



Gratitude envers soi : Perspectives fondamentale et appliquée à la promotion de la santé mentale

Guillaume Tachon

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Gratitude envers soi : Perspectives fondamentale et appliquée à la promotion de la santé mentale

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Résumé

La gratitude envers soi est un objet faisant débat au sein du champ d'études de la gratitude. Pour certains chercheurs, il n'est pas pertinent de parler de gratitude envers soi, tandis que pour d'autres, une telle expérience serait possible. Cependant, aucune donnée n'est apportée aux déclarations faites par les uns comme les autres. A travers ce travail, nous proposons donc de participer au débat en apportant des données issues de l'étude de la gratitude envers soi qui permettront de statuer quant à sa pertinence tant fondamentale qu'appliquée. Ainsi, 12 études ont été menées dans le cadre de cette thèse. La première étude avait pour objectif d'identifier les caractéristiques communes et spécifiques des concepts de gratitude envers soi et de fierté. Les résultats indiquent qu'il s'agit de deux concepts différents, partageant certains traits. Les études 2 à 5 visaient à identifier les qualités psychométriques du Questionnaire de Gratitude et de l'Echelle de Gratitude envers soi. Les résultats témoignent de bonnes qualités psychométriques, justifiant l'usage du Questionnaire de Gratitude en contexte francophone et de l'Echelle de Gratitude envers soi auprès de publics francophone et anglophone. Les études 6 et 7 ont permis la collecte de données corrélationnelles auprès de la population générale et d'une population à risque de développer des psychopathologies. Les résultats indiquent que la gratitude envers soi est positivement associée aux indicateurs et déterminants de la santé mentale et du bien-être et négativement corrélée à la symptomatologie dépressive. L'étude 8, première étude expérimentale de ce travail, témoigne de premiers résultats en faveur de l'efficacité d'une pratique du journal de gratitude envers soi pour promouvoir le bien-être et l'auto-compassion ainsi que pour réduire la symptomatologie dépressive. Les études 9 à 11 étaient consacrées à l'étude spécifique de la relation entre la gratitude envers soi et la symptomatologie dépressive. Les résultats indiquent que la gratitude envers soi prédit négativement la symptomatologie dépressive, et que le biais d'interprétation est un médiateur partiel de cette relation. Enfin, l'étude 12 visait à tester expérimentalement ces liens, mais n'a pas mis en évidence une efficacité de l'intervention de gratitude envers soi pour promouvoir un biais d'interprétation positif. En revanche, les résultats indiquent une augmentation de l'orientation vers les aspects positifs de la vie après une pratique de gratitude envers soi. Dans son ensemble, ce travail apporte des résultats préliminaires en faveur de la pertinence de la gratitude envers soi et encourage

l'approfondissement de son étude ainsi que son utilisation en contexte de promotion de la santé.

Mots-clés

Gratitude envers soi, gratitude, santé mentale, symptomatologie dépressive, biais d'interprétation

Abstract

Self-gratitude is a subject of debate within the field of gratitude studies. For some researchers, it is irrelevant to talk about self-gratitude, while for others, such an experience appears to be possible. However, there is no evidence to support either of these claims. Through this thesis, we propose to contribute to the debate by providing data from the study of self-gratitude that will enable to indicate its potential relevance, both for fundamental and applied research. A total of 12 studies were carried out in this thesis. The first study aimed to identify the common and specific characteristics of the concepts of self-gratitude and pride. The results indicate that these are two different concepts, sharing certain features. Studies 2 to 5 aimed to identify the psychometric qualities of the Gratitude Questionnaire and the Self-Gratitude Scale. The results showed good psychometric properties, justifying the use of the Gratitude Questionnaire in a French-speaking context and of the Self-Gratitude Scale in a French-speaking and English-speaking audiences. Studies 6 and 7 collected correlational data from the general population and a population at risk of developing psychopathologies. The results show that gratitude towards oneself is positively associated with indicators and determinants of mental health and well-being and negatively correlated with depressive symptomatology. Study 8, the first experimental study in this work, reports initial findings in favor of the efficacy of self-gratitude journaling in promoting well-being and self-compassion, and in reducing depressive symptomatology. Studies 9 to 11 were devoted to the study of the relationship between self-gratitude and depressive symptomatology. The results indicate that self-gratitude negatively predicts depressive symptomatology, and that interpretation bias is a partial mediator of this relationship. Finally, Study 12 aimed to test these links experimentally, but failed to demonstrate the efficacy of the self-gratitude intervention in promoting positive interpretation bias. Nevertheless, the results show an increase in orientation towards the positive aspects of life after a self-gratitude practice. Overall, this work provides preliminary results in favor of the relevance of self-gratitude, and encourages further study and its use in health promotion contexts.

Keywords

Self-gratitude, gratitude, mental health, depressive symptomatology, interpretation bias

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Introduction

A l'heure d'introduire ce manuscrit de thèse, me revient en mémoire un souvenir précis. Il y a de cela un peu plus de six années maintenant, j'ai pris une décision. Cette décision a depuis bouleversé mon quotidien, et ce, de la meilleure des manières. Chaque jour, je suis reconnaissant envers la vie de m'avoir permis d'être dans une telle situation. Et, quand je repense à celle-ci, à ce que serait ma vie sans cette décision, je suis reconnaissant envers moi-même de m'être engagé dans cette voie. Mais est-il seulement possible d'être reconnaissant envers soi-même ? N'est-ce pas là une tout autre émotion qui est à l'œuvre ?

La littérature scientifique en psychologie relative à la gratitude ne mentionne que peu l'idée d'une gratitude envers soi. Vingt-cinq ans de recherche renseignent les conditions, déterminants et implications de la gratitude envers autrui ou des entités non humaines mais nullement une gratitude qui serait adressée à soi. Certains auteurs affirment que la gratitude envers soi n'aurait aucun sens (e.g., Emmons & Crumpler, 2000) tandis que d'autres stipulent qu'il est possible d'être reconnaissant envers soi-même (e.g., Skrzelinska & Ferreira, 2020). Pour autant, aucune partie n'apporte des données scientifiques au débat. En résulte un vaste néant, dominé tout au plus par quelques opinions non-étayées. C'est donc sur la base de ce constat que se construit notre travail doctoral. Face aux contradictions des chercheurs et considérant la complexe hétérogénéité du champ conceptuel de la gratitude, il ne s'agit pas de développer un concept supplémentaire, qui ne serait ni justifié théoriquement ni utile en pratique. Il est donc nécessaire d'étayer les positions des chercheurs par des données scientifiques. Or, pour ce faire, seule l'étude de la gratitude envers soi peut prodiguer des réponses satisfaisantes. Dès lors, il ne s'agit pas de déterminer si la gratitude envers soi « existe » ou non, puisque nommer le concept participe déjà à le faire exister. Il s'agit plutôt d'en évaluer la pertinence. La gratitude envers soi est-elle pertinente dans le cadre conceptuel de la gratitude ? Est-elle utile à la santé mentale des personnes ? Telles sont les questions qui seront étudiées au sein de ce manuscrit.

Ainsi, ce travail s'inscrit dans une double perspective quant à l'objet « gratitude envers soi ». La perspective fondamentale vise à participer au développement conceptuel afin de mieux circonscrire les caractéristiques de la gratitude envers soi, d'en ériger une définition adaptée qui ne soit pas qu'une définition de chercheurs, et de l'opérationnaliser avec cohérence. Autrement dit, il s'agit de déterminer si la gratitude envers soi fait sens au sein du champ conceptuel de la gratitude et si elle peut être mesurée. La perspective appliquée, quant à elle, cherche à témoigner des liens que peut entretenir la gratitude envers soi avec divers indicateurs et déterminants de la santé mentale. Autrement dit, il s'agit d'identifier les implications de la gratitude envers soi pour la santé mentale, sans préjuger de ses bénéfices ou effets contre-productifs.

A travers ce travail, nous souhaitons donc participer au courant de la recherche relative à la gratitude. De nombreuses perspectives restent à explorer, y compris celle de la gratitude envers soi. Si ce concept s'avère pertinent et utile, alors les perspectives de recherches n'en seront que plus nombreuses et des applications à divers contextes, tels que ceux de la promotion de la santé ou de la psychothérapie, pourront être envisagées. Si ce concept s'avère non-pertinent, inutile au mieux, ou au pire contre-productif, alors les chercheurs n'auront plus, jusqu'à preuve du contraire, à se concentrer sur cet axe de recherche. En somme, quelle qu'en soit l'issue, ce travail s'inscrira dans le mouvement de la recherche scientifique en psychologie, celui de faire et défaire nos théories pour une meilleure compréhension des phénomènes humains.

Ce travail s'articule autour de cinq chapitres et de six articles. Le premier chapitre a pour objectif d'introduire la notion de gratitude envers soi, en la replaçant dans le champ conceptuel qui serait le sien, à savoir celui de la gratitude, en la conceptualisant et en envisageant son utilité en contexte de symptomatologie dépressive. Le deuxième chapitre s'inscrit spécifiquement dans la perspective fondamentale en témoignant des convergences et divergences entre la gratitude envers soi et la fierté. Le troisième chapitre, quant à lui, permet le passage du champ fondamental à l'application, grâce à une démarche d'opérationnalisation du concept de gratitude envers soi et la validation francophone d'une mesure de gratitude. Le quatrième chapitre est consacré aux implications de la gratitude envers soi relatives à la santé

mentale et au bien-être. Enfin, le cinquième chapitre propose une étude de la relation entre la gratitude envers soi et la symptomatologie dépressive ainsi que des mécanismes impliqués.

Chapitre 1 : Vers une conceptualisation de la gratitude envers soi

Dans ce premier chapitre, nous proposons un élargissement conceptuel de la gratitude impliquant de réfléchir à la manière dont la gratitude envers soi pourrait être conceptualisée et appliquée en promotion de la santé.

