

**Orientation to Happiness and its relationship
with
Emotional Regulation and Psychological Inflexibility**

*A
Thesis submitted*

In the partial fulfilment of the requirement for the degree of

**MASTER OF ARTS
IN PSYCHOLOGY
(Clinical)**

Submitted by:

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Under the supervision of

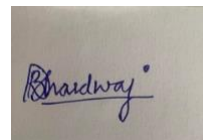
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CERTIFICATE

This is to certify that the thesis entitled “**Orientation to Happiness and its relationship with Emotional Regulation and Psychological Inflexibility**” being submitted in partial fulfillment of requirements for the award of degree of **Master of Arts in Psychology, submitted in the Thapar School of Liberal Arts and Sciences, Thapar Institute of Engineering and Technology , Patiala** is a bonafide work carried out under the supervision of Dr. Kriti Vyas, Assistant Professor, **Thapar School of Liberal Arts and Sciences(TSLAS), TIET, Patiala** and that no part of this project has been submitted for the award of any other degree.



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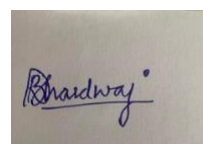
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CANDIDATE'S DECLARATION

I hereby declare that the work presented in this thesis entitled, “**Orientation to Happiness and its relationship with Emotional Regulation and Psychological Inflexibility**” in partial fulfilment of the requirement for the award of Degree of **Master of Arts in Psychology**, submitted in the **Thapar School of Liberal Arts and Sciences, Thapar Institute of Engineering and Technology**, Patiala, is an authentic record of my own work carried out under the supervision and guidance of Dr. Kriti Vyas, **Thapar School of Liberal Arts and Sciences(TSLAS), TIET Patiala** and refers other researcher's work which are duly listed in the reference section. The matter embodied in this thesis has not formed the basis for the award of any other degree of this or any other university.



Date: May, 2024

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ABSTRACT

In 350 BCE, a Greek philosopher stated that happiness is the sole desire of human beings and to achieve that they make go through any amount of hard-work as needed.

The objective of the study was to see if there is significant difference in orientation to happiness between working and non-working population and to further see the impact on emotional regulation and psychological inflexibility. Mixed method technique was used to perform both quantitative and qualitative research. To determine the same(quantitatively) HEEMA scale, ERQ scale, EPIC scale was used. The data was collected by the means of an offline questionnaire from 100 participants from 50 from working sector and 50 from non-working sector. Independent t-test, Correlation and Regression was used to analyse the results for quantitative research using IBM SPSS software. The results revealed that there is significant difference in orientation to happiness between working and non-working population. And further when probed results showed that happiness was also positively correlated with sub factors of emotional regulation and with psychological inflexibility. For Qualitative research, semi-structured interviews were taken and results wee drawn using thematic analysis which revealed that there are various characteristics, factors and impacts of orientation to happiness in working and non-working population and it was also viewed that people tend to formulate their own definitions of happiness, subjective to their own experiences and believes.

Keywords: happiness, emotional regulation, psychological inflexibility, working, non-working population

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CHAPTER-1

INTRODUCTION

A beacon of hope for people seeking a meaningful and fulfilled existence, happiness serves as a guide for them on their many paths. Philosophers, psychologists, and academics from many fields have been fascinated by the elusive nature of happiness for ages. Happiness is the foundation of the human experience and the key to discovering the details of a fulfilling life. The level of happiness in an individual is widely affected by the range of emotions one feels throughout the span.

Happiness is a complicated and subjective phenomena that crosses cultural, societal, and individual barriers(*Kaunhoven & Dorjee, 2017*). It is frequently referred to as the ultimate goal of human life. Happiness has long been the subject of philosophical discussion, with figures like Aristotle considering its nature and place in the human experience. The study of happiness has changed over time, incorporating empirical research from the fields of psychology, sociology, and neuroscience in addition to philosophical questions. "Achieving, over the course of a whole lifetime, all the goods — health, wealth, knowledge, friends, etc. — that lead to the perfection of human nature and to the enrichment of human life" is what Aristotle defined as "happiness." The spectrum of emotions that a person experiences has a significant impact on their degree of happiness(*Frey & Stutzer, 2000*). In actuality, hedonism has come to be associated with happiness in modern times, despite the fact that the concept of happiness has a long history dating back to philosophical debates and the pursuit of practical wisdom. It depends on achieving instant gratification, avoiding unpleasant emotions, and having a high level of life satisfaction. However, researchers now contend that genuine subjective well-being transcends this constrained perspective and validates an understanding of happiness as a eudemonic pursuit. According to this perspective, people appear to be more concerned with

reaching their full potential, having a very fulfilling life, personal development, and feeling independent (*Keyes, 2006*).

1.1 Approaches to Happiness

People have many noble aspirations in life, but happiness is the most desired thing (*Eid & Larsen, 2008*). Happiness is described as the perception of one's own ideas and feelings of well-being. Actually, despite the fact that the idea of happiness has a long history rooted in philosophical discussions and the search for useful knowledge, hedonism has come to be connected with happiness in modern times. It hinges on obtaining immediate gratification, steering clear of negative feelings, and experiencing a high degree of life satisfaction. But a growing number of scholars argue that true subjective well-being surpasses this limited viewpoint and supports the idea that achieving happiness is a eudemonic endeavour (*Lu & Argyle, 1991*).

The pursuit of happiness has become a top priority for people, groups, and societies as a whole in today's complicated and fast-paced world. This pursuit has drawn people's interest and imagination throughout history, from the early philosophical questions of ancient philosophers to the contemporary scientific studies of psychologists and economists. It is fundamentally a reflection of the human desire to live a happy and meaningful life. The idea of happiness has been a major topic in philosophical discourse from Aristotle's eudaimonia to modern conceptions of subjective well-being, frequently entwined with issues of virtue, purpose, and the good life (*Bauer et al., 2006*).

The quest of happiness is a major aim in human endeavours. Humans have woven happiness into the fabric of their existence from the birth of civilization and continue to do so in the complex modern society. Scholars from diverse fields, including philosophy, psychology, and other fields of study, have explored the concept of happiness, including its origins and

importance. The search for happiness is not just a haphazard voyage; rather, it is a deeply rooted yearning for meaning and fulfilment that propels people to look for happiness, joy, and satisfaction in their life. Throughout history, the idea of happiness has been investigated from a variety of angles. Eudaimonia, or human flourishing, was a topic of discussion for ancient philosophers like Aristotle, who saw happiness as the ultimate goal of human existence. On the other hand, the foundation of society welfare, according to utilitarian philosophers like John Stuart Mill and Jeremy Bentham, is increasing pleasure and reducing misery. These intellectual foundations prepared the way for modern conceptions of happiness, which include both hedonic and eudaimonic elements (*Choi et al.*, 2012).

In the Indian setting, the social, cultural, and spiritual fibre of the community are intricately linked to happiness. Indian ideas on happiness are more holistic, covering a range of aspects of well-being, in contrast to Western conceptions of happiness, which frequently emphasize personal fulfilment and pleasure. The Indian philosophical concept of "ananda," which means bliss or joy, is one of the main ideas. Ananda is thought to be the core of the self, surpassing the ebbs and flows of pleasure and grief. It is not just the transient enjoyment that results from external circumstances. It is understood to be a happy state within that results from self-awareness, spiritual realization, and harmony with the cosmos.

Furthermore, in the Indian culture, happiness is frequently associated with "dharma," which denotes leading a moral life and carrying out one's obligations. No matter what happens outside, Hindus believe that contentment and inner serenity come from following one's dharma. This highlights how crucial moral and ethical behaviour is to obtaining long-term enjoyment. In Indian concepts of happiness, family and societal ties are also very important. Strong ties to one's family, community, and society are highly prized, and happiness is frequently found in the health and success of one's family and community. Festivities, religious rituals, and

celebrations are times for community happiness and camaraderie, which promotes a sense of connection and belonging. In Indian philosophy, particularly Vedanta and Yoga, offers insights into the nature of happiness. Vedanta teaches that true happiness is found within oneself, beyond the fluctuations of the external world. It emphasizes self-realization and the recognition of one's essential nature as pure consciousness or "Atman." Similarly, Yoga, through practices such as meditation, mindfulness, and self-discipline, aims to cultivate inner peace and serenity, leading to a state of lasting happiness and liberation from suffering (*Biswas-Diener et al., 2012*). Western notion of happiness promotes self-enhancement, fulfilment of hedonic goals by minimizing suffering, mastery over one's environment, and life satisfaction and stresses on the role of materialism in deriving happiness. Eastern cultures, by contrast, advocate for self-transcendence, and strive for eudemonic pursuits while valuing suffering, encouraging harmonious co-existence with one's environment and promoting contentment in life through spirituality and religion (*Joshanloo, 2013*).

But in India, the pursuit and interpretation of happiness are strongly influenced by family and community. Family ties are considered sacred, and the coziness and comfort of close-knit family relationships are frequently the sources of happiness. Respect for elders and filial piety are highly valued in Indian culture, as they provide a sense of stability and belonging within the family. In addition, Indian society is firmly rooted in communal living, with close relationships existing between friends, neighbours, and communities. Collective festivities, festivals, and rituals that fortify social ties and promote a feeling of oneness and belonging are frequently associated with happiness. In India, happiness and simplicity are also highly valued qualities. Indian culture is strongly influenced by the "simple living, high thinking" attitude, which promotes moderation, humility, and thankfulness in daily life. Simple pleasures like sharing a meal with loved ones, taking a stroll in the outdoors, or spending time in solitude bring satisfaction to a lot of Indians (*Neckers, 1987*). While material riches is not ignored, it is

frequently seen as less important than contentment and spiritual serenity. Moreover, it is believed that pursuing pleasure requires doing deeds of kindness and service. In Indian culture, the idea of "seva," or selfless service, is firmly embedded and is viewed as a means of achieving personal fulfilment. Indians enjoy changing the world, whether it is by volunteering, philanthropic work, or just lending a helping hand to those in need.

Understanding the diversity of happiness allows for a more comprehensive exploration of well-being, acknowledging that individuals may derive satisfaction from various sources and experiences. The interplay of these different types of happiness contributes to the rich tapestry of human emotional experience. Alongside facing different emotional experiences comes ways to efficiently deal with the concept of emotional regulation.

There are different types of happiness studied as for now, like eudaimonic, hedonic, social, materialistic, experiential, flow-induced, spiritual happiness etc.

Out of which in this research study we aim to study two types of happiness namely hedonic and eudaimonic and their sub-dimensions.

1.2 Hedonic Happiness

Hedonic happiness refers to a type of happiness that is associated with the pursuit and experience of pleasure and the avoidance of pain. It is a concept rooted in the hedonic view of well-being, which places emphasis on the role of positive experiences and emotions in contributing to a person's overall happiness. The idea of hedonic happiness, often known as pleasure-based happiness, centres on the idea that seeking pleasure and avoiding suffering are essential to being happy. According to this theory, people aim to improve their general well-being by maximizing pleasant experiences and minimizing negative ones. Hedonic enjoyment places a strong emphasis on sensory pleasures and instant gratification, such as enjoying delectable meals, fun pastimes, or exhilarating or thrilling moments. Hedonic enjoyment is

more likely to be fleeting and dependent on outside circumstances, even though these experiences might provide momentary delight and fulfilment. This implies that people could continually be on the lookout for new pleasures to satisfy their never-ending need for happiness (*Waterman.,1993*).

Hedonic bliss is typically exalted in many communities, particularly those shaped by materialism and consumerism. Promotions, the media, and popular culture frequently propagate the notion that obtaining financial goods, indulging in sensual pleasures, and pursuing transient experiences are the keys to happiness. Because they are easily accessible and offer rapid satisfaction, many people may first gravitate toward hedonistic activities.

Key features of hedonic happiness include pleasure seeking behaviour, minimization of pain, immediate gratification, subjective well-being, consumerism, materialism etc.

Also, to focus on hedonics does not deny that some people may have found bliss through painful self-sacrifice, but simply reflects that positive hedonic tone is indispensable to most people seeking happiness.

Hedonic happiness is a major concept in India's diversified environment, reflecting a combination of individual desires, socio-economic variables, and cultural traditions. The rich tapestry of Indian literature, music, and art that portrays scenes of revelry, feasting, and celebration is evidence of the society's historical appreciation of pleasure and enjoyment as essential components of existence. Exuberant demonstrations of joy characterize holidays like Diwali, Holi, and Navratri, when people gather to partake in festive meals, dancing, and other sensory delights. Furthermore, a developing consumer culture in India has been influenced by the country's recent rapid economic expansion and urbanization, wherein material prosperity and consumption are frequently mistaken for happiness (*Wallace & Shapiro, 2006*).

Alongside the pursuit of hedonic happiness, there exists a deep-rooted philosophical and spiritual tradition in India that emphasizes inner well-being and self-realization. Ancient

philosophies such as Vedanta, Yoga, and Buddhism teach that true happiness transcends external circumstances and is found within oneself. Practices like meditation, mindfulness, and self-inquiry are valued for their ability to cultivate inner peace, contentment, and spiritual fulfilment. In contemporary India, there is a discernible tension between these two perspectives on happiness. While many individuals continue to seek happiness through external sources such as material wealth, social status, and sensory pleasures, there is also a growing awareness of the limitations of hedonic pursuits. Influenced by global trends in positive psychology and well-being research, there is increasing interest in holistic approaches to happiness that integrate both hedonic and eudaimonic elements (*Kringelbach & Berridge, 2009*).

Indian culture emphasizes spiritual and communal values more, which temper the desire for hedonic satisfaction. Although pleasure and satisfaction are not minimized, they are frequently viewed as a component of a more comprehensive quest of well-being that encompasses moral behaviour, social harmony, and spiritual development. The cornerstones of enduring happiness, according to Indian philosophies like Vedanta and Yoga, are inner calm, contentment, and self-realization. Meditation, yoga, and dedication to a higher force are examples of practices that open doors to a deeper level of fulfilment than simple pleasure (*Chakraborty et al., 2018*).

But there's also a growing recognition of hedonic happiness's limitations. For example, research in positive psychology indicates that whereas enjoyable events are important for wellbeing, they are not necessary for long-term enjoyment. Eudaimonic happiness, which emphasizes deeper sources of well-being including personal growth, meaning, and realizing one's potential, has been explored as a result of this revelation (*Fave et al., 2010*).

