



Mind Pad

Canada's student written, edited,
and published psychology newsletter.

Notes d'idées

Le bulletin rédigé, édité et publié par les étudiants
de la Société canadienne de la psychologie.

WINTER 2013





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Mind Pad has two mandated goals:

1. It aims to provide a professional newsletter that is written and reviewed by students of psychology who are affiliates of the Canadian Psychological Association. The content of the newsletter should be of interest to all who are practicing and studying psychology, but the primary audience of the newsletter is students of psychology.
2. It aims to offer studying psychology researchers and writers an opportunity to experience a formal submission process, including submission, review, and resubmission from the points of view of both submitter and reviewer/editor.

Mind Pad is a student journal of the Canadian Psychological Association (CPA) over which the CPA holds copyright. The opinions expressed are strictly those of the authors and do not necessarily reflect the opinions of the Canadian Psychological Association, its officers, directors, or employees. Mind Pad is published semi-annually, only in electronic form and made available to members of the CPA and the general public.

Le mandat de *Notes d'idées* a deux objectifs :

1. Fournir un bulletin professionnel rédigé et évalué par les étudiants en psychologie qui sont membres affiliés de la Société canadienne de psychologie. Le contenu devrait être d'intérêt à tous les praticiens et étudiants en psychologie, mais les étudiants en psychologie sont les lecteurs cibles.
2. Fournir aux étudiants en psychologie l'opportunité de connaître le processus formel de soumission y compris la soumission, la révision, et la resoumission du point de vue d'auteur et d'évaluateur/redacteur.

Notes d'idées est une revue étudiante de la Société canadienne de psychologie (SCP). La SCP réserve les droits d'auteur. Les opinions exprimées sont strictement celles des auteurs et ne reflètent pas nécessairement les opinions de la Société canadienne de psychologie, ses représentants, directeurs, ou employés. Notes d'idées paraît deux fois par année et n'est publié qu'en format électronique. Le bulletin est disponible aux membres de la SCP et au public.

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Editor: Rana Pishva rana.pishva@gmail.com

Undergraduate reviewers:

Natasha Korva natashakorva@gmail.com
Lev Tankelevitch lev.tankelevitch@utoronto.ca
Daphne Vrantisidis d.vrantisidis@utoronto.ca

Graduate reviewers:

Rachel Wayne rachelwayne@gmail.com
Thomas Huber thomashuber_2@yahoo.com
Jessica Flores jessica.p.flores@gmail.com
Kenneth Colosimo kennethc@yorku.ca
Selena Hodsman hodsman@uwindsor.ca

Senior Advisor:

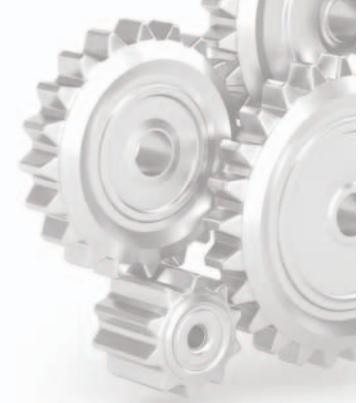
Dr. Angela Birt angela.birt@msvu.ca

CPA Liaison:

Tyler Stacey-Holmes publicrelations@cpa.ca

Design: memoproductions.ca – Raymond Leveille





A word from the editor...

By Rana Pishva MSc.

You scratch my back and I'll scratch my neighbor's? Paying it forward in graduate school

The second year of doctoral studies included the terrifying comprehensive exams. “Comps” as most students refer to them, differ in every university but spark a similar sense of trepidation in most students. This examination process often includes an oral and a written component and is a requirement for a doctoral degree. The anticipation of writing the paper and presenting in front of a committee made my shoulders climb to my ears. During this tedious process, I received an email from a senior colleague offering me her study materials from the previous year. A few days later, another colleague offered to practice the oral component of the exam with me. These not-so-random acts of kindness have been sprinkled through my graduate studies. Giving to a neighbor is gratifying for people at each end of the equation, hence the perfect topic for me to explore in our issue about students and positive psychology.

Despite the competitive nature of graduate programs, where we compete for admission, scholarships, and publications, there is an even stronger sense of solidarity amongst students. Over the years, I have witnessed students paying-it-forward by sharing class notes, handing down books year after year, sitting in on mock defenses, helping with statistics, proofreading papers, and even participating in each other's studies. These actions are often not directly reciprocated because those who help have typically passed the academic milestones in question.

There are many reasons for people to give such as the resulting positive affect (Andreoni, 1989, 1990; Dunn, Aknin, & Norton, 2008) or social recognition (Becker 1974).

Giving makes people happier - literally. When university students are asked to spend money on others, they report more happiness than when asked to spend money on themselves (Dunn, Aknin, & Norton, 2008). Hence my colleagues may have fallen for the hedonic benefits of giving. They might also have been in a particularly good mood, as happy people are more likely to give in the first place (e.g., Isen & Levin, 1972; Schnall, Roper, & Fessler, 2010).

In graduate school, lines between cohorts are blurred and we benefit from mingling with students who are more or less experienced than ourselves. As a result, we may be more likely to empathize with the anxiety of younger students or we may be inspired by the kindness and knowledge of a senior student. A friend told me that she helps junior students because she remembers how comforting it was to have a helping hand during challenging periods. Another friend explained that she recalled how much she *wished* she had help. There are many reasons for giving and feeling good is only one of them.

Environmental and temporal proximity persuades us to give more selflessly. In graduate school, most students experience similar events and witness each other progress through various stages of academic achievement. Researchers hypothesize that individuals who are happy give more, subsequently feel happier, which leads to more giving (Anik, Aknin, Norton, & Dunn, 2009). I think I've found myself in such a giving and happiness feedback loop. In an environment where opportunities to give time and resources is matched by opportunities where help is needed, no won-

der so many of us have been on one end or the other of paying-it-forward.

A few days after I received the first email from my colleague, she left a binder in my mailbox with her study notes. Additionally, the sessions where I practiced my oral presentation with a senior student were priceless. I felt a level of trust while receiving their knowledge and time. Nowhere in the graduate student handbooks does it indicate that senior students must assist juniors. When we give forward, we inherently trust that the person will reciprocate in the future and not act selfishly. Perhaps the reason why there is no mention of giving in the student handbook is that incentive for giving that occurs naturally actually *decreases* giving (Gneezy & Rustichini, 2000). That is, when individuals are rewarded for giving or punished for not giving, then altruistic behaviour decreases! Having received knowledge and time from other students, my colleagues might have expected me to give naturally, not because sanctions would follow otherwise.

So far, I am proud to say that I've kept my end of the bargain. I've given books to colleagues, and offered to sit in on mock defenses. Not everyone has taken me up on my offers, but those who have; I trust will give back next year.

I hope you enjoy this issue devoted to students and positive psychology. I would like to thank our new editorial panel: Thea Comean, Jessica Flores, Selena Hodsman, Natasha Korva, Rachel Wayne, Rachita Saini, Lev Tankelevitch, Daphne Vrantsidis, our senior advisor Dr. Angela Birt and Deputy Chief Executive Officer, Dr. Lisa Votta-Bleeker. This issue would not have been possible without the support of CPA student section's executive committee, as well as Mr. Tyler Stacey-Holmes, CPA's Manager, Membership and Association Development.

I look forward to reading your comments and sugges-

tions for future themes. Our next issue will focus on **Psychology in the media and social networking**. The submission deadline is **February 15th, 2013**. Please visit our website (www.cpa.ca/students/mindpad) for more information or email me directly at rana.pishva@queensu.ca. Also, note that we will be looking for **new editorial board members in the spring of 2013**. If you are interested in joining our team, visit our website for more information.

Read on and converse,

Rana Pishva, MSc.
Editor-in-Chief



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Un mot de la rédactrice en chef...

par Rana Pishva MSc.

Vous me donnez et je donne au prochain? Le retour d'ascenseur à l'école des études supérieures

La deuxième année des études de doctorat comportait des examens de synthèse terrifiants. Ces « examens » diffèrent dans chaque université, mais ont tous pour effet de déclencher de vives inquiétudes chez la plupart des étudiants. Le processus d'examen inclut souvent un volet oral et un volet écrit et demeure une exigence pour l'obtention d'un diplôme de doctorat. L'idée de devoir rédiger une thèse et la défendre devant un comité me donnait des sueurs froides. Au cours de ce processus ardu, j'ai reçu un courriel d'une consœur plus avancée dans le programme qui m'offrait son matériel d'étude de l'année précédente. Quelques jours plus tard, une autre consœur m'offrait son aide dans l'exercice pour le volet oral de l'examen. Ces gestes de gentillesse, qui ne sont pas le fruit du hasard, ont émaillé mes études supérieures. Le fait de donner à son voisin est gratifiant pour les personnes à chaque extrémité de l'équation, d'où le sujet parfait pour moi à aborder dans notre numéro sur les étudiants et la psychologie positive.

Malgré la nature compétitive des étudiants des programmes d'études supérieures, lorsque nous faisons concurrence pour l'admission, les bourses et les publications, il y a un sentiment encore plus fort de solidarité entre les étudiants. Au fil des ans, j'ai été témoin d'étudiants qui donnaient au suivant en léguaient leurs notes de cours, en donnant des livres année après année, en siégeant à des simulations de défense, en aidant avec les cours de statistiques, en révisant les articles et même en participant aux études. Souvent ces gestes ne sont pas directement réciproques parce que les personnes qui aident ont habituellement réussi le jalon universitaire en question.

