

48 positive psychology relevant abstracts **may '18 newsletter**

Arvidsson, L., G. Eiben, et al. (2017). **"Bidirectional associations between psychosocial well-being and adherence to healthy dietary guidelines in European children: Prospective findings from the IDEFICS study."** *BMC Public Health* 17(1): 926. <https://doi.org/10.1186/s12889-017-4920-5>

(Available in free full text) Background In children the relationship between a healthy diet and psychosocial well-being has not been fully explored and the existing evidence is inconsistent. This study investigates the chronology of the association between children's adherence to healthy dietary guidelines and their well-being, with special attention to the influence of weight status on the association. Methods Seven thousand six hundred seventy five children 2 to 9 years old from the eight-country cohort study IDEFICS were investigated. They were first examined between September 2007 and June 2008 and re-examined again 2 years later. Psychosocial well-being was measured using self-esteem and parent relations questions from the KINDL® and emotional and peer problems from the Strengths and Difficulties Questionnaire. A Healthy Dietary Adherence Score (HDAS) was calculated from a 43-item food frequency questionnaire as a measure of the degree to which children's dietary intake follows nutrition guidelines. The analysis employed multilevel logistic regression (country as random effect) with bidirectional modeling of dichotomous dietary and well-being variables as both exposures and outcomes while controlling for respective baseline values. Results A higher HDAS at baseline was associated with better self-esteem (OR 1.2, 95% CI 1.0;1.4) and fewer emotional and peer problems (OR 1.2, 95% CI 1.1;1.3 and OR 1.3, 95% CI 1.2;1.4) 2 years later. For the reversed direction, better self-esteem was associated with higher HDAS 2 years later (OR 1.1 95% CI 1.0;1.29). The analysis stratified by weight status revealed that the associations between higher HDAS at baseline and better well-being at follow-up were similar in both normal weight and overweight children. Conclusion Present findings suggest a bidirectional relation between diet quality and self-esteem. Additionally, higher adherence to healthy dietary guidelines at baseline was associated with fewer emotional and peer problems at follow-up, independent of children's weight status.

Bartolini, S. and F. Sarracino (2017). **"Twenty-five years of materialism: Do the us and europe diverge?"** *Social Indicators Research* 133(2): 787-817. <https://doi.org/10.1007/s11205-016-1381-7>

Using data from the World Values Survey and the European Values Study, we compare the trends of materialism over the last quarter of century among the US and six major European countries: France, Spain, Italy, Germany, Great Britain and Sweden. We use the definition of materialism adopted by positive psychologists. We find that the trends in Europe and in the US diverged. In the US materialism increased, while in Europe it decreased. However, some mixed patterns arise. In particular, Great Britain, Spain and Sweden showed some symptoms of an increase of materialistic values, although they were far less pronounced compared to the American ones. As far as the levels of materialism are concerned, it is interesting that, according to most of our measures, Americans were relatively less materialistic at the beginning of our period of observation. Yet, towards the end of the period they scored very high in the ranking of materialism in our sample of countries.

Baumeister, R. F. (2017). **"Happiness and meaningfulness as two different and not entirely compatible versions of the good life."** *19th Sydney Social Psychology Conference*. Sydney.

(Available in free full text) What makes life good? Happiness is certainly one answer. Someone who has lived happily for decades is much more likely to view life as good than someone whom happiness has eluded. Hence studying happiness is one prominent pathway for learning about the good life. Yet happiness does not exhaust the concept of the good life. In ordinary discourse, the word "good" is used in both hedonic and moral senses, denoting either pleasure or virtue. People seek not just pleasure but meaningfulness, some of which is tied up with earning the respect of one's peers, or perhaps imagining respect from posterity. Some of that is moral. There is also 'good' in the sense of competence, which like morality is a dimension of cultural respect. Meaning and happiness overlap but are far from the same. This chapter will focus on how these two competing versions of the good life differ. As point of departure, we suggest that nature and culture are differently relevant. Happiness presumably began in evolution when organisms felt pleasure in connection with having their needs satisfied. Happiness may therefore be relatively natural. In contrast, meaning may be generally cultural. A solitary animal's ability to process meaning may be limited to simple associations. Language exists only in human cultures, and without language, the ability to process meaning is severely limited. What makes a life meaningful may be tied up not only with having social interactions but indeed participating in a cultural system with shared values and understandings.

Becchetti, L. and P. Conzo (2018). **"Preferences for well-being and life satisfaction."** *Social Indicators Research* 136(2): 775-805. <https://doi.org/10.1007/s11205-017-1566-8>

We test whether preferences over different well-being domains significantly correlate with life satisfaction. A sample of respondents is asked to simulate a policymaker decision consisting in allocating hypothetical financial resources among 11 well-being domains. We find that the willingness to invest more in the economic well-being domain is negatively correlated with life satisfaction. We argue that this evidence, while not excluding other rationales, is consistent with the utility misprediction hypothesis suggesting that individuals make systematic errors in estimating the well-being implied from their choices. Subsample estimates document that the less educated are more affected by the problem.

Brienza, J. P. and I. Grossmann (2017). **"Social class and wise reasoning about interpersonal conflicts across regions, persons and situations."** *Proceedings of the Royal Society B: Biological Sciences* 284(1869). <http://rspb.royalsocietypublishing.org/content/royprsb/284/1869/20171870.full.pdf>

(Available in free full text) We propose that class is inversely related to a propensity for using wise reasoning (recognizing limits of their knowledge, consider world in flux and change, acknowledges and integrate different perspectives) in interpersonal situations, contrary to established class advantage in abstract cognition. Two studies—an online survey from regions differing in economic affluence (n = 2 145) and a representative in-lab study with stratified sampling of adults from working and middle-class backgrounds (n = 299)—tested this proposition, indicating that higher social class consistently related to lower levels of wise reasoning across different levels of analysis, including regional and individual differences, and subjective construal of specific situations. The results held across personal and standardized hypothetical situations, across self-reported and observed wise reasoning, and when controlling for fluid and crystallized cognitive abilities. Consistent with an ecological framework, class differences in wise reasoning were specific to interpersonal (versus societal) conflicts. These findings suggest that higher social class weighs individuals down by providing the ecological constraints that undermine wise reasoning about interpersonal affairs.

Brienza, J. P., F. Y. H. Kung, et al. (2017). **"Wisdom, bias, and balance: Toward a process-sensitive measurement of wisdom-related cognition."** *Journal of Personality and Social Psychology*. <http://dx.doi.org/10.1037/pspp0000171>

Philosophers and behavioral scientists refer to wisdom as unbiased reasoning that guides one toward a balance of interests and promotes a good life. However, major instruments developed to test wisdom appear biased, and it is unclear whether they capture balance-related tendencies. We examined whether shifting from global, de-contextualized reports to state-level reports about concrete situations provides a less biased method to assess wise reasoning (e.g., intellectual humility, recognition of uncertainty and change, consideration of the broader context at hand and perspectives of others, integration of these perspectives or compromise), which may be aligned with the notion of balancing interests. Results of a large-scale psychometric investigation (N = 4,463) revealed that the novel Situated WISE Reasoning Scale (SWIS) is reliable and appears independent of psychological biases (attribution bias, bias blind spot, self-deception, and impression management), whereas global wisdom reports are subject to such biases. Moreover, SWIS scores were positively related to indices of living well (e.g., adaptive emotion regulation, mindfulness), and balancing of cooperative and self-protective interests, goals (influence-vs.-adjustment), and causal inferences about conflict (attribution to the self-vs.-other party). In contrast, global wisdom reports were unrelated or negatively related to balance-related measures. Notably, people showed modest within-person consistency in wise reasoning across situations or over time, suggesting that a single-shot measurement may be insufficient for whole understanding of trait-level wisdom. We discuss theoretical and practical implications for research on wisdom, judgment and decision making, well-being, and prosociality.

