Current Perspectives
in Occupational
Health Psychology

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VOLUME **B**

Science is ever-changing

New research accomplishments and clinical experience has expanded the field of medical knowledge and represent an ongoing process. With this in mind,it is imperative that we make the appropriate changes as far as it concerns the course of action, in the treatment of our patients.

The content of this textbook reflects all the most recent knowledge and internationally accepted techniques as they are analyzed by experienced authors in the field, in each chapter.

Nevertheless, the authors and the editor acknowledge that every medical opinion is under the limitations of the time frame that this book was created, as well as possible mistakes that might have escaped their attention.

Readers of this textbook are encouraged to keep that in mind, while at the same time we hope that the information included will become a starting point for young colleagues or the more experienced ones, for new research projects, clinical trials or maybe an updated version of the book in the near future.

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Current Perspectives in Occupational Health Psychology

Well-Being: Moral and Emotional Aspects

Chapter

5

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Introduction

From the very ancient years people wondered of what makes a life good. The concept of well-being refers to optimal psychological state and functioning. Existential psychology is concerned with enhancing psychological well-being through the awareness of concepts on meaning in life. Positive psychology supports this view and emphasizes that both meaning and a sense of hope are essential to mental health. Moral psychology connects ethical theory and psychological facts.

A large body of literature has shown great interesting about the factors which are correlated with subjective well-being and physical health. Social capital is linking with subjective well-being in various ways. Marriage and family, ties to friends and neighbors, workplace ties, social engagements, trustworthiness and trust: all appear related to happiness and life satisfaction.

1. Life Satisfaction

Diener and colleagues, in their studies of subjective well-being, conceptualize life satisfaction as a "cognitive judgmental process in which individuals assess the quality of their lives on the basis of their own unique set of criteria" (Parot & Diener, 1993, p. 164). Subjective well-being includes experiencing pleasant emotions, low levels of negative moods and a high degree of life satisfaction. Many writers investigated the relation of emotions with well-being. Daily experiences of autonomy efficiency and relatedness can contribute to the prediction of happiness and vitality. Physical health is al-

so related with well-being. But, as Ryan and Deci have detected "perhaps the concern of greatest importance not only for psychological theories, but also for humanity is the broader issues of the collective wellness of humanity and the wellness of the planet" (Ryan & Deci, 2001, p.161). Their investigations also focused on the social conditions which can be either supported of autonomy and vital expression of human growth tendencies, presents for basic components of subjective well-being: pleasant emotions, unpleasant emotions, global life judgments, domain satisfaction.(see: Dinner, 2009) existential psychologists such as Irvin Yalom, also humanist psychoanalyst like Erich Fromm, seem to attribute the most important role to love and relatedness for human happiness."Three concepts play the most important role to find the meaning of life in a chaotic world: life goals, life meanings and life values" (Jacobsen, 2007, p.131).

2. Happiness and Everyday Life

Warner and Vroman study provides evidence that behavior and traits of personality can both affect the experience of happiness via different paths. Many studies have examined personality traits as predictors of happiness. Extroversion and neuroticism are the most consistent predictors of happiness. Lyubomirsky (2007) suggested that three types of variables may influence happiness.These are a) happiness -relevant life circumstances, such as marriage and employment status; b) a genetically determined set point for positive mood/happiness; and c) the extent to which people engage in
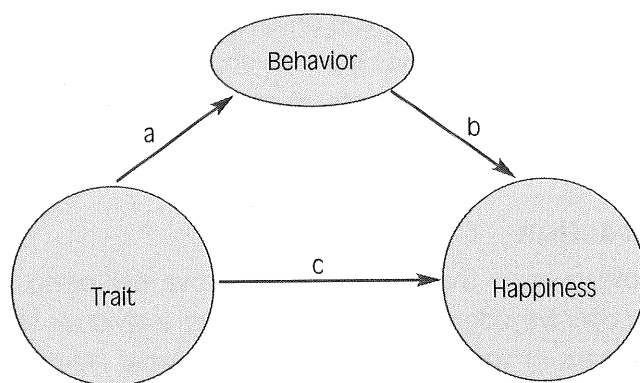
Figure 5.1 *Model with one mediating variable adapted from Tkach and Lyubomirsky (2006).This model includes a direct path (c) from personality trait to happiness. Path (a) represents the influence of trait in behavior, path (b) represents the influence of behavior on happiness (see: Warner & Vroman, 2011).*

happiness increasing strategies or behaviors, such as expressing gratitude, nurturing relationships, physical exercise, or spiritual activities (see: Warner & Vroman, 2011).

