Hope , Well-being, Spirituality and satisfaction : Psychosocial Correlates and Results

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Abstract: The purpose of this study was to explore the role of several positive psychological characteristics which are: hope, spirituality and religious practice, and their relationships to life satisfaction.

This research provides an important early step in the exploration of positive characteristics to help us understand and enhance life satisfaction.

INTRODUCTION

"Hope is not the conviction that things will turn out well, but the conviction that what you are doing is meaningful, regardless of how it will turn out in the end."

Vaclav Havel

This paper is a comprehensive discussion of the concept of hope, well-being, satisfaction and spirituality, introducing the reader to the theoretical framework, the approaches to hope, well-being and spirituality, showing the correlation between them because of the role hope, well-being and spirituality plays over the life course may change.

Chapter one discusses each term its own starting with hope then Well-being then spirituality and finally satisfaction.

The second chapter explains the correlation between the four in one's life. Then, finally the conclusion.

1. CONCEPETS:

1.1 HOPE

Firstly, we can define hope concerning positive psychology as an optimistic state of mind that is based on an expectation of positive outcomes with a look to events and circumstances in one's life and sometimes the world too. (Fredrickson, 2012: 1045)

Hope theory can be subdivided into four categories:

1. **Goals**: are valuable and uncertain according to Snyder (Snyder, 2000: 9) as the anchors of hope theory as they provide direction and an send to hopeful thinking.
2. **Pathway thoughts**: are routes we follow to achieve the desired goals and the individual's perceived ability to produce these routes (Snyder, 2000: 45).
3. **Agency thoughts**: are the motivation someone has to undertake the routes towards the goals.
4. **Barriers:** is a block the attainment of goals and in the event of a barrier someone can either give up or can use her/his pathway thoughts to create new routes.

However, goal attainment found associated with positive emotions (Snyder et al, 1996: 55), while goal blockages are related to negative emotions (Diener, 1984: 78); but this is not the case always.

Positive thinking directed with hope is acquired in early childhood and is related to the attachment with the closest family as a part of social learning. If the bond is impaired by distrust, it can lead to hope destruction (Snyder, 2000: 10). An important role in the development of hopeful thinking is played by observational by upbringing delivered by parents and teachers, and by the child's own experience.

A basic point in Snyder's definition of hope is that hope has two facets that complement and sustain each other: will and ways. This aspect of hope is basic to the construct at a conceptual level. However, Snyder has always used the total score to represent the scale. (Snyder, 1991: 104)

Hope is considered to be a crucial point to determine positive youth development**.** Hope has been the center of attention for philosophers, sociologists and, recently, also psychologists (Scioli & Biller, 2009: 132).

Aquinas also parted hope in the from wishes and desires, saying that hope must meet the following four conditions:

- hope must be for something good.
- hope's object must be in the future.
- hope's object must be something demanding and not easy to attain.
- hope's object must be attainable.

The beginnings of the study of hope scientifically goes back to1960s and 1970s. Hope has been conceptualized in different ways against a number of varying theoretical backgrounds. Menninger , Mowrer and Stotland described hope as a one dimensional phenomenon (Menninger, 1959: 98), while Snyder says it is a two dimensional phenomenon , and Miller & Powers discuss it as a construct involving three factors (Miller & Powers, 1988: 62), or even as Averill explain as a phenomenon \based

on four primary "rules" (Averill et al., 1990: 86), or Herth's five themes (Herth, 1990: 91), or seven components like as some say.

Many other approaches to hope have been employed**.**

An average complex approach to hope has been adapted by Dufault and Martocchio. They defined hope as a "multidimensional life force characterized by a confident yet uncertain expectation of achieving a future good which, to the hoping person, is realistically possible and personally significant" (Dufault and Martocchio, 1985: 380).