Pour ce faire, nous commencerons par l'analyse de la pertinence de la gratitude, notamment en matière de promotion de la santé mentale et du bien-être, ainsi que de ses limites conceptuelles et opérationnelles. Cela constituera le propos liminaire au développement consacré à la gratitude envers soi, dont nous viendrons questionner la pertinence, à l'aune de la littérature scientifique. Il s'agira également de mener cette réflexion de manière appliquée, c'est-à-dire de penser les implications que pourrait avoir la gratitude envers soi en contexte de symptomatologie dépressive.

1. La gratitude : entre bénéfices pratiques et limites conceptuelles

1.1. Pertinence de la gratitude pour la santé et le bien-être

Depuis plus de deux décennies, les chercheurs en psychologie se sont saisis de la gratitude en tant qu'objet de recherche, s'attachant à le définir (e.g., Lambert et al., 2009 ; Morgan et al., 2014), à l'opérationnaliser en termes de mesure (e.g., McCullough et al., 2002 ; Watkins et al., 2003) et d'interventions (e.g., Emmons & McCullough, 2003 ; Seligman et al., 2005) et surtout à en comprendre les implications pour le bien-être et la santé mentale. Si les deux premiers axes de développement peuvent être source de vives critiques qui témoignent de l'absence d'un consensus — nous y reviendrons ultérieurement — le troisième sert, quant à lui, d'ancrage et de base de connaissances relativement solides, propices au développement du champ d'études. En effet, ces implications de la gratitude constituent aujourd'hui l'argument majeur en faveur de la pertinence des interventions de gratitude en contextes de prévention, de promotion de la santé mentale et de psychothérapie. En effet, nombre de recherches, revues systématiques de la littérature et méta-analyses mentionnent les effets bénéfiques de la gratitude pour la santé mentale et le bien-être, et ce de manière consistante (e.g., Jans-Beken et al., 2020 ; Kirca et al., 2023 ; Portocarrero et al., 2020 ; Wood et al., 2010).

Tout d'abord, la gratitude est présentée comme ayant un rôle protecteur face aux psychopathologies. Dans une étude auprès de jumeaux américains, Kendler et al. (2003) démontrent que la gratitude est associée à des risques plus faibles de développement de psychopathologies telles que les troubles dépressifs majeurs, anxieux généralisés, phobiques, du comportement alimentaire de type boulimique, et de l'usage de nicotine, d'alcool et de drogue.

D'autres recherches mettent en avant que les niveaux d'anxiété et de stress diminuent généralement après une intervention de gratitude auprès de populations cliniques et

subcliniques (Diniz et al., 2023 ; Jackowska et al., 2016 ; Ramirez et al., 2014 ; Southwell & Gould, 2017). De plus, de hauts niveaux de gratitude sont associés à des niveaux faibles d'anxiété (e.g., Millstein et al., 2016). Les troubles dépressifs sont également concernés par des effets similaires. En effet, les interventions de gratitude menées auprès de populations subcliniques engendrent une diminution de la symptomatologie dépressive (Berger et al., 2018 ; Cheng et al., 2015 ; Cunha et al., 2019 ; Jackowska et al., 2016 ; O'Connell et al., 2017 ; Toepfer et al., 2012 ; Watkins et al., 2015 ; Wolfe & Patterson, 2019). Cependant, ces effets tendent à s'estomper plusieurs semaines après l'interruption de la pratique (Salces-Cubero et al., 2018 ; O'Connell et al., 2017 ; Ramirez et al., 2014). La gratitude-trait est elle aussi négativement associée à la symptomatologie dépressive (Disabato et al., 2017 ; Millstein et al., 2016 ; Petrocchi & Couyoumdjian, 2016).auprès de populations cliniques, les résultats semblent plus contrastés, certains auteurs mettant en évidence une réduction de la symptomatologie dépressive (e.g., Southwell & Gould, 2017), tandis que d'autres n'observent pas de tels effets (e.g., Sin et al., 2011). Peu d'études ont été recensées auprès de populations cliniques, constituant ainsi un enjeu pour de futures recherches. Les méta-analyses soulignent les effets bénéfiques de la gratitude face aux symptomatologies dépressives et anxieuses mais nuancent ces résultats en indiquant des tailles d'effets faibles à modérées (Cregg & Cheavens, 2020 ; Dickens, 2017 ; Diniz et al., 2023).

Ensuite, la gratitude présente des effets bénéfiques en matière de bien-être. La gratitude est systématiquement associée aux indicateurs mesurant les composantes émotionnelles (i.e., affects positifs et négatifs) et cognitives (i.e., satisfaction de vie) du bien-être subjectif (Diener, 1984 ; Diener et al., 1985). Dans une étude prospective durant sept mois et demi, Jans-Beken et al., (2018) ont mis en évidence que la gratitude est un prédicteur modéré du bien-être subjectif. Auprès de diverses populations (e.g., étudiants, prisonniers, personnes concernées par un trouble anxieux ou dépressif), les scores de bien-être subjectif augmentent après une intervention de gratitude (Al-Seheel & Noor, 2016 ; Deng et al., 2019 ; Emmons & McCullough, 2003 ; Froh et al., 2008 ; Kashdan et al., 2006 ; McCullough et al., 2004 ; Southwell & Gould, 2017). Ces interventions augmentent également la propension à expérimenter des affects agréables (Ouweneel et al., 2014 ; Salces-Cubero et al., 2018 ; Wolfe & Patterson, 2017), ou tout du moins préviennent la diminution des affects positifs (Otto et

al., 2016). Elles favorisent la diminution des affects désagréables (Froh et al., 2008 ; Salces-Cubero et al., 2018 ; Sheldon & Lyubomirsky, 2006). Le niveau de satisfaction de vie augmente également à l'issue d'interventions de gratitude (Chan, 2011 ; Cunha et al., 2019 ; Froh et al., 2008 ; Işık & Ergüner-Tekinalp, 2017 ; Lambert et al., 2009 ; Proyer et al., 2013 ; Ramirez et al., 2014 ; Rash et al., 2011 ; Salces-Cubero et al., 2018 ; Toepfer et al., 2012 ; Wong et al., 2017). Ainsi, l'influence de la gratitude sur le bien-être subjectif constitue l'un des résultats les plus robustes et fiables du champ d'études.

Selon la conceptualisation du bien-être psychologique selon Ryff (2014), la gratitude est faiblement associée à l'autonomie, modérément à la maîtrise environnementale et au sens de la vie, mais fortement à la croissance personnelle, l'acceptation de soi, et les relations satisfaisantes (Wood et al., 2009). Les interventions de gratitude favorisent le développement du sens des études et de la vie chez les étudiants (Flinchbaugh et al., 2012 ; Wong et al., 2017), ainsi que chez les personnes souffrant d'un cancer (Otto et al., 2016). Cependant, ces résultats paraissent moins robustes que ceux relatifs au bien-être subjectif (Jans-Beken et al., 2020).

La gratitude et les interventions de gratitude influencent également le bien-être dans sa dimension sociale. En effet, l'expérience de gratitude au sein du couple permet d'augmenter le sentiment de qualité de la relation, la satisfaction de la relation, le sentiment de connexion et l'engagement dans des comportements de maintien de la relation (Algoe et al., 2010 ; Joel et al., 2013 ; Kubacka et al., 2011). L'expression de la gratitude favorise en outre le confort dans l'expression des préoccupations relationnelles (Lambert & Fincham, 2011). Lors de la création de nouveaux liens, l'expérience de gratitude permet d'initier le cycle de construction de la relation (Algoe et al., 2008). Son expression permet, quant à elle, de témoigner de la chaleur interpersonnelle et facilite en conséquence l'affiliation entre pairs (Williams & Bartlett, 2015). La gratitude est associée à un plus grand soutien social (Froh et al., 2009) et favorise l'engagement dans des comportements prosociaux, qui persistent et se développent au-delà de la relation duelle initiale entre la personne reconnaissante et la personne à qui la gratitude est adressée (Grant & Gino, 2010; Tsang & Martin, 2019). En résumé, de nombreux résultats témoignent de l'influence de la gratitude sur le bien-être global, mais plus spécifiquement sur le bien-être subjectif et social, comme en témoignent les méta-analyses récentes (Davis et al., 2016; Ma et al., 2017; Portocarrero et al., 2020).

Enfin, la gratitude est positivement associée à de nombreux déterminants du bien-être et de la santé mentale tels que l'auto compassion (Homan & Hosack, 2019), l'optimisme (Jackowska et al., 2016; Kerr et al., 2015), l'estime de soi (Rash et al., 2011) et la résilience (Salces-Cubero et al., 2018). La gratitude est également associée à une plus grande durée et une meilleure qualité subjective de sommeil ainsi qu'à moins de latence et de dysfonctions diurnes, en réduisant, entre autres, les cognitions pré-endormissement (Boggiss et al., 2020 ; Wood et al., 2009).

Forts de ces résultats, les chercheurs présentent donc la gratitude comme un déterminant significatif du bien-être et de la santé mentale, pouvant être facilement développé grâce à des interventions accessibles et peu coûteuses (Wood et al., 2010). Cependant, ces résultats ne reposent pas sur un champ théorique unifié et consensuel. En effet, les conceptions, définitions et mesures de la gratitude sont nombreuses, chacun défendant une certaine vision du concept. Il s'agit donc d'explorer ci-après les méandres théoriques de la gratitude.

1.2. Des limites conceptuelles et opérationnelles

Circonscrire le concept de gratitude n'est pas chose aisée, tant des conceptions ont vu le jour, certaines en réaction à d'autres. Si ce manque de consistance conceptuelle favorise des méthodes de recherches alternatives à celles ayant permis l'émergence des définitions initiales (e.g., Lambert et al., 2009) ainsi qu'un souci prononcé pour l'argumentation des cadres théoriques (e.g., Tam, 2022), il ne permet pas pour autant une vision claire du champ, ce qui en constitue donc une limite non négligeable. En conséquence de ces multiples conceptualisations, l'objet « gratitude » peut apparaître comme difficilement appréhendable en regard de sa nature, de sa structure et de son contenu, exposant alors ses opérationnalisations à des limites.