Workplace practices affect the experience of well-being and happiness in many ways. Authors who brings perspectives from business schools, industrial relations, organizational studies, reminds us that understanding the workplace, is essential to understand how work can lead to well-being outcomes or to detrimental health. Authors such as Alexander-Stamatios Antoniou have analyzed situations that can negatively affect the healthy character of human and professional relations in the working environment. It is clear that happiness arises from the combination of the person and his-her environment.

3. Healthy Relationships

Relatedness is a fundamental psychological need and central to the concept of well-being. A healthy relationship can contribute to well-being in many ways: opening with each other, trust, forgiveness, security, vulnerability.

Social factors can promote health. "Social relationships have a powerful effect on happiness and other aspects of well-being, and are perhaps its greatest single cause" (Argyle, 2001, p.71). People which are social and extroverted experienced more positive affect. Many authors argued that the more important factor is the quality of these relationships. Hostile people are at greater risk for coronary artery diseases and other health problems. Sociability is associated with greater resistance to developing colds. "Perceived social support buffered the effects of psychological stress on depression" (Cohen, 2004, p. 681). Individuals can receive deferent types of support from social relationships. The two most basic of these are instrumental support and information support. Instrumental support refers to the assistance that one receives from others. Informational support on the other hand refers to information and guidance that one receives from others.

Trust and betrayal are important features of close relationships. Comparative studies have shown that high levels of trust are associated with greater subjective well-being. Relational trust involves faith, high levels of attachment for the partner and associated with better personal adjustment and relationship development (Carr, 2004; Cohen, 2004; Wills, 1985).

4. Memberships, Values, and Trust

Ethical values such as honesty, faith, empathy, compassion are necessary for po-

sitive human health and well-being. "Spiritual well-being is a result of satisfying the spiritual survival needs for:(1) transcendence or calling manifested in the desire to strive for those purposes and values that express whatever a person feels is ultimately meaningful to him or her and (2) membership which is the desire for people, especially at work, to feel understood, and appreciated resulting in a sense of belonging and partnership" (Fry, 2005, p. 65).

As positive psychologists have argued 'Six Pillars of the Character', are a set of core ethical values, which are essential part of the ethical well-being. These are: trustworthiness, respect, responsibility, fairness, caring, and citizenship (Fry, 2005).

Numerous studies have investigated the effects of group memberships on interpersonal trust. Participation may take place in a range of activities including for instance, cooperatives, associations, church attendance, and voluntary memberships. Trust is a fundamental issue to these activities and to social capital, in generally. "Without trust only very simple forms of human cooperation which can be transacted on the spot are possible, and even individual action is much too sensitive to disruption to be capable of being planned, without trust,beyond the immediately assured moment" (Barbalet, 2009, p. 379). Trust is positively related to happiness, by making people more co-operative, and initiate to take part in social interactions (Sunderland, 2007). Leung and his colleagues, in their study, argued that trust, obligations, information channels, norms and sanctions, and belongingness are related to happiness (Leung et al. 2010).

5. Ethics and Justice

5.1. Ethical Work Climate (EWC)

Workplace as a form of community, embraces formal and informal beliefs, values and norms. Cohen defines moral climate in organizations as "shared perceptions of prevailing organizational norms for addressing issues within a moral component". (Agarwal, & Malloy, 1999 p.3). Organizations develop policies, procedures and guidelines. Trust is linked to performance, cooperation and the quality of communication, and tends to prevent opportunistic or unethical behavior. Ethical frameworks helps individual to make ethical decisions (Sixsmith, 2008).

