Introduction
CHAPTER ONE
INTRODUCTION

Positive psychology is an umbrella term for the study of positive emotions, positive character traits, and enabling institutions. Research findings from positive psychology are intended to supplement, not remotely to replace, what is known about human suffering, weakness, and disorder. Psychologist Martin Seligman (1998) may be singled out for having ignited the recent explosion of interest in positive psychology, as well as for having provided the label 'positive psychology', though Maslow (1954) actually coined the term ‘Positive psychology’. The intent of positive psychology is to have a more complete and balanced scientific understanding of the human experience and it believes that a complete practice of psychology should include an understanding of suffering and happiness as well as their interaction and validated intention that both relieve suffering and increase happiness: two separate endeavors.

The themes of positive psychology are captured in various attempts to define this new area of psychology. Sheldon & King (2001) define positive psychology as "nothing more than the scientific study of ordinary human strengths and virtues." Gable & Haidt (2005) suggest that positive psychology is "the study of condition and processes that contribute to the flourishing or optimal functioning of people, groups and institutions." Seligman (2003) has described three pillars of positive psychology. Positive psychology is built on the study of (1) positive subjective experiences (such as joy, happiness, contentment, optimism, and hope); (2) positive individual characteristics (such as personal strengths and human virtues that promote mental health); and (3) positive social institutions and communities that contributes to individual health and happiness.
Section 1.1: Happiness

According to Seligman (2003) positive psychology is all about happiness. Different studies have shown how people consider the search of happiness as the main life objective. In Western conceptualization happiness has been described following two different traditions: hedonism and eudaimonia.

Section 1.1.1: Hedonic Happiness

Defining the good life in terms of personal happiness is the general thrust of the hedonic view of well-being (Kahneman et al., 1999; Ryan & Deci, 2001). Hedonic psychology parallels aspects of the philosophy of hedonism. While there are many varieties of philosophical hedonism dating back to the ancient Greeks, a general version of hedonism holds that the chief goal of life is the pursuit of happiness and pleasure. Hedonic conceptions of the happiness define happiness as the enjoyment of life and its pleasures. The hedonic view captures a major element of what people mean by happiness in everyday terms: they enjoy life; they are satisfied with how their lives are going, and good events outnumber bad events.

Section 1.1.2: Eudaimonic Happiness

In contrast to the hedonic happiness, eudemonic conceptions of happiness, given fullest expression in the writings of Aristotle, define happiness as self-realization, meaning and fulfillment of inner potentials (Waterman, 1993). From this perspective, the good life results from living in accordance with one's 'daimon' (true self). That is, happiness results from striving toward self actualization - a process in which our talents, needs and deeply held values directs the way we conduct our lives. We are happiest when we follow and achieve our goals and develop our unique potentials.
Section 1.1.3: Complementarity and Interrelationship Approach

These two perspectives of happiness are complementary and interrelated with each other rather than two conflicting views. Both perspectives seem to be reflected in what people regards as essential elements of a good life. King & Napa (1998) found that people rated the factors related to both hedonic and eudaimonic happiness as important. Research examining the relationships among various measures of well being find these measures to be organized around broad aspects of both hedonic and eudaimonic well-being, such as happiness and personal growth (Compton et al. 1996), or happiness and personal expressiveness (Waterman, 1993), or happiness and meaningfulness (McGregor & Little, 1998).

Measures of hedonic and eudaimonic happiness show substantial correlations. This would seem to result from the fact that people who are happy and satisfied with their lives in a hedonic sense tend also to see their lives as meaningful in the eudaimonic sense of expressing their talents, strengths, deeply held values, and inner potentials. Taken together the two perspectives proceed a more complete picture of happiness than either one provides alone.

Section 1.1.4: Eastern Conceptualization of Happiness

The concept of “Good life” also exists within the eastern tradition for many centuries. Contrary to the western cultures idea of optimal functioning as occurring intrapsychically, Eastern cultures hold that an optimal life experience is a spiritual journey involving transcendence and enlightenment. In eastern philosophy, happiness is described as having the "satisfactions of a plain country life, shared within a harmonious social network "(Nisbett, 2003). In this tradition, harmony is viewed as central to achieving happiness. Basic tenets of four influential eastern disciplines of Buddhism, Confucianism, Taoism, and Hinduism are being highlighted here.
Section 1.1.4.1: Buddhism

In Buddhist teaching, when people reach a state of "nirvana" they have reached a peacefulness entailing "complete harmony, balance, and equilibrium" (Sangharakshita, 1991). As long as craving exists, in Buddhists ideology, true peace cannot be known, and such existence without peace is considered suffering (Sangharakhsita, 1991). This suffering can be lessened only upon reaching nirvana. Accordingly, nirvana is a state in which self is freed from desire for anything (Schumann, 1974). It should be noted that both premortal and postmortual nirvana may be likened to the idea of the ultimate good life.

Seeking the good of others is woven throughout the teaching of Buddha. In one passage, the Buddha is quoted as saying, "Wander for the gain of the many, for the happiness of the many, out of compassion for the world" (Sangharakshita, 1991).

Like the other Eastern philosophies, Buddhism gives an important place to virtue. Buddhists speak of the 'Brahma Viharas', those virtues that are above all others in importance (described by Peterson & Seligman, 2004 as "universal virtues"). These virtues include love ("maitri"), compassion ("karuna"), joy ("mudita") and equanimity ("upeksa") (Sangharakshita, 1991).

Section 1.1.4.2: Confucianism

In Confucian teachings harmony is viewed as crucial for happiness. Confucius had high praise for individuals who were able to harmonize; he compared this capacity to "a good cook blending the flavours and creat[ing] something harmonious and delicious" (Nisbett, 2003).

Section 1.1.4.3: Taoism

According to Taoism happiness can be obtained if individuals lives according to the 'Tao' (roughly translated as "the way"). The Chinese character portraying the concept of the way is a moving head and "refers simultaneously to direction,
movement, method and thought" (Peterson & Seligman, 2004; Ross, 2003); moreover it is meant to embody the ubiquitous nature of this force. Tao is the energy that surrounds everyone and is a power that "envelops, surrounds, and flows through all things" (western Reform Taoism, 2005).

