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**Psychological and Subjective Well-being of Ethiopian Adults:  
Correlates and Socio-Cultural Constructions**

Dissertation

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**Psychological and Subjective Well-being of Ethiopian Adults:  
Correlates and Socio-Cultural Constructions**

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This is to certify that the thesis prepared by KASSAHUN TILAHUN entitled: PSYCHOLOGICAL AND SUBJECTIVE WELL BEING OF ETHIOPIAN ADULTS: CORRELATES AND CROSS-CULTURAL CONSTRUCTIONS

and submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Applied Developmental Psychology complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

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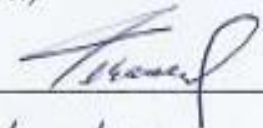
  
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## ABSTRACT

*The purpose of the study was two-fold: to examine the socio-demographic and psychological predictors of well-being and formulate a socio-culturally sound approach explaining the meaning and experience of psychological well-being among Ethiopian adults. Ryan and Deci's Self-Determination Theory was duly considered as a theoretical framework of the study. The study followed a sequential explanatory mixed method design. Both quantitative and qualitative data were obtained, via scales and open-ended questionnaires, from 438 civil servants working in Addis Ababa. 30 interviews were also conducted to gain further information. An in-depth analysis of the reliability and validity of instruments was made before employing them to the main study. The results showed that adults were better off in both their scores of psychological and subjective well-being. Besides, adults' well-being was found to be quite a function of their gender, age, marital status, educational level and household income. Males had a healthier psychological well-being status than females, where as females were better in their subjective well-being. A significant difference in psychological well-being was also observed between emerging and young adults, in favor of the young; and between cohabitated and married adults, married being advantageous. A significant difference in subjective well-being measures was also noticed among single, cohabitated and married adults, in favor of the married adults in all measures. The finding revealed that happiness level of adults decrease as their educational status increases while the reverse is true to psychological well-being. Besides, as adults' household income boosts, so do their psychological well-being and satisfaction in life. The regression analysis also produced significant independent contributions of household income to overall well-being of adults. As such, subjective well-being was significantly predicted by dummy variable of sex and marital status. Likewise, the agreeableness, conscientiousness, neuroticism and openness dimensions of personality were notable significant predictors of adults' psychological well-being where as extraversion and agreeableness were significant predictors of their subjective well-being. Religiosity was also a significant predictor of adults' psychological well-being. Besides, adults' well-being was significantly predicted by the interaction between conscientiousness and religiosity. From goal pursuit dimensions, attainment of extrinsic life goals was a significant predictor of both psychological and subjective well-being. Importance and attainment of intrinsic life goals also significantly predicts adults' psychological well-being. Finally, the subjective well-being of adults was significantly predicted by environmental mastery, positive relations with others, self-acceptance and overall psychological well-being scores of adults. The thematic analysis identified five major categories of themes, which are essential in explaining the psychological well-being of Ethiopian adults. These were; socio-cultural harmony, social cohesion, security, competence and accomplishment, and the self. Detailed discussion on the rational for including these themes was made and appropriate implications were proposed. Researchers are encouraged to expand the findings of this research and in turn develop a suitable approach taping the psychological well-being of adults living in countries like Ethiopia.*

## DEDICATION

To my wife, Niva

&

My daughter, Amran

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## **ACRONYMS AND ABBREVIATIONS**

- BFI – Big Five Inventory
- BPN – Basic Psychological Need
- BTI – Bertelsmann Stiftung’s Transformation Index
- CSA – Central Statistical Agency
- EFA – Exploratory Factor Analysis
- FDRE – Federal Democratic Republic of Ethiopia
- FEDB – Finance & Economic Development Bureau
- FMOH – Federal Ministry of Health
- MBMMR – Modified Brief Multidimensional Measure of Religiosity
- MDG – Millennium Development Goal
- NLFS – National Labor Force Survey
- PANAS – Positive and Negative Affect Schedule
- PASDEP – Plan for Accelerated and Sustained Development to End Poverty
- PCA – Principal Component Analysis
- PPI – Positive Psychology Intervention
- PWB – Psychological Well-being
- SDT – Self-determination Theory
- SPSS – Statistical Package for social Sciences
- SPWB – Scale of Psychological Well-being
- SWB – Subjective Well-being
- SWLS – Satisfaction with Life Scale
- UNDP – United Nations Development Programme
- WeD – Wellbeing in Developing Countries
- WHO – World Health Organization

# CHAPTER 1

## INTRODUCTION

### 1.1. Background

From birth until death, individuals pass through specific and defined stages of development. Within each stage of the life cycle, there are developmental tasks that must be accomplished before going on to the next step. This is a universal theme. Likewise, the transition from adolescence to adulthood is a major trajectory in every person's life. Yet, the adulthood period is a period characterized by opportunities to become more independent in making decisions about the future, has unique developmental tasks as adjusting to the body's physical and physiological changes; leaving the parental home to establish one's own residence, establishing financial independence, moving into full-time employment, getting married and becoming a parent, adjusting to the reality of the work situation; assuring economic security for the young and old age, helping children to become responsible citizens; participating in the community; and reaffirming the values of life that have real meaning (Benson et al., 2004).

Looking specifically, the years from about 18 to 25 constitute the *emerging adulthood*; a developmental period in which pre-adulthood draws to a close and the era of early adulthood gets underway (Levinson, 1986). Development is now largely completed and the adolescent has gained maturity as an adult. The period represents both the full maturity of pre-adulthood and the infancy of a new era, young adulthood (Levinson, 1986). Positive trajectory during this period can help emerging adults to negotiate later transitions (Benson et al., 2004). Research also suggests that successful development during the transition into adulthood is characterized by the arena of thriving; "an active process by which individuals shape and engage with their developmental contexts in order

to develop competencies, skills, and behavioral repertoires that are simultaneously beneficial to self and to society” (Benson et al., 2004: pp. 1-2).

*Young adulthood*, which lasts from about age 25 to 40, is the time for forming and pursuing youthful aspirations, make important life choices (e.g. regarding marriage, family, work, and life-style), establishing a niche in society, raising a family, and a means for reaching a more senior position in the adult world (Levinson, 1986). Hence, it is a time that adults put forth an effort to get satisfaction in terms of love, family life, occupational advancement, creativity, and realization of major life goals. Successful young adults are satisfied with the path their lives are on. Ultimately, such adults have an array of skills (emotional, cognitive, and social competences) for negotiating their environment successfully (Benson et al., 2004). For instance, they have people they can turn to in times of need; are satisfied with their networks of friends; have close relationships and frequently interact with parents, partners, and peers (Benson et al., 2004). More importantly, successful young adults work on improving the social, political, or physical welfare of the society (Benson et al., 2004).

The *Midlife Transition*, from roughly age 40 to 45, marks the termination of young adulthood and the start of middle adulthood (Levinson, 1986). In our early 40s we are in the full maturity of early adulthood and are completing its final chapter. One developmental task of this transition, according to Lachman, is to begin a new step in individuation, which involves the integration or balancing of all aspects of the psyche (Lachman, 2004). If this occurs, middle adults can become more compassionate, more reflective and judicious, less tyrannized by inner conflicts and external demands, and more genuinely loving of themselves and others (Levinson, 1986).

During *Middle Adulthood*, from age 40 to 65, our biological capacities are below those of early adulthood but are normally still sufficient for an energetic, personally satisfying and socially valuable life (Lachman, 2004). According to Erickson, the central theme during middle adulthood is

generativity (cf. Lachman, 2004). This time, adults are responsible for the development of the generation (Levinson, 1986; Lachman, 2004). Thus, middle adults play an important role in sharing their experience and transmitting their values to the younger generation—including children, family members, coworkers, and friends (Lachman, 2004). Hence, midlife adults are at the height of assuming responsibility for others and it is typically the time of greatest influence.

Consequently, with more individuals living into adult age, globally, there is heightened concern about making their life quality ones – characterized by physical and psychological healthiness (An & Cooney, 2006). Accordingly, during adulthood, the central task becomes identifying the alternative pathways to well-being that involves such components as quality social relations, happiness, positive self-regard, purpose in life, and mastery over one’s environment (Ryff & Singer, 1998; Lachman, 2004; An & Cooney, 2006). As a result, a fundamental question concerns how to achieve and promote well-being. However, unluckily, because psychology appears to have been influenced by the medical model - that health is simply the absence of disease and good functioning is simply the absence of dysfunction, psychology’s focus overshadowed the question of how to promote well-being among adults (Huppert, 2009; Ryan & Deci, 2001; Sharma & Malhotra, 2010).

However, psychological studies have made a clear change in direction after Seligman’s (1998) reminder: “Psychology is not just the study of weakness and damage; it is also the study of strength and virtue.” (pp. 1). According to Seligman, psychological treatment is not just fixing what is broken; it is nurturing what is best within us. Hence, a shift in interest among psychologists from investigating psychopathology to identifying the positive psychological status and human strengths (such as well-being, life satisfaction, hope, optimism, honesty, courage, perseverance, spirituality, etc.) becomes inevitable (Seligman, 1998; Snyder & Lopez, 2007; Huppert, 2009; Seligman & Csikszentmihalyi, 2000). It is therefore from this ground that recent years have witnessed an

exhilarating shift in the research literature to focus on human well-being and on other positive psychological resources.

Yet, the concept of well-being is central to a very broad range of areas of inquiry in psychology and elsewhere. It becomes a popular term that captures the imagination of many from diverse standpoints (Edwards et al., 2005; Keyes, Shmotkin & Ryff, 2002). Particularly, the positive psychology movement has been very effective in drawing the attention of the research community to the need to develop a better understanding of psychological and subjective well-being (Seligman & Csikszentmihalyi, 2000; Eggleston et al., 2001). Besides, the question of what factors lead to psychological wellness has also been extensively investigated and has received increasing attention in recent years (Ryff, 1989; Horstmanshof, Punch & Creed, 2008).

But, what is all about human well-being? From the beginnings of intellectual history, there has been considerable debate about what defines well-being (Ryan & Deci, 2001). Obviously, this debate has enormous theoretical and practical implications. Because, how we define well-being influences our practices of government, teaching, therapy, parenting, etc., as all such endeavors aim to change humans for the better (Ryan & Deci, 2001). Indeed, well-being is a broad concept that holds different meanings. It serves as an umbrella term for many constructs as contentment, life satisfaction, adjustment, self-actualization, peace, happiness, gratitude, depression, and collective self-esteem (Diener, Lucas, & Oishi, 2002). Precisely, personal well-being is the integration of the physical, intellectual, emotional, social, and spiritual dimensions of human functioning (Ryan & Deci, 2001).

Ryan and Deci (2001), in their review, identify two main approaches to personal well-being. The first focuses on happiness, defining well-being in terms of attaining pleasure and avoiding pain and the second definition is in terms of being fully functioning. The positive psychology field has also witnessed the formation of these two relatively distinct, yet overlapping, perspectives and paradigms

for empirical inquiry into well-being: one dealing with happiness (*Hedonic well-being*), and one dealing with positive functioning (*Eudaimonic well-being*) (Ryan & Deci, 2001). In more recent conceptions, hedonism is operationalized as *subjective well-being* (SWB) which involves the frequent experience of positive affect, a rare experience of negative affect, and a feeling of satisfaction with life (Ryan & Deci, 2001) whereas eudaimonism is operationalized as *psychological well-being* (PWB) involving self-acceptance, positive relationships with others, personal growth, purpose in life, environmental mastery, and autonomy (Ryff, 1989).

Hedonic well-being, in brief, focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance (Ryan & Deci, 2001; Martin, Kirkcaldy, & Siefen, 2003). It equates well-being with happiness which lies in the successful pursuit of our human appetites, enjoyment, comfort (Huta & Ryan, 2010), and momentary pleasure which is satisfied by environmental stimuli and the pursuit and satisfaction of relatively fleeting desire (Wood, Joseph, & Maltby, 2009). Hence, according to hedonism, the pursuit of pleasure is the ultimate goal of life (Huta & Ryan, 2010). Consequently, hedonic-focused interventions have a clear objective: to maximize pleasure and reduce pain (Ryff, Singer, & Love, 2004).

The second view, Eudaimonic well-being, both as ancient and current as the hedonic view (Ryan & Deci, 2001), asserts that well-being consists of more than just happiness. It lies instead in the actualization of human potentials. Eudaimonism, first developed by Aristotle, conveyed the belief that well-being consists of fulfilling or realizing one's daimon or true self (Ryan & Deci, 2001; Huta & Ryan, 2010; Waterman, 2007). Aristotle argued that well-being is achieved by seeking to use and develop the best in oneself, in line with one's deeper principles - through acting to the best of one's ability, exercising virtues, and developing one's potential (Huta & Ryan, 2010; Ryff, Singer, & Love, 2004; Oishi, Diener, & Lucas, 2007).

Thus, eudaimonism or PWB is about the actualization of human potentials that goes beyond material happiness, referring to the realization of one's natural potential that leads to a greater and more holistic sense of well-being (Martin, Kirkcaldy & Siefen, 2003). Norton (1976, in Waterman, 2007) described this potential as being where one wants to be and doing what one wants to do, where what is being done is worth doing. That means, individuals derive satisfaction from the belief that they have identified their best potentials and are acting in a manner to further goals associated with those potentials (Waterman, 2007). Thus, from the eudaimonic perspective, subjective happiness cannot be equated with well-being (Ryan & Deci, 2001; Huta & Ryan, 2010). A person is most happy when their inner psychological needs are satisfied (Huta & Ryan, 2010; Grossbaum & Bates, 2002; Ryan & Deci, 2001).

In sum, while the drive to achieve both kinds of well-being may originate from within a person, hedonic well-being (SWB) is satisfied by environmental stimuli and the pursuit and satisfaction of relatively fleeting desires, and eudaimonic well-being (PWB) is a satisfaction of more internal, enduring human needs. These two ideas of well-being seem to align themselves with different arena and the debate has often been quite heated, as evidenced from different literatures. The two traditions ask different questions concerning how developmental and social processes relate to well-being, and they implicitly or explicitly prescribe different approaches to the enterprise of better living and the experience of well-being.

Hence, focusing solely on one aspect would neglect the important aspects of the other. As a result, evidence from a number of researchers has indicated that well-being is probably best conceived as a multidimensional phenomenon that includes aspects of both the hedonic and eudaimonic conceptions of well-being (Forgeard et al., 2011; Keyes, Shmotkin, & Ryff, 2002). The two concepts are not independent at all. As individuals experience eudaimonia while developing their potentials they also

experience hedonic happiness. In other words, eudaimonia leads to hedonic happiness even though hedonic happiness is not a satisfying condition for eudaimonia (Ryan & Deci, 2001; Ryan, Huta & Deci, 2008). So, because of the conceptual importance of both traditions in well-being research, both PWB and SWB are well thought-out in this particular study, as both are fundamentally concerned with personal accounts of well-being. However, the qualitative study gave an entire emphasis to explore adults' context-specific meaning and experience of PWB, with the intention of identifying prominent socio-cultural determinants of Ethiopian adults' PWB.

## **1.2. Theoretical Framework of the Study**

The premise of the current study was based on research and scholarly writing in the area of positive psychology, which has explored psychological wellness from the time of its inception. Positive psychology research offered atheoretical framework that is founded on three main points: individual strengths of character, positive institutions, and the experience of wellness (Seligman & Csikszentmihalyi, 2000). A well known psychological framework, within the realm of positive psychology, to handle human well-being based on inherent and universal human needs (Diener, Oishi & Lucas, 2003) and to study people's behavior based on the assumption that humans are innately motivated toward growth and well-being (Vieira et al., 2011) is the *Self Determination Theory (SDT)* of Deci & Ryan (2000). SDT, therefore, is a contemporary theory of basic psychological needs that is relevant for understanding the echelon of human well-being within the context of social relationships (Hahn & Oishi, 2001; Rudy et al., 2007).

As a functional theory of behavior, SDT focuses on how people live, that is, how their motives, goals and values, in interaction with interpersonal and cultural supports, function to fulfill needs intrinsic to their nature (Deci & Ryan, 2000). Within SDT, wellness is specifically characterized by integrated

functioning, which represents self-endorsed actions, congruent with abiding values and basic needs (Ryan & Huta, 2009). Researchers within SDT are thus interested in how varied ways and conditions of living promote or thwart integrated functioning (Ryan & Huta, 2009) or PWB according to Ryff (1989). For SDT, the growth tendencies underlying such integrated psychological functioning require specific supports and nutriments from one's social environment. These nutriments are conceptualized within SDT as Basic Psychological Needs (BPNs), which are defined as those supports and satisfactions that are essential and necessary for psychological growth, integrity, and wellness.

Within SDT, there are three BPNs; namely: autonomy, relatedness and competence (Ryan, 2009; Vieira et al., 2011). When these three BPNs are satisfied within a social context, people experience more vitality, self motivation and well-being. Conversely, the thwarting or frustration of these needs leads to diminished self motivation and greater ill-being (Ryan, 2009; Lynch, La Guardia, & Ryan, 2009). The satisfaction of BPNs is related to well-being both at trait and state levels and that the satisfaction of these needs is critical in predicting ones psychological and subjective well-being (Hahn & Oishi, 2001; Wilson et al., 2006). The SDT-theory further claims that the three BPNs are not only innate but also universal and essential for healthy development (Wilson et al., 2006). Additionally, these needs have been shown to be cross-culturally valued and relate to measures of both PWB and SWB (Forgeard et al., 2011). But, how SDT does define these BPNs and what makes them fundamental to promote ones well-being, are the questions that should be reacted then.

SDT asserts that *autonomy* is one of the three BPNs that sub-serve growth and well-being across cultures. As defined by Ryan and Deci (2000), autonomy refers to volition, to having the experience of choice and to endorsing one's actions at the highest level of reflection. It concerns the need to feel oneself able to make personally meaningful choices, to take initiative, and to pursue personally held goals and ideals (Lynch, Guardia, & Ryan, 2009; Deci & Ryan, 2008a). People of all types need to

feel autonomous—that they are the authors and agents of their own behavior—rather than feeling that their behavior is controlled by forces that have not been assimilated into the self (Lynch, Guardia, & Ryan, 2009). A developmentally inadequate balance of control and autonomy, i.e. excessive control, could cause alienation of the true authentic self, which in turn consumes a person’s psychic energy from working successfully and harms his development in profession (Ryan et al. 1995).

The need for *Competence* concerns feeling effective and capable in meeting challenging tasks within one’s environment (Wilson et al., 2006) and it claims that people have a basic desire to master their environments (Ryan & Deci, 2000). The experience of competence causes a person to try, to face challenges, feel self-pride, and appreciate others. This need is connected to feeling of capability, self-efficacy and self-worth. The need could not be fulfilled by empty praise. It must be truly grounded on real experiences which a person considers valuable. It is, of course, affected by how valuable one views the goals, and what one aims to gain (task mastery, enjoyment, approval, rewards) relative to the costs (energy loss, anxiety, etc.) (Ryan & Deci, 2000).

*Relatedness*, the third BPNs, refers to connectedness, belonging, and having mutual relationships. It is feeling a sense of being with others, security, unity, warmth of environment and to be part of a group that shares the same interest (Hahn & Oishi, 2001). The center of the theory is therefore, relatedness experience strongly affects the degree of self-determination or individuals’ overall well-being (Deci & Ryan, 2000; Wilson et al., 2006). Thus, good social relationships are significant predictors of motivation to pursue a goal, doing a task and in turn the PWB and SWB of a person (Ryan & Deci, 2000).

In sum, SDT shares common theoretical ground with interactionist and transactional theories in its suggestion that important processes in personality and development are influenced by both the individual and the social context. The theory specifies that in their interaction with the environment,

people brings a set of innate, BPNs for autonomy, competence, and relatedness which they seek to fulfill, thereby activating organismic processes of growth and integration (Deci & Ryan, 2000; Ryan & Deci, 2000). The environment, in turn, can either provide or fail to provide opportunities to satisfy those needs (Lynch, Guardia, & Ryan, 2009; Wilson et al., 2006). Hence, these needs are both self-oriented and socially-oriented psychological needs (Hahn & Oishi, 2001).

Yet, from an SDT perspective, well-being is not concerned exclusively with hedonic (SWB) principles that restrict its focus to the pursuit of pleasure or the prevention of pain (Ryan & Deci, 2001; Wilson et al., 2006), and it is not also exclusively about eudaimonia either (Ryan & Huta, 2009), though it duly favors a eudaimonic view of well-being, which is concerned with organismic functionality and self-actualization that flourishes when social contexts facilitate the satisfaction of BPNs (Ryan & Deci, 2001; Wilson et al., 2006). The theory examines both aspects of well-being suitably (Ryan & Huta, 2009). Hence, due to the fact that SDT is aligned with both eudaimonic and hedonic thinking, it lays a theoretical foundation to the definition and understanding of adults' PWB and SWB as well as to the correlates that are considered in this study.

### **1.3. Conceptual Model**

Both Socio-demographic and psychological predictors of well-being were important and included in this study. In order to further explore the relations between these variables and adult well-being, this particular research formulated an integrated conceptual model (see figure 1). A combination of theories, research findings and researcher's realistic experience shapes the study, in guiding the development of the problem, research questions, and the framework of the study. More explicitly, the positive psychology approach provided a grand theoretical foundation for the current study. Within the frame of positive psychology, a more viable direction for the research on adult well-being was

found to be the application of the SDT. This approach, in turn, allows for the identification of leading socio-demographic and psychological predictors of well-being among adults.

Initially, respondents' socio-demographics were considered as the main variable of the study. This is because these characteristics considerably impacted adults' well-being in a beneficial or harmful manner. For example, marital status was conceptualized as a resource. But, this does not necessarily mean that those who are widowed or single have negative health outcomes. Consequently, variables such as this needed to be examined; to test whether respondents who are married had a better well-being or not. Similar logic necessitated the inclusion of age, gender, education and household income in the model. This method was basically favored by the proponents of the bottom-up approach of studying well-being (Diener, 2000). Bottom-up perspectives of well-being give primary emphasis to the surrounding socio-demographic factors and contextual influences in understanding the variation in reported levels of well-being (Diener, 2000; Gruenewald et al., 2008). Top-down approaches of well-being, on the other hand, led to extensive research documenting links between psychological variables and well-being (Gruenewald et al., 2008).

Many have argued for integrating top-down and bottom-up models to examine the interplay of psychological variables with socio-demographics in predicting adult well-being. So doing made it possible to assess not only the effects of contextual and demographic characteristics but also the extent to which psychological variables influences well-being. It was therefore from this ground that this research was using an approach that allows investigating the multi-way interactions of these variables in determining the well-being of adults. Hence, among prominent psychological variables, adults' personality, religiosity, and goal pursuit were included in the model for further investigation of their association to themselves and with adults' PWB and SWB.

Adults' well-being, in fact, is a function of their personality traits (Diener, Oishi, & Lucas, 2003; Diener et al., 1999). But, the independent correlation between personality types and well-being is complex, especially from a cross-cultural point of view. For instance, many studies revealed that extraversion and neuroticism had a strong association with PWB (DeNeve & Cooper, 1998; Siegler & Brummett, 2000; Schmutte & Ryff, 1997) and SWB (Diener & Lucas, 1999; Diener et al., 1999). Similarly, agreeableness and conscientiousness was also found to have a positive association with adults' reported scores of PWB (Harrington & Loffredo, 2001) and SWB (McCrae and Costa, 1997). However, Diener and Lucas (1999) argued that traits other than extraversion and neuroticism, because they are a function of environmental than genetic factors, are not consistently linked to well-being. This controversy, for sure, calls for a study of this type; and the inclusion of personality in the model could lend a hand in shedding light on the argument.

Regarding religiosity, it is well documented that being religious provides a sort of psychological immune system. Beliefs and practices such as praying and reading religious literature improve psychological wellness and prevent individuals from harm (Martin, Kirkcaldy, & Siefen, 2003; Fry, 2000). Precisely, there is an increased consensus that religiosity provides both psychological and social benefits (Diener et al., 1999). However, conversely, research also covered findings with negative relationships between religiosity and well-being. For instance, some researchers regard religiosity as inferior psychological health strongly associated with some functional limitations (e.g., Martin, Kirkcaldy, & Siefen, 2003; Diener et al., 1999). Hence, the inclusion of religiosity in the model, so as to clearly define its association with adults' PWB and SWB, seems crucial.

The emergence of the positive psychology movement has also increased attention on the question of not just whether religiosity is related to the presence of positive psychological states, but also how it acts as a buffer zone between some thwarting or propping variables. For instance, Lewis and Cruise

(2006) identified mechanisms for the relationship between religiosity and psychological wellness and its moderating role by increasing social relationships and purpose in life. As regards moderation, this study's model emphasized to test the moderating role of religiosity in the relations between personality and well-being. Therefore, a great deal of research supports the inclusion of religiosity in a model that focuses on adult well-being, both as an independent predictor and as a moderator between variables (e.g. Martin, Kirkcaldy, & Siefen, 2003; Fry, 2000; Lewis & Cruise, 2006).

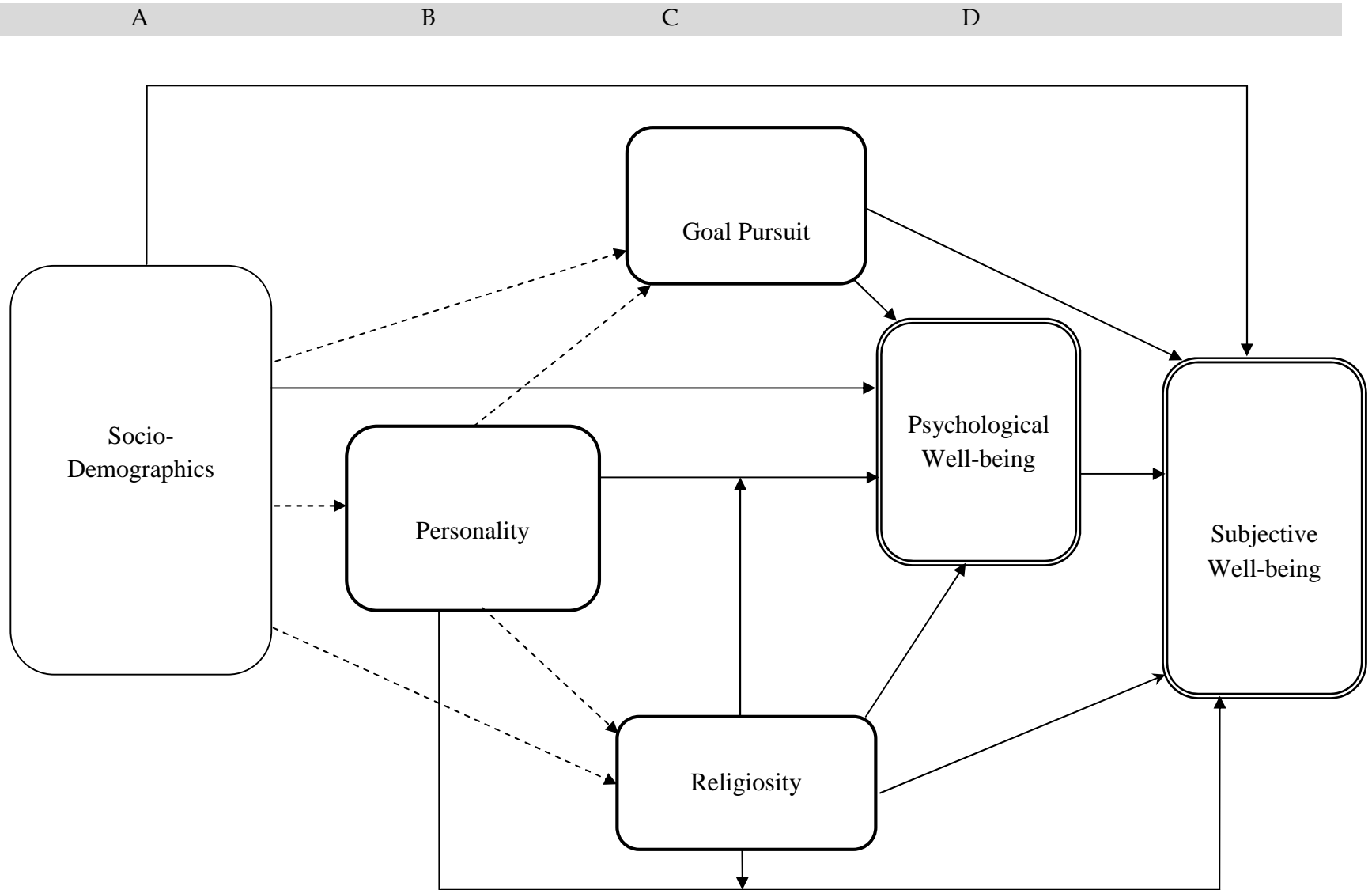
According to SDT, individuals' goal pursuit has also an independent potential to influence their level of well-being. Goal pursuit is considered a leading predictor of both PWB and SWB (Ryan & Deci, 2001; Kim, Kasser, & Lee, 2003; Romero, Gomez-Fraguela, & Villar, 2011). Theoretically many developmental psychologists have also proposed this relationship; many referring indirectly or directly the idea that goal-directed behavior is a beneficial predictor of well-being (Reis et al, 2000; Ryan & Deci, 2001; Sheldon et al., 2004).

However, the question is: which type of life goal to pursue would have a positive impact on the PWB and SWB of adults? Many cross-cultural researches fetch complicated findings in this regard. For instance, SDT researchers argue that only the pursuit of intrinsic life goals play a constructive role in the maintenance of well-being while extrinsic goal pursuit is associated with poorer well-being (Deci & Ryan, 2000; Kasser & Ryan, 1996). However, Diener and Seligman (2004) argued that pursuing extrinsic life goals by itself could enhance well-being. As a result, many others believed that attainment of a goal, be it extrinsic or intrinsic, is basic in mounting the well-being of adults (e.g., Ingrid, Majda & Dubravka, 2009). This controversy, with no doubt, seeks a study to have a definite answer. Thus, the inclusion of goal pursuit in the model was also imperative.

Often times, PWB and SWB are used synonymously; though they have also been used distinctively (Huta & Ryan, 2010). However, most studies and the literatures suggest a dual approach to the characterizations of well-being (Keyes, Shmotkin, & Ryff, 2002). Ryff (1989), for instance, attempted to make sense of the two lines of well-being research to show that PWB and SWB share a related-but-distinct and conceptually apparent difference. Similarly, in this paper, the construct PWB and SWB were used distinctively, as supported by the works of Ryff and her colleagues (e.g. Ryff, 1989; Keyes, Shmotkin, & Ryff, 2002).

The construct PWB was considered, both as an outcome in itself, which is in agreement with the principles of the SDT-theory, and on the other hand, simultaneously, it was considered as an essential predictive factor for the SWB of adults. The model proposes that SWB was a function of the direct and indirect effects of demographic and psychological variables and the overall PWB of adults. As a result, to the present research, PWB was treated as predictor to SWB; and SWB as an outcome variable to PWB. This model was supported by plethora of research conducted within the framework of SDT (e.g., Ryff, 1989; 1999; Huta & Ryan, 2010; Keyes, Shmotkin, & Ryff, 2002). All the variables included in the current study are clearly depicted in the figure below.

Figure 1: A Hypothesized Conceptual Model of Study Variables' Impact on Adult's Well-being.



The above figure presents the conceptual model of the study, specifying the prominent factors hypothesized to influence adults' well-being. For the sake of clarity, the researcher has grouped the variables into four conceptual clusters or components: component "A", "B", "C", and "D". As indicated in the Figure, component "A" is composed of socio-demographic (i.e., age, gender, marital status, educational level and household income). Component "B" represents adult's dispositional characteristics (i.e. personality). Variables at "C" level would independently predict PWB and SWB as well as act as a buffer to the influence of the socio-demographics and personality's impact on the dependent variables labeled under component "D". Moreover, the bidirectional relationships between variables in component "C" were tested in the model. At component "D", PWB is considered both as a predictor and an outcome variable; a predictor to the dimensions of SWB and an outcome to the variables labeled in component "A", "B", and "C". In short, the model depicts how socio-demographics and psychological variables impact the PWB and SWB of Ethiopian working adults in an urban context.

#### **1.4. Problem Statement**

Intrinsically motivated research projects, like this, could start out of curiosity and interest. One begins to wonder about a certain phenomenon, continues by questioning, then tries to find answers, and finally wants to give some new explanations for the phenomenon. While the researcher was working and spending the past 10 years in different governmental and private organizations, he had the opportunity to observe abundant employed workers to worry, feel disinterest and irritated in their walks of life; which the researcher believe directly or indirectly influences their overall well-being in an adverse ways. The researcher, hence, found the phenomena vital to uncover. After such a phenomenon of interest was identified, aided by reading and subsequent thinking, it began to have a conceptualized form and organized in a structured manner.

It is therefore from such personal acquaintance and experience of the researcher that this particular research came in to being, primarily. Besides, through his reading, the researcher has realized that there were major contextual and conceptual limitations intrinsic to the existing literatures with regard to adults' well-being. This study, therefore, shouldered the responsibility of easing such limitations as well. To make it more specific, below are major gaps that the researcher tries to occupy with this particular study.

First, as said before, increased interest in the study of well-being, since the inception of the field of psychology, has devoted much attention to human troubles than positive functioning; and until relatively recently, only few studies have been conducted on well-being and its determinants (Ryff, 1989). The study on well-being stands in stark contrast to the sheer quantity of published material and big concern devoted to psychopathology (Ryff, 1989). Such a discrepancy suggests that we are not as explicit about our understanding of well-being, health, strength, resources, competencies and skills, as we are about what we see as problematic about human behavior (Christopher, 1999; Edwards et al., 2005).

As a result, despite increasing popularity of the field at this time, its usage lacks a conceptual base and there appears to be little clarification about what well-being is and how it may be identified and achieved. Specific to Ethiopia, despite the fact that well-being is increasingly referred in different health and economic policy documents; it is often in an unreflective way and lacks a shared meaning. The researcher contends that clearer understanding was needed of what PWB and SWB means and how they are operationalized. Hence, conducting a research of this type in the Ethiopian context seems very appropriate and timely.

Second, current debate in the field of well-being concerns whether there are human universals for PWB or whether its causes vary according to culture (Diener, Oishi, & Lucas, 2003). As Diener (2000) argues, one's PWB is heavily influenced by his/her cultural context. The very nature of what it means to be well or to experience well-being takes culture-specific forms (Eggleston et al., 2001; Lu & Gilmour, 2006). Hence, exploring well-being, construed by a unique cultural tradition, was found to be vital. Otherwise, if we forget this point and believe that we are discovering universal truths, we are running the high risk of concluding non-western people as less psychologically healthy (Christopher, 1999). This is because, Euro-American and African conceptions of well-being differ systematically; in that the former is more individual-oriented and the latter is more socially oriented (Diener, Oishi, & Lucas, 2003).

In the Euro-American culture of individualism, which views the person as a bounded, autonomous and free entity (Lu & Gilmour, 2006), social customs, institutions and the media all conspire to foster the agentic way of being and strongly advocates relentless pursuit of individual interests (Lu & Gilmour, 2006; Spencer-Rodgers et al., 2004). However, in the culture of collectivism, like Ethiopia (Levine, 1972), the person is of a connected and bound to others and emotions are more interpersonal or intersubjective; and the socio-cultural norms as well as government programs stress the importance of collective rights and needs over those of individuals to a greater extent (Christopher, 1999; Eggleston et al., 2001; Diener, Oishi, & Lucas, 2003).

Therefore, the difference between the two is visible. Because mostly used standard measures of PWB were developed largely in Western nations (Eggleston et al., 2001), the generalizability of the results should be questioned. Hence, the instrument may not be appropriate for measuring well-being in African cultures. However, the researcher believed that both individual oriented and socially oriented self are integral parts of the Ethiopian self. It is thus conceivable that although the

socially oriented cultural conceptions of well-being may be the dominant view among Ethiopians (Levine, 1972), they may also possess some individual-oriented view of well-being; especially the younger well-educated generation is becoming increasingly individual-oriented, in general. Hence, building an Ethiopian based theory of adult PWB on one hand, and having an instrument that would reliably capture such cultural conceptions of PWB on the other hand, is vital and was one major concern that draws the researcher's attention to carry out this study.

Third, it cannot be denied that investigations on adulthood have made some sort of progress since Brim (1992) referred to the middle years as the "last uncharted territory in human development" (cf. Lachman, 2004). However, despite the increase in research activity on midlife, still less is known about this period than about other developmental periods such as infancy, childhood, adolescence, or old age (Lachman, 2004). According to Lachman, this is because of the fact that the period has been understudied for so long because of assumptions that it is a quiet period with little change, that there is too much diversity and too little regularity to capture the midlife experience, or that middle-aged subjects are difficult to obtain for research because of their busy work and family schedules (Lachman, 2004). As a result, many questions and untapped issues about adulthood were kept unanswered (Lachman, 2004).

However, it is eminent that adults take multiple paths regarding employment, education, and family roles and have tremendous part in the overall development of a society; and hence it is a developmental stage that seeks much emphasis rather. Besides, focusing on early and middle adulthood can provide a window for influencing some aspects of later life. This is to mean that if we can identify the major predictors of adulthood, it may be possible to delay, minimize, or prevent some of the adverse changes in biological, psychological, and social functioning that occur in later life. Hence, it is imperative that a study of adult well-being, with a promise of bridging such a gap,

is critical; as the adulthood ages comprises large proportion of the society and because this period covers a large portion of an individual's lifespan.

Fourth, as in other disciplines, well-being is a concept gaining more and more attention in organizational sciences. Several studies based on SDT have examined the utility of psychological need satisfaction for predicting well-being in the workplace. However, no adequate conceptual framework is currently devoted to adults' well-being at work (Dagenais-Desmarais & Savoie, 2011). Because work is a life domain distinct from other domains such as school, friends, and family, it involves specific experiences for adults. As a result, diverse empirical evidence highlighted the need for a specific conceptualization of well-being in the work place. Diener and co-workers (Diener, Oishi, & Lucas, 2003), for instance, have acknowledged that well-being contains components that can fluctuate with specific life domains, making a domain-based analysis relevant. Hence, developing a specific conceptual framework that works for adults' well-being at work place becomes all the more crucial (Dagenais-Desmarais & Savoie, 2011; Wilson et al., 2006)). It is, therefore, from this ground that this study tried to examine adults' well-being in the work context.

Fifth, just as well-being is poorly understood in adult people, so too are its predictors. Well-being has multidimensional personal, dispositional and environmental determinants, which become more complex as the human life cycle progresses (Edwards et al., 2005). But, past research conducted in the area focus merely on the environmental and contextual factors, ignoring the major psychological determinants of well-being (Wei et al., 2011). However, it should be known that people vary in their experiences of well-being regardless of the demographic and contextual factors. Some individuals might experience high levels of well-being despite their adverse living situations while others might experience a low level of well-being despite having certain outward advantages such as wealth, education, and good health (Seligman & Csikszentmihalyi, 2000). Indeed, income, age, gender, and

education are not unwaveringly associated with adults' PWB or SWB (Wei et al., 2011). So, although well-being is influenced by the environment, demographics and other available resources, there appears to be individual differences in adults' dispositional tendencies to experience high or low levels of well-being (Wei et al., 2011). Thus, research attention should focus on psychological factors too (Ranzijn & Luszcz, 1999).

Positive psychology theory endorses major psychological factors, in which an individual's personal character strengths are expressed in an enabling environment, such as self-esteem (Spencer-Rodgers et al., 2004), need for personal growth (Ryff, 1989), perceived interpersonal skills (Lachman, 2004), having goals or purpose in life (Ryff, 1989), personality (Ryan, & Deci, 2001), interpersonal relationships (Deci and Ryan, 2008) and religiosity as strengths in character that may enhance adult well-being. However, studies including both psychological factors as well as socio-demographic predictors typically are found to account for more of the variance in well-being than those with non-psychological or psychological predictors alone (Ranzijn & Luszcz, 1999). Hence, this study was meant to examine the degree to which both psychological and socio-demographic predictors and well-being are associated among working adults.

Finally, there are inconsistent trends in the relationship between some demographics and psychological predictors and adults' PWB and SWB. To start with the demographics, for instance, lots of research findings revealed that the relationship between well-being and age was inconsistent and paradoxical; sometimes positive, negative, U-shaped, and sometimes constant. For instance, some researchers have found that well-being decreases with age (e.g., Diener, 1994; Keverne, 2008) while others report that well-being and age are positively related (Mroczek & Kolarz, 1998; Paul et al., 2005; Yang, 2008). Still others have found that well-being is U-shaped through adulthood

periods: high amongst the young, declines in middle ages and then lifts back up at old age (Blanchflower & Oswald, 2007; Forgeard et al., 2011).

The same trend also holds true to the relationship between marriage and well-being. Numerous studies revealed that married individuals are mentally the healthiest (Diener et al., 1999; Easterlin, 2003; Donn, 2005), followed by those who are cohabited, single, widowed, and the divorced (Lee and Bulanda, 2005; Rao, Apte, & Subbakrishna, 2003). However, Diener and his colleagues contend that the divorced have a relatively better well-being than the widowed (Diener et al., 1999). On the other hand, there are also studies that favor singlehood for reaping better PWB than being married, as they exhibit higher autonomy and personal growth (e.g., Rao, Apte, & Subbakrishna, 2003). It is also shown that the influence of cultural characteristics, age-specific expectations and societal values is enormous in the link between marriage and well-being (Diener et al., 1999).

Likewise, the connection between education and well-being is not beyond controversy. Many findings revealed that education and well-being are positively related (Keyes, Shmotkin & Ryff, 2002; Tsenkova et al., 2007, Easterlin, 2001; Donn, 2005; Michalos, 2008). Education not only allows adults to make progress toward their goals but also make them able to adapt to changes in their environment (Diener et al., 1999). In contrast, other researchers, such as Chevalier and Feinstein (2006), found that the relationship between education and well-being is negative. Job related stress and elevated expectations might harm the psychological health of adults who are better-off in their education (Chevalier & Feinstein, 2006; Keverne, 2008; Huppert, 2009).

Everybody is also after money so as to have material pleasures and thereby thinking that it might lead to happiness and well-being. Accordingly, studies revealed that individuals' well-being is positively correlated with their income level (Diener et al., 1993; Inglehart, 2010; Venhoveen,

1991). However, whether it is relative or absolute income that contributes to adults' well-being remains controversial (Easterlin, 1995; Venhoveen, 1991). High level of well-being might also be found even in people with poor living conditions and low household income (Ranzijn & Luszcz, 1999). Thus, the link between adults' household income and their level of well-being needs a definite answer.

As far as the psychological variables are considered, the relationship between personality and adult well-being is also incoherent. Wood and his colleagues found that well-being is positively correlated with extraversion, openness, agreeableness, and conscientiousness domains, and negatively correlated with neuroticism (Wood, Joseph, & Maltby, 2009). Similar findings were documented by other researchers as well (e.g., DeNeve & Cooper, 1998; Harrington & Loffredo, 2001). However, divergent to these findings, conscientiousness, agreeableness, and openness to experience were found to be less strongly and consistently linked to well-being as these traits have their sources from rewards in the environment (Ryan, & Deci, 2001). Hence, the area needed further examination in order to have an auxiliary account.

Researchers have also been interested in examining the relations between religiosity and well-being. Many discovered the positive relations existing between these two variables (e.g., Fry, 2000; Ellison et al., 2001; Martin, Kirkcaldy, & Siefen, 2003; Trankle, 2007; Diener et al., 1999; Inglehart, 2010). However, this positive link between psychological health and religiosity is believed to be a function of the religiousness of the society (Diener et al., 1999) and in some cases religiosity is also regarded as a universal obsessional neurosis (Martin, Kirkcaldy, & Siefen, 2003) associated with inferior psychological health and general anxiety states. Thus, the association between religiosity and well-being needs to be clearly defined among adults of Ethiopian context.

Many studies have also shown that success in goal pursuit is positively related to diverse indicators of psychological health (Romero, Gomez-Fraguela, & Villar, 2011; Sheldon et al., 2004). The overall happiness of the individual depends on the shortfall between aspirations and attainments of a goal, even though the relationship between goals and well-being is strongly dependent on the content of the goal being pursued (Kasser & Ryan, 1996). In general, extrinsic goal pursuits are found to be inversely related where as intrinsic goal pursuit is directly related to adults' well-being (Romero, Gomez-Fraguela, & Villar, 2011; Ryan, & Deci, 2001; Kasser & Ryan, 1996; Sheldon & Kasser, 1998; Ryan & Deci 2000). However, this trend contrasts with the classical assumptions that the achievement of goals is in itself a source of well-being (Wiese, 2007). These contrasting arguments and findings need further clarifications too.

Thus, an adequate and comprehensible test of the above possibilities in the Ethiopian context must involve a study of such type. To this end, the following research questions were put forth for empirical examination:

1. How is the psychological and subjective well-being status of Ethiopian adults?
2. Is there a significant difference in PWB and SWB among adults of different age groups (between emerging (age 20 – 25), young (age 26 – 40) and middle (age 41– 65) adults)?
3. Is there any significant difference in PWB and SWB among adults of different gender, marital status, educational level and household income?
4. Do adults' socio-demographics (such as age, gender, marriage status, educational level and household income) and psychological variables (such as personality, religiosity and goal pursuit) significantly relate to each other and with the PWB and SWB of adults?
5. Which demographic or psychological variables make a significant independent contribution to adults' PWB and SWB?

6. Which specific domains of goal pursuit and personality significantly predict adults' PWB and SWB?
7. Is religiosity a significant moderator for the predictive power of personality dimensions on adult PWB and SWB?
8. Which dimensions of PWB is a significant predictor of aggregate SWB and its domains?
9. How is PWB viewed and experienced among Ethiopian adults?

### **1.5. Objectives of the Study**

The primary goal of the present study was to test the model, as indicated in figure 1, using SDT framework under the realm of positive psychology, in order to examine the possible associations that exist between the antecedents of PWB and SWB among Ethiopian adults. Furthermore, investigating the socio-cultural constructions of the meanings and experiences of PWB among Ethiopian adults was the succeeding leading objective of the study.

Specifically, concomitant to the research questions listed above, the major objectives of this study were to make an appraisal of the well-being level of Ethiopian adults; assess the socio-cultural and environmental dynamics linked with the psychological and subjective well-being of Ethiopian adults; examine whether resources such as age, gender, education, household income, and marriage facilitate adults' well-being or not; evaluate the magnitude of demographic and psycho-social variables in impacting overall PWB and SWB and their specific dimensions; examine which specific domains of goal pursuit and personality predict the well-being of adults most significantly, and finally to identify whether adults' religiosity was a significant moderator for the independent contribution of personality on the well-being of adults.

## **1.6. Scope of the study**

It seems imperative giving details of both the conceptual and geographical delimitations of the study. First, the general term “adulthood” encompasses the developmental stages early, middle and late adulthood. However, this study only centered on the life experiences of early (encompassing emerging and young) and middle adults, excluding the late adulthood period. Adults within the two specific developmental stages (i.e. between age 20 and 65) are chosen because of two principal reasons. First, these specific periods are seen by diverse researchers as the most significant of the periods of all developmental life stages. It is the period in which the individual take multiple paths regarding education, work, and family roles and have tremendous part in the overall development of a society. Focusing on early and middle adulthood can also provide a window for a glimpse of later life. Second, because they are active work forces of any governmental organizations, it would allow the researcher to address one major objective of the study: examining the antecedents of the psychological and subjective well-being of working adults.

Second, the research would have been more meaningful if it had been conducted by using a nationwide sample. However, to respond to the question of manageability, within the limit of time and financial constraints, the study was delimited to be conducted in Addis Ababa, the capital of Ethiopia, alone. This urban center was chosen as a setting for the study for the simple reason that it was accessible for gathering information, as the areas happened to be the schooling, living, and working center of the researcher for a long periods of time. For practical reasons, only a limited number of adult civil servants, working in organizations under the city government of Addis Ababa, were considered as participants of the study. As a result, the writer believed that making generalization to the country by relying on the findings of this scope is difficult and hence the result should be seen in light of this scope.

## **1.7. Significance of the Study**

Because being psychologically well and achieving greater happiness is an important goal for every people around the world, it was vital to conduct a research of this type that can establish basic foundation for developing mechanisms in which individuals can be lifted to a more optimal state of functioning. Accordingly, the researcher focused on well-being as the dependent variable because it is not only a matter of personal concern for adult workers, but also has significant consequences for their occupational functioning and to the well-being of others who are around them as well. The researcher believed that research in this area, in general, could not only increase our understanding about what factors are associated with adults' well-being but also help mental health providers and concerned authorities to deliver more effective services or build more efficient system to enhance adults' PWB and SWB. More specifically, the proposed study would contribute to the positive psychology literature in five primary ways.

First, the present limited state of knowledge regarding adult PWB and SWB was found to demand a concerted effort to further develop clear and generating theory. Hence, this study could expand the thus far limited research conducted on the relationship between socio-demographic and psychological variables and well-being of adults in the Ethiopian context. Thus, this research would be an initial attempt to specifically describe the phenomena of adult well-being among a sample of Ethiopian working populations.

Second, prior research has offered only limited theoretical foundations for looking at how the socio-cultural contexts of developing countries influence the well-being of adults. In fact, there is little empirical evidence to describe how PWB functions in people living in developing country like Ethiopia and no one have examined Ryff's definition of PWB in the Ethiopia's context. Hence, this

study would expand the knowledge base by being the first to empirically test the influence of socio-cultural contexts on adult PWB.

Third, to date, as far as the knowledge of the investigator goes, there were no baseline data available in Ethiopia that indicate the extent of adult well-being and associated factors along with it. Moreover, much scholarly debate has occurred over the practicability of the so called western based instruments. Thus, this study would attempt to clarify this issue. Specifically, this study would be the first to extensively test the reliability of Ryff's multidimensional scales of PWB within the Ethiopian context.

Fourth, the findings of this study would help the psychology profession to better understand the interdependent relationships between psychological variables and adult well-being, and hence lend useful information for improving wellness in the work place. A promising approach to increase well-being was through positive psychology interventions (PPI)—that is, treatment methods or intentional activities that aim to cultivate positive feelings, behaviors, or cognitions (Sin & Lyubomirsky, 2009). Hence, the current study would contribute to the exploration of a theoretical framework for institutions that desire to put into place practices that are engineered to foster the well-being of its members. Moreover, the investigator of this research hoped that the research finding would help psychologists to guide themselves in selecting and applying appropriate theoretical framework of well-being and thereby foster the provision of PPI.

Finally, because there is hardly any research conducted in Ethiopia with respect to these problems, this study would help as a springboard for discussions and provide preliminary information to carry out further studies on adult psychological and subjective well-being.

## 1.8. Operational Definitions

*Positive Psychology* – is the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions. As a goal, positive psychology attempts to understand positive emotions, positive strengths and virtues, and positive institutions (Seligman & Csikszentmihalyi, 2000).

*Well-being* - is all about lives going well. It is the combination of feeling good (SWB) and functioning effectively (PWB). The concept of feeling good incorporates not only the positive emotions of happiness and contentment, but also such emotions as interest, engagement, and affection. The concept of functioning effectively involves the development of one's potential, having some control over one's life and having a sense of purpose.

*Psychological Well-being* - addresses the eudemonic components of well-being. It is the state of adult's mental well-being achieved by living to one's best potentials (i.e., autonomy, environmental mastery, positive relations with others, personal growth, purpose in life, and self-acceptance) and effective functioning. The construct PWB is assessed by the multidimensional **Scale of Psychological Well-Being** (SPWB) (Ryff, 1989).

*Subjective well-being* - addresses the hedonic aspects of well-being. It is defined as adult's affective (positive and negative affect) and cognitive (life satisfaction) evaluations of life. Thus, adults' SWB is measured by multi-item scales of **Positive and Negative Affect Schedule** (PANAS) (Watson, Clark, & Tellegen, 1988) and the **Satisfaction with Life Scale** (SWLS) (Diener et al., 1985).

*Personality* – refers to the unique and relatively stable behavioral and cognitive patterns (i.e. thinking, feeling and acting) of adults that lead to consistent patterns of behavior. It is defined

within the framework of a five-factor model (Openness, Conscientiousness, Extraversion, Agreeableness and neuroticism). The personality construct is measured using the shortened form of the **Big Five Inventory** (BFI) (John, Donahue, & Kentle, 1991).

*Religiosity* – refers to the extent to which an adult is committed to a set of religious beliefs and is involved in organized and/or non-organized religious activities. Or, it is a measure of how religious minded people are. Adults’ extent of religiosity was assessed by the **Modified Brief Multidimensional Measure of Religiosity** (MBMMR) (Fetzer Institute, 1999).

*Goal pursuit* – is the extent to which people pursue goals to shape their life. The goals can serve as a vehicle for experiencing meaning and structure in one’s life. Adults’ goal pursuit (importance, difficulty and attainment level) was assessed using the modified version of the **Aspiration Index (Revised)** (Kasser & Ryan, 1996).

## CHAPTER 2

### REVIEW OF RELATED LITERATURES

#### 2.1. Philosophical Orientations of Psychological and Subjective Well-being

The current spate of research on well-being has caught the attention of governments and public policy makers. The promotion of well-being, with no doubt, has been and is the ultimate aim of every action. In fact, the voluminous literature that has surrounded the issue of adult wellness bears testimony to the popularity of the concept within and across the social sciences; though philosophers, psychologists, economists, etc. have offered multiple meanings to well-being and of what constitute the good life.

Evidence from a number of investigators has indicated that well-being is best understood as a multidimensional phenomenon that includes aspects of both the hedonic and eudaimonic conceptions (Ryan & Deci, 2001; Huta & Ryan, 2010). Both approaches are operationalized in non-parallel terms and treated as mutually exclusive (Ryan & Deci, 2001; Ryan, Huta & Deci, 2008). This distinction characterizes pursuits in eudaimonic versus hedonic mindsets. In a hedonic mindset, people focus on the well-being to be obtained at the end of a pursuit; and in a eudaimonic mindset, people focus more on the quality of the activity itself, and not its end result (Huta & Ryan, 2010).

More specifically, the hedonic approach is characterized by happiness (SWB) and defines well-being in terms of pleasure attainment and pain avoidance while the eudaimonic approach defines well-being in terms of the degree to which a person is fully functioning (PWB) (Martin, Kirkcaldy, & Siefen, 2003). In the hedonic view, proponents contend that well-being is achieved through the

pursuit of pleasure, enjoyment, and comfort (e.g., Kahneman, 1999). In contrast, Aristotle viewed pleasure-seeking as a vulgar way of life. For eudaimonists, well-being is achieved through seeking to use and develop the best in oneself (Huta & Ryan, 2010; Ryff, 1989; Waterman, 1993). The hedonic-eudaimonic distinction continues to be debated and discussed. The goal of this piece is, therefore, to provide an overview of the main questions that arise regarding the nature and measurement of these two approaches of well-being.

### **2.1.1. The Hedonic View**

Equating well-being with hedonic pleasure has a long history. Aristippus, a Greek philosopher from the 4<sup>th</sup> century B.C., taught that the goal of life is to experience the maximum amount of pleasure. His early philosophical hedonism has been followed by many others. Hobbes further argued that happiness lies in the successful pursuit of our human appetites; and believed that pursuit of sensation and pleasure is the ultimate goal of life. Utilitarian philosophers such as Bentham also argued that it is through individuals' attempting to maximize pleasure and self-interest that the good society is built (cf. Ryan & Deci, 2001). Hedonism has thus been expressed in a relatively narrow focus on bodily pleasures to a broad focus on appetites and self-interests (Ryan & Deci, 2001).

Likewise, in the present era, the field of hedonic psychology is the scientific study of what makes life pleasant and unpleasant (Kahneman, 1999). And the hedonic approach defines well-being as happiness, interpreted as the occurrence of positive affect and the absence of negative affect (Kahneman, 1999; Ryan, Huta, & Deci, 2008). Thus, engaging in hedonic pursuits means seeking personal pleasure, enjoyment, and comfort, whether through physical means or emotional-cognitive means. According to Ryff and her colleagues, hedonic well-being "is rooted in ideas of pleasure, happiness and satisfaction of human appetites... It is what makes life experiences pleasant and

unpleasant” (Ryff, Singer, & Love, 2004, p. 1384). Consequently, hedonic focused interventions have a clear objective; to maximize pleasure and reduce pain (Ryan & Deci, 2001).

Most prior empirical research in the hedonic realm falls under the umbrella of SWB (Diener & Lucas 1999). In fact, hedonic well-being has been vigorously studied in psychology due to the work of psychologists such as Diener (1984) who have focused on the exploration of SWB. From that perspective, well-being is considered subjective because the idea is for people to evaluate for themselves; the degree to which they experience a sense of wellness. SWB is most often interpreted to mean experiencing a high level of positive affect, a low level of negative affect, and a high degree of satisfaction with one’s life. To the extent that one strongly endorses these three constructs, one is said to be high in SWB. The concept of SWB, assessed in this way, has frequently been used interchangeably with happiness. Thus, maximizing one’s SWB has been viewed as maximizing one’s feelings of happiness (Deci & Ryan, 2008a).

Thus, according to the subjective accounts of well-being, what is good for a person is dependent on his subjective stances. It is concerned with how and why people experience their lives in positive ways, including both cognitive judgments and affective reactions (Diener, 1984). As a result of this, although there are many ways to evaluate the pleasure/pain continuum, most research within hedonic psychology has used assessment of SWB (Diener & Lucas, 1999; Ryan & Deci, 2001). However, critics argue that this version of hedonism about well-being is problematic. That is, in order for the thesis of hedonism to be correct, well-being would have to be one particular kind of mental state or distinct type of feeling. Yet, there seems to be no single mental state that we can identify with pleasure, by virtue of which we fare better or worse.

### 2.1.2. The Eudaimonic View

Despite the currency of the hedonic view, many philosophers and psychologists, from both the east and west, have denigrated happiness per se as a principal criterion of well-being (Ryan & Deci, 2001). The eudaimonic tradition in well-being is derived from Aristotle's philosophy of happiness, especially as articulated with in his *Nicomachian Ethics* (Michalos, 2007). Aristotelian view of the nature of happiness is based on the Greek word eudaimonia, which literally means something like favored by the *daimones* (near-gods or gods) (Michalos, 2007). Aristotle defines eudaimonia as a character of persons that entails living in accordance with reason and moderation, and aiming toward excellence and the realization of a complete human life (Ryan, Huta, & Deci, 2008).

Aristotle wrote, "The many, the most vulgar, would seem to conceive the good and happiness as pleasure, and hence they also like the life of gratification. In this they appear completely slavish, since the life they decide on is a life for grazing animals" (cf. Michalos, 2007, p. 8). According to Aristotle, eudaimonic well-being is characterized by virtue, or independence of life, or the life that is most agreeable combined with security, or abundance of possessions, combined with power to protect and make use of them (Michalos, 2007). Thus, for Aristotle, the component parts of eudaimonia are noble birth, numerous friends, good friends, wealth, good children, numerous children, a good old age; further bodily excellences, such as health, beauty, strength, stature, fitness for athletic contests, a good reputation, honor, good luck, and virtue. If a person possessed all such internal and external goods, he is happy (Michalos, 2007).

Aristotle argued; a good or happy life is not simply given by nature. It requires internal and external gifts and good luck beyond our control, but it also requires individual and communal initiative (Michalos, 2007). Aristotle also insisted on the necessity of external goods for a completely happy

life. For example, he wrote, “Nonetheless, happiness evidently also needs external goods to be added, since we cannot, or cannot easily, do fine actions if we lack the resources. In many actions we use friends, wealth, and political power just as instruments. Further, deprivation of certain [externals] mars our blessedness.” (cf. Michalos, 2007, p. 11). Thus, a good or happy life is achieved insofar as one deliberately engages in the unimpeded excellent exercise of one’s capacities, accompanied by an appropriate amount of external goods (Michalos, 2007).

Aristotle suggests that a focus on pleasure and pain, rewards and punishments, can lead people to biased insights, or avoidance of truths, as they bend their perceptions for hedonic purposes (Ryan, Huta, & Deci, 2008). However, it is difficult to deem a person eudaimonic except his or her seeking of excellence and virtues is attributed to the person’s own volition. Waterman (1993) highlighted this, in his characterization of eudaimonia, as personal expressiveness. Hence, living well entails actively and explicitly striving for what is truly worthwhile and is of inherent, and it contrasts with the pursuit of crass endeavors such as materialism or pleasure seeking that pull one away from virtues (Ryan, Huta, & Deci, 2008). Aristotle posited that true happiness is found in the expression of virtue—that is, in doing what is worth doing (Ryan & Deci, 2001) and in turn, it is an end in itself (Ryan, Huta, & Deci, 2008).

Thus, eudaimonic theories maintain that not all desires or outcomes that a person might value would yield well-being when achieved. From a eudaimonic perspective, subjective happiness cannot be equated with well-being (Ryan & Deci, 2001). Waterman (1993) suggested that eudaimonia occurs when people’s life activities are most congruent or meshing with deeply held values. Eudaimonia is, therefore, all about the realization of valued, true human potentials (Ryan & Deci, 2001; Ryff, 1989; Ryan, Huta, & Deci, 2008). Because each individual comes to life with unique capacities, the central task in life is to recognize and realize these potentials (Ryff, Singer, & Love, 2004).

Engaging in eudaimonic pursuits is, therefore, being motivated and committed to use and develop the best in oneself, in a way that is congruent with one's true self.

If a person experiences eudaimonic living, he or she will necessarily experience hedonic enjoyment; though not all hedonic pleasure is derived from eudaimonic living (Waterman, 1993). Eudaimonia is not a feeling; it is rather a description of character or way of living (Ryan, Huta, & Deci, 2008). Eudaimonic thinking defines well-being by the processes, functions and values being engaged, rather than simply by the happiness associated with them (Ryan & Huta, 2009). Consequently, Aristotle's goal in discussing eudaimonia was to determine what functions and ways of living best represent and promote human wellness and flourishing (Ryan & Huta, 2009).

Ryff has also explored the question of well-being in the context of developing a lifespan theory of human flourishing. Drawing from Aristotle, she describes well-being not simply as the attaining of pleasure, but as "the striving for perfection that represents the realization of one's true potential" (Ryff, 1995, p. 100). In fact, Ryff's (1989) model of PWB is derived not only from Aristotle's view of the realization of one's potential, but also from the work of psychodynamically oriented psychologists such as Jung (1933), Maslow (1968), Allport (1961), and Rogers (1962). Ryff and her colleagues thus spoke of PWB as distinct from SWB and presented a multidimensional approach to the measurement of PWB that taps six distinct aspects of human potentials; which were operationally defined with structured self-report scales designed to measure self-acceptance, purpose in life, personal growth, positive relations with others, environmental mastery, and autonomy (Ryff & Keyes, 1995; Ryff & Singer, 1996; Ryff, Singer, & Love, 2004).

## Summary

The debate between hedonic and eudaimonic theorists is both ancient and contemporary. The researcher have highlighted these two positions because of their theoretical and practical importance and because these approaches have generated distinct, but interfacing implications. Despite divisions over definitional and philosophical issues, the two research literatures complement each other, providing an extensive picture of myriad person, context, and cultural factors that relate to the nature and promotion of wellness. Ryff and her colleagues also ensured that the best-fitting model is one that posits the two constructs; rather than considering one general factor, or two orthogonal factors, in isolation (Ryff, Singer, & Love, 2004).