Burd, K. A. and A. L. Burrow (2017). **"Conceptualizing similarities and differences between purpose in life and self-affirmation."** *Social and Personality Psychology Compass* 11(12): e12366-n/a. <http://dx.doi.org/10.1111/spc3.12366>

Individuals contend with a variety of threats in daily life and may attempt to deal with them using various cognitive strategies. Two constructs borne from different literatures, purpose in life and self-affirmation, serve to promote well-being and to protect individuals from such threats. While self-affirmation has often been examined as a manipulation, purpose has, until recently, been considered a dispositional resource. However, both self-affirmation and purpose seem to confer similar advantages in response to threat. This paper reviews the evidence for the protective benefits of both purpose in life and self-affirmation, describes the mechanisms by which each confers these advantages, and considers the boundary conditions of each. Key similarities and differences are discussed, and we argue that there are broad gaps in the literature regarding where and when these constructs might operate differentially, or why these differences exist. We conclude with a call to researchers to explore empirically how and when these important interventions might be differentially beneficial to those who cultivate them.

Chaves, C., I. Lopez-Gomez, et al. (2017). **"A comparative study on the efficacy of a positive psychology intervention and a cognitive behavioral therapy for clinical depression."** *Cognitive Therapy and Research* 41(3): 417-433. <https://doi.org/10.1007/s10608-016-9778-9>

Traditionally, treatments for depression have been primarily focused on reducing patients' symptoms or deficits and less concerned with building positive resources. This study aims to compare the efficacy of a manualized protocol of empirically-validated positive psychology interventions (PPI) with a cognitive-behavioral therapy (CBT) protocol. This controlled clinical trial included 96 adult women with a DSM-IV diagnosis of major depression or dysthymia. Participants were blindly allocated to a 10-session PPI (n = 47) or CBT (n = 49) group therapy condition. Intention to treat analysis showed that both interventions were effective in reducing clinical symptoms and increasing well-being. There were no significant differences between groups in either main outcomes (i.e., severity of depressive symptoms and clinical diagnosis) or secondary outcomes (e.g., positive and negative affect, and satisfaction with life). Even within the most severely depressed participants, no differences between PPI and CBT emerged. If further clinical studies confirm these results, this would widen treatment choice for both patients and professionals.

Enrique, Á., J. Bretón-López, et al. (2017). **"Efficacy of an adaptation of the best possible self intervention implemented through positive technology: A randomized control trial."** *Applied Research in Quality of Life*. <https://doi.org/10.1007/s11482-017-9552-5>

Best possible Self (BPS) is a positive psychological intervention based on positive future thinking. It has been shown to be effective in improving well-being and depressive symptoms over short periods of time. Positive technology is a scientific approach designed to increase well-being through Information and Communication Technologies. To assess the efficacy of the BPS implemented through a positive technology application in improving optimistic thinking, affect and depressive symptoms, during a one-month period, with two follow-ups one and three months later. Randomized, single-blind control trial. Central randomization was performed by an independent researcher using computer software to generate lists allocating participants to treatments. Recruitment was carried out through advertisements at two universities. Randomized participants were 78 young adults who were assigned to the e-BPS condition (n = 38) or to a control group (n = 40). Participants were asked to visualize their BPS each day using a Positive Technology Application. The Control condition consisted of thinking and writing about daily activities, also through technologies. Affect, future expectations, and depressive symptoms were measured in different time frames. 78 participants were analyzed using intention-to-treat analyses. Results showed that BPS was effective in improving future expectations measures and reducing depressive symptoms until the post-training. However, these effects were not maintained in the three-month follow-up period. This study indicates that BPS can be effectively adapted for implementation through positive technologies. Factors such as the variety of exercises and the instructions can play a role in maintaining the changes in the long term.

Gan, M. and S. Chen (2017). **"Being your actual or ideal self? What it means to feel authentic in a relationship."** *Personality and Social Psychology Bulletin* 43(4): 465-478. <http://journals.sagepub.com/doi/abs/10.1177/0146167216688211>

Relational authenticity—which refers to subjective feelings of authenticity in a specific relationship—confers well-being; yet little is known about what gives rise to it. The present research tested competing hypotheses about the basis of relational authenticity, whether it arises from being one's actual self in a relationship (actual-relational selves overlap), ideal self (relational-ideal selves overlap), or both. A pilot study examined lay beliefs about the basis of relational authenticity. Study 1 then showed that relational-ideal, but not actual-relational, overlap predicts relational authenticity. The remaining studies experimentally manipulated relational-ideal overlap, and showed that low overlap reduced relational authenticity compared with a control condition (Study 2), with varying actual-relational overlap (Study 3), and with varying actual-ideal overlap (Study 4). Several alternative accounts (e.g., negative general relationship perceptions) were addressed. We conclude that relational authenticity emanates largely from being one's ideal self in the relevant relationship, and discuss implications and future directions. [See the excellent BPS Digest comment on this paper at <https://digest.bps.org.uk/2017/03/08/feeling-authentic-in-a-relationship-comes-from-being-able-to-be-your-best-self-not-your-actual-self/>].

Gebauer, J. E., C. Sedikides, et al. (2017). **"The religiosity as social value hypothesis: A multi-method replication and extension across 65 countries and three levels of spatial aggregation."** *J Pers Soc Psychol* 113(3): e18-e39. <https://www.ncbi.nlm.nih.gov/pubmed/27442765>

Are religious people psychologically better or worse adjusted than their nonreligious counterparts? Hundreds of studies have reported a positive relation between religiosity and psychological adjustment. Recently, however, a comparatively small number of cross-cultural studies has questioned this staple of religiosity research. The latter studies find that religious adjustment benefits are restricted to religious cultures. Gebauer, Sedikides, and Neberich (2012) suggested the religiosity as social value hypothesis (RASV) as one explanation for those cross-cultural differences. RASV states that, in religious cultures, religiosity possesses much social value, and, as such, religious people will feel particularly good about themselves. In secular cultures, however, religiosity possesses limited social value, and, as such, religious people will feel less good about themselves, if at all. Yet, previous evidence has been inconclusive regarding RASV and regarding cross-cultural differences in religious adjustment benefits more generally. To clarify matters, we conducted 3 replication studies. We examined the relation between religiosity and self-esteem (the most direct and appropriate adjustment indicator, according to RASV) in a self-report study across 65 countries (N = 2,195,301), an informant-report study across 36 countries (N = 560,264), and another self-report study across 1,932 urban areas from 243 federal states in 18 countries (N = 1,188,536). Moreover, we scrutinized our results against 7, previously untested, alternative explanations. Our results fully and firmly replicated and extended prior evidence for cross-cultural differences in religious adjustment benefits. These cross-cultural differences were best explained by RASV.

George, L. S. (2017). **"Is meaning in life a positive resource when adjusting to stressful life events?"** *Doctoral Dissertations*. 1444. <http://opencommons.uconn.edu/dissertations/1444>

(Available in free full text) Having a sense of meaning in life is often considered to be a positive resource that can facilitate better adjustment to major stressors. However, few studies have directly and adequately examined this idea. The present study addresses this question by examining 1) if meaning predicts trajectories and changes in key distress-exacerbating factors and distress 2) if meaning buffers negative effects of distress-exacerbating factors on distress, and 3) if the different dimensions of meaning are differentially important in adjustment. The sample consisted of 180 undergraduates prescreened to have had a recent stressor that they found stressful at prescreening. Participants were assessed at four time points over a 9-week period with three weeks in between each time point. At baseline, participants completed a measure of meaning; at all time points, participants completed measures of key distress-exacerbating factors and distress. Overall, results provided some evidence of meaning as a positive resource in adjustment. HLM analyses of adjustment trajectories showed that those with higher baseline meaning had better adjustment at baseline, although those with lower meaning seemed to catch up over time. Residual change regression models showed meaning to predict favorable changes in distress-exacerbating factors and distress. Moderation analyses showed meaning to buffer the negative effects of distress-exacerbating factors on distress. Finally, the meaning dimension of comprehension appeared to be relatively more important in adjustment than were purpose and mattering. These results have implications such as greater support for clinical interventions aimed at fostering meaning, and the need for more multidimensional examinations of meaning.

