxiety etc. leads to happiness or
the causes of being unhappy or less happy were studied to eliminate the causes of unhappiness and promote happiness. Antonucci, Akiyama and Lansford (1998) examined close social relations among 250 older married men and women (mean age 63.9 years) with children. Results indicated that women named close relationship than did men and were less happy, though this was not true of close relationships. People who reported negative feelings about network members were less happy. Specifically, men who wanted more people they could depend upon and who felt their network were too demanding were less happy, while women who felt that their network members got on their nerves were less happy.

Forgas (1994) studied the role of mood in the way people explain interpersonal conflicts in their close relationship. On the basis of multipurpose. Affect Infusion Model (AIM) of judgement (J.P. Forgas, 1992, in press) has found that sad subjects blamed themselves for conflict than did happy subjects. Similarly, Koivumaa, Honkanen, Koskenvuo and Kaprio (2003) studied the relationship between self reported unhappiness and suicide and found that unhappiness was associated with older age, male gender, sickness, living alone, smoking, heavy alcohol consumption, physical inactivity and belonging to intermediate social class. The risk of suicide increases with decreasing happiness. Young and Bradley (1998) studied social withdrawal: self efficacy, happiness and popularity in introverted and extroverted adolescents and found that unstable introverts regarded themselves as less happy and popular than other subjects. They saw themselves as less academically self-efficacious than extraverts and emotionally stable.
Despite this, many times the concept of happiness has been drawn from other words like subjective well-being (Diener, 1984; Veenhoven, 1991 a, b), psychological well-being (Ryff, 1995, Ojanen, 2000), balance between positive and negative affect (Bradburn, 1969) and intertwined components of satisfaction and well-being (Grob, 1991; Grob, et al. 1991). Now the psychologists have started using the term 'happiness'. But still the studies are few and far between. So these words (subjective well-being psychological well-being, positive affect, satisfaction with life) have been interchangeably used with happiness in the modern day research in happiness.

Lu (1999) analysed an integrative model of happiness, which incorporated personal factors (demographics, extraversion, neuroticism and locus of control) and environmental factors (life events and social support), using a longitudinal data set. A secondary purpose to clarify the relationship between overall happiness and life satisfaction. Using systematic random sampling, 581 residents (aged 18-65 years) of Kaohsiung, Taiwan completed structured questionnaire at time 1; among them, 105 returned valid questionnaires 25 years later, at times. Longitudinal analysis indicated moderate stability of the subjective well-being measures. More importantly, when both the baseline subjective well-being and personality traits were controlled, social support still predicted overall happiness, and positive life events predicted life satisfaction. Furthermore, there was a consistent strong bi-directional relationship between overall happiness and life satisfaction.
Crooker and Near (1998) in an analysis of data from six national sample of adult respondents indicated that happiness could be predicted better from cognitive measures of domain satisfaction and work attitudes than from a measure of positive affect, thereby calling into question the widely accepted argument that satisfaction measures are cognitive and happiness measures are affective in orientation and concluded that perhaps distinction between cognitive and affective measures are illusionary in studies of subjective measure.

Andrews and McKennell (1980) used 23 subjective well-being measures with substantial British and American samples. They found clear affective and cognitive factors and that happiness measures correlated more with the affective factor. The affective and cognitive variables are of course correlated, but only at about .50 sometimes less than this. Suh et al. (1997) reported data between affect balance and satisfaction with .41, but this was higher for countries rated as individualist, like Britain and America at .50 or more but less in collectivist countries where it was as .20, the reason being that collectivist cultures reported satisfaction depending on the state of others as well as oneself.

Compton et al. (1996) gave a series of happiness and mental health questionnaires to 338 students and adults and obtained a clear first factor with loadings. Fordyce's happiness measure .84; followed by Diener's satisfaction with life scale .83; then Bradburn's affect balance .74; Flanagan's quality of life .69; followed by optimism (LOT) .69 then again Fordyce's Psychological well-being .60; and lastly Rosenberg's self esteem .50. Thus, the highest correlation was with a measure of general happiness.
the second highest was with satisfaction with life and the third was affect. So these words were used interchangeably to find out the causes of happiness.

Emmons and Shelton (2000) revealed that field of positive psychology at the subjective level is about positive subjective well-being and satisfaction (past); flow, joy and sexual pleasure and happiness (present) and constructive cognitions about positive personal traits - the capacity for love and vocation, encourage interpersonal skills, aesthetic, sensibility, perseverance, forgiveness, originality, future mindedness, high talent and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals towards better citizenship, responsibility, nurturance, altruism, civility, moderation, tolerance and work ethic.

Lyubomirsky and Tuker (1999) studied the hypothesis that happy people perceive, interpret and think about the same events in the more positive ways than unhappy ones. The results showed that self rated happy students tended to think about both positive and negative events more favourably and adaptively. Diener and Diener (1996) in Us national survey have found that most people reported positive level of subjective well-being and say that they are satisfied with domains such as marriage, work, health, finances and friendship. Similarly, Heady and Wearing (1992) in their Austrian survey found that leisure, marriage, work, standard of living, friendship, sex life and health account for 80% of variance in global life satisfaction.

Pettijohn and Pettijohn (1997) conducted a study on 150 college students to assess which of the Maslow's level of need is perceived to be
the most important in happiness. Falling and staying in love was chosen significantly more often than other choices by both the genders. Burt (1987) has found that happiness and well-being increases with the number of people in the immediate interpersonal environment meaning there by that the factor of social support (N) always is important.

Belle, Doucet, Harris, Miller and Tan (2000) in a study to find who rich is, who is happy? have argued that relationship between materialism and well-being is ambiguous, with wealthy individuals no more likely and sometimes less likely than impoverished ones to report they are happy. Hagerty, MR. (2000) studied the evidence for social comparison effects of income on subjective well-being. The first study of 7,023 persons from nationally representative samples in the United States shows that the range and skew of the income distribution in a community affects a person's happiness, as predicted by range frequency theory. The second study of eight nations over a period of 25 years show that decreasing the skew (in equality) of the income distribution in a country increases average national subjective well-being. Both studies strongly support social comparison effects of income within a community, and both results are predicted by range frequency theory.

Dube, Jodoin, Kairouz (1998) examined the perceived-importance of comparison and causal attribution for well-being in the process of subjective well-being evaluation. After having reported their subjective well-being level, 240 subjects from two age groups (19-27 year old graduates and their 40-70 year old parents) were asked to indicate the extent to which they based their subjective well-being judgement on different types of comparison
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(social, temporal and telic). Subjects also indicated if they perceived various causes (internal or external) to be responsible for their current level of well being. Results indicate that social comparisons were not perceived as being important in subjective well-being evaluation. Telic comparison were reported to be used more than other comparison types by young adults, but related negatively to their subjective well-being more to internal than external causes. Similarly Buunk et al. (1990) found that upward comparison can make a person feel happier or less happy about their health, feel, hope or envy. It appears that comparison imposed by external situation do not have consistent effect on satisfaction. Ross et al. (1986) found that 89% of people made comparisons with members of their immediate circle for satisfaction at home, 82% for satisfaction at work, but only 61% did this for satisfaction with life as a whole, for which more use was made of unfamiliar others.