Hedonic happiness is contrasted with eudaimonic happiness, which is derived from the pursuit of meaning, personal growth, and self-realization. While hedonic happiness emphasizes pleasure and the avoidance of pain, eudaimonic happiness is associated with living in

accordance with one's values, fulfilling one's potential, and engaging in activities that contribute to a sense of purpose and meaning in life (*Ryff & Singer, 2006*)

1.3 Eudaimonic Happiness

The word "eudaimonia" originates from the philosophy of the ancient Greeks, especially Aristotle, who maintained that real happiness can only be attained by leading a life that embodies one's highest ideals and realizing one's full potential. This viewpoint contends that deeper and more enduring feelings of well-being are attained by purposeful activity, developing one's own abilities, and serving the greater good.

In positive psychology, eudaimonic happiness is a notion that transcends hedonic happiness, which is predicated on pleasure and avoiding pain. Eudaimonic happiness is linked to leading a meaningful and purposeful life. Though it goes by multiple names and interpretations in different cultural, spiritual, and philosophical traditions, the concept of eudaimonia is found in many Indian traditions. The Indian idea of "sukha," which denotes a state of authentic well-being and inner contentment, is a crucial analogy to eudaimonia. Like eudaimonia, "sukha" is a comprehensive sense of flourishing and fulfilment that extends beyond simple pleasure or enjoyment (*Badri et al., 2022*)

Indian philosophy explores eudaimonia-like ideas, especially in traditions like Yoga and Vedanta. For example, Vedanta places great emphasis on realizing one's actual self, or "Atman," and uniting with the ultimate truth, or "Brahman." Eudaimonic happiness is frequently understood in Western countries also via the prisms of individuality and personal fulfilment. In this context, expressing one's individuality, reaching personal goals, and attaining one's potential are usually linked to happiness. Western society typically places a strong emphasis on individualism and autonomy, encouraging people to follow their goals and passions. In the West, eudaimonic happiness is frequently associated with psychological health

and self-actualization, emphasizing attributes like self-reliance, personal development, a meaningful existence, and wholesome connections. In Western psychology, eudaimonia is frequently understood as a flourishing state in which people find purpose and fulfilment in their life. In the quest for eudaimonia, this viewpoint emphasizes the value of reason, critical thinking, and intellectual endeavours (*Ryff & Singer, 2006*)

However, eudaimonic bliss is firmly ingrained in intellectual and spiritual traditions of Indian society. Here, spiritual freedom and satisfaction (*moksha*) are frequently associated with happiness. Indian culture places a strong emphasis on the value of community and connections, as well as the interconnectedness of all beings. The pursuit of eudaimonia frequently involves serving others and fostering happy social interactions. Ideas like *dharma* (obligation) and *karma* (activity) are important; eudaimonia is living according to one's *dharma* and doing altruistic deeds without regard for the outcome. 'Santosh' or inner peace and contentment, is highly prized and encourages people to achieve pleasure within themselves independent of their outward circumstances. Indian traditions like yoga place a strong emphasis on self-inquiry, mindfulness, and meditation as ways to achieve eudaimonia, with an emphasis on spiritual development and inward transformation (*Biswas-Diener et al., 2012b*).

The distinction between hedonic and eudaimonic approaches to the study of well-being has recently generated a spirited discussion. Several academics disagreed, arguing that it is necessary to obtain more in-depth understanding of this complicated matter as opposed to taking a narrow view. Hedonic happiness and eudaimonic happiness are two related but distinct categories, according to later empirical research (*Fave & Bassi, 2009*).

Actually, a number of scholars had already suggested fusing the eudaimonic and hedonic perspectives into more comprehensive integrated theories of happiness. Seligman (2002), for instance, created the orientations to happiness paradigm, which distinguished three distinct

routes to happiness: meaning, engagement, and pleasure. The pursuit of eudaimonia or hedonia alone, or the empty life (being low in both eudaimonia and hedonia), appears to result in less life satisfaction than the complete life, which is high in both eudaimonia and hedonia, according to empirical research (*Peterson et al., 2005*).

Further research revealed that, in comparison to pleasure, the most important factors influencing happiness are meaning and involvement (*Seligman, 2002*).

1.4 Happiness and Age

A complicated and multidimensional topic, the relationship between happiness and age is influenced by several psychological, social, and economic aspects. Studies show that happiness tends to follow a U-shaped curve as people age. Young individuals typically begin life feeling happy since they are healthy, optimistic, and have few responsibilities. But when individuals get older and reach middle life, there are more demands on their time, money, and families, which might make them less happy. Lower reported happiness levels can result from this phase, which is frequently defined by the "midlife crisis," which can cause major stress and cause one to re-evaluate one's life goals. Remarkably, happiness tends to increase once again as people age (*Argyle, 1999*).

Higher levels of life satisfaction are commonly reported by older persons. This can be ascribed to several causes, including a greater ability to accept life's constraints, a decrease in stress connected to employment, and a shift in emphasis towards meaningful relationships and personal well-being. The development of coping mechanisms and emotional control abilities that lessen the effects of traumatic events also occurs with age. Having strong social ties, being involved in the community, and achieving long-term objectives all lead to happier elder years. Many older folks find happiness in the little things in life and a heightened appreciation of life, even in the face of potential obstacles like health problems and the death of loved ones. As a

result, the dynamic relationship between happiness and age reflects how human experience changes over time and how people can grow and adapt (*Glenn, 2009b*).

The relationship between happiness and age can be further understood by examining two distinct concepts of happiness: hedonic and eudaimonic happiness. Hedonic happiness is often associated with pleasure, enjoyment, and the avoidance of pain, while eudaimonic happiness is linked to a deeper sense of fulfilment, purpose, and personal growth.

As people age, hedonic enjoyment tends to change dramatically, reflecting the many experiences and phases of life that people go through. In early adulthood and adolescence, hedonic enjoyment is often high. Young people frequently partake in instant gratification activities including entertainment, socializing, and trying new things (*Charles et al., 2001*). People have lower levels of hedonic happiness as they approach middle age. The rise in duties and stress related to advancing in one's job, starting a family, and handling financial obligations can be blamed for this reduction. The rigors of everyday life can sometimes eclipse possibilities for leisure activities, and middle-aged persons may have less time and energy for them (*Carstensen, 2006*).

The path to eudaimonic happiness is distinct. It tends to get stronger with age and is frequently connected to a feeling of meaning, purpose, and self-realization. People are frequently exploring their identities, starting employment, and developing meaningful relationships during their early adult years. Even while these pursuits can be rewarding, ambiguity and a need to find meaning are frequently present. While hedonic happiness may decline after middle age, eudaimonic happiness frequently rises. During this time, people tend to engage in more significant activities, such raising children, giving back to the community, and hitting professional goals. Adults in their middle years usually report feeling more fulfilled and purposeful because of their duties and responsibilities (*Fowers et al., 2010*).

1.5 Happiness and Emotional Regulation

Emotional regulation is a multifaceted psychological process encompassing the conscious and subconscious strategies employed by individuals to monitor, evaluate, and modulate their emotional experiences in response to internal and external stimuli. This complex cognitive and behavioural skill involves a range of interconnected components that collectively contribute to the adaptive management of emotions for optimal functioning and well-being.

At its core, emotional regulation involves the cultivation of self-awareness, wherein individuals develop an understanding of their emotional states, identifying nuanced feelings and their Origins (*Thompson, 1991b*).

This heightened awareness serves as a foundation for subsequent regulatory efforts. Acceptance of these emotions, without judgment, becomes a pivotal aspect, recognizing that emotions are inherent aspects of the human experience and not inherently positive or negative. Effective emotional regulation also entails the ability to express emotions in a socially appropriate manner, utilizing various communication modalities such as verbal expression, body language, and other forms of interpersonal interaction. The modulation of emotional intensity, duration, and expression constitute another critical dimension of emotional-regulation. This modulation involves deploying adaptive strategies, such as cognitive-reappraisal, deep breathing exercises, or taking breaks to mitigate the impact of overwhelming emotions (*Ford & Gross, 2018*). Emotional control and happiness are closely related, and they both have a big impact on each other. The methods and techniques people use to control their emotions in order to improve their capacity to handle stress and preserve psychological health are referred to as emotional regulation. By assisting people in reducing unpleasant emotions and amplifying positive ones, effective emotional regulation raises happiness levels. People can reframe and constructively control their emotional responses using techniques like cognitive reappraisal, mindfulness, and gratitude practice, which promote resilience and long-

term satisfaction. On the other side, happiness can improve one's capacity for emotional regulation by encouraging adaptable and flexible thinking, which makes it easier to deal with emotional difficulties in the future. This positive feedback loop emphasizes how crucial emotional control is to obtaining and maintaining happiness, as well as the significance of happiness in reinforcing effective emotional management strategies (*Gross, 1998*).

Happiness has a substantial effect on emotional regulation because it creates a positive feedback loop that improves a person's capacity to control and react to their emotions. People who are happy have more relaxed bodies and minds, which encourages adaptable thinking and original problem-solving techniques. This mental flexibility, which allows people to see problems from several angles and come up with creative solutions, is essential for emotional regulation. According to the broaden-and-build idea, pleasure broadens one's attention and cognitive processes, enabling one to develop long-lasting personal resources including social connections, resilience, and coping mechanisms. These resources offer a foundation of support and coping mechanisms to draw upon in stressful or challenging situations, which makes them crucial for good emotional regulation. Overall, happiness not only directly contributes to better emotional regulation through immediate cognitive and physiological benefits but also indirectly by building long-term resources that support emotional health (*Kornienko & Rudnova, 2023*).

1.6 Happiness and Psychological Inflexibility

Psychological inflexibility refers to a rigid and maladaptive pattern of responding to internal experiences, such as thoughts, emotions, and sensations, as well as external circumstances. Individuals who exhibit psychological inflexibility tend to have difficulty adapting to changing situations and may find themselves stuck in repetitive and unhelpful patterns of behaviour. Central to psychological inflexibility is the avoidance of uncomfortable thoughts and emotions,

leading to a narrowing of one's range of responses and experiences. This avoidance can manifest as efforts to suppress or control thoughts and emotions, which paradoxically intensifies their impact (*Greco et al., 2008b*). Additionally, psychological inflexibility often involves cognitive fusion, where individuals become entangled with their thoughts, treating them as literal truths rather than fleeting mental events. This fusion with thoughts limits perspective-taking and prevents individuals from responding to situations in a more adaptive and flexible manner. Psychological inflexibility is associated with various mental health issues, including anxiety, depression, and stress-related disorders, as well as difficulties in interpersonal relationships and overall well-being.

Another aspect seen to affect happiness is psychological inflexibility which are often inversely related. Psychological inflexibility refers to the rigidity or inability to adapt to different thoughts, emotions, or situations. When someone is psychologically inflexible, they might struggle to accept their emotions, thoughts, or circumstances, leading to increased stress, anxiety, or unhappiness (*Greco et al., 2008b*).

Inflexibility often involves patterns like avoidance, rigid thinking, or being overly controlled by thoughts and feelings. This can interfere with experiencing happiness because it limits the ability to engage fully in the present moment or pursue activities aligned with personal values. When people are caught in rigid patterns, it's harder for them to connect with what truly brings joy and fulfilment. On the other hand, psychological flexibility, which is the ability to adapt to different situations, accept emotions, and take action aligned with personal values despite discomfort, is associated with greater well-being and happiness. Being psychologically flexible allows individuals to navigate challenges more effectively, engage fully in experiences, and build more meaningful connections with themselves and others. (*Litchfield et al., 2016*).

1.7 Research gap

Happiness and its dimensions (i.e. eudaimonic and hedonic) and its relationship with emotional regulation and psychological inflexibility together is seen to have emerged as one of the new fields of interest in positive psychology. It is observed that there is a limited number of studies considering all the three factors together. But, there are not much studies comparing working and non-working population together and some which do are, have not explored why they are different. Although there is much research done on different age group as a whole in relation to happiness, but less has been explored on the sub-categories within those age groups. As it is considered in this scope, it is thought that the study is significant in terms of shedding light on some questions related to this concept.

1.8 Objectives

1. To compare the approach/orientation to happiness among working and non-working population
2. To understand the contribution of emotional regulation and psychological inflexibility to orientation to happiness.
3. To explore the factors contributing to differences in orientation to happiness among working and non-working population.

1.9 Rationale

Happiness is a positive emotion and human beings strive for it. However, pursuit of happiness is not always positive, people tend to suppress their emotions when they have hedonic orientation as compared to eudaimonic happiness. The existing studies showed that Happiness has been explored variably, but its relation to emotional regulation and psychological

inflexibility is relatively a new area of research. Thus, this study aims to study the explore the types of happiness and its relation to emotional regulation and psychological inflexibility. It is believed that happiness is influenced by the age, so comparing the aspects of happiness with age and its further relation to emotional regulation and psychological inflexibility would be interesting to study for which mixed method was used in order to gain a better and deeper understanding regarding the phenomenon and its aspects.

1.10 Hypotheses and Research questions

Study-1 (Quantitative Study)- hypotheses

The following hypotheses have been formulated.

H1: There will be difference between the working and non-working population in orientation to happiness.

H2: Emotional regulation and Psychological inflexibility will be contributing to orientation to happiness.

Study-2 (Qualitative Study)-research questions

- 1.To explore the reasons for hedonic orientation amongst non-working population
- 2.To explore the reasons for eudaimonic orientation amongst working population.
- 3.To study the relationship between hedonic orientation to happiness and emotional suppression.
- 4.To study the relationship between eudaimonic orientation to happiness and cognitive reappraisal.

CHAPTER-2

METHODOLOGY

Study-1

2.1 Sample

For data collection, 150 participants were approached, out of which 110 people gave their consent to fill out the questionnaire. After careful analysis of the data filled by the participants and removing the outliers, the final analysis was done for 100 participants (25 working male, 25 working female, 25 male students, 25 female students) The sample was collected through the means of an offline questionnaire. The data was collected from college-going students from Thapar University, Modi College, and Mohindra College, Punjabi University . The students belonged to the age-group between 18-29 years and other sample was collected from the working population from the same age group.

Demographic detail	Range	Frequency	Percentage
Age	18-29	100	100%
Gender	Male	50	50%
	Female	50	50%
Profile	Working Professional	50	50%
		50	50%
	Student		
Family	Nuclear	77	77%
	Joint	23	23%
Number of Siblings	None	17	17%

	One	34	34%
	Two	15	15%
	Three	24	24%
	More than three	19	19%
Currently Living	With Family	36	36%
	Hostel/PG	55	55%
	Individually rented flat	19	19%

2.2 Design

I used a snowball design method, also known as chain sampling or network sampling, it begins with one or more participants and then continues on the basis of referrals from those participants (*Nikolopoulou, K.,2023*).

