

Applied Positive Psychology
Professor Dilwar Hussain
Department of Humanities and Social Sciences
Indian Institute of Technology, Guwahati
Week 1
Lecture 2: Flourishing, Well-Being and Positive mental health

I welcome you all to the second lecture of module one for this course. So, we are discussing Introduction to Positive Psychology for the first module. This is the second lecture, "Flourishing, Well-being and Positive Mental Health". So, before we talk about today's lecture, let me briefly recap the last lecture, lecture number one. In the first lecture, we introduced positive psychology as a discipline or sub-discipline. We defined the meaning of positive psychology. We then discussed the three main pillars of positive psychology: positive subjective states, positive traits, and positive institutions. We discussed the meaning of all three pillars and what is studied under these three pillars. We then discussed a brief historical background of positive psychology, including the critical events that led to its development. The last lecture also addressed the need to study positive psychology, why it became so popular, its significance, and the development of positive psychology and the popularity of positive psychology. We also discussed how positive psychology is related to other sub-disciplines of psychology, such as social psychology, clinical psychology, personality psychology, and so on.

We said that positive psychology has almost been integrated into all the sub-disciplines, and people from all the sub-disciplines of psychology are including or integrating positive psychology theories and concepts in studying their sub-disciplines. We also discussed how positive psychology is connected to or related to humanistic psychology and how it differs from humanistic psychology. Ultimately, we addressed whether positive psychology is indifferent to suffering and negative states. These are some of the things that we discussed in the last lecture.

In today's lecture, we'll focus on the concepts related to positive mental health and well-being because these are foundational concepts of positive psychology. So, in this module, we provide foundational knowledge of positive psychology. From the next module, we'll be talking about specific topics. We'll be talking about positive mental health and well-being. What is the meaning of these terms? We'll also be talking about the concept of hedonism versus eudaimonism. How are they related to well-being?

We will be talking about the psychology of hedonic well-being, what the meaning of hedonic well-being is, and what is included under this. We will discuss the psychology of eudaimonic well-being, what is included under this, and what indicators are included. We will also examine some theories that integrate hedonic and eudaimonic well-being concepts. We will be talking more specifically about two critical theories. One is Keyes' 13 Dimensions of Mental Health and Flourishing, and the other is Martin Seligman's PERMA model.

So, let's start today's lecture. Let us begin with the concept of positive mental health and well-being. We must begin with health to understand the meaning of mental health and well-being. WHO definition of health is a very popular and cited definition. It says that 'health is a complete

physical, mental, and social well-being, not merely the absence of disease or infirmity'. So, here the WHO defines health as a state of well-being. Now, what kind of well-being is it? Physical, mental, and social well-being, not just the absence of diseases. So, generally, when we talk about health, we understand health as the absence of disease. So, when a person has no disease, we call that person healthy. WHO says the holistic or proper meaning of health occurs or will come only when you don't have a disease, that is, the absence of disease, but also the presence of some positive qualities or a state of well-being, which includes physical health, mental health, and social well-being. So, in one sense, this definition says that health is a state of well-being, not just the absence of disease.

The term well-being is included in the definition of health. So here it is very clear that health also includes mental, physical, and social aspects of well-being. All three of these are connected. WHO also defined mental health as a state of well-being. Again, they say it is a state of well-being in which individuals realize their abilities. So, according to this definition, a critical aspect of mental health is discovering your abilities, potentials, and capabilities. You can cope with the everyday stresses of life; you can deal with life's everyday problems and challenges.

Obviously, in extraordinary situations, everybody is overwhelmed, but with normal issues, difficulties, and challenges of life, one can deal with them and can work productively and fruitfully. One can work productively, contribute to whatever domains they are functioning in, and contribute to their community. You can also contribute to the social groups or communities in which you live. So basically, you also extend your functioning beyond yourself to other people. These are ideal mental health definitions, including all these parameters or indicators. But at the end, one of the most critical aspects of this definition is again here. It is said that mental health is a state of well-being. Health is also defined as a state of well-being. Mental health is also defined as a state of well-being. So, in all the definitions of health, well-being comes up repeatedly.