Positive ethical environments reveals where employees enjoy their work and perceive the environment as ethical. Diversity, trust and dignity are desirable work features.Justice and fair treatment at work creates a sense of psychological security,

and stability, with regard to procedures, outcomes and interpersonal relationships. Employees judge the fairness of their outcomes (distributive justice), of the procedures (procedural justice) and of the interpersonal treatment that they receive (interactional justice). Their perceptions of fairness are linked to their work performance, to organizational citizenship behaviors and to work attitudes (Colquitt & Greenberg, 2003; McDaniel, 2004).Workplace unfairness is related with increasing of anxiety, turnover intentions, retaliatory behaviors, exhaustion, psychiatric and physical disorders (Barkley, & Skarlicki, 2008).

5.2. The psychological process model for EWC

There is an important component of ethical decision-making process, moral judgment. Rest (1984, 1986) argued that it is necessary to engage in four basic psychological processes for engaging in ethical acts. The fair processes are: moral sensitivity, moral judgment, moral motivation and moral character. Moral sensitivity involves the evaluation of how one's action affects others. Moral judgment involves moral decision-making framework and determination of the course of action. Moral motivation involves the degree to which ethical values dominate other potential values such as power. Moral character concerns whether an individual possesses the personal fortitude to follow- trough on what he or she has determined to be the correct ethical course of action.

The same psychological components that comprise individual ethical decision-making, will also apply at the social level. The four components of EWC are: collective moral sensitivity, collective moral judgment, collective moral motivation and collective moral character.

The collective moral sensitivity involves moral awareness and empathy. The collective moral judgment involves the prevalent form of moral reasoning utilized within the social system. The collective moral motivation involves assessing whether ethical concerns dominate other concerns. The collective moral character involves the norms of implementing a planned course of action (Arnaud, 2010).

5.3. Virtue in Organizations

Virtue theories describe elements of a person's character. But virtue is an end itself. Virtues are qualities which motivate a person to act in particular ways and to feel in particular ways. Virtue defines human pursuit for internal goods. Honesty is a virtue that is behind all practices.

Moral behavior is influenced by situational context. The depth and frequency

of interactions with others play an important role in the development of a person's identity. Interactions with virtue people provide learning based models to act like them. So in an organizational context leader's behavior may influence employees' behavior and be embedded as normal or appropriate. It is important in a workplace to providing resources and opportunities for exercising moral agency.

The structure of work and the social relationship, both influence moral identity. Organization-level initiatives are not isolated from institutional phenomena. So policy makers must pay attention to how macro cultural forces the development of moral identity in organizations (Weaver, 2006).

5.4. Justice in workplace

Many researchers have shown the connection between the perception of injustice in organizational settings and employees' psychological health. Employees' psychological distress may be increased when they perceive injustice in their workplace. Psychological distress connected with many problems like depression, irritability, psychosomatic illness and other diseases.

Employees' contribute effort, education and experience, in their work. When they perceive that outcomes they receive are insufficient, they consider their treatment by the organization as unfair.

There are four types of justice in workplace: distributive, procedural, interpersonal and informational justice.

– Distributive justice involves equity and fairness treatment.
– Procedural justice involves fairness of the process of decision-making related to pay, promotion and punishment.
– The degree to which people are treated with respect and dignity is defining interpersonal justice.
– Informational justice focuses on the explanation (why decisions were made), to the individuals (Colquitt & Greenberg, 2003).

In a recent, however, research has been suggested that social support of coworkers may alleviate the stress that arises from perceived violation of distributive or procedural justice.

The capacity to exert control on a task accomplishment (work autonomy), has also a buffer against the negative effect of unfair treatment. Coworker support and work autonomy are well-known moderating factors in the occupational stress literature (Rousseau et al., 2009).

6. Emotions

6.1. Emotions in Everyday Life

Numerous of studies have linked positive emotions with good health and psychological well-being. Emotions influences thinking, actions, relationships, decision making. A high subjective quality of life is experienced with the presence of positive emotions. Emotions are not only an outcome state but precipitators too. Models of subjective quality of life focus on pleasant/unpleasant feelings. Positive emotions motivate people and can lead to creativity (Bramston, 2002). Emotional competence is correlated with depression, anxiety and well-being. Alexithymia predicts increases in anxiety decreases in positive mood (Giarrochi & Scott, 2006).