2.3 Statistical Analysis

Descriptive Statistics (Mean and Standard Deviation) and ANOVA were computed to describe the results.

2.4 Tools Used:

2.4.1 Heema Scale

The tool was created by Veronica Huta (*Huta, V*). This tool was developed to measuring the three main ways in which people define and pursue a good life motivation and categorize their

happiness: hedonic, eudaimonia, and extrinsic orientations. It was developed keeping in mind the Meaning experience, Elevating experience, Carefreeness elicited by individuals. The scale consists of 16 statements with 7 Point rating scale. The responses ranged from 1 (not at all) to 7 (very much). The scores are taken out individually. The score is calculated by allotting the same scores for the option selected, i.e., if one scores the item 1, 1 marks will be allotted; if one scores the item 2, 2 marks will be allotted; if one scores the item 3, 3 marks will be allotted; and if one scores the item 4, 4 mark will be allotted and it continues same till the last rating point i.e item 7 on which 7 marks will be allotted. The final scoring is divided in five categories, 1. Eudaimonic motivation, 2. Hedonic motivation, which is further sub categorized into 2a) hedonic pleasure motivation and 2b) hedonic comfort motivation, 3. Extrinsic orientation motivation. The scoring is then done on the basis of the statement numbers allotted to the respective dimensions. The higher the score, higher is the participants level of happiness in that particular category.

2.4.2 Emotional Regulation Questionnaire

The tool was created by Gross and John (2003) to measure the habitual use of 2 emotion regulation strategies: reappraisal and suppression. It is a 10-item scale designed to measure respondents' tendency to regulate their emotions in two ways: (1) Cognitive Reappraisal and (2) Expressive Suppression. There are 10 items in this questionnaire which are based on a 7-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree). The score is calculated by allotting the same scores for the option selected, i.e., if one scores the item 1, 1 marks will be allotted; if one scores the item 2, 2 marks will be allotted, if one scores the item 3, 3 marks will be allotted; and if one scores the item 4, 4 mark will be allotted and it continues same till the last rating point i.e. item 7 on which 7 marks will be allotted. The final scoring is

divides into two categories namely, 1. Cognitive Reappraisal facet and 2. Expressive Suppression facet. The scoring is kept continuous throughout and each facet's scoring is kept separate. The higher the score, higher is the participant's level of emotional regulation in that particular category.

2.4.3 Everyday Psychology Inflexibility Checklist

The tool was created by Dr Miles Thompson. The Everyday Psychological Inflexibility Checklist or EPIC seeks to measure aspects of psychological inflexibility in an everyday context. The EPIC contains seven items spread across two factors: Avoidance (items: 1, 3, 5 & 7) and Behavioural Rigidity (items 2, 4 & 6).

Participants are asked to rate how true each item is for them in their everyday life (no time frame given). Items are rated on a 7 point Likert-type scale ranging from (1) never true to (7) always true. Higher scores indicate higher levels of psychological inflexibility. The scoring is kept continuous throughout and the final scoring is calculated by adding all the scores from all the individual items.

Study-2

In study-2 of my dissertation, based on prior research and previous literature along with using standardized instruments for measuring different aspects of happiness, emotional regulation and psychological inflexibility, a semi-structured interview schedule was created. Due to the limitations of quantitative instruments, it also contains questions that might be overlooked. However, we took a mock interview to check whether the questions justify the hypotheses and after carefully analysing the mock interview some changes were made in the questions thus formed. Nine general questions were asked throughout the interview in order to better understand the pursuit of happiness and various factors that impacted or characterised different

kinds of happiness and also to assess how it affects an individual's life amongst students and working professionals, along with measuring their abilities for emotional regulation and psychological inflexibility.

Sample

For Interviews, 25 participants were approached who gave consent, out of which 24 agreed to come for the interview, after carefully transcribing and analysing the interviews, 16 interviews were selected for final review, out of which 8 participants were from working population (4 females, 4 males) and 8 participants were from non-working population (4 females, 4 males)

Tools Used

In this qualitative research study, a combination of data collection and analysis tools were utilized to ensure a comprehensive understanding of the research subject. Data collection was primarily conducted through semi-structured interviews, which allowed for in-depth exploration of participants' experiences and perspectives. For data analysis, Qda Minor software was employed to manage and code the large volumes of textual data efficiently. Qda Minor facilitated the identification of patterns and themes across the data, enabling a systematic and rigorous analysis process. Thematic analysis was conducted to interpret the data, following Braun and Clarke's (2006) six-phase framework.

2.5 Procedure

From the previously collected quantitative data we choose 24 participants from working and non-working population by considering the high and low scores. The selected participants were called for interview and questions regarding their orientation to happiness

were asked. The results for the qualitative analysis were interpreted using the qda minor lite software through the method of thematic analysis (*Braun & Clarke, 2006*).

2.6 Thematic Analysis

Thematic Analysis, a method developed by Braun & Clark (2006), is used in this qualitative investigation. They described the several steps that comprised the theme analysis. The first phase is "familiarizing oneself with the data," which comprises reading and copying the data. The next step is "generating initial codes." The third stage, "searching for themes," comprises looking over each code and compiling relevant scripts to create themes. The fourth stage, "Reviewing the themes," involves going over the codes and the complete data set once more to see how they relate to the themes. The "defining and naming themes" phase is the fifth. This implies that these concepts need to be defined, given clear labels, and put forth for study. The sixth phase, "producing the report," consists of the writing of the report and the final thematic analysis.

CHAPTER-3

RESULTS

3.1 (Quantitative)

For data analysis, mean standard deviation, correlation and regression were computed for all the variables. Independent variable was Happiness, dependent variables were Emotional Regulation and Psychological Inflexibility. Furthermore correlation and regression was performed to see the relation between the three variables.

3.1.1 Table 1: *Group Statistics*

	Subject	N	Mean	Std Deviation	Std Error Mean
EM	Non-working	50	26.92	5.233	0.740
	working	50	27.02	5.259	0.744
HM	Non-working	50	26.04	5.326	0.753
	working	50	22.30	6.846	0.968
HPM	Non-working	50	16.44	3.018	0.427
	working	50	17.84	6.297	0.890
HCM	Non-working	50	15.26	3.504	0.496
	working	50	15.48	3.593	0.508
EOM	Non-working	50	23.52	6.062	0.857
	working	50	26.12	5.313	0.751

Table 1 shows the group statistics for HEEMA scale which includes five subscales. The table depicts the mean, standard deviation, and the standard error of mean for both working and non- working population for all the five sub-scales.

3.1.2 Table 2: Independent Samples T-Test

	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std Difference	Error
							Lower	Upper
EM	0.452	0.503	-0.095	98	0.924	-0.100	-2.182	1.982
HM	3.857	0.052	3.049	98	0.003	3.740	1.306	6.174
HPM	16.868	0.000	-1.418	98	0.159	-1.400	-3.360	0.560
HCM	0.198	0.657	-0.310	98	0.757	-0.220	-1.628	1.188
EOM	1.035	0.311	-2.281	98	0.025	-2.600	-4.862	-0.338

Table 2 shows the independent samples t-test analysed for working and non-working population. The table depicts the variation (F), significance level, t-value, df, significance (2-tailed), mean difference, and lower and upper levels of standard error difference.

3.1.3 Table 3: Correlation between the three scales

	EM	HM	HPM	HCM	EOM	CR	ES	EPIC
EM	1							
HM	0.338**	1						
HPM	0.366**	0.131	1					
HCM	0.271**	0.600**	0.476**	1				
EOM	0.392**	0.091	0.182	0.216*	1			
CR	0.400**	0.153	0.157	0.238*	0.419**	1		
ES	0.110	-0.009	0.094	0.025	0.198*	0.331**	1	
EPIC	0.137	0.091	0.100	0.159	0.178	0.363	0.243**	1

**Correlation is significant at the 0.01 level (2-tailed)

*Correlation is significant at the 0.05 level (2-tailed)

Table 3 shows the correlation analyses between the three scales. CR (cognitive reappraisal), a subscale of emotional regulation, was found to be significant at 0.01 level for EM (eudemonic motivation) and EOM (extrinsic orientation motivation). It was found to be significant at 0.05 level with HCM (hedonic comfort motivation). ES (expressive suppression) was found to be significant at 0.05 level with EOM (extrinsic orientation motivation)

Table 4: Model summary

Model	R	R Square	Adjusted R Square	Std. Error of Estimate
1	.456	.208	.192	5.874
2	.544	.296	.266	5.598

Table 5: ANOVA

Model		Sum of Square	df	Mean Square	f	Sig.
1	Regression	741.207	1	741.207	5.823	0.020
	Residual	6109.913	48	127.290		
	Total	6851.120	49			
2	Regression	1389.453	2	694.726	5.978	0.005
	Residual	5461.667	47	116.206		
	Total	6851.120	49			

3.1.4 Table 4: Regression on CR with EM, EOM, and HPM

	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.	Adjusted R Square
(constant)	17.641	2.664		6.622	0.000	0.167

EOM	0.478	0.105	0.419	4.571	0.000	
(constant)	11.171	3.400		3.285	0.001	0.226
EOM	0.353	0.110	0.310	3.224	0.002	
EM	0.355	0.122	0.279	2.903	0.005	

Table 4 depicts regression analysis on CR with EM and EOM. The results indicate that with every one unit increase in CR, there will be 0.419 units increase in EOM and 0.279 units increase in EM.

3.1.5 Table 5: *Excluded Variables*

Model	Beta In	T	Sig.	Partial Correlation
EM	0.279	2.903	0.005	0.283
HPM	0.084	0.897	0.372	0.091
HPM	-0.001	-0.014	0.989	-0.001

3.1.6 Table 6: *Regression on EOM with ES*

	Unstandardized		Standardized	T	Sig.	Adjusted
	coefficients		coefficients			R Square
	B	Std.	Beta			
		Error				
(constant)	13.810	2.336		5.911	0.000	0.029

EOM	0.183	0.092	0.198	1.996	0.049
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Table 6 depicts regression on EOM with ES. The results indicate that with every 1 unit increase in ES, there will be 0.198 units increase in EOM.

3.2 (Qualitative)

To meet the objective of the study and to find out the frequency of different factors that affected fear of happiness, QDA Miner Lite was used to perform analysis and take out coding frequency from the interview transcripts

Table 3.2.1 Coding Frequency for Interviews

Category	Code	Description	Count	%Codes	Cases	% Cases
Characteristics of Hedonic Happiness	Prioritizing	There is an instinctive	86	13.7%	15	93.8%
	enjoyable	seeking of pleasure and				
	experiences/max	avoiding pain to satisfy				
	imizing	basic needs and				
	pleasures/thrill-	prioritizing happiness				

seeking

behaviour

Life-satisfaction-carefree and enjoyment	To refer to a person's positive appraisal, judgement, or endorsement of her life overall, as opposed to her appraisal of particular domains of life (such as health, job, friendship etc) , they tend to have a carefree attitude towards various things and prefer choosing enjoying situation	9	1.4%	6	37.5%
Absence of discomfort/minimising pain	The individual chooses to avoid unpleasant experiences, and choose paths which minimize pain	16	2.6%	9	56.3%
Short-term gratification	Referring to temptation, and resulting tendencies to forego a future benefit in order to obtain a less	17	2.7%	14	87.5%

		rewarding but more immediate benefit				
Factors	Non-chalant	Relaxed and calm either	6	1.0%	5	31.3%
contributing to	personality	because they do not care				
Hedonic	(carefree)	about something or				
happiness		because they are not worried about anything				
Characteristics	Autonomy	One is responsible for	12	1.9%	6	37.5%
of Eudaimonic		one's own actions				
happiness						
	Personal growth	Engagement in self- determined and self- directed behaviour perceived as meaningful and contributing	36	5.7%	13	81.3%
	Self- acceptance	Individual accepting all of their attributes, positive or negative, embracing every part of ourselves	27	4.3%	14	87.5%
	Purpose in life	State of aliveness bringing a sense that one's actions have meaning and purpose	21	3.3%	10	62.5%

	Environmental mastery	Capacity to manage effectively one's life and surroundings well	8	1.3%	7	43.8%
	Valuing positive relations with others	The individual values the relationships in his/her life as something meaningful and important, they find it subsuming a large part of their happiness	74	11.8%	16	100.0%
	Long-term flourishing	When people experience positive emotions, positive psychological functioning most of the time, living within an optimal range of human functioning	10	1.6%	6	37.5%
Factors contributing to Eudaimonic happiness	Positive family/friends relationship	An individual's happiness is affected by the people around them, their friends/family, if they are happy then the person's happiness seems to be affected too, either	28	4.5%	6	81.3%

		in positive or negative retrospect				
Impact of Happiness	Reflective personality	People reflect - to look back at things that have been done and said in order to think calmly and quietly about them	16	2.5%	9	56.3%
	Hedonic happiness- Emotional regulation (emotional suppression), psychological inflexibility is high	People with hedonic happiness are seen to have low emotional regulation and seen to be supressing their emotions and tend to have high psychological inflexibility, they will be more open to change and would be easily adapting and going with whatever comes through	15	2.4%	6	37.5%
	Eudaimonic happiness- Goal- directed behaviour, Emotional regulation	People with eudaimonic happiness show goal- directed behaviour, their emotional regulation is high in terms of cognitive reappraisal i.e.	22	3.5%	11	68.6%

(cognitive reappraisal), psychological inflexibility is low	(tendency of individual to make cognitive change, entails using cognitive and linguistic process to reframe or reinterpret the meaning attributed with a situation), also they seem to be showing low level of psychological inflexibility and seem to be rigid in their outlook towards change
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People's definition of happiness	Collective happiness	State of happiness which an individual feels when he/she does something for others or makes others happy, basically happiness that is felt by making others happy or being part of their happiness or cause of something that has given them happiness and satisfaction	35	5.6%	11	68.8%
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My happiness is my responsibility	People feel that their own actions and doings are responsible for their happiness and if they feel contented with their actions that gives them happiness, and they have to take care of their happiness and create it for themselves	20	3.2%	9	56.3%
You don't have to chase happiness	Happiness is ever fleeting and comes around eventually, the individual feels that they don't have to chase happiness, it is a phenomenon that will come eventually	7	1.1%	4	25.0%
Relation between external motivation and happiness	There is a relation between external motivation caused due to external environmental factors or situations which motivates an	64	10.1%	16	100.0%

	individual to strive for happiness				
Money is related to happiness	There is a relation between money and happiness, it seems that money is a key factor for happiness for mostly all individuals as money is needed for all kinds of necessities which in turn provide happiness	44	7.0%	14	87.5%
Happiness is connected to God	God and belief in that higher power gives happiness to people, and they feel that their happiness is linked with the higher entity and by performing the religious and spiritual practices they feel connected to God and foster from his positive energy and gain a sense of happiness from it	24	3.8%	9	56.3%

Happiness is not connected to God	People feel that their happiness is not in congruence with god and is not in any way affecting positively or negatively their happiness	9	1.4%	6	37.5%
Happiness lies on spectrum	There is no specificity mentioned for happiness, it doesn't need to lie on any side, it can be on the spectrum covering both aspects of hedonic or eudaimonic happiness	10	1.6%	4	25.0%
Happiness changes with age	Certain people feel that their happiness changes with age, the factors that make you feel happy or give you happiness at certain age are not likely to always provide happiness at every age	12	1.9%	10	62.5%

Theme 1: Characteristics of Hedonic happiness

In the exploration of hedonic happiness within the results section, it's paramount to delineate its defining characteristics. Hedonic happiness, a facet of well-being, centres on the pursuit of immediate pleasure and the avoidance of discomfort. Characterized by fleeting moments of joy, contentment, and satisfaction, it emphasizes the importance of maximizing positive experiences in the short term. Understanding the nuances of hedonic happiness provides invaluable insights into its impact on overall well-being and sheds light on the factors that contribute to momentary bursts of joy and fulfilments. Under this category there are further sub themes including prioritizing enjoyable experiences/maximising pleasure/ thrill seeking behaviour, life satisfaction-carefree and enjoyment, absence of discomfort/ minimising pain, short- term gratification. They are further explained below.