1.2.1. De la nature de la gratitude

Au sein de la littérature, la gratitude est pensée en tant qu'« émotion, attitude, vertu, trait de personnalité ou stratégie de coping » (Emmons & McCullough, 2003, p.377, traduction libre). Seligman et al. (2005) la conceptualisent en tant que force de caractère tandis que Wood et al. (2010) l'incluent dans une orientation de vie plus large, orientée vers la reconnaissance et l'appréciation du positif dans la vie. Une telle diversité conceptuelle révèle les multiples facettes de la gratitude, chaque type de conceptualisation en engendrant une vision parcellaire. Cette complexité n'est, en soi, aucunement problématique mais atténue l'intelligibilité du concept. Considérons quelques conceptions. Penser la gratitude en tant qu'émotion permet de centrer la focale sur les réactions physiologiques à une situation significative dans l'environnement d'une personne (Rosenberg, 1998) mais délaisse les composantes cognitives et comportementales. De la même manière, une conception en tant que trait, c'est-à-dire en tant que disposition cohérente et relativement stable à expérimenter une réponse émotionnelle de gratitude (Rosenberg, 1998), témoigne d'une inclination générale mais ne permet pas de rendre compte des spécificités situationnelles (e.g., situation activatrice, nuance émotionnelle). En effet, avoir tendance à fournir fréquemment des réponses émotionnelles de gratitude en réponse à des situations ne signifie pas pour autant que la réponse est similaire en toute chose et en tout temps. Une conception de la gratitude en tant que stratégie de coping permet de témoigner de son utilité pour s'adapter aux situations stressantes mais en circonscrit également l'usage à ce type de situations. La compréhension en tant que force de caractère présente l'avantage d'englober les composantes affectives, cognitives et comportementales, considérant la gratitude comme une manière de ressentir, penser et de se comporter afin de favoriser un fonctionnement optimal (Seligman et al., 2005). En revanche, une telle conception préjuge de la valence positive de la gratitude, puisque nécessairement au service d'un fonctionnement optimal. La conception en tant que vertu est encore plus large, incluant perceptions, désirs, motivations et attitudes aux côtés des ressentis, pensées et comportements (Morgan et al., 2017). Cette conception permet d'orienter la focale non plus uniquement sur l'expérience individuelle, mais également sur les implications à un niveau social (Gulliford et al., 2013).

Dans l'ensemble, la majorité des conceptions quant à la nature de la gratitude s'inscrivent dans un cadre affectivo-cognitif, tant les composantes émotionnelles et cognitives sont prédominantes au sein du concept (Emmons & McCullough, 2003). Au-delà de ces composantes affectives et cognitives, il serait possible de considérer une composante comportementale, puisque celle-ci semble transverse à plusieurs conceptions. Aussi, les composantes « émotionnelle - cognitive » et « comportementale » ne seraient pas strictement nécessaires à l'expérience de gratitude (Gulliford et al., 2013). En effet, il est possible d'imaginer l'expérience interne d'une émotion de gratitude sans pour autant qu'elle n'engendre de comportements. Inversement, considérons l'expression de remerciements, normée ou automatique, alors que l'émotion n'est pas présente : l'émotion et les cognitions peuvent alors être dissonantes. Par exemple dans la situation où un élève qui remercie l'enseignant distribuant une évaluation : l'expression de remerciement est présente mais la situation n'est probablement pas perçue et appréciée comme bénéfique par l'élève.

Il ressort donc de la littérature que les composantes « émotionnelle-cognitive » et « comportementale » sont fréquentes quelle que soit la conceptualisation de la gratitude, ce qui permet ainsi d'en identifier davantage la nature comme un ensemble de composantes émotionnelles, cognitives et comportementales. Les autres composantes décrites ci-avant (e.g., motivations, attitudes) semblent découler des composantes « émotionnelle-cognitive » et « comportementale ». En revanche, la co-occurrence de ces deux composantes principales n'est pas pour autant nécessaire pour parler de gratitude.

1.2.2. De la structure de la gratitude

Trois conceptions de la structure du concept de gratitude ont été décrites, chacune sous différents labels. Le terme structure décrit ici les conditions requises en termes de bienfaiteurs, bénéficiaires, bénéfices et réciprocité pour définir la gratitude. Il est à noter qu'il s'agit d'un point majeur de désaccord entre les auteurs (Gulliford & Morgan, 2021).

La première structure, que nous nommerons dyadique (Gulliford et al., 2013 ; Morgan et al., 2014) est également référencée au sein de la littérature en tant que « 2-part gratitude » (Navarro & Tudge, 2020) ou « generalized gratitude » (Lambert et al., 2009). La gratitude

ainsi structurée implique la présence d'un bénéficiaire et d'un bénéfice seulement. Autrement dit, il s'agit ainsi d'être reconnaissant pour le bénéfice. Par exemple, il est possible d'être reconnaissant pour le thé matinal, qui apporte confort et réveil en douceur ; il est possible d'être reconnaissant d'être en vie, malgré les vicissitudes de celle-ci ; il est possible d'être reconnaissant pour la présence d'amis autour de soi, indépendamment de dons spécifiques impliquant l'intervention d'autrui. De manière globale, ce type de gratitude renvoie à la reconnaissance et l'appréciation de ce qui est perçu comme positif ou bénéfique indépendamment de l'intervention d'autrui ou de toute autre entité (Lambert et al., 2009 ; Rusk et al., 2016). Ce type de structure du concept de gratitude a été vivement critiquée et continue d'être remise en question malgré des résultats issus de méthodologies qualitatives ou quantitatives (e.g., Lambert et al., 2009 ; Morgan et al., 2014). En effet, la perspective dyadique va à l'encontre de la principale conception dominante dans le champ de la gratitude, à savoir la structure triadique.

La structure triadique constitue le deuxième type de structure décrite au sein de la littérature, et considère la présence d'un bienfaiteur comme une condition nécessaire (e.g., Gulliford et al., 2013 ; Navarro & Tudge, 2020 ; Rusk et al., 2016). Ainsi, dans cette conception, la gratitude est structurée autour de trois parties : un bénéficiaire, un bienfaiteur et un bénéfice. C'est pourquoi elle est dite « triadique » (Gulliford et al., 2013 ; Morgan et al., 2014). Elle apparaît, entre autres, sous les termes « benefit-triggered gratitude » (Lambert et al., 2009) ou « 3-part gratitude » (Navarro & Tudge, 2020). En ce cas, il s'agit donc d'être reconnaissant *envers* un bienfaiteur *pour* un bénéfice. Par exemple, il est possible d'être reconnaissant envers ses parents pour avoir soutenu leur enfant dans son parcours universitaire ; il est possible d'être reconnaissant envers ses amis pour les vacances passées ensemble ; il est également possible d'être reconnaissant envers une équipe de sport pour la joie et la liesse qu'elle provoque. La gratitude triadique implique la reconnaissance de l'implication d'autrui dans le bénéfice perçu. C'est en ce sens que le concept de gratitude fut initialement pensé, amenant les chercheurs en psychologie à restreindre leur objet de recherche à ces situations particulières. Les définitions alors proposées mentionnaient l'implication d'autrui ou tout du moins d'une autre entité, perçue comme responsable du bienfait reçu (e.g., Emmons & Crumpler, 2000 ; McCullough et al., 2002).

Enfin, plus récemment, un argumentaire en faveur d'une gratitude que nous nommerons « quadratique » a été proposé par Navarro et Tudge (2020). Ces auteurs arguent la réciprocité comme condition absolument nécessaire à la gratitude. Dans cette conception, il s'agit donc d'être reconnaissant *envers* un tiers *pour* un bénéfice et *incliné à rendre la pareille* lorsqu'une occasion se présentera ultérieurement. Ainsi, la structure quadratique de la gratitude requiert un *bienfaiteur*, qui apporte (ou tente d'apporter) librement et intentionnellement un *bienfait* à autrui, ainsi qu'un *bénéficiaire* qui reconnaît l'autonomie et l'intention du bienfaiteur, éprouve un sentiment positif au regard de la situation et souhaite prodiguer un bienfait de valeur pour le bienfaiteur en guise de réciprocité lors d'une occasion ultérieure (Navarro & Tudge, 2020). Selon les auteurs, la réciprocité distingue la gratitude de la simple appréciation : plus encore, l'absence de réciprocité caractériserait l'ingratitude. Autrement dit, si une personne tout à fait reconnaissante ne témoigne pas de sa gratitude par des comportements de réciprocité, alors elle est finalement perçue comme ingrate. Une telle conception semble inscrire la gratitude dans une perspective sociale et morale, centrée davantage sur la représentation de la personne reconnaissante qui témoigne, ou non, de sa gratitude par des comportements de réciprocité.

En d'autres termes, il serait possible de considérer que les conceptions triadiques et quadratiques parlent d'une même situation, mais de points de vue différents : la gratitude triadique témoignerait de l'expérience du bénéficiaire, là où la gratitude quadratique témoignerait de la représentation que le bienfaiteur se construit de la gratitude du bénéficiaire. Ainsi, le bénéficiaire pourra être perçu comme reconnaissant ou ingrat selon la perception de ses comportements de réciprocité ultérieurs. La réciprocité comme condition nécessaire de gratitude semble donc davantage indiquer la valorisation sociale et le rôle moral de comportements de réciprocité en situation de gratitude. En ce sens, il semble pertinent d'encourager la réciprocité en de telles situations car cela confère aux comportements prosociaux une valeur morale et souligne l'interdépendance des êtres vivants. Cependant, selon cette conception, il ne serait pas possible d'être reconnaissant envers une entité non humaine telle un dieu ou la Vie, puisqu'impossible de statuer sur l'intentionnalité du bienfait et de s'engager dans des comportements de réciprocité. Cette compréhension de la gratitude

semble donc trop restrictive pour les expériences de gratitude telles que recueillies au cours de ces vingt-cinq dernières années de recherche.

En somme, la gratitude semble être un concept « parapluie », abritant des sous-concepts décrivant des expériences de gratitude spécifiques. Comme en témoigne l'attitude de certains chercheurs face à cette hétérogénéité conceptuelle, il semble possible de faire co-exister, au sein d'une même conception gratitude dyadique et gratitude triadique (e.g., Rusk et al., 2016). Il s'agit dès lors d'abandonner le caractère « nécessaire et suffisant » de la présence du bienfaiteur pour envisager plus globalement les expériences de gratitude. L'émergence de la gratitude quadratique souligne l'importance de la comportementale de la gratitude, mentionnée auparavant. Celle-ci devrait apparaître dans les conceptions de la gratitude, non pas comme une condition nécessaire à l'expérience de gratitude mais comme composante possible et socialement valorisée.

