INTRODUCTION

“The development of the child’s ‘self’ needs to be looked after for proper development of nation’s future.”

(Sharma and Vaid, 2005)

The word ‘adolescence’ comes from the Latin word - *adolescere* which means ‘to grow’. Adolescence spans the second decade of life, a phase described as beginning in biology and ending in society (Peterson *et al.*, 1988). This phase of life is characterized by deep anxieties, conflicts, protests, descriptions, upheavals, cognitive restructuring, emotional outbursts and physical changes. Adolescence is indeed a period of heralding changes as well as consolidation of psycho-physiological and social behavior patterns (Mohan, 2006). Adolescence is a period of life in which the biological and psychosocial transition from childhood to adulthood occurs (Encyclopedia of Children’s Health, 2010).

Adolescence is generally considered to be a time of transition from childhood to adulthood that involves significant changes in social and emotional development, behavior and cognitions. Yet adolescence is also a period of great joy, excitement and optimism during which the delights of autonomy, intimacy and the future are fresh and possibilities are created for happiness, success and psychological growth, throughout the remainder of life. Within their creativity, energy and enthusiasm young people can change the world in astonishing ways making it a better place not only for themselves but for everyone (Goodburn and Ross, 1995). As interpersonal relationships influence an individual’s well being, stable and secure relationships with family and peers can assist adolescents in making a smooth transition (Cornwell, 2003).

A key task of adolescents is preparation for adulthood. Indeed, the future of any country hinges on how effective this preparation is (Larson *et al.*, 2002). Adolescents have a special place in any society, for they are the future of society. Adolescence is a time when young people take on new
responsibilities and experiment with independence. They search for identity, learn to apply values acquired in early childhood and develop skills that will help them become caring and responsible adults. When adolescents are supported and encouraged by caring adults, they thrive in unimaginable ways, becoming resourceful and contributing members of families and communities.

Adolescence requires adjustments to changes in itself, family, and peer group, and often to institutional changes as well. Not all young people undergo these transitions in the same way, with the same speed, or with comparable outcomes. Individual differences are thus a key point of adolescent development, and are caused by differences among biological, psychological, and social factors -- with no one of these influences (e.g., biology) acting either alone or as the "prime mover" of change (Lerner and Galambos, 1998). In other words, the major sources in which adolescents develop (i.e., their family, peer groups, school, work-place, neighborhood, community, society, culture, and niche in history) are key in shaping how monitoring and disciplinary strategies predict psychological adjustment and behavioral problems in adolescence (Kim et al., 2003).

Theorists like Erikson (1968) have suggested that the adolescent years are a time of change in children's self-concepts; as they try both to figure out what possibilities are available to them and to develop a deeper understanding of themselves.

Adolescence is seen as a trend setting stage in some cultures, and a deviance prone and immature in others. These are however the extreme representations, while the truth is that adolescents are pretty normal persons, who want to have a good family environment, achieve some meaningful goals in life and be autonomous (Singhal and Rao, 2004).

Horrocks (1976) gave six major points of reference from which adolescents' growth and development could be viewed. They were:

1. Adolescence is a time when an individual becomes increasingly aware of self, endeavors to test his ramifying conceptions of self against reality, and gradually works toward the self stabilization that will characterize his adult years.
2. Adolescence is a time of seeking status as an individual.
3. Adolescence is a time when group relationships become of major importance. The adolescent is usually most anxious to attain status with, and recognition by, his age mates.
4. Adolescence is a time of physical development and growth that forms a continuous pattern common to the species, but idiosyncratic to the individual.
5. Adolescence is a time of intellectual expansion and development, and academic experience.
6. Adolescence tends to be time of development and evaluation of values.

Adolescent storm and stress tends to be lower in traditional cultures than in the West but may increase as globalization increases individualism (Arnett, 1999).

Broadly, adolescence covers three stages namely, early adolescence (11-14 years), middle adolescence (14-17 years) and late adolescence (17-20 years). It is the most vulnerable age for development, when the child once entering in this stage requires intensive readjustment to school, social and family life. Many adolescents may also experience anxiety, unpleasant or strange feelings. Gender is an important aspect for investigation; generally males are considered to be superior and females as inferior commonly in many cultures. Social cognitive theory has been especially important in understanding social influence on gender (Bugental and Grusec, 2006).

The interplay of biological changes and social attitude will determine the psychological meaning of puberty for its members. The common themes and assumptions, which are relevant in this context are: The onset of puberty marks the beginning of adolescence. There are individual as well as cultural differences in the length of adolescence and in the age of onset and completion. While the physical changes of pubescence signal the beginning of this phase. Sociological criteria such as achievement of adult status and privileges, marriage, the end of education and the
beginning of economic independence frequently mark the termination of adolescence. The stage of adolescence is likely to end earlier in primitive cultures and later in technological ones (Sharma, 1995).

Adolescence is a period of transition, turbulence, trance and tension unmatured for its energy and impact on the rest of life (Mohan, 2000). The transition, it is believed results from the operation of a number of pressures. Some of these, in particular the physiological and emotional pressures, are internal; while other pressures, which originate from peers, parents, teachers and society at large, are external to the young person. Sometimes these external pressures carry the individual towards maturity at a faster rate than he or she would prefer, while on the other occasions they act as a brake, holding the adolescent back from the freedom and independence which he or she believes to be a legitimate right. It is the interplay of these forces that, in the final analysis, contribute more than anything to the success or failure of the transition from childhood to maturity (Colman, 1994).

In the life cycle of a homosapien organism, adolescence is a period of transition from childhood to adulthood. It is characterized by rapid physical, biological and hormonal changes resulting in to psychosocial, behavioral and sexual maturation between the age of 10-19 years in an individual (Sharma, 1995). It means that physical and biological changes are universal and take place due to maturation but the psychosocial and behavioral manifestations are determined by the meaning given to these changes within a cultural system. The experience of adolescents during teen years would vary considerably according to the cultural and social values of the network of social identities they grow in. In reality, there are markedly different notions of adolescence in different parts of the world. These stand apart from western account of what does or should happen during this transitional period between childhood and adulthood (UNIFEM, 2000).

Despite the negative portrayals that sometimes seem so prevalent—and the negative attitudes about adolescents—the picture of adolescents
today is largely a very positive one. Most adolescents in fact succeed in school, are attached to their families and their communities, and emerge from their teen years without experiencing serious problems such as substance abuse or involvement with violence. With all of the attention given to negative images of adolescents, however, the positive aspects of adolescents can be overlooked (Oishi et al., 2005).

ADOLESCENCE IN THE INDIAN CONTEXT

India is a highly hierarchically organized society. In India, strong kinship networks and extended families prevail, although in urban compared to rural areas there are increasingly more nuclear families (Albert et al., 2010). Social and economic changes have an impact on socialization practices, but traditional cultural beliefs, strongly linked to Hinduism, still influence child-rearing. Traditionally, high interdependence and importance of the family prevails (Blum, 2003).

Sternberg (1985) says parents’ socialization goals as well as their ideas about children and parenting are largely products of their culture. Adolescence is a period representing transition from childhood to adulthood where experimentation is dominant and the need to challenge authority is evident.

Parental involvement and control is high. Emotional interdependence among family members, respect for elders and family solidarity are characteristics of an Indian family (Oishi et al., 2005). With the advent of foreign models of development and education, the adolescents in India too are facing the same types of crisis as their western counterparts, but adolescent crisis is not a common happening (Sharma and Vaid, 2005).

 Adolescents are a vulnerable group and comprise about 20% of India’s total population (Registrar 2005). Adolescents—include both boys and girls but in Indian context these two have very different experiences during growing years including adolescence. The cultural differences are vast with regard to their conduct and are based on traditional adult roles
stereotypes. The traditional texts of the Dharamashastra—which prescribes the code of conduct for each stage of development, a crucial place has been assigned to adolescence in the process of enculturation (Saraswathi and Pai, 1997). The terms Kumara and Brahmchari that refer to the stage of celibacy and apprenticeship/acquisition of knowledge especially describes period of adolescence for young males from upper class. There was interestingly no mention of young girls in that text. However, in Rasamangri cited by Randawa (1959), an ancient text authored by Bhanu Datta a young girl has been referred to as sviya (the one who loves only her husband) and given three titles based on her age and experience. Mugdha (youthful and inexperienced), madhya (the adolescent) and pragalbha (the mature). This classification seems so close to three stages of contemporary Adolescent Psychology pubescence /early adolescence (10-12 years), puberty/mid adolescence (13-15 years), adolescence/late adolescence (16-19 years) (Verma and Saraswathi, 2002).

ADOLESCENCE IN THE GLOBAL CONTEXT

In most Western cultures the end of adolescence is identified by the development of the ability to live independently of parents and the commencement of a vocation (or, at least, vocational education). The age of 19 years is therefore commonly used to mark the beginning of adulthood (WHO, 2007). In more traditional cultures may be a relatively brief period, commencing with puberty and ending shortly after with certain rites of passage which deliver the individual into "instant" adulthood (Kaplan and Sadock, 2005).

ROLE OF FAMILY IN ADOLESCENTS’ GROWTH

People are self-regulating agents whose development takes place in transactions within a network of socio-structural and psychosocial influences, where individuals are both producers and products of social systems. Parents are defined to encompass "all those who provide significant and/or primary care for adolescents, over a significant period of
the adolescent's life, without being paid as an employee," including biological parents, foster parents, adoptive parents, grandparents, other relatives and fictive kin such as godparents (Schwarz and Strack, 2000). In times of pandemic, war, genocide and natural disasters, families are often headed by surviving children.

Environment of the family in which the adolescents are living lays the foundation for interaction and communication between the inmates. Adverse family environment in terms of parental drug abuse, conflict between parents can challenge their ability to bond with their children. As reported in literature as well as by the adolescents and their parents themselves, time spent together as family is one of important pre requisites for bonding and effective parent child communication (Lezin et al., 2004).

PARENTS AS SOCIALIZING AGENTS

Parenting strategies such as monitoring children's whereabouts and activities not only vary by gender but likely vary according to cultural beliefs and acceptable role models, suggesting the need to consider variations in the linkages of family and cultural influences to the emergences of depressive symptomatology in adolescent girls (Carlson et al., 2000). For instance, Radziszewska et al. (1993) conducted a study regarding parenting styles and several demographic factors, such as gender and ethnicity. In this study involving 3993 ninth-grade students, the researchers found a significant relation between gender and parenting styles, such that boys were more likely than girls to have more permissive parents.

The study of the social context of adolescent health behavior has been considerably influenced by Social Learning Theory. This theory, more substantially articulated by Bandura (1977, 1986), emphasizes the notion that behaviors are gradually acquired and shaped as a response to the positive and negative consequences of those behaviors. Parents, teachers, peers, siblings and "significant others" (such as pop stars and sports heroes) provide the reinforcing or negative feedback necessary to
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shape and maintain behaviors. These individuals also serve as role models, providing examples of appropriate and inappropriate behaviors, and their consequences. Eventually, as the adolescent matures, these rewards and punishments may become internalized (Penny et al., 1994).

More recent discussion of social learning theory recognizes that young people are capable of imagining or anticipating the response of parents, peers, and significant others towards a behavior, and of placing a value on the behavior and/or its consequences (Bush and Lanotti, 1985).

PARENT-CHILD RELATIONSHIPS

Family relations and particularly the parent-adolescent relationships change at the beginning of adolescence. Singhal and Rao (2004) found that literature focusing on transformations in family relations indicates that there is some genuine increase in bickering and squabbling between parents and teenagers during the early adolescent years. They also reported that the increase in mild or moderate conflict is accompanied by a decline in reported closeness, especially in the amount of time spent together. The changes in parent adolescent relationships are found bothersome by parents resulting in anxiety, and can adversely impact the psychological development of adolescents.

Parents report difficulty in adjusting to adolescent’s individuation and autonomy striving. The process of individuation once functioning smoothly is typically followed by the establishment of lesser contentions, and less volatile parent adolescent relationship (Steinberg, 1990). It is observed that authoritative parenting results in better adjustment of the adolescent. Adolescents do not like authoritarian control, but desire consistent guidelines from parents.

As pointed out by Guaze et al. (1996) support from both peers and parents is important, because a different kind of support will be offered in each case. Emotional support from parents, for example, is likely to differ in the form of content from emotional support provided by friends. LaGreca and Thomson (1998) consider the family to be essential, both in
terms of offering support within the family and within the community. In fact, according to Adendorff (1998), the family forms the basis from which the adolescent explores other social relationships.

