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Altruism

Savage Chickens

by Doug Savage



Introduction

There are various definitions of altruism, from a number of fields of research. Here are some examples:

1. Seems to be the most general and frequently used: "a motivational state with the end goal of increasing another's welfare" (Batson & Shaw, 1991, p. 108).
2. A very detailed alternative: "Altruism refers to behaviours or attitudes that are focused on helping others. This helping can be related to (1) emotional support behaviours, such as listening fully without trying to direct the other's actions; (2) general helping behaviours, such as small kindnesses that make others feel more comfortable or assist others in tangible ways (e.g., carrying books for someone, holding a door open); (3) having a helping orientation or worldview that values and prioritizes being helpful and kind to others; and (4) having a capacity to listen to or help others without feeling burdened by their needs or wishes (Schwartz 2011). Several different terms have been used in the literature to describe the altruism construct, including helping behaviours, altruistic activities, and generativity. (Schwartz, Quaranto & Gray, K. 2013).
3. Evolutionary based: "when a behaviour reduces the fitness of the actor but increases the fitness of the recipient" (West, Gardner, and Griffin 2006)
4. From educational literature: "Caring in the purest form is known as altruism" (Robinson & Curry, 2005).
5. Behavioural: Altruism is described as "behaviour motivated by concern for others or by internalized values, goals, and self-rewards rather than by the expectation of concrete or social rewards, or the desire to avoid punishment or sanctions" (Eisenberg et al., 1999, p. 1360).

Altruism has been described as behaviour or an attitude, motivational state or an emotional state. However it is important to take into consideration that just because someone is behaving altruistically, does not necessarily mean that they are being altruistic, since no one can fully be aware about the true motivation behind a person's behaviour (Kitcher, 2010; 2011).

This page will discuss altruism and the history behind it. It will also explore different theories of altruism and discuss its cultural connections and how religions links to altruism. This page will also investigate the experimental evidence that back up the theories of altruism and in this the limitations of the theories will also be mentioned. Furthermore, a critical evaluation of the clinical and practical applications will also be provided.

Key Papers

We have identified three key papers which each address the main points of this topic. For info, it is difficult to find a one-fits-all.

- 1) **Probably the most encompassing overview:** A recent review of Altruism and health. It is important to note that Schwartz is a key player in the field, and so this article includes a fair amount of self-referencing. Details some empirical research with commentary.

Schwartz, C. E., Quaranto, B. R., & Gray, K. (2013). Altruism and Health: Theoretical Perspectives. In A Positive Psychology Perspective on Quality of Life (pp. 107-124). Springer Netherlands. (<http://www.tandfonline.com/doi/abs/10.1080/17439760.2013.776621#.UwlIUvlvWS0>)

- 2) **Religious links:** Explaining the connections between altruism and religion and spirituality. Be aware that the authors are using "prosocial behaviour" as a terminology for altruism.

Saroglou, V. (2013). Religion, spirituality, and altruism. The APA Handbook of Psychology, religion and spirituality, 1.
(<http://www.uclouvain.be/cps/ucl/doc/psyreli/documents/2013.APAhdbk.pdf>)

- 3) **Clinical/Empirical Evidence:** One of the few existing RCTs that involves a training program to increase "altruistic orientation" (through increasing e.g. Empathic Concern) which then was associated with decreased stress, within this same sample. Note that decreased stress, as a symptom, is not necessarily a "positive" outcome - research of this kind appears to be lacking within the literature.

Wallmark, E., Safarzadeh, K., Daukantaitė, D., & Maddux, R. E. (2012). Promoting altruism through meditation: an 8-week randomized controlled pilot study. Mindfulness, 1-12.



History of Altruism

The term 'altruism' was originally coined in the 19th century by French sociologist and philosopher Auguste Comte (Dixon, 2005), and has become a major topic in not only psychology but also in evolutionary biology, and ethnology. Whilst ideas about altruism from one field can have an impact on the other fields, the different methods and focuses of these fields always lead to different perspectives on altruism. Put simply, **altruism is selfless concern for the welfare of others and acting to help them.**

Derived from the Italian word altrui, meaning "to others" or "of others," "altruism" was introduced as an antonym for "egoism" to refer to the other-regarding instincts in humans. Comte argued that altruism was innate and this was proven through the science of phrenology (the study of bumps on the skull which reflects a person's personality). He claimed that this was one of the most important discoveries of modern science and contrasted it with what he presented as the Christian view, that human beings are entirely selfish because of the taint of original sin (Dixon, 2005).

