POSITIVE PSYCHOLOGY III

Presented by

CONTINUING PSYCHOLOGY EDUCATION INC.

6 CONTINUING EDUCATION HOURS

"Positive psychology, that's a good way to spend your time."
Snyder & Lopez (2002, p. 766)

Course Objective
The purpose of this course it to provide an understanding of the concept of positive psychology. Major topics include: problem-solving appraisal, self-determination, curiosity and interest, courage, relationship connection, adult attachment security, empathy and altruism, and forgiveness.

Accreditation
Continuing Psychology Education Inc. is approved by the California Association of Marriage and Family Therapists (CAMFT # 1000067) to sponsor continuing education for LMFTs, LCSWs, LPCCs, and LEPs. Continuing Psychology Education Inc. maintains responsibility for this program/course and its content. This course, Positive Psychology III, meets the qualifications for 6 hours of continuing education credit for LMFTs, LCSWs, LPCCs, and/or LEPs as required by the California Board of Behavioral Sciences.

Mission Statement
Continuing Psychology Education Inc. provides the highest quality continuing education designed to fulfill the professional needs and interests of mental health professionals. Resources are offered to improve professional competency, maintain knowledge of the latest advancements, and meet continuing education requirements mandated by the profession.

Learning Objectives
Upon completion, the participant will be able to:
1. Acknowledge four ways that positive problem-solving appraisal correlates with psychological adjustment.
2. Convey three connections between self-determination and being a "causal agent" in one's life.
3. Explain four impacts of curiosity and interest on living a full life.
4. Comprehend two ways that taking action given internal or external opposition represents courage.
5. Emphasize three ways in which minding a close relationship fosters meaningful relationships.
6. Understand three supporting factors for the importance of a secure adult attachment orientation in maintaining optimal human development.
7. Make an informed decision based on two behavioral models as to whether altruism is a component of human nature.
8. Consider three relationships between forgiveness and mental/physical health.
9. The information was current and accurate.
10. The instructor was responsive to participants (timely responded by email, if requested).
11. There was accessibility for distance-learning support (questions/problems addressed effectively and timely).
12. The course technology was user-friendly.

Faculty
Neil Eddington, Ph.D.
Richard Shuman, LMFT

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Outline

1. Problem-solving appraisal
   a. Advantages of positive problem-solving appraisal
   b. Factors that associate with positive problem-solving appraisal
   c. Effect of approach versus avoidance behavior on problem-solving appraisal
2. Self-determination
   a. Importance of autonomy, competence, and relatedness
   b. Human agentic actions
   c. The relevance of individuation, self-regulation, empowerment, and self-realization
3. Curiosity and Interest
   a. Operational definition of curiosity
   b. Characteristics of interest and enjoyment
   c. Benefits of curiosity
4. Courage
   a. Various conceptions of courage
   b. Internal characteristics of courageous behavior
   c. Social influences on courage
5. Relationship Connection
   a. Minding the close relationship
   b. Mindful versus mindless
   c. Factors that promote close relationships
6. Adult attachment security
   a. Healthy relationships can lead to optimal psychological functioning
   b. Relationship between secure attachment orientation and mental health
7. Empathy and altruism
   a. Behavioral factors that support or deny the existence of altruism
   b. The interaction between empathy and altruism
   c. The concept of universal egoism versus the empathy-altruism relationship
8. Forgiveness
   a. Effects of careworthiness, expected value, and safety upon forgiveness
   b. The influence of personality on forgiveness
   c. Forgiveness promotes mental and physical health

The term, positive psychology, was first used by Abraham Maslow, in 1954, to portray the concepts of creativity and self-actualization in a book chapter denoting that the “science of psychology has been far more successful on the negative than on the positive side. It has revealed to us much about man’s shortcomings, his illness, his sins, but little about his potentialities, his virtues, his achievable aspirations, or his full psychological height. It is as if psychology has voluntarily restricted itself to only half its rightful jurisdiction, the darker meaner half” (Maslow, 1954, p. 354). Maslow desired to help people realize their full potential rather than solely to create the absence of illness. In 1998, Martin Seligman, president of the American Psychological Association, declared that psychology was “half-baked” and promoted the need to examine the good qualities of people. Existing technologies for studying mental illness and weakness were thought to be conducive to understanding human strength and well-being.

Research on positive psychology covers diverse topics; this course explores the concepts of problem-solving appraisal, self-determination, curiosity and interest, courage, relationship connection, adult attachment security, empathy and altruism, and forgiveness, with the goal of improving the quality of life.

PROBLEM-SOLVING APPRAISAL

A strength for coping with challenges and demands is demonstrated by one's appraisal of her or his problem-solving skills and style, and awareness of whether approach or avoidance is generally utilized. Some individuals tap into personal strengths and skills to solve life's many problems while others exhibit consistent problem-solving deficits. The ways that people appraise their problem-solving influences how they cope with problems and their psychological adjustment.

The Problem Solving Inventory (PSI) is a widely used measure of applied problem solving (Heppner, 1988) which assesses problem-solving ability, style, behavior, and attitudes within a 35-item test. Three constructs are evaluated: a) Problem-solving confidence, defined as a person's self-assurance within a broad range of problem-solving activities, general problem-solving self-efficacy, and coping effectiveness; b) Approach-Avoidance Style which examines the tendency to approach or avoid various problem-solving activities; and c) Personal Control which measures belief in one's emotional and behavioral control (Heppner, 1988; Heppner & Baker, 1997). The PSI can be used in counseling to provide information about the client's problem-solving style or appraisal that can help with daily functioning.

Early research showed that problem solving is linked to psychological adjustment (D'Zurilla & Goldfried, 1971). Numerous studies (i.e., Heppner, Witty, & Dixon, 2004) show that perceived effective (versus ineffective) problem solvers self-reported that they were "more" adjusted on a) general psychological measures such as the Minnesota Multiphasic Personality Inventory (i.e., Elliott, Herrick, & Witty, 1992); b) specific measures of personality variables such as positive self-concepts (e.g., Heppner, Reeder, & Larson, 1983) and locus of control (e.g., Cook & Heppner, 1997); c) frequency of personal problems (e.g., Heppner, Hibel, Neal, Weinstein, & Rabinowitz, 1982); d) racial identity statuses in African American students (Neville, Heppner, & Wang, 1997); and e) coping with grief experiences (Reid & Dixon, 2000). Further, research consistently finds that positive problem-solving appraisal, measured by the PSI, is associated with social skills (Heppner et al., 2004). In support, perceived effective (versus ineffective) problem solvers reported having more social skills (i.e., Elliott, Godshall, Herrick, Witty, & Spruell, 1991), less social uneasiness/distrust/distress (e.g., Larson, Allen, Imao, & Piersel, 1993), and more social support (i.e., Wright & Heppner, 1991). The association exists between positive problem-solving appraisal and better social and psychological adjustment.

Strong empirical support across various populations and cultures reveals a connection between positive problem-solving appraisal and less depression. Perceived effective (compared to ineffective) problem solvers not only report overall lower levels of depression but also when encountering high levels of stress.

Schotte and Clum's (1982, 1987) diathesis-stress-hopelessness model of suicidal behavior predicts that strong problem-solvers, when experiencing naturally occurring high negative life stress, are cognitively more able to generate effective alternative solutions for adaptive coping than deficient problem solvers. Consequently, people with effective (versus ineffective) problem solving skills, even during high stress, have lower probability of feeling hopelessness that increases suicidal behavior risk. At least 12 studies have examined and found support for Schotte and Clum's model (i.e., Heppner et al., 2004); lower problem-solving appraisal is a consistent and stable predictor of hopelessness and suicidal ideation, in contrast, increases in perceived effective problem solving were linked to lower hopelessness levels (e.g., Witty & Bernard, 1995) and suicidal ideation (i.e., Rudd, Rajab, & Dahn, 1994) across a number of populations.

One possible explanation for effective problem-solving style under high stress preventing hopelessness and depression is the construct of hope, specifically agency and pathways (planning to achieve goals; i.e., Snyder, Michael, & Cheavens, 1999). Empirically supported, hope is a significant predictor of problem-focused appraisal (e.g., Snyder et al., 1999).

Cognitive-social learning theorists suggest that drug and alcohol abuse associates with a lack of self-efficacy for coping with stressful situations. Hence, alcohol and drug use becomes a coping strategy for alleviating feelings of personal inadequacy. At least six studies support this connection between problem-solving appraisal and alcohol/drug use (see Heppner et al., 2004). Three studies showed a significant linear relationship between a more positive problem-solving

appraisal and lower alcohol use/abuse (Godshall & Elliott, 1997; Heppner et al., 1982; Wright & Heppner, 1991). Two studies, however, revealed a more uncertain link between problem-solving appraisal and alcohol use/abuse (Larsen & Heppner, 1989; Williams & Kleinfelter, 1989); it suggests the possible existence of different drinking patterns related to different components of problem-solving appraisal. Moreover, one study found no linear relationship between problem solving and alcohol abuse, instead, an interaction between the participants' alcohol abuse and parental drinking (Slavkin et al., 1992). In conclusion, though some support exists for a significant linear relationship between a more positive problem-solving appraisal and less alcohol use/abuse, in all probability, a more complex association underlies these variables.

Expectedly, more positive problem-solving appraisal associates with lower anxiety (i.e., Larson, Piersel, Imao, & Allen, 1990), lower anger, higher curiosity, and a stronger senses of instrumentality (i.e., Heppner, Walther, & Good, 1995). Stronger relationships occur with trait as compared to state anxiety and instrumentality.

Positive problem-solving appraisal is associated with positive health expectancies (e.g., Elliott & Marmarosh, 1994), with fewer health complaints regarding chronic pain, cardiovascular issues, premenstrual and menstrual pain, and health problems in general (e.g., Elliott, 1992; Heppner et al., 2004), and it can predict objective favorable behavioral health outcome complications, such as urinary track infections (i.e., Elliott, Pickelman, & Richeson, 1992). These findings further reflect a connection between problem-solving appraisal and human adjustment.

Numerous studies have found that a positive problem-solving appraisal is linked to self-reports of approaching (versus avoiding) and trying to change the cause of the stressful problem (e.g., MacNair & Elliott, 1992). This research concludes that problem-solving appraisal is related to consistent self-reports of actively focusing on the issue and attempting to resolve the cause of the problem (this defines the concept entitled problem-focused coping).

Baumgardner, Heppner, and Arkin (1986) analyzed why positive problem-solving appraisers generally approach (rather than avoid) and use problem-focused coping. They manipulated success and failure feedback and then asked participants for their causal attributions. The causal role of effort strongly differentiated between the self-appraised effective versus ineffective problem solvers. Perceived effort was essential for self-appraised effective problem solvers as a dominant cause of their own personal problems along with their allegedly "failed" laboratory response in solving a problem. Effective problem solvers appear to take self-responsibility for their personal problems, and their heightened effort attributions for "failed" coping attempts signifies their effort associates with approach instead of avoidance of personal problems.