Cornwell (2003) emphasized that family support should increase during adolescence to prevent an increase in depression. He further suggests that overall, family support appears to be of greater importance to the adolescents than peer support. The identified trends suggest that what is generally considered to be a stable family environment (e.g. an intact family, parental employment, good parental education and sufficient family time) has a positive impact on adolescents’ psychological well being. Shek (2005) found a significant relationship between adolescent psychological well being and paternal parenthood qualities.

An individual’s personality characteristics may influence the quality of their relationships, relationship quality may influence personality, and both personality and relationships in turn may be affected by other factors. In recent decades, the transactional character of relations between personality and family relationships has been emphasized (Halverson and Wampler, 1997). Perceived support of family members during the period of adolescence, and also how initial levels and changes of the Big Five factors are related and changes in perceived support in dynamic family relationships are important to be considered.

The consequences of lessened parental support may unintentionally limit the benefits associated with gratitude. Interventions designed to increase psychological flexibility (e.g., reduce negative evaluations, generate alternative value consistent appraisals of gratitude) may result in an increase in men’s willingness to express feelings of gratitude and, over time, promote psychological well being. Research shows that both relatedness and autonomy are considered to be fundamental human needs and are posited as essential in the facilitation of personal growth and the repair of emotional disturbances (Deci and Ryan, 2000).
POSITIVE PSYCHOLOGY

"What is positive psychology? It is nothing more than the scientific study of ordinary human strengths and virtues"

- Sheldon and King (2001)

"Positive psychology is the study of the condition and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions". Positive psychology had been defined as "scientifically informed perspectives on what makes life worth living. It focuses on aspects of the human condition that lead to happiness, fulfillment, and flourishing" (Gable and Haidt, 2005). The focus of positive psychology is the scientific, study human functioning and flourishing at a number of levels, such as the biological, personal, relational, institutional, cultural, and global (Seligman and Csikszentmihalyi, 2000). Therefore, the outcomes of interest to positive psychology may be defined as those subjective, social and cultural states that characterize a good life. Here we may think of factors such as happiness, well-being, fulfillment and health (at the subjective level), positive communities and institutions that foster good lives (at the interpersonal level), and political, economic and environmental policies that promote harmony and sustainability (at the social level) (Linley et al., 2006).

For a long time, psychologists have been emphasizing on negative affect and very little attention-has been given to positive affect. There have been a plethora of studies on depression and a paucity of studies on happiness in psychology (Furnham and Cheng, 1997). Over the past decade, a number of research-based books have appeared on the hitherto much neglected topic of happiness and other positive emotions (Myers, 1999). Over 4000 studies are listed in PsycholInfo under "life satisfaction", and almost 4000 studies are listed for "happiness". On the negative end of the subjective well-being dimension, psycho info lists over 30,000 studies about major depression and approximately studies on stress (Prieto et al., 2005). Therefore, it is becoming increasingly clear
that the normal functioning of human beings cannot be accounted for within purely negative (or problem focused) frames of reference.

Positive psychology grew largely from the recognition of an imbalance in clinical psychology, in which most research does indeed focus on mental illness. Researches in cognitive, developmental, social and personality psychology may not believe that things are so out of balance. However, even in these fields; it is believed that there are many topics that can be said to have two sides, and although a great flurry of research occurs on the negative side, the is left to lie fallow (Seligman and Csikszentmihalyi, 2000). Caprara and colleagues named the common latent dimension underlying life satisfaction, self-esteem, and optimism “Positive Thinking”. Positive thinking is more stable over time and holds stronger relations with a variety of other indicators of well-being, such as health, psychological well-being, emotional stability, and depression (Caprara and Steca, 2004).

EMERGENCE OF POSITIVE PSYCHOLOGY

Positive psychology, a term coined by Martin Seligman, represents a shift toward mental health (not mental illness) and emphasizes what is right with people rather than what is wrong with them. It also promotes the study of positive emotions and positive character traits. Positive Psychology is the scientific study of what goes right in life, from birth to death and at all stops in between. It is a newly christened approach within psychology that takes seriously as a subject matter those things that make life most worth living. For example, positive psychology emphasizes positive experiences at the subjective level (e.g. Well being and satisfaction, authentic happiness and optimism, hope and faith). It also encourages positive individual traits (e.g. the capacity to love, courage, perseverance, wisdom and interpersonal skill).

Research in the area of Positive Psychology can be traced back to the origins of Psychology itself, for instance, in Williams James’ writings on ‘Healthy Mindedness’ (James, 1902). In broader terms, Positive
Psychology has common interests with parts of humanistic psychology and its emphasis on fully functioning person (Rogers, 1967) and self actualization (Maslow, 1968). In fact, it has always been there, but as a holistic and integrated body of knowledge, it has passed unrecognized and uncelebrated (Linley et al., 2006).

The most basic assumption that Positive psychology urges that human goodness and excellence are as authentic as disease, disorder and distress (Peterson and Park, 2006). The science of psychology has made great strides in understanding what goes wrong in individuals, families, groups, and institutions, but these advances have come at the cost of understanding what is right with people. In the second half of the 20th century, psychology learned much about depression, racism, violence, self-esteem management, irrationality, and growing up under adversity but had much less to say about character strengths, virtues, and the conditions that lead to high levels of happiness or civic engagement.

Positive psychology provides a vision of the psychological good life. One needs to allow for cultural variations but there is a broad agreement that good life includes:

- more positive affect than negative affect
- satisfaction with life as it is lived
- hope for the future
- gratitude about the past
- the identification of what one does well
- the use of these talents and strengths in engaging and fulfilling pursuits
- close relationships with other people
- meaningful participation in groups and organization

One point of view is that a thoroughly successful positive psychology will result in the fading away of this perspective, leaving us with a balanced psychology, one that recognizes the positive and the negative and of course their interplay (Lazarus, 2003). Positive institutions facilitate the
development and display of positive traits, which in turn facilitate positive subjective experiences (Peterson and Park, 2006). The chief purpose of education is to teach young people to find pleasure in the right things – PLATO (- 400 BC).

Positive psychology resides somewhere in that part of the human landscape that is metaphorically north of neutral. It is the study of what we are doing when we are not frittering life away. The task for positive psychology is to provide the most objective facts possible about the phenomena it studies so that everyday people and society as a whole can make an informed decision about what goals to pursue in what circumstances. Positive psychologist is a positive (happy, talented, virtuous) person, and it certainly does not imply that other psychologists are negative people. Positive psychology is a refocusing of subject matter and not a revolution. The notable strength of positive psychology is its continuity with tried-and-true psychological research methods and its belief that these can be used productively to study new topics those that make life most worth living (Seligman et al., 2005).

Types of Positive emotions that Positive Psychology attempts to study are Happiness, Gratitude, Well Being, Optimism, Hope and Forgiveness, but for the present study we focus only on Well Being and Gratitude.

NEUROSCIENCE AND HERITABILITY OF POSITIVE EMOTIONS

A flourishing neuroscience of pathology has begun in the past 20 years. Psychologists have more than rudimentary ideas about what the neurochemistry and pharmacology of depression are. They have reasonable ideas about brain loci and pathways for schizophrenia, substance abuse, anxiety and obsessive-compulsive disorder. Somehow, it has gone unobserved (and unfunded) that all of these pathological states have their opposites (LeDoux and Armony, 1999). However, very little is known about the neurochemistry and anatomy of flow, good cheer, realism, future mindedness, resistance to temptation, courage, and rational or flexible thinking.
The importance of childhood relationships with parents for personality development is traditionally acknowledged by different psychology theoreticians. Studies in humans and animal models have demonstrated that, besides constitutional aspects, the actual parental behavior of offering tenderness and protection without restricting autonomy is crucial both to develop the ability of dealing with adverse situations in adult life and to reduce the risk of psychopathology, as well as to allow the establishment of healthy affectionate bonds. This effect seems to take place through behavioral factors, but also due to definitive neurobiological alterations and modeling of gene expression. It has a direct impact on genetically inherited risk factors and resilience (Diener et al., 2002).

Many researches have been done to study the relationship of positive emotion with physical health, social class, wealth, subjective wellbeing and its different domains (Diener and Diener, 1995). Positive feelings of affection and warmth appear to result from a different biological system than do negative emotions such as fear, distress, and anxiety which are so central to attachment research. Studies of the biological or genetic determinants of happiness have found that up to 40% of positive emotionality and 55% of negative emotionality are genetically based (Tellegen et al., 1988).

Shek (2005) found a significant relationship between adolescent psychological well being and paternal parenthood qualities. The most important factor which emerges is that parents play a major role in influencing development of psychological well being, gratitude, hope, optimism and other such positive emotions, both genetically and environmentally (by being role models). The present research focused on studying Well Being and Gratitude.

WELL BEING

Well being is a complex construct that concerns optimal experience and functioning (Ryan and Deci, 2001). The concept of well being refers to optimal psychological functioning and experience. It is the focus not only
of everyday interpersonal inquiries (e.g. “How are you?”) but also of intense scientific scrutiny. Simple questions like, “How are you?” may seem simple enough, theorists have found the issue of well being to be complex and controversial. Indeed, from the beginnings of intellectual history, there has been considerable debate about what defines optimal experience and what constitutes “the good life”.

Well being research seems especially prominent in current empirical psychology. This reflects the increasing awareness that, just as positive affect is not the opposite of negative affect (Cacioppo and Berntson, 1999), well being is not the absence of mental illness. Gaur (2007) opined that well being of a person, whether mental or physical, can be understood only in terms of one’s environmental context (physical, social, psychological) which provides the source of his / her "being" or existence, nourishes and sustains it. Thus while successful environmental management promotes the positive experience of well being environmental mismanagement, eco-pathology leads to ill-being and psychopathology. The psychological theory of reward and reinforcement uses the environment for shaping behavior and ill-being / well being. The use of money and reward has taken away the "being" from humans. Indian texts like the Gita take an extreme view of "being". There is a need to unite the two and create a balance and have a harmony between the two, achieving "Wellness for Human Beings". The division of body and mind has played havoc. Modern psychologists criticize the medical model of ‘health’ and perhaps by using the phrase “well being” hope for developing a better model. The model of a harmonized existence for humans, one with an awareness and understanding of the interdependence of the body and Self/Brahman/Consciousness may pave the way for a better future for humans. Well being is not simply stimulus-driven pleasure, emerging occasionally on the hedonic treadmill of life. It is a way of flourishing that underlies and suffuses all emotional states, one that embraces all of the vicissitudes of life, is a way of engaging with life based on a wholesome way of life, mental balance, and a sound understanding of reality.
Previous research has shown that although most people are above neutral in terms of well being (Diener and Diener, 1995), very few people report being very happy, and those who do rarely stay that way for a long time (Diener and Seligman, 2002).

It may be good to have positive global expectations of happiness and life satisfaction in general such expectations may undermine the impact of specific positive experiences on daily satisfaction. In this sense, less is sometimes more.

Well being arises from a mind that is balanced in four ways: conatively, attentively, cognitively and affectively.

PSYCHOLOGICAL WELL BEING

Ryff (1989) proposed approaching the study of happiness from a different perspective. She suggested that happiness be examined by employing subjective assessments of personal psychological functioning rather than assessments of affect and general satisfaction. Further, she argued that subjective well being research lacked a theoretical basis. To remedy this, she incorporated several theoretical perspectives to define what she called “psychological well being”. These perspective included (a) Jung’s (1933) formulation of individuation (b) Roger’s (1961) view of the fully functioning person (c) Allport’s (1961) conception of maturity, and (d) Maslow’s (1968) conception of self-actualization. Ryff also drew from life span developmental perspectives such as Buhler’s basis life tendencies (Buhler and Marschak, 1968) positive criteria of mental health.

Ryff (1989) pointed out that culture history, ethnicity, class and so on give rise to different, perhaps competing, conceptions of well being. People who seek too much autonomy may not perceive themselves as well-adjusted. Psychological well being resides within the experience of individual (Campbell et al., 1976). The six components of well being given by Ryff are Autonomy, Environmental Mastery, Personal Growth, Positive Relations and Self Acceptance.
CORRELATES OF PSYCHOLOGICAL WELL BEING

- Social Activity
- Personal Control

SUBJECTIVE WELL BEING

Subjective Well Being (SWB), also referred to as emotional well being and happiness, the emotional model posited by Diener and others (Diener et al., 1999), suggests that individuals appraisal of their own lives capture the essence of well being. Subjective well being as defined is composed of life satisfaction, the presence of positive affect, and the absence of negative affect. People who are successful at attending frequent positive affect will be happy (Diener et al., 1989). Happiness, or subjective well being reflects a preponderance of positive thoughts and feelings about one’s life. More specifically, they defined subjective well being as the relative presence of positive affect, absence of negative affect, and satisfaction with life. Myers and Diener (1995) also acknowledged that global feeling of happiness are fed by feelings associated with specific life domains, for example, work and marriage.