Furnham and Cheng (1997) used the five factor model as the independent variable for personality traits to assess the relative power of the five variables to predict self-reported happiness. In their study, 83 participants with an average age of 23.2 years completed two questionnaires, the Oxford happiness inventory (Argyle, Martin and Crossland, 1989) and the NEO-FFI (Costa and McCrae, 1989) which measures the five basic dimensions of personality. All correlations between scores on subscales measures were significant ($p < .01$). Happiness scores were correlated with those on agreeableness ($r = .39$), conscientiousness ($r = .31$) extraversion ($r = .39$), neuroticism ($r = -.44$) and openness to experience ($r = .26$). When five factor scores were entered into a
hierarchical regression along with sex and age, using happiness scores as the dependent variable; it was found that these factors accounted for 43% of variance. In all, three factors were significant ($p < .05$), neuroticism ($\text{Beta} = -.30, t = -2.73$), extraversion ($\text{Beta} = .025, t = 2.33$) and conscientiousness ($\text{Beta} = .23, t = 2.22$). This data clearly show that, if stability is more powerful insulator against unhappiness, then extraversion is a positive factor. It also shows that conscientiousness plays an important and positive role in self-reported happiness. Hence, stable, conscientious extraverts were the most happy. It seems internal factors are a trigger to happiness and external factors are the landing space for happiness.

Dunn (1995) found that nursery school children often helped or shared, they said that this was 'simply part of enjoyable social behaviour with friends. Similarly, adults in close relationships have been found to attend more to the needs of others than to their own rewards - this has been called a 'communal' relationship (Clark and Reis, 1988).

Thus, sociability involves being cooperative that is taking into account of the others' concern as well as one's own. Extraverts do this more than introverts and usually happy.

Hence, it can be concluded that there are various genetic and environmental factors that pave the way to happiness. The genetic aspect is stable and cannot be changed. While the environmental factors in terms of family environment, parent-child relationship, and relationship with other members of the family, social support, religiosity and so on could be variable. So it becomes important to study environmental factors which can be changed accordingly to help an individual to lead a happy life. Of the
various environmental factors, family and parent-child relationship may be the most contributing factors of happiness because family is the place from where the life of an individual begins and the parents are the one with whom the child first comes in contact as a social being.

FAMILY ENVIRONMENT

The family is man's oldest, pervasive and most powerful institution in the development of human personality for learning how to be human rather than animal. When the word "family" comes, it usually means group of adults (usually father and mother) and their children who live together in the same house for a long time. Karve (1953) has defined "an Indian family as a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common, who participate in common family worship, are related to each other as some particular type, of kindered and the manner in which one member interacts with the other."

The family, of course, is of deep and intimate concern to all those who live, have lived and would like to live in the confines (Prabhu, 1991).

Man is not born human, nor he born social, but he becomes so both through association and communication and family is the first and foremost agency in his "cultural conditioning" in the direction, by providing for him "his earliest behaviour patterns and standards of conduct" (Burgess and Locke, 1953). The infant at birth is primarily on biological level. Its first contacts by which it begins to become a social-psychological being are in the family. "The child is surrounded by social definitions in the family. Moral attitudes abound for every situation. Ideas of right and wrong are repeatedly
emphasized. The child finds readymade ways for doing things presented to him almost before the occasion arises for their use. Sentiments built up around certain objects and practice become cogent factors in the lives of individuals. Ritualistic performances on special occasions, family traditions that have become scarce are closely related to sentimental attitudes. There are political, religious and social opinions that are potential forces in the family atmosphere. The pattern of behaviour and attitudes in the family reflect day after day the customs of the larger group in which the family finds itself" (Brown, 1934).

The earliest basic traits of the personality of the individual are formed in the family, which transmits the cultural heritage to him and thus maintains a cultural continuity between the individual and his society, and indeed between generations of generations of the society. It is the most effective link of cultural adjustment between them. "A baby is born, not only into a culture but also to an environment of interpersonal relations. From the moment of birth, the infant is in emotional and mental interaction first with his mother, and then with the other members of the family. These emotional experiences, psychological rather than cultural in their nature, give definite shape to the initial structure of personality which is the unique configuration of an individual's pattern of responses to others and to himself as determined by psychogenic conditioning" (Burgess and Locke, 1953). The genetic traits and characteristics which are due to the biological inheritance provide the raw material for the shaping of personality; they provide the potentialities on the one hand and the limitations on the other, within which personality traits could develop, improve or change. But, their actual
"function and meaning develop in the psychogenic interaction and in social experience." They are formed in the early emotional development of the child in the family environment, in the interpersonal relationships of the family. They include tendencies to extroversion and introversion, dominance or submission, optimism or pessimism, emotional independence and dependence, self-confidence or lack of confidence in self and ego centricism or socio-centricism. The interaction of the members of the family in their psychogenic aspects is termed by Burgess and Locke "the family psychodrama" with a psychological stage on which "the players take roles determined by the interplay of emotions of love, fear and hate, of the feeling of superiority and inferiority and of reactions of security, insecurity, adequacy and inadequacy." In such a psychodrama, the psychogenic reaction patterns of the individual are gradually shaped moulded and fixed and they are not likely to change afterwards. In general, they tend to evolve according to the trends set up in early infancy. If they can be changed significantly it is probably only in the period in which they are being formed, i.e. in the early months and years of life.

In order to understand the family environment's impact on a person, one must consider the expectations that adults have about the ideal marriage relationship, the ideal parenting style and the ideal parent child relationship. Adults also function as sons and daughters, workers, members of a political community and participate in religious organization. All of these functions may contribute to their roles as parents or spouse. Finally, adults have access to particular resources because of the work they do, the
education they have had, their social status in the community and their bonds with other family members. The resources that adults bring to their family group will influence the personality of children in the family.

If the family members enjoy each other's company, spend a lot of time doing these things together and have positive attitude towards people at home and outside, the infant imbibes similar attitude. Conversely, if the family interactions are restricted to the mundane business of day today living interactions take place only when there is a conflicting situation, the child does not learn to look forward to interact with others with a positive frame of mind. If the child has enjoyed the companionship of his parents he will not be over awed when dealing with people outside home who are in position of authority. If he is accustomed to taking order passively, he is likely to continue to do so outside the home.

The family environment scale according to Moos and Moos, 1986 is an analysis of families with an adolescent child being seen in a child welfare agency, Reichertz and Frankel (1996) identified three main clusters of families with distinctive problems that suggested specific clinical interventions -- conflicted, under-organised and rigid. Conflicted families contained adolescents with severe behaviour problem and aggressive behaviour. These families were high on conflict and control and low on cohesion, expressiveness and independence. According to Reichertz and Frankel (1996), initial intervention with these families should be aimed at
modifying the adolescents' disruptive behaviour, which may permit the parent to relax their control and thus reduce family conflict.

Under-organized families were relatively low on organization and control and moderate to low on most of the relationship and personal growth dimensions. The families lacked consistent limits and authority; the youth typically complained about unfair discipline. The initial goal of intervention should be to develop a balanced family structure that also increases the quality of family relationship.