However, "hope can be viewed either as an emotional state, or as a cognitive and motivational state prompting the hoping person to reach a particular goal" (Snyder, 2000: 18). Lopez discusses how people think concerning future, and how hope can determine success in life aspects; career , relationships and business. Snyder, defines hope as "the sum of perceived capacities to produce routes to desired goals, besides with the perceived motivation to use those routes" (Ibid: 8).

Bernardo discussed, expanding Snyder's theory that is by drawing a distinction line between an internal and external locus of hope. However, external agents can either be family members or peers, or even a supernatural/spiritual being. Locus of hope thus comes in four forms: internal, external-family, external-peers, and external-spiritual. Well, authors have particularly emphasized the need to separate between hope as defined by Snyder's cognitive theory, and optimism and self-efficacy, since all three concepts involve expectation of future outcomes. (Synder, 2000: 16)

1.2 WELL- BEING

Positive psychology, is concerning what we choose for its own sake. It gives someone's life more meaning or for any other reason. Human usually choose what makes them feel good, though it is so important to realize that usually choices are not made for the sake of how human themselves will feel. A teacher, for example, chooses to listen to her six-year-old's excruciating piano recital, not because it made her feel good but because it is her parental duty and part of what gives her life meaning.

Well-being, wellbeing/ wellness is a general term referring to the condition of an individual or group that is a high level of well-being means in some sense the individual's or group's condition is positive. (Ryff, 1989:1081)

Three sub-disciplines in psychology concerning the study of well-being:

1. Developmental psychology, in which psychological well-being may be analyzed in terms of a pattern of growth across the lifespan.
2. In personality psychology, it is possible to apply Maslow's concept of self-actualization, Rogers' concept of the fully functioning person, Jung's concept of individuation, and Allport's concept of maturity to account for psychological well-being.

In Clinical psychology, which it may be asserted that the absence of mental illness constitutes psychological well-being. (Ryff, 1995:727)

Two approaches typically taken to understand psychological well-being, they are:

1. Distinguishing positive and negative effects, and defining optimal l well-being and happiness as a balance between them.
2. Emphasizes satisfaction as the point indicator of well-being. (Guttman, 1982: 174)

The positive psychology saw a renewed interest in the benefits of hope, spirituality in personal well-being.

The importance of well-being is spread over the past twenty years by psychologists.

Real (Authentic) happiness theory is one-dimensional: it is a theory about feeling good and it claims that the way people choose their lives course is to try to maximize how they feel. Well-being theory is about all five pillars, the underpinnings of the five elements is the strengths. However, well-being theory is plural in method and substance: positive emotion is a subjective variable, which we can define by what someone thinks and feels. Well, meaning, relationships, and accomplishment have subjective and objective components, since someone can believe that one has meaning, good relations, and high accomplishment and be wrong, even deluded. However, the upshot of this is that well-being cannot exist just in someone's own head: we should know that well-being is a combination of feeling good and having meaning, good relationships, and accomplishment. The way someone chooses her course in life is to maximize all five of those elements.

Looking for similarities and differences across the six theoretical perspectives in how they defined well-being, we can identify fourteen distinct and recurring constructs that are used to describe well-being, they are as follows: calmness, self-acceptance happiness, optimism, involvement , competence, vitality, development, connection, self-awareness, significance, self-worth, congruence, and purpose. (Tov & Diener, 2013: 3)

The meaning of each concept is as follows:

1. Happiness : Feeling happy and cheerful

2. Vitality: Feeling energetic/full of energy

3. Calmness: Feeling calm/relaxed

4. Optimism: Being optimistic and hopeful

5. Involvement: Feeling completely involved and engaged in what you do.

6. Awareness: Being in touch with how you feel

7. Acceptance: Accepting yourself the way you are

8. Self-worth: Liking yourself

9. Competence: Feeling highly effective at what you do

10. Development: Feeling you are improving, developing, advancing

11. Purpose: Having a purpose and a mission in life

12. Significance: Feeling that what you do is worthwhile

13. Congruence: Feeling that what you do is consistent with how you see yourself

14. Connection: Feeling close and connected to the people around you

If someone has a very high level of well-being, he would agree with all fourteen components, but for most of people, there are gaps. However, it helps to identify what's missing in people's lives and where they might need to put in some more effort. (Longo, 2017:159)

We can see that Well-being a dynamic concept which includes subjective, social, and psychological dimensions and health-related behaviors.