Section 1.1.4.4: Hinduism
The Hindu tradition emphasizes the interconnectedness of all things. The idea of a harmonious union among all individual is woven throughout the teachings of Hinduism that refer to a single, unifying principle underlying all of Earth (Stevenson & Haberman, 1998). One's goal within this tradition would be to live life so fully and so correctly that one would go directly to the afterlife without having to repeat life's lessons in reincarnated form (stevenson & Haberman, 1998). One must embody to avoid reincarnation; "To return to this world is an indication of one's failure to achieve ultimate knowledge to one's self (Stevenson & Haberman, 1998). Thus the quest of one's life is to attain ultimate self-knowledge and to strive for ultimate self-betterment and this is the only way to happiness.

Section 1.1.5: Study of Happiness
Empirical researches on happiness started in 1960's in several branches of the social sciences. In psychology the concept was used in the study of mental health. Jahoda (1958) saw happiness as a criterion for 'positive mental health' and items on happiness figured in the pioneering epidemiological surveys on mental health by Gurin et al. (1960) and Bradburn (1969). At that time happiness also figured in the groundbreaking cross national study of 'human concerns' by Cantril (1965) and came to be used as an indicator of 'successful aging' in gerontology (Neugarten & Hevighurst, 1961). Much later, the concept has appeared in positive psychology researches.
Section 1.1.6: Defining Happiness

It is sometimes said that the very concept of happiness is obscure and mysterious. But surveys have revealed two components of happiness: positive emotion and satisfaction, after a third component is included - the absence of depression, anxiety or other negative emotion. Seligman (2002) described that the serious study of happiness involves dissolving the term into at least three better defined routes to happiness: (a) positive emotion, (b) engagement and (c) meaning.

The basic framework of defining happiness was established by Bradburn (1969) who operationalized well being in terms of separate positive and negative "affects", which are an amalgam of the feelings, moods and emotional responses and unpleasant events which make up normal life. According to Bradburn (1969), "an individual will be high in psychological well-being in the degree to which he has an excess of positive over negative affect and will be low in psychological well-being in the degree to which negative affect predominates over positive". Subsequently Andrews & Withey (1976) showed that well being could better be represented by the addition of third, cognitive - evaluation element, life satisfaction, of which self-esteem (Maslow, 1970), a sense of personal control (Rotter, 1966), Optimism (Scheier & Carver, 1985) and goal fulfillment (Headay & wearing, 1991) are some specific aspects.

Happiness is defined as the degree to which people evaluate their overall quality of present life as - a - whole positively. In other words, how much they like the life they live. When individuals appraise how much they appreciate the life they live, they seem to use two sources of information: affectively they estimate how well they feel generally, and at the cognitive level they compare 'life as it is' with perceived standards of how life should be. The former, affective source of information seems to be more important than the latter cognitive one (Veenhoven, 1994). Hills & Argyle (2001) described happiness as a multidimensional construct comprising emotional and cognitive elements. Argyle (2001) presented a tripartite
conceptualization of happiness comprising: (1) the average level of satisfaction over a specific time period, (2) the frequency and degree of positive affect and (3) the relative absence of negative affects as depression and anxiety. Again Veenhoven (1994) stated that "Happiness can be regarded as a trait if it meets three criteria .... (of) temporal stability, cross-situational consistency and inner causation. Happiness is therefore not just obtaining pleasant, momentary subjective states. Happiness is 'the sum total of pleasure and pains (Bentham, 1996). It is the confidence that pain and disappointment can be tolerated, that love will prove stronger than aggression. It is the overall appreciation of one's life as a whole and thus happiness in an outcome of life (Veenhoven, 2003).

According to the Italian philosopher Galimberti (2004) “happiness is an aim condition which is accessible to every human being independently from wealth, social condition, intellectual capabilities, and health conditions. Happiness is the main purpose of human life, the existential conditions desired by all humans but that often can not be reached [...] it mainly depends on the full acceptance of oneself [...] and on the realization of desires that many times are formulated without any kind of careful for one's own capabilities and possibilities of realization”; the same concept expressed by Aristotle with the words 'right measure'. Galimberti’s definition of happiness is confirmed by the fact that the improvement in economic and social well-being does not match with the improvement in individuals’ well-being (Myers, 2000; Diener & Suh, 1997). Moreover researchers have found that gender (Lucas & Gohm, 2000), income (Diener & Biswas Diener, 2002), education (Argyle, 2001) do not exert much influence on happiness. Lykken & Tellegen (1996) have reported that neither socioeconomic status, educational attainment, family income, marital status, nor an indicant of religious commitment could account for more than about 3% of the variance in well-being. However happy people tend to share certain personality traits and when it comes to external factors, the only thing that appears to matter is strong social support. Contradictions also exist within the literature. For example,
well-being has been shown to be associated with a wide variety of factors, including demographic status (Argyle. 1999; Diener et al., 1999; Myers, 2000), personality traits and attitudes (Diener & Lucas, 1999) and goal characteristics (McGregor & Little, 1998). Thus, on the basis of the above discussion, it seems reasonable to incorporate sociodemographic variables and environmental components as well as personality and existential aspect while investigating the contributing factors of happiness. With this view the present study undertakes the following variables: attachment patterns, ego functions, emotional intelligence, inner-other directedness, number of stressful life events in last one year and meaning in life. These variables are being described in the following sections.

Section 1.2: Attachment Pattern
Social relationships are considered to be an important factor of happiness. Only social relationships consistently predict happiness across widely differing culture (Diener & Diener, 1995). Myers (1992) referred to the contribution of relationships to health and happiness as a "deep truth". The quality of relationships has equally powerful effects on mental health and happiness. Happy people have rich social lives, satisfying friendships, and happy marriages (Baumgardner & Crothers, 2009).