Il y a de nombreuses raisons pour lesquelles les personnes aiment donner comme l'affect positif qui en résulte (Andreoni, 1989, 1990; Dunn, Aknin, & Norton, 2008) ou la reconnaissance sociale (Becker 1974). Le fait de donner

rend les personnes plus heureuses – littéralement. Lorsqu'on demande aux étudiants à l'université de dépenser de l'argent pour les autres, ils font état d'un plus grand bonheur que lorsqu'on leur demande de dépenser de l'argent pour eux-mêmes (Dunn, Aknin, & Norton, 2008). Ainsi, certains de mes collègues peuvent avoir succombé à l'attrait hédonique de donner. Ils pourraient aussi avoir été dans une humeur particulièrement bonne, étant donné que la personne heureuse peut vraisemblablement poser le premier geste de donner (p. ex., Isen & Levin, 1972; Schnall, Roper, & Fessler, 2010).

Aux études supérieures, la démarcation entre les cohortes n'est pas tranchée et nous avons l'avantage de pouvoir côtoyer des étudiants qui ont plus ou moins d'expérience que nous-mêmes. En conséquence, nous pourrions être plus portés vers l'empathie à l'égard des plus jeunes en proie à l'anxiété ou nous pourrions être inspirés par la gentillesse et les connaissances de ceux plus âgés. Une amie me disait qu'elle aide de plus jeunes étudiants parce qu'elle se souvient du bien-être que lui procurait une main tendue au cours de périodes difficiles. Une autre amie m'avouait qu'elle se souvenait combien elle *aurait voulu* aider. Il y a de multiples raisons de donner et se sentir bien n'en est qu'une.

La proximité environnementale et temporelle nous persuade de donner davantage sans penser à soi-même. Aux études supérieures, la plupart des étudiants font face à des événements semblables et peuvent témoigner des progrès de chacun à diverses étapes du cheminement. Certains chercheurs émettent l'hypothèse que les individus qui sont heureux donnent plus, et subséquemment se sentent encore mieux, ce qui mène à donner encore davantage (Akin, Aknin, Norton, & Dunn, 2009). Je crois que je me suis trouvée dans ce genre de dynamique consistant à donner et être

contente en retour. Dans un contexte où les occasions de donner temps et ressources correspondent aux moments où l'aide est en demande, il n'est pas étonnant qu'un grand nombre d'entre nous aient été à une étape ou l'autre de donner au suivant.

Quelques jours après avoir reçu le premier courriel de ma collègue, je trouvais son cartable de notes de cours dans ma boîte aux lettres. De plus, les séances où je me suis exercée à ma présentation orale avec une étudiante plus avancée ont été inestimables. Je ressentais un niveau de confiance en recevant ses connaissances et son temps. Nulle part dans le manuel de l'étudiant aux études supérieures est-il indiqué qu'un étudiant plus avancé doit en aider un autre plus jeune. Lorsque nous renvoyons l'ascenseur, nous sommes confiants de façon inhérente que la personne fera de même à l'avenir et n'agira pas selon le chacun pour soi. Il est probable que la raison pour laquelle il n'est pas fait mention de donner dans le manuel de l'étudiant est que l'incitatif à donner qui se produit naturellement en fait *diminue* lorsqu'on donne (Gneezy & Rustichini, 2000). C'est donc dire que lorsque les individus sont récompensés pour avoir donné ou qu'ils sont punis pour ne pas avoir donné, le comportement altruiste diminue! Ayant bénéficié des connaissances et du temps d'autres étudiants, mes collègues pourraient s'attendre à ce que je donne naturellement, mais non pas en raison des sanctions qui suivraient autrement.

Jusqu'à maintenant je suis fière d'affirmer que j'ai respecté ma part du marché. J'ai donné des livres à des confrères ou consœurs et offert de siéger à leurs simulations de défense de thèse. Les personnes n'ont pas toutes accepté mon offre, mais celles qui l'ont fait, je crois, seront enclines à faire de même l'an prochain.

J'espère que vous appréciez ce numéro consacré aux étudiants et la psychologie positive. Je tiens à remercier les membres de notre comité de rédaction : Thea Comean, Jessica Flores, Selena Hodsman, Natasha Korva, Rachel Wayne, Rachita Saini, Lev Tankelevitch, Daphne Vrantisidis, notre conseillère principale D^{re} Angela Birt et la directrice générale adjointe, D^{re} Lisa Votta-Bleeker. Cette livraison n'aurait pas été possible sans le soutien du comité exécutif de la section

des étudiants de la SCP, ainsi que de M. Tyler Stacey-Holmes, gestionnaire du développement de la société et de l'adhésion.

J'espère pouvoir lire vos commentaires et vos suggestions de thèmes futurs. Notre prochain numéro portera sur la **psychologie dans les médias et le réseautage social**. La date limite de soumission des articles est le **15 février 2013**. Veuillez visiter notre site Web (www.cpa.ca/students/mindpad) pour plus d'information ou faites-moi parvenir directement un courriel à rana.pishva@queensu.ca. Aussi, nous serons à la recherche de **nouveaux membres du comité de rédaction au printemps de 2013**. Si vous êtes intéressé à vous joindre à notre équipe, rendez-vous sur notre site Web pour plus d'information.

Inutile de vous demander de poursuivre vos lectures et de susciter les conversations.

La rédactrice en chef
Rana Pishva, MSc.



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Si vous lisez ceci, d'autre le ferons aussi!

Notes D'idées est un bulletin qui atteint les étudiants en psychologie à travers le pays. Contactez-nous pour des opportunités de parrainage

Contactez Tyler Stacey-Holmes publicrelations@cpa.ca

'Accreditation 101' for Students

Submitted by Dr. Melissa Tiessen

Director, Education Directorate, and Registrar, Accreditation

Most students attending, or considering applying to, a professional psychology training programme have at least a vague sense of the importance of accreditation – for example, attending an accredited programme can help you to get licensed, to find a job, and is like having a 'stamp of approval' saying that your training is good quality. Beyond these factors, however, students often do not have a clear understanding of the deeper value and impact of accreditation. So what are the some of the specific standards that serve to make a students' training experience positive? Here are just a few examples taken from the CPA *Accreditation Standards and Procedures (5th revision, 2011)* for doctoral programmes in clinical, counselling, school, and clinical neuropsychology:

Standard II.A: *Programmes develop and articulate their values, principles, goals, and objectives.*

Accredited programmes have a clear vision and philosophy of training. Included in this are specific goals the programme sets out to achieve, which guide students' activities within, and progress through, a programme. As a student, you can expect that your graduate programme will offer you a coherent experience.

Standard II.B: *Practice, theory and research are integrated early in the programme. Training in these areas proceeds in sequence and presents information, and exacts requirements, which are cumulative and increasingly complex over the course of the programme. In advancing these requirements, a programme ensures that it offers an integrated, organized plan of study and ensures a breadth of exposure to the field of psychology...*

As above, accredited programmes expose students to a comprehensive, well thought out course of study, which includes both scientific and applied components. Your coursework and practical experiences should build on each other, and become more and more refined as you progress through the programme. You have the op-

portunity to learn about many areas of psychology, while always being grounded in the scientific foundations of the field – the basis in science being core to the identity of practicing professional psychologists.

Standard II.I: *Students are given formal opportunity to provide feedback and evaluation of the doctoral programme and its faculty...*

Students' experiences and opinions are valued. You have a right – and a responsibility – to share these opinions in a constructive manner, so that the programme can continually evolve.

Standard II.J: *The programme has developed policies and procedures for handling students' academic, practice and/or interpersonally-related difficulties. These policies and procedures require mechanisms for developing, implementing and monitoring remediation plans. ... When a student experiences academic, practice, and/or interpersonally-related difficulties, he or she is counselled early and offered a remediation plan...*

If you face challenges during your studies, accredited programmes have processes in place to assist you in problem solving. Furthermore, programmes have the responsibility to work with you to address any areas open to remediation. You are not left to your own devices.

Standard II.K: *The programme has developed policies and procedures for any student to lodge a complaint, grieve an action, and appeal a decision or evaluation made by the programme...*

Just as students' feedback is valued, accredited programmes make it possible for students to register their concerns about any aspect of the programme, and have these concerns taken seriously and addressed fairly.

Standard V.B: *Students are treated with dignity and respect. The value accorded students' input and contributions is evident within the programme's operation. Students' contributions to research or other professional projects are credited appropriately (e.g., authorship of publications). Students have representation on the programme's committees and task forces that review and evaluate the curricula, develop policy and procedure, and conduct strategic planning.*

Students in accredited programmes are not 'hidden in the shadows' – they are included in programme decision making, and given credit for their scholarly contributions. Students are valued members of a programme.

Standard IV.F: *Faculty encourage and actively support students in the timely completion of their programme ... respectful of work-life balance... and*

Standard V.E: *Students set reasonable expectations to progress through the programme in a timely fashion ... while mindful of work-life balance. ... students in professional psychology should be able to complete a doctoral degree within 7 years post-baccalaureate.*

Both students and faculty are expected to strive for work-life balance. Programmes are further expected to actively assist students in completing their studies in a timely manner – students are not expected to be in their graduate programme for life!

Standard VII.A: *[The programme's] brochure, website, and descriptive materials communicated to all applicants, describe the (1) programme's philosophy and mission, (2) theoretical orientations as well as professional and research interests of the programme's faculty, (3) goals set and outcomes obtained by the programme, ... (8) acceptance and attrition rates, ... (11) availability and nature of financial, academic, counseling and other support systems, and (12) percentage of graduates that successfully become registered/licensed psychologists.*

Accredited programmes openly publish information that allows students to make informed decisions about whether a given programme may be a good fit, based on review of basic programme characteristics and quality indicators.