This definition clearly indicates that mental health is more than just the absence of mental illnesses; absence is obviously essential. You cannot be healthy when there is disease. But in a true sense, in a holistic sense, mental health is a state of well-being that goes beyond just physical illnesses. So, in this position, in a positive sense, mental health is the foundation for well-being and effective functioning for an individual or community.

So mental health is the foundation for well-being. Well-being, mental health, and general health are all connected. All these definitions also suggest that mental, physical, and social functions are interdependent. We cannot look at these things in an isolated way. For example, when we talk about physical health, you cannot be truly physically healthy when your mental health is not proper. If you are mentally disturbed, it will also impact your physical health. You will not be able to take care of your health. When your physical health deteriorates, it can also influence your mental health. When you have a chronic disease, it makes people anxious; people go into anxiety mode, and so on. It deteriorates mental health.

Similarly, when you are not mentally and physically healthy, you cannot contribute to the social aspects of your life. You cannot function productively in society. So, social functioning is also

connected to that. All these dimensions are interconnected with each other. Despite these connections, we generally do not focus on mental health; we focus only on physical health. We are all aware of physical health and immediately go to a doctor when something goes wrong with our bodies. However, true physical health cannot be achieved without proper mental health. Taking care of mental health is not a luxury. It's an essential thing, even the foundation for physical and social functioning, and so on.

Mental health is often discussed generally; we typically use it synonymously with mental health conditions or illnesses like depression, anxiety, and so on. So mental health is, most of the time, understood as having a disorder or not having a disorder. Mental health conditions refer to a person's state of mind, such as whether they are experiencing disorders like depression or anxiety. However, this concept goes beyond just disorders; when discussing mental health in a broader sense, it also encompasses whether a person is experiencing positive mental states, overall well-being, or a flourishing life.

Therefore, it is not simply a matter of having a disorder or not. So, when we talk about mental health, the two major dimensions we need to look at are, one, the illness part of it—mental health conditions and illnesses—and second, positive mental health, which talks about things like happiness, life satisfaction, self-realization, meaning in life, and so on. Both dimensions have to be studied when we talk about mental health. When discussing well-being, we are mainly concerned with the part where well-being primarily promotes positive mental health experiences. So, when we use the term positive mental health, we are talking about well-being. Mental health is a broad concept that also includes the concept of diseases and positive mental health. Positive mental health primarily focuses on the positive states of experiences and well-being. When discussing well-being, it is connected only to positive mental health.

Now, let us look at the concept of well-being itself. What is well-being? When we looked at the definition of health and mental health and their different aspects, well-being was coming up repeatedly. So, what is this concept of well-being? This concept is at the foundation of positive psychology. We cannot talk about positive psychology without understanding well-being as a concept.

Now, what is the meaning of well-being? One of the very general definitions of well-being refers to optimal functioning and experience. So, these two terms are essential. One is that you are in a state of well-being only when you are experiencing optimal functioning, which means functioning at your best. So that's called optimal functioning. You can function properly to the best of your abilities. So that is called optimal functioning. Optimal experience means, again, that your experience of life is optimum. You are experiencing life in a very positive, productive sense. All your life experiences, emotions, how you perceive life, and how you think about life are positive at the optimum level to the best of your capability. When you are at an optimal functioning level and when the experiential aspects of your life are both at the optimum level, then we can say you are experiencing a state of well-being, which is the foundation of your health and the foundation of your mental health. So, this is a very general definition, and it includes the gist of the meaning of well-being. Well-being has also been defined in various other ways. For example, the Royal Society in the UK defined well-being as a positive and sustainable mental state that allows individuals, groups, and nations to thrive and flourish. So,

well-being has also been conceptualized at the individual level. It has also been conceptualized at the group, societal, community, and country levels and even globally. Nowadays, large-scale surveys are conducted at the country level, where countries' well-being and happiness indices are calculated and compared to determine which country is doing better and which is not doing so well. All this, at the global level and at the country level, well-being indexes are calculated; happiness indexes are calculated, which shows that well-being can be studied at different units: individual level, society level, family level, country level, global level, and so on. Psychology primarily focuses on the individual level. To some extent, it also focuses on the group level. Still, it mainly focuses on the individual level, so this means it is at the level of individual well-being, which refers to psychological, physical, and social states that are distinctively positive. In a nutshell, we can say that well-being is about enriching human life and enhancing human functioning. So, we are talking about enhancing well-being, or when we are addressing the concept of well-being, we are talking about enriching human life, which means enriching the experiences of human life, an essential part of well-being. We are also enhancing human functioning.