However, the Ryff Scales is a theoretically grounded instrument which specifically focuses on measuring multiple facets of psychological well-being. These facets include the following:

- self-acceptance
- the establishment of quality ties to other
- a sense of autonomy in thought and action
- the ability to manage complex environments to suit personal needs and values
- pursuing meaningful goals and a sense of purpose in life
- continued growth and development as a person   (Tricia, 2005: 66)

However, psychological well-being is a term used synonymously with subjective well-being specifically to refer to a certain type of subjective well-being. Subjective well-being, refers to the evaluations and judgments individual makes about the quality of her/his life. Some studies revealed that subjective well-being consists of two broad traditions that reflect hedonic well-being and eudaimonic well-being and

measures of emotional well-being reflect the hedonic tradition, in which quality of life can be improved as individuals can perceive their lives as more emotionally satisfying. In addition, measures of psychological well-being and social well-being reflect the eudaimonic tradition, in which quality of life which can be improved as individuals see themselves functioning more fully to their potential and capacities.

1.3 SPIRITUALITY

There are opinions concerning the definition of religiousness and spirituality. One says that spirituality refers to an inner belief system that a person relies on for strength and comfort; while, religiousness is institutional religious rituals, practices, and beliefs Studies of spirituality have generally showed moderate positive correlations with subjective well-being, including life satisfaction .(Waaijman,2002: 454)

It is not right to see spirituality as a thing, an object and it hasn't the nature of a specimen which can be dissected and analyzed. However, spirituality is somehow a boundary-less dimension of human experience., It isn't open to the normal methodologies of scientific investigation. It cannot completely be defined. It cannot be pinned down.

It is fine to look at spirituality, as something free of institutional structures and hierarchies, not so much about dogma and beliefs as about attitudes, values and practices, about what motivates you (us) at the deepest level, influencing the way one thinks and behaves, helping to find a true and useful place in community, culture and in the world too.

Spirituality can be said as the 'active ingredient' of major world religions.

Spirituality cannot be explored using scientific methods because it involves both personal and subjective experiences, and in this it differs from the over-riding ambition of science which is objective. Both of them are necessary and appropriate formulas for discovering one's self.

Ideas such as the five dimensions (physical, biological, psychological, social and spiritual) are interconnected.

The researchers say that spirituality of children comes through their capacities for spontaneous joy and wonder. Adult spirituality is a sense of fascination, of mystery, awe and delight too. Well, by the years of teen, most people have developed a powerfully 'dualistic' understanding of themselves and the world, as if standing outside it. However, people developed a 'right or wrong' vision of the universe: for example, it is either young or old, there is no both at the same time. Spirituality, on in addition, involves a 'holistic' appreciation of a universe in which everyone and everything is connected seamlessly with everyone and everything else. (Culliford, 2011: 1)

1.4 SATASFACTION

We can say that happiness is an immediate experience, while life satisfaction is happiness which exists whenever we think about our lives as a whole, means looking at the big picture.

This adds a little more clarity to the difference between the ideas of happiness and life satisfaction. However, it is not based on bases that researchers feels to be important, but instead on one's own cognitive judgments of the elements that he/she sees to be valuable. (Johnson, 2008:527)

Considering the research 'The Study of Life Satisfaction', we can see that quality of life is, in fact, associated with living conditions, like food, health, shelter, and so on. But, we can define life satisfaction as a state of emotion, such as happiness or sadness. (Brys, 2013: 33)

We can also understand the theory of life satisfaction via using the PERMA model , brought by Martin Seligman , the founder of positive psychology (Seligman, 2011: 86).