Sub-theme 1.1: Prioritizing enjoyable experiences/maximising pleasure/thrill-seeking behaviour

People are always seen to be going towards enjoyable experiences, they always strive to maximise happiness in their lives, it is basic human nature to move towards pleasurable experiences. The inherent drive to seek pleasure, known as hedonic motivation, further propels individuals towards experiences that maximize positive feelings. This was reported by no less than 12 participants out of 16. Participant 6 reported “ *Okay, see... My hobbies are... football, Games, sports. And... I love to write songs. Basically, rap type. And I do rap. So... Yes. These are the... These are the things which... make me out of...take me out of the world. The entire world. The rest of the world. And I can just do... just put my headphones, earbuds and*

just do my writing and just vibing on my songs, vibing on the beats. And also, same with the sports and games. At that time, I don't care about what the... hell is going”,

Participant 8 stated “*Yes, I'm the same person. I would be choosing pleasure over pain. Painful things make me sad. I never go with them. Like whenever I'm alone or in a room, I think about a lot of stuff and that makes me feel like I'm very sad. So, on that time, I just start playing music and listen it*”, participant 16 expressed “*I don't think some any person here chooses painful experiences over like pleasurable One, It's the decisions which sometimes takes you to ups and downs or painful experiences but I don't think no one chooses by himself, And in my life my whole life till now I don't think I have chosen myself any painful experiences*”, participant 15 stated “*So, I think it's a natural instinct to seek pleasure and gratify your needs and avoid pain*”, participant 5 expressed “*listen, to pleasure is, all individuals approach want to have more and more pleasure and avoid the suffering. It's just a thing in itself. Because many people define happiness as absence of negative emotions. For them to be happy, it's the minimum suffering they have in life, Then only they will be happy*” etc, such statements show that the participants prioritize going towards pleasurable experiences and this could be seen in both working and non-working population. But, those who were more hedonically inclined showed a little more bend towards prioritising their own happiness. research by Kahneman and colleagues on the "peak-end rule" suggests that people evaluate experiences based on the most intense moments and the final part of the experience, rather than the total sum of every moment. This indicates that structuring experiences to include peak moments of enjoyment can significantly enhance overall satisfaction, however, caution that the pursuit of pleasure should be balanced with the understanding that individuals quickly return to a baseline level of happiness after positive changes, underscoring the importance of continuous and varied pleasurable activities to maintain elevated levels of happiness (M et al., 2008).

Sub theme 1.2: life satisfaction- carefree and enjoyment

There is a feeling of carefree enjoyment and life satisfaction amongst people who are more hedonically inclined, it means to refer to a person's positive appraisal, judgement, or endorsement of her life overall, as opposed to her appraisal of particular domains of life (such as health, job, friendship etc) , they tend to have a carefree attitude towards various things and prefer choosing enjoying situation. 8 out of 16 participants conveyed the same. Participant 6 expressed *"Recent experience? Oh, my friend ordered for me Sweet dish. I was like having really bad day and I wanted to have something but I was not sure what to have. So, I just called my friend to order for me something. So, she ordered Sweet dish . That was a surprise for me. But that was... We won't be as well as the happiest currently. As so far I remember"* participant 10 stated *"I tend to go on like life goes on time. So, whatever is like, I tend to go with go on the flow situation. So, if something on the spot, I'm not happy with, I tend to get out from there. I don't like, previously, I used to like, you know, somehow plan out what to do, what to not."* Despite their connections, happiness and life satisfaction are distinct aspects of wellbeing. Happiness is a transient emotional state that is frequently brought on by certain good experiences and occurrences. It is defined by moments of delight, pleasure, and contentment. On the other hand, life satisfaction is a more thorough and long-lasting assessment of an individual's general quality of life, indicating how well their existence fits with their own objectives and values. Kahneman and Riis (*Kahneman et al., 2006*). for example, noted that happiness and satisfaction are distinct constructs, as happiness is a momentary experience that arises spontaneously, while life satisfaction is a long-term feeling based on achieving life-long goals.

Sub theme1.3: Absence of discomfort/ minimising pain

Most people are seen to choose to avoid unpleasant experiences, and choose paths which minimize pain. Absence of discomfort is a very likely situation for many people. Participant 4 expressed *“I can't recall of an experience. But yeah. I think the, like one thing I've observed of myself is that I don't step out of my comfort zone. So, people need to do that. So, to learn new things, to have new experiences.”* Participant 7 stated *“ Yeah, because if I indulge in such type of situation, so it will have a longer effect on my happiness. And I prefer to keep my happiness intact”* participant 12 expressed *“Yeah, like everyone does. Mental peace is something that I always do look upon and if any point of given time, I'm not feeling good. I prepared myself that I do not want to be in that zone”*, The pursuit of pleasure and avoiding discomfort are the hallmarks of hedonic happiness, which is vital to general well-being. This type of happiness is fuelled by instant gratification and sensual delights, such as fine dining, entertaining, and quality time with loved ones. In order to achieve hedonic bliss, people must be free from both physical and emotional suffering. Only then can they truly savour these happy times without being hindered by worry or pain. Hedonic happiness enhances daily experiences and raises overall quality of life, which leads to major improvements in life satisfaction even though it only brings fleeting moments of delight and satisfaction. Pursuing pleasure and minimizing suffering work together to provide a balanced strategy for leading a happy and meaningful life (Unanue et al., 2019). , participant 10 expressed *“ See, I believe like this desire of, you know, the desire of me getting healthier and fitter is like, if I achieve that, not only I'll be getting, you know, stress free and happy on that part, but also my family pressure around me would be significantly lesser. They won't pressure me to, you know, wake up early and, you know, not eat this, not eat that. So, I 100% go to that machine if it helps me get my desired things”*.

Sub theme 1.4: Short- term gratification

Short- term gratification refers to instinctual temptation that an individual feels and resulting tendencies to forego a future advantage in order to obtain a less rewarding but more immediate benefit. Happiness and instant gratification are closely related because pursuing pleasure frequently results in fleeting emotions of happiness and contentment. Participant 9 stated *“like there are some people like suppose i have a happy moment in my life i am happy at this moment and there are some things happening which gave me happiness so I would like to grab onto it and i would not like things to change and if something or a sudden change or if something new comes in my life i'm i fear that this happiness might go away okay so for me i think if suppose i have a happy moment in life i try to imbibe as much as possible out of it so that it gives me a good memory and if suppose i have a sad moment i can relive that old happy memory so that i can just pass through that sad moment, I think it's like that for me.”* Participant 15 expressed *“Maybe later I regret it, Because I wanted to work on myself and, you know, improve my diet, habits, everything, But in that moment, when I'm avoiding the exercise, all the pain and having my cheat meal, I think that will make me happy”*, participant 16 stated *“So my father used to go there for seven years. Regularly at you know Amarnath. He used to go there and do a langar seva for there for seven years straight. And when last year I went there I went to Pahalgam that's in Srinagar . So when we stayed there they recognized us that he is the son of them. And that was a very joyful moment for me that my father earned so much name and respect”*, participant 7 expressed *“Yes, after my bachelors, no, after my schooling, I got my first expensive watch. Then that was the moment I was happy because that was my first ever expensive thing that I had got ever”*. Engaging in activities that yield instant satisfaction, such as giving in to a favourite food, going on an impromptu excursion, or purchasing a new item, can elevate emotions and provide brief, enjoyable moments. Even though these happy moments are brief, they have a big impact on improving general well-being because they give regular good emotional boosts. But depending only on instant gratification can occasionally cause

imbalances because it may overlook longer-term objectives and more profound sources of fulfilment. Sustaining happiness and life satisfaction requires striking a balance between short-term pleasures and long-term objectives (Argan & Mersin, 2020).

THEME 2 : Factors contributing to Hedonic happiness

There may be many factors contributing to the levels of Hedonic happiness in individuals, out of which one is listed below under the second theme which includes non-chalant personality which is further explained below.

Sub theme 2.1: Non-chalant personality (carefree)

Individuals termed to have a non- chalant personality are seen to be relaxed and calm either because they do not care about something or because they are not worried about anything. They are rather more involved in pleasure seeking behaviour and achieving immediate gratification. Out 16 participants 5 showed this personality characteristic. Participant 6 inferred *“yes, I’ll not be having urge to return to that happiness because I’ll just move with the flow”*, whereas, participant 10 stated *“Yeah. I try to listen it out, but at that moment, like, I’ll keep that thing, you know, if someone says to me, this should be this, you have to react like this way, but I reacted some other way. And then I’ll listen to him or her, whatever he or she has to say, I’ll think upon it, but if I feel like this was not what I felt or something like that, I’ll just keep it aside”*, participant 8 expressed *“Whenever I feel sad and think that I’m going for the sad side, I took my bike or car, I went to the river side. That made me like a “shant” (calm) type., it calms me down. Yeah, it calms me. Okay, so basically... It calms me or like I start listening to music. It also helps me. And also my true friends. Okay, so outing with friend.... ”*. Hedonic happiness, which is cantered on pursuing pleasure and avoiding discomfort, can be greatly enhanced by a nonchalant demeanour, which is defined by a laid-back and carefree attitude.

People with a carefree attitude frequently find it simpler to let go of tension and avoid becoming bogged down by little inconveniences, which allows them to appreciate life's small pleasures to the fullest. They are able to keep a cheerful attitude and savour the present because they don't let small setbacks phase them. Their easy-going lifestyle makes it easier to be happy and pleased all the time because they value things and people that make them feel good right away. As a result, a carefree disposition might enhance hedonic happiness more frequently, enhancing general well-being via consistent pleasurable emotional experiences (*Slot et al., 2018*).

THEME 3: Characteristics of Eudaimonic Happiness

In exploring the characteristics of eudaimonic happiness, our results highlight key attributes that differentiate this deeper form of well-being from mere hedonic pleasure. Eudaimonic happiness, rooted in the fulfillment of one's potential and living in accordance with intrinsic values, encompasses a profound sense of purpose, personal growth, and meaningful engagement in life activities. Our findings indicate that individuals experiencing high levels of eudaimonic happiness typically exhibit strong personal relationships, a clear sense of direction, and a commitment to personal and societal goals. These characteristics contribute to a sustained sense of well-being, transcending the fleeting joys of hedonic pleasures and fostering a more enduring, holistic fulfillment. Under this category there are further sub themes including autonomy, personal growth, self- acceptance, purpose in life, environmental mastery, valuing positive relations in life, long-term flourishing , which are further explained below.

Sub-theme 3.1: Autonomy

People with this characteristic are under the impression that they are themselves responsible for their own actions, and hence accept the resulting consequences. Participant 4 stated “*So, every human being has to be for himself or herself. And they should be self-dependent and not*

lurking around looking for someone or something to come and work for them and fulfil their desires”, participant 12 expressed “So I think it really contributes to the upcoming future also. So I would say I enjoy the journey because i would have achieved it through my own decisions and choices, i would be independent. I would not like to get something quick by entering a machine”, participant 14 expressed “So it was not going that good. And I knew like even though so I was I knew that it has reached its end. And even though I used to get the momentarily happiness or the feeling of being loved for a while. But I knew in the long run that it is better to break up now and feel that painful experience, Even though I had so much going on in my life. Than to extend that thing. Extend that relationship, Or you know just be in it for the sake of it.”. people who feel autonomous have this innate feeling their actions are solely responsible for their happiness. Being autonomous is essential for promoting happiness and wellbeing. Unlike hedonic happiness, which is centered on avoiding pain and experiencing pleasure, eudaimonic happiness refers to a more profound and long-lasting sense of thriving and self-realization. A key element of eudaimonic well-being is autonomy, or the capacity to make decisions based on one's values, beliefs, and interests. People who feel empowered to pursue meaningful activities that are in line with their fundamental motivations experience a better sense of fulfilments and purpose in life. This is because they feel that they have autonomy. Studies indicate that a number of eudaimonic happiness factors, including self-actualization, personal development, and authenticity, are positively correlated with autonomy. Knowing how autonomy and eudaimonic enjoyment are related provides important insights into the routes to living a more meaningful and fulfilling life (Chirkov et al., 2011).

