ADULT HOPE SCALE (AHS)

Reference:


Description of Measure:

A 12-item measure of a respondent’s level of hope. In particular the scale is divided into two subscales that comprise Snyder’s cognitive model of hope: (1) Agency (i.e., goal-directed energy) and (2) Pathways (i.e., planning to accomplish goals). Of the 12 items, 4 make up the Agency subscale and 4 make up the Pathways subscale. The remaining 4 items are fillers. Each item is answered using an 8-point Likert-type scale ranging from Definitely False to Definitely True.

It should be noted that the authors recommend that when administering the scale, it is called “The Future Scale”.

Abstracts of Selected Related Articles:


Hope is defined as the perceived capability to derive pathways to desired goals, and motivate oneself via agency thinking to use those pathways. The adult and child hope scales that are derived from hope theory are described. Hope theory is compared to theories of learned optimism, optimism, self-efficacy, and self-esteem. Higher hope consistently is related to better outcomes in academics, athletics, physical health, psychological adjustment, and psychotherapy. Processes that lessen hope in children and adults are reviewed. Using the hope theory definition, no evidence is found for "false" hope. Future research is encouraged in regard to accurately enhancing hope in medical feedback and helping people to pursue those goals for which they are best suited.


We examined the relationship among low, moderate, and high levels of hopelessness, all-cause and cause-specific mortality, and incidence of myocardial infarction (MI) and cancer in a population-based sample of middle-aged men. Participants were 2428 men, ages 42 to 60, from the Kuopio Ischemic Heart Disease study, an ongoing longitudinal study of unestablished psychosocial risk factors for ischemic heart disease and other outcomes. In 6 years of follow-up, 174 deaths (87 cardiovascular and 87 noncardiovascular, including 40 cancer deaths and 29 deaths due to violence or injury), 73 incident cancer cases, and 95 incident MI had occurred. Men were rated low, moderate, or high in hopelessness if they scored in the lower, middle, or upper one-third of scores on a 2-item hopelessness scale. Age-adjusted Cox proportional hazards models identified a dose-response relationship such that moderately and highly hopeless men were at significantly increased risk of all-cause and cause-specific mortality relative to men with low hopelessness scores. Indeed, highly hopeless men were at more than three-fold increased risk of death from violence or injury compared with the reference group. These relationships were maintained after adjusting for biological, socioeconomic, or behavioral risk factors, perceived health, depression, prevalent disease, or social support. High
hopelessness also predicted incident MI, and moderate hopelessness was associated with incident cancer. Our findings indicate that hopelessness is a strong predictor of adverse health outcomes, independent of depression and traditional risk factors. Additional research is needed to examine phenomena that lead to hopelessness.


Confirmatory factor analysis was employed to test several psychometric hypotheses regarding the Hope Scale. Across four large samples of college students, a two-factor (agency and pathways) model of hope reproduced the observed data consistently better than did a one-factor model. Support also was found for the tenability of a higher-order latent construct overarching these two factors. Neither the assumption of parallel nor tau-equivalent measures were met, however, suggesting that the items within a given factor are not interchangeable. Reliability estimates of (1) the items as indicators of the first-order construct, and (2) the first-order constructs as indicators of the higher-order latent variable also are presented.
Scale (taken from http://www.ppc.sas.upenn.edu/hopescale.pdf)

Directions: Read each item carefully. Using the scale shown below, please select the number that best describes YOU and put that number in the blank provided.

1. = Definitely False
2. = Mostly False
3. = Somewhat False
4. = Slightly False
5. = Slightly True
6. = Somewhat True
7. = Mostly True
8. = Definitely True

___ 1. I can think of many ways to get out of a jam.
___ 2. I energetically pursue my goals.
___ 3. I feel tired most of the time.
___ 4. There are lots of ways around any problem.
___ 5. I am easily downed in an argument.
___ 6. I can think of many ways to get the things in life that are important to me.
___ 7. I worry about my health.
___ 8. Even when others get discouraged, I know I can find a way to solve the problem.
___ 9. My past experiences have prepared me well for my future.
___10. I've been pretty successful in life.
___11. I usually find myself worrying about something.
___12. I meet the goals that I set for myself.

Scoring:

Items 2, 9, 10, and 12 make up the agency subscale.
Items 1, 4, 6, and 8 make up the pathway subscale.