Research on well-being had tended to fall in either of the two general approaches. The hedonic viewpoint focuses on SWB, which is frequently equated with happiness and is formally defined as more positive affect, less negative affect, and greater life satisfaction. On the other hand, the eudaimonic viewpoint focuses on PWB, which is defined more broadly in terms of the fully functioning person and has been operationalized as a set of six dimensions. Eudaimonic conceptions focus on the content of one's life, and the processes involved in living well, where as hedonic conceptions of well-being focus on a specific outcome; i.e., the attainment of positive affect and an absence of pain.

Following the footsteps of Aristotle, however, the eudaimonist accounts of well-being became the most theoretically laden of the approaches in psychology. According to Eudaimonism, well-being is realized in meeting core human psychological needs, and lists of needs are derived from theories of human flourishing, such as in Ryff's multidimensional account of PWB (Ryff & Singer, 1998). Ryff & Singer (1998) challenged SWB models of well-being as being of limited scope where positive

functioning is concerned, and specifically that SWB is often a fallible indicator of healthy living. The distinction between eudaimonia and hedonia is also significant on a broader societal level. A focus on hedonic happiness is by no means culturally neutral; it is both presupposed by and a reflection of individualistic while focusing on eudaimonic outcomes may suggest important alternative routes to individual and societal wellness and may play a critical function with respect to economic and social policies (Ryan, Huta, & Deci, 2008).

In sum, eudaimonia and hedonia are two of the main ways that people seek well-being in life. Factor analysis and correlation analysis has shown that eudaimonia and hedonia are distinct and coherent ways of behaving (Huta & Ryan 2010). Thus far, there is agreement that eudaimonia relates more to a sense of meaning, inspiration, personal expressiveness, interest, and flow; and hedonia relates more to a high positive affect and low negative affect (Huta & Ryan, 2010; Waterman 1993).

However, it should be understood that focus on hedonic outcomes cannot by itself reliably lead to either individual or collective well-being. Indeed, the more directly one aims to maximize pleasure and avoid pain, the more likely one is to produce a life bereft of depth, meaning, and community. Likewise, specification of eudaimonic living might not only be of value as a guide to a more complete and meaningful life; it should also yield more stable and enduring hedonic happiness (Ryan, Huta, & Deci, 2008). Studies have also found that a combination of both eudaimonia and hedonia relates to greater well-being than pursuing either of them alone (Huta & Ryan 2010; Huta, 2011), transmitting a message that using both approaches of well-being together explains one's well-being more reasonably than using each of them independently.

## **2.2. Self-Determination Theory and Well-being**

### **2.2.1. Self-Determination Theory (SDT): Essence**

Human well-being and happiness have received increasing attention from psychologists over the past half-century (Vansteenkiste, Ryan, & Deci, 2008). Recently, the positive psychology movement (Seligman & Csikszentmihalyi, 2000) has prompted many researchers to examine issues that concern human strengths and positive outcomes. Herein, SDT, a macro-theory of motivation and optimal functioning, not only fits with this positive psychology movement but also provides a theoretical framework that could be useful for integrating a good deal of the work that exists within positive psychology (Deci & Vansteenkiste, 2004). SDT is an eminent psychological framework to study people's behavior, based on the assumption that humans are innately motivated toward growth and health, a process which can be nurtured or thwarted by the social environment (Vieira et al., 2011).

Specifically, SDT maintains that three elements are essential for a theory that could underlie a comprehensive positive psychology (Deci & Vansteenkiste, 2004). The first is that human beings are inherently proactive, that they have the potential to act on and master both the inner (their drives and emotions) and the external (environmental) forces they encounter, rather than being passively controlled by those forces. Second, human beings have an inherent tendency toward growth, development, and integrated functioning. Third, although activity and optimal development are inherent to human beings these do not happen automatically. They require nutriment from the social environment (Deci & Vansteenkiste, 2004). Thus, SDT highlights the interaction between the proactive, growth-oriented human being and the social world that can either thwart or support activity, growth, and well-being (Deci & Vansteenkiste, 2004).

One of the central tenets of SDT is, therefore, that the quality of social contexts influences the motivation and well-being of individuals (Vansteenkiste, Lens, & Deci, 2006). In other words, psychological growth does not operate in isolation but rather requires continuous nutriment and supports from the social environment (Deci & Ryan, 2000; Vansteenkiste, Lens, & Deci, 2006). With this assumption, SDT shares common theoretical ground with interactionist (Shoda, Mischel, & Wright, 1994) and transactional (Srivastava et al., 2001) theories in its suggestion that important processes in personality and development are influenced by both the individual and the social context (cf. Lynch, La Guardia, & Ryan, 2009). In their interaction with the environment, individuals bring a set of innate, basic psychological needs which they seek to fulfill, thereby activating organismic processes of growth and integration (Deci & Ryan, 2000).

As a functional theory of behavior, SDT focused on how people live, that is, how their motives, goals and values, in interaction with interpersonal and cultural supports, function to fulfill needs intrinsic to their nature (Ryan & Huta, 2009; Rudy et al., 2007). Thus, its arena is the investigation of people's inherent psychological needs that are the basis for their self-motivation and personality integration, as well as for the conditions that foster human well-being (Ryan & Deci, 2000; Ryan & Huta, 2009). Besides, SDT also focuses on the content of goals and the social context within which goals are pursued (Ryan & Deci, 2000). The theory is built on the assumption that humans are intrinsically motivated to achieve and relates to humanistic theory. The core of humanistic theories is the full realization of the self and believe that well-being occurs to the extent individuals can express their inherent potentials (Kasser & Ryan, 1996). When self-determined, people experience a sense of freedom to do what is interesting, personally important, and psychologically vitalizing (Rudy et al., 2007).

### **2.2.2. Fulfillment of Basic Psychological Needs and Well-being**

According to Deci and Ryan (2000), SDT forms the basis necessary for understanding both behaviours directed to goals and well-being. One of the theories suggested by SDT is the theory of Basic Psychological Needs (BPNs; Deci, & Ryan, 2000). The concept of BPNs is central to SDT. Accordingly, humans have both self-oriented and socially-oriented BPNs (Hahn & Oishi, 2001). Needs, within SDT, are defined as innate and universal necessities. They constitute the nutriments that are required for proactivity, optimal development, and psychological health of all people. These needs are not learned, but are an inherent aspect of human nature and thus operate across gender, culture, and time to promote optimal functioning (Deci & Vansteenkiste, 2004).

SDT defines these needs as nutriments that are essential for people's survival, growth, and integrity (Deci et al., 2001). According to this definition, something is a psychological need only to the extent that its satisfaction promotes psychological health (Gagne & Deci, 2005). Deci and Ryan have argued that in humans, at least three types of nutriments are functionally essential to ongoing personal growth, integrity, and well-being (Ryan & Deci, 2000). These are the needs for *autonomy*, *competence*, and *relatedness*. Recently, Sheldon et al. (2001) expanded the list of psychological needs to ten needs: autonomy, competence, relatedness, physical thriving, security, self-esteem, self-actualization, pleasure-stimulation, money-luxury, and popularity-influence (cf. Hahn & Oishi, 2001).

According to SDT, factors in the person or situation that facilitate autonomy, competence, and relatedness are thus expected to enhance wellbeing; whereas factors that detract from fulfillment of these needs undermine well-being (Reis et al., 2000). When these BPNs are fulfilled, they have a positive effect on personal growth, psychosocial adjustment, feelings of integrity, and well-being

(Vieira et al., 2011; Uzman, 2014). Optimal outcomes are attained when all the three needs are balanced (i.e., equally satisfied) (Vallerand, Pelletier, & Koestner, 2008). However, social environments hindering the satisfaction of these BPNs may lead individuals to goals and activities containing serious risks for psychological health (Uzman, 2014).

Central to SDT is also the notion that satisfaction of these BPNs is fundamental to promoting the internalization of cultural norms and values into a coherent self-structure (Deci et al., 2001). SDT highlights that cultural norms that are inherently compatible with the satisfaction of the needs for autonomy, competence, and relatedness are more likely to be internalized in an autonomous manner. To the extent that the environment allows one to experience feelings of competence, autonomy, and relatedness, the person's motivation toward a given task will be optimal (Vallerand, Pelletier, & Koestner, 2008). This is to mean that the social context influences the satisfaction of the BPNs required for enhanced well-being to achieve (Gagne & Deci, 2005; Lynch, 2010).

Researchers raised the issue of individual differences on the strength of BPNs (Gagne & Deci, 2005). Specifically, within SDT, individual difference occurs in causality orientations and life goals (Deci & Ryan, 2008b). Causality orientation refers to the extent to which people are self-determined in general, across situations and domains. There are three orientations: autonomous (satisfaction of all three basic needs), controlled (satisfaction of some needs but a thwarting of the other), and impersonal (thwarting of all three needs) (Deci & Ryan, 2008b). Specifying BPNs as essential nutriments implies that individuals cannot thrive without satisfying all of them (Ryan & Deci, 2000). Thus, only the autonomy orientation is positively related to psychological health; and the impersonal orientation is associated with poor functioning and symptoms of ill-being (Deci & Ryan, 2008b).

Moreover, SDT posits that the pursuit and attainment of some life goals could provide direct satisfaction of the BPNs, thus enhancing well-being (Ryan et al., 1996), whereas the pursuit and attainment of other goals does not contribute to and may even detract from need satisfactions, leading to ill-being. Kasser and Ryan (1996) found that placing strong relative importance on intrinsic life goals was positively associated with well-being indicators; whereas placing strong importance on extrinsic aspirations was negatively related to well-being indicators (Ryan & Deci, 2000; Forgeard et al., 2011). However, the meaning of specific goals is culturally influenced, so that how specific goals relate to well-being can vary across cultures (Ryan & Deci, 2000). Thus, both cultural and developmental influences produce variations in the importance of goals, the pursuit of which, in turn, yields different satisfaction of basic needs and different levels of well-being (Ryan & Deci, 2000).

The satisfaction of BPNs was also related to well-being both at trait and state levels (Hahn & Oishi, 2001). SDT further describes the conditions that facilitate versus undermine well-being within varied developmental periods and specific social contexts such as schools, workplaces, and friendships. SDT does not, however, suggest that the basic needs are equally valued in all families, social groups, or cultures, but it does maintain that thwarting of these needs will result in negative psychological consequences in all social or cultural contexts. As such, contextual and cultural, as well as developmental, factors continually influence the modes of expression, the means of satisfaction, and the ambient supports for these needs, and it is because of their effects on need satisfaction that they, in turn, influence growth, integrity, and well-being at both between-person and within-person levels (Ryan & Deci, 2001).

SDT posits that satisfaction of the BPNs typically fosters both individuals' hedonic (SWB) and eudaimonic well-being (PWB) (Ryan & Deci, 2001). In fact, Ryan and his colleagues primarily use

SDT as the basis for presenting a model of eudaimonia. These authors emphasize that eudaimonia concerns how one lives one's life rather than the wellbeing outcome, per se (Deci & Ryan, 2008a). As a result, SDT theorizes that fulfillment of BPNs is essential for psychological growth, integrity (e.g. internalization and assimilation of cultural practices), and well-being (Deci & Ryan 2000; Ryan & Deci, 2001). SDT's interest in eudaimonia, however, does reflect an understanding that hedonic views ignore much of what is central to an organismic view of wellbeing (Ryan & Huta, 2009).

However, SDT is not exclusively about eudaimonia, as it is not concerned exclusively with hedonia (Vieira et al., 2011). Ryan and Deci (2001) argued that the satisfaction of BPNs could foster hedonic well-being as well. Deci, Ryan, and their colleagues also found that fulfillment of BPNs is related to SWB in diverse nations such as the United States, Bulgaria, Germany, South Korea, and Russia (Chirkov & Ryan 2001, Schmuck, Kasser & Ryan, 2000). Thus, within SDT, well-being is not simply equated with the presence of positive affect but instead reflects a deeper sense of vitality and inner wellness that characterizes the fully functioning organism as well (Ryan & Deci, 2001; Deci & Vansteenkiste, 2004). People who experienced a higher degree of BPNs satisfaction displayed better psychological and subjective well-being. The connection between each of the BPNs and well-being, based on the premise of SDT, is also briefly detailed as follows.

#### ***2.2.2.1. Need for Autonomy and Well-being***

Autonomy is one of the three BPNs that are central to SDT. As defined by Ryan and Deci (2000), autonomy refers to volition, having the experience of choice, and endorsing one's actions at the highest level of reflection. Autonomous behavior regulation is, therefore, an experience of choice and a possibility to control one's own actions, to realize intentions, and to prevent undesired events

(Vansteenkiste, Ryan, & Deci, 2008). As to SDT, people of all types need to feel autonomous—that they are the authors and agents of their own behavior—rather than feeling that their behavior is controlled by forces that have not been assimilated into the self (Rudy et al., 2007). As a result, people are more psychologically healthy, happy and satisfied in life to the extent that they feel more autonomous in their behaviour (Sheldon et al., 2005; Deci & Ryan, 2000).

Individuals' autonomy is achieved by non-controlling supportive relationships (Lynch, 2010). In this regard, it should be known that autonomy is quite different from the concept of independence. It is possible to be autonomous while relying on others (Deci & Ryan, 2008a; Deci & Vansteenkiste, 2004). Autonomy supportive partners provide opportunities for choice, initiative-taking, goal-pursuit, avoid pressuring or controlling behaviors, and generally engage in trying to understand the other person's internal frame of reference (Lynch, La Guardia, & Ryan, 2009). When people's autonomy is supported, they often feel free to follow their interests and consider the relevance and importance for themselves of social values and norms (Deci & Ryan, 2008a).

Fascinating findings can be cited as to the constructive role of autonomy supportive environments in boosting the performance and well-being of individuals. In classrooms in which teachers were autonomy supportive, students were more intrinsically motivated—being curious, preferring challenges, making independent mastery attempts, felt more competent and had higher self-esteem (Deci & Ryan, 2008a). Children of autonomy-supportive parents were also found to be less shy and anxious, acting out less, having fewer learning problems, get better grades, and are better adjusted (Deci & Ryan, 2008a). Moreover, in the workplace, managers who were more autonomy supportive had employees who were more satisfied with their jobs, experienced greater need satisfaction, more engaged in their work, and evidenced greater well-being (Deci & Ryan, 2008a).

Regarding relationships, when an individual perceives greater autonomy support from his or her friend, the individual experiences greater need satisfaction in the relationship and experiences the relationship to be of higher quality, as indexed by better dyadic adjustment, greater security of attachment and more emotional reliance (Deci & Ryan, 2008a). Overall, an autonomously regulated behavior truly reflects the abiding interests and values of the individual and is strongly associated with successful goal-striving and increased well-being (Deci & Ryan, 2000).

#### ***2.2.2.2. Need for Competence and Well-being***

The need for competence describes the natural propensity to explore and master the environment, and to actively seek challenges that extend psychological functioning (Vansteenkiste, Ryan, & Deci, 2008). It concerns people's inherent desire to be effective in dealing with the environment (Forgeard et al., 2011). Hence, the need involves understanding how to attain various external and internal outcomes and being effective in performing the necessary action (Uzman, 2014). Throughout life, people engage their world in an attempt to master it and to feel the sense of effectance when they do (Deci & Vansteenkiste, 2004).

The need for competence maps well onto theories of self-efficacy (Bandura, 1989), perceived control (Rotter, 1966) and effectance motivation (White, 1959) which claims that people have a basic desire to master their environments (cf. Vansteenkiste, Ryan, & Deci, 2008). Thus, competence is a tendency toward mastery and effectance in one's environment, and is facilitated by conditions that provide optimal challenges and positive feedback (Lynch, 2010). Negative feedbacks reduce the feeling of competence and may discourage individuals and cause them not to take part in activities (Uzman, 2014). In other words, when people are not afforded opportunities to master the environment or when they fail at their mastery attempts, they tend to become

amotivated—that is, they display little motivation and tend to function poorly in life (Vansteenkiste, Ryan, & Deci, 2008).

### ***2.2.2.3. Need for Relatedness and Well-being***

The need for relatedness assumes people are naturally inclined to seek close and intimate relationships and to work toward a sense of belonging within social groups. This goes beyond the idea of interdependence for physical maintenance and is satisfied only by the experience of supportive and caring relationships in which people feel significant and respected (Vansteenkiste, Ryan, & Deci, 2008). Hence, relatedness involves the desire to feel connected (Deci & Ryan, 2000); to have a sense of communion or closeness with others (Hahn & Oishi, 2001; Forgeard et al., 2011) and is fostered when others treat one in a warm and caring ways (Lynch, 2010; Deci & Vansteenkiste, 2004).

Our relationships with others represent an enormous opportunity to fulfill our BPNs; not only through the caring they provide us, but also through the care we provide others (Vallerand, Pelletier, & Koestner, 2008). However, though many studies show that people who feel satisfied with their relationships are psychologically healthier, it was unclear on what sort of social activities contribute to these perceptions up until empirical evidence was provided by Reis and his associates. According to Reis et al. (2000), seven major social activities could plausibly contribute to a general sense of relatedness. These are: communicating about personally relevant matters, participating in shared activities, having a group of friends with whom one can spend informal social time, feeling understood and appreciated, participating in pleasant activities, avoiding arguments that create distance and feelings of disengagement with others and avoiding insecure feelings that direct attention toward the self and away from others (Reis et al., 2000).

### **2.2.3. Universality of Basic Psychological Needs**

Although the concept of BPNs has received increasing empirical attention (Reis et al., 2000) and gain considerable support from diverse evidences (Deci & Ryan, 2000; Ryan & Deci, 2000; Lynch, 2010), the construct has been controversial concerning whether it is universal or not (Vansteenkiste, Ryan, & Deci, 2008). Cross-cultural researchers (e.g., Markus & Kitayama, 2003) argued that BPNs are socially constructed and male value, rather than universal (Vansteenkiste, Ryan, & Deci, 2008). They especially contends that the need for autonomy is important primarily in western, individualist contexts, but do not matter to people in collectivist societies, where autonomy may not explicitly be valued (Oishi & Diener, 2001; Lynch, 2010; Rudy et al., 2007). According to this view, members of societies that give greater emphasis to family, tradition, hierarchy, and group-centered norms may never develop a preference for autonomy, instead feeling more satisfied when they subordinate their own will to the will of the group (Rudy et al., 2007).

However, SDT suggests that BPNs, including autonomy, are an essential need for psychological and subjective well-being regardless of cultural backdrops and values (Ryan & Deci, 2000). There is cross-cultural evidence to support Ryan and Deci's claim that the issue of BPNs applies to individuals from all cultures. Sheldon et al. (2004), for example, asked individuals in China, South Korea, Taiwan, and the USA to rate the extent to which they pursue important personal strivings. In all four cultures, well-being was positively predicted by higher relative autonomy. Chirkov and Ryan (2001) further found that the experience of autonomy support by parents and teachers was positively related to the well-being of high school students in both Russia and the United States.

However, SDT also posits that suggesting that BPNs are universal and developmentally persistent does not imply that their avenues for satisfaction are unchanging across the life span or that their

modes of expression are the same in all cultures (Ryan & Deci, 2000). The very fact that need satisfaction is facilitated by the internalization and integration of culturally endorsed values and behaviors suggests that individuals are likely to express their needs differently within cultures that hold different values. Indeed, the mode and degree of people's psychological need satisfaction is influenced not only by their own competencies but, even more important, by the ambient demands, obstacles, and affordances in their socio-cultural contexts (Ryan & Deci, 2000).

Thus, whether or not need satisfaction is personally valued or culturally endorsed, SDT suggests that failure to satisfy a need will yield negative consequences across individuals and cultures (Vansteenkiste, Ryan, & Deci, 2008). As a result, the BPNs have been shown to be cross-culturally valued and relate to diverse measures of well-being (Forgeard et al., 2011). People who experienced a higher degree of need satisfaction displayed better psychological health not only in individualistic cultures but also in collectivistic countries (Deci & Vansteenkiste, 2004). Thus, implicit in the SDT is the assertion that the three BPNs are universal—that they are basic to all people—and therefore; satisfaction of these needs should yield positive outcomes in all cultures (Deci et al., 2001; Deci & Ryan, 2008b).

## **Summary**

SDT is a theory which had increasing importance in recent years and has been frequently employed in research studies concerning positive psychology and well being. The theory is applied to such fields as education, work, family, well-being, interpersonal relations, parenting, sport and psychotherapy (Deci & Ryan, 2008b; Uzman, 2014). SDT further posits three universal BPNs—autonomy, competence, and relatedness—and suggests that contexts that allow satisfaction of these needs facilitate people's PWB and SWB (Deci et al., 2001; Uzman, 2014). Several studies based on

SDT have also examined the utility of psychological need satisfaction for predicting motivation and adjustment in the workplace (Deci et al., 2001).

As formulated by SDT, if the social contexts in which individuals are embedded are responsive to these BPNs, they provide the appropriate developmental lattice upon which an active, assimilative, and integrated nature can ascend. In other words, contexts supportive of these needs could foster greater internalization and integration. Excessive control, non-optimal challenges, and lack of connectedness, on the other hand, could disrupt the inherent actualizing and organizational tendencies endowed by nature, and thus such factors result not only in the lack of initiative and responsibility but also in distress and psychopathology.

In sum, SDT has theorized that the concept of BPNs provide the basis for predicting whether the social world will promote versus impair the positive outcomes. Effective functioning and psychological health depends on satisfying all the three needs. None of them could be disclaimed. Meeting the needs, which is a nutrient to human soul, leads one's PWB and SWB to boost (Uzman, 2014; Reis et al, 2000). Moreover, BPNs are the unchanging universal tendencies which are inherently available in humans and do not differ from culture to culture.

## **2.3. Psychological Correlates of Adults' Well-being**

### **2.3.1. Personality**

#### ***2.3.1.1. The Concept of Personality***

It is beyond doubt that much of what we know about optimal well-being has focused on the importance of socio-economic, educational and socio-structural variables. Surprisingly little is known about the person in whom these factors cohere (Diener, Oishi & Lucas; 2003). In fact,

personality is arguably the driving force behind all antecedents of successful development. What type of person we are, how reliably we can be counted on, our approach to people—all are crucial for understanding well-being. However, defining exactly what personality is remains somewhat problematic. Thus, personality as a construct has no straight forward meaning. Each personality authority describes it in his/ her own perspective, leaving the concept without having any agreed definition.

But, to mention some, McCrae and Costa (1990) defined personality traits as dimensions of individual differences in tendencies to show consistent patterns of thoughts, feelings, and actions. According to these authors, these patterns are familiar to laypersons, who use a huge vocabulary of trait descriptive adjectives (such as nervous, enthusiastic, original, accommodating, and careful) to describe themselves and others. Likewise, for the purpose of this study, personality can simply be defined as individuals' characteristic patterns of thoughts, feelings, behaviors, attitudes, and motives. In fact, personality is a very broad construct and typically has been defined by the traits. Trait theorists have exerted a continued effort in order to simplify these trait names into a meaningful taxonomy of personality. Consequently, the most commonly used classification is the Big Five, made popular by McCrae and Costa in the 1980s (McCrae & Costa, 1996).

### ***2.3.1.2. The Birth of the “Big five”***

The goal of trait theory is to infer the underlying personality structure of individuals and to compare them on trait dimensions. This is accomplished by identifying an individual's position on a dimension and comparing that position with previously established norms. Looking in to the history of trait theory, primarily, Cattell came up with 16 PF (Personality Factors) Questionnaire for which he is remembered (Friedman & Schustack, 2006). Then, in the 1960s, Eysenck developed his three

factor model of personality consisted of Psychoticism, Extraversion, and Neuroticism (PEN). Eysenck believed that biological factors drive each individual's personality on each of these three dimensions and that these dimensions can be further subdivided using more specific terms (Friedman & Schustack, 2006). Eysenck's first factor, Extroversion, includes the outgoingness and assertiveness factors of Cattell's model. Neuroticism includes emotional instability and apprehensiveness from Cattell's model. Eysenck's third factor, Psychoticism, is defined as a tendency toward psychopathology, and includes Cattell's factors of tough-mindedness and shrewdness (Friedman & Schustack, 2006). However, although Eysenck's work was widely known, it was not widely used in research (Costa & McCrae, 1995; John & Srivastava, 1999).

Also in the 1960s, Norman (1963) published his article on the 'adequate taxonomy of personality' in which he identified five factors that he believed comprised the structure of personality (cited in John & Srivastava, 1999). His five factors were Extroversion, Agreeableness, Conscientiousness, Emotional Stability, and Culture. However, it wasn't until McCrae and Costa brought attention back to his work that Norman's contribution to personality was truly understood (John & Srivastava, 1999). However, in the late 1960s, the popularity of the trait approach decreased dramatically due to the 1968 book "Personality and Assessment" by Walter Mischel. His book illustrated several problems with the trait approach to personality (John & Srivastava, 1999).

Then, in the 1980s, the trait approach to personality reemerged due largely to the work of McCrae and Costa. In the early 1980s, McCrae and Costa designed the NEO model (Neuroticism, Extraversion, and Openness to experience) in order to summarize personality trait clusters (McCrae & Costa, 1987). The initial NEO personality inventory did not include facet scales for the newly added Agreeableness and Conscientiousness. In 1992, Costa and McCrae published the 240-item NEO Personality Inventory, Revised (NEO PI-R) which permits differentiated measurement of each

Big Five dimension in terms of six more specific facets per factor (Costa & McCrae, 1992). The NEO PI-R was developed in samples of middle-aged and older adults, using both factor analytic and multi-method validation procedures of test construction (Costa & McCrae, 1992; McCrae & Costa, 1996; John & Srivastava, 1999).

An explosion of research and conceptual work happened in the past 20 years regarding the Big Five personality domains (Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness), most frequently operationalized by the Revised NEO Personality Inventory (Costa & McCrae, 1992). The Big Five have emerged as perhaps the most reliable and universal way to measure individual differences in personality and considerable evidence has been amassed in support of the model's cross-cultural validity (e.g., Schmitt et al., 2007; Lynch, La Guardia & Ryan, 2009). To briefly explain each of the domains of the BFI:

*Neuroticism* or negative emotionality involves emotional instability and encompasses a variety of negative emotions, including anxiety, irritability and anger. Neurotic individuals are low in emotional stability and are more susceptible to psychological distress. Neuroticism is in part a disposition to experience more anger, fear, and sadness, and it is also related to frequent experiences of unpleasant emotions (John & Srivastava, 1999; Schimmack et al., 2004).

*Extraversion* implies a high degree of sociability. Extroverted individuals are generally gregarious, warm, talkative, assertive and active (Goldberg, 1993). They like excitement and stimulation and tend to be cheerful. Extraverts also tend to be upbeat, energetic, and optimistic. According to Jung, extroversion describes an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments and, setting aside any possible misgivings, often ventures forth with careless confidence into an unknown situation. On the other hand, introversion describes a

hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive, and prefers to hide behind mistrustful scrutiny (Stein, 2005).

*Openness to Experience* describes individuals who are curious about both inner and outer worlds. Open individuals are willing to entertain novel ideas and unconventional values, and they experience both positive and negative emotions more keenly than do closed individuals. This factor of personality “contrasts such traits as imagination, curiosity, and creativity with traits such as shallowness and imperceptiveness.” (Goldberg, 1993, p. 27). The construct also covers the elements such as “polished” and “knowledgeable” as opposed to “clumsy, awkward” (McCrae & Costa, 1997).

*Agreeableness* refers to individuals who are fundamentally altruistic. They are sympathetic to others and are eager to help. Agreeable people believe that others are equally helpful in return. This factor “contrasts traits such as kindness, trust, and warmth with traits such as hostility, selfishness, and distrust” (Goldberg, 1993, p. 27); and represents the agentic versus communal orientation of individuals, which influences group goal attainment, group cohesion, and effective group functioning.

*Conscientiousness* reflects traits such as conformity, dependability, will to achieve, and perseverance. It refers to the degree to which one is able to control, direct and regulate behavior and impulses. Individuals low in conscientiousness are more likely to be disorganized, careless, unsystematic, undependable, negligent, and sloppy. This factor “contrasts such traits as organization, thoroughness, and reliability with traits such as carelessness, negligence, and unreliability” (Goldberg, 1993, p. 27). Conscientious individuals are thought to be purposeful, strong-willed, reliable and organized.

### ***2.3.1.3. The Link between Personality and Well-being***

Early well-being researchers have focused on identifying the external conditions that lead to satisfying lives. Yet after decades of research, psychologists came to realize that external factors often have only a modest impact on well-being reports (Diener, Oishi & Lucas, 2003). Demographic factors such as income, educational background, and marital status account for only a small amount of the variance in well-being measures. Research instead shows that well-being is fairly stable over time, that it rebounds after major life events, and that it is often strongly correlated with stable personality traits (Diener, Oishi & Lucas, 2003). Thus, many researchers have turned their attention towards understanding the relations between personality and well-being.

Thus, prominent and frequently asked questions are, what type of people are likely to be well or happy? and, are there people who can be characterized as being well or happy? These questions have been actively researched so far, especially with regard to SWB (Ryan & Deci, 2001). Regardless of the origins of individual differences, personality and well-being researchers are developing theories that can explain why certain individuals are happier and more satisfied with their lives (Diener, Oishi & Lucas, 2003). Some of them are detailed as follows.

#### ***Personality and Subjective Well-being***

Diverse studies divulged the existence of an extensive number of studies on the relation between personality and SWB. Studies revealed that SWB is moderately stable over time and influenced by personality traits (Diener & Lucas, 1999; Schimmack et al., 2004). That means, certain people tend to be happier than others because of their personality (Librán, 2006). It should also be known that individual differences in both personality and SWB emerge early in life and have a moderate to strong genetic component (Diener & Lucas, 1999). These findings have led some to conclude that

SWB is primarily determined by our inborn predispositions (Diener, Oishi & Lucas, 2003; Ryan & Deci, 2001). Besides, a twin study by Weiss et al. (2008) tested the hypothesis that well-being is genetically correlated with personality, and showed that heritable differences in SWB were entirely accounted for by the genetic architecture of the personality domains in the Five-Factor Model (in Gigantesco et al, 2011).

Indeed, personality is one of the strongest and most consistent predictors of SWB (Diener et al., 1999). Especially, personality traits have a strong influence on the affective component of SWB (Schimmack et al., 2004). In particular, extraversion and neuroticism have been most strongly and consistently linked with SWB (Diener & Lucas, 1999; Diener, Oishi, & Lucas, 2003; Diener et al., 1999). For example, in a longitudinal study of young adults, Magnus et al. (1993) found that extraversion predisposed participants to experience more positive objective life events and neuroticism predisposed them to experience more negative objective life events (cf. Horstmanshof, Punch & Creed, 2008).

The personality traits of extraversion and neuroticism have also been extensively investigated and are considered stable over time and observable in different situations and cultures (Librán, 2006). Costa and McCrae (1994) have also shown that these two personality traits can account for a significant amount of the variance of SWB and that they can even predict the level of SWB 20 years later (Schimmack et al., 2004). It is therefore thought that extraverts and neurotics have a temperamental susceptibility to experience positive and negative affect respectively. Thus, neuroticism has been shown to be associated with decreased psychological functioning, greater health problems, and a lowered sense of well-being (Diener et al., 1999).

DeNeve & Cooper (1998) further reported that extraversion and agreeableness were consistently positively associated with SWB, whereas the reverse was true to neuroticism. Hence, the negative relation between SWB and neuroticism is somewhat tautological (Ryan & Deci, 2001). However, Diener & Lucas (1999) suggest that conscientiousness, agreeableness, and openness to experience are less strongly and consistently linked to SWB as these traits have their sources in “rewards in the environment” (p. 320). In other words, these three traits are more a function of environmental influences, whereas extraversion and neuroticism are more a function of genetic factors (Ryan & Deci, 2001).

The consistent and strong relations between extraversion and SWB is attributed to the consideration that extraverts are happier because they seem to have more social skills; they are more assertive and more cooperative (Librán, 2006). Thus, extraversion appears to be the most important predictor of SWB as it is associated with friendship and social activity, which are among the best sources of joy, happiness, and personal satisfaction, both in private and public life (Librán, 2006). Studies have also established the positive link between neuroticism and psychological distress (e.g. Huppert, 2009). As a result, neuroticism appears to drive negative mood and common mental disorders, whereas extraversion drives positive emotional characteristics (Huppert, 2009).

A meta-analysis by DeNeve and Cooper (1998) also suggested neuroticism as the most important predictor of negative affect and life satisfaction, while extraversion and agreeableness were identified as the greatest predictor of positive affect. Furthermore, McCrae and Costa (1997) have suggested that agreeableness and conscientiousness increase the probability of positive experiences in social and achievement situations, respectively, and this, in turn, is directly related to SWB. Thus, beyond extraversion and neuroticism, other personality dimensions, such as conscientiousness and agreeableness could also influence SWB instrumentally by engendering conditions, behaviors, and

life events that facilitate or moderate SWB. However, openness to experience has the weakest associations with SWB, possibly because it evokes both high positive and negative affects (McCrae & Costa, 1997; Keyes, Shmotkin & Ryff, 2002).

Most theories explaining the personality–well-being relation have focused on the direct effects of personality on well-being. However, it is also likely that there are indirect or interactional effects. Different events and life circumstances affect well-being differently depending on one’s personality. According to Côté & Moscovitz (2000), however, experiencing trait-congruent or a trait- incongruent situation was not related to differential levels of affect. For example, extraverts are not necessarily happier in social situations. However, for certain traits engaging in trait-congruent behaviors were associated with higher levels of positive affect, and trait-incongruent behaviors were associated with higher levels of negative affect. For example, dominant people are likely to report higher SWB when they are behaving in a dominant manner (Diener, Oishi & Lucas, 2003).

Despite considerable progress about the relationship between personality and affective component of SWB, relatively few studies have examined the influence of personality traits on cognitive component of SWB (life satisfaction). Despite this, however, some studies uncovered the fact that life satisfaction is influenced by a variety of personality traits. For example, if people judged life satisfaction based on their incomes, conscientiousness would be a predictor of life satisfaction as conscientiousness predicts higher incomes (Schimmack et al., 2004). Ramanaiah and Detwiler (1997) also found that extraversion, agreeableness, and conscientiousness were positively associated with high life satisfaction whereas neuroticism was negatively associated with life satisfaction (cf. Harrington & Loffredo, 2001).

Predictions about the influence of personality traits on life satisfaction were also largely derived from the mediator model of personality influences (Schimmack et al., 2004). The model assumes that people rely on their hedonic balance to judge life satisfaction. People who have a more positive hedonic balance judge their lives to be more satisfying (Schimmack et al., 2004; Harrington & Loffredo, 2001). The mediator model postulates that the influence of extraversion and neuroticism on life satisfaction is mediated by hedonic balance (Schimmack et al., 2004). Thus, in studies of the relation between personality and life satisfaction, neuroticism and extraversion typically emerge as the strongest predictors (Diener & Lucas, 1999; Librán, 2006).

### ***Personality and Psychological Well-being***

Personality is related not only to how we feel but also to how well we function psychologically (Huppert, 2009). Similar to SWB, personality is also a strong correlate of PWB. Yet again, neuroticism and extraversion appear to be the strongest predictors. It has been found that individuals who are low on PWB have the highest mean scores of neuroticism and lowest mean scores of extraversion (Keyes, Shmotkin, & Ryff, 2002). The strongest relationships with neuroticism and extraversion were, especially, seen with self-acceptance and purpose in life dimensions of PWB (Siegler & Brummett, 2000; Schmutte & Ryff, 1997).

Schmutte and Ryff (1997) have examined the relationship between the six dimensions of PWB (Ryff, 1989) and the NEO Five-Factor (Costa & McCrae, 1992) in two samples of mid-life adults and found that neuroticism, extraversion, and conscientiousness emerged as strong and consistent predictors of multiple aspects of well-being (particularly self-acceptance, environmental mastery, and purpose in life). Especially, the strong correlations between extraversion and PWB and neuroticism and PWB remained when the effects of positive and negative affect were partial out.

However, other aspects of PWB revealed distinctive personality correlates. Openness to Experience, for example, emerged as strongly predictive of the personal growth dimension of PWB, whereas agreeableness predicted positive relations with others (Schmutte & Ryff, 1997; Ryan & Deci, 2001; Gigantesco et al, 2011; Horstmanshof, Punch & Creed, 2008).

Autonomy was predicted by multiple traits, but most strongly by Neuroticism (Keyes, Shmotkin & Ryff, 2002). In another study, the dimensions of agreeableness and conscientiousness were also positively associated with overall PWB (Harrington & Loffredo, 2001). Conscientiousness was also found to show a strong, significant positive correlation with all six PWB dimensions but especially with environmental mastery, purpose in life, and self-acceptance (Harrington & Loffredo, 2001).

Cross-sectional studies have also shown strong associations between PWB and both extraversion and neuroticism dimensions of personality (DeNeve & Cooper, 1998). However, a recent longitudinal study using the Ryff scale shows a much larger effect of extraversion than of neuroticism (Huppert, 2009). Indeed, the effect of neuroticism on well-being was mediated entirely through psychological distress; its effect on well-being entirely disappeared once psychological distress was controlled for (Huppert, 2009).

In sum, based on their study, Schmutte and Ryff (1997) argued that personality provides instrumental avenues through which different aspects of well-being are achieved. Especially, among the personality traits, extraversion and neuroticism have received the most theoretical and empirical attention. The meta-analysis of DeNeve and Cooper (1998) also found that, when the personality traits were grouped in the Big Five model, neuroticism was the best predictor both of negative affect and of satisfaction with life, where as extraversion was identified as the dimension with the highest

predictive capacity of positive affect. On top of others, Schmutte and Ryff's (1997) study strongly suggest that PWB is meaningfully influenced by personality.

## **2.3.2. Goal Pursuit**

### ***2.3.2.1. The Essence of Goal Pursuit***

Many adults attempt to find meaning in their lives, often exploring and questioning their life purpose and what they are meant to do with their lives. A key developmental task during this time involves understanding one's goals and achieving directedness (Ryff, 1989). More specifically, purpose in life has been identified as one of the fundamental dimensions of well-being, suggesting that purpose and meaning in life have significant implications for one's development (Ryff, 1989). When people describe their ideas about living meaningful life, they usually discuss their life goals and wishes for the future. Since our thoughts, feelings and behaviors are related to things we value and aspire to, much of our actions are also focused on the attainment of these goals. Psychologists too see goal striving as vital to the well-being and good life individuals enjoy. We feel psychologically healthy and happy when we think we are making reasonable progress toward the realization of our goals.

Therefore, life goals are considered key factors in the regulation of behaviour, and their role in the determination of multiple behavioural and emotional outcomes has been duly considered (e.g. Romero, Gomez-Fraguela, & Villar, 2011). Whether they are long term or short term, goals affect our lives by providing a system of motivation to guide our everyday activities. Goals are key integrative and analytic units which try to explain persistence and performance within human behavior. In brief, goals are important predictors of performance at the workplace (Locke & Latham, 2002) and are intricately tied to our well-being and sense of meaning in life.

Goals are defined as internal cognitive representations of desired states, outcomes or events that an individual seeks to attain and that serve a directional function by guiding individuals toward anticipated end-states (Austin & Vancouver, 1996; Carver & Scheier, 1990; Emmons, 2002). Goals have also been defined as the concrete ideas of what individuals want for their future, which provide direction and clear purpose in life (Emmons, 2002). However, much of the literature on goals has defined the construct according to their domain or purpose, which can be described in terms of cognition, behaviour and/or affect (Street, 2002).

The purpose of goals is described in terms of a desired transition from an actual state to a desired state. Thus, it is believed that a definition of a goal that encompasses all aspects of these two dimensions is the most appropriate (Street, 2002). Accordingly, Cochran and Tesser (1996) offer a comprehensive definition of a goal as "a cognitive image of an ideal stored in memory for comparison to an actual state; a representation of the future that influences the present; a desire; a source of motivation, and an incentive to action" (p. 100). This definition emphasizes the importance of cognition, affect and behaviour.

Another area which may be important to consider is what types of goals individuals find reinforcing to pursue. Individuals find environments reinforcing and satisfying when environmental types resemble their personality types. This implies that differences exist in what people find rewarding, and suggests a reason as to why congruence (person-environment match) yields positive outcomes. A theory developed by Reiss and Havercamp (1996) explores the notion of individual differences in sensitivity to fundamental goals. Sensitivity Theory suggests that individuals find certain things fundamentally (innately) reinforcing and are motivated to seek out those things until feeling satisfied (Reiss & Havercamp, 1996). According to this theory, most people by nature are motivated to seek

things like social contact, social acceptance, family relations, independence, power, inner tranquility and food.

Another aspect of motivation concerns why people perform particular behaviors—that is, their perceived reasons or motives for engaging in the behaviors. SDT (Ryan & Deci, 2000) has argued that it is crucial to distinguish whether people act because they are autonomous in doing the behavior or rather because they are controlled to do the behavior (Sheldon et al., 2004). SDT differentiates the content of goals and the regulatory processes through which the goals are pursued. Further, it uses the concept of innate psychological needs as the basis for integrating the differentiations of goal contents and regulatory processes and the predictions that resulted from those differentiations. Specifically, based on SDT, a critical issue in the effects of goal pursuit and attainment concerns the degree to which people are able to satisfy their BPNs as they pursue and attain their valued goals (Deci, & Ryan, 2000).

Hence, two major approaches have been employed in life-goal research. One approach is to examine the content of goals (Schmuck & Sheldon, 2001) and the other approach is to examine people's perceptions of their goals, which may include several aspects such as the commitment to a goal, importance, difficulty level, progress towards the goal, and expectations about whether the goal could be attained. These two approaches can be combined such that life goals that differ in content can be analyzed and compared along the various dimensions of goal perceptions. These are, therefore, central issues given owing emphasis to be discussed in detail here under.

#### ***2.3.2.2. Goal Content: Intrinsic Versus Extrinsic Life Goals***

Goal content refers to what it is that the individual is striving to achieve (or avoid) (Massey, Gebhardt & Garnefski, 2009). The most commonly self-articulated goals of adults relate to

occupation, education, family, friendships, health, leisure activities, material concerns, and personal development. Goal processes, on the other hand, are the actions and strategies used to strive and achieve these goals, including the thoughts and emotions experienced during goal pursuit (Massey, Gebhardt & Garnefski, 2008). However, SDT has paid increasing attention to the “what” of individuals’ motivations, that is, to the specific contents or referents of people’s goals (Ryan & Deci, 2000). One of the more widely researched goal content distinctions concerns the differentiation between intrinsic and extrinsic aspirations (Kasser & Ryan, 1996; Grouzet et al., 2005; Sheldon & Kasser, 2001).

### ***Intrinsic Life Goals***

Kasser and Ryan (1996) defined intrinsic goals as ones that are inherently rewarding to pursue, presumably because they directly satisfy BPNs such as belongingness, effectance, and personal causation, or what SDT refers to as relatedness, competence, and autonomy (Deci & Ryan, 2000; Grouzet et al., 2005). Intrinsic motivations are activities that people do naturally and spontaneously when they feel free to follow their inner interests (Deci, & Ryan, 2000). Consequently, individuals are intrinsically motivated for activities that hold intrinsic interest for them, activities that have the appeal of innovation and challenge (Deci & Ryan, 2000; Grouzet et al., 2005). Intrinsic values are more likely to lead people to engage in behaviors and have experiences that are satisfying in their own right and contribute strongly to individuals’ growth and psychosocial development (Sheldon & Kasser, 2001; Ingrid, Majda & Dubravka, 2009).

The postulate of intrinsic motivation begins with a proactive organism; it presupposes that humans are naturally active and that there are natural tendencies toward development that require nutrients to function effectively. It concerns active engagement with tasks that people find interesting and that,

in turn, promote growth (Deci, & Ryan, 2000). However, this active engagement and commitment with interesting activities requires the nutriment of need fulfillment. Intrinsically motivated activities are not necessarily directed at satisfaction of these needs per se, and behaviors that are directed at satisfaction of these needs are not necessarily intrinsically motivated. Intrinsically motivated behaviors are those that are freely engaged out of interest without the necessity of separable consequences, and, to be maintained, they require satisfaction of the needs for autonomy, competence and relatedness (Deci, & Ryan, 2000; Grouzet et al., 2005).

In fact, studies have showed that positive feedback enhanced intrinsic motivation relative to no feedback and that negative feedback decreased intrinsic motivation relative to no feedback (Deci, & Ryan, 2000). However, positive feedback has its enhancement effect on intrinsic motivation only when individuals feel responsible for the performance or when it is provided in a way that does not eclipse their feelings of autonomy (Deci, & Ryan, 2000). Research also suggests that providing choice, feedback, and rewards not only improve upon intrinsic motivation but also have effects on cognitive flexibility, conceptual learning, and complex problem solving (Deci & Ryan, 2000). In contrast, threats, observation, evaluation, and deadlines have the potential to undermine intrinsic motivation (Ryan & Deci, 2000; Ingrid, Majda & Dubravka, 2009).

### *Extrinsic Life Goals*

After decades of detailing the social-contextual factors that enhance and diminish intrinsic motivation, works guided by SDT are now turned to a fuller consideration of the concept of extrinsic motivation (Deci, & Ryan, 2000). Previously, extrinsic motivation had been studied in terms of how it affected intrinsic motivation, being viewed by many as invariably controlling and thus as invariably antagonistic to intrinsic motivation (Deci, & Ryan, 2000). Extrinsically motivated

behaviors are performed not out of interest, but based on the belief that they are instrumental to some separate consequence. It involves engaging in an activity for external reasons, to gain rewards or avoid criticism rather than for internal satisfaction (Deci & Ryan, 2000). As a result, SDT maintains that if extrinsic goals become particularly strong such that they are out of balance with intrinsic goals, then negative well-being consequences are likely to result (Sheldon et al., 2004).

Extrinsic goals are primarily concerned with obtaining some reward or social praise; and because they are typically a means to some other end, they are less likely to be inherently satisfying (Deci & Ryan, 2000). As a result, people with strong extrinsic aspirations have more difficulty of fulfilling their needs for autonomy, competence, and relatedness (Grouzet et al., 2005). Such goals generally reflect a sense of insecurity about oneself and also lead one to engage in more stressful, ego-involved, and controlled behavior which does not satisfy one's needs (Kasser & Ryan, 1996). Thus, when individuals are oriented toward extrinsic goals, they are likely to ignore their BPNs (Schmuck, Kasser & Ryan, 2000), and the pursuit of these goals is unlikely to yield well-being benefits (Van Hiel & Vansteenkiste, 2008).

According to SDT, therefore, extrinsic goals are motivated primarily by defensiveness and security needs and are reflected in pursuits for wealth, possessions, status, popularity, attractiveness and image (Sheldon & Kasser, 2001). Ultimately, such goals involve hinging one's sense of worth on others' opinions and approval, and thus, they can be frustrating and unsatisfying. Furthermore, they oftentimes distract people from their underlying psychological needs. Another drawback of extrinsic goal pursuits is that they orient the individual toward behaviors that are unlikely to be enjoyable for their own sake (Sheldon & Kasser, 2001). Hence, extrinsic goals do not provide satisfaction, yet their appeal lies in the presumed admiration or in the power and sense of worth that can be derived from attaining them (Kasser & Ryan, 1996).

### **2.3.2.3. *Life Goals and Culture***

Since individuals' life goals cannot exist in a vacuum, it is essential to investigate the goal-well-being link cross-culturally. Culture plays a great role in the link between goal attainment and well-being. An individual who benefits from goal attainment is different across cultures (Oishi & Diener, 2001). That is why goals have been central constructs in cross-cultural and cultural psychology. For instance, research showed that independent goal attainment enhanced well-being for individuals in individualist cultures, but not for collectivists, and conversely, interdependent goal attainment benefited well-being for the later groups, than for the earlier ones (Schmuck, Kasser & Ryan, 2000).

Most notably, Triandis (1995) distinguished individualist cultures from collectivist cultures by the type of goals individuals pursue. He argued that people in individualist cultures tend to pursue personal goals that reflect personal desires and needs, whereas people in collectivist cultures tend to pursue communal goals that reflect the desires and needs of in-group members (Oishi & Diener, 2001). In individualistic cultures, the ties between individuals are loose. On the other hand, in collectivistic cultures people from birth onwards are integrated into strong and cohesive in-groups (Ingrid, Majda & Dubravka, 2009). As a result, individualistic societies emphasize the importance of intrinsic goals such as "enjoying life" or "leading interesting life" while collectivist societies emphasize on extrinsic goals as "social recognition" or "honoring elders" (Ingrid, Majda & Dubravka, 2009).

In fact, it is clear that activity engaged in by humans occurs within a culture context. The quality of the individual's actual or imagined presence, as well as the quality of the broader social context within which we interact with others, have an important effect not only on behavior but also on feelings about ourselves and impact on our overall development. One of the central tenets of SDT is

also that the quality of social contexts influences the motivation, performance, and well-being of individuals (Deci & Ryan, 2000). Hence, according to SDT, the natural human tendency toward psychological growth does not operate in isolation but rather requires continuous nutriment and supports from the social environment (Deci & Ryan, 2000). Therefore, the social context of the individual has the potential to either support or prevent the innate tendencies for goal pursuits.

Thus, the attainment of culturally prescribed goals, or engagement in culturally appropriate behavior, is a crucial factor in determining one's level of well-being. Feelings of separation and pride could lead to good feelings in an independent culture; whereas the feelings of connection and harmonious relationships could lead to good feelings in an inter-dependent culture (Oishi & Diener, 2001). To trace it with empirical example, it was found that the perception of a person's life by important others played a prominent role in predicting Asians' life satisfaction but played only a minor role in predicting Euro-Americans' life satisfaction (Oishi & Diener, 2001). Thus, the well-being of collective societies depend not only on how they view themselves but also on how they are viewed by important others.

People in individualistic cultures are free to choose their own personal goals and lifestyles. But, in these societies, there is less social support during the troubled periods, and when adverse life events happen, they can have extremely negative consequences (Ingrid, Majda & Dubravka, 2009). In more collectivistic societies, on the other hand, the goals and needs of the group take priority over those of an individual, and at the same time there is more social support and help from group members (Ingrid, Majda & Dubravka, 2009).

However, SDT posits that the link between basic need satisfaction and resulting well-being is universal (Ryan & Deci, 2000) and thus must be satisfied in all cultures for people to be optimally

healthy. SDT posits that people have an evolved human nature that includes BPNs and integrative propensities (Deci & Ryan, 2000). Nonetheless, there is considerable variability in the values and goals held in different cultures, suggesting that some of the avenues to basic need satisfaction may differ widely from culture to culture. For example, in a collectivist culture, people may resonate to group norms so acting in accord with them might lead them to experience relatedness and autonomy insofar as they have fully internalized the collectivist values of their culture (Deci & Ryan, 2000).

#### ***2.3.2.4. Goal Pursuit and Well-being***

Broadly speaking, research in positive psychology has revealed two categories of factors — external and internal — that influence well-being. External factors typically include demographic factors such as income, culture, education, age, gender, of which little effects on well-being have been found (Layard, 2005). Internal factors, on the other hand, refer to factors that come from within oneself or that reflect one's inner life. They include motivation, attitude, personal values, goals, etc. (Layard, 2005). More recently, interest has shifted towards internal factors that are, to a greater degree, under one's control. This paper focuses on one of those internal factors — life goals — as a potential determinant of one's well-being. Life goals provide a person's life with purpose and structure, and contribute to well-being by guiding people's actions, thoughts, and emotional states (Emmons, 2002). According to SDT, both the content of a goal one pursues and the reasons why it is pursued can influence his/her well-being (Deci & Ryan, 2000).

Well-being is enhanced when a person successfully attains a goal, and impaired when a person fails to attain a goal (Tamir & Diener, 2007). But, SDT posits that goals can either be pursued out of autonomous (i.e., self-identified personal convictions) or controlled (i.e., internal or external pressures, such as guilt or rewards, respectively) motives. The pursuit of autonomous goals enhance

well-being as these goals are aligned with one's true self, interests, and values, and therefore satisfy the BPNs. Conversely, the pursuit of controlled goals will thwart well-being because these goals do not accurately reflect the interests and values of one's deeper self, and are thus unlikely to satisfy the BPNs (Deci & Ryan, 2000). SDT hypothesized that goals which were in line with satisfying the BPNs would lead to greater well-being as opposed to those goals that detracted from the BPNs, which instead lead to psychopathology (Ryan et al., 1996).

Thus, it should be known that the effect of goal attainment on well-being varies depending on individuals' motives (Sheldon & Kasser, 1998; Oishi & Diener, 2001). For instance, Sheldon and Kasser (1998) found that goal attainment had a very positive effect for those who pursued their goals for intrinsic reasons but did not have any positive effect for those who pursued their goals for extrinsic reasons. In other words, only the successful pursuit of meaningful goals could play a crucial role in the development and maintenance of an individual's well-being (Schmuck & Sheldon, 2001; Ryan & Deci, 2000).

### ***Goal Content and well-being***

As discussed above, not all personal goals contribute equally to an increase in well-being. Some types of goals favour well-being, while others have a negative effect. Ryan et al. (1996) argued that the pursuit and attainment of some life goals may provide greater satisfaction of the BPNs than the pursuit and attainment of others, and that those providing greater satisfaction would be associated with greater well-being. Likewise, intrinsic and extrinsic goals relate differently to personal well-being. People primarily concerned with intrinsic goals have higher life satisfaction and happiness, higher levels of self-actualization and vitality, higher self-esteem, and fewer experiences of depression, anxiety, and general health problems (Kasser & Ryan, 1996). Thus, it seems that the

investment in, or success at intrinsic goals is associated with enhanced well-being, whereas investment in or success at extrinsic goals does not enhance well-being (Ingrid, Majda, & Dubravka, 2009; Massey, Gebhardt, & Garnefski, 2008).

Intrinsic goals reflect people's inherent growth tendencies and should be inherently satisfying to pursue (Deci & Ryan, 2000). In contrast, people who pursue extrinsic goals are more likely to lose the connection with their intrinsic motives because they tend to hang their endeavors upon the attainment of external signs of success. Because they are highly concerned with the opinion of others, extrinsically oriented individuals are both more likely to engage in stressful interpersonal comparisons and to have a contingent sense of self-esteem, both of which undermine people's well-being (Duriez et al., 2007).

Moreover, studies employing samples of adults have shown that a relatively strong focus on intrinsic values is associated with greater positive affect in daily life, greater overall happiness and life satisfaction, greater openness to new experiences, higher self-esteem, reduced narcissism, fewer physical health complaints, and less drug and alcohol abuse (Kasser & Ryan, 1996; Sheldon & Kasser, 2001). In contrast, those adults who focused on extrinsic goals report relatively low well-being; that signals an alienation from one's true self, a deficit in the satisfaction of one's security needs, and a high concern with others' opinions (Sheldon & Kasser, 2001).

When intrinsic goals are attained, adults might feel that they have been able to follow a natural growth trajectory (Van Hiel & Vansteenkiste, 2008). In contrast, although extrinsic goal attainment might yield some hedonic and short-lived sense of satisfaction, it is unlikely to be experienced as self-realizing as extrinsic goal attainment is less likely to be conducive to basic need satisfaction. Thus, extrinsic goal attainment was predicted to be unrelated to ego-integrity and well-being (Van

Hiel & Vansteenkiste, 2008) and suggested to have deleterious effects on adults' psychosocial adjustment (Romero, Gomez-Fraguela, & Villar, 2011). People who strive for intrinsic goals, on the other hand, are supposed to be in touch with their deeper nature, and to have a greater chance of finding happiness and well-being. Thus, placing value on intrinsic goals, attainment of these goals and expectation for future attainment contribute to satisfaction of psychological needs and well-being (Ingrid, Majda & Dubravka, 2009; Vansteenkiste, Lens & Deci, 2006).

Individuals who pursue intrinsic aspirations are also more empathic, cooperative, prosocial, and have better friendship relations (Kasser & Ryan, 1996). On the other hand, when people are focused on extrinsic goals, they tend to be more oriented toward interpersonal comparisons, contingent approval, and acquiring external signs of self-worth (Vansteenkiste, Lens & Deci, 2006). As a result, they may ignore their innate needs which in turn, could deteriorate their well-being (Ingrid, Majda & Dubravka, 2009). People who report strong aspirations for extrinsic life goals also tend to have lower life satisfaction and self-esteem, higher depression and anxiety, poorer relationship quality, less cooperative behavior, and greater prejudice and social-dominant attitudes (Kasser & Ryan, 1996). This pattern has been replicated in various cultures and in various age groups (Kasser & Ryan, 1996; Vansteenkiste, Lens & Deci, 2006).

The personal valuation of intrinsic over extrinsic goals not only yields advantages at the personal level, but also at the social and societal level. For instance, intrinsic goal oriented individuals report having more satisfying interpersonal relationships (Sheldon & Kasser, 2001) as compared to extrinsic goal oriented individuals (Van Hiel & Vansteenkiste, 2008). Sheldon and Kasser (2001) also found that extrinsic values are associated with weaker feelings of empathy for others. Other work shows that extrinsically oriented individuals are more likely to objectify others and to use them as efficiently as possible to attain their own extrinsic goal ambitions (Sheldon & Kasser, 2001).

Extrinsically oriented individuals are also more likely to have emotional and physical conflict with their romantic partners, while people who strongly value intrinsic goals are more cooperative and prosocial within their groups (Sheldon & Kasser, 2001).

Previous studies have also shown that extrinsic versus intrinsic goal pursuits are associated with a number of other social and societal costs. For instance, Kasser and Ryan (2001) reported that extrinsically oriented individuals experience their love relations as more conflicting and less trustful. This is due to the fact that; first, extrinsically oriented individuals place less emphasis on values such as affiliation and benevolence (Kasser & Ryan, 1996). Second, extrinsically oriented individuals report being less empathic (Sheldon & Kasser, 2001); agree more often that they use their friends to get ahead in life (Duriez et al., 2007). Furthermore, they are more likely to compete rather than cooperate with friends when common resources are scarce (Sheldon & Kasser, 2001).

Conversely, intrinsically oriented individuals are more likely to take the perspective of others and to develop trustful relationships. Rather than treating others as objects, they would be genuinely interested in other people as individuals, which would lead them to display less discriminatory behavior (Duriez et al., 2007; Van Hiel & Vansteenkiste, 2008). In sum, it is clear that the interpersonal relationships of individuals who value intrinsic aspirations typically have many more positive characteristics than do the relationships of people who greatly value image, status, power, and wealth (Sheldon & Kasser, 2001; Sheldon, Ryan, Deci & Kasser, 2004).

Research further shows that materialistic goals that are characterized by obsessive attention to material objects, have been found to be detrimental to well-being and is linked to a number of psychological disorders (Massey, Gebhardt & Garnefski, 2009; Deci & Ryan, 2000; Schmuck, Kasser & Ryan, 2000). However, as Srivastava and colleagues (2001) put it, “it’s not the money, it’s

the motives” that matters most (p. 959). If the motives are social comparison, seeking power, and showing off, then attaching importance to money is detrimental for well-being (Srivastava, Locke, & Bartol, 2001). On the other hand, spending money on others could promote well-being, because we are investing in our social relationships and thus fulfilled the need for relatedness (Ingrid, Majda & Dubravka, 2009). It has been also established that money does increase well-being in very poor people (Ingrid, Majda & Dubravka, 2009; Diener & Seligman, 2004). However, positive relationship between extrinsic goals and well-being exist only for hedonic aspects of well-being (Ingrid, Majda & Dubravka, 2009).

### ***Goal Processes and Well-being***

Not only the goals endorsed, but also experiences during goal pursuit could have an impact on well-being. Specifically, commitment to and progress on valued daily goals, more than other, is strongly associated with the experience of well-being (King, Richards & Stemmerich, 1998). Because well-being is inherently linked to goal setting, progress and attainment, disruption to goal attainment leads to ill-being. Pleasant feelings and well-being arise when the rate of progress toward a goal is faster than anticipated. Thus, any type of goals should have the potential of inducing well-being as well as ill-being as a function of progress in goal pursuit (Tamir & Diener, 2007).

The degree of personal investment in a goal is also a predictor of one’s well-being level. Important goal may become an unhealthy for the individual if it is the only goal that adults have linked to the higher order goal to feel fulfilled (McIntosh & Martin, 1992). McIntosh and his colleague suggest that some individuals may believe that achievement of all-important goals is necessary for the acquisition of happiness and well-being (McIntosh & Martin, 1992; Street, 2002). In such cases, if the individual does not achieve his goal, he may face problems of disengagement. Alternatively, he

may set a new goal to which he links his happiness. If the individual does achieve his goal he may experience a brief period of elation but, will quickly habituate to success, and will then need to set a new goal. Thus whether or not an individual achieves a goal, he will spend most of his time ruminating and feeling depressed (McIntosh & Martin, 1992).

During the process of goal pursuit, individuals are also likely to encounter difficulties and obstacles, which in turn affect how they perceive their goal pursuits. Indeed, Massey, Gebhardt, and Garnefski (2009), who investigated perceived difficulty in goal attainment, found that difficult goals are related to lower life satisfaction and SWB in adults. However, for others, perceived goal difficulty not only fosters performance (Locke & Latham, 2002), but also prompt positive emotional reactions when goals are attained. Low difficulty, and conflict among and within goals, has also been found to be related with lower well-being (King, Richards & Stemmerich, 1998).

Pursuing multiple goals at a time might also have a constructive or deleterious impact on individual's well-being, depending on the nature of the goals to pursue. For instance, a person might have the goals to be an excellent student, to marry, enjoy life, spending more time with family and to exercise regularly. Such multiple goals are not necessarily independent. For example, exercising regularly and enjoying life might facilitate each other. Being an excellent student and spending more time with family, in contrast, might interfere with each other as both goals draw on the same limited resource, time. Hence, multiple personal goals may influence each other in positive (facilitative) or negative (interfering) ways (Riediger & Freund, 2004).

Inter-goal facilitation enhances the effort of pursuit goals. This is due to the fact that the experience that doing something for one goal also furthers other goals could render goal pursuit a gratifying and successful activity (Riediger & Freund, 2004). Mutually facilitative goals may be efficiently pursued

simultaneously without exhausting one's resources. Mutual facilitation among goals, thus, may enhance goal-directed activities by allowing an efficient use of one's resources in the interest of one's goals (Riediger & Freund, 2004).

In contrast, interfering goals are goals that compete with each other whereby pursuit of one goal detracts the pursuit of another (Emmons, King, & Sheldon, 1993). Obviously, most researchers alike predict a negative relationship between interference among personal goals and well-being: the more interfering goals are, the less well people should feel (Riediger & Freund, 2004). Depressed individuals are likely to have greater numbers of important conflict goals than non-depressed individuals (Ryan et al., 1996). Certainly, if an individual must always cope with failure in one meaningful aspect of their life, it is seemingly understandable that the existence of conflict goals would create and maintain negative affect (Street, 2002). The prospect of unavoidable failure may increase vulnerability to depression. As a result, Individuals may try to set a compromise goal in an attempt to avoid the problems of conflict. However, this tends to result in achievement of neither of the conflict goals (Street, 2002).

### **2.3.3. Religiosity**

Researchers have also long been interested in the relation between religiosity and wellness. The Fetzer Institute (1999), a research entity devoted to increasing understanding and assessment of spirituality, defines religiosity as an individual's active involvement in religious beliefs and practices. Religious beliefs and practices include private prayer and meditation, reading religious literatures (e.g., Bible, Kuran, etc.), church attendance, membership of religious communities, participation in religious activities, belief in eternal life; and the belief that God is good and supportive (Fetzer Institute, 1999; Ellison et al., 2001; Fry, 2000; Martin, Kirkcaldy, & Siefen,

2003). Zinnbauer et al. (1997) further defined religiosity as personal beliefs about a higher power, in addition to organizational practices such as church attendance and membership.