New views of altruism started to arise such as more Darwinian conceptualisations. These claimed that altruistic behaviours must be beneficial to the individual or group since they have not been eliminated by natural selection. In order for primates and humans to live together successfully in groups, it is thought that cooperative and altruistic behaviours were essential for the group's evolution, ecology and development and could be viewed as the "glue" that held these groups together (Sussman & Cloninger, 2011).

From the 1960s onwards, there was a large increase in the psychological research being conducted into altruism. Lots of the research focused on the underlying reasoning behind altruism and whether helping behaviours displayed by individuals are altruistically or egocentrically motivated.

Theories of Altruism

There have been a number of psychological theories suggested about the development and function of altruism. Listed below are a few of the main theories.

Kin selection

This was first suggested by Hamilton (1963) who proposed that the likelihood of an individual engaging in altruistic acts could be defined by the mathematical rule:

$$rB - C > 0$$

Where r measures the relatedness between the individual performing the altruistic act (the actor) and the recipient, B is the benefit gained by the recipient due to the altruistic act and C is the cost to the actor for performing the altruistic act. rB can be defined as the seen as the overall benefit to the actor. Following on from this, it is proposed that if the benefit back to the actor (rB) is greater than the cost of the altruistic act, then this act will be favoured by natural selection.

From this rule we can clearly see that the more genetically related the recipient is to the actor, the more likely it is that the actor will engage in altruistic behaviour. This is the underlying rule behind kin selection - that **we are more likely to help people who are more closely related to ourselves.**

However, lots of research from evolutionary biologists, primatologists, anthropologists and other social scientists has found data on seemingly altruistic behaviour in many animal species, as well as in human societies, that do not fit with models of kin selection (Sussman & Cloninger, 2011). Clearly then, this cannot be the whole picture.

Cultural Transmission Theory

It has been shown that, under a wide range of circumstances, mechanisms of cultural inheritance can overpower conventional genetic mechanisms and, thus, genetic evolution can be driven by cultural traits (e.g. Boyd & Richerson, 1985).

The Cultural Transmission Theory by Jellal & Wolff (2002) suggests that individuals can display two types of behaviours, altruistic or egoistic. **The probability of a child being altruistic depends on the behaviours of their own parents and other family members.** For example, say someone spends a lot of time and resources looking after their parents without seeking reciprocation from them. This person's children will see this behaviour and should acquire the same altruistic behaviour as their parent through observation, imitation and adoption of their family's cultural model.

While this theory is a suggested explanation for altruistic behaviours towards other family members, specifically your elders, it could be used along with Bandura's (1977) **Social Learning Theory** to explain how children learn to perform altruistic behaviours in general.

Social Exchange Theory

This theory was first proposed around the 1950s. Put simply, the idea behind this theory states that **individuals perform "altruistic" acts under the assumption that their kindness will be reciprocated at some point** (Emerson, 1976). Normally it is assumed that the benefits of an altruistic act must outweigh the costs or else the act will not occur (Maner et al., 2002).

E.g. a parent may financially support their child through university with the assumption that later in life their child will be able to support them.

Food for Thought

One thing that all these theories of altruism have in common is that there is some sort of benefit from performing altruistic behaviours. This therefore raises the question as to whether these acts can truly be defined as altruistic if they are inherently not selfless.

Cultural Connections



Altruism and religion go hand in hand. Most religions such as Buddhism, Hinduism, Christianity, Islam and Judaism, put strong emphasis on altruism and altruistic behaviour. Here are some examples of altruism in various religions:

Christianity

Altruism plays a significant role in Christianity. It is central to the teachings of Jesus found in the Gospel. According to Christian belief, Jesus was a perfect example of an altruistic person as he sacrificed himself in order to atone for the sins of mankind. Christians believe that true love comes from the love of God and the path people take in order to reach God is through Jesus. The main motivation for altruism in Christianity is therefore love. Christians show love to others because they believe Christ first loved us. They believe that God is love and mankind is made in his image and likeness.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life"

John 3:16 (New International Version, NIV)

'Whoever believes' refers to the fact that it does not matter who you are, whether you are a nun or a prostitute, a pastor or a preacher, young or old, gay or straight. According to the Bible, Jesus died for everyone. From this verse we see that love is giving, sacrificial, non-discriminating and forgiving. So what is love according to the Bible? Love is patient and kind and does not envy or boast; it is not proud or self-seeking. The Bible also tells people to "love your neighbour as yourself", which means we should treat other people with the same kind of love and respect that we have for ourselves. Most Christian churches around the world have a women's outreach or a poverty outreach, where they give out food and water to those in need.