Standard VIII.A: *Over the course of practicum training prior to internship,... students should receive at least 150 hours of supervision... [out of a minimum of 600 hours of overall practicum experiences]*

Students are not expected to develop professional competencies on their own – a minimum amount of supervision is required, which matches the needs and interests of a student. Supervisors also provide invaluable role modeling and mentorship, which is not always available (at least not in the same way) post-graduate school.

Standard IX.A: *Following the identification, articulation, and implementation of a training model, the programme has put mechanisms in place through which the programme regularly and reliably examines its success in meeting its model's goals and objectives...*

Accredited programmes are involved in ongoing self-evaluation and quality improvement efforts. It is not enough to say that x number of students have gone through the programme – by definition, accreditation is a process of quality assurance which means that programmes routinely gather evidence about the success of their students, graduates, and overall ability to meet programme objectives, and most importantly use this data to continually improve.

Ultimately, the CPA Accreditation Standards ensure that each accredited doctoral and internship programme is held accountable to the larger psychology training community to ensure that it meets its training goals, and thereby to ensure that it provides a quality experience for students. The standards were developed with the input of psychologists – and students of psychology – across the country, and thus are intended to reflect our collective vision for professional psychology training in Canada. If you have any comments, questions or concerns about accreditation, please feel free to contact the CPA Accreditation Office:

accreditation@cpa.ca

Please also visit the Accreditation website for more information, including access to the full *Accreditation Standards and Procedures* manual:

www.cpa.ca/education/accreditation/

« Agrément 101 » pour les étudiants

Présenté par D^{re} Melissa Tiessen,
directrice, Direction générale de l'éducation et registraire, Agrément

La plupart des étudiants qui entreprennent un programme de formation en psychologie professionnelle ou qui songent à le faire, ont à tout le moins une vague idée de l'importance de l'agrément. Ils savent que l'adhésion à un programme agréé peut aider à obtenir un permis d'exercer ou à trouver un emploi, et que l'agrément constitue en quelque sorte le « sceau d'approbation » d'une formation de bonne qualité. Cependant, au-delà de ces aspects, il arrive souvent que les étudiants n'ont pas une bonne compréhension de la valeur plus profonde et de l'impact de l'agrément. Quelles sont donc certaines des normes particulières qui aident à rendre l'expérience de formation des étudiants positive? Voici un petit nombre d'exemples tirés des *Normes et procédures d'agrément (5^e révision, 2011)* des programmes de doctorat en psychologie clinique, du counseling, scolaire et en neuropsychologie clinique :

Norme II.A : *Le programme élabore et articule des valeurs, des principes, des buts et des objectifs.*

Les programmes agréés proposent une vision et une philosophie claires de la formation. Ils énoncent notamment des objectifs précis à atteindre et qui servent à orienter les activités des étudiants au sein du programme et tout au long de leur progression. En tant qu'étudiant, vous pouvez vous attendre à ce que votre programme d'études supérieures vous offrira une expérience cohérente.

Norme II.B : *Le programme intègre la pratique, la théorie et la recherche dès le tout début. La formation dans ces domaines se donne de façon séquentielle et présente de l'information et des exigences précises, qui sont cumulatives et qui deviennent de plus en plus complexes au fur et à mesure que l'étudiant chemine dans le programme. Pour faire progresser ces exigences, un programme veille à ce qu'il offre un plan d'étude intégré et organisé et assure la profondeur de l'exposition au domaine de la psychologie...*

Comme décrit précédemment, les programmes agréés exposent les étudiants à un parcours d'étude exhaustif et bien conçu, qui englobe des volets scientifiques et appliqués de la psychologie. Les cours et l'expérience pratique se nourrissent mutuellement et deviennent de plus en plus raffinés à mesure que l'étudiant progresse dans le programme. Vous avez l'occasion d'apprendre

au sujet de plusieurs domaines de la psychologie, tout en étant ancré dans les fondements scientifiques du domaine – la base scientifique étant essentielle à l'identité des psychologues professionnels qui pratiquent.

Norme II.I : *On donne aux étudiants l'occasion dans un cadre officiel de fournir une rétroaction et une évaluation du programme de doctorat et de son corps enseignant...*

L'expérience et l'opinion des étudiants sont valorisées. Vous avez le droit et la responsabilité de partager ces opinions de manière constructive, afin de permettre au programme de continuellement évoluer.

Norme II.J : *Le programme a créé des politiques et des procédures pour gérer les difficultés d'études, de pratique et/ou interpersonnelles des étudiants. Celles-ci font appel à des mécanismes d'élaboration, de mise en œuvre et de surveillance des plans de remédiation... Lorsque les étudiants éprouvent des difficultés sur le plan des études, de la pratique et/ou des relations interpersonnelles, ils sont conseillés dès la première manifestation du programme et un plan de remédiation devrait être offert...*

Si vous faites face à des difficultés pendant vos études, les programmes d'agrément ont mis en place des processus qui vous aident à résoudre un problème. De plus, les programmes ont la responsabilité de travailler avec vous pour corriger tous les aspects auxquels il est possible de remédier. Vous n'êtes pas abandonné à votre propre sort.

Norme II.K : *Le programme a créé des politiques et des procédures qui permettent à un étudiant de présenter une plainte contre le programme ou un grief à propos de l'acte, ou faire appel d'une décision ou d'une évaluation qui a été prise ou faite par le programme...*

Tout comme la rétroaction des étudiants est valorisée, les programmes agréés font en sorte qu'il est possible pour les étudiants de faire valoir leurs préoccupations au sujet de tout aspect du programme, et que ces préoccupations sont prises au sérieux et abordées de façon juste et équitable.

Norme V.B : *Les étudiants sont traités avec dignité et respect. Le programme doit manifestement reconnaître l'importance de leurs contributions et de leurs commentaires. Les contributions des étudiants à la recherche ou à d'autres projets professionnels leur sont convenablement attribuées (à titre d'auteur ou de coauteur de publications). Les étudiants sont représentés au sein des comités et des groupes de travail qui étudient et évaluent les programmes d'études, élaborent des lignes de conduite et des modalités, et qui s'occupent de la planification stratégique.*

Les étudiants dans les programmes agréés ne sont pas « relégués aux oubliettes » – ils sont inclus dans la prise de décisions du programme et obtiennent la reconnaissance de leurs contributions sur le plan universitaire. Les étudiants sont des membres valorisés d'un programme.

Norme IV.F : *Le corps professoral encourage et soutient activement les étudiants dans l'achèvement de leur programme... tout en respectant l'équilibre travail-vie. ...*

Norme V.E : *Les étudiants avancent dans le programme de façon opportune... en gardant à l'esprit l'équilibre vie travail. ... Les étudiants en psychologie professionnelle devraient être en mesure de terminer un doctorat dans les sept années suivant l'obtention d'un baccalauréat.*

Il est attendu que les étudiants et le corps professoral s'efforceront de concilier le travail et la vie. De plus il est attendu que les programmes aident activement les étudiants à terminer leurs études de manière opportune – on ne veut pas que les étudiants restent dans un programme d'études supérieures pour la vie!

Norme VII.A : *La brochure, le site Web et les documents descriptifs [du programme] communiqués à tous les candidats, décrivent 1) la philosophie et la mission du programme, 2) les orientations théoriques du corps professoral, ainsi que leurs intérêts professionnels et de recherche, 3) les buts fixés pour le programme et les résultats obtenus, ... (8) les taux d'acceptation et d'abandon, ... (11) la nature des systèmes de soutien financier, universitaires, de counseling et autres, ainsi que leur disponibilité pour les étudiants et (12) le pourcentage de diplômés qui réussissent à devenir des psychologues autorisés.*

Les programmes agréés publient ouvertement l'information qui permet aux étudiants de prendre des décisions éclairées quant à savoir si un programme donné leur convient en examinant les caractéristiques de base du programme et les indicateurs de qualité.

Norme VIII.A : *Au cours de la formation en stage avant l'internat... les étudiants devraient recevoir au moins 150 heures de supervision... [sur au moins 600 heures d'expériences pratiques globales]*

ne s'attend pas à ce que les étudiants développent par eux-mêmes leurs compétences professionnelles – un nombre d'heures minimum de supervision est requis correspondant aux besoins et aux intérêts de l'étudiant. Les superviseurs jouent aussi un rôle de modèle et de mentor inestimable, ce qui n'est pas toujours disponible (à tout le moins de la même manière) à l'école des études supérieures.

Norme IX.A : *À la suite de la détermination, de l'élaboration et de la mise en œuvre d'un modèle de formation, le programme a mis en place des mécanismes pour étudier, à intervalle régulier et de façon valable, son niveau de réussite en ce qui a trait à l'atteinte des buts et objectifs de son modèle...*

Les programmes agréés s'engagent dans une auto-évaluation continue et déploient des efforts d'amélioration de la qualité. Il ne suffit pas d'affirmer qu'un nombre x d'étudiants a suivi le programme – de par sa définition, l'agrément est un processus d'assurance de la qualité qui signifie que les programmes recueillent continuellement des preuves du succès de leurs étudiants, de leurs diplômés et de la capacité d'ensemble de satisfaire les objectifs du programme et de façon encore plus importante utilisent ces données afin de continuellement apporter des améliorations.

En bout de ligne, les normes d'agrément de la SCP veillent à ce que le programme de doctorat et d'internat agréé soit tenu responsable envers la communauté de formation en psychologie plus grande afin d'assurer qu'il satisfait les objectifs de formation et procure une expérience de qualité aux étudiants. Les normes ont été élaborées en tenant compte des commentaires des psychologues et des étudiants en psychologie partout au pays, et par conséquent visent à refléter notre vision collective de la formation en psychologie professionnelle au pays. Si vous avez des commentaires, des questions ou des préoccupations au sujet de l'agrément, n'hésitez pas à communiquer avec le Bureau d'agrément de la SCP : accreditation@cpa.ca.