Sub-theme 3.2: Personal Growth

Engagement in self-determined and self- directed behaviour perceived as meaningful and contributing. Personal growth refers to the continuous process of self-improvement, learning,

and development that individuals undergo throughout their lives. It encompasses various aspects of one's being, including intellectual, emotional, social, and spiritual dimensions. Participant 10 expressed *“Okay. So, like in office hours, we have this quarterly or monthly award sessions going on. My motto was to at least be eligible for that award sessions. But I was not having any certificates as such or affirmations as such from the office, my colleague's point of sight. So, to require that, we need to get some of the work done and get appreciated for that. So, that was my goal this time to get this done. And since I had just recently shifted from another client, I was able to get my work done on time. So, they really appreciated on that and I was nominated for an award as well. But since it is like a long process, I'm not sure if it has been cleared or not. But getting nominated was my goal. So, it was really a good achievement for me”*, participant 15 said *“So, I think saving up for that and then getting it, it will provide them some sense of happiness, right? And they'll be like, oh, I've achieved it after all these years and this was my childhood dream. So, some sense of like having some money and then being able to buy it would give them some sort of happiness”*, participant 16 conveyed *“No I would not I would like to do it myself in my way so I would like to you know do some hard work to achieve that happiness and desires to achieve the desires I just I would like to do hard work because I just started working when I was 19 and I was just starting to work I am working from like past six years so I don't think I need a machine because I am so much you know habitual of doing hard work and achieving my desires”*, participants 5 conveyed *“Like I said, I want to be a clinical psychologist. To be a clinical psychologist, there are several number of steps. There are several barriers before that. As I cross the barrier, I feel happy. As I achieve a minor achievement in the way of becoming a clinical psychologist, I feel happy about that”*,

Eudaimonic satisfaction and personal development are intimately related; each enhances and fulfils the other. Unlike hedonic pleasure-seeking, eudaimonic happiness is centered on a more

profound sense of well-being that comes from living in line with one's real nature and potential. Eudaimonic satisfaction is mostly dependent on personal progress, which is the ongoing process of self-realization, improvement, and discovery (Hershfield et al., 2016).

Sub-theme 3.3: Self-acceptance

Self-acceptance is a fundamental aspect of personal growth and well-being, closely intertwined with eudaimonic happiness. It involves embracing oneself fully, including one's strengths, weaknesses, quirks, and imperfections, without judgment or self-criticism. It is a phenomenon of accepting all the aspects of one's personality and behaviour be it negative or positive. According to participant 15 *"The middle class people. They are pretty satisfied with their life, They want to do better for themselves, But it's not like they're not happy with what they have. I think they are the most happy people in terms of adjusting, in terms of, you know, achieving. Because they want to do better constantly so that they can, you know, do better, live a better life. But yeah, they're not unhappy with their lives. They're still happy"*, participant 13 conveyed *"I also feel after a certain age, you become less malleable. When I say malleable, you really don't, you're not really accepting towards change. Earlier on, it used to happen with our parents at a later age, but off lately, at least with me, I realized I have, I have become a bit rigid in some senses, not in all, but in some situations, some places I've become rigid and not really, I would say, receptive. Of adapting at times. And that has caused a certain amount of problem in life. But then a lot of the times is the same rigidity that has taken me through tough situations. So it's, it's a mixed bag, I would say. And I haven't really made up my mind where I need to adapt and where I don't. So it's a, it's a continuous struggle for me. And I'm being very honest when I say this"*, participant 5 expressed *"It can help me deal with the stress for that moment. For me, I like to process even those negative emotions before returning back to happiness. Before returning back to the neutral state or positive state. There will be a*

simultaneous switch for you from a negative emotion to a happy emotion. There can be a switch for some circumstances. But that will be for a short period of time. Not for a longer period. I will be completely into that area and forgetting about other things”, and participant 4 expressed “So there's I won't say that there's any one event or a few events that have happened, it's just that I've the more that I've gone through life and experienced just life in general, I think that's what's changed. I think I've been reading a lot more and yeah I think I've been reading a lot more philosophy over the past 3 years and that's helped me come to terms with all of this”.

The quest of eudaimonic happiness is based on self-acceptance, which provides a significant route to inner fulfilment and thriving. Fundamentally, accepting oneself completely and unconditionally—with all of one's flaws and strengths—without passing judgment or being critical of oneself is what it means to be self-acceptant. The foundation of eudaimonic bliss is laid by a number of interrelated factors, including this deep acceptance of oneself. People feel empowered to live authentically and express who they truly are without fear of rejection or criticism when they embrace themselves for who they are. People that exhibit authenticity are able to lead lives that are incredibly meaningful and satisfying because it fosters a sense of congruence and integrity (Lekes et al., 2009).

Sub-theme 3.4: Purpose in life

Our life's purpose is the driving force that gives our existence direction and significance. It is the lighthouse that guides us and provides direction among the complexities and uncertainties of life. A strong sense of purpose gives us a clear idea of our motivations and goals for being here. It's not just about surviving and chasing happiness; it's about discovering something that speaks to us on a deep level and gives our life meaning and fulfilments. Our passions are fuelled by purpose, which also gives us the drive to pursue our objectives with unshakable commitment and the strength to overcome setbacks (McKnight & Kashdan, 2009).

According to participant 13 *“Like I said, it is all about winning. And when I say winning, it's not against others, it's with yourself. So every day that I have, I keep on getting on a diet run and falling off of it. So it's a different journey altogether. But then every day I don't order junk food. It's a small win for me. And if I've set up a goal that I'm for this entire month, I'm not going to eat junk food and end up achieving it. It really makes me happy. It's a small victory lap of kind, I would say, a small victory dance that I do. But then it only reaffirms your belief that this can be done in the world. I would say this can be done again. You can do it with other things as well. You can set goals. So again, another book I'm reading, Atomic Habits, it tells you how to form habits, how to trigger those habits, how to set up processes for pursuing those habits. And eventually you learn, you become a better version of yourself. So setting goals and achieving them reinforces the belief that, okay, oh, this is positive reinforcement, of course, that this is helping me get better. I might be a better person and having a good state of mind and a healthy body is what makes you happy in the end,”* participant 12 stated *“pleasurable so I think one thing that I get a lot of adrenaline rush every single day while being into sales is that we love closing and I see that in a day if I'm getting a call on a customer and if I'm closing that thing I think this gives me a sense of happiness as well I have seen my days where I'm not getting any sales and my mood was not that great so I think that is one when I talk about professionally every single day”,* participant 15 *“And when I got to know that the hiring is at a very low rate right now, I was pretty skeptical that I might not be able to because I am not from that specialization for which they were hiring. Maybe they'll hire from the other specializations. But then the shortlisting came and then there were two of us from the same specialization. That made me very happy”,* participant 16 expressed *“Yeah. I do believe in that cause as I already told you like we are I don't know is it based on religion or not but like we are like Hindus so we just love to contribute food a lot right. So like in the way of langar seva or contributing or giving something on birthdays or any occasions. So last year I went to an*

NGO. And there I was serving free food and I was also volunteering for them, But yeah so like that was a really great moment for me because I got that opportunity right.” It is the motivation behind our behaviour, directing us to make decisions according with our goals and beliefs. Furthermore, resilience is fostered by purpose, which empowers us to face life's unavoidable obstacles head-on with strength and grace. Purpose unites us to something bigger than ourselves, whether it is a cause, a group of people, or a common goal for a better world. We derive meaning from our work, relationships, and contributions to society through our sense of purpose. In the end, having a life purpose enhances our experience by giving each day a sense of importance and giving our existence a deep sense of fulfilment and meaning (George & Park, 2016).

Sub-theme 3.5: Environmental Mastery

It is defined as capacity to manage effectively one's life and surroundings well which an individual masters with time and it is the ability of a person to successfully manage and adjust to the external situations and obstacles in their environment. It entails actively reshaping one's environment to fit one's needs, ideals, and aspirations while simultaneously exhibiting fortitude and skill in managing the challenges of daily life. According to participant 4 “Yeah, I will feel bad at that time to some extent. But yeah, to like restrain myself and restrict my anger levels, I will think or say something at the very same point so that I shift to a happier mood. Like you can say that I know my like anger levels and I do not let them cross the limits”, participant 15 expressed “Yeah, I don't think I felt resistant to change, I think I adapt very fast. Be it, I think it's also partially because I've lived away from my house ever since I was a child, right? I've lived on and off my house. So, I think that has made me pretty adaptable as a human being if I compare me and my brother who has always had like a sheltered life”, Participant 14 stated “Yeah, so, you know, like you mean, you know, when a person is being unfair to you, like unfair

in the sense like a boss is being cruel to you for no reason at all like that. Or I can give you an instance where, you know, in a setting where people are just judgmental about the fact that, you know, you are a girl and you are still not settled in your career or settled in your life. So that kind of judgment you're talking about” and participant 12 expressed *“absolutely I think I would give a lot of credit because I think it's been long that I'm working from home right now and recently I've shifted my house I've made a house the whole idea in my mind was that I want to live in a peaceful home and I will make a liveable place because every single day I'm going to sit on that chair for every single thing you know, I will be here in the home only my maximum amount of time I would be spending at my”* The ability of a person to successfully manage and adjust to the external situations and obstacles in their environment is referred to as environmental mastery. It entails actively reshaping one's environment to fit one's needs, ideals, and aspirations while simultaneously exhibiting fortitude and skill in managing the challenges of daily life. High environmental mastery individuals take a proactive stance toward their environment, looking for chances for development and progress while skilfully handling obstacles and setbacks. Their heightened awareness of their surroundings and the elements that impact their well-being enables them to make well-informed choices and take proactive measures to establish a nurturing and fulfilling environment for their life (Gowdy, 2005).

Sub-theme 3.6: Valuing positive relations with others

The individual values the relationships in his/her life as something meaningful and important, they find it subsuming a large part of their happiness. Strong, healthy relationships provide emotional support, companionship, and a sense of belonging, which are essential for overall well-being. By nurturing connections with family, friends, colleagues, and community members, individuals create a network of support that helps them navigate life's challenges and celebrate its joys. In this category all 16 participants showed involvement and some anecdotes are as follows, According to participant 9 *“Like for me, I think I would rather spend more*

amount of time and energy with my loved ones instead of wasting my time elsewhere, because the stronger bonding with them my family or friends, is like an investment for, because the more time I spend more deeper connection I form with them and greater you will get out of it And it's more like a dual joy. Not only it's me who's getting the satisfaction and happiness out of it, but my loved ones are also getting the love out, like the happiness out of it", participant 10 stated "Any setback was not on religious part. Like if I'd say like, if I had a setback and, you know, believing in something tended to go on a positive note, it was always like being around with my sister. So like my sister was my great motivator in any setback I had. So whenever I had a setback, she was the one who tend to get me up from, you know, to the negative side to the positive side. So I will not consider that in a spiritual or religious belief that they pushed me up. I would maybe say it like my sister or my family helped me in that ", participant 11 stated " it happened with my sister, It was my birthday and there she was , she was waiting for me to wake up and just to say happy birthday to me her, and that would be the time, I think, it's not that she gave me any gift or anything, she was just waiting, like yeah, I'm going to go and say happy birthday to her", participant 13 expressed "Just to give you a small example, I'd say, I remember owning a really average phone and I wanted to buy a new phone. I bought a OnePlus 6 when I could afford it. And I really thought that I would really enjoy the phone, enjoy having a new phone, an expensive phone. Back then it was expensive for me. But the feeling just faded away in 10 to 15 days, as opposed to buying my mother a phone, or buying my brother a phone, or buying my dad. If I've got it for them, I am way more happy, because they are happy. And they make it a point to tell it to you every now and then, how glad they are to have you. You always have their blessings, no doubt, and that is in the back of your mind when you are going through life. So yeah, I would say, including other people in your situations, in your journey of gratitude really makes you more happy, as opposed to doing it for yourself", participant 16 conveyed "And after that when I started. Started my job. Then happiness was to earn good

money and to get promotions we can say. From becoming an employee to becoming a manager or supervisor, That was my happiness. And now that I am. I just want my family and friends to be around me. Having a good relationship with them. That's my happiness these days, And also earning good money because I am at that time of the stage. Where I have to earn money for. To live a better life ahead. And for my kids and for my family. Relationships are valued when people actively listen, empathetically communicate, and provide support and encouragement. It also entails valuing the many viewpoints and life experiences that people contribute to us, as these can deepen our comprehension and promote personal development. Good connections improve pleasure and life satisfaction while lowering stress and feelings of loneliness. They also support mental and emotional well-being. People develop a sense of interconnection and mutual support that is beneficial to them and those around them when they prioritize and devote time and effort to these ties. To put it simply, appreciating relationships is seeing the enormous influence that deep connections have on our lives and actively working to foster and treasure these ties (Layous et al., 2014).

Sub-theme 3.7: Long-term flourishing

Long-term flourishing refers to a sustained state of well-being where individuals not only experience happiness and life satisfaction but also thrive in various aspects of their lives.

Five out of 16 participants reported long term-flourishing, Participant 9 expressed “*deeper the connection will be and the greater joy you'll get out of that. And it's more like a dual joy. Not only it's me who's getting the satisfaction and happiness out of it, but my loved ones are also getting the love out, like the happiness out of it*”, participant 5 stated “*According to me, money is important for my happiness. But it is up to the point that it is affecting your overall happiness. When you have some, let's say in the terms of the threshold, there is a threshold level up to which you have to have some kind of, that's some of the money to be happy. But after that, more*

and more money doesn't make any important differences in the happiness of an individual”.

Long-term flourishing is about continuing to live a well-rounded and integrated life, where accomplishments, meaningful work, deep engagement, good emotions, and supportive relationships all play important roles. It necessitates constant self-awareness, flexibility, and a dedication to personal development. People can attain a robust, persistent, and fulfilling state of well-being that leads to a genuinely enjoyable existence by cultivating these components (Layous & Lyubomirsky, 2014).

THEME 4: Factors contributing to Eudaimonic happiness

There may be many factors contributing to the levels of Eudaimonic happiness in individuals, out of which some are listed below Which includes positive family/friends relationship, reflective personality, self-introspecting personality, which is further explained below.

Sub-theme 4.1: Positive family/friends’ relationship

An individual’s happiness is affected by the people around them, their friends/family, if they are happy then the person’s happiness seems to be affected too, either in positive or negative retrospect. Out of 16 , thirteen participated reflected the same, out of which participant 6 expressed *“Yes. Okay. And, like, maintaining a positive relation with others. For example, if a person is close to you and he or she is not happy due to some x, y, z reasons and you try your best to make the other person smile or to make him forget his worries and even though still after that they are not able to you know, get to a normal situation”*, and participant 14 reported *“so just recently on my birthday uh so and on an impromptu plan all of my friends came together and we generally we are you know we have been friends for a long time and we all*

gone to different cities or different places but coincidentally everyone was there during my birthday and everyone came even if it was just for a few hours and you know they celebrated me and it was just a very happy moment for me and i was meeting that some of them after a very long time it was a time to you know reconnect and just get back to that childhood happy era.” This shows that both working and non-working population is seen to be valuing the positive relations be it familial or friends in their lives to a great extent and they feel that it impacts their own happiness too.

