

## **Dimensions of Well Being: An Introspective Analysis**

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**Abstract:** *Wellness is much more than simply a physical condition, exercise or nutrition. It is the full integration of condition of physical, mental, and spiritual well-being. Wellbeing includes social, emotional, spiritual, ecological, occupational, intellectual and physical wellness. Each of these seven dimensions act and interrelate in a way that contributes to our own excellence of life. Two types of well being are the Affective well-being (AWB) and the cognitive well being (CWB) Affective well-being. The affective well -being refers to the incidence and intensity of optimistic and unconstructive emotion and mood; cognitive well-being (CWB) refers to domain-specific and worldwide evaluation of life such as marital satisfaction or global life satisfaction. Both significantly contribute to the development of individual or a person. If any one of that goes wrong then it will worsen the individuals' status. The present paper highlights the theoretical input about the meaning of well-being types of well being, the different dimensions of well-being and theories of well-being.*

**Keywords:** *components, dimensions, theories, types, wellbeing.*

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### **I. Introduction**

Wellness is a general expression for the condition of an individual or group, for example their social, economic, psychological, spiritual or medical state; a high level of well-being means in some sense the individual or group's situation is positive, while low well-being is associated with negative actions. It is an optimistic product that is meaningful for people and for many sectors of society, because it tells us that people recognize that their lives are going well. Good living conditions (e.g., housing, employment) are primary to well-being. Though, many indicators that measure living conditions fail to measure what people think and feel about their lives, such as the quality of their relationships, their positive emotions and resilience, the understanding of their potential, or their overall satisfaction with life i.e., their "well-being." Well-being generally includes global judgments of life satisfaction and feelings ranging from depression to joy. A more current definition of wellness and its difference from health is the following: "Wellness refers to diverse and interconnected dimensions of physical, mental, and social well-being that extend beyond the customary definition of health. It includes choices and behavior aimed at achieving physical vitality, mental alacrity, social satisfaction, a sense of accomplishment, and personal fulfillment." In other words, although health is part of wellbeing, some people are able to maintain satisfactory wellbeing despite the presence of psychological symptoms.

### **II. Types Of Well Being**

There are two different types of well-being that is cognitive and affective.

#### **2.1. Cognitive**

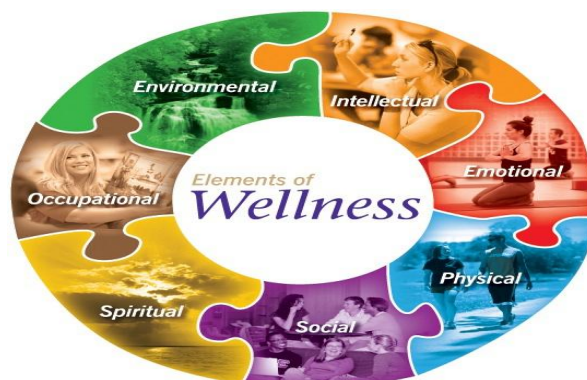
Cognitive well-being is about assessing one's interactions with their environment and other people. "Welfare economics ultimately deals with cognitive concepts such as well-being, happiness, and satisfaction. These relate to notions such as aspiration and needs, contentment and disappointments. People tend to assess their cognitive well-being based on the social classes that are in their community. In communities with a wide diversity of social statuses, the lower class will tend to compare their lifestyle to those of higher class and assess what they do and do not have that could lead to a higher level of well-being.

#### **2.2. Affective**

These are the different levels of affect on well-being: "high negative affect is represented by anxiety and [hostility]; low unconstructive influence is represented by calmness and relaxation; high positive affect is represented by a state of pleasant arousal enthusiasm and low positive affect is represented by a condition of unpleasantness and low stimulation (dull, sluggish)". Well-being is most usefully thought of as the dynamic process that gives people a sense of how their lives are going, through the interaction between their situation, actions and psychological resources or sense of their own 'mental capital'." Or, as has been recorded elsewhere, it could be said that well-being "is a state of complete wellness".

### III. Dimension Of Well Being

Wellness can be defined as an equilibrium of the mind, body, and spirit that results in an overall feeling of well-being. A state of wellness needs a proactive approach that leads to a well-rounded lifestyle of optimal health and a balanced state of life.