We are trying to promote or expand the functioning of human beings. Now, when we talk about well-being, it has also been conceptualized or defined from different perspectives or different concepts. One way to look at it is that there can be four categories in which the definition can fall. We can define well-being from different perspectives. One question is, what is the orientation in the definition of well-being? Do you define well-being by what a person seeks in life and why, which are based on the values, motives, ideals, and goals? So this is one way we can define well-being. Based on the orientations, what a person seeks in life, and why they seek it. Based on that, one can also define well-being. Some definitions fall into that.

Based on the behaviors of individuals, we can also define well-being. Like what actual activities people do. Whether engaging in pleasurable activities, attending parties, or attaining goals, what behavior contributes to that person's well-being? So, we can define well-being from behavioral perspectives. We can also define well-being from the experiential perspective, such as momentary or typical feeling states, emotions, and thought processes. From that, we can also define well-being. So, if you are experiencing positive emotions and thoughts, we can say they contribute to well-being. This could be another category where well-being can be defined.

The last one is a functioning level. It talks about how well a person is doing in terms of abilities, accomplishments, health habits, etc. Well-being can have all these connotations, but primarily, as we said in the first definition, it focuses mainly on experiences of life and functioning in life. Some people also looked at orientations, behaviors, and so on. Based on philosophical debates on what contributes to well-being, if you look at how we should define well-being, there are two major schools of thought regarding what well-being is, how it should be determined, and what the indicators of well-being should be. There have been debates about this concept of well-being. But mostly, if you see all the arguments, they will fall under two major categories or schools of thought. One is hedonism, and the other is eudaimonism.

Hedonic school of thought or eudaimonic school of thought. How are these two different, and what is the conceptualization of well-being in these two schools of thought? If you see hedonism, you can see in this table that these two are distinguished based on the concepts. The

hedonic school of thought, or hedonic well-being, is conceptualized based on pleasures and happiness. So, according to this school of thought, if your life is full of pleasures and joy, it can be called high hedonic well-being. On the other hand, eudaimonic well-being suggests that well-being is more than happiness or momentary pleasures. It is more about the actualization of human potential. It is about fulfilling one's true nature and destiny. It says that conceptualizing well-being based only on emotional experiences or momentary pleasures is insufficient.

Well-being should be conceptualized based on whether you can actualize your potential. Are you expanding your capabilities? Are you fulfilling your true nature? Are you expanding? Are you doing meaningful things in your life? And so on. All these concepts are connected to eudaimonic well-being. So, eudaimonic well-being conceptualizes well-being from such concepts. So, in a more detailed way, it is shown in the table.

So hedonic well-being includes, pleasures, enjoyment, satisfaction in life, comfort in life, painlessness in life, and so on; these are the things that are given importance in the hedonic schools of thought. On the other hand, the eudaimonic school of thought includes things that are important or necessary for well-being, like meaning in life and values. What kind of values have relevance to a broader context in life? Are you just thinking about yourself, or are you also looking at the wider context of life? It also discusses personal growth, self-realization, maturity, excellence, ethics, quality, authenticity, autonomy integration, etc.

So, if you look at these concepts, eudaimonic well-being is conceptualized based on these higher-order concepts related to a more long-term meaning of life, seeking growth in life, self-realization, maturity, personal growth, expanding in life, and so on. This is how they are conceptually different from each other. Hedonism is mainly related to a mindset focusing on the self, the present moment, and the tangible things you can experience.

You can experience pleasures in life in a very tangible way. Primarily, it is focused on what I am getting from life in the present moment, and mainly on the self only. You are thinking about how to make your life happy and pleasurable. On the other hand, the eudaimonic concept is primarily associated with the mindset that focuses on the balance of focusing on self and others. It also looks at others, your relationships, and so on. Therefore, it is not just about focusing on yourself. It also has a balance between focusing on the present and the future. Eudaimonic well-being, most of the concepts are related to how you visualize your life in the future and how you are shaping it in that direction. It's a tendency to be guided by abstract and big-picture concepts and to focus on cultivating and building what one values and envisions. It's more like a big picture of life, a more meaningful life, and you see the context of life, goal-seeking, and so on. So, this is how fundamentally these two approaches differ in conceptualizing well-being.