Golec de Zavala, A., D. Lantos, et al. (2017). **"Yoga poses increase subjective energy and state self-esteem in comparison to 'power poses'."** *Frontiers in Psychology* 8(752). <https://www.frontiersin.org/article/10.3389/fpsyg.2017.00752>

(Available in free full text) Research on beneficial consequences of yoga focuses on the effects of yogic breathing and meditation. Less is known about the psychological effects of performing yoga postures. The present study investigated the effects of yoga poses on subjective sense of energy and self-esteem. The effects of yoga postures were compared to the effects of 'power poses', which arguably increase the sense of power and self-confidence due to their association with interpersonal dominance (Carney et al., 2010). The study tested the novel prediction that yoga poses, which are not associated with interpersonal dominance but increase bodily energy, would increase the subjective feeling of energy and therefore increase self-esteem compared to 'high power' and 'low power' poses. A two factorial, between participants design was employed. Participants performed either two standing yoga poses with open front of the body (n = 19), two standing yoga poses with covered front of the body (n = 22), two expansive, high power poses (n = 21), or two constrictive, low power poses (n = 20) for 1-minute each. The results showed that yoga poses in comparison to 'power poses' increased self-esteem. This effect was mediated by an increased subjective sense of energy and was observed when baseline trait self-esteem was controlled for. These results suggest that the effects of performing open, expansive body postures may be driven by processes other than the poses' association with interpersonal power and dominance. This study demonstrates that positive effects of yoga practice can occur after performing yoga poses for only 2 minutes.

Grossmann, I. (2017). **"Wisdom and how to cultivate it."** *European Psychologist* 22(4): 233-246. <https://econtent.hogrefe.com/doi/abs/10.1027/1016-9040/a000302>

Abstract. Some folk beliefs characterize wisdom as an essence – a set of immutable characteristics, developing as a consequence of an innate potential and extraordinary life experiences. Emerging empirical scholarship involving experiments, diary, and cross-cultural studies contradicts such folk beliefs. Characteristics of wise thinking, which include intellectual humility, recognition of uncertainty and change, consideration of different perspectives, and integration of these perspectives, is highly variable across situations. Cumulatively, empirical research suggests that variability in wise thinking is systematic, with greater wisdom in ecological and experimentally-induced contexts promoting an ego-decentered (vs. egocentric) viewpoint. Moreover, teaching for wisdom benefits from appreciation of context-dependency of intentions and actions depicted in the narratives of wisdom exemplars' lives. I conclude by advancing a constructivist model of wisdom, suggesting that cultural-historical, personal-motivational, and situational contexts play a critical role for wisdom, its development, and its application in daily life.

Grossmann, I., J. P. Brienza, et al. (2017). **"Wise deliberation sustains cooperation."** *Nature Human Behaviour* 1: 0061. <http://dx.doi.org/10.1038/s41562-017-0061>

Humans are intuitively cooperative. Humans are also capable of deliberation, which includes social comparison, self-reflection and mental simulation of the future. Does deliberation undermine or sustain cooperation? Some studies suggest that deliberation is positively associated with cooperation, whereas other work indicates that deliberation (vis-à-vis intuition) impairs cooperation in social dilemmas. Do some aspects of reasoning qualify whether deliberation sustains cooperation or impairs it? Here, we propose that wise reasoning—that is, taking a bigger-picture perspective of the situation, including sensitivity to temporal and social interdependence between events—helps to integrate self-protective and cooperative goals, thereby sustaining cooperation when deliberating. Study 1 demonstrated that individual differences in wise reasoning about personal conflicts moderated the impact of naturalistic and experimentally manipulated deliberation time on cooperation. Studies 2 and 3 manipulated an observer perspective, the key aspect of wise reasoning, which eliminated the negative effect of deliberation time on cooperation. Under these circumstances, participants reported being guided by interdependent goals when making their decisions; thus, in these conditions, deliberation sustained cooperation. Combining scholarship on wisdom and behavioural economics, the present insights qualify the relationship between deliberation and prosociality, and highlight conditions under which wisdom promotes prosociality.

Grover, S. and J. F. Helliwell (2017). **"How's life at home? New evidence on marriage and the set point for happiness."** *Journal of Happiness Studies*. <https://doi.org/10.1007/s10902-017-9941-3>

(Available in free full text) Subjective well-being research has often found that marriage is positively correlated with well-being. Some have argued that this correlation may be result of happier people being more likely to marry. Others have presented evidence suggesting that the well-being benefits of marriage are short-lasting. Using data from the British Household Panel Survey, we control individual pre-marital well-being levels and find that the married are still more satisfied, suggesting a causal effect at all stages of the marriage, from pre-nuptial bliss to marriages of long-duration. Using new data from the United Kingdom's Annual Population Survey, we find that the married have a less deep U-shape in life satisfaction across age groups than do the unmarried, indicating that marriage may help ease the causes of the mid-life dip in life satisfaction and that the benefits of marriage are unlikely to be short-lived. We explore friendship as a mechanism which could help explain a causal relationship between marriage and life satisfaction, and find that well-being effects of marriage are about twice as large for those whose spouse is also their best friend.

Harris, P. S., P. R. Harris, et al. (2017). **"Self-affirmation improves performance on tasks related to executive functioning."** *Journal of Experimental Social Psychology* 70(Supplement C): 281-285. <http://www.sciencedirect.com/science/article/pii/S0022103116302840>

The current study explored the effect of self-affirmation on two aspects of performance that have been related to executive functioning: working memory (assessed by a 2-back task) and inhibition (assessed by a Stroop task). The goal was to establish whether self-affirmation improved performance on these tasks. Participants (N=83) were randomized to either a self-affirmation or a control task and then completed the computerized tasks, in a fixed sequence. Self-affirmed participants performed better than non-affirmed participants on both tasks. Self-affirmation can improve aspects of performance related to executive functioning. This finding may help to explain the wide range of beneficial effects that self-affirmation can have on cognition and behavior.

Headey, B. and R. Muffels (2017). **"A theory of life satisfaction dynamics: Stability, change and volatility in 25-year life trajectories in germany."** *Social Indicators Research*. <https://doi.org/10.1007/s11205-017-1785-z>

An adequate theory of life satisfaction (LS) needs to take account of both factors that tend to stabilise LS and those that change it. The most widely accepted theory in the recent past—set-point theory—focussed solely on stability (Brickman and Campbell, in: Appley (ed) *Adaptation level theory*, Academic Press, New York, pp 287–302, 1971; Lykken and Tellegen in *Psychol Sci* 7:186–189, 1996). That theory is now regarded as inadequate by most researchers, given that national panel surveys in several Western countries show that substantial minorities of respondents have recorded large, long term changes in LS (Sheldon and Lucas in *The stability of happiness*, Elsevier, Amsterdam, 2014). In this paper we set out a preliminary revised theory, based mainly on analysis of the LS trajectories of the 2473 respondents in the German Socio-Economic Panel who reported their LS for 25 consecutive years in 1990–2014. The theory entails three sets of propositions in which we attempt to account for stability, change and also volatility. First, it is proposed that stability is primarily due to stable personality traits, and also to parental influence on LS. The second set of propositions indicates that medium and long term changes are due to differences and changes in personal values/life priorities and behavioural choices. Differences in the priority given to pro-social values, family values and materialistic values affect LS, as do behavioural choices relating to one's partner, physical exercise, social participation and networks, church attendance, and the balance between work and leisure. Medium term change is reinforced by two-way causation—positive feedback loops—between values, behavioural choices and LS. The third set of propositions breaks new ground in seeking to explain inter-individual differences in the volatility/variability of LS over time; why some individuals display high volatility and others low, even though their mean level of LS may change little over 25 years.

Helliwell, J., R. Layard, et al. (2018). **World happiness report 2018**. New York, Sustainable Development Solutions Network.