Buddhism

Love and compassion are components of all forms of Buddhism, and are focused on all beings equally. Since "all beings" includes the individual, love and compassion in Buddhism are outside the opposition between self and other. It is even said that the distinction between self and other is part of the root cause of our suffering. However, humans as a general rule tend to be at least somewhat self-centered thus Buddhism tries to encourage us to focus love and compassion on others.

"The more we care for the happiness of others, the greater our own sense of well-being becomes"

The Dalai Lama

Buddhists also believe in karma, which functions like a cause and effect relationship and is believed to keep balance in the world. Therefore, they believe that by doing good deeds, as a consequence good deeds will happen to them in return.

The definition of altruism according to Buddhists is, thinking and acting for the benefit of others instead of oneself only. In other words, Buddhist try to avoid terminologies like "self" and "others" because they believe that in order to be able to help others, one must make changes within themselves. They also believe that when we make changes within ourselves, which in turn is beneficial for the people around us. In summary, it is important for Buddhists not to make a distinction between "self" and "others" but instead think in terms of "self and others together".

Islam

In Islam, the concept of altruism (or *tharr*) is the notion of 'preferring others to oneself'. For those who practise a branch of Islam called Sufism, this means devotion to others through complete forgetfulness of your own concerns. They believe that concern for others is a demand made by Allah on the human body and is considered to be property of Allah alone. The importance lies in sacrifice for the sake of the greater good. Islam considers those practising *tharr* as abiding by the highest degree of nobility. This is similar to the notion of chivalry, but unlike that European concept, in *tharr* attention is focused on everything in existence.

"A constant concern for Allah results in a careful attitude towards people, animals, and other things in this world."

(Neusner, 2005)

Food for Thought

Most religions emphasise the importance of behaving altruistically. However, the underlying thought process behind this is that this is what their God expects of them. Therefore, can this ever be pure altruism? It could instead be considered that these "altruistic" behaviours are either a moral duty one *must* perform or that they are an egocentric act, done only in order to gain favour with their deity and reap the rewards in the afterlife.

Equally, if altruistic behaviour is motivated by karma and the belief that good things will happen to you in return, can this really be classified as altruism either? Surely this implies that these altruistic behaviours are also egocentrically motivated since they are done to receive some kind of personal gain at some point in the future. On the other hand, if the philosophy held is that doing good things does not necessarily mean that good things will happen to you specifically but can also refer to an overall reward then, perhaps this can be viewed as pure altruism.

Research

Researchers who have focused on the prosocial aspects of religion argue that religion encourages prosocial attitudes and actions (Norenzayan & Shariff, 2008). Norenzayan and Shariff also investigated the relationship between religiosity and social cooperation. They primed their subjects with religious beliefs and found that after priming, participants were more likely to share money with an anonymous partner even though they were told that they could keep the money to themselves. From this, they argue that religious beliefs and prosocial behaviour are strongly linked together. One might argue though whether the behaviour itself is considered altruistic, since we cannot know what the true motivation behind this certain behaviour is.

Wild uncritical claims

Written By [TheParrots](#) Category Behavior + Note This
Helping Yourself by Helping Others:
Altruistic Behavior Makes You Happier!
Average Rating: ★★★★☆ Rate Article: ★★★★★

(<http://www.selfgrowth.com/articles/helping-yourself-by-helping-others-altruistic-behavior-makes-you-happier>)

The benefits of altruism are not just reported in published journals. They are also reported in popular magazines and for example, websites by relationship experts (see left).

Does this necessarily mean they are not critical? They may be guilty of not always mentioning the negatives of *too much* altruism (feeling overwhelmed, see experimental evidence section) or simply don't back always refer to published work. Given the nature of the these sites, this might not be surprising and is perhaps forgivable.

Generally, we find the main problem of those who *do* cite peer-reviewed work tend to translate this research into the statement that "altruism makes you happier". For an idea of why this is perhaps too simplistic, see our "Experimental Evidence" section.

Many other claims are based within the large on-going debate on what true altruism is. Some people claim that there is no such this as a purely altruistic act, because every good deed has a selfish agenda behind it, whether it is expecting something good in return or purely getting an ego-boost from performing an altruistic act. Even looking at evolutionary theory, the only benefit of performing altruistic acts is because you will either be extrinsically or intrinsically rewarded for it. Since human beings are innately selfish, it is not surprising that people claim there is no such thing as pure altruism.

