

Lecture - 08 : Predictors of Happiness

Hello viewers, welcome back to this NPTEL course on Sustainable Happiness. So, in the last class we were discussing about the you know sustainable happiness, happiness components, what are the facets of happiness etcetera. Now, to continue with this now we can say that happiness is a major goal for human beings. So, we have already discussed about happiness and well being, now as per the UNESCO 2015 sustainable development goals and 2030 agenda for achieving all these sustainable 17 goals sustainable development goals. So, where happiness is considered as the ultimate goal of humanity of society etcetera. So, here the more emphasis has been given on to develop a sustainable and just society with more inclusive equitable and balanced approach to economic growth.

And, to promote the sustainable development poverty eradication happiness well being of all the people. So, here along with the environment ecological development environmental development etcetera along with the environment the economic aspects and the society aspect that people aspect have also been equally emphasized. And, happiness is the ultimate outcome, it is the ultimate goal of society that is sustainable society. And, it must ensure an inclusive, equitable and balanced approach to economic growth that means, a sustainable approach to prosperity, economic growth and to promote the sustainable development by removing the poverty, hunger.

and unsustainable habits and you know that means, energy clean energy consumption all kinds of the activities that are embedded in all the 17 goals ultimately to achieve the goal of happiness and well being of all the people in the society in the global society. Hence, it is the major goal of the society dimension the people dimension of sustainable development which has been embedded in all the 17 sustainable development goals. So, now, the thing is that happiness has been again happiness has been associated with the human existence human experience. So, people when people in their lifetime they come across various kinds of experiences, situations, context, existence etcetera. So, the happiness concept itself is very much closely associated with human existence in human experience.

So, in this regard researchers they have come up with many components which are significant So, determining happiness like for example, happiness related to health, happiness related to mindset, happiness related to you know workplace. So, so many facets are there that determine the overall happiness. So, in this context now Zhang et al. So, they have identified that in 2018 that happiness and meaningfulness, how these two are related? Meaning in our work, meaning in our courses, meaning in our career, meaning your day to day activities, meaning your in our relationship, meaning in our religious practices. All these things how we are engaged in different kinds of activities and experience happiness

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lifetime.

So, let us see the what happiness and meaningfulness say that. He says that the meaning is perceived and pursued in domains which do not provide a hedonic happiness. That means, you know we have already discussed about hedonic happiness and eudaimonic happiness. Hedonic happiness is more materialistic, you know more wealth related, more you know materialistic goods, materialistic you know enjoyment, the status, the wealth, money all kinds of things these are hedonic happiness. So, how happiness becomes you know more meaningful and in which occasion we enjoy the happiness because we are we think that we are engaged in very meaningful activity and experiencing meaningful learning etcetera.

So, that is here happiness and meaningfulness it is perceived as the domains which do not reflect hedonic happiness that means, it is beyond hedonic happiness that is it is related to you know more kind of eudaimonic happiness suppose like for example, in a drought prone area, we have helped people in terms of water resources, providing water consumption, water resources, water you know reservoir, water you know water supply etcetera. So, that is a kind of service we provided. So, in this way we think that when we improve the quality of life, improve the you know activities of the life in the particular community. So, we think that by providing this kind of service we are happy because it gives a meaning to our life to our experience to our satisfaction that we have done something good for the community. So, it is beyond hedonic happiness.

Now, happiness and growth mindset, so usually what happens growth mindset is more of positive attitude, positive behavior, positive aspirations, activities etcetera. And opposite to growth mindset it is kind of the negative mindset, there is a fixed mindset or the negative mindset or the pessimistic we can say. So, this growth mindset it has come from the you can say positive psychology. So, happiness growth mindset which are which is associated with the greater well being and the greater relationship satisfaction. So, here growth mindset that when we look into the.

brighter side, the positive side of any activity, any event, any experience, any situation also. So, that is the growth happiness growth mindset. So, when we move towards the learning more learning, we have adopted the growth mindset because you know we get more satisfaction from our relationship, from our You know from helping out others for community development activities etcetera that is that means our happiness is more intended towards the growth mindset. So, growth mindset it is again positive concept. So, happiness growth mindset primarily associated with the greater well being not greater well being of all of the community people and relations satisfaction.