Sub-theme 4.2: Reflective Personality

A reflective personality is defined by a propensity for introspection and in-depth reflection on one's thoughts, feelings, and experiences. People with reflective personalities frequently take the time to consider the reasons behind their choices, behaviours, and activities. According to participant¹⁵ *“ yeah. So, when I look back, when I have overcome that situation, then I look back and then I feel, oh, I did better and then I did, you know, it got over and now I can do whatever I want to do, And sometimes this, you know, things get screwed up and you can't process them the way, even if you would have been living at your home, your parents would have”,* participant 13 expressed *“Instead, I go back, I just take deep breaths and I go back down my memory lane and I remember of some happy moments, happy memories, fun situations I was in and I have my own happy place that way and I don't have to rely on external factors to take care of it. There is an urge to be happy. Obviously, there has to be, right? You really don't want to be delving into your pit of sadness”,* participant 9 expressed *“whenever i'm feeling sad i or me mostly for me it's like I feel like I'm not as good as what everyone else is doing but later when i am sitting calmly i think about all that i have achieved and all that's good that's here to come and all the things that I'm lucky for that god has given me so all of these things when I think about that I feel way better and much luckier and where that small*

problem at that point that fades away uh in comparison”. Living in line with one's actual self, ideals, and potential leads to a sense of fulfilment known as eudaimonic happiness, to which a reflective personality greatly contributes. People who are reflective practice in-depth introspection and deliberate reflection on their experiences, which is consistent with the tenets of eudaimonic well-being, Reflective people develop a strong and lasting sense of fulfilment and well-being via in-depth reflection and careful assessment of their lives (*Livingstone & Isaacowitz, 2015*).

Theme 5: Impact of Happiness

Differing perspectives on what constitutes happy can have a big impact on a person's quest of wellbeing and sense of fulfillment in life. Hedonic happiness, which stresses pleasure and instant gratification, and eudaimonic happiness, which places an emphasis on meaning, purpose, and personal development, are the two main types of happiness, and further below is discussed the impact of both kinds of happiness.

Sub-theme 5.1: Hedonic happiness- Emotional regulation (emotional suppression), Psychological inflexibility is high

The pursuit of pleasure and avoiding pain are the main components of hedonic happiness, which frequently entails emotional regulation techniques that can result in high degrees of psychological rigidity and emotional repression. Hedonistic happiness-obsessed people often conceal their emotions in order to stay in a state of pleasure all the time and stay away from unpleasant emotions. In order to maintain a façade of happiness and wellbeing, this suppression entails purposefully preventing the expression of emotions, especially negative ones. While this may offer brief respite, over time it frequently results in elevated psychological stress and diminished emotional wellbeing (*Bastian et al., 2014*). Participant 14 expresses “so first, it

used to bother me a lot. I used to always be, you know, on the like on the move of, you know, just fighting and changing their opinion about how I can just prove them wrong that, you know, the way they are thinking and the way they are doing things in life. It's just wrong. They have to change their perspective. But I later on changed my perspective because that was just aggravating me. Like I cannot change my perspective”, participant 10 stated “It's just like those are like very hard to forget or those are very personal to me and I can't let them go even if I want to, would be something I usually don't tend to think. It would be in my subconscious mind somewhere, but I don't tend to think on that”, and participant 7 reported “I don't receive gifts from my parents. I have to demand for it. I have never got a gift, exactly a gift-gift kind of a thing. So yeah, I have never experienced that happiness that, oh my god, I have got a gift. And I have literally not even asked for it, I have to beg for things, Because they think it is not necessary. Like, sometimes you feel like being materialistic. Like you want to go out, spend some money, bring some new clothes, so no I also have become very rigid for change and started to suppress my feelings” This mix of psychological rigidity and emotional repression can be harmful in a number of ways. It may result in a fleeting, shallow sense of happiness that is not resilient. Suppressed emotions might eventually come to the surface in inappropriate ways, which can exacerbate mental health problems like stress and anxiety. The inability to adapt to life's ups and downs can also impede one's capacity for personal growth and the search for fulfilment that goes beyond fleeting pleasures (Clauss et al., 2019b).

Sub-theme 5.2: Eudaimonic happiness- Goal- directed behaviour, Emotional regulation (cognitive reappraisal), psychological inflexibility is low

Living a life of meaning, purpose, and personal development is the focus of eudaimonic happiness, which is strongly linked to goal-directed behaviour, adaptive emotional regulation techniques like cognitive reappraisal, and low psychological inflexibility. All of these elements

work together to create a lasting and profound sense of well-being. (Aldao et al., 2010).

According to participant 9 *“but i’m not ready to change or i am ready to change, the counter to such a situation where i was rigidly resistant to something because i think i’m in a very initial stage of my career and something if something happens at work i would rather try to understand another person’s perspective because consider i don’t have that much experience i will try to get as much experience out of it in a way that i’ll try to look at another person’s perspective at the same issue and try to understand how valid that is compared to my perspective suppose if my perspective was a little less valid compared to the other persons i would rather try to look from their perspective and try to cope up with the situation from their point of view”*, and participant 5 stated *“When I was a kid, whenever I used to get angry at something or a person, it used to take a long time for me to control myself. I used to express my anger in whatever way I felt like. I used to vent out my anger on things. Because of this, I used to get angry at people and people at home. Over the time, I learnt that I should not show my anger in such a way. But I tried to suppress my anger whenever I felt like. Because I didn’t feel like expressing my anger to anyone. But recently, in a few months, I felt like it was necessary to show my anger from time to time. You should learn how to express your anger the right way if there is a right way”*. Goal-directed conduct, efficient emotional regulation by cognitive reappraisal, and a low degree of psychological rigidity are all fundamental components of eudaimonic enjoyment. Together, these components foster a deep and enduring sense of well-being that enables people to live lives full of meaning, resiliency, and personal development. This method of achieving happiness goes beyond transient joys and provides a more profound and lasting sense of fulfilment that promotes long-term flourishing (Brockman et al., 2016).

Theme 6: People’s definition of happiness

It was found that people have their own ways to defining their happiness and they thought and Rather than adhering to a one-size-fits-all definition of happiness, individuals have the autonomy to determine what happiness means to them based on their unique values, experiences, and aspirations. People can prioritize areas of life that truly resonate with them through this process of self-definition, which results in a more genuine and meaningful pursuit of well-being. Further few sub-themes were found which are collective happiness, happiness is my responsibility, You don't have to chase happiness, relation between external motivation and happiness, Money is related to happiness, money is connected to God, happiness if not connected to God, happiness lies on the spectrum, happiness changes with age, extrinsic orientation motivation, which are further discussed below.

Sub-theme 6.1 : Collective happiness

State of happiness which an individual feels when he/she does something for others or makes others happy, basically happiness that is felt by making others happy or being part of their happiness or cause of something that has given them happiness and satisfaction. According to participant 7 *"I went for a debate competition and I stood second there. And I told my Papa that I stood second. So he was like, study, study, you can do it, you can do nothing. So I threw my trophy there and I threw my certificate there because my Papa thinks that extracurricular activities are just a waste of time. So since then, I had not participated in any of these. I used to go for basketball. I played till zonal and then 10th came. So not allowed. I used to play badminton. I was really good at painting. Like, real good, And now I can't even draw straight because my Papa said, just waste your time, you don't have to do anything else. I was interested in dance. And my mother fought for me but obviously, I had to listen to my parents. So my dance was also taken away"*, participant 6 stated *"One should do till ones limit, living for my family , my friends is living for myself and we shouldn't be selfish otherwise the world be a*

chaos, if everybody develops the same thinking then we won't need a third party to believe on for them to do something good for us. The limbs that the entity has given us should be used to help others and be there for others to make society a better place", and participant 15 stated "Cooking, I would say. Because cooking for others makes me very happy again. Because they tell me that it's very nice. It's very rarely that they tell me that I don't make something nice. So, yeah, I feel like a sense of validation that I am receiving that, oh, I am good at it. So, I get more happy. And then, yeah, mostly it's cooking, yes", participant 12 expressed " I recently put a little extra effort to help them out (his friends) and I think that's when I saw that. then you know their message where Raman thank you so much for you know helping us out in terms of getting a job opportunity it's really tough times nowadays so I think that was where I felt a little happy, knowing that those people are getting their bread and butter because of me, as I helped them in any way possible". Instead than emphasizing individual pleasure alone, collective happiness refers to the contentment and well-being that groups, communities, or cultures as a whole enjoy. While people's ideas of happiness could differ greatly, collective happiness takes into account a community's larger social environment as well as its members' connection (Butler et al., 2007).

Sub-theme 6.2: My happiness is my responsibility

Taking responsibility for one's own happiness is a powerful acknowledgment of personal agency and autonomy in shaping one's well-being and happiness. According to participant 6 "earlier when i was kid when i was living with my family , my family my parents used to help me in every situation and they felt it was there responsibility to keep me happy they keep it now also but not that much as i am away from them , so to keep myself happy, to manage and change according to situations on my own and i am responsible for my own happiness", and participant 10 stated "Yeah, that's what I said like previously as well. Previously, it was like all about if

my parents are happy, that means everything is going well. But now, since past one or two years, or three years, I would say I'm trying to prioritize my happiness over that"

When people realize that they are ultimately responsible for their own happiness, they are empowered to take proactive measures to create a happy and meaningful life (Diener, 2000).

Sub-theme 6.3: You don't have to chase happiness

The notion that happiness is not chaseable implies that it is not something that can be solely attained through external means or by direct pursuit. Happiness, on the other hand, is frequently viewed as the result of leading a purposeful life that is marked by personal development, wholesome relationships, and alignment with one's goals and values. Participant 3 stated *"Happiness can be chased or seeked out, it comes and goes eventually"*, and participant 14 expressed *"I cannot just get be happy about the fact that I have done something. I get happy about the simple things in life also like if I just you know I'm taking a metro and by chance I meet anyone I have known in the metro so that is something that you know spontaneity you did not plan but you get that happiness and sometimes you know you are just you wear a cloth of yours which was like you wear it after months or after the season and you find a ten rupee note. Ten rupee is nothing but the joy that you get even though you know that you are the"*.

Although different people have different definitions of happiness, most agree that it cannot be sought after or pursued in a frenetic or desperate way. Rather, contentment is frequently perceived as an internal condition that is based on genuine relationships with others, inner calm, acceptance, thankfulness, and purpose. People can create a more profound and long-lasting sense of happiness and well-being by adopting these traits and living in accordance with their goals and values (Howell et al., 2012).

Sub-theme 6.4: Relation between external motivation and happiness

External motivation refers to the drive to pursue goals, activities, or behaviours based on external rewards or incentives, such as money, fame, or approval from others. Participant 15 stated *“I think as a facilitator. Because... Knowing that I am at that age that... And now that I have a job and I can, you know, save up and provide for my family. I know they'll not rely on me fully because they're also parents, They will.. Won't be to save up and not take anything from me. But knowing that I can, you know, help them, I can be of help. I can be a provider for them who have provided for me, For that long. I think that acts as a facilitator for me to do better in life”*, and participant 16 expressed *“My desires in my life there are a lot I just want to have a good and healthy relationship with my family my friends I want to keep my friends close I want my family to live a good and healthy life. I want my partner like who wants to come to my house. To not struggle and my desires are I just want to roam around the places I just want to explore more and more I just want to do more road trips I want to live a positive and healthy life., all these desires makes me work more harder and stronger in the direction of my goals”*. Research indicates that there may be both good and negative consequences on well-being in the link between external drive and happiness, which is intricate and varied. The intricate link between happiness and external motivation is characterized by the possibility of short-term satisfaction from external rewards at the expense of long-term well-being and intrinsic motivation. People are motivated by both the inner fulfilment of meaningful activities and the external goals they pursue, so finding a sustained source of happiness and fulfilment requires striking a balance between the two (Lindert, 2004).

Sub-theme 6.5: Money is related to happiness

In many people's definitions of happiness, money is often considered as a factor that can influence well-being, but its relationship with happiness is complex and multifaceted. According to participant 6” *life example or experience is that money gives you confidence*

having money gives you confidence having money gives you respect from others okay like having money you can do best to your family to your friends to yourself , being the last option you can do best to your family and friends and with money you can help the needy ones so if helping others like coming back to the same point is your source of happiness so with money you can do that”, and participant 9 stated “Money can buy you happiness, but like if you're talking long term happiness, then definitely not. It's the family that brings you happiness. It's like achieving your personal goals and achieving what you promised to yourself that brings you happiness. Money can play a small role in momentary happiness, when you can find a way to achieve your goals. But if you can't, then it's gone. It's more like an addiction”, participant 14 expressed “Okay, I think money does buy you happiness. Like, If you are sick and you don't have the money to get yourself treated or your parents treated then that makes you sad and if you have a fund to just you know get an experience you don't want to go like you know being so aspiring that you just want the best or what is premium in the world that might be a little on the negative side but you know getting the bare minimum and bare minimum or the little pleasures in life. Can be different for everyone. So getting that pleasure and today the world is like that. That is how it works, It cannot be like we can go against the sentence that you know money cannot we don't have to be in this dog eat dog world where money is not the source of happiness but that is not” and participant 16 expressed “You can say like when I just bought my new car three months ago I was like feeling very happy because it was from my Income and my earning and that. It was in Canada also but now it was my second car so I was feeling like it was a great moment of joy for me”. The complicated relationship between wealth and happiness is frequently influenced by personal experiences and viewpoints. Money can give access to opportunities and resources that enhance well-being, but its effect on happiness is influenced by a number of other circumstances (Vohs & Baumeister, 2011).

Sub-theme 6.6: Happiness is connected to God

For many individuals, defining happiness in connection with their faith and belief in God is deeply meaningful and significant. Participant 11 expressed *“I always believe that all the religions are actually connected with one another in some of in one kind of a way even though I am not able to actually point it out. But yeah, I do consider myself a spiritual one because I always believe there is a divine thing that actually governs us and always there to help us though we don't actually know the name and give different type of name for it”*, participant 10 stated *“But after, I tend to believe that there is some spiritual power, but it was not associated with a particular God or something. But after Kanna, we brought Kanna home, I like, you know, we had some interactions with him. I observed some of like, maybe it was my thinking or something like that. But there was some changes in his facial expression or something like that, that you tend to think or something like that. But after that, I tried, you know, I sort of associated that spiritual power with him, is what is happening now”*, participant 9 expressed *“I think for me, it's not the, it doesn't matter. It does not bring me happiness or not, but it's more like it brings peace if suppose I happen to visit a Gurdwara. Or secondly, I would say if I'm in a stressful situation and something that I have no control over, then that's the only thing for me, I can just pray to God and hope for the best”*, participant 8 expressed *“I believe in God because whenever I'm going to do anything starting with work, I just say that you'll see everything and you'll success me with that. I have a belief in that higher part”*.