Rigid families were relatively cohesive but also high on achievement, moral religious emphasis, organization and control. These families were child centered and predictable; however, they become vulnerable when the child reaches adolescence and begins to challenge parental authority. Interventions should be sensitive to these families’ strong need for structure and moral religious orientation, the counsellor needs to strike a balance between supporting parental authority and encouraging more flexibility as a means of helping the parents to provide the child with more independence.

There has been a great relationship between types of family, stress and coping and the present model shows the relationship between family context factors and individual functioning (Moos, Finney and Cronkite, 1990).

As shown in Fig. IV, the conceptual model suggests that family environment and family members' adaptation mutually influence each other. More specifically, each adult family member's personal characteristics,
coping skills and well-being (Panel I) can affect the quality of family relationships, the family emphasis on personal growth goals, and the family's focus on system maintenance (Panel IV). Thus, when an adult in a family has a behavioural or emotional disorder, the family environment is likely to be affected.

Two other key sets of factors also influence the family climate: children's personal characteristics, coping skills and well-being (Panel II), and acute life crisis and ongoing stressors and resources from settings outside the family, such as school and work (Panel III). For example, aspects of the mother's and father's workplace or a child's experiences at school can affect the family climate. Moreover, when a life crisis, such as child's serious physical illness, occurs, other family members' personality characteristics and coping skills can alter the influence of the crisis on the family.

In turn, the family environment shapes the sets of factors that shape it. Thus, a cohesive family (Panel IV) can affect adults' coping skills and functioning (Panel V); it can also influence child's cognitive and emotional development, self-confidence and well-being (Panel VI). The family environment can influence both dysfunctional and other family members' well-being; for example, a cohesive, well-organised family can foster an alcoholic father's remission (Panel V) and his children's adaptation (Panel VI).

Finally, it is by protective influence, the family environment can reduce the ongoing stressors and enhance the social resources associated with extra family life context factors (Panel VII).
The study of the family and its environment is based on the assumption that our ‘human nature’ is learned and the major environment for learning to be ‘human’ is in the family and that because family living is a learned response, there may be better ways to live within a family to make it happy family.

In the present study, the ten factors of family environment i.e. cohesion, expressiveness, conflict, independence, achievement orientation,
intellectual cultural orientation, active recreational orientation, moral religious emphasis, organization and control were studied as a possible factors in happiness.

REVIEW OF FAMILY ENVIRONMENT

Hall (1976) explored the most important sources of satisfaction or happiness in life and found that most often mentioned domains were: family and home life, money and prices, living standards, social values and standards, social relationship, housing, health and work.

Rim (1994) investigated interrelationship between value areas, happiness and family structure variables. The value areas were: security, pro-social, restrictive conformity, enjoyment, achievement, self-direction and maturity. Subjects were 62 males and 51 female undergraduates. It was found that women below the median on happiness had significantly higher scores on all 7 value areas, while relatively unhappy men scored higher on 4 value areas only: security, prosocial, restrictive conformity and achievement. With regard to family structure variables, it was found that the most significant relationships between value areas were with family size (for both men and women), slightly fewer relationships were with birth order (4 for men and 7 for women), age gap with regard to subsequent born sibling (7 for men and 4 for women), age gap with regard to preceding sibling (3 for men and 5 for women).

Alfonso et al. (1996) produced an Extended Satisfaction with Life Scale (ESWLS) using five items for each of eight domains. The domains
and their correlations with general life satisfaction for an American student sample are shown in the Table III.

Table III

<table>
<thead>
<tr>
<th>Domains of life</th>
<th>Correlation</th>
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<tbody>
<tr>
<td>Social</td>
<td>.62</td>
</tr>
<tr>
<td>Sex</td>
<td>.43</td>
</tr>
<tr>
<td>Self</td>
<td>.63</td>
</tr>
<tr>
<td>Family</td>
<td>.41</td>
</tr>
<tr>
<td>Relationships</td>
<td>.39</td>
</tr>
<tr>
<td>Work</td>
<td>.38</td>
</tr>
<tr>
<td>Physical</td>
<td>.35</td>
</tr>
<tr>
<td>School/College</td>
<td>.28</td>
</tr>
</tbody>
</table>

Chiasson, Dube, Blondin (1996) in their cross cultural study explored the perceptions of people about what can make a person happy. It was found that most stated factor was importance of family relationships. Rask, Astedt and Laippala (2004) studied the relationship between adolescent subjective well-being (SWB) and family dynamics perceived by adolescents and their parents. A sample of 239 pupils (51% females) from seventh and ninth grade completed the Berne questionnaire of subjective well-being (youth form), two subscales from an original Finnish subjective well-being and family dynamics measurement II and one of their parents (n = 239) filled the family dynamics measurement II. Multiple regression analysis
Concept and Review of Related Studies

indicated that certain aspects of family dynamics perceived by adolescents were related to adolescent global satisfaction and well-being.

Aldous et al. (1999) examined the comparative happiness of black and white adults and within each race the factors contributing to the happiness of women and men using data from the general social surveys for the years 1972-1993. Findings show whites to be generally happy than blacks, and white women are somewhat happier than white men. Also family and other personal ties were important for white women's happiness than for white men's happiness.

Brody, Copeland, Sutton & Richardson (1999) studied family favouritism and disfavouritism in relation to adjustment, affect and family process, which may determine happiness and found that the presence of disfavouritism is related to lower family cohesion, higher family disengagement and higher family conflict, which may reduce happiness in the family. Meyer (2000) in his study reveals that close relationships and happiness are intimately related. Mathews (1986) found that people with spouse's role and friend are more likely to be healthy and better than people living alone. Furthermore, Spouse's role and friend's role provide emotional support and well-being.

Antonucci, Akiyama & Lansford (1999) examined close social relationship among 205 older married men (mean age 64.4) and 161 older married women (mean age 63.9 yrs.) with children. Results indicate that women named more close relationships than did men and were less happy, though this was not true of less close relationships. People, who reported negative feelings about network members, were less happy. Specifically,
men who wanted more people they could depend on and who felt their network was too demanding were less happy, while women who felt that their network members got on their nerves were less happy. These results suggested that not all aspects of close relationships are positive and that women may not be necessarily advantaged by having more people with whom they feel close.

Taylor and Roberts (1996) tested a conceptual model to explain the link between kinship support and psychological well-being. The relationship of kinship support with maternal and adolescent well-being and mother's child rearing practice was assessed in 51 African-American adolescents (aged 15-19 yrs) and their mothers/female guardians whose income placed them at or below the poverty threshold. Subjects participated in interviews, providing data on relations with kin, parenting practices, psychological adjustment and demographics. Findings reveal that kinship social support to mothers/female guardians was positively associated with adolescent psychological well-being, maternal well-being and more adequate maternal parenting practices.

Manjoribanks (2005) examined relations between one and two parent families and scores for young adults' happiness. Data from longitudinal surveys of Australian Youth (LASY) included 3580 men and 3991 women whose average age was 20 yrs. (SD = .05) in 2000. Happiness was measured using 14 item LASY 2000 happiness scale, while family structure was assessed by the young people's responses to questions about who lived in their households. Analysis indicated that there
were a number of small but meaningful differences (effect size $d < .20$) in the happiness score of young adults from single and two parent families.