However, the level of satisfaction you are feeling, you can define and maximize your level of wellbeing if you choose which elements you want to engage in to flourish. In addition, life satisfaction tends to be dependent on your emotional state.

Daniel Gilbert, professor of Psychology at Harvard University, discusses the meaning of happiness is "anything we pleased" (Gilbert, 2009: 90).

Life satisfaction: is attainment of a desired end and fulfillment of essential conditions. A human may live long but he/she may get little from life. Therefore satisfaction does not depend on number of years, but on will. It is a degree of contentment with someone's life style.

Psychologically speaking: satisfaction can occur on a conscious, preconscious and unconscious level and brings an organism to a balanced state. However, satisfaction with one's life implies a contentment with acceptance of her/his life circumstances, or the fulfillment of someone's needs for her/his life generally.

We can define life satisfaction as the conscious and cognitive judgement of someone's life in which the criteria of judgement are upto the person.

It is usually said that the persons sharing the view that life has a meaning, goal and direction, are the ones having optimal life satisfaction.

However, positive feelings fluctuates around an inborn "set point." Well , according to positive psychologists, anyone can learn to increase positive feelings, but people with lower happiness levels need to work for it harder. Mindfulness is considered as one key that increases positive feelings and enjoying the present, according to Harvard psychologist Ellen J. Langer, Ph.D., who said at the Fifth International Summit on Positive Psychology in September 2005. (Seligman, 2000:10).

psychologists view that a human can be completely happy if she/ he is satisfied in all life aspects. A life that involves the satisfaction of simple desires can give pleasures. The desires arise due to a number of behavioral actions which are related to overt or covert behavior of the concerned individual or any other environment.

Lio analyzed nine life satisfaction variables like satisfaction with relations, hobbies, place of residence, satisfying life, health conditions and health and overall satisfaction with someone's life situations while Douthitt suggested that economic variable influenced economic and non-economic parts of life. In addition, Maynard said that life satisfaction tended to decrease.

However, Langer discusses that Mindfulness, is one benefit of meditation, though it can also be nurtured in other, may be simpler, ways. She says that "All mindfulness takes is to actively notice new things

without evaluating or categorizing them. ...Less enjoyment is taken in someone's relationships or work because he/she expects that things will be the same-old, " she discusses. However, researchers found that someone can make positive feelings last longer when he/she deliberately takes a "mental picture" of pleasurable events to share with others or recall later. (Seligman, 2000:10).

We can consider life satisfaction as a judgmental component of subjective Well-Being. We can assess it globally or by specific domain area like satisfaction with work, marriage and health. However, satisfaction represents how satisfied people feel with their own life basically, and as contrasted with positive effect (that sometimes said as "happiness"), that represents how people themselves feel at a certain single point of time. Well, life satisfaction consists people's thinking about their own life as a whole including factors like their achieving their goals, are doing like other people around them, and whether they are happy generally or just right now. So, life satisfaction is a longer term measure than affect.

Of course, in the present, someone can experience positive feelings about the past and the future (hope and optimism). For example, at the September 2005 summit, Sonja Lyubomirsky, Ph.D., of the University of California, Riverside, discussed a research in which she assigned one group of volunteers to keep weekly "gratitude journals." Compared to a non-journal-keeping control group, however, she knew that the group that tracked the times they felt thankful scored higher on measures of happiness and well-being six weeks later. (Hisli Şhain, 2011: 145)

Shifting to another point as an example, let's say that it is a state of feeling pleasure in an organism that is ultimate goal in which human

beings are thriving to achieve in entire lives. However, there is disharmony in the inner and outer self without life satisfaction. Life satisfaction gives rise to feeling of emptiness, uneasiness and meaninglessness. This situation leads to crisis of character, values and working efficiency because it is paradoxical. Life satisfaction includes the capacity for enjoyment. As we can enjoy what we have, the happier we become. And a person having high life satisfaction is often expected to have happy or even a higher adjustment with life and so.