People typically list close relationships as one of their most important life goals and a primary source of meaning in life (Emmons, 1999). Our most satisfying relationships likely involve six characteristics: knowledge, trust, caring, interdependence, mutuality and commitment (Miller et al., 2007). These characteristics develop on the basis of healthy and secured attachment. Thus from this perspective, it is very important to know how people attach themselves in their close relationships.
Attachment is the emotional link that forms between a child and a caregiver, and it physically binds people together over time. Attachment theory was proposed by John Bowlby (1969). According to Bowlby (1977) attachment pattern is "the propensity of human beings to make strong affectional bonds with others". Attachment is a process that probably starts during the first moment of an infant's life. Infant’s emotional tie with the caregiver is an evolved response that promotes survival. The human infant is endowed with some built in behaviors that help to keep the parents nearby to protect the infant from danger and to provide support for exploring and mastering environment (waters & Cummings, 2000). According to Bowlby (1969), the infants relationship with the parent, begins as a set of innate signals that calls the adults to baby's side. Over time a true affectional bond develops which is supported by new cognitive and emotional capacities as well as by a history of warm and sensitive care. In Bowlby's (1969) conceptudization attachment develops in four phases –

1. The preattachment phase (birth - 6 weeks)

2. The "attachment - in the making phase (6 weeks to 6-8 months).

3. The phase of "clear cut " Attachment (6-8 months to 18 months - 2 years)

4. Formulation of a Reciprocal Relationship (18 months - 2 years and so on).

Adaptive and maladaptive parental behaviors lead to the development of an attachment system that regulates the proximity-seeking behaviors connecting infants and caregivers in physical and emotional space. This two-way connection has been described as “a unique, evolutionary-based motivational system (i.e. independent of the gratification of libidinal needs and whose primary function is the precision of protection and emotional security" (Lopez, 2003)
According to Bowlby’s theory (1980), children, over time, internalize experiences with caretakers in such a way that early attachment relations came to form a prototype for later relationship outside the family. These images serve as the model, or guide for all future, close, relationship (Bretherton, 1992). Ainsworth (1982, 1989) has also stated that early experiences with caregivers affect one’s functioning in later relationships.

Numerous theorists (e.g., Bartholomew & Horowitz, 1991; Hazan & Shaver, 1987; Main & Goldwyn, 1998) have extended attachment theory across the life span in an effort to understand how adults relate to other adults as well as to the children for whom they will serve as caregivers. Bowlby (1973) identifies two key features of these internal representations or working models of attachment:

(a) whether or not the attachment figure is judged to be the sort of person who in general responds to calls for support and protection and

(b) whether or not the self is judged to be the sort of person towards whom anyone, and the attachment figure in particular, is likely to respond in a helpful way."

The first concerns the child’s image of other people, the second concerns the child’s image of the self.

These personal perspectives on attachment are carried through childhood and adolescence and into stages of adulthood in the form of an internal working model of self and other (Bowlby, 1988; shaver et al., 1988). Early in their social development, children integrate perceptions of their social competence, appeal, and lovability (the self model) with their expectations regarding the accessibility, responsiveness, and consistency of caregivers (the other model). These models are relatively stable over developmental periods because they are self-reinforcing.
That is, the internal models consist of a set of cognitive schema through which people see the world, gather information about self and others, and make interpersonal decisions. The model is a "Conscious 'mindful state' of generalized expectations and preferences regarding relationship intimacy that guide participants information processing of relationship experience as well as their behavioral response patterns" (Lopez, 2003).

Bartholomew & Horowitz (1991) have systematized Bowlby’s conception of internal working models. The model of the self and the model of the other can be combined to describe prototypic forms of adult attachment (Bartholomew, 1990). If a person's abstract image of the self is dichotomized as positive or negative i.e. the self as worthy of love and support or not and if the person's abstracted image of the other is also dichotomized as positive or negative i.e. other people are seen as trustworthy and available vs. unreliable and rejecting then four combinations can be conceptualized. Figure 1.1 shows the four attachment patterns that are derived from a combination of the two dimensions. Each cell represents a theoretical ideal or prototype (Cantor, et al., 1980, Horowitz et al., 1981; Rosch, 1978), that different people might approximate to different degrees.

<table>
<thead>
<tr>
<th>Model of Self (Dependence)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Model of Others (Avoidance)</strong></td>
<td></td>
</tr>
<tr>
<td>Negative (High)</td>
<td>Positive (Low)</td>
</tr>
<tr>
<td>Cell - I Secure</td>
<td>Preoccupied</td>
</tr>
<tr>
<td>comfortable with intimacy &amp; autonomy</td>
<td>Preoccupied with relationships</td>
</tr>
<tr>
<td>Cell - II Preoccupied</td>
<td></td>
</tr>
<tr>
<td>Cell - III Dismissing</td>
<td></td>
</tr>
<tr>
<td>Dismissing of intimacy</td>
<td>Fearful of intimacy</td>
</tr>
<tr>
<td>Counter - dependent</td>
<td>Socially avoidant</td>
</tr>
<tr>
<td>Cell - IV Fearful</td>
<td></td>
</tr>
</tbody>
</table>

Figure 1.1: Model of Adult Attachment
Cell - I indicates a sense of worthiness (lovability) plus an expectation that other people are generally accepting and responsive. This cell is labeled as secure attachment. Cell-II indicates a sense of worthiness (unlovability) combined with a positive evaluation of others. This combination of characteristics would lead the person to stress for self-acceptance by gaining the acceptance of valued others. This pattern is referred to as preoccupied attachment. Cell-III indicates a sense of unworthiness (unlovability) combined with and expectation that others will be negatively disposed (untrustworthy and rejecting). By avoiding close relationships with others, this style enables people to protect themselves against anticipated rejection by others. This is labeled as fearful attachment. Finally, Cell - IV indicates a sense of love-worthiness combined with a negative disposition toward other people. Such people protect themselves against disappointment by avoiding close relationships and maintaining a sense of independence and invulnerability. This pattern is referred as dismissing attachment.

