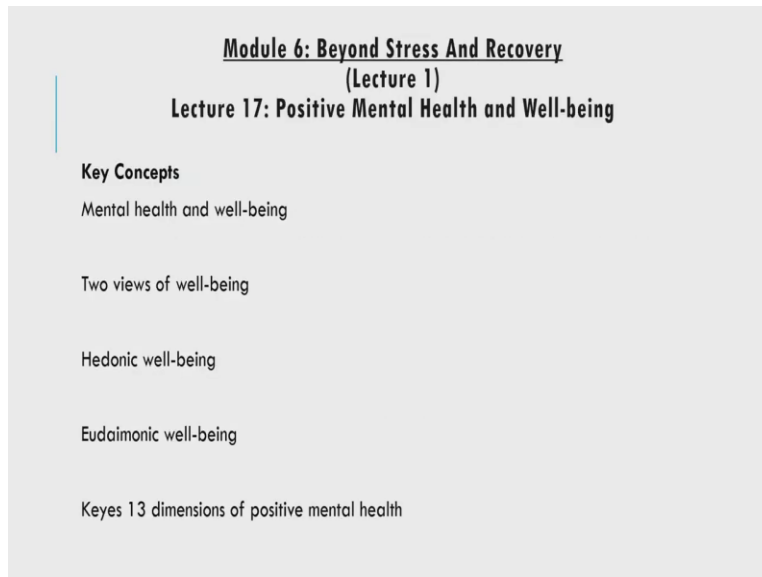


**Psychology of Stress, Health and Well-being**  
**Associate Professor Doctor Dilwar Hussain**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Guwahati**  
**Lecture 17**  
**Positive Mental Health and Well-being**

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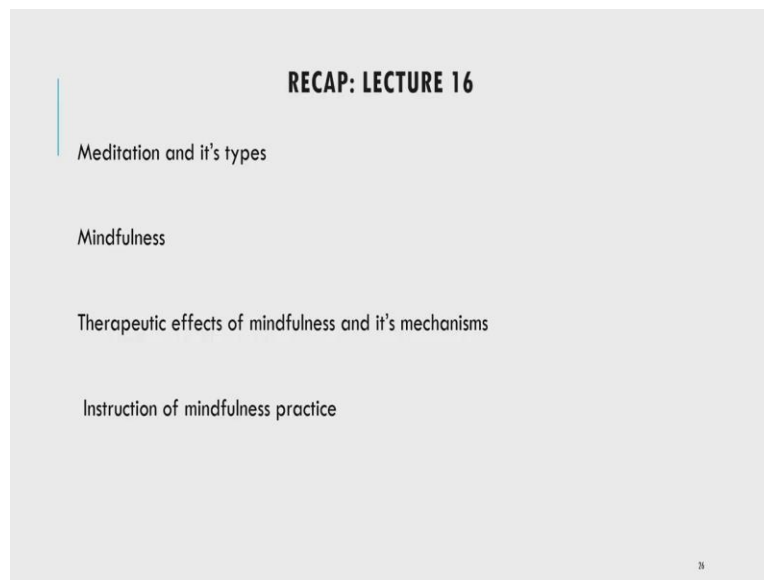


I welcome you all to the 17th lecture of the course titled Psychology of Stress, Health and Well-being. So,, this is the first lecture of module 6 and overall it is 17th lecture. So, the module 6 is about beyond stress and recovery. So, till now we have been discussing about the ideas of stress, health and coping strategies. So, all the lectures till now I have focused on these ideas about stress and how it influences health, both physical, mental health and how can we cope with the stress.

From the module 6 we will be talking about the concepts which are beyond just recovery and dealing with stress and problems, but the concepts which are about flourishing in life, about positive mental health, about the concepts of well-being, and thriving in life. So, there is a shift from this module onwards, the focus and the ideas will be little bit different from just about the ides of stress and coping with the stress.

So, the today's lecture is titled as Positive Mental Health and Well-being. So, we will talk about this idea of positive mental health and well-being. So, before we talk about today's lecture let us have a brief recap of the last lecture that is lecture 16th.

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So, in the last lecture we have talked about coping with meditation and mindfulness. We have discussed about how can we cope using the method of or the techniques of meditation and mindfulness. So,, we have discussed that meditation is achieving a state of thoughtless awareness or mental silence which gives us a break from constant worrying and random and nonstop thought processes in our mind. And this state of thoughtless awareness which is very peaceful and relaxing and which leads to various positive outcomes can be achieved by using two main approaches of meditation techniques. One is concentrative meditation and another is mindfulness. Concentrative meditation approaches primarily focus on a single stimulus, such as a sound, an image, or a sensation in the body. So, in order to achieve mental silence, you remove all thoughts and focus just on one thing. And mindfulness is just of opposite to concentrative meditation where you are not focusing on one thing rather expanding your consciousness and simply witness or neutrally observe whatever appears in the space of consciousness. It could be a thought, an emotion, a sensation, sounds from the environment, or anything else.

So, here you create a gap between thought processes, emotions and yourself so they do not directly impact you. So, you have more degrees of freedom. This is how it leads to various positive outcomes. So,in the last lecture, we have discussed in details about all this, the aspects of meditation and mindfulness.

And we have also discussed various therapeutic effects of mindfulness and meditation techniques, specifically the various research shows the beneficial effects of mindfulness in terms of stress reduction, in terms of decreasing anxiety, depression, negative emotions, positive impact on relationships, improving well-being, physical health, immune functions. So, many research have been conducted in this direction and most of the research indicates the positive impact of mindfulness and meditation techniques on various mental and physical health aspects and well-being.

Then we have also tried to understand the mechanisms by which mindfulness brings about all these positive changes and the meta mechanism that we discussed is called *repercieving*, which basically means, by mindfulness we shift our perspective and our perception in such a way that we disidentify from the streams of thoughts, feelings and sensations. And so this disidentification creates many positive impacts, which further leads to better emotion regulation, self-regulation, creates flexibility in your mind and behavior. It leads to more value clarifications. So, these are some of the further mechanisms that are responsible for bringing about various positive changes by using meditation and mindfulness techniques. So, we have discussed all these things in detail and we have also given instruction for mindfulness practice also in the last class.

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**Module 6: Beyond Stress And Recovery**  
(Lecture 1)  
**Lecture 17: Positive Mental Health and Well-being**

**Key Concepts**

- Mental health and well-being
- Two views of well-being
  - Hedonic well-being
  - Eudaimonic well-being
- Keyes 13 dimensions of positive mental health

So, today we will talk about the concept of positive mental health and well-being. So, we will discuss some major concepts such as the concept of mental health and well-being, two views of well-being, hedonistic wellbeing, eudaimonic well-being and we will discuss one particular model of positive mental health propose by Keyes. Let us start.

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**Positive Mental Health and Well-being**

The World Health Organization (WHO) defines health as:

*... a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.*

Mental health is clearly an essential part of this definition.