1.2.3. Du contenu de la gratitude

Les débats et divergences concernant la nature et la structure de la gratitude ont eu une influence majeure sur le contenu du concept. Au moins trois controverses peuvent être recensées : la tangibilité du bienfaiteur, le rôle de l'intention et de la valeur du bénéfice, et la valence de l'expérience de gratitude.

Au sein des définitions triadiques les plus répandues, le bienfaiteur est un tiers manifeste (e.g., McCullough et al., 2002 ; Rusk et al., 2016). Il s'agit d'être reconnaissant envers autrui pour un bienfait. Le bienfaiteur est alors concret et une gratitude orientée vers des entités intangibles serait un non-sens (e.g., Manela, 2016). Cependant, certains auteurs (e.g., Lambert et al., 2009; Tsang et al., 2021) arguent la possibilité d'une expérience de gratitude pour des entités non humaines voire abstraites (e.g., Nature, la Vie). Ainsi, Tam (2022) a proposé un cadre conceptuel concernant la gratitude envers la nature. A titre d'exemple, dans une étude qualitative réalisée auprès de coureurs de trail-running, des participants ont pu narrer leur expérience de gratitude envers la nature : l'un d'entre eux témoignait de sa reconnaissance envers la nature pour la beauté du spectacle qu'elle offrait, lorsqu'au lever du soleil, il est arrivé en haut d'un mont (Tachon et al., *in review*). Les

expériences de gratitude dans le cadre de cultes religieux sont également à mentionner. Ainsi, la tangibilité du bienfaiteur n'est pas une condition *sine qua non* à l'expérience de gratitude.

Les premières conceptions étant majoritairement triadiques, d'autres composantes ont été pensées comme nécessaires à l'expérience de la gratitude : l'intention du bienfaiteur et la valeur du bienfait pour le bénéficiaire. Ainsi, dans les définitions de McCullough et al. (2002) jusqu'à celle de Navarro et Tudge (2020), intentions et valeur du bénéfice apparaissent comme des conditions à l'expérience de gratitude. Par exemple, l'intention bienveillante apparaît clairement dans la définition que McCullough et al. (2002) proposent : la gratitude en tant que trait est alors définie comme « tendance à reconnaître le rôle de la bienveillance d'autrui dans les expériences et résultats positifs obtenus, et à répondre par des émotions de gratitude » (p.112). De la même manière, l'intention bienveillante et autonome du bienfaiteur ainsi que la valeur du bénéfice sont inscrites dans la conception de la gratitude défendue par Navarro et Tudge (2020). Cependant, ces critères définitoires ont été remis en question. D'une part, l'intentionnalité bienveillante du bienfaiteur pose un problème conceptuel lorsque le bienfaiteur est une entité intangible (e.g., Nature, Vie). Comment s'assurer de l'intention de telles entités de nous bénéficier spécifiquement ? Par exemple, Tam (2022) décrit non pas l'intention propre de la nature de bénéficier à l'espèce humaine et *a fortiori* à un humain en particulier, mais plutôt la tendance de certaines personnes reconnaissantes envers la nature à attribuer des caractéristiques humaines, dont l'intentionnalité, à la nature (i.e., anthropomorphisme). D'autre part, l'intention, le coût du bénéfice pour le bienfaiteur ainsi que la valeur du bénéfice ne sont pas tant des conditions nécessaires à l'expérience de gratitude que des amplificateurs de gratitude. L'étude de Morgan et al. (2017) met en évidence qu'en situation d'intentions malveillantes, de motivations ultérieures, de bénéfice non souhaité, les scores de gratitude s'en trouvent certes réduits, mais ne sont pas nuls. Ces variables sont donc des modérateurs et non des conditions à l'expérience de gratitude.

Enfin, les chercheurs ont eu tendance, dans les premières années d'étude de la gratitude, à en faire un concept uniquement à valence positive (Gulliford et al., 2013). L'intention était claire : distinguer la gratitude de l'endettement (Watkins et al., 2003). Cela a mené certains auteurs à stipuler que la gratitude est intrinsèquement positive (McCullough et

al., 2001), qu'elle « doit être positive. Cela fait du bien » (Emmons, 2004, p.6). Cependant, les résultats de recherches ultérieures nuancent grandement ces affirmations. En effet, les expériences de gratitude peuvent également être source d'émotions mixtes, de sentiment de malaise, de gêne, de culpabilité et d'endettement (e.g., Lambert et al., 2009 ; Morgan et al., 2014 ; Oishi et al., 2019 ; Tesser et al., 1968). De plus, les conceptions divergent selon les cultures. Ainsi, au Japon la notion d'endettement est intégrée à celle de gratitude (Naito et al., 2010). Les expériences de gratitude sont donc plus complexes et sujettes à variations que les définitions initiales ne laissaient le penser.

1.2.4. De l'opérationnalisation de la gratitude

Les divergences quant à la nature, la structure et le contenu du concept de gratitude ont logiquement impacté l'opérationnalisation du concept. A ce jour, pas moins de douze échelles de mesure de la gratitude (publiées) ont été comptabilisées au sein de la littérature scientifique¹. Chaque mesure évalue une certaine conceptualisation de la gratitude, témoignant un peu plus de l'hétérogénéité du champ d'études. Bien que certaines mesures soient plus largement utilisées que d'autres (e.g., Gratitude Questionnaire, Gratitude, Resentment and Appreciation Scale), elles n'en demeurent pas moins critiquables.

Une première critique concernerait les méthodes de création de ces mesures. A titre d'exemple, l'échelle proposée par Watkins et al. (2003), la Gratitude, Resentment and Appreciation Scale (GRAT), a pour objectif d'évaluer la gratitude-trait. Ainsi, les auteurs estiment qu'une personne disposant d'une gratitude-trait présenterait un sentiment d'abondance, une appréciation de l'implication d'autrui, une plus large appréciation des plaisirs simples, ainsi qu'une conscience de l'importance de l'expérience et de l'expression de la gratitude. Sans préjuger du contenu conceptuel, la méthode est critiquable puisque cette

¹ Mesures de gratitude recensées au sein de la littérature : Gratitude Questionnaire - 6 items, Gratitude Adjectives Checklist, McCullough et al., 2002 ; Gratitude Resentment and Appreciation Test, Watkins et al., 2003 ; Appreciation Scale, Adler & Fagley, 2005 ; Values in Action Inventory of Strengths, Peterson & Seligman, 2004 ; Gratitude Questionnaire - 20 items, Bernabé-Valero et al., 2014 ; Transpersonal Gratitude Scale, Hlava et al., 2014 ; State Gratitude Scale, Spence et al., 2014 ; Multi-Component Gratitude Measure, Morgan et al., 2017 ; Existential Gratitude Scale, Jans-Beken & Wong, 2021 ; The Work Gratitude Scale, Youssef-Morgan et al., 2022 ; Hindu Gratitude Scale, Garg, 2023.

conceptualisation repose essentiellement sur les pré-conceptions des chercheurs. Ainsi, ils argumentent leur propos de la manière suivante : « En créant notre mesure de la gratitude, nous avons estimé que les personnes reconnaissantes auraient quatre caractéristiques », « nous avons considéré que les personnes reconnaissantes seraient (...) », « nous avons estimé que les personnes reconnaissantes seraient (...) », « nous avons pensé que les personnes reconnaissantes seraient (...) " » (Watkins et al., 2003, p.432). Ainsi, il n'est fait référence d'aucune étude concernant la manière dont la population générale comprend et utilise le concept de gratitude. En somme, cela participe à densifier et complexifier le champ conceptuel de la gratitude.

Une seconde critique concernant l'opérationnalisation de la gratitude serait relative aux décalages observés entre la formulation théorique du concept et les items utilisés dans les échelles. Le cas du Gratitude Questionnaire (McCullough et al., 2002) est ici un bon exemple. Comme mentionné auparavant, McCullough et al. (2002) définissent la gratitude-trait en tant que « tendance à reconnaître le rôle de la bienveillance d'autrui dans les expériences et résultats positifs obtenus, et à répondre par des émotions de gratitude » (p.112), inscrivant leur conceptualisation dans une perspective résolument triadique, dont le bénéficiaire ne peut être qu'une entité humaine, tangible. Cependant, 50% des items utilisés dans la mesure développée évaluent la gratitude dans une perspective dyadique (e.g., « J'ai de nombreuses raisons d'être reconnaissant dans la vie »). Cela peut s'avérer problématique lorsque les résultats obtenus à l'aide de cette mesure sont utilisés théoriquement : ces résultats ne reflètent pas la théorie sous-jacente à la mesure, du fait du décalage observé lors de l'opérationnalisation. Une prudence est donc nécessaire lors de la construction et l'utilisation de telles mesures.

En résumé, le champ d'étude de la gratitude fait partie de ces domaines de recherche où la clarté empirique ne reflète pas la complexité conceptuelle. En effet, les implications de la gratitude-trait et les bénéfices des interventions de gratitude en termes de santé mentale et de bien-être ont été décrits et observés de manière globalement robuste, bien que nuancée par des tailles d'effet faibles à modérées. En revanche, l'hétérogénéité conceptuelle témoigne d'une notion ne faisant l'objet d'aucun réel consensus quant à sa nature, sa structure, son

contenu et son opérationnalisation. Selon Gulliford et al. (2013), cela serait au moins en partie dû à la tendance des chercheurs à imposer des préconceptions ou conceptualisations sans résultats directs à l'appui. Les travaux de Lambert et al. (2009) et de Morgan et al., (2014, 2022) apportent une solution à ce problème. En effet, à l'aide de l'approche du prototype (Rosch, 1975), ces chercheurs ont étudié la manière dont les personnes issues des populations générales étasunienne (Lambert et al., 2009), britannique (Morgan et al., 2014) et australienne (Morgan et al., 2022), définissent, comprennent et utilisent le concept de gratitude. Ces études mettent en évidence des composantes émotionnelles, cognitives et comportementales, de manière plus ou moins centrale. Elles indiquent également que les expériences de gratitude sont décrites à la fois de manière dyadique et triadique, bien qu'une structure triadique soit plus commune. En outre, la gratitude est décrite comme pouvant être expérimentée envers une entité non humaine, intangible et être source d'émotions et sentiments mixtes. Plus généralement, ces études témoignent de la tendance des chercheurs à imposer une certaine conception préalable, souvent trop restrictive par rapport à l'usage de la population générale. A partir de ces travaux et des différentes conceptions présentées ci-avant, il est possible de définir la gratitude en tant qu'ensemble de composantes émotionnelles, cognitives et/ou comportementales témoignant de la reconnaissance, et/ou de l'appréciation authentiques et/ou normées de ce qui est perçu comme bénéfique à notre égard.