There are three important things to note about what this definition suggests and one missing piece that I will elaborate upon:

1. Wellness includes the body and the mind.
2. It is the result of precise efforts.
3. Those efforts are purposeful.

The missing piece is that wellness is a process. Rather than wellness being something we attain and check off our to-do list, we must be conscious and choose behaviors that will lead us toward a desired state. This is significant to note because if we believe of wellness only as a state of being, we could very well overlook significant considerations that will help us *maintain* our state of being. A Comparison: Here's a comparison to demonstrate how wellness can be a 'situation of being' and a 'process'. 'Quality' in business or manufacturing allow consumers to state whether or not a product is superior or inferior – as in 'good quality' or 'poor quality'. In the manufacture of the product, specific standards of quality are set and abundant processes are created to ensure those standards are reached and maintained. Complete departments and quality management teams are shaped to expand new processes and throw out or adapt the ones that don't work. It's an ongoing process. It never stops. Just as in our quest for wellness, once we achieve our desired situation, there are likely exact behaviors we will have to maintain or adapt in order to stay there. So, our description of wellness becomes: the quality or condition of being healthy in body and mind, especially as the result of deliberate, and ongoing, attempt.

### IV. Domains Of Psychological Well-Being

There are six domain represents the psychological well-being.



**4.1. Self-acceptance:** Levels of self-acceptance, which refers to the degree optimistic attitudes about our self, past behaviors and the choices that we made. Someone with high self-acceptance is satisfied with who they are and accepting of multiple aspects of themselves, both good and bad. In contrast, persons with low self-acceptance are often self-critical, confused about their identity, and wish they were dissimilar in many respects.

**4.2. Establishment of quality of relationship:** An individual with optimistic relationships feels connected, respected, and well-loved. They can split aspects of themselves, experience intimacy, and usually feel secure in their relations. In contrast, individuals with poor relationships often feel unrewarding, disrespected, unloved, disconnected, hostile, rejected, or misunderstood. They tend to feel unconfident and sometimes alone or distant from others.

**4.3. Sense of autonomy:** Persons with high levels of autonomy are independent, self-reliant, can think for themselves, and do not have a strong need to conform, and don't worries too much about what others believe about them. In contrast, individuals low in autonomy feel dependent on others, are continuously worried about the opinions of others, are always looking to others for direction, and experience strong pressures to conform to others' desires.

**4.5. Ability to manage complex environment:** Sense of mastery over the environment which is the degree to which you feel capable to meet the demands of your situation. Individuals high in environmental mastery feel they have the resources and competence to cope, adjust and adapt to problems, and are not overwhelmed by stress. Those with a low level of environmental mastery may feel helpless to change aspects of their environment with which they are discontented, feel they lack the resources to cope, and are frequently stressed or overwhelmed.

**4.6. Growth and development as a person:** Persons with high levels of personal growth see themselves as changing in a positive way, moving toward their potential, becoming more mature, increasing their self-knowledge, and learning new skills. Persons low in personal growth feel no sense of change or development, often feel bored and indifferent in life, and lack a sense of improvement over time.

**4.7. Sense of autonomy:** Individual with a high sense of reason sees their life has having meaning, they work to make a difference in the world, and often feel associated to ideas or social movements larger than themselves. Such individuals have a sense that they be acquainted with what their life is about. Individuals low in this quality often inquiry if there is a larger purpose, do not feel their life makes sense, and characteristic no higher meaning or value to life other than the fulfillment of a series of tasks.

## **V. Components Of Well Being**

Key Components of Wellness to evaluate where things are going well in your life and where you would like to see a change. Mutually, these components of wellness can help you create a strong foundation for personal wellness.

1. **Social Wellness** – how you relate to self, others, and society; having helpful relationships and a sense of belonging.
2. **Physical Wellness** – how you mind for you body and mind; your health and energy.
3. **Environmental Wellness** – how you create environments around you to support your greatest self, as well as how you relate to the worldwide environment.
4. **Emotional/Mental Wellness** – your consciousness and acceptance of your feelings; your thoughts, attitudes, and self-talk; your resilience and self-worth.
5. **Intellectual Wellness** – having original and stimulating activities that allow you to continue learning and pursuing your interests.
6. **Career / Livelihood** – having satisfying and meaningful work in which you nurture your gifts, skills and talents.
7. **Spiritual Wellness** – your sense of meaning and purpose in your life; how you incorporate your beliefs and values into action.
8. **Financial Wellness** – how you appreciate and handle your money in ways that provide for you now, as well as prepare you for financial changes.