So, before we grasp the concept of mental health or well-being, we must first understand the context of health. So, in that context, WHO proposes one of the most celebrated definitions of

health, which defines health as a state of complete physical, mental, and social well-being not merely the absence of diseases or infirmity.

As a result, they suggest a holistic definition of health, which defines health as more than just the absence of disease. In general, we believe that if a person is disease-free, he is healthy. However, in a broader sense, the absence of disease does not imply that you are healthy. However, health is a state of well-being; well-being in all dimensions, including physically, psychologically, or socially. That is how health is defined holistically.

As a result, we can see that health is a multidimensional notion that encompasses more than just physical health. And it is evident that mental health is a crucial component of this concept of health. As a result, we cannot talk health in any way, whether it is physical or mental health, without also discussing the concept of mental health. As a result, mental health is a critical component of the concept of health.

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Mental health is described by WHO as:

*... a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community.*

This definition clearly indicates that the mental health is more than the absence of mental illness. In a true sense, It is state of well-being beyond mental illnesses.

In this positive sense mental health is the foundation for well-being and effective functioning for an individual and for a community

So, WHO defined mental health as a state of well-being in which the individual recognizes his or her own potential, can cope with the usual demands of life, can work productively and fruitfully, and is able to contribute to his or her community. As a result, some of the most significant aspects of mental health are outlined in the WHO definition, which states that mental health is a state of well-being.

As a result, you get a sense of well-being in terms of realizing your own skills. As a result, a mentally healthy individual will see his or her own potential and strive to achieve and apply that potential and abilities. A healthy, mentally healthy individual can deal with life's usual stresses. He is capable of dealing with everyday challenges. Obviously, given exceptional circumstances and catastrophes, everyone is overwhelmed.

However, in normal day-to-day functioning, he or she is able to cope with the stresses of life. They may also work efficiently and fruitfully in the midst of numerous stresses and problems in life, and they can contribute to their community. So, they are also productively contributing to their societies in whatever ways they can, whether it is in very tiny or large ways.

As a result, this is one of the most essential definitions of mental health provided by WHO. So, it talks about understanding your own potential and working towards it, having proper coping capacities with life's challenges or stresses, working productively and fruitfully, and contributing to society.

According to this concept, these are essential indicators of mental health. As a result, this definition clearly shows that mental health is more than merely the absence of mental diseases. So, like the concept of health, the definition of mental health incorporates the idea that being mentally healthy is more than just the absence of disorders. So, it is a state of well-being with the idea that there are various functioning and experiences in your life that make, make, or grow your sense of well-being, productivity, working, and life experiences.

So, in a genuine sense, it is a condition of well-being that extends beyond mental illnesses. In this way, mental health is the foundation for well-being. So, in a fundamental sense, when you talk about the concept of well-being, mental health or positive mental health is the foundation for well-being. Alternatively, the concepts of positive health and well-being are frequently employed interchangeably. So, it is very important in terms of your functioning abilities in life. So, mental health talks about all these aspects.

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This definition also suggests that mental, physical and social functioning are interdependent. Despite this, mental health is still thought of as a luxury and not a fundamental aspect of our health.

Mental health is often used synonymously with mental health conditions or illnesses such as depression, anxiety etc. However, the concept is more than that. In the broader sense, if a person is not having mental illnesses does not necessarily mean that they are experiencing positive mental health or flourishing. Therefore, it is a complex concept.

As a result, this definition of mental health implies that mental, physical, and social functioning are all interconnected. As a result, they are all related to one another. As a result, healthy physical health cannot exist in the absence of proper mental health. You can't have good social health or social functioning until you have good mental health. As a result, they are all linked to one another. As a result, you cannot work just on physical health and function in other aspects of life. So, if you want to look at physical and mental health holistically, these are all connected.

Regardless of how important Mental Health is, it is one of the core aspects of our health without which we cannot function properly. There is a widespread lack of understanding, and people still perceive mental health to be a type of luxury, where little attention is paid primarily because people believe it is not as vital as, example, physical health or other areas of health. However, we are well understood by this definition. It is a core part of health without which we cannot have other aspects of health. As a result, mental health is frequently used interchangeably with mental health problems or illnesses such as depression, anxiety, and so on. However, the concept goes beyond that.

In a larger sense, the absence of mental diseases does not necessarily imply that a person is in good mental health or flourishing. As a result, it is a complex idea that requires us to comprehend its various components. So, when we talk about mental health, people often assume that we're talking about mental illnesses.

As a result, mental disorders have become synonymous with the concept of mental health. So, obviously, mental illness is one of the characteristics of mental health since you cannot have mental health if you have mental disorders.

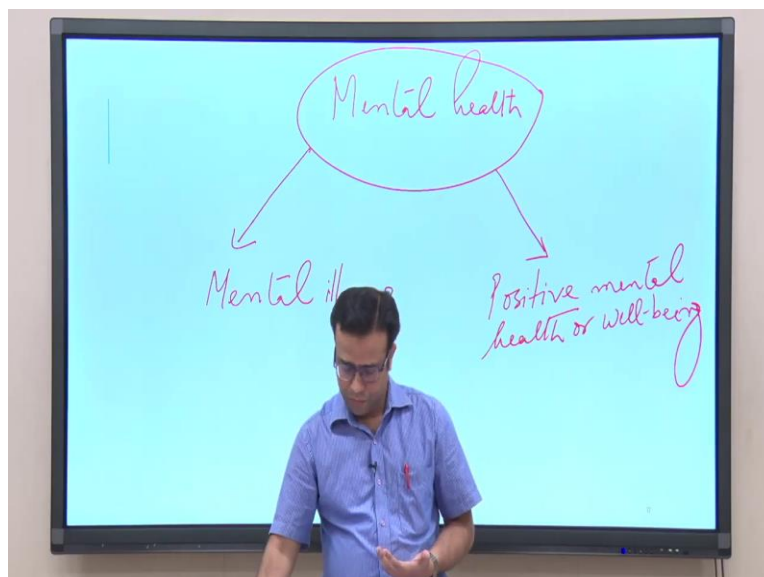
However, the term is not limited to illnesses; it also covers positive mental health, with the idea that it is a state of well-being in which you operate in many positive aspects of your life, or your functioning increase. It also discusses your positive experiences and functioning.

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Mental health has two major dimensions-

- Mental health conditions/illness
- Positive mental health experiences such as happiness, life satisfaction, self-realization, meaning in life etc.

Well-being is concerned primarily with the promotion of positive mental health experiences.





As a result, mental health has two major components. The obvious one is mental diseases. The second factor is positive mental health or well-being. So, we won't be able to discuss mental disorders in this course because it isn't the emphasis of the course, and mental illnesses require a lot of explanations and clarifications, which we don't have because we haven't concentrated on them in this course.

As a result, we will concentrate on positive mental health, which also incorporates the concept of well-being. We'll check into it. We will attempt to comprehend mental health from the standpoint of well-being. As a result, well-being is primarily focused with the promotion of positive mental health experiences.