However, it all depends on what you define as 'true altruism'. Perhaps simply doing good deeds for other people, and always striving to be less selfish is what defines an altruistic person? What determines an altruistic act does not depend on the act itself, but the motivation behind the act. For instance a lot of celebrities give out money to charities, but is that being altruistic or merely doing it because everyone else is doing it and they want to appear as a charitable person?

Experimental Evidence

This section will focus on two main criticisms of the altruism literature, and gaps between theory and empirical research are identified.

Critique 1: From theory to experimental evidence: a case of weak construct validity?

Researching "Altruism" and its Components

While there exist theoretical reviews regarding associations between altruism and well-being (Soosai-Nathan, Negri, Delle Fave, 2013; Schwartz et al., 2013), it is unlikely that you will find a research paper returning *empirical* evidence that conclude that "altruism" as a single construct is associated with well-being, and even less likely that; "altruism increases well-being". If you do find these articles, we would advise you to be wary of their contents. Why might this be?

One significant reason for this is largely because "altruism" itself is not a standardized phenomenon. "Altruism" does not appear to translate well from its theoretical definitions into experimental research perhaps because such a broad, abstract construct is difficult to operationalize into something observable or testable. Indeed, many papers acknowledge this significant problem of operationalization within their research yet appear to generalize their results to the concept of altruism itself. (e.g. Schwartz et al., 2003)

Nevertheless, many of these components representing particular aspects of altruism have been studied.

These include:

- **Compassion** (Goetz, Keltner, Simon-Thomas, 2010; Weng et al., 2003).
- **Empathic concern (EC)**. [note: qualitatively different to "empathy" alone, EC is more closely linked to altruism; see Decety, 2011] (Wallmark et al., 2013)
- **Pro-social behaviour** (Aknin et al., 2013; Soosai-Nathan et al., 2013)
- **Social interest** (Schwartz et al., 2003)
- **Generativity** (Aldert et al., 2010).

Our Table of Research..

It is helpful to know the ways in which altruism, via these components on the left, are measured.

We have devised a table of selected research showing **correlational** relationships between aspects of altruism and aspects of well-being.

To see this table, see our subpage on
>> [Page 2.](#) <<

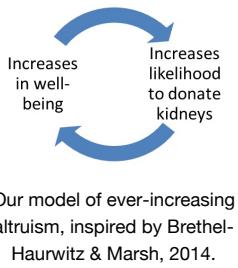
Yet despite narrowing the scope of altruism to particular components, a further problem arises in translating these sub-components into experimental form. Basically, altruism has been defined largely as an attitude or "a motivational state with the ultimate goal of increasing another's welfare" (Batson and Shaw 1991). Yet, it is difficult to obtain the real motivations behind participants' actions, and so the large majority of studies appear to look at behavioural manifestations, such as "spending behaviour" (Aknin et al., 2013). This is problematic, given that distinctions have been made between true psychological altruism and actions that appear altruistic without the actual altruistic psychological component of motivation/intention (Kitcher, 2010; 2011).

Advances have been made; one recent paper explores altruistic attitudes separately from altruistic behavior, and finds associations with well-being (Kahana et al., 2013). Furthermore, attempts have been made to standardize the concept through self-report questionnaires and scales which encompass different aspects of altruism (e.g Bussing et al., 2013); While perhaps moving in the right direction, we would argue that, overall, an example of a current "gap" within the literature exists in representing the attitudinal aspect of altruism. Addressing this issue would allow a stronger basis from which to evaluate whether "altruism", in all its component forms, increase aspects of well-being.

Critique 2: Correlation and Causation

Another means by which altruism research is limited is in its predictive power. Most of the literature to date is correlational. This limits any conclusion of directionality making it very difficult to ascertain whether simply being more altruistic can increase well-being. It cannot be determined whether, instead, it is the case that those who have increased well-being are more likely (perhaps through being in a better position economically, or physically or emotionally) to be altruistic, as suggested by Schwartz et al. (2013).

****NEW** Looking for some recent research?** A population-based paper released early February 2014 suggests the reverse correlation; the states in the US that are deemed higher in levels of well-being were found to be more likely to altruistically donate their kidneys, than those with lower levels of well-being (Brethel-Haurwitz & Marsh, 2014) (<http://pss.sagepub.com/content/early/2014/01/28/0956797613516148.full.pdf+html>). Although simplified (so it's worth reading paper), an interesting idea presented by the authors is a model not just bi-directional, but forever *increasing* overall well-being and altruistic acts within a population.