To this end, the concept of SWB has been widely investigated in recent decades, although this concept is not completely new, as it emerged in the late 1950s as a useful means for indicating one’s quality of life and, ultimately, for monitoring social change and improving social policy. Andrews and Withey (1976) and Rodgers (1967) called attention to the fact that, although people live in objectively defined environments, it’s their subjectively defined worlds that they respond to, thus giving prominence to SWB as a relevant index of people’s life quality.

Individual’s SWB has focused on the quality of life and emotional states characterizing daily transactions, as they are perceived, evaluated, and reported by the person (Diener et al., 2002). This has led to the distinction of two main components in the subjective experience of personal well being. In particular, a first cognitive component corresponds to the individual’s evaluation of life satisfaction according to subjectively
determined standards, whereas a second, affective, component has been conceptualized as the individual’s hedonic balance, that is, a state characterized by a predominance of pleasant (or negative) affective experiences (Diener, 2000).

Prevalence of positive emotional experiences over negative ones was first stated as a core dimension of individual well being and happiness in the pioneering work of Bradburn (1969). Subsequent contributions led to the suggestion that positive and negative affect are independent dimensions to the term hedonic balance, namely, the difference between positive and negative affects as they are experienced in a variety of daily life situations, as the affective component of SWB (Diener, 2000). The components of subjective well being given by Diener were Positive Affect, Negative Affect and Satisfaction With Life.

THEORETICAL PERSPECTIVES OF WELL BEING
THE TWO DIAMON: EUDIAMONISM AND HEDONISM

Philosophers and psychologists have long been concerned with the good life and how it can be achieved (Guignon, 1999). Often they propose a sovereign principle to be followed in order to be happy. So, the doctrine of hedonism – maximizing pleasure and minimizing pain - was articulated thousands of years ago by Aristippus (435-366 BCE) who championed immediate sensory gratification (Watson, 1895). Hedonism was elaborated by Epicurus (342-270 BCE) into the edict of ethical hedonism, which holds that our fundamental moral obligation is to maximize our experience of pleasure. Early Christian philosophers denounced hedonism as inconsistent with the goal of avoiding sin, but Renaissance philosophers such as Erasmus (1466-1536) and Thomas Moore (1478-1535) argued that it was God's wish that people be happy, so long as they did not become preoccupied with "artificial" ways of achieving pleasure. Later British philosopher David Hume (1711-1776) and Jeremy Bentham (1748-1832) used the doctrine of hedonism to lay the foundation for utilitarianism, which was ushered into psychology as the underpinning of
psychoanalysis and all but the most radical of the behaviorisms. Hedonism is alive and well today in the name of a new field - Hedonic Psychology (Kahneman et al., 1999). At least in the modern Western world, the pursuit of pleasure is endorsed as a way to achieve satisfaction: "Don't worry - be happy."

Within the realm of psychology, human well being has been the substantial focus of many ongoing researches. Topics within this domain include happiness positive and negative affect, subjective well being, and psychological well being. Ryan and Deci (2001) have organized this literature into two major orientations: hedonic well being and eudiamonic well being. These two perspectives differ in terms of underlying philosophical orientation, basic conceptualizations, measures, and research paradigms.

The first of these can be broadly labeled hedonism (Kahneman et al., 1999) and reflects the view that well being consists of pleasure or happiness. The second view, both as ancient and as current as the hedonic view, is that well being consists of more than just happiness. It lies instead in the actualization of human potentials. This view has been called eudiamonism (Waterman, 1993), conveying the belief that well being consists of fulfilling or realizing one's daimon or true nature. The two tradition - hedonism and eudiamonism – are founded on distinct views of human nature and of what constitutes a good society.

Aristotle (1962) argues that other views of happiness will not be truly satisfying for human soul. Happiness cannot consist merely or only in health, body-building, athletics and the like. Beyond his own way of living – to support his view that happiness largely consists of virtue and philosophical contemplation, not hedonism. The concept of happiness underwent three important changes. The concepts of bliss and grace were strengthened. The focus changed from the happiness or unhappiness of this life to consideration of happiness in heaven or unhappiness in hell in the next life.
The Hedonic View

Equating well being with hedonic pleasure or happiness has a long history, Aristippus, a Greek philosopher from the fourth century B.C., taught that the goal of life is to experience the maximum amount of pleasure, and that happiness is totality of one's hedonic moments. Hedonism confuses how we feel with what is really good. What feels good and what is good, (that is, between good affections and evil ones). Epicurus, the father of classical hedonism, is not in heaven at the border to the west.

Hobbes argued that happiness lies in the successful pursuit of our human appetites, and DeSade believed that pursuit of sensation and pleasure is the ultimate goal of life. Utilitarian philosophers such as Bentham argued that it is through individuals' attempting to maximize pleasure and self-interest that the good society is built. Hedonism, as view of well being, has thus been expressed in many form and has varied from a relatively narrow focus on bodily pleasures to a broad focus on appetites and self-interests (Ryan and Deci, 2001).

Psychologists who have adopted the hedonic view have tended to focus on broad conception of hedonism that includes the preferences and pleasures of the mind as well as the body (Kubovy, 1999). The predominant view among hedonic psychologists is that well being consists of subjective happiness and concerns the experience of pleasure versus displeasure broadly construed to include all judgments about the good/bad elements of life. Happiness is thus not reducible to physical hedonism, for it can be derived from attainment of goals or valued outcomes in varied realms (Diener et al., 1998).

By defining well being in terms of pleasure versus pain, hedonic psychology poses for itself a clear and unambiguous target of research and intervention, namely maximizing human happiness.

Kahneman et al. (1999) defined hedonic psychology as the study of "what makes experiences and life pleasant and unpleasant".
Hedonism, as a view of well being, has thus been expressed in many forms and has varied from a relatively narrow focus on bodily pleasures to a broad focus on appetites and self-interests. The eudaimonic position, in contrast to the hedonic view, suggests that the important issue concerning emotions is not feeling positive but rather is the extent to which a person is fully functioning (Rogers, 1963).

Although there are various theoretical perspectives associated with hedonic psychology, some of its most prominent proponents have eschewed theory, arguing for a bottom-up empirical approach. Specifically, some have argued that we need to know more “elementary facts before a large theory is created” (Diener et al., 1998). Nevertheless, one can characterize the dominant work in hedonic psychology in theoretical terms, even if they remain implicit. Overall, the theories, whether implicit or explicit, tend to fit within what Tooby and Cosmides (1992) refer to as the standard social science model, which is built on the assumption of an enormous amount of malleability to human nature. The focus of hedonic psychology on pleasure versus pain also readily links it with behavioral theories of reward and punishment (Sigmund et al., 1999) and theories focused on cognitive expectations about such outcomes (Peterson and Hann, 1999). The claim of hedonic psychologists can be highly idiosyncratic and culturally specific which would also seem to fit well within a relativistic, postmodern view. Thus, although explicit theory is often not endorsed by hedonic researchers, implicit theoretical themes are identifiable.

There are many ways to evaluate the pleasure/pain continuum in human experience, most researches within the new hedonic psychology has used assessment of Subjective Well Being (SWB) (Diener and Lucas, 1999). Subjective Well-Being consists of three components: life satisfaction, the presence of positive mood, and the absence of negative mood, together often summarized as happiness.
Oishi et al. (1999) suggested that well being is a function of expecting to attain (and ultimately attaining) the outcomes one values, whatever those might be.

The Eudaimonic View

Despite the popularity of the hedonic view, many philosophers, religious masters, and visionaries, from both East and West, have denigrated happiness per se as a principal criterion of well being. Enlightenment thinkers, such as Immanuel Kant, Adam Smith, and Benjamin Franklin argued for and promoted the eudaimonic view of happiness. Aristotle, for example, considered hedonic happiness to be a vulgar ideal, making humans slavish followers of desires. He posited, instead, that true happiness is found in the expression of virtue— that is, in doing what is worth doing. Fromm (1981), drawing on this Aristotelian view, argued that optimal well being (“vivere bene”) requires distinguishing.

“Between those needs (desires) that are only subjectively felt and whose satisfaction leads to momentary pleasure, and those needs that are rooted human nature and whose realization is conducive to human growth and produces eudemonia, i.e. “well being” in other words….the distinction between purely subjectively felt needs and objectively valid needs- part of accordance with the requirements of human nature”.

The term Eudaimonia is valuable because it refers to well being as distinct from happiness per se. Eudaimonic theories maintain that not all desire- not all outcomes that a person might value would yield well being when achieved. Even though they are pleasure producing, some outcomes are not good for people and would not promote wellness. Thus, from the eudaimonic perspective, subjective happiness cannot be equated with well being (Fromm, 1981).

One side—the eudaimonic—claims that a human being’s primary purpose in life is to be good and that being good is either its own reward or leads to happiness. The other side—the hedonic—claims that our primary purpose is to enjoy pleasures of various kinds (physical and mental) and
avoid pain, suffering, anxiety, and discomfort (Parrot, 1993). Living a pleasurable life is as happy as a human being can get. To put it into today’s terms, one side claims that if we concentrate on being good, we will be happy and flourish. The other side claims that concentrating on being good is no fun, and that happiness lies in pleasures and fun while avoiding pain and boredom.

Waterman (1993) stated that, whereas happiness is hedonically defined, the eudaimonic conception of well being calls upon people to live in accordance with their daimon or true self. He suggested that eudaimonia occurs when people’s life activities are most congruent or meshing with deeply held values and are holistically or fully engaged. Under such circumstances people would feel intensely alive and authentic, existing as who they really are—a state Waterman labeled as Personal Expressiveness (PE).

Drawing from Aristotle, Ryff and Singer (1998, 2000) described well being not simply as the attaining of pleasure, but as “the striving for perfection that represents the realization of one’s true potential”. Ryan and Deci (2001) wholly concur that well being consists in what Rogers (1963) referred to as being fully functioning, rather than as simply attaining desires. They largely were in agreement concerning the content of being eudiamonic—e.g., being autonomous, competent, and related.

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Under such circumstances people would feel intensely alive and authentic, existing as what they really are – a state Waterman labeled personal expressiveness (PE). Empirically, Waterman showed that measures of hedonic enjoyment and PE were strongly correlated, but were nonetheless indicative of distinct types of experience. For example, whereas both PE and hedonic measures were associated with drive fulfillments, PE was more strongly related to activities that afforded personal growth and development. Furthermore, PE was more associated with being challenged and exerting effort, whereas hedonic enjoyment was more related to being relaxed, away from problems, and being happy.

**SELF DETERMINATION THEORY (SDT)**

SDT is a perspective that has both embraced the concept of eudaimonia, or self-realization, as a central definitional aspect of well being and attempted to specify both what it means to actualize the self and how that can be accomplished (Deci, 2000). Specifically, SDT posits three basic psychological needs – autonomy, competence, and relatedness – and theorizes that fulfillment of these needs is essential for psychological growth (e.g. intrinsic motivation), integrity (e.g. internalization and assimilation of cultural practices), and well being (e.g. life satisfaction and psychological health), as well as the experiences of vitality (Ryan and Frederick, 1997) and self-congruence. Need fulfillment is thus viewed as a natural aim of human life that delineates many of the meanings and purposes underlying human actions (Sheldon and Elliot, 1999).

SDT has identified three essential needs for optimal psychological growth and well being: competence, relatedness, and autonomy (Ryan and Deci, 2000). According to SDT, a need to competence reflects the need to feel effective in one’s efforts and capable of achieving desired outcomes. Much of the research on SDT’s notion of need fulfillment has found that satisfaction of these needs is directly associated with well being and that each need contributes uniquely to well being.
Sheldon et al. (1996) focused primarily on autonomy and competence needs, and found that, overall, individuals who generally experienced greater fulfillment of autonomy and competence needs tended to have better days on average, as indicated by their tendency to experience more positive affect and vitality and less negative affect and physical symptoms (headaches, stomach discomfort, difficulty sleeping etc.).