The dimensions in the figure 1.1 can also be conceptualized in terms of dependency on the horizontal and the avoidance of intimacy on the vertical axis (as labeled in parentheses). Dependency can vary from low (a positive self-regard is established internally and does not require external validation) to high (position self-regard can only be maintained by others’ ongoing acceptance). Avoidance of intimacy reflects the degree to which people avoid close contact with others as a result of their expectations of aversive consequences. The dismissing and fearful styles are alike in that both reflect the avoidance of intimacy; they differ, however, in the persons need for others acceptance to maintain a positive self-regard. Similarly, the preoccupied and fearful groups are alike in that both exhibit strong dependency on other to maintain a positive self-regard, but they differ in their readiness to become involved in close relationships. Whereas the preoccupied cell implies a reaching out to others in an attempt to fulfill dependency needs, the fearful cell implies an avoidance of closeness to minimize eventual disappointment.
Therefore, cells in adjoining quadrants of the figure are more similar conceptually than those in opposite quadrants. The axis may also be conceptualized as anxiety and avoidance (Bartholomew, 1990, 1993) as in figure 1.2.

**Figure 1.2: Model of Adult Attachment**

Thus, a secured individual
- Reports positive early family relationship and trusting attitudes towards others.
- Has higher levels of self-esteem
- Has a sense of self-worth
- Has greater relationship satisfaction

A preoccupied individual
- Has a sense of unworthiness
- Has positive expectations of others
- Tends to be absorbed and engrossed in relationships
- Views relationships as having less interdependence, trust and satisfaction.

A dismissing individual
- Feels a sense of positive self-worth
• believes others are untrustworthy.
• tends to avoid close, personal relationship
• views relationships as less satisfying and intimate

And a fearful individual
• feels others are untrustworthy
• has a negative self-worth
• is socially avoidant
• views relationship as less satisfying.

Section 1.3: Ego Functions:
In the psychoanalytic theory ego has been conceptualized as one of the three major structures of the mental apparatus. The ego is defined as the agent that coordinates and organizes impulses and wishes in accordance with the demands of reality (Fenichel, 1945). Ego is the agent that harmonizes the Inner and outer demands, thus monitoring the amount of perceived stress, and mobilizes the available energy to deal with it. In essence, it is basically a multifaceted coping system. It refers to a cluster of intrapsychic variables characterized by the individual’s ability to integrate the inner and outer demands with one’s available resources (Fenichel, 1945). Thus the ego incorporates in its connotation both the affectional—motivational as well as the perceptive intellectual aspects of human existence.

An approach to define the ego functions that has been widely accepted by psychoanalysts is in terms of its functions. Ego functions may be conceptualized as referring to mental contents or processes that mediate between environmental input and inner states. Thus they encompass both adaptation to the environment and adaptation to inner processes. Bellak et al. (1973) identified twelve ego functions. Since the ego is identified as the agent that harmonizes the outer and inner
demands of the organism, the functions of the ego represent cognitive, affective and motivational as well as autonomous behavioural tendencies of the individual. The twelve functions are:

(1) **Reality Testing (RT):** The components of RT are:
   
   (a) The distinction between inner and outer stimuli,
   
   (b) Accuracy of perception,
   
   (c) Accuracy of inner reality

(2) **Judgment (JD):** The components of JD are:
   
   (a) Awareness of appropriateness of and consequences of intended behaviour,
   
   (b) Extent of manifest behaviour as a reflection of the awareness of the likely consequences.

(3) **Sense of Reality of the world and of the self (SR):** the component factors are:
   
   (a) The extent to which the external events are experienced as real and as being embedded in a familiar context,
   
   (b) The extent to which the body (or parts of it) and its functioning and one’s behaviour are experienced as familiar, unobtrusive and belonging to (or emanating from) the individual
   
   (c) The degree to which the person has developed individuality, uniqueness and a sense of self and self-esteem and
   
   (d) The degree to which the person’s self-representation are separated from his or her object representations.

(4) **Regulation and control of drives, affects and impulses (DC):** The components are:
   
   (a) The directness of impulse expression,
(b) The effectiveness of delay and control, the degree of frustration, tolerance, and the extent to which drive derivatives are channelled through ideation, affective expression and manifest behaviour.

(5) **Object (or Interpersonal) Relationship (OR):** The components of OR are:

(a) The degree and kinds of relatedness to others and investment in them,

(b) The extent to which present relationships are adaptively and maladaptively influenced by, older ones, and serve present, mature aims rather than past, immature ones,

(c) The degree to which the person perceives others as separate entities rather than an extension of himself or herself; and

(d) The extent to which the person can maintain object constancy.

(6) **Thought Process (TP):** The components are:

(a) The adequacy of processes that adaptively guide and sustain thought,

(b) The extent of relative primary-secondary processes influences.

(7) **Adaptive Regression in the service of the ego:** The components are:

(a) Relaxation of perceptual and conceptual acuity and other ego controls with a concomitant increase in awareness of previously preconscious and unconscious contents and

(b) The induction of new configurations that increase adaptive potentials as a result of creative integrations.

(8) **Defensive functioning (DF):** The components are:

(a) The degree to which defensive components adaptively or maladaptively affect ideation and behaviour and

(b) The extent to which these defenses have succeeded or failed.
(9) **Stimulus Barrier (SB)**: The components are:

(a) A threshold for, sensitivity to, or awareness of stimuli impinging on various sensory modalities and

(b) The nature of responses to various levels of sensory stimulation in terms of the extent of disorganization, avoidance, withdrawal, or active coping mechanisms employed to deal with them.

(10) **Autonomous functioning (AF)**: The components are:

(a) The degree of freedom from impairment of apparatus of primary autonomy and

(b) The degree of, or freedom from, impairment of secondary autonomy.

(11) **Synthetic – Integrative functioning (SF)**: The components are:

(a) The degree of reconciliation or integration of discrepant or potentially contradictory attitudes, values, affects, behaviour and self-representations and

(b) Degree of active relating together and integrating of psychic and behavioural events whether contradictory or not.

(12) **Mastery – Competence (MC)**: The components are:

(a) Extent of competence, that is, the person's performance in relation to his or her existing capacity to interact with and

(b) The extent of sense of competence that is the person's expectation of success or the subjective side of actual performance.