## **VI. Theories Of Well-Being**

### **6.1. Hedonism**

Human beings forever act in pursuit of what they think will give them the greatest balance of happiness over pain. This is 'psychological hedonism', and will not be concern at this point. Rather, it means to discuss 'evaluative hedonism' or 'prudential hedonism', according to which well-being consists in the greatest balance of happiness over pain. Substantive hedonism is the greatest balance of happiness over pain. A complete hedonist position will engage also descriptive hedonism, which consists 'The pleasantness of happiness, and the painfulness of pain'. Hedonism - as is demonstrated by its ancient roots - has long seemed an obviously

believable view. Well-being, what is good, might be thought to be obviously linked to what seems good, and happiness does, to most people, seem good. The simplest form of hedonism is, more pleasantness one can pack into one's life, the better it will be, and the more unpleasantness encounters, the worse. But simple hedonism could survive this objection just by incorporating whatever view of pleasure was thought to be reasonable. A more serious opposition is to the evaluative stance of hedonism itself. Thomas Carlyle, for example, explains the hedonistic component of utilitarianism as the 'philosophy of swine', the point being that simple hedonism places all pleasures on a par, whether they be the lowest animal pleasures of sex or the uppermost of artistic appreciation. One might make this point with a consideration experiment. Imagine that you are given the option of living a very fulfilling human life, or that of a barely conscious oyster, which experiences some very low-level pleasure.

The strongest tack for hedonists to take is to recognize the apparent force of the experience machine objection, but to insist that it rests on 'common sense' intuitions, the place in our lives of which may itself be acceptable by hedonism. This is to adopt a strategy similar to that developed by 'two-level utilitarian's in response to alleged counter-examples based on common-sense morality. If I deliberately try to maximize my own happiness, I will be unable to immerse myself in those activities, such as reading or playing games, which do give enjoyment. And if we believe that those activities are valuable independently of the enjoyment we gain from engaging in them, then we shall probably gain more pleasure overall.

### **6.2. Desire Theories**

The experience machine is one motivation for the acceptance of a desire theory. When you are on the machine, many of your central desires are likely to stay unfilled. Take your desire to write a great story. You may think that this is what you are doing, but in fact it is just a hallucination. And what you want, the disagreement goes, is to write a great novel, not the experience of writing a great novel. Historically, however, the reason for the current supremacy of desire theories lies in the emergence of welfare economics. Happiness and pain are inside people's heads, and also hard to measure - particularly when we have to begin weighing different people's experiences against one another. So economists began to see people's well-being as consisting in the satisfaction of preferences or requirements. The simplest description of a desire theory one might call the present desire theory, according to which someone is made better off to the extent that their current desires are fulfilled. This theory does succeed in avoiding the experience machine objection. But it has serious troubles of its own. Consider the case of the annoyed adolescent. This boy's mother tells him he cannot be present at a certain nightclub, so the boy holds a gun to his own head, wanting to pull the trigger and hit back against his mother. Recall that the range of theories of well-being should be the whole of a life. It is implausible that the boy will make his life go as well as likely by pulling the trigger. We might perhaps understand the simple desire theory as a theory of well-being at a particular-time. But even then it seems unsatisfactory. From whatever perspective, the boy would be better off if he put the gun down.

We should go, then, to a comprehensive desire *theory*, according to which what substance to a person's well-being is the overall level of desire-satisfaction in their life as a whole. A *summative* version of this theory suggests, straightforwardly enough, that the more desire-fulfillment in a life the better. A *global* version of the comprehensive theory ranks needs, so that needs about the shape and content of one's life as a whole are given some main concern.

### **6.3. Objective List Theories**

Objective list theories are typically understood as theories which list items constituting well-being that consist neither just in pleasurable experience nor in desire-satisfaction. Such items might include knowledge or friendship. But it is value remembering, for example, that hedonism might be seen as one type of 'list' theory, and all list theories might then be opposed to desire theories as a whole. What should go on the list? It is significant that each good should be included. As Aristotle put it: 'We take what is self-sufficient to be that which on its own makes life worthy of choice and lacking in nothing. We think pleasure to be such, and indeed the thing most of all value choosing, not counted as just one thing among others' In other words, if you claim that well-being consists only in friendship and happiness.