Effective utilization of our environmental resources can be vital for coping with stressful events. A logical assumption is that effective problem solvers are aware of their environment and avail themselves of relevant resources. In fact, more positive problem-solving college students tend to engage in help-seeking behavior, such as awareness and usage of social support, and reported satisfaction with campus resources (e.g., Neal & Heppner, 1986). This emphasizes a relationship between more positive problem-solving appraisal and effective coping activities.

The career decision-making process parallels a form of problem solving (Holland & Holland, 1977). Ways that people appraise their problem solving in general affects how they approach a particular endeavor, including career decision making.

How people appraise their problem-solving skills and style correlates to various facets of psychological adjustment. Positive problem-solving appraisal (compared to negative) associates with positive self-concept, less depression and anxiety, and vocational adjustment. Problem-solving appraisal is a learned response, and assumed to be the product of myriad environmental interactions, including parental modeling and training, and formal educational training. Therapists can possibly enhance the client's problem-solving appraisal and problem-solving effectiveness by examining such environmental effects. Problem-solving appraisal may be open to change since it is learned.

SELF-DETERMINATION

The application of self-determination as a psychological construct exists within "self-determination theory" (SDT; Deci & Ryan, 2002), which explains aspects of personality and behavioral self-regulation through interactions between innate and environmental determinants occurring within social contexts (Ryan & Deci, 2000a). SDT combines human tendencies, social contexts, and motivators for action to demonstrate how compatibility between one's basic needs and core values stimulates personal agency that culminates in overall well-being.

SDT suggests that three basic psychological needs - autonomy, competence, and relatedness - are driving forces and fulfilling these needs promotes well-being (Deci & Ryan, 2000). Within this model, autonomous actions convey integrity and rely on the individual's core or "higher order values" (Ryan & Deci, 2004). External influences (i.e., social context) can cause values to conflict and a choice must be rendered that represents the true self. An autonomous action, therefore, is having a rationale for a specific action response (behavior) to an extrinsic pressure that reflects one's core values. SDT research (Sheldon, Ryan, Deci, & Kasser, 2004) reveals that autonomous motives (e.g., personal identification and enjoyment) correlate with higher well-being levels more than controlled motives (e.g., external rewards and guilt). The innate need for competence constitutes the motivation to be effective within one's environments and is based on the theory of effectance motivation which proposes an inherent drive for environmental mastery (Deci & Ryan, 2000; White, 1959).

This drive results in behavioral responses that maintain and improve individual capabilities (Ryan & Deci, 2002). The psychological need for relatedness is the feeling of connectedness and belonging we have with others, and it centers on personal perceptions of relatedness rather than on goal outcomes (Reis, Sheldon, Gable, Roscoe, & Ryan, 2000). Autonomy, competence, and relatedness needs can complement one another or be in conflict (Deci & Ryan, 2000).

The construct of self-determination originated in philosophy in relation to "determinism" and "free will." Determinism professes that events, for instance, human behavior, are the effects of preceding causes.

John Locke was a soft determinist, meaning he believed that both causality and volition or will were central in human behavior. He thought the human mind demonstrates the "active" power of initiating or terminating its own operations based on the activation of a preference; exercising that power is volition or will. Locke defined freedom or liberty as "the power to act on our volition, whatever it may be, without any external compulsion or restraint" (Locke, 1690). In current terms, people act freely when they are able to translate their mental preferences into performance of the desired action (Kemerling, 2000-2001). Freedom is viewed as the human capacity to act, or not act, as one chooses or prefers, without external compulsion or restraint.

Locke's beliefs that the causes of human action are both caused and volitional, and secondly, that it is the "agent" (the person) who can freely act rather than the action itself (which is "caused" by perception or sensation) are pertinent to the theory of self-determination.

Ryan and Deci (2000a) recommend that a complete understanding of optimal human functioning and well-being must include the agentic nature of human behavior. Self-determination is a subset within the theories of human agency. Human agency is defined as "the sense of personal empowerment, which involves both knowing and having what it takes to achieve one's goals" (Little, Hawley, Henrich, & Marsland, 2002, p. 390). These researchers describe the agentic individual as possessing the following traits: "the origin of his or her actions, has high aspirations, perseveres in the face of obstacles, sees more and varied options for action, learns from failures, and overall, has a greater sense of well-being. In contrast, a non-agentic individual can be a pawn to unknown extra-personal influences, has low aspirations, is hindered with problem-solving blinders, often feels helpless and, overall, has a greater sense of ill-being" (Little et al., 2002, p. 390).

Theories of human agency "share the meta-theoretical view that organismic aspirations drive human behaviors" (Little, Snyder, & Wehmeyer, 2006, p. 61). An organismic viewpoint sees people as active contributors to their behavior, and behavior is depicted as self-governed and goal-directed action. Contrasted to stimulus-response theories, actions are viewed as purposeful and self-initiated activities (Brandtstadter, 1998; Chapman, 1984; Harter, 1999). Little et al. (2006) state that human agentic actions are:

1. Motivated by biological and psychological needs (Deci & Ryan, 2002; Hawley, 1999; Hawley & Little, 2002; Little et al., 2002);
2. Directed toward self-regulated goals that fuel short- and long-term biological and psychological needs;
3. Mobilized by awareness of interactions among agents, means, and ends (Chapman, 1984; Little, 1998; Skinner, 1995, 1996), and led by general action-control behaviors that involve self-chosen forms and functions (Little, Lopez, & Wanner, 2001; Skinner & Edge, 2002; Vanlede, Little, & Card, 2006).
4. Behaviors that generate self-determined management of behavior and development, and reflect hope-related individual differences.
5. Manifested in contexts that offer support and opportunities, along with blockages to goal pursuit.

Additionally, self-determination requires cognizance of the interplay between the self and context (Little et al., 2002). People influence and are influenced by the contexts they live within, and individuals become agents of their own control through the person-context interaction.

Wehmeyer and colleagues (Wehmeyer, 1996, 2001, 2005) developed a functional theory of self-determination (fSDT) in which self-determined "actions" are recognized by four "essential characteristics": a) the individual acts "autonomously"; b) the behavior is "self-regulated"; c) the person commences and responds to the event in a "psychologically empowered" way; and d) the individual acts in a "self-realizing" manner. These essential characteristics do not correspond to the specific performed behavior, rather, to the "function" (i.e., purpose) the behavior provides the person, in other words, if the action permitted the person to act as a causal agent.

In this model, self-determined behavior represents "volitional actions that enable one to act as the primary causal agent in one's life and to maintain or improve one's quality of life" (Wehmeyer, 2005, p. 117). "Causal agency" means that it is the person who makes things happen in her or his life, moreover, the individual acts with the goal of "causing" an effect that will yield a positive result or produce change.

fSDT is based on behavioral autonomy, (similar to the concept of individuation, and autonomy as synonymous with independence), along with the constructs of self-regulation, psychological empowerment, and self-realization. Developmental psychologists believe that individuation, the development of the person's individual identity (Damon, 1983), is a key to social and personality development. Sigafoos et al. (1988) define individuation as "a progression from dependence on others for care and guidance to self-care and self-direction" (p. 432), which results in autonomous functioning, also termed behavioral autonomy.

Self-regulation is defined as "a complex response system that enables individuals to examine their environments to make decisions about how to act, to act, to evaluate the desirability of the outcomes of the actions and to revise their plans as necessary" (Whitman, 1990, p. 373). Self-regulated

behaviors involve utilizing self-management strategies (i.e., self-monitoring, self-instruction, self-evaluation, and self-reinforcement), goal setting and attainment behaviors, problem-solving and decision-making behaviors, and observational learning strategies.

The construct of psychological empowerment relates to the multiple dimensions of perceived control. Zimmerman (1990) believes that people develop a perception of psychological empowerment that facilitates their achieving desired outcomes through learning, using problem-solving skills, and attaining perceived or actual control in life (e.g. learned hopefulness).

Self-realization refers to the "tendency to shape one's life course into a meaningful whole" (Angyal, 1941, p. 355). Those who are self-determined are self-realizing such that they rely on an extensive and basically accurate knowledge of themselves (i.e., their strengths and limitations) fostering the ability to act on this knowledge. This self-knowledge and self-understanding develops by experiencing and interpreting one's environment and is influenced by evaluation of significant others, reinforcement, and attributions of one's own behavior (Little, 1998).

The concept of self-determination is a worthy contribution to positive psychology because it regards people as active contributors to their self-regulated and goal-directed behavior, allowing them to become "causal agents" in their own lives.

CURIOSITY and INTEREST

Curiosity and interest are central to intrinsically motivated action and they involve seeking new experiences, choosing complexity over simplicity, and pursuing actions due to intrinsic interest. Curiosity and interest (which will be used synonymously) represent a positive motivational-emotional state associated with exploration.

Historically, curiosity was understood as an appetitive, approach-oriented motivational state (Arnold, 1910; Dewey, 1913). Berlyne (1971) hypothesized that complex, new, and surprising things activate a reward system that produces positive affect. The reward system stimulates novelty seeking and rewards exploration of novel things. Too much novelty and complexity activates an aversion system that motivates avoidance. When people are interested in something, they pursue actions for their own sake rather than for rewards. Interest encompasses facial and vocal expressions, subjective experience, motivational qualities, and adaptive functions spanning across the entire life span (Silvia, 2006, chap. 1).

When people are curious, they ask questions (Peters, 1978), manipulate interesting objects (Reeve & Nix, 1997), read deeply (Schiefele, 1999), examine interesting images (Silvia, 2005), and persevere on challenging tasks (Sansone & Smith, 2000). Theories of curiosity agree that the immediate function of curiosity is to learn, explore, and engage oneself in the interesting event. Longer-term, curiosity provides a more global function of building knowledge and competence. Exploring novel stimuli results in learning new things, meeting new people, and establishing new skills.

An operational definition of curiosity is: the recognition, drive, and strong interest to explore novel, challenging and uncertain events. When curious, people are aware of and receptive to the present moment. By virtue of focusing on the novelty and challenge transpiring each moment, there is an impending expansion (however small) of information, knowledge, and skills. Further, we are not controlled by internal or external pressures regarding what we should or should not be doing.

Interest and enjoyment are different types of positive experiences with different functions, causes, and consequences. Whereas interest motivates people to experience complexity and novelty, enjoyment motivates people to become attached to familiar things and reinforce activities that were previously enjoyable (Tomkins. 1962). Interest, for example, stimulates people to visit a new place while enjoyment motivates people to revisit the place they liked the year before.