Nevertheless, given that so many associations have been found between altruistic constructs and well-being, it would be desirable to determine whether altruism has a direct role in increasing well-being, in its own right. Research attempting to address this is relatively scarce, and will be addressed within our Clinical Interventions section. Some authors suggest that a possible way forward is in finding altruism as a mediator e.g. that altruistic volunteering behaviours act as a "buffer" to illness in those with poor functional health (Burr et al. 2011), and even mortality in the elderly (Okun et al. 2010). More research findings of this kind could contribute to determining altruism as having a causal role.

Clinical Interventions

Clinical Populations and Clinical Outcome Variables.

There does appear to be some research indicating that elements of altruism have a variety of clinical application within therapy within patient samples.

It is important to note, however, that although altruism is incorporated into the above therapies, they are necessarily regarded as adopting techniques from positive psychology. As opposed to aiming to reduce pathological symptoms, positive psychological interventions (PPIs), by definition, use entirely different outcome measures involving aspects of well-being, life satisfaction and optimal functioning (Duckworth, Steen & Seligman, 2005). Positive Psychology Interventions (PPIs) are based on the patient's *strengths* – do any exist which adopt techniques to increase altruism?

A good (and often cited) example of a positive psychological intervention demonstrating these effects is from qualitative data obtained from Schwartz et al., (1999). Multiple Sclerosis sufferers were taught "active listening" techniques (initially as a control group but due to the effects explored as an active intervention). This involved listening, but not directing, those with MS for 15 minutes every month over 2 years. The study provides a powerful examples of the mechanisms in how positive psychology might work. Reflecting on this previous work in 2013, Schwartz et al conclude that the participants.:.

[Regarding their 1999 study]

"[Participants] remarked that the experience changed their illness from something that victimized them to a vehicle for having a positive and enhancing role in others' lives"

(Schwartz, 2013, p109.).

Illuminating quotes from participants themselves include:

- "I could still feel valuable. Because I could give something. I had something to give."
 - "It's not just that you have MS, it's that you have MS and you can help other people with MS."
 - "I feel very secure about my future. Not medically, because it can come back any time... I'm not cured. There's no cure for MS, but I really feel like I'm able to handle whatever comes my way."
- (Schwartz et al., 1999: p.1572)

More recently, skills-based positive interventions have been adopted to help improve well-being in Schizophrenics, which included increasing altruism, among other skills such as gratitude, and savoring (Capinogro et al., 2013). As it currently stands at the stage of feasibility testing, the success of interventions (like much of the Pos Psy literature) is based self-report. Importantly research is needed that tests techniques based on boosting altruism only, to determine the strength of this skill alone in improving well-being. Suggestions from Schwartz et al. (2011; 2013) to how a positive altruistic intervention might work are described in theory [here](#) (http://link.springer.com/chapter/10.1007/978-94-007-4963-4_7) (p.121) and have been put into practice [here](#)

Healthy Populations

What about general, healthy, typically developing populations? Can anyone deliberately increase their altruistic attitudes and behaviour, in order to increase their well-being?
(<http://www.blogengage.com/blogger/selfishness-vs-selflessness-its-not-what-you-might-think/>)

There has been some recent literature suggesting that you can learn one component of altruism; compassion. One Randomised Control Trial (RCT) of a 9 week training programme showed a significant increase in self-reported 'compassion for others', and was specifically linked to the amount of formal meditation undertaken (Jazaieri et al., 2013). Beyond self-report, one study has used more observable/experimental methods and found an increase in compassion (redistribution of funds given to a victim outside the lab), and, that the training altered particular brain areas and neural systems associated with social cognition, empathy and reward (Weng et al., 2013).



So, put simply, there is some limited evidence to show that you can learn how to become more altruistic. We would argue, however, that **one final "gap" within the literature is the lack of studies that report this manipulation of altruism to have lead to increased well-being, within the same sample.**

One pilot RCT suggests that meditation training (with each session focussing on different aspects of altruism) lead to increased "altruistic orientation", which in turn was associated with decreased self-reported stress levels (Wallmark et al., 2012). However, more research into the "positive" outcomes that positive psychology advocates, is definitely required.