In the views many, experiencing spiritual fulfilment, trust, purpose, thankfulness, community, hope, and an eternal perspective are all necessary components of a happy life in relationship with God. Their faith serves as a basis for their happiness, directing their attitudes, behaviours, and beliefs in ways that deepen their relationship with God and give their life joy, meaning, and purpose (Chang et al., 2018).

Sub-theme 6.7: Happiness is not connected to God

When discussing happiness in the absence of a divine or spiritual connection, individuals frequently turn to secular or humanistic viewpoints that place an emphasis on the pursuit of personal fulfilment, individual well-being, and a meaningful life within the natural world. Not much participants spoke openly about this factor, but according to participant 11 *“When discussing happiness in the absence of a divine or spiritual connection, individuals frequently turn to secular or humanistic viewpoints that place an emphasis on the pursuit of personal fulfillment, individual well-being, and a meaningful life within the natural world”*.

Sub-theme 6.8: Happiness lies on spectrum

Happiness is a continuum that varies from person to person and even among persons at different stages of their lives in terms of intensity and depth. This happy spectrum depicts the wide range of events, feelings, and situations that go into a person's overall state of happiness. According to participant 13 *“So that is where I would say money plays a role. But beyond that, I have learned to be content with. So and the reason I've decided it is, I would say, I would want you to know this. As we are speaking in 2024, I might sound all high and mighty when I say that it's not. But then I alone, up until 2022, I had 36 pairs of sneakers, shoes and sneakers, around six to seven pairs of watches and more than a hundred perfumes, a lot of which I still do have. But then I have stopped buying new ones of lately, since the last one and a half years. The main reason for that is there'll never be a number that you would want to stop at. If this keeps on going, there'll always be some sense that is better than all the hundred ones, all the hundreds you had. There'll always be a new watch, there'll always be a new shoe. But then you really can't say, okay, after this watch, I'm going to stop. After this shoe, I'm going to stop. And actually, it's not pleasing anyone. It's not making anyone happy, except for the big brands that you buy it off or from. So right now, when I say that, okay, I've stopped buying things, I've*

stopped doing that. I have done it after a huge struggle with consumerism and your instant gratification and being materialistic. All of this, I've been through the journey and now I feel I've hit a ceiling and I would want to stop where there is that", and participant 11 expressed *"So, I believe that whenever we are facing, you know, a saddest part of our life or when we are in a very bad state, and at that moment, we find that we have, what I usually do, I always think of the good memories or the happiest things that happened in my life. And just hold on to those things so that it can help me just suppress those, that bad state and bad mood or whatever the saddest part I am feeling at that moment. So, the happiness actually helps me to suppress them."* The dynamic and diverse nature of human well-being is reflected in the happiness spectrum, which encompasses a broad variety of emotional states, experiences, and individual distinctions. view that happiness is a spectrum highlights the value of accepting the variety of human experiences in the search for a meaningful existence and enables a more nuanced view of well-being (Ramey et al., 2022).

Sub-theme 6.9: Happiness changes with age

Age and various life stages, experiences, and objectives frequently cause people's notions of happiness to shift and alter. People's ideas of happiness frequently change significantly as they travel through life due to the distinct difficulties, turning points, and viewpoints that come with each developmental stage. Participant 14 expressed *" So, you know, earlier, anything just, you know, getting a pocket money of as little as five rupees used to give us pleasure. The pleasure point for us was, you know, going out in the evening and playing with the neighbourhood kids. And now that is not the case. Now, if you are so far away from everyone, just a glimpse or, you know, having the option to call them and take out time to have a conversation with them is giving you that kind of pleasure",* participant 15 stated *"Then, at that point of time, like, when you're small, even the smallest thing will make you happy and then you'll stay happy for a very*

long time. But right now, if somebody gives me a chocolate, I will be happy for that moment. But then, I'll eat it and then I'll forget about it. Now, I'm at that stage that I want to be happy for the future. So, I'll do things that will make me happier in the future, right? I have to work for things that will keep me happy for a long time, That's something that is different", participant 8 stated *"When we were kids, we were having freedom for our minds. We don't worry about any relations, we don't worry about money, these type of things. So, we are so far away from them and we are happy to. And nowadays, it's different. We have everything. We are happy to, you know that. If we have everything, we are happy to. Otherwise, like some people don't have these things, so they are not feeling happy,"* and participant 7 expressed *"There is a big change that I was happy when I was in school and I am the unhappiest person when I am in college. I am seeing the reality, I am not happy with it. Because my parents have just kept me in a small protected space where I don't get hurt. And when I am out of that space, I am so hurt that I can't even tell my parents because they will just come right here confronting every single wedding that what the hell was wrong with my child. And yesterday somebody told me that you are a fucking 22 years old adult and you still listen to your parents, you still want to be that in a protected space. Yes, I want to be there because this bullshit is not under my control anymore. And I told mom that this thing happened and they told me that you couldn't grow up yet. Mom said that we didn't want you to grow up. I said mom is right also, mom is wrong also. Mom knew that someday I have to go out of the house. So they should have... Reared you that way. Yes, prepared me for all these fucking bullshit that people do,"*

People may place a higher value on moments of connection, meaning, and giving back to others. They may find happiness in the depth of their connections, treasured memories, and the chance to positively influence coming generations. The concept of happiness changes during the course of a person's life in reaction to shifting situations, viewpoints, and values, reflecting the dynamic character of human well-being (Holahan et al., 2008).

CHAPTER-4

DISCUSSION

The current study was performed to explore the orientation to happiness in working and non-working population and how emotional regulation and psychological inflexibility impacts the same, for which both quantitative and qualitative research method was use , which is commonly known as sequential explanatory design (*Cresswell et al., 2003*)

In study-1, a quantitative study was performed explore the difference in orientation to happiness in working and non-working population and its relation to emotion regulation and psychological inflexibility. These objectives were explored using both quantitative research method, which is more commonly known as sequential explanatory design (*Cresswell et al., 2003*). The quantitative research was done to study the differences in happiness in working and

non- working population. Happiness, which is defined as a positive feeling of joy, amusement etc. Happiness is a complex and subjective concept that has been defined and explored by various philosophers, psychologists, and researchers. Seligman's definition of happiness and the PERMA model can be found in his book titled "Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfilment," published in 2002 (Seligman, 2002).

The results of the quantitative research are tabulated in section 3.1 under 3.1.1-3.1.6 and show various aspects of the hypotheses thus formed and show that the results thus formed are significant and our hypotheses is accepted that, there will be a significant difference in orientation to happiness between working and non-working population and further it was seen there is a significant impact of emotional regulation and psychological inflexibility to orientation to happiness.

There were three scales used to measure the same in this study and sample was collected by snowball method as well as convenient sampling. The goal of the current study was to see if the pursuit of happiness between working as well as non-working population differs or not from age group 18-29 (Adlerian age developmental span). From this study we discovered that which age group and sector individual focuses on which subfactor of happiness i.e. eudaimonic (purpose and meaning), hedonic (pleasure and comfort), extrinsic orientation happiness, And also the impact off emotional regulation and psychological inflexibility on happiness orientation of an individual was came out to be positively significant. It was shown that the working population focused more on eudaimonic happiness, whereas the non-working population focuses on hedonic happiness.

The results from the study- 1, helped us from our basis for study- 2, which was and extension of study-1 in qualitative research manner.

For study-2, qualitative research was performed in which participants were carefully selected from study-1 and were asked to come for interviewing to explore the reasons for eudaimonic orientation amongst working population and hedonic orientation amongst non-working population, and to further see the relationship between hedonic orientation to happiness and emotional suppression and relationship between eudaimonic happiness and cognitive reappraisal. A set of open-ended questions was formulated for conducting the Semi- structured interviews. The qualitative analysis was done using Braun's and Clark's (2002) thematic analysis method. They provided an explanation of the several phases that made up the theme analysis. The first step involves "familiarizing oneself with the data," which includes reading and copying the material. The following action is "generating initial codes." In the third stage, "searching for themes," each code is examined and pertinent scripts are gathered to form themes. The codes and the entire data set are reexamined in the fourth stage, "Reviewing the themes," to determine how they relate to the themes. The fifth stage is "defining and naming themes". This suggests that these ideas need to be explained, given precise names, and proposed for investigation. The authoring of the report and the last thematic analysis make up the sixth phase, "producing the report," respectively.

The coding frequency for different themes and sub-themes in qualitative analysis is depicted in table 3.2. the analysis showed various themes and sub-themes including,

Theme-1 characteristics of hedonic happiness, Prior research on hedonic happiness has examined several topics, such as the causes, long-term effects, and psychological effects of engaging in pleasure-seeking activities. Studies reveal that hedonic enjoyment is frequently linked to pleasant feelings, instant satisfaction, and sensory delights from things like eating, hanging out with friends, and having fun (Lee & Im, 2007). based on the current study various sub themes were found for hedonic happiness. **First, prioritizing pleasurable experience/maximizing pain/ thrill-seeking behavior** in which participants 4 stated “Yes, I'm

the same person. I would be choosing pleasure over pain. Painful things make me sad. I never go with them. Like whenever I'm alone or in a room, I think about a lot of stuff and that makes me feel like I'm very sad. So, on that time, I just start playing music and listen it". **The second was life- satisfaction- carefree and enjoying** in which participant 10 stated *"I tend to go on like life goes on time. So, whatever is like, I tend to go with go on the flow situation. So, if something on the spot, I'm not happy with, I tend to get out from there. I don't like, previously, I used to like, you know, somehow plan out what to do, what to not."* **Third, absence of discomfort/ minimizing pain** in which participant 7 stated *"I don't think some any person here chooses painful experiences over like pleasurable One, It's the decisions which sometimes takes you to ups and downs or painful experiences but I don't think no one chooses by himself, And in my life my whole life till now I don't think I have chosen myself any painful experiences."* Fourth, sub-theme was short- term gratification, in which participant 15 expressed *"So, I think it's a natural instinct to seek pleasure and gratify your needs and avoid pain"*.

Theme-2 was factors contributing to hedonic happiness, previous literature on factors contributing to hedonic happiness identifies various elements that enhance immediate pleasure and positive emotional experiences (Otake et al., 2006). Based on the current study it could be inferred that only one sub-themes was formulated under this category i.e **non-chalant personality**(carefree behaviour) , for which Participant 6 inferred *"yes, I'll not be having urge to return to that happiness because I'll just move with the flow"*.

Theme-3 was characteristics of Eudaimonic happiness, Previous research on the characteristics of eudaimonic happiness, which has its roots in Aristotelian philosophy, has focused on attaining personal progress, meaning, and purpose as well as living in accordance with one's true self and ideals. Engaging in eudaimonic activities has been associated with improved mental health overall, decreased depression, and higher life satisfaction. The research highlights that eudaimonic happiness entails a deeper, more comprehensive approach to well-

being, combining different facets of a meaningful life, whereas hedonic happiness concentrates on fleeting pleasures (Ryff & Singer, 2006). Based on the current study the sub-themes formed are, **First, autonomy**, for which a participant 16 expressed *“So I would not say happiness helps to manage these emotions. Patience also works as much as happiness do, Because if someone is patient he can control anger, sadness also. He can overcome these emotions by not thinking or giving much attention to these emotions. He can overcome this if he has a peaceful mind or a patient mind. So if he has a lot of patience and has done hard work, Then if he has gone through a lot of process to become... To become you know meditative or to have a peaceful mind, Then I don't think these kind of barriers would interrupt to have a pleasurable life or a happy life”*. **Second sub -theme was Personal growth** for which Participant 10 expressed *“Okay. So, like in office hours, we have this quarterly or monthly award sessions going on. My motto was to at least be eligible for that award sessions. But I was not having any certificates as such or affirmations as such from the office, my colleague's point of sight. So, to require that, we need to get some of the work done and get appreciated for that. So, that was my goal this time to get this done. And since I had just recently shifted from another client, I was able to get my work done on time. So, they really appreciated on that and I was nominated for an award as well. But since it is like a long process, I'm not sure if it has been cleared or not. But getting nominated was my goal. So, it was really a good achievement for me”*. **Third sub-theme was Self-acceptance**, participant 5 expressed *“It can help me deal with the stress for that moment. For me, I like to process even those negative emotions before returning back to happiness. Before returning back to the neutral state or positive state. There will be a simultaneous switch for you from a negative emotion to a happy emotion. There can be a switch for some circumstances. But that will be for a short period of time. Not for a longer period. I will be completely into that area and forgetting about other things”*, **Fourth, purpose in life**, for which participant 15 *“And when I got to know that the hiring is at a very low rate right*

now, I was pretty skeptical that I might not be able to because I am not from that specialization for which they were hiring. Maybe they'll hire from the other specializations. But then the shortlisting came and then there were two of us from the same specialization. That made me very happy”, **Fifth sub-theme was Environmental mastery**, Participant 14 stated “Yeah, so, you know, like you mean, you know, when a person is being unfair to you, like unfair in the sense like a boss is being cruel to you for no reason at all like that. Or I can give you an instance where, you know, in a setting where people are just judgmental about the fact that, you know, you are a girl and you are still not settled in your career or settled in your life. So that kind of judgment you're talking about”. **Sixth was valuing positive relations with others**, According to participant 9 “Like for me, I think I would rather spend more amount of time and energy with my loved ones instead of wasting my time elsewhere, because the stronger bonding with them my family or friends, is like an investment for, because the more time I spend more deeper connection I form with them and greater you will get out of it And it's more like a dual joy. Not only it's me who's getting the satisfaction and happiness out of it, but my loved ones are also getting the love out, like the happiness out of it” . **Seventh sub-theme was Long-term flourishing**, for which Participant 9 expressed “deeper the connection will be and the greater joy you'll get out of that. And it's more like a dual joy. Not only it's me who's getting the satisfaction and happiness out of it, but my loved ones are also getting the love out, like the happiness out of it”.