### ***2.3.3.1. Religiosity and Psychological Well-being***

Diverse measures of psychological well-being are found to be positively correlated with religiousness. According to Ellison and his colleagues (2001), for instance, participants with strong religious faith reported higher levels of psychological well-being and fewer negative consequences of traumatic life events. Furthermore, frequency of church attendance and belief in eternal life are found to be positively correlated with higher levels of psychological well-being (Ellison et al., 2001). Cross-sectional studies also found that religious practice was associated with positive health practices, social relationships, closer social ties, more optimism, purpose in life and a range of psychosocial benefits that play tremendous role in enhancing one's PWB (Martin, Kirkcaldy, & Siefen, 2003; Lewis & Cruise, 2006; Fry, 2000).

Undoubtedly, religion provides both psychological and social benefits. Religious experiences provides a sense of meaning in daily life and during major life crises (Diener et al., 1999). Religion also serves social purposes by offering a collective identity and reliable social networks consisting of individuals who share similar attitudes and values (Diener et al., 1999). Indeed, the benefits of church membership are especially greater for people who have lost other forms of social support (e.g., retirees and widows) (Diener et al., 1999). However, the benefits of religion may vary according to the needs of the individual. For instance, extrinsically oriented individuals who regard religion as a means for other non-religious goals may find it more important than the existential meaning provided by religious beliefs (Diener et al., 1999).

Besides, many studies have evidenced that religious variables, such as church attendance and associated measures of religiosity, have a positive effect on one's well-being and underline the perceived importance of religious participation to the wellbeing of adults (e.g., Martin, Kirkcaldy, & Siefen, 2003). Church attendance and membership of religious communities, for instance, regulate behaviour in ways that facilitate good psychological health, positive family and interpersonal relations, ethical work conduct and financial dealings (Martin, Kirkcaldy, & Siefen, 2003). Moreover, religious involvement often acts as a source of support, resiliency, encouragement, coping, meaning, values, and behavioral prescriptive; which in turn are associated with one's PWB (Imam et al., 2009).

On the other hand, Lewis and Cruise (2006) discovered that beliefs and religious practices prevent individuals from harm. For instance, people with stronger religious commitment are less likely to become involved in substance abuse, more likely to display positive mental well-being, and also to suffer less from depression and from psychiatric disorders in general (Martin, Kirkcaldy, & Siefen, 2003). Studies also provide support for religiousness as a buffer against mental distress by improving aspects of psychological wellness and provide a sort of psychological immune system (Imam et al., 2009). According to Imam and his colleagues (2009), for example, frequent church attendees were more likely to stop smoking, enjoyed greater social contacts, and consumed less alcohol.

Religious involvement served not only to reduce such high-risk behaviours, but also promoted involvement and interaction with supportive social groups (Martin, Kirkcaldy, & Siefen, 2003). As a result, individuals with strong religious beliefs had significantly lower levels of distress than those having weak religious beliefs (Imam et al., 2009). Thus, religious affiliation not only seems to protect from problem behavior and maintain adults in times of stress, but it also enables them to

thrive by fostering positive developmental outcomes and pro-social behavior that could raise the PWB of adults in turn (Imam et al., 2009).

### ***2.3.3.2. Religiosity and Subjective Well-being***

A considerable amount of research also reports a positive association between adults' religiosity and SWB (e.g., Abdel-Khalek & Lester, 2013; Inglehart, 2010; Diener et al., 1999; Martin, Kirkcaldy & Siefen, 2003; Ellison et al., 2001). The association exists even after controlling for demographic variables such as age, income, and marital status (Diener et al., 1999). This is due to the fact that religion increases feelings of efficacy, control, and security and hence provides greater benefit for the cognitive aspects of SWB, especially (Diener et al., 1999). Besides, religion has an effect on happiness and life satisfaction for reasons related to increased levels of social support (Martin, Kirkcaldy & Siefen, 2003).

Furthermore, religiosity has been associated with lower incidence of depression and beneficial personal relationships through increased social contacts (Martin, Kirkcaldy & Siefen, 2003). In an early large-scale study, for instance, Comstock and Partridge (1972) found that people who did not attend church were four times more likely to commit suicide than were frequent church-goers (cf. Martin, Kirkcaldy & Siefen, 2003). Another study found that frequent church-goers with high spiritual support had the lowest scores on the Beck depression inventory; and religiosity is positively associated with optimism and negatively with pessimism (e.g., Abdel-Khalek & Lester, 2013). Thus, it makes sense that a person who feels he or she is in close communion with God is less vulnerable to depression or morbidity (Fry, 2000). Precisely, closeness to God highly correlates with happiness in a positive ways.

In the same vein, many studies found that devotional intensity (i.e., frequent prayers and feeling close to God) was the strongest predictor of life satisfaction (e.g., Sharma & Malhotra, 2010); Abdel-Khalek & Lester, 2013; Inglehart, 2010). Using a sample of 495 Muslim students from Algeria, Tiliouine and Belgoumidi (2009) found that religious belief and religious altruism significantly contributed to providing subjects with a meaning in life (Abdel-Khalek & Lester, 2013). However, the benefits of religion are grounded in its social dimension such as participation in organized public religious activities (Abdel-Khalek & Lester, 2013). But, it should be also known that religiosity is most highly related to SWB in very religious societies (Diener et al., 1999).

It is worth mentioning, however, that there are studies that do not find a positive association between religiosity and SWB, or that have found a negative correlation. Actually, adults who reported that religion was more salient to their lives, as compared with those who are less salient, had more functional limitations (Diener et al., 1999). Perhaps this might be because as health declines, adults are more likely to cling to religious commitment (Diener et al., 1999). Religion might also have a negative effect on SWB as religious doctrine leads to frequent guilt in adherents (Diener et al., 1999). Strawbridge and his colleagues (1998) further reported evidence that religiosity buffers the effects of some stressors on depression, but exacerbates the effects of other stressors such as marital problems and abuse (Diener et al., 1999).

#### **2.4. Psychological and Subjective Well-being among Ethiopian Adults**

With a land area of 1.1 million km<sup>2</sup> and a population of about 83 million (50.46 male and 49.54% female) in 2009, Ethiopia is the second populous multiethnic country in Africa next to Nigeria (FDRE, 2009; Fransen & Kuschminder, 2009). In 2006, 83.7% of the population was living in rural areas, and 16.3% was living in urban areas (World Development Indicators, 2008; in Fransen &

Kuschminder, 2009). Ethiopia's population growth is considered to be high with 3.21 percent, which is the 11<sup>th</sup> highest in the world (Fransen & Kuschminder, 2009). Increasing population puts further pressure on the land, making attainment of self-sufficiency more challenging. As a result, Ethiopia is one of the economically backward and poorest countries in the world (Habtamu, 2008), ranking 169 of 179 on the UNDP Human Development Index (Fransen & Kuschminder, 2009).

According to the 2007 population and housing census, the proportion of working age population (15-64 years) was estimated at about 52% and the dependency ratio was estimated to be 93 by 2007 (CSA, 2008). High dependency in turn results in higher pressure on public services, high level of unemployment, low per capita income, and low level of domestic saving and asset accumulation (FDRE, 2009). However, for the past 10 years, the Ethiopian economy is considered to be growing at a considerable rate, and there is real potential for substantial progress to be made, transforming the country from being poor and vulnerable, to one that is growing, healthy and resilient (BTI, 2012; Martha, 2012). To this end, job creation has been articulated as one of the eight pillar strategies of the PASDEP (FDRE, 2009). However, economic growth should be assisted through employment policies that address the demand and institutional dimensions of the labor market (FDRE, 2009). Hence, the proper management and efficient utilization of the work force seems very critical.

As to the 2006 urban employment/ unemployment survey of Ethiopia, the number of government employees has increased by about 26% from 2003 to 2006 while that of public enterprises showed 8% increase over the same period (FDRE, 2009). However, boosting employment rate by itself is not an end. Even though it is widely believed that individuals employed in the labor force are generally happier and more satisfied with life than those who are unemployed (Stevenson &

Wolfers, 2008), improving the well-being and preventing the ill-being of employees should also be given primary emphasis.

Employee well-being is a fundamental social development indicator of a country (FEDB, 2002). Thus, if equitable and sustainable development is to be achieved, an initial step is to give adequate emphasis for the well-being of the workers. It is from this ground that the FMOH develop a national mental health strategy. The strategy, enshrined by echoing the motto of WHO which says “there is no health without mental health”, is developed from the fundamental percepts in mind that like any other health condition, persons suffering from mental illness should be able to access care that promotes their timely recovery, at the same time as promoting social inclusion and countering stigma, discrimination and human rights abuses (FMOH, 2012).

Hence, in Ethiopia “well-being” is virtually equated from the viewpoint of “medical/deficit model”. The focus of government policies and practitioners is on curing mental health problems of individuals (such as schizophrenia, bipolar disorder, depression, suicide, autism, etc.) than preventing it through promoting people’s PWB and SWB. As a result, the issue of Ethiopians’ PWB and SWB remains untouched, except to some literatures and studies conducted by foreign organizations and researchers. It should be recognized, however, that these foreign organizations and researchers strive to study Ethiopians’ understanding and level of well-being from their own perspective, which could rarely take in to account the importance of Ethiopians thought and experiences (Elleni, 1996).

Even though community surveys in Ethiopia have shown consistently that severe mental illness (e.g. schizophrenia) needs intervention, it is more often attributed to supernatural causes, for example spirit possession, bewitchment or evil eye, rather than as a result of biomedical or

psychosocial causes (Mesfin, 1999). As a result, affected individuals and/or their families often seek help from religious and traditional healers. Furthermore, mental illnesses such as major depression are not well-recognized, and help-seeking for depression is most often limited to the family or local community, and it is usually remained undetected in general health settings, which leads to inappropriate prescribing of ineffective treatments (Mesfin, 1999; FMOH, 2012).

This shows that being mentally well and ill are vaguely understood and experienced among the Ethiopians. As a result, the concept of well-being is not easily defined and not studied in the Ethiopian context - at least from a social - psychological perspective (Habtamu, nd.). However, in most cases, the Ethiopians defines well-being in terms of the availability of resources/goals/to satisfy basic needs and in terms of having some job or business. Those without these resources, or income are poor, their well-being is in jeopardy (Habtamu, nd.). Hence, the prominent factors contributing to/related to personal well-being in Ethiopia, according to Habtamu, include economic and material condition, health, food, employment, political situation (freedom, human rights and liberties), education, relationships, family, religion or beliefs, etc.

Likewise, Bevan also believed that, in Ethiopia, personal well-being is predominantly defined in terms of economic productivity, consumption levels, internal distributions of resources and opportunities, quality of household relations, informal/formal enterprise, working conditions, in/equality, social cohesion/division, quality of institutions, and quality of enterprise relations (Bevan, 2009). The UNDP study also confirmed that the main sources of well-being for urban Ethiopians emphasized on the types of jobs people held and whether they had secure access to housing (Camfield, 2006). In addition, access to basic infrastructure and services, security and the need for community unity, ability to avoid relationships of dependency, and consequently

independence had been more important criterion of well-being among Ethiopian adults (Camfield, 2006).

In fact the individual studies for the WeD countries are mainly focused on material possessions as a major determinant of well-being. Thus, urban respondents mentioned food security and livelihoods (having their own business and/or permanent, pensionable employment), living in good houses with good quality furniture and affording to send their children to good schools as major determinants of well-being (Camfield, 2006; Bevan, 2009). Respondents from Addis Ababa were even more specific about the material dimensions of well-being: people should own commercial trucks, hotels, run grain mills, live in nicely furnished houses that they own, being physically and mentally healthy, having a good wife and loving family, and living in a good environment (Camfield, 2006).

However, according to Elleni (1996), Ethiopians thought and understanding of well-being is beyond materialism. Elleni argued that “fulfillness of life”, peace of mind and happiness are major blessings that could be achieved through *deginnet* (kindness, generosity, caring) (p. 55). When one reflects *deginnet* in ones thought and deed, one truly reach the highest stage of relating with others, which in turn is pillar to fully function in life. Besides, Elleni found that harmony, peace, good health, good marriage, the greening of the earth, happiness, having children who grow up to be kind, honest, hospitality and contributing to members of the community are key to ones “fullness of life” or promotion of PWB (Elleni, 1996).

Elleni argues that a person must learn and demonstrate in his actions those virtues (valued in the community) that are deemed essential to being a “full person”. For Elleni, the five major virtues that Ethiopians must cultivate and develop in order to be a “full person” are: *yilugnta* (community-mindedness), *goubzina* (who shows diligence at work and produces quality work), *haqegnenet*

(honesty, truthfulness, keeping one's word), *tihitena* (humility, modesty, respect) and *deginnet* (kindness, generosity, good heartedness, caring) (Elleni, 1996: 65). A person who highly reflects these qualities is considered fully functioning and is regarded as dependable and reliable. On the other hand, *giff* (when a person is abusive to another, failing to assist those who are in need, abuse his power, belittling or making fun of persons with disabilities, betrayal of trust, ungratefulness to those who helped, disrespectfulness, etc. ) are major sources of one's ill-being and unhappiness in life (Elleni, 1996: 56).

Similarly, with a study conducted among Ethiopians of twelve ethnic groups, Habtamu (2008) dig out major virtues or values that Ethiopians aspire to be in order to fully function in life. Accordingly, being cooperative, patriotic and brave, hospitable, peaceful, religious, polite and patient, powerful and dominant, proud of own ethnic history and guarding traditional values, resolving conflicts, working in group, helping others, and desire to education and wisdom are predominant values that most Ethiopians aspire to possess in order to be psychologically well.

Camfield (2006), the WeD researcher, has also tried to investigate the understanding and experience of well-being among peoples of four developing countries (Ethiopia, Bangladesh, Peru and Thailand). He found that happy memories among Ethiopians predominantly related to experiences of 'relatedness' and 'competence', for example, intimate relationships with a spouse or parent, and goal achievement, and being married and having a loving and supportive relationships (Camfield, 2006). In addition, the birth of children, having good friends, attending local fiestas, and having a job are also emerged as important sources of happiness (Camfield, 2006). Being in good health, giving birth, attached to religious doctrines, relationship with natal family, periods of material sufficiency, marriage, and memories of specific achievements are also source of pleasure for the Ethiopians (Camfield, 2006).

In brief, the main characteristic of people who are living happy was being economically secure and having sufficient income to meet their needs, having good relationships with their children and the community, children's well-being, education, independence (not being dependent on others), working hard, engaging in business activities, having a good house, owning land, and being in good health (Camfield, 2006). Besides, being hospitable, respectful and respected, disciplined, sociable, hardworking, religious, behaving responsibly, behaving courteously and ethically, maintaining harmonious relationships within the community, conform with traditional cultural forms, doing whatever job they can get, having a big heart for the poor, and striving very hard to attain objectives are also blessings that are valued more in Ethiopia than people of other countries (Camfield, 2006).

Regarding the well-being status of Ethiopians, in their study focusing on an assessment of well-being in developing countries, the WeD researchers Copestake & Camfield (2009) found that Ethiopians report a moderate level of life satisfaction (10.03/ 15), positive affect (32.11/50) and high levels of negative affect (23.83/50). Further, comparing the rural and urban respondents, the study found a non-significant difference in the level of life satisfaction between the urban (10.30) and the rural community (9.90), though those individuals living in urban sites enjoyed a relatively better life satisfaction than the rural ones. Similarly, the difference in negative affect between the urban (22.37) and rural (24.61) sites was not significant, in favor of those who live in rural sites. However, with regard to positive affect, a significant higher level of positive affect was reported among the urban dwellers (34.69) than the rural ones (30.72) (Copestake & Camfield, 2009).

Another interesting finding in the study of Copestake & Camfield (2009) was the well-being difference observed among the poor and non-poor respondents. The study reported that the poor (10.50) had a relatively better level of life satisfaction than the non-poor respondents (9.77), though the difference was not significant. On the other hand, the non-poor reported a better positive affect

and lower negative affect than the poor respondents (32.34, 31.75 and 23.69, 24.80 respectively). Moreover, with regard to male and female respondents, males were better in their satisfaction with life while females exhibit a slightly more negative affect than males (10.39, 9.68 and 23.76, 23.90 respectively). However, higher and significant positive affect was reported by males (33.33) than female respondents (30.92) (Copestake & Camfield, 2009).

The other intensive study devoted on documenting the well-being levels of countries and regions of the globe was the World Happiness Report. The report presents the three year (2010 – 2012) national averages for life evaluations (ranking of happiness). The report includes the happiness levels of 156 countries of the world. According to the findings, measured by the 0 to 10 scale of the Cantril ladder, the top five countries having citizens with high happiness levels were Denmark (7.693), Norway (7.655), Switzerland (7.650), Netherlands (7.512), and Sweden (7.480), where as the bottom five were Rwanda (3.715), Burundi (3.706), Central African Republic (3.623), Benin (3.528), and Togo (2.936). In the report, Ethiopia ranks 119, out of the 156 countries, with a Cantril ladder of 4.561, which is below the average expected score of happiness level (Helliwell & Wang, 2013).

The world happiness report also tries to document the level of happiness of the regions using appropriate measures. The study had been conducted through two waves; between 2005-2007 and 2010-2012. As a result, there have been significant increases for Latin America and the Caribbean (+7.0%), Sub-Saharan Africa (+5.4%), and East Asia (+5.1%). On the other hand, there were significant declines in the following regions: the Middle East and North Africa (-11.7%), South Asia (-6.8%), and Western Europe (-1.7%). For the world as a whole, there was an insignificant 0.5% increase (Helliwell & Wang, 2013). In Sub-Saharan Africa, 16 of the 27 countries covered by the surveys showed significant increases in life evaluations, and taking all of Sub-Saharan Africa

together the average increase was over 5%. Ethiopia was the one found to exhibit an increasing trend in its level of happiness. For Ethiopia, the average increase in happiness from 2005–07 to 2010–12 was about 0.497, in which Angola and Egypt are the two countries with the highest raise (1.438) and highest decline (-1.153) level of happiness respectively during these years (Helliwell & Wang, 2013).

Besides, a survey study by Inglehart (2010) has found great variations in SWB across societies. The survey was conducted over 97 societies based on reported happiness and life satisfaction, equally weighted. Accordingly, the SWB index shows a huge range of variation, from a high in Denmark (4.24) to a global low in Zimbabwe (-1.92). In this survey study, Ethiopia exhibited a negative SWB index (-0.30), indicating that a majority of the population is unhappy or dissatisfied in life (Inglehart, 2010). Similarly, a global study of SWB, using satisfaction with life scale (SWLS), by Abdallah, Simms and Thompson (2006) also revealed the low levels of SWB among Ethiopians as compared to other countries of the world (in White, 2007). Accordingly, out of the highest expected score (500), Ethiopians reported only 157, ranking 153 out of 174 countries in which Denmark ranked first with SWLS scores of 273 and Burundi ranked last with SWLS of 100. The study makes evident the strong effect of poverty on people's levels of SWB. The study found that SWB correlated most strongly with health (.7), followed by wealth (.6) and access to basic education (.6) (White, 2007).

## CHAPTER 3

### RESEARCH DESIGN & METHODOLOGY

#### 3.1. Research Design

The quality of any research project is enhanced by employing a sound research design. This study follows a cross-sectional mixed method design, which is a procedure for collecting, analyzing and mixing both quantitative and qualitative data at some stage of the research process within a single study (Creswell, 2008). The rationale for mixing is that neither quantitative nor qualitative methods are sufficient by themselves to capture the trends and details of a situation, such as the complex issue of adults' well-being. When used in combination, quantitative and qualitative methods complement each other and allow for more complete analysis. The integration, in this study, is believed to provide a deeper insight into examining the well-being of adults, first, by identifying the relationships and contributions of demographic and psycho-social variables on the PWB and SWB of adults, and, then, by exploring the participants' views regarding their meaning and experience of PWB in depth.

Specifically, this study employed a *sequential explanatory* type of mixed methods design. With sequential explanatory mixed methods designs, the researcher could elaborate on or expand on the findings of one method with another (Creswell, 2008). This involves, similar to this study, beginning with a quantitative method either to explain the relationship between study variables or to test a theory and followed by a qualitative method involving detailed explorations of issues (Creswell, 2008). To this particular study, sequential explanatory mixed method was chosen, because, during the pilot study, conducted through quantitative methodology, the researcher

realized that some controversies appear on the universality of both the theory and measures of adults' PWB. Cross-cultural issues were also raised and hence there was a need to resolve the issue; at least from the perspectives of the participants of this study. Thus, in this study, the sequential explanatory mixed methods design was employed through two distinct phases.

In the first phase, the quantitative data was collected; using a questionnaire survey and the data was subjected to appropriate statistical analysis. The goal of the quantitative phase was to assess the statuses and examine relationships and potential predictive power of demographic and psychological variables on adults' PWB and SWB. In the second phase, a qualitative approach was employed to explain how and why certain socio-cultural factors were prominent determinants of Ethiopian adults' PWB. The visual model of the procedures for the sequential explanatory mixed methods design of this study is presented in Figure 2 (Appendix D). Additionally, a detail of each research methods implemented in the study is enlightened below, as follows.

## **3.2. Quantitative Research Methodology**

### **3.2.1. Participants and Sampling Technique**

The participants of this study were adults working in governmental organizations of Addis Ababa, the capital of Ethiopia. All functional public organizations under the city government of Addis Ababa were considered in the study. Addis Ababa was selected as a study site purposefully for the following two major reasons. First, the researcher had a very close contact with many workers of diverse governmental organizations found in the city; as his living and working life is strongly attached to the city. This, with no doubt, contributed a lot to obtain valuable information easily, which ultimately enhances the quality of the study in turn. The research setting, being the schooling center of the researcher too, could also help the researcher to secure any valuable information

required for the study whenever needed. Second, the city is also dependable to be selected as a research setting as it is a place where multicultural communities like Oromo, Amhara, Afar, Tigray and many others are living together. If that is the case, one can simply assume that the town is the reflection of little Ethiopia, in which the composition of workers whose ethnic and cultural backgrounds is diversified.

Government bureaus and offices at woreda, sub-city and regional level, service organizations, health centers, colleges, etc. were considered with the attempt to select the sample governmental organizations. Totally, sixty two (62) organizations functional under the city government of Addis Ababa were considered in the study (see Table 1 of Appendix C for details). Furthermore, different categories of respondents such as bureau and office managers, department heads, experts, teachers, secretaries, guards, etc., with age range between 20 and 65, have participated in the study. Thus, the subjects of this study were consisted of individuals from heterogeneous groups in terms of sex, age, religion, ethnicity, occupation, position, experience, employment status, educational background and marital status. Hence, it seemed foreseeable to include a considerable sample size.

Multistage sampling has been employed to select specific organizations and respective participants. First, an attempt was made to list down those functional organizations working in different spheres of activities; relying on the information secured from the civil service agency of Addis Ababa. Out of these governmental organizations, manageable numbers of organizations, i.e. 15, were selected using *purposive sampling technique*. The purpose behind selecting these organizations was three-fold. First, organizations selected should represent civil servants living from different corner of the city so that diverse ways of living situations could be captured. Second, organizations selected should involve in different businesses, so that workers from different work environments could get an equal chance of being included in the study. Third, proximity and convenience to the researcher

to collect data was also considered. The organizations included and number of participants selected is detailed in Table 2 of Appendix C.

However, because more than two-third of the civil servants (47, 816 out of the total 57, 869) were working in the sub-city administration offices, an attempt was made to include about half (i.e. 225) of the total research participants from these sectors. To these end, organizations were first stratified in to two: sub-city administration offices and other governmental organizations. Finally, five sub-city administration offices and 10 other governmental institutions were selected as sample governmental organizations. The two sects of organizations had a total of 23, 094 and 2, 959 workers respectively. Then, based on the breadth of organizations in their number of workers, proportional numbers of participants were selected from each of the strata using a *proportional random sampling technique*. Thus, a total of 450 civil servants were selected on a random base for collecting the quantitative data.

While determining the number of sample appropriate for conducting the study, Krejcie and Morgan's (1970) formula for determining sample size was consulted. The formula is:

$$s = X^2 NP(1 - P) \div d^2(N - 1) + X^2 P(1 - P).$$

Where: s = required sample size;  $X^2$  = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841); N = the population size (57, 869 in this case); P = the population proportion (assumed to be .50 since this would provide the maximum sample size); and d = the degree of accuracy expressed as a proportion (.05). Using this formula, the equivalent sample size for 57869 population sizes is 381.6, which is approximated to 382. However, to maximize confidence in generalizing findings, the researcher maximize the sample size to 450.

### **3.2.2. Procedures**

Initially, the questionnaires for gathering quantitative data were formulated in English language. However, these instruments were administered using Amharic language; aiming at resolving the difficulty of language expected to be a barrier in understanding the items. To this end, first, the forward and backward translation of the items were checked and corrected with the help of two PhD students; one from psychology and one from English department. These students were chosen considering their efficiency in comprehending, comparing and commenting on both versions of the instrument. Moreover, the questionnaires were enriched by consulting professionals in the area. This was done to boost the content validity of the instrument. When found necessary, some amendments were also made to items that are susceptible to different interpretation. Besides, in order to ensure the reliability and validity of instruments, appropriate analysis was comprehensively conducted during the pilot study, as briefly stated in the next chapter.

After securing a relatively reliable and valid instrument, a finalized tool was made ready for the ultimate data collection. Then, the task of selecting sample organizations and number of participants in each organization was undertaken. To this end, consecutive preliminary visits were made to the study areas for creating a smooth relationship and in turn gain consent from the prospective participants; as a prerequisite for easing the upcoming data collection process. To do so, the researcher had two assistants, who were recruited for data collection process alone. While selecting assistants, their educational background, previous experience on such kind of activity and acquaintance to organizations was given due attention.

Regarding the administration of the questionnaire, primarily, a list of the total number of workers was secured from the respective organizations' concerned office. After the number of workers was

identified and participants were selected using the aforementioned sampling techniques, the questionnaires were administered, most often in the researcher's (assistants') presence, in order to clear up any ambiguities that the respondents might have in filling out the questionnaire. Thus, in addition to what was stated in the instrument, some concepts were orally clarified whenever necessary.

At the beginning, there was a plan to distribute four hundred fifty (450) questionnaires. However, expecting that some sort of inconveniences (such as the absence of selected participant from office, refusal to participate, etc.) could limit the chance of collecting that much questionnaire from the randomly chosen participants, additional questionnaires were distributed as contingency. To this end, a total of four hundred eighty three (483) questionnaires were distributed. Out of these, four hundred forty seven (447) were returned back, with an average return rate of 92.5%. Finally, after avoiding nine (9) questionnaires for their incompleteness or inappropriately filled, four hundred thirty eight (438) fully completed questionnaires were considered for further quantitative analysis.

### **3.2.3. Variables and Instruments**

#### *i. Demographics*

At the beginning of the questionnaire booklet, participants provided their demographic characteristics. Demographic information includes name of organization, years of experience, sex, age, marital status, educational status, employment status, household income and religious affiliation. Respondents indicated the name of their organization, age and years of experience in the space given to it and supplied their sex by ticking in either of the male-female categories provided. Marital status was determined based on respondents' reaction to the five categories listed: single, cohabitated, married, divorced and widowed. Education status was represented with an ordinal

variable coded into six categories: no schooling; primary school; high school; TTI/ Diploma/ Technical school, undergraduate degree, and postgraduate degree. Finally, Household income was measured using the total monthly income secured by the household.

## *ii. Personality*

To address the need for a short instrument measuring components of the Big Five that are common across investigators, John, Donahue, and Kentle (1991) constructed the shortened form of the Big Five Inventory (BFI) – encompassing only 44 items, than the 240 items of NEO-PI-R Big Five measure. This brief inventory not only allows efficient and flexible assessment of the five dimensions, but it also saves testing time and avoids subject boredom and fatigue. Besides, it is realized that the shortened version of the BFI do not sacrifice either content coverage or good psychometric properties (John, Donahue, & Kentle, 1991).

The 44-item measure provides domain scores for *extraversion* (outgoing, sociable, talkative), *agreeableness* (easygoing, friendly, courteous, caring), *neuroticism* (anxious, hostile), *openness* (sensitive, flexible, willingness to try new things and be open to experience), and *conscientiousness* (careful, thoughtfulness, dependable). Sample items include “I see myself as someone who is sometimes shy, inhibited”, “I see myself as someone who tends to find fault with others”, “I see myself as someone who is emotionally stable, not easily upset”, “I see myself as someone who likes to reflect, play with ideas”, and “I see myself as someone who is curious about many different things.” Participants rated the degree to which each item described them on a scale ranging from “strongly disagree” (1) to “strongly agree” (5).

High scores represented high self-rating on the characteristic assessed. Over all scores are the mean ratings for each dimension. Good internal consistency for the BFI has been previously shown

(coefficient alpha = .72) with the internal consistencies of scales ranging from .65 to .79 (Wood, Joseph, & Maltby, 2009). In this specific study, the internal reliability of individual scales was calculated and found to be .64 for extraversion, .57 for agreeableness, .64 for conscientiousness, .74 for neuroticism and .71 for openness measures. The overall alpha of the personality inventory was .59.

### *iii. Religiosity*

Religiosity was measured by the *Modified Brief Multidimensional Measure of Religiosity* (MBMMR) (Fetzer Institute, 1999). The measure was created in an effort to bridge religiosity research with mental health outcomes. The answer continuum is on a Likert scale from 1 (Never) to 6 (Several times a day). Sample items are (#1) “How often do you pray privately in places other than church?” and (#4) “I work together with God to get through hard times.” Higher scores indicated greater increases in closeness to God and church. The reliability was deemed adequate based on past research using the instrument. Hence, the Fetzer Institute (1999) reported a reliability alpha of .75. Likewise, adequate internal reliability was also obtained in this study ( $\alpha = .84$ ).

### *iv. Goal Pursuit*

Life goals were assessed on the modified version of the *Aspiration Index*. The Aspirations index (Revised) was created by Kasser and Ryan (1996) to assess individuals’ intrinsic and extrinsic goal contents. The index had a total of seven aspiration categories. The categories included the intrinsic goal aspirations such as *meaningful relationships*, *personal growth*, *community contributions* and *health* (physical fitness) whereas aspirations for *financial success* (wealth), *social recognition* (fame), and *attractiveness* (image) were considered extrinsic goal pursuits. However, to this study, the health subscale was omitted with the intention of considering only psychologically-oriented

variables and to maintain a balance between the number of intrinsic and extrinsic contents being contrasted.

Consequently, respondents were asked three questions for each goal. Participants rated the *importance*, *attainment*, and *perceived difficulty* of each life goal using a 5-point scale (1 = not at all/never, 5 = very/at all times). The actual wording of the questions for the goal dimensions are as follows: *Importance* (How important is this goal to you?); *Attainment* (To what extent have you attained this goal?); and *Difficulty* (How hard do you think it is to achieve this goal?). Higher scores designated by respondents indicate a higher importance, attainment, and difficulty level of the goals. The scores of extrinsic and intrinsic goals were derived by averaging the individual scores of the respective goals.

An example of an intrinsic life goal from the scale is, “to grow and learn new things.” And an example of an extrinsic life goal is, “to have many expensive possessions.” An alpha coefficient for each category was found to be  $\alpha = .67$  and  $\alpha = .79$  for intrinsic and extrinsic goals respectively (Kim, Kasser & Lee, 2003). The reliability of goal pursuit measures was also computed in this study. Accordingly, extrinsic life goal measures had an adequate reliability with  $\alpha = .871$  where as the intrinsic life goal measures had a coefficient alpha of .874. More specifically, importance, difficulty and attainment of extrinsic life goals had an internal consistency of .77, .83, and .84 respectively, where as the importance, difficulty and attainment of intrinsic life goals had an internal consistency of .79, .74, and .82 respectively.

#### v. *Psychological well-being*

The construct PWB was assessed using Ryff’s multidimensional *Scale of Psychological Well-Being (SPWB)* (Ryff, 1989). Ryff’s scale signifies an improvement over other widely used scales of well-

being as the items are directly derived from psychological and developmental theories of positive psychological functioning (Ryff & Keyes, 1995; Keyes, Shmotkin, & Ryff, 2002). The scale is presently regarded as the best objective, standardised measure of PWB (Edwards et al., 2005). The SPWB have been used extensively in previous research (Wood, Joseph, & Maltby, 2009; Ryff et al., 2006) and the six-factor scale has been also supported in multiple studies, all using confirmatory factor analysis (e.g., Christopher, 1999; Ryff & Keyes, 1995; Ryff, & Singer, 1996; Harrington & Loffredo, 2001; Grossbaum & Bates, 2002). The original version of SPWB consisted of 20 items for each factor, and then Ryff introduced 3 length options for the scale, which are 14, 9 and 3 items for each dimension adding up to 84, 54 and 18 items respectively, and suggested 84 or 54 items for academic studies (Ryff, 1989). The six domains in the SPWB are:

*Autonomy*: refers to self-determination, independence, and the ability to resist social pressures to think and act in certain ways (Ryff, 1989). Items for this scale measure the degree to which individuals feel that they are self-determining and able to live by their own convictions and standards (Grossbaum & Bates, 2002). An example item for this subscale is: “I tend to be influenced by people with strong opinions”. Hence, a high scorer is self-determining and independent; able to resist social pressures to think and act in certain ways; regulates behavior from within; and evaluates self by personal standards. In contrast, low scorer is concerned about the expectations and evaluations of others; relies on judgments of others to make important decisions; and conforms to social pressures to think and act in certain ways (Ryff, 1989).

*Environmental mastery*: is described by competence in managing the environment and control of a complex array of external activities (Ryff, 1989). Items for this scale assess the extent to which individuals see themselves as able to manage the demands of daily lives and create environments that fit their personal needs (Grossbaum & Bates, 2002). An example item for this subscale is: “I am

quite good at managing the many responsibilities of my daily life”. A high scorer has a sense of mastery and competence in managing the environment; controls complex array of external activities; makes effective use of surrounding opportunities; and able to choose or create contexts suitable to personal needs and values. A low scorer, on the other hand, has difficulty of managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; and lacks sense of control over external world (Ryff, 1989).

*Personal growth:* is characterized by feelings of continued development and seeing self as growing and expanding (Ryff, 1989). Items for this scale assess the extent to which adults perceive that they are developing their talents and capabilities over time (Grossbaum & Bates, 2002). An example item for this subscale is: “For me, life has been a continuous process of learning, changing, and growth”. A high scorer has a feeling of continued development; sees self as growing and expanding; is open to new experiences; has sense of realizing his or her potential; sees improvement in self and over time; and is changing in ways that reflect more self- knowledge and effectiveness. A low scorer has a sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored and uninterested with life; and feels unable to develop new attitudes or behaviors (Ryff, 1989).

*Positive Relations with Others:* include warm, satisfying, trusting relationships with others and concern about the welfare of others (Ryff, 1989). Items for this scale assess the degree to which individuals feel they have close and meaningful connections to others (Grossbaum & Bates, 2002). An example item for this subscale is: “People would describe me as a giving person, willing to share my time with others”. A high scorer has warm, satisfying, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy, affection, and intimacy; and understands give and take of human relationships. A low scorer, conversely, has few close and

trusting relationships with others; finds it difficult to be warm, open, and concerned about others; is isolated and frustrated in interpersonal relationships; and not willing to make compromises to sustain important ties with others (Ryff, 1989).

*Purpose in life:* is characterized by goals in life and sense of directedness (Ryff, 1989). Items for this scale assess the degree to which individuals feel their lives have meaning, direction, and goals to live for (Grossbaum & Bates, 2002). An example item for this subscale is: “I enjoy making plans for the future and working to make them a reality”. A high scorer has goals in life and a sense of directedness; feels there is meaning to present and past life; holds beliefs that give life purpose; and has aims and objectives for living. On the other side, a low scorer lacks a sense of meaning in life; have few goals or aims, lacks sense of direction; does not see purpose of past life; and has no outlook or beliefs that give life meaning (Ryff, 1989).

*Self-acceptance:* is characterized by positive attitude toward oneself, acknowledgement and acceptance of multiple aspects of self including good and bad qualities (Ryff, 1989). Items for this scale assess the extent to which individuals feel generally positive about themselves and their past lives as well as accepting of their own limitations (Grossbaum & Bates, 2002). An example item for this subscale is: “I like most aspects of my personality”. A high scorer possesses a positive attitude toward the self; acknowledges and accepts multiple aspects of self including good and bad qualities; and feels positive about past life where as a low scorer feels dissatisfied with self; is disappointed with what has occurred in past life; is troubled about certain personal qualities; and wishes to be different than what he or she is (Ryff, 1989).

Each of the six subscales was measured with 9 items. Hence, there are a total of 54 items. While responding to the SPWB, participants were expected to respond to the statements and indicate how

true each statement was. Each item was responded using a 6-point Likert scale (from 1-strongly disagree to 6-strongly agree). Possible average score of SPWB is calculated by summing up individual values of responses and then divided by the total number of items in the scale. Various questions were placed on a reverse scale (as they are worded negatively to gauge responses to both types of questions formats). The 54-item scale includes 28 negative items which were reverse coded, so that higher scores indicated higher PWB.

Ryff (Ryff, 1989; Ryff & Keyes, 1995) has shown the SPWB to be a reliable and valid measure of well-being. The scales had adequate construct validity based on its significant correlations with prior measures of psychological wellness (Ryff, 1989). Scale correlations between an original 120-item version and the present 54-item version were also very high, ranging from .87 to .98. Intercorrelations among the scales provided evidence for the validity of the scales. The coefficients between scales were all positive and range from .32 to .76 (Ryff, 1989). Ryff (2005) also reported internal consistency for each subscale ranging between .83 (autonomy) and .91 (self-acceptance). In this specific study, the reliability of individual PWB scales was computed and found to be .69 for autonomy, .68 for environmental mastery, .56 for personal growth, .71 for positive relations with others, .61 for purpose in life, and .66 for self-acceptance. However, a relatively better and adequate reliability ( $\alpha = .88$ ) was obtained in the overall psychological well-being measure.

#### *vi. Subjective Well-being*

Subjective well-being is commonly conceptualized as the presence of positive affect, the relative absence of negative affect and life satisfaction (Wei et al., 2011). Accordingly, positive affect, negative affect, and life satisfaction were used as indicators of subjective well-being in the current study. Much-used and widely accepted multi-item scales for measuring these indicators are the

*Positive and Negative Affect Schedule* (PANAS) (Watson, Clark, & Tellegen, 1988) and the *Satisfaction with Life Scale* (SWLS) (Diener et al., 1985).

The PANAS has been used extensively with adults in occupational settings and has adequate psychometric properties (Horstmanshof, Punch, & Creed, 2008). The scale provides a list of feelings and emotions and respondents were asked to indicate the extent to which they felt during a given period. The scale was a 20-item self-report scale that measures positive and negative dimensions of mood within a given time period, ranging from immediate to over the past year (Wei et al., 2011). This study assessed participants' emotions over "the past six months." The PANAS asks participants to rate their experience of different moods on a four-point scale ranging from "not at all" to "extremely/most of the time" to indicate the extent to which they have experienced each emotion over a given period of time.

Participants' responses were averaged to create subscale scores with higher scores indicating greater positive or negative affect. Scores range from 1 to 4 for each scale; with higher scores indicating higher levels of positive affect or negative affect. The PANAS exhibited adequate internal consistency. Alpha coefficients for the positive and negative affect subscale range from .86 to .90 and from .84 to .87 respectively (Watson, Clark, & Tellegen, 1988). Other researchers also came up with adequate internal consistency for both PA and NA; with alpha coefficients of 0.85 and 0.94 (Ryff et al., 2006) and .89 and .84 (Huta & Ryan, 2010) respectively.

The SWLS is a five-item self-report scale designed to evaluate a person's judgment about their overall satisfaction with life. It uses a 4-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). Sample items include "The conditions of my life are excellent" and "I am satisfied with my life." Similar to the PANAS, participants of this study completed the items of the SWLS

with reference to the past six months. The five items were averaged to create an overall life-satisfaction score. Scores can range from 1 – 4 with higher total scores indicating higher levels of satisfaction with life. The SWLS shows high internal consistency (.87) and good test–retest reliability (.82) over an 8-week period test – retest (Diener et al., 1985). In this study, adequate internal reliability was obtained in both individual measures of positive affect ( $\alpha = .79$ ), negative affect ( $\alpha = .81$ ), and satisfaction with life scale ( $\alpha = .82$ ).

### **3.2.4. Techniques of Data Analysis**

Through quantitative approach, the information about a phenomenon is expressed in numeric terms and analyzed using appropriate statistical methods. To this end, a series of self report measures, administered through written questionnaire, aimed at producing a snapshot of opinions, perceptions, and behaviours of respondents, were employed. Then, the quantitative data obtained was encoded in to the statistical package (SPSS). After the data were screened for missing and extreme values, descriptive analyses (such as mean and standard deviations) for all variables were performed. The data were also tested for normality, homoscedasticity, multicollinearity and linearity using the appropriate statistical techniques, before employing advanced quantitative analyses. Then, different inferential statistical data analytic strategies, including reliability analysis, exploratory factor analysis, multiple correlation analyses, univariate and multivariate analyses of variances (ANOVA & MANOVA), and multiple regression analyses were employed for addressing major research questions.

Because the multidimensional scales of psychological variables and well-being measures considered in this study were developed from a theoretical framework, and were not subjected to factor analysis in the Ethiopian context, the researcher performed a reliability and validity analysis

(via exploratory factor analysis) on the scales in order to assess the internal consistency of items and identify the underlying structure of components of measures. All of the original items of the BFI, MBMMS, Aspiration index, SPWB, PANAS and SWLS were included in the reliability and validity analysis. This was done during the pilot study.

Pearson correlations were conducted to determine significant relationships among variables treated in the study (i.e., among demographics, personality, religiosity, goal pursuit, PWB, and SWB). A series of ANOVAs were used to examine if adult psychological and subjective well-being differ according to other independent demographic variables. Besides, one way MANOVA were used to evaluate if differences in the combined scores of PWB and SWB of adults exist due to their demographic backgrounds; such as adults' age, gender, marital status, educational level and household income. The joint effects of these demographic variables on the combined scores of PWB and SWB scores of adults were also examined using factorial MANOVA. When significant differences found through ANOVA and MANOVA, a Post Hoc comparisons were also tested in order to compare whether well-being difference existed in the paired combinations of the independent variable categories.

Simultaneous multiple regressions were also run to evaluate the extent to which demographics, personality, religiosity, and goal pursuit predict the extent of adults' PWB and SWB. The major predictor variables included demographics, personality, religiosity and goal pursuit while the two inter-related outcome variables of the study were adults' PWB and SWB. Further, the moderating role of religiosity in the relations between personality and well-being was also examined using an interaction regression model. For including nominal-categorical demographic variables (such as sex and marital status) in to the regression model, dummy coding was employed properly. Moreover, these statistical analyses were employed in light of major statistical assumptions; that the variables

are multivariately normally distributed in the population, the cases represent a random sample from the population and that the scores on variables are independent of other scores on the same variable, and lack multicollinearity.

### **3.3. Qualitative Research Methodology**

#### **3.3.1. Instruments, Participants and Procedures**

To substantiate the quantitative data and give definitive answer to the urgent need of formulating context specific determinants of Ethiopian adults' PWB, qualitative data was collected using both an open ended questionnaire and an in-depth semi-structured interview. The open-ended questionnaire was attached with the questionnaire instrument designed to collect quantitative data. Thus, from the total 438 fully completed returned questionnaires, 364 of them have had appropriately filled open ended questions. Thus, study's qualitative analysis heavily relies on respondents' response to these open-ended questions; which were designed to dig information regarding adults' understanding and experience of PWB.

Individual interview was also the major data-gathering instrument essential for understanding the phenomenon under study. Accordingly, an in-depth semi-structured interview was conducted with thirty (30) informants drawn from the working members of the organizations. Two interview participants, selected using convenient sampling technique, were recruited from each organization chosen for quantitative data collection, Out of the total informants, twenty two (22) of them were male while the remaining eight (8) were females. Regarding their age, seven (7) of them were emerging adults; fourteen (14) of them were young adults while the remaining nine (9) of them were middle adults.

The interview was conducted by the researcher himself, supported by a tape-recorder. The interview was made in Amharic language. Before conducting the interview, the researcher brief the participants about the objective of the interview and that the study have not either negative or positive consequences to themselves or their respective organizations. In general, the workers were interviewed about their feeling and experience of positive functioning in life or PWB.

### **3.3.2. Approach: An Overview of Thematic Analysis**

In order to address the gaps in current domestic literature regarding adult well-being, it was decided that this research should also focus on assessing the socio-cultural meanings and experiences of participants' PWB. This would provide the researcher a scope to identify the prominent components of PWB among Ethiopian adults and in turn develop a theory explaining the construct from Ethiopian adults' perspective. To this end, the most appropriate method of analysis would be a *thematic analysis*; a qualitative method used for identifying, analyzing and reporting patterns (themes) (Braun & Clarke, 2006).

Braun and Clarke outline a series of phases through which researchers must pass in order to produce a thematic analysis, which provides the researcher with a well-defined explanation of what it is and how it is carried out. According to them, thematic analysis “can be an essentialist or realist method, which reports experiences, meanings and the reality of participants, or it can be a constructionist method, which examines the ways in which events, realities, meanings, experiences and so on are the effects of a range of discourses operating within society.” (2006, p. 81). They further explain that thematic analysis can be a contextualist method sitting between the two poles of essentialism and constructionism. This contextualist approach focuses on the ways individuals make meaning of

their experience as well as the ways the broader social context impinges on those meanings (Braun & Clarke, 2006).

Thematic analysis can also be either inductive or theory-driven, driven both by theoretical interest and the nature of the data. Thus, the study is also about a type of abductive analysis (Alvesson & Sköldberg, 2009). This means that the analysis recognizes the dialectical relationship between theoretical perspective and data analysis. Inspired by the ambition to see what qualitative research might add to the quantitative research literature on adult PWB, the starting point is a theoretical one. At the same time, the focus is on the respondents' own experiences. Moreover, the analysis largely took a semantic approach, that is, the themes were identified from the "explicit or surface meanings of the data" (Braun & Clarke, 2006, p 84). Thus, by employing thematic analysis, the researcher was able to examine the realities of PWB of the participants, through an exploration of their experiences and the meanings they attach to what PWB is.

### **3.3.3. Qualitative Data Analysis Techniques**

With regard to analyzing the qualitative data, the researcher utilized the following procedure, as outlined by Creswell (2007) and Braun and Clarke (2006), to guide the analysis of data obtained from the open-ended questionnaires and interviews. First, interviews were transcribed verbatim. During this process the initial thoughts and ideas were noted down as this is considered an essential stage. Second, the transcribed interview and open-ended questionnaire data were then read several times in order to become familiar with the data and get a general understanding of participants' insights and experiences. This process of repeated reading results in data immersion and signifies the researcher's closeness with the data (Braun & Clarke, 2006).

Third is the coding phase. Transcripts which addressed the same issue were given similar codes. From the emerging themes, a theme tree or thematic analysis network was built (see Appendix H for details of the network). This enabled the researcher to easily visualize the interconnectivity of the data. The fourth stage involved integrating codes in to themes; done by combining different codes that may have been very similar or may have been considered the same aspect within the data. All initial codes relevant to the research question were incorporated into a theme. Any themes that did not have enough data to support them or were too diverse were discarded.

Once a clear idea of the various themes and how they fitted together emerged, analysis moved to stage five. This involves defining and naming the themes. Primarily, each theme were clearly defined and accompanied by a detailed analysis. Then, it was highly important to develop short but evocative names that conveyed an immediate indication of the essence of the theme. Considerations were made not only of the experiences within individual themes but how these related to the overall experience that was evident within the data. Themes were then further grouped into categories. At the end, five categories of themes were formed, fully describing how Ethiopian adult participants understand and experience PWB.

### **3.3.4. Reliability and Credibility Issues**

*Reliability.* To enhance the reliability of this qualitative analysis, two external reviewers were recruited to comment on the coding. Both external reviewers were PhD candidates in psychology. A Pearson's Correlation and t-test was conducted to examine inter-judge reliability of the themes. Results of the correlation analysis between the researcher and judges yielded a positive significant correlation ( $r_{12} = 0.879$ ,  $r_{13} = 0.868$ ;  $p < .01$ ). Besides, a t-test comparing means for the two judges was also conducted. The results indicate no significant differences between means for the researcher

and the first judge ( $t = .163$ ;  $p = .880$ ), and the second judge ( $t = .000$ ;  $p = .923$ ) thereby establishing inter-judge reliability.

*Credibility.* Qualitative researchers utilize various validation strategies to make their studies credible. The process of credibility, specifically, comprises strategies used to identify and attempt to rule out threats to credibility (Maxwell, 2005). Two broad types of threats to credibility include researcher bias and the effect of the researcher on the participants studied. Researcher bias is an important credibility check employed at the outset of the study to clarify the researcher's position, his past experiences with the topic, and any biases and assumptions that may impact the inquiry (Creswell, 2007). To this end, the researcher cautiously addressed his personal and professional biases regarding PWB and what findings may be expected before analyzing the data. This process helped the researcher identify his own biases and increased his awareness, thus reducing the effect these biases had on interpreting the data obtained.

Respondent validation is also an important aspect of credibility to minimize the effect of the researcher on participants. It refers to systematically soliciting feedback about a data and conclusions from the people that are studied (Maxwell, 2005). This method is an important way to rule out the possibility of misinterpretation of participants' accounts by the researcher. This was established by providing participants' a copy of the analysis to validate, clarify, or question the results. Accordingly, the entire participants consulted for this purpose were in agreement with the initial analysis and conclusions drawn by the researcher. Furthermore, triangulation method, using various forms of instruments (i.e., interviews and open-ended questionnaire), were employed to enhance the credibility of the study.

### **3.4. Ethical Considerations**

The researcher has conducted the study by taking all ethical standard of a research in to consideration. Ethical issues were addressed at each phase of the study. First, in compliance with the regulations of the guidelines and governance for doctoral Dissertation in Applied Developmental Psychology, permission and ethical clearance for conducting the research was primarily obtained from the School of Psychology, Addis Ababa University. Concerned officials of government organizations were also communicated about the nature of the study through formal letters sent from the School of Psychology.

Participants were first briefed about the purpose of the research and asked for their willingness to be involved in the study. To this end, statement of informed consent was utilized at every step possible to ensure willingness of participants to participate in the research. The consent form (as indicated in Appendix B) states that the participants are guaranteed certain rights, agree to be involved in the study, and acknowledge their rights are protected. With the consent, the researcher tried to ensure that participants felt at ease and believed that no harm would come to any one as a result of participating in the study. Respondents were also informed that they could disagree to participate in the study, if they chose to stop, at any time.

The issue of confidentiality was also addressed appropriately. The researcher ensured that the names of the participants and all information they shared with the researcher remained confidential. Procedures for ensuring confidentiality were explicitly stated in the consent form, that each participant signed prior to data collection. Besides, confidentiality of participants was assured by numerically coding returned questionnaires. Interview and open-ended questionnaire respondents were also assigned codes (such as I<sub>1</sub>, I<sub>2</sub>, I<sub>3</sub>, to identify the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> interviewee and Q<sub>1</sub>, Q<sub>2</sub>, Q<sub>3</sub>,

to identify the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> questionnaire respondent) for use in reporting the qualitative results. All interview data, including the recorded interview and transcribed data, were also kept in a password protected data base and will be destroyed after a reasonable period of time. Therefore, the researcher claims that ethical issues were properly handled in the study.

## CHAPTER 4

### SUMMARY OF THE PILOT STUDY

The primary purpose of the pilot study was to conduct subsequent item analyses with the objective of having a quality shortened form of measures to be implemented in the main study. To this end, the researcher employed both reliability and validity analyses sequentially. As a result of these analyses, the researcher was able to secure relatively short, reliable and valid measures helpful for examining the research questions posed. The study was conducted on a randomly chosen 92 adults working in governmental organizations found in Addis Ababa and Bahir Dar cities.

A reliability analysis was performed to ensure the consistency of a measure's results for each application of the measure. The researcher evaluated the level of internal consistency among items within all multi-item instruments employed in the study. The scales, though adopted, were subjected to reliability analysis on the assumption that they might have different meanings and in turn implications from the original as they were employed by translating in to a different language (i.e. Amharic) and with in a different context. In order to estimate the proportion of inter-item consistency, Cronbach's alpha was used. Corrected item-total correlations were examined to assess individual item performance within each scale. In addition, individual alphas if item deleted were also analyzed and items with very low reliability were removed.

Even if an instrument is deemed reliable, it still may not necessarily be considered valid, however. Validity relates to whether the measure employed really measures the theoretical concept. During the pilot study, various forms of validity were considered in the move of sprucing up the instruments. Content validity, which heavily relies on an assessment of whether the proposed measure incorporates a representative sample of a particular construct or not, of the constructs were

assessed at the beginning stage of instrument development. Because content validity is dependent upon human judgment and this judgment emanates from experts in the field or from relevant literature, professionals in the areas of developmental psychology and literatures in the field have been thoughtfully consulted.

In addition to content validity, the construct validity of the instruments was also examined. By testing the construct validity of the instruments, the researcher was able to evaluate whether the proposed measures correlate with all concepts related to the theory under investigation or not. The exploratory factor analysis (EFA) provides evidence of construct validity for the instruments. Hence, to define the factor structure of the initial version of the instruments, the scales were subjected to a principal components analysis (PCA) with Oblique and Varimax rotation, depending on the extent of intercorrelations among the factors. In order to check sample adequacy, KMO (Kaiser–Meyer–Olkin) index was computed. KMO values  $\geq 0.6$  indicate sampling adequacy. In addition, Bartlett's test of sphericity was used to determine whether the correlations among variables were appropriate for the factor model. Bartlett's test of sphericity with  $p < 0.05$  indicates the variables are uncorrelated in the population and the data are factorable.

The number of factors to be retained and rotated was determined by examining the magnitude of the Eigenvalues and inspecting the scree plot or discontinuity graph. Eigenvalues higher than 1 were used to extract factors. Scree plot decision rule was chosen due to the fact that using eigenvalues alone to determine the number of factors is considered arbitrary (for example, a factor with an eigenvalue of .99 may be excluded, when in fact the difference between what was kept and what was not is actually miniscule). Additionally, utilizing eigenvalues to determine the number of factors can lead to over factoring. Furthermore, a parallel analysis was also employed to confirm and supplement the use of the scree test and eigenvalue criterion. Items were retained only if they

had a factor loading of 0.35 or higher on a factor and if they had not a high secondary loading on another factor. It should be also noted that those items that were found to be less reliable and deleted through the reliability analysis were not included in the EFA. The reliability and validity analysis conducted in the pilot study is outlined briefly as follows.

**Personality:** The instrument used for measuring personality was the shortened form of the Big Five Inventory – encompassing 44 items (John, Donahue, & Kentle, 1991). After deleting relatively poor items of the respective sub-scales, the internal reliability of Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness to Experience was .662, .659, .698, .738 and .734 respectively. The corresponding internal reliability index for the total scale was  $\alpha = .633$ . Then, the 34 items of BFI, which were reckoned reliable, were subjected to PCA. After critically analyzing Eigen values, scree plots and parallel analysis, it was decided to retain five components. The five-factor solution explained a total of 50.546% of the variance in the personality construct. However, additional eight items were dropped from the 34-item structure; as they were either loading below .35 or situated in a dissimilar component. Hence, after rotating the solution and eliminating those items that didn't meet the criteria, 26 items were retained (5 items from openness, 5 items from agreeableness, 5 items from extraversion, 6 items from neuroticism, and 5 items from conscientiousness) and used for the main study.

**Religiosity:** Religiosity was measured by the *Modified Brief Multidimensional Measure of Religiosity* (MBMMR) (Fetzer Institute, 1999). In this pilot study, the translated version of the scale fetches an internal consistency of .861. Moreover, all the seven items of the scale exhibited an item-total correlation of greater than .50. PCA was also conducted on the 7 items of the MBMMR and it revealed the presence of only one component with eigenvalues exceeding 1, explaining 55.24% of the variance. Moreover, an inspection of the scree plot exposed an obvious curvature just after the

first component. This was also supported by the results of Parallel Analysis. Hence, it was decided to retain only one component for further investigation. Thus, the results of this analysis support the use of the MBMMR items as a single component. With regard to the size of loadings, none of the items was seen to load below .35. Hence, all the items were used to the main study as they are.

**Goal Pursuit:** Life goals were assessed on the modified version of the Aspiration Index (Kasser & Ryan, 1996). Among the extrinsic goal pursuits, financial success (FS), attractiveness (AT) and social recognition (SR) categories were found to have good internal consistency with coefficient alpha of .806, .874 and .742 respectively. Moreover, results suggest a relatively high internal consistency among the item scores of meaningful relationships (MR), personal growth (PG) and community contribution (CC) of intrinsic goal pursuit dimensions ( $\alpha = .795$ ;  $\alpha = .817$ , and  $\alpha = .815$  respectively).

Out of the 45 original items composed in the three dimensions of the extrinsic goal pursuit category, 43 items (15 from FS, 13 from SR, and 15 from AT) were found to be reliable to be considered for further assessment of the PCA. Thus, additional eight items were reduced from the subscales. The remaining 35 items (13 items from FS, 11 items from SR, and 11 items from AT) were found to have loadings above .35 and were considered for the main study. Regarding the intrinsic goal pursuit items, out of the 45 original items, a total of 39 items (13 from MR, 12 from PG, and 14 from CC) were found to be reliable. However, additional seven items were dropped from the subscales as a result of the PCA. Hence, the remaining 32 items (13 items from MR, 8 items from PG, and 11 items from CC) were found to have loadings above .35 and were considered for investigation of the main study.

**Psychological Well-being:** PWB was assessed using Ryff's Scale of Psychological Well-Being (SPWB) (Ryff, 1989). In this pilot study, the reliability analysis of the six-factor SPWB yields an overall alpha coefficient of .855. Specific to the dimensions, primarily, autonomy (AU), environmental mastery (EM), personal growth (PG), positive relations with others (PR), purpose in life (PL) and self-acceptance (SA) measures coefficient alpha of .455, .655, .359, .621, .496, and .631 respectively. However, after removing poor items, PR had a better internal reliability ( $\alpha = .739$ ), followed by items in EM ( $\alpha = .683$ ), PL ( $\alpha = .670$ ), SA ( $\alpha = .664$ ), PG ( $\alpha = .621$ ) and AU ( $\alpha = .545$ ).

As a result of the reliability analysis, 17 items of the SPWB were removed. Hence, an EFA was conducted for the remaining 37 items. After critically analyzing the Eigen values, scree plot and parallel analysis, the researcher decided to retain six components. The six-component solution explained a total of 50.72% of the variance. Results revealed that some items load on factors other than those originally proposed by the authors. As a result, additional 10 items were reduced from the scale; and only a total of 27 items (5 from EM, 5 from PR, 4 from PL, 3 from Autonomy, 4 from PG and 6 from SA) were chosen as valid to be employed for further investigation. Furthermore, because all correlation coefficients between components were below .30, it allows the use of the EM, PR, PP, AU, PG, and SA items as separate scales, as suggested by the author.

**Subjective Well-being:** Widely accepted multi-item scales for measuring Positive affect, negative affect, and life satisfaction are the *Positive and Negative Affect Schedule* (PANAS) (Watson, Clark, & Tellegen, 1988) and the *Satisfaction with Life Scale* (SWLS) (Diener, et al., 1985). Reliability analysis on the scales revealed an adequate internal consistency among the PANAS and the SWLS. Specifically, the positive affect (PA) have got appropriate reliability measure ( $\alpha = .772$ ); and the negative affect (NA) have measured over all alpha of .813. Hence, the original scale of the PANAS

by itself is suitable to be used in the study. Similarly, the original version of SWLS exhibited an adequate internal consistency ( $\alpha = .732$ ). However, the decision to remove poor items was found to be sound; and hence after removing one relatively poor item from each component, the overall alpha of the scales boost to .790, .814 and .818 for PA, NA and SWLS respectively.

Thus, a total of 18 items of the PANAS and 4 items of the SWLS were subjected to PCA. Eigen values, scree plots and parallel analysis, concomitantly, suggest retaining three components. The three-factor solution explained a total of 46.499% of the variance. There was weak negative correlation between NA and PA ( $r_{12} = -.132$ ) and NA and SWL ( $r_{13} = -.144$ ) while weak to moderate positive correlation was observed between PA and SWL ( $r_{23} = .316$ ). The results of this analysis, therefore, support the use of the positive affect, negative affect and the satisfaction with life items as separate scales. Hence, 9 items of Negative Affect, 9 items of Positive Affect and 4 items of Satisfaction with Life were employed for gathering data to the main study.

## **CHAPTER 5**

### **FINDINGS**

The foremost purpose of this study was to examine the possible associations that existed between the antecedents of the dimensions and overall well-being of Ethiopian adults. Besides, appraising adults' experience and socio-cultural based definitions of PWB was another main objective of the study. The findings of the quantitative analysis, with the objective of retorting the preceding purpose, are presented in this chapter; followed by a detailed discussion in the subsequent chapter. The later objective, addressed with qualitative approach, is exhaustively expounded in chapter seven. In both cases, results specifically examine the study's research questions and describe the findings of the analyses performed to respond to those questions. Thus, this specific chapter incorporates the following five major sections.

First, a brief overview of the sample and demographic variables are presented by examining descriptive statistics. To describe sample, response frequencies were generated for valuable socio-demographic items. The researcher generated the appropriate descriptive statistics (means and SDs) depending on the type of response distribution. For all multi-item domains, overall mean scores was computed. Skewness and Kurtosis analysis was also computed to examine the normality of the data. However, if a respondent had some missing data but met the completion rule ( 80%) for a domain or subscale, the incomplete items were adjusted by replacing missing item responses with the mean score of the answered items. In fact, rates of missing data were low for the vast majority of the measures. However, missing data rates were slightly higher for the life aspiration index; possibly due to respondent fatigue as these items have multiple response options.

The second section focuses on examining adults' status of PWB and SWB. This was made possible by conducting a thorough inspection of the mean scores in the dimensions and overall well-being measures. To this end, frequency counts and percentage values were computed. In the third section, groups were compared in terms of their levels of overall PWB, aggregate SWB and with their respective dimensions. One way MANOVA and factorial MANOVA were employed for examining such group differences. The fourth section is a correlational analysis on variables used in the study. Correlations were obtained to evaluate the relationship between each of the study's variables, which included demographics (adults' gender, age, marital status, educational level and household income), personality, religiosity, goal pursuit, PWB and SWB. Mainly, the analysis gave special emphasis to examine the associations that demographics and psychological variables have with PWB and SWB.

The final section tried to examine regression models; primarily focused on examining the predictive ability of demographics, personality, religiosity and goal pursuit on the PWB and SWB of adults. A series of simultaneous multiple regressions were conducted to investigate the amount of variance accounted for by the variables and to identify the individual variables that accounted for unique significant variance in the dependent variables (i.e. overall PWB, aggregate SWB and their respective dimensions). Moreover, this section tried to examine the moderation effect of an intervening variable (i.e., religiosity) in the relationship between the predictor variable (i.e., personality) and the criterion variables (i.e., PWB and SWB) of the study.