Now, let us examine the historical roots of these two schools of thought. How can we historically locate them? So, the debate between hedonism and eudaimonism has a long history. There have been people taking one side or the other. In the 4th century BC, this debate was prominent among two great Greek philosophers, Aristotle and Aristippus. Aristotle propounded eudaimonism and suggested that a good life should follow our true nature, virtues, and reason. In effect, Aristotle proposed the whole term eudaimonism. He also said that a good life should

be defined in terms of whether you live according to your true nature, virtues, etc. So, that is typically eudaimonic thought.

Aristippus, another philosopher, believed that pleasure is the only good in life and pain is the only evil. The goal of life should be to gain maximum pleasure and happiness. So, his approach was different from Aristotle's. He said that the only evil in life is pain, so void that, and get maximum pleasure and happiness, and so on. So, he was a typical proponent of hedonism. Since then, many philosophers have taken sides; some have taken the hedonic side, while others have taken the eudaimonic side. For example, Hobbes and Bentham took the side of hedonism, while Plato and Immanuel Kant took the side of eudaimonism. So, in that way, this debate has been going on and on. People sometimes take sides historically, one side or the other. We'll see how we look at this in the field of psychology a little later on. So, there have also been some people who have said that these two concepts of well-being also have biological roots. So, if you look at the human brain, it has two crucial systems broadly. One is called the hot system in the brain, which is basically the older subcortical part of the brain, meaning the part below the cortex. So, there is an upper part of the brain, which typically consists of gray matter. Below the upper part, there is a subcortical area that lies below the cortex. Cortex is the upper part; below the cortex is a subcortical region. In that region, we generally share it with other animals as well. So, it involves most of the involuntary functions, and the most important vital functions are controlled by this subcortical part, such as emotions and other things. This subcortical part of the brain controls many critical functions, such as breathing and heartbeat. This is called a hot brain system, the lower part, the subcortical region. While the upper part of the cortex, or the gray matter part, is called the cold system, the newer cerebral part of the brain, if you look at the brain, these two parts function differently and align with one another for well-being. The subcortical part mainly focuses on emotions, pain, and pleasure; this part controls the hedonic well-being aspect, and if you look at the upper part.

The cerebral cortex focuses on thought processes, thinking, complex decision-making, and other aspects known as the cold system; it is more connected to the eudaimonic well-being part. Our brain is divided into the sense of well-being and the subcortical part, which is mainly connected to pleasure-seeking, avoiding pain, and experiencing emotions—both eudaimonic and hedonic well-being—are connected to the subcortical regions of the brain. At the same time, the cortical part, or upper part, which is also called the cold system, controls them, or is it connected with eudaimonic well-being, where you think about the future, goals, and the meaning of life. These are all connected to the higher cognitive processes and are generally controlled by the upper part of the brain, which is called the cortical part. So, the brain has both types of well-being in terms of design. It is biologically ingrained that we seek both aspects of well-being. So, most psychologists in the area of well-being research generally suggest that people need both aspects of well-being in a true sense to be considered as experiencing well-being. To experience the true sense of well-being, we need both hedonic and eudaimonic aspects to flourish. Each aspect could be just half of the story, but if you can balance both hedonic and eudaimonic well-being, we can experience true well-being.

So, hedonia and eudaimonia are not opposites or mutually exclusive. They are complementary psychological functions; furthermore, a person may derive hedonic benefit but a eudaimonic

loss from an activity, and vice versa. Therefore, assessing both the hedonic and eudaimonic variables when studying well-being outcomes is essential, as both may be connected. It is also possible that sometimes, higher hedonic well-being can lead to higher eudaimonic well-being and vice versa, or they may not be attached. In a true sense, a holistic sense of well-being should include both aspects of well-being: hedonic and eudaimonic well-being. So, that's the general idea in psychology. A true sense of well-being is measured using both dimensions.