Knee and colleagues conceptualized self-determination as growth motivation in relationships (Knee et al., 2002). One of the key assumptions of the SDT perspective on needs is that need fulfillment arises out of certain optimal social contexts. Developing an understanding of the interplay between close relationships and need fulfillment is a natural extension of this line of research.

Positive psychological development self-actualization as well as drives towards less adaptive functioning, self-determination theory (Ryan and Deci, 2000) perspective on needs lies somewhere between these two traditions. SDT has focused on psychological needs, which is consistent with the Murray (2002) perspective and has characterized these needs as innate, which is consistent with the Hullian tradition. SDT further defines needs as nutrients that are essential for ongoing psychological growth, integrity and well being. Satisfaction of basic psychological needs results in optimal functioning and well being.

SDT posits that satisfaction of the basic psychological needs typically fosters SWB as well as eudaimonic well being. This results from our belief that being satisfied with one’s life and feeling both relatively more positive affect and less negative affect (the typical measures of SWB) do frequently point to psychological wellness, for as Rogers (1963) suggested, emotional states are indicative of organismic valuation processes. That is, the assessment of positive and negative affect is useful insofar as emotions are, in part, appraisals of the relevance and valence of events and conditions of life with respect to the self. Thus, in SDT research, we have typically used SWB as one of several indicators of well being.
GRATITUDE

"Gratitude is not only the greatest of the virtues, but the parent of all of the others."

– Cicero (106-43BC)

"A noble person is mindful and thankful of the favors he receives from others."

– The Buddha

Gratitude is an emotion that most people feel frequently and strongly (McCullough et al., 2002). With some cultural variations, gratitude seems to be experienced in countries around the world. Gratitude has also been a focus of recent public attention, with many people reporting increased gratitude and appreciation of life following vicarious exposure to the terrorist attacks globally (Peterson and Seligman, 2004).

Gratitude is a promising, important element to address in clinical settings. Existing relationships possess greater opportunities for more frequent reciprocal altruism and gratitude for these acts, older adults may be more prone to view in gratitude as a positive, rewarding, essential experience compared with younger adults. There is one study suggesting that older men are less inclined to categorize gratitude as positive compared with other emotional states (Sommers and Kosmitzki, 1988).

The term "gratitude" is derived from the Latin concept gratia, which entails some variant of grace, gratefulness, and graciousness (Emmons and McCullough, 2003). The ideas flowing from this Latin root pertain to "kindness, generosity, gifts, the beauty of giving and receiving" (Pruyser, 1976). In the words of need Emmons (2005), gratitude emerges upon recognizing that one has obtained a positive outcome from another individual who behaved in way that was (1) costly to him or her, (2) valuable to the recipient, and (3) intentionally rendered. As such, gratitude taps into the propensity to appreciate and savor everyday events and experiences (Langston, 1994).

Gratitude is viewed as a prized human propensity in the Hindu, Buddhist, Muslim, Christian, and Jewish traditions (Emmons and
McCullough, 2003). On this point, philosopher David Hume (1888) went so far as to say that ingratitude is, “the most horrible and unnatural of all crimes that humans are capable of committing.” According to medieval scholar Thomas Aquinas (1273/1981) not only was gratitude seen as beneficial to the individual, but it also serves as a motivational force for human altruism.

Of the many famous thinkers who commented on gratitude, only Aristotle. (1962) viewed it unfavorably. In his opinion magnanimous people are adamant about their self-sufficiencies and, accordingly view gratitude as demeaning and reflective of needless indebtedness to others. Gratefulness is synonymous with lack of motivation and greater complacency in life. Gratitude is an active and affirming process. Barusch (1999) was surprised to find that gratitude was a common response among older women who were living in poverty.

In varied forms, such as gladness and joy, which appear to have distinct experiential structures. Gratitude, we can say that gladness (which he calls “happiness”) gives rise to gratitude through a two-step process (McCullough et al., 2001). First, the person appraises that he or she has arrived at a positive outcome. Secondly, the person attributes responsibility, for this outcome to an external agent, to whom they feel grateful. In this case, then, the person feels grateful towards a particular agent (e.g., a person or deity) for a particular, positive outcome (e.g., achievement of a personal goal).

Gratitude appears to be a moral affect, belonging to the same category of emotions as empathy, sympathy, guilt and shame (Haidt, 2003). Empathy and sympathy “operate when people have the opportunity to respond to the plight of another person, guilt and shame operate when people have not met moral standards of obligations,” whereas “gratitude operates typically when people are the recipients of prosocial behavior”. Research shows that gratitude seems to serve three moral functions. First, it acts as a “moral barometer” by which a person comes to acknowledge that they have been benefitted by the good deed of another. It also acts as
a "moral motivator" that prompts the recipient of prosocial behavior to reciprocate the behavior and/or to spread good deeds to others in need from engaging in socially destructive behavior. Finally, gratitude serves the function of a "moral reinforcer" since it rewards those who engage in prosocial behavior and, by doing so, increases the probability of their prosocial behavior in the future (McCullough et al., 2001). Gratitude bolsters social bonds and friendships by building people's skills for caring, altruism, and acts of appreciation. Over time, gratitude similar to other positive emotions contributes to the growth of skills, relationships, and resilience. Thus, women might be at an advantage to experience psychological growth as a function of gratitude.

Gratitude is also associated with indebtedness and dependence among some people (Solomon, 1995). It is possible that men regard the experience and expression of gratitude as evidence of vulnerability and weakness, which may threaten their masculinity and social standing (Levant and Kopecky, 1995). Men might adopt an avoidance orientation toward gratitude, showing a reference to conceal rather than express it. This would serve as a type of self-protective mechanism from contact with unwanted negative emotional experience or adverse social consequences. Ironically, this avoidance orientation may cause even greater disruptions to psychological and social well being. This orientation is expected to diverge from women who, on average, are more attuned to emotions and behaviors with the aim of creating and sustaining meaningful social relationships. Compared with men, women are expected to perceive gratitude as more functional or advantageous in their lives because of their heightened priority for creating and sustaining intimate relationships (Schwartz and Rubel, 2005). As a result women are expected to derive greater benefits from the experience and expression of gratitude, including building strong and satisfying relationships.

It is experienced when people receive something beneficial; felt when somebody does something kind or helpful. It has been defined as "a sense of thankfulness and joy in response to receiving a gift, whether the
gift be a tangible benefit from a specific other or a moment of peaceful bliss evoked by natural beauty” (Emmons, 2004).

People who commit acts of kindness may begin to view themselves as generous people, as well as to feel more confident, efficacious, in control, and optimistic about their ability to help (Chang, 1998). Furthermore, acts of kindness can inspire greater liking by others, as well as appreciation, gratitude, and prosocial reciprocity (Trivers, 1971), all of which are valuable in times of stress and need.

Emmons and McCullough (2003) showed that practicing gratitude on a regular basis can enhance well being. Grateful thinking promotes the savoring of positive life experiences and situations, so that the maximum satisfaction and enjoyment is extracted from one’s circumstances. The practice of gratitude is incompatible with negative emotions, and thus may reduce feelings of envy, anger, or greed.

Students who regularly expressed gratitude showed increases in well being over the course of the study, relative to controls, but those increase were only evident for those students who performed the activity only once a week. Two hundred and twenty-seven years ago, the American Declaration of Independence proclaimed the pursuit of happiness as a god-given right. Today, after decades of scientific research into subjective well-being, we still do not even know if such pursuit is possible, much less how best to effect it. There are emerging reasons to believe that “the pursuit of happiness” is indeed a practical and attainable goal.

The importance of gratitude has been a fundamental focus of religions including Buddhism, Christianity, Judaism, and Islam. Almost all of the Biblical psalms focus on the expression of gratitude towards God, and a representative Islam saying is ‘the first who will be summoned to paradise are those who have praised God in every circumstance’. From a secular perspective, Adam Smith, better known for his economic treatise The Wealth of Nations, also wrote extensively on gratitude. He believed that gratitude was essential for society, motivating reciprocation of aid.
Gratitude is both an emotion and a personality trait. Gratitude has been called an “empathic emotion” (Lazarus and Lazarus, 1994) because it is predicated on the capacity for recognizing the beneficial actions of other people in one’s life. McCullough et al. (2001) proposed that gratitude is relevant to the moral domain in the same way that affects such as guilt, shame, empathy and even contempt, anger, and disgust (Rozin, 1999) are morally relevant. Specifically, gratitude might be considered a prosocial affect because it is a response to behaviors that other people enact to contribute to one’s welfare, and may actually motivate such behaviors in turn (McCullough et al., 2001).

Most recent research has focused on gratitude as a personality characteristic. Some people feel much more gratitude than others, reporting gratitude which is more frequent, more intense, and involves appreciation of a wider range of people and events (McCullough et al., 2002).

The first reason that gratitude may be an important personality trait is because it seems to have one of the strongest links with mental health of any personality variable (Wood et al., 2007). Secondly, gratitude may be uniquely important in social relationship. The ‘moral’ effects of emotional gratitude (McCullough et al., 2001) are likely to be as important in maintaining individual relationships as in maintaining a smooth running society. People who feel more gratitude in life should be more likely to notice they have been helped, to respond appropriately, and to return the help at some future point. If the grateful person reciprocates the favour, then the other person is more likely to reciprocate the new favour, causing an upward spiral of helping and mutual support.

Peer ratings showed that grateful people were seen as more empathetic, agreeable, and extraverted. Grateful people as possessing more prosocial traits, endorsing generalized measures (e.g., ‘is helpful and unselfish with others’), as well as reporting more actual prosocial acts the grateful person had preformed. Given the seemingly strong benefits of
having a grateful disposition, the question readily arises regarding the potential of gratitude interventions (Bono et al., 2006).

Good life events may create gratitude in the short term, but may not be sufficient to alter long-term dispositional gratitude. It is our belief that there will be no clear direction of causality between gratitude, well-being and social relationships. Whereby being grateful leads to greater success, which in turn leads to gratitude, perpetuating the cycle. Gratitude is involved in various social processes, and is an important part of mental health and well-being. Daily gratitude exercises resulted in higher reported level of alertness, enthusiasm, determination, optimism and energy. Additionally, the gratitude group experienced less depression and stress, was more likely to help others, exercised more regularly and made more progress toward personal goals. People who feel grateful are also more likely to feel loved. Gratitude encouraged a positive cycle of reciprocal kindness among people since one act of gratitude encourages another (McCullough et al., 2002).

Gratitude, appreciation or thankfulness, is an emotion, which involves a feeling of emotional indebtedness towards another person; often accompanied by a desire to thank them, or to reciprocate for a favour they have on for you (Wikipedia, 2010).

Gratitude appears to be a moral affect, belonging to the same category of emotions as empathy, sympathy, guilt and shame (Haidt, 2003). Empathy and sympathy “operate when people have the opportunity to respond to the plight of another person, and guilt and shame operate when people have not met moral standards of obligations,” whereas “gratitude operates typically when people are the recipients of prosocial behavior” (McCullough et al., 2001).

Seeing the importance of positive attributes of Well Being and Gratitude for mental health and optimum functioning of adolescents, the present study will focus on studying Well Being measures viz. - Psychological Well Being and Subjective Well Being, Gratitude scores, Oxford Happiness Inventory, Stress Symptoms, Psychoticism,
Neuroticism, Extraversion, Social Desirability, Measures of Mental Health viz. Being Comfortable with Self, Being Comfortable with Others and Perceived Ability to Meet Life Demands. In addition they were also related on Optimism, types of Coping viz. Task Focused Coping, Emotion Focused Coping and Avoidance Focused Coping, Anger Experienced i.e. State Anger and Trait Anger, and Anger Expression styles viz. Anger In, Anger Out and Anger Control, dimensions of Forgiveness namely Forgiveness of Self, Forgiveness of Others and Forgiveness of Situations, Total Forgiveness score, dimensions of Hope viz. Pathways and Agency, Total Hope score, Perceived Health Status and Perceived Happiness Status. This analysis will be conducted across four possible Parent-Child Gender dyads (which were Father-Son, Mother-Son, Father-Daughter and Mother-Daughter) and not by clubbing parents and adolescents in one group.

Well Being measures viz. Psychological Well Being and Subjective Well Being and Gratitude score will be related to Eysenckian dimensions of Personality, measures of Happiness, Optimism, Coping, Stress, Anger, Forgiveness, Mental Health, Hope and dimensions of Perceived Health Status.

In addition, gender differences in Well Being, Gratitude score and its correlates will also be investigated.
INTRODUCTION

“The development of the child’s ‘self’ needs to be looked after for proper development of nation’s future.”