### **5.1. Demographic Characteristics of Respondents**

Participants provided basic demographic information including gender, age, marital status, educational level, household income and other general information. A total of four hundred thirty

eight (438) fully completed questionnaires were considered for descriptive analysis. The table below could explain the demographic characteristics of the research sample in detail. Participants of all parts of the present study, were civil servants, working in governmental organizations. Out of these, the majority (88.6%) were working on a permanent base where as the remaining 11.4% of the participants were a contract workers. In addition, almost nearly half of the workers were found to be highly experienced, having a total working experience of eleven years and above (45.7%), with a mean years of experience of 11.36 years ( $SD = 7.9211$ ). The remaining 31.3% and 23.1% of the participants were found to have low and average experience respectively.

Males comprise the majority of the sample (75.6%), while females make up the remaining 24.4%. In so far as the developmental age of the research participants is considered, ages ranged from 20-65, with a mean age of 34.52 years ( $SD = 8.218$ ). Specifically, the young adults (68.5%), ageing between 26 and 40 years, dominate the research sample, as compared to the emerging (11.2%), ageing between 20 and 25 years, and middle adults (20.3%), ageing between 41 and 65 years, of the research participants. Regarding the marriage status of respondents, more than half of the research samples were married (54.8%). The lingering, with an almost equal proportion, 23.1% and 22.1% of the participants were single and cohabitated (living with unmarried partner) respectively. No participant was found to report in either of the divorced or widowed category.

It is also found that none of the research participants have schooling less than high school education. Specifically, more than half (55%) of the participants have attained bachelor degree as a highest educational level and about 33.3% of the total research participants have achieved either certificate or diploma as a highest educational level. The remaining 4.3% and 7.3% of the participants have completed high school and their post graduate schooling as a highest educational level respectively.

Table 1 : Summary of Participant Demographic data

<i>Characteristic</i>	<i>Total Sample (N= 438)</i>	<i>Frequency (%)</i>	<i>Mean</i>	<i>SD</i>	<i>Skewness</i>	<i>Kurtosis</i>
Employment status						
Permanent	388	88.6	-	-	<b>2.435</b>	<b>3.947</b>
Contract	50	11.4				
Total years of experience						
1 – 5 (less experienced)	137	31.3	<b>11.3619</b>	<b>7.9211</b>	<b>.990</b>	<b>.390</b>
5.5 – 10 (experienced)	101	23.1				
11 (highly experienced)	200	45.7				
Gender						
Female	107	24.4	-	-	<b>-1.194</b>	<b>-.576</b>
Male	331	75.6				
Age						
20 – 25 years (Emerging Adults)	49	11.2	<b>34.5205</b>	<b>8.218</b>	<b>.966</b>	<b>.556</b>
26 – 40 years (Young Adults)	300	68.5				
41 – 65 years (Middle Adults)	89	20.3				
Marital Status						
Single	101	23.1	-	-	<b>-.647</b>	<b>-1.225</b>
Cohabitated	97	22.1				
Married	240	54.8				
Educational Status						
High school	19	4.3	-	-	<b>-.281</b>	<b>.012</b>
TTI/Diploma	146	33.3				
Undergraduate Degree	241	55				
Postgraduate Degree	32	7.3				
Household Income						
Low (600-2750 birr per month)	147	33.6	<b>3910.72</b>	<b>2136.11</b>	<b>1.012</b>	<b>.888</b>
Medium (2751-4500 birr per month)	150	34.2				
High (4501-12,500 birr per month)	141	32.2				
Religious Affiliation						
Christian (Orthodox)	336	76.7	-	-	<b>1.807</b>	<b>2.027</b>
Christian (Protestant)	53	12.1				
Muslim	46	10.5				
Others	3	0.7				

With regard to income level, about 33.6% of the research participants and their respective household have “low” household income (earning between 600 and 2,750 birr per month). About 34.2% of the participants earned a “medium” monthly household income (between 2,751 and 4,500 birr per month). Participants with “high” household income comprise the remaining 32.2% of the total research participants (earning more than 4,501 birr household income per month). The mean

household income of the participants was found to be 3,910.72 birr per month ( $SD = 2136.11$ ). Finally, it was found that the majority of the sample of this research was composed of Orthodox Christian religion followers (76.7%) with the remaining participants identified as Protestant Christian (12.1%), Muslim (10.5%) and others (7%).

## **5.2. The Well-being Status of Adults**

As a major goal of the study, the research made an attempt to examine working adults' status of PWB and SWB. To this end, frequency counts and percentage values were computed (see Appendix E for details). In order to examine adults' status of well-being, mean (using expected mean) split was used. Explaining status using mean split over median split is selected because of the following reasons. First, by using a mean split, one can find an equivalent analysis that respects the continuous nature of the variable; second, when creating median splits, we lose a lot of information; third, the cut-off in median split tends to be relatively arbitrary and it varies between samples; fourth, the resulting model based on a median split does not reflect the underlying nature of the variable; and finally, if the purpose is to communicate to a scientific audience, respecting the continuous nature of the variable is a necessary complexity and hence mean split was found to be a sound way of dichotomizing data and analyze the status of adults' PWB and SWB.

Thus, those who scored lower and higher than the expected mean score are believed to possess a subordinate and privileged amount of the indexes of both PWB and SWB respectively, based on the definitions given by Ryff (1989: 1072). For instance, a high scorer in "Purpose in Life" has goals in life and a sense of directedness; feels there is meaning to present and past life; holds beliefs that gave life purpose; has aims and objectives for living; where as a lower scorer in this construct lacks a sense of meaning in life; has few goals or aims, lacks sense of direction; does not see purpose of

past life; and has no outlook or beliefs that gave life meaning (Ryff, 1989: 1072). With the aim of elucidating it comprehensively and cross-sectionally, the status of adults' well-being was analyzed and presented based on their demographic characteristics. Thus, the overall and dimensions of PWB and SWB statuses of adults based on their sex, age, marital status, educational level and household income is presented in table 2 and 3 as follows.

Table 2: Adults' Statuses of the dimensions and overall PWB based on Demographics

PWB Indexes	Total (%)	Sex		Age			Marital Status			Educational Level				H. Income			
		Female (%)	Male (%)	Emerg (%)	Young (%)	Middle (%)	Single (%)	Cohab (%)	Marr (%)	High (%)	Dip (%)	Bach (%)	Grad (%)	Low (%)	Med (%)	High (%)	
AU	Low	34.7	37.4	33.8	40.8	36.7	24.7	32.7	35.1	35.4	36.8	39.7	33.2	21.9	43.5	30	30.5
	High	65.3	62.6	66.2	59.2	63.3	75.3	67.3	64.9	64.6	63.2	60.3	66.8	78.1	56.5	70	69.5
EM	Low	20.8	31.8	17.2	34.7	19.3	18.0	25.7	21.6	18.3	42.1	19.9	18.7	28.1	28.6	13.3	20.6
	High	79.2	68.2	82.8	65.3	80.7	82.0	74.3	78.4	81.7	57.9	80.1	81.3	71.9	71.4	86.7	79.4
PG	Low	25.6	31.8	23.6	26.5	19.0	47.2	16.8	29.9	27.5	47.4	28.1	20.7	37.5	25.9	36.7	13.5
	High	74.4	68.2	76.4	73.5	81.0	52.8	83.2	70.1	72.5	52.6	71.9	79.3	62.5	74.1	63.3	86.5
PR	Low	18.3	23.4	16.6	16.3	20.3	12.4	18.8	24.7	15.4	15.8	21.2	17.4	12.5	26.5	16.0	12.1
	High	81.7	76.6	83.4	83.7	79.7	87.6	81.2	75.3	84.6	84.2	78.8	82.6	87.5	73.5	84.0	87.9
PPL	Low	19.9	29.9	16.6	28.6	18.0	21.3	18.8	15.5	22.1	63.2	26.7	11.2	28.1	23.8	19.3	16.3
	High	80.1	70.1	83.4	71.4	82.0	78.7	81.2	84.5	77.9	36.8	73.3	88.8	71.9	76.2	80.7	83.7
SA	Low	31.3	44.9	26.9	36.7	33.0	22.5	29.7	45.4	26.3	15.8	28.8	31.1	53.1	40.8	26.0	27.0
	High	68.7	55.1	73.1	63.3	67.0	77.5	70.3	54.6	73.8	84.2	71.2	68.9	46.9	59.2	74.0	73.0
Over all PWB	Low	13.5	16.8	12.4	22.4	13.3	9.0	12.9	15.5	12.9	31.6	9.6	13.7	18.8	21.8	10.7	7.6
	High	86.5	83.2	87.6	77.6	86.7	91.0	87.1	84.5	87.1	68.4	90.4	86.3	81.3	78.2	89.3	92.2

As indicated in table 2 above, 65.3% of the research participants reported a higher level of autonomy, implying that majority of the respondents are self-determining and independent; able to resist pressures to think and act in their own ways; and evaluates self by personal standards. Out of these individuals who had high scores on autonomy, 62.6% were female while 66.2% were males. Thus males enjoy a slightly better autonomy than their female counterparts. Age wise, middle adults (75%) are more autonomous than the young (63.3%); and the young adults are in turn more self-determined than the emerging ones (59.2%). Regarding marriage status, single adults scored a relatively better high score (67.3%) than the cohabitated (64.9%) and the married (64.6) ones. Besides, considerable numbers of graduate adults were found to report high score in autonomy

(78.1%) than adults at high school, diploma or bachelor level. It is also indicated that those adults with “medium” (70%) and “higher” household income (69.5%) enjoyed a better autonomous environment than those who earn “lower” household income (56.5).

As indicated in the above table, 34.7% of the participants were found to report lower level of autonomy, suggesting that this amount of adults are concerned about the expectations and evaluations of others; relies on judgments of others to make important decisions in their work and life; and conforms to social pressures to think and act in certain ways. It should also be accentuated that, among other dimensions of PWB, it is in the autonomy dimension that higher number of adult participants reported a lower score. Specifically, female (37.4%), young adults (40.8%), diploma holders (39.7%) and those with “lower” household income (43.5%) were adults that take the higher proportions of scoring low in the autonomy dimensions of PWB.

As far as environmental mastery is considered, the majority of adults (79.2%) were found to score higher than the expected mean score. This is to mean that most of the participants has a sense of mastery and competence in managing their environment; controls complex array of external activities; makes effective use of surrounding opportunities; and able to choose or create contexts suitable to personal needs and values. Out of those who score high, comparatively speaking, a relatively higher number of males (76.4%), young adults (81.0%), married adults (81.7%), adults with first degree (81.3%) and those who have “medium” household income (86.7%) reported higher levels of environmental mastery dimensions of PWB.

However, 20.8% of the participants scored low on the environmental mastery indexes of PWB, implying that these individuals have difficulty of managing their everyday affairs; feels unable to change or improve the surrounding context; are unaware of surrounding opportunities; and lacks

sense of control over the external world. Specifically, a relatively higher proportion of females (31.8%), emerging adults (34.7%), single adults (25.7%), adults with high school education (42.1%) and those adults who secure “lower” household income (28.6%) are groups who reported low amount of environmental mastery to a higher degree.

The third dimension of PWB was personal growth. As clearly stated, a majority (74.4%) of the participants reported a higher score on personal growth. That means, majority of the respondents have a feeling of continued and sustainable development; see themselves as growing and expanding; are open to new experiences and challenges; have sense of realizing their potential in their community and work environment; and are able to see improvement in themselves and their behavior over time. Specifically, a relatively higher proportion of males (83.4%), young adults (81.0%), single adults (83.2%), adults with first degree (79.3%) and adults who secured “higher” household income (86.5%) were found to score higher in personal growth dimension of PWB than other groups of their respective categories.

On the other hand, lower scores in personal growth were seen among 25.6% of the participants. Participants with low score on personal growth dimensions were subjected to have a sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored and uninterested with work and life; and feels unable to develop new attitudes or behaviors. Explicitly, a rather considerable amount of females (31.8%), middle adults (47.2%), cohabitated adults (29.9%), adults with high school educational status (47.4%), and adults who bring in “medium” amount of household income (36.7%) were participants who score lower in personal growth dimension of PWB than their comparative groups.

Regarding the “positive relations with others” dimension of PWB, 81.7% of the participants were

high scorers. It should also be noted that a quite considerable number of participants reported higher score in “positive relations with others” than other dimensions of PWB. Hence, it is possible to say that majority of the participants have a warm, satisfying, trusting relationships with others and are capable of building strong empathy and intimacy with others. Particularly, males (83.4%), middle adults (87.6%), married adults (84.6%), graduate adults (87.5%) and adults who secured “high” household income (87.9%) were adults who score high on the “positive relations with others” dimensions of PWB than their corresponding counterparts.

In contrast, only a relatively small amount of participants (18.3%) scored low in the “positive relations with others” dimension of PWB, implying that only these amounts of participants have few close and trusting relationships with others. Based on the demographic characteristics of participants, females (23.4%), young adults (20.3%), cohabitated adults (24.7%), adults with diploma educational level (21.2%) and those who secure “low” household income (26.5%) were those adult participants who score lower in “positive relations with others” dimension of PWB than other groups of their respective categories.

The fifth dimension of PWB was “purpose in life.” As briefly indicated in table 2 above, the majority (80.1%) of adults score higher in this particular construct. This is to mean that these majorities of adult participants have meaningful goals in life and a sense of directedness; feels there is meaning to present and past life; holds beliefs that gave life purpose; and have aims and objectives for living. Specifically, males (83.4%), young adults (82.0%), cohabitated adults (84.5%), adults with first degree educational status (88.8%) and who are fortunate to secure a “high” household income (83.7%) were adults with a healthier stance to score high in the “purpose in life” dimensions of PWB.

On the contrary, 19.9% of adults were found to report a low score in “purpose in life”, suggesting that these adults lack a sense of purpose and meaning in life. Accordingly, when we see the disadvantaged groups based on their demographic characteristics, females (29.9%), emerging adults (28.6%), married adults (22.1%), adults with high school education level (63.2%), and those adults with “low” household income (23.8%) were participants who score lower in the “purpose in life” dimension of PWB than individuals in their comparative groups.

The final dimension of PWB was “self-acceptance.” 68.7% of the participants had a higher score in this particular construct, implying that these adults possess a positive attitude toward the self; acknowledges and accepts multiple aspects of self including good and bad qualities; and feels positive about their past life. Out of adults who score high on “self-acceptance” measure, males (73.1%), middle adults (77.5%), married adults (73.8%), adults with high school education level (84.2%), and those who enjoy “medium” amount of household income (74.0%) were groups who rate their level of “self-acceptance” to a higher degree than their respective counterparts. Moreover, the analysis came up with findings positively twisted towards adults having lower level of education, in which adults with high school educational status were found to score higher; and hence accept themselves better than adults with higher educational level.

On the other hand, 31.3% of the participants scored low in “self-acceptance”, suggesting that these adults feel dissatisfied with self; are troubled about certain personal qualities; and wish to be different than what they are. In short, it is possible to say that, in general, these individuals are not interested in themselves. Mainly, among those notable groups who score lower on “self-acceptance” are females (44.9%), emerging adults (33.0%), cohabitated adults (45.4%), graduate adults (53.1) and adults who have “low” household income (40.8%). A bit more exceptional finding was seen in the “self-acceptance” score of graduate adults, in which more than half of them score lower,

implying that having a higher educational status is harmful to accept the self.

Overall, 86.5% of the participants scored higher in PWB. Thus, it is likely to say that the majority of the participants are in a better stance to actualize their potentials that leads to a greater and more holistic sense of well-being; seems satisfied with inner psychological needs, their life activities are most congruent or meshing with deeply held values and are fully engaged and feels intensively alive and authentic. Especially, males (87.6%), middle adults (91.0%), both single and married adults (87.1% each), adults with diploma (90.4%) and adults who enjoyed “higher” household income (92.2%) were those who have a higher score of overall PWB. Only 13.5% of the participants had a low score. Especially, females, emerging adults, cohabitated adults, adults with high school education and adults with “lower” household income were groups with lower level of overall PWB.

An attempt was also made to examine adults’ SWB status, which equates well-being in terms of pleasure and satisfaction with life. Thus, as briefly indicated in Table 3 below, about 82.6% of the participants reported a higher level of positive affect, implying that these proportions of adults were experiencing desirable emotional feelings. Unlike their scores in the dimensions and overall PWB, females outmaneuver their male counterparts in scoring high in the “positive affect” dimensions of SWB. Furthermore, emerging adults (93.9%), married adults (84.6%), adults with diploma (87.7%) and those adults enjoying a “high” household income (83.7%) were groups that report a higher level of “positive affect” than other groups of the same category. On the other hand, 17.4% of the participants reported a lower score on the “positive affect” dimensions of SWB. Specifically, males, younger adults, single adults, adults with high school education and with “low” household income were those who were in menace of experiencing desirable emotional feelings.

Table 3: Adults' Statuses of the dimensions and aggregate SWB based on Demographics

SWB Indexes	Total (%)	Sex		Age			Marital Status			Educational Level				H. Income			
		Female (%)	Male (%)	Emerg (%)	Young (%)	Middle (%)	Single (%)	Cohab (%)	Marr (%)	High (%)	Dip (%)	Bach (%)	Grad (%)	Low (%)	Med (%)	High (%)	
PA	Low	17.4	14.0	18.4	6.1	20.0	14.6	19.8	19.6	15.4	21.1	12.3	19.9	18.8	17.0	18.7	16.3
	High	82.6	86.0	81.6	93.9	80.0	85.4	80.2	80.4	84.6	78.9	87.7	80.1	81.3	83.0	81.3	83.7
NA	Low	91.8	96.3	90.3	91.8	93.0	87.6	90.1	88.7	93.8	100	93.8	89.6	93.8	93.9	92.0	89.4
	High	8.2	3.7	9.7	8.2	7.0	12.4	9.9	11.3	6.3	-	6.2	10.4	6.3	6.1	8.0	10.6
SWL	Low	52.1	49.5	52.9	73.5	52.0	40.4	73.3	50.5	43.8	47.4	49.3	54.8	46.9	60.5	54.0	41.1
	High	47.9	50.5	47.1	26.5	48.0	59.6	26.7	49.5	56.3	52.6	50.7	45.2	53.1	39.5	46.0	58.9
SWB	Low	10.5	5.6	12.1	8.2	10.7	11.2	10.9	10.3	10.4	-	6.8	11.2	28.1	8.2	11.3	12.1
	High	89.5	94.4	87.9	91.8	89.3	88.8	89.1	89.7	89.6	100	93.2	88.8	71.9	91.8	88.7	87.9

An opposing construct to “positive affect” was the “negative affect” indexes of SWB. As indicated in the above table, predominant amount of adult participants (i.e., 91.8%) scored low in the “negative affect” dimension, implying majority of adults are not experiencing unpleasant emotional feelings. Among the low scorers of “negative affect” were females (96.3%), young adults (93%), married adults (93.8%), adults with high school education (100%) and those who obtain “lower” household income (93.9%).

It should be also noted that all adults having high school education as a higher educational level scored lower in the “negative affect” measure. Thus, the finding tells us something special that lower level of education is strongly associated with experiencing a lesser amount of undesirable emotional feelings. With regard to high scorers of the “negative affect” dimensions of SWB, males (9.7%), middle adults (12.4%), cohabitated adults (11.3%), first degree holders (10.4%), and adults securing “high” household income (10.6%) were the forth mentioned groups.

The third dimension of the SWB measure was life satisfaction. A greater number of participants (52.1%) had a lower score in their life satisfaction, suggesting that these proportions of adults were not feeling satisfied with the life they are leading. On the other hand, 47.9% of adults reported higher scores on “life satisfaction”. Specifically, females (50.5%), middle adults (59.6%), married

adults (56.3%), graduate adults (53.1%) and adults with “higher” household income (58.9%) were groups who enjoyed a relatively satisfying life than other groups. In contrast, as far as the low scorers in “life satisfaction” were considered, males (52.9%), emerging adults (73.5%), single adults (73.3%), first degree holders (54.8%) and adults with “low” household income (60.5%) were groups in an endangered position of getting satisfaction from their life.

Regarding the aggregate SWB scores of adults, about the majority (89.5%) of the participants scored higher. Thus, most participants believed that they are happy with their life, with few (10.5%) reporting that they are unhappy. Especially, females (94.4%), emerging adults (91.8%), cohabitated adults (89.7%), adults with high school education (100%) and those with “low” household income (91.8%) were groups that scored higher on aggregate SWB relative to other group members of their respective category. Once again, all adults with high school educational status were found to report higher scores on aggregate SWB. On the other hand, males, young adults, single adults, graduate adults and adults securing “high” house hold income were the disadvantaged groups in living a happy life.

### **5.3. Group Differences in Psychological and Subjective Well-being**

An exploratory analysis of the sample demographics was also conducted to detect group differences among scores on different measures and to assess the predictive ability of the sample characteristics. Particularly, a series of group mean analyses (one way MANOVA and factorial MANOVA) were conducted to assess whether participant demographic characteristics accounted for differences in adults’ well-being scores. In this analysis, two dependent variables were used: overall PWB and aggregate SWB. The independent variables were adults’ age, gender, marital status, educational level, and household income.

Preliminary assumption testing was conducted to check for normality (via Kolmogorov-Smirnov test), sufficient correlation between dependent variables (via Bartlett's test of sphericity), univariate and multivariate outliers (via Box plots), homogeneity of variance-covariance matrices (via Box's M test/Leven's test), and multicollinearity (via correlation coefficients), with no serious violations noted. Thus, Table 4 through Table 9 are MANOVA results informing whether there is group differences in adults' PWB and SWB due to their demographic characteristics.

Table 4: Differences in PWB and SWB in terms of Adults' Age

Groups	Mean	N	Univariate tests					Multivariate tests				
			F	Sig	Post Hoc Tests (Bonferroni)			Wilks'			Box's Test	
					Groups	MD	Sig	Value	F	Sig.		Partial <sub>2</sub>
<b>PWB</b>												
1. Emerging	3.9496	49			1 & 2	-.2768*	.006					
2. Young	4.2264	300	4.989*	.007	1 & 3	-.1909	.198					
3. Middle	4.1405	89			2 & 3	.0858	.668	.976	2.63*	.033	.012	Box's M = 23.442
<b>SWB</b>												
1. Emerging	.8575	49										F = 3.860
2. Young	1.0623	300	1.478	.229								Sig. = .001
3. Middle	1.0292	89										

\*\* F is significant at the 0.01 level (2-tailed).

\* F is significant at the 0.05 level (2-tailed).

The multivariate test of group differences, as indicated in Table 4 above, revealed that there was a statistically significant difference between emerging, young and middle adults on the combined dependent variables (Wilks' = .976, F = 2.63, p = .033, partial<sup>2</sup> = .012). However, only 1.2% of the generalized variance of PWB and SWB was accounted for by adults' age. When the results of dependent variables were considered separately, a statistically significant difference was observed in the scores of PWB (F = 4.989, p = .007). In order to compare the PWB difference existed in all the paired combinations of the independent variable groups, Post Hoc test was performed using

Bonferroni methods. Accordingly, a significant difference in overall PWB was seen between emerging and young adults (MD = -.2768,  $p = .006$ ), suggesting that young adults are fully functioning in life better than the emerging adults.

Series of ANOVAs were also examined in order to check whether there exists a difference in specific well-being dimensions as a function of age differences (see table 1 of Appendix F for details). Consequently, regarding the PWB dimensions, significant age differences was observed in adults' scores on environmental mastery ( $F = 4.914$ ,  $p = .008$ , partial  $\eta^2 = .022$ ), personal growth ( $F = 13.720$ ,  $p = .000$ , partial  $\eta^2 = .059$ ), and purpose in life ( $F = 4.894$ ,  $p = .008$ , partial  $\eta^2 = .022$ ). Post Hoc tests on these dimensions further indicated that a significant difference in environmental mastery was observed between emerging and young adults (MD = -.4097,  $p = .006$ ), favoring young adults to comprise a significant higher level of environmental mastery.

Pair wise significant difference in personal growth was also seen between emerging and young (MD = -.4679,  $p = .009$ ) as well as between young and middle adults (MD = .5842,  $p = .000$ ). Thus, young adults outsmart both the emerging and middle adults in the personal growth dimension of PWB. Finally, a significant difference in adults' scores of purpose in life was found between emerging and young adults (MD = -.4715,  $p = .007$ ). Hence, similar to other dimensions of PWB, young adults outmaneuver emerging adults in the purpose in life dimensions of PWB.

Regarding differences in SWB measures due to adults' age, significant difference was observed in positive affect ( $F = 3.900$ ,  $p = .021$ , partial  $\eta^2 = .018$ ) and negative affect scores ( $F = 3.262$ ,  $p = .039$ , partial  $\eta^2 = .015$ ). The pair wise Post Hoc analysis further revealed a significant difference between the emerging and young adults in both the positive (MD = .2157,  $p = .019$ ) and negative affect (MD = .2055,  $p = .039$ ). Thus, unlike their scores in the dimensions of PWB, emerging adults

reported a significantly higher level of both positive and negative affect than young adults. This implies that emerging adults are ardent to exhibit both desirable and undesirable feelings much higher than young adults do.

Table 5: Differences in PWB and SWB in terms of Adults' Gender

Groups	Mean	SD	N	Univariate tests				Multivariate tests					
				F	Sig.	Partial <sub>2</sub>	Levene's Test	Hotellings T <sup>2</sup>					
								Value	F	Sig.	Partial <sub>2</sub>	Box's Test	
<b>PWB</b>													
Female	4.0561	.5855	107	6.163*	.013	.014	F = .019 Sig. = 3.09	<b>.042</b>	<b>9.065**</b>	<b>.000</b>	<b>.040</b>	Box's M = 8.386 F = 2.775 Sig. = .040	
Male	4.2174	.5839	331										
<b>SWB</b>													
Female	1.1878	.6661	107	5.748*	.017	.013	F = .382 Sig. = .538						
Male	.9825	.8003	331										

\*\* F is significant at the 0.01 level (2-tailed).

\* F is significant at the 0.05 level (2-tailed).

Multivariate analyses of variance of the PWB and SWB scores also yielded a significant multivariate effect for gender (Hotelling's  $T^2 = .042$ ,  $F = 9.065$ ,  $p = .000$ ), as shown in Table 5 above. In this test, 4% of the generalized variance of PWB and SWB was accounted by differences in adults' gender. Similarly, according to the univariate independent analysis, there was a statistically significant difference both in the PWB ( $F = 6.163$ ,  $p = .013$ ,  $\text{partial } ^2 = .014$ ) and SWB ( $F = 5.748$ ,  $p = .017$ ,  $\text{partial } ^2 = .013$ ) scores of adults. Hence, 1.4% of the variance in PWB and 1.3% of the variance in SWB were accounted by adults' gender differences. A critical inspection of the mean scores also ensured that males scored a significantly higher level of overall PWB and aggregate SWB than their female counterparts.

Regarding differences in PWB dimensions, as indicated in table 2 of appendix F, significant gender differences was observed in adults' positive relations with others ( $F = 6.667$ ,  $p = .010$ ,  $\text{partial } ^2 = .015$ ), purpose in life ( $F = 4.681$ ,  $p = .031$ ,  $\text{partial } ^2 = .011$ ), and self-acceptance ( $F = 15.846$ ,  $p =$

.000, partial  $^2 = .035$ ). The mean scores also confirmed that females were far better in building positive relations with others where as males score significant higher in purpose in life and self-acceptance dimensions. Likewise, a difference in SWB indexes was tested and a significant result was observed between female and male adults in their scores of positive affect ( $F = 7.206$ ,  $p = .008$ , partial  $^2 = .016$ ) and satisfaction with life ( $F = 4.538$ ,  $p = .034$ , partial  $^2 = .010$ ). In both dimensions, females outsmart their male counterparts, as ensured by having a simple inspection of the mean scores of the two groups.

Table 6: Differences in PWB and SWB in terms of Adults' Marital Status

Groups	Mean	N	Univariate tests					Multivariate tests				
			Post Hoc Tests (Bonferroni)					Wilks'			Box's Test	
			F	Sig	Groups	MD	Sig	Value	F	Sig.		Partial $^2$
<b>PWB</b>												
1. Single	4.1667	101										
2. Cohabitated	4.0790	97	2.099	.124								
3. Married	4.2227	240										
							<b>.960</b>	<b>4.53**</b>	<b>.001</b>	<b>.020</b>	Box's M = 15.226	
<b>SWB</b>												
1. Single	.8553	101			1 & 2	-.029	1.00					
2. Cohabitated	.8849	97	8.303**	.000	1 & 3	-.312*	.002					
3. Married	1.1670	240			2 & 3	-.282*	.007					

\*\* . F is significant at the 0.01 level (2-tailed).

\* . F is significant at the 0.05 level (2-tailed).

The other group variable's effect tested through multivariate analysis was adults' marital status. Once again, a statistically significant difference was observed between single, cohabitated and married adults on the combined scores of PWB and SWB (Wilks'  $\lambda = .960$ ,  $F = 4.53$ ,  $p = .001$ , partial  $^2 = .020$ ). According to this result, 2% of the generalized variance in the combined scores of PWB and SWB was accounted by adults' marital status. However, when the results of the dependent variables were considered separately, significant difference was observed only in adults' scores of SWB ( $F = 8.303$ ,  $p = .000$ ).

With the objective of detecting the pair wise differences between groups, Post Hoc test was examined on adults' aggregate SWB score. Accordingly, the significant difference lied between single and cohabitated (MD = -.312,  $p = .002$ ) and between cohabitated and married adults (MD = -.282,  $p = .007$ ). An inspection of the mean score variations could also evidenced this difference. Thus, married adults were found to report a remarkably higher levels of aggregate SWB ( $M = 1.1670$ ) than the single ( $M = .8553$ ) and cohabitated adults ( $M = .8849$ ). This is simply to mean that being married lends a constructive hand to lead a happy life, than being single or cohabitated.

As far as the difference in each dimensions of PWB and SWB was considered, table 3 of Appendix F revealed that a group difference based on marital status exists in adults' scores of well-being dimensions. Accordingly, from PWB dimensions, significant group difference was observed in environmental mastery ( $F = 3.059$ ,  $p=.048$ , partial  $\eta^2 = .014$ ), positive relations with others ( $F = 8.537$ ,  $p=.000$ , partial  $\eta^2 = .038$ ), and self-acceptance scores ( $F = 8.331$ ,  $p=.000$ , partial  $\eta^2 = .037$ ). Thus, 1.4%, 3.8%, and 3.7% of the difference in environmental mastery, positive relations with others and self-acceptance was accounted by variations in marital status. The Post Hoc tests also revealed a significant difference between cohabitated and married adults; both in positive relations with others and self-acceptance (MD = -.4404,  $p = .000$ ; MD = -.4240,  $p = .000$  respectively). In both dimensions, married adults reported a significant high score than the cohabitated ones.

Moreover, a significant difference due to marital status was observed in all the three dimensions of SWB, namely positive affect ( $F = 4.207$ ,  $p=.015$ , partial  $\eta^2 = .019$ ), negative affect ( $F = 5.151$ ,  $p=.006$ , partial  $\eta^2 = .023$ ) and satisfaction with life ( $F = 7.768$ ,  $p=.000$ , partial  $\eta^2 = .034$ ). Specifically, regarding adults' level of positive affect, a significant difference was noticed among single and married adults (MD = -.1734,  $p = .013$ ), in favor of the married adults. A significant difference was also observed between cohabitated and married adults (MD = .2031,  $p = .005$ ) in

their scores of negative affect; the cohabitated being more vulnerable to experience frequent undesirable feelings. Likewise, a significant difference in satisfaction with life was seen between single and married adults (MD = -.2701, p = .000); the married being more advantageous.

Table 7: Differences in PWB and SWB in terms of Adults' Educational Level

Groups	Mean	N	Univariate tests					Multivariate tests			
			Post Hoc Tests (Bonferroni)					Wilks'			
			F	Sig	Groups	MD	Sig	Value	F	Sig.	Partial <sup>2</sup>
<b>PWB</b>											
					1 & 2	-.5204*	.001				
1. High School	3.6619	19			1 & 3	-.5737*	.000				
2. Diploma	4.1824	146			1 & 4	-.3675	.170				
3. Bachelor	4.2357	241	6.585**	.000	2 & 3	-.0533	1.00				
4. Graduate	4.0295	32			2 & 4	.1529	1.00				
					3 & 4	.2062	.348	<b>.933</b>	<b>5.058**</b>	<b>.000</b>	<b>.034</b>
<b>SWB</b>											
1. High School	1.1991	19									
2. Diploma	1.1225	146	1.680	.171							
3. Bachelor	.9857	241									
4. Graduate	.8776	32									

\*\* . F is significant at the 0.01 level (2-tailed).

\* . F is significant at the 0.05 level (2-tailed).

A test of difference in the combined mean scores of PWB and SWB was also examined through educational level groups, as shown in Table 7 above. The multivariate analysis result revealed that there was a statistically significant difference between adults holding high school, TTI/Diploma, undergraduate and graduate degree with regard to their level of PWB and SWB (Wilks' = .933, F = 5.058, p=.000, partial<sup>2</sup> = .034). It was also shown that 3.4% of the generalized variance in the combined mean scores of PWB and SWB was accounted by adults' educational level. The univariate analysis also witnessed a significant difference between groups in their PWB scores (F = 6.585, p = .000).

The Post Hoc test further revealed a significant difference in overall PWB scores between adults having high school education and diploma (MD = -.5204,  $p = .001$ ) and between high school and first degree holders (MD = -.5737,  $p = .000$ ). In both cases, those who have high school education ( $M = 3.6619$ ) have a significantly lower level of overall PWB than those who have diploma ( $M = 4.1824$ ) or first degree ( $M = 4.2357$ ). Thus, it seems likely to conclude that advancing in education plays a constructive role for having an enhanced PWB.

Specifically, as seen in table 4 of appendix F, a significant difference among groups of educational level was observed in adults' scores of autonomy ( $F = 3.256$ ,  $p = .022$ , partial  $\eta^2 = .022$ ), purpose in life ( $F = 17.587$ ,  $p = .000$ , partial  $\eta^2 = .108$ ) and self-acceptance ( $F = 5.530$ ,  $p = .001$ , partial  $\eta^2 = .037$ ) dimensions of PWB. Thus, about 2.2% of autonomy, 10.8% of purpose in life and 3.7% of self-acceptance is accounted by differences in adults' educational status.

According to the Post Hoc analysis, a significant difference in purpose in life was observed between "high school" and "diploma" (MD = -1.2871,  $p = .000$ ), "high school" and "bachelor" (MD = -1.5903,  $p = .000$ ), between "high school" and "graduate" (MD = -1.2805,  $p = .000$ ) and between "diploma" and "bachelor" (MD = -.3031,  $p = .016$ ). Thus, adults with high school education have a considerable minimum level of purpose in life than all other groups. Moreover, bachelor holders have a significant higher level of purpose in life compared to the diploma holders. On the other hand, significant difference in self-acceptance was observed between diploma and bachelor (MD = .2595,  $p = .030$ ) and between diploma and graduates (MD = .6292,  $p = .002$ ). Hence, diploma holders are far better in accepting themselves than both bachelors and graduate adults.

A similar examination was also conducted on adults' scores of SWB dimensions, as detailed in table 5 of appendix F. However, a significant difference between groups of educational status was

seen only in adults' scores of positive affect ( $F = 5.579$ ,  $p = .001$ ,  $\text{partial } \eta^2 = .037$ ). About 3.7% of the variance in adults' positive affect level or pleasant emotional experiences was accounted by adults' educational level. Specifically, a significant difference in positive affect was found between diploma and bachelor holders ( $MD = .1924$ ,  $p = .002$ ), suggesting that diploma holders are experiencing desirable emotional feelings better than adults having their first degree.

Table 8: Differences in PWB and SWB in terms of adults' household income

Groups	Mean	N	Univariate tests					Multivariate tests			
			Post Hoc Tests (Bonferroni)					Wilks'			
			F	Sig	Groups	MD	Sig	Value	F	Sig.	Partial $\eta^2$
<b>PWB</b>											
1. Low Income	4.0038	147			1 & 2	-.253*	.001				
2. Medium Income	4.2572	150	10.154*	.000	1 & 3	-.271*	.000				
3. High Income	4.2753	141			2 & 3	-.018	1.00	.955	5.05**	.001	.023
<b>SWB</b>											
1. Low Income	.9409	147									
2. Medium Income	1.0668	150	1.600	.203							
3. High Income	1.0921	141									

\*\* . F is significant at the 0.01 level (2-tailed).

\* . F is significant at the 0.05 level (2-tailed).

Finally, the multivariate test of group differences was performed with adults' household income, as shown in Table 8 above. Findings revealed a statistically significant difference among adults' household income level on the combined scores of PWB and SWB ( $\text{Wilks' } \lambda = .955$ ,  $F = 5.05$ ,  $p = .001$ ,  $\text{partial } \eta^2 = .023$ ). The result further indicated that 2.3% of the generalized variance of PWB and SWB was accounted for by adults' household income. When the univariate results was considered separately, a statistical significant difference was observed in groups' scores of PWB ( $F = 10.154$ ,  $p = .000$ ).

Furthermore, based on the Post Hoc test, a significant difference was found between adults having a “low” and “medium” household income (MD = -.253,  $p = .001$ ) and between adults having “low” and “high” household income (MD = -.271,  $p = .000$ ). In both cases, adults having “low” household income had a significant lower level of PWB than those who secure a “medium” and “high” level of household income. Thus, it is possible to say that as adults’ household income boosts, so do their overall PWB.

Regarding differences in specific dimensions of well-being as a function of differences in adults’ household income, as indicated in table 6 of appendix F, significant differences was observed in autonomy ( $F = 4.538$ ,  $p = .011$ , partial  $\eta^2 = .020$ ), environmental mastery ( $F = 7.287$ ,  $p = .001$ , partial  $\eta^2 = .032$ ) and self-acceptance ( $F = 14.577$ ,  $p = .000$ , partial  $\eta^2 = .063$ ). Post Hoc tests also revealed that significant difference in autonomy was detected between adults’ having “low” and “medium” household income (MD = -.3008,  $p = .044$ ) and between those having “low” and “high” household income (MD = -.3409,  $p = .019$ ), implying that adults’ securing lower level of household income have a significantly lower levels of autonomy in life than others.

Likewise, a significant difference in environmental mastery was also found between adults’ having “low” and “medium” household income (MD = -.2744,  $p = .017$ ) and between those having “low” and “high” household income (MD = -.3663,  $p = .001$ ); adults with “low” income being risky in mastering their environment than those who have “medium” and “high” household income. Finally, a significant difference in self-acceptance was seen between adults’ having “low” and “medium” household income (MD = -.5284,  $p = .000$ ) and between those having “low” and “high” household income (MD = -.3744,  $p = .001$ ). Thus, once again, adults with low household income are in jeopardy of accepting themselves or in having positive feelings about themselves.

As far as differences in the dimensions of SWB due to adults' household income is considered, significant difference was found only in adults' scores of satisfaction with life ( $F = 4.054$ ,  $p = .018$ , partial  $\eta^2 = .018$ ). Accordingly, 1.8% of the generalized variance in the satisfaction with life of adults was explained by differences in household income. Specific to pair wise differences, significant difference in satisfaction with life was found between those who secure "low" and "high" household income ( $MD = -.1983$ ,  $p = .014$ ). As expected, adults with "high" household income enjoy a relatively better satisfaction with life than those having lower household income.

Besides, the joint effects of study's demographic variables on the PWB and SWB scores of adults were examined using a two way factorial MANOVA. Multivariate and univariate tests were performed among all independent variables (i.e. gender, age, marital status, educational level, and household income) and dependent variables of the study (i.e. overall PWB and aggregate SWB). Factorial MANOVA only with significant results is detailed in Table 9 below.

Table 9: Factorial MANOVA results after Non-significant tests are removed.

	<b>Interactions</b>									
	<i>Gender*Age</i>		<i>Age*Mar. Status</i>		<i>Age*Income</i>		<i>Mar. Status*Edu. Level</i>		<i>Edu. Level*Income</i>	
	<i>F</i>	<i>Sig.</i>	<i>F</i>	<i>Sig.</i>	<i>F</i>	<i>Sig.</i>	<i>F</i>	<i>Sig.</i>	<i>F</i>	<i>Sig.</i>
<b>PWB</b>	3.169*	.043	<b>2.572*</b>	<b>.037</b>	1.845	.119	<b>2.383*</b>	<b>.038</b>	1.266	.272
<b>SWB</b>	.504	.604	<b>3.345*</b>	<b>.010</b>	2.507*	.042	<b>.424</b>	<b>.832</b>	2.159*	.046
<b>PWB &amp; SWB</b>	1.962	.098	<b>4.200**</b>	<b>.000</b>	2.520*	.010	<b>1.266</b>	<b>.245</b>	1.584	.091

\*\**F* is significant at the 0.01 level (2-tailed).

\**F* is significant at the 0.05 level (2-tailed).

According to the result, the interaction of age and marital status (Wilks'  $\lambda$ ,  $F = 4.200$ ,  $p = .000$ , partial  $\eta^2 = .038$ ) as well as the interaction between age and household income (Wilks'  $\lambda$ ,  $F = 2.520$ ,  $p = .010$ , partial  $\eta^2 = .023$ ) fetch a significant difference in the combined PWB and SWB scores. As

a result, about 3.8% and 2.3% of the generalized variance in PWB and SWB together was accounted for by the interaction of the former and latter group of variables, respectively.

On the other hand, univariate analysis also yields some significant results. Accordingly, the interaction of gender and age ( $F = 3.169$ ,  $p = .043$ , partial  $\eta^2 = .014$ ), age and marital status ( $F = 2.572$ ,  $p = .037$ , partial  $\eta^2 = .023$ ) and marital status and educational level ( $F = 2.383$ ,  $p = .038$ , partial  $\eta^2 = .027$ ) exhibited a significant difference in adults' overall PWB scores. These three groups of variables have jointly accounted for 6.4% of the variance in PWB scores of adults. Again, the interaction of age and marital status ( $F = 3.345$ ,  $p = .010$ , partial  $\eta^2 = .030$ ), age and household income ( $F = 2.507$ ,  $p = .042$ , partial  $\eta^2 = .023$ ) and educational level and household income ( $F = 2.159$ ,  $p = .046$ , partial  $\eta^2 = .030$ ) fetches a significant difference in SWB scores. That means, 3%, 2.3%, and 3% of the variance in adults' SWB was accounted by the joint existence of these group of variables respectively.

#### **5.4. Inter-correlations among Variables of the Study**

Subsequent multiple correlations were also run to examine relationships among the variables of the study. The bivariate Pearson product-moment correlation was employed to describe the strength and direction of the linear relationships among the variables. Hence, bivariate correlations were computed for demographic variables, personality, religiosity, goal pursuit, PWB and SWB. Preliminary analyses were performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity. The relationship among the study's variables is presented in Table 10 through Table 14 below. Only significant correlations relevant to the study's research questions are highlighted.

Table 10 presents the correlations between demographics, religiosity and personality. Accordingly, a significant correlation was seen among all demographic variables of gender, age, marital status, educational level and household income to one another. Specifically, gender formed a positive significant relationship with demographic variables of age ( $r = .198$ ,  $p < .01$ ,  $r^2 = .039$ ), educational status ( $r = .226$ ,  $p < .01$ ,  $r^2 = .051$ ) and household income ( $r = .185$ ,  $p < .01$ ,  $r^2 = .034$ ), implying that being male is more associated with being older, having a better educational achievement and enjoying a better household income than being female. 3.9%, 5.1%, and 3.4% of the common variance in age, educational status and household income was, therefore, shared by adult's gender. A significant negative correlation was also found between gender and marital status ( $r = -.104$ ,  $p < .05$ ,  $r^2 = .011$ ) and between gender and religiosity ( $r = -.144$ ,  $p < .01$ ,  $r^2 = .021$ ). Hence, comparatively speaking, females were closer to get married and to be more religious than males.

Table 10: Intercorrelations among Demographics, Religiosity and Personality

<b>Variables</b>	<b>Mean</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>
1. <i>Gender</i>	1.7557	-										
2. <i>Age</i>	34.520	.198**	-									
3. <i>Marital Status</i>	1.3174	-.104*	.399**	-								
4. <i>Educational Level</i>	3.6530	.226**	-.117*	-.097*	-							
5. <i>Household Income</i>	3910.72	.185**	.143**	.150**	.378**	-						
6. <b><i>Religiosity</i></b>	<b>4.3601</b>	<b>-.144**</b>	<b>.246**</b>	<b>.225**</b>	<b>-.124**</b>	<b>-.055</b>	<b>-</b>					
7. <i>Extraversion</i>	3.1283	.125**	-.101*	.055	.074	.043	<b>-.033</b>	-				
8. <i>Agreeableness</i>	4.1803	-.158**	.245**	.119*	.024	.064	<b>.324**</b>	<b>-.102*</b>	-			
9. <i>Conscientiousness</i>	3.8050	.201**	.169**	.164**	.159**	.094	<b>.001</b>	<b>.060</b>	<b>.044</b>	-		
10. <i>Neuroticism</i>	2.3761	-.205**	-.187**	-.208**	-.221**	-.106*	<b>-.176**</b>	<b>.049</b>	<b>-.178**</b>	<b>-.142**</b>	-	
11. <i>Openness</i>	3.3406	.126**	.025	-.050	.179**	.118*	<b>.074</b>	<b>.166**</b>	<b>.107*</b>	<b>.044</b>	<b>-.058</b>	-

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

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

Similarly, significant positive and negative associations were established between adults' gender and personality dimensions. For instance, a positive correlation was seen between gender and extraversion ( $r = .125$ ,  $p < .01$ ,  $r^2 = .016$ ), conscientiousness ( $r = .201$ ,  $p < .01$ ,  $r^2 = .040$ ) and

openness ( $r = .126$ ,  $p < .01$ ,  $r^2 = .016$ ) types of personality dimensions. This is to mean that males are more extraverts, conscientious and open than female adults are. On the other hand, gender show a negative significant correlation with agreeableness ( $r = -.158$ ,  $p < .01$ ,  $r^2 = .025$ ) and neuroticism ( $r = -.205$ ,  $p < .01$ ,  $r^2 = .042$ ) dimensions of personality, implying that females are more subjected to exhibit an agreeable and neurotic personalities than males do.

Adults' age established a positive association with demographic variables of marital status ( $r = .399$ ,  $p < .01$ ,  $r^2 = .159$ ) and household income ( $r = .143$ ,  $p < .01$ ,  $r^2 = .020$ ), implying that an increase in age is beneficial to form marriage institution and secure a better household income. Age and religiosity had also a positive association ( $r = .246$ ,  $p < .01$ ,  $r^2 = .061$ ), age sharing about 6.1% of the variance in religiosity. Thus, older adults, than the younger ones, are more in favour of being religious. Regarding the relation between age and personality, age formed a significant positive association with agreeableness ( $r = .245$ ,  $p < .01$ ,  $r^2 = .060$ ) and conscientiousness personalities ( $r = .169$ ,  $p < .01$ ,  $r^2 = .029$ ) where as it formed a negative association with extraversion ( $r = -.101$ ,  $p < .05$ ,  $r^2 = .010$ ) and neuroticism ( $r = -.187$ ,  $p < .01$ ,  $r^2 = .035$ ). Hence, older adults are better off to exhibit an agreeable and conscientious personalities where as younger adults are more likely to be extraverts and neurotic than the older ones.

Furthermore, marital status established significant positive relations with adults' household income ( $r = .150$ ,  $p < .01$ ,  $r^2 = .023$ ) and religiosity ( $r = .225$ ,  $p < .01$ ,  $r^2 = .051$ ) while the relationship between marital status and educational status was negative and significant ( $r = -.097$ ,  $p < .05$ ,  $r^2 = .009$ ). Hence, the more adults are getting married, the more they are capable of securing a better household income and become more religious even if they could be in jeopardy with their educational endeavor. Marital status is also positively associated with agreeableness ( $r = .119$ ,  $p < .05$ ,  $r^2 = .014$ ) and conscientiousness ( $r = .164$ ,  $p < .01$ ,  $r^2 = .027$ ) where as it is negatively and

significantly associated with neuroticism ( $r = -.208$ ,  $p < .01$ ,  $r^2 = .043$ ) type of personality. Therefore, being married could be more advantageous not only to build agreeable and conscientious personalities but also to be less neurotic in adverse situations of life.

As expected, the relationship between education and household income is positive and significant ( $r = .378$ ,  $p < .01$ ,  $r^2 = .143$ ), education sharing about 14.3% of the variance in household income, or vice versa. The more adults excel in their education the more they could enjoy a better household income. However, educational status established a significant negative association with religiosity ( $r = -.124$ ,  $p < .01$ ,  $r^2 = .015$ ), implying that adults with better educational status are also adults with endangered religious behaviors. Besides, education form a significant positive relations with conscientiousness ( $r = .159$ ,  $p < .01$ ,  $r^2 = .025$ ) and openness ( $r = .179$ ,  $p < .01$ ,  $r^2 = .032$ ) type of personalities where as its relation with neuroticism was negative and significant ( $r = -.221$ ,  $p < .01$ ,  $r^2 = .049$ ). Thus, the more an adult is exceeding in his/her education, the more likely they could have conscientious and openness types of personalities, and the less they could be neurotic in life.

Besides, adults' household income level was positively and significantly associated with openness ( $r = .118$ ,  $p < .05$ ,  $r^2 = .014$ ) and negatively with neuroticism dimensions of personality ( $r = -.106$ ,  $p < .05$ ,  $r^2 = .011$ ), implying that adults with better income are more liable to exhibit an openness type of personality where as those with low household income are more predisposed to a frequent neurotic. Furthermore, religiosity was positively correlated with agreeableness ( $r = .324$ ,  $p < .01$ ,  $r^2 = .105$ ) and negatively with neuroticism ( $r = -.176$ ,  $p < .01$ ,  $r^2 = .031$ ). This is to mean that religious adults are more advantageous to be agreeable and less neurotic than the non-religious ones. Religiosity shares about 10.5% of the variance in agreeableness and 3.1% of the variance in neuroticism.

Regarding the relationships between demographics and goal pursuit dimensions, as illustrated in Table 11 below, adults' gender established a negative correlation with importance of extrinsic life goals ( $r = -.136, p < .01, r^2 = .018$ ) and difficulty of extrinsic life goals ( $r = -.221, p < .01, r^2 = .049$ ) and a positive correlation with importance of intrinsic life goals ( $r = .162, p < .01, r^2 = .026$ ). Hence, as compared to males, females were found to give greater value to extrinsic life goals even if they also often face difficulty of achieving these goals. On the contrary, males gave a greater value to pursue intrinsic life goals than females do. Likewise, adults' age is negatively associated with importance of extrinsic life goals ( $r = -.135, p < .01, r^2 = .018$ ) and difficulty of extrinsic life goals ( $r = -.292, p < .01, r^2 = .085$ ), implying that younger aged adults are more likely to give high value to extrinsic life goals and at the same time face difficulty of achieving them than older adults. In contrast, adults' age was positively correlated with attainment of extrinsic life goals ( $r = .256, p < .01, r^2 = .066$ ). Thus, older adults are successful in achieving the extrinsic life goals even if they are the younger adults who aspire them more to attain.

Table 11: Intercorrelations among Demographics, religiosity, personality and goal pursuit

Variables	Demographics						Personality Dimensions					
	Mean	Gender	Age	Mar.S	Ed.S	HI	Religiosity	Extr	Agre	Cons	Neur	Open
1. Imp_Extri	3.7698	-.136**	-.135**	.065	-.139**	-.150**	<b>-.027</b>	.049	-.056	-.047	.164**	.099*
2. Att_Extri	2.6598	.031	.256**	.126**	.048	.151**	<b>.239**</b>	.044	.197**	-.025	.099*	.031
3. Diff_Extri	3.6997	-.221**	-.292**	-.103*	-.010	-.117*	<b>-.113*</b>	.163**	.172**	.009	.170**	.062
4. Imp_Intri	3.6815	.162**	-.002	.081	.096*	.110*	<b>.037</b>	.014	-.137**	.083	-.080	-.132**
5. Att_Intri	2.7782	.068	-.003	.093	.033	.068	<b>.069</b>	.046	.147**	-.004	.183**	.056
6. Diff_Intri	3.6245	-.041	.047	.002	-.088	-.139**	<b>-.028</b>	.049	-.056	-.047	.164**	.099*

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

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

**Note:**

*Imp\_Extri* = Importance of extrinsic life goals  
*Att\_Extri* = Attainment of extrinsic life goals  
*Diff\_Extri* = Difficulty of extrinsic life goals

*Imp\_Intri* = Importance of intrinsic life goals  
*Att\_Intri* = Attainment of intrinsic life goals  
*Diff\_Intri* = Difficulty of intrinsic life goals

A significant association was also observed between marital status and attainment of extrinsic life goals ( $r = .126, p < .01, r^2 = .016$ ) and marital status and difficulty of achieving these extrinsic life goals ( $r = -.103, p < .01, r^2 = .011$ ). Thus, married adults face a mere difficulty and are better to achieve extrinsic life goals than the non-married ones. On the other hand, educational level had a negative relation with importance of extrinsic life goals ( $r = -.139, p < .01, r^2 = .019$ ) and a positive relation with importance of intrinsic life goals ( $r = .096, p < .05, r^2 = .009$ ), implying that the more adults are educated the more value they give to pursue intrinsic life goals, than extrinsic life goals.

Household income had a negative correlation with importance of extrinsic life goals ( $r = -.150, p < .01, r^2 = .023$ ), difficulty of extrinsic life goals ( $r = -.117, p < .05, r^2 = .014$ ) and difficulty of attaining intrinsic life goals ( $r = -.139, p < .01, r^2 = .019$ ). Thus, adults with a relatively better income have less value to achieve extrinsic life goals; and in fact, face difficulty of attaining both the extrinsic and intrinsic life aspirations. On the other hand, household income was positively associated with attainment of extrinsic life goals ( $r = .151, p < .01, r^2 = .023$ ) and importance of intrinsic life goals ( $r = .110, p < .05, r^2 = .012$ ). Hence, it seems possible to say that better household income is a requirement to achieve extrinsic life goals; whereas these same adults were also found to give more value of pursuing intrinsic life goals above those adults with low household income.

A significant positive association was also found between religiosity and attainment of extrinsic life goals ( $r = .239, p < .01, r^2 = .057$ ) where as the relationship between religiosity and difficulty of achieving these extrinsic life goals was negative ( $r = -.113, p < .05, r^2 = .013$ ). Thus, the more adults are religious, the better chance they could have to attain extrinsic life goals easily without facing difficulty, relative to the less religious adults.

Extraversion had a positive significant association with difficulty of extrinsic life goals ( $r = .163$ ,  $p < .01$ ,  $r^2 = .027$ ), suggesting that the more adults are extravert the higher they could face difficulty of achieving extrinsic life goals. Agreeable personality was found to establish significant relations with many of the dimensions of goal pursuit such as with attainment of extrinsic life goals ( $r = .197$ ,  $p < .01$ ,  $r^2 = .039$ ), difficulty of extrinsic life goals ( $r = .172$ ,  $p < .01$ ,  $r^2 = .030$ ), importance of intrinsic life goals ( $r = -.137$ ,  $p < .01$ ,  $r^2 = .019$ ) and attainment of intrinsic life goals ( $r = .147$ ,  $p < .01$ ,  $r^2 = .022$ ). Hence, agreeable adults are more likely to thrive in attaining extrinsic life goals, face difficulty of achieving these goals, value intrinsic life goals less, but successfully attain these intrinsic life goals.

Similarly, neuroticism establish a significant relationship with importance of extrinsic life goals ( $r = .164$ ,  $p < .01$ ,  $r^2 = .027$ ), attainment of extrinsic life goals ( $r = .099$ ,  $p < .05$ ,  $r^2 = .009$ ), difficulty of extrinsic life goals ( $r = .170$ ,  $p < .01$ ,  $r^2 = .029$ ), attainment of intrinsic life goals ( $r = .183$ ,  $p < .01$ ,  $r^2 = .033$ ) and difficulty of intrinsic life goals ( $r = .164$ ,  $p < .01$ ,  $r^2 = .027$ ). Thus, it seems possible to say that neurotic adults are more likely to value extrinsic life goals than intrinsic life goals; successfully attain both extrinsic and intrinsic life goals, and face difficulty of achieving both these goals, relative to the non-neurotic adults.

Finally, openness personality was positively associated with importance of extrinsic life goals ( $r = .099$ ,  $p < .05$ ,  $r^2 = .009$ ) and difficulty of intrinsic life goals ( $r = .099$ ,  $p < .05$ ,  $r^2 = .009$ ), implying that adults with greater openness personality are more prone to give high value to extrinsic life goals and to face difficulty of attaining intrinsic life goals. On the other hand, openness had a significant negative relation with importance of intrinsic life goals ( $r = -.132$ ,  $p < .01$ ,  $r^2 = .017$ ), suggesting that adults with openness personality are also adults who give less value to intrinsic life goals.

As far as the relationship between demographics and well-being is considered, Table 12 revealed that adults' gender is positively related with environmental mastery ( $r = .151, p < .01, r^2 = .023$ ), purpose in life ( $r = .103, p < .05, r^2 = .011$ ), self-acceptance ( $r = .187, p < .01, r^2 = .035$ ) and over all PWB ( $r = .118, p < .05, r^2 = .014$ ). Thus, being male was found to signify an advantage to master the environment, have purpose in life, accept the self and fully functioning in life in general. However, its relation with positive relations with others was negative ( $r = -.123, p < .05, r^2 = .015$ ), implying that females are better in building good relationship with others than males do. Likewise, a significant negative relationship was found between adults' gender and positive affect ( $r = -.128, p < .01, r^2 = .016$ ), satisfaction with life ( $r = -.101, p < .05, r^2 = .010$ ) and aggregate SWB ( $r = -.114, p < .05, r^2 = .013$ ), implying that females are more likely to experience desirable feelings, satisfied with their life and are happy in general than their male counterparts.

Table 12: Intercorrelations among Demographics and Well-being of Adults

<i>Variables</i>	<i>Mean</i>	<i>Gender</i>	<i>Age</i>	<i>Mari.</i>	<i>Educ.</i>	<i>Income</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>
<b>1. AU</b>	3.8363	.061	.051	-.110*	.138**	.098*	-						
<b>2. EM</b>	4.2214	.151**	.120*	.098*	.075	.166**	.186**	-					
<b>3. PG</b>	4.2305	.063	-.092	-.045	.023	.088	.173**	.410**	-				
<b>4. PR</b>	4.3292	-.123*	.044	.140**	-.038	.039	.069	.235**	.092	-			
<b>5. PP</b>	4.4608	.103*	.044	.037	.219**	.112*	.188**	.323**	.244**	.300**	-		
<b>6. SA</b>	3.9897	.187**	.173**	.121*	-.148**	.126**	.150**	.477**	.325**	.237**	.284**	-	
<b>7. PWB</b>	4.1780	.118*	.085	.056	.082	.171**	.509**	.698**	.626**	.519**	.647**	.656**	-
<b>8. PA</b>	2.9589	-.128**	.045	.130**	-.122*	-.012	<b>.079</b>	<b>.223**</b>	<b>.194**</b>	<b>.098*</b>	<b>.071</b>	<b>.165**</b>	<b>.224**</b>
<b>9. NA</b>	1.7194	.047	-.067	-.094*	.089	-.009	<b>-.097*</b>	<b>-.195**</b>	<b>-.086</b>	<b>-.191**</b>	<b>-.114*</b>	<b>-.185**</b>	<b>-.233**</b>
<b>10. SWL</b>	2.5453	-.101*	.134**	.186**	-.010	.171**	<b>.066</b>	<b>.215**</b>	<b>.121*</b>	<b>.116*</b>	<b>.120*</b>	<b>.237**</b>	<b>.234**</b>
<b>11. SWB</b>	1.0327	-.114*	.113*	.180**	-.106*	.069	<b>.119*</b>	<b>.292**</b>	<b>.170**</b>	<b>.210**</b>	<b>.149**</b>	<b>.275**</b>	<b>.327**</b>

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

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

**Note:**

*AU = Autonomy*

*EM = Environmental Mastery*

*PG = Personal Growth*

*PR = Positive relations with others*

*PP = Purpose in life*

*SA = Self-acceptance*

*PWB = Overall Psychological Well-being*

*PA = Positive Affect*

*NA = Negative Affect*

*SWL = Satisfaction with Life*

*SWB = Aggregate Subjective well-being*

Adults' age form a significant positive relation with environmental mastery ( $r = .120, p < .05, r^2 = .014$ ) and self-acceptance ( $r = .173, p < .01, r^2 = .030$ ). Hence, the more adults are getting older, the better they possibly master their environment and accept themselves. A significant association was also found between age and satisfaction with life ( $r = .134, p < .01, r^2 = .018$ ) and between age and aggregate SWB ( $r = .113, p < .05, r^2 = .013$ ). This is, therefore, to mean that older adults are more likely satisfied in their life and experienced a happy living as compared to the younger ones.

Marital status was also significantly related with some of PWB dimensions such as, autonomy ( $r = -.110, p < .05, r^2 = .012$ ), environmental mastery ( $r = .098, p < .05, r^2 = .010$ ), positive relations ( $r = .140, p < .01, r^2 = .020$ ) and self-acceptance ( $r = .121, p < .05, r^2 = .015$ ). The result shows that married adults enjoyed a lesser autonomy even if they are better off in mastering their environment, creating good intimacy and relationships with others, and accept themselves better.

Besides, adults' marital status established significant relations with all the dimensions and aggregate SWB scores of adults. Particularly, a positive relation was found with positive affect ( $r = .130, p < .01, r^2 = .017$ ), satisfaction with life ( $r = .186, p < .01, r^2 = .035$ ) and aggregate SWB ( $r = .180, p < .01, r^2 = .032$ ), signifying that married adults are experiencing desirable emotions, feel satisfied and happier in the life they lead than the unmarried ones. However, the relationship between adults' marital status and negative affect was negative ( $r = -.094, p < .05, r^2 = .009$ ). Hence, the more adults are getting in to marriage institutions, the less they would experience negative emotional feelings in their life.

Regarding adults' educational level and their well-being statuses, first, significant positive correlation was found between educational level and autonomy ( $r = .138, p < .01, r^2 = .019$ ), implying that adults with higher educational level are also more autonomous in life than those with

lower educational level. A positive relation with purpose in life ( $r = .219, p < .01, r^2 = .048$ ) also acquaint us that adults with better education are those who have a good purpose in life. Besides, educational status has produced a negative associations with positive affect ( $r = -.122, p < .05, r^2 = .015$ ) and aggregate SWB ( $r = -.106, p < .05, r^2 = .011$ ). Thus, based on this finding, having higher educational qualification is strongly related to higher level of experiencing undesirable feelings and unhappiness.

Household income established significant and positive relations with many of the dimensions and overall scores of adults' PWB; particularly with autonomy ( $r = .098, p < .05, r^2 = .010$ ), environmental mastery ( $r = .166, p < .01, r^2 = .028$ ), purpose in life ( $r = .112, p < .05, r^2 = .013$ ), self-acceptance ( $r = .126, p < .01, r^2 = .016$ ) and overall PWB ( $r = .171, p < .01, r^2 = .029$ ). Thus, adults who enjoyed a better household income could possibly be more autonomous, master their environment, have purpose in life, accept themselves positively and fully function in life better than those who secure lower amount of household income. Because the relationship between household income and satisfaction with life is positive ( $r = .171, p < .01, r^2 = .029$ ), adults with higher household income are also better satisfied with their life than adults having lower household income.