Emotional intelligence as many authors have conceptualized is the ability to perceive, understand and regulate emotions. Higher emotional intelligence is associated with positive mood and higher self-esteem. Individuals with higher EI are better able to maintain positive mood and self-esteem in difficult situations. Lower emotional intelligence is related with more depression (Schutte et al., 2002).

In a research on emotions in everyday life,have been found that participants experienced, about once a day, an emotion strong enough to cause somatic symptoms,thoughts in mind, or urges to act. Most emotions in everyday life caused by something that another person did or not, and 16% were caused by things remembered, imagine, seen, read or heard. Prevalence of depression and anxiety states are more frequent in women, but sadness and fear were not more frequent in women than men. The instructions of the research were to keep this special diary of emotions for some days:

- Happiness/joy
- Sadness/grief
- Anger/irritation
- Fear/anxiety
- Disgust/hatred
  (Oatley & Duncan, 1994).

6.2. Love

People expend much energy striving for harmony. This involves mutual respect, behavioral reliability, sexual fidelity, pleasure and closeness. Kierkergaard wrote about the concept of a happy marriage 'making the different the same'. When there is a gap between ideal love and relationships experience with partners, there is existential distress. Often, people choose to move toward to the ideal love in the deep

privacy of mind, especially when there is a reality which is not close to ideal. Distress created in response to the gap between ideal and realistic love life, and also in response to external events. A large part of the work of being in a relationship is dealing with the disappointment about the partner. When a destabilization in love relationships occurs, the person may develop anxiety or depression. Mental health was elegantly conceptualized as the ability to love and to work.

Values are important. Many people reject conventional values as posited from religious and conservative thoughts. Love relationships test characters. Faith, commitment and understanding put aside narcissism (Lewne, 1995). Happy, healthy people are more likely to be married. Marriage contributes to physical, mental health and social well-being. Marital status has a strong influence on well-being for both men and women, but women are more satisfied in life than men (Mookherjee, 1997).

Eight factors as prerequisites of intimacy appear to be necessary to add the depth to the emotion.

1. Trust: To feel safe, to achieve interdependence, to self-disclosure, to be able to rely on a person so that future plans can be made.
2. Self-worth: Self esteem. Having a healthy sense of self brings strength to the relationship.
3. Positive regards for others: Respect for others' feelings and welfare.
4. Interdependence: Rely Trust: To feel safe, to achieve interdependence, to self-disclosure, to be able to rely on a on the other.
5. Tolerance for conflict, ambiguity and imperfection: Healthy relationships will have times with problems and stressors.It's important not to ignoring the problems, or imperfections and also try to adjust, accepting other and oneself.
6. Self-disclosure: To feel safe to confide the other.
7. Courage-'risk taking': To reveal ourselves.
8. Intimacy role model (family of origin): We all made up of pieces of all people who ever passed through our lives. Primary caregivers have an enormous impact (Tays, 2001).

6.3. Emotions in Workplace

Rationality in organizations is the desirable commonly process in which members are controlled, efficient, strategic and goal oriented. According to Weick (1995) sense making about emotions is social and ongoing. Rationality/emotionality dichotomy is false because people are human beings with life and experiences filled with emotions. Communication strategies like denial, refraining or rational recitation are using

by organizational members for rationality in workplace (Dougherty & Drumheller, 2006).

The two main fields of studies on emotions in workplace have been on job satisfaction and job stress. Lazarus and Lazarus (1994) distinguish five categories of emotions:

- nasty "emotions, like anger, envy, jealousy
- existential emotions, like anxiety, guilt, shame
- provoked by unfavorable conditions, like relief, hope, sadness, depression
- provoked by favorable conditions, like love, pride, happiness.

The way we cope with our emotions is important for understanding job performance. In job stress, the capacity to effectively cope with emotions and interpersonal relationships, are highly related (Muchinsky, 2000).Emotional skill training can effectively increase emotional knowledge, skills and abilities. Employees with high positive affect are more likely to assign higher performance ratings. (Daus & Cage, 2008). Emotional regulation is intended to manage one's emotional experience. Emotional labor literature has found that deep acting like reappraisal associated with one's affective well-being (Liu et al., 2010).