Research on music, games, pictures, and anagrams finds that interesting things are rated as new, complex, dynamic, and challenging while enjoyable things are rated as familiar, calming, stable, and resolved (Berlyne, 1971, pp. 213-220; Iran-Nejad, 1987; Russell, 1994). Turner and Silvia (2006) examined emotional responses to art and found that disturbing and complex artwork was rated as interesting whereas calming and simple works of art were rated as enjoyable.

Interest and enjoyment display different consequences. Interest strongly predicts exploratory action, for instance, the length of time they visually explore images, play games, persist on tasks, and listen to music. Enjoyment only modestly predicts exploratory action. A study on music found that interest explained 78% of the variance in length of time participants listened to music, and enjoyment only explained 10% (Crozier, 1974, experiment 4). A study of visual art determined that interest explained 43% of the variance in viewing artwork while enjoyment explained merely 14% (Berlyne, 1974).

Positive emotions ensue upon assessing an event as being congruent with one's goals (Lazarus, 1991), however, having interest in something does not require the event to be appraised as goal-congruent. Individuals are commonly interested in unpleasant, unfamiliar, and potentially unrewarding activities (Turner & Silvia, 2006). Curiosity and interest could be categorized as "knowledge emotions" as this classification includes emotions associated with learning and thinking, for instance, surprise, confusion, interest, and awe (Keltner & Shiota, 2003). This category reflects curiosity's emphasis on developing knowledge, skills, and relationships, and it shows how curiosity adds to well-being (Kashdan & Steger, 2007).

Curiosity has positive effects upon our social interactions. First, social situations are commonly ambiguous and challenging, but these characteristics provide potential for self-expansion. Relationship partners who offer self-

expansion possibilities are often viewed as desirable. The positive consequences of self-expansion frequently enhance the feelings of connectedness and meaningfulness in the relationship. Second, when people sense their partner is secure and responsive, they typically pursue growth opportunities by exploring, learning, and risk-taking (even if there are uncomfortable feelings; Ainsworth, Blehar, Waters, & Wall, 1978; Bowlby, 1969). Third, curiosity can establish social bonds by initiating behaviors, such as responsiveness, openness, and flexibility to other people's different perspectives on life. These qualities are desirable in social interaction and during the formative stages of relationship development (Kashdan & Fincham, 2004; McCrae 1996). People who display greater curiosity experience more positive social outcomes (Kashdan & Roberts, 2004; Peters, 1978). People who exhibit greater curiosity accept the ambiguity of social activity, and they encounter growth opportunities resulting from their novel social interactions and the new information obtained from these encounters.

Fourth, studies in educational settings indicate that perceptions of threat and supportiveness influence students' levels of curiosity and exploration. Generally, students with more curiosity experience greater academic success than less curious students (Hidi & Berndorff, 1998; Schiefele, Krapp, & Winteler, 1992). Various intervening variables affect whether curious students excel academically. Students high in trait curiosity ask three times the number of classroom questions compared to less curious students, however, both groups become more inhibited if their teachers are viewed as threatening (Peters, 1978). Further, a large study of students in Hong Kong revealed that adolescents exhibiting greater trait curiosity who viewed their schools as academically challenging had the best grades and performance on national achievement tests while students with greater trait curiosity in less challenging schools displayed the worst academic performance (Kashdan & Yuen, 2007).

The functions of curiosity can influence well-being, for example, curiosity has been labeled one of the basic mechanisms of the biologically based reward sensitivity system (Depue, 1996) and intrinsic motivation (Ryan & Deci, 2000), which affect well-being. People with greater curiosity who engage in novel and challenging activities enhance their knowledge, skills, goal-directed efforts, and sense of self (i.e., Ainley, Hidi & Berndorff, 2002). Feeling curious may also increase tolerance for distress resulting from trying novel things and acting in ways outside of one's comfort zone (Kashdan, 2007; Spielberger & Starr, 1994).

Curiosity motivates people to explore their world and meet personal challenges and it facilitates need-fulfillment, intellectual development, and even longevity. Various research designs have shown that people scoring higher on trait curiosity routinely report greater psychological well-being (Naylor, 1981; Park, Peterson, & Seligman, 2004; Vitterso, 2003). Three-year-old children who exhibit greater curiosity and exploratory behavior have greater intelligence at age 11 (Raine, Reynolds, Venables, & Mednick, 2002). Adults in their early 70s with greater curiosity live longer across a 5-year period compared to less curious peers (Swan & Carmelli, 1996).

People with greater curiosity gravitate toward activities that are personally and socially enriching, which fosters development of durable psychological resources (Silvia, 2006). Such people are more reactive to situations that offer growth, competence, and high levels of stimulation. A study lasting 21 days showed that higher trait curiosity people reported more frequent growth-oriented events (e.g., persevering at goals given adversity, displaying gratitude to benefactors), more daily curiosity, and more sensitivity to these daily events and states (Kashdan & Steger, 2007). Also, for those revealing greater trait curiosity, greater daily curiosity had more of a chance of continuing into the next day, which culminated in heightened perceptions of the meaning and purpose in life. Lower trait curiosity people reported greater sensitivity to hedonistic events and states (i.e., having sex for pleasure purposes, binge drinking), which yielded only temporary benefits. These findings concluded that feelings of curiosity associate with novelty and growth potential , not indiscriminate, positively valenced events.

A growing body of research illustrates the impact of curiosity and exploratory behavior on living a full life. Without the experience of curiosity, the following would be lacking or non-existent: exploration of the self and world, introspection, search for meaning in one's life, appreciation of the aesthetics, scientific discovery, product creation, and to an extent, personal growth. Engagement in novelty and challenge typically elicits behavioral responses associated with curiosity and anxiety. Therapeutically, Sheldon and Elliot (1999) suggest an intervention involving promoting clients' awareness of discrepancies between their core values and their actual daily functioning, such an exercise could unify clients' behavioral patterns and goal pursuits with their intrinsically motivated values.

COURAGE

Philosophers have considered courage as a key virtue, possibly the essential virtue, as a prerequisite for all other virtues (i.e., Johnson [quoted in Boswell, 1791/2004]). Aristotle (circa 350 BCE/1999) stated that courage resides between the extremes of cowardice and rashness. The person's abilities and situation defined cowardice and rashness, therefore, the same action was construed as courageous for one person and cowardly or rash for another. To Stoic philosophers, courage was upholding integrity while encountering life's difficulties. For existentialists, courage is the act of experiencing freedom with complete cognizance of our responsibility (Putnam, 2010).

Various types of people and actions categorized as courageous changes as society changes. Support of a doomed or lost cause was deemed heroic in the early 1900s but may be interpreted as inflexibility in today's world (Barczewski, 2008; Knight & Saal, 1986).

Though conceptions of courage change with the times, courage itself is praised universally across cultures (e.g., Dahlsgaard, Peterson, & Seligman, 2005). This concept commands societal interest today, for example, Google hits of web pages for "courage," "bravery," or "heroism," are approximately 795,000 which is close to the 1,190,000 Google hits for "fear," "anxiety," or "avoidance." Conversely, interest from psychologists, indexed by PsychINFO on March 27, 2008, reveals the terms "courage," "bravery," or "heroism" are keywords for 128 peer-reviewed entries whereas "fear," "anxiety," or "avoidance" are keywords for 45,446 peer-reviewed entries - a ratio of 1:355. Research on courage is increasing as more than 50% of all peer-reviewed studies on the subject have been published since 2001.

Lord (1918) used the psychological tenets of his era to explain that courage occurs when the instinct of fear is neutralized by another, stronger instinct or sentiment. He identified different types of courageous action, based on the opposing instinct or sentiment, that evolved from lower to higher functioning. He differentiated "simpler and lower forms" of courage, which have opposing forces that are instincts, such as anger, sex, or self-assertion, from "higher forms of courage," which have opposing forces that are acquired sentiments, such as love, honor, or duty. Patriotic courage was the next upward level, and the highest levels reflected a mature philosophy of life, honor of self-respect, religious faith, and the dignity of individuals. The "courage of despair" is the ultimate form of courage and represents pursuing a lost cause to which one feels loyalty and self-identification. Lord, who lived during World War I, contended that German soldiers were seeking a baser sentiment than Allied soldiers and were thereby less courageous.

Gee (1931) analyzed United States Army records from World War I in relation to bravery citations and identified five categories. "Individual bravery" is responding alone during a battle, for instance, charging a small enemy group. "Voluntary collective bravery" is volunteering to join a group on a hazardous mission. "Line of duty bravery" is carrying out assigned duties while being attacked. "Altruistic bravery" is saving others disregarding risk to self. "Bravery under physical duress" is continuing on a mission despite being wounded.

Shaffer (1947) operationally defined courage as a decrease in fear, based on retrospective surveys of aerial combat fliers during World War II. He observed three types of beliefs or actions that augmented courage: having confidence in equipment, crew, and leaders; effective activity; and social stimulation. External rewards or feeling a broader commitment to the war did not decrease fear, though it made missions easier.

Deutsch (1961) introduced a model of social courage (moral courage, in current terms) which defines the term as inner conviction divided by punishment potential. Levels of courage can be altered by changing inner conviction, punishment potential, or the perception of either variable. Deutsch also theorized that both external forces and individual differences can explain differences in the demonstration of courageous behavior.

Numerous contemporary definitions of courage represent it as taking an action in the face of internal or external opposition (i.e., Lopez, O'Bryne, & Petersen, 2003; Peterson, & Seligman, 2004; Worline & Steen, 2004). Higher levels of opposition are more likely to be assessed as courageous, but also lower the probability of the action's occurrence (Miller, 2002).

Rate, Clarke, Lindsay, & Sternberg (2007) studied implicit definitions of courage in adults and found the concept has four necessary features. The first two are examples of intentional behavior: "willfulness and intentionality" and "mindful deliberation." The third is "objective substantial risk to the actor," and fourth, "a noble or worthy end." Children tend to exhibit a simpler conception of courage that becomes more complex with age (i.e., Szagun & Schauble, 1997).

Research generally focuses on three types of courage: physical courage - confronting physical risks and dangers; moral courage - defending a moral principle despite social opposition (Lopez et al., 2003), and "vital courage," also called "psychological courage" (Putnam, 2004) - transcendence of personal limitations, but it can also include physical risks associated with medical illnesses. Each type of courage has different risks and difficulties: physical courage encompasses physical risks and difficulties; moral courage concerns risk to one's social image; and moral and psychological courage regard internal struggles (Pury, Kowalski, & Spearman, 2007).

Courageous acts can be differentiated by level of risk. High risk to life and limb in the context of pursuing social values defines "heroism" (Becker & Eagly, 2004; Smirnov, Arrow, Kennett, & Orbel, 2007). How heroism differs from other types of courage is unknown.