Further, Table 12 also detailed correlation coefficients signifying the relations between PWB and SWB dimensions. Accordingly, a significant negative association was found between autonomy and negative affect ( $r = -.097, p < .05, r^2 = .009$ ) where as the relationship between autonomy and aggregate SWB was positive and significant ( $r = .119, p < .05, r^2 = .014$ ). This is to mean that autonomous adults are less likely to experience undesirable feelings and are more likely to enjoy a happy life. Environmental mastery dimension of PWB formed significant relations with positive affect ( $r = .223, p < .01, r^2 = .050$ ), negative affect ( $r = -.195, p < .01, r^2 = .038$ ), satisfaction with

life ( $r = .215$ ,  $p < .01$ ,  $r^2 = .046$ ) and aggregate SWB ( $r = .292$ ,  $p < .01$ ,  $r^2 = .085$ ), implying that mastering the environment is a means to experience more pleasant or less unpleasant feelings, satisfied in life and leading a joyful life.

Personal growth was also positively correlated with positive affect ( $r = .194$ ,  $p < .01$ ,  $r^2 = .038$ ), satisfaction with life ( $r = .121$ ,  $p < .05$ ,  $r^2 = .015$ ) and aggregate SWB ( $r = .170$ ,  $p < .01$ ,  $r^2 = .029$ ). Thus, adults with better growth aspirations are also adults living with desirable emotions and experiencing a satisfying and happy life. Positive relations with others was also positively and significantly associated with positive affect ( $r = .098$ ,  $p < .05$ ,  $r^2 = .010$ ), satisfaction with life ( $r = .116$ ,  $p < .05$ ,  $r^2 = .013$ ) and aggregate SWB ( $r = .210$ ,  $p < .01$ ,  $r^2 = .044$ ) where as its relation with negative affect was negative and significant ( $r = -.191$ ,  $p < .01$ ,  $r^2 = .036$ ). Hence, forming good relationship with others is advantageous to experience desirable emotions in life and living a satisfying and happy life.

Purpose in life was positively and significantly correlated with satisfaction with life ( $r = .120$ ,  $p < .05$ ,  $r^2 = .014$ ) and aggregate SWB ( $r = .149$ ,  $p < .01$ ,  $r^2 = .022$ ); and negatively with negative affect ( $r = -.114$ ,  $p < .05$ ,  $r^2 = .013$ ), implying that adults with greater purpose in life could lead a satisfying and happy life than those with meager purpose in life. Similarly, self-acceptance established a significant relationships with positive affect ( $r = .165$ ,  $p < .01$ ,  $r^2 = .027$ ), negative affect ( $r = -.185$ ,  $p < .01$ ,  $r^2 = .034$ ), satisfaction with life ( $r = .237$ ,  $p < .01$ ,  $r^2 = .056$ ), and aggregate SWB ( $r = .275$ ,  $p < .01$ ,  $r^2 = .076$ ). Thus, accepting the self might be a requirement to lead a satisfying life full of happiness and desirable emotional feelings where as experiencing undesirable feelings is the whole mark of adults who do not accept who they are. A similar finding was also observed in the relation between overall PWB and the dimensions and aggregate SWB scores of

adults. Consequently, adults with higher scores on overall PWB could feel pleasant emotions often and lead a satisfying and happy life than adults with lower levels of PWB.

Finally, the correlation of personality, religiosity and goal pursuit dimensions with dimensions of PWB and SWB was assessed. The result is briefly illustrated in Table 13 below. Accordingly, extraversion have been found to form a significant positive relations with positive relations with others ( $r = .106, p < .05, r^2 = .011$ ), self-acceptance ( $r = .149, p < .01, r^2 = .022$ ), positive affect ( $r = .148, p < .01, r^2 = .022$ ) and aggregate SWB ( $r = .133, p < .01, r^2 = .018$ ). Hence, being extravert could lend a hand to the growth of all these facets of well-being. Explicitly, extravert adults are more liable to build positive relations with others, accept themselves, experience desirable feelings more often, and are happy in life than introvert adults are.

Table 13: Intercorrelations among Personality, religiosity, goal pursuit and Well-being of Adults

Variable	Personality Dimensions					Religiosity	Goal Pursuit Dimensions					
	Extr	Agre	Cons	Neu	Ope		ImpExtr	AttExtr	DiffExtr	ImpoIntr	AttIntr	DiffIntr
1. AU	-.038	.134**	.065	-.088	.196**	<b>.014</b>	.027	.074	.071	.136**	.081	.005
2. EM	.074	.090	.216**	-.179**	.190**	<b>.119*</b>	.034	.182**	.002	.206**	.156**	.082
3. PG	-.027	.023	.159**	-.053	.138**	<b>.035</b>	.049	.146**	.093	.166**	.135**	.036
4. PR	.106*	.131**	.086	-.214**	-.009	<b>.178**</b>	.100*	.121*	-.037	.055	.181**	-.063
5. PP	-.012	.112*	.265**	-.219**	.125**	<b>.077</b>	.092	.147**	.079	.062	.138**	.082
6. SA	.149**	.080	.219**	-.076	.148**	<b>.130**</b>	.041	.190**	-.084	.142**	.191**	.118*
7. PWB	.062	.156**	.274**	-.225**	.218**	<b>.146**</b>	.094*	.232**	.041	.209**	.239**	.069
8. PA	.148**	.127**	.030	.079	.103*	<b>.235**</b>	.128**	.065	.038	.126**	.182**	.081
9. NA	-.079	-.127**	-.050	.146**	-.100*	<b>-.136**</b>	.029	-.135**	-.010	-.045	-.079	-.095*
10. SWL	.076	.057	.062	-.084	.081	<b>.133**</b>	-.075	.169**	-.035	.045	.082	-.034
11. SWB	.133**	.152**	.069	-.108*	.135**	<b>.223**</b>	-.007	.181**	.006	.090	.147**	.080

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

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

Besides, agreeableness had a positive relationship with autonomy ( $r = .134, p < .01, r^2 = .018$ ), positive relations with others ( $r = .131, p < .01, r^2 = .017$ ), purpose in life ( $r = .112, p < .05, r^2 = .013$ ), and overall PWB ( $r = .156, p < .01, r^2 = .024$ ), suggesting that being an agreeable adult is too

an adult with greater autonomy, build positive relations with others, have purpose in life and with a better PWB. Agreeableness had also a significant relations with positive affect ( $r = .127, p < .01, r^2 = .016$ ), negative affect ( $r = -.127, p < .01, r^2 = .016$ ) and aggregate SWB ( $r = .152, p < .01, r^2 = .023$ ). Thus, agreeable adults are more likely to experience frequent positive emotions, lower adverse feelings, and lead a happy life.

Conscientiousness personality established positive significant relations with most measures of PWB; in particular with environmental mastery ( $r = .216, p < .01, r^2 = .047$ ), personal growth ( $r = .159, p < .01, r^2 = .025$ ), purpose in life ( $r = .265, p < .01, r^2 = .070$ ), self-acceptance ( $r = .219, p < .01, r^2 = .048$ ) and overall PWB ( $r = .274, p < .01, r^2 = .075$ ). Hence, being conscientious helps an adult to master his/her environment better, aspire more and have purpose in life, accept him/herself positively and to function better in life. Except with negative affect ( $r = .146, p < .01, r^2 = .021$ ), neuroticism forms a negative relations with environmental mastery ( $r = -.179, p < .01, r^2 = .032$ ), positive relations ( $r = -.214, p < .05, r^2 = .046$ ), purpose in life ( $r = -.219, p < .01, r^2 = .048$ ), overall PWB ( $r = -.225, p < .01, r^2 = .051$ ), and aggregate SWB ( $r = -.108, p < .05, r^2 = .012$ ). Thus, neurotic adults, who were found to frequently feel undesirably, are in jeopardy to master their world of environment, create good relationship with others, have purpose in life, fully functioning in life and lead a blissful life.

In contrast, openness established a significant positive relations with all measures of PWB and SWB; except with positive relations ( $r = -.009, p > .05$ ) and negative affect ( $r = -.100, p < .05, r^2 = .010$ ). That means, adults with openness personality are hard of creating relationships with others, though are less subjected to experience unpleasant feelings. However, adults who reported a higher score on openness are more likely to be autonomous, successful in mastering their environment,

aspire for growth, have purpose in life, accept themselves, fully function in life, often experience desirable emotions, and lead a joyful life.

Likewise, significant relations were observed between religiosity and other measures of well-being. Specifically, religiosity formed positive significant relations with environmental mastery ( $r = .119$ ,  $p < .05$ ,  $r^2 = .014$ ), positive relations ( $r = .178$ ,  $p < .01$ ,  $r^2 = .032$ ), self-acceptance ( $r = .130$ ,  $p < .01$ ,  $r^2 = .017$ ), overall PWB ( $r = .146$ ,  $p < .01$ ,  $r^2 = .021$ ), positive affect ( $r = .235$ ,  $p < .01$ ,  $r^2 = .055$ ), satisfaction with life ( $r = .133$ ,  $p < .01$ ,  $r^2 = .018$ ) and aggregate SWB ( $r = .223$ ,  $p < .01$ ,  $r^2 = .050$ ). However, its relation with negative affect was negative ( $r = -.136$ ,  $p < .01$ ,  $r^2 = .018$ ). Religiousness is therefore an advantage as far as the well-being of adults is considered. The finding recognized that, the more adults are religious, the more possibly they could master their environment, create good relations with others, accept themselves better, function well in life, experience desirable emotions frequently, and are happy and satisfied in the life they live.

Last is the relationship between dimensions of goal pursuit and well-being. Accordingly, importance of extrinsic life goals established a positive significant relations with positive relations with others ( $r = .100$ ,  $p < .05$ ,  $r^2 = .010$ ), overall PWB ( $r = .094$ ,  $p < .05$ ,  $r^2 = .009$ ), and positive affect ( $r = .128$ ,  $p < .01$ ,  $r^2 = .016$ ), implying that adults who give high value to extrinsic life goals could create good relations with others, have a better overall PWB and experience pleasant emotions better.

Moreover, attainment of these extrinsic life goals have a positive relations with environmental mastery ( $r = .182$ ,  $p < .01$ ,  $r^2 = .033$ ), personal growth ( $r = .146$ ,  $p < .01$ ,  $r^2 = .021$ ), positive relations ( $r = .121$ ,  $p < .05$ ,  $r^2 = .015$ ), purpose in life ( $r = .147$ ,  $p < .01$ ,  $r^2 = .022$ ), self-acceptance ( $r = .190$ ,  $p < .01$ ,  $r^2 = .036$ ), overall PWB ( $r = .232$ ,  $p < .01$ ,  $r^2 = .054$ ), satisfaction with life ( $r = .169$ ,  $p < .01$ ,  $r^2 = .029$ ) and aggregate SWB ( $r = .181$ ,  $p < .01$ ,  $r^2 = .033$ ); where as its relation with negative affect was negative ( $r = -.135$ ,  $p < .01$ ,  $r^2 = .018$ ). Accordingly, the finding entails that successfully

attaining extrinsic life goals is a means for adults to master their environment better, aspire more for growth, build constructive relationships with others, have purpose in life, accept themselves optimistically, function in life better, and live a satisfying and happy life.

On the other hand, importance of intrinsic life goals have been positively related with autonomy ( $r = .136, p < .01, r^2 = .018$ ), environmental mastery ( $r = .206, p < .01, r^2 = .042$ ), personal growth ( $r = .166, p < .01, r^2 = .028$ ), self-acceptance ( $r = .142, p < .01, r^2 = .020$ ), overall PWB ( $r = .209, p < .01, r^2 = .044$ ), and positive affect ( $r = .126, p < .01, r^2 = .016$ ). Likewise, attainment of intrinsic life goals was positively and significantly associated with all measures of PWB except with autonomy. Furthermore, attainment of intrinsic life goals was positively related with positive affect ( $r = .182, p < .01, r^2 = .033$ ) and satisfaction with life ( $r = .147, p < .01, r^2 = .022$ ).

Thus, adults who give great value to and successfully attain intrinsic life goals could possibly master their environment efficiently, hunt for personal growth and development, build a sanguine relations with others, devise a lucid purpose in life, have a positive view toward themselves, able to fully function in life, experience frequent desirable feelings, and could catch satisfaction with their life. Another startling finding is that difficulty of intrinsic life goals had a positive relationship with self-acceptance ( $r = .118, p < .05, r^2 = .014$ ) and negative relationship with negative affect ( $r = -.095, p < .05, r^2 = .009$ ), implying that adults who face difficulty of achieving intrinsic life goals could accept themselves better and experience a slight unpleasant feelings.

## **5.5. Regression Results Indicating the Contributions of Predictors to Well-being Measures**

As a final scrutiny, a simultaneous multiple regressions were run to examine which of the predictor variables significantly accounted for the variance in the criterion variables of the study. The major

predictor variables included were demographics, personality, religiosity and goal pursuit. The two major outcome variables of the study were PWB and SWB. For ease of analysis, prediction power of the predictor variables was treated independently. Assumptions regarding normality of variables, normality of residuals, multicollinearity, homoscedasticity and model fit were checked using appropriate statistical techniques.

For including categorical demographic variables (such as gender and marital status) in to the regression model, dummy coding was employed properly. For dummy variable regression analysis, every group with greater or smaller value was considered as a reference group. Besides, the moderating role of religiosity in the relations between personality and well-being was also examined using an interaction regression model. For each model of regression analysis, the amount of variance each predictor accounts for in the outcome variables was determined. With the assumption of examining the unique variance explained by each predictor variable within the model, part correlation (*part r*) was also examined and presented along with the regression model. In brief, column and row headings in the regression tables include the coefficient of determination ( $R^2$ ), the F value for the variable entered (F), the standardized beta coefficient ( ), the uniquely variance explained (*part r*) and the level of statistical significance (p). Accordingly, only model with significant variance and significant independent contributions are described below.

Table 14 below witnessed the inclusion of demographic variables in predicting overall and dimensions of well-being measures. As evidenced by the ANOVA table, except to the personal growth, all the remaining regression models predicting PWB and SWB measures were found to show significant variances. For instance, the first model, encompassing overall PWB as a criterion variable, explained about 4.4% of the total variance. Specifically, overall PWB was significantly

predicted by household income ( $\beta = .131, p < .05, \text{part } r = .117$ ). Thus, about 1.4% of the uniquely variance in overall PWB was explained by adults' household income.

The model predicting autonomy also witnessed a significant independent contribution from age ( $\beta = .129, p < .05, \text{part } r = .111$ ) and educational level ( $\beta = .112, p < .05, \text{part } r = .099$ ). Besides, the 3<sup>rd</sup> dummy variables of marital status (i.e. married) was also found to significantly predict the autonomy dimension of PWB ( $\beta = -.188, p < .01, \text{part } r = -.137$ ). The result suggests that a one unit change in the “married” results in a decrease by .188 unit values of autonomy as compared to the “single”. Thus, for married adults, their score of autonomy was reduced by .188, compared to the autonomy scores of single adults.

Table 14: Results for Regression Analyses Examining the Contributions of Demographics to Well-being Measures

	PWB	<i>Measures of PWB</i>						SWB	<i>Measures of SWB</i>		
		<i>AU</i>	<i>EM</i>	<i>PG</i>	<i>PR</i>	<i>PP</i>	<i>SA</i>		<i>PA</i>	<i>NA</i>	<i>SWL</i>
<i>Gender_Dummy1</i>	-.084	.018	-.123*	-.078	.118*	-.050	-.211**	.109*	.102*	-.034	.135**
<b>Age</b>	<b>.026</b>	<b>.129*</b>	<b>.041</b>	<b>-.127*</b>	<b>-.015</b>	<b>.041</b>	<b>.029</b>	<b>.052</b>	<b>.021</b>	<b>-.011</b>	<b>.096</b>
<i>MST_Dummy2</i>	-.055	-.042	-.012	-.010	-.092	.025	-.073	.011	.114	.087	.087
<i>MST_Dummy3</i>	.028	-.188**	.085	-.012	.120	.055	.078	.139*	.130*	-.064	.133*
<b>Ed. Status</b>	<b>.026</b>	<b>.112*</b>	<b>.021</b>	<b>-.053</b>	<b>-.001</b>	<b>.213**</b>	<b>-.231**</b>	<b>-.095</b>	<b>-.106*</b>	<b>.070</b>	<b>-.030</b>
<b>H. Income</b>	<b>.131*</b>	<b>.067</b>	<b>.114*</b>	<b>.113*</b>	<b>.034</b>	<b>.010</b>	<b>.150**</b>	<b>.096</b>	<b>.034</b>	<b>-.022</b>	<b>.180**</b>
	<i>R</i> <sup>2</sup> = .044	<i>R</i> <sup>2</sup> = .046	<i>R</i> <sup>2</sup> = .055	<i>R</i> <sup>2</sup> = .026	<i>R</i> <sup>2</sup> = .052	<i>R</i> <sup>2</sup> = .056	<i>R</i> <sup>2</sup> = .124	<i>R</i> <sup>2</sup> = .060	<i>R</i> <sup>2</sup> = .042	<i>R</i> <sup>2</sup> = .029	<i>R</i> <sup>2</sup> = .077
	<i>F</i> = 3.30**	<i>F</i> = 3.46**	<i>F</i> = 4.17**	<i>F</i> = 1.904	<i>F</i> = 3.94**	<i>F</i> = 4.28**	<i>F</i> = 10.13**	<i>F</i> = 4.62**	<i>F</i> = 3.12**	<i>F</i> = 2.16*	<i>F</i> = 6.00**

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

On the other hand, environmental mastery was significantly predicted by the 1<sup>st</sup> dummy variable of gender (female) ( $\beta = -.123, p < .05, \text{part } r = -.114$ ) and household income ( $\beta = .114, p < .05, \text{part } r = .101$ ). Specific to the dummy variable, the result suggests that a one unit change in the “female” results in a decrease by .123 unit values of environmental mastery as compared to the scores of their

“male” counterparts. The model predicting personal growth also witnessed a significant independent contribution from age ( $\beta = -.127$ ,  $p < .05$ , part  $r = -.109$ ) and household income ( $\beta = .113$ ,  $p < .05$ , part  $r = .101$ ). Adults’ age and household income explains about 1.2% and 1% of the unique variance in personal growth respectively.

The model predicting “positive relations with others” was significantly predicted by the dummy variable of gender ( $\beta = .118$ ,  $p < .05$ , part  $r = .109$ ). The result suggests that a one unit change in the “female” variable results in an increase by .118 unit values in positive relations with others as compared to the “male” variable. The “purpose in life” dimension of PWB was also significantly predicted by adults’ educational status ( $\beta = .213$ ,  $p < .01$ , part  $r = .187$ ). Thus, 3.5% of the unique variance in adults’ scores of purpose in life is explained by their educational status. Besides, the model predicting self-acceptance witnessed a significant independent contribution from dummy variable of gender ( $\beta = -.211$ ,  $p < .01$ , part  $r = -.195$ ), educational level ( $\beta = -.231$ ,  $p < .01$ , part  $r = -.204$ ) and household income ( $\beta = .150$ ,  $p < .01$ , part  $r = .133$ ). Thus, about 3.8%, 4.2% and 1.8% of the unique variance in self-acceptance was explained by the dummy variable of gender, educational status and household income, respectively.

Regarding regression models including demographics as predictors and SWB measures as criterion variables, the ANOVA results witnessed a significant variance to all the four models. Specifically, aggregate SWB was significantly predicted by the dummy variable of gender ( $\beta = .109$ ,  $p < .05$ , part  $r = .101$ ) and the 3<sup>rd</sup> dummy variable of marital status ( $\beta = .139$ ,  $p < .01$ , part  $r = .101$ ). In brief, this result suggests that a one unit change in the “female” and “married” variables results in an increase by .109 and .139 unit values of aggregate SWB as compared to the “male” and “single” variables of gender and marital status respectively.

The model predicting positive affect also revealed significant independent contributions from dummy variable of gender ( $\beta = .102, p < .05, \text{part } r = .094$ ), 3<sup>rd</sup> dummy variable of marital status ( $\beta = .130, p < .05, \text{part } r = .095$ ) and educational status ( $\beta = -.106, p < .05, \text{part } r = -.093$ ). Thus, each of these variables explains about 1% of the unique variance in adults' positive affect scores. On the other hand, the results with the dummy variables make clear that for female and married adults, their scores of positive affect was increased by .102 and .130 respectively, as compared to their respective male and single counterparts.

The model predicting the "satisfaction with life" dimension of SWB also revealed a significant independent contribution from demographic variables of household income ( $\beta = .180, p < .01, \text{part } r = .160$ ), dummy variable of gender ( $\beta = .135, p < .01, \text{part } r = .125$ ) and the 3<sup>rd</sup> dummy variable of marital status ( $\beta = .133, p < .05, \text{part } r = .097$ ). Adults' household income alone explained about 2.6% of the unique variance in satisfaction with life. Besides, the dummy variable results evidenced that a one unit change in the "female" and "married" variables results in an increase by .135 and .133 unit values in satisfaction with life as compared to the respective "male" and "single" variables.

Below is also a regression table documenting regression results examining the contributions of personality to PWB and SWB measures. Accordingly, as briefly seen in table 15 below, the entire regression models including personality dimensions as predictors of overall and dimensions of PWB exhibited a significant variance. Specifically, 15.9% of the variance in overall PWB was explained by the first model including extraversion, agreeableness, conscientiousness, neuroticism, and openness as predictors ( $F = 16.36, p < .01, R^2 = .159$ ). In this specific model, agreeableness ( $\beta = .101, p < .05, \text{part } r = .098$ ), conscientiousness ( $\beta = .236, p < .01, \text{part } r = .233$ ) neuroticism ( $\beta = -.165, p < .01, \text{part } r = -.160$ ) and openness ( $\beta = .181, p < .01, \text{part } r = .177$ ) were notable significant

predictors of adults' overall PWB, each explaining about 1%, 5.4%, 2.6%, and 3.1% of the unique variance in it, respectively.

The model predicting autonomy explains about 6% of the total variance ( $F = 5.52, p < .01, R^2 = .060$ ). Specifically, Agreeableness ( $\beta = .097, p < .05, \text{part } r = .094$ ) and openness ( $\beta = .190, p < .01, \text{part } r = .186$ ) were found to be significant predictors of autonomy. Besides, the model predicting environmental mastery showed a significant variance ( $F = 9.89, p < .01, R^2 = .103$ ), explaining 10.3% of the variance in adults' scores of environmental mastery. Moreover, environmental mastery was significantly predicted by Conscientiousness ( $\beta = .185, p < .01, \text{part } r = .182$ ), neuroticism ( $\beta = -.138, p < .01, \text{part } r = -.134$ ) and openness ( $\beta = .161, p < .01, \text{part } r = .157$ ).

Table 15: Results for Regression Analyses Examining the Contributions of Personality to PWB and SWB Measures

	PWB	<i>Measures of PWB</i>						SWB	<i>Measures of SWB</i>		
		AU	EM	PG	PR	PP	SA		PA	NA	SWL
Extraversion	.036	-.060	.048	-.059	.134**	-.029	.127**	.134**	.145**	-.083	.071
Agreeable	.101*	.097*	.045	-.009	.113*	.058	.066	.141**	.152**	-.105*	.044
Conscientious	.236**	.049	.185**	.154**	.048	.236**	.199**	.039	.027	-.020	.043
Neuroticism	-.165**	-.050	-.138**	-.022	-.197**	-.167**	-.036	-.078	.106*	.124*	-.070
Openness	.181**	.190**	.161**	.141**	-.056	.104*	.109*	.091	.068	-.067	.059
	$R^2 = .159$ $F = 16.36**$	$R^2 = .060$ $F = 5.52**$	$R^2 = .103$ $F = 9.89**$	$R^2 = .047$ $F = 4.22**$	$R^2 = .076$ $F = 7.09**$	$R^2 = .119$ $F = 11.65**$	$R^2 = .087$ $F = 8.20**$	$R^2 = .063$ $F = 5.78**$	$R^2 = .057$ $F = 5.21**$	$R^2 = .046$ $F = 4.15**$	$R^2 = .021$ $F = 1.87$

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

Conscientiousness ( $\beta = .154, p < .01, \text{part } r = .152$ ) and openness ( $\beta = .141, p < .01, \text{part } r = .138$ ) were also found to be significant predictors of the regression model predicting personal growth ( $F = 4.22, p < .01, R^2 = .047$ ). Hence, the model as a whole accounts about 4.7% of the variance in personal growth. Conscientiousness and openness, each, explains about 2.3% and 1.9% of the unique variance in personal growth respectively. Besides, personality dimensions as predictor to positive

relations with others exhibited a significant variance ( $F = 7.09, p < .01, R^2 = .076$ ), explaining about 7.6% of the variance in the outcome variable. Specifically, “positive relations with others” was significantly predicted by extraversion ( $\beta = .134, p < .01, \text{part } r = .131$ ), agreeableness ( $\beta = .113, p < .05, \text{part } r = .110$ ), and neuroticism ( $\beta = -.197, p < .01, \text{part } r = -.192$ ) dimensions of personality.

Personality dimensions further explains about 11.9% of the variance in purpose in life, which is found to be quite significant ( $F = 11.65, p < .01, R^2 = .119$ ). This specific model witnessed conscientiousness ( $\beta = .236, p < .01, \text{part } r = .233$ ), neuroticism ( $\beta = -.167, p < .01, \text{part } r = .163$ ) and openness ( $\beta = .104, p < .05, \text{part } r = .102$ ) as significant independent predictors of purpose in life. Thus, 5.4%, 2.7% and 1% of the unique variance in purpose in life is explained by conscientiousness, neuroticism and openness respectively.

The final model predicting the dimensions of PWB is the one predicting self-acceptance. This model, as briefly indicated in Table 15 above, explains about 8.7% of the variance in self-acceptance ( $F = 8.20, p < .01, R^2 = .087$ ). Particularly, extraversion ( $\beta = .127, p < .01, \text{part } r = .124$ ), conscientiousness ( $\beta = .199, p < .01, \text{part } r = .196$ ) and openness ( $\beta = .109, p < .05, \text{part } r = .107$ ) were significant predictors of self-acceptance.

Regarding the model predicting aggregate and the dimensions of SWB, except the model predicting satisfaction with life, others exhibited a significant variance. Specifically, the model including personality dimensions as predictors was found to explain about 6.3% of the variance in aggregate SWB ( $F = 5.78, p < .01, R^2 = .063$ ). Moreover, extraversion ( $\beta = .134, p < .01, \text{part } r = .130$ ) and agreeableness ( $\beta = .141, p < .01, \text{part } r = .137$ ) were significant independent predictors of the aggregate SWB scores of adults.

Likewise, extraversion ( $\beta = .145, p < .01, \text{part } r = .141$ ) and agreeableness ( $\beta = .152, p < .01, \text{part } r = .148$ ) were also significant predictors of positive affect, each explaining about 2% and 2.2% of the

unique variance in positive affect. In addition, neuroticism was also a significant predictor of positive affect ( $\beta = -.106$ ,  $p < .05$ , part  $r = .103$ ). Finally, the model predicting negative affect have witnessed agreeableness ( $\beta = -.105$ ,  $p < .05$ , part  $r = -.103$ ) and neuroticism ( $\beta = .124$ ,  $p < .05$ , part  $r = .121$ ) as significant predictors.

Regression Table 16, below, is about the contributions of religiosity to PWB and SWB measures. As clearly depicted, the regression model examining the contributions of religiosity to overall PWB exhibit a significant variance ( $F = 9.53$ ,  $p < .01$ ,  $R^2 = .021$ ), explaining about 2.1% of the generalized variance. Moreover, religiosity was found to be a significant independent predictor of overall PWB ( $\beta = .146$ ,  $p < .01$ , part  $r = .146$ ), explaining 2.1% of the unique variance in overall PWB. Besides, religiosity was also significant predictors of environmental mastery ( $\beta = .119$ ,  $p < .05$ , part  $r = .119$ ), personal growth ( $\beta = .178$ ,  $p < .01$ , part  $r = .178$ ), and self-acceptance ( $\beta = .130$ ,  $p < .01$ , part  $r = .130$ ) dimensions of PWB. Thus, religiosity could account about 1.4%, 3.2% and 1.7% of the unique variance in environmental mastery, personal growth and self-acceptance.

Table 16: Results for Regression Analyses Examining the Contributions of Religiosity to PWB and SWB Measures

PWB	Measures of PWB						SWB	Measures of SWB			
	AU	EM	PG	PR	PP	SA		PA	NA	SWL	
Religiosity	<b>.146**</b>	<b>.014</b>	<b>.119*</b>	<b>.035</b>	<b>.178**</b>	<b>.077</b>	<b>.130**</b>	<b>.223**</b>	<b>.235**</b>	<b>-.136**</b>	<b>.133**</b>
	$R^2 = .021$	$R^2 = .000$	$R^2 = .014$	$R^2 = .001$	$R^2 = .032$	$R^2 = .006$	$R^2 = .017$	$R^2 = .050$	$R^2 = .055$	$R^2 = .018$	$R^2 = .018$
	$F = 9.53**$	$F = .084$	$F = 6.29*$	$F = .530$	$F = 14.25**$	$F = 2.62$	$F = 7.46**$	$F = 22.9**$	$F = 25.39**$	$F = 8.16**$	$F = 7.91**$

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

Regarding the contributions of religiosity to SWB measures, all the four models have displayed a significant variance, as substantiated by the respective ANOVA tables. Particularly, religiosity was a significant predictor of aggregate SWB ( $\beta = .223$ ,  $p < .01$ , part  $r = .223$ ), positive affect ( $\beta = .235$ ,  $p$

< .01, part  $r = .235$ ), negative affect ( $\beta = -.136$ ,  $p < .01$ , part  $r = -.136$ ), and satisfaction with life ( $\beta = .133$ ,  $p < .01$ , part  $r = .133$ ). Hence, 5%, 5.5%, 1.8% and 1.8% of the unique variance in adults' scores of aggregate SWB, positive affect, negative affect, and satisfaction with life was explained by adults' religiosity, respectively.

Besides, in order to check the moderating role of religiosity in the relations between personality and well-being, a multiple regression with two way interaction was performed examining the contributions of the interactions between these variables. Interaction effect was examined after centering the raw scores of each dimension of personality and religiosity. Centering is used because it is an important step when testing interaction effects in multiple regressions to obtain a meaningful interpretation of results (Robinson & Schumacker, 2009). There are two major reasons for centering predictors while examining interactions. First, when data are not centered, the regression coefficients that are estimated and tested may be irrelevant and misleading. Second, centering can diminish the almost inevitable multicollinearity problems in regression, thus increasing both the precision of parameter estimation and the power of statistical testing of those parameters (Kraemer & Blasey, 2004).

The interaction result is illustrated in Table 17 below. All the interaction models predicting overall PWB and aggregate SWB exhibited a significant variance. Regarding the individual contributions of interactions, the interaction between conscientiousness and religiosity was found to be the only significant independent predictor of both overall PWB ( $\beta = .122$ ,  $p < .01$ , part  $r = .124$ ) and aggregate SWB ( $\beta = .126$ ,  $p < .01$ , part  $r = .122$ ). This is to mean that the effect of religiosity for adults' overall PWB and aggregate SWB was positive and statistically significant for those who have an average agreeable personality. The positive value for the effect of the interaction term would also

imply that the higher the religiosity, the more positive the effect of conscientiousness would be on both PWB and SWB.

Table 17: Results for Regression Analyses Examining the Contributions of the Interactions between Personality and Religiosity on Well-being scores

Interactions	<i>Overall PWB</i>		<i>Aggregate SWB</i>	
	<i>R</i> <sup>2</sup>	<i>F</i>	<i>R</i> <sup>2</sup>	<i>F</i>
C_Extraversion	.076		.140**	
C_Religiosity	.144**	.028	.228**	.070
C_Extraversion*C_Religiosity	.044		-.001	
C_Agreeableness	.125*		.089*	
C_Religiosity	.110*	.035	.194**	.057
C_Agreeableness*C_Religiosity	.019		-.004	
C_Conscientiousness	.247**		.041	
C_Religiosity	.161**	.110	.238**	.070
C_Conscientiousness*C_Religiosity	.122**		.126**	
C_Neuroticism	-.203**		-.069	
C_Religiosity	.121*	.066	.217**	.056
C_Neuroticism*C_Religiosity	-.061		-.033	
C_Openness	.203**		.108*	
C_Religiosity	.129**	.065	.210**	.067
C_Openness*C_Religiosity	-.024		-.057	

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

Regarding the interaction between personality and religiosity in predicting the specific dimensions of PWB and SWB, Table 1 of Appendix G showed that the interaction between agreeableness and religiosity was a significant predictor of autonomy ( $\beta = -.098$ ,  $p < .05$ , part  $r = -.094$ ). When we come across in to the significant main effects of agreeableness ( $\beta = .131$ ,  $p < .01$ , part  $r = .123$ ) and the non-significant main effect of religiosity ( $\beta = -.052$ ,  $p > .05$ , part  $r = -.048$ ), we could easily understand that the effect of religiosity for adults' autonomy is detrimental for those who have an average agreeable personality. The negative value for the effect of the interaction term would also imply that the higher the religiosity, the more dismal the effect of conscientiousness would be on autonomy of adults.

Likewise, the interaction between agreeableness and religiosity was also a significant predictor of positive relations with others ( $\beta = .139, p < .01, \text{part } r = .134$ ) and purpose in life ( $\beta = .110, p < .05, \text{part } r = .106$ ). The effect of religiosity for adults' ability to build positive relations with others and having purpose in life was positive and encouraging for those who have an average agreeable personality. Thus, the higher the religiosity, the more positive the effect of agreeableness would be on adults' potential of building positive relations with others and having sound purpose in life.

The interaction effect of conscientiousness and religiosity was also a significant predictor of environmental mastery ( $\beta = .140, p < .01, \text{part } r = .136$ ) and personal growth ( $\beta = .156, p < .01, \text{part } r = .151$ ), explaining 1.8% and 2.3% of the unique variances in these variables. In both the interaction models, religiosity had been found to potentiate the power of conscientiousness personality in its positive effect on adults' capacity to master their environment and aspiration for personal growth.

Regarding the interaction models of SWB dimensions, as indicated in Table 2 of Appendix G, the only significant interaction term observed was between conscientiousness and religiosity in predicting positive affect ( $\beta = .103, p < .05, \text{part } r = .100$ ) and satisfaction with life ( $\beta = .117, p < .05, \text{part } r = .113$ ). In the earlier case, the main effects of conscientiousness was not significant ( $\beta = .007, p > .05, \text{part } r = .007$ ) where as the main effects of religiosity was significant ( $\beta = .247, p < .01, \text{part } r = .245$ ), suggesting that religiosity is a significant moderator of the relation between conscientiousness and positive affect. Similarly, religiosity was also found to be a significant moderator of the relation between conscientiousness and satisfaction with life.

The next regression analysis examines the contributions of goal pursuit to both PWB and SWB measures. As indicated in Table 18 below, all regression models predicting PWB and SWB measures exhibited a significant variance. Specifically, importance of extrinsic life goals was a significant predictor of positive relations with others ( $\beta = .137, p < .05, \text{part } r = .121$ ), explaining

1.5% of its unique variance. Moreover, attainment of extrinsic life goals was found to be a significant predictor of lots of well-being constructs; such as overall PWB ( $\beta = .166$ ,  $p < .01$ , part  $r = .157$ ), environmental mastery ( $\beta = .133$ ,  $p < .01$ , part  $r = .126$ ), personal growth ( $\beta = .110$ ,  $p < .05$ , part  $r = .104$ ), purpose in life ( $\beta = .113$ ,  $p < .05$ , part  $r = .107$ ), self-acceptance ( $\beta = .127$ ,  $p < .01$ , part  $r = .121$ ), aggregate SWB ( $\beta = .142$ ,  $p < .01$ , part  $r = .135$ ), negative affect ( $\beta = -.116$ ,  $p < .05$ , part  $r = -.110$ ) and satisfaction with life ( $\beta = .160$ ,  $p < .01$ , part  $r = .151$ ).

Thus, it is possible to say that an adult who successfully attain the extrinsic life goals could increase the likelihood of boosting his/her scores on overall PWB, environmental mastery, personal growth, purpose in life, self-acceptance, aggregate SWB, and satisfaction with life, where as it plays a significant role in diminishing the presence of negative affect. In addition, difficulty of extrinsic life goals was a significant independent predictor of personal growth ( $\beta = .101$ ,  $p < .05$ , part  $r = .093$ ) and self-acceptance ( $\beta = -.122$ ,  $p < .05$ , part  $r = -.112$ ). This is to mean that as adults face difficulty of achieving extrinsic life goals, their personal growth boosts where as their intent in accepting themselves falls in jeopardy.

Table 18: Results for Regression Analyses Examining the Contributions of Goal pursuit to PWB and SWB Measures

	PWB	<i>Measures of PWB</i>					SWB	<i>Measures of SWB</i>			
		AU	EM	PG	PR	PP		SA	PA	NA	SWL
<i>Imp_Extri</i>	.024	-.031	-.043	-.028	.137*	.052	.003	-.060	.093	.079	-.092
<i>Att_Extri</i>	.166**	.050	.133**	.110*	.077	.113*	.127**	.142**	.001	-.116*	.160**
<i>Diff_Extri</i>	.028	.083	-.012	.101*	-.041	.060	-.122*	.006	-.001	-.007	.004
<i>Imp_Intri</i>	.140**	.134*	.175**	.140**	.000	-.014	.076	.047	.048	-.014	.055
<i>Att_Intri</i>	.154**	.042	.074	.075	.153**	.103*	.122*	.092	.161**	-.040	.029
<i>Diff_Intri</i>	-.014	-.056	.032	-.041	-.114*	.034	.112*	.065	.026	-.102	-.037
	$R^2 = .107$	$R^2 = .030$	$R^2 = .073$	$R^2 = .056$	$R^2 = .059$	$R^2 = .042$	$R^2 = .082$	$R^2 = .049$	$R^2 = .049$	$R^2 = .032$	$R^2 = .040$
	$F = 8.62**$	$F = 2.24*$	$F = 5.65**$	$F = 4.26**$	$F = 4.54**$	$F = 3.17**$	$F = 6.39**$	$F = 3.71**$	$F = 3.73**$	$F = 2.34*$	$F = 2.98**$

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

Importance of intrinsic life goals significantly predicts PWB measures; such as overall PWB ( $\beta = .140, p < .01, \text{part } r = .126$ ), autonomy ( $\beta = .134, p < .05, \text{part } r = .121$ ), environmental mastery ( $\beta = .175, p < .01, \text{part } r = .157$ ), and personal growth ( $\beta = .140, p < .01, \text{part } r = .126$ ). Thus, giving high value to intrinsic life goals is possibly to be fully functioning in life, autonomous, mastering the environment and growth personally. The absence of significant predictions from importance of intrinsic life goals to SWB measures implies that valuing intrinsic life goals has nothing to do to lead a happy and satisfying life.

Besides, attainment of intrinsic life goals was also a significant predictor of overall PWB ( $\beta = .154, p < .01, \text{part } r = .143$ ), positive relations with others ( $\beta = .153, p < .01, \text{part } r = .142$ ), purpose in life ( $\beta = .103, p < .05, \text{part } r = .096$ ), self-acceptance ( $\beta = .122, p < .05, \text{part } r = .113$ ) and positive affect ( $\beta = .161, p < .01, \text{part } r = .150$ ). Thus, successfully attaining intrinsic life goals leads an adult to be well psychologically, build good relations with others, have lucid purpose in life, accept him/her self, and experience a life filled with frequent desirable feelings.

Finally, difficulty of intrinsic life goals was found to be a significant independent predictor of positive relations with others ( $\beta = -.114, p < .05, \text{part } r = -.102$ ) and self-acceptance ( $\beta = .112, p < .05, \text{part } r = .101$ ). The result could entail that adults who face continual difficulty of achieving intrinsic life goals may possibly loss the potential to build positive relations with others; though they are likely to accept themselves.

Examining the independent contributions of PWB measures to the dimensions and aggregate scores of SWB was the last regression analysis examined. All the four regression models run to predict aggregate SWB, positive affect, negative affect and satisfaction with life witnessed a significant variance, as indicated in Table 19 below. Particularly, aggregate SWB scores of adults was significantly predicted by environmental mastery ( $\beta = .171, p < .01, \text{part } r = .139$ ), positive relations

with others ( $\beta = .130, p < .01, \text{part } r = .121$ ), self-acceptance ( $\beta = .145, p < .01, \text{part } r = .124$ ) and overall PWB ( $\beta = .327, p < .01, \text{part } r = .327$ ).

Thus, adults' overall happiness in life is a function of their competency of mastering the environment, building good relations with others, accepting themselves and psychological well-being. On the other hand, environmental mastery ( $\beta = .145, p < .05, \text{part } r = .118$ ) and personal growth ( $\beta = .118, p < .05, \text{part } r = .105$ ) were significant independent predictors of positive affect; implying that mastering the environment and personal flourishing are good premises for adults to frequently experience desirable feelings.

Table 19: Results for Regression Analyses Examining the Contributions of PWB to SWB measures

	<i>Aggregate SWB</i>		<i>Measures of Subjective Well-being</i>					
			<i>Positive Affect</i>		<i>Negative Affect</i>		<i>Satisfaction with Life</i>	
	<i>Part r</i>	<i>Part r</i>	<i>Part r</i>	<i>Part r</i>	<i>Part r</i>	<i>Part r</i>	<i>Part r</i>	<i>Part r</i>
<i>Autonomy</i>	.052	.050	.028	.027	-.054	-.053	.012	.012
<i>Environmental Mastery</i>	.171**	.139	.145*	.118	-.113*	-.092	.115*	.094
<i>Personal Growth</i>	.033	.030	.118*	.105	.014	.013	.010	.009
<i>Positive relations</i>	.130**	.121	.050	.047	-.139**	-.130	.043	.040
<i>Purpose in life</i>	-.004	-.004	-.040	-.036	-.003	-.002	.019	.017
<i>Self-acceptance</i>	.145**	.124	.053	.045	-.094	-.080	.161**	.138
<b><i>Overall PWB</i></b>	<b>.327**</b>	<b>.327</b>	<b>.224</b>	<b>.224</b>	<b>-.233</b>	<b>-.233</b>	<b>.234</b>	<b>.234</b>
	$R^2 = .128$		$R^2 = .068$		$R^2 = .70$		$R^2 = .072$	
	$F = 10.58**$		$F = 5.26**$		$F = 5.44**$		$F = 5.61**$	

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

Negative affect was also significantly predicted by environmental mastery ( $\beta = -.113, p < .05, \text{part } r = -.092$ ) and positive relations with others ( $\beta = -.139, p < .01, \text{part } r = .130$ ). Hence, adults' experience of unpleasant feelings was greatly dependent up on the degree of mastering their environment and building good relations with others. The more adults are efficient at mastering their environment and at creating good relations with others, the less likely they could be victim of experiencing unpleasant feelings. Last is the model predicting satisfaction with life. Consequently,

environmental mastery ( $\beta = .115, p < .05, \text{part } r = .094$ ) and self-acceptance ( $\beta = .161, p < .01, \text{part } r = .138$ ) were significant independent predictors of adults' satisfaction with life. Thus, in order for adults to feel satisfied in their life, aptly mastering their environment and accepting themselves seems fundamental.

## CHAPTER 6

### DISCUSSION

#### **6.1. Adults' Psychological and Subjective Well-being Status**

The findings of this study have confirmed that working urban adults were better off in both their PWB and SWB. Specifically, with regard to their status of PWB, adults were found to be good in all dimensions of PWB; and more specifically, they were fine in building positive relations with others and having a sound purpose in life. Adults were also leading a generally happy life, as evidenced by their aggregate scores of SWB. Particularly, adults were found to experience higher level of desirable feelings and a very low level of undesirable emotions. However, the finding exposed the fact that the majority of Ethiopian adults do not satisfy with their life.

Results from prevailing international studies shows consistent mean differences in well-being across nations. For example, Canada, Denmark, Switzerland and the US invariably have the highest well-being scores compared to other nations while many nations in Eastern Europe and Africa score near the bottom (Diener, 2000; Florida, Mellander, & Rentfrow, 2009). Similar findings were also documented in the World Happiness Report, devoted on divulging the well-being levels of countries and regions of the globe (Helliwell & Wang (2013). According to this report, the top five countries having citizens with high happiness levels, in the years between 2010 and 2012, were Denmark, Norway, Switzerland, Netherlands, and Sweden, where as the lower bottom five countries in their happiness levels were Rwanda, Burundi, Central African Republic, Benin, and Togo. In this report, Ethiopia ranks 119, out of the 156 countries, which was below the average expected score of happiness level (Helliwell & Wang, 2013).

Besides, a survey by Inglehart (2010) has also found similar variations in SWB across societies. The

survey shows a huge range of variation in SWB, from a high in Denmark to a global low in Zimbabwe. In this survey study, Ethiopia exhibited a negative SWB index, indicating that a majority of the population is unhappy (Inglehart, 2010). Likewise, a global study of SWB by Abdallah, Simms and Thompson (2006) also revealed the low levels of SWB among many African countries (including Ethiopia) as compared to other countries of the world (cited in White, 2007). In this study, Denmark ranked first and Burundi ranked last. The study further makes evident the strong effect of poverty on people's levels of well-being (White, 2007).

Thus, it seems that African people are highly vulnerable for psychological ill-being and unhappiness than the westerners are. In fact, it would not be surprising if well-being and happiness is high in the western-developed nations thinking the healthy fulfillment of basic needs to its citizens (Florida, Mellander & Rentfrow, 2009). It becomes miracle to see Ethiopian adults reporting high level of well-being. But, similar to the case in Ethiopia, studies conducted on poor nations (like, China, India, and Nigeria) did not also show low SWB responses (Schimmack et al., 2002).

Similarly, the world happiness report also tries to document the rising level of happiness of the some regions and respective countries which were deemed to have the lowest happiness level. The study (conducted between 2005–07 and 2010–12) revealed the significant increases in happiness for societies of Latin America and the Caribbean, Sub-Saharan Africa, and East Asia while a significant decline was observed in the Middle East, North Africa, South Asia, and Western Europe (Helliwell & Wang, 2013). In Sub-Saharan Africa alone, 16 out of 27 countries showed significant increases in happiness and satisfaction in life. Specific to Ethiopia, the average increase in happiness was about 0.497, in which Angola and Egypt are the two countries with the highest raise and highest decline level of happiness respectively during these years (Helliwell & Wang, 2013).

Hence, though still the happiness level of developing countries is low, it is showing an increasing trend. Perhaps this is because levels of income are rising in these nations, people's basic needs are on the verge to be fulfilled, and most especially people in developing countries, like Ethiopia, have lower expectations than in the West and in turn feel happy and satisfied with a mere change in their socio-economic conditions (Schimmack et al., 2002).

The culture of individualism-collectivism too plays a pivotal role in societies' general happiness. It is assumed that African cultures are collectivist (Galinha et al., 2013). Among poor African countries, like Ethiopia, individualism is negatively associated with happiness, whereas among richer countries individualism is positively associated with happiness (Galinha et al., 2013). One explanation is that collectivism may be highly functional in a context where people need to cooperate and share their lives to survive and grow. Hence, a better happiness among Ethiopian adults might possibly be because their relationship status, as evidenced by their scores on the positive relations with others dimensions of PWB, is privileged and consequently their culture of collectivism play the lions share in boosting their happiness level.

It is evident, however, that the country where one lives has inescapable consequences for his/her life. It affects his/her living standard, job opportunities, the quality of education and health care he/she receives, life aspirations and in turn over all well-being. Yet people who experience difficult lives might still exhibit happiness in life (Morrison, Tay, & Diener, 2011). Individuals living in slums with poverty might feel happy if these individuals experience personal satisfaction with their country (Morrison, Tay, & Diener, 2011). That means the larger group identity might influence the well-being of the individual in turn. Hence, though underprivileged in several regards, Ethiopian adults reported a better level of SWB, perhaps because they are happy with the "progress" they are looking in their community or country.

Beside this, the high level of well-being among Ethiopian adults might be because Ethiopians have a deep rooted culture of being thankful and feeling satisfied with what they have at hand. In fact the notion “yalegn yibekagnal” seems the whole mark of Ethiopian personalities, which is strongly grounded from their religious way of life. This is due to the fact that, because the degree of satisfaction experienced by a person is related to the ratio of his satisfied desires to his total aspirations, individuals who believe that their desires are satisfied tend to be happier than individuals who think they have unsatisfied desires (Conceição & Bandura, 2008).

However, the life satisfaction of Ethiopian adults was still in trouble. For getting satisfaction in life, the concept of relativism seems fundamental (Diener et al., 1993; Rivera, 2007). People develop a standard of desirable income based on what others around them possess; if they are better off than this standard, they tend to be happier, and if they are worse off, they tend to be less happy and satisfied in life. Likewise, Ethiopian urban adults working in civil service organizations are leading a less satisfying life from the fact that other member of the community, such as adults working in non-governmental and private organizations and adults working in the business sector, might enjoy better earnings and in turn fulfill their basic needs better.

## **6.2. Demographics and Adult Well-being**

### *i. Gender*

As evidenced in this particular study, adults’ well-being was quite a function of their gender. Males had a healthier PWB than females, where as the reverse was true to SWB and its dimensions. However, among the PWB dimensions, females were also far better in building positive relations with others where as males score significant higher in purpose in life and self-acceptance dimensions. Women enjoyed a moderately higher level of aggregate SWB, positive affect and

satisfaction with life than males. Both similar and dissimilar findings were also established in prior studies examining the relationship between gender and well-being.

To start with PWB, surveys carried in many countries have found only minimal gender-related differences in PWB (Gigantesco et al., 2011), while others substantiated the significant gender differences on several of the dimensions and on the overall scores of PWB (Donn, 2005). For instance, Ryff (1989) has found some gender differences on scores of the subscales of PWB. In her investigations, similar to the findings secured in this particular study, women scored significantly higher than men on positive relations with others, with subsequent studies replicating these sex differences (e.g., Ryff & Keyes, 1995; Donn, 2005; Ponterotto et al., 2007).

In fact, it is not surprising that women score higher than men on positive relations with others, as women are socialized to develop and maintain relationships (Donn, 2005). Women and men have different social experiences because of the socially constructed gender role within social structures for women than men. As a result, research findings indicate that women invest more time and energy in strengthening family bonds and intergenerational relationships (Kashdan et al., 2009). Moreover, in many cultures, women perceive social communication, interdependence, tolerant, act in a benevolent manner toward other people, and the development, maintenance, and repair of relationships to be more important than do men (Kashdan et al., 2009). Thus, as a result of the deeply ingrained social norms, women focus greater efforts on regulating interpersonal relationships (Kashdan et al., 2009).

However, women experience lower level of overall PWB relative to men. This is perhaps because family life and family roles have a debilitating effect on women's well-being (Mills et al., 1992). As women typically assume primary responsibility for child rearing, their role as mother, compared to men's role as father, is likely to be more central in determining their PWB. Precisely, the family and

social roles women occupy in the home and the community makes them more susceptible to psychological ill-ness (Mills et al., 1992; Huppert, 2009). As a result, women have substantially higher rates of symptoms of common mental disorders such as anxiety and depression and are more susceptible to suicidal ideation than men (Huppert, 2009). Thus, it has been asserted that women experience lower levels of PWB as a result of the greater amount of stress they incur in juggling responsibilities at work and home.

Gender disparities in SWB are somewhat complex. Sometimes, gender differences in SWB change with age (George, 2010). Prior to middle age, women are happier, on average, than men. After middle age, however, the pattern reverses and by late life, men are happier than women. However, the findings of this study are consistent with research findings revealing higher SWB among employed women than men (Rao, Apte, & Subbakrishna, 2003). In general, women report higher SWB scores than men do (van Hoorn, 2007) and are consistently been found to be happier than men (Stevenson & Wolfers, 2008).

According to Diener and his colleagues, women usually report higher SWB, but the differences often disappear when other demographic variables are controlled. However, findings are incompatible with the fact that, in the general population, psychological illness is more prevalent in women than men (Diener et al., 1999). One possible explanation of the paradox is that women experience, on average, both positive and negative emotions more strongly and frequently than men (Diener et al., 1999). Because women are more open to intense emotional experiences, it is therefore hypothesized that this may make them more vulnerable to depression if they encounter bad or uncontrollable events. If their lives are good, however, women may be more likely to experience high levels of happiness than men (Diener et al., 1999).

This is because women are more emotionally expressive and experience emotions more intensely and frequently than men (Kashdan et al., 2009). On average, women report a greater willingness to express their emotions openly and show stronger tendencies to regulate them to adapt to changing social circumstances compared with men. This is contingent on multiple social, emotional, interpersonal, and contextual factors (Kashdan et al., 2009). Particularly, the difference in emotions comes from socially prescribed gender roles (Diener et al., 1999). The traditional female gender role includes greater care giving responsibilities; which may encourage more emotional responsiveness in women than in men. As a result, women may be more willing to experience and express emotions than men (Diener et al., 1999). Positive emotions in turn can aid women in their quest to satisfy the fundamental need to be accepted by other people. As a result, women tend to receive greater social support from peers compared with men and are advantageous to experience better SWB as a function of such positive emotions.

Inconsistent results have also been found regarding the life satisfaction of men and women. In this study, women enjoyed significant higher levels of satisfaction in life than men. In support of this finding, a meta-analysis conducted by Pinquart and Sorensen (2000) indicated that integration in social networks and social supports was a major reason behind the high life satisfaction for women than for men. Because women have been socialized to place greater importance on and spent the majority of their years developing and maintaining social relations, certainly, women living in collectivist society could be able to reap better satisfaction in life than men (Paul et al., 2005).

However, contrasting to the findings of this study, studies also found a lower levels of life satisfaction for women than men (Paul et al., 2005), and there are economical, sociological and psychological explanations for these phenomena. Men attain better education, enjoyed better autonomy, get in high social value, and earn better income compared with women. Thus, as a result

of all these, men are more advantageous to gain better satisfaction in life than women. Negative life events around the home and work places could also be more detrimental for women's life satisfaction than men's. Over all, divergent from the finding of this study, studies revealed that men are more satisfied in life than women (e.g., Paul et al., 2005; Gigantesco et al., 2011).

In sum, unlike the many research reports reviewed so far, this study found that females are happier and satisfied in life than males. On top of the theoretical reasons cited above, one possible contextual explanation could be forwarded. It is known that among most of the Ethiopian women, what was expected and accustomed with was being a housewife and rearing children residing at home. With no doubt, this way of life endangers the wellbeing and happiness levels of women. However, as the participants of this study are civil servants, for women, being educated, having a regular job and working in office is considered a marvel. Such way of life improves the economic and family (e.g., the way children are born and reared) situations of Ethiopian women. This with no doubt could excel women's happiness and level of satisfaction in life.

## *ii. Age and Well-being*

As regards age, the finding of this study revealed a significant difference among adults in their scores of overall PWB. Especially, young adults reported better overall PWB as compared to the emerging. Moreover, young adults outmaneuver the emerging adults in environmental mastery, personal growth, and purpose in life dimensions of PWB. Relationships between age and PWB have also been noted in previous studies (e.g. Ryff, 1989; Ryff and Keyes, 1995; Keyes, Shmotikin, & Ryff, 2002). Conceptually, interest in age variation in well-being is tied to psychological formulations of life course development, which underscore the centrality of particular life challenges in the move from emerging adulthood through midlife into old age (Keyes, Shmotikin, & Ryff, 2002).

Concomitant to the findings of this study, the original validation study of Ryff (1989) compared young (18-29 years old), midlife (30-64 years old), and old-aged (65 years old or older) adults and found incremental age profiles for environmental mastery and autonomy (particularly from young to midlife), decremental age profiles for purpose in life and personal growth (particularly from midlife to old age). Similar findings have been replicated in many other studies as well, involving the same three age groups (Ryff & Keyes, 1995; Huppert, 2009; Ponterotto et al., 2007).

According to the study by Ryff and Keyes (1995), for instance, younger adult cohorts have scored higher on personal growth and purpose in life, whereas older adult cohorts scored higher on environmental mastery. Older adults were more likely to report less purpose in life and personal growth than middle-aged individuals. This is due to, with the onset of retirement, the number of roles a person holds decreases, which in turn affect one's sense of purpose in life and growth. Another more parsimonious explanation for these decrements simply may be that older adults have fewer opportunities to enhance well-being (Ryff, 1995).

A large body of research is also consistent with the theoretical assumption that autonomy increases across the lifespan. For instance, Ryff's (1995) cross-sectional studies of adults yielded a significant positive association of age with autonomy; while Sheldon and Kasser (2001) and Sheldon et al. (2005) showed that older adults endorse more autonomous reasons for pursuing their self-generated personal goals, compared with younger adults. Further study also confirmed that older persons felt more autonomy than young persons in performing important social duties (Sheldon, Houser-Marko & Kasser, 2006).

Though no significant difference was reported among adults of different age groups, adults' age and SWB exhibited a significant positive relationship. As age increases, so do SWB. Positive affect and satisfaction in life also significantly increases as age increases. However, studies asserted that the

association between SWB and age was multifaceted; sometimes positive, negative, or U-shaped (Yang, 2008). For instance, consistent with the findings of this study, using repeated cross-sectional surveys from 1972 to 2004, Yang (2008) found that older adults consistently reported higher levels of happiness than young and middle-aged adults. Conversely, data from the British Health and Lifestyle Survey show that, compared to middle-aged and younger men, older men have the lowest scores on measures of SWB (Keverne, 2008).

The finding that older adults are happier, on average, than young and middle-aged adults, however, is not compatible with stratification theory—or other theoretical perspectives which assume that SWB is based on material and social resources (George, 2010). Other studies have also posited that younger people would be happier than older people because they are physically and psychologically healthier (Keverne, 2008). As a result, investigations argue that older people are unhappier than younger people.

However, most extant studies have also found that happiness is U-shaped through the life cycle: high amongst the young, declines in middle age and then lifts back up again at old age (Blanchflower & Oswald, 2007; Forgeard et al., 2011; van Hoorn, 2007). Using data on approximately 500,000 Americans and Europeans, Blanchflower and Oswald (2007) find a U-shape of happiness in chronological age. *Ceteris paribus*, well-being reaches a minimum during middle age (mid to late 40s). The authors provide some potential reasons to this U-shaped relationship between age and happiness. First, middle adults suppress the aspirations of their youth in order to learn to adapt to their strengths and weaknesses. Second, because cheerful and happy people live longer than sad people, the U-shape traces out in part a “selection effect.” A third is a “comparison effect”: people see their friends die so they value what they have during the remaining years (Blanchflower & Oswald, 2007).

However, similar to the findings of this study, some theories, such as the Socio-emotional Selectivity Theory (Carstensen, Fung, & Charles, 2003) suggest that SWB may actually improve with age, especially in the affective domain. According to this theory, as older adults approach the end of life and perceive constraints on their time left, their motivation shifts toward selectively emphasizing emotional goals over information-seeking goals. Thus, older adults tend to show a positivity bias, preferring to emphasize the positive aspects of their experience and downplay the negative aspects of their experience. As a result, older adults are better at minimizing negative affect and maintaining positive affect (Carstensen, Fung, & Charles, 2003). Correspondingly, studies have also shown that the frequency of negative emotions decreases across adulthood ages and levels off around age 60 (e.g., Mroczek & Kolarz, 1998). Thus, oldest adults had higher levels of positive affect and lower level of negative affect than any other age groups.

All in all, even though this particular study has come up with a positive relationship between age and SWB, diverse studies reported the complex nature of the association. For instance, some studies find that happiness and life satisfaction decreases with age (Diener, 1994), where as others, parallel to this one, report that happiness and life satisfaction and age are positively related (Mroczek & Kolarz, 1998; Paul et al., 2005). Similar to this study, recent studies have also showed that SWB often increases with age, despite the decline in marriage and income resources, with the evidence that people readjust their goals as they age (Huppert, 2009). The resemblance of current findings from earlier ones may also be due to the fact that older people are now healthier and stay involved in more life domains than did previous generations (Diener et al., 1999).

### ***iii. Marital Status and Well-being***

Studies also regard marital status as a strong predictor of well-being even after controlling for other demographic and psychological variables (Kim & Mckenry, 2002; Easterlin, 2003). Likewise, in this

study, significant difference in well-being was observed between single, cohabitated and married adults. Specifically, adults have reported a significant difference in their scores of SWB. The study witnessed that single adults enjoy a lower happiness level than the cohabitated ones and the cohabitated enjoyed a lower happiness level than the married ones. Married adults were also found to have a significant higher level of positive affect, lower level of negative affect and better satisfaction in life than the single and cohabitated adults. Thus, based on the findings of this study, being married seems beneficial to lead a happy and satisfying life.

Likewise, researchers from different fields of study have documented evidence of married people's better physical and psychological health and satisfaction in life (e.g., Rao, Apte, & Subbakrishna, 2003; Diener et al., 1999). Married individuals fare better than the never married, who in turn do better than the divorced, separated and widowed (Diener et al., 1999). Cross-section evidence further confirmed that the married to be happier than those who cohabit, who are themselves happier than single individuals, *ceteris paribus* (Rao, Apte, & Subbakrishna, 2003). Thus, married people are psychologically healthy, happier and more satisfied with life than those who are not married (Easterlin, 2003; Donn, 2005) and the continually single are more depressed, though they do exhibit higher autonomy and personal growth than the married ones (Rao, Apte, & Subbakrishna, 2003).

Similar to the findings of this study, prior studies have also found that cohabitators occupy a position between marriage and being single, with cohabitators reporting lower levels of well-being than married individuals but higher levels of well-being than un-partnered individuals (Dush & Amato, 2005). Another study, however, has shown that the autonomy dimension of PWB is higher among women who have been divorced or separated, compared with married or never married women (Keverne, 2008). Otherwise, marriage and PWB correlate significantly even when variables such as age and income are controlled (Diener et al., 1999).

Thus, married adults are psychologically the healthiest. Possible explanations could be cited. Primarily, on the grounds that two can live almost as cheaply as one, marriage may work simply because it provides higher income benefits (Rao, Apte, & Subbakrishna, 2003). Thus, adults could reap financial benefits from marriage. Second, marriage could be source of emotional and instrumental support. Such enhanced feelings of attachment and emotional help could certainly reduce the incidence of depression and mental illness and may provide an important buffer against stress (Dush & Amato, 2005; Ross, Mirowsky, & Goldsteen, 1990). The value of marriage in this context may be understood within the “stress-buffering model” (Cohen & Wills, 1985). According to this model, the availability of consistent support promotes well-being (Cohen & Wills, 1985; Kim & Mckenry, 2002; Diener et al., 1999).

The third mechanism is the so-called “guardian or protective role.” Married individuals tend to engage less in risky activities and more in healthy ones, perhaps for the sake of their partner (Ross, Mirowsky, & Goldsteen, 1990). For instance, married people smoke and drink less than the single (Donn, 2005). Thus, because they live a life devoid of risky situations, married adults could possibly be psychologically healthy and get better satisfaction in their life than adults labeled in other marital statuses.

Johnson and Wu (2002), however, argued that married people might incorrectly appear to have better psychological health due to “selection effect”, with well-adjusted individuals being more likely to get married and stay married (Johnson & Wu, 2002). From the selection perspective, the variations in individual well-being are viewed as attributable to certain characteristics of the individual, such as personal disposition, socioeconomic status, childhood background, substance abuse problems, or preexisting health conditions (Donn, 2005). Evidence from longitudinal research,

however, consistently suggests that marriage has a positive influence on well-being and mental health even after controlling for selection factors (Kim & McKenry, 2002).