Vous pouvez aussi vous rendre sur le site Web de l'agrément pour plus d'information, ou pour accéder aux *Normes et procédures d'agrément* complètes :

www.cpa.ca/education/accreditation/

The 2012 Annual Canadian Psychological Association Convention: A Student Executive Member's Perspective

Michelle Gagnon
University of Calgary

ABSTRACT

This article provides a review of events for students at the annual Canadian Psychological Association Convention from the perspective of an executive member of the Section for Students. The importance of student attendance at this conference is discussed, as well as the benefits of attending a conference that is generalist in nature.

RÉSUMÉ

Cet article présente un examen des événements organisés à l'intention des étudiants à l'occasion du congrès annuel de la Société canadienne de psychologie du point de vue d'un membre exécutif de la section des étudiants. L'importance de la présence des étudiants à cette conférence est décrite, ainsi que les avantages d'assister à un congrès de nature générale.



Another Busy but Exciting Convention

The 73rd annual Canadian Psychological Association (CPA) convention took place in scenic Nova Scotia from June 14th to 16th, 2012 and was a rousing success. Halifax is a beautiful city filled with history and its own healthy student population. This was my second time attending the annual CPA convention. Although there are many conferences available to psychology students, the CPA convention remains one of my favourites. This year, my position on the Section for Students Executive increased my involvement in the activities of the conference. This provided me with the opportunity to see the outstanding students who are interested in pursuing a career in psychology in Canada, and also provided me with insight into the role of the annual CPA convention in promoting psychology in Canada and uniting those committed to the area.

Students play an important role at this conference, in part due to the large number in attendance. This year was no exception, with over 800 students in attendance. As the representative of the student membership, the Section for Students aims to provide events that cater to the needs and interests of



Students at the Student Social
– photo courtesy of Hayden Woodley



Students presenting their digital poster
– photo courtesy of Dr. Don Sharpe

all students. This presents a tough challenge given the numbers of subfields of psychology, paths that one can take within the field, and varying levels of training among student attendees. When reflecting on this year's convention events, the executive can agree that they were a success. This year's events included the Section's keynote speaker address, four workshops, and the annual student social.

Review of Student Section Events

This year's keynote address was presented by Dr. Arla Day, a Canada Research Chair and professor of industrial and organizational psychology at St. Mary's University. Dr. Day provided an engaging and witty discussion of her research on work-life balance and recommendations for students on how to achieve this balance. Hearing about the importance of work-life balance from an individual who – despite her admitted workaholic tendencies – has been through the student process helped to emphasize how we each need to find our own balance.

At each CPA convention the Students Section presents a workshop for undergraduate students interested in pursuing graduate studies. This year's workshop was presented by Missy Teatero, M.A., the Section's chair-elect. As always, this workshop was presented to a room full of anxiety-ridden undergraduate students looking for answers to the enigmatic application process. This year Missy chose to adjust the format of the session

to address the specific concerns of as many students as possible. During the question period, a panel of graduate students representing several levels of study at programs across Canada answered the questions of inquiring students. It was interesting to learn how, despite all having been accepted into graduate school, the experiences of the graduate students varied. One point remained the same: none of the graduate students had any desire to relive the process of graduate school applications.

New to this year's program was a workshop geared towards students hoping to attend or already attending a graduate program in clinical psychology. This workshop focused on the roles, responsibilities, and expectations of graduate students in clinical psychology. The first part of the workshop was presented by two of the Section's executive members from Canadian clinical psychology programs; however, the highlight of the session was the guest speaker, Dr. Peter Bieling, Director of Mental Health and Addictions Services at St. Joseph's Hospital, and Chair of the CPA Clinical Section. Dr. Bieling, who is well versed in the internship process and expectations for clinical students, offered valuable advice for students to consider as they progress through their graduate training and work towards that intimidating internship year.

Also new this year was a workshop on applying for Tri-Council funding. The ways of the Tri-Council will likely always remain somewhat of a mystery to students. Nevertheless, Dr. Christine Chambers, Canada Research Chair in Pain and Child Health and Professor of Pediatrics and Psychology at Dalhousie University, provided helpful advice about what reviewers look for and how to improve applications. She offered a well-rounded perspective, as she was able to speak as someone who has applied for funding, supervised students applying for funding, and reviewed student applications.

The last session offered by the Section focused on non-traditional avenues of work, including consumer behavior and industrial/organizational (I/O), for graduate students in psychology. This workshop was presented by the new chair of the Section for Students, Justin Feeney, M.Sc. Justin, a graduate student in I/O psychology at the University of Western Ontario, did an excellent job of demonstrating to those who have not chosen an I/O path the errors of their ways! This session was well attended by students who were interested in learning more about, or even becoming a part of, this exciting subfield of psychology.

Wrapping up the list of main student events was the annual student social. This event took place at the Foggy Goggle on the opening evening of the conference. Although there were two other parties taking place at the Foggy Goggle that night, which had servers exclaiming that it was never this busy on a Thursday, the hospitality was exceptional. As one of the more festive student events, the student social has much to offer. In addition to being an excellent opportunity for students to socialize, it provides students with the occasion to become acquainted with students from across Canada who share their interests. It is a chance for students to talk honestly about their perspectives on various issues,

or not talk about psychology at all! It's also a nice opportunity to reunite with friends made during undergraduate studies or at a previous convention.

An Opportunity to Meet our Leaders and Future Colleagues

The abundance of workshop, symposia, and meetings provides something of interest to students, researchers, and professionals of any background. The breadth of areas addressed at the CPA conference means that numerous researchers, clinicians, and knowledge users travel to attend. For students, this provides an excellent opportunity to meet people and to network. As we write papers, theses, and dissertations, sometimes we forget that the people whose work we cite in our papers are real people at work across Canada. Conferences provide us with the opportunity to attach a face to a name, or even meet and share ideas with the Canadian psychologists whose work we read and admire.

As I progress through my graduate training, I frequently hear, from students and professors alike, that the CPA conference is too general and that students should be focusing on attending conferences specific to their field of research. While I appreciate this perspective, it is important not to disregard what CPA has to offer to new and more advanced students. I believe that it is the wide scope of this conference that makes it so unique. From this conference we can gain a better idea of the current Canadian psychology landscape including all its subfields. We are provided with the opportunity to meet important people in Canadian psychology, from whose success we can learn, even if they do not share our research interests.

Unfortunately, at times, the vast number of areas in which one can focus can segregate the various subfields of psychology. This conference reminds us that we share common roots. The annual convention allows for the possibility of cross-sectional collaboration by presenting an ideal opportunity for members from different subfields to build ties. Moreover, it reminds us of the role we must play in promoting psychology as a whole, not just our specific areas of research or practice.

The annual CPA convention is a wonderful opportunity to create contacts and develop friendships. We never know where our career might take us. These are our future colleagues. The generalist nature of the CPA convention allows students to connect with people they might meet again somewhere down the road. I look forward to the 2013 convention in Québec city. I have no doubt that it will live up to this year's success.

For more information on next year's convention, visit <http://www.cpa.ca/convention>. The Section for Students is always interested in hearing from its membership. Those with suggestions of workshops or events that they would like to see offered by the Section for Students are invited to contact the Section chair, Justin Feeney. Visit the Section for Students website for more information: <http://www.cpa.ca/students/about/>.

Attention Psychology Students!

Are you interested in becoming involved with psychology on the national level?

**Do you want to strengthen your cv?
Do you want to meet other people in psychology across Canada?**

Consider becoming a campus representative for the Canadian Psychological Association! Numerous universities have vacant positions for graduate and undergraduate representatives. Please see if your university is one of them!

<http://cpa.ca/students/studentrepresentatives/campusrepresentatives/>

The primary responsibility of a campus representative is to promote the CPA and the Section for Students' initiatives, activities, and deadlines by communicating with the students and faculty members through the internet, information sessions, and posted material. The time commitment is flexible to your schedule.

How to become involved?

- 1) Be a student member of the CPA. Find more information here about the benefits of CPA student membership <http://cpa.ca/membership/becomeamemberofcpa/>
- 2) Must be enrolled in a psychology undergraduate or graduate psychology program at a Canadian university with a vacancy
- 3) Be able to complete a minimum of a one year term

If you meet these criteria and are interested in volunteering your time as a representative...

GRADUATE STUDENTS please send your CV to the Graduate Student Affairs Officer, Lara Hiseler, (larahiseler@gmail.com)

UNDERGRADUATE STUDENTS please send your CV to the Undergraduate Student Affairs Officer, Meredith Rocchi (meredith.rocchi@gmail.com)

Attention les étudiants en psychologie !

Aimeriez-vous vous impliquer dans la communauté psychologique au niveau national?

Êtes-vous à la recherche d'occasions d'améliorer votre cv?

La Section des étudiants de la Société Canadienne de Psychologie est à la recherche de représentants de campus. Plusieurs postes de représentant de premier cycle et de représentant des cycles supérieurs sont présentement disponibles à travers le Canada.

Suivez le lien suivant pour plus d'informations sur le programme de représentants de campus et pour trouver une liste des responsabilités.

<http://cpa.ca/etudiants/studentrepresentatives/lignesdirectrices/>

La responsabilité principale d'un représentant du campus est de communiquer la promotion des initiatives et activités de la SCP et la section des étudiants auprès des étudiants et membres du corps professoral. L'investissement en temps est flexible.