Courage can also be categorized by motivation. "Civil courage" is bravery for the purpose of moral norms without regard of risk to self (Greitemeyer, Osswald, Fischer, & Frey, 2007). "Military courage" is risking one's life for the group within a military environment (e.g., Castro, 2006; Smirnov et al., 2007). "Existential courage" (i.e., Larsen & Giles, 1976) is being authentic despite threat to survival or social standing.

The Values in Action system (VIA; Peterson & Seligman, 2004b) identifies courage by "bravery-" not avoiding threat; "persistence-" completing what one begins; "integrity-" being authentic; and "vigor-" entering situations with energy. Studies show that persistence, bravery, and integrity are common to numerous courageous actions but vigor is not (Pury & Kolwalski, 2007).

An underlying theme to courage is taking action in opposition to various emotional forces, especially fear. Rachman (1990) analyzed subjective and physiological fear responses in courageous groups, such as decorated bomb disposal operators. Highly courageous individuals generally exhibited lower subjective and physiological fear responses

to laboratory stressors compared to less courageous persons (i.e., Cox, Hallam, O'Connor, & Rachman, 1983; O'Connor, Hallam, & Rachman, 1985). As courage appears to be acting in an approach manner to situations that generate subjective or physiological fear, perhaps labeling such behavior "fearless" instead of courageous may be more appropriate. This type of fearlessness evolves comparably to decreasing fear in exposure therapy. Trainees for dangerous military jobs display less fear and more confidence as training progresses (Rachman, 1990).

In years past, Lord and Deutsch sensed an additional internal state in courage that overcomes fear - an instinct or sentiment for Lord and an inner conviction for Deutsch. More recently, Hannah, Sweeny, and Lester (2007) examined the subjective experience of courage and found that a number of internal characteristics influence courageous behavior: inner convictions or values, duty, selflessness, integrity, honor, valor, loyalty, and independence. Courageous actions are frequently associated with feelings of confidence (Pury et al., 2007; Rachman, 1990). Another internal characteristic, hope, defined as creating pathways in pursuit of a goal and the perceived agency to achieve the goal (Snyder, 2002), is correlated with courage in theory (Hannah et al., 2007) and empirical observation (Kowalski et al., 2006; Pury & Kowalski, 2007).

Belief that one acted with courage in the past can increase the likelihood of future courageous behavior. Boyd and Ross (1994) found enhancement in self-perception and inner resources after participants described a past courageous action. Fingeld (1999) asserts that labeling oneself as a courageous person increases vital courage and personal growth. Castro (2006) assessed the battlemind model of courage and determined that courageous actions foster the development of self-confidence and selfless love, which leads to more courageous behavior. Hannah et al. (2007) believe that retroactively labeling one's behavior as courageous links to the positive states, values, and beliefs that increase the probability of future courageous actions.

Courage also has social influences, for instance, Zimbardo's (2007) model of heroism shows that situational determinants, mainly from negative social forces, can lead actors to overlook immoral behavior. When negative social forces are present, people are less likely to see wrongdoing if the behavior is approved by the group. Those who display moral courage to stop immoral group behavior are likely to be outside of the social forces of the group.

Hannah et al. (2007) observed that positive social forces, such as interdependence, social identity, cohesion, and informational influence can stimulate courageous behavior.

Observing courage in others acts as a social influence. Worline (2004) noted that observation of courageous action in the workplace leads observers to feel inspired and to become aware of the possibility of change. Further, learning about the courageous behavior of others can initiate courageous actions in the observer (e.g., Worline, 2004; Nemeth & Chiles, 1988).

Courage research is in its infancy as measurement of individual differences in courage and courageous behavior is being developed and tested; applications to practice lies in the future.

RELATIONSHIP CONNECTION

The concept of relationship connection, an important element within positive psychology, primarily pertains to methods of enhancing closeness within romantic relationships, and also applies to friendships, and family relationships. Closeness refers to mutual satisfaction, behavior that contributes to each person's goals and hopes, and a sense of feeling special in the relationship.

Kelley et al. (1983) define close relationship as "one of strong, frequent, and diverse interdependence (between two people) that lasts over a considerable period of time" (p. 38). Interdependence is interpreted as the degree to which two people are closely intertwined relative to their behavior toward one another and thoughts and feelings about each other. The time factor encompasses months or years rather than days.

"Minding the close relationship" is a theoretical model (Harvey & Omarzu, 1997, 1999) which examines ways to develop and increase closeness over time by assessing how people focus on and think about their relationships. "Minding" represents thought and behavior patterns that produce stability and feelings of closeness in a relationship. Harvey and Pauwels (2009) define minding as "a reciprocal knowing process that occurs nonstop throughout the history of the relationship and that involves a complex package of interrelated thoughts, feelings, and behaviors."

Langer (1978, 1989) was one of the first scholars to illuminate the differences between mindful and mindless behavior in daily life. Mindfulness represents present moment awareness; active attention to the present. Langer posited that mindlessness is generally the chosen way to interact with one's environment and it occurs more often than thoughtful, active attention in many endeavors. Langer's conceptions have been tested and supported in different compliance behavior settings (e.g., making copies on a copier, obeying instructions from others that do not have our interest in mind). This implies that people routinely relinquish control and rely on conditioned scripts. This concept applies to relationship situations whereby people act incompetently in relating to close others, such as not appreciating others' needs and stresses, taking others for granted, and not sensing the effects of their behavior on others.

Rubenstein and Firstenberg (1999) devised a major application of mindfulness to organizational behavior, which also matches the process of minding a close relationship. Relative to minding an organization, all the involved parties join together at the start and identify the issues. Each unit in the organization is aware of the functioning of the other units and strives to establish a cohesive system. The organization retains a coordinated focus on the future, shares information,

admits and learns from mistakes of its participants, improves its powers of perception, and expresses itself creatively in numerous ways.

Minding a close relationship involves various components, first of which is acting in ways that foster knowing one's partner. This includes asking your partner about his or her thoughts, feelings, and past experiences, and disclosing about yourself (Altman & Taylor, 1973). The exploration to know a partner can result in and include intuition. Based on knowledge of one another, partners can perceive subtle nonverbal cues, understand covert emotions and motivations, and "read in between the lines."

Well-minded relationship partners understand that people change physiologically and psychologically over time, which can make knowing each other a considerable challenge. Effort and time may be needed to find an environment facilitating open and expressive disclosure.

Central to minding is "wanting to know" about one's partner, including their history, hopes, fears, and concerns. Minding theory acknowledges that "good communication" is vital in a relationship, but it transcends the importance of one's own self-expression to include actively pursuing the other's self-expression or information.

The second component of minding a close relationship is the attributional style used to assess the partner's behavior. Attributions are the interpretations or explanations used by people to make sense of their life events. One can attribute success or failure to the personal disposition of self or other, to the environment, or to an interaction of disposition and the environment.

Relationship-enhancing attributions are generally those that attribute positive behavior to dispositional causes (i.e., "He helped me because he cares about me"), and negative behavior tends to be attributed to external causes (e.g., He could not help me because his car would not start").

Partners in well-minded relationships understand that it is easy to be wrong in assessing their partner's behavior, feelings, and intentions. Flexibility and openness to reexamining attributions about their partner is common to well-minded relationships.

Malle (1999, 2004) notes that when people explain another's behavior, a significant judgment made early during the explanation is whether the other person acted intentionally or unintentionally. For actions judged as intentional, three types of explanations for understanding the other's behavior can be used: reasons, causal history of reasons, or enabling factors (Malle, 2004).

A partner can explain the other's behavior by assessing the perceived potential specific "reasons" for the action (He helped me because he intentionally wanted me to succeed"), which represents a best guess of the other's intent as the other was acting.

The "causal history of reasons" involves causal factors that can contribute to the other's reasons for acting, such as family history or personality characteristics. The partner attributes the other's actions to these previous circumstances (e.g., He helped me because he was raised in a generous and helpful family, or because his personality is generous and thoughtful).

"Enabling factors" represents the partner judging how the behavior was made possible by the other (i.e., He helped me because his raise at work afforded him opportunity to be very goodhearted).

Acceptance and respect are also important components of minding a relationship, specifically, frequently accepting what we learn about the other person and respecting the other given this new information. Two quintessential features of love are acceptance and respect (Fehr, 1988).

Predictably, couples who express positive social behavior with one another report more relationship satisfaction (Gottman, 1994, 1995; Jacobson & Christensen, 1996). These positive behaviors include listening respectfully to the other's opinions, compromising in a way that accepts the other's needs, attending to the other during conflicts, and accepting the other's responses. Such behaviors demonstrate respect for, and acceptance of the other's feelings and thoughts. Conversely, less happy couples present less respectful behavior toward one another, for instance, verbal attacks, withdrawal, or criticism of the other's attitudes and behavior.

Gottman's research on close relationships reveals that nearly all couples experience negative patterns of interaction now and then. In managing negative interactions, he recommends maintaining a focus on specific and "complaint-" oriented behaviors, and consistently conveying more positive than negative communication toward one another. Couples who are effectively minding their relationship are aware of the potential destructiveness of a continued period of negative communication and atmosphere; recognize the detrimental effects of criticism, contempt, and avoidance; and agree that each partner can express thoughts and feelings that will be acknowledged (Rusbult, Zembrodt, & Gunn, 1982).

The concept of forgiveness encourages acceptance, for example, the commitment level in a relationship may be causally related to the amount of forgiveness in the relationship (Finkel, Rusbult, Kumashiro, & Hannon, 2002). This suggests that partners in a well-minded relationship that has commitment are more likely to offer forgiveness to one another upon exposure to upsetting information.

Relationships require equity such that each partner obtains from the relationship an approximate equal amount she or he gives to the relationship. A person giving more than receiving can feel underappreciated while an individual taking more than giving can feel guilty or obligated. An inequitable relationship can lower long-term relationship stability and satisfaction. In minding theory, the component of equity is termed reciprocity: each partner contributes relationship-enhancing thoughts and behaviors, in a timely manner. Each person is committed to the reciprocity process, even if sometimes such behaviors manifest in a scripted way (Schank & Abelson, 1977).

The component of continuity and minding refers to a requirement for closeness illustrated by Kelley and

colleagues (1983): "the close relationship is one of strong, frequent, and diverse interdependence that lasts over a considerable period of time" (p. 38). People and situations change, therefore, the accumulated knowledge acquired about a partner by minding is continuous and not static. Long-term relationships require personal planning and action directed at attaining and updating knowledge regularly (Acitelli & Holmberg, 1993).

Halford and Behrens (1997) propose five behaviors that strongly associate with marital satisfaction: affection, respect, support and assistance, shared quality time, and appreciation. Each behavior reflects minding in that minding highlights active behavior that has a plan and purpose for relationship enhancement.