Joronen and Astedt-Kurki (2005) studied the familial factors contributing to adolescent satisfaction and ill-being. Semi-structured interviews were conducted with 19 non-clinical adolescents from the 7th and 9th grades. The data were analysed using qualitative content analysis. Six themes concerning satisfaction arose from the analysis. Teenagers described familial contribution to their satisfaction in terms of experiences of a comfortable home, emotionally warm atmosphere, open communication, familial involvement, possibilities for external relations and a sense of personal significance in the family.

Kazarian (2005) examined the relationship between perceived family functioning, the cultural orientations of horizontal and vertical individualism and collectivism, and psychological well-being in a group of 182 university students in Lebanon. Factor analysis of the present data from the 12-item general functioning scale of the family assessment device (GF-FAD) resulted in the extraction of one general factor, accounting for 43% of variance. On the basis of North American cut off values, the author found that 60.5% of the university students perceived their family as healthy and 39.5% perceived their family as unhealthy.

Bell and Bell (2005) in a longitudinal study explored the association between family system characteristics measured during adolescence and later mid-life well-being. Home interviews were held in the 1970s with 99 families with adolescents. Connection and individuation in the family system were coded from taped family interactions. 25 years later, telephone
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Interviews were conducted with 54 men and 120 women (representing 82 families) who were adolescents in the 1970s interviews. Family experiences during adolescence predicted adult well-being 25 years later. In a structural equation model, there was a direct effect of family both on adolescents' later marriage and on well-being at mid life; for men, marriage also affected well-being. The results supported the importance of connection and individuation in the adolescent family for adult well-being.

Waterman (1993) studied Aristotle's concept of eudaimonia and hedonic enjoyment which constitute two philosophical conceptions of happiness. Two studies involving combined samples of 249 undergraduate and graduate students (study 1, n undertaken to identify the convergent and divergent aspects of these constructs). As expected, there was a strong positive correlation between personal expressiveness (eudaimonia) and hedonic enjoyment. Analysis revealed significant differences between the two conceptions of happiness experienced in conjunction with activities for the variables of (1) opportunities for satisfaction, (2) strength of cognitive-affective components, (3) level of challenges, (4) level of skills, (5) importance. It thus appears that two conceptions of happiness are related but distinguishable and that personal expressiveness, but not hedonic enjoyment, is a signifier of success in the process of self-realization.

Forgas (1994) explored the role of mood in the way people explain interpersonal conflicts in their close relationships. On the basis of multiprocess Affect Infusion Model (AIM) of judgements, 3 experiments with total of 306 subjects, found a non-obvious pattern of greater mood effects on attributions for serious rather than simple conflicts. In experiment 1, sad
subjects blamed themselves more for conflict than did happy subjects. Experiment 2 found that in a field setting, sad persons attributed real-life conflicts more to internal, stable and global causes and did so more for simple conflicts. Experiment 3 replicated these findings in the laboratory and also produced reaction time (RT) data showing that it was the longer processing recruited by more serious conflicts that accentuated these affect-priming effects, are predicted by the AIM. Bradley and Corwyn (2000) examined the extent that perceived amount of conflict in the family moderates the relation between proximal aspects of the home environment and adolescent well-being. Regression models consisting of home observation for measurement of the environment (HOME) subscale scores (responsivity, learning material, variety of experiences), family conflict and the interaction between home scores and family conflict were tested for each of 6 dependent measures: academic achievement, task orientation, being considerate, self-efficacy as it pertains to school, self-efficacy as it pertains to family and school grades. Results indicated moderation in all three ethnic groups examined (European Americans, African American and Chinese Americans). For all the three groups, relations were stronger in families with high conflict, suggesting a heightened sensitivity to social exchanges and events within the family.

McGee, Silve and Williams (1985) have found that hyperactivity and aggression have been associated with the absence of positive family climate, family environment low on cohesion and expressiveness and high on conflict.
Hirsh, Moss & Reischol (1985) have found that high self esteem among adolescents has been related to three factors associated with healthy temperament, high family cohesion, high expressiveness and low conflict. In addition, independence and intellectual cultural orientation are positively related to self-esteem. In contrast, self-esteem may be hampered by a family that overemphasizes achievement and conformity to restrictive rules.

Berkel and Constatine (2005) explored associations among relationship harmony, perceived family conflicts, relational self concepts and life satisfaction in a sample of 169 African American and Asian American college women. The results reveal that higher relational self-concepts and relationship harmony scores were predictive of greater life satisfaction whereas, perceived family conflicts were associated with lower life satisfaction.

Emmon (1986) has found that simply having high valued goals, independent of past success, was associated with higher life satisfaction. Brunstein (1993) has found that the effect of goal achievement on subjective well-being was mediated by degree of commitment of those goals. In a similar vein, Oishi, Diener, Suh, Lucas (in press) found that students with achievement values felt better on days when they did well in school and people with strong social values felt better on days when they had a more satisfying interpersonal life. Cantor and Sarason (in press) pointed out that commitment to goal is more conducive to happiness when these goals are valued by the culture or subculture to which the individual belongs.
Glu-Argiin, Zahide Karakitapo, Bilkent (2005) studied self identity and emotional well-being among Turkish University students and found that emotional well-being was positively associated with all types of identity orientations as well as with independent and relational interdependent domains of self-descriptions.

Argyle and Furnham (1982) observed that the things people do with others are like dancing, playing, drinking, intimate conversation and going for a walk. These may seem trivial activities, but nevertheless they can cause lot of joy and promote happiness.

Ellison (1992) examined the relationship between religious involvement and subjective well-being by using the 1998 general social survey of A.J. Davis and T.W. Smith (1989). The positive influence of religious certainty on well-being was found to be direct and substantial. Pollner (1989) found that having an image of God as a friend was associated with happiness. Poloma and Pendleton (1991) found that church attendance correlated with life satisfaction, happiness and existential well-being more than other religious variables as prayers and beliefs, though not as much as "religious satisfaction."

Veenhoven (1994) found that the effect of religion on well-being and found that this relation is stronger in American than in Europeans surveys and that the effect is greater for older people, blacks, women and protestants. Many studies focused especially on the link between religiousness and well-being among the elders (Stock, 1983; Hunsberger, 1985; Markides et al., 1987; Koeing, James and Carolyn, 1988; Lein and Markides, 1988). Okun and stock (1987) in their statistical digest of the
accumulated research at Arizona State University found that the two best predictors of well-being among older people were health and religiousness. Elderly people are happier and more satisfied with their life if they are religiously committed and active.

Thapa (2005) studied the role of family environment in happiness among Himachali group and Nepalese settler group. Results indicated that in Himachali population, expressiveness explained 8% significant variance in happiness and in Nepalese population, cohesion, active recreational orientation and control explained 9, 5 and 4 percent of significant variance.

On the basis of the studies, it can be concluded that if the family members support each other, express their feelings freely, independent, have feeling of achievement, participate in social and recreational activities, organization in planning family activities and have lesser conflict at home, may in the ultimate analysis enhance happiness.

But the contribution of the family to children's development comes from the type of relationship children have with different family members. Undoubtedly, the interaction between parent and child has a significant influence. The interaction and emotional relationship between infant and parents will shape child's expectancies and responses in subsequent social relations. The beliefs, values and attitude of the culture are filtered through parents and presented to the child in highly personalized, selective fashion that determines the personality of the child. Nevertheless, the most important persons in a child's life are his parents who can basically mould
and modify the future in child's favour and can help them to develop an attitude which can make them happy.