2.1 CORRELATION

There is a correlation between the aspects that we wrote this paper about, for example, students' hope and spirituality reports demonstrated significant predictive validity. In addition, initial hope and spirituality scores predicted life satisfaction up to 1 year later even after controlling for initial life satisfaction. However, the results parallel recent studies of adult and child life satisfaction and well-being (e.g., Holder et al. 2010). However, it shows that strategies to enrich satisfaction and well-being in adolescents which can focus on hope and spirituality. Well, a hope based intervention can help students to explore besides identifying and taking action towards their life goals. The idea which concerns exploring both the content of their goals and the different will besides the ways to achieve them could increase life satisfaction is in fact supported by previous research (Snyder, 1994 : 78).

However, life satisfaction can be enriched by helping students to explore their spirituality's role in their lives.

Both of hope and spiritual can be considered as beliefs with threatening diseases of life (Landis, 1996: 37) so we can say that hope and spiritual beliefs can cause creating well-being and satisfaction and

increase people's adaptation with stressor factors which are related to the threatening diseases of life. Kylma and Venvilaninen – Julkunen and Soeken and Carson believe that spirituality is a key and facilitating component, of hope development. (Longo, 2017:159).

Nowadays, there has been an increasing interest in religiousness and spirituality and their relationship to life satisfaction and health.There is something about the definition of religiousness and spirituality (Tsang and McCullough 2003). One view is that spirituality refers to an inner belief system which could be relied on for strength and comfort; whereas, religiousness refers to institutional religious rituals, practices, and beliefs. Spirituality and religiousness studies showed that moderate positive correlations with subjective well-being, including life satisfaction.(Tov, 2013: 1395)

However, life satisfaction, can be defined as ''global evaluation by the person of his or her life'' (Snyder, 1996 :47), is a key aspect of quality of life and subjective well-being. Life satisfaction has been linked with several adaptive outcomes for human development and is viewed both as an important outcome and as a potential contributor to the development of other positive behaviors and attitudes.

Nowadays, researches that concerns with hope, spirituality and religious practice along with the impact on adolescents' life satisfaction are limited, and there is no known longitudinal research using a Portuguese sample. Understanding what variables that are related with life satisfaction can help us to effectively tailor and target well-being interventions.

In addition, a cross-cultural comparison can help us in understanding both of the universal and unique aspects of these constructs and the way they relate to each other. (Johnson, 2008: 527)

Along with positive psychology movement, researchers in psychology paid a good attention towards the importance of subjective well-being, like the global life satisfaction (LS). Those researchers has challenged the mental health criterion used in traditional models that mainly focuses on the absence of psychopathology and distress. Particularly, the absence of illness which appears to be a necessary, but insufficient condition of mental health . However, measuring the well-being variables, in addition to psychological distress variables, provides a more comprehensive and meaningful picture of whole functioning . (Miller, 1988 : 63)

Well, global LS reflects a cognitive judgment of one's satisfaction with his or her life as a whole. However, research with adolescents showed that LS is attached to a wide array of physical, mental, academic, emotional, and social indicators of functioning, showing that LS is a psychological strength In addition, some types of variables have been known as correlates of adolescents' LS , including demographic, intrapersonal, environmental and interpersonal variables

1. Generally, all of the variables serve as correlates of adolescents' LS. However, research has shown that demographic variables are the modest predictors of youth global LS, while intrapersonal variables, interpersonal relationship, and environmental variables are the stronger predictors of adolescents' LS. In addition, the psychosocial mechanisms which highlight most of these relationships have not been explicated. Such mechanisms studies should provide valuable guidance in "making changes" in youths' lives. (Diener, 1984: 82)

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