Pour être éligible comme représentant de campus, vous devez :

- 1) être un membre étudiant de la SCP,
- 2) accepter de compléter un mandat d'une durée d'un an,
- 3) être inscrit à un programme de psychologie de premier, deuxième ou troisième cycle dans une université ou un collège canadien.

Si vous rencontrez les critères énumérés ci-dessus et vous êtes intéressé par le poste...

Étudiants au deuxième cycle, veuillez envoyer vos CV à l'agente des affaires de deuxième et troisième cycle, Lara Hiseler, (larahiseler@gmail.com)

Étudiants au premier cycle, veuillez envoyer vos CV à l'agente des affaires de premier cycle, Meredith Rocchi (meredith.rocchi@gmail.com)

Virtue and positive psychology: Examining hedonism

By Erin Buhr

Trinity Western University

ABSTRACT

The field of Positive Psychology (PP) includes a list of virtues. While virtues can help identify behaviour considered to be excellent and is associated with a type of happiness called eudaimonia, behaviour associated with a different type of happiness called hedonism draws questions from some scholars. There is disagreement about whether those in PP should say that hedonistic behaviour, while creating happiness, is not good or moral. This article explores this argument further and uses examples of individuals from the post-traumatic growth literature to determine whether there are important differences that should be teased out in hedonistic behaviour. These examples serve as a platform for a discussion about whether judgements about what is considered good are appropriate within PP.

RÉSUMÉ

Le domaine de la psychologie positive (PP) englobe une liste de vertus. Alors que les vertus peuvent aider à identifier un comportement considéré comme excellent et qui est associé à un genre de bonheur appelé eudémonie, un comportement associé à un autre type de bonheur appelé hédonisme soulève des questions de la part de plusieurs universitaires. On ne s'entend pas à savoir si ceux en PP devraient déclarer que le comportement hédonisme, tout en créant du bonheur, n'est pas bon ou moral. Le présent article explore cet argument plus en profondeur et utilise des exemples de personnes dans la littérature de croissance post traumatique pour déterminer s'il y a des différences importantes qui devraient être démêlées dans le comportement hédonisme. Ces exemples servent de forum de discussion quant à savoir si les jugements sur ce qui devrait être considéré comme bon sont appropriés en PP.

The Positive Psychology (PP) movement was first introduced at the American Psychological Association's (APA) convention in 1999 by Martin E. P. Seligman (Joseph & Linley, 2008). The field has since grown exponentially and resulted in a wealth of research in the area (Carpenter, Brockopp, & Andrykowski, 1999; Frazier & Berman, 2008; Hart & Sasso, 2011; Harvey, 2008). Growing out of a reaction to psychology's focus on deficits and illness, PP can be defined as the scientific study of mental health and well-being (Joseph & Linley, 2008). Seligman identified five fundamental pillars represented by the acronym "PERMA": positive emotions, engagement, relationships, meaning, and accomplishment (Seligman, 2011). In a recent discussion, Wong (2011) provided a discussion about key issues in PP such as how to define ambiguous terms like happiness, the fact the field is criticized for focusing too much on the positive to the exclusion of the negative, and the need for a classification system based on empirical evidence. He also discussed that while proponents of PP endorse the cultivation of virtues and strengths, they also agree that virtues can be valued in their own right, or in other words, that virtues and character strengths can primarily serve to benefit oneself. In the article, Wong (2011) asked whether there are times when those in PP may need to make a moral judgement, or may need to take a stance on whether a person should or should not act in a certain way. In the first half of this article, I define virtue, happiness, and the good life to provide an understanding of foundational terms in PP. In the second half, I draw on these terms and comment on Wong's (2011) question asking whether moral judgements are appropriate by discussing differences of hedonistic behaviour in three examples: a murderer, someone who maximizes personal gain, and a soldier.

Aristotle defines virtue as excellence and relates it to what is good, as he states that "the Good of man is the active exercise of his soul's faculties in conformity with excellence or virtue..." (Aristotle, 1968, pp. 33, [1098a]). He defines good in three ways: that of external goods, such as wealth; goods relating to the soul, such as courage; and good of the body, such as physical strength (Aristotle,



1968). Virtue specifically, is only related to the good of the soul, and he further states that “of these three kinds of goods, those of the soul we commonly pronounce good in the fullest sense and the highest degree” (Aristotle, 1968, pp. 37, [1098b]). Essentially he is saying that while there are different types of good, good of the soul, which includes virtue, is seen as ideal behaviour. He also relates what is good and virtuous to ethical behaviour, or that which is considered right (Aristotle, 1968). In other words, virtue has also been described as “a moral map for how we ought to live” (Wong, 2011, p. 73).

Peterson and Seligman (2004) conducted research and developed a taxonomy of virtues. Their concept of virtue is similar to Aristotle’s in the sense that they also believe it is related to what is right or moral (Peterson & Seligman, 2004). While it has been argued that what is moral is different depending on one’s culture (Kristjansson, 2005), Peterson and Seligman (2004) attempted to address this issue by conducting an extensive review of virtues according to philosophers throughout history and the main cultural traditions of the world (Peterson & Seligman, 2004). These traditions included Confucius, Taoism, Buddhism, Hinduism, Christianity, Judaism, and Islam (Dahlsgaard, Peterson, & Seligman, 2005). The six common virtues yielded from this review were wisdom, courage, humanity, justice, temperance, and transcendence (Peterson & Seligman, 2004). Briefly defined, wisdom and knowledge are the cognitive ability to gather and apply knowledge; courage is facing and overcoming opposition; humanity is the interpersonal ability to bond with other people; justice means to help people or agencies within the community achieve equality; temperance is the ability to keep oneself from excess; and transcendence is to discover meaning and build connections between oneself and the larger universe (Peterson & Seligman, 2004).

There are four different types of happiness in PP, but this article only address two, eudaimonia and hedonism, because they are the two types most frequently discussed in relation to virtue in the philosophical literature (Aristotle, 1968; Kristjansson, 2010; for definitions of all four types, see Wong, 2011). The first type, eudaimonia, is associated with virtue and the soul, and of having characteristics of good character (Bostock, 2000). It is happiness based on behaviour that enriches the person, and is often associated with Carl Roger’s concept of self-actualization:

“[c]lose interpersonal relationships, good health, wisdom, maturity, charity, moral development, self-control, purposeful striving, creativity, and accomplishments represent just a few of these [examples of virtuous behaviour]” (King, Eells, & Burton et al., 2004). An example would be a person who worked in a profession helping others and felt a sense of happiness from benefiting someone.

Another type of happiness is called hedonism, which is often contrasted with eudaimonia. Hedonistic happiness is associated with indulgence (King et al., 2004), and with a

lifestyle that emphasizes “eat, drink, and be merry” (Wong, 2011, p. 70). People who are hedonistic are likely to look out for themselves and are not concerned with helping others. It is considered the opposite of virtue. An example would be someone who achieved happiness from making large sums of money and did not consider the impact his/her work had on others or the world around him/her.

According to Aristotle, what is good is associated with moral behaviour and excellence (Aristotle, 1968; King et al., 2004). Proponents of PP differ on this point. A problem that arises is “[t]he term “good” is loaded with a variety of meanings. When we refer to the good life, we may be talking about a life that is filled with enjoyment – “a life we’d like to have or that is morally good” (King et al., 2004, p. 41). In PP, Seligman outlines that happiness, or a good life, can be achieved in three ways, which are (a) the pleasant life, achieved by self-satisfaction; (b) the good life, by discovering one’s virtues and strengths; and (c) the meaningful life, achieved by using one’s virtues and strengths to improve something (Seligman, 2003). Seligman’s categories illustrate that what is considered good can be defined both by a life that is thoroughly enjoyed (hedonism), and by one that is good in a moral way (eudaimonia). PP does not take a stance on whether self-indulgent behaviour (hedonism) in some cases may be bad, or immoral. In the following section, I use three examples to argue that there are times when it is appropriate to consider some hedonistic behaviour immoral and not conducive to what is good, and times when hedonism can be associated with virtue, or what is good.

There may be times when it is clear that hedonistic behaviour is not good. An illustration that has been used previously focuses our attention on an extreme example of the pleasure a person may get from murdering someone (Wong, 2011). A person may experience joy from murdering a person, which is not virtuous behaviour according to the aforementioned definition. Despite this however, if the person is happy because of his/her act, the fact the person is subjectively happy demonstrates hedonistic behaviour. Although this is an extreme example and it is unlikely someone would agree this behaviour is acceptable, according to the definition of the pleasant life even someone who commits murder can still be considered to be on a legitimate path to happiness if murdering someone made him/her happy (Wong, 2011). I use this example to illustrate that PP should not agree that all hedonistic behaviour is good just because a person is happy.

Just as there are times when it is beneficial to argue some hedonistic behaviour is not good, there may be times when it is beneficial to argue some hedonistic behaviour could be good, or virtuous. This possibility is discussed through the following two examples. The first is of a person who is happy with him/herself by “sitting on the couch watching TV, one hand on the remote, and the other in a bag of chips” (King et al., 2004). This person is engaged

in behaviour that is purely self-indulgent, makes him/her feel good, and is self-satisfying. This person's behaviour fits with the definition of hedonism, and is likely to be inconsistent with eudaimonia or any of the virtues.

Take a second example of someone who fought in the Vietnam War. The man explained that initially, he had never moved past what happened in the war, but years later, he changed after attending a ceremony honouring his service. He described that after the ceremony, he "felt pride for [his] country and...felt good that [he] can go home now and finally feel more alive again" (Pearsall, 2003, p. 189). His wife also described that since the ceremony, "I don't think I've seen him smile as much...[h]e used to sit around and cry a lot, [n]ow, the crazy old man even wants to try surfing" (Pearsall, 2003, p. 189).