So, if I draw it here, when we talk about mental health, we should recognize that it includes two crucial parts. The first is about comprehending mental diseases. Some refer to it as a mental health condition. Another is, of course, positive mental health or well-being. As a result, throughout the remaining lectures, we will concentrate on the positive mental health and well-being component. There are several components to it. We'll talk about it later.

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**What Is Well-being?**

Well-being refers to optimal functioning and experience (Ryan and Deci 2001).

The Royal Society in the UK (2004) defined wellbeing as a "*positive and sustainable mental state that allows individuals, groups and nations to thrive and flourish.*"

This means at the level of an individual, wellbeing refers to psychological, physical and social states that are distinctively positive (Huppert, Baylis and Keverne, 2004).

It is about enriching human life and enhancing human functioning.

So, let us look at what the term "well-being" means. We attempted to comprehend a part of it. Let us look more closely at what the term "well-being" means. So, in general, well-being relates to optimal functioning and experience. So, if you are experiencing a state of well-being, the concept is that you are experiencing, and hence your life experience is positive. So, at your level of experience, you have had positive life experiences.

As a result, there is optimal experience of the living situations around you in terms of emotions, feelings, and so on. There is also an optimal level of functioning. As a result, you are appropriately able to perform in the life situations that surround you. As a result, your performance is at the optimum level. At the same time, you are, and your life experiences are also positive. As a result, the concept of well-being encompasses both emotional and functional dimensions. So, the concept of well-being encompasses both your experiential and functional states.

The Royal Society of the United Kingdom defined well-being in 2004 as a positive and sustainable mental state that permits people, groups, and nations to thrive and flourish. As a result, it is another another way in which individuals have defined well-being in a variety of ways. So,, this is another definition which says well-being is a positive and sustainable mental state.

Obviously, when we talk of well-being, we are referring to a positive state. As a result, we also refer to it as positive mental health in that context. So, when you have a positive emotional state and a positive functioning state, you have a positive mental health or well-being. As a result, it is a good and long-term mental state. So, it is a more enduring state that helps individuals, groups, and nations thrive and flourish; it is a state that helps or promotes individuals, societies, groups, and nations to flourish or expand and grow. As a result, it supports life's growth, expansion, and flourishing.

So, well-being as a concept may be applied to persons at the individual level, so we can discuss individual well-being. We can discuss societal well-being. We can discuss national well-being. We can discuss global well-being. So, we can discuss all of the different levels. As a result, some countries have begun to track their national well-being index or happiness index. So, they are all reflections of the, at a bigger level, they are attempting to see collectively how individuals function and experience their lives. As a result, it can be applied in a variety of contexts, such as people, groups, nations, or at the global level. So, at the individual level, well-being refers to psychological, physical, and social states that are distinctively positive. So, that is the fundamental concept of well-being. So, when we talk about well-being, we mean enriching human life and improving human functioning. So, enriching life is more about experiencing life in terms of emotional experience and boosting our functioning, so if our goal is to promote well-being, we need to enrich human life in terms of their experiences and enhance their functioning levels in whatever domains. So, these are the fundamental notions behind the concept of well-being.

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### Well-being Categories

Well-being has been defined in diverse ways. However, most of these definitions falls under four distinct categories (Huta, 2015). They are-

**Orientations:** What a person seeks in life and why (such as values, motives, ideals, and goals).

**Behaviors:** The actual activities that a person does (e.g., attending parties, writing down goals).

**Experiences:** Momentary or typical subjective feelings, emotions, and cognitive-affective appraisals (e.g., positive affect).

**Functioning:** How well a person is doing in life in terms of abilities, accomplishments, health habits etc. (such as being good at self-regulation, achieving maturity).

As I previously stated, individuals have been attempting to define well-being from a variety of perspectives. There are so many different definitions of well-being. As a result, well-being has been defined in a variety of ways. The majority of these definitions, however, fall into four broad categories.

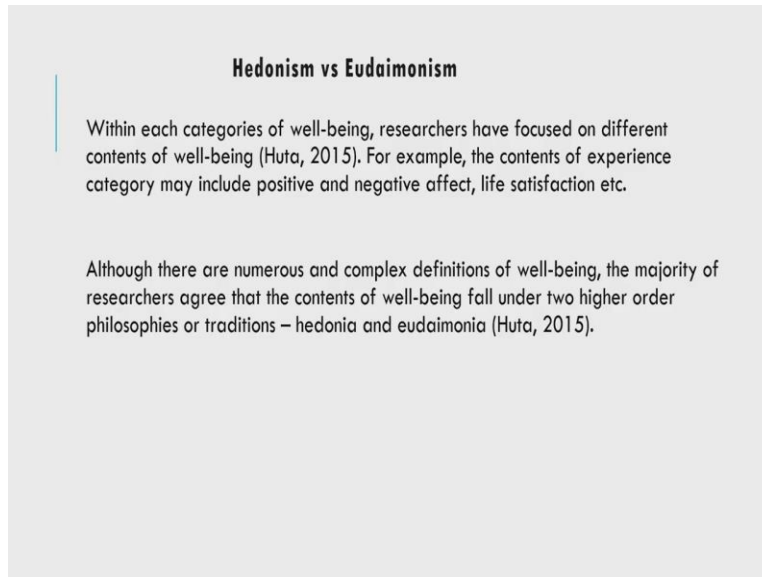
So, if you see a lot of these definitions, their orientation or focus may change, and most of these meanings will vary according to these four categories. Some definitions concentrate on the orientations. So, the first is about orientations. So, orientation refers to what people or individuals desire in their lives and why they pursue such things in terms of their ideas, values, ambitions, and so on. Some definitions also focus on people's behaviors, which actually focuses on the actual activities that individuals undertake and whether or not they are conducive to well-being. So, whether someone is enjoying enjoyable experiences in various activities such as running parties, or some individuals are putting down their ambitions to achieve it.

So, what are the real activities people are engaging in, and whether or not they are promoting well-being? Some definitions may concentrate on activities, or real behaviors that people engage in. Some definitions may center on people's emotional or subjective feelings, which might be positive or bad. As a result, well-being is commonly associated with a greater experience of happy feelings.

The fourth category is functions. So, well-being can also be viewed from the perspective of people's functioning, or how well a person is doing in life in terms of abilities, accomplishment,

health, habits, and so on. So, what is their level of functionality? As a result, improved functioning is generally connected with greater well-being.

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**Hedonism vs Eudaimonism**

Within each categories of well-being, researchers have focused on different contents of well-being (Huta, 2015). For example, the contents of experience category may include positive and negative affect, life satisfaction etc.

Although there are numerous and complex definitions of well-being, the majority of researchers agree that the contents of well-being fall under two higher order philosophies or traditions – hedonia and eudaimonia (Huta, 2015).