**Section 1.3.1: Ego functions in relation to stress, coping and personality**

Ego functions are conceived in the present study as mechanisms of adaptation to the outer and inner reality demands. In other words, ego functions are intrapsychic constructs that help the organism to perceive the nature and magnitude of the stressors, to process and analyze them, and finally to react or respond to them so
that maximum harmonious existence is made feasible. Fenichel (1945) defined ego as the agent that coordinates and organizes impulses and wish in accordance with the demands of reality. The organizing function seems to render the ego a relatively stable profile, while transaction with the variable demands of reality pushes its connotation nearer to that of coping.

Ego functions can be thought to be akin to the coping mechanism so far as they represent cognitive processes such as denial, repression, suppression and intellectualization, as well as problem solving behaviours those are invoked to reduce or manage anxiety and other distressing emotional states (Meninger, 1963; Vaillant, 1977). Osherson (1984) presented a framework for studying ego functions as coping responses in key life transitions or life events.

Under the same theoretical framework Basu et al. (1997) studied the relation of stress and ego functions to experienced depression and observed that though the amount of total presumptive stress had inconsequential effect on depression, the combination of total presumptive stress and some of the ego functions have played a significant role in determining overall psychopathology of depression.

Ego functions are seen as the organizing elements of mind and of the ways in which an individual adapts to his or her environment. Lorr & McNair (1965), Wiggins (1980), Conte & Plutchik (1981) viewed personality traits as typical ways by which the individual interacts with the environment. Hence ego functions and personality traits should be highly correlated. Conte et al. (1991) demonstrated ego functions to be empirically closely correlated with personality traits. In the present study ego functions and personality traits can be seen as expanding one another and thus the two domains evince an underlying common structure.

Bellak et al. (1973) have demonstrated that depending upon the nature of inquiry, ego functions can be “characteristics” (i.e. relatively stable trends), “current” (i.e.
related to immediate present), “lowest” and “highest” and thereby have given recognition to its multiple conceptual possibilities. In the present study this operational approach has been resorted to. Here the ego functions are accepted in a sense of stable personality traits.

Considering ego functions as underlying personality variable in terms of their status as coping mechanism, Basu et al. (2005) have factor analyzed EFA-M. The analysis yielded three major factors:

1. **Flexibility and self-confidence** – Comprising of AR, SF and MC.
2. **Adequacy of everyday functioning** – Comprising of DF, SB, AF, DC, and TP.
3. **Physical, intrapersonal and interpersonal** – Comprising RT, JD, SR, and OR.

Viewed from this perspective, it is assumed that adequate functioning of the ego would generate high stress tolerance and thus having important role in development of happiness.

**Section 1.4: Emotional Intelligence:**
Bar-On (1997, 2000) defines emotional intelligence as an array of noncognitive capabilities, competencies, and skills that help individuals to deal with the demands of the environment. In 1960, Mowrer addressed the prevailing thoughts about emotions undermining intelligence by suggesting that emotion was, in fact, "a high order of intelligence". Salovey & Mayer (1990), who first coined the term "emotional intelligence", shared Mower’s sentiment and theorized that adapting to life circumstances required cognitive abilities and emotional skills that guide individuals’ behaviour.
Salovey and Mayer (1990) constructed theoretical framework for emotional intelligence. The framework comprised three core components, appraisal and expression, regulation and utilization. The first category consists of the components of appraisal and expression of emotion in the self and appraisal of emotion in others. This component is further divided into the subcomponents of verbal and nonverbal and as applied to others is broken into subcomponents of non-verbal perception and empathy. The second category of emotional intelligence, regulation of emotion, has the components of regulation of emotions in the self and regulation of emotion in others. The third category, utilization of emotion, includes the components of flexible planning, creative thinking, redirected attention and motivation.

Mayer & Salovey (1997) formulated a revised model of emotional intelligence which gives more emphasis to the cognitive components of emotional intelligence and conceptualizes emotional intelligence in terms of potential for intellectual and emotional growth. The revised model consists of the following four branches of emotional intelligence: perception, appraisal and expression of emotion; emotional facilitation of thinking; understanding, analyzing and employing emotional knowledge and reflective regulation of emotions to further emotional and intellectual growth. The perception, appraisal and expression of emotion are viewed as most basic processes while the reflective regulation of emotion requires the most complex processing. Further each branch is associated with its stages or levels of abilities, which individuals master in sequential order. The model is briefly described in the table 1.1.
**Branch 1: Perceiving Emotions**
- Ability to identify emotion in a person's physical and psychological states
- Ability to identify emotions in other people
- Ability to express emotions accurately and to express needs related to them.
- Ability to discriminate between authentic and inauthentic emotion.

**Branch - 2: Using Emotions to Facilitate thought**
- Ability to redirect and prioritize thinking the basis of associated feelings
- Ability to generalize emotions to facilitate judgment and memory
- Ability to capitalize on mood changes to appreciate multiple points of view
- Ability to use emotional states to facilitate problem solving and creativity.

**Branch - 3: Understanding Emotions**
- Ability to understand relationships among various emotions
- Ability to perceive the causes and consequences of emotions
- Ability to understand complex feelings, emotional blends and contradictory states.
- Ability to understand transitions among emotions.

**Branch - 4: Managing Emotions**
- Ability to be open to feelings, both pleasant and unpleasant
- Ability to monitor and reflect on emotions
- Ability to engage, prolong or detach from an emotional state
- Ability to manage emotions in oneself and others.

Table 1.1: Salovey & Mayer's Four Branch ability model of emotional intelligence
Branch - 1 of the model involves skills needed to perceive and express feelings. More specifically, perception of emotions requires picking up on subtle emotional cues that might be expressed in a person's face or voice.

Branch - 2 of this ability model concerns using emotions and emotional understanding to facilitate thinking. Simply stated, people who are emotionally intelligent harness emotions and work with them to improve problem solving and to boost creativity. Physiological feedback from emotional experience is used to prioritize the demands on cognitive systems and to direct attention to what is most important (Easterbrook, 1959, Mandler, 1975).