Like for example, when the people they have the very good social network and very good family bonding relationship, friends circle etcetera they become they are very happy because they get meaning out of it when they are connected to all this kind of people. So, they get meaning out of their life experiences their feelings. So, that is the that is the meaningfulness. So, here happiness growth mindset is always important. move towards it always directed towards the development or positive or the growth or we can you can say growth and the new optimism new optimism kind of thing that is being positive looking at the positive sides and making effort to achieve something great and positive.

Similarly, happiness and religion are also connected. So, people those who are very much religious in the sense that they have a faith in a particular either their religion or in particular god or particular you know temple or whatever. So, and they are committed in their faith, they are very much committed, they are very contented they are very much you know. So, that kind of they are very much particular in their religious practices also that also gives them some kind of satisfaction some kind because they are their inner belief system is that they have they are they have they have the close bonding close relationship close you know close you can say relationship commitment and you can say association with the god they feel it though the things they practice and that gives them the immense happiness. So, that is so it provides some for example, we believe in God whichever God we think, we idolize, we believe that is our personal choice, but even when we strongly believe firmly believe in God.

So, it gives us a moral support to fight back to be resilient to and to be you know often also for small things also we become very grateful that God has given us this kind of thing. we devote everything towards the god and because it gives us emotional support. So, that is the type of connection that is the kind of relationship that we have established with the universal that means, the god or the almighty or whatever you devote yourself to. So, that also gives a kind of meaningfulness. So, that is also here also religiousness, religious practices and belief and faith in your spiritual faith and believe etcetera it also it is a source of happiness.

So, happiness and others like for example, the people who are largely busy largely connected with the social networks they are more you know they are more active in the neighborhood activities you know social service activities. very good in team building, team work, team group cohesion etcetera. So, that is when they are connected to others they also they become very happy. So, it is also another source of happiness. So, happiness and health are also well connected definitely health is wealth.

So, unless and until we are healthy unless and until we feel good. So, in terms of the health how can we be happy. So, in order to so, when the when we understand that health and

happiness are connected. So, definitely we must make effort to improve the quality of life and health of the population in the community, in the country, in the state etcetera. So, that should be so, and efforts should be made towards the population health, population development in terms of their health and so, that is a now different kinds of policies like you know all kinds of the immunization camp, all kinds of the health facilities, all kinds of the you know services or health policies in terms of health policy also we want to enhance the quality of life of the population in the particular community.

So, again happiness and money definitely happiness and money is that money because money gives us the buying power purchasing power to enjoy our life to. not just to complete not just to fulfill our daily needs, but also to achieve to achieve our aspirations to satisfy to satisfy our needs to gratify our needs. So, that is why definitely higher income group when we say that in the process of Maslow's hierarchical need theory. So, the the more ladder the more higher more we climb towards the higher income group that our social status or social esteem, self esteem etcetera enhances. But of course, yes money is very important and higher income group they as they possess the wealth they also they also become very happy, because they can do anything they can achieve anything with the money.

So, that is money is one of the factor of happiness, but that is it is more related to hedonic happiness that is modern happiness that is practical happiness. So, and it is more related to individuals need gratification. So, but we cannot say that it is it may stay for the longer period of time. So, it is a very short span of time because it relates to hedonic happiness. Now, happiness and work or the happiness and leisure like sometimes when we spend time with our self we are our self we are spending holidays we are spending the time leisure and the leisure hours etcetera.

So, when we are deeply engrossed with our self our family our work our own hobbies etcetera. So, we ah we we enjoy etcetera it also gives us immense happiness. Similarly, in the workplace also it has a positive effect of happiness because if we enjoy the work, if you enjoy the work then we become happy and that happiness also can lead towards the success and success brings happiness. So, both success and happiness are interrelated because cause as a cause and effect. Happiness leads to success leads to happiness and happiness also causes the success.

It motivates the person, it gives the intrinsic motivation to work more. to diversify our work, to raise our competency, to raise our productivity, to raise our work efficiency in the workplace. So, happiness and work are very much interrelated especially similarly happiness in the workplace is also very important concept that we will discuss in the next coming modules. So, now, these are the what are the predictors. So, predictors of happiness you know happiness again as you have already discussed it is very much individualistic.