So, in each of these categories of well-being, academics have concentrated on distinct aspects of well-being, such as the actual contents. The contents may contain pleasant feelings, negative emotions, or life satisfaction, for example, under the category of experiences. So, based on the contents of distinct well-being definitions or categories, we can divide well-being into two large philosophical traditions known as hedonia and eudemonia, or hedonic well-being or eudaimonic well-being. So, these are the two terms derived from philosophical traditions in which they attempted to comprehend human well-being and happiness through the lens of two major philosophical understandings. So, everything of the definition's contents, whatever well-being, whatever methods well-being has been defined, can be classified as either hedonic well-being or eudaimonic well-being. So, let's have a look at these two philosophical traditions.

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<b>Hedonism</b>	<b>Eudaimonism</b>
Well-being consists of <u>pleasure and happiness</u>	Well-being consists of <u>more than happiness</u> . It is more about <u>actualization of human potentials</u> . It is about <u>fulfilling one's true nature or daimon</u> .
Hedonic contents include (Huta, 2015)- <u>pleasure/enjoyment/satisfaction</u> , and <u>comfort/painlessness/ease</u> .	Eudaimonic contents include (Huta, 2015)- <u>meaning/value/relevance</u> to a broader context  <u>personal growth/self-realization/maturity</u> ,  excellence/ethics/quality, and  authenticity/autonomy/integration.

<b>Hedonism</b>	<b>Eudaimonism</b>
It is associated with certain mindsets such as <u>focus on the self, the present moment, and the tangible</u> , and a focus on taking and consuming what one needs and wants (Huta, 2015).	It is associated with certain mindsets such as <u>balance of focusing on the self and others</u> , a <u>balance of focusing on the present and the future</u> , a tendency to be <u>guided by abstract and big-picture concepts</u> , and a focus on cultivating and building what one values and envisions.

So, hedonism is a school of thought or philosophy that we are discussing in order to comprehend well-being from that perspective. So, according to the hedonic perspective or hedonic well-being, the concept of well-being is about obtaining more pleasures and happiness in life. As a result, the hedonic tradition prioritizes greater emotional life events. So you try to gain more and more pleasures and positive emotions in your life while avoiding greater misery. So, hedonism is more concerned with obtaining pleasures and happiness in one's life. And it is primarily related to your emotional experiences.

In eudaimonic concept or eudaimonism define well-being as more than happiness or just emotional experiences. So, well-being is not just looked as how you feel, whether you are happy or not, whether you are having positive emotions or not. In the eudaimonic tradition it is

considered more than just this kind of momentary emotional experiences. Well-being is more about actualization of human potentials. It is about fulfilling one's true nature or daimon. So, well-being is defined in a larger sense, in terms of functional rather than emotional experiences regarding whether you are able to realize and actualize your potentials, whether you are able to fulfill via your genuine ideals or inner nature. As a result, eudaimonism encompasses all of these bigger principles. As a result, their essential attitudes are significantly different.

As a result, hedonic content may comprise ideas such as pleasure, enjoyment, satisfaction, comfort, painlessness, and so on.

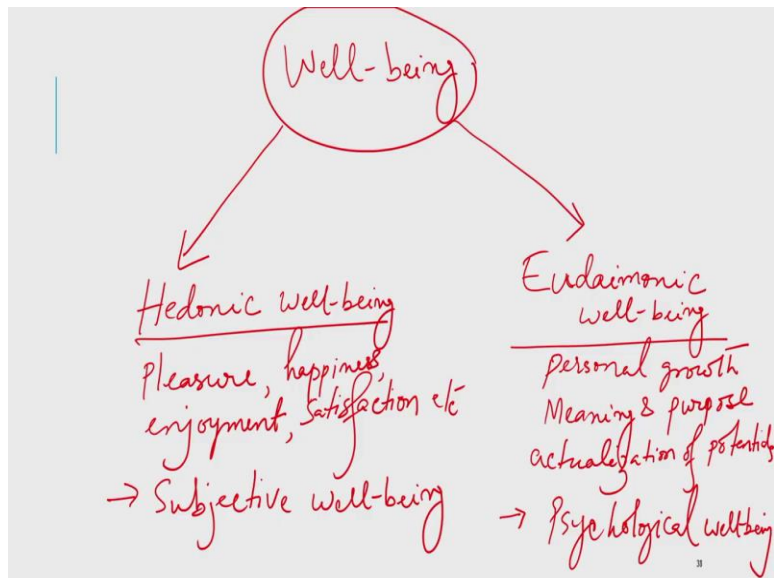
Eudaimonic contents may include meaning in life, what values you have; in the broader context of life, what are the values for what are the values and meaning in your life, whether you are working towards personal growth? Are you also working towards self-realization, self actualization? Are you maturing in your life, working towards excellence, ethics, quality, autonomy, integration? All these broader concepts are discussed under eudaimonic well-being.

As a result, hedonism is related with particular mindsets, such as focus on the self. Eudaimonic well-being, on the other hand, has a different perspective in that it balances the attention on self and others. As a result, the focus is not solely on oneself. Hedonism is more concerned with present-moment experiences, whereas eudaimonism is concerned with both the now and the future. So, it's not just about thinking about what you're doing right now, but also about how you'll do it in the future, in terms of goals and motivations, and how you'll get there.

Hedonism is more concrete in terms of tangible concepts such as obtaining happiness from a certain thing. In that way, it is more tangible, whereas eudaimonic well-being is led by more abstract and big picture principles. So, you may have values and beliefs in life, as well as goals in life, which may be more abstract and difficult to specify most of the time in your life.

Hedonic well-being is concerned with taking and consuming what one requires and desires, whereas eudaimonism is concerned with growing and building what one values and envisions. As a result, it is more about cultivating your values and the numerous potentials that you possess. So,, fundamentally they are very different in their, in terms of orientation, in terms of concepts that are used to define well-being.

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We can display it like this. So, well-being, all well-being ideas, can be divided into two large traditions or two categories. One is hedonic, whereas the other is eudaimonic. Hedonic is more concerned with pleasures, happiness, enjoyment, and satisfaction. These are the fundamental concepts utilized to comprehend hedonic well-being. Eudaimonic well-being is more concerned with personal development, finding meaning and purpose in life, realizing one's full potential, and so on. So far, we've covered a wide range of topics. As a result, in the field of psychology, hedonic well-being is referred to as essentially subjective well-being. So, subjective well-being is a phrase used to describe the hedonic conceptions of well-being. However, in the field of psychology, eudaimonic well-being is often described or defined by using the word psychological well-being.

So, anytime we use the phrase psychological well-being in the psychological literature, we are usually referring to eudaimonic well-being. When we use the term subjective well-being, we usually mean hedonic well-being. These are technical terms that are used in the literature of psychology to understand both these traditions of well-being research.

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### Historical Roots of Hedonism and Eudaimonism

The debate between hedonism and eudaimonism has a long history. In the 4<sup>th</sup> century BC, this debate was prominent between the two Greek philosophers-Aristotle and Aristippus.

Aristotle was the proponent of eudaimonism and suggested that a good life should be in accordance with our true nature, virtue and reason.

Aristippus on the other hand was the proponent of hedonism and said that pleasure is the only good in life and pain only evil. The goal of life should be to gain maximum pleasure.