PARENT-CHILD RELATIONSHIP

The family has been first and most important factor in which biological human-beings has been transformed into social individuals. It is the sculptor which shapes racial traits out of human clay and give this clay its most decisive and desirable characteristics. But there are various determinants of family like family composition, parental occupation, child rearing attitudes and practices, abusive families, structural demographic and personal factors that determine the personality of an individual. Undoubtedly the interaction between parent and child has a significant influence. The interaction and emotional relationship between infant and parents will shape child's expectancies and response in subsequent social relations. The beliefs, values, attitudes of the culture are filtered through parents and presented to the child in a highly personalized, selective fashion that determines the personality of the child. Nevertheless, the most important persons in a child’s life are his parents who can basically mould and modify the future in child's favour.

THE ROLE OF PARENTS IN THE PROCESS OF SOCIALIZATION

The family plays a critical role in the socialization of the child. The early parent-child relationships are important because they serve as the initial social relations that will shape the child's expectancies and responses in subsequent social encounters, because the values and attitudes of the
culture are filtered through the parents in their presentation of their offsprings. In the course of socialization, parents serve important roles as teachers and models for their children.

➢ The Parent as Teacher

Early attachment of the parent to the child and the child to the parent in infancy serves as the foundations for later family relationships. Although socialization is occurring in the first year of life, it seems to become more conscious and systematic with the occurrence of greater mobility and the beginning of language in the second year. Behaviours that previously were accepted indulged or regarded as "cute" start to be limited. Feet are no longer permitted on the high chair tray; smearing food is frowned on, exploration is restrained by playpen bars, and seriously attempts at toilet training begin. As the child is focusing on her new found motor skills and exploring the world about her, climbing out of her crib, tottering to the head of the stairs, discovering the delights of pot and pan cupboard or eating cigarette butts, the air may be ringing with "No's", "Don'ts" and "Stop's". The child will also be cuddled, petted and praised for her achievements, for learning to use a spoon, for naming objects, for repeating words, for dry diapers, for many behaviours that parents and society regard as desirable. The process of socialization has begun in earnest. The parents teaches the child the rules of the society in which she must live by telling the child what the rules are and by praising and disciplining her when she conforms to or violates acceptable standards of behaviour. In addition, parents will modify their children's behavior by serving as models that the child can identify with or imitate.
Concept and Review of Related Studies

The Parent as Model

In addition to playing an important role in socialization by verbalizing the values of the culture and rewarding or punishing the child's behaviour in relation to these cultural standards, the parent socializes the child by serving as a model for the child to imitate.

The question of which characteristics of a model are acquired and the specific processes involved in the acquisition of such similarities is a controversial one. If the person with whom the child comes in contact exhibit attributes valued by society, socialization is facilitated; if the child is surrounded by deviant, culturally approved behaviours are less likely to be acquired. Children with emotionally unstable or criminal parents are more likely to develop maladaptive or delinquent patterns of behavior. The child who comes from a family with affectionate, honest, hardworking parent is more likely to demonstrate ethical behaviour, a concern for others, and a need to achieve than is a child who has a viciously punitive father and an alcoholic mother and was reared in a slum populated by drug pushers, prostitutes and pimps.

There are number of reasons why a child may be motivated to acquire her parents' behaviours and values. The child maintains parental affection and avoids punishment by behaving in a fashion similar to that of parent, and also the child gains a sense of mastery over the environment by emulating, the responses of a warm, competent, powerful parent (Kagan, 1964).
INFLUENCE OF PARENTAL ATTITUDES ON FAMILY RELATIONSHIPS

Parental attitudes influence the way parents treat their children and their treatment of the children, in turn, influences their. Children’s attitudes towards them and the way they behave. Fundamentally, therefore, the parent child relationship is dependent on the parent's attitudes. Following are some typical parental attitude:

- **Demanding**: Expression of authority and claim with imperious command over the child, executed in the exercise of overall control.

- **Loving**: Expression of fondness, devoted attachment and amiableness shown to the child.

- **Protecting**: The defending attitude overtly expressed in the acts of guarding, sheltering and shielding the child from situations or experiences perceived to be hostile, oppressing and harmful.

- **Symbolic Reward and Object Reward**: Symbolic expression of appreciation for emotional, psychological security of the child as against physical, tangible, concrete action of warmth. Both indicate parent’s acceptance of the child which is a precursor for the child to achieve, aspire and advance.

- **Indifferent**: The expression of unconcerned apathetic, passive behaviour and functioning without either importance or interest in the child.
Concept and Review of Related Studies

- **Neglecting**: A careless slighting treatment indicated in accustomed omission and deliberate disregard towards the child which might leave the child to devalue himself.

- **Rejecting**: Behaviour evident in renouncing the child in aversion. The disposition is indicated in being disdainful and in outright refusal of the child.

- **Symbolic Punishment and Object-Punishment**: Symbolic and physical means by which parents show their temporary annoyance with the child.

**Effects of Parental Attitudes on Parent-Child Relationship**

Parental attitude have a strong impact not only on family relationship but also on the attitudes and behaviour of children. Most of those who become successful as they grow older come from homes where parental attitudes towards them were favourable and where a wholesome relationship existed between them and their parents. Such a relationship will produce happy, friendly children who are appealing to others, relatively free from anxieties and constructive, interdependence members of the group.

Poorly adjusted children, by contrast are usually the product of unfavourable parent child relationship. Children who are deprived of attention and affection from parents are hungry for affection, they are afraid...
of being left out. Furthermore, they are over willing to please and to do things for other. All this is a form of compensation and an attempt to buy affection at any cost.

**INFLUENCE OF DIFFERENT-SIZED FAMILIES ON PARENT-CHILD RELATIONSHIP**

It is a customary among sociologist and psychologist to divide families into four general categories: the one child family, the small family, the medium sized family and the large family.

Each family category is, of necessity, subject to different influences and those will result in different home climates and different kinds of family relationships, the major factors that influence relations in each size of family (Adams and Phillips, 1972; Bossard and Boll, 1966; Forer, 1976; Neugarten and Weinstein, 1964; Russell, 1974; Scheck and Emerick, 1976).

- **One-Child Families**
  - Often smaller than parental desires.
  - Close parent-child relationship results in child's maturity of behaviour, which contributes to good peer relationship.
  - Overprotection by parents.
  - Democratic or permissive child training minimum family friction due to absence of sibling jealousy and rivalry.
  - Parental willingness and ability to give child advantages and status symbols.
  - Parental pressure for academic, athletic and social achievement.
Concept and Review of Related Studies

- Child encourages to play role of own choosing.

➢ Medium-Sized Families
- Usually planned and therefore meet parental desires in size and spacing.
- Less democratic and more authoritarian control as family size increases.
- Role assignment by parents is common.
- Child often denied outside companionship because they are needed to help at home.
- Parental pressure for achievement usually concentrates on firstborn.
- Frequent and intense sibling rivalries and jealousies are common.
- Limited parental ability to provide advantages and status symbols.
- Tendency of parents to compare child's achievement with those of siblings.