Emotional intelligence is the ability to perceive access and generate emotions, regulate them effectively so as to promote emotional and intellectual growth. EI is a set of competencies that promote a cooperative combination with intelligence. The set of competences includes personality traits, motives, skills and knowledge which can potentially facilitate individual achievement of positive work outcomes (Froman, 2009; Mayer et al., 2004).

6.4. Emotions as Components of Trust

Emotional content of trust is central to understand the nature of trust. The ability of trust enables human interactions, and social exchange. Positive emotions such as admiration, faith, respect and acceptance are linking to trust. Figure 2 shows the components of interpersonal trust in workplace. Figure 3 expands Figure 2, with the factors which are leading to development of trust, mostly in manager-employees relationships (Young & Daniel, 2003).

Many authors have shown that trust influences the dynamics and structures of personal relationships between managers and employees. They also, have shown that organizations can benefit from trust among their members. Surveys of trust (trustworthiness) have been focused on different areas such as close relationships, relationships between colleagues at work, and inter-organizational trust (Méllering, Bachmann & Lee, 2004).
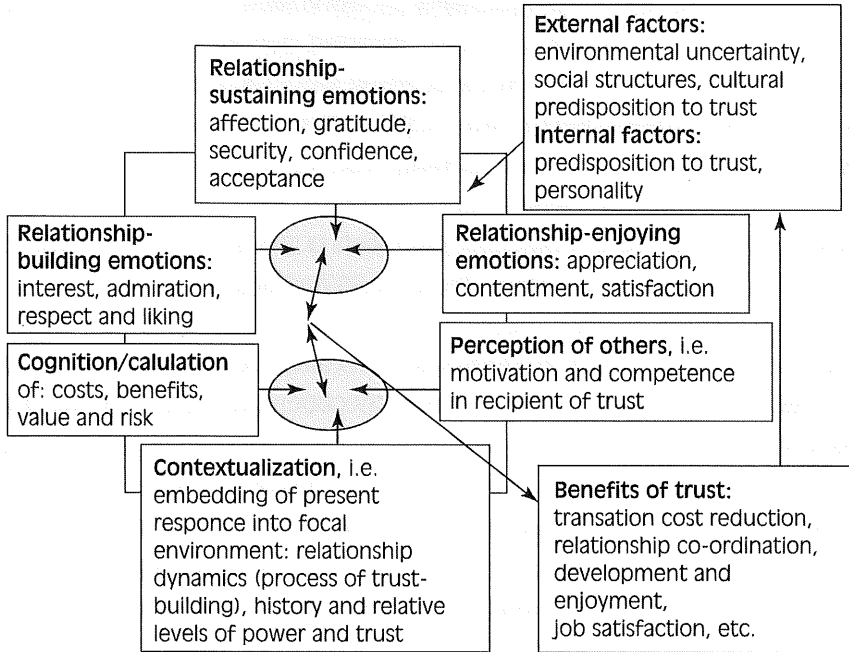
Relationship-sustaining emotions: affection, gratitude, security, confidence, acceptance

External factors: environmental uncertainty, social structures, cultural predisposition to trust
Internal factors: predisposition to trust, personality

Relationship-building emotions: interest, admiration, respect and liking

Relationship-enjoying emotions: appreciation, contentment, satisfaction

Cognition/calulation of: costs, benefits, value and risk

Perception of others, i.e. motivation and competence in recipient of trust

Contextualization, i.e. embedding of present responce into focal environment: relationship dynamics (process of trust-building), history and relative levels of power and trust

Benefits of trust: transation cost reduction, relationship co-ordination, development and enjoyment, job satisfaction, etc.