Since then, many philosophers took side of both the traditions. For example, Hobbes, Bentham took the side of hedonism while Plato, Kant took the side of eudaimonism.

So, let us look at some of the historical foundations of hedonism and eudaimonism and how they developed. As a result, these were typically derived from philosophical traditions. As a result, the conflict between hedonism and eudaimonism has a lengthy history. The argument between Greek philosophers, mainly Aristotle and Aristippus, was significant in the fourth century BC. So, in the 4<sup>th</sup> century BC, there was a controversy in the philosophical tradition, mainly between Aristotle and Aristippus, about how to define a good life, with one advocating eudaimonic well-being and the other defining well-being or a good life from the standpoint of hedonism. So, Aristotle was a proponent of eudaimonism who proposed that a good life should be lived in accordance with one's true nature, virtue, and reason. As a result, he stated that a good life, or a life that we may describe having well-being, should be in harmony with our actual nature, qualities. As a result, our lives should be virtuous and guided by our true nature and reason. So, all of these concepts are tied to eudaimonic well-being. In actuality, the term eudaimonism was derived mostly from Aristotle.

So, Aristippus, on the other hand, was a proponent of hedonic, hedonism, or hedonic well-being and claimed that pleasures are the only good in life and suffering is the only evil. The goal of life should be to gain maximum pleasure in life. So,, that is a typically hedonic idea. So,, this debate was kind of there at the background in various philosophical tradition.

Since then many philosophers took side of either of this tradition. Some people associated with eudaimonic well-being. Some philosophers associated themselves with the hedonic well-being.

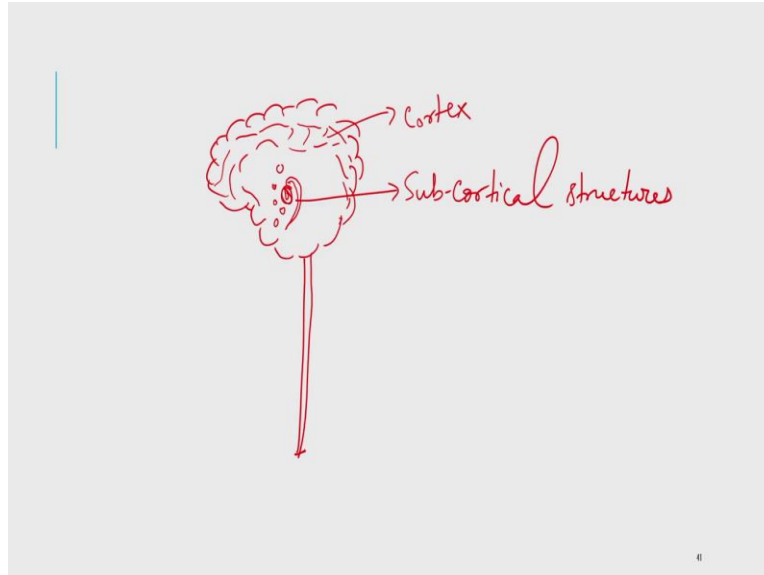
For example Hobbes, Bentham, these are the philosophers who took the side of hedonism later while other philosophers such as Plato, Kant, they took the side of eudaimonic well-being. So, similarly well-being so similarly this traditions of debate was going on. The purpose of life should be to have as much pleasure as possible. So, that's a normal hedonistic thought. So, throughout numerous philosophical traditions, this discussion existed in the background.

Many philosophers have since taken sides in either of these traditions. Some people associate eudaimonic well-being. Some philosophers identified with the hedonic well-being. Hobbes and Bentham, for example, were later philosophers who advocated for hedonism, whereas Plato and Kant advocated for eudaimonic well-being. And more recently we see it entered in the literature of psychology where we are looking at well-being from these two traditions.

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#### **Biological Roots of Hedonism and Eudaimonism**

Pleasure seeking or hedonia is regulated by the hot systems of the brain (older subcortical part of the brain) while self reflective process akin to eudaimonic processes is related to the cold systems (newer, complex, cerebral part) of the brain (Steger and Shin, 2012)



There may be some biological foundations of hedonism and eudaimonism that can explain how both well-being can be linked to our biology. So, for example, general study indicates that pleasure seeking or hedonia, hedonic is generally about your emotions and wanting pleasure, is managed by hot systems of the brain, which are mostly controlled by our older subcortical section of the brain.

So, our brain is divided into two sections. One is obviously the cortical component, which is the outer layer that was recently added to our brain, and the other is the subcortical part, which is something we have in common with our animal, animals as well. So, and the cortical component is a relatively new addition to our brain. And it is because of this cortical development, cortical or cerebral cortex that we can think and decide. In human life, rational and logical mental processes have evolved.

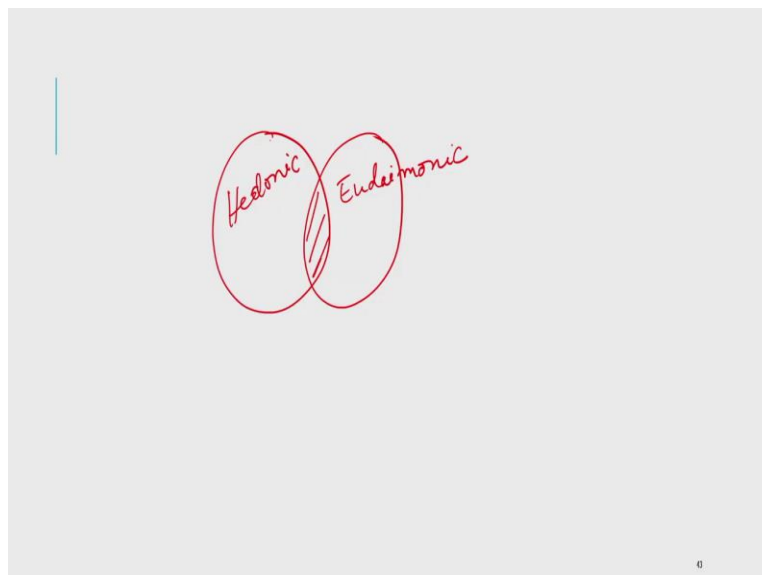
So, this hedonic well-being is primarily governed by those older sub-cortical parts of the brain, whereas more reflective processes that are more connected to eudaimonic well-being, such as how you think about your future, your goals, and your decision-making, are more related to cold systems or newer complex cerebral parts of the brain. So, obviously, if you simply see a brain, I won't be able to draw it very well, but if you just look at human brain structure. So, consider this to be our brain. So, this outer layer is our cerebral cortex, and the subcortical half is basically beneath the cortex. We have several structures that are similar to this, therefore there are many structures that are similar to this that are just below the cortex. They are known as subcortical

structures, and they include components such as the pituitary gland and the limbic system, which are in charge of emotional experiences. So., all these structures are more associated with hedonic concepts of well-being or emotions or more pleasure-oriented experiences; whereas our cortex or outer layer which is more recently added to our human brain is more related to eudaimonic concept or reflective process in our thought processes.