(Sharma and Vaid, 2005)

The word ‘adolescence’ comes from the Latin word - *adolescere* which means ‘to grow’. Adolescence spans the second decade of life, a phase described as beginning in biology and ending in society (Peterson et al., 1988). This phase of life is characterized by deep anxieties, conflicts, protests, descriptions, upheavals, cognitive restructuring, emotional outbursts and physical changes. Adolescence is indeed a period of heralding changes as well as consolidation of psycho-physiological and social behavior patterns (Mohan, 2006). Adolescence is a period of life in which the biological and psychosocial transition from childhood to adulthood occurs (Encyclopedia of Children’s Health, 2010).

Adolescence is generally considered to be a time of transition from childhood to adulthood that involves significant changes in social and emotional development, behavior and cognitions. Yet adolescence is also a period of great joy, excitement and optimism during which the delights of autonomy, intimacy and the future are fresh and possibilities are created for happiness, success and psychological growth, throughout the remainder of life. Within their creativity, energy and enthusiasm young people can change the world in astonishing ways making it a better place not only for themselves but for everyone (Goodburn and Ross, 1995). As interpersonal relationships influence an individual’s well being, stable and secure relationships with family and peers can assist adolescents in making a smooth transition (Cornwell, 2003).

A key task of adolescents is preparation for adulthood. Indeed, the future of any country hinges on how effective this preparation is (Larson et al., 2002). Adolescents have a special place in any society, for they are the future of society. Adolescence is a time when young people take on new
responsibilities and experiment with independence. They search for identity, learn to apply values acquired in early childhood and develop skills that will help them become caring and responsible adults. When adolescents are supported and encouraged by caring adults, they thrive in unimaginable ways, becoming resourceful and contributing members of families and communities.

Adolescence requires adjustments to changes in itself, family, and peer group, and often to institutional changes as well. Not all young people undergo these transitions in the same way, with the same speed, or with comparable outcomes. Individual differences are thus a key point of adolescent development, and are caused by differences among biological, psychological, and social factors — with no one of these influences (e.g., biology) acting either alone or as the "prime mover" of change (Lerner and Galambos, 1998). In other words, the major sources in which adolescents develop (i.e., their family, peer groups, school, work-place, neighborhood, community, society, culture, and niche in history) are key in shaping how monitoring and disciplinary strategies predict psychological adjustment and behavioral problems in adolescence (Kim et al., 2003).

Theorists like Erikson (1968) have suggested that the adolescent years are a time of change in children's self-concepts; as they try both to figure out what possibilities are available to them and to develop a deeper understanding of themselves.

Adolescence is seen as a trend setting stage in some cultures, and a deviance prone and immature in others. These are however the extreme representations, while the truth is that adolescents are pretty normal persons, who want to have a good family environment, achieve some meaningful goals in life and be autonomous (Singhal and Rao, 2004).

Horrock (1976) gave six major points of reference from which adolescents' growth and development could be viewed. They were:

1. Adolescence is a time when an individual becomes increasingly aware of self, endeavors to test his ramifying conceptions of self against reality, and gradually works toward the self stabilization that will characterize his adult years.
2. Adolescence is a time of seeking status as an individual.
3. Adolescence is a time when group relationships become of major importance. The adolescent is usually most anxious to attain status with, and recognition by, his age mates.
4. Adolescence is a time of physical development and growth that forms a continuous pattern common to the species, but idiosyncratic to the individual.
5. Adolescence is a time of intellectual expansion and development, and academic experience.
6. Adolescence tends to be time of development and evaluation of values.

Adolescent storm and stress tends to be lower in traditional cultures than in the West but may increase as globalization increases individualism (Arnett, 1999).

Broadly, adolescence covers three stages namely, early adolescence (11-14 years), middle adolescence (14-17 years) and late adolescence (17-20 years). It is the most vulnerable age for development, when the child once entering in this stage requires intensive readjustment to school, social and family life. Many adolescents may also experience anxiety, unpleasant or strange feelings. Gender is an important aspect for investigation; generally males are considered to be superior and females as inferior commonly in many cultures. Social cognitive theory has been especially important in understanding social influence on gender (Bugental and Grusec, 2006).

The interplay of biological changes and social attitude will determine the psychological meaning of puberty for its members. The common themes and assumptions, which are relevant in this context are: The onset of puberty marks the beginning of adolescence. There are individual as well as cultural differences in the length of adolescence and in the age of onset and completion. While the physical changes of pubescence signal the beginning of this phase. Sociological criteria such as achievement of adult status and privileges, marriage, the end of education and the
beginning of economic independence frequently mark the termination of adolescence. The stage of adolescence is likely to end earlier in primitive cultures and later in technological ones (Sharma, 1995).

Adolescence is a period of transition, turbulence, trance and tension unmatured for its energy and impact on the rest of life (Mohan, 2000). The transition, it is believed results from the operation of a number of pressures. Some of these, in particular the physiological and emotional pressures, are internal; while other pressures, which originate from peers, parents, teachers and society at large, are external to the young person. Sometimes these external pressures carry the individual towards maturity at a faster rate than he or she would prefer, while on the other occasions they act as a brake, holding the adolescent back from the freedom and independence which he or she believes to be a legitimate right. It is the interplay of these forces that, in the final analysis, contribute more than anything to the success or failure of the transition from childhood to maturity (Colman, 1994).

In the life cycle of a homosapien organism, adolescence is a period of transition from childhood to adulthood. It is characterized by rapid physical, biological and hormonal changes resulting in to psychosocial, behavioral and sexual maturation between the age of 10-19 years in an individual (Sharma, 1995). It means that physical and biological changes are universal and take place due to maturation but the psychosocial and behavioral manifestations are determined by the meaning given to these changes within a cultural system. The experience of adolescents during teen years would vary considerably according to the cultural and social values of the network of social identities they grow in. In reality, there are markedly different notions of adolescence in different parts of the world. These stand apart from western account of what does or should happen during this transitional period between childhood and adulthood (UNIFEM, 2000).

Despite the negative portrayals that sometimes seem so prevalent—and the negative attitudes about adolescents—the picture of adolescents
today is largely a very positive one. Most adolescents in fact succeed in school, are attached to their families and their communities, and emerge from their teen years without experiencing serious problems such as substance abuse or involvement with violence. With all of the attention given to negative images of adolescents, however, the positive aspects of adolescents can be overlooked (Oishi et al., 2005).

**ADOLESCENCE IN THE INDIAN CONTEXT**

India is a highly hierarchically organized society. In India, strong kinship networks and extended families prevail, although in urban compared to rural areas there are increasingly more nuclear families (Albert et al., 2010). Social and economic changes have an impact on socialization practices, but traditional cultural beliefs, strongly linked to Hinduism, still influence child-rearing. Traditionally, high interdependence and importance of the family prevails (Blum, 2003).

Sternberg (1985) says parents’ socialization goals as well as their ideas about children and parenting are largely products of their culture. Adolescence is a period representing transition from childhood to adulthood where experimentation is dominant and the need to challenge authority is evident.

Parental involvement and control is high. Emotional interdependence among family members, respect for elders and family solidarity are characteristics of an Indian family (Oishi et al., 2005). With the advent of foreign models of development and education, the adolescents in India too are facing the same types of crisis as their western counter parts, but adolescent crisis is not a common happening (Sharma and Vaid, 2005).

Adolescents are a vulnerable group and comprise about 20% of India’s total population (Registrar 2005). Adolescents–include both boys and girls but in Indian context these two have very different experiences during growing years including adolescence. The cultural differences are vast with regard to their conduct and are based on traditional adult roles
stereotypes. The traditional texts of the Dharamashastra- which prescribes the code of conduct for each stage of development, a crucial place has been assigned to adolescence in the process of enculturation (Saraswathi and Pai, 1997). The terms Kumara and Brahmchari that refer to the stage of celibacy and apprenticeship/acquisition of knowledge especially describes period of adolescence for young males from upper class. There was interestingly no mention of young girls in that text. However, in Rasamangri cited by Randawa (1959), an ancient text authored by Bhanu Datta a young girl has been referred to as sviya (the one who loves only her husband) and given three titles based on her age and experience. Mugdha (youthful and inexperienced), madhya (the adolescent) and pragalbha (the mature). This classification seems so close to three stages of contemporary Adolescent Psychology pubescence /early adolescence (10-12 years), puberty/mid adolescence (13-15 years), adolescence/late adolescence (16-19 years) (Verma and Saraswathi, 2002).

ADOLESCENCE IN THE GLOBAL CONTEXT

In most Western cultures the end of adolescence is identified by the development of the ability to live independently of parents and the commencement of a vocation (or, at least, vocational education). The age of 19 years is therefore commonly used to mark the beginning of adulthood (WHO, 2007). In more traditional cultures may be a relatively brief period, commencing with puberty and ending shortly after with certain rites of passage which deliver the individual into "instant" adulthood (Kaplan and Sadock, 2005).

ROLE OF FAMILY IN ADOLESCENTS’ GROWTH

People are self-regulating agents whose development takes place in transactions within a network of socio-structural and psychosocial influences, where individuals are both producers and products of social systems. Parents are defined to encompass "all those who provide significant and/or primary care for adolescents, over a significant period of
the adolescent's life, without being paid as an employee," including biological parents, foster parents, adoptive parents, grandparents, other relatives and fictive kin such as godparents (Schwarz and Strack, 2000). In times of pandemic, war, genocide and natural disasters, families are often headed by surviving children.

Environment of the family in which the adolescents are living lays the foundation for interaction and communication between the inmates. Adverse family environment in terms of parental drug abuse, conflict between parents can challenge their ability to bond with their children. As reported in literature as well as by the adolescents and their parents themselves, time spent together as family is one of important pre requisites for bonding and effective parent child communication (Lezin et al., 2004).

PARENTS AS SOCIALIZING AGENTS

Parenting strategies such as monitoring children's whereabouts and activities not only vary by gender but likely vary according to cultural beliefs and acceptable role models, suggesting the need to consider variations in the linkages of family and cultural influences to the emergences of depressive symptomatology in adolescent girls (Carlson et al., 2000). For instance, Radziszewska et al. (1993) conducted a study regarding parenting styles and several demographic factors, such as gender and ethnicity. In this study involving 3993 ninth-grade students, the researchers found a significant relation between gender and parenting styles, such that boys were more likely than girls to have more permissive parents.

The study of the social context of adolescent health behavior has been considerably influenced by Social Learning Theory. This theory, more substantially articulated by Bandura (1977, 1986), emphasizes the notion that behaviors are gradually acquired and shaped as a response to the positive and negative consequences of those behaviors. Parents, teachers, peers, siblings and "significant others" (such as pop stars and sports heroes) provide the reinforcing or negative feedback necessary to
shape and maintain behaviors. These individuals also serve as role models, providing examples of appropriate and inappropriate behaviors, and their consequences. Eventually, as the adolescent matures, these rewards and punishments may become internalized (Penny et al., 1994).

More recent discussion of social learning theory recognizes that young people are capable of imagining or anticipating the response of parents, peers, and significant others towards a behavior, and of placing a value on the behavior and/or its consequences (Bush and Lanotti, 1985).

PARENT-CHILD RELATIONSHIPS

Family relations and particularly the parent-adolescent relationships change at the beginning of adolescence. Singhal and Rao (2004) found that literature focusing on transformations in family relations indicates that there is some genuine increase in bickering and squabbling between parents and teenagers during the early adolescent years. They also reported that the increase in mild or moderate conflict is accompanied by a decline in reported closeness, especially in the amount of time spent together. The changes in parent adolescent relationships are found bothersome by parents resulting in anxiety, and can adversely impact the psychological development of adolescents.

Parents report difficulty in adjusting to adolescent’s individuation and autonomy striving. The process of individuation once functioning smoothly is typically followed by the establishment of lesser contentions, and less volatile parent adolescent relationship (Steinberg, 1990). It is observed that authoritative parenting results in better adjustment of the adolescent. Adolescents do not like authoritarian control, but desire consistent guidelines from parents.

As pointed out by Guaze et al. (1996) support from both peers and parents is important, because a different kind of support will be offered in each case. Emotional support from parents, for example, is likely to differ in the form of content from emotional support provided by friends. LaGreca and Thomson (1998) consider the family to be essential, both in
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terms of offering support within the family and within the community. In fact, according to Adendorff (1998), the family forms the basis from which the adolescent explores other social relationships.