So, individualistic that means, individualistic as because it is relative to individual subjective experience his own connotation of happiness. a subjective well being, subjective happiness and life experiences and values and ethics etcetera what he has defined for himself. So, it is it is definitely it is very much subjective. So, however, however, across the population researchers they have tried to identify some of the significant predictors of happiness, because ultimately our goal is towards the subjective well being and a community well being. So, predictors are definitely predictors of happiness we can say this emotional security companionships these are definitely when we are very much these are definitely the good very good predictors because when we are in the within the family in the friend circle in even the marital relationship also we when we are safe secure and we enjoy our relationship and etcetera.

So, then we become happy. So, that is it is a very important very potential predictor. positive and negative affect feeling low that means, when emotionally we are down we are low we are and we are experiencing some kind of negative emotions. And another is the greed, greed is that you know in that is the high perseverance capacity that is the determination the will power of the individual to move forward to go ahead to overcome all kinds of you know hurdles there. impediments they are facing in their life. So, they can overcome with the greed that is hard hard that means, hard very hard effort and the very perseverance etcetera.

So, these are the. So, I want this positive and negative affect that is the emotions and the greed that is your will power determination and intrinsic motivations are also strong predictors predictors of happiness in life. So, another is the valuing happiness valuing happiness how do we. you know evaluate happiness in our life. So, that the quality of happiness that we enjoy and how do we add value, how do we evaluate it that. So, valuing happiness negative life circumstances suppose we are we have had the experience of a very bad experience of any you know traumatic you know experience in the family may be the with the death of our family members some of the things or may be that we have fall the victim of some kind of accident or something like that.

So, these are negative life you know circumstances as we have discussed if we how do we narrate how do we evaluate this narrative life experiences. Even though it is a negative life experience often at the end of the day with deep contemplation and reflection etcetera we come to the conclusion that. Yes, this situation irrespective of the fact that it is a negative life event. but it has taught me this thing or it has made me more stronger, it has made me more resilient, it has made me more you know futuristic, it has made me more visionary all kinds of things. So, how do we interpret again the negative life circumstances? Neuroticism have also been found see it is an again it is neuroticism is a personality trait

which has been also been found to be negatively predicted negatively correlated to subjective well-being.

So, negative life experiences neuroticism and the have been found to be negatively related to subjective well being that is true, but again the growth mindset and the growth mindset positive mindset with that how can we convert the negative life experience into a positive one that again It is the positive attribute of the subjective well-being or community well-being that is valuing. How do we value the life experiences and find out the essence out of it? How do we interpret it? How do we comprehend it? So, our positive mindset, growth mindset and outlook. So, again however, that these are also the valuing the happiness positive effort positive mindset as well as the negative life experiences may be some traumatic experience in the family neuroticism as a personality trait all these are also significant predictor. Similarly, stress is also significant predictor. So, three factors predict the employee happiness in the workplace.

So, for example, yes definitely workplace happiness when we talk about the workplace Definitely the work culture, what work culture like the primality includes the administrative processes, the you know the structure of the organizations, then their modus of operandi, then the their work culture etcetera. And of course, the leader is very important, leadership is very important, the whoever is your boss or mentor or leader. you know way of dealing with leading the people dealing with the people employee. So, here comes your employee employer relationship leadership and followers relationship the leadership is important factor and the job satisfaction. At the end of the day you must feel happy feel satisfied that whatever I did for the whole day.

It has added value to my experience, I have learned so many things and I have also produced I have also contributed in the company in the productivity of the organization. So, these are the important factors for the employees happiness in the workplace. Now, coming to this another. So, how to you know it is the course this module is on pedagogy of happiness. Then how all these are the predictors and the dimensions facets we know, now how to teach how to educate people to adopt happiness how to be positive etcetera.

So, similarly so, many with educational psychologist researchers they are also formulating propagating some kind of you know they are developing different learning theories and advocating for a practicing these things. So, similarly contemplative learning is also one such theory of education. So, contemplative education is a philosophy Higher education any educational theory, psychological theory is primarily based on some philosophy, some philosophical base and some empirical base that is the research findings. So, the contemplative education is also based on philosophy of higher education that integrates and this contemplative education it integrates. So, introspection that is the self reflection,

how do we introspect, analyze, evaluate our self that is subjective reflections, introspection, internal assessment, internal evaluation etcetera that is introspection and another is the experiential learning into the academic study.