Cela étant dit, il nous faut souligner que malgré toute la richesse des différentes conceptualisations que nous avons décrite, il n'a jamais été question de « gratitude envers soi ». Pourtant, dès les années 2000, ce sous-concept de la gratitude a été mentionné (e.g., Emmons & Crumpler, 2000). Nous présentons ci-après l'histoire de cette partie oubliée du concept de gratitude et en dessinons les contours conceptuels.

2. La gratitude envers soi : historique, arguments et conceptualisation

2.1. Perspective historique du concept de gratitude envers soi

La gratitude envers soi a été mentionnée à deux reprises au cours de la récente histoire du concept de gratitude, tel qu'il est étudié en psychologie. Le concept fut tout d'abord nommé par trois fois dès les débuts de l'étude de la gratitude (Emmons, 2004 ; 2007 ; Emmons & Crumpler, 2000). Emmons et Crumpler (2000) l'évoquèrent en une phrase « on ne parle pas d'être reconnaissant envers soi-même » (Emmons & Crumpler, 2000, p.57) tandis qu'Emmons, dans ses ouvrages, qualifie le concept d'« inhabituel » (Emmons, 2004, p.554) ou de « bizarre » (Emmons, 2007, p.4). Bien que ces auteurs n'étaient pas leur propos de données scientifiques, ces affirmations ont suffi à disqualifier le concept qui sera oublié pour une vingtaine d'années. On en retrouve sa trace dans un article de Fritz et al., en 2019. Les auteurs cherchaient à étudier l'efficacité d'une intervention de gratitude sur les comportements alimentaires sains auprès d'étudiants. Ainsi, il leur était demandé d'identifier un objectif de santé puis de rédiger soit une lettre gratitude pour une personne envers laquelle ils se sentent reconnaissants et pour laquelle il souhaiterait atteindre leur objectif ; soit une lettre de gratitude envers soi, décrivant leur appréciation de leurs actions passées les motivant à atteindre leur objectif de santé ; soit une liste d'activités effectuées au cours des sept derniers jours. Si les résultats mettent en évidence que les deux conditions expérimentales n'ont pas permis de manipuler suffisamment le niveau de gratitude pour avoir une influence sur les variables d'intérêt, cette recherche témoigne néanmoins de la possibilité d'expérimenter de la gratitude envers soi, contredisant les premières affirmations d'Emmons et Crumpler (2000). En revanche, il n'est fait mention d'aucune définition ou conceptualisation de la gratitude envers soi au sein de cet article.

Un an plus tard, une nouvelle mention de la gratitude envers soi est effectuée, également en une phrase, également sans développement conceptuel : « Il est aussi possible de pratiquer la

gratitude envers soi » (Skrzelinska & Ferreira, 2020, p.292). Un travail fondamental de développement conceptuel est donc nécessaire à l'étude de la gratitude envers soi. Celui-ci est par ailleurs justifié par des résultats disponibles au sein de la littérature scientifique.

2.2. Arguments en faveur de l'étude de la gratitude envers soi

La perspective historique adoptée pour introduire le concept de gratitude envers soi met en avant un des arguments majeurs en faveur de l'étude de la gratitude envers soi : l'absence de preuve. En effet, jusqu'alors, aucun résultat direct ne permet de valider ou rejeter l'hypothèse de l'existence de la gratitude envers soi. Il s'agit d'une béance à combler, Pour le dire plus précisément, un premier argument en faveur de l'étude de la gratitude envers soi repose sur les fondements de l'approche scientifique en psychologie. Afin de mettre en défaut nos théories, tel que le prescrit Popper, il est nécessaire d'obtenir des éléments de preuve. En ce sens, l'étude de la gratitude envers soi est nécessaire.

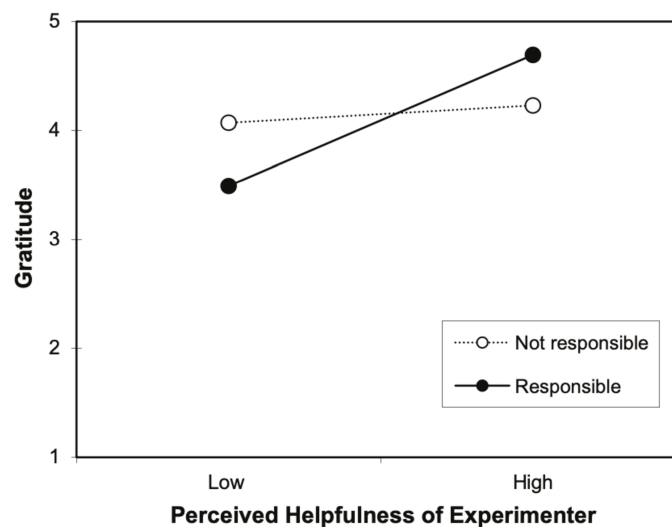
La perspective historique met également en avant une latence d'une dizaine d'années entre l'ouvrage d'Emmons (2007) et l'étude de Fritz et al. (2019). Cependant, l'exploration des recherches menées durant cette dizaine d'années conduit à l'émergence de résultats, soutenant l'étude de la gratitude envers soi.

Un argument repose sur le rôle de la responsabilité personnelle perçue dans l'expérience de gratitude (Chow. & Lowery, 2010). Dans une première étude, il a été demandé aux participants de compléter un test de performance, présenté comme très difficile, et dont la haute réussite était récompensée par un bon d'achat. En début de tâche, tous les participants ont reçu une astuce de la part de l'expérimentateur mais étaient amenés à croire que l'aide a été apportée spécifiquement à eux. Les résultats indiquent que l'utilité de l'aide apportée ainsi que la responsabilité personnelle prédisent le niveau de gratitude pour l'expérimentateur. Autrement dit, les scores de gratitude envers l'expérimentateur étaient plus importants lorsque les participants jugeaient l'aide apportée utile et qu'ils se sentaient responsables du résultat obtenu au test. Dans leur seconde étude, les auteurs ont ajouté une condition « non responsable », en indiquant dans le feedback du test que si les participants étaient managers,

ils ne seraient pas directement responsables du succès du projet ou de l'équipe. Les résultats observés dans l'étude 1 sont également mis en évidence par l'étude 2. Plus encore, dans la condition « Non responsable », l'augmentation de la perception de l'utilité de l'aide reçue n'engendre pas d'augmentation de la gratitude envers l'expérimentateur. En revanche, cela est le cas dans la condition « Responsable » : parmi les personnes ayant été amenées à se croire responsables de la performance, celles qui jugeaient l'aide reçue comme hautement utile rapportaient des scores de gratitude supérieurs. La Figure 1 illustre cette interaction.

Figure 1.

Représentation graphique du niveau de gratitude en fonction de la perception de l'utilité de l'aide et de la condition de responsabilité (Chow & Lowery, 2010).



Dans l'ensemble, en situation de résultats pertinents pour soi, la responsabilité personnelle joue un rôle d'amplificateur de gratitude lorsque l'aide d'autrui est perçue comme utile. Cette recherche nuance l'idée selon laquelle le bénéfice obtenu doit être attribué à une source externe pour ressentir de la gratitude. En effet, ces résultats suggèrent que la cause d'un bénéfice peut être attribuée en partie à soi, attribution augmentant la gratitude envers le bienfaiteur. Cette recherche invite à considérer aux côtés des caractéristiques du bienfaiteur (e.g., intention) et du bienfait (e.g., valeur), la manière dont l'expérience de soi influence la gratitude des bénéficiaires.

En ce sens, une personne se sentant en partie responsable du bienfait obtenu peut-elle se sentir également reconnaissante envers elle-même ? Cette recherche invite à investiguer l'expérience du bénéficiaire, en sus de la gratitude ressentie. Prenons un exemple. Considérons un étudiant en doctorat, de Psychologie éventuellement, que nous nommerons Guillaume pour l'occasion². En cas de réussite de ce projet doctoral, Guillaume sera très certainement reconnaissant envers ses directrices de thèse pour l'aide apportée (pour plus de détails, voir la section Remerciements). Il sera aussi probablement reconnaissant envers lui-même pour, par exemple, avoir persévéré durant ces trois années (pour plus de détails, voir la section Remerciements). Ainsi, pour un même événement, le bénéficiaire perçoit à la fois l'aide reçue et se perçoit en partie responsable du résultat, engendrant donc gratitude envers autrui et gratitude envers soi. Il semble donc pertinent d'investiguer ce qu'engendre l'expérience de gratitude pour le bénéficiaire et son rapport à soi.