Now, let us see how both the hedonic concept of well-being and the eudaimonic concept of well-being are studied in psychology. As we said, psychology is based on scientific methodology, so we must define all the concepts based on how they can be conceptualized and measured in real life. We cannot just give an abstract definition, and then we cannot study them scientifically. So let us see how hedonic well-being is studied and conceptualized in psychology. Until now, we have only discussed philosophical debates and the distinction between these two concepts; now, let us see how they are studied in psychology. Let us first see how hedonic well-being is studied in psychology. Psychologists who adopted the hedonic view have focused on a broad conception of hedonism. So, it is not just the typical concept of pleasures included in the concept of hedonism in psychology.

We use a broad conceptualization of hedonism in psychology; it is conceptualized as hedonic well-being, which is technically called subjective well-being. Thus, in psychology, hedonic well-being is technically called subjective well-being, which means the same thing. Now, it captures how it is viewed in psychology: the presence of positive affect, life satisfaction, and the absence of negative affect. Here, "affect" means emotions in the sense of emotional experience; "affect" is used, so subjective well-being is measured using emotional experiences. What is your frequency of positive emotional experiences and negative emotions? So, if you are experiencing more positive emotions than negative emotions, your affect balance is positively toned. So that means your emotions are positive and more aligned with subjective well-being, or they will contribute to subjective well-being plus life satisfaction.

How satisfied are you with your life? What kind of judgment do you place on yourself when you evaluate your life by reflecting on what has happened? So, are you satisfied with your life? In general, we can measure by this, or also measure domain-wise. We can say, Are you satisfied with your professional life? Or are you satisfied with your personal life? And so on. We can also be satisfied in different domains. We can also have satisfaction in general about the totality of life. This is how it is conceptualized. Now, subjective well-being is, in layman's terms, also called happiness. So, when we use the term "happiness" in psychology, we typically talk about subjective or hedonic well-being. Happiness is a layman's term, which is also sometimes used in the psychology literature. Basically, it connotes the idea of subjective well-being or hedonic well-being.

So, researchers have conceptualized and measured happiness or subjective well-being in two different ways. Affect balance indicates more positive emotions and pleasures, and unpleasant emotional state, essentially an aggregate of how one has recently felt in various moments of life. The other is life satisfaction, which goes beyond momentary feelings to invoke an integrative evaluative assessment of one's life. Subjective well-being consists of three

components. Life satisfaction, the presence of positive moods or emotions, and the absence of negative moods are often summarized as happiness.

This is conceptualized here as subjective well-being, which we can also call happiness, and consists of positive mood or emotion, the absence of negative mood, and life satisfaction. So, this presence of a positive and absence of a negative mood is also called affect balance. So, what is the balance of your emotional experience? Compared to positive and negative emotions, what is the balance? Are you experiencing more positive emotions than negative emotions? What is its balance? Obviously, you cannot completely avoid negative emotions, which is rare. So, a positive mood, if greater than the negative moods or emotions, will contribute to higher subjective well-being or happiness. And if you are more satisfied with your life, it will also contribute to greater subjective well-being or happiness.

This is how it is conceptualized and measured in psychology. One can measure the subjective well-being or happiness that a person is experiencing in this moment based on the measurement of these emotions; there are standardized tools to measure them. We can score a person's happiness or subjective well-being regarding life satisfaction. This is how the country-level well-being index and happiness index are calculated. They also have more parameters when country-level indexes are made. But this can be calculated, and the score can be given to a person based on how they are experiencing all these things. Now, how does eudaimonic well-being basically criticize hedonic well-being? It states that hedonic well-being is an incomplete definition. They also said well-being should be more than emotions and life satisfaction. So, eudaimonic well-being addresses this criticism by conceptualizing well-being as positive functioning, meaning in life, pursuing worthwhile goals, actualizing inner potential, and so on.