How do we make a decision what goes on the list? All we can work on is the release of reflective judgment - intuition, if you like. But one should not end from this that objective list theorists are, because they are intuitionist, a smaller amount satisfactory than the other two theories. For those theories too can be based only on reflective judgment. Nor should one believe that intuitionism rules out argument. Argument is one way to carry people to see the truth. Further, we should remember that intuitions can be incorrect. Indeed, as suggested above, this is the strongest line of defense available to hedonists: to attempt to weaken the evidential weight of many of our normal beliefs about what is good for people. One not implausible view, if desire theories are indeed mistaken in their reversal of the relation between desire and what is good, is that the debate is really between hedonism and objective list theories.

#### **6.4. Well-being and Morality**

#### **6.5. Welfarism**

Well-being clearly plays a central role in any ethical theory. A theory which said that it just does not matter would be given no credibility at all. Indeed, it is very tempting to believe that well-being, in some ultimate sense, is all that can matter morally. Consider, for instance, Joseph Raz's 'humanistic principle': 'the explanation and justification of the goodness or badness of anything derives (Raz 1986, p. 194). If we expand this principle to cover non-human well-being, it might be read as claiming that, ultimately speaking, the justificatory force of any ethical reason rests on well-being. This view is welfarism. Act-utilitarians, who consider that the right action is that which maximizes well-being overall, may attempt to use the instinctive plausibility of welfarism to support their place, arguing that any deviation from the maximization of well-being must be grounded on something separate from well-being, such as equality or rights. But those defending equality may argue that egalitarians are concerned to give main concern to those who are worse off, and that we do see here a link with concern for well-being. Likewise, those worried with rights may note that rights are to certain goods, such as freedom, or the absence of 'bads', such as suffering (in the case of the right not to be tortured, for example). In other words, the understanding of welfarism is itself a matter of dispute. But, however it is understood, it does seem that welfarism poses a trouble for those who consider that ethics can require actions which benefit no one, and harm some, such as, for instance, punishments intended to give individuals what they deserve.

#### **6.6. Well-being and Virtue**

Ancient principles was, in a sense, more concerned with well-being than a good deal of modern ethics, the central inquiry for many ancient moral philosophers being, 'Which life is most excellent for one?'. The rationality of egoism - the view that my strongest cause is always to go forward my own well-being - was largely assumed. This posed a problem. Ethics is naturally thought to concern the interests of others. One obvious policy to adopt in defense of ethics is to claim that a person's well-being is in some sense constituted by their virtue, or the exercise of virtue, and this policy was adopted in subtly different ways by the three greatest very old philosophers, Socrates, Plato, and Aristotle. At one point in his writings, Plato appears to allow for the rationality of moral self-sacrifice: the philosophers in his well-known 'cave' analogy in the *Republic* (519–20) are required by ethics to desist from thought of the sun outside the cave and to descend once again into the cave to govern their fellow citizens. In the voluminous works of Aristotle, however, there is no advice of sacrifice. Aristotle believed that he could protect the virtuous choice as always being in the interest of the individual. Note, however, that he need not be described as an egoist in a strong sense - as someone who thinks that our only reasons for action are grounded in our own well-being. For him, virtue both tends to go forward the good of others, and (at least when acted on) advances our own good. So Aristotle might well have allowable that the well-being of others basis reasons for me to act. But these reasons will never come into conflict with reasons grounded in my own individual well-being.

His primary fight is his notorious and perfectionist 'function argument', according to which the good for some being is to be recognized through attention to its 'function' or trait activity. The trait activity of human beings is to exercise cause, and the good will lie in exercising cause well - that is, in accordance with the virtues. This argument, which is stated by Aristotle very briefly and relies on statements from elsewhere in his attitude and indeed that of Plato, appears to conflate the two ideas of what is good for a person, and what is ethically good. But much of Aristotle's *Nicomachean Ethics* is taken up with representations of the life of the virtuous and the vicious, which supply self-governing support for the claim that well-being is constituted by virtue. In particular, it is worth noting the emphasis placed by Aristotle on the worth to a person of 'nobility' (*to kalon*), a quasi-aesthetic value which those responsive to such qualities might not unbelievably see as a constituent of well-being of more worth than any other. In this respect, the good of virtue is, in the Kantian sense, 'unconditional'. Yet, for Aristotle, virtue or the 'good will' is not only ethically good, but good for the individual.

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