➢ Small Families
- Usually planned and, therefore, consistent with parental desires in size and spacing.
- Parents able to devote adequate time and attention to each child.
- Commonly employ democratic control of child behaviour.
- Frequent sibling rivalry and jealousy.
Tendency of parents to compare child's achievements with those of siblings.

Parental willingness and ability to give each child equal advantages and status symbol.

Parental pressure for academic, athletic and social achievement.

Role assignment by parents is common.

LARGE FAMILIES

Often planned and therefore, foster parental resentment.

Marital friction due to necessity for personal and financial sacrifices.

Role assignment by parents essential to family harmony and efficiency.

Authoritarian control essential to avoid confusion and anarchy.

Children often denied outside companionship because their help is needed at home or because of lack of money for peer activities.

Sibling rivalry and friction kept to minimum by strict parental control but expressed indirectly in teasing, bullying and name calling.

Frequent parental inability to give children advantages and status symbols their peers have.

Little parental pressure for achievement except on first born.

Little overprotection except for first born.
A careful study of the factors that influences parent-child relationship in each family category will reveal that each has some conditions that are likely to lead to good relationships as well as some that are likely to lead to poor relationships. Therefore, it is impossible to say which category is the best from point of view of the effect it has on parent-child relationship, nor it is possible to rank the categories in order of merit. However, it is generally agreed by sociologist who have made extensive studies of the effects of family size that, all things consider the medium sized family-especially that with three or four children is possibly the best from the point of view of healthy parent-child relationship, and the large family is probably the worst.

**INFLUENCE OF HOME SETTING ON FAMILY RELATIONSHIPS**

Relationship with family members are greatly influenced by the home setting the pattern of life in the home, the kind of people who make up the group living in the home, the economic and social status of the family in the community and other conditions that give the home a distinctive character. Some of these conditions contribute to good family relationships and other leads to poor family relationships.

- **Social Status of Family**

  The pattern of family life differs from one social group to another. There are differences in home management, in husband-wife relations, in concept of the roles of parents, children and relatives, in family values, in the use of money, in social conformity, in child training and attitudes towards discipline, and in attitudes towards family life.
When children are old enough to recognize the social status of the families, it has marked effect on their attitudes towards their parents, especially toward the father who is the family breadwinner. If their families' social status is at least equal to that of their peers, children are proud of their fathers. When they recognize it to be inferior, they are ashamed of their fathers and hypercritical of them. Upward social mobility often worsens family relationships. In the new situation, child may be ashamed of parents and relatives whose behavior is different from that of new neighbours or friends. In downward mobility, children resent the father, who is regarded as responsible for the family’s downhill slide.

Parental Occupations

The father's occupation is important to a young child only insofar as it has a direct bearing on the child's welfare. For the older child, however the father's occupation has a cultural significance in that it affects the child's social prestige and self concept.

Elementary school children satisfy people on the basis of jobs and accept the adult attitudes and values concerning different jobs. When a child is ashamed of the father's occupation, because of the level of work done or the kind of clothes demanded by the work, the child's attitude will be adversely affected.

The father’s occupation affects the child indirectly in that it influences the father's standard for the child. From his experience in work, the father knows that attitudes, skills and qualities are essential to success. He then
tries to foster those in the child. Thus, standards of the occupational world "in fact" the home and influence the father's role.

The effect of the mother's working on the mother-child relationship depends to a great extent on children's age at the time the mother starts to work. If she begins working before the child becomes accustomed to spending most of the time with her - before any definite relationship has been established the effect will be minimal. If strong attachments have been formed, however the child will suffer from maternal deprivation unless a satisfactory mother substitute is provided - a substitute whom the child likes and whose methods of child training will not cause confusion or resentment on the child's part.

When mothers work outside the home, opportunities for social life and recreation with the life are usually limited, and each child must assume more home duties than otherwise. If everything in the home must be run like clockwork and if the child is constantly pressed to do things in a business like way, reactions to the mother and her work will be less favourable then they would be if she left her principles of efficiency behind in the office (Bacon & Lerner, 1975; Etaugh, 1974; Harrell & Ridley, 1975; Wallston, 1973; Woods, 1972).

➢ Outsiders in the Home

The three most common kinds of outsiders are elderly relatives, guests of the parents and paid domestic workers.

➢ Elderly Relatives: Grandparents and other elderly relatives spend varying lengths of time with the nuclear family, either as guest or
as permanent members. How they will affect family relationships will depend partly on how long they remain with the nuclear family and partly on the roles they play in the family.

**Common Roles Played By Grandparents**

- **The Formal Role:** Grandparents do what they regard as the proper and prescribed things. The role includes giving special treats and gifts and assuming a "hands off" policy in child training.

- **The Fun Seeking Role:** The role is characterized by an informal relationship in which grandparents enjoy playing with the grandchild.

- **The Surrogate Parent Role:** The grandparent substitutes for the parent and assumes both the care and discipline of the child. This role is played mainly by grandmother.

- **The Reservoir or Family-Wisdom Role:** This role, played mainly by grandfather, concentrates on teaching the child special skills and knowledge. It differs from the traditional patriarchal or matriarchal role which concentrated on control of child's behaviour.

- **The distant figure role:** In this role, grandparents come in contact with the child only on special occasions. The contacts are short, infrequent and fairly formal.
Guests

Guests of the parents are usually in the home for only short period of

time, an evening or perhaps a weekend. When they are there, however,
they have an effect on family relationships.

They provide children with a perspective from which to assess
their parents, the family status, and the pattern of family living. From
listening to what guests say and observing what they do, children often
learn new social roles and skill and acquire new information and new
interests.

Paid Domestic Workers

Paid domestic workers play roles similar to some of those of
grandparents - the fun seeking role, the surrogated - parent role, and the
reservoir of wisdom role, which will be dependent on the reason for being in
the home. Baby-sitters, for example, are there mainly to keep children
happy and safe for the short times when their parents are out of the home.
A working mother, on the other hand, who employs a housekeeper during
the day time when she is at work, turns over the discipline as well as the
care of the children to the housekeeper, who plays the role of surrogated
mother.

Defective Children

Family relationships can be damaged by the presence of a child who
is either maladjusted or physically or mentally defective at home. Although
all young children require more of the parents' time, attention and energy
than older children, defective children continue to need the parents, long
after they have reached the age when they should be more independent often their need increases as they grow older.

Just as all children normally resent the time and attention parents must give to younger sibling, so they resent it when their parents continue, year after year, to give proportionally more time to a defective sibling. Even though they may sympathize with the defective sibling and understand why the child needs attention, they feel sorry for themselves. This feeling of martyrdom is intensified when they compare themselves with their peers.

Older children are often expected to assume some responsibility for the care of defective sibling. They resent this even more then the care of a normal; younger sibling because the defective child requires more time and attention and can do little to reciprocate instead of showing gratitude, the defective child is likely to complain or to criticize the care received.

HAZARDS IN FAMILY RELATIONSHIPS

Because the home provides children with feelings of security and stability - feelings that are essential to good personal as well as social adjustments - anything that interferes with these feelings are regarded as hazardous for children. The two important hazards will be categorized into two major areas: hazards that lead to deterioration in family relationship and the effects of deviant family patterns.