(Available in free full text) The World Happiness Report is a landmark survey of the state of global happiness. The World Happiness Report 2018, ranks 156 countries by their happiness levels, and 117 countries by the happiness of their immigrants. The main focus of this year's report, in addition to its usual ranking of the levels and changes in happiness around the world, is on migration within and between countries. The overall rankings of country happiness are based on the pooled results from Gallup World Poll surveys from 2015–2017, and show both change and stability. There is a new top ranking country, Finland, but the top ten positions are held by the same countries as in the last two years, although with some swapping of places. Four different countries have held top spot in the four most recent reports—Denmark, Switzerland, Norway and now Finland. All the top countries tend to have high values for all six of the key variables that have been found to support well-being: income, healthy life expectancy, social support, freedom, trust and generosity. Among the top countries, differences are small enough that that year-to-year changes in the rankings are to be expected. The analysis of happiness changes from 2008–2010 to 2015–2015 shows Togo as the biggest gainer, moving up 17 places in the overall rankings from the last place position it held as recently as in the 2015 rankings. The biggest loser is Venezuela, down 2.2 points on the 0 to 10 scale. Five of the report's seven chapters deal primarily with migration, as summarized in Chapter 1. For both domestic and international migrants, the report studies not just the happiness of the migrants and their host communities, but also of those left behind, whether in the countryside or in the source country. The results are generally positive. Perhaps the most striking finding of the whole report is that a ranking of countries according to the happiness of their immigrant populations is almost exactly the same as for the rest of the population. The immigrant happiness rankings are based on the full span of Gallup data from 2005 to 2017, sufficient to have 117 countries with more than 100 immigrant respondents. The ten happiest countries in the overall rankings also lie ten of the top eleven spots in the ranking of immigrant happiness. Finland is at the top of both rankings in this report, with the happiest immigrants, and the happiest population in general. The closeness of the two rankings shows that the happiness of immigrants depends predominantly on the quality of life where they now live, illustrating a general pattern of convergence. Happiness can change, and does change, according to the quality of the society in which people live. Immigrant happiness, like that of the locally born, depends on a range of features of the social fabric, extending far beyond the higher incomes traditionally thought to inspire and reward migration. The countries with the happiest immigrants are not the richest countries, but instead the countries with a more balanced set of social and institutional supports for better lives. While convergence to local happiness levels is quite rapid, it is not complete, as there is a 'footprint' effect based on the happiness in each source country. This effect ranges from 10% to 25%. This footprint effect, explains why immigrant happiness is less than that of the locals in the happiest countries, while being greater in the least happy countries. A very high proportion of the international differences in immigrant happiness (as shown in Chapter 2), and of the happiness gains for individual migrants (as studied in Chapters 3 and 5) are thus explained by local happiness and source country happiness. The explanation becomes even more complete when account is taken of international differences in a new Gallup index of migrant acceptance, based on local attitudes towards immigrants, as detailed in an Annex to the Report. A higher value for migrant acceptance is linked to greater happiness for both immigrants and the native-born, by almost equal amounts. The report studies rural-urban migration as well, principally through the recent Chinese experience, which has been called the greatest mass migration in history. That migration shows some of the same convergence characteristics of the international experience, with the happiness of city-bound

migrants moving towards, but still falling below urban averages. The importance of social factors in the happiness of all populations, whether migrant or not, is emphasized in Chapter 6, where the happiness bulge in Latin America is found to depend on the greater warmth of family and other social relationships there, and to the greater importance that people there attach to these relationships. The Report ends on a different tack, with a focus on three emerging health problems that threaten happiness: obesity, the opioid crisis, and depression. Although set in a global context, most of the evidence and discussion are focused on the United States, where the prevalence of all three problems has been growing faster and further than in most other countries.

Huynh, A. C., H. Oakes, et al. (2017). **"The wisdom in virtue: Pursuit of virtue predicts wise reasoning about personal conflicts."** *Psychological Science* 28(12): 1848-1856. <http://journals.sagepub.com/doi/abs/10.1177/0956797617722621>

Most people can reason relatively wisely about others' social conflicts, but often struggle to do so about their own (i.e., Solomon's paradox). We suggest that true wisdom should involve the ability to reason wisely about both others' and one's own social conflicts, and we investigated the pursuit of virtue as a construct that predicts this broader capacity for wisdom. Results across two studies support prior findings regarding Solomon's paradox: Participants (N = 623) more strongly endorsed wise-reasoning strategies (e.g., intellectual humility, adopting an outsider's perspective) for resolving other people's social conflicts than for resolving their own. The pursuit of virtue (e.g., pursuing personal ideals and contributing to other people) moderated this effect of conflict type. In both studies, greater endorsement of the pursuit of virtue was associated with greater endorsement of wise-reasoning strategies for one's own personal conflicts; as a result, participants who highly endorsed the pursuit of virtue endorsed wise-reasoning strategies at similar levels for resolving their own social conflicts and resolving other people's social conflicts. Implications of these results and underlying mechanisms are explored and discussed (but note too corrigendum).

Irving, J., S. Davis, et al. (2017). **"Aging with purpose: Systematic search and review of literature pertaining to older adults and purpose."** *The International Journal of Aging and Human Development* 85(4): 403-437. <http://journals.sagepub.com/doi/abs/10.1177/0091415017702908>

Purpose can provide a sense of intentionality, guide behavior to achieve personal aims and living objectives, and may offer insight into how and why certain people remain healthy over time. A review of the literature sought to identify contemporary research pertaining to purpose and older adults. Thirty-one studies were selected for evaluation based on inclusion criteria. Research outcomes suggest that greater reported purpose is related to a range of better health and well-being outcomes for older adults. With few exceptions, the literature demonstrates that purpose declines with age. Nevertheless, the potential to experience purpose persists across the life span, by providing opportunities for older adults to continue contributing roles, participate in meaningful activities, and sustain their social value and sense of relevance. Further research could explore how purpose is experienced by the oldest-old age-group, those living within noncommunity settings, and people with age-related cognitive impairment such as dementia.

Johnson, R., W. Robertson, et al. (2017). **"Changes over time in mental well-being, fruit and vegetable consumption and physical activity in a community-based lifestyle intervention: A before and after study."** *Public Health* 146(Supplement C): 118-125. <http://www.sciencedirect.com/science/article/pii/S0033350617300124>

There is a theoretical basis for believing that healthy lifestyle interventions can improve mental well-being and evidence to show that mental well-being is protective of future health. This study contributes to the evidence base by examining changes in mental well-being associated with the One Body One Life (OBOL) healthy lifestyle programme in a community setting in the West Midlands. Quantitative, before and after the evaluation. We conducted a before and after study of the lifestyle intervention 'OBOL', a multi component intervention that includes exercise and healthy eating education. Mental well-being was measured with the Warwick-Edinburgh Mental Well-being Scale. Physical activity and fruit and vegetable consumption were self-reported. Measures were collected before and after the 12-week intervention and three months post completion. Non-parametric tests were used to assess differences between groups, and linear mixed models were used to assess change over time. Four hundred and eighty-one (81% of attendees) adult participants completed a valid Warwick-Edinburgh Mental Well-being Scale before starting OBOL; of whom, 63.8% completed the Warwick-Edinburgh Mental Well-being Scale immediately post intervention and 25.2% at three months. Mental well-being levels increased significantly ($P < 0.001$) over the course of the intervention and were sustained at the three-month follow-up (baseline median Warwick-Edinburgh Mental Well-being Scale score = 48 [interquartile range 41-55], completion = 53 [interquartile range 46-57], 3-month follow-up = 52 [interquartile range 46-56]). Change in mental well-being was clinically significant after accounting for age and gender. Changes in both fruit and vegetable consumption and physical activity appeared to explain some but not all of the variation in mental well-being. We found significant improvements in mental well-being among participants directly after the intervention which were sustained at the three-month follow-up. These findings contribute to a growing body of knowledge on the contribution of lifestyle interventions to promoting and sustaining mental well-being.