Cet appel a été entendu par Homan et Hosack (2019) qui ont étudié l'influence de la gratitude sur la relation à soi. Par une étude transversale, les auteurs ont mis en évidence que la gratitude prédisait positivement l'auto-compassion et l'acceptation de soi. Ces résultats rejoignent ceux de Petrocchi et Couyoumjian (2016), indiquant que la gratitude est positivement associée à une « relation de soi à soi » marquée par davantage de pensées d'auto-réassurance que d'auto-critique. De manière plus générale, ces travaux montrent que les personnes ayant un haut niveau de gratitude entretiennent une relation à soi plus compatissante, bienveillante et aidante. Ces résultats peuvent être mis en sens à l'aide de la théorie de l'amplification (i.e., Amplification theory, Watkins, 2014). Celle-ci stipule que l'expérience de gratitude permet d'augmenter la perception et l'identification des événements positifs et appréciables dans la vie. Autrement dit, le fait d'expérimenter de la gratitude rend davantage saillants les autres informations pour lesquelles une personne peut être reconnaissante. En étant davantage saillantes, elles deviennent plus facilement identifiables. Ainsi, l'expérience de gratitude favorise la reconnaissance des aspects positifs des situations, des qualités ou de ce qui est appréciable chez autrui. Selon les résultats d'Homan & Hosack (2019), la gratitude ne favorise pas seulement la perception du bon autour de soi, comme stipulé initialement par Watkins (2014), mais également la perception du bon en soi. Ainsi, les

² Toute ressemblance avec des personnes existantes ou des situations ayant eu lieu est purement fortuite.

caractéristiques liées au soi deviendraient davantage saillantes lors d'expériences de gratitude, engendrant une plus grande conscience et acceptation de soi dans sa globalité, avec ses failles et échecs mais également forces et réussites. La gratitude favoriserait donc le développement d'un regard bienveillant sur soi. Les auteurs présentent cette caractéristique de l'expérience de gratitude comme un potentiel mécanisme impliqué dans les bénéfices de la gratitude pour la santé mentale et le bien-être. En revanche, cette recherche questionne l'expérience vécue lorsqu'un bienfait ou une caractéristique perçue comme positive est identifié pour soi. Autrement dit, que se passe-t-il lorsqu'une personne prend conscience de caractéristiques ou actions appréciables en lien avec le soi ? En ce cas, la personne pourrait reconnaître et apprécier une caractéristique qui lui est bénéfique. Une telle expérience semble très proche des définitions de gratitude. En effet, les mécanismes d'évaluation du bénéfice, de reconnaissance (composante cognitive) et d'appréciation de celui-ci (composante émotionnelle) sont décrits systématiquement dans les conceptualisations de la gratitude (voir Section 1.2.1. De la nature de la gratitude). L'objet est ici relatif à soi, ce qui sous-entendrait qu'en ce cas, l'expérience de gratitude envers soi serait possible. Reprenons l'exemple de Guillaume — encore lui — qui est reconnaissant envers ses directrices de thèse — encore elles — pour leur aide et conseils car cela lui permet de développer ses compétences professionnelles. Lors de cette expérience de gratitude, Guillaume prend conscience qu'il construit, au fur et à mesure des apprentissages favorisés par sa direction de thèse, des compétences qui lui seront utiles ultérieurement. En cas de difficulté, il saurait peut-être faire montre d'auto-compassion en regard de ses apprentissages, mais Guillaume développerait également au moment de cette expérience de gratitude envers ses directrices de thèse, une gratitude envers lui-même pour le développement de ces compétences, malgré le temps, l'énergie, les remises en question que ces apprentissages nécessitent. Ainsi, la gratitude envers soi pourrait apparaître en contexte de gratitude, lorsque le bénéficiaire prend conscience et reconnaît ses caractéristiques appréciables ou actions bénéfiques qu'il a menées.

Enfin, la perception tronquée des chercheurs concernant le concept de gratitude justifie l'étude de la gratitude envers soi. Comme mentionné précédemment (voir section 1.2.4. De l'opérationnalisation de la gratitude), les travaux de Lambert et al., (2009) et de Morgan et al. (2014, 2022) ont mis en évidence que les définitions de la gratitude utilisées

s'avéraient plus restreintes, restrictives que les conceptions de la population générale. En ce sens, la gratitude envers soi pourrait avoir été écartée en raison de conceptions trop étroites de la gratitude. Un parallèle peut ici être fait avec le concept d'auto-compassion. En effet, jusqu'au milieu des années 1990, l'auto-compassion ne semblait pas être un objet de recherche, tout du moins dans les cultures occidentales (Neff, 2003). Seule la compassion était étudiée. Cependant, depuis les années 2000, les études ont mis en évidence que l'auto-compassion est un prédicteur solide et important de la santé mentale et du bien-être (Barnard & Curry, 2011 ; Ferrari et al., 2019). Il est alors possible de voir en l'auto-compassion un précédent faisant jurisprudence. En ce sens, la gratitude envers soi pourrait avoir des implications bénéfiques pour la santé mentale et le bien-être. Cependant, pour le savoir, il est nécessaire d'étudier ce concept.

En somme, l'étude de la gratitude envers soi semble justifiée et pertinente à au moins trois niveaux. Tout d'abord, l'absence de preuve à l'appui, tant des chercheurs ne considérant pas l'expérience de gratitude envers soi comme possible (e.g., Emmons & Crumpler, 2000), que ceux qui en défendent l'existence (e.g., Fritz et al., 2019 ; Skrzelinska & Ferreira, 2020) est un problème qu'il est nécessaire de solutionner. Pour ce faire, seule l'étude de la gratitude envers soi peut apporter des réponses. Ensuite, les recherches issues du champ de la gratitude donnent à penser qu'il est possible d'être reconnaissant envers soi. En effet, l'influence de la responsabilité personnelle dans les expériences de gratitude ainsi que la reconnaissance de caractéristiques appréciables du soi en situation de gratitude constituent des arguments favorables à l'étude de la gratitude envers soi. Enfin, compte tenu du décalage entre les conceptions des chercheurs, considérées comme étroites, et celles de la population générale, plus larges, la gratitude envers soi pourrait faire partie du spectre des expériences possibles de gratitude. Cependant, un cadre théorique solide doit être construit afin de rendre possible l'étude de la gratitude envers soi.

2.3. Construction du cadre théorique de la gratitude envers soi

L'élaboration d'un cadre théorique solide est un enjeu majeur pour argumenter l'étude ultérieure de la gratitude envers soi. La solidité de ce cadre théorique tient en partie à la méthodologie utilisée. Il apparaît donc nécessaire de tirer des apprentissages des limites conceptuelles du champ de la gratitude. Ainsi, il ne s'agit pas simplement d'énumérer des caractéristiques du concept et d'en construire une définition mais de recourir à une approche socio-psychologique permettant le recueil de données auprès de la population générale. Ces données rendront possible la construction d'une définition basée sur la compréhension et l'utilisation de la population générale. Il s'agit là d'un des objectifs de l'approche du prototype. Cette approche consiste en l'étude des représentations mentales intra-individuelles associées à un concept (Rosch, 1975). Dans cette perspective, les concepts sont organisés autour de caractéristiques centrales, le prototype (i.e., les caractéristiques les plus spécifiques au concept ; Rosch & Mervis, 1975). Les autres caractéristiques sont organisées autour de ce prototype, dont la proximité avec celui-ci dépend du degré de ressemblance au prototype (Rosch et al., 1976). Ainsi, plus une caractéristique est éloignée du prototype, moins elle partage d'éléments avec celui-ci et donc moins elle est spécifique au concept (Rosch & Mervis, 1975). Afin de mettre en évidence une telle structure, dite structure interne du concept, deux conditions doivent être remplies (Fehr & Russell, 1991).

D'une part, il doit être possible de distinguer les caractéristiques du concept selon leur degré d'importance au sein du concept. Ainsi, les caractéristiques dites « centrales » sont ressemblantes au prototype et importantes au concept, là où les caractéristiques dites « périphériques » le sont moins. D'autre part, il doit être mis en évidence que la manière dont est structuré le concept influence la cognition. Plusieurs méthodes ont jusqu'alors été utilisées pour mettre en évidence l'influence de la structure interne sur la cognition : tâches de reconnaissance (e.g., Lambert et al., 2009), rappel mental (Fehr, 1988) ou encore émission de jugements à partir de personnages fictifs (Morgan et al., 2014).

Cette méthodologie a été utilisée pour l'étude de nombreux concepts tels que les concepts d'émotion (Fehr & Russell, 1984), d'amour et d'engagement (Fehr, 1988), de modestie (Gregg et al., 2008), de vertu (Gulliford et al., 2020) ou encore de gratitude (Lambert et al., 2009 ; Morgan et al., 2014; 2022). Cette approche a donc été utilisée par Tachon et al. (2022)

afin de recueillir la manière dont la population générale française comprend, définit et utilise le concept de gratitude envers soi.

Dans une première étude, les participants ont été invités à lister au maximum vingt caractéristiques qu'ils considéraient typiques de la gratitude envers soi. Cette étude a permis l'identification de 55 catégories, caractérisant le concept de gratitude. L'analyse plus fine de ces catégories témoigne de la proximité du concept de gratitude envers soi avec celui de gratitude, tel qu'il est défini classiquement par les chercheurs (e.g., McCullough et al., 2002 ; Watkins et al., 2003) ou dans une perspective prototypique (Lambert et al., 2009; Morgan et al., 2014; 2022). La notion de reconnaissance est très fréquente et semble polyformes (e.g., « sentiment de reconnaissance », « reconnaissance de sa valeur », « reconnaissance de ses efforts »). Les catégories semblent indiquer qu'il est possible d'être reconnaissant pour ce que l'on fait, suggérant une structure triadique (« Je — *bénéficiaire* — suis reconnaissant envers moi-même — *bienfaiteur* — pour avoir planté des tomates dans mon jardin » — *bénéfice*) mais également pour ce que l'on est, suggérant une structure dyadique (« Je — *bénéficiaire* — suis reconnaissant pour mes qualités » — *bénéfice*). La distinction entre les deux formes serait la perception de l'agentivité du soi dans le résultat obtenu. Les catégories présentent le concept dans ses composantes émotionnelles (e.g., « être ému », « satisfaction »), cognitives (e.g., « pensées agréables ») et comportementales (e.g., « se remercier »). Les représentations intra-individuelles indiquent la gratitude envers soi comme associée aux concepts de bienveillance envers soi et d'acceptation de soi ainsi qu'à des déterminants du bien-être et de la santé mentale que sont l'optimisme, l'humilité ou la fierté. L'émergence de ces catégories, faisant appel à d'autres concepts et non spécifiquement à des caractéristiques spécifiques du concept étudié, n'est autre que le fait de la méthodologie utilisée, l'approche du prototype faisant également émerger les concepts associés à celui étudié (Morgan et al., 2017).