Cornwell (2003) emphasized that family support should increase during adolescence to prevent an increase in depression. He further suggests that overall, family support appears to be of greater importance to the adolescents than peer support. The identified trends suggest that what is generally considered to be a stable family environment (e.g. an intact family, parental employment, good parental education and sufficient family time) has a positive impact on adolescents’ psychological well being. Shek (2005) found a significant relationship between adolescent psychological well being and paternal parenthood qualities.

An individual's personality characteristics may influence the quality of their relationships, relationship quality may influence personality, and both personality and relationships in turn may be affected by other factors. In recent decades, the transactional character of relations between personality and family relationships has been emphasized (Halverson and Wampler, 1997). Perceived support of family members during the period of adolescence, and also how initial levels and changes of the Big Five factors are related and changes in perceived support in dynamic family relationships are important to be considered.

The consequences of lessened parental support may unintentionally limit the benefits associated with gratitude. Interventions designed to increase psychological flexibility (e.g., reduce negative evaluations, generate alternative value consistent appraisals of gratitude) may result in an increase in men's willingness to express feelings of gratitude and, over time, promote psychological well being. Research shows that both relatedness and autonomy are considered to be fundamental human needs and are posited as essential in the facilitation of personal growth and the repair of emotional disturbances (Deci and Ryan, 2000).
POSITIVE PSYCHOLOGY

"What is positive psychology? It is nothing more than the scientific study of ordinary human strengths and virtues"

- Sheldon and King (2001)

"Positive psychology is the study of the condition and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions". Positive psychology had been defined as "scientifically informed perspectives on what makes life worth living. It focuses on aspects of the human condition that lead to happiness, fulfillment, and flourishing" (Gable and Haidt, 2005). The focus of positive psychology is the scientific, study human functioning and flourishing at a number of levels, such as the biological, personal, relational, institutional, cultural, and global (Seligman and Csikszentmihalyi, 2000). Therefore, the outcomes of interest to positive psychology may be defined as those subjective, social and cultural states that characterize a good life. Here we may think of factors such as happiness, well-being, fulfillment and health (at the subjective level), positive communities and institutions that foster good lives (at the interpersonal level), and political, economic and environmental policies that promote harmony and sustainability (at the social level) (Linley et al., 2006).

For a long time, psychologists have been emphasizing on negative affect and very little attention-has been given to positive affect. There have been a plethora of studies on depression and a paucity of studies on happiness in psychology (Furnham and Cheng, 1997). Over the past decade, a number of research-based books have appeared on the hitherto much neglected topic of happiness and other positive emotions (Myers, 1999). Over 4000 studies are listed in PsycholInfo under "life satisfaction", and almost 4000 studies are listed for "happiness". On the negative end of the subjective well-being dimension, psycho info lists over 30,000 studies about major depression and approximately studies on stress (Prieto et al., 2005). Therefore, it is becoming increasingly clear
that the normal functioning of human beings cannot be accounted for within purely negative (or problem focused) frames of reference.

Positive psychology grew largely from the recognition of an imbalance in clinical psychology, in which most research does indeed focus on mental illness. Researches in cognitive, developmental, social and personality psychology may not believe that things are so out of balance. However, even in these fields, it is believed that there are many topics that can be said to have two sides, and although a great flurry of research occurs on the negative side, the is left to lie fallow (Seligman and Csikszentmihalyi, 2000). Caprara and colleagues named the common latent dimension underlying life satisfaction, self-esteem, and optimism “Positive Thinking”. Positive thinking is more stable over time and holds stronger relations with a variety of other indicators of well-being, such as health, psychological well-being, emotional stability, and depression (Caprara and Steca, 2004).

EMERGENCE OF POSITIVE PSYCHOLOGY

Positive psychology, a term coined by Martin Seligman, represents a shift toward mental health (not mental illness) and emphasizes what is right with people rather than what is wrong with them. It also promotes the study of positive emotions and positive character traits. Positive Psychology is the scientific study of what goes right in life, from birth to death and at all stops in between. It is a newly christened approach within psychology that takes seriously as a subject matter those things that make life most worth living. For example, positive psychology emphasizes positive experiences at the subjective level (e.g. Well being and satisfaction, authentic happiness and optimism, hope and faith). It also encourages positive individual traits (e.g. the capacity to love, courage, perseverance, wisdom and interpersonal skill).

Research in the area of Positive Psychology can be traced back to the origins of Psychology itself, for instance, in Williams James’ writings on ‘Healthy Mindedness’ (James, 1902). In broader terms, Positive
Psychology has common interests with parts of humanistic psychology and its emphasis on fully functioning person (Rogers, 1967) and self actualization (Maslow, 1968). In fact, it has always been there, but as a holistic and integrated body of knowledge, it has passed unrecognized and uncelebrated (Linley et al., 2006).

The most basic assumption that Positive psychology urges that human goodness and excellence are as authentic as disease, disorder and distress (Peterson and Park, 2006). The science of psychology has made great strides in understanding what goes wrong in individuals, families, groups, and institutions, but these advances have come at the cost of understanding what is right with people. In the second half of the 20th century, psychology learned much about depression, racism, violence, self-esteem management, irrationality, and growing up under adversity but had much less to say about character strengths, virtues, and the conditions that lead to high levels of happiness or civic engagement.

Positive psychology provides a vision of the psychological good life. One needs to allow for cultural variations but there is a broad agreement that good life includes:

- more positive affect than negative affect
- satisfaction with life as it is lived
- hope for the future
- gratitude about the past
- the identification of what one does well
- the use of these talents and strengths in engaging and fulfilling pursuits
- close relationships with other people
- meaningful participation in groups and organization

One point of view is that a thoroughly successful positive psychology will result in the fading away of this perspective, leaving us with a balanced psychology, one that recognizes the positive and the negative and of course their interplay (Lazarus, 2003). Positive institutions facilitate the
development and display of positive traits, which in turn facilitate positive subjective experiences (Peterson and Park, 2006). The chief purpose of education is to teach young people to find pleasure in the right things – PLATO (- 400 BC).

Positive psychology resides somewhere in that part of the human landscape that is metaphorically north of neutral. It is the study of what we are doing when we are not frittering life away. The task for positive psychology is to provide the most objective facts possible about the phenomena it studies so that everyday people and society as a whole can make an informed decision about what goals to pursue in what circumstances. Positive psychologist is a positive (happy, talented, virtuous) person, and it certainly does not imply that other psychologists are negative people. Positive psychology is a refocusing of subject matter and not a revolution. The notable strength of positive psychology is its continuity with tried-and-true psychological research methods and its belief that these can be used productively to study new topics those that make life most worth living (Seligman et al., 2005).

Types of Positive emotions that Positive Psychology attempts to study are Happiness, Gratitude, Well Being, Optimism, Hope and Forgiveness, but for the present study we focus only on Well Being and Gratitude.

NEUROSCIENCE AND HERITABILITY OF POSITIVE EMOTIONS

A flourishing neuroscience of pathology has begun in the past 20 years. Psychologists have more than rudimentary ideas about what the neurochemistry and pharmacology of depression are. They have reasonable ideas about brain loci and pathways for schizophrenia, substance abuse, anxiety and obsessive-compulsive disorder. Somehow, it has gone unobserved (and unfunded) that all of these pathological states have their opposites (LeDoux and Armony, 1999). However, very little is known about the neurochemistry and anatomy of flow, good cheer, realism, future mindedness, resistance to temptation, courage, and rational or flexible thinking.
The importance of childhood relationships with parents for personality development is traditionally acknowledged by different psychology theoreticians. Studies in humans and animal models have demonstrated that, besides constitutional aspects, the actual parental behavior of offering tenderness and protection without restricting autonomy is crucial both to develop the ability of dealing with adverse situations in adult life and to reduce the risk of psychopathology, as well as to allow the establishment of healthy affectionate bonds. This effect seems to take place through behavioral factors, but also due to definitive neurobiological alterations and modeling of gene expression. It has a direct impact on genetically inherited risk factors and resilience (Diener et al., 2002).

Many researches have been done to study the relationship of positive emotion with physical health, social class, wealth, subjective wellbeing and its different domains (Diener and Diener, 1995). Positive feelings of affection and warmth appear to result from a different biological system than do negative emotions such as fear, distress, and anxiety which are so central to attachment research. Studies of the biological or genetic determinants of happiness have found that up to 40% of positive emotionality and 55% of negative emotionality are genetically based (Tellegen et al., 1988).

Shek (2005) found a significant relationship between adolescent psychological well being and paternal parenthood qualities. The most important factor which emerges is that parents play a major role in influencing development of psychological well being, gratitude, hope, optimism and other such positive emotions, both genetically and environmentally (by being role models). The present research focused on studying Well Being and Gratitude.

**WELL BEING**

Well being is a complex construct that concerns optimal experience and functioning (Ryan and Deci, 2001). The concept of well being refers to optimal psychological functioning and experience. It is the focus not only
of everyday interpersonal inquiries (e.g. “How are you?”) but also of intense scientific scrutiny. Simple questions like, “How are you?” may seem simple enough, theorists have found the issue of well being to be complex and controversial. Indeed, from the beginnings of intellectual history, there has been considerable debate about what defines optimal experience and what constitutes “the good life”.

Well being research seems especially prominent in current empirical psychology. This reflects the increasing awareness that, just as positive affect is not the opposite of negative affect (Cacioppo and Berntson, 1999), well being is not the absence of mental illness.

Gaur (2007) opined that well being of a person, whether mental or physical, can be understood only in terms of one's environmental context (physical, social, psychological) which provides the source of his / her "being" or existence, nourishes and sustains it. Thus while successful environmental management promotes the positive experience of well being environmental mismanagement, eco-pathology leads to ill-being and psychopathology. The psychological theory of reward and reinforcement uses the environment for shaping behavior and ill-being / well being. The use of money and reward has taken away the "being" from humans. Indian texts like the Gita take an extreme view of "being". There is a need to unite the two and create a balance and have a harmony between the two, achieving "Wellness for Human Beings". The division of body and mind has played havoc. Modern psychologists criticize the medical model of 'health' and perhaps by using the phrase "well being" hope for developing a better model. The model of a harmonized existence for humans, one with an awareness and understanding of the interdependence of the body and Self/Brahman/Consciousness may pave the way for a better future for humans. Well being is not simply stimulus-driven pleasure, emerging occasionally on the hedonic treadmill of life. It is a way of flourishing that underlies and suffuses all emotional states, one that embraces all of the vicissitudes of life, is a way of engaging with life based on a wholesome way of life, mental balance, and a sound understanding of reality.
Previous research has shown that although most people are above neutral in terms of well being (Diener and Diener, 1995), very few people report being very happy, and those who do rarely stay that way for a long time (Diener and Seligman, 2002).

It may be good to have positive global expectations of happiness and life satisfaction in general such expectations may undermine the impact of specific positive experiences on daily satisfaction. In this sense, less is sometimes more.

Well being arises from a mind that is balanced in four ways: conatively, attentively, cognitively and affectively.

**PSYCHOLOGICAL WELL BEING**

Ryff (1989) proposed approaching the study of happiness from a different perspective. She suggested that happiness be examined by employing subjective assessments of personal psychological functioning rather than assessments of affect and general satisfaction. Further, she argued that subjective well being research lacked a theoretical basis. To remedy this, she incorporated several theoretical perspectives to define what she called “psychological well being”. These perspective included (a) Jung’s (1933) formulation of *individuation* (b) Roger’s (1961) view of the *fully functioning person* (c) Allport’s (1961) conception of *maturity*, and (d) Maslow’s (1968) conception of *self-actualization*. Ryff also drew from life span developmental perspectives such as Buhler’s basis life tendencies (Buhler and Marschak, 1968) positive criteria of mental health.

Ryff (1989) pointed out that culture history, ethnicity, class and so on give rise to different, perhaps competing, conceptions of well being. People who seek too much autonomy may not perceive themselves as well-adjusted. Psychological well being resides within the experience of individual (Campbell et al., 1976). The six components of well being given by Ryff are Autonomy, Environmental Mastery, Personal Growth, Positive Relations and Self Acceptance.
Introducing

CORRELATES OF PSYCHOLOGICAL WELL BEING

- Social Activity
- Personal Control

SUBJECTIVE WELL BEING

Subjective Well Being (SWB), also referred to as emotional well being and happiness, the emotional model posited by Diener and others (Diener et al., 1999), suggests that individuals appraisal of their own lives capture the essence of well being. Subjective well being as defined is composed of life satisfaction, the presence of positive affect, and the absence of negative affect. People who are successful at attending frequent positive affect will be happy (Diener et al., 1989). Happiness, or subjective well being reflects a preponderance of positive thoughts and feelings about one's life. More specifically, they defined subjective well being as the relative presence of positive affect, absence of negative affect, and satisfaction with life. Myers and Diener (1995) also acknowledged that global feeling of happiness are fed by feelings associated with specific life domains, for example, work and marriage.