Although of a different type, the evidence of Blanchflower and Oswald (2004) is also consistent with the hypothesis that marriage makes adults happier. The study provides unusual evidence for the inclusion of a sexual activity variable in empirical analyses of happiness, and finds that married people have much more sex than other groups. The authors demonstrate that sexual activity is strongly and monotonically correlated with happiness (Blanchflower & Oswald, 2004). So more sex may be one reason why marriage raises the well-being of adults.

But, studies have cautioned that being married doesn't guarantee adults to be psychologically healthy at any time. An individual's well-being is strongly related to the quality of marital relationship (Diener et al., 1999). A number of studies have shown that happily married individuals have better mental health than do unhappily married individuals ((Dush & Amato, 2005; Kim & Mckenry, 2002; Donn, 2005; Ross, Mirowsky, & Goldsteen, 1990). That is why un-partnered adults are reporting significantly less depression and better happiness than did adults in unhappy relationships (Dush & Amato, 2005; Dush, Taylor, & Kroeger, 2008). Also it is posited that low-quality marriages lead to an increased risk of depression as spouses are among the most important sources of social support, which serves as a strong protective factor against depression (Dush, Taylor, & Kroeger, 2008).

It is also important to note that factors such as culture, age-specific expectations and values of the society affect the connection between marriage and well-being. With regard to cultural influences, for instance, cohabitated or unmarried partners in individualist cultures are happier and more satisfied with their lives than married or single people where as the opposite could be true to collectivist societies (Diener, Sapyta, & Suh, 1998). Perhaps this is because collectivist societies are

more traditional and therefore less accepting of cohabitation outside of marriage (Diener et al., 1999). However, individuals who were separated or widowed fared relatively better in collectivist cultures than they did in individualistic cultures, presumably because social support is more readily available there (Diener et al., 1999).

Age-specific expectations also mediate the SWB-marriage relationships. For instance, being widowed when one is young is much worse than being widowed at an older age, suggesting that the effects of marriage on SWB depend on how typical one's situation is in one's age cohort (Diener et al., 1999). Finally, the benefits of marriage is likely to depend on the values of a society. In those societies where people's needs can be met most easily within marriage, the effects of marriage is likely to be most positive. Thus, in cultures that place a high value on marriage, people who are divorced or widowed are likely to suffer more because marriage may be the primary source of intimacy and social support (Diener et al., 1999).

The relationship between marriage and well-being is also a function of gender. The prevalent perspective is that marriage is more beneficial for men than for women (Diener, Sapyta, & Suh, 1998; Diener et al., 1999; Donn, 2005), and conversely, being single is more disadvantageous for men than for women (Kim & Mckenry, 2002; Dush & Amato, 2005; Paul et al., 2005). A common supposition about why the benefits from marriage are larger for males than females is that women have more developed social networks outside marriage, and these already give valuable support (Diener, Sapyta, & Suh, 1998). Findings from empirical studies have also shown that unmarried women fare better in terms of well-being than their male counterparts (e.g., Kim & Mckenry, 2002).

#### ***iv. Educational Level and Well-being***

The finding revealed a statistically significant difference in well-being among adults of different educational level. In general, adults' overall PWB increases with their educational status. It was also

found that as the education level of adults increase; their scores of autonomy and purpose in life too rise significantly, where as the reverse was true to self-acceptance. However, among the measures of SWB, significant difference was seen only in adults' scores of positive affect. The difference in positive affect was found between diploma and bachelor holders, the diploma holders being fortunate to experience high positive affect than adults having a bachelor degree. Generally, the finding indicated that happiness level of adults decrease as their educational status increases.

Prior studies have also found that educational attainment to be significantly correlated with well-being (Diener et al., 1999; Keyes, Shmotkin & Ryff, 2002; Donn, 2005). For example, parallel to the findings of this study, Chevalier and Feinstein (2006) found that adults with a high level of education were more likely to be less happy and depressed than those with less education. According to these researchers, job-related stress of occupations requiring a degree is one possible reason for the high prevalence of psychological illness and depression among adults having a better profile of education.

Besides, the role of education in raising expectations, that may not have been fulfilled, could also play its own role in endangering the psychological health and happiness of adults (Sabates & Hammond, 2008). In fact, education could raise aspirations and could interfere with SWB in an adverse way if it leads to expectations that cannot be met (Diener et al., 1999). As a result, raising educational attainment does not of itself guarantee that well-being could be improved (Keverne, 2008; Huppert, 2009).

On the other hand, plethora of research findings revealed that education is positively associated with well-being (e.g., Keyes, Shmotkin, & Ryff, 2002; Donn, 2005; Easterlin, 2003; Michalos, 2007). For instance, the study of Keyes, Shmotkin & Ryff (2002) argued that individuals who possess high profiles of both SWB and PWB are individuals with educational advantage. Michalos (2007) further

argues that higher levels of intellectual and emotional intelligence, which are positively associated with higher levels of affect, have direct effects on happiness. Besides, it is also documented that education may contribute to well-being by allowing individuals to make progress toward their goals or to adapt to changes in the world around them (Diener et al., 1999).

Some more additional explanations were also forwarded to the positive link between education and well-being. First of all, education is thought to be a pleasant experience in itself, and as education gives rise to more understanding, it should also result in more pleasant experiences and thus in more happiness (Veenhoven & Bakker, 1977). Better education is also said to affect happiness more indirectly by providing chances for a better social position within the community. Thus, on average, the higher educated should have more happiness. Modern pedagogues also stress that, apart from intellectual skills, school education furthers psychological competences as well. Thus the longer one stays in educational settings, the better one should be able to cope with life's everyday problems and as a result be happier (Veenhoven & Bakker, 1977).

Moreover, researchers argued that the positive correlation between education and well-being is especially due to the covariation of education with socio-economic conditions (Diener et al., 1999). This suggests that for individuals with more education, their level of happiness is particularly dependent on adults' relative income and social status. Due to this, higher level of educational qualifications could be associated with higher levels of unhappiness when socio-economic factors are controlled (Sabates & Hammond, 2008).

Particular to poor countries, income is a major mediating factor between education and well-being (Michalos, 2007). Income matters for happiness more for those with lower levels of education than it does for those with higher levels of education (Sabates & Hammond, 2008). Studies found that the higher the education level, the less relevant the absolute income level for predicting self-reported

happiness and life satisfaction. Higher income makes everybody happier but, everything else being equal, the marginal utility of additional income is higher for less educated people (Sabates & Hammond, 2008).

Educational attainment is also found to be positively related to life satisfaction (Paul et al., 2005). Previous findings showed that when overall life satisfaction was regressed on education, there was a strong, statistically significant, positive association (Sabates & Hammond, 2008). However, when other individual and national variables were included in the model, the association disappeared. Thus, the effect of education on one's wellbeing could be channeled via higher income, higher social status, better health, higher perceived trust and household composition (Sabates & Hammond, 2008).

#### *v. Household Income and Well-being*

This finding also revealed a significant difference in adults' well-being due to differences in their household income level. Specifically, a significant difference was observed in groups' scores of PWB. Adults having "low" household income were in danger as compared to those who secure "medium" and "high" household income. As adults' household income boosts, so do their overall PWB. Moreover, adults' with "low" household income had a significant lower level of autonomy, environmental mastery and self-acceptance than adults with "medium" household income; and the "medium" household income holders in turn had a significant lower score than adults with "high" household income. Among the dimensions of SWB, a significant difference was found only in adults' scores of satisfaction with life. The difference was found between those who secure "low" and "high" household income; adults with "high" household income being advantaged. In general, as evidenced in the correlational analysis, both the PWB and SWB of adults enhances as their household income increases.

This topic has also attracted the attention of psychologists, economists, sociologists, and others. However, one of the most fundamental questions remains unreciprocated. For the average person, do greater material riches bring about greater PWB or SWB? Some surveys of the field assert that the connection between income and happiness is slight (e.g. Diener et al, 1999). A variant on this view is the proposition that people's status and autonomy are what matter, and it is these, rather than wealth or income, that truly affects the well-being of adults (Gardner & Oswald, 2006; Ryff & Singer, 1998; Keverne, 2008). Indeed, the relationship between money and well-being is small among people whose basic needs are met (Diener et al., 1993; Veenhoven, 1991). Income beyond what is necessary for basic needs has a relatively small effect on well-being (Kasser, 2002; Myers & Diener, 1996). Thus, it could not be surprising that the PWB of this research participant is strongly associated with their level of household income; assuming they are living in an impoverished country.

Thus, income is strongly related to well-being at very low levels of money, where small increments in wealth can have a substantial impact (Diener, Oishi, & Lucas, 2003). As a result, studies report a curvilinear relation between income and SWB. The threshold hypothesis also states that income improves happiness only when basic needs are met; but beyond a certain level, income does not matter for happiness (Veenhoven 1991; Conceição & Bandura, 2008). Thus, well-being results from meeting innate and universal human needs and not from meeting desires that are not related to basic needs (Diener, Oishi, & Lucas, 2003). Thus, a significant relationship between income and well-being in third-world countries seems tautological.

A large number of studies have also found a positive correlation between individuals' income and SWB (Diener, 1984; Easterlin, 1974; Inglehart, 2010; Diener et al., 1993). In fact, studies showed a general trend of greater SWB levels in countries that enjoy a high gross domestic product (GDP)

where as lower SWB levels predominate in poorer geographical regions of the world (Diener, Oishi, & Lucas, 2003; Florida, Mellander, & Rentfrow, 2009; Inglehart, 2010). Because wealthy nations are likely to score higher on human rights, equality, longevity, and democratic governance, the strong relation between wealth and well-being of these societies could not be surprising (Diener et al., 1993).

However, according to some psychological evidences, material improvement can increase our happiness immediately, but the long term effect may actually be toward unhappiness (Forgeard et al., 2011). When changes in income occur, SWB may temporarily increase or decrease, especially if the change in income results in the inability to pursue one's goals or to meet one's basic needs. Adaptation theory suggests, however, that over time people will adapt to the new level of income (Diener et al., 1999; Gardner & Oswald, 2006). There are also costs associated with increased wealth. Many who earn much unexpectedly, (e.g., lottery winners) quit their jobs, resulting in lost relationships and decreased feelings of accomplishment (Diener et al., 1999).

In the same vein, the set-point theory suggests that individuals have a fixed set-point of happiness in their life which is determined by personality and genetics (Easterlin, 2003). Life events have an initial impact on people's happiness, for example they are happier when they get married or saddened when widowed, but on the lifespan the individual adjusts to these events and returns to his given "set-point". Hence, people adapt to a large extent to changes in their environment (Easterlin, 2003). In the case of income, at the beginning people might increase their happiness due to the increase in income but then get accustomed to the increase (Conceição & Bandura, 2008; Gardner & Oswald, 2006). Also, according to aspiration theory, the degree of happiness and life satisfaction is a function of the proportion of satisfied and total desires. Individuals who believe that their desires are

fully satisfied tend to be happier than individuals who think they have unsatisfied desires, regardless of their income levels (Conceição & Bandura, 2008).

However, it seems that the “income without happiness paradox” is also present (Conceição & Bandura, 2008). The paradox is evident in china and other African countries. In china, for instance, while real income per capita (between 1994 and 2005) increased by more than 2.5 times, reported happiness did not increase. A similar result is also found in surveys from Africa, the poorest region of the world. Since the year 2000, economic performance in Africa has actually been quite good in absolute terms. However, assessments of personal living conditions and life satisfaction showed a gradual and steady downward curve (Conceição & Bandura, 2008).

Easterlin (1974; 1995), a pioneer of the economics of SWB, has provided solid evidence for the paradoxical link between income and SWB. Easterlin, in a survey study from 19 countries, finds that although people with higher income tend to be happier within a country, national economic growth and happiness are not correlated in international comparisons. This assertion is known as the *Easterlin Paradox* (Easterlin, 1974), in that growth in per capita income does not bring increased happiness. According to him, Japan’s GDP per capita rose more than five-fold from 1958 to 1991, without any change in reported happiness (Easterlin 1995). Thus, within a country, richer people on average report higher SWB than poorer people in the same country, whereas a comparison between countries reveals only a minor relation between income levels and SWB (Easterlin, 1995).

This set of findings led Easterlin to posit what has been labelled the “relativity” hypothesis. Easterlin’s explanation is that happiness is based on relative rather than absolute income. Higher income for a country has little effect on average happiness because people within a country rely on others around them as a standard of comparison (Easterlin, 1974; 1995; 2001). Hence, people

develop a standard of desirable income based on what others around them possess; if they are better off than this standard, they tend to be happier, and if they are worse off, they tend to be less happy.

According to Easterlin, raising everyone's income does not raise everyone's happiness because when compared to others, incomes may not be improved (Easterlin, 1995). Easterlin, in his relative theory, argued that the impact of income on SWB also depends on standards that change over time according to the individual's expectations and social comparisons. Thus, factors such as the relationship between the present and former economic situation and the individual's wealth in relation to that of reference individuals could influence a person's happiness regardless of his/her income level (Easterlin, 1974).

On the other hand, Venhoeven (1991), a proponent of absolute theory, assumes that people with higher income levels can easily satisfy their basic needs, and, therefore, attain a higher subjective well-being, regard less of any comparisons. A study by Stevenson and Wolfers (2008) further contests the Easterlin Paradox all in all. They analyze multiple datasets among broader array of countries and conclude that wealthier societies are happier than poorer societies and wealthier members of a given country are happier than the poorer members. According to them, societies get happier over time as they become richer.

To summarize, this finding evidenced that adults' well-being is considerably a function of their income. Adults having a relatively higher level of income have an enhanced amount of both PWB and SWB. In poor countries like Ethiopia, such strong positive relationship between income and well-being is in fact expected. This is due to the fact that income is a primary source of gaining social pride, fulfilling basic needs, being autonomous, mastering the environment, securing health and security needs, fulfilling aspirations, reaping social capitals, and building a better self esteem.

Thus, the positive relationship between income and well-being seems absolute and undeniable, especially among working adults living in developing countries like Ethiopia.

### **6.3. Psychological Correlates of Well-being**

#### *i. Personality*

Researchers under the realm of psychology realized that demographics and other external factors often have only a modest impact on adults' PWB and SWB (e.g., Diener, Oishi & Lucas, 2003). They instead show that well-being is often strongly correlated with personality traits, and as a result more attention is given to examining the relation between personality and well-being (Ryan & Deci, 2001; Diener, Oishi & Lucas, 2003). Thus, so as to countering the question: are there individuals that are characterized as being well or happy, this study has come up with some remarkable findings. The finding revealed that agreeableness, conscientiousness and openness had significant positive relations with PWB while the relationship between neuroticism and PWB was negative and significant. These variables were also significant independent predictors of adults overall PWB. Besides, extraversion and agreeableness were also significant predictors of the SWB of adults.

Previous cross-sectional studies have also consistently shown the strong associations between PWB and both extraversion and neuroticism personalities (DeNeve & Cooper, 1998; Siegler & Brummett, 2000; Schmutte & Ryff, 1997). Schmutte and Ryff (1997), for example, found strong correlations between extraversion and neuroticism and PWB, even after controlling the effects of positive and negative affect. Similar to the findings of this study, Harrington & Loffredo (2001) found a positive relation between agreeableness and conscientiousness and PWB. Moreover, in this particular study, neuroticism forms significant negative relations with environmental mastery, positive relations, purpose in life and overall PWB. This result was also partially confirmed by the study of Schmutte

and Ryff (1997); which affirms that neuroticism was most strongly negatively correlated with the PWB dimensions of self-acceptance, environmental mastery, and purpose in life.

Moreover, a study by Harrington & Loffredo (2001) found that extraversion had a significant positive correlation with all the PWB dimensions. Besides, openness was positively correlated with personal growth; agreeableness was positively correlated with all the PWB dimensions except with autonomy; while conscientiousness maintain a significant positive correlations with all PWB dimensions but especially with environmental mastery, purpose in life, and self-acceptance (Harrington & Loffredo, 2001).

Likewise, specific to the finding of this research, extraversion had significant positive relations with positive relations with others and self-acceptance where as agreeableness had a significant positive relationship with autonomy, positive relations with others, purpose in life, and overall PWB. Besides, conscientiousness established positive significant relations with all PWB measures; except with autonomy and positive relations with others where as openness established significant positive relations with all measures of PWB; except with positive relations with others.

In Schutte and Ryff's (1997) study, neuroticism and extraversion were significantly related to all dimensions of PWB. Besides, openness was significantly related to personal growth while agreeableness was significantly related to positive relations with others. Conscientiousness was also significantly related to environmental mastery and purpose in life. The study also found neuroticism, extraversion, and conscientiousness as strong and consistent predictors of multiple aspects of PWB. The result suggests that personality could provide varied instrumental avenues through which different aspects of PWB are achieved (Schutte & Ryff, 1997: p. 557). And, it seems plausible to conclude that adults' PWB is meaningfully influenced by their own personality (Schutte & Ryff, 1997; Librán, 2006; DeNeve & Cooper, 1998).

Extensive studies have also disclosed the relation between personality and SWB (e.g., Librán, 2006; Diener et al., 1999; Diener & Lucas, 1999; Schimmack et al., 2004). By and large, SWB has a strong genetic component and seems stable over time (Diener & Lucas, 1999; Schimmack et al., 2004) to be determined by our inborn predispositions or personalities (Diener, Oishi, & Lucas, 2003; Ryan & Deci, 2001; Gigantesco et al., 2011). That means, certain people tend to be happier than others because of their personality (Librán, 2006). Especially, personality traits have a strong influence on the affective component of SWB (Schimmack et al., 2004).

The personality traits of extraversion and neuroticism, especially, are considered stable over time and observable in different situations and cultures (Librán, 2006) and have been most strongly and consistently linked with SWB (Diener & Lucas, 1999; Diener, Oishi, & Lucas, 2003; Diener et al., 1999). Costa and McCrae (1994) have also shown that these two personality traits can even predict the level of SWB 20 years later (Schimmack et al., 2004). As a result, the negative relation between SWB and neuroticism is considered tautological (Ryan & Deci, 2001). Likewise, this particular study has found significant positive relations between extraversion and neuroticism and SWB whereas extraversion and agreeableness were found to be significant independent predictors of the SWB and positive affects of adults.

The consistent and strong relations between extraversion and SWB is based on the consideration that extraverts are happier because they seem to have more social skills; they are more assertive and more cooperative (Librán, 2006). Extraversion is strongly associated with friendship and social activity; which are among the best sources of joy, happiness, and personal satisfaction, both in private and public life (Librán, 2006). In contrast to extraversion, neuroticism has been shown to be associated with decreased psychological functioning, greater health problems, and a lowered sense of well-being (Diener, Suh, Lucas, & Smith, 1999). A meta-analysis by DeNeve and Cooper (1998)

also suggested neuroticism as the most important predictor of negative affect and life satisfaction. Thus, neuroticism appears to drive negative mood and common mental disorders, whereas extraversion drives positive emotional characteristics (Huppert, 2009).

Unlike the case to extraversion and neuroticism, Diener & Lucas (1999) suggest that conscientiousness, agreeableness, and openness to experience are less strongly and consistently linked to SWB because these traits have their sources in “rewards in the environment” (p. 320). In other words, as individual differences, these three are more a function of environmental influences, whereas extraversion and neuroticism are more a function of genetic factors (Ryan & Deci, 2001).

McCrae and Costa (1997) have also suggested that agreeableness and conscientiousness would increase the probability of positive experiences in social and achievement situations, respectively, and this, in turn, is directly related to ones PWB and SWB. Conscientiousness and agreeableness can influence SWB instrumentally by engendering conditions, behaviors, and life events that facilitate or moderate SWB. Of the personality dimensions, as witnessed in this particular study, openness to experience has shown the weakest associations with SWB, possibly because it may evoke both positive and negative affects (DeNeve & Cooper, 1998; McCrae & Costa, 1997; Keyes, Shmotkin & Ryff, 2002).

Compared to the affective component of SWB, few studies have examined the influence of personality traits on the cognitive component of SWB; i.e. life satisfaction. However, life satisfaction could also be influenced by a variety of personality traits. For example, if people judged life satisfaction based on their incomes, conscientiousness would be a predictor of life satisfaction because conscientiousness predicts higher incomes (Schimmack et al., 2004). Ramanaiah and Detwiler (1997) also found that extraversion, agreeableness, and conscientiousness were positively

associated with high life satisfaction whereas neuroticism was negatively associated with life satisfaction (cf. Harrington & Loffredo, 2001).

Because the influence of extraversion and neuroticism on life satisfaction is completely mediated by hedonic balance, neuroticism and extraversion could also predict life satisfaction with their influence on affective experiences. Thus, extraverts have more positive affective experiences, leading to higher levels of life satisfaction, where as the reverse is true to neuroticism. As a result, in studies of the relation between personality traits and life satisfaction, neuroticism and extraversion once again emerges as the strongest predictors (Diener & Lucas, 1999).

## *ii. Religiosity*

In this study, adults' religiosity formed significant positive relations with their PWB and SWB. Specifically, religiosity was a significant independent predictor of overall PWB, environmental mastery, personal growth, and self-acceptance dimensions of PWB; and of aggregate SWB, positive affect, negative affect, and satisfaction with life. Religiosity was also significant moderator in the relations between conscientiousness and adults' overall well-being, environmental mastery, personal growth, and satisfaction with life. Religiosity was also a significant moderator of the relations between Agreeableness and positive relations with others and purpose in life dimensions of PWB.

Researchers have also long been interested in the relation between religiosity and wellness. Analogous to the findings of this study, consensus among many researchers prevails regarding the positive relationship between religiosity and mental health (Fry, 2000; Ellison et al., 2001; Martin, Kirkcaldy, & Siefen, 2003). Ellison and his colleagues (2001), for instance, argued that participants with strong religious faith reported higher levels of PWB and fewer negative consequences of traumatic life events. These researchers also evidenced the strong link between frequency of church attendance and higher levels of PWB. According to Lewis and Cruise (2006), however, the

mechanisms for the relationship between religiosity and psychological wellness are found in the mediating roles of increased social relationships and purpose in life.

Religiosity is deemed to provide both psychological and social benefits. On one hand, religious experiences can provide a sense of meaning in daily life as well as during major life crises (Diener et al., 1999) while on the other hand it serves social purposes by offering a collective identity and reliable social networks consisting of individuals who share similar attitudes and values (Diener et al., 1999). Especially, the benefits of church membership is greater for adults who have lost other forms of social support (e.g., for widows), suggesting that the benefits of religion may result in increased social support (Diener et al., 1999). Religious practice was also associated with positive health practices, social relationships, closer social ties, more optimism, greater positive affect and a range of psychosocial benefits (Martin, Kirkcaldy, & Siefen, 2003; Fry, 2000).

Findings also suggested that church attendance and religious membership regulate behaviour in ways that facilitate good psychological health, positive family and interpersonal relations, hopeful in future, good social relationships, grateful work ethics and effective financial dealings (Martin, Kirkcaldy, & Siefen, 2003), which in turn have a direct influence on individuals' PWB and SWB. Research also indicates that religiosity is positively associated with optimism and negatively with pessimism (Abdel-Khalek & Lester, 2013). Religious involvement often acts as a source of support, resiliency, encouragement, coping, meaning, values, and behavioral prescriptive (Imam et al., 2009).

On the other hand, Lewis and Cruise (2006) discovered that beliefs and practices such as praying and reading religious literatures prevent individuals from harm. Benson (1992) also reviewed nearly 40 studies documenting that people with stronger religious commitment are less likely to become involved in substance abuse and also to suffer less from depression and from psychiatric disorders in general (Martin, Kirkcaldy & Siefen, 2003). Hence, religious adults who attend church regularly

could be psychologically healthy because they smoke and drink less and adopt generally more healthy lifestyles than those adults who do not attend church (Martin, Kirkcaldy, & Siefen, 2003).

Several studies also provide support for religiousness as a buffer against mental distress by improving aspects of psychological wellness and provide a sort of psychological immune system (Imam et al., 2009). Indeed, religious involvement served not only to reduce high-risk behaviours, such as smoking and drinking, but also promoted involvement and interaction with supportive social groups (Martin, Kirkcaldy, & Siefen, 2003). Researchers also substantiated that religiosity protect adults from anxiety, alienation and loneliness (e.g. Imam et al., 2009; Fry, 2000). Thus, being religious not only protect from problem behaviors, but it also enables them to thrive by fostering positive developmental outcomes and pro-social behavior.

A substantial body of research also reports a positive association between religiosity and SWB (e.g., Abdel-Khalek & Lester, 2013; Inglehart, 2010; Diener et al., 1999; Martin, Kirkcaldy, & Siefen, 2003). Adults' SWB correlates significantly with religious certainty, prayer experiences and devotional and participatory aspects of religiosity even after controlling for demographic variables (Ellison et al., 2001; Diener et al., 1999). Religion's benefit to SWB is especially grounded in its social dimension such as participation in public religious activities (Abdel-Khalek & Lester, 2013). Religion could also increase feelings of efficacy, control, and security and may therefore provide greater benefit for the cognitive aspects of SWB (Diener et al., 1999). However, it should also be known that religiosity is most highly related to adults' SWB in very religious societies (Diener et al., 1999).

Regarding the link between religiosity and life satisfaction, many studies found that religiosity was the strongest predictor of life satisfaction (e.g., Sharma & Malhotra, 2010; Abdel-Khalek & Lester, 2013; Inglehart, 2010) and meaning in life (Abdel-Khalek & Lester, 2013). Because religious

attendance is strongly associated with lower incidence of depression and increased social contacts (Martin, Kirkcaldy, & Siefen, 2003), it is positively linked with satisfaction in life. It is also evidenced that people who did not attend church were four times more likely to kill themselves than were frequent church-goers; and rates of church attendance predicted suicide rates more effectively than any other factor (Martin, Kirkcaldy & Siefen, 2003). Thus, religiosity seems a good means of keeping away from depression and anxiety and promoting satisfaction in one's life.

Unlike the above literatures and research findings, reviews of research on the relationship between religiosity and well-being also covered findings with no or negative association. For instance, psychoanalytical theory has argued for the illusory nature of religion as an imperative wish to cope with the persistent feelings of helplessness that an individual is confronted with, and religion itself is regarded as a universal obsessional neurosis (Martin, Kirkcaldy, & Siefen, 2003). Due to this, predisposition towards religious concerns is associated with inferior psychological health and general anxiety states (Martin, Kirkcaldy, & Siefen, 2003). More frequent religious attendance is also believed to be associated with some functional limitations (Diener et al., 1999). According to Diener and his colleagues, religiosity also buffers the effects of some stressors on depression, but could exacerbate the effects of other stressors such as marital problems and abuse. Religion might also have a negative effect on SWB as religious doctrine leads to frequent guilt in adherents (Diener et al., 1999).

In sum, religiosity is regarded as a marvelous resource for Ethiopian adults too, to be psychologically healthy and feel happy in life. Being religious and active participant of religious activities lend a constructive hand to adults to be more delightful in eternal life, optimistic, hopeful, and openhanded; and are more likely to build good social relationships, recover quicker from stressful and worrying situations, live according to social virtues and ethics, have a life away from

risky situations (e.g., drinking and smoking), satisfy with limited amount of material resources, detest luxury life styles characterized by elevated extravagance, prone to cooperation and prosocial behavior and are akin to develop socially acceptable personalities. These in turn are a means to the development and maintenance of better PWB and SWB.

### *iii. Goal Pursuit*

As far as the relationship between goal pursuit and well-being is concerned, attainment of extrinsic life goals was found to be a significant predictor of overall PWB, environmental mastery, personal growth, purpose in life, self-acceptance, aggregate SWB, negative affect and satisfaction with life. Likewise, attainment of intrinsic life goals was also a significant predictor of overall PWB, positive relations with others, purpose in life, self-acceptance and positive affect. Thus, the result revealed the fact that adults' well-being is highly a function of attaining extrinsic life goals, as most of the PWB and SWB measures were significantly predicted by it, though attainment of intrinsic life goals too play key role in determining adult PWB. However, none of the dimensions of intrinsic life goals significantly predict adults' SWB.

From daily experiences, we all recognize the pervasive role of goals in our lives. Achieving a goal makes our everyday lives enjoyable and this in turn influences our own well-being. Regardless of the content of the goal, well-being is enhanced when a person successfully attains a goal, and impaired when a person fails to attain it (Tamir & Diener, 2007). In fact, both the pursuit and the fulfillment of goal pursuits can promote well-being. It is this solid proposition that is evidenced by the findings of this particular study. Attainment of a goal, be it extrinsic or intrinsic, was fundamental in determining the well-being of adults.

However, according to SDT, both the content of a goal one pursues and the reasons why it is pursued influence one's well-being (Deci & Ryan, 2000). For SDT, the successful pursuit of meaningful or

intrinsic life goals plays a crucial role in the development and maintenance of well-being as these goals are aligned with one's true self and therefore satisfy the BPNs (Deci & Ryan, 2000; Schmuck & Sheldon, 2001; Ryan et al., 1996). Thus, as to SDT, not all personal goals contribute equally to an increase in well-being. Some types of goals favour well-being, while others have a negative effect. Ryan and his colleagues (1996) further argued that the pursuit and attainment of life goals that could provide greater satisfaction of the basic BPNs is positively associated with greater well-being.

For instance, people concerned with intrinsic goals have higher life satisfaction and happiness, greater openness to new experiences, higher levels of self-actualization and vitality, higher self-esteem, prosocial behavior, reduced narcissism, satisfying interpersonal relationships, better romantic and friendship relations, fewer experiences of depression, fewer physical health problems, less anxiety, less drug and alcohol abuse and lower general health problems (Kasser & Ryan, 1996; Sheldon & Kasser, 2001; Ingrid, Majda & Dubravka, 2009; Van Hiel & Vansteenkiste, 2008). Thus, placing value on intrinsic goals, attainment of these goals and expectation for future attainment of these goals contribute to satisfaction of psychological needs and in turn overall well-being (Ingrid, Majda & Dubravka, 2009; Vansteenkiste, Lens, & Deci, 2006).

In contrast, people who pursue extrinsic life goals have been believed to be at greater risk of developing various kinds of psychological disorders such as disruptive and personality disorders (Massey, Gebhardt, & Garnefski, 2008). When people are focused on extrinsic goals, they tend to be more oriented toward interpersonal comparisons, contingent approval, and acquiring external signs of self-worth (Vansteenkiste, Lens, & Deci, 2006). As a result, they tend to have lower life satisfaction, self-esteem, and self-actualization; higher depression and anxiety; poorer relationship quality; less cooperative behavior; and greater prejudice and social-dominant attitudes (Kasser & Ryan, 1996). Hence, an extrinsic goal pursuit tends to be associated with poorer well-being and less

optimal functioning than do intrinsic goal pursuits. This basic pattern has been also replicated in various cultures and in various age groups (Kasser & Ryan, 1996; Vansteenkiste, Lens, & Deci, 2006).

Sheldon and Kasser (2001) also found that extrinsic values are associated with weaker feelings of empathy for others. Extrinsically oriented individuals were more likely to objectify others and to use them as efficiently as possible to attain their own extrinsic goal ambitions (Sheldon & Kasser, 2001). In addition, they are also more likely to compete rather than cooperate with friends when common resources are scarce (Sheldon & Kasser, 2001). Conversely, as intrinsically oriented individuals are concerned with the welfare of others, are more likely to take the perspective of others and to develop trustful relationships (Duriez et al., 2007). Thus, it is clear that the interpersonal relationships of individuals who value intrinsic aspirations typically have many positive characteristics than do the relationships of people who greatly value extrinsic aspirations (Sheldon & Kasser, 2001; Sheldon et al., 2004).

However, in contrast to the assertions made by SDT researchers, this study confirm the remarkable role of pursuing and attaining extrinsic life goals to the development or maintenance of adults PWB, happiness and satisfaction in life more than the intrinsic life goals do. In fact, it has been also established that extrinsic life goals increase the well-being of poor people (Ingrid, Majda & Dubravka, 2009), like the case to Ethiopian adults. This is due to the fact that extrinsic life goals, such as money, are fundamental not only to fulfill basic needs but also to the social and esteem needs that are basic to ones PWB and SWB. However, it was also argued that the positive relationship between extrinsic life goals and well-being exist only for hedonic well-being (Ingrid, Majda & Dubravka, 2009), even though, to this specific study, both eudaimonic and hedonic aspects of adults' well-being was a function of pursuing both extrinsic and intrinsic life goals.

To summarize, the findings of this study confirm that both extrinsic and intrinsic life goals are vital to the development and maintenance of both PWB and SWB. However, well-being established a special strong association with attainment of extrinsic life goals than intrinsic life goals. This is possibly because of the following three major reasons. First, as evidenced in the demographic analysis, most participants of this study earn an income that is incompatible to fulfill their basic needs, such as to possess private home. Because, by the very nature, people want to fulfill basic needs first, it would not be, therefore, a surprise to have adults giving higher value and aspire to attain extrinsic life goals (i.e. financial capital) more than intrinsic life goals.

Second, in poor societies, like Ethiopians, wealth is the foremost factor mentioned for building a better social value. Especially, adults are expected to respond to one major socio-developmental task: social expectation. The society expects educated working adults to have some familial achievements and material possessions, which are dependably countered by the capability of one's pocket. Third, psychological resources such as self-esteem, generativity, autonomy, social relationships, environmental mastery, personal growth and self-acceptance are all directly or indirectly a function of one's financial capability. Thus, having all these reasons in mind, it seems proper to conclude that adults' success in extrinsic goal pursuit is a means for better psychological health and satisfaction in life.

## **CHAPTER 7**

# **ADULTS' SOCIO-CULTURAL CONSTRUCTIONS OF PSYCHOLOGICAL WELL-BEING**

In this section, adults' authentic experiences and socio-cultural definitions of PWB were intensively assessed using qualitative approaches. The section entirely relies on the data generated from the open ended questionnaire and an in-depth semi-structured interview, which were examined by employing thematic analysis technique. By doing so, the researcher was able to identify the major themes that could explain the PWB of adults. However, before presenting and analyzing the findings, addressing the rationale behind the imperativeness of having an Ethiopian premise of PWB seems vital. As a result, primarily, the section below details the essentiality of an Ethiopian theory of PWB; followed by brief presentation, analysis and discussion of the findings regarding Ethiopian working adults' socio-cultural constructions of PWB.

### **7.1. Imperativeness of an Ethiopian Premise of Psychological Well-being**

As far as the knowledge of the researcher goes, most of the studies available on adult PWB have been centered on Euro-American societies; despite the fact that PWB does not have the same meaning across the world. The Euro-American and African conceptions and experiences of PWB differ systematically; in that the former is more individual-oriented and the latter is more socially oriented. But what and how do the people living in developing African countries, like Ethiopia, report their PWB? What would the context-specific prominent determinants of their PWB be? To these important questions, there is still very little definitive answer to provide. It seems, therefore, reasonable to imagine that the cultural conceptions of well-being are critical aspects of studying PWB, which have largely been neglected thus far by Western psychologists.

Hence, because meanings and concepts are molded by culture, it is necessary to explore what people think about and experience PWB in the realm of their socio-cultural context. Moreover, the norms, values, and other socio-cultural related determinants of PWB that are not captured exclusively by domestic literatures needs to be well addressed. This is because people feel psychologically well in light of their ethics, principles, religion, custom, or social context. Such socio-cultural variations can make a difference not only for the meaning of PWB, but also in the ways that people achieve and maintain it. Thus, it seems imperative to explore adults' unique meanings and experiences of PWB so that strategies to improve it are consistent with their own lives and respective worlds.

Besides, while it is convincing that explanations and measures of PWB should be framed from an Ethiopian perspective, the issue of how well-being could be measured still remains unresolved. For instance, very little is known as to which components should be included in a valid theory and measure of PWB. As a result, researchers preferred to ignore the multifaceted nature of PWB and equate it with one construct, leading to the unfortunate omission of many important aspects of PWB. However, this claim has not been tested extensively in empirical research, and hence, this research would try to fill that gap. This study aims to develop a new approach that would address the issue of "how the PWB of Ethiopian adults is equated" and in turn help researchers to design a measure that would reliably evaluate the individually and socio-cultural oriented conceptions of PWB.

Finally, in this and other international and domestic research works, it has been discussed that well-being is understood as PWB or SWB. However, in this qualitative study, attention is given to PWB alone. This is because, on one hand, the meanings and respective measures of SWB are all about the states and hence deemed stable and universal (Diener & Lucas, 1999; Schimmack et al., 2004). Consequently, the measures and meanings of SWB formulated by Diener (1984) are used in vast

majority of literatures as is deemed to be inclusive of diverse societies. Same history holds true to this study.

Secondly, because in all contexts, what people experience, do, need, have, feel, and think varies by their socio-cultural contexts, an objective (science-based) criteria for PWB must be formulated. Even though, there have been many formulations and definitions of PWB across the world, distinction lies between the determinants of PWB and its constituent. Thus, constituents or components of PWB specific to Ethiopian adults should be identified and formulated using appropriate research approach, as realized in this study.

## **7.2. Findings: Building an Ethiopian Theory of Psychological Well-being**

In this section, the results from the thematic analysis are presented and interpreted. The researcher analyzed the main issues across categories of key themes. These themes are organized in a thematic analysis network, illustrated in a diagram of the themes (as indicated in appendix H). Accordingly, primarily, the researcher identified six major categories of themes (components of PWB), which are viewed as essential in determining the psychological wellbeing of Ethiopian adults. However, the sixth dimension, i.e. physical health, is about the physical well-being of adults, dealing with their aspiration of being physical strong and functioning healthy. Thus, with the intention of focusing on psychological determinants alone, this component was excluded and the remaining five components supposed to determine the PWB of adults are highlighted.

Thus, the five components were: 1) *Socio-cultural harmony*, which included adults' religiosity, regarding important social values and goodness; 2) *Social Cohesion*, which involved building positive relations with others, love and intimacy, and generativity; 3) *Security*, including financial capability, peace (the absence of war, violence and disorder), lawfulness and access to justice, and

freedom from anxiety; 4) *Competence and Accomplishment*, which involved engagement and achievement, having purpose and meaning in life, and parenthood; and 5) *The self*, which includes autonomy (self-reliance), self concept/self-esteem and self-control.

Thus, Ethiopian adult's PWB is equated based on these five dimensions. Each of these dimensions is briefly described below. The analysis, as explicated before, follows an abductive approach, integrating both the inductive and deductive approaches of analyzing data. It is inductive because the data is exclusively about the realities of the respondents. It is deductive because some theories and respective explanations were reviewed in order to explain the essence and importance of a theme to be included in defining the PWB of Ethiopian adults. Themes are not, however, exclusive by themselves. They might overlap; though conceptually they are not. Dimensions are ordered based on the frequency of reports obtained from participants.

The presentation is brief and structured in such a way that it could explain the general meanings and experiences of adults. Accordingly, in most cases, their thoughts, feelings, experiences and respective reports are recapitulated by the researcher and presented in a very condensed and comprehensible way. However, when the words of the respondents are found to be more illustrative, the researcher made a direct quotation of the statements from the questionnaire booklet or the transcribed manuscript. The analysis below, thus, presents themes explored from the realities reported from participants first; followed by brief discussions about the components formulated.

### ***Socio-cultural Harmony***

This dimension is defined by the adults need to live in harmony with the social and cultural values construed by their community they are belonging to. Fulfilling the requirements and expectations of the society and the culture is considered as a major constituent of one's positive functioning. Three

major themes were incorporated under this dimension or component of PWB; namely, goodness, religiosity, and regarding social values.

*Goodness.* Both the interview and questionnaire respondents believed that goodness is a fundamental requirement for a person to feel psychologically well or fully functioning in every world of his/her environment. Majority of the respondents articulated this theme using different words and/or phrases; such as being trustworthy, truthful, honest, uncorrupted, ethical, reliable, faithful, impartial, open, objective, straightforward, reasonable, morally upright, etc. Participants believed that being good to self and others could boost not only ones' mental satisfaction and self-esteem but also enhances self and social respect, which in turn leads adults to have a better psychological wellness. Thus, being good both at home and work, with any cost, is a personal, social and cultural worth among Ethiopian adults helpful to determine their overall functioning in life.

*Religiosity.* This theme is about participants' conformity to religious commands and participation in different religious activities arranged or decreed by the religious organization the person belongs to. Respondents believed that helping the needy, fasting, praying, attending church liturgy and other religious worships, reading religious literatures such as the Bible, etc. are major religious commands, directives and responsibilities that anybody should do and adhere with in order to have a peace of mind and in turn boost his/her psychological wellness. An interview made with I<sub>6</sub>, I<sub>9</sub>, and I<sub>21</sub>, for example, fortify the imperativeness of this theme by saying:

...More than everything, I could fully function and do things optimally when I'm guided by the words of God and conform to his words. Believe me, any actions out of the will of God is senseless to me (I<sub>6</sub>). ...Mental well-being is to those who obey the enactments of the bible. The bible is my best friend. Believing and living according to the words of God are the primary means to wellness, not only to a person but also to the world as a whole (I<sub>9</sub>).

...Spirituality is vital to my wellness, more than anything. I feel mentally sick whenever I disobey the commands and do things against the will of Allah. I feel blessed whenever I frequently worship Allah and attend every religious dogma based on Quran (I<sub>21</sub>).

*Regard Social Values.* Values, in this case, are acceptable social principles, virtues, ethics, norms, rules and standards of a society with which one's goodness and righteousness is appraised. Respecting and fore fronting elders, supporting the family, helping and being sympathetic for those who are in need, visiting patients and people in custody/jailed, greeting others, be thankful for, be considerate or polite, reconcile, etc. are major social values mentioned by participants, which are deemed to be fundamental for an adult to optimally function in life. Giving high regards and adhere to such social and cultural values is an indispensable facet of adults optimal functioning. Thus, according to the participants, they could be psychologically healthy whenever they feel they are doing the right thing in light of the social values and virtues construed by their particular society.

### ***Social Cohesion***

This component refers to participants' ability to cultivate good relationships with others, be generative to show sympathy to issues and problems of the family and the community, show concern about the welfare of others, capable of building strong intimacy; participate in issues of the community, understanding values of human relationships, devotion to the development of the next generation, and build and have an intimate partner. Briefly, participants' report labeled under this component is categorized under three major themes: positive relations with others, generativity and intimacy.

*Positive Relations with Others.* This is synonymous (both in name and meaning) to the fourth dimension outlined by Ryff (1989). Thus, positive relation with others is to refer to having a warm,

satisfying and trusting relationship with others. It includes frequent interactions with close friends and relatives or forming a supportive and compassionate connection with others adjacent to the individual. Similar to the contention made in Ryff's study, participants of this particular study also emphasized the importance of building close, meaningful and trusting relationships with others to individuals' overall PWB. According to them, individuals who are isolated and not willing to make compromises to sustain important ties with others are psychologically ill. This is concomitant to the following assertion obtained from interview and questionnaire respondents I<sub>8</sub>, I<sub>11</sub>, Q<sub>126</sub> and I<sub>23</sub>.

My well-being is highly vested up on the relationship I have with my family and friends. I could live better if my relationship with my family, friends and colleagues is better...(I<sub>8</sub>). Loving relationships. Love is a very fundamental resource for our life. Relationships full of love with my family, friends, staffs and others determine my psychological health. If I am quarreled or have bad relation with someone who is intimate to me, believe me, I pass the whole day sick...(I<sub>11</sub>). Good relationships with my family and friends are the corner stone of my life (Q<sub>126</sub>).

After all we are a social animal. That is the whole mark of our nature and character. Thus, if I don't have good relations with others, it means I'm not human. Something is missed. I believe the greatest capital a person has is the social capital he/she builds around...Let me remind you the saying "*Lesew medhanitu sew new*" (to mean: the cure for a person is a person himself). That is all. Everybody around us has a tremendous impact on our psychological wellness and happiness in life...(I<sub>23</sub>).

*Generativity*. Generativity was originally described by Erickson as the concern in establishing and guiding the next generation. Similarly, in this study, the term generativity is used to enlighten adults' commitment to care and support members of the family and the community. It could also be defined

as concern for and commitment to the well-being of future generations. Respondents considered being generative as basic characteristics of adults' who are countering to the social and citizenship responsibility they have in the family, work, and community domains. Participants believed that adults should participate actively to the overall development of members of the family and the community. For participants, generativity motivates behavior that aims to promote a greater good and is most commonly expressed through parenting, leadership, and community service in situations whenever the service is needed. Being generative, according to the respondents, is fulfilling both the inner and social needs, which in turn are significant to the overall psychological wellness of a person.

*Intimacy.* Erickson, once again, primarily raised the issue of intimacy in the psychology literature, in his 5<sup>th</sup> stage of the theory of psycho-social development. For Erickson, successful young adults are those who are capable of building deep and long lasting intimate romantic relationships. However, in this study the term intimacy works to adults at all stages and refers to not only building intimate relationship with a partner but also have a meaningful relationship characterized by love and strong commitment to marriage relations. Adults need to have an intimate couple they can turn to in times of need; are satisfied with their relationships; and have a high quality of intimate love and romantic relationships. They believed that life could be meaningful when a person has an intimate partner who he/she trusts. It is also reported that such meaningful relations would lead to social, biological and psychological assets valuable to an optimal functioning of a person.

### ***Security***

This dimension refers to adults' full access to essential basic material, social and democratic needs crucial to a person. Security is deemed to be fundamental in fulfilling ones basic needs of the life. Security needs are considered vital prerequisites to the remaining needs adults aspire to achieve.

Participants, through the interview conducted and questionnaire distributed, reported that financial capability (adequate income), peace (i.e. the absence of war, violence and disorder), lawfulness and access to justice and freedom from anxiety as major factors (themes) determining the essence of their life and their psychological wellness in turn. Each of the themes is briefly presented as follows.

*Financial Capability.* Under this theme, respondents are mainly concerned with the presence of an adequate income to provide an “optimal” standard of living. Research participants reported financial security to be a foremost factor in leading a happy, secured and meaningful life. Respondents also mentioned the importance of adequate income for fulfilling significant other needs essential to life and to aspire a better future. Many have also reported that most material, social and psychological needs are a function of ones’ financial capability. Thus, financial wellness is regarded as a direct means to adults’ psychological wellness. This contention was strongly substantiated through many questionnaire reports and interview discussions. To mention some, the following are key statements delivered by the respondents to make clear the importance of financial capability for ones overall well-being, as evidenced by, I<sub>4</sub> and I<sub>17</sub> and Q<sub>68</sub>.

...My contentment in life is highly dependent up on the healthiness of my pocket. If I have adequate amount of finance to fulfill my own and my family need, I feel psychologically healthy and satisfied. If I don’t have, I will be subjected to depression and despair. So, I feel psychologically healthy when children learn in good school, are well-dressed, eat better and refresh in areas where they aspire to go. I should also appropriately respond to the financial needs of my family and my parents. Otherwise life is meaningless...(I<sub>4</sub>).

Nowadays, money is the driver of our world. You could be whatever you want and achieve whatever you need only if you have the finance. Do you forget the saying “*keleleh yelehem*” (to mean “if you don’t have, you couldn’t exist). Even people give proper respectation to those

who have the wealth. Have you got me? If I am in short of finance to fulfill my basic needs, such as home, I don't say I am living. I am a mere companion to those who are enjoying life... (I<sub>17</sub>). Adequate income is essential to achieve major life goals that are important for leading a better and satisfying life (Q<sub>68</sub>).

*Peace.* Another important security issue frequently reported by the respondents was civil peace, characterized by absence of war, ethnic and religious clashes, violence against the government and related disorders in the family or the community. For many of the participants, peaceful living is basic to the fulfillment of many other basic psychological and social needs. The following statements from I<sub>12</sub>, I<sub>21</sub>, and Q<sub>342</sub> could vividly explain to what extent peace among members of the family, community and country is decisive to the well-being of adults in particular and society in general.

Peace [with in the family, work place and the community] is fundamental to our life. Without peace and security, we cannot able to work, move and lead our life safely. Remember, if peace does not prevail in the country, we cannot do our job and cannot earn our wage and hence our life will fall in danger. Our children could learn only if there is peace in the country. Our society could also prosper and lead a better life if peace prevails. In short, without peace, one cannot accomplish what he wants and hence the need to psychologically healthy will be in danger (I<sub>12</sub>).

I feel psychologically ill when I see prevalent ethnic and religious clashes. It is a big headache to experience such clashes (I<sub>21</sub>). I give living in a peaceful family, community and country a priority. It should be known that the future of the country's and its respective people's success is highly vested up on the peaceful relationship among peoples of different ethnic and religious groups. Peace with in the family and in the work place is at the same

time vital (I<sub>21</sub>). Mutual understanding and collaboration among the staff and friends is very essential (Q<sub>342</sub>)

*Freedom from Anxiety.* This theme refers to the need to live free from any apprehension, concern, worry and anxiety. Directly or indirectly, respondents emphasized that confidence in present and future life is very fundamental to the PWB of a person. Adults need to envisage a safe and secured future. According to the respondents, some of the major factors prevailing to threaten their present and future life were high cost of living, inflation, low living standard of civil servants, high cost of health and education services, and increased rate of unemployment and underemployment. More specifically, majority of the respondents reported that the high cost of living and the insufficient earnings of civil servants as a big menace to the life of themselves and their respective families. Participants believed that individuals' optimal functioning is strongly determined by their ability to fulfill their basic needs and having sufficient amount of income comparable to the high cost of living prevailing at the moment. A discussion made with one interviewee (I<sub>24</sub>) recapitulates the whole idea of this theme.

...In addition, I need a life free of fear and worry. Unless I see a bright future with the education and potential I have, how could I be psychologically healthy? Look, I do have a bachelor degree, I earn good salary, but I couldn't fulfill my needs. I have to marry; I have to bear children; I have to own home; I have to help my parents; I have to continue my education. But I can't. For sure, tomorrow is also worse than today. I am extremely worried of the civil servants of the time. The government should do something to improve the living standard of the working society...(I<sub>24</sub>).

*Access to Justice.* The final theme within this specific dimension to influence adults' level of PWB is lawfulness and access to justice. According to the participants, injustice, unfairness, favoritism,

discrimination, and prejudice are factors that have a powerful influence to endanger their well-being level. Justice shall prevail both at organization, community and country level. A large number of respondents (especially those who were involved in filling the questionnaire) believed that fair justice and lawfulness could lead to equal treatment of citizens in front of the law and in turn compose them to have a better confidence of leading a meaningful life, which in turn directly influences their optimal functioning in life. Two interviewees (i.e., I<sub>2</sub> and I<sub>27</sub>) also made emphasis to the importance of justice, fairness and democratic living to the well-being of adults as:

Justice is vital. Workers should be evaluated by their work efficiency than by any other factors such as ethnic, sex or religious. Now a day, leaders are giving promotion and incentives relying on not by what you do, rather by where you are from. In addition corruption and nepotism is deep rooted. This discourage us to work in interest and affects our satisfaction in life...(I<sub>2</sub>). Because I am born free, I want to grow up and die freely. Freedom is a forefront determinant factor for my well-being. Hence, freedom of expression and fair distribution of resources among the community should prevail. The government is responsible to manage and deal with these issues. The government should know that maintaining the well-being of individuals is its primary task...(I<sub>27</sub>).

### ***Competence and Accomplishment***

Competence could be defined as the sense of efficacy individuals have regarding their internal and external environments, and is one of the three BPNs posited by Deci and Ryan's (2000) Self-Determination Theory. Accomplishment, a similar construct, can be defined in terms of achievement, success, or mastery at the highest level possible within a particular domain or it can be defined in terms of reaching a desired state and progress toward pre-stated goals. This category is, therefore, all about adults' potential to succeed on their prominent developmental tasks and on short

and long term life goals. Based on the reports of the research participants, this category is composed of three major themes: purpose (meaning) in life, parenthood and engagement and achievement.

*Purpose.* This is also an almost synonymous theme with one of Ryff's dimension of PWB; called "purpose in life." However, here the construct "purpose" is formulated to explain adults' motive, plan and commitment to live with reason and direction. The construct is deemed to respond to questions, how am I living, what does my life mean, and why am I living and doing? Purposeful life ends with success, counted by any yardsticks. As a result, participants argue that purposeful or meaningful life is an essential contributor to ones' PWB.

Through living in purpose, adults not only could achieve what they dream to achieve but also boosts their self-esteem and social value, which in turn plays big role in enhancing their psychological healthiness. On the other hand, adults who live with no purpose, characterized by thoughtlessness and irrational are vastly subjected to psychological illness. This was evidenced by the discussion made with two of the interview respondents (I<sub>9</sub> and I<sub>18</sub>).

My psychological wellbeing is strongly tied with the purpose I set in life. I want to live each day with purpose. I should do what I dare to do. If so, I am a man who lives according to my purpose and in turn feel mentally healthy. A life without purpose is similar to a ship without compass. I will pass the whole day dizzy and confused...(I<sub>9</sub>). My life is a function of whether I live according to my plan or not. If you take my office work, I will be happy whenever I accomplish my daily work plans. In personal life, I had a plan to learn, I got my bachelor; I had a plan to marry, I got married; and I had a plan to bear a child, I gave birth. So I am satisfied in life...(I<sub>18</sub>).

*Parenthood.* This theme is formulated to refer to adults' success in forming good marital relations, giving birth and being able to care for, bring up, and settle children. Many of the respondents

reported that being a parent is not only succeeding one major developmental task during adulthood, but also it is a huge means to feel psychologically healthy and live a happy life in turn. According to them, maternity and paternity are vital instruments to lead a meaningful life. With the interview and questionnaire respondents own words:

I give priority to be a father. I cannot explain with words what I'm feeling inside when I think of my children. They are everything for me. They are the source of my happiness when I feel bored of living. They are my courage and strength when I am feeling exhausted. They are my hope when it is hard to me to look forward a better future. They are everything good for me. With all the costs, I'm blessed for having them. Believe me, my psychological healthiness is vested up on them (I<sub>4</sub>).

Being a parent is a blessing. You could realize how much God loves you when your children grow and become self-reliant (I<sub>19</sub>). ...I think giving birth is fundamental. I don't know the reason why, but my children are everything for me (I<sub>6</sub>). Playing and entertaining with my kids gives me extreme happiness. Every of my pleasure is due to them...(I<sub>27</sub>). Marrying who you love and being a parent is fundamental (Q<sub>32</sub>). Having children [is important for fully functioning in life] (Q<sub>227</sub>, Q<sub>264</sub>, and Q<sub>344</sub>).

*Engagement and achievement.* To this study, engagement is about the interest and commitment adults have on tasks they (are assigned to) do. It could also refers to a psychological state in which individuals report being absorbed by and focused on what they are doing. For a number of participants, psychological healthiness strongly relies on being enthusiastic, passionate, devoted, and keen to a job that one is paid for or assigned to do. This is to mean that the individual should have clear goals on the job; is intrinsically interested in the task; have a good knowledge and understanding about the task, should be productive and rewarding; and should completely immersed

to successfully accomplishing the task. Participants reported that being interested in their work and exert maximum effort to the successful accomplishment of it is basic to their overall psychological well-being.

Proper engagement is followed by achievement. Achievement refers to adults' success in attaining any of their life goals. However, to these particular participants, engagement is more specific to their job while achievement is about successes beyond that, including individual aspiration to achieve academic, material, social and psychological life goals. Participants confirm that being successful in fulfilling life aspirations, be it academic, financial, work, family, etc., is the basic requirement of one's PWB and in turn satisfaction in life.

### ***The Self***

This dimension is formulated to signify the role of adults' own disposition and character in determining their overall PWB. Thus, in this study, the self is intended to refer to adults own innate or environmental driven personality and behavior in influencing their own positive fate and development. In particular, respondents report related to this category were categorized in to three major themes: self-concept/self-esteem, autonomy (self-reliance), and self-control. Participants' reports to these concepts are also briefly summarized as follows.

*Self – concept/ Self – esteem.* Self-concept/Self-esteem is all about what adults believe what they are or a set of perceptions or reference points that the adults have about themselves. It seems similar in meaning with Ryff's "self-acceptance" dimension of psychological well-being. Adults stressed on the importance of having better perception and judgment toward the self. Thus, the self-concept/self-esteem construct is vital to PWB as people who feel good about themselves, their personalities

and their abilities are likely to be more effective and happy than individuals with low self-concepts/self-esteem.

Thus, according to respondents, adults awareness on how successful they are in achieving their goal, how they compare themselves with people they know, how fit and strong they are, how physically attractive they are, how popular they are with other people, how successful they are in coping with problems, etc could greatly influence their social competence and subsequently determines their healthy functioning in life. Identity was also mentioned by the respondents, in a very modest way, to influence their psychological well-being. In brief, the following interviewee (I<sub>9</sub> and I<sub>14</sub>) and questionnaire respondents (Q<sub>57</sub> and Q<sub>173</sub>) stated that one's own personal identity and self-concept matters a lot to his/her psychological health.

More than anything, I am proud and happy of being Christian. In God, everything is possible and I believe I have everything so long as God is with me...(I<sub>9</sub>). I remember to what extent I was happy when I was promoted to be a director. Beside the work and social status, my salary was almost doubled...(I<sub>14</sub>). I feel psychologically healthy when I am well-dressed and look beautiful (Q<sub>57</sub>). [A criteria to one's fully functioning in life is] to be an esteemed members of the community (Q<sub>173</sub>).

*Autonomy.* This theme seems similar to the first dimension of psychological well-being formulated by Ryff (1989). For Ryff, autonomy refers to self-determination and the ability to resist social pressures to think and act in certain ways. However, in this study, the concept of autonomy is a slightly different. It refers to adults' potential to be self-reliant or it refers to independence of adults from the support of others in accomplishing needs essential to life. Adults who feel that they are autonomous are essentially adults who are with better psychological well-being.

Thus, according to the respondents, independence (in both social, psychological and economic terms) and self-reliance or self-sufficiency is fundamental achievements essential to boost their well-being. On the other hand, being dependent, vulnerable, and influenced are things that could directly endanger the psychological well-being of adults. Adults emphasized that being autonomous is especially very stronger in economic issues. Thus, especially, economic autonomy and self-sufficiency is vital to their healthy functioning. It seems vital to put the statements of certain interview and questionnaire respondents (e.g. I<sub>16</sub>, Q<sub>48</sub>, Q<sub>217</sub>, and Q<sub>431</sub>) about the role of being autonomous to their psychological wellness.

...In addition, I feel healthy whenever I am self-reliant. Imagine, at this age I'm dependent on my family. My salary could not afford me to rent a house and fulfill my basic needs. As a result, I'm living with my family. This affects many parts of my life. For instance, it affects the relationship I have with my girl friend and friends...(I<sub>16</sub>). I feel psychologically healthy because I do have my own earnings and start to live independently (Q<sub>48</sub>). [Major criteria to be fully functioning is to] quit to be a burden of my family (Q<sub>217</sub>) and fulfill the needs of my family without borrowing or asking others for help (Q<sub>431</sub>).

*Self-control.* This theme refers to adults' ability to manage or control their behavior according to their will. Respondents' give much emphasis to the role of managing and controlling behavior to a better personality and self-development. According to them, exposed to alcohol or substance addiction, being ill-disciplined, building bad character, being hot-tempered and emotional, being unethical, behaving against the norm and culture of the society, disrespecting others, etc. are manners resulted because of lack of controlling or managing behavior. These bad, harmful and inappropriate behaviors would inevitably harm self and others respect, which have also an adverse impact on overall well-being. Thus, as to the respondents, managing behaviors and in turn building

positive personalities and behaving accordingly are vital means to have a better psychological well-being.

### 7.3. Discussion

In this section, results of the qualitative analysis are discussed in brief. Accordingly, the appropriateness and rationale for the inclusion of these five dimensions of PWB to the model explaining the PWB of Ethiopian adults is well addressed. This is done by reviewing positive psychology literatures and previous research findings conducted related to the specific constructs or components raised. Besides, the discussion addresses issues and explanations given in favor of or against the findings of the study. The discussion is made on a component level, by giving much emphasis to notable themes requiring discussion. Thus, each component and the respective themes of PWB are discussed independently as follows.

The first dimension was **socio-cultural harmony**. Living in harmony with the social and cultural values or adherence to virtues of the community was considered an important determinant of adults' PWB. Social Virtue could be defined as any social or psychological process that enables a person to think and act so as to benefit both him or herself and society (McCullough and Snyder, 2000). Virtues benefit individuals, other people, and the general society. According to Burke & Ng (2009), virtues are strongly associated with positive emotions. Individuals experiencing positive emotions in turn are more likely to be proactive, outgoing, and think and act in more creative ways (Burke & Ng, 2009). Moreover, virtues are also associated with higher levels of individual psychological health and functioning (Burke & Ng, 2009).

The importance of adhering to virtues to Ethiopian adults was also emphasized by some domestic researchers. Elleni (1996), for instance, affirms that “fulfillness of life” is achieved through demonstrating the major virtues of life. Among these virtues, *haqegnenet* (honesty, truthfulness,

keeping one's word), *tihitena* (humility, modesty, respect) and *deginnet* (kindness, generosity, good heartedness, caring) were the major ones (pp.65). According to Elleni, these are virtues with which one truly reaches the highest stage of relating with others, regarded as dependable and reliable and gain real satisfaction with life. When a person is abusive to another, failing to assist those who are in need, abuse his power, belittling or making fun of persons with disabilities, betrayal of trust, ungratefulness to those who helped, disrespectfulness, etc., he would be exposed to psychological illness (Elleni, 1996: 56).

The finding of this study was also analogous with the research findings of Habtamu (2008). Habtamu assert that being cooperative, hospitable, polite and patient, being proud of own ethnic history, guarding traditional values, working in group, helping others, and religiosity as predominant virtues or values that Ethiopians aspire to be in order to fully function in life. Besides, being hospitable, respectful and respected, disciplined, sociable, hardworking, religious, behaving responsibly towards others, behaving courteously and ethically towards others, maintaining harmonious relationships within the community and in turn acquire respect from, observing traditional cultural forms, and having a big heart for the poor also virtues that are highly valued among Ethiopians (Camfield, 2006). Thus, the inclusion of socio-cultural harmony in a theory explaining the PWB of Ethiopian adults has both empirical and theoretical backups.

With regard to the **social cohesiveness** dimension, this study found that positive relations with others, generativity and intimacy as major determinants of adults' PWB. A *positive social relationship* is mentioned by many scholars as fundamental to the well-being of individuals. Interpersonal relationships often yield good outcomes, such as companionship, security, and social support. The way we communicate with others and with ourselves ultimately determines the quality

of our lives. In fact, the idea that people's lives are directly or indirectly shaped through their interactions with others is not a novel one.

According to Ryff and Singer (2000), "interpersonal flourishing is a core feature of quality living" (p. 30). As inherently social creatures, human beings are strongly predisposed to be affected by the quality and nature of their interpersonal relationships (Segrin & Taylor, 2007). In fact, there is a strong connection between relationship quality and both physiological and psychological aspects of well-being (Segrin & Taylor, 2007). Ryff and Singer (1996) further assert that actively maintaining positive and satisfying interpersonal connections is as significant for an individual's overall psychological health as eating well and exercising regularly. Thus, people's interpersonal relations may exert a significant impact on adults' emotional and mental outlook concerning themselves, others, and life in general.