So, these are some of the concepts that we have already discussed regarding how eudaimonic well-being looks at it. So, in psychology, the core of wellness is not how pleasant or unpleasant one feels, which is the central concept in hedonic well-being. It is more about how you function in life. So, hedonic well-being is more concerned with functioning in response to challenges in life. How are you able to function in life? That is the central concept of eudaimonic well-being. In hedonic well-being, the primary focus is on how you are experiencing life in terms of emotions, whether you are satisfied with your life, and so on. So, the focus is more on the functioning aspect. So eudaimonic well-being is also called psychological well-being. So technically, in psychology, we call it psychological well-being. Hedonic well-being is referred to as subjective well-being. Eudaimonic well-being is technically called psychological well-being in the literature of positive psychology.

One of the most common ways you conceptualize dynamic or psychological well-being in positive psychology is using Ryff's conceptualization. He defined well-being using six dimensions of psychological functioning. So, they use the six dimensions to conceptualize eudaimonic well-being. If these six dimensions are increasingly present, you will have more eudaimonic well-being. These dimensions include autonomy, environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance. We will discuss each of these things briefly when we discuss a theory that combines eudaimonic and hedonic well-being. So, we will briefly talk about this component in the upcoming slide. So, this is one of the models most researchers use to measure eudaimonic well-being.

They measure autonomy, environmental mastery, personal growth, positive relationships, purpose in life, self-acceptance, and so on. As I said, in psychology, we generally believe that the holistic sense of well-being, or true sense of well-being, happens only when you combine both the hedonic and eudaimonic aspects. Hedonic aspects may be a partial truth or can contribute to positive experiences in life. Still, they may be momentary and not contribute to long-term concepts or sustainable states. In contrast, eudaimonic well-being can contribute to more sustainable states in which you lead a meaningful life, contribute to a greater purpose, and so on. So, pursuing each may not provide a complete picture of well-being. So, the basic idea in psychology is that the right balance of hedonic and eudaimonic well-being is essential for experiencing a true sense of well-being. So, in that sense, specific theories were developed that combine the dimensions of eudaimonic well-being and hedonic well-being in their conceptualization or model of well-being for positive mental health, and so on.

So, we'll be discussing two such theories today. One is called Keyes' 13 Dimensions of Mental Health as Flourishing. So, this is one model that combines both hedonic and eudaimonic well-being. And the second model we'll discuss here is Martin Seligman's model of flourishing, which is also called the PERMA model.

So we'll briefly see these two models and how they conceptualize well-being. Now, let us look at the Keyes' model. It's the name of a person: Corey L. M. Keyes. So, he proposed a model of mental health, also called a model of flourishing, which includes hedonic well-being, psychological or eudaimonic well-being, and societal aspects of well-being in his model. So, he distinguished the state of flourishing from the state of languishing; he said a human being can experience a state of flourishing, or when that flourishing is absent, we can call the person experiencing something called languishing. He defined these two terms: when we experience flourishing and when we experience languishing. The state of flourishing combines a high level of subjective well-being and an optimum psychological and social well-being level. So, when you are experiencing high subjective well-being, you are also experiencing high psychological and social well-being. When all three aspects are high, you are experiencing flourishing. On the other hand, the state of languishing is a combination of a low level of subjective well-being and a low level of psychological and social well-being. So, when you experience low levels in all three, your well-being can be called languishing. So, this is the opposite of flourishing. And those who are not experiencing flourishing nor languishing will have a moderate level of mental health, somewhere in between. So, what are the components of his model? He said positive mental health, or flourishing, includes three dimensions, three categories of factors. One is called positive emotions, or emotional well-being; if you see, this is connected to hedonic well-being. Positive emotions are connected to the concept of emotional well-being.

Second is positive psychological functioning; these are related to psychological well-being, or eudaimonic well-being. He said the third one is positive societal functioning, which relates to eudaimonic well-being. He said that the state of mental health, or positive mental health, or flourishing includes these three essential sets of factors: one is whether you are experiencing positive emotions in your life, which is called emotional well-being; another is whether you are experiencing positive psychological functioning, which is called psychological well-being and is connected to eudaimonic well-being; and the third is called positive social functioning,

which is also referred to as social well-being. Thus, psychological and social well-being are more connected to eudaimonic well-being. So, this model conceptualizes well-being as a combination of hedonic and eudaimonic well-being. Let us look at these three factors and the kinds of things included.