Practical Exercises

1. Viewing altruistic media characters

We have seen this within a research paper that found significant differences (Farsides, Pettman & Tourle, 2013) (<http://onlinelibrary.wiley.com/doi/10.1111/jasp.12175/full>), so **should** be fairly empirically based...:

(http://upload.wikimedia.org/wikipedia/commons/9/97/Family_watching_television_1958.jpg)

Procedure:

- In the experimental group, participants were asked to watch 10 mins of a specially selected clip of a DVD (The Dead Poet's Society, Weir, 1989) that showed "prominent models who were distinctively empathic (i.e., other-attuned) and altruistic (i.e., positively other-concerned).... DVD showed an inspirational empathic teacher (Robin Williams) telling pupils they should "seize the day." The emphasis throughout is that the teacher cares about each and every student and wants to inspire them to do what they think is valuable, in their own way; just as he is modelling.
- Individual workbooks were given to participants...In the personal reflection [experimental] condition, **questions encouraged participants to consider how they felt about the models and their behaviour**; to what extent they could and would like to be more like the models; what they would need to do to bring such changes about; and the likely consequences for them and others if they made such changes. Example questions were "What holds you back from being a bit more like this?" and "How could you overcome these hurdles?" ...



Results/Discussion:

- "Consistent with growing research evidence of positive effects from watching prosocial television (Mares & Woodard, 2005), teenagers' self-reported altruistic inclinations were higher after watching a brief DVD containing inspirationally empathic models than after watching one that did not" [who also completed a control workbook, asking questions such as What was the school emblem on the blazer].
- So, you might want to watch some inspiring film footage of Robin Williams being altruistic!

2. Keep a journal of altruistic acts

From another research paper: (Caponigro et al., 2013): (<http://onlinelibrary.wiley.com/doi/10.1002/cpp.1839/full>)



(<http://www.chelsey.co.nz/health-and-fitness/self-and-mental-health/an-exceedingly-simple-guide-to-keeping-a-journal>)

A fairly simple suggestion, used as part of an intervention to enhance cognitive skills in order to enhance quality of life in those with schizophrenia. Unfortunately, not yet data on whether it actually works, as this was in its early stages, i.e. a feasibility study looking at qualitative, subjective responses of whether affected participants positively or negatively. Further work is currently underway.

"Brainstorm ways to practise altruism, including thanking a bus driver or offering food to a homeless person. Write in your journal everyday and try to engage in small acts of kindness when the opportunity presents itself. Pay close attention to any emotions you experience while practicing these skills."

3. Published practical guides

A number of practical guides have been published (some by prominent researchers). We haven't read them, and doubt they are scientifically backed, but have had good customer reviews on Amazon...(!)

- Snyder, C. R., & Lopez, S. J. (2007).** Positive psychology: The scientific and practical explorations of human strengths. New Delhi: Sage Publications. (<http://books.google.co.uk/books?hl=en&lr=&id=T3aW7gWMgpQC&oi=fnd&pg=PR1&dq=Positive+psychology:+The+scientific+and+practical+explorations+of+human+strengths.+&ots=M4s6s9TNN&sig=UCFf5ZDESaLqoCK3EE#v=onepage&q=Positive%20psychology%3A%20The%20scientific%20and%20practical%20explorations%20of%20human%20strengths.&f=false>) This book apparently focuses on higher self acceptance and positive self image.
- Lyubomirsky, S. (2007).** The how of happiness: A new approach to getting the life you want. New York: Penguin. (http://www.amazon.com/The-How-Happiness-Approach-Getting/product-reviews/0143114956/ref=dp_top_cm_cr_acr_txt?showViewpoints=1) Focuses on self worth and self esteem. Customer review of the book on

amazon: "not just scientific but as well practical, meticulous and presented in an easily readable way." Click here (http://www.amazon.co.uk/product-reviews/0143114956/ref=dp_top_cm_cr_txt/276-9585582-3837719?ie=UTF8&showView) to read.

- **Biswas-Diener, R., & Dean, B. (2010). *Positive psychology coaching: Putting the science of happiness to work for your clients*. John Wiley & Sons.** (http://books.google.co.uk/books?id=iucDIXqZhEsC&printsec=frontcover&dq=biswas+diener+positive+psychology&hl=en&sa=X&ei=zQMGU6ekOMS47QaE_YDqCw&ved=0CEUQ6AEwAg#v=onepage&q=bi)
- On Google Books. Focus on life satisfaction. See some lengthy amazon reviews here (http://www.amazon.co.uk/product-reviews/047004246X/ref=dp_top_cm_cr_acr_txt?ie=UTF8&showViewpoints=1) - deemed by a *therapist* as "best resource for positive psychology and coaching".

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