Deterioration in Family Relationships

Relationship with people, inside or outside the home, rarely remains static. The reason for this is that, as people changes their interest and values, their relationships with one another also changes.
This is true of family relationships unfortunately for all family members, not for children alone, family relationships tend to change for the worse. This deterioration usually begins, for husbands and wives, during the first year of marriage. Although it may not lead to a divorce or separation, there is evidence that the disenchantment with marriage often due to romanticized concept of it - leads to deterioration in husband-wife relationships [US News & World Report (1972)].

Deterioration in the parent-child relationship generally begins during the latter part of the child's first year of life and is readily apparent in the second year. It is shown by a decrease in parental warmth toward the child and an increase in restrictiveness and punitiveness.

Although parent-child relationship may improve somewhat when the child first goes to school—whether it is nursery school, kindergarten, or the first grade - they usually do not. Adjusting to school is always accompanied by emotional tension, and this is expressed in an increase in a number of behaviour problems or in the intensity and frequency of those which already exist.

As the child spends more and more time with people outside the home, new interests and values give rise to increasing friction with family members. In the closing years of childhood, parent-child relationship usually deteriorates steadily, reaching a low point as puberty changes occur. Friction then becomes the dominant aspect of the relationship.
Effects of Deterioration in Family Relationship

Once poor relationship develops, they tend to persist and grow worse rather than better. This is partly because people develop the habit of reacting to one another in a fractional way and partly because there is less and less communication between them and hence, less understanding.

The way mothers treat their children reveal that treatment during infancy is significantly related to alter treatment changes usually occur in quantity of treatment rather than in quality; indulgent parents tend to become more indulgent and rejective parents more rejective. Consequently, small frictions in early childhood are likely to become major disruptions in late childhood (Bronson, 1994, Cross and Davis, 1976; Thompson and Bentler, 1993, Troll, 1972 and Tulkin and Kagan, 1972).

When children misinterpret parental behaviour and believe that their parents are rejecting them or love them less than they formerly did, they become anxious, insecure and rebellious. Parents, not understanding what is behind this childish behaviour, feel unappreciated and rejected. In time, parents reject their children because of the mutual hostility that is generated. This vicious circle may begin at any time, but it is most likely to begin early in childhood. At this time children find it difficult to understand the *behaviour of others* unless the *reason for their behaviour* is spelled out in words children can comprehend. That is why; as we have stressed earlier, democratic discipline which puts emphasis on telling children why their behaviour is wrong and why they are being punished for intentional misbehavior is so superior to authoritarian discipline which ignores any
explanation on the parent's part. Once misunderstanding begins, they are likely to gain momentum and the 'vicious circle' of parent-child relationship is thrown into motion.

\[ \text{The children's feeling of rejection} \]

\[ \text{Reactive Parental rejection} \]

\[ \text{Unacceptable behaviour and other symptoms of disturbance} \]

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**Fig. V:** The Vicious Circle of Parent-Child Relationships (Adopted from D-Hallowitz and B. Stulberg, 1959).

Because different family patterns are common, no pattern can be called "deviant". However, for children, a "deviant family pattern" means one that is different from the patterns that are common among the children with whom they associate. Also, because of this difference, the children feel that they are conspicuous. Children for example, whose parents are conspicuously older than the parents of age-mates or children who have step-parents, interpret this to mean that they are 'different'.

The reason that deviant family patterns are hazardous to good personal and social adjustments. They tend to judge difference as being synonymous with 'inferiority'. Anyone who is different from them, by the standard, is regarded as inferior to them.
Parent-Child Pyramid

Parent-child pyramid is the building Blocks for positive relationships with children. There is more to getting children to cooperate than just telling them what to do. Parents want their children to behave responsibly. The parent-child relationship shows some ways that parents influence their children's behaviour. A firm foundation starts with a strong parent-child relationship with mutual respect at the core. Effective communication skills help to set and carry through on firm and consistent limits and consequences for children's behaviour. Positive interaction with children built co-operation and helps reduce conflict in home. All the blocks work together and support each other to influence children's behaviour.
Parent-Child Pyramid

Parent's world: The actual worlds a parent chooses. Are they kind or harsh? Encouraging or Demanding

Child's Thought and feeling: How the child views and feels about what is happening in his or her world

Parent's tone and Body Language: The way we talk to children sends more of the message than do the words.

Family limits and consequences: Firm limits should be set for children's behaviour. Together, parents and children can agree on fair and enforceable consequences each time the limit is not observed

Parent's Action: Action speaks louder than words. Do we model the behaviour we expect from our children?

Mutual Respect: Respect must be earned. If Parents wish for their children to respect them they must treat their children with respect

Parent-child Relationship: A close caring relationship in which both parties feel comfortable expressing their thoughts and feelings provides a strong base for all other family interactions.

Fig. VI Parent-Child Pyramid
REVIEW OF PARENT-CHILD RELATIONSHIP

Anderson (2005) has studied family relations, adjustments and well-being in a longitudinal study of children placed in a children's home during the first two years of the 1980's. The 26 children were placed when younger than 4 years of age and stayed more than 4 weeks were followed up 3 and 9 months after leaving the children's home and 5, 10, 15 and 20 years later. The children's family relations, including early attachments and later parental relationships and the perception of who is their family have been one of the predominant themes in the recurrent studies. None of them had lived with both parents after leaving the children's home and 20 of them had been in foster care for periods or permanently. At the time of last study of the children were young adults, aged 20-25. They were categorized in three rather distinct categories, one of those with a good and one of those with a moderate social adjustment and well-being and one of those in a bad social adjustment and well-being in so far as involvement with drugs, criminal behaviour and legal sanctions are concerned.

Shek (2000) has studied the parental marital quality and well-being, parent-child relation quality and Chinese adolescent adjustment. Results indicated that marital quality predicted parental well-being that fathers' marital quality and well-being predicted parent-child relational quality but mothers' did not, that paternal influence appeared to be stronger development, and that both direct and indirect paths were found for the linkages between parental marital quality and well-being and adolescents psychological wellbeing. Videon (2005) has explored the unique influence
of fathers on adolescents' psychological well-being. Analysis is based on a national representative sample of students in grade 7 through 12 living in intact homes. Results of multivariate analysis reveal that the father adolescent relationship has an independent act on adolescents' psychological well-being beyond the mother adolescent relationship comparatively; the magnitude of effect was similar for mothers and fathers on son's and daughter's well-being. Examining the dynamic nature of parent-adolescent relations through time revealed the adolescents have more volatile relations with father than with mothers. Changes in adolescent's satisfaction with the family adolescent relationship significantly influenced fluctuations in sons' and daughters' psychological well-being, this effect persist after controlling for changes in mother-adolescent relationships. These findings underscore father's unique direct contribution to their children's psychological well-being.

Flouri (2005) has used data from the British National Child Development Study to examine the role of parenting in later subjective well-being. Parenting was defined as mother involvement and father involvement (measured at age 7) and as closeness to mother and closeness to father (measured at age 16). Subjective well-being at age 42 was defined as a life satisfaction, psychological functioning (measured with GHQ-12) and absence of psychological distress (measured with malaise inventory). Control factors were parental social class at birth, parental family structure throughout childhood, psychological maladjustment in adolescence, financial difficulties throughout childhood, educational attainment, and self-rated health in early adulthood, and current socio-
demographic correlates of subjective well-being. It was found that even after adjusting for these factors closeness to mother at age 16 predicted life satisfaction at age 42 in both men and women, whereas mother involvement at age 7 predicted life satisfaction at age 42 in men. Closeness to mother at age 16 was also negatively related to poor psychological functioning at age 42 in women.