Theme-4 was factors contributing to Eudaimonic happiness. According to previous research, a sense of fulfilment that comes from living in accordance with one's values, aspirations, and potentials is what defines eudaimonic happiness. The study of eudaimonic happiness has revealed a number of important variables, including relatedness, autonomy, competence, and self-acceptance. Furthermore, studies have shown how eudaimonic enjoyment is fostered by personal growth experiences including learning, challenge, and resilience. When combined,

these elements support a more profound and long-lasting sense of well-being that stems from pursuing core values and reaching one's greatest potential (Huta & Waterman, 2013). There were various sub-themes formulated under this category which were congruent with the previous literature, **First is positive family/friends relations**, participant 14 reported *“so just recently on my birthday uh so and on an impromptu plan all of my friends came together and we generally we are you know we have been friends for a long time and we all gone to different cities or different places but coincidentally everyone was there during my birthday and everyone came even if it was just for a few hours and you know they celebrated me and it was just a very happy moment for me and i was meeting that some of them after a very long time it was a time to you know reconnect and just get back to that childhood happy era”*. **Second, reflective personality**, participant15 *“ yeah. So, when I look back, when I have overcome that situation, then I look back and then I feel, oh, I did better and then I did, you know, it got over and now I can do whatever I want to do, And sometimes this, you know, things get screwed up and you can't process them the way, even if you would have been living at your home, your parents would have”*.

Theme 5 was Impact of happiness Previous literature on the impact of happiness has examined the far-reaching effects of subjective well-being on various aspects of individuals' lives, including physical health, mental health, relationships, productivity, and overall quality of life. Research indicates that happiness is not merely a fleeting emotional state but rather a significant predictor of long-term outcomes and experiences. Studies have consistently shown that happier individuals tend to experience better physical health outcomes, including lower rates of chronic illness, reduced risk of cardiovascular disease, and enhanced immune function (Grimm et al., 2014). Based on the current study there were two sub-themes formed, **First, Hedonic happiness- Emotional regulation (emotional suppression), Psychological inflexibility is high**, for which participant 10 stated *“It's just like those are like very hard to*

forget or those are very personal to me and I can't let them go even if I want to, would be something I usually don't tend to think. It would be in my subconscious mind somewhere, but I don't tend to think on that”.

Second, Eudaimonic happiness- Goal- directed behaviour, Emotional regulation (cognitive reappraisal), psychological inflexibility is low, for which participant 5 stated *“When I was a kid, whenever I used to get angry at something or a person, it used to take a long time for me to control myself. I used to express my anger in whatever way I felt like. I used to vent out my anger on things. Because of this, I used to get angry at people and people at home. Over the time, I learnt that I should not show my anger in such a way. But I tried to suppress my anger whenever I felt like. Because I didn't feel like expressing my anger to anyone. But recently, in a few months, I felt like it was necessary to show my anger from time to time. You should learn how to express your anger the right way if there is a right way”.*

Theme-6 people’s definition of happiness , The diverse and subjective nature of happiness has been examined in previous research on the issue, stressing the different aspects and dimensions that people take into account when defining their own sense of well-being and life satisfaction. According to research, a wide range of factors, such as personality characteristics, life experiences, cultural norms, and personal beliefs, can impact an individual's concept of happiness. Although there isn't a single, accepted definition of happiness (Giannopoulos & Vella-Brodrick, 2011). Based on current research there were several sub-themes formed i.e. **First, collective happiness,** participant 6 stated *“One should do till ones limit, living for my family , my friends is living for myself and we shouldn’t be selfish otherwise the world be a chaos, if everybody develops the same thinking then we won’t need a third party to believe on for them to do something good for us. The limbs that the entity has given us should be used to help others and be there for others to make society a better place”,* **Second sub-theme was**

my happiness is my responsibility for which participant 6 “*earlier when i was kid when i was living with my family , my family my parents used to help me in every situation and they felt it was there responsibility to keep me happy they keep it now also but not that much as i am away from them , so to keep myself happy, to manage and change according to situations on my own and i am responsible for my own happiness*”, **Third sub-theme was you don’t have to chase happiness**, Participant 3 stated “*Happiness can be chased or seeked out, it comes and goes eventually*”. **Fourth is relation between external motivation and happiness**, for which participant 9 stated “*Money can buy you happiness, but like if you're talking long term happiness, then definitely not. It's the family that brings you happiness. It's like achieving your personal goals and achieving what you promised to yourself that brings you happiness. Money can play a small role in momentary happiness, when you can find a way to achieve your goals. But if you can't, then it's gone. It's more like an addiction*”. **Fifth, is money is related to happiness**, participant 9 expressed “*I think for me, it's not the, it doesn't matter. It does not bring me happiness or not, but it's more like it brings peace if suppose I happen to visit a Gurdwara. Or secondly, I would say if I'm in a stressful situation and something that I have no control over, then that's the only thing for me, I can just pray to God and hope for the best*”. **Sixth, sub-theme is that happiness is connected to god**, for which participant 11 “*When discussing happiness in the absence of a divine or spiritual connection, individuals frequently turn to secular or humanistic viewpoints that place an emphasis on the pursuit of personal fulfillment, individual well-being, and a meaningful life within the natural world*”. **Seventh, sub-theme was happiness is not connected to god**, participant 11 expressed “*So, I believe that whenever we are facing, you know, a saddest part of our life or when we are in a very bad state, and at that moment, we find that we have, what I usually do, I always think of the good memories or the happiest things that happened in my life. And just hold on to those things so that it can help me just suppress those, that bad state and bad mood or whatever the saddest*

part I am feeling at that moment. So, the happiness actually helps me to suppress them.” **Eighth sub-theme was happiness lies on spectrum**, for which participant 11 expressed “*So, I believe that whenever we are facing, you know, a saddest part of our life or when we are in a very bad state, and at that moment, we find that we have, what I usually do, I always think of the good memories or the happiest things that happened in my life. And just hold on to those things so that it can help me just suppress those, that bad state and bad mood or whatever the saddest part I am feeling at that moment. So, the happiness actually helps me to suppress them.”*. **Ninth, happiness changes with age**, for which Participant 14 expressed “*So, you know, earlier, anything just, you know, getting a pocket money of as little as five rupees used to give us pleasure. The pleasure point for us was, you know, going out in the evening and playing with the neighbourhood kids. And now that is not the case. Now, if you are so far away from everyone, just a glimpse or, you know, having the option to call them and take out time to have a conversation with them is giving you that kind of pleasure”*, The above mentioned are the Themes and sub-themes that were formulated from whole thematic analysis procedure.

CHAPTER-5

CONCLUSION, IMPLICATION, LIMITATION AND FUTURE SCOPE

5.1 Conclusion

The present study-1 was conducted to know the difference in orientation to happiness in working and non-working population in the age group between 18-29 years. On the basis of this study, it was seen that there is significant differences in orientation to happiness amongst working and non-working population, and it was also seen that the relation between happiness and emotional regulation and psychological inflexibility is positively correlated.

Study-2 was conducted to explore the reasons for eudaimonic orientation amongst working population and hedonic orientation amongst non-working population, and to further see the relationship between hedonic orientation to happiness and emotional suppression and relationship between eudaimonic happiness and cognitive reappraisal. On the basis of this

study, it was seen that there is an working population inclines towards eudaimonic happiness and non-working population inclines towards hedonic happiness, alongside it was also found that there are many characteristics (like for hedonic happiness was maximising pleasure and minimising pain, short- term gratification etc., for eudaimonic happiness was valuing positive relations, purpose in life, personal growth etc)as well as there were many factors found contributing (for hedonic, non-chalant personality and for eudaimonic, self-introspecting personality, reflective personality etc) as well as impacting (for hedonic happiness, emotional suppression and high psychological inflexibility and for eudaimonic happiness, cognitive reappraisal and low psychological inflexibility) the individual's orientation to happiness. It was also viewed that people tend to formulate their own definitions of happiness, subjective to their own experiences and believes.

5.2 Implications

For qualitative study

1. To ensure a sufficient and diverse sample size for statistical power, considering both working and non-working groups.
2. Collect demographic data to control for variables like socioeconomic status, education, and cultural background, which may influence happiness orientation and emotional regulation.

For qualitative study

1. To collect interviews until data saturation is reached, ensuring a comprehensive understanding of the phenomena.
2. There is limited research on working and non-working population together, especially in Indian population using appropriate scales.

5.3 Limitation and future scope

1. The sample technique that was used was convenience sampling and so the sample is not a proper representation of the population. For generating optimal data, a different method like random sampling can be used.
2. The data was collected through the means of an offline questionnaire and a semi-structured interview which may have caused social desirability biases to take place.

Future research could adopt a longitudinal design to track changes in happiness orientations, emotional regulation, and psychological inflexibility over time. This would help establish causal relationships and observe how transitions between working and non-working status affect well-being. Expanding the research to include diverse cultural backgrounds would help in understanding how cultural norms and values influence happiness orientations. Comparative studies across different countries or cultural settings could highlight universal versus culture-specific patterns.

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APPENDICES

APPENDIX-A

Heema scale questions

The items are rated from 1 (not at all) to 7 (very much)

QUESTIONS

1. Seeking relaxation?
2. Seeking to develop a skill, learn, or gain insight into something?
3. Seeking to do what you believe in?
4. Seeking pleasure?
5. Seeking to pursue excellence or a personal ideal?
6. Seeking enjoyment?

7. Seeking to take it easy?
8. Seeking to use the best in yourself?
9. Seeking fun?
10. Seeking to contribute to others or the surrounding world?
11. Seeking to have lots of money and nice possessions?
12. Seeking to have high status and prestige?
13. Seeking power and dominance over others?
14. Seeking to be admired and well-known?
15. Seeking to be popular and have an attractive social image?
- (16. OPTIONAL ITEM: Seeking to have things comfortable?)

APPENDIX-B

ERQ scale

The items are rated from 1 (strongly disagree) to 7 (strongly agree) with 4 being neutral

Response

QUESTIONS

1. ____ When I want to feel more positive emotion (such as joy or amusement), I change what I'm thinking about.
2. ____ I keep my emotions to myself.
3. ____ When I want to feel less negative emotion (such as sadness or anger), I change

what I'm thinking about.

4. ____ When I am feeling positive emotions, I am careful not to express them.
5. ____ When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.
6. ____ I control my emotions by not expressing them.
7. ____ When I want to feel more positive emotion, I change the way I'm thinking about the situation.
8. ____ I control my emotions by changing the way I think about the situation I'm in.
9. ____ When I am feeling negative emotions, I make sure not to express them.
10. ____ When I want to feel less negative emotion, I change the way I'm thinking about the situation.

APPENDIX-C

EPIC scale

The items are rated from 1 (never true) to 7 (always true)

QUESTIONS

1. I try to avoid thinking about difficult topics
2. When awkward thoughts occur I try and block them out
3. If difficult situations come to mind I think about something else
4. If my mind starts thinking about something difficult I try to distract myself
5. In my personal life I steer clear of conversations that I find difficult
6. I try and avoid having to make difficult decisions
7. I try not to bring up topics that might be awkward
8. Although I have never been told to I find I perform certain tasks in a set order

9. I notice I do certain everyday tasks in a particular order
10. I find I follow rigid patterns when doing some tasks
11. I am aware I have certain ways of doing things

APPENDIX- D

INFORMED CONSENT

You are invited to participate in a research study about exploring people's perceptions about how they generally feel in life. I, Roopal Bhardwaj, a student of M.A. Psychology from Thapar School of Liberal Arts & Sciences (TSLAS), Thapar Institute of Engineering and Technology, Patiala, is conducting this research as a part of my minor project under the guidance of Dr. Kriti Vyas (Assistant Professor, TSLAS, Patiala).

CRITERIA FOR PARTICIPATION

Emerging adults belonging to the **age group of 18-29 years** who are physically and mentally healthy (**no known illness**), can **speak and understand the English** language and were born & brought up in **Urban Indian settings**.

If you fulfill the above criteria, please feel free to participate in the study.

ETHICAL GUIDELINES & PROCEDURE

This survey requires you to fill in the required personal and demographic details and then the questionnaire. However, should the data be published, no individual information will be disclosed. You are required to read the statements in the questionnaire and give your honest response by ticking the most suitable option. The questionnaire will take about 10-15 minutes to complete. The information you provide will solely be used to collect data for the study. The information collected may not benefit you directly, but the information learned in this study should provide more general benefits.

There are no known risks and costs to you if you decide to participate in this study. Your participation in this study is voluntary. By completing the questionnaire, you are voluntarily agreeing to participate. You are free to withdraw at any point in time from the study.

Kindly participate by accepting the following:

I have read the instructions and am willing to participate in the study

☐ YES

☐ NO

Name Initials (Roopal Bhardwaj - RB) :

Place:

Email ID:

Schooling from: ☐ ENGLISH MEDIUM

School board: ☐ CBSE ☐ ICSE

DEMOGRAPHIC DETAILS

- **Age:**
- **Gender** ☐ MALE ☐ FEMALE ☐ OTHERS
- **Profile:** ☐ STUDENT ☐ WORKING PROFESSIONAL
- **Family:** ☐ JOINT ☐ NUCLEAR
- **No. of siblings:** ☐ NONE ☐ ONE ☐ TWO ☐ THREE ☐ MORE THAN 3
- **Father's occupation:** ☐ GOVERNMENT JOB ☐ PRIVATE JOB ☐ SELF-EMPLOYED / BUSINESS
- **Mother's occupation:** ☐ HOMEMAKER ☐ GOVERNMENT JOB ☐ PRIVATE JOB
☐ SELF- EMPLOYED / BUSINESS
- **Family Annual Income:**
 - ☐ From 0 to 3,00,000
 - ☐ From 3,00,001 to 6,00,000
 - ☐ From 6,00,001 to 9,00,000
 - ☐ From 9,00,001 to 12,00,000
 - ☐ From 12,00,001 to 15,00,000
 - ☐ From 15,00,001 and above
- **Currently living:** ☐ WITH FAMILY ☐ HOSTEL/ PG ☐ INDIVIDUALLY RENTED FLAT

ACKNOWLEDGEMENT

Thank you for participating in the study. I appreciate your efforts and am grateful for sparing your precious time to complete the research form. Your identity and all the responses will be kept confidential and used only for research purposes.

There will be a second part of this study, which will include an interview session for approximately 30 to 40 minutes. You will be required to answer a series of questions. The interview will be audio-recorded. Please be sure that complete anonymity and confidentiality will be maintained.

Kindly mark your interest in participating through the following boxes.

- ☐ Yes, I am interested in participating in the second part of the study. **Preferably on** _____ **at** _____. **You can contact me via phone call.** This is my contact number _____.
- ☐ No, I will not participate in the study's second part.