Branch - 3 of emotional intelligence highlights the skills needed to foster an understanding of complex emotions, relationships among emotions, and relationships between emotions and behavioural consequences. Someone displaying heightened level of emotional understanding would know that hope is the antidote to fear and sadness or apathy are more appropriate responses to lost love than hating is. People with these skills understand that emotions such as jealousy and envy are destructive in their own right (due to their physiological and psychological repercussions) and that they fuel maladaptive interpersonal behavior that probably results in proliferation of negative emotions. Appreciating the dynamic relationships among emotions and behaviors gives an emotionally intelligent person the sense that they can better “read” a person or a situation and at appropriately, given environmental demands.

Managing emotions, Branch - 4, involves numerous mood regulation skills. These skills are difficult to master because regulations a behaving act. With too much regulation, a person may become emotionally repressed. With too little, one's emotional life becomes overwhelming. People who become every good at regulating their moods also are able to share these skills with others.
Practicing some or all of the 16 skills associated with the four branches of emotional intelligence is robustly associated with positive interpersonal functioning (Lopes et al., 2005; Lopes et al., 2004) which, in turn, brings happiness. Individuals high in emotional intelligence will be happier as a hallmark of emotional intelligence is the ability to bring “emotional hijackings” under control and recover quickly from upsets and distressing emotions. Again the components of emotional intelligence like emotional regulation, relationship skill are also essential for happiness (Furnham & Petrides, 2003).

Section 1.5: Inner-Other Directedness

David Riesman (1950), in his book “The Lonely Crowed” forwarded an impressive theory of social character, which has had a great impact upon the social sciences. Riesman & his coworkers (Riesman et al., 1961), theorized that, in general, human beings can be grouped into three major types of social character: tradition-directed, inner-directed and other-directed. A society can generally be considered to be predominantly made up of one or two of the three groups, depending upon economic, demographic and cultural factors. Furthermore, a person can be found in any one of these types or, what probably is more often the case, somewhere along a hypothesized continuum between two of the types.

1) **Tradition directed** – Tradition-directed people are oriented in the traditional ways of their forefathers. They are characterized by a general slowness of change, a dependence on family and kin organization, a very low degree of social mobility, and a traditional web of values.

2) **Inner-directed** – Inner-directed people turn to their one inner values and standards for guidance in their behavior in a rapidly changing society. The inner-directed person believes that he has control over his one life and sees himself as an individual with a career to make. Childhood training has
given him principles or values that guide him through life rather than the specific behaviour patterns which are found among the tradition directed.

3) **Other-directed** – Other-directed persons depend upon the people around them to give direction to their actions. They live in a different world. His path to success is by a way of merchandising a pleasing personality. Getting along with others is the magic key to accomplishment and he is most competent in the art of manipulating other as well as being manipulated. His source of guidance is not the internalized values of the inner-directed but rather emerges from his contemporaries.

From Riesman’s theoretical orientation it can be expected that inner-directed and other-directed persons would tend to show differential preference and possibly differential susceptibility to appeals. One would expect that the other-directed person, with a value system based upon the approval of others, would be more susceptible to social influence. A study by Centers & Horowitz (1963) supported this hypothesis in an experimental setting; Linton & Graham (1959) indicated that inner-directed persons are less easily persuaded than other-directed persons.

An alternate way of describing “social character” was suggested by Riesman (1961) in the term, “mode of conformity” to the culture and society in which the individual participates. It is not question of whether he conforms or not, or the degree of conformity, but of what he conforms to and in what manner.

“Social conformity” is used here in a special sense. At first glance one might call an other-directed person a “conformist”, as compared with the “individualistic” inner-directed person. However, such a classification will not hold up under close scrutiny, at least not without further qualifying the term “conformity”. In Merton’s (1957) words, social conformity usually denotes “conformity to the moms and expectations current in the individual’s own membership group”. No doubt, an
other-directed person tries to go along with the group to gain its approval and acceptance. His behaviour depends almost exclusively upon the expectations and influences of his peers. But the inner-directed individual may be just as much a conformist, if not more so. Riesman points out that he conforms for different reasons and in a different manner. He conforms almost rigidly to the established standards and values associated with his position and status in society, as he has learned them. He may also conform in a more definite group situation or ever under group pressure, especially in order to get a certain task done. His drive for success and accomplishment may make him conform, rather than the need for approval which the other-directed individual must meet.

Thus inner-directed people feel more control over their lives than the other-directed people. Internal control or the feeling of the “mastery” over life has been found to be strongly correlated with life satisfaction (Lachman & weaver, 1998). Happy people have positive responses to good events—that they caused them themselves, and that these will continue to occur and in different spheres (Argyle et al., 1989).
Section 1.6: Stress:  
The term stress has many definitions (Lazarus & Folkman, 1984). Stress is the term used to describe the physical, emotional, cognitive and behavioural responses to events that are appraised as threatening or challenging. Stress is also defined as an internal state which can be caused by physical demands of the body (disease condition exercise, extremes of temperature, and the like) or by environmental and social situations which are evaluated as potentially harmful, uncontrollable or exceeding coping resources. The term stress has typically been used to refer both to the adjusted demands placed on an organism and to the organism’s internal biological and psychological responses to such demands. In other words, Stress is a negative emotional experience accompanied by predictable biochemical, physiological, cognitive, and behavioural changes that are directed either toward altering the stressful event or accommodating to its effects (Baum, 1990). The physical, environmental and social causes of the stress state are termed as stressors. Once induced by stressors, the internal stress state can then lead to various responses. On the one hand, it can result in a member of physical, bodily responses. On the other hand psychological responses, irritability, and a general feeling of not being able to cope with the world can result from stress state.

There are two kinds of stressors: those that cause distress which occurs when people experience unpleasant stressors, and those that cause eustress, which results from positive events that still make demands on a person to adapt or change. Marriage, a job promotion, and having a baby may all be positive events for most people, but they all require a great deal of change in peoples habits, duties, and even lifestyle, thereby causing stress. Hans Selye (1956) originally coined the term eustress to describe the stress experienced when positive events require the body to adapt.