Dans leur deuxième étude, les participants étaient invités à évaluer la centralité de chacune des 55 catégories recueillies lors de l'étude 1. Les résultats mettent en évidence le fort degré d'accord entre les participants ainsi que leur capacité à distinguer les caractéristiques centrales des caractéristiques périphériques. Ainsi, des caractéristiques telles que la reconnaissance de sa valeur, de ses efforts, le respect de soi, la bienveillance pour soi, l'acceptation de soi, ou encore prendre soin de soi, s'écouter, être en harmonie avec soi sont considérées comme centrales au concept de gratitude envers soi. Le sentiment de force, les

sensations de chaleur et de relaxation du corps, la difficulté à expérimenter la gratitude envers soi ou encore la chance, l'égoïsme et le narcissisme sont, quant à eux, considérés comme périphériques au concept.

Dans l'ensemble, ces deux études constituent le point de départ d'une conceptualisation de la gratitude envers soi. En effet, le concept semble faire sens puisque les participants ont pu le définir de manière spécifique. Il est à noter que la gratitude envers soi partage de nombreuses caractéristiques avec la gratitude, la reconnaissance étant peut-être la plus commune aux deux concepts. Un tiers environ des caractéristiques de la gratitude envers soi font référence à des caractéristiques ou concepts relatifs au Soi. Il s'agit là d'une différence majeure avec le concept de gratitude. En outre, des caractéristiques à valence négative ont été mentionnées et apparaissent comme périphériques au concept. Il semble donc que l'expérience de gratitude envers soi ne soit pas toujours associée à une valence positive. Ainsi, cette recherche permet de proposer une première définition de la gratitude envers soi en tant que reconnaissance et appréciation de bénéfices impliquant le soi (perspective dyadique) ou en partie causés par soi (perspective triadique). Ce travail constitue une première proposition d'élargissement conceptuel de la gratitude, en mettant en évidence que l'expérience de gratitude envers soi semble faire partie du champ des expériences possibles pour les personnes.

Outre l'apport fondamental de cette recherche au champ de la gratitude et plus spécifiquement au concept de gratitude envers soi, elle semble également indiquer de potentielles implications de la gratitude envers soi bénéfiques à la santé mentale et au bien-être. Il serait donc possible d'envisager la gratitude envers soi en tant que facteur de protection en santé mentale. Plus spécifiquement, considérant les données disponibles au sein de la littérature relative à la gratitude, il serait possible d'envisager des effets de la gratitude envers soi bénéfiques à la réduction de la symptomatologie dépressive.

3. Pertinence de la gratitude envers soi dans la réduction de la symptomatologie dépressive

3.1. Etat des troubles dépressifs dans le monde et en France

Les troubles dépressifs constituent depuis plusieurs décennies maintenant un enjeu de santé publique majeur en France et au niveau mondial. En effet, l'OMS (2023) estime qu'environ 5% de la population adulte mondiale est concernée par des troubles dépressifs. Depuis 2017, ces troubles sont devenus la troisième cause d'incapacité dans le monde (James et al., 2018). Le coût de ces troubles pour les institutions et sociétés est considérable. Il est estimé que les troubles de l'humeur et troubles anxieux coûtent 170 milliards d'euros par an au sein de l'Union Européenne (Fond et al., 2019). En France, la prévalence des troubles dépressifs a augmenté depuis les années 2000, passant d'environ 8% à 10% dans les années 2010 (Fond et al., 2019). Ces résultats sont confirmés par une étude Baromètre de Santé publique France (Léon et al., 2018) : au cours des 12 derniers mois, 9.8% des personnes interrogées ont vécu avec un trouble dépressif. Ces troubles ne touchent pas toutes les populations de façon identique. Ainsi, la prévalence de troubles dépressifs est deux fois plus élevée chez les femmes que chez les hommes et plus élevée également chez les 18-44 ans (notamment 18-34 ans pour les hommes ; 35-44 ans pour les femmes). Les personnes sans activité professionnelle (en situation de recherche d'emploi, d'invalidité ou congés longue durée), les personnes au foyer, ou vivant seules ou ayant un faible revenu sont davantage concernées par les troubles dépressifs que le reste de la population (Léon et al., 2018 ; Lorant et al., 2003). En contexte de pandémie de Covid-19, la prévalence des troubles dépressifs atteignait 33.7% de par le monde et 32.4% en Europe (Salari et al., 2020). Plus spécifiquement, en France, la prévalence des troubles dépressifs a également augmenté sur la période 2017-2021, atteignant 12.5% chez les personnes âgées de 18 à 75 ans (Léon et al., 2023). Les populations de jeunes adultes (prévalence de 20.8% chez les 18-24 ans), celles ayant des difficultés financières (prévalence de 24.4%) et les personnes en recherche d'emploi (prévalence de 22%) ont été particulièrement touchées par des troubles dépressifs au cours

des 12 derniers mois (Léon et al., 2023). L'ensemble de ces données confirme que les troubles dépressifs sont un fardeau sanitaire, social et économique auquel des réponses sanitaires, sociales et économiques doivent être apportées.

3.2. Caractérisation de la symptomatologie dépressive

Ce contexte met bien en évidence le caractère fréquent des troubles dépressifs. Souvent chroniques, ils engendrent des altérations significatives du fonctionnement familial, professionnel, académique et social (de Zwart et al., 2019). Plus spécifiquement, ils sont caractérisés par une humeur dépressive (se sentir triste, vide ou sans espoir) et/ou une anhédonie, accompagnées d'autres symptômes cognitifs, comportementaux et/ou neurovégétatifs qui affectent de manière significative la capacité de fonctionnement de la personne concernée. Ces autres symptômes peuvent être :

- L'augmentation ou la diminution de l'appétit et/ou du poids
- L'augmentation ou la diminution du temps de sommeil
- Une fatigue importante, un manque d'énergie
- Un sentiment d'infériorité ou de culpabilité important, disproportionné
- Un ralentissement des mouvements ou bien une agitation
- Une difficulté à se concentrer, à penser, à prendre des décisions
- La présence d'idées suicidaires

Ces symptômes, présents sur plusieurs semaines et contrastant de manière importante avec le fonctionnement habituel de la personne, peuvent indiquer la présence d'un trouble dépressif, léger, modéré ou sévère (DSM 5, 2015). Au-delà des critères diagnostiques, la symptomatologie dépressive est caractérisée par un ensemble de mécanismes et processus participant à son développement, à son maintien et à son aggravation.

Les modèles comportementaux des troubles dépressifs (Ferster, 1973; Lewinsohn et al., 1976) mettent en avant le rôle déterminant des renforcements positifs et négatifs. Percevant la vie de manière plus pessimiste ou ne prenant plus de plaisir en raison de l'anhédonie, les personnes concernées par une symptomatologie dépressive développent un

désintérêt, une perte de goût pour les activités quotidiennes, sociales, pour ces événements qui pouvaient être source de renforcements positifs et d'émotions agréables. La personne s'engage donc moins dans ces comportements, ce qui, en cascade, atténue les expériences agréables, renforce et donc maintient les symptômes. La diminution des renforcements positifs est donc un des facteurs de maintien de la symptomatologie.

En sus, les symptômes émotionnels expérimentés par une personne concernée par une symptomatologie dépressive (e.g., irritabilité, colère, agressivité) peuvent engendrer des dérèglements relationnels. Le processus d'évitement joue alors un rôle prédominant. La personne concernée par une symptomatologie dépressive peut ainsi réduire ses contacts sociaux afin d'éviter les désagréments relationnels. A court terme, la personne se sent soulagée d'avoir évité une situation potentiellement aversive. Cependant, cela engendre un renforcement négatif de la symptomatologie. A long terme, les conduites d'évitement conduisent à l'isolement, l'affaiblissement des ressources sociales et la réduction de la fréquence d'exposition à des expériences pouvant engendrer des renforcements positifs. De son côté, l'entourage de la personne peut réagir de différentes manières, du contrôle du comportement de la personne à l'évitement, ce qui renforce généralement l'isolement et l'affaiblissement des ressources sociales. Ainsi, les conduites d'évitement participent au maintien de la symptomatologie dépressive.

Les théories cognitives des troubles dépressifs apportent des compléments à la compréhension des mécanismes et processus impliqués dans la symptomatologie dépressive. En effet, cette dernière influence le contenu des pensées ainsi que la manière de penser (Beck, 1976; Gotlib & Joormann, 2010).

En termes de contenu de pensée, les personnes concernées par une symptomatologie dépressive développent une vision négative de soi, du monde environnant, et du futur (Beck, 1976; Gotlib & Joormann, 2010). En d'autres termes, la personne développe une vision négative d'elle-même, se blâme pour les événements jugés négatifs, et est davantage pessimiste quant à ses relations et son futur. Il est à noter que ces personnes formulent davantage ce type d'attributions et de conclusions pour eux que pour autrui (Wisco, 2009). Ainsi, la personne ayant ce type de symptomatologie peut se voir comme faible, déficiente,

indigne, inadéquate et ne possédant pas ce qu'il lui serait nécessaire pour atteindre ses buts ou être heureuse (i.e., vision négative de soi). Elle peut également percevoir le monde comme profondément injuste, son entourage comme ne l'aimant pas, ne la comprenant pas, lui en demandant trop ou pas ce qu'il devrait. L'entourage est perçu comme impuissant ou hostile (i.e., vision négative du monde). Le futur est envisagé comme source d'échecs, de désagréments, de déceptions et de rejets (i.e., vision négative du futur). Ces pensées vont être à la fois source et contenu de ruminations. Les personnes ayant une symptomatologie dépressive pensent de manière répétée et passive à leurs émotions désagréables, ce qui maintient la détresse perçue, génère de l'inquiétude quant au sens de cette détresse et interfère avec la résolution de problèmes (e.g., Nolen-Hoeksema, 2000 ; Wisco, 2009). Ce type de réponses aux vécus désagréables (i.e., ruminations) est une caractéristique de la symptomatologie, et prédit également de futurs épisodes dépressifs ainsi que la chronicité des épisodes, dans une certaine mesure (Nolen-Hoeksema, 2000).