An orientation to close relationships is also conceptualized via adult attachment theory (Mikulincer et al., 2001). Attachment theory offers a compelling framework for understanding one's capacity to connect with others and develop supportive relationships as coping resources. Researchers have provided empirical evidence to support the idea that adult attachment contributes to a sense of well-being. For example, attachment security was positively related to positive affect and well-being (La Guardia et al., 2000) whereas attachment anxiety and avoidance were negatively correlated with life satisfaction and positively correlated with negative affect (Wei et al., 2011). Diener and Seligman (2002) also found that having close personal relationships with others contributed significantly to happiness and well-being.

A related construct to positive relations with others, which was found to be fundamental to the psychological healthiness of adults, was *intimacy*. Romantic relationships provide many benefits for individual well-being, such as decreasing the likelihood of risky behavior and increasing available

social and emotional support (Frech & Williams, 2007). Indeed, Frech and Williams (2007) found that individuals with depressive symptoms experienced more psychological benefits after transitioning to marriage in comparison to those that remained unmarried. The social support hypothesis (Cohen & Wills, 1985), furthermore, states that intimate relationships act as a buffer against life stressors. In contrast, having a strained relationship with a partner is related to more psychological distress (Rhodes et al., 1994). Rhodes and his colleagues (1994) also found that conflict with partners was related to higher levels of psychological distress. Thus, the imperative of quality partner relationship to the psychological well-being and life satisfaction of adults seems indisputable.

*Generativity* was the other important theme formulated under the social cohesion dimension. In fact, it is a dominant psychosocial issue during adulthood. Individuals express generativity through various roles, such as parenting, teaching, mentoring, and volunteering. Generativity primarily involves concern and care for others and it involves considering the needs of the next generation with an increased focus on leaving the world with a legacy of the self (Grossbaum & Bates, 2002). In short, generative action is resulted from an individual's need to contribute to the welfare of others (McAdams et al., 1993).

As a result, generativity has been found to be the most significant predictor of social responsibility in family, work, and community domains. It is an important psychosocial construct to the discussion of social responsibility, especially in young adults. McAdams et al. (1993) asserted that adults become more capable in generative action and thought and feel psychologically healthy when they have the opportunity to increase their awareness of their societal responsibility to younger generations. Besides, highly generative individuals tend to have a more extensive friendship network, a greater satisfaction with social relationships, a stronger sense of community, and a stronger sense of

efficacy. Further, generativity is the strongest and most consistent predictor of social responsibility in family, work, and community domains, and in turn PWB and satisfaction in life of adults (Grossbaum & Bates, 2002).

**Security** was the third dimension formulated for equating the PWB of Ethiopian adults. According to the result, financial and social securities were deemed to be essential elements of adults' healthy functioning. As a result, the findings of this study revealed that financial capability, peace, access to justice and freedom from anxiety as prominent themes determining the PWB of adults. With regard to *financial capability*, many studies document the importance of adequate income in fulfilling needs. Camfield (2006), for instance, found that Ethiopians feel happy and psychologically healthy whenever, among others, they are economically secured to meet their basic needs. Wealth, because it is also related with status and power, is also a powerful symbol of happiness and PWB globally (Csikszentmihalyi, 1990). Gigantesco and his colleagues (2011) also found that income to be a strong factor in determining the psychological health and happiness and of their participants.

A large number of other studies have also found a positive correlation between income and personal well-being (e.g., Diener, 1984; Diener et al., 1985; Easterlin, 1974; Diener et al., 1993). Higher levels of income and socioeconomic status, in general, are associated with higher levels of well-being and lower rates of ill-being (Ryff and Singer, 1998; Keverne, 2008). The association is particularly stronger among peoples of poorer countries whose basic needs are generally believed to be unmet (Diener et al., 1993; Veenhoven, 1991). This is because, in poor countries, increases in income are likely to be related to the satisfaction of inherent human needs. Because those with greater income are more likely to be able to meet their needs, and because well-being results from meeting innate and universal human needs (Diener, Oishi, & Lucas, 2003), adults with better financial capability are fortunate to have a better well-being (Diener et al., 1993). Thus, societies get

happier and become psychologically healthy as they become financially secured (Stevenson & Wolfers, 2008).

In general, *social security* (such as civil peace, employment, living cost, etc.) is also imperative to adult's development and maintenance of PWB. The imperativeness of peace to adults' optimal functioning is indisputable. Without a stable and secured work environment, one cannot function up to his/her potential and it, with no doubt, adversely influences the confidence of adults to fulfill major life aspirations. Hence, conflicts among different ethnic and religious groups and violence against the government could hamper the progress of adults in the satisfaction of their needs and in turn harmfully influence the PWB of adults.

Employment has also been shown consistently to be positively associated with the well-being of adults (Horstmanshof, Punch, & Creed, 2008; Graham & Pettinato, 2006). Employment provides people with contacts and shared experiences with others outside their family environments and provides them with opportunities to work towards goals and purposes that are beyond the scope of the individual that demand collaboration. Hence, such opportunity for interpersonal contacts, friendships, and social support provided by the work environment is strongly associated with adults' job satisfaction and overall well-being (Horstmanshof, Punch, & Creed, 2008). Further, good staff relationships provide a buffer against stress and protect adults from isolation and loneliness (Horstmanshof, Punch, & Creed, 2008). In addition, inflation and high cost of living was also found to have a strong negative effect on adults' well-being (Graham & Pettinato, 2006).

According to SDT, **competence and accomplishment**, the fourth dimension, is regarded as one of the three BPNs (Deci & Ryan, 2000; Forgeard et al., 2011). A prominent theme in this dimension was *parenthood*. Adults' successful journey to be a parent and effectively accomplishing the responsibility of being a parent was decisive to the PWB of adults. However, some of the

westerners' research work in this area has shown that the quality of married life and parents' PWB declines after the birth of the first child, continues to decline up to the first child's adolescence, and then begins to increase as the children leave the home (McLanahan & Adams, 1987). It is also argued that marital quality declines sharply during the first few years of marriage, and that this decline has often been attributed to the transition to parenthood (McLanahan & Adams, 1987). Thus, the presence of children appears to be associated with lower levels of happiness and higher levels of psychological distress for both women and men.

Recently, however, these results have been challenged by researchers who argue that parenthood is positively related with PWB, though its relation with happiness is minimal. For example, Forgeard and his colleagues (2011) assert that having children may decrease happiness among parents, but contributes very significantly to their levels of meaning in life and in turn PWB. Thus, by being a parent, there is a possibility of having a meaning-rich life that is not necessarily filled with positive emotion, but with PWB (Forgeard et al., 2011). It should also be noticed that the value of being a parent is different among societies of different cultural orientations. Hence, in societies of collectivistic culture, like Ethiopians, being a parent and having children is considered as positive accomplishment which could enhance their PWB than societies in individualistic cultures.

*Engagement* was the other theme included under this component to be a prominent predictor of Ethiopian adults' PWB. In the positive psychology literature, engagement has been referred to as 'flow' (Csikszentmihalyi, 1990), or the overall feeling of 'being in the zone.' Flow is a mental state of complete absorption when a person is engaged in an intrinsically rewarding activity (Csikszentmihalyi, 1990). Engagement involves a strong inclination or desire toward a self-defining activity that one likes, finds important, and in which one invests time and energy.

Research highlighted the role of engagement in predicting performance and that engagement served as a mediator between job resources (e.g., workplace climate) and performance. For instance, the study of Shuck and Reio (2014) suggested that those employees who reported higher levels of engagement were not only more likely to work harder but also more likely to experience positive, individual affective states. Employees who reported the combination of a positive psychological workplace climate and high engagement were also more likely to benefit from a broadened allocation of psychological resources (Shuck & Reio, 2014). Furthermore, it is theorized that people high in engaged living would be zealous about altruism, civic engagement, physical activity, and experience the associated actions as self-concordant (Froh et al., 2010). These behaviors are also strongly related with ones' PWB (Ryan & Deci, 2000). Thus, being engaged with life may help adults to cultivate healthy social emotional development, a sense of purpose, achievement and psychological healthiness (Froh et al., 2010).

The relevance of *purpose in life* to adults' PWB is also touched by several psychologists (e.g. Forgeard et al., 2011; Ryan & Deci, 2000; Ryff, 1989; Seligman, 2002), partially through the advent of positive psychology. Purpose directs life goals and daily decisions by guiding the use of personal resources. As one respondent asserts, purpose offers direction just as a compass offers direction to a navigator. Living in accord with one's purpose offers that person a self-sustaining source of meaning through goal pursuit and attainment (Ryff, 1989; Rathi & Rastogi, 2007).

The value of finding an overarching goal to which one's life can be dedicated has also led to the inclusion of purpose in the definition of PWB proposed by Ryff (Ryff, 1989; Ryff & Singer, 1998). Given the focus of this theory on people achieving their optimal levels of functioning, it is no surprise that purpose in life appears in several accounts of eudaimonic well-being. A person cannot be considered to have achieved well-being if he or she does not feel like their life has meaning or

purpose (Ryff & Singer, 1998). Thus, meaning in life is one of several expected outcomes, or indicators, that are expected if a person has reached his or her potential (Ryan & Deci, 2001) and is regarded as a valuable indicator of positive functioning (Diener & Seligman, 2002). Seeking meaning and fulfillment also acts as a significant protector against emotional instability, and as a warrantor and strong predictor of PWB (Rathi & Rastogi, 2007).

More than ever before, individuals are searching for a sense of purpose in life, according to Seligman (2002). This is because having a sense of life purpose helped in recovering from, and coping with, stressful life events. The positive relationship between purpose in life and well-being suggests that people who have a sense of purpose in life are less likely to experience psychological problems. Several studies have also linked purpose in life with positive affect and emotions, including feelings of high morale, love, joy, and vitality (e.g., Keyes, Shmotkin, & Ryff, 2002; Ryff, 1989). Purpose in life is also linked with various measures of global happiness, psychological adjustment, self-esteem, autonomy, environmental mastery, self-control, personal growth, internal locus of control, self-acceptance, self-actualization, positive self-regard, general well-being and life satisfaction (Keyes, Shmotkin, & Ryff, 2002; Ryff, 1989; Ryff & Keyes, 1995).

**The self** was the fifth dimension. Being human means being conscious of having a self and the nature of the self is central to what it means to be human. Arguably, the most important thing in one's life is the self (Tesser, 2001). The self has been correlated with an array of personalities and life situations and is considered a great psychological resource (Oyserman, 2001). Feeling good about oneself, evaluating oneself positively, and feeling that one is a person of worth have been described as a basic human need, akin with the pleasure principle. All else being equal, individuals prefer to feel good about themselves (Oyserman, 2001).

*Self-concept* provide answers to the basic questions “Who am I?”, “Where do I belong?”, and “How do I fit?” (Oyserman, 2001). Improving oneself, knowing oneself, discovering oneself, creating oneself anew, expressing oneself, taking charge of one’s self, being happy with oneself, being ashamed of oneself, are all essential self-projects, central to our understanding of what self-concept is. Self-concept is simply what comes to our mind when we think of ourselves, including both personal and social identities (Oyserman, 2001).

A positive self-belief is valued as a constructive variable that makes good things happen, and is fundamental to the realization of full human potential in a range of settings (Craven & Marsh, 2008). The self-concept construct is vital to PWB as people who feel good about themselves and their abilities are likely to be more effective than individuals with low self-concepts. Self-concept also facilitates other important aspects of PWB including happiness, motivation, anxiety, depression, and academic striving behaviours (Craven & Marsh, 2008).

When evaluative responses are associated with one’s self they are known as *self-esteem*. This evaluative response involves judgments of good–bad (Tesser, 2001). It is an evaluation of our worthiness as individuals, a judgment that we are good, valuable people (Neff, 2011). In short, self-concept is the cognitive or thinking aspect of self while self-esteem is the affective or emotional aspect of self and generally refers to how we feel about or how we value ourselves (one's self-worth).

The vast majority of articles also argue that self-esteem is positively associated with positive outcomes. Self-esteem is regarded as an important psychological characteristic that enhances PWB by reducing psychological despair and/or increasing motivation to cope better (Kim & Mckenry, 2002). People with high self-esteem too experience more happiness, life satisfaction, positive affect, optimism, and motivation as well as less depression, hopelessness, anxiety, and negative mood

(Neff, 2011). In sum, previous research demonstrated that high self-concept/self-esteem enables individuals to enhance their PWB (Neff, 2011; Craven & Marsh, 2008).

*Autonomy* was another theme formulated to be vital in determining the PWB of Ethiopian adults. Autonomy, as conceptualized by SDT, concerns the extent to which individuals endorse and stand behind their actions and results from choosing to act virtuously (Deci & Ryan, 2008a). When self-determined, people experience a sense of freedom to do what is interesting, personally important, and psychologically vitalizing (Rudy et al., 2007). As a result, people of all types need to feel autonomous (Deci & Ryan, 1991)—that they are the authors and agents of their own behavior (Rudy et al., 2007). Autonomy is a concept closely related to eudaimonia or PWB (Deci & Ryan, 2008a). Research in numerous domains has also demonstrated that autonomous regulation is associated with successful goal-striving and increased well-being (e.g., Deci & Ryan, 2000; Sheldon & Kasser, 1998; Downie et al., 2004).

Although autonomy is said to be a western, individualistic concept, its importance is reported to be readily observable in collectivist society as well (Ryan & Deci, 2000; Deci & Ryan, 2008a). SDT specifically suggests that autonomy is an essential need for psychological growth and well-being regardless of cultural backdrops and values. Several other studies have also provided support for the importance of autonomy across a number of cultures. Chirkov and Ryan (2001), for example, found that the experience of autonomy was positively related to well-being among participants in four cultures; i.e. South Korea, Russia, Turkey, and the United States. Thus, including autonomy as a major component of the model explaining the PWB of Ethiopian adults seems crucial.

*Self-control*, the final theme under the “the self” component, was defined as a system of cognitive, goal-oriented skills that enable people to act to attain their goals, to overcome difficulties linked to thoughts, feelings and behaviors; to delay gratification and cope with pressure (Agbaria, 2014). The

skill of self-control is actuated only when the individual faces different obstacles that are difficult for him/her to overcome and hamper the attainment of his/her goals. This means that his/her goals and the obstacles in his/her way to attaining them are the ones that will determine whether he/she will actuate his/her skills of self-control (Agbaria, 2014).

It was found that people characterized with skills of self-control like delaying gratification, problem-solving and cognitive construction express less aggressive behavior; and has the capacity to plan and think in a more balanced manner and in interpreting events in a more realistic way (Agbaria & Ronen, 2010). In addition, it was revealed that high levels of self-control was more linked with success in social relations, with more adaptive emotional responses to pressure situations and with fewer reports on psychopathology (Agbaria & Ronen, 2010). A study undertaken by Agbaria & Ronen (2010) also confirmed that a skill of self-control is a strong moderator in the correlation between adverse situations (e.g. violence) and well-being. Thus, studies support the claim that skills of self-control enable one to adapt themselves to environmental requirements, in coping efficiently with situations of stress and in turn maintain their PWB (Agbaria & Ronen, 2010; Agbaria, 2014).

## **Summary**

By and large, development can be seen as the enhancement of peoples' overall well-being. Hence, an organized system and a coordinated effort for an assessment of the psychological well-being of societies need to prevail. However, because the essence and experience of PWB is different across socio-cultural variations, the PWB of Ethiopian adults remain untouched. Adults' PWB had to be understood from adults' own realities, and hence there was an urgent need for formulating a context-specific theory of PWB. This qualitative study was, therefore, an attempt to examine the socio-cultural constructions of PWB among Ethiopian adults and to identify its major determinants.

The study came up with a multidimensional theory of PWB. Accordingly, relying on adults' reality of their understandings and experiences, the study suggests that Ethiopian adults' psychological well-being is a function of five major components; i.e., socio-cultural harmony, social cohesion, security, competence and accomplishment, and the self. These dimensions might reinforce each other. A change in one could often bring about changes in the others. The study, undoubtedly, could provide an excellent starting ground for devising a developmental theory capturing the meaning and experience of PWB among adults of developing countries. Moreover, it could also be a substantial stepping stone to design an instrument assessing PWB among Ethiopians and societies of similar socio-cultural orientations.

The researcher noticed both similarities and differences with the original theory of psychological well-being formulated by Ryff (1989). Partial similarity is observed between “social cohesion”, competence and accomplishment” and “the self” dimensions of this study's theory of PWB and Ryff's dimensions of “positive relations with others”, “purpose in life” and “autonomy/self-acceptance” respectively. The difference lies on the addition of “socio-cultural harmony” and “security” dimensions and in the inclusion of other related but different themes under components which are deemed similar.

The researcher recognized that the theory of PWB formulated by Ryff, even if cherished for being a pioneer in its multidimensionality and comprehensiveness, is narrow in scope, omitting important aspect of the lives of adults in diverse contexts. Alternatively, this study has come up with a multidimensional construct tapping all the personal, social, economical and cultural factors determining adults' PWB where as Ryff's theory gave exclusive emphasis to personal and social factors alone. Thus, it possible to say that having a more inclusive multidimensional theory of PWB that captures the multifaceted developments and experiences of adults is invaluable.

## CHAPTER 8

### SUMMARY AND CONCLUSIONS

#### 8.1. Summary

The overall goal of this research was manifold. First was to identify ways in which adult well-being could be conceptualized in applied developmental psychology (ADP), along with its underlying philosophical roots and explanations. As a result, contemporary theories of well-being in the realm of positive psychology were assessed and relevant literatures have been consulted so as to have a comprehensive and cogent understanding of what psychological and subjective well-being mean to adults living in different contexts.

Second, the research had the intent of identifying pertinent variables that could have remarkable impact on adult well-being. Accordingly, relying on personal experiences and insightful literatures, the research unequivocally divulged the demographic and psychological variables that have the potential to influence adults' well-being. Thus, variables such as adults' gender, age, marital status, educational level, household income, personality, religiosity and goal aspirations were robustly considered and their relations with adults' well-being was properly established.

Third, the researcher believes that conducting a study devoid of reasonable conceptual framework is impulsive. With this in mind, the research devises a succinct conceptual model; one that is based on Ryan and Deci's SDT, with which the itinerary of the research was outlined and the subsequent apposite variables determined. Moreover, with the conceptual framework developed, it was possible to illustrate the nature of inter-relations amongst the predictor and outcome variables of the study.

Fourth, appropriate item analyses technique was employed via a pilot study; with the objective of having a quality shortened form of measures to be implemented in the main study. To this end, the

researcher carries out both reliability (using Cronbach's alpha) and validity (using exploratory factor analysis) analyses subsequently. A reliability analysis was performed to ensure the consistency of a measure while construct validity was employed to examine the degree to which a test measures what it claims to measure. Thus, as a result of these analyses, the researcher was able to secure relatively short, reliable and valid measures helpful for collecting data of the main study. .

The fifth key purpose of the research regards with the main study: examining the statuses, identifying the correlates and forward sound explanations to the PWB and SWB of adults in Ethiopia. At this stage, the research exerts a big effort to respond to the (first eight) research questions posed in the initial section of this paper. For this purpose, working adults were appropriately chosen from governmental organizations situated in the Addis Ababa. Organizations were chosen purposefully; whereas the specific participants in the respective organizations were chosen using proportional random sampling technique. A total of four hundred thirty eight (438) fully completed questionnaires were used for analysis.

All adult participants of the study were composed of civil servants working in governmental organizations. Males comprise the majority of the sample. The developmental age of the participants ranged from 21-65, with a mean age of 34.52 years. Specifically, the young adults, ageing between 26 and 40 years, dominate the research sample. Besides, a slightly more than half of the research samples were found to be married, the remaining being single and cohabitated. More than half of the participants hold their bachelor degree; followed by those who had diploma, post graduate and high school education. The mean household income of the participants was found to be 3910.72 birr per month. Finally, it was found that the majority of the sample was composed of Orthodox Christian religion followers, with the remaining identified as Protestant Christian, Muslim and others.

Regarding the status of adults' well-being, it was found that working adults were better off in both their scores of PWB and SWB. Specifically, with regard to their status of PWB, adults had better scores in all dimensions of PWB; and more specifically, they score higher in positive relations with others and purpose in life. Adults were also leading a generally happy life, as evidenced by their aggregate scores of SWB. Particularly, adults had a higher level of positive affect and a very low level of negative affect. However, it was also revealed that the majority of adult participants do not satisfy with their life.

The multivariate test of group differences confirmed that adults' PWB and SWB were quite a function of their demographics. For instance, males had a healthier PWB status than females, whereas females were better in having an enhanced level of SWB and positive affect. However, among the PWB dimensions, females were also better in forming "positive relations with others" whereas males were good in "purpose in life" and "self-acceptance" dimensions. Besides, a marked difference in overall PWB was observed between emerging and young adults, favoring the young. Both in environmental mastery, personal growth, and purpose in life dimensions of PWB, young adults outmaneuver the emerging ones.

Regarding marital status, a significant difference in "environmental mastery", "positive relations with others", and "self-acceptance" was observed between cohabitated and married adults, married adults being advantageous in all cases. Significant difference in "positive affect" and "satisfaction with life" was also noticed among single and married adults, in favor of the later. A significant difference was also observed between cohabitated and married adults in their scores of "negative affect"; the cohabitated being more vulnerable to experience more negative affect.

Besides, a considerable difference in overall PWB was found between adults having high school education and diploma and between high school and first degree holders. The higher the educational

level of adults, the healthier their PWB would be. A significant difference in positive affect was also found between diploma and bachelor holders, the diploma holders being advantageous to experience frequent desirable emotional feelings. Overall, happiness level of adults decreases as their educational status increases.

Finally, the finding uncovered the fact that adults' PWB was too a function of their household income level. Specifically, a significant difference was observed between adults having a "low" and "medium" household income and between adults having "low" and "high" household income; adults having "low" income being in trouble in both cases. Briefly, as adults' household income boosts, so do their overall PWB, autonomy, environmental mastery and self-acceptance. Besides, a significant difference in adults' satisfaction with life was found due to their household income; adults with "high" household income, once again, being advantaged to experience a better satisfaction in life.

Simultaneous multiple regressions were also run in order to examine which of the predictor variables significantly accounted for variance in the criterion variables of the study. Accordingly, overall PWB was significantly predicted by household income. The model predicting "autonomy" also witnessed a significant independent contribution from age and educational status. Besides, the 3<sup>rd</sup> dummy variable of marital status (i.e. married) was also found to significantly predict the "autonomy" dimension of PWB. "Environmental mastery" was also significantly predicted by the dummy variable of gender and household income. The model predicting "personal growth" also showed a significant independent contribution from age and household income. The model predicting "positive relations with others" was also significantly predicted by the dummy variable of gender where as "purpose in life" was significantly predicted by adults' educational status. Besides, the model predicting "self-acceptance" witnessed a significant independent contribution from dummy variable of gender, educational status and household income.

Furthermore, aggregate SWB was significantly predicted by dummy variable of gender and the 3<sup>rd</sup> dummy variable of marital status. The model predicting “positive affect” revealed significant independent contributions from dummy variable of gender, 3<sup>rd</sup> dummy variable of marital status and educational status of adults. On the other hand, the model predicting “satisfaction with life” revealed a significant independent contribution from demographic variables of household income, dummy variable of gender and the 3<sup>rd</sup> dummy variable of marital status.

Regarding regression results examining the contributions of personality to PWB and SWB measures, agreeableness, conscientiousness, neuroticism and openness were found to be notable significant predictors of adults’ overall PWB. Agreeableness and openness were also significant predictors of “autonomy”. Moreover, “environmental mastery” was significantly predicted by conscientiousness, neuroticism and openness. Conscientiousness and openness were also significant predictors of “personal growth”. Besides, “positive relations with others” was significantly predicted by extraversion, agreeableness, and neuroticism dimensions of personality. Finally, extraversion, conscientiousness and openness were found to be significant predictors of “self-acceptance”. As far as the model predicting aggregate and the dimensions of SWB is considered, extraversion and agreeableness were significant independent predictors of the aggregate SWB scores of adults. Likewise, neuroticism, extraversion and agreeableness were also significant predictors of “positive affect”. Finally, the model predicting “negative affect” have witnessed agreeableness and neuroticism as significant predictors.

The contributions of religiosity to PWB and SWB measures were also examined. Accordingly, religiosity was a significant independent predictor of overall PWB, “environmental mastery”, “personal growth”, and “self-acceptance” dimensions of PWB. Besides, religiosity was found to be a significant predictor of all measures of SWB. Regarding the contributions of interactions between

personality and religiosity, the interaction between conscientiousness and religiosity was the only significant independent predictor of both overall PWB and aggregate SWB. This is to mean that the effect of religiosity for adults' PWB and SWB was positive and statistically significant for those who have an average agreeable personality. Thus, the higher the religiosity, the more positive the effect of conscientiousness would be on both psychological and subjective well-being.

The interaction between agreeableness and religiosity was also a significant predictor of "autonomy". In this case, however, the higher the religiosity, the more dismal the effect of conscientiousness would be on the autonomy of adults. Likewise, the interaction between agreeableness and religiosity was also a significant predictor of "positive relations with others" and "purpose in life". The interaction effect of conscientiousness and religiosity was also a significant predictor of "environmental mastery" and "personal growth". Regarding the interaction models of SWB dimensions, the only significant interaction term was observed in the interaction between conscientiousness and religiosity in predicting "positive affect" and "satisfaction with life".

Regarding goal pursuit, "importance of extrinsic life goals" was a significant independent predictor of "positive relations with others" dimensions of PWB. Moreover, attainment of extrinsic life goals was found to be a significant predictor of overall PWB, environmental mastery, personal growth, purpose in life, self-acceptance, aggregate SWB, negative affect and satisfaction with life. In addition, "difficulty of extrinsic life goals" was a significant independent predictor of "personal growth" and "self-acceptance". Importance of intrinsic life goals also significantly predicts overall PWB, autonomy, environmental mastery, and personal growth. Besides, "attainment of intrinsic life goals" was also a significant predictor of overall PWB, positive relations with others, purpose in life, self-acceptance and positive affect.

Finally, aggregate SWB scores of adults was significantly predicted by environmental mastery, positive relations with others, self-acceptance and overall PWB. Thus, adults' overall happiness in life is greatly a function of their competency of mastering the environment, building good relations with others, accepting themselves and overall PWB. On the other hand, "environmental mastery" and "personal growth" were significant independent predictors of positive affect. Negative affect was significantly predicted by "environmental mastery" and "positive relations with others". "Environmental mastery" and "self-acceptance" were also significant independent predictors of adults' satisfaction with life.

The sixth purpose of the study was to formulate a socio-culturally compatible theory of PWB specific to Ethiopian adults. To this end, an open-ended questionnaire and semi-structured interview were used to collect the qualitative data. To better utilize the data, thematic analysis was employed. The finding evidenced that Ethiopian adults' PWB is uniquely explained by worth full factors categorized under five major component headings; namely, "Socio-cultural Harmony", "Social Cohesiveness", "Security", "Competence and Accomplishment", and "The Self".

The "socio-cultural harmony" is defined by the adults need to live in harmony with the social and cultural values construed by their community. "Social cohesiveness" refers to participants' ability to cultivate good relationships with others, be generative to show sympathy to issues and problems of the family and the community or show concern about the welfare of others, and understands values of human relationships, and build and have an intimate partner. "Security" refers to adults' full access to essential basic material and social needs crucial to a fully functioning person. "Competence and Accomplishment" is defined in terms of efficacy individuals have regarding their internal and external environments, achievement, success, or mastery at the highest level possible within a

particular domain. Finally, “The Self” is intended to refer to adults own behavior or character in influencing their own positive fate and development.

The final objective of the paper was to design plausible and practical implications for further validating the theory formulated by this study. Implications also emphasized on designing plausible measures that are inclusive of people from diverse socio-cultural orientations. Moreover, developing appropriate positive psychology interventions was implied. Thus, policy makers, researchers, educators, professionals and practitioners were suggested to dully consider the findings of this study while proposing and executing policies related to employee well-being, conducting research to build context-specific theory and develop respective instruments for measuring adult well-being, and propose and carry out trainings and interventions helpful to safeguard adults from psychological illness or develop and maintain their wellness.

## **8.2. Conclusions**

Well-being varies. In diverse contexts, what people experience, need, feel, and think varies across livelihood and socio-cultural contexts. Optimal functioning and happiness are quite a function of culture and context (Lu & Gilmour, 2006; Lynch, La Guardia, & Ryan, 2009). As a result, both objective and subjective criteria for assessment of personal well-being need to be adapted or designed to the situation of the type of the specific societies concerned. Because there was an urgent call for research to clarify this issue, this study made an initial attempt to address and test the issue of adult well-being in the Ethiopian context. This is due to the fact that the researcher had a firm stand that well-being needs to be recognized as a vital construct, that makes good things happen to adult lives.

Recent years have witnessed a resurgence of interest in psychological processes, such as optimal human functioning. This focus on well-being, and consequent de-emphasis of dysfunction and the

illness metaphor, has been labeled as “positive psychology” and has inspired a spate of conferences, journal articles and books. Study of well-being, in fact, has enjoyed a heightened profile in recent years. This is because adult well-being is one of the most all-pervasive characteristics of humans that is central to the development of a society. As such, insight into adults’ well-being and the many factors determining it could serve as a catalyst to create a richer, more nuanced theory of well-being and provides a promising platform for informing interventions.

Because dedicated and psychologically healthy workers are the most valuable assets available to an organization and play a significant role in the overall success of the organization, organizations have no choice, but to follow up not only the body but the mind and soul of every employee. Thus, one way to foster commitment and interest among workers is by designing ways that could enhance their PWB and SWB levels. This could help not only in creating a healthy organization and bolster the development of organizational effectiveness but also enhance workers’ and respective households’ optimal functioning and general happiness levels. Clearly, well-being makes a difference; people who are feeling and doing well could achieve more, are healthier, happier, and get more out of life.

The findings of this study also help to expand our knowledge of the many factors contributing to the overall well-being of adults. It, specifically, makes a theoretical and practical contribution into understanding the role of demographics and psychological variables in influencing adult well-being. Demographic variables such as adults’ gender, age, marital status, educational status and household income were all found to be significant variables in determining either of the dimensions of adults’ well-being. Thus, it seems imperative to consider the influence of these important demographic variables while designing any programs tailored to boost the well-being level of adults.

The finding also bring into focus psychological variables that affect adults’ well-being. Specifically, it came up with an empirical evidence for the effect of personality, religiosity and goal aspirations on

adults' well-being in a new and more direct way. Personality types had a significant contribution to adults' PWB and SWB in either affirmative or harmful ways. Adults' religiosity was also a potent influential factor in popping up both the PWB and SWB of adults. Attainment of goals, whether extrinsic or intrinsic, contributes to a large extent to enhance adults' PWB. However, adults' overall happiness was strongly determined by attainment of extrinsic life goals. A final caution bears emphasis; adults were not satisfied with the life they are living. Consequently, policy makers, researchers, educators and practitioners could incorporate this finding into training and practice in order to boost the PWB and SWB of adults.

Finally, it is believed that the concept of well-being has been well used and operationalized, but not well theorized. Especially, this is true to people living in developing country having collectivist socio-cultural orientations, like Ethiopians. Hence, in this study, the researcher takes the position that the socio-cultural conceptions of PWB are critical aspects of adults' well-being. As a result, this study identifies some of the different perspectives used to research adult's well-being and tried to assess adult's interpretations and experiences of PWB in their own lives.

The qualitative study proves that adult PWB is a function of one's socio-cultural context. Furthermore, it suggests that adult participants do have unique values and ideals that are deemed to determine their own optimal functioning. The prominent ones were socio-cultural harmony, social cohesiveness, security, competence and achievement and the self. Without being nourished with and capitalizing on these values, participants believed that it could be difficult to be psychologically well and in turn leading a meaningful life. This suggestion however requires further rich and in-depth qualitative study. The researcher, however, believed that such qualitative data provide an excellent starting ground for devising a theory capturing adults' experience and understanding of what PWB mean to them.

In sum, the current study had many-fold contributions. First, this study contributes to existing theory regarding the constructs of personality, religiosity and goal pursuit by examining the role each psychological variable plays in the PWB and SWB of Ethiopian adults. Second, because well-being is a new construct in the domestic literature, this research contributes to an initial understanding of the construct. Third, the validated measures could be utilized in further theory-based research works. Finally, adults' unique experiences and understandings of psychological well-being is also an avenue for further context-specific theory and instrument development.

## CHAPTER 9

### IMPLICATIONS, LIMITATIONS AND FUTURE DIRECTIONS

#### 9.1. Implications

The following involves a discussion of implications for theory, research, policy and practice, given the results of the study and existing literatures.

##### 9.1.1. Implications to Theory and Research

This study represents an opening step in a vital line of enquiry into adult well-being. Given the growing popularity of occupational health psychology and positive psychology in the organizational behavior domain, a study such as this one was certainly called for, and its use will contribute to enriching the current state of knowledge on well-being at work. More efforts should, however, be devoted to developing complex models of well-being that take into consideration various components of the individual and contextual factors. Research in this area will provide a well-rounded view of the overall impact of adult well-being on the society as a whole.

Accordingly, the question that this research has investigated is central to human life: How can a person do find well-being? What are the prominent personal and psychological factors promoting or jeopardizing adult well-being? This paper suggests that both hedonic (SWB) and eudaimonic (PWB) pursuits are important, and that they fill somewhat different niches in a well-rounded picture of well-being. Yet this is only an initial step in mapping out a vast territory. It would be informative to study the interplay between demographic, contextual and psychological factors to have a comprehensible picture of the concept and role of eudaimonia and hedonia

It is also argued that a positive psychology approach is a potentially potent new preventative strategy as well as a basis for developing potentially powerful new interventions. However, because psychologists' knowledge of well-being is rudimentary (Diener, 2000); a stronger scientific base was necessary to make unequivocal recommendations to societies and individuals about how to increase well-being and happiness. The researcher hopes that the finding of this research makes it clear that scientific knowledge about well-being is possible and desirable in many ways. But, to create a better society where happiness is ubiquitous, a major scientific effort to understand the PWB and SWB of adults is needed.

However, recognition of the negative and positives in human experience also suggests another insight: that the absence of goods in people's lives affects why they become despondent about their lives and how they could be capable of flourishing in life. Viewed in this light, the explanatory task should also be broadened to encompass how the presence of the negatives as well as the absence of the positives, and vice versa, work together to influence adults well-being. Such a dual emphasis could have further implications for understanding recovery from psychological dysfunction and advancing wellness further. The message is that the route to recovery is not exclusively about alleviating the negative, but about engendering the positive and the route to wellness is not only engendering the positive but also alleviating the negative. Recognition of these views may also define important protective and swelling factors. Thus, the room for exploring the remaining negatives vis-à-vis positive dimensions of well-being seems wide open.

Well-being is a multifaceted construct. A number of researchers also stress the significance of examining specific aspects of the relationship of demographics, contextual and psychological variables and aspects of well-being during adulthood. Thus, a linear model of well-being is insufficient to represent the complex interaction between these variables, and it seems more

plausible that the relationships among these variables are interactive in nature, and thus more complex than the model proposed in this study is essential. Such complex model of well-being may be developed by expanding its definition, methods of measurement, and the study of its predictors.

Expanding the definition may include more qualitative studies where adults' understanding and experience of well-being is assessed using appropriate qualitative methods. Equally important would be the translation of this qualitative study into measures that could be empirically tested for its reliability and validity in the context of Ethiopian adults. Also, as the well-being of adults is influenced by diverse personal, social, environmental and psychological factors, the issue is not only the issue of psychologists. Economists, sociologists and health professionals along with psychologists should interactively conduct similar research so that a holistic approach to adult well-being could be contributed.

It is obvious that demographics play a big part in determining how well an adult do. In addition, personality, religiosity and goal pursuit would seem to be key variables in playing a tremendous role in leading adults to have a flourishing life. However, the mediating and moderating role of these variables in predicting psychological and subjective well-being was somewhat blurred and controversial. Further studies aimed at clarifying the existing blurred relationship and illuminate the role of these demographic and psychological variables in adults' psychological functioning and happiness are needed.

Theory, research, and practice are also intertwined in that weaknesses in one area will affect the others. Current theory and research indicate that psychologists should utilize multidimensional well-being measurement instruments with demonstrated psychometric properties. The PWB model of Ryff and the SWB model of Diener have already been used by many organizations and agencies at national level to seek a deeper understanding of wellness. Likewise, we should have better

information of the well-being status of our community, from different demographic, cultural and geographic perspectives. In fact, what we measure affects what we do. If we don't measure the right thing, we don't do the right thing. The development of valid wellness instrument will allow psychologists and other professionals to quantify the wellness levels of individuals.

Undoubtedly, this dissertation makes a significant contribution to the literature on adults' well-being. However, future studies could also provide greater insight into individual well-being throughout the life course. Because the trajectories examined in this study begin when emerging adults are at the age of 21, there are some unanswered questions about childhood and adolescence. A useful future study would be to examine trajectories of well-being starting at childhood and adolescence period. By exploring the influence of correlates of well-being starting from the childhood period, it may be possible to understand how early life experiences may place individuals on particular life paths. Thus, in order to capture the whole picture of individuals' well-being, future studies should include longitudinally designed studies.

The PWB and SWB scales were employed by a number of researchers out of Africa. However, there was no empirical data validating the instrument in Africa at the time of this study. In order to ensure the internal validity, to be able to decide whether the chosen constructs were relevant, literatures were read and item analysis were conducted. However, because a very basic source of bias could have lie in the translation of the questions from English to Amharic, which might have changed some nuances of the meanings, other domestic researchers are recommended to test the reliability and validity of the measure having heterogeneous participants and a wider scope. Further, future research should be directed toward refining existing measures of well-being for improved conceptualization.

A number of important questions must also be studied more systematically. Such as, how is the diverse culture of Ethiopians related with well-being? What is the difference in the structure of PWB and SWB among rural and urban adults? How would men and women differ in their experience of well-being in diverse contexts? Would the finding of this study replicated if it had been done on unemployed adults? Is it true that income is a strong predictor of well-being for only poor people? Is the effect of income on adults' SWB absolute or relative? Do current research findings, based mostly on orthodox Christianity, generalized to other religion and ethnic members? How is personality related with adults' well-being in contexts other than work and in cohorts other than adulthood? Is it true that extrinsic goal pursuit positively associated with adults' PWB? These questions herald greater need for research and points to the need for more rigorous methodologies, broader participants, and comprehensive analysis. It is, therefore, the researcher's hope that this study stimulates study that examines each of these questions in detail.

### **9.1.2. Implications to Policy and Practice**

Ethiopian adults today face challenges as well as opportunities. They are constantly at risk for economic hardships, high cost of livings, deficiency of basic needs, ethnic and religious conflicts, unemployment and underemployment, etc. At the same time, other advances in infrastructures such as in health and education provide them with more possibilities than ever before. Making adults fully functioning and happy is about building diverse types of resources for wellness. Thus, adults' PWB and SWB deserve a special attention from the government for its role in the constructive development of the country.

In responding to the features of well-being and its associated factors in Ethiopia, prioritizing policy to promote well-being is recommended to focus on ensuring basic need satisfaction, especially. Along the fulfillment of basic needs, social security, housing, education and medical care are core

concerns. These basic needs are the most efficient way to improve adults' quality of life. As long as the public executing offices and working organizations keep an open mind about the equitable fulfillment of these basic needs, an atmosphere of mutual understanding, welfare, cooperativeness, trust, belongingness, and respect is achievable; which in turn plays a tremendous role in boosting up the well-being of societies in general and of working adults in particular.

Moreover, realities of the scientific venture and the upshot of this research encourage researchers to want a better understanding and measurement of well-being and to have a better contemplation of the current status of people's well-being and their future prospects. These issues of well-being and adaptability of working adults are particularly important and should be a central focus of the next phase of my country's work, so as to realize the diverse development goals its institutions have dreamt for. Thus, concerned public offices and intervening agencies could establish a task force for not only developing a sound theory explaining the well-being realities of Ethiopians, but also aggressively endorse and execute policies to enhance the well-being of working adults.

PWB and SWB can also guide policymaking by studying its determinants. For example, certain policies that affect adult workers' social life, freedom, security, autonomy, purpose, employment and living situation can be evaluated with respects to how they change the overall well-being and happiness of individuals. Thus, policy makers should analyze policy strategies and course of actions in terms of this. Institutional conditions could also have an impact on workers' well-being and happiness; so increasing autonomy, accountability, incentives, pays, good governance, and social cohesion among workers could be desirable from the point of view of increasing their psychological and subjective well-being. Thus, organizations should also tailor their systems in line with the welfare and well-being needs of its employees.

Specific programs and services targeting people with psychological distress are also recommended by adopting a strength-perspective. Considering health as a holistic concept, being in a good psychological health status is one of the key concerns for Ethiopian working adults. Mastering environments, having life goals to fulfill, dream something to achieve, joining social activities, building self-esteem, doing exercises, and making friends are some of the ways to be adopted by the public in order to get rid-off from psychological illness and difficulties, as proposed by PPIs. Thus, a strength-based intervention by focusing on identifying resources and resilience among adults and their families is recommended to apply for those who are identified as in trouble.

Moreover, interventions that reinforce social relationships at work that recognize individual and team contributions, that create situations of exploring the environment, that encourages workers autonomy in making decisions, that set challenging performance objectives, that boosts employees self-esteem, and that develop employee competence, as intrinsic motivators leading to personal and professional flourishing, are more likely to generate an optimal working experience and in turn could enhance the well-being of adults. Furthermore, interventions that focus on external rewards and the modification of working conditions (e.g., salary increases, housing, bonuses, improving the workplace environment, etc.) can represent double-edged positive solutions. On one hand, they may indirectly satisfy certain eudaimonic components of PWB since they can be perceived as forms of recognition; and on the other they can also become extrinsic motivators enhancing the SWB of adults.

It is also known that the idea of developing entirely culture-free measures, theories or interventions is erroneous. Any notion of PWB and SWB will always be, in part, a conception of the ideal person from a particular vantage point. However, it is important to be alert to the need to articulate assumptions essential to a particular socio-cultural characteristics and events of a society. Thus,

though Ethiopia is composed of societies having different socio-cultural features, having a common venture towards common good seems imperative. As psychologists, we need to develop effective consciousness, so that we can cultivate awareness of how the theory, research, and practice of psychology as well as our individual thoughts, feelings, and behaviors, are shaped by our cultural traditions. By understanding and learning from the indigenous conceptions of well-being, we can gain further in-sight into the assumptions and norms underlying our own concepts of PWB and SWB.

Finally, from the researcher's personal experiences and observations, it is one thing to read and listen the sorrows of civil servants in diverse social Medias; such as in magazines, newspapers, TV programs, etc. It is also quite another to see delighted faces and listen optimistic testimonies. Thus, it seems intricate to clearly spot the common good of adults regarding the development and maintenance of their psychological and subjective well-being. Hence, researchers, psychologists, organizational leaders, concerned agencies and adults themselves need to have knowledge of those factors that affect the condition of societies' fully functioning and in turn better understand the prominent factors influencing the well-being of working adults specifically.

## **9.2. Limitations and Future Directions**

Though the findings in this study were notable, some limitations must be discussed. Thus, this section provides a discussion of the limitations of the study, including directions for future research, which should be taken into account in the interpretation of the results.

First, the study used self-report measures to assess the target psychological constructs; i.e., personality, religiosity, goal pursuit and well-being. While it is seen that the self-report approach is appropriate for assessing private motives and subjective experiences and some argue that self-report

is the best way to measure adults' PWB and SWB as it is an internal and subjective phenomenon (Diener et al., 1999), it is also known that self-report is susceptible to retrospective and self-presentation biases (Huta & Ryan, 2010; Riediger & Freund, 2004) and increases the possibility of different interpretations of questions. Thus, it is recommended that other types of measures could converge with self-report scales in order to tap internal and subjective phenomena, so that more confidence will also be placed in the conclusions.

Second, several characteristics of the sample require mention. The results are not necessarily generalizable to working adults in other settings as all participants were recruited from governmental organizations residing in Addis Ababa. Moreover, majority of the participants represent restricted population groups: urban dwellers, having better education and household income, and orthodox Christian. Therefore, any possibility for comparisons and/or contrasts between subgroups of these categories was quite limited. Thus, future areas of study would include a larger sample and more appropriate representations of participants from various backgrounds, which would allow for closer examination of age, residence, organization, occupation, employment status, ethnicity and religious differences in well-being and establish the generality of the findings.

Third, the current study provided a snapshot of adults' views of their PWB and SWB at a given time. Because this was a cross-sectional study, it did not allow true observation of development and trends of behaviors and precludes definitive causal interpretations. As a result, further research could go beyond correlational models and employ use of latent variable analyses such as structural equation modeling (SEM) to more deeply explore issues of this type. Such statistical analyses could also illustrate how all variables of interest may directly and indirectly impact each other.

The final limitation is that the sampling method used for selecting sample organizations was not random. A lack of random sampling limits the generalizability and transferability of the results to

adults working in other governmental organizations residing in Addis Ababa. Therefore, conclusions must be drawn cautiously until further research is done. Future researchers may select sample organizations via random sampling so that the results are generalizable to other related institutions. Besides, future research needs to involve a larger and representative sample of adults drawn from different ethnic, cultural and geographic backgrounds.

In sum, it is possible to imagine that the results of this study could have been different had the research resolved such limitations. Yet, being the first cross-sectional study on adults' well-being in Ethiopia, it is a positive step towards understanding the well-being of adults from an urban context. Furthermore, the study provides an intriguing analysis of multiple constructs that contribute to the psychological and subjective well-being of adults. Also, this study expands upon the findings of previous research to yield a suitable model that equates adults' well-being fit to the Ethiopian context. The challenge remains to determine if this model can be replicated with other samples and populations. Future researchers, thus, are encouraged to expand the qualitative finding concerning Ethiopian adults' distinctive experiences and understandings of PWB and in turn develop an apt instrument tapping it.

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## **APPENDICES**

## **Appendix A: Instruments**

Addis Ababa University

College of Education and Behavioural Sciences

School of Psychology

Code No.: \_\_\_\_\_

### **Questionnaire**

(To be filled by Adult workers)

The intent of this study is to assess the psychological and subjective well-being of Ethiopian adults. Specifically, the study makes an appraisal of the well-being level of Ethiopian working adults and assesses the socio-demographic, psychological and environmental dynamics linked with it. As being well and achieving greater happiness is an important goal for all people, it is vital to conduct a research of this type that can establish basic foundation for developing mechanisms in which workers can be lifted to a more optimal state of functioning. The finding will expand the knowledge base by empirically testing the influence of personal and environmental factors on adult well-being and will contribute a lot to the exploration of a framework for institutions that desire to put into place practices that could foster the well-being of their staff.

The completion of this dissertation work will be used as a partial fulfillment of the requirements for the Doctoral degree in Applied Developmental Psychology at Addis Ababa University. As a result, be sure that your responses will be used only for academic purposes. Consequently, you will not be responsible for the research outcomes. Surely all the information you provide will be treated in the strictest confidence. Thus you are kindly requested to complete the questionnaire honestly and thoughtfully; for your responses are the only ways to achieve a reliable research result.

This instrument has three different main parts. Each part and the respective sections have their own directions. Please read the directions carefully and give complete answers to the questions.

Note:

1. Writing name is not necessary.
2. The right answers are the ones that appear right for you and as such there is no right or wrong answers.
3. After completing please return it directly to the concerned individual.

I am very grateful for your time and energy.

**Kassahun Tilahun Dessie**

If you have questions about this project, please feel free to contact me: By phone – 251 +9 1203 5388

Or

By email - [kasishmar@yahoo.com](mailto:kasishmar@yahoo.com)

## I. Background Information

**Direction:** Below are questions designed to get information about your background. In some of the items you are required to write the necessary information on the blank space provided. In others, alternative responses are given and you are required to indicate your response by putting a tick mark "✓" in the box located just in front of the alternatives.

1. Name of the organization: \_\_\_\_\_
2. Location of the organization (sub-city): \_\_\_\_\_
3. Your position in the organization: \_\_\_\_\_
4. Total years of work experience: \_\_\_\_\_
5. Years of experience in this Organization: \_\_\_\_\_
6. Sex : Female  Male
7. Year of Birth (in E. C.): \_\_\_\_\_  
Month / Year
8. Marital Status:
  - Single
  - Cohabitated
  - Married /Partnered
  - Divorced
  - Widowed
9. Educational Status (Check mark on the highest level obtained):
  - No schooling
  - Primary school
  - High school
  - TTI/ Diploma/Technical school
  - Undergraduate Degree
  - Postgraduate Degree
10. Are you employed full or part time?
  - A. Full time
  - B. Contract
11. Total **monthly** income of the household (in Birr): \_\_\_\_\_
12. Religious affiliation:
  - Christian (Orthodox)
  - Christian (Protestant)
  - Muslim
  - Other (Specify): \_\_\_\_\_

## II. Scales

### A. Personality

**Direction:** Listed below are phrases describing people’s behavior. The behaviors may or may not apply to you. Please use the rating scale below to describe how accurately each statement describes you (write the number in front of each phrase to indicate the extent to which you agree or disagree). Describe yourself as you generally are now (not as you wish to be in the future) in relation to other you know of the same sex and age.

*1 = Strongly Disagree*                      *3 = Neither agree nor disagree*                      *5 = Strongly Agree*  
*2 = Disagree*                                      *4 = Agree*

**I see myself as someone who...**

- |   |   |
|---|---|
| <p>_____ 1. is depressed, blue</p> <p>_____ 2. is original, comes up with new ide</p> <p>_____ 3. is reserved</p> <p>_____ 4. is helpful and unselfish to others</p> <p>_____ 5. can be somewhat careless</p> <p>_____ 6. is relaxed, handles stress well</p> <p>_____ 7. starts quarrels with others</p> <p>_____ 8. can be tense</p> <p>_____ 9. is ingenious, a deep thinker</p> <p>_____ 10. has a forgiving nature</p> <p>_____ 11. tends to be disorganized</p> <p>_____ 12. worries a lot</p> <p>_____ 13. tends to be quiet</p> | <p>_____ 14. tends to be lazy</p> <p>_____ 15. is emotionally stable, not easily upset</p> <p>_____ 16. is inventive</p> <p>_____ 17. has an assertive personality</p> <p>_____ 18. perseveres until the task is finished</p> <p>_____ 19. is sometimes shy, inhibited</p> <p>_____ 20. is considerate and kind to almost everyone</p> <p>_____ 21. is outgoing, sociable</p> <p>_____ 22. makes plans and follows through with them</p> <p>_____ 23. gets nervous easily</p> <p>_____ 24. likes to reflect, play with ideas</p> <p>_____ 25. likes to cooperate with others</p> <p>_____ 26. is sophisticated in art, music, or literature</p> |
|---|---|

### B. Religiosity

**Direction:** Below are statements intended to know the extent of your religiosity. Answer according to your own feelings, rather than how you think “most people” would answer. You are required to indicate your response by putting a tick mark “✓” correspondent to the number that represents your response. Use the following scale for your answers.

<i>1 = Never</i>	<i>4 = A few times a week</i>
<i>2 = A few times a year</i>	<i>5 = Once a day</i>
<i>3 = A few times a month</i>	<i>6 = Several times a day/ more than once</i>

No.	Items	1	2	3	4	5	6
1.	How often do you pray privately in places other than at church?						
2.	How often do you read the Bible, Quran or other religious literature?						
3.	How often are prayers or grace said before or after meals in your home?						
4.	I work together with God to get through hard times.						
5.	I look to God for strength, support, and guidance through crises.						
6.	How often do you attend church services?						
7.	How often do you rely on your spirituality to guide your behavior?						

## C. Goal Pursuit

**Direction:** Everyone has long-term life goals or aspirations. These are the things that individuals hope to accomplish over the course of their lives. In this section, you will find a number of life goals, and you will be asked three questions about each goal. Please use the following scale in answering each of the questions about a goal and indicate your response by putting the number that represents your response in front of the life goals.

<i>Not at all/Never</i>	<i>Rarely</i>	<i>To some extent</i>	<i>Many times</i>	<i>At all times</i>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

No.	Life goals	Importance <i>(How important is the goal to you?)</i>	Attainment <i>(To what extent have you attained this goal?)</i>	Difficulty <i>(How hard do you think it is to achieve this goal?)</i>
1.	To be a very wealthy person.			
2.	To grow and learn new things.			
3.	To have my name known by many people.			
4.	To have good friends that I can count on.			
5.	To successfully hide the signs of aging.			
6.	To work for the betterment of society.			
7.	To have many expensive possessions.			
8.	At the end of my life, to be able to look back on my life as meaningful and complete.			
9.	To be admired by many people.			
10.	To share my life with someone I love.			
11.	To have people comment often about how attractive I look.			
12.	To assist people who need it, asking nothing in return.			
13.	To be financially successful.			
14.	To choose what I do, instead of being pushed along by life.			
15.	To be famous.			
16.	To have committed, intimate relationships.			
17.	To keep up with fashions in hair and clothing.			
18.	To work to make the world a better place.			
19.	To be rich.			
20.	To know and accept who I really am.			
21.	To have my name appear frequently in the media.			
22.	To feel that there are people who really love me, and whom I love.			
23.	To achieve the "look" I've been after.			
24.	To help others improve their lives.			
25.	To have enough money to buy everything I want.			
26.	To gain increasing insight into why I do things I do.			
27.	To be admired by lots of different people.			
28.	To have deep enduring relationships.			
29.	To have an image that others find appealing.			
30.	To help people in need.			

## *D. Psychological Well-being*

**Direction:** This section seeks to assess the psychological well-being of adults. Accordingly, some statements are listed in the following table. Please read each item separately and *Circle the number that best describes your present agreement or disagreement with each statement*. Your responses could range from strongly disagree (1) to strongly agree (6).

1 = Strongly Disagree

2 = Disagree

3 = Disagree slightly

4 = Agree slightly

5 = Agree

6 = Strongly Agree

No.	Items	Alternatives					
		1	2	3	4	5	6
1.	I am not afraid to voice my opinion, even when they are in opposition to the opinions of most people.	1	2	3	4	5	6
2.	In general, I feel I am in charge of the situation in which I live.	1	2	3	4	5	6
3.	When I look at the story of my life, I am pleased with how things have turned out.	1	2	3	4	5	6
4.	My decisions are not usually influenced by what everyone else is doing.	1	2	3	4	5	6
5.	Maintaining close relationships has been difficult and frustrating for me.						
6.	In general, I feel confident and positive about myself.	1	2	3	4	5	6
7.	I think it is important to have new experiences that challenge how you think about yourself and the world.	1	2	3	4	5	6
8.	I often feel lonely because I have few close friends with whom to share my concerns.						
9.	My daily activities often seem trivial and unimportant to me.	1	2	3	4	5	6
10.	I am quite good at managing the many responsibilities of my daily life.	1	2	3	4	5	6
11.	I don't have a good sense of what it is I'm trying to accomplish in my life.	1	2	3	4	5	6
12.	I like most aspects of my personality.	1	2	3	4	5	6
13.	I have a sense that I have developed a lot as a person over time.	1	2	3	4	5	6
14.	I don't have many people who want to listen when I need to talk.						
15.	I used to set goals for myself, but that now seems a waste of time.	1	2	3	4	5	6
16.	I have confidence in my opinions, even if they are contrary to the general consensus.	1	2	3	4	5	6
17.	I generally do a good job of taking care of my personal finances and affairs.	1	2	3	4	5	6
18.	I do not enjoy being in new situations that require me to change my old familiar ways of doing things.	1	2	3	4	5	6
19.	It seems to me that most other people have more friends than I do.						
20.	In many ways, I feel disappointed about my achievements in my life.	1	2	3	4	5	6
21.	I am good at juggling my time so that I can fit everything in that needs to be done.	1	2	3	4	5	6
22.	I am an active person in carrying out the plans I set for myself.	1	2	3	4	5	6
23.	My attitude about myself is probably not as positive as most people feel about themselves.	1	2	3	4	5	6
24.	I have difficulty arranging my life in a way that is satisfying to me.	1	2	3	4	5	6
25.	I gave up trying to make big improvements or change in my life a long time ago.	1	2	3	4	5	6
26.	I know that I can trust my friends, and they know they can trust me.						
27.	When I compare myself to friends and acquaintances, it makes me feel good about who I am.	1	2	3	4	5	6

## E. Subjective Well-being

### A. Positive and negative affect schedule (PANAS)

**Direction:** In this section, the researcher is interested to know some of the ways you feel, on the average. Following is a list of words that describe different feelings and emotions. Please read each item and then write the appropriate number in front of the word to indicate to what extent you generally feel this way over the past six months. Use the following scale for your answers.

1 = Not at all

2 = Moderately

3 = Quite a bit

4 = Extremely/most of the time

_____ 1.	Interested	_____ 10.	Alert
_____ 2.	Distressed	_____ 11.	Ashamed
_____ 3.	Excited	_____ 12.	Inspired
_____ 4.	Upset	_____ 13.	Nervous
_____ 5.	Strong	_____ 14.	Determined
_____ 6.	Guilty	_____ 15.	Attentive
_____ 7.	Scared	_____ 16.	Jittery
_____ 8.	Enthusiastic	_____ 17.	Active
_____ 9.	Irritable	_____ 18.	Afraid

### B. The Satisfaction with Life

**Direction:** Below are five statements with which you may agree or disagree. Indicate your response by putting a tick mark "✓" in order to describe your agreement or disagreement with each statement.

No	Items	<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly Agree</i>
1.	In most ways my life is close to my ideal.				
2.	The conditions of my life are excellent.				
3.	I am satisfied with life.				
4.	So far I have gotten the important things I want in life.				
5.	If I could live my life over, I would change almost nothing.				