In an update of Selye's (1956) original definition, researchers now define eustress as the optimal amount of stress that people need to promote health and well-being.
A certain level of stress, or arousal, is actually necessary for people to feel content. Too little stress will leave individuals under-stimulated, bored and (distress) will do opposite by over stimulating them. Thus the relationship between stress and well-being may be conceptualized as in the figure 1.3:

![Figure 1.3: Relationship between stress and well-being](image)

Changes in one's life are important stressors. Not only changes but many ongoing situations are stressors. These include physical stressors such as injury, infection, exercise, noise, and climate. In addition, the hassles of everyday life venturing around work, family, social, activities, health, and finances are important stressors.

**Section 1.6.1: Stressful Life Event**

A wide range of conditions and events seem capable of generating stressful condition. An early line of stress research focused on stressful life events. Life events can be defined as the psychologically significant events that occur in a person’s life as divorce, childbirth, or change in employment. Two pioneers in stress research, Holmes and Rahe (1967) defined life events are psychologically significant events that occur in person’s life and which require people to adjust their behaviour and lifestyle would cause stress and when an organism must make a substantial adjustment to the environment, the likelihood of stress is high.
Holmes and Rahe (1967) also includes 43 life events that are likely to require some level of adaptation and would create stress, whether the life event was positive or negative. The events themselves need not to be traumatic or of negative character to provoke disease. The essential factor is the new demands on the usual adaptive patterns of the person. The greater the strain on coping mechanisms, the more likely that an inadequate or inappropriate response will be utilized, thus eliciting idiosyncratic or pathological reactions.

**Section 1.6.2: Psychological Appraisal and the Experience of Stress**

Whether situation is stressful or not depends on the relationship between the individual and the environment. Stress is the consequence of a person’s appraisal process: the assessment of whether personal resources are sufficient to meet the demands of the environment. Stress, then, is determined by person-environment fit (Lazarus & Folkman, 1984; Lazarus & Launier, 1978; Pervin, 1968). When a person’s resources are more than adequate to deal with a difficult situation, he or she may feel little stress. When the individual perceives that his or her resources will probably be sufficient to deal with the event but only at the cost of great effort, he or she may feel moderate amount of stress. When the individual perceives that his or her resources will probably not suffice to meet an environmental stressor, he or she may experience a great deal of stress. Stress, then, results from process of appraising events (as harmful, threatening, or challenging), of assessing potential responses and of responding to those events. This concept is presented in figure 1.4.
Hence stress depends upon primary and secondary appraisal processes. On the basis of appraisal process, if the situation is appraised as negative, uncontrollable or ambiguous events one and person has no adequate amount of coping repertoires, then it will be perceived as stressful life event and it can have detrimental effect on health.

The relationship between happiness and stress has been examined both in terms of the negative effects of stress on well-being as well as the role of positive emotions.
in buffering against stress. Some researches have demonstrated the negative effects of stress on well-being (Suh et al, 1996; Chatters, 1988; Schiffrin & Nelson, 2008) while other researches have not yielded any negative relation (Feist et al, 1995).

Section 1.7: Meaning in Life:
In recent years the construct meaning in life has received renewed attention and legitimacy, perhaps in conjunction with a growing focus on positive traits and psychological strengths (Ryan & Deci, 2001; Seligman & Csikszentmihalyi, 2000). Invariably, meaning in life is regarded as a positive variable – an indicator of well-being (Ryff, 1989), a facilitator of adaptive coping (Park & Folkman, 1997), or a marker of therapeutic growth (Crumbaugh & Maholick, 1964; Frankl, 1965).

The definition of meaning in life varies throughout the field, ranging from coherence in one’s life (Battista & Almond, 1973, Reker & Wong, 1988) to goal directedness or purposefulness (e.g., Ryff & Singer, 1998) to "the ontological significance of life from the point of view of the experiencing individual" (Crumbaugh & Maholick, 1964).

Frankl (1967) has conceived of meaning in life as a process of discovery within a world that is intrinsically meaningful. According to Frankl meanings are not invented and can only be found outside the person. The search for a personal idiosyncratic meaning is a primary human motive. Frankl had some basic assumptions:

1. The human being is an entity consisting of body, mind and spirit.
2. Life has meaning under all circumstances, even the most miserable.
3. People have a will to meaning.
4. People have freedom under all circumstances to activate the will to find meaning.
Life has a demand quality to which people must respond if decisions are to be meaningful.

The individuals are unique.

Frankl, said human beings are spiritual beings. By this he means that they are transcendent, not only over the world, but more importantly over self. "Self-transcendence", I would say, is the essence of existence, and existence, in turn, means the specifically human mode of being" (Frankl, 1967).

Despite the absolute and unique individuality of persons, human beings are essentially relational. Being humans mean relating, and being directed, to something other than oneself. This other is the logos, or meaning. In this sense meaning is both a part of the person, but at the same can be shared between persons.

Frankl (1967) sees death as that which gives direction to life, charging each moment with potentials which would not be possible if there is an infinite succession of moments to come. The absolute boundary of human beings' possibilities charges the present with responsibility and meaning. According to Frankl (1967), the meaning of human existence is based upon its irreversible quality and death itself is what makes life meaningful.

Fulfillment of meaning always implies decision-making and this is not understood to result in homeostasis, unlike need satisfaction. According to Frankl (1984), there are two levels of meaning:

1. **Ultimate Meaning** - A meaning one can never reach but just glimpse at the horizon ... It can be god, but also science as the search for truth, nature and evolution for those who do not believes in god.
(2) Meaning of the moment - We have all the time to answer the questions life asks us and, therefore, it is important to understand the meaning of each moment by fulfilling the demands life places on us.

Frankl (1984) believes that it is more productive to address specific meaning of the moment, of the situation, rather than talking about meaning of life in general because ultimate meanings exist in supra-human dimension, which is "hidden" from human being. Each individual must discover the specific meanings of the moment.

According to Frankl (1963), meanings are not arbitrary human creations, but possess an objective reality of their own. There is only one meaning to each situation and this is the true meaning. Individuals are guided by their conscience to intuitively find this true meaning. Meaning can be attained in three ways which Frankl (1963) called the "meaning triangle":

1. Creativity - Giving something to the world through self-expressing i.e. using talents in various ways like the work we do, the gifts we give to life.
2. Experiencing - Receiving from the world through nature, culture, relationships, interactions with others and with our environment.
3. Change of attitude - Even if a situation or circumstance can't be changed, the attitude toward a condition can still be chosen, this is often a self-transcending way of finding meaning, especially in unavoidable suffering.