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Huta (2015) suggested that

“people need both hedonia and eudaimonia to flourish... Hedonia and eudaimonia are not opposites, nor are they mutually exclusive – they are complementary psychological functions. Furthermore, a person may derive a hedonic benefit but a eudaimonic loss from an activity, and vice versa. It is therefore important to assess both hedonic and eudaimonic variables when studying well-being outcomes.”



As a result, many academics clearly propose or believe that people require both hedonic and eudaimonic well-being to thrive in life. So, each has its own benefits, importance, and orientations, but both are essential for our, for a happy life. Both are really significant. As a

result, we cannot ignore one and claim that the other is superior. Obviously, one is superior under some circumstances, but the presence of both types of well-being is essential in our lives. Specifically, if you want to examine well-being from a holistic standpoint. As a result, hedonia and eudaimonia are not simply polar opposites or totally exclusive categories. They are not diametrically opposed or mutually exclusive because your hedonic well-being may or may not support your eudaimonic well-being. So, if your emotional experiences or life experiences are positive, you will most likely function better. You are considerably more concentrated and motivated to achieve your life goals. So, all of this may be promoted. As a result, in the same action, one person may gain hedonic advantage but eudaimonic loss. So, some people may, and it is conceivable, lead too much of a pleasure-oriented existence, which may be an impediment to reaching your eudaimonic well-being in terms of meaning and purpose in terms of achieving goals in your life, and vice versa. So, all of this is possible. As a result, it is critical to analyze both hedonic and eudaimonic well-being variables in our lives in order to investigate well-being outcomes. As a result, both are critical. We must consider both, not only because they are not mutually incompatible categories, but also because they may complement one other.

So,, we can kind of show it like this. So,, let us say this is your hedonic well-being and this is your eudaimonic well-being. So,, these are kind of mutually inclusive category not just exclusive. So, it could be like hedonic, both, the presence of both actually increases our overall level of well-being.

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### Psychology of Hedonic Well-being/Subjective Well-being

Psychologists who have adopted the hedonic view have tended to focus on a broad conception of hedonism.

Hedonic well-being which is also called as "subjective well-being" captures the presence of positive affect and life satisfaction as well as the absence of negative affect (Diener et al. 1999).

Subjective well-being also called as happiness is generally defined as an experiential state that contains a globally positive affective tone.

So, let us expand on the concept of hedonic well-being from the psychology literature and subjective well-being a little bit. Until date, we have primarily relied on philosophical traditions. As a result, psychologists have adopted the hedonic viewpoint and tested or attempted to focus on a broad definition of hedonism.

So, when we talk about hedonic well-being in the psychological literature, we are not merely talking about pleasures and pain avoidance in a restricted sense. However, we use term in a broader definition that incorporates emotional experiences as well as the life satisfaction component. As a result, hedonic well-being is also known as subjective well-being. I previously mentioned in the previous slide that subjective well-being is a term used exclusively in the psychology literature to comprehend the concept of hedonic well-being. As a result, it captures the presence of a positive affect or emotions, life satisfaction, as well as the lack of negative effects.

So, when we define subjective well-being or hedonic well-being in the psychological literature, we are focused on both positive and negative emotions affect balance, so how frequently do you feel happy emotions compared to negative emotions, and how satisfied are you with your life? Subjective well-being is also generally called as happiness. So, anytime the term happiness is used in psychology, it refers to hedonic well-being or subjective well-being, both of which signify the same thing. As a result, happiness is commonly characterized as an experiencing

condition with a globally positive affective tone. As a result, positive feeling is highly crucial in this as well as your life evaluation in terms of how content you are with your life.

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Researchers have conceptualized and measured happiness in at least two quite different ways. One is *affect balance*, indicating having more pleasant than unpleasant emotional states, and is thus essentially an aggregate of how one feels at different moments.

The other, *life satisfaction*, goes beyond momentary feelings to invoke an integrative, evaluative assessment of one's life as a whole.

SWB consists of three components: *life satisfaction*, the presence of positive mood, and the absence of negative mood, together often summarized as happiness.

Subjective well-being  
or  
happiness  
or  
hedonic well-being = Presence of positive emotions  
+ Absence of negative emotions  
+ Life satisfaction.

As a result, scholars have conceived and quantified happiness. Thus, psychology differs from the philosophical tradition in that psychologists are more concerned in empirically evaluating ideas than than engaging in armchair speculations. So, when philosophical considerations of well-being became part of the literature of psychology, particularly positive psychology, psychologists attempted to quantify it. And in order to quantify it, we must first properly conceptualize it, and then look for indicators to assess it. As a result, scholars have

conceptualized and quantified happiness or subjective well-being in a variety of ways. The first thing they look at is your affect balance, which is the frequency of emotions, or positive and negative emotions. So, the notion is that the higher the positive emotions, the greater your subjective well-being, showing a more pleasant than unpleasant emotional state and so essentially an accumulation of how one feels at different times. As a result, affect balance is a crucial component. How many positive emotional experiences have you had in your life? Life satisfaction, which goes beyond merely momentary feelings of emotions and is more focused on appraisal of your life as a whole, is another component used to measure subjective well-being or happiness. How do you assess your life? Is your life satisfying you or not?

So, subjective well-being is made up of three components: life satisfaction, the presence of positive emotions or feelings, and the absence of negative moods or emotions, all of which are referred to as happiness or subjective well-being. So, let me just show you some various concepts, such as subjective well-being, which is also referred to as happiness.

So, in another, upcoming lecture, we will go into much greater detail on happiness, which is also known as hedonic well-being. As a result, it is characterized in the psychological literature as the absence of negative emotions, which does not always imply that negative emotions would be fully absent. Obviously, this is not possible, but it will be less when compared to positive emotions. As a result, the presence or frequency of positive emotions should be substantially higher than the presence or frequency of negative emotions. As a result, absence does not imply complete absence. That simply isn't possible in human life. We will all experience negative emotions, which have their place, but experiencing too many negative emotions can reduce our subjective well-being or happiness. The last one is, of course, life satisfaction, or your assessment of your life.

So, in the psychological literature, these three components are used to quantify subjective well-being or happiness, and these are key indicators that are measured using standardized tools and questionnaires.

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### **Psychology Of Eudaimonic Well-being/Psychological Well-being**

The hedonic approach of well-being has been criticized by many scholars as being incomplete because well-being is more than emotion and life satisfaction.

Eudaimonic well-being addresses these criticism by conceptualizing well-being in terms of positive functioning, meaning in life and pursuing worthwhile goals, actualization of inner potentials and so on.

The core of wellness is not how pleasantly or unpleasantly one feels but how one functions in response to life challenges (Ryan, 1989).