Researchers can either examine results at the subscale level or combine the two subscales to create a total hope score.
MEANING IN LIFE QUESTIONNAIRE (MLQ)

Reference:

Description of Measure:
A 10-item questionnaire designed to measure two dimensions of meaning in life: (1) Presence of Meaning (how much respondents feel their lives have meaning), and (2) Search for Meaning (how much respondents strive to find meaning and understanding in their lives). Respondents answer each item on a 7-point Likert-type scale ranging from 1 (Absolutely True) to 7 (Absolutely Untrue).

Abstracts of Selected Related Articles:

Meaning in life has been identified as a potential mediator of the link between religiousness and psychological health. The authors tested this hypothesis in 2 studies, using multiple methods and measures of religiousness and well-being. In the studies, meaning in life mediated the relation between religiousness and life satisfaction (Study 1A), as well as self-esteem and optimism (Study 1B). In addition, using an experience sampling method, the authors found that meaning in life also mediated the relation between daily religious behaviors and well-being (Study 2). The authors discuss these findings and suggest that meaning in life may be an effective conduit through which counselors and clients can discuss "ultimate" matters, even when they do not share similar perspectives on religion.


This dissertation describes the development and validation of the Meaning in Life Questionnaire, a 10-item scale that assesses the Presence of, and Search for, Meaning in Life. Three studies determined the final form and factor structure of the MLQ (Study 1), confirmed its factor structure in three independent samples (Studies 2, and 3), established its convergent validity and superior discriminant validity from other measures of meaning in life (Study 3), and established the incremental validity of the presence subscale in predicting life satisfaction (Studies 1 and 3). In addition, two daily diary studies were performed in which participants provided daily ratings over two (Study 4) and three (Study 5) week periods of time. Presence of meaning in life scores were hypothesized to positively correlate with daily reports of variables derived from eudaimonic accounts of well-being, whereas they were hypothesized to be unrelated to variables derived from hedonic accounts of well-being. Search for meaning scores were hypothesized to positively relate to hedonic behaviors. In Study 4, two categories of daily events were assessed: self-appraisals were ratings of whether subjective psychological evaluations had been made on that day; behaviors were ratings of whether an objective behavior had occurred. Presence of meaning was related to eudaimonic self-appraisals and behaviors, as well as hedonic self-appraisals. Search for meaning was positively related to hedonic behaviors, as hypothesized. Study 5 focused on objective behaviors, and replicated the positive relation between presence of meaning and eudaimonic behaviors and also the non-significant relation between presence of meaning and hedonic behaviors.
The Meaning in Life Questionnaire (MLQ) is a 10-item self-report inventory designed to measure life meaning. The MLQ has good internal consistency, with coefficient alphas ranging in the low to high .80s for the Presence subscale and mid .80s to low .90s for the Search subscale. A main focus of logotherapy is the discovery of life meaning. Along these lines, logotherapy posits that: (1) there is meaning in life, (2) people are motivated by the Will to Meaning, and (3) people are free to find their own meaning. Since the MLQ is a new instrument that was developed predominantly with female, Caucasian, undergraduate student samples, further research is necessary to investigate the measure’s psychometric properties with diverse populations.

Scale
Please take a moment to think about what makes your life and existence feel important and significant to you. Please respond to the following statements as truthfully and accurately as you can, and also please remember that these are very subjective questions and that there are no right or wrong answers. Please answer according to the scale below:

<table>
<thead>
<tr>
<th>Absolutely Untrue</th>
<th>Mostly Untrue</th>
<th>Somewhat Untrue</th>
<th>Can't Say True or False</th>
<th>Somewhat True</th>
<th>Mostly True</th>
<th>Absolutely True</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
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</table>

1. I understand my life’s meaning.
2. I am looking for something that makes my life feel meaningful.
3. I am always looking to find my life’s purpose.
4. My life has a clear sense of purpose.
5. I have a good sense of what makes my life meaningful.
6. I have discovered a satisfying life purpose.
7. I am always searching for something that makes my life feel significant.
8. I am seeking a purpose or mission for my life.
9. My life has no clear purpose.
10. I am searching for meaning in my life.

Scoring:
Item 9 is reverse scored.

Items 1, 4, 5, 6, & 9 make up the Presence of Meaning subscale
Items 2, 3, 7, 8, & 10 make up the Search for Meaning subscale

Scoring is kept continuous.
PURPOSE IN LIFE TEST (PIL)

Reference:

Description of Measure:
A 20-item scale designed to measure respondents’ level of meaning and purpose in their lives. Respondents rate each item on a 7-point scale that is specifically designed for that item.