And experiential learning you know mode of learning, when we are situated in a particular We are working collaboratively with others and we are dealing with different kinds of factors or the problems and challenges etcetera that is the situational learning. So, it is called as the experiential learning. Because being in the practical field, being in the realistic situation, realistic context while doing some work while solving some problems we are experience we are learning we are learning. So, that is the you know context based learning.

So, experiential learning. So, how can we embed this introspection and experiential learning into the academic studies in the academic framework. So, contemplative learning philosophy is based on that integrating introspection, self reflection, self analysis, you know objective evaluation. reflective thinking, critical evaluation, all kinds of internal analysis, objective analysis etcetera and this thing and we have to embed it, we have to integrate it with the experiential learning and how these two components can be embedded in the framework of academic So, again it also supports to support the academic and social engagement. So, definitely experiential learning is there, team work is there, collaboration is there, definitely social engagements are there. At the same time individual development is there because insightful learning, introspection, self analysis, self reflection.

So, and it primarily focuses on social engagement, develop the self understanding because introspection primarily focuses on understanding self and understanding others. So, here you can say once we understand. then we can better understand others also as well as the analytical and critical capacities. At the same time not just we understand, but we also we can critically evaluate, we can critically analyze and you know objectively analyze something without any bias critically analyze certain things. So, critical analytical and critical capacities and potential is are important and cultivate the skills for engaging constructively with others.

So, when so, primarily it advocates for the experiential learning, then constructive learning, collaborative learning and self analysis through self analysis self through reflective thinking introspection etcetera. At the same time how through with all these processes how can we constructively engage our self with others for a better goal for the larger goal for the community development for a bigger goal. It is not just it is beyond our individual goals. So, engage our self constructively positively with others in some bigger goal in may be in the organization, may be in the community development, may be in the health care sector. So, and, but we must possess we must acquire learn develop this kind of skills and competencies to effectively engage our self with others in the community in

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context.

Now, the next is that so, the inclusion of contemplative and introspective practices in the academia address it is it has an implication of increasingly recognized ah why it has come up as an philosophy of the contemplative learning. The moment it was realized by the educationist philosophers and researchers that that is So, in the in the framework of higher education in the framework of formal education higher education theory that is increasingly imbalance or imbalance or the gaps are there they could perceive some of the gaps are there which are which persist exist in the higher higher education level. So, in order to remove those gaps in order to they make it more balanced more you know inclusive more equitable more accessible etcetera. Now, these contemplative learning, contemplative pedagogy and introspective practices have been advocated by the academia, but it is that means, it is the beginning of the contemplative learning philosophy or education philosophy. So, because you know a lack of support for developing the purpose and meaning for or for helping the students, because you know till 21st century you know we have been engaged Our pedagogical framework was completely different, it is more of teacher centric, it is more of content a classroom based and it is more of content related content focused.

So, where the learners or the students well being their individuality, their needs, their satisfactions, their growth and competency have been immensely neglected, largely neglected. So, that has been identified by the contemplative learning psychologist or researchers and they try to they try to put. put forth that is the idea of how to learn that means, focus that students learners should be the focus of all these academic or learning frameworks where learn learn who they are that means, the every student must learn who they are who he is search for the larger purpose over their life even though they are even though they are a part of the formal learning set up they must ask this question to themselves. who am I, what is the purpose of my life, what is my larger goal and leave the college and whenever they complete the program of you know secondary level higher secondary level graduation or the post graduation level of education. They must come up as a they must leave the institute leave the college with as being a better human being that means, now they are the global citizen they can contribute significantly towards the community development.

So, not it not just for to and more or lead satisfy their own individual needs, but for the social purpose, for the community purpose, for the larger purpose. So, these are the philosophies that is. So, this contemplative learning primarily has been propagated by the research as a group of researchers who have witnessed a larger and larger gap or can say very irregularities or You know imbalances all kinds of you know gaps and imbalances irregularities they have been they have witnessed as a result of that they form a group and they develop a philosophy and at the on the basis of that philosophy they develop a

curriculum, pedagogy, education all these things and now it has become the contemplative learning, contemplative education and contemplative learning practices also. So, they here generally there are three main ways of contemplative learning practices that are in that are embedded incorporated firstly is that in a remedial manner. But whatever damage has already been done how to rectify it that is the first approach.