Harvey and Omarzu (1997, 1999) believe that minding is a teachable skill, and McAdams (1989) proposes that it is measurable, similar to intimacy motivation. Minding is a mixture of cognitive, emotional, motivational, and behavioral skill. A minding scale exists to differentiate individuals who mind well versus those who do not (Omarzu, Whalen, & Harvey, 2001). Sample items include: "You should avoid telling a loved one too much personal detail about your past;" "There is no reason to discuss your past relationships with a new love;" "It is important to keep some mystery about yourself in a relationship;" "The people that we love are really strangers to us."

Harold Kelley (1979) concluded his study of personal relationships with the following perception on the difficulty of connecting intimately with another mind: "The unavoidable consequence of human social life is a realization of the essentially private and subjective nature of our experience of the world, coupled with a strong wish to break out of that privacy and establish contact with another mind. Personal relationships hold out to their members the possibility, though perhaps rarely realized in full, of establishing such contact" (1979, p. 169).

The principles of minding theory present opportunity to transcend the private and subjective experience and establish intimate contact with another mind. Minding helps people to plan, solve issues, and create meaningful relationships that maintain a sense of connection.

ADULT ATTACHMENT SECURITY

Secure intimate adult relationships are integral to the field of positive psychology. Attachment theory (Bowlby, 1969/1982) has significantly contributed to recognizing how social relationships impact adaptive adult functioning, mental health, and well-being. Bowlby succinctly described the socialization process as follows: "All of us, from the cradle to the grave, are happiest when life is organized as a series of excursions, long or short, from the secure base provided by our attachment figures" (Bowlby, 1988, p. 62). Many studies have shown that "insecure" adult attachments can be risk factors for maladjustment and dysfunctional development, and that benefits of attachment security are limited to simply being stress-buffering. Research within the scope of positive psychology, however, (Lopez & Brennan, 2000; Mikulincer & Shaver, 2005) suggests that adult attachment security surpasses only being a protective factor, and as Bowlby introduced, may be the framework sustaining maximum growth and development.

John Bowlby believed that healthy relationships can lead to optimal psychological growth and development across the life span. He proposed that forming and maintaining lasting affectional bonds, or attachments, with others acted as an innate, independent, and biologically based motivational system, crafted by evolution, to protect the species from external threat and predation. Further, he suggested that natural selection created interdependent links between the attachment or proximity-seeking system and two other motivational systems vital to survival and reproduction: exploration and caregiving.

Bowlby presumed that, from birth, the infant's attachment system responds and reacts to the caregiver's support, or lack thereof, within the immediate relational context. As the infant experiences distressing emotions, such as fear, discomfort, or illness, the attachment system is activated which motivates a search for the caregiver. Once the infant's needs are satisfied by the caregiver, the infant's attachment system returns to a calm state which permits exploratory behavior until the next threat or distress creates the need for proximity and support. This satisfying relationship dynamic was thought to enhance the infant's attainment of affect self-regulatory abilities and represent a "secure base" for progressive exploration and environmental mastery.

The interactional patterns between caregiver and infant during the first year of life, according to Bowlby, become cognitively represented by the child as an "internal working model" of self and other (Bowlby, 1988, p. 165). This schema embodied self-perceptions of lovability, assessments of caregiver dependability, and interactional strategies for dealing with insecurity. Once developed, the internal working model was proposed to become a cognitive template that influenced patterns of affective self-regulation social behavior in current and future relationships (Bowlby, 1988). Bowlby used a railway analogy to describe this process such that, from birth, everyone has a range of potential lines or "tracks" of healthy development and ongoing attachment security assisted in maintaining the engine or organismic growth "on track" along one of the potential positive trajectories. Contrarily, ongoing attachment insecurity, defined as continued neglect or rejection by caregivers, would probably yield a problematic working model that could guide the course of development along a more dysfunctional pathway.

There is much empirical support for Bowlby's key belief that relationships are a primary context for development (i.e., Reis, Collins, & Berscheid, 2000). Current literature on adult attachment agrees that attachment security facilitates human effectiveness and resilience (i.e., Lopez & Brennan, 2000; Mikulincer & Shaver, 2004).

Adult attachment security, as assessed by interview, self-report, or contextually initiated through experimental

laboratory methods, is associated with positive emotions in numerous studies (e.g., Rowe & Carnelley, 2003; Shorey, Snyder, Xiangdong-Yang & Lewin, 2003) guiding some researchers to conclude that attachment security offers the fundamental relational platform that supports Fredrickson's "broaden and build" theory of positive emotions (Mikulincer & Shaver, 2005).

Findings also show a relationship between adult attachment security and hope and dispositional optimism, more flexible cognitive processes, and more integrated and resilient perceptions of self-worth. Thus, secure attachment schema may guide positive affect to being constructive by operating as cognitive structures that manage negative self and other appraisals. Supportively, secure attachment adults displayed less pessimism (Heinonen, Raikkonen-Jarvinen, & Strandberg, 2004) and had less likelihood of forming either hasty or rigid social judgments of others (Green-Hennessy & Reis, 1998; Zhang & Hazan, 2002). Moreover, secure attachments to supportive and responsive adults are linked to hopeful and goal-directed thinking and mental health (Shorey et.al., 2003) and to greater internal coping abilities from adolescence to early adulthood (Seiffge-Krenke & Beyers, 2005). Additionally, adults with secure attachment styles compared to their insecure attachment style counterparts apparently derive their self-esteem from "noncontingent" sources of self-worth (Park, Crocker, & Mikelson, 2004); display more balanced, consolidated, and complex self-structures (Banai, Mikulincer, & Shaver, 2005; Kim, 2005); and experience more self-reflective, meta-cognitive capabilities (Fonagy & Target, 1997).

Individuals with a secure attachment orientation are more likely than those with an insecure orientation to advocate mastery goals and to reveal more openness and desire to exploring novel stimuli (Elliot & Reis, 2003; Green & Campbell, 2000). The connection between attachment security and positive exploratory attitudes are shown to be mediated by appraisals of threat construal and competence valuation. These findings propose that secure attachment schema, whether a disposition or periodically contextually activated, fosters the release of "appetitive" exploratory dispositions unaffected by fear of failure or negative evaluation (Elliot & Reis, 2003, p. 328). In support, adult attachment security has been associated with college students' enhanced curiosity and acceptance of academic social interactions while attachment insecurity has been correlated with academic performance anxieties and less exploratory behavior (Aspelmeier & Kerns, 2003), with higher amounts of maladaptive perfectionism (Rice, Lopez, & Vergara, 2005), and with a "disorganized and unfocused approach to academic work" (Aspelmeier & Kerns, 2003, pp.24-25), especially in men.

Adult attachment security seems to assist in academic learning environments, such as within the high school to college period where transitions in contexts and expectations may produce adjustment-related challenges. Lopez and Gormley (2002) found that entering university freshmen who maintained a stable and secure attachment style compared to their peers who reported an insecure or unstable attachment style over a 6-month period, experienced consistently high levels of self-confidence, positive affect (e.g., low depression scores), and ego integration. Furthermore, Larose, Bernier, and Tarabulsy (2005) ran a short-term longitudinal study of students from the end of high school through the end of their first college semester examining attachment security level, academic performance, and learning dispositions (i.e., ability to concentrate, seeking help from peers and instructors, time management, test anxiety) and found that secure students revealed significantly better learning dispositions and performance levels.

The life domain of work can promote self-determination, social connectedness, and life satisfaction during adulthood (Blustein, 2006). The connections between adult attachment security and positive exploratory attitudes and learning dispositions logically suggests a favorable effect on work and career adjustment. Preparing for, entry into, and perseverance in the domain of work produces demands and stress. Adult attachment security is shown to strengthen the individual's work-related functioning.

Adult attachment security is linked to early career development variables, such as reduced indecisiveness, less commitment fears, and greater vocational self-concept crystallization (Tokar, Withrow, Hall, & Moradi, 2003; Wolfe & Betz, 2004). Also, individuals reporting a secure adult attachment style, compared to their less secure peers, demonstrated a confident approach to work, a balanced concern for relationship and work issues, reported more job satisfaction, and were relatively free of performance-related fears (Hazan & Shaver, 1990). Workers with secure adult attachment orientations reported less work stress and more stable perceptions of supervisor support relative to their less secure peers (Schirmer & Lopez, 2001). Additionally, secure adult attachment styles were negatively correlated with work burnout within several different cultural groups (Pines, 2004).

Individuals with secure adult attachment styles and orientations report greater desire to balance and invest in multiple life roles (Lopez & Fons-Scheyd, 2006) and they seem more successful than their less secure peers in managing the different challenges of work and family responsibilities (Sumer & Knight, 2001; Vasquez, Durik, & Hyde, 2002).

Bowlby professed that consistent parental responsiveness to the child's inherent needs for closeness and protection would bolster the child's valuing of intimate connections and help develop an effective and mature interdependence in adult life (Bowlby, 1969/1982); this countered the prevailing psychoanalytic view that consistent parental responsiveness would reinforce unhealthy infantile dependencies. Current adult attachment research supports Bowlby on this topic and shows connections between secure adult attachment orientations and various appraisal processes and social competencies vital to the creation and maintenance of intimate adult relationships. The findings also reveal that adult attachment security consistently predicts relationship

quality better than basic personality traits (Noftle & Shaver, 2006).

Persons with secure adult attachment orientations compared to their less secure peers reveal higher-quality self-disclosure patterns with their partners (Keelan, Dion, & Dion, 1998; Mikulincer & Nachson, 1991), more openness to and valuing of social feedback (Brennan & Bosson, 1998), greater respect, perspective taking, and empathic concern for their intimate partners (Frei & Shaver, 2002; Joireman, Needham, & Cummings, 2001), and stronger belief in nondeceptive, authentic communication with their partners (Lopez & Rice, 2006). Additionally, people with secure attachment orientations are more likely to perceive that their partners meet desired performance standards and expectations (Lopez, Fons-Scheyd, Morua, & Chaliman, 2006), to use collaborative methods of problem solving (Corcoran & Mallinckrodt, 2000), and to forgive their partners' transgressions (Lawler-Row, Younger, Ptferi, & Jones, 2006).

Laboratory experiments and observational studies have found direct associations between adult attachment security and support-giving behaviors and more psychologically rewarding interactions with others (Collins & Feeney, 2000; Feeney & Collins, 2001; Kafetsios & Nezlek, 2002). Late adolescents initially assessed as secure/autonomous were judged by parents and friends as having greater capacity for mature intimacy three years later, which supports Bowlby's belief that attachment security advantageously influences the developmental course (Scharf, Mayseless, & Kivenson-Baron, 2004). Research also shows that the effective appraisal processes and communication skills linked to secure adult attachment styles and orientations seems to have beneficial and reciprocal effects on relationship problem solving and conflict resolution in dating couples (Creasey & Hesson-McInnis, 2001), predicts relationship adjustment and satisfaction in young married couples (Cobb, Davila, & Bradbury, 2001; Gallo & Smith, 2001), and fosters more favorable family dynamics (Mikulincer, Florian, Cowan, & Cowan, 2002).