Figure 5.2 *The nature of trust.*

Employer trust or distrust[1]

Perseption of environmental uncertainty, employer's competence and motivation and evaluation of relationship history

Perception of employer trust or distrust

Workspace environment

Relation history & personalization[a]

Employee «trust» or distrust

Calculation of risk

Emotional responses to workplace, environment and employer, i.e. relationship-building, -sustaining and -enjoying emotions
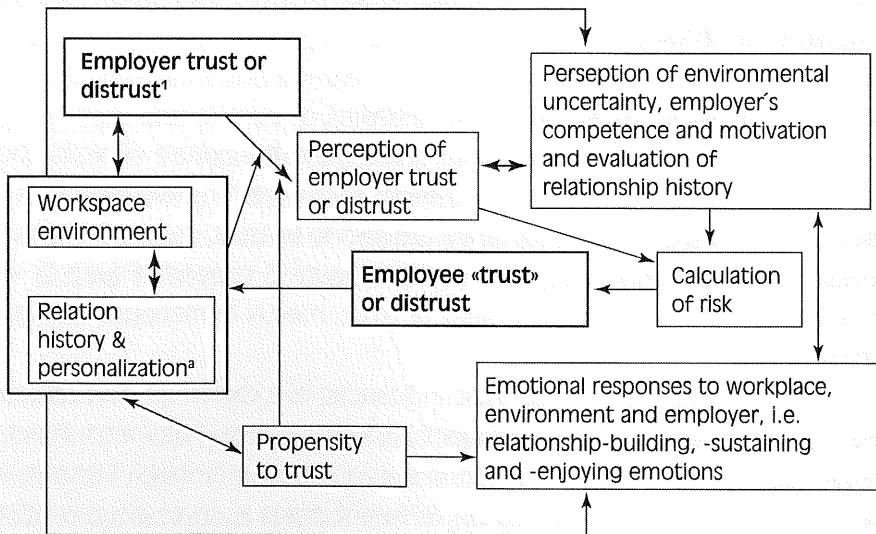
Propensity to trust

Figure 5.3 *The development of trust.*

Emotions and affective responses influence how people evaluate their level of trust in another party. Benevolence, integrity and ability are important antecedent of trust. Antecedents of propensity of trust are including personality, experiences and culture. "Masculine" cultures tend to value higher the ability variable. "Feminine" and more collaborative cultures tend to put more emphasis to the benevolence variable (Schoorman, Mayer, & Davis, 2007).

7. Motives and Goals

Many researchers have found that having goals and striving for them is a precondition for well-being. They supported -over two decades ago- that the pursuit of meaningful goals is important for an individual's well-being. Motives are differentiated between implicit, which are represent primitive motivational system, and explicit, which are based on more cognitively elaborated constructs (McClelland et al., 1989). "Congruence between achievement goal striving and the explicit achievement motive promotes well-being "(Job, Langens & Brandstatter, 2009, p.993). Extrinsic goals like wealth, fame, attractive image tend to make people,for whom are important, to report ill-being, anxiety, depression, poor vitality and low self esteem. Intrinsic goals reflect growth tendencies for relationships, strengthen talents, connect to the world and keep a sense of physical health. Intrinsic goals are positively associated with well-being, because these goals satisfying basic needs for autonomy, competence, and relatedness. When people pursuit extrinsic goals they are looking for external signs of worth (Vansteekiste, Soenens, & Iens, 2007). Participants who took part in a research and they were strongly commitment to achievement goals,with high explicit achievement motives,reported lower levels of medicine intake and highest level of subjective well-being (Job, Langens & Brandstatter, 2009).

8. Health Promotion

There are factors that influence individuals' and groups' health, such as personal, social, organizational, environmental, political and economical. Health promotion refers to the process in which people exert control to these factors to improve their health. There are biological factors (predisposition to diseases), lifestyle factors (nutrition, smoking), social and community factors (support groups), living and working conditions (housing, work environment) and general socioeconomic conditions like standards of living, market trends or levels of pollution (Noblet & Rodwell, 2010).

Control is an important workplace factor on individual health and well-being. Control is the extent to which individuals are able to influence work environment. Self-efficacy is the belief that one can accomplish an outcome. A number of workplace studies have found that high self-efficacy is associated with low levels of strains, distress, job satisfaction and physical health (Spector, 2009). Bandura suggested that self-efficacy can be acquired or decreased in one of four ways: 1) performance, action 2) seeing another person with similar skills performs a behavior 3) verbal persuasion 4) psychological arousal states (Bandura, 1986).