Frankl (1963) argued that humans' meaning in life are characterized by a "will to meaning", an innate drive to find meaning and significance in their lives, and that
failure to achieve meaning results in psychological distress. The will to meaning is possible because of the human capacity to transcend immediate circumstances. "Being human is being always directed and pointing to, something or someone other than oneself: to a meaning to fulfill or another human being to encounter, a cause to serve or a person to love".

In contrast to Frankl, Maslow (1974) has thought of meaning as an intrinsic emergent property within the individual. According to Maslow until the lower needs are satisfied, values and meaning in life have little impact or human motivation. However, when the lower needs are satisfied, values become motivational forces in individuals indicating themselves to some mission or cause. Meaning in life is a "meta-motive", "a growth need" or "meta-need" that operates according to different rules than a "defect-need". Meta-motives require fulfillment for healthy functioning and produce, illness when unfulfilled. Gratification of meta-needs adds to their motivational power, their satisfaction creates growth rather than merely averting illness. Meta-needs cannot be fully satisfied. Correspondingly, the total fulfillment of one's meaning or purpose in life is not possible because meaning in life is found in ideals such as non-violence or beauty which cannot be perfected. Individuals are free to choose meaning, but it would be healthier if they choose meaning that helps them to fulfill their inner nature.

Yalom (1980) has addressed the phenomenon of meaning in life from a existentialistic stance. Meaning in life in his theory, is considered an individual's creative response to the world's absolute meaningfulness. Humans essentially choose and create their own circumstances. Meaning does not exist outside of individuals, who fully create their own. Meaning can be achieved through various ways e.g. altruism, dedication to a cause, creativity or hedonism. However, since most individuals are aware of the self-created nature of their personal meaning, a second action is required, commitment.
Thus from these theories it can be summarized that the three leading theories concur that meaning in life is a clinically relevant construct which has both negative and positive mental health aspects. Frankl, Maslow and Yalom have all acknowledged that where an existential vacuum exists pathological symptoms of all kinds rush into fill it. Meaning in life, then, help people to overcome all these pathologies and to live a good life. And meaning can take both the forms: intrinsic or extrinsic. Humans are "meaning makers" in the sense of seeking and creating and understanding of the specific and broader purpose of life.

Baumeister (1991) describes four needs that underlie the pursuit of meaning: purpose, value, self-efficacy, and self-worth. These four needs help explain the basis for people's motivation to find meaning in life, but they do not specify the specific sources of need satisfaction, The Sources of need satisfaction (and thus, of meaning) are, to some extent, interchangeable.

Steger et al. (2006) have defined meaning in life as the sense made of, and significance felt regarding, the nature of one's being and existence. He has proposed two constructs: presence of meaning in life and search for meaning in life. Presence of meaning means the subjective sense that one's life is meaningful and search for meaning signifies the drive or orientation towards finding meaning in one's life. Here, the search for meaning could be a desire for a deeper or more gratifying understanding of what makes one's life meaningful (Steger et al., 2006).

Presence of meaning in life, i.e., feeling one's life is meaningful is important to human functioning. In some research studies (for example, Zika & Chamberlain, 1992), it is observed that those who felt their life to be meaningful were less depressed and felt greater satisfaction with their lives, greater self esteem and optimism and positive affect. Presence of meaning seems to be indicator of a healthy and appreciated life and deserves greater attention in empirical investigations of human functioning.
Meaningful living has been directly equated with authentic living (Kenyon, 2000) and in eudaimonic theories of well-being, meaning is important whether as a critical component (Ryff & Singer, 1998) or as a result of maximizing one's potentials (Deci & Ryan, 2000; Maslow, 1971). Having more meaning has been positively related to life satisfaction (Chamberlain & Zika, 1988) and happiness (Debates et al. 1993). Meaning has also been considered as a set of growth-related variable that are thought to be an indicator of well-being (Ryff, 1989), a facilitator of adaptive capping (Park & Folkman, 1997), a marker of therapeutic growth (Crumbaugh & Maholick, 1964; Frankl, 1965). Meaning can provide the conditions from which happiness arises (Lent, 2004; Ryff & Singer, 1998). Thus meaning may contribute to the foundation of overall happiness.

Section 1.8: Context of the Present Study

The above discussion suggests that human beings are bio-psycho-social creature i.e. they have some dispositional characteristics which enable them to react to the environment in his or her own way and factors of happiness lie in both psychological and social levels that means both within the individual and in outside environment. Close and secured relationships are one of the major sources of happiness as they act as sources of social support, as well as sources of satisfaction of social needs, meaning in life and positive emotions which collectively work as strong support system to fight against stress. Ego functions have their significance in terms of their status as coping mechanisms. Ego functions help individuals in their adaptation to inner and outer stimuli. Ego functions are thought to assist the organism to perceive the nature and magnitude of the stressors, to process and analyze them, and finally to react or respond to them so that maximum harmonious existence is made feasible. Since the persons having high emotional intelligence have skills to identify and regulate the emotions of self and others, individuals with high emotional intelligence are likely to have high positive affect and less negative affect which are the essential
components of happiness. Inner-directedness also causes happiness as inner-directed persons have feeling of control over their life and internal control is correlated with happiness. Life events are psychologically significant events which occur in person's life and put adaptive demands on individual's coping repertoire, hence causing stress. Meaning in life is the ontological significance of life from the point of view of the experiencing individual (Crumbaugh & Maholick, 1964), which acts as stress-buffer helping the individual to develop happiness. Thus the essential factor to be happy is to have such a personality make-up and a support system that together act as cushion against stress. Hence it can be assumed that happiness can be attained if an individual has close and stable relationships, effective functioning of the ego, high emotional intelligence, inner-directedness and high presence of meaning in life as s/he can deal with the stressful life events more effectively. It is also postulated that happiness can be increased by increasing these components.