This soldier's experience is close to the virtue of transcendence, yet he does not describe finding deep meaning, or connecting with a higher power, and so does not seem to quite fit within transcendence's definition. Even though this person is acting in his own self-interest, there is something different about him compared to the example on the couch eating chips, and it is possible he may be exhibiting virtuous behaviour.

One possibility of identifying the difference between the person eating chips and the soldier is to look at the motivations underlying their behaviour rather than the behaviour itself. In the first example, while the person is likely enjoying him/herself sitting on the couch, s/he is not doing so to make the most out of his/her life. In the second example, he describes feeling more alive, and it is very likely this motivation to live more fully fuels his desire to live in a different way, such as trying to surf. While it can be argued both are acting self-indulgently and fit within the hedonistic category, I argue their motivation and underlying intentions make their behaviour different.

As it stands right now, PP does not make a judgement about whether any type of hedonistic behaviour is good or bad. The example of the person who murdered someone and experienced happiness was meant to illustrate that there are times when it may be okay to judge hedonistic behaviour. The examples of the person eating potato chips and the war veteran also illustrate that hedonism can be more complicated than it appears. I argue that those in PP should pay attention to a person's intentions, as they may see that not all hedonistic behaviour is the same, and

that in some cases, it may be okay to say some forms of behaviour is considered good (or virtuous), while others are not. The person's intentions may differentiate between different types of hedonistic behaviour.



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Eudaimonic Well-Being as a Core Concept of Positive Functioning

Elliott Lee & Tyler Carey

University of Victoria

ABSTRACT

For over a decade, the discipline of positive psychology has been interested in concepts associated with positive human functioning. In this article we focus on eudaimonic well-being (EWB), which Waterman and colleagues (2010) define as the “quality of life derived from the development of a person’s best potentials and their application in the fulfillment of personally expressive, self-concordant goals” (p. 41). Stemming from Aristotelian philosophy, EWB has recently been recognized as a viable topic for scientific inquiry. Eudaimonic conceptions of happiness are associated with notions of the true self, personal expressiveness, and meaningful goal pursuits (Ryan & Deci, 2001). This idea is often held in sharp contrast with hedonic conceptions of happiness which reflect a life characterized by the maximum attainment of pleasure. In this article, we highlight the philosophical and historical roots of EWB as well as current conceptual and measurement issues related to its empirical study.

RÉSUMÉ

Pendant plus d’une décennie, la discipline de la psychologie positive s’est penchée sur les concepts associés au fonctionnement humain positif. Dans le présent article, nous mettons l’accent sur le bien être eudémonique (BEE), que Waterman et ses collègues (2010) définissent comme la « qualité de la vie qui émane de la réalisation du plein potentiel d’une personne et de son application dans l’accomplissement significatif du self et concordant au self » (p. 41). Issu de la philosophie d’Aristote, le BEE a récemment été reconnu comme un sujet viable d’interrogation scientifique. Les conceptions eudémoniques du bonheur sont associées aux notions du self véritable, de l’expressivité personnelle et à la poursuite d’objectifs significatifs (Ryan et Deci, 2001). Cette idée est souvent tenue en contraste marqué avec les conceptions hédoniques du bonheur qui reflètent une vie caractérisée par la réalisation optimale du plaisir. Dans cet article, nous mettons en lumière les racines philosophiques et historiques du BEE ainsi que les questions conceptuelles actuelles et de mesures liées à son étude empirique.

Since its inception over a decade ago, the field of positive psychology has been chiefly concerned with developing empirical knowledge pertaining to the underlying factors of positive human functioning (Seligman & Csikzentmihalyi, 2000). In accordance with this mandate, one of the most fundamental concepts to permeate positive psychological research and practice has been *well-being*. Broadly defined, this concept refers to optimal psychological functioning and experience (Ryan & Deci, 2001). There has been a tendency to bifurcate conceptions of well-being to reflect the following two philosophies regarding happiness: (1) a *hedonic* philosophy supporting the idea that happiness is analogous to subjective experiences of pleasure and satisfaction; and (2) a *eudaimonist* philosophy supporting the idea that happiness occurs when individuals perform personally expressive behaviours during meaningful goal pursuits (Ryan & Deci, 2001). In the following discussion, we will focus primarily on eudaimonic well-being (EWB) by taking stock of its philosophical and conceptual roots, as well as its measurement within contemporary psychological research.

Philosophical and Conceptual Foundations of Eudaimonic Well-Being

In his seminal work entitled *Nicomachean Ethics*, Aristotle (4 BCE/1985) was the first to introduce eudaimonic conceptions of happiness. Rejecting the notion that happiness could be equated with the attainment of pleasure, Aristotle suggested that true happiness could be achieved by living a life of contemplation and virtue. In traditional Aristotelian terms *virtue* is objectively considered to be the best within a person or excellence (Ackrill, 1973). Thus, Aristotle might suggest that a gardener could live a life of virtue through exercising his or her function (i.e., gardening) to its fullest.

In recent history, the meaning accorded to the term *virtue* has shifted to denote a subjective sense of “doing that which is worth doing” (Ryan & Deci, 2001; Waterman, 2008). From this standpoint, activities judged as “worth doing” are also perceived as concordant with the *daimon* or “true self.” According to Waterman (1990; 1993), the *daimon* or “true self” is comprised of unique and (nearly) universal potentials that when developed through pursuit of personally expressive activities, promote a sense of eudaimonic well-being (EWB). Potentials that are (nearly) universal include developmental milestones such as grasping, walking, and talking, as well as abstract virtues such as



honesty and courage. Unique potentials of the “true self” may include activities such as gardening, basketball, and painting. Perceived development of these aspects of the “true self” during personally expressive activities (eudaimonia) is considered instrumental to the attainment of EWB (Waterman, 1993; Waterman et al., 2010).

Two of the most prevalent eudaimonic concepts to permeate the science of well-being have been Waterman and colleagues’ (2010) concept of EWB and Ryff’s (1989) concept of psychological well-being (PWB). The core theme of Waterman and colleagues’ concept of EWB involves the perceived identification and development of one’s “true self” (i.e., one’s best potentials and fullest capacities). Other components of EWB within this conceptualization include: a sense of meaning and purpose in life, investment of significant effort in the pursuit of excellence, intense involvement in activities (flow), and enjoyment of activities as personally expressive.

Two decades prior to this modern conceptualization, Ryff (1989) was noted for deriving the theory-based concept of PWB. This concept is noted for aligning with eudaimonic (rather than hedonic) conceptions of happiness. Derived as a multi-faceted construct, PWB consists of the following six factors: self-acceptance, positive relations with others, personal growth, environmental mastery, purpose in life, and autonomy (Ryff, 1989; Ryff & Keyes, 1995).

The Relationship between Eudaimonic and Hedonic Conceptions of Happiness

Before contemplating any potential overlap between divergent conceptions of happiness, it is necessary to briefly review the tradition of hedonic happiness within the science of well-being. In light of this requirement, subjective well-being (SWB) is discussed as the concept most commonly aligned with hedonic notions of happiness. Originating from the insights of hedonic philosophers such as Aristippus of Cyrene and Jeremy Bentham, SWB stems from the position that pleasure is the sole good, and that any notion of “the good life” must be equated with maximum attainment of pleasure (Ryan & Deci, 2001; Waterman, Schwartz, & Conti, 2008). The concept of SWB stemming from this philosophical tradition has been conceptualized as including both affective and cognitive components (Diener, 1984; 1994). More specifically, SWB has been conceptualized as consisting of: high frequencies of positive affect, low frequencies of negative affect, and a global cognitive evaluation of life as satisfying (Diener, Suh, Lucas, & Smith, 1999).

As extensions of hedonic and eudaimonic philosophical ideologies, SWB and EWB represent related, yet distinctly unique concepts of well-being (e.g., Waterman et al., 2010). When SWB is adopted as an indicator of well-being, respondents are given the freedom to define happiness. Accordingly, an infinite number of activities and behaviours may facilitate increased perceptions of pleasure and SWB (Wa-

terman, 1993). On the other hand, behaviours facilitating increased levels of EWB are constrained by the researcher to reflect activities and behaviours of a specific type (e.g., only those that are perceived as personally expressive). Development of one’s fullest potential during personally expressive activities is, however likely to generate concomitant feelings of pleasure and SWB. Thus, it has been speculated that EWB is sufficient, but unnecessary for the attainment of SWB (Telfer, 1990). Some behaviours and activities may, therefore, contribute toward increased levels of SWB, but not EWB. For example, eating a candy bar may bolster perceptions of SWB, while exerting little to no influence on levels of EWB. In this way, SWB casts a broader conceptual net over a wider range of activities and behaviours than EWB.

From a eudaimonist perspective, not all pleasure producing activities giving rise to SWB are considered good for the wellness of the individual (Ryan & Deci, 2001). In addiction research, it is widely recognized that alcohol can be used as an emotional anesthetic to numb feelings of negative affect (e.g., Cooper, Frone, Russell, & Mudar, 1995). In this context, intoxication may momentarily increase perceptions of SWB through escape/avoidance principles of operant conditioning (Skinner, 1953). A number of analogous examples would serve equally well in conveying the message that increased levels of momentary SWB may occur to the detriment of organismic health. Not surprisingly, recent research shows that dimensions of EWB (e.g., meaning and purpose, self-realization, etc.) are more robustly associated with self-reported well-being compared to hedonic dimensions of SWB (McMahan & Estes, 2011).