So, in the remedial manner when they say that simple. So, how to that means, primarily the student is the student is the focus. the learner is the focus. So, that is students well being how can we ensure the students well being. So, students health, students mental health, students needs, students need satisfaction, students happiness, students well being. So, they introduce some of the activities some of the activities.

First thing is that simple breathing exercises, exercise can also make the So, students can make the students relax can help the students being relaxed more poised more calm and orient their focus when we are doing the and it has a scientific base also when deep breathing also gives us as the more and more oxygen's are pumping into our brain and body. So, definitely brain is going to be very. very functional, very active, very alert and that gives a kind of orientation. So, that the students will be more focused on the content, they will be more aware, more alert and more you know they more be more insightful in identifying their priorities goals etcetera. So, first approach is the remedial approach means whatever damage has been done how to improve it through deep breathing exercises.

Secondly, the physiological, psychological, philosophical and religious foundations of the practices will be taught. So, all the whatever we are content where subjects we are teaching it has it is physiological based, psychological, philosophical and religious foundations of the practices would also be taught to all the learners. So, their foundation can be should be a very strong. So, science and third is that contemplative orientation will be developed in the classroom in the classroom and across the entire situation. So, contemplative orientation should be throughout the institution, throughout the college, throughout the organization in the sense that it is not just confined within the classrooms and the among the peoples and the teachers, but it should be it should be you know it should be practiced by all the stakeholders of the complete of the whole institution that is the ecosystem the educational ecosystem should practice this contemplative learning orientations.

So, now again it is a pathway again well-being is a pathway to flourishing and well-being and how this contemplative learning is a pathway for flourishing and well-being. So, now contemplative you know many instructors have found that participating in the learning community has had a significant impact on their own dispositions towards the students and teaching. So, when like for example, when we are learning together. So, learning so, even in the online and digital platform when we form our WhatsApp group, when we form our

you know Google group, when we form our learning communities that is subject wise learning communities. So, when the learners when the learners or students are participating actively in this learning community, they have an significant impact on their own disposition and that means, they are they have a significant impact on learning.

their own growth, own disposition, own quality, own quality improvement and competency improvement and it has an impact and it advocates that. So, community learning is primarily is very much beneficial in the sense that it enhances the dispositions of the students, their you know their self confidence, their abilities, competencies as well as the teaching quality of the teaching of the teachers also. So, contemplation in the arts and the science in the sciences. So, contemplation is a it is a concept that is beyond reflection that is deep contemplation is these are contemplations complete analysis reflection and coming up with the solutions both in case of the arts and the sciences everywhere contemplation can be possible.

Contemplative practices can be. associated with the you know with a numerical numerous benefits, beneficial outcomes like related to learning such as increased emotional awareness, attention control, academic self regulation, how we can monitor evaluate our own learning process, we can regulate it that is academic self regulation, attention even analytical in the hierarchy we can We can go up move on towards the analytical thinking, higher critical awareness, higher creative thinking all these things. In this ladder a cognitive ladder, affective leader, affective in the emotional value, ethical standard also we also grow up. So, it has this contemplative practices it has multiple benefits. Second is that contemplative education is described as holistic, more progressive as opposed to the conventional and traditional part of learning. Contemplation always focus on analysis, reflection, critical evaluation and then moving towards the growth.

So, therefore, the need for the contemplative education is very much predicted on the predicted as against the failure of the traditional educational system and because the curriculum of because the traditional educational system was more oriented more focused towards the curriculum. content, how to complete the syllabus, time bound, very structured and they underestimate it is a underestimate like means without focusing on the holistic development of the student and the teacher. So, this is a framework, this is the framework of working model of the contemplative education in this framework actually it shows. So, as we have already discussed that they have introduced some philosophical things, some psychological, some pedagogical, some you know value and behavioral, value oriented and action related things. So, now, this is the what we can see these the core, these are the core practices of contemplative learning and pedagogy.

First thing is an mindfulness, how to be mindfulness we will study mindfulness later on

cleared it in detail. So, mindfulness that means, to how to teach, how to help, how to educate the learners to develop mindfulness. Mindfulness is that the child must feel everybody every child every student can feel that means, to be attentive, to be focused and to be focus on the present without judging, without evaluating anything just to be just to. When we suppose for example, when we are taking the deep breathing deep breathing. So, closing the eyes taking the deep breathing focused on the on your on the breathing processes only that makes us more mindful in the sense that we are just focusing on one concept one component that is breathing exercises the breathing movements the breathing movements moving moments and without judging or without getting distracted with any other factor just to be to feel the presence to focus on the present that is breathing exercise.