So, positive emotions—the first factor called emotional well-being—include typical hedonic well-being or subjective well-being measures that we have discussed. It consists of the positive effects, which means positive emotions, whether we are regularly experiencing cheerfulness, interest in life, good spirits, happiness, calmness, peace, fullness of life, and so on. These are indicators of positive emotional states or positive affect. It also includes things like the avowed quality of life, which mostly means being more satisfied with life overall or in specific domains of life. So, if you are more satisfied with life, you also have higher emotional well-being. This typical emotional well-being includes positive emotional experiences and higher satisfaction with life. This is one factor that we discussed.

The second is psychological well-being, which is connected to eudaimonic well-being and the factors associated with Ryff's conceptualization. The six dimensions we discussed are positive psychological functioning, such as self-acceptance, which means holding a positive attitude towards yourself and acknowledging most parts of your personality. You have a higher self-acceptance when you have a positive attitude towards yourself. You generally have a positive attitude toward yourself. You don't deny it, nor do you complain about yourself. You shouldn't compare yourself to others too much, which can lower your self-esteem. Those things are generally not connected to self-acceptance. You typically like most parts of your personality, and that sense of self-acceptance is there. You can keep improving, but you have a positive attitude about yourself. So that falls under self-acceptance.

Personal growth connected to positive psychological functioning is about seeking challenges, having insight into one's potential, and feeling a sense of continued development. Personal growth happens when you continually expand, build your skills, gain more insights about your potential, and grow in those directions. The third factor is related to purpose in life, which is when you find that your life has a direction and meaning. When you see that your life is purposeful and meaningful, there is a direction in life, and you are going in specific ways meaningfully, and so on.

Environmental mastery is exercising the ability to select, manage, and mould one's environment to suit needs. To what extent do you have control over the environment in which you live? This may also be connected to the skills and so on. Do you have the ability to exercise selecting things, controlling things, managing things in your life, and so on? If you have it, then you have higher environmental mastery.

Autonomy is related to whether you are guided by your inner direction, internal standards, and values that guide you. You have more autonomy if you have more freedom to choose and direct your life according to your wishes. If you are constrained by others' direction all the time, then you have less autonomy. So, suppose you are more guided by your internal standards and can direct your life according to your own standards and thought processes. In that case, you have higher autonomy, which is also connected to higher psychological well-being.

Positive relationships with others are the last factor related to whether you have, or can form, warm, trusting personal relationships. So, what kind of quality of relationship do you have with other people in your life that determines a positive relationship? This plays a vital role in psychological well-being and the quality of relationships with other people because, as human beings, we are social animals and do not live alone. So, we constantly interact with other people, and the quality of relationships and the support we receive from them play a vital role in our well-being. Especially when you face difficulties in life, if you have people to count on, you can cope with life's problems in much better ways. The positive relationship plays a vital role. These six dimensions are connected to positive psychological functioning in life, also known as positive psychological well-being.

The third factor is related to positive social functioning and social well-being. According to Keyes' model, social well-being includes things like social acceptance, which basically entails holding a positive attitude towards and acknowledging human differences; thus, there is a sense of acceptance of different kinds of people in society, where having a generally positive attitude towards others is referred to as social acceptance. Social actualization is the next factor. It believes people, groups, and society have potential and can grow and evolve positively. You have social actualization when you have a positive attitude towards society's ability or potential to develop positively. Then, you will contribute to society by making it better.

Then comes the social contribution. They see their daily activities as applicable to and valued by society and others. To what extent do you see yourself as a contributing factor in society? So that's called a social contribution. The next one is called social coherence. It is about being interested in culture and social life and finding them meaningful and somewhat intelligible. Basically, it means that when you show interest in the social aspect of life and find it meaningful, and you are interested and engaged with it, that is called social coherence.

The last one is called social integration. It's about a sense of belonging, comfort, and support from the community. So, can you integrate yourself into the social fabric in which you live? Do you feel a sense of belonging to the society, group, or community you are living in? Do you find support and comfort in that society? Then, if you find that you have higher social integration. So, these are the essential indicators of social well-being. We have emotional, psychological, and social well-being, and the associated components. All these things contribute to our true sense of well-being and contribute to well-being from different aspects. So that's called Keyes' model of flourishing or well-being, which combines both hedonic and eudaimonic concepts.