Measurement of Eudaimonic Well-Being

The burgeoning field of positive psychology has only recently adopted EWB as a concept for scientific inquiry. As a result, the concept is receiving increased psychometric attention. One potential reason for this is perhaps due to the fact that its philosophical roots are not easily translated into psychometric properties. Considering the subjective nature of EWB, it may be easiest to ask individuals about their experiences during interviews as a method of investigating this phenomenon. Existential phenomenological interviews form a solid basis for EWB assessment by gaining insight into participants’ unique experiences (Dale, 1996). Unfortunately, qualitative interviews are psychometrically unreliable. In response to this hurdle, several EWB-related instruments have been developed. However, Kimiecik (2010) notes that in an effort to quantify and explain eudaimonic experiences, researchers may have lost the human qualities of this philosophical concept. Despite this contention, quantifiable and reliable measures have been established.

One of the most widely used scales to incorporate elements of EWB is Ryff’s Scales of Psychological Well-Being (PWB; Ryff, 1989). Specifically, Ryff drew upon eudaimonic

concepts from Aristotelian philosophy and Maslow's (1954) higher order needs (e.g., self-actualization) to develop a conceptual understanding of PWB. As noted previously, the core components of PWB are: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. The overlap between these PWB components and the theoretical underpinnings of EWB has led to the adoption of Ryff's scales as a popular method for assessing EWB. It is important to clarify that Ryff's PWB scales were designed primarily as a means for assessing positive psychological functioning, and not the specific concept of EWB. At best, Ryff's PWB scales yield a close approximation of EWB.

Several single-item or short form questionnaires have been employed as indicators of EWB in existing positive psychology literature. As mentioned previously, personal growth is widely recognized as an integral component of eudaimonia. In accordance with this idea, Vittersø and Søholt (2011) found that interest in activities predicted personal growth, thus forming the theoretical and empirical rationale for using interest in activities as a viable indicator of EWB. Although the construct validity of this measure is questionable, the theoretical underpinnings are justifiable. Using a similar reasoning, Butkovic, Brkovic, and Bratko (2011) used measures of self-esteem and loneliness to predict PWB. Since PWB has been used an indicator of EWB, these researchers extrapolated scores on self-esteem and loneliness measures to represent EWB.

In an effort to differentiate the "good life" from hedonic forms of happiness, Peterson, Park, and Seligman (2005) drew upon three Western ideas about the composition of well-being. Specifically, these researchers posited the "good life" as consisting of meaning, pleasure, and engagement. Hedonic aspects of the "good life" are captured in the pleasure constituent of this conceptualization, however, meaning and engagement are concepts more commonly aligned with EWB. In order to capture all three of these components using a measurement tool, Peterson and colleagues developed The Orientations to Happiness Scale. Although this scale has very good reliability, it may lack EWB construct validity due to the exclusion of other eudaimonic components (e.g., personal expressiveness).

Noting the lack of a valid measurement tool for EWB, Waterman and colleagues (2010) sought to develop the first ever scale designed specifically to assess EWB. To achieve this goal, Waterman and colleagues developed a theory driven measure of EWB which they coined the Questionnaire of Eudaimonic Well-Being (QEWB). This questionnaire was influenced by eudaimonic identity theory, which is itself rooted in theories of identity formation and eudaimonia. This theoretical background, in addition to Ryff's (1989) existing conception of PWB, formed the foundation from which the QEWB emerged. As noted previously, Waterman and colleagues conceptualized EWB as consisting of the following six components: self-discovery, perceived de-

velopment of one's best potentials, a sense of purpose and meaning in life, investment of significant effort in pursuit of excellence, intense involvement in activities, and enjoyment of activities as personally expressive. While the scale includes items tapping each of these six domains, a principal components analysis on the QEWB demonstrated a single EWB component accounting for the majority of the scale variance (Waterman et al., 2010). This scale has good psychometric properties, and is available to use as a reliable measure of EWB in future psychology research.

While the concept of EWB has a rich philosophical and theoretical heritage, its emergence in the realm of empiricism makes it an intriguing topic of inquiry for prospective Canadian positive psychology researchers. Even more exciting are the far-reaching practical implications of continued research on EWB as a central aspect of positive human functioning. In particular, bolstering individuals' EWB may promote mental health and have important implications for encouraging the development of positive institutions and happy nations. Despite receiving increased attention through its affiliation with the neophyte discipline of Positive Psychology, the concept of EWB has been ripe for investigation for nearly two decades. In the words of Fowers, Mollica, and Procacci (2010), "It is certainly too early to specify with confidence a canonical definition of eudaimonia or a preferred approach to measurement" (p. 142). The future of EWB research is wide open and holds much promise. Which direction might future Canadian psychology researchers take EWB?



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The Role of Health Psychologists in Improving Health Literacy and Behaviours in Health Promoting Schools

Linda Thomas

Walden University

ABSTRACT

Low health literacy is a major obstacle to improving people's well-being. Health literacy is the skill required to locate, comprehend, convey, and apply knowledge in everyday behaviours to improve and maintain health in all life circumstances and stages. Sixty percent of Canadians lack the skills to achieve optimal wellness. Introducing health literacy education and providing opportunities to practice behaviours at a young developmental stage are recommended before detrimental health practices are entrenched. The education system is one area that requires research attention to improve health literacy and behaviours in schools such as Health Promoting Schools (HPS). Health psychologists can improve well-being by conducting research, performing needs assessment, designing, implementing, and evaluating HPS initiatives promoted by the World Health Organization.

Résumé

Le faible niveau de littératie en santé est un obstacle important à l'amélioration du bien être des personnes. La littératie en santé se définit par les compétences requises pour localiser, comprendre, transmettre et appliquer les connaissances dans les comportements quotidiens dans le but d'améliorer et de maintenir la santé dans toutes les circonstances et les étapes de la vie. Soixante pour cent des Canadiens n'ont pas les compétences qui leur permettraient de réaliser leur bien être optimal. L'introduction de la littératie en santé et des possibilités de manifester des comportements à un jeune stade de développement sont recommandés avant que les pratiques nuisibles à la santé soient incrustées. Le système d'éducation est un domaine qui nécessite l'attention de la recherche pour améliorer la littératie en santé et les comportements dans les écoles comme celui des écoles-santé (ES). Les psychologues dans le domaine de la santé peuvent améliorer le bien être en effectuant de la recherche, l'évaluation des besoins, ainsi qu'en concevant, en mettant en œuvre et en évaluant des initiatives d'ES mises de l'avant par l'Organisation mondiale de la santé.

Psychologists Role in Improving Health Literacy and Behaviours in Health Promoting Schools

Issues such as low health literacy have contributed to poor health outcomes in the Canadian and global population. Rootman and Gordon-El-Bihbety (2008) reported that health literacy is "the ability to access, understand, evaluate and communicate information as a way to promote, maintain and improve health in a variety of settings across the life-course" (p. 11). Low health literacy affects the ability to make proper wellness decisions and practice behaviours (CCL, 2008). Poor outcomes from obesity to diabetes and cardiovascular disease and mental disorders have contributed to global morbidity and mortality (World Health Organization [WHO], 2008). Health psychologists can play a role in improvements to wellness by advocating for school programs that will provide positive ethos to improve both psychological and physical outcomes in children.

The mandate of the Canadian Government and Canadian Public Health Association (CPHA) is to improve health outcomes (Federal, Provincial and Territorial Commitment to Canadians, 2007). Maximizing wellness outcomes identified by the Canadian Public Health Conferences on Literacy and Health in 2000 and 2004 includes reducing lifestyle diseases, increasing positive behaviours, and improving health literacy (Bouchard, Gilbert, Landry, & Deveau, 2006; Rootman & Edwards, 2006; Shohet & Renaud, 2006; Smylie, Williams, & Cooper, 2006; Zanchetta & Poureslami, 2006). This paper will address positive wellness promotion in school suggested by the Institute of Medicine to improve health education, health literacy, and outcomes and the role that psychologists can play to achieve improved wellness outcomes in Health Promoting schools (HPS). HPS, which are part of an initiative of the WHO (2008) to help prevent chronic lifestyle diseases, are examples of solutions for improving health literacy and behaviours (Lee, 2009). Europe, China, Australia, Western Pacific, and Latin America implemented HPS that provide opportunities to strengthen behaviours by providing healthy environments. HPS allow students to practice and learn positive wellness skills in all aspects of school life (WHO, 2012).

Problem Statement

For the purposes of this paper, health literacy has two components: (a) physical health literacy, which includes aspects such as nutrition and physical activity, and (b) mental health literacy, which includes knowledge of positive mental health and identifying problems and solutions. There is evidence that both types of health literacy are deficient among Canadians. Only 40% of Canadians have the knowledge and skills required to make proper health choices (CCL, 2008). Physical and mental health are interdependent. The study of the interdependence is the foundation of health psychology (Marks, Murray, Evans, & Estacio, 2011). The goal of health psychologists and the Canadian Public Health Agency is to increase the health skills in those lacking them. Essential health literacy skills include the ability to follow health instructions, locate and interpret health information, read medicine or nutrition labels, identify safety and practices that enhance well-being, and incorporate wellness knowledge into everyday behaviours (CCL, 2011; von Wagner et al., 2009). In addition, building the capacity and improving health literacy is more effective at a young developmental stage before poor habits are entrenched (Manganello, 2008). Thus, HPS will help facilitate the development and maintenance of health literacy. School psychologists have had the traditional role of the “deficit” or medical model role (de Jong, 2000) which differs from the WHO definition of health (WHO, 1998).