Le, B. M., E. A. Impett, et al. (2017). **"Communal motivation and well-being in interpersonal relationships: An integrative review and meta-analysis."** *Psychol Bull.* <http://psycnet.apa.org/record/2017-52060-001>

The motivation to care for the welfare of others, or communal motivation, is a crucial component of satisfying interpersonal relationships and personal well-being. The current meta-analysis synthesized 100 studies (Ntotal = 26,645) on communal motivation to establish its associations with subjective personal well-being (e.g., life satisfaction, positive affect, and negative affect) and relationship well-being (e.g., relationship satisfaction, partner-oriented positive affect, and partner-oriented negative affect) for both the person providing communal care and their partner. Three types of communal motivation were examined, including general, partner-specific (for children, parents, romantic partners, and friends), and unmitigated (i.e., devoid of agency and self-oriented concern). Results revealed positive associations between all three forms of communal motivation and relationship well-being for the self ($.11 \leq r_s \leq .44$) and relationship partners ($.11 \leq r_s \leq .15$). However, only general and partner-specific communal motivation, and not unmitigated communal motivation, were linked with greater personal well-being for both the self ($.12 \leq r_s \leq .16$) and relationship partners ($.04 \leq r_s \leq .09$). These associations were generally consistent across gender, relationship length, publication status, and lab. Finally, relationship partners were similar in partner-specific ($r = .26$) and unmitigated ($r = .15$) communal motivation only. Findings from the current meta-analysis suggest that care for the welfare of others is linked to greater relationship well-being for both members of a relationship. However, communal care is only linked to personal well-being insofar as it is mitigated by a degree of self-oriented concern. We provide theoretical and power recommendations for future research.

Mackenzie, C. S., E. C. Karaoylas, et al. (2017). **"Lifespan differences in a self determination theory model of eudaimonia: A cross-sectional survey of younger, middle-aged, and older adults."** *Journal of Happiness Studies.* <https://doi.org/10.1007/s10902-017-9932-4>

Despite the myriad physical, cognitive, and social losses that are increasingly common as we age, a growing body of evidence suggests that aging is positively associated with mental health and well-being. The majority of this evidence is in the form of mental health, personality, and subjective/hedonic well-being outcomes; far less is known about lifespan differences in eudaimonic well-being. The objective of this study was to examine differences across three age groups in a relatively recent model of eudaimonia informed by self-determination theory that focuses on the process of living well, but also acknowledges outcomes of that process. In comparison to young ($n = 66$) and middle-aged adults ($n = 66$), older adults ($n = 66$) were especially likely to be living eudaimonically (i.e., to have intrinsic aspirations, goal autonomy, mindfulness, and basic psychological need fulfillment). The effect of age on well-being outcomes was mixed; the oldest group reported the highest levels of life satisfaction (hedonic well-being) but the lowest levels of purpose and growth (eudaimonic well-being) in comparison to their younger counterparts. As predicted by the model, basic psychological need fulfillment mediated the relationship between motivational constructs and well-being outcomes. Furthermore, the model applied equally well to younger, middle-aged, and older adults. Our results are consistent with recent theoretical models emphasizing the socioemotional benefits of aging, as well as potential challenges to well-being that exist in later life.

Malouff, J. M. and N. S. Schutte (2017). **"Can psychological interventions increase optimism? A meta-analysis."** *The Journal of Positive Psychology* 12(6): 594-604. <https://doi.org/10.1080/17439760.2016.1221122>

Greater optimism is related to better mental and physical health. A number of studies have investigated interventions intended to increase optimism. The aim of this meta-analysis was to consolidate effect sizes found in randomized controlled intervention studies of optimism training and to identify factors that may influence the effect of interventions. Twenty-nine studies, with a total of 3319 participants, met criteria for inclusion in the analysis. A significant meta-analytic effect size, $g = .41$, indicated that, across studies, interventions increased optimism. Moderator analyses showed that studies had significantly higher effect sizes if they used the Best Possible Self intervention, provided the intervention in person, used an active control, used separate positive and negative expectancy measures rather than a version of the LOT-R, had a final assessment within one day of the end of the intervention, and used completer analyses rather than intention-to-treat analyses. The results indicate that psychological interventions can increase optimism and that various factors may influence effect size.

Martela, F., R. M. Ryan, et al. (2017). **"Meaningfulness as satisfaction of autonomy, competence, relatedness, and beneficence: Comparing the four satisfactions and positive affect as predictors of meaning in life."** *Journal of Happiness Studies*. <https://doi.org/10.1007/s10902-017-9869-7>

Positive affect (PA) has consistently been shown to predict meaning in life (MIL). In one of the first investigations to examine multiple predictors of MIL simultaneously, we tested in three studies the hypothesis that satisfactions associated with being benevolent and fulfilling psychological needs for autonomy, competence, and relatedness are more central predictors of MIL, and could explain the correlation between PA and MIL. Study 1, a cross-sectional survey, regressed the four suggested factors and PA simultaneously on MIL, showing that all four emerged as independent predictors, whereas PA and MIL were no longer connected. Study 2 looked at recollections of meaningful situations, showing that all four satisfactions and PA emerged as independent predictors of situational meaning. Study 3 used a diary method to show that daily fluctuations in autonomy, competence, relatedness, beneficence, and PA all simultaneously and independently predicted daily sense of meaning. However, a brief longitudinal study showed that whereas combined satisfaction of autonomy, competence, relatedness, and beneficence at T1 predicted general sense of MIL at T2, PA did not. Together, these studies show that the four satisfactions consistently emerge as independent predictors of both general and short-term meaning, in some situations even accounting for the relation between PA and general MIL.

Martín-María, N., M. Miret, et al. (2017). **"The impact of subjective well-being on mortality: A meta-analysis of longitudinal studies in the general population."** *Psychosomatic Medicine* 79(5): 565-575. http://journals.lww.com/psychosomaticmedicine/Fulltext/2017/06000/The_Impact_of_Subjective_Well_being_on_Mortality_.10.aspx

Objective: The aims of the study were to assess whether subjective well-being is a protective factor for mortality in the general population and to analyze the differential impact of evaluative, experienced, and eudaimonic well-being. Methods: Systematic review of articles in the PsycINFO, Web of Science, and PubMed databases. Data on the studies' characteristics, quality, and the effects of variables were extracted. A meta-analysis was conducted on the studies included in the systematic review. Results: A total of 62 articles that investigated mortality in general populations, involving 1,259,949 participants, were found, and added to those considered in a previously published review ($n = 14$). The meta-analysis showed that subjective well-being was a protective factor for mortality (pooled hazard ratio = 0.920; 95% confidence interval = 0.905–0.934). Although the impact of subjective well-being on survival was significant in both men and women, it was slightly more protective in men. The three aspects of subjective well-being were significant protective factors for mortality. The high level of heterogeneity and the evidences of publication bias may reduce the generalizability of these findings. Conclusions: Our results suggest that subjective well-being is associated with a decreased risk of mortality. Longitudinal studies examining changing levels of well-being and their relationship to longevity would be required to establish a cause-effect relationship. Establishing such a causal relationship would strengthen the case for policy interventions to improve the population subjective well-being to produce longevity gains combined with optimizing quality of life.

Milek, A., E. A. Butler, et al. (2018). **"Eavesdropping on happiness" revisited: A pooled, multi-sample replication of the association between life satisfaction and observed daily conversation quantity and quality.**" Retrieved from psyarxiv.com/jnqu4

The present study aimed to replicate and extend findings by Mehl, Vazire, Holleran and Clark (2010) that individuals with higher well-being tend to spend less time alone and more time interacting with others (e.g., greater conversation quantity), and engage in less small talk and more substantive conversations (e.g., greater conversation quality). To test the robustness of these effects in a larger and more diverse sample, we used Bayesian integrative data analysis to pool data on subjective life satisfaction and observed daily conversations from three heterogeneous adult samples, in addition to the original sample ($N = 486$). We found moderate associations between life satisfaction and amount of alone time, conversation time, and substantive conversations, but no reliable association with small talk. Personality did not substantially moderate these associations. The failure to replicate the original small talk effect is theoretically and practically important as it has garnered considerable scientific and lay interest.