Abstracts of Selected Related Articles:

1151 Ss yielded data on a revised Purpose-In-Life Test which discriminates normal and psychiatric groups as well as groups differing in degree of normality. Frankl’s conception of meaning and purpose in life was reliably and validly measured.


Constructed a Modified Purpose in Life Scale and used item analysis to validate it on a sample of 177 Oklahoma retirees and 202 Taiwan retirees. Results suggested the seven-item Modified PIL is a satisfactory measure of psychological well-being among the elderly and a valid tool for cross-national comparisons.


Counseling psychologists often work with clients to increase their well-being as well as to decrease their distress. One important aspect of well-being, highlighted particularly in humanistic theories of the counseling process, is perceived meaning in life. However, poor measurement has hampered research on meaning in life. In 3 studies, evidence is provided for the internal consistency, temporal stability, factor structure, and validity of the Meaning in Life Questionnaire (MLQ), a new 10-item measure of the presence of, and the search for, meaning in life. A multitrait–multimethod matrix demonstrates the convergent and discriminant validity of the MLQ subscales across time and informants, in comparison with 2 other meaning scales. The MLQ offers several improvements over current meaning in life measures, including no item overlap with distress measures, a stable factor structure, better discriminant validity, a briefer format, and the ability to measure the search for meaning.
Scale:

Here are some example items (the full scale will be added soon):

1.) I am usually:
   completely bored (1) ……………………………exurberant, enthusiastic (7)

2.) If I could choose, I would:
   prefer never to have been born (1) ………………like nine more lives just like this one (7)

3.) As I view the world in relation to my life, the world:
   completely confuses me (1) ....................... fits meaningfully with my life (7)

4.) With regard to suicide, I have:
   thought of it seriously as a way out (1) ............... never given it a second thought (7).

Scoring:

Scores are aggregated (not averaged). Thus the minimum score is 20 (lowest purpose) and the maximum score is 140 (highest purpose).
THE GRATITUDE QUESTIONNAIRE

Reference:

Description of Measure:
A 6-item self-report questionnaire that aims to measure proneness to feel and experience gratitude in one's everyday life. Respondents indicate how much they agree or disagree with each item on a 7-point Likert-type scale that ranges from 1 (strongly disagree) to 7 (strongly agree).

Visit [http://www.psy.miami.edu/faculty/mmccullough/gratitude/2-Page%20Blurb%20on%20the%20Gratitude%20Questionnaire.pdf](http://www.psy.miami.edu/faculty/mmccullough/gratitude/2-Page%20Blurb%20on%20the%20Gratitude%20Questionnaire.pdf) for more information about the scale.

Abstracts of Selected Related Articles:

Narcissistic entitlement impedes forgiveness in ways not captured by other robust predictors (e.g., offense severity, apology, relationship closeness, religiosity, Big Five personality factors), as demonstrated in 6 studies. Narcissistic entitlement involves expectations of special treatment and preoccupation with defending one's rights. In Study 1, entitlement predicted less forgiveness and greater insistence on repayment for a past offense. Complementary results emerged from Study 2, which used hypothetical transgressions, and Study 3, which assessed broad forgiveness dispositions. Study 4 examined associations with the Big Five, and Study 5 extended the findings to a laboratory context. Study 6 demonstrated that entitlement predicted diminished increases in forgiveness over time. Taken together, these results suggest that narcissistic entitlement is a robust, distinct predictor of unforgiveness.


Two studies were conducted to explore gratitude in daily mood and the relationships among various affective manifestations of gratitude. In Study 1, spiritual transcendence and a variety of positive affective traits were related to higher mean levels of gratitude across 21 days. Study 2 replicated these findings and revealed that on days when people had more grateful moods than was typical for them, they also reported more frequent daily episodes of grateful emotions, more intense gratitude per episode, and more people to whom they were grateful than was typical for them. In addition, gratitude as an affective trait appeared to render participants' grateful moods somewhat resistant to the effects of discrete emotional episodes of gratitude.

The effect of a grateful outlook on psychological and physical well-being was examined. In Studies 1 and 2, participants were randomly assigned to 1 of 3 experimental conditions (hassles, gratitude listing, and either neutral life events or social comparison); they then kept weekly (Study 1) or daily (Study 2) records of their moods, coping behaviors, health behaviors, physical symptoms, and overall life appraisals. In a 3rd study, persons with neuromuscular disease were randomly assigned to either the gratitude condition or to a control condition. The gratitude-outlook groups exhibited heightened well-being across several, though not all, of the outcome measures across the 3 studies, relative to the comparison groups. The effect on positive affect appeared to be the most robust finding. Results suggest that a conscious focus on blessings may have emotional and interpersonal benefits.