Ben-Zur (2003) investigated the association of personal and parental factors with subjective well-being (SWB) in adolescents on the basis of two studies. The first included 97 university students (aged 18-30 yrs.) and 185 15-17 years old who completed questionnaire measuring perceived mastery, dispositional optimism, and affect used as a measure of subjective well-being. Data shows mastery and optimism to be negatively associated with negative affect (NA) and positively associated with positive affect (PA). Demographic variables did not relate to PA and NA except for gender, with female adolescents showing higher levels of NA than males. The second study included 121 15-19 years old and their parents who completed questionnaire measuring mastery, optimism, subjective well-being indicators, and assessments by the adolescents of their relationship with their parents. The associations of the adolescents' mastery and optimism with subjective well-being measure were positive and were similar to those found in the first study. Positive correlations were found between the adolescents' and their parents' subjective well-being, but no significant associations were observed between adolescents' and parents' mastery and optimism. However, adolescents' mastery and optimism were related to positive relationship with parents.
Van Wel, Ter Bogt, Tom and Raaijmakers (2002) examined the changes in parental bond and well-being of adolescents and young adults in the longitudinal study among Dutch Youngster aged 12-24 years (their ages ranged from 15-27 years when they were assessed for the second time, three years later, and from 18-30 years when assessed for third time). A total of 1,078 adolescents/young adults (459 males and 619 females) participated. They found a curvilinear pattern in the bonds between daughters and their parents. For most of the boys, there was deterioration in the parental bond during the transition from early to mid adolescence, which does not subsequently improve. The general conclusion, however, is that adolescents and young adults maintaining a rather good reasonably stable relationship with their parents. Parents prove to be lasting importance for the well-being of their growing children. For adult children, the parental bond appears to be as important for their well-being as having a partner as a best friend.

Nicholson, Phillips, Peterson and Battestulla (2002) examined the adjustment of 136 young adult step-children (17-21 years old) and exposure to parent and step-parent warmth, control and parenting style (authoritative, authoritarian, supportive or disengaged). Parental warmth was found to be consistently associated with adult and children's adjustment, while parental control and the individual parenting styles of parents and step parents are largely unrelated to adjustment. Young adults whose parent and step parents both employed a disengaged parenting style has significantly increased risk for engaging in criminal activities, using drug and being stressed and were more likely to report multiple negative outcomes than
those exposed to other parenting combinations. Young adults with clinically significant adjustment problems were least likely to have parents and step parents who both employed authoritative styles of parenting. These data highlight the value of warm supportive relationships within step families and the importance of parents and step parents adopting complementary parenting roles.

Shek (1998) examined the relationship between parent adolescent conflict and adolescent psychological well-being in a longitudinal study. He took a sample of Chinese adolescents (N = 378) via children's and parents' reports of parent-adolescent conflict based on rating obtained from the different sources was concurrently related to hopelessness general psychiatric morbidity and absence of conflict is related to life satisfaction, self esteem and purpose in life at time 1 and time 2. Longitudinal and prospective analyses (time/predictors of time 2 criterion variables) suggests that the relations between parent-adolescent conflict and adolescent psychological well-being are bi-directional. Although the strengths of association between parent-adolescent conflict and psychological well-being were similar for male and female adolescents, father-adolescent conflict, relative to mother-adolescent conflict were found to exert a stronger influence on adolescent psychological well-being.

Formoso, Gonzales and Aiken (2000) examined whether the positive association of family conflict to adolescent depression and conduct problem is attenuated by maternal, paternal and peer attachment, and maternal and paternal monitoring, within a low-income, multi ethnic sample of 284 10-16 years old. Parental attachment and monitoring moderated the link from
family conflict to conduct problems but not depression; the relationship among family conflict, the hypothesized protective factors and conduct problems were further modified by adolescent gender but not ethnicity. In general, higher levels of the hypothesized protective factors attenuated the relationship between family conflict and conduct problems for girls but exacerbated this relationship for boys. These findings suggest that, in general, parental attachment and monitoring served as protective factors for girls while serving as additional risk factors for boys in conflictual families.

Khaleque and Rohner (2002) have used meta-analysis procedures to pool information from 43 studies worldwide to test one of the major postulates of parental acceptance-rejection theory (PAR theory). Specifically, using child and adult versions of the parental acceptance-rejection questionnaire (PARQ) and the personality assessment questionnaire (PAQ), these studies allowed an assessment of the claim within PAR Theory's personality sub-theory that perceived parental acceptance rejection is associated universally within a specific form of psychological (mal) adjustment among children and adults, regardless of differences in gender, race, geography, language and culture. Results of the analysis show that the predicted relation emerged without exception in all studies.

Roberts and Bengtson (1994) have applied identity theory to formulate hypotheses concerning potential contributions of parent-child affection to filial self-esteem and well-being in young adulthood. A panel of 293 parent-child dyads provided longitudinal data (spanning 14 yrs.) on quality of relationship and filial well-being as the sons and daughters aged
from their late teens to 30s. Findings show that parent-child affection made a modest contribution to filial self-esteem in late adolescence and early childhood. Negative psychological consequences of low parent-child affection were less for young adults who possessed work and, to a lesser extent, marital and parental identities. Finally, early contributions of affection to filial self-esteem provided modest long-term psychological benefits for sons and daughters in adulthood.

Schwartz and Russek (1999) have summarized the result of a unique prospective study of Harvard University undergraduates that uncover a strong association between the perception of parental love and care, measured in college in the early 1950s, and physical and psychological diseases documented 35 and 42 years later in mid-life (L.G. Russek and G.E. Schwartz, 1994, 1996b, see record 84: 43300). The new findings from the Harvard Mastery of stress (D. Funkenstein, S. King and M. Dorlette, 1957) follow-up study (L.G. Russek, S.H. King, S.J. Russek and H.I. Russek, see record 78: 07734). Provide compelling confirmation for the social support literature documenting that the nature and quality of social support from various sources have a significant impact on current and future health especially well-being and happiness.

Love and Murdock (2005) have evaluated attachment to parents as a possible explanation for discrepancies in psychological well-being. The results confirmed that attachment was a significant predictor of well-being.

However, the empirical evidence seems to suggest that parent-child relationship also plays a very important role in determining happiness. But it operates in the background of the family environment. The beliefs, values
and attitudes of the family and the culture are filtered through the parents and presented to the child in a highly personalized and selective fashion that determine the personality of the child and further determine the happiness of an individual.

Thus, the present study attempts to find out the role of various factors of family environment (like cohesion, expressiveness, conflict, independence, intellectual cultural orientation, achievement orientation, active recreational orientation, moral religious emphasis, organization and control) along with the factors of parent-child relationship (like protecting, symbolic punishment, rejecting, object punishment, demanding, indifferent, symbolic reward, loving, object reward and neglecting) as a possible predictors of happiness in adolescents of different cultures in Himachal Pradesh.