Nagpaul, T. and J. S. Pang (2017). **"Materialism lowers well-being: The mediating role of the need for autonomy – correlational and experimental evidence."** *Asian Journal of Social Psychology* 20(1): 11-21. <http://dx.doi.org/10.1111/ajsp.12159>

(Available in free full text) While there is evidence from the self-determination perspective for the mediation of basic needs satisfaction in the materialism-well-being link, no research to date has attempted to examine the relative contribution of

the three needs to the mediating effect. Given that the predictive value of psychological needs on well-being depends upon the match between the need and life domains, in two studies we investigate the differential mediating role of all three needs in the negative relationship between materialism and well-being. In study 1, 231 adult participants self-reported their materialistic attitudes, basic needs satisfaction and well-being. In study 2 (N = 82 undergraduates), we experimentally activated materialistic thoughts and examined their effects on need satisfaction and state well-being as compared to a neutral control condition. Study 1 furnished cross-sectional evidence that materialism diminishes well-being through lower satisfaction of the psychological need for autonomy only. Study 2 showed that experimental activation of materialism via short-term exposure to pictorial consumer-cues leads to lower satisfaction of the need for autonomy, which in turn produces higher negative affect among participants. The findings point towards the importance of considering the specific role of the psychological need for autonomy in the materialism-well-being link.

Okulicz-Kozaryn, A. and J. M. Mazelis (2017). **"More unequal in income, more unequal in wellbeing."** *Social Indicators Research* 132(3): 953-975. <https://doi.org/10.1007/s11205-016-1327-0>

This study focuses on the long-term trend in happiness by income level in the United States. General Social Survey data suggest that in the past, rich and poor Americans were not only more equal in terms of income, but also in terms of their subjective wellbeing: the happiness gap between the poor and the rich has been increasing. Today's poor suffer greater relative unhappiness than the poor of past decades. The gap between the poor and the rich is substantial, approximately 0.4 on a 1-3 happiness scale. The increase in the happiness gap is striking: comparing the 1970s to the 2000s, the gap has widened by about 40 % between the poor and the rich, and by about 50 % between the middle class and the rich.

Passmore, H.-A. and M. D. Holder (2017). **"Noticing nature: Individual and social benefits of a two-week intervention."** *The Journal of Positive Psychology* 12(6): 537-546. <https://doi.org/10.1080/17439760.2016.1221126>

We examined the effects of a two-week nature-based well-being intervention. Undergraduates (N = 395) were randomly assigned to one of three conditions: nature, human-built or a business-as-usual control. Participants paid attention to how nature (or human-built objects, depending on assignment) in their everyday surroundings made them feel, photographed the objects/scenes that evoked emotion in them and provided a description of emotions evoked. Post-intervention levels of net positive affect, elevating experiences, a general sense of connectedness (to other people, to nature and to life as a whole) and prosocial orientation were significantly higher in the nature group compared to the human-built and control groups. Trait levels of nature connectedness and engagement with beauty did not moderate nature's beneficial impact on well-being. Qualitative findings revealed significant differences in the emotional themes evoked by nature vs. human-built objects/scenes. This research provides important empirical support for nature involvement as an effective positive psychology intervention.

Patrizii, V., A. Pettini, et al. (2017). **"The cost of well-being."** *Social Indicators Research* 133(3): 985-1010. <https://doi.org/10.1007/s11205-016-1394-2>

It is by now common knowledge that in switching from GDP to alternative, multidimensional, measures of collective well-being one can provide a better account of a country's socio-economic conditions. Such a gain, however, comes at the price of losing output-to-input type of link between well-being and the resources necessary to make it available. Since well-being measures are not meant to be only an exercise in documentation, but also to inform policies and priorities, we propose a method to build a measure of well-being in the form of a single index, as for GDP, which takes into account: (1) the social and environmental costs, not considered in the GDP, and (2) the use of conventional resources (capital and labour), not considered in the currently available multidimensional measures of well-being. We use a Data Envelopment Analysis type of model, integrated with Principal Component Analysis, to evaluate OECD countries' relative efficiency in providing well-being. Our results show that the costs of producing well-being have a large and significant impact on the resulting index of well-being. Therefore, high efficiency in providing well-being and high income cannot be considered a proxy to each other. In addition, it is shown that countries react differently to the different costs of well-being: poor countries are, on average, more efficient in terms of conventional inputs (labour and capital), while rich countries have higher efficiency indices relative to social and environmental costs. The close to zero correlation between GDP and well-being indices for rich countries provides new support to the "Easterlin paradox".

Reis, H. T., S. D. O'Keefe, et al. (2017). **"Fun is more fun when others are involved."** *The Journal of Positive Psychology* 12(6): 547-557. <https://doi.org/10.1080/17439760.2016.1221123>

Fun activities are commonly sought and highly desired yet their affective side has received little scrutiny. The present research investigated two features of fun in two daily diary studies and one laboratory experiment. First, we examined the affective state associated with fun experiences. Second, we investigated the social context of fun, considering whether shared fun is more enjoyable than solitary fun. Findings from these studies indicated that fun is associated with both high-activation and low-activation positive affects, and that it is enhanced when experienced with others (especially friends). However, social fun was associated with increases in high-activation but not low-activation positive affect, suggesting that social interaction emphasizes energizing affective experiences. We also found that loneliness moderated the latter effects, such that lonely individuals received a weaker boost from shared compared to solitary fun. These results add to what is known about the impact of social contexts on affective experience.

Santos, H. C., A. Huynh, et al. (2017). **"Wisdom in a complex world: A situated account of wise reasoning and its development."** *Social and Personality Psychology Compass*

(Available in free full text) Social issues (e.g., partisan politics, economic decisions, interpersonal conflicts) often involve trade-offs, necessitating the consideration of multiple interests. Such issues do not have simple answers and benefit from wise reasoning – a set of meta-cognitive strategies that guide people toward managing complexity and balancing different interests. We review recent advances in research on wise reasoning, including evidence pertinent to the question of wisdom's trait-like and state-specific features, how it varies across situations, and how one can develop it. Overall, empirical studies suggest that researchers can understand wisdom better by paying attention to its situated nature across time and contexts.

Schleider, J. and J. Weisz (2018). **"A single-session growth mindset intervention for adolescent anxiety and depression: 9-month outcomes of a randomized trial."** *Journal of Child Psychology and Psychiatry* 59(2): 160-170. <http://dx.doi.org/10.1111/jcpp.12811>

Background: Single-session interventions (SSIs) show promise in the prevention and treatment of youth psychopathology, carrying potential to improve the scalability and accessibility of youth psychological services. However, existing SSIs have conferred greater benefits for youths with anxiety, compared to depression or comorbid problems, and their effects have generally waned over time – particularly for follow-ups exceeding 3 months. Method: To help address these discrepancies, we tested whether a novel SSI teaching growth mindset of personality (the belief that personality is malleable) could reduce depression and anxiety and strengthen perceived control in high-risk adolescents (N = 96, ages 12–15). At

baseline, youths were randomized to receive a 30-min, computer-guided growth mindset intervention or a supportive-therapy control. Youths and parents reported youth anxiety and depressive symptoms, and youths reported their levels of perceived control, at baseline and across a 9-month follow-up period. Results: Compared to the control program, the mindset intervention led to significantly greater improvements in parent-reported youth depression ($d = .60$) and anxiety ($d = .28$), youth-reported youth depression ($d = .32$), and youth-reported perceived behavioral control ($d = .29$) by 9-month follow-up. Intervention effects were nonsignificant for youth-reported anxiety, although 9-month effect sizes reached the small-to-medium range ($d = .33$). Intervention group youths also experienced more rapid improvements in parent-reported depression, youth-reported depression, and perceived behavioral control across the follow-up period, compared to control group youths. Conclusions: Findings suggest a promising, scalable SSI for reducing internalizing distress in high-risk adolescents.