The connection between attachment security and intimate social competencies has been shown in the realm of positive parenting attitudes and behaviors, such that healthy psychological development is promoted through enhanced personal satisfaction with parenthood, sustaining family ties over time, and coping with family stresses across the life span. Male and female college students with avoidant attachment styles indicated less desire, compared to peers with secure styles, to become parents and more commonly endorsed harsh discipline practices with young children (Rhodes, Simpson, Blakely, Lanigan, & Allen, 1997). First-time parents with avoidant attachment styles reported more parenting-related stress and to perceive the parenting role as less satisfying and meaningful (Rhodes, Simpson, & Friedman, 2006). Mothers with avoidant attachment styles disclosed less emotional engagement with their young children and were evaluated by observers as being less supportive to these children when they were trying to learn a new task (Rhodes, Simpson, & Blakely, 1995). Contrarily, mothers categorized as secure exhibited the most open and flexible mind-set in managing their own and their toddlers' emotions (DeOliveira, Moran, & Pederson, 2005).

Mothers reporting high levels of attachment insecurity may have greater risk of negative mental health and marital outcomes when caring for infants with major medical problems such as congenital heart defects (Berant, Mikulincer, & Florian, 2001, 2003). This research involved 1-year longitudinal studies that found the significant relationships between attachment avoidance and marital/mental health outcomes appeared to be mediated by poor marital coping and negative evaluations of the parenting role.

Adult attachment security seems to assist the reversal of caregiver roles between adults and their aging parents. Securely attached adult children, in contrast to their less secure peers, expressed less caregiving burden and offered more frequent caregiving behaviors when nurturing their elderly parents (Bradley & Cafferty, 2001). Supportively, Sorensen, Webster, and Roggman (2002) researched this same group of caregivers and found that higher attachment security levels predicted their feelings of preparedness, even after controlling for the actual preparation activities in caring for the elder parents.

Research on adult attachment security has also expanded into domains such as civic responsibility, existential well-being, global prosocial values, acceptance of cultural differences, and posttraumatic stress recovery and growth. Mikulincer et al. (2003) ran three experimental studies on causal links between attachment security (both dispositional and experimentally/contextually induced) and the endorsement of "self-transcendence values" (p. 299) and found that adult attachment security (i.e., low levels of avoidance) was significantly related to greater concerns for social justice and others' welfare. A naturalistic study of community-related volunteerism covering three countries (United States, the Netherlands, and Israel) likewise noted that attachment avoidance was negatively correlated to volunteerism behaviors (e.g., caring for elders, donating blood), and high levels of attachment anxiety was linked to egoistic (in contrast to altruistic) motives for volunteering (Gillath et al., 2005). Likewise, the experimental "priming" of attachment security generated more expressions of compassion and willingness to help someone in distress, even after controlling for self-esteem and neuroticism (Mikulincer, Shaver, Gillath, & Nitzberg, 2005).

Adult attachment security is also linked to less negative reactions to "out-groups" (Mikulincer & Shaver, 2001) and to better levels of intercultural adjustment in a group of recent Dutch emigrants (Bakker, Van Oudenhoven, & Van Der Zee, 2004). These findings suggest that the benefits of adult attachment security may transcend family and peer relationships to include broad, versatile worldviews that foster resilience and existential well-being. Hart, Shaver, and Goldenberg (2005) suggested that attachment security be

considered (with self-esteem and world-view processes) as part of a three-prong security system in managing symptoms of terror attacks. Their four studies showed that adult attachment security was a defense system itself and was chosen by many participants over other defenses in managing the experience of terror. Reinforcing this view, securely attached New Yorkers, who lived close to the World Trade Center on September 11, 2001, compared to their less secure peers, displayed fewer posttraumatic distress symptoms and had greater probability of being perceived by family and friends as showing increased adjustment after the terrorist attacks (Fraley, Fazzari, Bonnano, & Dekel, 2006).

The research shows that adults with secure attachment styles and orientations, compared to their insecurely attached peers, have enhanced capacities for affective self-regulation, more flexible and coordinated information-processing abilities, and broader ranges of social competencies. The findings attest to Bowlby's conviction that the attainment and internalization of a secure adult attachment orientation is important in sustaining optimal human development over the life span.

EMPATHY and ALTRUISM

"Altruism" may be defined as "a motivational state with the ultimate goal of increasing another's welfare." In contrast, when the ultimate goal is to increase one's own welfare, the motivation is termed "egoistic," or is classified as "universal egoism." "Helping" relates to "behavior that benefits another, regardless of the ultimate goal" (Batson, Ahmad, & Lishner).

Questions remain as to whether altruism is a component of human nature and if it even exists. Conceptions of human behavior and potential will vary dependent upon whether altruistic motivation is a viable construct, therefore, it is important to know if altruism exists or not. Altruism, if it exists, is a worthy contributor to the field of positive psychology.

Universal egoism is the main argument against the existence of altruism and it proposes that every human action, regardless of how benevolent, honorable, and beneficial to others, targets the ultimate goal of self-benefit. Common self-benefits of helping others include material rewards, prestige, or avoiding public criticism. More covertly, we may personally gain by helping others when external rewards are not present. For instance, we can feel good about ourselves for helping another or avoid the shame and guilt for withholding help. We may help a friend to avoid loss of the friendship or with expectation of a returned favor. Observing a person in distress may cause us to feel distress and we may take action to alleviate that person's discomfort for the purpose of reducing our own.

The classic example of a solider diving on a grenade may benefit from his apparent selfless act by escaping the guilt of allowing others to die, gaining prestige or praise, or being rewarded in an anticipated afterlife; he also may have simply underestimated the danger of the situation. Such possibilities must be explored to assess whether altruism truly exists.

Altruism advocates agree that helping others is frequently egoistic but they also believe that some situations, for some people, promote helping another with the goal of benefiting the person in need as the ultimate goal. Despite the existence of self-benefits for helping, these benefits were not the reason or goal for the help, instead, they were unforeseen consequences.

Universal egoism relies on a simpler model that emphasizes the sole motivator of self-benefit rather than a more complex multi-motivational mixture of both self-benefit and another's benefit serving as the ultimate goal. One argument suggests that the simplicity of universal egoism leads the majority of Renaissance and post-Renaissance philosophers, and contemporary psychologists, biologists, and economists to perceive people as purely egoistic, such that we care for others only to the degree that their well-being affects our own (Mansbridge, 1990; Wallach & Wallach, 1983).

The most common trigger of altruistic motivation is an other-oriented emotional reaction to seeing another individual in need. This type of emotional reaction has been labeled "sympathy" (Eisenberg & Strayer, 1987), "sympathetic distress" (Hoffman, 1981), "tenderness" (McDougall, 1908), "pity" or "compassion" (Hume, 1740/1896; Smith, 1759/1853), and currently, "empathy" (Batson, 1987). The construct of empathy, however termed, has been the main source of altruism as cited by historical and contemporary philosophers and psychologists.

An operational definition of empathy is "an other-oriented emotional response elicited by and congruent with the perceived welfare of someone else" (Batson, Ahmad, & Lishner, 2002). Other-oriented empathic emotion results from a) perceiving another person as being in need, and b) adopting the other's perspective (e.g., sensing and imagining how the other is feeling). These two variables are commonly combined in laboratory research to create empathy (Batson, 1991). The causal variables of empathy in daily life when confronting a person in need (without instruction to imagine how the other person feels) are thought to be a) perceiving the other as being in need, and b) noninstrumental valuing of the other person's welfare. Valuing the other person's welfare involves a response to circumstances affecting the other's welfare, and vigilance (being mindful of events that could affect this person's welfare). Hence, valuing the other spontaneously guides us to adopt his or her perspective. We are inclined to imagine how the other thinks and feels about the situation because her or his pleasure and discomfort become part of our own value system.

The notion that feeling empathic emotion for a person in need elicits altruistic motivation to relieve that need is termed the "empathy-altruism hypothesis" (Batson, 1987, 1991). The hypothesis proposes that the greater the empathy felt for someone in need, the greater the altruistic motivation to see

the need relieved. Research supports the premise that feeling empathy for someone in need leads to increased helping of the person (Dovidio, Allen, & Schroeder, 1990; Batson, 1991). Observing an empathy-helping relationship, though, in not instructive of the nature of the relationship, in other words, the helping motivation can be altruistic, egoistic, or both.

Three types of self-benefits can arise from helping a person for whom one feels empathy: a) reduction of empathic arousal, which can be felt as aversive; b) avoidance of potential social and self-punishment for not helping; and c) gaining social and self-rewards for acting in a manner that is good and right. The empathy-altruism hypothesis agrees that these self-benefits of empathy-induced helping exist, but regarding the motivation evoked by empathy, these self-benefits are unintended consequences of attaining the ultimate goal of reducing the other person's need. In contrast, proponents of egoistic motivation to the empathy-altruism hypothesis suggest that one or more of these self-benefits is the ultimate goal of empathy-induced helping.

The most common egoistic explanation of the empathy-helping relationship is aversive-arousal reduction. Accordingly, feeling empathy for a person who is suffering is unpleasant, and empathically aroused people help so they can terminate their empathic feelings. Benefiting the individual for whom empathy is felt is solely a means to this self-serving end. Experimental findings support the empathy-altruism hypothesis and not the aversive-arousal reduction explanation which reduces the validity of this egoistic interpretation (Batson, 1991; Stocks, 2005).

The second egoistic explanation argues that people are socialized to feel obligated to help others for whom they feel empathy, and failure to do so culminates in feelings of shame and guilt. Hence, when people are feeling empathy, they are confronted by imminent social or self-censure beyond any type of general punishment related to failure to help. Their internal dialogue might be, "How will others or I feel about myself if I do not help when I feel like this?" The person then helps due to an egoistic interest to avoid these empathy-specific punishments. Research findings support the empathy-altruism hypothesis rather than this explanation (Batson, 1991).

The third prevalent egoistic explanation states that people are socialized to believe that rewards such as praise, honor, and pride accompany helping a person for whom they feel empathy. Therefore, when people feel empathy they ponder these rewards and help due to an egoistic desire to acquire them. Once again, findings support the empathy-altruism hypothesis and not this explanation (studies 1 & 5, Batson et al., 1988; Batson & Weeks, 1996).