To this end, the concept of SWB has been widely investigated in recent decades, although this concept is not completely new, as it emerged in the late 1950s as a useful means for indicating one's quality of life and, ultimately, for monitoring social change and improving social policy. Andrews and Withey (1976) and Rodgers (1967) called attention to the fact that, although people live in objectively defined environments, it's their subjectively defined worlds that they respond to, thus giving prominence to SWB as a relevant index of people's life quality.

Individual's SWB has focused on the quality of life and emotional states characterizing daily transactions, as they are perceived, evaluated, and reported by the person (Diener et al., 2002). This has led to the distinction of two main components in the subjective experience of personal well being. In particular, a first cognitive component corresponds to the individual's evaluation of life satisfaction according to subjectively
determined standards, whereas a second, affective, component has been conceptualized as the individual’s hedonic balance, that is, a state characterized by a predominance of pleasant (or negative) affective experiences (Diener, 2000).

Prevalence of positive emotional experiences over negative ones was first stated as a core dimension of individual well being and happiness in the pioneering work of Bradburn (1969). Subsequent contributions led to the suggestion that positive and negative affect are independent dimensions to the term hedonic balance, namely, the difference between positive and negative affects as they are experienced in a variety of daily life situations, as the affective component of SWB (Diener, 2000). The components of subjective well being given by Diener were Positive Affect, Negative Affect and Satisfaction With Life.

THEORETICAL PERSPECTIVES OF WELL BEING
THE TWO DIAMON: EUDIAMONISM AND HEDONISM

Philosophers and psychologists have long been concerned with the good life and how it can be achieved (Guignon, 1999). Often they propose a sovereign principle to be followed in order to be happy. So, the doctrine of hedonism – maximizing pleasure and minimizing pain - was articulated thousands of years ago by Aristippus (435-366 BCE) who championed immediate sensory gratification (Watson, 1895). Hedonism was elaborated by Epicurus (342-270 BCE) into the edict of ethical hedonism, which holds that our fundamental moral obligation is to maximize our experience of pleasure. Early Christian philosophers denounced hedonism as inconsistent with the goal of avoiding sin, but Renaissance philosophers such as Erasmus (1466-1536) and Thomas Moore (1478-1535) argued that it was God's wish that people be happy, so long as they did not become preoccupied with "artificial" ways of achieving pleasure. Later British philosopher David Hume (1711-1776) and Jeremy Bentham (1748-1832) used the doctrine of hedonism to lay the foundation for utilitarianism, which was ushered into psychology as the underpinning of
psychoanalysis and all but the most radical of the behaviorisms. Hedonism is alive and well today in the name of a new field - Hedonic Psychology (Kahneman et al., 1999). At least in the modern Western world, the pursuit of pleasure is endorsed as a way to achieve satisfaction: "Don't worry - be happy".

Within the realm of psychology, human well being has been the substantial focus of many ongoing researches. Topics within this domain include happiness positive and negative affect, subjective well being, and psychological well being. Ryan and Deci (2001) have organized this literature into two major orientations: hedonic well being and eudiamonic well being. These two perspectives differ in terms of underlying philosophical orientation, basic conceptualizations, measures, and research paradigms.

The first of these can be broadly labeled hedonism (Kahneman et al., 1999) and reflects the view that well being consists of pleasure or happiness. The second view, both as ancient and as current as the hedonic view, is that well being consists of more than just happiness. It lies instead in the actualization of human potentials. This view has been called eudiamonism (Waterman, 1993), conveying the belief that well being consists of fulfilling or realizing one’s daimon or true nature. The two tradition – hedonism and eudiamonism – are founded on distinct views of human nature and of what constitutes a good society.

Aristotle (1962) argues that other views of happiness will not be truly satisfying for human soul. Happiness cannot consist merely or only in health, body-building, athletics and the like. Beyond his own way of living – to support his view that happiness largely consists of virtue and philosophical contemplation, not hedonism. The concept of happiness underwent three important changes. The concepts of bliss and grace were strengthened. The focus changed from the happiness or unhappiness of this life to consideration of happiness in heaven or unhappiness in hell in the next life.
The Hedonic View

Equating well being with hedonic pleasure or happiness has a long history, Aristippus, a Greek philosopher from the fourth century B.C., taught that the goal of life is to experience the maximum amount of pleasure, and that happiness is totality of one's hedonic moments. Hedonism confuses how we feel with what is really good. What feels good and what is good, (that is, between good affections and evil ones). 

Epicurus, the father of classical hedonism, is not in heaven at the border to the west.

Hobbes argued that happiness lies in the successful pursuit of our human appetites, and DeSade believed that pursuit of sensation and pleasure is the ultimate goal of life. Utilitarian philosophers such as Bentham argued that it is through individuals' attempting to maximize pleasure and self-interest that the good society is built. Hedonism, as view of well being, has thus been expressed in many from and has varied from a relatively narrow focus on bodily pleasures to a broad focus on appetites and self-interests (Ryan and Deci, 2001).

Psychologists who have adopted the hedonic view have tended to focus on broad conception of hedonism that includes the preferences and pleasures of the mind as well as the body (Kubovy, 1999). The predominant view among hedonic psychologists is that well being consists of subjective happiness and concerns the experience of pleasure versus displeasure broadly construed to include all judgments about the good/bad elements of life. Happiness is thus not reducible to physical hedonism, for it can be derived from attainment of goals or valued outcomes in varied realms (Diener et al., 1998).

By defining well being in terms of pleasure versus pain, hedonic psychology poses for itself a clear and unambiguous target of research and intervention, namely maximizing human happiness.

Kahneman et al. (1999) defined hedonic psychology as the study of “what makes experiences and life pleasant and unpleasant”.

Introduction
Hedonism, as a view of well being, has thus been expressed in many forms and has varied from a relatively narrow focus on bodily pleasures to a broad focus on appetites and self-interests. The eudaimonic position, in contrast to the hedonic view, suggests that the important issue concerning emotions is not feeling positive but rather is the extent to which a person is fully functioning (Rogers, 1963).

Although there are various theoretical perspectives associated with hedonic psychology, some of its most prominent proponents have eschewed theory, arguing for a bottom-up empirical approach. Specifically, some have argued that we need to know more “elementary facts before a large theory is created” (Diener et al., 1998). Nevertheless, one can characterize the dominant work in hedonic psychology in theoretical terms, even if they remain implicit. Overall, the theories, whether implicit or explicit, tend to fit within what Tooby and Cosmides (1992) refer to as the standard social science model, which is built on the assumption of an enormous amount of malleability to human nature. The focus of hedonic psychology on pleasure versus pain also readily links it with behavioral theories of reward and punishment (Sigmund et al., 1999) and theories focused on cognitive expectations about such outcomes (Peterson and Hann, 1999). The claim of hedonic psychologists can be highly idiosyncratic and culturally specific which would also seem to fit well within a relativistic, postmodern view. Thus, although explicit theory is often not endorsed by hedonic researchers, implicit theoretical themes are identifiable.

There are many ways to evaluate the pleasure/pain continuum in human experience, most researches within the new hedonic psychology has used assessment of Subjective Well Being (SWB) (Diener and Lucas, 1999). Subjective Well-Being consists of three components: life satisfaction, the presence of positive mood, and the absence of negative mood, together often summarized as happiness.
Oishi et al. (1999) suggested that well being is a function of expecting to attain (and ultimately attaining) the outcomes one values, whatever those might be.

The Eudaimonic View

Despite the popularity of the hedonic view, many philosophers, religious masters, and visionaries, from both East and West, have denigrated happiness per se as a principal criterion of well being. Enlightenment thinkers, such as Immanuel Kant, Adam Smith, and Benjamin Franklin argued for and promoted the eudaimonic view of happiness. Aristotle, for example, considered hedonic happiness to be a vulgar ideal, making humans slavish followers of desires. He posited, instead, that true happiness is found in the expression of virtue— that is, in doing what is worth doing. Fromm (1981), drawing on this Aristotelian view, argued that optimal well being (“vivere bene”) requires distinguishing.

“Between those needs (desires) that are only subjectively felt and whose satisfaction leads to momentary pleasure, and those needs that are rooted human nature and whose realization is conducive to human growth and produces eudemonia, i.e. “well being” in other words….the distinction between purely subjectively felt needs and objectively valid needs- part of accordance with the requirements of human nature”.

The term Eudaimonia is valuable because it refers to well being as distinct from happiness per se. Eudaimonic theories maintain that not all desire- not all outcomes that a person might value would yield well being when achieved. Even though they are pleasure producing, some outcomes are not good for people and would not promote wellness. Thus, from the eudaimonic perspective, subjective happiness cannot be equated with well being (Fromm, 1981).

One side—the eudaimonic—claims that a human being’s primary purpose in life is to be good and that being good is either its own reward or leads to happiness. The other side—the hedonic—claims that our primary purpose is to enjoy pleasures of various kinds (physical and mental) and
avoid pain, suffering, anxiety, and discomfort (Parrot, 1993). Living a pleasurable life is as happy as a human being can get. To put it into today’s terms, one side claims that if we concentrate on being good, we will be happy and flourish. The other side claims that concentrating on being good is no fun, and that happiness lies in pleasures and fun while avoiding pain and boredom.

Waterman (1993) stated that, whereas happiness is hedonically defined, the eudaimonic conception of well being calls upon people to live in accordance with their daimon or true self. He suggested that eudaimonia occurs when people’s life activities are most congruent or meshing with deeply held values and are holistically or fully engaged. Under such circumstances people would feel intensely alive and authentic, existing as who they really are—a state Waterman labeled as Personal Expressiveness (PE).

Drawing from Aristotle, Ryff and Singer (1998, 2000) described well being not simply as the attaining of pleasure, but as “the striving for perfection that represents the realization of one’s true potential”. Ryan and Deci (2001) wholly concur that well being consists in what Rogers (1963) referred to as being fully functioning, rather than as simply attaining desires. They largely were in agreement concerning the content of being eudaimonic - e.g. being autonomous, competent, and related.

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Under such circumstances people would feel intensely alive and authentic, existing as what they really are – a state Waterman labeled personal expressiveness (PE). Empirically, Waterman showed that measures of hedonic enjoyment and PE were strongly correlated, but were nonetheless indicative of distinct types of experience. For example, whereas both PE and hedonic measures were associated with drive fulfillments, PE was more strongly related to activities that afforded personal growth and development. Furthermore, PE was more associated with being challenged and exerting effort, whereas hedonic enjoyment was more related to being relaxed, away from problems, and being happy.

**SELF DETERMINATION THEORY (SDT)**

SDT is a perspective that has both embraced the concept of eudaimonia, or self-realization, as a central definitional aspect of well being and attempted to specify both what it means to actualize the self and how that can be accomplished (Deci, 2000). Specifically, SDT posits three basic psychological needs – autonomy, competence, and relatedness – and theorizes that fulfillment of these needs is essential for psychological growth (e.g. intrinsic motivation), integrity (e.g. internalization and assimilation of cultural practices), and well being (e.g. life satisfaction and psychological health), as well as the experiences of vitality (Ryan and Frederick, 1997) and self-congruence. Need fulfillment is thus viewed as a natural aim of human life that delineates many of the meanings and purposes underlying human actions (Sheldon and Elliot, 1999).

SDT has identified three essential needs for optimal psychological growth and well being: competence, relatedness, and autonomy (Ryan and Deci, 2000). According to SDT, a need to competence reflects the need to feel effective in one’s efforts and capable of achieving desired outcomes. Much of the research on SDT’s notion of need fulfillment has found that satisfaction of these needs is directly associated with well being and that each need contributes uniquely to well being.
Sheldon et al. (1996) focused primarily on autonomy and competence needs, and found that, overall, individuals who generally experienced greater fulfillment of autonomy and competence needs tended to have better days on average, as indicated by their tendency to experience more positive affect and vitality and less negative affect and physical symptoms (headaches, stomach discomfort, difficulty sleeping etc.).