So, mindfulness that is to be present at the moment without evaluating, without analyzing, without thinking anything. Then meditation, deep meditation beyond that meditation is focusing on you know concentration and focusing on particular you know particular goal, particular light or deep meditation that is the to that means, focus on primarily focus on our ah to consolidate to focus our attention to one single point for with the deep meditation. Then contemplative pedagogy that is how to teach or how the teachers can apply can adopt this contemplative pedagogy that means, to teach to educate the learners so that they can start can learn the contemplative practices. The self understanding because you know introspection, self analysis, reflective thinking all these are the for the purpose of self understanding and reflection. So, self understanding and reflection is again another core domain, core concept of contemplative learning and then compassion yes.

Again as because it is more related to social engagement, community development, social well being and community well being. So, compassion, empathy, compassion, compassion and all these all other positive embodiment should be also be there like all the positive values like gratitude, resilience, being being hopeful, empathy, compassionate, all these are the positive components should be there that is the compassion, compassion and embodiments that is all the developing all the positive values. So, these are the core elements of the contemplative education. Now, these are these are the for example, again suppose and the what are their focuses, focuses and objectives the core ethos are this holism that means, everybody's development, all round development, holistic development. So, examples like for example, as they focus on the wider field in education in which the this multiple factors that means, holistic development, community development, well being for all that the holism all round development.

develop well-being for all that is the primary focus. And similarly well-being it is not just happiness, it is not happiness, but well-being. Well-being is more ethical, more value oriented, more sustainable etcetera and the mental health definitely mental health. Of course, mental health is also associated with our physical health and other factors, but how

to ensure how to enhance our mental health towards the positive direction. So, these they are they are the co-ethos, holism, holistic development, well-being and mental health. And another then practices, what are the practices that is a wider contribution towards the through which they can contribute significantly to the society to the scientific foundation of the education etcetera.

How to practice it, how to practice the contemplative learning teaching and learning and the curriculum. So, contemplative education should be embedded in the teaching learning framework that is the teaching should be based on contemplative education philosophy, learning should be also based as on the contemplative practices and the curriculum should also be designed like that based on integration. That means, it has to focus on also self that is integrated with the introspection, self analysis, reflection and as well as the experiential learning also. Then social and emotional learning. So, environment that means, ecosystem the classroom the ecosystem should be social and emotional.

Their focus is primarily on group learning, collaborative learning, situational learning, and group based learning, experiential learning. So, it must have some social benefit, benefit to others. And emotional learning that means, it must be very close to close to human relationship even in humans relationship with the environment. So, all kinds of inter stakeholder relationship those who are that means, all of us who are living together.

So, there must be a very good bonding. emotional attachment with each other. So, social development group that social and emotional learning that is the ecosystem in the classroom situation in the learning situation even if it is an exponential learning all the stakeholders learners should be well connected with everybody emotionally, socially and learning together. And then staff development that is from different so all the other staffs staff administrative staff and other kinds of supporting staff they should also be oriented through contemplative learning practices. And there you can so here there again another two foundations you can say the primary foundation here you can say ethics, values, equity, sustainability and social transformation which is their primary foundation focus and another is it should be supported by the research evidence research, scientific underpinnings, analysis, deep analysis, reflective thinking all kinds of thing. So, its primary goal is that how to bring the positive values, ethics, equity, sustainability and in this process to transform the society from the unsustainable society, how to make it more sustainable and positive community sustainable society that is the transformation.

So, here transformation again transformative learning also comes within the framework. That is the 360 degree transformation is also needed. And another is that it should be based on all this contemplative learning pedagogies and practices should be based on supported by the scientific research, evidence based scientific research practices in a scientific

underpinnings. And all the evaluation of this research also empirical researches. So, research is an ongoing activity should be there to strengthen the philosophy, to strengthen the pedagogy of the contemplative learning.

So, now I am stopping it here. So, next class we will continue with the other concepts related to happiness and well-being. Thank you very much.