Sharma, A. and R. L. Dewangan (2017). **"Can wisdom be fostered: Time to test the model of wisdom."** *Cogent Psychology* 4(1). <http://doi.org/10.1080/23311908.2017.1381456>

Several psychological theories and models of wisdom have been developed. Despite converging trend from different theories and models in the understanding of wisdom, intervention plans or attempts to facilitate wisdom have been meager. In this study, different components of the MORE Life Experience Model of Wisdom were taken as intervention targets, and these components were targeted through mindfulness training, journal writing, narrative simulation, and case discussion on leadership virtues. The basic purpose was to seek the answer for the possibility of development of wisdom in individuals by testing MORE model and we plan to answer this by fulfilling two aims: first, to find empirical support for the MORE life experience model, we wanted to see whether MORE components predict participants' self-rated wisdom scores; and second, to use this model as an intervention tool to foster wisdom. Intervention, lasted for 18 weeks, was done among 160 students (age range 19–22 years) enrolled for "leadership" course. Complete data were obtained from 108 participants. Result suggests Habitual Action ($\beta = 0.24$, $p < 0.05$), Personal Mastery ($\beta = 0.24$, $p < 0.05$), and Suppression ($\beta = 0.20$, $p < 0.05$) predicted Cognitive Wisdom; Personal Mastery ($\beta = 0.34$, $p < 0.001$; $\beta = 0.43$, $p < 0.01$) and Mindfulness ($\beta = 0.23$, $p < 0.05$; $\beta = 0.26$, $p < 0.05$) predicted Affective and Reflective Wisdom; and composite wisdom was predicted by Mindfulness ($\beta = 0.33$, $p < 0.001$) and Reappraisal ($\beta = 0.24$, $p < 0.01$). After intervention there were changes in Suppression ($d = 0.34$) and Habitual Action ($d = 0.26$). The study concluded with an affirmation to the conviction that wisdom may be amenable to the intervention.

Sheldon, K. M. (2017). **"Understanding the good life: Eudaimonic living involves well-doing, not well-being."** *19th Sydney Symposium of Social Psychology* Sydney, Psychology Press, New York.

(Available in free full text) This article critiques the increasingly popular concept of "eudaimonic well-being" (EWB), arguing that the term contains a category error that has misled and confused the field. Returning to the Aristotelian roots of eudaimonia, I propose the "Eudaimonic activity model" (EAM), which reserves the term eudaimonia to refer to specified characteristics of people's conative activity, not to a positive psychological state or emotional condition. The EAM asks researchers to test purportedly eudaimonic activities as causes of subjective well-being (SWB), a practice which would help counteract researcher value biases and foster competition between different theories of eudaimonic living. SWB works as a criterion because it is relatively content free and is already known to discriminate well between eudaimonic-type activities (which typically produce SWB) and mere hedonic-type activities (which typically do not). The EAM treats psychosocial experience constructs, such as psychological needs (Deci and Ryan, 2000) and psychological well-being (Ryff & Keyes, 1995), as mediators that can perhaps explain the positive effects of eudaimonic activities upon SWB.

Swami, V., D. Barron, et al. (2018). **"Exposure to natural environments, and photographs of natural environments, promotes more positive body image."** *Body Image* 24: 82-94. <http://www.sciencedirect.com/science/article/pii/S1740144517304321>

Five studies were conducted to understand the impact of nature exposure on body image. In three studies using different designs and outcome measures, British university students were exposed to photographs of natural or built environments. Results indicated that exposure to images of natural, but not built, environments resulted in improved state body image. In Study 4, British community participants went on a walk in a natural or built environment, with results indicating that the walk in a natural environment resulted in significantly higher state body appreciation, whereas the walk in a built environment resulted in significantly lower scores. In Study 5, British participants were recruited as they were entering a designed green space on their own volition. Results indicated that spending time in the green space led to improved state body appreciation. These results indicate that exposure to isomorphic or in-situ natural environments has positive effects on state body image.

Tulviste, T., K. Kall, et al. (2017). **"Value priorities of younger and older adults in seven European countries."** *Social Indicators Research* 133(3): 931-942. <https://doi.org/10.1007/s11205-016-1392-4>

This paper addresses the question of whether the value priorities of older and younger adults differ, and if so, whether the pattern of differences is similar in countries with different experience of economic, political and social change. The data from the 2008 wave from ESS about responses to a 21-item version of the Portrait Values Questionnaire (PVQ, Schwartz 2003) were used to compare value priorities in younger (under 30 years) and older adults from five East-Central European countries—Estonia, Latvia, Lithuania, Romania, and Russia—and two relatively stable Nordic welfare states—Finland and Sweden. The study found a clear general trend for younger adults toward Openness to Change and Self-Enhancement on the two value dimensions. Age group differences were more pronounced in East-Central countries, and on Conservation—Openness to Change dimension. Younger people from different countries had more similar values than older adults in regard to the importance placed on Openness to Change. The discussion focused on possible reasons of the findings such as the different effect of societal change on value priorities of people from different age groups.

Van Tongeren, D. R. and J. L. Burnette (2018). **"Do you believe happiness can change? An investigation of the relationship between happiness mindsets, well-being, and satisfaction."** *The Journal of Positive Psychology* 13(2): 101-109. <https://doi.org/10.1080/17439760.2016.1257050>

Three studies ($N = 794$) examined if beliefs about the malleable nature of happiness (growth mindsets) are associated with well-being and if this well-being had downstream implications for satisfaction with one's relationships (Studies 1–3), health (Study 3), and job (Study 3). In Study 1 ($N = 277$), happiness growth mindsets were associated with greater well-being and greater relationship satisfaction. In Study 2 ($N = 337$), using an experimental paradigm and serial mediation, encouraging growth mindsets led to stronger beliefs in the changeable nature of happiness, which in turn was associated with subjective well-being, and, finally, relationship satisfaction. In Study 3 ($N = 180$), we replicated the downstream effects of growth mindsets of happiness on well-being and subsequently on relationship satisfaction and extended these serial mediation effects to health and job satisfaction. We discuss the implications of happiness mindsets.

Verduyn, P., O. Ybarra, et al. (2017). **"Do social network sites enhance or undermine subjective well-being? A critical review."** *Social Issues and Policy Review* 11(1): 274-302. <http://onlinelibrary.wiley.com/doi/10.1111/sjpr.12033/full>

(Available in free full text) Social network sites are ubiquitous and now constitute a common tool people use to interact with one another in daily life. Here we review the consequences of interacting with social network sites for subjective well-being—that is, how people feel moment-to-moment and how satisfied they are with their lives. We begin by clarifying the constructs that we focus on in this review: social network sites and subjective well-being. Next, we review the literature that explains how these constructs are related. This research reveals: (a) negative relationships between passively using social network sites and subjective well-being, and (b) positive relationships between actively using social network sites and subjective well-being, with the former relationship being more robust than the latter. Specifically, passively using social network sites provokes social comparisons and envy, which have negative downstream consequences for subjective well-being. In contrast, when active usage of social network sites predicts subjective well-being, it seems to do so by creating social capital and stimulating feelings of social connectedness. We conclude by discussing the policy implications of this work.