9. Work Stress

Two kinds of stress have been differentiated in work psychology, healthy stress and unhealthy stress (distress). Work stress is directly connected with absenteeism, accidents, diminished productivity, medical, legal and insurance fees. The global economic downturn has resulted in increased work-related stress and job insecurity. Work stress can lead to health problems. Psychosocial conditions such as job demand, job support and job environment can promote work well-being (Kanji & Chopra, 2009). Besides psychological conditions there is also an emphasis to the active role that individuals play in term of work experiences. Intra personal and interpersonal affect regulation (emotional labor), have influences on work well-being (Niven, Totterdell, & Holman, 2009).

In recent developments in the study of emotional intelligence at work, have been found that managers who scored high in emotional intelligence demonstrated less stress and had better health and well-being (Cartwright & Whatmore, 2005). Workplace humor is an under-research topic. Bowers and Smith have argued that conscious control is relaxed in jokes offering participants freedom from norms and social strictures. Therefore humor can provide people with release and help them deal with tension and stress. Humor is more successful when used by people skilled at delivering humor (Plester, 2009).

Many studies have analyzed the factors and the causes of work stress, and also the coping strategies to manage and treat work stress. There are six general categories of work related stressors:
- Factors intrinsic to job itself
- Roles in the organization
- Social relationships at work
- Career development

- Organizational factors
- The work-home interface
  (Dewe, O'Driscoll & Cooper, 2010).

10. Spirituality

Human spirituality is a complex, with many concepts, issue. It involves strong self-relationship, relationships with others, value system and meaningful purpose in life. Scott Peck, author of *The Road Less Traveled,* developed a four-stage model for spirituality development.
1. Chaotic/antisocial: a stage full of selfish pleasure under spiritual bankruptcy.
2. Formal/institutional: a stage where a person finds security guidance and rules in an institutional shelter (church, military, and prison).
3. Skeptic/individual: the person search for answers, believing that there is something out there and wants to find it.
4. Mystical/communal: the most mature stage, an individual sees the need for community and realizes that it is only the beginning.

Spirituality underlies personal impulses for growth and healing. Religion is connected with institutional and community, while spirituality has more individual experiential focuses. Spiritual variables may influence well-being. People with spiritual experiences report more extreme positive feelings. Myers and Diener (1995) have reported that people with meaningful religious faith experience a sustain level of happiness. Myers (2000) found a significant relation between religious, faith and happiness (van Dierendonck & Mohan, 2006).

Workplace spirituality benefits are including: loyalty, commitment connection to work and others, superior ethics, virtue development, performance, creativity, self-actualization and job satisfaction. A holistic spirituality model extend in three related domains: faith (religious/theistic), hope (existential/meaning-making) and love (community/relational). "The way in which a person constructs meaning, purpose and hope can be called his or her existential spirituality" (Rovers & Kocum, 2010, p. 7).

11. Workplace Spirituality

Workplace spirituality is a complex with many aspects concept, which involves positive valuation, employees' abilities in a context of meaningfulness, creativity and

personal fulfillment. Giacalone and Jurkiewicz (2003, p.13) offer the following definition:

> "Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy".

Workplace spirituality is an experience of transcendence, interconnectedness and joy. It reflects a shift from materialistic to altruistic and idealistic values, There is a relationship between spirituality and ethics. Ethical climate may facilitate the development of employees' spiritual. Moral judgments, quality of work life, equity, social responsibility and fairness are connected with spiritual well-being.

Work is embedded in a large set of social and cultural meanings, where people attain growth and feelings of self-worth. A proper context of interpersonal relations is necessary for personality to flourishing. A virtue ethics context, which encompasses spirit values, shared beliefs, vision and ideas, is a framework in which workplace spirituality can development (Gotsis & Kortezi, 2008). Workplace spirituality is defined as the way of being, believing and behaving as to work in relation to an ultimate value (Bandsuch & Cavanagh, 2005).

12. Social support and well-being

Social relationships are serving important, social, psychological and behavioral functions. House et al. (1988) reviewed evidence from many studies, indicating that mortality is higher among more socially isolated individuals. Social support as Gobb (1976) argued, has stress buffering effect. Cassel (1976) has suggested the associations between social support and physical health.

Many studies have linked social support with lower cardiovascular reactivity, blood pressure, better psychological processes. Creation and disruption of social relationships have important consequences in immune and endocrine systems. Emotional support is more important than informational support (Uchino, Cacioppo, & Kiecolt-Glaser, 1996).