Let us take a closer look at eudaimonic well-being as it is described in the psychological literature. As previously stated, eudaimonic well-being is referred to as psychological well-being in the field of psychology. Many researchers have challenged the hedonic approach to well-being as an incomplete picture of well-being, since if we only look at well-being from the emotional standpoint or transient and joys of life, it is incomplete simply because it is transitory. It cannot be used to define your overall well-being. So, well-being is more than just emotions and a sense of satisfaction in one's life. As a result, eudaimonic well-being solves this gap in the conception of hedonic well-being, and they define well-being in terms of good functionings in your life. How do you function in your daily life? Do you seek worthwhile goals? Are you capable of realizing your inner potentials? And so forth. So, the essence of wellness is not pleasant or bad feelings, but rather how one performs in response to life's challenges. This is especially true in the context of eudaimonic well-being. So it is more of a critique of hedonic well-being.

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Eudaimonic well-being which is also called as “psychological well-being.”

One of the most common way by which eudaimonic well-being is conceptualized and measured in psychology is by using six dimensions of psychological functioning proposed by Ryff (1989). These are-

- Autonomy*
- environmental mastery*
- personal growth*
- positive relations with others*
- purpose in life, and*
- self-acceptance.*

Eudaimonic well-being will be discussed in more detail later in this course (last two modules).

As previously stated, eudaimonic well-being is also known as psychological well-being, and there have been numerous attempts in psychology to define eudaimonic well-being. Various people attempted to conceptualize.

One of the most popular ways that eudaimonic well-being is conceptualized and quantified in psychology is through the use of six aspects of psychological functioning proposed by Ryff and later by his colleagues, which are fundamentally six dimensions of eudaimonic well-being. These are autonomy, environmental mastery, personal growth, positive personal relationships, a sense of purpose in life, and self-acceptance. As a result, these are critical dimensions. It is one of the most widely used methods of assessing eudaimonic well-being in the psychological literature. In the next slides, we will delve at and define these dimensions a little bit more. As a result, eudaimonic well-being will be examined in greater depth in later, upcoming lectures. In the future lectures, we will discuss specific features of hedonic and eudaimonic well-being. Today we are simply introducing the concepts.

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### Well-being as a Combination Of Hedonism and Eudaimonism

There are models of well-being that combines the indicators of both hedonic and eudaimonic well-being. Two such models will be discussed-

Keyes 13 dimensions of mental health as flourishing and

Martin Seligman's model of flourish (PERMA)

(will be discussed in the next lecture in the context of well-being and resilience).

So, as we have seen, well-being is best conceived as a blend of hedonic and eudaimonic well-being. As a result, there are numerous models that attempt to conceive well-being by incorporating both hedonic and eudaimonic principles. We shall look at two such models.

The first is Keyes' thirteen dimensions of flourishing mental health. Another model is Martin Seligman's Model of Flourish, widely known as the PERMA model P E R M A. However, we will discuss Martin Seligman's approach in the context of well-being and resilience in the next lecture because it is more relevant in that context. Today we will talk about Keyes 13 dimensions of mental health as flourishing, so which combines both hedonic and eudaimonic well-being in the conceptualization of well-being and positive mental health.

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### Keyes Model of Mental Health as Flourishing

According to Corey L. M. Keyes (2005, 2007), positive mental health includes hedonic well-being and the psychological and societal aspects of eudaimonic well-being. Therefore, mental health is a combination of emotional, psychological, and social well-being.

He distinguishes the state of *flourishing* from the state of *languishing*.

The state of *flourishing* is a combination of high level of subjective well-being with an optimal level of psychological and social functioning.

The state of *languishing* is a combination of low levels of subjective well-being and low levels of psychological and social well-being.

Keyes (2010) further stated that those who are not languishing or flourishing are considered to be in moderate mental health.

So, according to Corey L. M. Keyes, positive mental health or health comprises hedonic well-being as well as the psychological and sociological dimensions of eudaimonic well-being. As a result, we must mix both features. As a result, mental health is a synthesis of emotional, psychological, and social well-being. As a result, they integrated both traditions.

He distinguished between the states of flourishing and languishing. As a result, he stated that humans can experience a flourishing condition when a flourishing state is characterized by a high level of subjective well-being as well as an optimal level of psychological and social functioning. So, when we have a high degree of subjective or emotional well-being, as well as an optimal level of psychological functionings or eudaimonic well-being, we have a flourishing life. If both are low, we refer to it as a condition of languishing, in which subjective well-being is also low and eudaimonic well-being is also low.

Keyes further mentioned that those who do not fall into either of these categories are deemed to have moderate mental health or moderate condition, meaning that they are neither languishing nor flourishing in their lives. As a result, they are at a moderate level.

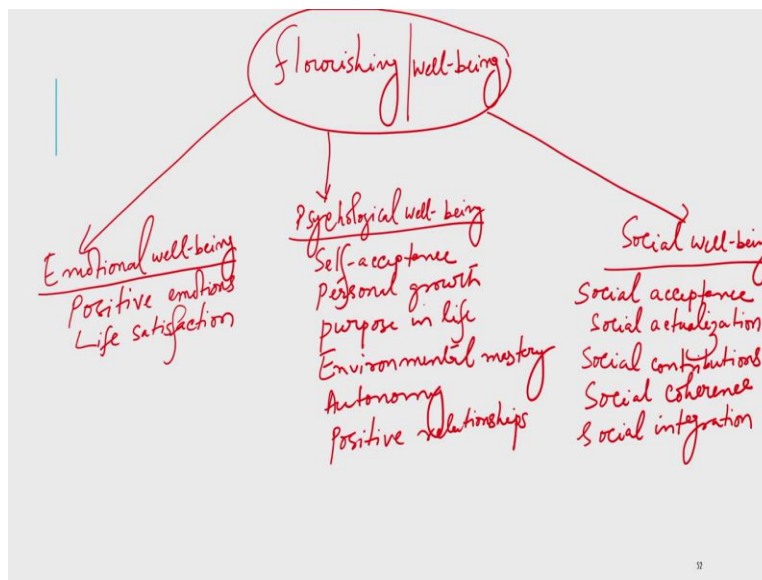
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### Keyes 3 factors and 13 Dimensions Of Mental Health As Flourishing

3 factors of positive mental health and flourish

- (1) Positive Emotions (Emotional well-being)
- (2) Positive psychological functioning (Psychological well-being)
- (3) Positive social functioning (Social well-being)

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So, Keyes proposed three important factors and thirteen dimensions out of these three factors as component of mental health or flourishing life. So, these 3 factors are basically for positive health and well-being. One is emotional well-being or positive emotions. Second is positive psychological functionings or psychological well-being. And the third is positive social functioning or social wellbeing. So, these 3 important components collectively describe a flourishing life or a holistic conceptualization of well-being or positive mental health.

So, this includes, if I just to draw it here, so flourishing or well-being, so it has 3 broad factors. As a result, Keyes offered three critical factors and thirteen dimensions as components of mental health or flourishing life. So, these three factors are essentially for positive health and well-being. The first is emotional well-being, sometimes known as positive emotions. The second factor is positive psychological functioning, also known as psychological well-being. The third factor is positive social functioning, also known as social wellbeing. So, these three crucial components describe a flourishing existence or a comprehensive view of well-being or positive mental health. So, if I just draw it here, this includes flourishing or well-being, so it has three broad factors. So, we have total 13 dimensions combining these 3 broad factors, 2 emotional well-being dimensions, six psychological dimensions and 5 social dimensions, total 13 dimensions.