Vergauwe, J., B. Wille, et al. (2018). **"The double-edged sword of leader charisma: Understanding the curvilinear relationship between charismatic personality and leader effectiveness."** *Journal of Personality and Social Psychology* 114(1): 110-130. <http://dx.doi.org/10.1037/pspp0000147>

This study advanced knowledge on charisma by (a) introducing a new personality-based model to conceptualize and assess charisma and by (b) investigating curvilinear relationships between charismatic personality and leader effectiveness. Moreover, we delved deeper into this curvilinear association by (c) examining moderation by the leader's level of adjustment and by (d) testing a process model through which the effects of charismatic personality on effectiveness are explained with a consideration of specific leader behaviors. Study 1 validated HDS charisma (Hogan Development Survey) as a useful trait-based measure of charisma. In Study 2 a sample of leaders (N = 306) were assessed in the context of a 360-degree development center. In line with the too-much-of-a-good-thing effect, an inverted U-shaped relationship between charismatic personality and observer-rated leader effectiveness was found, indicating that moderate levels are better than low or high levels of charisma. Study 3 (N = 287) replicated this curvilinear relationship and further illustrated the moderating role of leader adjustment, in such a way that the inflection point after which the effects of charisma turn negative occurs at higher levels of charisma when adjustment is high. Nonlinear mediation modeling further confirmed that strategic and operational leader behaviors fully mediate the curvilinear relationship. Leaders low on charisma are less effective because they lack strategic behavior; highly charismatic leaders are less effective because they lack operational behavior. In sum, this work provides insight into the dispositional nature of charisma and uncovers the processes through which and conditions under which leader charisma translates into (in)effectiveness.

Wang, Z., C. Li, et al. (2017). **"Resilience, leadership and work engagement: The mediating role of positive affect."** *Social Indicators Research* 132(2): 699-708. <https://doi.org/10.1007/s11205-016-1306-5>

This study examines the influence of resilience and transformational leadership on work engagement, and it investigates the mediating effect of positive affect. A total of 422 employees at a large IT company participated in the survey. Participants completed established measures of resilience, transformational leadership, positive affect, and work engagement. The results indicate that resilience and transformational leadership are positively related to work engagement. Structural equation modeling analysis shows that positive affect partially mediates the relationships between resilience, transformational leadership, and work engagement. Theoretical contributions, practical implications, and future research directions are discussed.

Weidman, A. C., J. T. Cheng, et al. (2018). **"The psychological structure of humility."** *Journal of Personality and Social Psychology* 114(1): 153-178. <http://dx.doi.org/10.1037/pspp0000112>

Psychological inquiry into humility has advanced considerably over the past decade, yet this literature suffers from 2 notable limitations. First, there is no clear consensus among researchers about what humility is, and conceptualizations vary considerably across studies. Second, researchers have uniformly operationalized humility as a positive, socially desirable construct, while dismissing evidence from lay opinion and theological and philosophical traditions suggesting that humility may also have a darker side. To redress these issues, we conducted the first comprehensive, bottom-up analysis of the psychological structure of humility. Here we report 5 studies (total N = 1,479) that involve: (a) cluster analysis and categorization of humility-related words, generated by both lay persons and academic experts; (b) exploratory and confirmatory factor analyses of momentary and dispositional humility experiences; and (c) experimental induction of a momentary humility experience. Across these studies, we found converging evidence that humility can take 2 distinct forms, which we labeled "appreciative" and "self-abasing" humility. Appreciative humility tends to be elicited by personal success, involve action tendencies oriented toward celebrating others, and is positively associated with dispositions such as authentic pride, guilt, and prestige-based status. In contrast, self-abasing humility tends to be elicited by personal failure, involves negative self-evaluations and action tendencies oriented toward hiding from others' evaluations, and is associated with dispositions such as shame, low self-esteem, and submissiveness. Together, these findings provide a systematic and empirically grounded understanding of humility.

Weststrate, N. M., M. Ferrari, et al. (2018). **"It was the best worst day of my life": Narrative content, structure, and process in wisdom-fostering life event memories."** *J Gerontol B Psychol Sci Soc Sci*. <https://academic.oup.com/psychsocgerontology/advance-article-abstract/doi/10.1093/geronb/gby005/4880597>

Objectives: The purpose of this study was to examine laypeople's subjective understanding of their own wisdom development. To do this, autobiographical memories of wisdom-fostering life events were examined for (a) life-event characteristics, and (b) self-reflective processes believed to support growth in wisdom through life experience. Methods: Midlife adults (N = 482) provided a written autobiographical memory of a wisdom-fostering life event. Memories were content analyzed by expert coders for life-event characteristics (i.e., fundamentality, emotional valence, cultural normativity, and specific event types) and self-reflective processes (i.e., narrative coherence, meaning-making, and personal growth). Participants also completed self-report and performance measures of wisdom. Results: Wisdom-fostering life events tended to be fundamental to life, culturally non-normative, and emotionally negative. Participants frequently reported developing wisdom from relationship events (e.g., interpersonal conflict, divorce) and life-threatening/mortality events (e.g., death, serious illness). Wisdom was positively associated with reconstructive (i.e., narrative coherence) and analytical (i.e., meaning-making, personal growth) components of self-reflection. Self-reflective processes varied as a function of life-event characteristics. Discussion: This study emphasizes the role of both persons and environments in the development of wisdom, and highlights the importance of self-reflection as a mechanism through which wisdom is constructed from life experience.

Wiese, C. W., L. Kuykendall, et al. (2018). **"Get active? A meta-analysis of leisure-time physical activity and subjective well-being."** *The Journal of Positive Psychology* 13(1): 57-66. <https://doi.org/10.1080/17439760.2017.1374436>

National time use data shows that working adults typically spend their leisure time in passive activities (e.g. watching television), which may detrimentally impact worker well-being. While leisure time physical activity (LTPA) can be strenuous, it

likely facilitates detachment from work demands, promotes a wide range of psychological needs, and instigates physiological mechanisms, which in turn can lead to higher worker well-being. In this paper, we conducted a systematic review to quantitatively synthesize the strength of effects between LTPA and subjective well-being (SWB; positive affect, negative affect, life satisfaction). We found that LTPA is associated with both positive affect ($k = 7$, $n = 2,107$, $r = 0.21$) and life satisfaction ($k = 7$; $n = 2544$; $r = 0.12$), but not with negative affect ($k = 6$; $n = 2033$; $r = ?0.05$). Our results provide evidence for the importance of engaging in LTPA as a way of promoting SWB.

Yang, S.-y. (2017). **"The complex relations between wisdom and significant life learning."** *Journal of Adult Development* 24(4): 227-238. <https://doi.org/10.1007/s10804-017-9261-1>

(Available in free full text) This study explores the various relations between two important processes in life-span development: wisdom and learning from significant life experience. A diverse sample of 375 individuals from Taiwan, culled from an initial sample of 475, completed a sequence of three questionnaires that asked them to describe their most significant life learning, the wisdom they had displayed, and the relation between the two. The 375 participants specified one of five relations: (a) their most significant life learning led to their display of wisdom ($n = 191$, 51%); (b) the two were unrelated ($n = 91$, 24%); (c) their display of wisdom led to their most significant life learning ($n = 67$, 18%); (d) the wisdom displayed was part of their most significant life learning ($n = 20$, 5%); (e) their most significant life learning was part of the wisdom they displayed ($n = 6$, 2%). These results suggest that wisdom and significant life learning are seen as related in various ways. The findings shed light on how wisdom and the learning acquired from significant life experiences foster individual development.

Yu, S., C. Levesque-Bristol, et al. (2017). **"General need for autonomy and subjective well-being: A meta-analysis of studies in the us and east asia."** *Journal of Happiness Studies*. <https://doi.org/10.1007/s10902-017-9898-2>

Self-determination theory proposes that human beings have universal basic psychological needs for autonomy, competence, and relatedness, which when satisfied lead to well-being. The current meta-analysis synthesized the correlations between the need for autonomy and subjective well-being. More specifically, because some researchers have questioned the role of autonomy in well-being in non-Western cultures, our meta-analysis focused on the results reported from studies conducted in the United States (US, a typical individualist culture) and East Asian countries (typical collectivist cultures). Random-effects analyses using 36 independent samples (22 from the US and 14 from East Asian samples including China and Japan) totaling 12,906 participants showed a moderate correlation ($r = .46$, $p < .001$) between autonomy and subjective well-being. The difference between correlations for studies conducted in the East and West was not significant ($\Delta r = .05$, $p > .05$). Overall, this study lends support to self-determination theory's proposition that autonomy is a universal psychological need and provides suggestions for cultural practices and policies.