The next model we'll discuss is Seligman's PERMA model of well-being. This model also combines hedonic and eudaimonic concepts to promote well-being. So, according to this model, these five components are essential for experiencing well-being in one's life. He conceptualized well-being as a combination of both hedonic and eudaimonic well-being components. So, he said that true well-being can be conceptualized in terms of PERMA. PERMA is an acronym for Positive P, Engagement E, Relationships R, Meaning M, and Achievement A. So that's an acronym for PERMA, which means that the first component is positive emotions. So, I feel good, which was also part of Keyes' model we discussed earlier. So that's related to hedonic well-being. Looking at all the other parts, they are generally

connected to eudaimonic well-being. So very briefly, let us see what these components are. So positive emotion, as we said, includes emotions such as amusement, hope, interest, joy, love, and compassion. All those emotions we experience expand us, and we feel good about it. So those are positive emotions. We'll also discuss the positive emotions in detail in the coming module. In detail, we'll have a module on positive emotions where we'll discuss positive emotions, how they influence us, and how we can enhance them. So positive emotions can broaden our thoughts and actions and build many resources. This theory will be discussed later. So, this is an essential part of how we experience life. Positive emotions are critical in our lives. And typically, when we talk about happiness, we generally talk about positive emotions. So, this is an essential component of hedonic well-being and the PERMA model of Seligman.

Engagement is significant for well-being, as it involves finding flow experiences. Flow experiences happen when you are intensely focused on the task at hand in the present moment, to the extent that you lose track of time. So, to what extent are you engaged with life or the things we do? How many flow experiences have you had? You know, flow is another concept that we will be discussing in the upcoming modules. So, if you are engaged and find a lot of satisfaction and internal motivation in doing what you do in your life, then you are highly involved. The sense of engagement is powerful. You will be fully engaged in the moment, doing things, and well-being flows out of engagement. This kind of engagement state improves well-being, happiness, life satisfaction, and so on. This is an essential aspect of well-being. We'll be talking more about them in the upcoming modules.

Then comes the relationship, which we have already discussed, and was also part of Keyes' model, as discussed earlier, positive relationships. Our connection with others plays a vital role, and as we are social creatures, it impacts our well-being very strongly. Positive support can be a good source of coping during difficulties and stress. If other people support you, you can deal with many difficulties and problems compared to being alone. People with high social support experience less stress and are able to cope successfully. There is a whole module of positive relationships that we will be discussing later.

The next component is meaning in life, which is doing valuable and worthwhile things in your life. It involves belonging to and/or serving something that we believe is greater than ourselves. The meaning of life has many components that we will discuss in another module.

The last is accomplishment, which is about things we have accomplished in life. It is about setting or reaching goals; the more you achieve important goals, the more accomplished you feel, contributing to your sense of well-being. Even small goals like doing half an hour of exercise and making efforts give them a sense of accomplishment, happiness & well-being. Accomplishment doesn't mean you have to achieve something great in life; it can also include small things if you can set those goals, like exercising for half an hour every day, so if you can sustain it for a given time, you will feel a sense of accomplishment. There is another concept called grit. It relates to the idea of accomplishment. Angela Duckworth introduced it, speaking about perseverance and passion for long-term goals. So, you can persevere to reach a long-term goal with a strong sense of grit. The short-term goal is easily achievable, while the long-term goal, people generally lose motivation and cannot sustain efforts. So, people who are gritty, or individuals with a high sense of grit, can persevere and accomplish long-term goals. There, it

is a very important factor in achievement and accomplishment in life. Therefore, people with 'grit' persevere at their goals over time, despite failures and adversities. These are some of the things.

The two models we discussed are the PERMA model and the Keyes model of mental health and flourishing. This model defines the true sense of well-being as one that can only be achieved when combining both hedonic and eudaimonic well-being. Some models state that well-being is the foundation of positive psychology. All other things are associated with these concepts. So, we tried to understand how well-being is connected to positive mental health, hedonic well-being, and eudaimonic well-being. And how both should be integrated to achieve a true sense of well-being. With this, I stop here. Thank you.