The WHO definition of health incorporates a biopsychosocial or holistic perspective. Health is a “state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity” (WHO, 1998, p. 1). The biopsychosocial view encompasses the three P’s of wellness (people, prevention, psychology; Marks et al., 2011) and is the basic premise behind health psychology, whereas the medical model emphasizes the three D’s (disease, diagnosis, drugs; Marks et al., 2011). The health psychologist can apply the multidisciplinary field of health psychology and psychosocial understanding of theories and methods to improve wellness (Marks, et al., 2011) and expand the role of psychologists into disease prevention and implementation of HPS (de Jong, 2000). Identifying school characteristics to assess criteria that are consistent with HPS guidelines and pinpointing components that need modification to encourage health literacy and behaviours are ideally suited to the skills of health psychologists. Health literacy consists of both mental and physical components.

Mental health literacy. Several studies indicate that youths are not successful in identifying, treating, and preventing mental illness. For example, even though anxiety is a common problem (Coles & Coleman, 2010), which affects up to 20% of children of all ages (Vitiello & Waslick, 2010), many students (as high as approximately 50%) could not recognize symptoms. Students also could not identify symptoms of generalized anxiety disorder, obsessive-compulsive disorders, depression, eating disorders, or panic disorders (Coles & Coleman, 2010; Gray, Klein, Noyce, Sesselberg, & Cantrill, 2005; Kelly, Jorm, & Rodgers, 2006;

Kelly, Jorm, & Wright, 2007; Mond et al., 2007; Sheffield, Fiorenza, & Sofronoff, 2004). Additionally, students were unable to understand, seek, find, access, may feel stigmatized, or know how to get appropriate psychological help. Since, this lack of awareness stems from low mental health literacy, then school education has not likely made teaching mental health issues an educational priority in school programs (Coles & Coleman, 2010). Improving mental health literacy and awareness of positive mental health by educators, their students, and the public at large is a crucial goal to improve the treatment of mental health problems.

Physical health literacy. Physical health literacy such as poor nutrition, and fitness knowledge and practices affect physical health. In addition, poor mental health is related to physical health problems. Low health literacy in mental and physical components has a negative impact on well-being (Hewitt, 2011; von Wagner et al., 2009). Those with the lowest rates of health literacy reported poor to fair health two and a half times more than those with the highest health literacy rates (CCL, 2011). Low health literacy was associated with increased hospitalizations (Hewitt, 2011), increasing health care expenditures twice as much as patients with high health literacy (Nielson-Bohlman, Panzer, Kindig, & Institute of Medicine, 2004). Interventions designed to increase health literacy improved outcomes in people with diabetes and cardiovascular diseases (Hewitt, 2011), but few studies address primary prevention (von Wagner et al., 2009). Three areas recommended for health literacy interventions are: the health system, culture and society, and the education system (Nielson-Bohlman et al., 2004).

Educational Solutions – Health Promoting Schools as an Example

Schools need to address low health literacy (Tappe, Wilbur, Telljohann, & Jensen, 2009) and mental health issues (Wei & Kutcher, 2012) in curricula enhanced by teacher professional development (Deal, Jenkins, Deal, & Byra, 2010). Education has direct effects on wellness, such as influencing preferences, behaviours, and lifestyle choices. Developing health literacy skills and acquiring positive behaviours are essential but unachieved parts of the education curricula (Nielson-Bohlman et al., 2004; National Health Education Standards [NHES], 2007; Tappe et al., 2009).

HPS are applied ecological interventions that improved health literacy including mental health outcomes, health behaviours in children and adolescents (Aldinger et al., 2008; Lee, 2009; Lee, St. Leger, & Cheng, 2007), and school connectedness (Rowe, Stewart, & Patterson, 2007). De Jong (2000) summarized HPS characteristics into school organizational development, physical, and psychosocial environment with support, and reduction of barriers. HPS have three major areas that include school climate, curricula, and services and supports (Saab, Klinger, & Shulha, 2009) which require critical examination for wellness promoting characteristics. Health psychologists can determine if nine components of these three areas demonstrate HPS criteria

designed to promote wellness, school policy, physical school environment, psychosocial school environment, wellness education, health services, nutrition services, counseling/mental health, physical exercise, and wellness promotion for staff, families, and communities (Lee et al., 2007). Canadian provincial governments support the development of comprehensive school health, although many aspects have been limited to healthy eating and physical activity (Saab et al., 2009). However, Saab et al. (2009) suggest that mental health is becoming a priority, but competing mandates and fragmented funding limit HPS implementation or sustainability.

HPS and wellness behaviour programs have the same goal - to improve outcomes. Questioning behaviours that have taken years to develop and changing behaviours are complex and difficult tasks. Personal attributes, such as motivation and self-efficacy, along with environmental infrastructure and social encouragement, are essential to remove barriers that prevent the adoption of healthy practices (Baban & Craciun, 2007). Identifying and isolating behaviours, which may be self-destructive to wellness and acquiring the knowledge and skills to practice positive health actions, are indispensable to improve outcomes. Additionally, a need to provide opportunities to practice these skills is a requirement of health education (Governali, Hodges, & Videto, 2005; NHES, 2007). A comprehensive school health model such as the HPS model (Markham & Aveyard, 2003) provides an ecological environment that offers opportunities during a period when children are more readily able to acquire these skills (Wharf Higgins, Begoray, & MacDonald, 2009; Manganello, 2008).

Role of Health Psychologists

Health psychologists can research to identify the extent, causes, and solutions to low health literacy and poor health actions to aid in the development, implementation, and evaluation of school programs. Psychologists specializing in the psychosocial aspects of behaviour can provide insights into health behaviour change and development using theoretical evidence-based models designed to improve actions and prevent detrimental behaviours (Baban & Craciun, 2007; von Wagner et al., 2009). Von Wagner et al. (2009) provide health psychologists with insight into how health literacy can improve wellness (e.g. health actions) by applying theoretical health behaviour frameworks into effective interventions. For example, the biopsychosocial process model is a comprehensive theory of health behaviour development (Lämmle, Worth, & Bös, 2011) similar to HPS or ecological models (Wharf Higgins et al., 2009). Components include some of the nine targeted areas in schools proposed by Lee et al. (2007) which were mentioned previously. Von Wagner et al. (2009) reviewed healthcare research since very few articles were available about disease preventive approaches to improving behaviours. It is difficult to prove that illness did not happen because of a school intervention, as opposed to measurable outcomes in illness such as improved blood sugars in individuals with diabetes due to diabetes education. There is not enough empirical research in school

education's role in improving health literacy and behaviours "and evaluation of comprehensive approaches to school health" (Laitsch, 2009, p. 261). Health psychologists can help determine which components of HPS are effective. In addition, health psychologists can identify, anticipate, and intervene in barriers to implementation.

The implementation of HPS programs is inconsistent due to inadequate policies and infrastructure with no particular mandate or team responsible for setting up program components (Keshavarz Nutbeam, Rowling, & Khavarpour, 2010). Health psychologists can fill this gap by becoming aware of guidelines (International Union for Health Promotion and Education [IUHPE], 2009), assessing needs, recognizing obstacles to implementing HPS, facilitating communication (Keshavarz et al., 2010), implementing HPS components, evaluating program effectiveness (IUHPE, 2010), and conducting research.

In order for health psychologists to assist in developing HPS, psychologists can employ their cognitive and behavioural expertise in promoting relationships and cognitive abilities (de Jong, 2000), and their understanding of psychological and behavioural development. They can use these types of expertise to effectively incorporate evidence-based wellness practices while eliciting the support of all stakeholders. Stakeholders include teachers, students, administrators (Keshavarz et al., 2010), researchers (Lavis, Lomas, Maimunah, & Nelson, 2006), and politicians who provide funding (Lomas & Brown, 2009). Health psychologists can analyze programs shown to be partly effective, providing a needs assessment of missing components that do not meet HPS requirements, and integrating these and modified recommendations into an all-inclusive program that is more likely to accomplish the ultimate goal of improved health. Increasing physical activity and improving dietary behaviours, reducing childhood obesity, and achieving psychological well-being and optimal functioning (Markham & Aveyard, 2003) are essential goals of health promotion.

The pursuit of successful components and amalgamating them into the most effective school program is a difficult task. However, it may help improve the quality of life of millions. Researchers are getting closer to the answer as meta-analyses of health behaviour data and literature reviews offer objective summaries of effective components of health education programs, providing the baseline data for research into prevention school programs such as HPS. Langford (2011) is currently conducting a systematic review on the effectiveness of components of the HPS, but Stewart (2006) noted, "[n]o experimental studies have been conducted on initiatives adopting the health promoting schools approach in its entirety" (p. 18). Few studies provide a comprehensive investigation of the entire HPS program. The primary prevention evaluation and contribution by HPS is a missing gap in the research. Health psychologists can fill this gap and expand the role into primary prevention at the school level from needs assessment to implementation, evaluation, and other areas outside or inside the traditional box.



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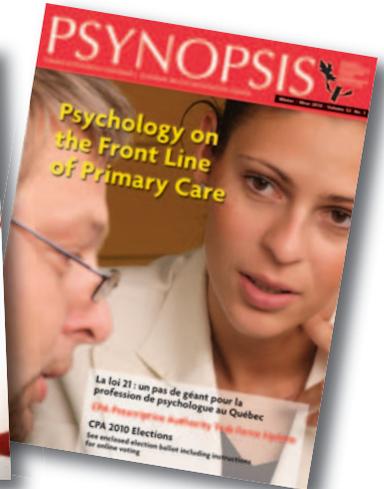
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