Knee and colleagues conceptualized self-determination as growth motivation in relationships (Knee et al., 2002). One of the key assumptions of the SDT perspective on needs is that need fulfillment arises out of certain optimal social contexts. Developing an understanding of the interplay between close relationships and need fulfillment is a natural extension of this line of research.

Positive psychological development self-actualization as well as drives towards less adaptive functioning, self-determination theory (Ryan and Deci, 2000) perspective on needs lies somewhere between these two traditions. SDT has focused on psychological needs, which is consistent with the Murray (2002) perspective and has characterized these needs as innate, which is consistent with the Hullian tradition. SDT further defines needs as nutrients that are essential for ongoing psychological growth, integrity and well being. Satisfaction of basic psychological needs results in optimal functioning and well being.

SDT posits that satisfaction of the basic psychological needs typically fosters SWB as well as eudaimonic well being. This results from our belief that being satisfied with one's life and feeling both relatively more positive affect and less negative affect (the typical measures of SWB) do frequently point to psychological wellness, for as Rogers (1963) suggested, emotional states are indicative of organismic valuation processes. That is, the assessment of positive and negative affect is useful insofar as emotions are, in part, appraisals of the relevance and valence of events and conditions of life with respect to the self. Thus, in SDT research, we have typically used SWB as one of several indicators of well being.
GRATITUDE

“Gratitude is not only the greatest of the virtues, but the parent of all of the others.”

– Cicero (106-43BC)

“A noble person is mindful and thankful of the favors he receives from others.”

– The Buddha

Gratitude is an emotion that most people feel frequently and strongly (McCullough et al., 2002). With some cultural variations, gratitude seems to be experienced in countries around the world. Gratitude has also been a focus of recent public attention, with many people reporting increased gratitude and appreciation of life following vicarious exposure to the terrorist attacks globally (Peterson and Seligman, 2004).

Gratitude is a promising, important element to address in clinical settings. Existing relationships possess greater opportunities for more frequent reciprocal altruism and gratitude for these acts, older adults may be more prone to view in gratitude as a positive, rewarding, essential experience compared with younger adults. There is one study suggesting that older men are less inclined to categorize gratitude as positive compared with other emotional states (Sommers and Kosmitzki, 1988).

The term "gratitude" is derived from the Latin concept gratia, which entails some variant of grace, gratefulness, and graciousness (Emmons and McCullough, 2003). The ideas flowing from this Latin root pertain to “kindness, generousness, gifts, the beauty of giving and receiving” (Pruysen, 1976). In the words of need Emmons (2005), gratitude emerges upon recognizing that one has obtained a positive outcome from another individual who behaved in way that was (1) costly to him or her, (2) valuable to the recipient, and (3) intentionally rendered. As such, gratitude taps into the propensity to appreciate and savor everyday events and experiences (Langston, 1994).

Gratitude is viewed as a prized human propensity in the Hindu, Buddhist, Muslim, Christian, and Jewish traditions (Emmons and
McCullough, 2003). On this point, philosopher David Hume (1888) went so far as to say that ingratitude is, “the most horrible and unnatural of all crimes that humans are capable of committing.” According to medieval scholar Thomas Aquinas (1273/1981) not only was gratitude seen as beneficial to the individual, but it also serves as a motivational force for human altruism.

Of the many famous thinkers who commented on gratitude, only Aristotle (1962) viewed it unfavorably. In his opinion magnanimous people are adamant about their self-sufficiencies and, accordingly view gratitude as demeaning and reflective of needless indebtedness to others. Gratefulness is synonymous with lack of motivation and greater complacency in life. Gratitude is an active and affirming process. Barusch (1999) was surprised to find that gratitude was a common response among older women who were living in poverty.

In varied forms, such as gladness and joy, which appear to have distinct experiential structures. Gratitude, we can say that gladness (which he calls "happiness") gives rise to gratitude through a two-step process (McCullough et al., 2001). First, the person appraises that he or she has arrived at a positive outcome. Secondly, the person attributes responsibility, for this outcome to an external agent, to whom they feel grateful. In this case, then, the person feels grateful towards a particular agent (e.g., a person or deity) for a particular, positive outcome (e.g., achievement of a personal goal).

Gratitude appears to be a moral affect, belonging to the same category of emotions as empathy, sympathy, guilt and shame (Haidt, 2003). Empathy and sympathy “operate when people have the opportunity to respond to the plight of another person, guilt and shame operate when people have not met moral standards of obligations,” whereas “gratitude operates typically when people are the recipients of prosocial behavior”. Research shows that gratitude seems to serve three moral functions. First, it acts as a “moral barometer” by which a person comes to acknowledge that they have been benefitted by the good deed of another. It also acts as
a "moral motivator" that prompts the recipient of prosocial behavior to reciprocate the behavior and/or to spread good deeds to others in need from engaging in socially destructive behavior. Finally, gratitude serves the function of a "moral reinforcer" since it rewards those who engage in prosocial behavior and, by doing so, increases the probability of their prosocial behavior in the future (McCullough et al., 2001). Gratitude bolsters social bonds and friendships by building people's skills for caring, altruism, and acts of appreciation. Over time, gratitude similar to other positive emotions contributes to the growth of skills, relationships, and resilience. Thus, women might be at an advantage to experience psychological growth as a function of gratitude.

Gratitude is also associated with indebtedness and dependence among some people (Solomon, 1995). It is possible that men regard the experience and expression of gratitude as evidence of vulnerability and weakness, which may threaten their masculinity and social standing (Levant and Kopecky, 1995). Men might adopt an avoidance orientation toward gratitude, showing a reference to conceal rather than express it. This would serve as a type of self-protective mechanism from contact with unwanted negative emotional experience or adverse social consequences. Ironically, this avoidance orientation may cause even greater disruptions to psychological and social well being. This orientation is expected to diverge from women who, on average, are more attuned to emotions and behaviors with the aim of creating and sustaining meaningful social relationships. Compared with men, women are expected to perceive gratitude as more functional or advantageous in their lives because of their heightened priority for creating and sustaining intimate relationships (Schwartz and Rubel, 2005). As a result women are expected to derive greater benefits from the experience and expression of gratitude, including building strong and satisfying relationships.

It is experienced when people receive something beneficial; felt when somebody does something kind or helpful. It has been defined as "a sense of thankfulness and joy in response to receiving a gift, whether the
gift be a tangible benefit from a specific other or a moment of peaceful bliss evoked by natural beauty" (Emmons, 2004).

People who commit acts of kindness may begin to view themselves as generous people, as well as to feel more confident, efficacious, in control, and optimistic about their ability to help (Chang, 1998). Furthermore, acts of kindness can inspire greater liking by others, as well as appreciation, gratitude, and prosocial reciprocity (Trivers, 1971), all of which are valuable in times of stress and need.

Emmons and McCullough (2003) showed that practicing gratitude on a regular basis can enhance well being. Grateful thinking promotes the savoring of positive life experiences and situations, so that the maximum satisfaction and enjoyment is extracted from one's circumstances. The practice of gratitude is incompatible with negative emotions, and thus may reduce feelings of envy, anger, or greed.

Students who regularly expressed gratitude showed increases in well being over the course of the study, relative to controls, but those increase were only evident for those students who performed the activity only once a week. Two hundred and twenty-seven years ago, the American Declaration of Independence proclaimed the pursuit of happiness as a god-given right. Today, after decades of scientific research into subjective well-being, we still do not even know if such pursuit is possible, much less how best to effect it. There are emerging reasons to believe that "the pursuit of happiness" is indeed a practical and attainable goal.

The importance of gratitude has been a fundamental focus of religions including Buddhism, Christianity, Judaism, and Islam. Almost all of the Biblical psalms focus on the expression of gratitude towards God, and a representative Islam saying is 'the first who will be summoned to paradise are those who have praised God in every circumstance'. From a secular perspective, Adam Smith, better known for his economic treatise The Wealth of Nations, also wrote extensively on gratitude. He believed that gratitude was essential for society, motivating reciprocation of aid
when no other legal or economic incentive encouraged its repayment. Gratitude is both an emotion and a personality trait.

Gratitude has been called an “empathic emotion” (Lazarus and Lazarus, 1994) because it is predicated on the capacity for recognizing the beneficial actions of other people in one’s life. McCullough et al. (2001) proposed that gratitude is relevant to the moral domain in the same way that affects such as guilt, shame, empathy and even contempt, anger, and disgust (Rozin, 1999) are morally relevant. Specifically, gratitude might be considered a prosocial affect because it is a response to behaviors that other people enact to contribute to one’s welfare, and may actually motivate such behaviors in turn (McCullough et al., 2001).

Most recent research has focused on gratitude as a personality characteristic. Some people feel much more gratitude than others, reporting gratitude which is more frequent, more intense, and involves appreciation of a wider range of people and events (McCullough et al., 2002).

The first reason that gratitude may be an important personality trait is because it seems to have one of the strongest links with mental health of any personality variable (Wood et al., 2007). Secondly, gratitude may be uniquely important in social relationship. The ‘moral’ effects of emotional gratitude (McCullough et al., 2001) are likely to be as important in maintaining individual relationships as in maintaining a smooth running society. People who feel more gratitude in life should be more likely to notice they have been helped, to respond appropriately, and to return the help at some future point. If the grateful person reciprocates the favour, then the other person is more likely to reciprocate the new favour, causing an upward spiral of helping and mutual support.

Peer ratings showed that grateful people were seen as more empathetic, agreeable, and extraverted. Grateful people as possessing more prosocial traits, endorsing generalized measures (e.g., ‘is helpful and unselfish with others’), as well as reporting more actual prosocial acts the grateful person had preformed. Given the seemingly strong benefits of
having a grateful disposition, the question readily arises regarding the potential of gratitude interventions (Bono et al., 2006).

Good life events may create gratitude in the short term, but may not be sufficient to alter long-term dispositional gratitude. It is our belief that there will be no clear direction of causality between gratitude, well-being and social relationships. Whereby being grateful leads to greater success, which in turn leads to gratitude, perpetuating the cycle. Gratitude is involved in various social processes, and is an important part of mental health and well-being. Daily gratitude exercises resulted in higher reported level of alertness, enthusiasm, determination, optimism and energy. Additionally, the gratitude group experienced less depression and stress, was more likely to help others, exercised more regularly and made more progress toward personal goals. People who feel grateful are also more likely to feel loved. Gratitude encouraged a positive cycle of reciprocal kindness among people since one act of gratitude encourages another (McCullough et al., 2002).

Gratitude, appreciation or thankfulness, is an emotion, which involves a feeling of emotional indebtedness towards another person; often accompanied by a desire to thank them, or to reciprocate for a favour they have on for you (Wikipedia, 2010).

Gratitude appears to be a moral affect, belonging to the same category of emotions as empathy, sympathy, guilt and shame (Haidt, 2003). Empathy and sympathy “operate when people have the opportunity to respond to the plight of another person, and guilt and shame operate when people have not met moral standards of obligations,” whereas “gratitude operates typically when people are the recipients of prosocial behavior” (McCullough et al., 2001).

Seeing the importance of positive attributes of Well Being and Gratitude for mental health and optimum functioning of adolescents, the present study will focus on studying Well Being measures viz. - Psychological Well Being and Subjective Well Being, Gratitude scores, Oxford Happiness Inventory, Stress Symptoms, Psychoticism,
Neuroticism, Extraversion, Social Desirability, Measures of Mental Health viz. Being Comfortable with Self, Being Comfortable with Others and Perceived Ability to Meet Life Demands. In addition they were also related on Optimism, types of Coping viz. Task Focused Coping, Emotion Focused Coping and Avoidance Focused Coping, Anger Experienced i.e. State Anger and Trait Anger, and Anger Expression styles viz. Anger In, Anger Out and Anger Control, dimensions of Forgiveness namely Forgiveness of Self, Forgiveness of Others and Forgiveness of Situations, Total Forgiveness score, dimensions of Hope viz. Pathways and Agency, Total Hope score, Perceived Health Status and Perceived Happiness Status. This analysis will be conducted across four possible Parent-Child Gender dyads (which were Father-Son, Mother-Son, Father-Daughter and Mother-Daughter) and not by clubbing parents and adolescents in one group.

Well Being measures viz. Psychological Well Being and Subjective Well Being and Gratitude score will be related to Eysenckian dimensions of Personality, measures of Happiness, Optimism, Coping, Stress, Anger, Forgiveness, Mental Health, Hope and dimensions of Perceived Health Status.

In addition, gender differences in Well Being, Gratitude score and its correlates will also be investigated.