Piliavin and Chang (1990) reviewed the empathy-altruism research along with literature from sociology, economics, political science, and biology and concluded: "There appears to be a ‘paradigm shift' away from the earlier positions that behavior that appears to be altruistic must, under closer scrutiny, be revealed as reflecting egoistic motives. Rather, theory and data now being advanced are more compatible with the view that true altruism - acting with the goal of benefiting another - does exist and is a part of human nature." (p. 27)

At least two other forms of prosocial motivation exist, beyond the egoism-altruism debate, whereby the ultimate goal is not to benefit self or another individual: collectivism and principalism. Collectivism is motivation to benefit a specific group as a whole and the goal is to increase the welfare of the group rather than the welfare of self or specific others. Dawes, van de Kragt, and Orbell (1988) described this as "Not me or thee but we," and they postulated that collectivist motivation is a product of group identity (Tajfel, 1981; Turner, 1987).

Collectivism may simply be a subtle type of egoism because attending to group welfare can represent enlightened self-interest. For example, politicians and social activists appeal to enlightened self-interests by suggesting societal changes of polluting less and not wasting natural resources. These appeals imply that collectivism is another form of egoism.

Moral philosophers recommend prosocial motivation to have the ultimate goal of promoting a universal and impartial moral principle, like justice (Rawls, 1971). Such a moral motivation is termed "principalism" (Batson, 1994).

The nature of principalism as a prosocial motive requires asking whether undertaking an action with the ultimate goal of upholding a moral principle is possible, or are we following moral principles as a way to attain the ultimate goal of self-benefit? Acting morally offers self-benefits such as social and self-rewards of being perceived by others and sensing oneself to be a good person, also, avoiding social and self-punishments of shame and guilt for not acting morally. Freud (1930) thought that society might instill moral principles in the young for the purpose of restraining their antisocial impulses by making it in their personal interest to act ethically (Campbell, 1975).

If a person's motivation to uphold a moral principle (i.e., justice) is a means to the end of reaching the ultimate goal of self-benefit then the motivation is simply egoism. Contrarily, upholding the principle as the ultimate goal and resulting self-benefits are unintended consequences defines principalism as a form of prosocial motivation, independent of egoism, altruism, and collectivism.

Staub (1989) and Schwartz (1992) have illustrated how values are determinants of prosocial behavior. Batson (1994) suggests that prosocial values and motives interacts in the following ways: enhanced personal welfare is the value underlying egoism; the value supporting altruism is the increased welfare of one or more individuals as individuals; improved group welfare is the value underlying collectivism; and upholding a moral principle is the value supporting principalism. Research has supported the predicted relationship between empathic emotion (an altruistic motivation source) and valuing another person's welfare (Batson, Turk, Shaw, &Klein, 1995); the other three value-motive relationships need to be tested.

Universal egoism, defined as the belief that all human behavior is ultimately driven by self-interest, has long been the accepted view by psychology and other social and behavioral sciences (Campbell, 1975; Mansbridge, 1990; Wallach & Wallach, 1983). Positive psychology-related literature proposes that if people feeling empathy act, at least, partly, with the ultimate goal of enhancing the welfare of another, then the concept of universal egoism should be changed to a more complex model of motivation that includes egoism and altruism. Such a motivation model implies that we may be more social than previously thought as we perceive others to be more than sources of personal fulfillment and gain, instead, we have the ability to care about the welfare of others.

The empathy-altruism relationship necessitates asking why empathic feelings exist and their evolutionary purpose. A possible explanation associates empathic feelings with parenting within mammals, who care for vulnerable offspring for some time (Bell, 2001; de Waal, 1996; Hoffman, 1981; McDougall, 1908; Zahn-Waxler & Radke-Yarrow, 1990). The species could become extinct if parents did not promote the welfare of their progeny. Empathic feelings for our children and the accompanying altruistic motivation may enhance one's reproductive potential not by increasing the number of offspring, rather, by increasing the probability of their survival.

Empathic feelings transcend one's own children and can involve numerous targets (including nonhumans), given there is not preexisting antipathy (Batson, 1991; Batson, Lishner, Cook, & Sawyer, 2005). The evolutionary perspective claims this added attachment potential results from cognitive generalization such that one "adopts" others, which facilitates the primitive and essential impulse to care for progeny when these adopted others are in need of nurturance (Batson, 1987; Hoffman, 1981; MacLean, 1973). This cognitive generalization may have been fostered by human cognitive capacity, including symbolic thought and the absence of evolutionary advantage for a division of empathic feelings in early human small hunter-gatherer groups. In these groups, one's children or close kin were those in need of care but one's own welfare was intertwined with the welfare of others who were not close kin (Hoffman, 1981).

William McDougall (1908) expressed these concepts in his description of the "parental instinct," which included cognitive, affective, and motivational components. Attending to cues of distress from one's offspring, as well as cognitively adopted offspring (i.e., a pet), elicit what McDougall termed "the tender emotion" (empathy), which results in altruistic motivation.

Since empathic feelings can generate altruistic motivation, people periodically suppress or avoid these feelings to eschew involvement or commitment. Loss of empathy for clients may be a causal factor for burnout among case workers in the helping professions (Maslach, 1982). Awareness of the intense effort required for helping or the difficulty of helping completely, case workers, nurses working with terminal patients, or pedestrians encountering homeless people may intentionally escape feeling empathy to elude the resulting altruistic motivation (Shaw, Batson, & Todd, 1994; Stotland, Mathews, Sherman, Hansson, & Richardson, 1978).

Therapeutic programs that promote altruistic impulses by facilitating perspective taking and empathic feelings may help people develop better interpersonal relations, particularly long-term relationships; another advantage may be personal health benefits (Luks, 1988; Williams, 1989).

Research illustrates that empathy-induced altruism can improve attitudes toward stigmatized outgroups. Empathy inductions have improved racial attitudes, along with attitudes and behavior toward people with AIDS, the homeless, convicted murderers and drug dealers (Batson, Chang, Orr, & Rowland, 2002; Batson, Polycarpou et al., 1997; Dovido, Gaertner, & Johnson, 1999). Empathy-induced altruism also has increased cooperation in a competitive situation, even when the participant knows that the other person has acted competitively (Batson & Ahmad, 2001; Batson & Moran, 1999).

Research findings of over 30 experiments that tested the empathy-altruism hypothesis against various egoistic options leads to the tentative conclusion that feeling empathy for a person in need elicits altruistic motivation to see that need be relieved. Further research into the motivational and emotional components of altruism might contribute to a more caring society and to the discipline of positive psychology.

FORGIVENESS

Human nature, as described by evolutionary biology, moral philosophy, and theology, includes human intentions that are good and bad, perpetrating and forgiving. When wronged, a person may pursue vengeance and such revenge desire has an appetitive feeling that produces contentment when satisfied (Crombag, Rassin, & Horselenberg, 2003; de Quervain et al., 2004), but the resulting short-term contentment may also yield physiological arousal and subjective discomfort (Witvliet, Ludwig, & VanderLaan, 2001). The act of revenge happens across species (Aureli, Cozzolino, Cordischi, & Scucchi, 1992; Dugatkin, 1988), and people in nearly every culture have demonstrated revenge to control aggression (Daly & Wilson, 1988) and induce cooperation among unrelated individuals (Axelrod, 1984; Boyd & Richerson, 1992). This widespread desire for revenge suggests it results from adaptive design (Schmitt & Pilcher, 2004).

People often choose to avoid a revenge and counter-revenge cycle by enacting positive behavior, such as peacemaking - which is an active process and not only an absence of aggression (Fry, 2006). Humans and various social animals generally work together to regain a peaceful relationship following aggression and conflict (Aureli & de Waal, 2000), and one method is through forgiveness. Some research contends that the ability to forgive may emanate by natural selection (Hruschka & Henrich, 2006; Nowak & Sigmund, 1993). McCullough (2008) suggests that the

capacity to forgive is as natural to human nature as is revenge.

Forgiveness entails overcoming one's relationship-destructive reactions toward a transgressor with relationship-appropriate prosocial responses (McCullough, Root, Tabak, & Witvliet, 2009).

Three pivotal variables that facilitate forgiveness are "careworthiness," "expected value," and "safety" (McCullough, 2008). Transgressors are considered "careworthy" when the victim senses that the transgressor is an acceptable target for moral concern. Transgressors possess expected value when a victim foresees that the relationship will offer future utility. Transgressors appear safe when they are perceived to be unable or averse to hurting their victims again. Personality variables also may affect forgiveness by influencing perceived careworthiness, expected value, and safety.

Careworthiness - Forgiveness may have similarities to the act of caring for others, for instance, people often forgive others to whom they feel empathy and a sense of closeness (McCullough et al., 1998; McCullough, Worthington, & Rachal, 1997; Zechmeister & Romero, 2002). Empathy stimulates the desire to lessen other people's suffering (Batson, Ahmad, Lishner, & Tsang, 2002) and fosters forgiveness in relationships between coworkers, friends, romantic partners, as well as between perpetrators of crimes and their victims (Berry, Worthington, Wade, Witvliet, & Keifer, 2005; Eaton & Struthers, 2006). Empathy also lowers motivation to retaliate (Batson & Ahmad, 2001), possibly by conflicting with the brain's predisposition to perceive revenge seeking as appetitive (Singer et al., 2006), and impeding the approach motivation that regulates efforts to retaliate (Harmon-Jones, Vaughn-Scott, Mohr, Sigelman, & Harmon-Jones, 2004).

Expected Value - The brain signals that rewards are approaching when people have positive expectations for a future social interaction (Knutson & Wimmer, 2006). The expectation of forthcoming rewards then influences how people interact with their partners. Relationships having reward value (measured by commitment feelings) instill greater motivation to forgive (Finkel, Rusbult, Kumashiro, & Hannon, 2002). The concept of expected value may illustrate why people frequently want some type of compensation before forgiving (Boehm, 1987; Bottom, Gibson, Daniels, & Murninghan, 2002). Compensation indicates that the transgressor can be valuable to the victim in the future.

Safety - People are more apt to forgive others whom they trust and are less likely to forgive individuals who have harmed them deeply and hence, seem more dangerous (Hoyt, Fincham, McCullough, Maio, & Davila, 2002). Trust and safety are increased when transgressors appear unwilling to harm again, for instance, if they have repented or expressed remorse (Bottom et al., 2002; Gold & Weiner, 2000). As a transgressor conveys sympathy for a victim's suffering and exhibits a sincere desire to follow a society's moral standards, the risk of harming the victim again decreases (Gold & Weiner, 2000; Nadler & Liviatan, 2006; Zechmeister et al., 2004). People are also more prone to forgive transgressors whose harmful action was unintentional, unavoidable, or enacted without awareness of its possible negativity (Eaton & Struthers, 2006; Gordon, Burton, & Porter, 2004).