In a research of social support,at a University in Japan, has been found that students with high levels of stressors, had more support requested from others, provided more support to others. Support reciprocity promoted health for the participants experiencing high stress, but not for those experiencing low stress. When the students received less support than they request, and when provided less support than others requested from them, tended to become less healthy.

Stress was positively linked to negative affect and negatively linked to mental and physical health. The influence of stress on health was buffered by support reciprocity (Joy & Fukada, 2002). In a research for social support in managers, has been found that they benefit from perceptions that support is available to them. Perceiving that support is available has better psychological outcomes than receive it (Lindorff, 2000).

13. Money Can't Buy Happiness

Are rich people happier than poor? There is a small correlation between pay and satisfaction, and relative pay is more important than absolute one. There are four reasons why this is so.

- Adaptation: everyone feels happier after a pay rise but soon one adapts to this, the effect disappears.
- Comparison: people compare themselves with others. When someone increases his wealth moves 'up', in circles where there is always someone wealthier.
- Alternatives: as one has more of the stuff, other things seem more valuable such as friendship and freedom.
- Worry: as income's increasing, there is a shifting of concern to more uncontrollable elements of life such as self-development.

Studies have found that the effect of money is much stronger at the low ranges of income. It makes less difference at the upper. Other sources of happiness such as leisure, job satisfaction and personality are more important, and money has little effect on these (Furnham & Argyle, 1998). In a more recent research, Headey and Wooden (2004) have argued that improving economic circumstances have an impact in relieving financial stress, but less impact in mental health. Wealth provides economic security, which many people value high (Headey & Wooden, 2004).

In some experiments, a team of Harvard studied people who received a sum of money. Spending money on oneself did not boost happiness, while spending money on others, did. Money may not buy happiness, but it is hard to be happy if you can't meet your basic needs (Rath & Harter, 2010).

14. Pursuit of Unhappiness

Daniel Haybron has written a book, *The Pursuit of Unhappiness: The Elusive*

Psychology of Well-being. It's about a story of economic development in a traditional fishing community. The community changed from a traditional to a modern, but this change didn't serve the cause of well-being. The author equates happiness with emotional well-being and self-fulfillment.

Martin Seligman's theory of 'authentic happiness' involves: pleasant life, engaged life and meaningful life. Haybron rejects the 'virtue' aspects of well-being and focuses on the self-fulfillment or emotional fulfillment aspect. Emotional fulfillment involves: attunement, engagement and endorsement. A person who is attuned is a person who has peace of mind. Engagement is based on concepts of exuberance, vitality and flow. Endorsement is about joy and cheerfulness.

Modern conception of well-being is based on freedom, choice and planning of a better life. Haybron argues otherwise, based on a good understanding of dual psychology process, situationism and evolutionary psychology. He based on an 'enlightenment' image of humanity and not an 'individualistic' pursuit of happiness. People are probably less effective at judging and promoting their own welfare. We have to surge ahead and develop concepts and theories that create a better understanding of well-being (Sirgy, 2008).

15. Lifelong Learning and Well-being

In modern societies, consumerism has been a defining feature. Productivity is equated with endless consumption. There is an obsessive pursuit for economic growth and also there is a concern over rising levels of depression and stress. Unemployment and economic problems increase mental health problems. Mental health affects individuals and social life.

Learning seems connected with mental health problems. Dementia, Alzheimer's and related illness seem to prevented or decreased their symptoms, by lifelong education and learning. Learning is important for personal growth and to address social justice issues; critical and 'autonomous thought' may developed, so people can move in more liberator directions.

The humanist tradition in lifelong learning has based upon philosophers like Aristotle, and theorists like Abraham Maslow. Aristotle believed that someone must develop his or her strength, realize his or her potential and become what is in his or her nature to become. Maslow has conceptualized the emphases on the need for self-actualization. In this context, learners develop their talents to reach their potentials and to attain personal goals.

Education is generally beneficial as learning makes people healthier, happier and

more active citizens. Field (2009) argues that learning may help people to build resiliencies to aid them in coping with challenges in life (Gouthro, 2010).

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