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**Positive Emotions (Emotional well-being)**

**Positive affect:** Regularly cheerful, interested in life, in good spirits, happy, calm and peaceful, full of life.

**Avowed quality of life:** Mostly or highly satisfied with life overall or in domains of life.

Source: Keyes (2007, Table 1, p. 98)

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So, let us take a quick look at each of these dimensions or each of these three components and their sub-dimensions. So, the first is positive emotions or emotional well-being, which consists of positive emotions or affects that include being frequently joyful, interested in life, in high spirits, happy, serene and tranquil, and full of life.

As a result, the term "positive effect" encompasses all of these ideas. So, if you are feeling positive emotions, you are joyful, interested in life, have a good mood, are happy, tranquil, and full of life. And next is obviously life satisfaction which we use the term avowed quality of life which is mostly or highly satisfied with overall life or domains of life. Then your life satisfaction

is higher. So, these two are important concepts of positive emotions, satisfaction with the life as well as experience of positive emotions. So, this includes emotional well-being.

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**Positive psychological functioning (Psychological well-being)**

**Self-acceptance:** Holds positive attitudes toward self, acknowledges, likes most parts of self, personality.

**Personal growth:** Seeks challenge, has insight into own potential, feels a sense of continued development.

**Purpose in life:** Finds own life has a direction and meaning

**Environmental mastery:** Exercises ability to select, manage, and mold personal environs to suit needs.

**Autonomy:** Is guided by own, socially accepted, internal standards and values.

**Positive relations with others:** Has, or can form, warm, trusting personal relationships.

Source: Keyes (2007, Table 1, p. 98)

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Then there is psychological well-being, which is concerned with positive psychological functioning. As a result, it has six dimensions. As a result, one is referred to as self-acceptance. So, fundamentally, self acceptance is having a favorable attitude toward oneself. You acknowledge and like most aspects of your self and personality.

So you simply accept yourself. Many people are filled with self-disgust. They are unable to accept themselves in this way, which affects their self-esteem. They are always filled with self-doubt. As a result, their personal growth and functioning in life are hampered. As a result, self-acceptance is critical. You may have a lot of concerns and problems, but you must first accept yourself in whatever manner you can. As a result, self-acceptance is critical for maintaining self-esteem and healthy functioning in life.

Following that is personal development, which is about seeking challenges as insights into one's own potential and feeling a sense of continuing development. People that work on personal development are always growing in their lives. They are seeking challenges, developing their talents and abilities, and realizing whatever hidden potentials they may have. So, if you work in that direction, your self-development or personal growth will improve and boost your psychological well-being or functioning. The next aspect to consider is one's life's purpose. So,

finding directions and meaning in life. As a result, this is critical. At the end of this course, we will have one comprehensive lecture on the meaning and purpose of life. We'll talk about it a lot there. Then there's mastery of the environment. It is about developing the ability to select, control, and adapt one's personal environment to meet one's requirements. So, when you master your surroundings, you basically take proactive actions to improve situations or do something so that you can control things. So, let's assume you're going through a financial crisis or whatever. Then you go out to look for work or money to fix the problem of your financial crisis. As a result, you try to master your environment in order to solve your difficulties. So that's what it means to manage or master the environment, or to be an environmental master.

Autonomy is the next dimension, and it essentially refers to persons who have a strong feeling of autonomy; they are guided by their own socially-accepted internal standards and ideals. As a result, these are the people who have a sense of autonomy. As a result, they are more influenced by their internal ideals. And values don't have to be chaotic. They're socially acceptable. So you are guided by who you are, and you know what you want to do with your life. As a result, you are guided by those principles rather than continuously doing things that society or other people expect of you. Generally our actions are guided by outside forces. As a result, people who have autonomy are more guided by their internal standards rather than external pressures or aims and beliefs.

The last point is that having positive relationships with others is incredibly important, and we have talked a lot about it. People who have positive relationships have or may create warm, trusting personal ties. As a result, they are able to create positive relationships with others. So, these are important dimensions of psychological functioning or psychological well-being. Many of these we will talk later.



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**Positive social functioning (Social well-being)**

**Social acceptance:** Holds positive attitudes toward, acknowledges, and is accepting of human differences.

**Social actualization:** Believes people, groups, and society have potential and can evolve or grow positively.

**Social contribution:** Sees own daily activities as useful to and valued by society and others.

**Social coherence:** Interested in society and social life and finds them meaningful and somewhat intelligible.

**Social integration:** A sense of belonging to, and comfort and support from, a community.

Source: Keyes (2007, Table 1, p. 98)

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The third dimension, or third category, was positive social functionings or social well-being. There are five dimensions under these. The first is social acceptance. People with high social well-being have social acceptance, just like people with high self-acceptance. As a result, they accept persons of many categories, castes, and creeds.

As a result, they recognize that people differ and, as a result, they naturally embrace people from other categories, castes, creeds, and religions. As a result, accepting humans for who they are is more vital for social well-being. Otherwise, many conflicts arise as a result of people's refusal to accept others. As a result, conflict is a natural result of a lack of social acceptance. So, if you, social acceptance is critical for both individual well-being and social harmony.

The next step is social actualization. It is about believing that people, groups, and society have potential and can positively improve and grow. So, if you believe that we can evolve as a society collectively, it is also highly important for social well-being. Then you'll work on collective progress or social welfare. People that perform a lot of work for society or social welfare have this sense of collective well-being, that we should all grow and succeed together in our lives. So, that is the meaning of social actualization.

Then there's the matter of social contribution. As a result, you regard all daily actions as beneficial to society and others. So you attempt to give to society in any manner you can, no

matter how tiny or large. So you try to be useful to society in ways that go beyond your own existence. As a result, there is another crucial feature known as social contribution.

So, when you mention coherence in social life, only you will get interested in social life. So there is consistency and meaning, and there is logic in the patterns, structure, and functioning of society, and you become interested in society and social life. That is the definition of social coherence.

The final one is social integration. So, in essence, you integrate yourself into social functioning. You do not cut yourself off from social interactions. So, basically, this is a sense of belonging to, as well as comfort and support from, a community. As a result, you feel a sense of belonging to society. You are actively contributing to this. You seek as well as provide assistance to others. So, this makes you feel a sense of integration to the society.

As a result, these are all critical facets of social well-being. And so, in a holistic sense, if you want to define well-being, the Keyes model is one of the important models that integrates all these important dimensions of hedonic well-being, which are emotional well-being, psychological well-being, which is about psychological functioning, and social well-being, which is about social functioning. As a result, these are all very essential dimensions and sub-dimensions that we may use to define and assess well-being holistically. So, with that, I'll conclude today's presentation. Thank you very much.