Personality can affect the desire to forgive, for example, neuroticism, agreeableness, narcissism, and religiousness. Personality traits act as filters that shape a person's perceptions of the transgressor (McCullough & Hoyt, 2002), especially, perceptions of the transgressor's careworthiness, value, and safety; in turn, personality-forgiveness associations develop.

An inverse relationship exists between neuroticism and forgiveness (Brose, Rye, Lutz-Zois, & Ross, 2005), possibly because neuroticism increases the perceived severity of transgressions (McCullough & Hoyt, 2002). People who believe that they have experienced much pain may sense forgiveness as compromising their safety or summoning too much psychological energy. Given that neuroticism intensifies the perceived pain of the transgressor's action, the perceived value of a future relationship with the transgressor and the motivation for such declines.

Agreeableness can facilitate a victim's empathy and trust for their transgressors which makes transgressors appear more careworthy and safe (hence, more forgivable). Further, highly agreeable individuals are more likely to project that a relationship with a transgressor offers future value. Depue and Morrone-Strupinsky (2005) hypothesize that agreeableness (which they call "affiliation") originates from a neural system such that affiliative stimuli (i.e., neural representations of specific individuals) stimulate opioid release. This explanation suggests that affiliative people can forgive a transgressor because they are more likely to perceive that the relationship may produce future fulfillment. This hypothesis also explains why the "warmth" feature of extroversion, which measures capability to gain pleasure from social interaction, is associated with the tendency to forgive (Brose et al., 2005).

Narcissism is also a personality variable displaying a negative association with forgiveness (Eaton, Struthers, & Santelli, 2006), particularly its entitlement feature (Exline, Baumeister, Bushman, Campbell, & Finkel, 2004). After experiencing a transgression, narcissistically entitled individuals demand more punishment for the transgression and compensation before forgiving (Exline et al., 2004). Narcissists' difficulty to forgive is heightened because they often diminish the value or careworthiness of others and are offended more easily (McCullough, Emmons, Kilpatrick, & Mooney, 2003). As such, narcissistically entitled individuals may sense that forgiveness produces more costs than benefits.

Self-reports of forgiveness are consistently associated with higher levels of religiousness (McCullough, Bono, & Root, 2005; Tsang, McCullough, & Hoyt, 2005). Findings show that intrinsic religious motivation is linked to lower self-reported vengefulness (extrinsic religious motivation is related to higher levels of vengefulness), and that some facets of traditional religiousness may be related to behavioral

retaliation (Greer, Berman, Varan, Bobrycki, & Watson, 2005).

A person's core beliefs and values strongly define what forgiveness means and requires (Mahoney, Rye, & Pargament, 2005). Broadly, individuals who self-identify as religious, rather than spiritual, consistently exhibit more forgiving personalities than those who self-identify as spiritual, rather than religious (DeShea, Tzou, Kang, & Matsuyuki, 2006). In a comparison of religions, Cohen, Malka, Rozin, and Cherfas (2006) observed that Protestant Christians and Jews differ in their conception of forgiveness, with Jews more often believing that some offenses are not forgivable, and using theological reasons to support this belief.

Forgiveness is generally linked to psychological well-being, physical health, and desirable relationship outcomes (Worthington & Scherer, 2004). Supportively, people who frequently forgive others score lower on measures of anxiety, depression, and hostility (Brown, 2003; Thompson et al., 2005). People who tend to forgive (or do not seek revenge when harmed by others) have lower risk for depressive disorders, several anxiety disorders, substance abuse disorders, and even nicotine dependence disorders (Kendler et al., 2003). Forgiveness also associates with enhanced psychological well-being, such as high positive emotion, low negative emotion, high life-satisfaction, and low self-reported physical health symptoms (Bono & McCullough, 2006).

When people entertain forgiving imagery of a past experienced transgression or describe the transgression, they exhibit less cardiovascular reactivity (i.e., blood pressure and heart rate) in contrast to ruminating or entertaining grudge-related imagery (Witvliet et al., 2001) or describing a past transgression that they have not forgiven (Lawler et al., 2003).

Forgiveness promotes mental and physical health partly because sincere forgiveness inhibits inappropriate responses and fosters beneficial emotion regulation processes. Forgiveness substitutes for unhealthy psychological responses such as rumination, suppression, and repression, which presumably have negative effects on mental and physical health (McCullough, Orsulak, Brandon, & Akers, 2007; Witvliet & McCullough, 2007). Forgiveness may be an alternative to risky behaviors such as smoking and alcohol/drug use (Kendler et al., 2003) in response to negative emotions and social experiences. Additionally, genuine forgiveness assists beneficial emotion regulation processes, for example, processing information that can stimulate compassion and experiencing merciful thoughts, feelings, and behaviors that generally produce more positive and relaxed psychophysiological states (Witvliet et al., 2001).

Forgiveness influences social support which is a significant predictor of mental and physical health (House, Landis, & Umberson, 1988). Given that people who generally forgive their transgressors are better at maintaining positive bonding with their relationship partners (McCullough et al., 1998), they may also be more effective at gaining benefits of social support, experiencing relational closeness, commitment, willingness to accommodate or sacrifice, and cooperation after a transgression (Karremans & Van Lange, 2004; McCullough et al., 1998; Tsang, McCullough, & Finchman, 2006). Conversely, not forgiving close relationship partners can cause "psychological tension" that accompanies the ambivalence stemming from failure to demonstrate benevolent behavior to a relevant relationship partner (Karremans, Van Lange, Ouwerkerk, & Kluwer, 2003). This psychological tension can lower life satisfaction and state self-esteem, and increase negative affect. Moreover, enacting forgiveness makes people more focused on other people, more likely to volunteer in the aid of others, and contribute to a charity, thus, pro-relationship motivation expands beyond the forgiver's association with a particular offender (Karremans et al., 2005).

The propensity for forgiveness to produce increased relationship motivation has its drawbacks, for instance, such behavior may underlie the perpetuation of intimate partner violence (Gordon et al., 2004). Still, the literature mainly supports that forgiveness can lead to new, and renewed, motivation to interact with and care for other people, which offers explanation for some correlations between forgiveness and health.

Forgiveness interventions have found that the amount of time spent empathizing with the offender, committing to forgive, and implementation of strategies as relaxation and anger management significantly related to forgiveness (Wade, Worthington, & Meyer, 2005). The research shows that forgiveness interventions promote forgiveness better than no-treatment conditions or interventions not expected to yield strong effects. Bono and McCullough (2006) suggest incorporating cognitive factors such as attributions, empathy, perspective taking, and rumination, that seem to influence forgiveness, into forgiveness interventions.

Forgiveness interventions targeting larger-scale social issues have shown promise. Participants in the 1994 Rwandan genocide could be helped to forgive and reduce trauma by participating in psychoeducational groups (Staub, Pearlman, Gubin, & Hagengiama, 2005). Further, forgiveness interventions have fostered forgiveness with victims of convicted criminals (Sherman et al., 2005).

Expanding forgiveness literature reveals that forgiveness is associated with emotional stability, agreeableness, having a focus on others, and religious commitment. Forgiveness is facilitated by apology, restitution, and genuine remorse, which may affect forgiveness by creating the perception that transgressors are worthy of care, valuable, and safe. Forgiveness can be promoted by individual and group interventions, and it is related to happiness, well-being, physiological indicators of resilience, and enhanced personal relationships.

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POSITIVE PSYCHOLOGY III

6 Continuing Education Hours
Record your answers on the Answer Sheet (click the "California MFT/LCSW/LEP/LPCC Answer Sheet" link on Home Page and click your answers).
Passing is 70% or better.
For True/False questions: A = True and B = False.

1. Curiosity has been labeled one of the basic mechanisms of the biologically based reward sensitivity system and of intrinsic motivation.
A) True B) False

2. Strong empirical support across various populations and cultures reveals no connection between positive problem-solving appraisal and less depression.
A) True B) False

3. An underlying theme to courage is taking action in opposition to various emotional forces.
A) True B) False

4. Research on courageous groups shows that highly courageous individuals generally exhibit lower subjective and physiological fear responses to laboratory stressors compared to less courageous persons.
A) True B) False

5. Langer posited that mindlessness is generally the chosen way to interact with one's environment and it occurs more often than thoughtful, active attention in many endeavors.
A) True B) False

6. The accumulated knowledge acquired about a partner by minding is continuous and not static.
A) True B) False

7. Current literature on adult attachment agrees that attachment security does not facilitate human effectiveness and resilience.
A) True B) False

8. Persons with secure adult attachment orientations compared to their less secure peers reveal higher-quality self-disclosure patterns with their partners.
A) True B) False

9. The construct of empathy, however termed, has been the main source of altruism as cited by historical and contemporary philosophers and psychologists.
A) True B) False

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10. Relationships having reward value (measured by commitment feelings) instill greater motivation to forgive.
A) True B) False

11. Positive problem-solving appraisal is associated with _____.
A) positive health expectancies
B) fewer health complaints regarding chronic pain
C) fewer health problems in general
D) All of the above

12. The recognition, drive, and strong interest to explore novel, challenging and uncertain events is an operational definition of _____.
A) curiosity
B) hedonic adaptation
C) hedonic treadmill
D) functional theory of self-determination

13. Research shows that adults in their early 70s with greater curiosity _____ across a 5-year period compared to less curious peers.
A) live an insignificant shorter time
B) live a significant shorter time
C) live longer
D) report more depression

14. Deutsch introduced a model of social courage which defines the term as _____.
A) stamina times remorse
B) inner conviction divided by punishment potential
C) fear minus anxiety divided by two
D) hope times escape potential

15. Gottman's research on close relationships reveals that _____ experience negative patterns of interaction now and then.
A) nearly all couples
B) very few couples
C) about 20% of couples
D) about 50% of couples

16. **In managing negative couples interactions, Gottman recommends _____.**
    A) maintaining a focus on specific behaviors
    B) maintaining a focus on "complaint-"oriented behaviors
    C) consistently conveying more positive than negative communication toward one another
    D) All of the above

17. **The findings reveal that _____ consistently predicts relationship quality better than basic personality traits.**
    A) adult attachment security
    B) nurturance
    C) empathy
    D) congeniality

18. **_____ may be defined as "a motivational state with the ultimate goal of increasing another's welfare."**
    A) Intrinsic motivation
    B) Drive
    C) Altruism
    D) Meta-motivation

19. **_____ is the main argument against the existence of altruism and it proposes that every human action, regardless of how benevolent, honorable, and beneficial to others, targets the ultimate goal of self-benefit.**
    A) The id impulse
    B) Universal egoism
    C) The selfish principle
    D) The feel-good principle

20. **Three pivotal variables that facilitate _____ are careworthiness, expected value, and safety.**
    A) forgiveness
    B) motivation
    C) homeostasis
    D) mental health

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