**በአዲስ አበባ ዩኒቨርሲቲ**  
**የትምህርትና ስነ ባህሪ ጥናት ኮሌጅ**  
**የሳይኮሎጂ ትግባር**

የኮድ ቁጥር: \_\_\_\_\_

**የፅሁፍ መጠይቅ**  
(በጎልማሳ ሰራተኞች የሚሞላ)

በጥቅሉ የዚህ ጥናት ዋና ጉዳይ በኢትዮጵያውያን ጎልማሶች የስነልቦና ደህንነት (Psychological Well-being) እና ደስተኝነት (Subjective Well-being) ላይ ምርምር ማድረግ ነው። በተለይም ይህ ጥናት የጎልማሶችን የስነልቦና ደህንነት ደረጃ ምን እንደሚመስል ከማጥናቱ ባሻገር ከተለያዩ ግላዊ ፣ ማህበረሰባዊና አካባቢያዊ ምክንያቶችና ኩነቶች ጋር ያለውን ቁርኝትም ይዳስሳል። በስነልቦና ደህንነት መሆንና ደስተኝ ኑሮ መኖር የማንኛውም ሰው የህይወት ግብ እንደመሆኑ ፤ የዚህ አይነት ጥናትና ምርምር የሰራተኞችን ደህንነትና ስኬታማነት ከፍ ለማድረግ መሰረታዊ መፍትሄዎችን የሚጠቁም ከመሆኑ አኳያ የጥናቱ አስፈላጊነት አሌ የሚባል አይሆንም። የጥናቱ ውጤት ድርጅቶች ሊተገብሩት የሚችል የሰራተኛውን የስነልቦና ደህንነት ለማሳደግ ከፍተኛ ሚና ያለው አውታር (Framework) በመቅረፅም ረገድ የጎላ አስተዋፅኦ የሚያበረክት ይሆናል።

ይህ ጥናት የተሰናዳበት ዋና አላማ በአዲስ አበባ ዩኒቨርሲቲ ተግባር ተኮር የስነልቦና ዕድገት ትምህርት (Applied Developmental Psychology) በዶክትሬት ዲግሪ ለመመረቅ ማሟያ ለማቅረብ ነው። ስለሆነም በቅድሚያ የዚህ መጠይቅ መልስ ለአካዳሚያዊ ጥቅም ብቻ የሚውል መሆኑን እንዲገነዘቡልኝ እፈልጋለሁ። በጥናቱም ውጤት እርስዎ ተጠያቂ ሊሆኑ አይችሉም። በተጨማሪም የሚሰጡት መልስ ፍፁም ሚስጥራዊ በሆነ መልኩ ጥቅም ላይ እንዲወልድ ይደረጋል። ስለዚህ የጥናቱ ውጤት አስተማማኝ ይሆን ዘንድ መጠይቁን በታማኝነትና በማስተዋል እንዲሞሉልኝ በአክብሮት እጠይቃለሁ።

ይህ ባለ ሰባት ገፅ መጠይቅ ሶስት የተለያዩ ዋና ክፍሎች አሉት። እያንዳንዱ ዋና ክፍልና ንዑስ ክፍሎች የየራሳቸው ትዕዛዝ አላቸው። እባክዎ ትዕዛዙን በጥንቃቄ ያንብቡና ለእያንዳንዱ ጥያቄ ትክክለኛና የተሟላ መልስ ይስጡ።

**ማሳሰቢያ:**

1. መጠይቁ ላይ ስም መጻፍ እያስፈልግም።
2. “ትክክለኛ” መልስ ማለት ለርስዎ ትክክል መስሎ የታየዎት እንጅ ትክክል ወይም ስህተት የሚባል መልስ የለም።
3. መጠይቁን ሞልተው ሲጨርሱ ቀጥታ ለሚመለከተው ሰው ይመልሱ።

ጊዜዎትንና ጉልበትዎን መስዋዕት አድርገው መጠይቁን ስለሞሉልኝ በቅድሚያ በጣም አመሰግናለሁ።

**ካሳሁን ጥላሁን ደሴ**

በጥናቱ ዙሪያ ማንኛውም አይነት ጥያቄ ካለዎት በስልክ ቁጥሩ +251 - 09 12 03 53 88 ወይም

በኢሜል አድራሻዬ [kasishmar@yahoo.com](mailto:kasishmar@yahoo.com) ማግኘት ይችላሉ።

**፩. የግል ዳራዊ መረጃ**

**መመሪያ:-** ከዚህ በመቀጠል ያሉት ጥያቄዎች የተዘጋጁበት ዋና ዓላማ ስለግል ማንነትዎ መረጃ ለማግኘት እንዲረዱ በማሰብ ነው። ለአንዳንድ ጥያቄዎች በባዶ ቦታዉ ላይ እስፊላጊውን መልስ እንዲሰጡ ሲጠየቁ ለሌሎች አማራጭ ለተቀመጠላቸው ጥያቄዎች ግን ከተሰጡት አማራጮች ዉስጥ ለእርስዎ ትክክል የሆነውን በመምረጥ የ “✓” ምልክት በሳጥኑ ላይ ያስቀምጡ።

1. የድርጅትዎ ስም:- \_\_\_\_\_
2. ድርጅትዎ የሚገኝበት ክፍለ ከተማ:- \_\_\_\_\_
3. በድርጅትዎ ዉስጥ ያለዎት ሃላፊነት:- \_\_\_\_\_
4. እጠቃላይ የስራ ልምድዎ (በአመት):- \_\_\_\_\_
5. በዚህ ድርጅት ዉስጥ ለምን ያክል ጊዜ አገልግለዋል? \_\_\_\_\_
6. ፆታ:- ሴት  ወንድ
7. የትውልድ ጊዜ:- \_\_\_\_\_

ወር / አመት

8. የጋብቻ ሁኔታ:-
  - ያላገባ (የፍቅር አጋርም የሌለው)
  - ያላገባ (ግን የፍቅር አጋር ያለው)
  - ያገባ
  - የፈታ
  - የሞተበት
9. የትምህርት ሁኔታ (ያገኙት ከፍተኛው የትምህርት ደረጃ ላይ ምልክት ያድርጉ)
  - አልተማርኩም
  - ስርተፊኬት/ዲፕሎማ/የቴክኒክ ትምህርት
  - የመጀመሪያ ደረጃ
  - የመጀመሪያ ዲግሪ
  - ሁለተኛ ደረጃ
  - ሁለተኛ/ ሶስተኛ ዲግሪ
10. የስራ ቅጥር ሁኔታ:-
  - ሀ. ቋሚ
  - ለ. ኮንትራት
11. የቤተሰብዎ አጠቃላይ የወር ገቢ (በብር):- \_\_\_\_\_
12. ሀይማኖት:-
  - ክርስቲያን (አርቶዶክስ)
  - ሙስሊም
  - ክርስቲያን (ፕሮቴስታንት)
  - ሌላ \_\_\_\_\_

## ፪. መለኪያዎች (Scales)

### ሀ. ማንነት (Personality)

**መመሪያ:-** ከዚህ በታች የተዘረዘሩት የሰውን በህሪ (ማንነት) የሚገልፁ ሀረጎች ናቸው። በእርግጥ የተዘረዘሩት ባህሪዎች እርስዎን ላይገልፁ ይችላሉ። እባክዎ ቀጥሎ የተቀመጠውን ማወዳደሪያ በመጠቀም እያንዳንዱ ሀረግ ምን ያህል እርስዎን እንደሚገልፅ ማወዳደሪያው የተወከለበትን ቁጥር በባዶ ቦታው ላይ በመጻፍ ይመልሱ። ራስዎን ሲገልፁ እሁን ያሉበትን ሁኔታ ከርስዎ ጋ በይጋ በዕድሜ እኩያ ከሆኑት ጋ በማወዳደር እንጅ ወደፊት መሆን የሚፈልጉትን በማሰብ መሆን የለበትም።

- |                        |                |
|------------------------|----------------|
| 1 = በጣም አልሰማማም         | 4 = እስማማለሁ     |
| 2 = አልሰማማም             | 5 = በጣም እስማማለሁ |
| 3 = ለመወሰን ይከብዳል/ያስቸግራል |                |

ራሴን የማውቀው የማስበው \_\_\_\_\_ እንደሆንኩ ነው።

- |                                  |                                      |
|----------------------------------|--------------------------------------|
| _____ 1. ድብርታም                   | _____ 14. ሰነፍ                        |
| _____ 2. እዳዲስ ሃሳቦችን የሚያፈልቅ       | _____ 15. የተረጋጋሁና በነገሮች ቶሎ የማልናደድ    |
| _____ 3. ቁጥብ                     | _____ 16. እዳዲስ ነገሮችን ፈጣሪ             |
| _____ 4. ሌሎችን መርዳት የሚወድ እይነት ሰው  | _____ 17. ነገሮቹን በደንብ መግለፅ የምችል       |
| _____ 5. ግድ የለሽ                  | _____ 18. የጀመርኩትን ካልጨረስኩ የማላርፍ       |
| _____ 6. ፈታ ያልኩና ነገሮችን አቅልሎ የሚያይ | _____ 19. የማፍርና ቁጥብ                  |
| _____ 7. ከሌሎች ጋ ቶሎ ቶሎ የምጋጭ       | _____ 20. ለሰዎች ሩሀሩህና አሳቢ             |
| _____ 8. ዉጥረታም                   | _____ 21. ከሰዎች ጋ ተግባርና ተጫዋች          |
| _____ 9. ፈጣሪና እርቆ አሳቢ            | _____ 22. በእቅድ የምመራ                  |
| _____ 10. ይቅርታ እድራጊ              | _____ 23. በቀላሉ የምናደድ                 |
| _____ 11. ያልተቀናጀሁ (ዝርክርክ)        | _____ 24. ሀሳብ ማንፀባረቅና በሀሳብ መጫወት የምወድ |
| _____ 12. ብዙ ጊዜ የምጨነቅ            | _____ 25. ከሌሎች ጋ መተባበር የምወድ          |
| _____ 13. ዝምተኛ                   | _____ 26. በጥበብ የተራቀቅኩ                |

### ለ. ሀይማኖተኝነት (Religiosity)

**መመሪያ:-** ከዚህ በታች የተዘረዘሩት ዓረፍተ ነገሮች የእርስዎን ሀይማኖተኝነት ለመረዳት ታስበው የተዘጋጁ ናቸው። እባክዎ ለእርስዎ የመሰለዎትንና የተሰማዎትን ብቻ (አብዛኛው ሰው የሚመልሰውን ሳይሆን) ይመልሱ። ከታች ከተዘረዘሩት መለኪያዎች ዉስጥ የእርስዎን ምላሽ የሚወክለው ቁጥር ባለበት አምድ ትይዩ የ “✓” ምልክትን በማስቀመጥ ይመልሱ።

- |                 |                  |                    |
|-----------------|------------------|--------------------|
| 1. በፍፁም         | 3. በወር ጥቂት ቀናት   | 5. በቀን አንድ ጊዜ      |
| 2. በአመት ጥቂት ቀናት | 4. በሳምንት ጥቂት ቀናት | 6. በቀን ከአንድ ጊዜ በላይ |

ቁጥር	ጥያቄዎች	1	2	3	4	5	6
1.	ከቤተ ክርስቲያን (መስጊድ) ዉጭ የግል ፀሎት ለምን ያክል ጊዜ ያደርጋሉ?						
2.	መፅሀፍ ቅዱስ (ቁራን) ወይም ሌሎችን ሀይማኖታዊ መፅሀፎችን ለምን ያክል ጊዜ ያነባሉ?						
3.	ከምግብ በፊትና በኋላ ለምን ያክል ጊዜ ፀሎት ያደርጋሉ?						
4.	ችግር በገጠመኝ ጊዜ ፈጣሪን እማፀናለሁ።						
5.	እንዲያበረታኝ? እንዲረዳኝና መልካሙን መንገድ እንዲያሳዩኝ ፈጣሪን እለምናለሁ።						
6.	የቤተ ክርስቲያን (መስጊድ) ስርዓት ምን ያክል ይሳተፋሉ?						
7.	ሀይወትዎ ወይም ባህሪዎ ለምን ያክል ጊዜ በመንፈሳዊነትዎ ይመራል?						

## ሐ. ግብን ለማሳካት መጣር (Goal Pursuit)

**መመሪያ፦** ማንኛውም ሰው የህይወት ግብ ይኖረዋል። የህይወት ግብ የምንለው እንደ ሰው በህይወት ዘመኑ ሊያሳካቸው የሚጓጓለት ወይም የሚናፍቀው ሁኔታዎችን ነው። በዚህ የመጠይቅ ክፍል ውስጥ የተለያዩ የህይወት ግቦችን ያገኛሉ። እያንዳንዱ የህይወት ግብ ሶስት ጥያቄዎችን ይዟል። እባክዎ የሚከተለውን መለኪያ በመጠቀም መልስዎን የህይወት ግቡ ፊት ለፊት ባለው ቦታ ላይ ያስቀምጡ።

በፍፁም	ከሰነት አንዴ (በጥቂቱ)	አንዳንዴ (በመጠኑ)	ብዙ ጊዜ (በጣም)	ሁልጊዜ (እጅግ በጣም)
1	2	3	4	5

ቁጥር	የህይወት ግብ	አስፈላጊነት <small>(የህይወት ግቡ ለዕርስዎ ምን ያህል አስፈላጊ ነው?)</small>	ስኬት <small>(ይህን የህይወት ግብ ምን ያህል አሳክተዋል?)</small>	ክብደት <small>(ይህን የህይወት ግብ ማሳካት ምን ያህል ከባድ ነው?)</small>
1.	በገንዘብ ከበርቴ መሆን			
2.	በእዉቀት ማደግ ፤ አዳዲስ ነገሮችን ማወቅ			
3.	ስሜ በብዙ ሰዎች እንዲታወቅ ማድረግ			
4.	የምመከባቸውና የማምናቸው ጓደኞችን ማፍራት			
5.	በእድሜ የገፋሁ መሆኔ እንዳይታወቅብኝ ምልክቶችን መደበቅ			
6.	የማህበረሰቡ ህይወት እንዲሻሻል ጥረት ማድረግ			
7.	ውድ ንብረቶች እንዲኖሩኝ			
8.	በመጨረሻው ዘመኔ፣ የሚያኮራና ትርጉም ያለው ስራ ሰርጽ ማለፊን ማየት			
9.	በብዙ ሰዎች ዘንድ አድናቆትን ማትረፍ			
10.	ለምወደው ሰው መኖር			
11.	ምን ያህል ቆንጆ እንደሆንኩ ሌሎች ሲመሰክሩ ማየት			
12.	ከእነርሱ ምንም ብድራትን ሳልጠብቅ እርዳታ የሚፈልጉ ሰዎችን መርዳት			
13.	በገንዘብ ስኬታማ መሆን			
14.	ደስ የሚለኝን ስራ መስራት			
15.	ዝነኛ መሆን			
16.	ታማኝና ፅኑ የፍቅር ጓደኛ እንዲኖረኝ			
17.	የፀጉርና የልብስ ፋሽኖችን መከተል			
18.	የተሻለች አለምን ለመፍጠር በርትቶ መስራት			
19.	ሀብታም መሆን			
20.	ራሴን ማወቅና መቀበል			
21.	በየጊዜው ስሜ በሚዲያ ሲነሳ መስማትና ማየት			
22.	ብዙ የሚወዱኝና የምወዳቸው ሰዎችን ማፍራት			
23.	ስመኘው የነበረውን አይነት ሰው መሆን			
24.	የሌሎች ህይወት የተሻለ እንዲሆን መጣር			
25.	መግዛት የምፈልገውን ነገር ሁሉ ሊገዛ የሚያስችል ገንዘብ እንዲኖረኝ			
26.	ነገሮችን በብልህነትና በማስተዋል መስራት			
27.	በሌሎች ዘንድ አድናቆትን ማግኘት			
28.	ከጓደኞቻቸው ጋር ጥልቅና ጠንካራ ግንኙነት መፍጠር			
29.	የሌሎችን ቀልብ የሚገዛ ስብእና እንዲኖረኝ			
30.	የተቸገሩትን መርዳት			

## ሠ. የስነልቦና ደህንነት (Psychological Well-being)

**መመሪያ፦** የዚህ ክፍል ዋና ዓላማ የጎልማሳ ሰራተኞችን የስነልቦና ደህንነት መፈተሽ ነው። ለዚህም ሲባል ቀጥሎ ባለው ሰንጠረዥ ውስጥ ያሉት ጥያቄዎች ተዘጋጅተዋል። እባክዎ እያንዳንዱን ጥያቄ ካነበቡ በኋላ የሚከተለውን መለኪያ በመጠቀም መልስዎን የሚወክለውን ቁጥር በማክበብ መልስ ይስጡ።

- |                |                |
|----------------|----------------|
| 1 = በጣም አልሰማም  | 4 = በመጠኑ እሰማለሁ |
| 2 = አልሰማም      | 5 = እሰማለሁ      |
| 3 = በመጠኑ አልሰማም | 6 = በጣም እሰማለሁ  |

ቁጥር	ጥያቄዎች	አማራጭ					
		1	2	3	4	5	6
1.	ምንም እንኳን ከሌሎች ጋር ባይሰማም የራሴን ሀሳብ ከመግለፅ ወደኋላ አልልም።	1	2	3	4	5	6
2.	ባጠቃላይ የምኖርበት አካባቢ ጉዳይ እኔንም ይመለከተኛል።	1	2	3	4	5	6
3.	እስካሁን ድረስ ባሳለፍኩት ህይወት ደስተኛ ነኝ።	1	2	3	4	5	6
4.	ብዙ ጊዜ ውሳኔ የማሳልፈው በሌሎች ስራ ተፅዕኖ ስር ሆኜ አይደለም።	1	2	3	4	5	6
5.	ከሌሎች ጋር የጠበቀ ግንኙነት መመስረት ለኔ አስፈሪና ከባድ ነው።	1	2	3	4	5	6
6.	ባጠቃላይ በራሴ የምኮራና የምደሰት ሰው ነኝ።	1	2	3	4	5	6
7.	ስለራሴና ስለዓለም ያለኝን እሳቤ የሚቀይር አዳዲስ ልምድና ፈተናዎችን መጋፈጥ አስፈላጊ እንደሆነ አሰባለሁ።	1	2	3	4	5	6
8.	ብቸኝነት ይሰማኛል ምክንያቱም ስሜቴን ላጋራቸው የምትለው ጓደኞቻቸው በጣም ጥቂት ናቸው።	1	2	3	4	5	6
9.	በየቀኑ የምሰራው ስራ ሁሉ ዋጋቢና ጥቅም አልባ እንደሆነ ይሰማኛል።	1	2	3	4	5	6
10.	ብዙ የዕለት ተዕለት የህይወት ሃላፊነቴን በመወጣት ረገድ ስኬታማ ነኝ።	1	2	3	4	5	6
11.	ህይወቴን ለመቀየር ምን ማድረግ እንዳለብኝ እንኳ ማወቅና መገንዘብ አልቻልኩም።	1	2	3	4	5	6
12.	አብዛኛውን ማንነቴን እወደዋለሁ።	1	2	3	4	5	6
13.	ከጊዜ ጊዜ በብዙ ነገሮች ራሴን እያሳደግኩ እንደሆነ ይሰማኛል።	1	2	3	4	5	6
14.	መናገር በፈለኩ ጊዜ ሊያደምጠኝ የሚፈልግ ብዙ ጓደኛ የለኝም።	1	2	3	4	5	6
15.	ላለፉት ጊዜያት ለራሴ የህይወት ግብ አዘጋጅ ነበር፤ አሁን አሁን ግን ይህ ነገር ጊዜ ማባከን መስሎ ይታያል።	1	2	3	4	5	6
16.	በራሴ ሃሳብ ሙሉ እምነት አለኝ፤ ከብዙሃኑ ሀሳብ ጋር የሚቃረን ቢሆንም እንኳ።	1	2	3	4	5	6
17.	የግል ፍላጎቴን ለማሟላት የሚያስችል ገንዘብ የሚያስገኝልኝን ስራ አሰራለሁ።	1	2	3	4	5	6
18.	የለመድኩትን አሰራርና አኗኗር ሊለውጥ የሚችል አዳዲስ ሁኔታዎች አይመቹኝም።	1	2	3	4	5	6
19.	ከእኔ ይልቅ ሌሎች ሰዎች ከእኔ የበለጠ ጓደኞች እንዳሏቸው ይሰማኛል።	1	2	3	4	5	6
20.	በብዙ መልኩ ሲታይ ባሳለፍኩት የህይወት ጉዞ እስላሜለሁ፤ እናደባለሁ።	1	2	3	4	5	6
21.	ጊዜዬን በአግባቡ በመጠቀም ሁሉም ነገሮች ቅደምተከተላቸውን ጠብቀው እንዲፈፀሙ በማድረግ ረገድ ጎበዝ ነኝ።	1	2	3	4	5	6
22.	ያቀድኩትን እቅድ ለመፈፀም በጣም ንቁና ቆራጥ ነኝ።	1	2	3	4	5	6
23.	ለራሴ ያለኝ ምልክታ ሌሎች ለራሳቸው ያላቸውን ያክል አዎንታዊ አይመስለኝም።	1	2	3	4	5	6
24.	ህይወቴን እኔ በምፈልገው መልኩ መምራት ተቸግራለሁ።	1	2	3	4	5	6
25.	በህይወቴ ላይ ትልቅ ለውጥ ለማምጣት በማድረገው ጥረት ተስፋ ቆርጫለሁ።	1	2	3	4	5	6
26.	በጓደኞቻቸው ላይ ዕምነት አለኝ፤ እነሱም በእኔ ላይ እምነት እንዳላቸው አውቃለሁ።	1	2	3	4	5	6
27.	ራሴን ከጓደኞቻቸው የስራ ባልደረቦች ጋር ሳነፃፅረው በብዙ ነገር የተሻልኩ እንደሆንኩ ይሰማኛል።	1	2	3	4	5	6

## ረ. ግላዊ ደህንነት / ደስተኝነት (Subjective Well-being)

### 1. የአወንታዊና አሉታዊ ስሜት ግብር (Positive and Negative Affect Schedule (PANAS))

**መመሪያ:-** በዚህ ክፍል፡ አጥኚው የእርስዎን አማካይ ወቅታዊ ስሜት ማወቅ ይፈልጋል። ቀጥሎ የተዘረዘሩት ቃላት የተዘጋጁት የእርስዎን የተለያዩ ስሜት እንደሚገልጹ ታሳቢ በማድረግ ነው። እባክዎ እያንዳንዱን ቃል ካነበቡ በኋላ የሚከተለውን መለኪያ በመጠቀም ባለፉት 6 ወራት የተሰማዎትን አማካይ ስሜት ይገልጻል ብለው ያመኑበትን መልስ የሚወክለውን ቁጥር በተሰጠው ክፍት ቦታ በመጻፍ መልስ ይስጡ።

- |         |           |
|---------|-----------|
| 1. በፍፁም | 3. በአብዛኛው |
| 2. በመጠኑ | 4. ሁልጊዜ   |

- |   |  |
|---|--|
| <p>_____ 1. መፈለግ (ለመስራት)</p> <p>_____ 2. መጨነቅ</p> <p>_____ 3. መደሰት</p> <p>_____ 4. መናደድ</p> <p>_____ 5. ጠንካራ፣ ሀይለኛ</p> <p>_____ 6. ጥፋተኝነት</p> <p>_____ 7. መደንገጥ</p> <p>_____ 8. ጉጉ ፣ ታላቅ ፍላጎት</p> <p>_____ 9. መነጫነጭ</p> | <p>_____ 10. ዝግጁነት</p> <p>_____ 11. ሃፍረት</p> <p>_____ 12. መነሳሳት</p> <p>_____ 13. መርበድበድ</p> <p>_____ 14. ቆራጥ</p> <p>_____ 15. ትኩረት</p> <p>_____ 16. ርብትብት ፣ በቀላሉ የሚሸበር</p> <p>_____ 17. ንቁ</p> <p>_____ 18. ፍርሃት</p> |
|---|--|

### 2. የኑሮ እርካታ (The Satisfaction with Life)

**መመሪያ:-** ከዚህ በመቀጠል እርስዎ ሊሰማሙባቸው ወይም ላይሰማሙባቸው የሚችሉ አምስት አረፍተ ነገሮች ተቀምጠዋል። ከፊት ለፊት ከተዘረዘሩት መለኪያዎች ውስጥ የእርስዎን ምላሽ በሚወክለው አማራጭ ስር የ “✓” ምልክትን በማስቀመጥ በዓረፍተ ነገሩ ምን ያህል እንደሚሰማሙ ይግለጹ።

ቁጥር	ጥያቄዎች	በጣም አልሰማም	አልሰማም	እሰማለሁ	በጣም እሰማለሁ
1.	የምኖረው ህይወት ከምፈልገው ህይወት ጋር በብዙ መልኩ ተቀራራቢ ነው።				
2.	ኑሮዬ እጅግ በጣም ጥሩ ነው።				
3.	በኑሮዬ እርካታ ይሰማኛል።				
4.	እሰካሁን ድረስ በህይወቴ ማሳካት የምፈልጋቸውን ነገሮች አሳክቻለሁ።				
5.	ከዚህ በኋላም ቢሆን በኑሮዬ ላይ ብዙ እንዲለወጥ የምፈልገው ነገር አይኖርም።				

## ፫. ክፍት የፅሁፍ መጠይቅ (Open-ended Questionnaire)

**መመሪያ፡-** ከዚህ ቀጥሎ የተቀመጡት ጥያቄዎች የተዘጋጁት የእርስዎን መረዳት፣ የህይወት ልምድ እንዲሁም የስነልቦና ደህንነትና የኑሮ እርካታ መጠንን በጥልቀት ለማሰስ ታስቦ ነው። ስለሆነም እያንዳንዱን ጥያቄ በጥንቃቄ ይመልሱልኝ ዘንድ በአክብሮት እጠይቃለሁ።

1. በስነልቦና ደህና (ምሉዕ ሰው) ለመሆን ሊያሟሉዎቸው የሚፈልጓቸው ነገሮች ምን ምን ናቸው?


2. በህይወትዎ ደስተኛ የሚሆኑት መቼ / ምን ሲሟላልዎት ወይም ሲያገኙ ነው?


3. በጥቅሉ፡ በስነልቦና ደህና ነኝ ብለው ያስባሉ?

- ሀ. አዎ                       ለ. በመጠኑ                       ሐ. አላስብም

4. ለጥያቄ ቁጥር 3 መልስዎ “ለ” ወይም “ሐ” ከሆነ፤ የስነልቦና ደህንነትዎ ላይ ተፅዕኖ ያደረጉ ዋና ዋና ምክንያቶች ምን ምን ናቸው?


5. በጥቅሉ፡ በህይወትዎ ደስተኛ ነኝ ብለው ያስባሉ?

- ሀ. አዎ                       ለ. በመጠኑ                       ሐ. አላስብም

6. ለጥያቄ ቁጥር 5 መልስዎ “ለ” ወይም “ሐ” ከሆነ፤ የስነልቦና ደህንነትዎ ላይ ተፅዕኖ ያደረጉ ዋና ዋና ምክንያቶች ምን ምን ናቸው?


7. በጥቅሉ፡ በኑሮዎት ረክቻለሁ ብለው ያስባሉ?

- ሀ. አዎ                       ለ. በመጠኑ                       ሐ. አላስብም

8. ለጥያቄ ቁጥር 7 መልስዎ “ለ” ወይም “ሐ” ከሆነ፤ ያልተሟሉልዎት ሁኔታዎች ምን ምን ናቸው?


በድጋሜ አመሰግናለሁ።

**Addis Ababa University**

**College of Education and Behavioural Sciences**

**School of Psychology**

Code No.: \_\_\_\_\_

**Semi-Structured Interview Questions**

**Direction:** Below are semi-structured interview questions designed to explore details about your understanding, experience and importance of psychological well-being. So would you please take your time and respond to each of the following questions.

1. In general, do you believe you are psychologically well?
2. If your answer to the above question is “to some extent/ no”, what are the prominent factors that frequently affect your psychological well-being?
3. What are the essential conditions you need to be fulfilled in order to be psychologically well?
4. What are the importances of being psychologically well for working adults?
5. What measures does the government or your organization take to enhance the psychological wellbeing of working adults? If any, would you explain it please?
6. What actions should your organization take to enhance the psychological well-being of its employees?

Thank you again!

**በአዲስ አበባ ዩኒቨርሲቲ**  
**የትምህርትና ስነ ባህሪ ጥናት ኮሌጅ**  
**የሳይኮሎጂ ትግበት**

የኮድ ቁጥር: \_\_\_\_\_

**ክፊል-ዝግ ቃለ-መጠይቅ**

**መመሪያ:-** ከዚህ ቀጥሎ የተቀመጡት የቃለ መጠይቅ ጥያቄዎች የተዘጋጁት የእርስዎን መረዳት፣ የህይወት ልምድ እንዲሁም የስነልቦና ደህንነት መጠንንና ጥቅም በጥልቀት ለማሰስ ታስቦ ነው። ስለሆነም እያንዳንዱን ቃለ መጠይቅ በዝርዝር ይመልሱልኝ ዘንድ በአክብሮት እጠይቃለሁ።

1. በጥቅሉ፡ በስነልቦና ደህና ነኝ ብለው ያስባሉ?
2. ከላይ ለተጠየቀው ጥያቄ መልስዎ “በመጠኑ/አይደለሁም” ከሆነ፤ የስነልቦና ደህንነትዎ ላይ ተፅዕኖ ያደረጉ ዋና ዋና ሁኔታዎች ምን ምን ናቸው?
3. በስነልቦና ደህና (ምሉዕ ሰው) ለመሆን ሊያሟሉዎቸው የሚፈልጓቸው ነገሮች ምን ምን ናቸው?
4. በስነልቦና ደህና መሆን በህይወትዎ ላይ የሚያስገኘው ጥቅም ምንድን ነው ብለው ያስባሉ?
5. መንግስት ወይም ድርጅትዎ የሲቪል ሰርቪስ ሰራተኞችን የስነልቦና ደህንነት ከፍ ለማድረግ የወሰደው እርምጃ አለ? ካለ ቢያብራሩልን?
6. በእርስዎ በኩል የሰራተኞችን የስነልቦና ደህንነት ከፍ ለማድረግ መንግስት ወይም መስሪያ ቤትዎ ምን ማድረግ አለበት ብለው ያስባሉ?

በድጋሜ አመሰግናለሁ።

## Informed Consent Form

(For Questionnaire Respondents)

*School of Psychology  
Addis Ababa University  
Tel: (251) 11225949  
P. O. Box - 1176*

*Investigator: Kassahun Tilahun Dessie  
Tel: (251) 912035388  
E-mail: [kasishmar@yahoo.com](mailto:kasishmar@yahoo.com)*

I am Kassahun Tilahun, a PhD student in Applied Department Psychology at Addis Ababa University. I am conducting a Dissertation research as part of my PhD. You are cordially invited to participate in this study, which is entitled "*The Psychological Well-being of Ethiopian Adults: Statuses, Correlates and Explanations*". The study examines the relationship between demographics, psycho-social variables and the well-being of adults and will try to assess the prominent determinants of Ethiopian adults' psychological well-being. You are asked to fill out the entire questionnaire packet. It will take about 45 minutes to finish.

### ***Certification of Informed Consent***

This study will never harm your physical or mental well-being. All data will be kept strictly confidential. Your name will not appear on any questionnaire and this consent form including your signature will be kept separately from the rest of your test materials. Data will be protected in a locked filing cabinet and a password protected computer database. Participation in this study is entirely voluntary and you are free to withdraw at any time. The study excludes individuals under 20 years of age and workers other than governmental organizations. You have the right to have any questions concerning the study. You may contact the investigator (for questions) and the school of psychology (if any concerns arise during the study) using the above addresses.

I, \_\_\_\_\_, agree to participate in this study.

Participant's Signature

Date



Informed Consent Form  
(For Interview Respondents)

*School of Psychology  
Addis Ababa University  
Tel: (251) 11225949  
P. O. Box - 1176*

*Investigator: Kassahun Tilahun Dessie  
Tel: (251) 912035388  
E-mail: [kasishmar@yahoo.com](mailto:kasishmar@yahoo.com)*

I am Kassahun Tilahun, a PhD student in Applied Department Psychology at Addis Ababa University. I am conducting a dissertation research as part of my PhD. You are cordially invited to participate in this study, which is entitled “The *Psychological Well-being of Ethiopian Adults: Statuses, Correlates and Explanations*”. The study examines the relationship between demographics, psycho-social variables and the well-being of adults and will try to assess the prominent determinants of Ethiopian adults’ psychological well-being. You are asked to respond to all the interview questions raised by the researcher. It will take about 30 minutes to finish.

***Certification of Informed Consent***

This study will never harm your physical or mental well-being. All interview data will be kept strictly confidential. Your name will not appear on any of the recorded collections and this consent form including your signature will be kept separately from the rest of your test materials. Recorded data will be protected in a locked filing cabinet and a password protected computer database. Participation in this study is entirely voluntary and you are free to withdraw at any time. The study excludes individuals under 20 years of age and workers other than governmental organizations. You have the right to have any questions concerning the study. You may contact the investigator (for questions) and the school of psychology (if any concerns arise during the study) using the above addresses.

I, \_\_\_\_\_, agree to participate in this study.

Participant’s Signature

Date



ተ.ቁ	የቤር /የመ/ሥራ/የ ቤ/ቱ/ ጽ/ቤ/ቱ/ /ሥም	የትጥር ሁኔታ						ጠቅላላ ድምር		
		ቋሚ			ጊዜያዊ/ኮንትራት/			ወንድ	ሴት	ድምር
		ወንድ	ሴት	ድምር	ወንድ	ሴት	ድምር			
1	ክንቲባ ዕ/ቤት	134	129	263			134	129	263	
2	ውልና ክብር መዝገብ ማስረጃ አገልግሎት የሥራ ሃይት	28	54	82			45	27	72	
3	አዲስ አበባ ፍርድ ቤቶች	123	101	224			123	101	224	
4	ንግድና ኢንዱስትሪ	179	111	290			179	111	290	
5	ሰራተኛና ማህበራዊ ጉዳይ ቤር	165	133	298		3	165	133	298	
6	ምርታማነት ማሻሻያ ማዕከል	58	25	83	0	0	58	25	83	
7	ጉሰሌ የዕዎዎት ማዕከል	72	18	90	4		94	18	112	
8	ትምህርት ቤር	110	153	263	1	3	111	156	267	
9	የእሳትና ድንገተኛ አደጋዎች አገልግሎት	414	142	556			414	142	556	
10	ግብር ይግባኝ ሰሚ ጉባኤ	12	11	23			12	11	23	
11	የአዲስ አበባ ከተማ አስተዳደር ዋና ኤዲተር መ/ቤት	68	64	132			68	64	132	
12	ባህልና ተረዝም ቤር	292	182	474	44	30	337	222	559	
13	አካባቢ ጥበቃ ባለስልጣን	87	54	141	26	5	113	59	172	
14	ፋይናንስና ኢኮኖሚ ልማት ቤር	80	68	148	27	4	107	72	158	
15	አፈ ጉባኤ ዕ/ቤት	30	40	70			30	40	70	
16	የወብት መናፈሻና ዘላቂ ማረፊያ ልማትና አስተዳደር ኤጀንሲ	41	51	92	4	2	45	53	98	
17	ጽዳት አስተዳደር ኤጀንሲ	54	23	77			54	23	77	
18	ፖሊስ ኮሚሽን	22	141	163			22	141	163	
19	ፍትህ ቤር	53	35	88		1	53	36	89	
20	አቃቂ ቴክኒክና ሙያ ት/ትና ስልጠና ኮሌጅ	106	36	142	3		109	36	145	
21	ተግባራዊ ቴክኒክና ሙያ ት/ትና ስልጠና ኮሌጅ	241	175	416	3	3	167	101	268	
22	ንፋስ ስልክ ቴክኒክና ሙያ ት/ት ኦና ስልጠና ኮሌጅ	105	112	217			105	112	217	
23	አንጦጦ ቴክኒክና ሙያ ት/ትና ስልጠና ኮሌጅ	206	143	349	22	4	228	147	375	
24	አቅም ግንባታ ቤር	103	70	173			73	70	173	
25	የጀነራል ዊንጌት ሙያ ት/ትና ስልጠና ኮሌጅ	217	51	268	13	6	230	103	333	
26	ምስራቅ ቴክኒክና ሙያ ትምህርትና ስልጠና ኮሌጅ	138	109	247			138	109	247	
27	የሙያ ብቃት ምዘናና ማረጋገጫ ማዕከል	27	8	35			135	133	268	
28	ኮሙኒኬሽን ጉዳዮች ቤር	62	53	115	1		63	53	116	
29	ከተማ ስራ አመራር ኢንስቲትዩት	36	12	48	23	16	39	48	87	
30	የሥራ አስኪያጅ ዕ/ቤት	37	34	71			37	34	71	
31	የሌቶች ህገናትና ወጣቶች ጉዳይ ቤር	110	153	263	1	3	111	156	267	
32	አዲስ አበባ ስፖርት ኮሚሽን	111	97	208			111	97	208	
33	ምርታማነት ማሻሻያ መዕከል	58	25	83			58	25	83	
35	አ.አ ከተማ አስተዳደር ጤና ቤር	80	85	165			80	85	165	
36	ራስ ደስ ሆስፒታል	131	153	284	8	21	139	161	300	
37	አ.አ.ኢቸ አይቪ ኤድስ መከላከልና መቆጣጠሪያ ዕ/ቤት	16	11	27			16	11	27	
38	ጋንዲ ሆስፒታል	60	216	276		6	60	222	282	
39	ጥሩነሽ ቤጂንግ ሆስፒታል	118	166	284	16	48	134	214	348	
40	ዘጠዲቱ ሆስፒታል	130	279	409	7	59	137	338	475	
41	ዳግማዊ ሚኒሊክ ሆስፒታል	305	315	620			305	315	620	
42	ዳግማዊ ሚኒሊክ ነርስ ማሰልጠኛ ኮሌጅ	36	34	70			36	34	70	
43	ጥቃቅንና አነስተኛ ኢንተርፕራይዝ ልማት ቤር	41	24	65			41	24	65	
44	መረጃ አቅርቦት ስ ጉዳይዜሽን ፐሮጀክት ዕ/ቤት	33	9	42			33	9	42	
45	ቴክኒክና ሙያ ትምህርትና ስልጠና ኤጀንሲ	54	50	104			54	50	104	
46	ከተቤ መምህራን ኮሌጅ	392	37	429			392	37	429	
47	ሙያ ብቃትና ምዘናና ማረጋገጫ ማዕከል	27	8	35			27	8	35	
48	ጥርብ ድንጋይ ንጣፍ መንገድ ስራ ፕሮጀክት ማስ/ዕ/ቤት	9	7	16			9	7	16	
49	የከተማ ፕላን መረጃ ኢንስቲትዩት	36	12	48	23	16	35	12	47	
50	መንገድ ብዙሀን ኤጀንሲ	113	75	188	7	6	120	81	201	
51	ቦ ማስሰተኛ ጉዳዮች ይግባኝ ሰሚ ጉባኤ	2	3	5			2	3	5	
52	መልሶ መጠቀምና ማስወገድ ፕሮጀክት ጽ/ቤት	92	14	106			92	14	106	
53	ኮልፌ ቀራንዮ ክ/ከተማ	3465	3437	6902	130	81	3595	3518	7113	
54	ቂርቆስ ክ/ከተማ	2016	2226	4242	104	128	2120	2351	4471	
55	ጉሰሌ ክ/ከተማ	2330	2376	4706	17	23	2347	2400	4747	
56	አዲስ ከተማ ክ/ከተማ	1824	1726	3550	94	96	1689	1649	3338	
57	አቃቂ ቃሊቲ ክ/ከተማ	2219	1970	4189	68	73	2287	2043	4330	
58	ንፋስ ስልክ ላፍቶ ክ/ከተማ	2356	2448	4804	124	160	2480	2442	4922	
59	አራዳ ክ/ከተማ	2465	2547	5012	145	256	2268	2473	5012	
60	ቦሌ ክ/ከተማ	2390	2443	4833	70	114	2460	2557	5017	
61	የካ ክ/ከተማ	2483	2645	5128	55	73	2538	2718	5256	
62	ልደታ ክ/ከተማ	1816	1794	3610	0	0	1816	1794	3610	
	<b>ድምር</b>	<b>28618</b>	<b>27723</b>	<b>56341</b>	<b>1040</b>	<b>1240</b>	<b>29197</b>	<b>28397</b>	<b>57869</b>	

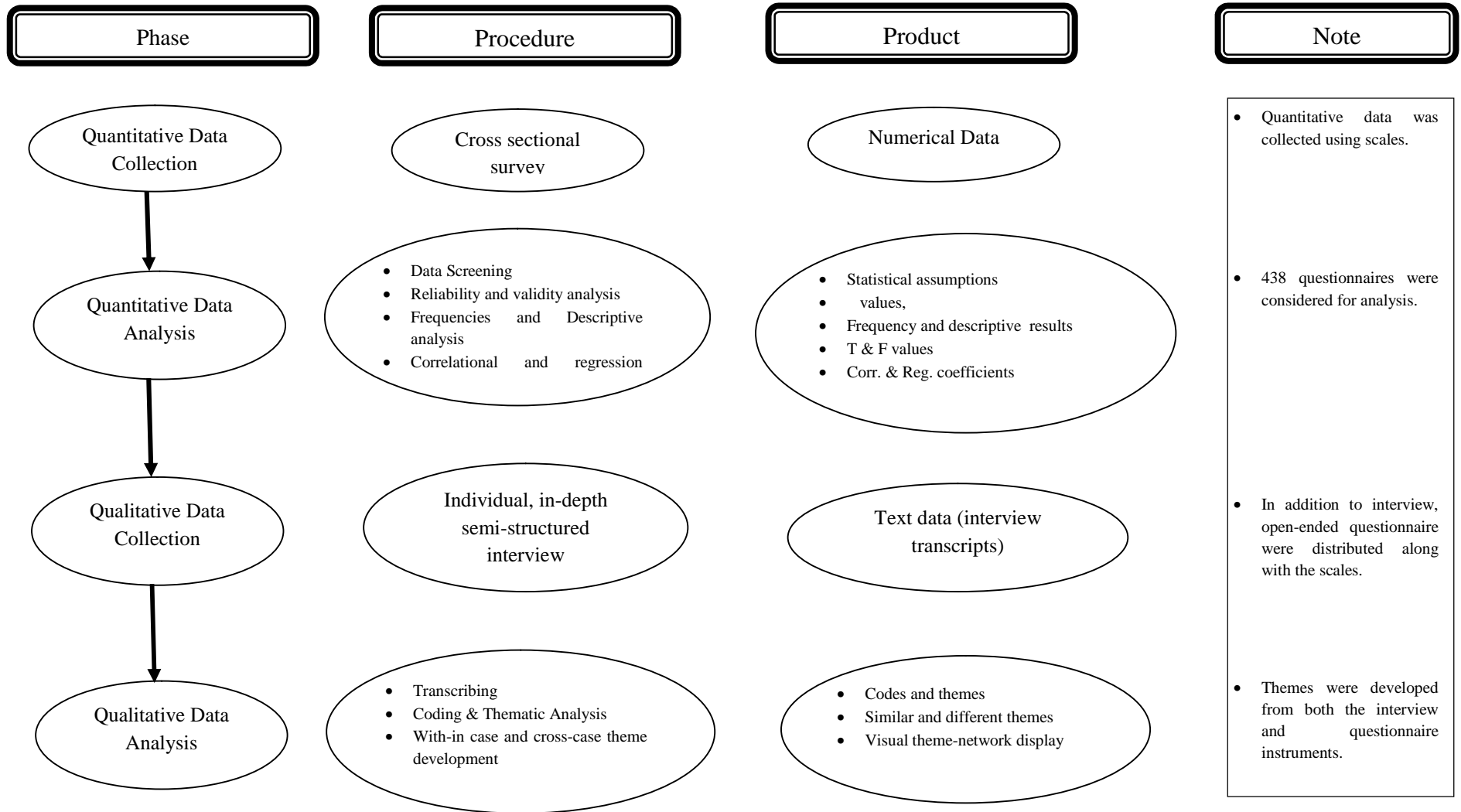
Table 2: Sample Organizations, Participants, Questionnaires Distributed and Returned

No.	Organizations	Total number of workers	Participants Selected	Questionnaires Distributed	Questionnaire Returned	Return Rate (%)
1	Addis Ketema Sub City Adm. Office	3338	33	36	34	94.4
2	Arada Sub City Administration Office	5012	48	54	51	94.4
3	Bole Sub City Administration Office	5017	49	50	44	88
4	Capacity Building Bureau	173	13	16	16	100
5	Education Bureau	267	20	20	19	95
6	Entoto Technique & Vocational Training College	375	29	34	32	94.1
7	Finance And Economic Development Bureau	158	12	20	20	100
8	Fire & Emergency Service	556	42	32	31	96.8
9	Kirkos Sub City Administration Office	4471	44	46	43	93.5
10	Kotebe Teachers Education College	429	33	38	33	86.8
11	Labour And Social Affairs Bureau	298	23	23	22	95.7
12	Police Commission	163	12	17	17	100
13	Small Business Enterprise Development Bureau	65	5	10	9	90
14	Yeka Sub City Administration Office	5256	51	48	44	91.7
15	Zewditu Hospital	475	36	39	32	82
Total		26, 053	450	483	447 (438*)	92.5

*\*Fully completed questionnaires, after omitting the inappropriately filled and incomplete questionnaires.*

## Appendix D: Visual Model of Mixed Method Procedure

Figure 2: A visual model for mixed methods procedures



## Appendix E: Status of Adult Well-being based on Demographics

Table 1: Adults' status of Psychological well-being based on Demographics

Well-being Indexes	Total	Sex				Age				Marital Status				Educational Status				Household Income															
		Female		Male		Young		Middle		Old		Single		Cohabitated		Married		High School		TII/Diploma		Bachelor		Graduate		Low		Medium		High			
		N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
AU	Low	152	34.7	40	37.4	112	33.8	20	40.8	110	36.7	22	24.7	33	32.7	34	35.1	85	35.4	7	36.8	58	39.7	80	33.2	7	21.9	64	43.5	45	30	43	30.5
	High	286	65.3	67	62.6	219	66.2	29	59.2	190	63.3	67	75.3	68	67.3	63	64.9	155	64.6	12	63.2	88	60.3	161	66.8	25	78.1	83	56.5	105	70	98	69.5
EM	Low	91	20.8	34	31.8	57	17.2	17	34.7	58	19.3	16	18.0	26	25.7	21	21.6	44	18.3	8	42.1	29	19.9	45	18.7	9	28.1	42	28.6	20	13.3	29	20.6
	High	347	79.2	73	68.2	274	82.8	32	65.3	242	80.7	73	82.0	75	74.3	76	78.4	196	81.7	11	57.9	117	80.1	196	81.3	23	71.9	105	71.4	130	86.7	112	79.4
PG	Low	112	25.6	34	31.8	78	23.6	13	26.5	57	19.0	42	47.2	17	16.8	29	29.9	66	27.5	9	47.4	41	28.1	50	20.7	12	37.5	38	25.9	55	36.7	19	13.5
	High	326	74.4	73	68.2	253	76.4	36	73.5	243	81.0	47	52.8	84	83.2	68	70.1	174	72.5	10	52.6	105	71.9	191	79.3	20	62.5	109	74.1	95	63.3	122	86.5
PR	Low	80	18.3	25	23.4	55	16.6	8	16.3	61	20.3	11	12.4	19	18.8	24	24.7	37	15.4	3	15.8	31	21.2	42	17.4	4	12.5	39	26.5	24	16.0	17	12.1
	High	358	81.7	82	76.6	276	83.4	41	83.7	239	79.7	78	87.6	82	81.2	73	75.3	203	84.6	16	84.2	115	78.8	199	82.6	28	87.5	108	73.5	126	84.0	124	87.9
PPL	Low	87	19.9	32	29.9	55	16.6	14	28.6	54	18.0	19	21.3	19	18.8	15	15.5	53	22.1	12	63.2	39	26.7	27	11.2	9	28.1	35	23.8	29	19.3	23	16.3
	High	351	80.1	75	70.1	276	83.4	35	71.4	246	82.0	70	78.7	82	81.2	82	84.5	187	77.9	7	36.8	107	73.3	214	88.8	23	71.9	112	76.2	121	80.7	118	83.7
SA	Low	137	31.3	48	44.9	89	26.9	18	36.7	99	33.0	20	22.5	30	29.7	44	45.4	63	26.3	3	15.8	42	28.8	75	31.1	17	53.1	60	40.8	39	26.0	38	27.0
	High	301	68.7	59	55.1	242	73.1	31	63.3	201	67.0	69	77.5	71	70.3	53	54.6	177	73.8	16	84.2	104	71.2	166	68.9	15	46.9	87	59.2	111	74.0	103	73.0
PWB	Low	59	13.5	18	16.8	41	12.4	11	22.4	40	13.3	8	9.0	13	12.9	15	15.5	31	12.9	6	31.6	14	9.6	33	13.7	6	18.8	32	21.8	16	10.7	11	7.6
	High	379	86.5	89	83.2	290	87.6	38	77.6	260	86.7	81	91.0	88	87.1	82	84.5	209	87.1	13	68.4	132	90.4	208	86.3	26	81.3	115	78.2	134	89.3	130	92.2

Note: *Au* = Autonomy  
*EM* = Environmental Mastery  
*PG* = Personal growth  
*PR* = Positive relations with others

*PPL* = Purpose in life  
*SA* = Self-acceptance  
*PWB* = Overall psychological well-being

Table 2: Adults' status of Subjective well-being based on Demographics

Well-being Indexes	Total	Sex				Age				Marital Status				Educational Status						Household Income													
		Female		Male		Young		Middle		Old		Single		Cohabitated		Married		High School		TTI/Diploma		Bachelor		Graduate		Low		Medium		High			
		N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
PA	Low	76	17.4	15	14.0	61	18.4	3	6.1	60	20.0	13	14.6	20	19.8	19	19.6	37	15.4	4	21.1	18	12.3	48	19.9	6	18.8	25	17.0	28	18.7	23	16.3
	High	362	82.6	92	86.0	270	81.6	46	93.9	240	80.0	76	85.4	81	80.2	78	80.4	203	84.6	15	78.9	128	87.7	193	80.1	26	81.3	122	83.0	122	81.3	118	83.7
NA	Low	402	91.8	103	96.3	299	90.3	45	91.8	279	93.0	78	87.6	91	90.1	86	88.7	225	93.8	19	100	137	93.8	216	89.6	30	93.8	138	93.9	138	92.0	126	89.4
	High	36	8.2	4	3.7	32	9.7	4	8.2	21	7.0	11	12.4	10	9.9	11	11.3	15	6.3	-	-	9	6.2	25	10.4	2	6.3	9	6.1	12	8.0	15	10.6
SWL	Low	228	52.1	53	49.5	175	52.9	36	73.5	156	52.0	36	40.4	74	73.3	49	50.5	105	43.8	9	47.4	72	49.3	132	54.8	15	46.9	89	60.5	81	54.0	58	41.1
	High	210	47.9	54	50.5	156	47.1	13	26.5	144	48.0	53	59.6	27	26.7	48	49.5	135	56.3	10	52.6	74	50.7	109	45.2	17	53.1	58	39.5	69	46.0	83	58.9
SWB	Low	46	10.5	6	5.6	40	12.1	4	8.2	32	10.7	10	11.2	11	10.9	10	10.3	25	10.4	-	-	10	6.8	27	11.2	9	28.1	12	8.2	17	11.3	17	12.1
	High	392	89.5	101	94.4	291	87.9	45	91.8	268	89.3	79	88.8	90	89.1	87	89.7	215	89.6	19	100	136	93.2	214	88.8	23	71.9	135	91.8	133	88.7	124	87.9

Note: PA = Positive Affect  
 NA = Negative Affect

SWL = Satisfaction with life  
 SWB = Aggregate subjective well-being

## Appendix F: ANOVA Results

Table 1: Differences in well-being measures in terms of adults' age (emerging, young and middle adulthood)

	Groups	Mean	SD	N	Univariate tests						
					F	Sig	Partial <sub>2</sub>	Post Hoc Tests (Bonferroni)			
								Groups	MD	Sig.	
Dimensions of PWB	<b>Autonomy</b>										
	Emerging	3.6394	1.0134	49							
	Young	3.8433	1.0973	300	1.127	.325	.005				
	Middle	3.9213	.9770	89							
	<b>Environmental Mastery</b>										
	Emerging	3.8775	.8820	49				1 & 2	-.4097*	.006	
	Young	4.2873	.8348	300	4.914**	.008	.022	1 & 3	-.3112	.124	
	Middle	4.1887	.9082	89				2 & 3	.0985	1.00	
	<b>Personal Growth</b>										
	Emerging	3.9336	.8240	49				1 & 2	-.4679*	.009	
	Young	4.4016	1.0028	300	13.720**	.000	.059	1 & 3	.1162	1.000	
	Middle	3.8174	1.1442	89				2 & 3	.5842*	.000	
	<b>Positive Relations</b>										
	Emerging	4.4612	.9239	49							
	Young	4.2773	.9720	300	1.458	.234	.007				
Middle	4.4314	.8474	89								
<b>Purpose in life</b>											
Emerging	4.0714	1.0545	49				1 & 2	-.4715*	.007		
Young	4.5430	.9966	300	4.894**	.008	.022	1 & 3	-.3268	.201		
Middle	4.3983	.9845	89				2 & 3	.1446	.695		
<b>Self-acceptance</b>											
Emerging	3.7142	1.1354	49								
Young	4.0061	.8997	300	2.932	.054	.013					
Middle	4.0861	.6667	89								
Dimensions of SWB	<b>Positive Affect</b>										
	Emerging	3.1383	.4054	49				1 & 2	.2157*	.019	
	Young	2.9225	.5272	300	3.900	.021*	.018	1 & 3	.1558	.258	
	Middle	2.9825	.4974	89				2 & 3	-.0599	.990	
	<b>Negative affect</b>										
	Emerging	1.8888	.5157	49				1 & 2	.2055*	.039	
	Young	1.6833	.5132	300	3.262	.039*	.015	1 & 3	.1410	.418	
	Middle	1.7478	.6135	89				2 & 3	-.0644	.957	
	<b>Satisfaction with Life</b>										
	Emerging	2.3545	.6461	49							
Young	2.5687	.5753	300	2.839	.060	.013					
Middle	2.5716	.62949	89								

\*\* . F is significant at the 0.01 level (2-tailed).

\* . F is significant at the 0.05 level (2-tailed).

Table 2: Differences in well-being measures in terms of adults' gender (Female, Male)

	Groups	Mean	SD	N	Univariate tests		
					<i>F</i>	<i>Sig</i>	<i>Partial</i> <sup>2</sup>
Dimensions of PWB	Autonomy						
	Female	3.7227	1.0703	107	1.613	.205	.004
	Male	3.8731	1.0626	331			
	Environmental mastery						
	Female	3.9925	.9630	107	10.172	.002	.023
	Male	4.2954	.8160	331			
	Personal Growth						
	Female	4.1144	1.1302	107	1.752	.186	.004
	Male	4.2681	1.0143	331			
	Positive Relations						
Female	4.5327	1.0543	107	6.667*	.010	.015	
Male	4.2634	.8971	331				
Purpose in life							
Female	4.2780	1.1239	107	4.681*	.031	.011	
Male	4.5199	.9642	331				
Self-acceptance							
Female	3.6962	1.0114	107	15.846**	.000	.035	
Male	4.0845	.8295	331				
Dimensions of SWB	Positive Affect						
	Female	3.0737	.5659	107	7.206**	.008	.016
	Male	2.9217	.4892	331			
	Negative affect						
	Female	1.6749	.4242	107	.967	.326	.002
	Male	1.7338	.5698	331			
Satisfaction with Life							
Female	2.6518	.6504	107	4.538*	.034	.010	
Male	2.5109	.5758	331				

\*\* . F is significant at the 0.01 level (2-tailed).

\*. F is significant at the 0.05 level (2-tailed).

Table 3: Differences in well-being measures in terms of adults' marital status (Single, Cohabitated and Married)

	Groups	Mean	SD	N	Univariate tests					
					F	Sig	Partial <sup>2</sup>	Post Hoc Tests (Bonferroni)		
								Groups	MD	Sig.
Dimensions of PWB	<b>Autonomy</b>									
	Single	4.0066	1.0530	101						
	Cohabitated	3.9175	1.0341	97	2.746	.065	.012			
	Married	3.7319	1.0750	240						
	<b>Environmental Mastery</b>									
	Single	4.1346	.7741	101				1 & 2	.0480	1.000
	Cohabitated	4.0865	.7615	97	3.059*	.048	.014	1 & 3	-.1778	.245
	Married	4.3125	.9270	240				2 & 3	-.2259	.088
	<b>Personal Growth</b>									
	Single	4.3044	.8159	101						
	Cohabitated	4.2525	.8988	97	.449	.639	.002			
	Married	4.1906	1.1781	240						
	<b>Positive Relations</b>									
	Single	4.2297	.9043	101				1 & 2	.1843	.489
	Cohabitated	4.0453	.8946	97	8.537**	.000	.038	1 & 3	-.2561	.061
Married	4.4858	.9505	240				2 & 3	-.4404*	.000	
<b>Purpose in life</b>										
Single	4.3910	.8968	101							
Cohabitated	4.4680	.9017	97	.325	.723	.001				
Married	4.4872	1.0945	240							
<b>Self-acceptance</b>										
Single	3.9339	.8778	101				1 & 2	.2295	.199	
Cohabitated	3.7044	.8608	97	8.331**	.000	.037	1 & 3	-.1944	.187	
Married	4.1284	.8837	240				2 & 3	-.4240*	.000	
Dimensions of SWB	<b>Positive Affect</b>									
	Single	2.831683	.4718270	101				1 & 2	-.1454	.135
	Cohabitated	2.977090	.5323723	97	4.207*	.015	.019	1 & 3	-.1734*	.013
	Married	3.005093	.5140967	240				2 & 3	-.0280	1.000
	<b>Negative affect</b>									
	Single	1.743674	.5701944	101				1 & 2	-.1131	.408
	Cohabitated	1.856816	.5144413	97	5.151**	.006	.023	1 & 3	.0899	.466
	Married	1.653704	.5242078	240				2 & 3	.2031*	.005
	<b>Satisfaction with Life</b>									
	Single	2.366337	.4409710	101				1 & 2	-.1401	.284
Cohabitated	2.506443	.6336308	97	7.768**	.000	.034	1 & 3	-.2701*	.000	
Married	2.636458	.6222210	240				2 & 3	-.1300	.201	

\*\* F is significant at the 0.01 level (2-tailed).

\* F is significant at the 0.05 level (2-tailed).

Table 4: Differences in PWB Dimensions in terms of adults' Educational Status (High school, Diploma, bachelor, and Graduate)

Dimensions of PWB	Groups	Mean	SD	N	Univariate tests					
					F	Sig	Partial 2	Post Hoc Tests (Bonferroni)		
								Groups	MD	Sig.
<b>Autonomy</b>										
	High school	3.2807	1.2534	19	3.256*	.022	.022	1 & 2	-.4361	.548
	Diploma	3.7168	.9679	146				1 & 3	-.6515	.060
	Bachelor	3.9322	1.1078	241				1 & 4	-.7088	.126
	Graduate	3.9895	.9216	32				2 & 3	-.2153	.317
								2 & 4	-.2726	1.000
								3 & 4	-.0573	1.000
<b>Environmental mastery</b>										
	High school	3.7894	1.3637	19	1.789	.148	.012			
	Diploma	4.2068	.8682	146						
	Bachelor	4.2614	.7854	241						
	Graduate	4.2437	.9951	32						
<b>Personal Growth</b>										
	High school	3.7631	1.0390	19	2.251	.082	.015			
	Diploma	4.2465	1.1176	146						
	Bachelor	4.2925	.9714	241						
	Graduate	3.9687	1.1704	32						
<b>Positive Relations</b>										
	High school	4.1894	.6090	19	1.122	.340	.008			
	Diploma	4.3821	.9456	146						
	Bachelor	4.3427	.9734	241						
	Graduate	4.0687	.8524	32						
<b>Purpose in life</b>										
	High school	3.0631	.9913	19	17.587**	.000	.108	1 & 2	-1.2871*	.000
	Diploma	4.3503	1.1783	146				1 & 3	-1.5903*	.000
	Bachelor	4.6535	.7854	241				1 & 4	-1.2805*	.000
	Graduate	4.3437	.9852	32				2 & 3	-.3031*	.016
								2 & 4	.0065	1.000
								3 & 4	.3097	.516
<b>Self-acceptance</b>										
	High school	3.8859	.7916	19	5.530**	.001	.037	1 & 2	-.3058	.925
	Diploma	4.1917	.8555	146				1 & 3	-.0462	1.000
	Bachelor	3.9322	.9247	241				1 & 4	.3234	1.000
	Graduate	3.5625	.6289	32				2 & 3	.2595*	.030
								2 & 4	.6292*	.002
								3 & 4	.3697	.155

\*\* F is significant at the 0.01 level (2-tailed).

\* F is significant at the 0.05 level (2-tailed).

Table 5: Differences in SWB Dimensions in terms of adults' Educational Status (High school, Diploma, Bachelor, and Graduate)

	Groups	Mean	SD	N	Univariate tests					
					F	Sig	Partial <sup>2</sup>	Post Hoc Tests (Bonferroni)		
								Groups	MD	Sig.
Dimensions of SWB	<b>Positive Affect</b>									
	High school	2.8245	.5202	19				1 & 2	-.2705	.171
	Diploma	3.0951	.5240	146	5.579**	.001	.037	1 & 3	-.0781	1.00
	Bachelor	2.9027	.5057	241				1 & 4	-.0157	1.00
	Graduate	2.8402	.3796	32				2 & 3	.1924*	.002
								2 & 4	.2548	.060
								3 & 4	.0624	1.00
	<b>Negative Affect</b>									
	High school	1.5321	.4312	19						
	Diploma	1.6955	.4975	146	1.387	.246	.009			
	Bachelor	1.7337	.5671	241						
	Graduate	1.8315	.5351	32						
	<b>SWL</b>									
High school	2.6381	.5756	19							
Diploma	2.5410	.6237	146	.205	.893	.001				
Bachelor	2.5363	.5958	241							
Graduate	2.5781	.5107	32							

\*\* . F is significant at the 0.01 level (2-tailed).

\* . F is significant at the 0.05 level (2-tailed).

Table 6: Differences in well-being dimensions in terms of adults' Household Income (Low, Medium, and High Income).

	Groups	Mean	SD	N	Univariate tests					
					F	Sig	Partial <sub>2</sub>	Post Hoc Tests (Bonferroni)		
								Groups	MD	Sig.
Indexes of PWB	<b>Autonomy</b>									
	Low income	3.6235	1.0932	147				1 & 2	-.3008*	.044
	Medium Income	3.9244	1.0577	150	4.538*	.011	.020	1 & 3	-.3409*	.019
	High Income	3.9645	1.0162	141				2 & 3	-.0400	1.000
	<b>Environmental Mastery</b>									
	Low income	4.0095	.9082	147				1 & 2	-.2744*	.017
	Medium Income	4.2840	.8403	150	7.287**	.001	.032	1 & 3	-.3663*	.001
	High Income	4.3758	.7987	141				2 & 3	-.0918	1.000
	<b>Personal Growth</b>									
	Low income	4.1751	.9688	147						
	Medium Income	4.1633	1.1202	150	1.603	.202	.007			
	High Income	4.3599	1.0326	141						
	<b>Positive Relations</b>									
	Low income	4.2149	.9730	147						
	Medium Income	4.4400	.9682	150	2.121	.121	.010			
High Income	4.3304	.8766	141							
<b>Purpose in life</b>										
Low income	4.3119	1.1231	147							
Medium Income	4.5100	.9201	150	2.492	.084	.011				
High Income	4.5585	.9639	141							
<b>Self-acceptance</b>										
Low income	3.6882	.8702	147				1 & 2	-.5284*	.000	
Medium Income	4.2166	.7916	150	14.577**	.000	.063	1 & 3	-.3744*	.001	
High Income	4.0626	.9331	141				2 & 3	.1540	.390	
Indexes of SWB	<b>Positive Affect</b>									
	Low income	2.9206	.4825	147						
	Medium Income	2.9807	.5087	150	.619	.539	.003			
	High Income	2.9755	.5472	141						
	<b>Negative affect</b>									
	Low income	1.7460	.4760	147						
	Medium Income	1.6914	.5359	150	.382	.683	.002			
	High Income	1.7214	.6001	141						
	<b>Satisfaction with Life</b>									
	Low income	2.4532	.5813	147				1 & 2	-.0826	.692
	Medium Income	2.5358	.5425	150	4.054*	.018	.018	1 & 3	-.1983*	.014
	High Income	2.6515	.6537	141				2 & 3	-.1157	.291

\*\* F is significant at the 0.01 level (2-tailed).

\* F is significant at the 0.05 level (2-tailed).

## Appendix G: Interaction Terms

Table 1: Results for Regression Analyses Examining the Contributions of the Interactions between Personality and Religiosity on dimensions of PWB scores

Interactions	<i>Autonomy</i>		<i>Envi. Mastery</i>		<i>Per. Growth</i>		<i>Pos. Relations</i>		<i>Purpose in Life</i>		<i>Self-acceptance</i>							
	<i>R</i> <sup>2</sup>	<i>F</i>	<i>R</i> <sup>2</sup>	<i>F</i>	<i>R</i> <sup>2</sup>	<i>F</i>	<i>R</i> <sup>2</sup>	<i>F</i>	<i>R</i> <sup>2</sup>	<i>F</i>	<i>R</i> <sup>2</sup>	<i>F</i>						
C_Extraversion	-.031		.082		-.007		.100*		-.001		.160**							
C_Religiosity	.010	.003	.36	.120*	.021	3.04*	.026	.009	1.32	.187**	.047	7.18**	.073	.007	1.09	.132**	.041	6.24**
C_Extra*C_Reli	.031			.017			.087				-.057		.039			.033		
C_Agreeable	.131*			.052			.009			.102*			.113*			.040		
C_Religiosity	-.052	.028	4.16**	.093	.019	2.76*	.026	.002	.27	.178**	.056	8.52**	.066	.026	3.79*	.113*	.019	2.74
C_Agree*C_Reli	-.098*			-.041			-.024			.139**			.110*			-.014		
C_Conscient	.055			.185**			.125*			.073			.264**			.209**		
C_Religiosity	.019	.006	.946	.136**	.079	12.45**	.053	.049	7.51**	.185**	.042	6.36**	.077	.076	11.91**	.135**	.067	10.38**
C_Consc*C_Reli	.047			.140**			.156**			.057			.001			.047		
C_Neuroticism	-.084			-.166**			-.045			-.185**			-.208**			-.056		
C_Religiosity	.011	.013	1.92	.083	.042	6.35**	.036	.006	.926	.157**	.072	11.14**	.051	.053	8.11**	.117*	.020	2.96
C_Neuro*C_Reli	-.074			.045			-.055			-.074			-.063			.018		
C_Openness	.193**			.182**			.121*			-.022			.137**			.124*		
C_Religiosity	-.002	.038	5.79	.106*	.047	7.16**	.018	.026	3.93**	.180**	.032	4.80**	.075	.028	4.13**	.113*	.042	6.36**
C_Open*C_Reli	-.014			.000			-.084			.001			.088			-.079		

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

Table 2: Results for Regression Analyses Examining the Contributions of the Interactions between Personality and Religiosity on dimensions of SWB scores

Interactions	<i>Positive Affect</i>			<i>Negative Affect</i>			<i>Satisfaction with life</i>	
	<i>R</i> <sup>2</sup>	<i>F</i>		<i>R</i> <sup>2</sup>	<i>F</i>		<i>R</i> <sup>2</sup>	<i>F</i>
C_Extraversion	.159**			-.076			.091	
C_Religiosity	.238**	.079	12.478**	-.142**	.026	3.94**	.132**	.026 3.94**
C_Extraversion*C_Religiosity	.015			.035			.049	
C_Agreeableness	.064			-.091			.012	
C_Religiosity	.225**	.060	9.23**	-.102*	.026	3.91**	.124*	.018 2.73*
C_Agreeableness*C_Reli	.047			.016			-.022	
C_Conscient	.007			-.036			.036	
C_Religiosity	.247**	.066	10.22**	-.143**	.025	3.73*	.147**	.034 5.16**
C_Consc*C_Reli	.103*			-.067			.117*	
C_Neuroticism	.125**			.126**			-.059	
C_Religiosity	.262**	.071	11.05**	-.111*	.034	5.07	.136**	.028 4.11
C_Neuro*C_Reli	-.034			-.013			-.079	
C_Openness	.089			-.081			.058	
C_Religiosity	.230**	.063	9.68**	-.125**	.029	4.31**	.122*	.028 4.14**
C_Open*C_Reli	.016			.051			-.072	

\* Significant at the 0.05 level (2-tailed).

\*\*Significant at the 0.01 level (2-tailed).

## Appendix H: Thematic Analysis Network

Figure 3: Thematic analysis network of Ethiopian adults' Psychological Well-being