Scale (taken from http://www.psv.miami.edu/faculty/mmccullough/gratitude/2-Page%20Blurb%20on%20the%20Gratitude%20Questionnaire.pdf)

Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 = strongly disagree
2 = disagree
3 = slightly disagree
4 = neutral
5 = slightly agree
6 = agree
7 = strongly agree

___1. I have so much in life to be thankful for.
___2. If I had to list everything that I felt grateful for, it would be a very long list.
___3. When I look at the world, I don’t see much to be grateful for.
___4. I am grateful to a wide variety of people.
___5. As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history.
___6. Long amounts of time can go by before I feel grateful to something or someone.

Scoring:
Items 3 and 6 are reverse scored. Scoring is kept continuous.
DISPOSITIONAL POSITIVE EMOTIONS SCALE (DPES) –JOY SUBSCALE.

Reference:

Description of Measure:
The joy subscale of the DPES is a 6-item questionnaire that measures a dispositional tendency to feel joy in life. Respondents report their level of agreement with each item on a 7-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree).

Abstracts of Selected Related Articles:

The current work investigates how personality and interpersonal processes combine to predict change in relationship quality. Measures of personality and emotion similarity were collected during laboratory interactions from a cross-sectional sample of dating couples (Study 1) and a 1-year longitudinal study of newlywed married couples (Study 2). Results showed that emotion similarity mediated the association between personality similarity and relationship quality (Studies 1 and 2) and that emotion convergence mediated the association between personality convergence and relationship satisfaction (Study 2). These results indicate that similarity and convergence in personality may benefit relationships by promoting similarity and convergence in partners' shared emotional experiences. Findings also lend support to models that integrate partners' enduring traits and couples' adaptive processes as antecedents of relationship outcomes.


Both anecdotal and empirical evidence suggest that characteristically happy and daily situations. This paper reports two questionnaire studies and a laboratory study testing the hypothesis that happy people perceive, interpret, and think about the same events in more positive ways than do unhappy ones. The results of Study 1 showed that students nominated by their peers as "very happy" reported experiencing similar types of both positive and negative life events, as did peer-nominated "unhappy" students. However, self-rated happy students tended to think about both types of events more favorably and adaptively—e.g., by seeing humor in adversity and emphasizing recent improvement in their lives. This pattern of results was conceptually replicated in Study 2 using hypothetical events. In Study 3, self-rated happy students interacted with a female confederate in the laboratory, then watched a series of videotapes depicting a fellow (but unfamiliar) student in three different situations. Happy individuals liked the person they met, and recalled her in more favorable terms, more than did
unhappy ones. The same pattern of results, albeit weaker, was found for liking of the videotaped target. Implications of our findings for the question of how happiness (or unhappiness) is maintained are discussed.


A great deal of research has shown that a variety of negative events and emotions can increase religion and spirituality. We argue that positive events and emotions (that imply some self-transcendence) can increase religion and spirituality. In two experiments, participants (N=491 and N=87) were exposed to a neutral video or one of three videos eliciting positive emotions: humor, appreciation of nature, and wonder at childbirth. Religiousness was to some extent affected by the positive emotions elicited (Study 1), and spirituality was higher among participants who were exposed to the videos eliciting self-transcendent emotions (appreciation of nature and wonder at childbirth) but not among those exposed to humor (Study 2). Both religiousness and spirituality may fit with the broaden-and-build theory of positive emotions, but the correspondence seems to be clearer for spirituality, a reality marked by universalism and openness to experience.

**Scale:**

1.) I often feel bursts of joy.

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</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>Disagree</td>
<td>Disagree Somewhat</td>
<td>Neither Agree nor Disagree</td>
<td>Agree Somewhat</td>
<td>Agree</td>
<td>Strongly Agree</td>
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2.) I am an intensely cheerful person.

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3.) I am often completely overjoyed when something good happens.

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4.) On a typical day, many events make me happy.

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<td>Strongly Agree</td>
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5.) Good things happen to me all the time.

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<td>Agree Somewhat</td>
<td>Agree</td>
<td>Strongly Agree</td>
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</table>

6.) My life is always improving.

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**Scoring:**

An average score is calculated for the combination of all 6 items. Scoring is kept continuous.