Le style cognitif et le traitement de l'information constituent à la fois des facteurs de risque et de maintien de la symptomatologie dépressive (Everaert et al., 2017 ; Giuntoli et al., 2019 ; Mathews & MacLeod, 2005). La tendance des personnes à inférer à des événements des causes stables et globales, ainsi que des conséquences négatives en général et pour soi est appelée style cognitif négatif et constitue un facteur de risque important du développement d'une symptomatologie dépressive (Giuntoli et al., 2019). Autrement dit, les personnes ayant un style cognitif négatif interprètent les situations de façon plus catastrophique en leur attribuant des causes stables et globales, les menant également à personnaliser davantage les conséquences et donc à entretenir une représentation négative de soi, entre autres. Cela signifie que la manière de traiter les informations conduit à des conclusions distordues. Il a, en effet, été mis en évidence que le traitement de l'information était biaisé au moins au niveau de l'attention, de l'interprétation et de la mémoire en cas de symptomatologie dépressive (e.g., Gotlib & Joormann, 2010).

Au niveau attentionnel, les personnes présentant une symptomatologie dépressive tendent à focaliser leur attention plus longtemps sur les stimuli à valence négative, notamment lorsque les temps de présentations sont longs (e.g., Foland-Ross & Gotlib, 2012 ; Gotlib et al., 2004 ; Wisco, 2009). Il est à noter que ces personnes ne détectent pas davantage de stimuli négatifs que les personnes ne présentant pas de symptomatologie dépressive : elles ont cependant

davantage de difficultés à désengager leur attention de ces stimuli (Foland-Ross & Gotlib, 2012 ; Gotlib & Joormann, 2010). Cela signifie que les personnes concernées par ce type de symptomatologie ont des difficultés à contrôler leur attention lorsque les exigences de l'environnement ne les empêchent pas de ruminer (Gotlib & Joormann, 2010). Le cas échéant, il sera difficile de désengager l'attention d'informations congruentes à l'humeur, généralement triste (Mathews & MacLeod, 2005 ; Wisco, 2009). Ce biais attentionnel interfère avec la régulation émotionnelle, empêchant les personnes d'adopter des stratégies attentionnelles efficaces face à des situations stressantes (e.g., distraction, évitement attentionnel). Il tend à prolonger la durée de traitement d'événement suscitant une émotion et donc la durée de l'affect désagréable (Foland-Ross & Gotlib, 2012).

Au niveau de l'interprétation, les personnes concernées par une symptomatologie dépressive tendent à imposer aux informations ambiguës un sens davantage négatif ou moins positif que l'information ne l'est, et que les personnes non concernées par cette symptomatologie (e.g., Everaert et al., 2017 ; Foland-Ross & Gotlib, 2012 ; Gotlib & Joormann, 2010). Autrement dit, face à une situation dont la valence n'est pas clairement apparente ou établie, les personnes présentant cette symptomatologie interprètent plus négativement l'information qu'elle ne l'est vraiment. A la différence du style cognitif négatif qui est utilisé face aux informations à valence négative, ce biais d'interprétation concerne également les informations ambiguës (Giuntoli et al., 2019). Il a été observé que plus le biais d'interprétation négatif était fort, plus la symptomatologie dépressive était sévère (Platt et al., 2017). Ce biais serait étroitement lié aux symptômes émotionnels de la symptomatologie dépressive (Everaert et al., 2017 ; Foland-Ross & Gotlib, 2012 ; Lawson et al., 2002). Ces résultats sont robustes en cas de mesures auto-rapportées, puisque reproduits à de multiples reprises, mais ne sont pas retrouvés lorsque d'autres méthodologies sont utilisées. Cela pourrait indiquer un biais de réponse congruent à l'humeur dans le cas de la symptomatologie dépressive mais pas nécessairement un biais d'interprétation négative au stade précoce de l'interprétation (Blanchette & Richards, 2010 ; Foland-Ross & Gotlib, 2012).

Au niveau mnésique, les personnes présentant une symptomatologie dépressive rapportent préférentiellement des événements à valence négative plutôt qu'à valence positive. Les souvenirs sont d'ailleurs rappelés de manière générale et moins détaillée, qu'importe leur valence (Gotlib & Joormann, 2010). Ce biais de mémoire semble très lié au biais attentionnel

puisque le niveau de traitement mnésique est ultérieur ou plus profond que celui attentionnel (Folan-Ross & Gotlib, 2012). Un lien peut également être pensé avec le biais d'interprétation négative puisque le biais de mémoire est observé chez les personnes présentant une symptomatologie dépressive lors de l'utilisation de matériel sémantique ou autobiographique, donc sollicitant une représentation de soi, du monde et du futur sur la base d'événements passés (Gotlib & Joormann, 2010). Les stratégies de régulation émotionnelle sont influencées par ce biais. En effet, la sensibilité accrue de la mémoire aux souvenirs désagréables ou perçus comme négatifs chez les personnes concernées par une symptomatologie dépressive rendrait davantage difficile le rappel de souvenirs incongruents à l'humeur — c'est-à-dire agréables. Ceci interférerait donc avec une stratégie de sélection de souvenirs agréables pour réguler l'émotion (Foland-Ross & Gotlib, 2012). En outre, il est possible d'envisager le rappel de souvenirs de manière générale comme une stratégie d'évitement du caractère désagréable et pénible de certains souvenirs. Etant donné que ce biais de mémoire implique une sensibilité accrue aux souvenirs désagréables ou congruents à l'humeur, les personnes concernées par une symptomatologie dépressive tendraient à minimiser l'impact émotionnel désagréable de souvenirs pénibles en rappelant les souvenirs de manière moins détaillée et moins spécifique (Williams, 1996, cité dans Gotlib & Joormann, 2010). Par ailleurs, la présence de souvenirs généraux est associée à des difficultés de résolution de problème et d'imagination de futurs spécifiques (Gotlib & Joormann, 2010).

En résumé, les personnes concernées par une symptomatologie dépressive présentent un ensemble de symptômes émotionnels, cognitifs, comportementaux et neurovégétatifs qui interfèrent avec leur fonctionnement global. Ces symptômes sont maintenus par des mécanismes ainsi que des processus comportementaux et cognitifs spécifiques. L'étude de ces processus ouvre un champ d'interventions possibles pouvant participer à la réduction de la symptomatologie dépressive. Parmi elles, les interventions de psychologie positives se sont montrées relativement efficaces (Bolier, 2013 ; Sin & Lyubomirsky, 2009). Au-delà de la réduction de la symptomatologie, ces interventions présentent l'avantage de développer la conscience et l'utilisation de ressources personnelles, sociales, environnementales et plus globalement de compétences psychosociales. L'efficacité de la gratitude en matière de prévention, de promotion de la santé et de réduction de la symptomatologie dépressive a été

établie (voir Section 1.1. Pertinence de la gratitude pour la santé et le bien-être). Cependant, au vu de la symptomatologie dépressive et des processus impliqués, le rôle de la gratitude envers soi reste à déterminer.

3.3. Rationnel théorique de l'utilité de la gratitude envers soi dans la réduction de la symptomatologie dépressive

Etant donné les caractéristiques du concept de gratitude envers soi et celles de la symptomatologie dépressive, il semble possible de penser que la gratitude envers soi serait pertinente dans la réduction de la symptomatologie dépressive. Deux arguments semblent être en faveur de cette proposition.

D'une part, l'approche du prototype de la gratitude envers soi (Tachon et al., 2022) présente le concept comme plutôt agréable, ayant une valence évaluée positivement. Cette recherche a mis en évidence des caractéristiques associées à une bonne santé mentale et au bien-être, telles que l'optimisme, l'estime de soi, l'humilité ou encore la fierté. Il est à noter que ces déterminants sont attaqués et mis à mal en contexte de symptomatologie dépressive, puisque cette dernière est caractérisée par un rapport pessimiste au monde et au futur ainsi que par une vision négative de soi. En outre, étant donné que la gratitude est négativement associée à la symptomatologie dépressive et partage nombre de ses caractéristiques avec la gratitude envers soi, alors cette dernière (i.e., la gratitude envers soi) devrait être négativement liée à cette symptomatologie.

D'autre part, le rapport à soi que semble initier la gratitude envers soi paraît incompatible avec le rapport à soi observé dans un contexte de symptomatologie dépressive. En effet, la gratitude envers soi instaurerait un rapport à soi fait de respect, de soin et d'attention, de cohérence avec ses valeurs et d'acceptation (Tachon et al., 2022). La symptomatologie dépressive semble quant à elle développer un rapport à soi fait de blâme, de dévalorisation et de culpabilité. Ainsi, développer l'un devrait permettre de réduire l'autre.

Si une telle relation est avérée, il est à envisager que la gratitude envers soi puisse également influencer les processus de traitement de l'information à l'œuvre en cas de symptomatologie dépressive.

D'abord, une des caractéristiques du concept de gratitude envers soi serait l'orientation attentionnelle vers le positif (Tachon et al., 2022). Cela suggère que la gratitude envers soi pourrait influencer la manière dont est orientée l'attention. Étant donné les connaissances actuelles relatives au biais attentionnel dans le cas de la symptomatologie dépressive, il pourrait être envisagé que la gratitude envers soi permette de désengager plus facilement son attention de stimuli à valence négative afin de la réorienter vers des informations plus agréables. Une autre possibilité, peut-être plus consciente, serait que le recours à la gratitude envers soi constituerait une stratégie de coping pour se désengager de stimuli désagréables ou aversifs. Autrement dit, reconnaître et apprécier ce qui est perçu comme positif, impliquant le soi ou en partie causé par soi, permettrait de faire face aux stimuli désagréables. Ce désengagement attentionnel pourrait permettre l'utilisation de ressources et de stratégies de coping adaptées, éventuellement centrées problème, plutôt que le recours à la rumination. À l'appui de cette hypothèse, il a été montré que la rédaction d'une lettre de gratitude favoriserait la détection de stimuli émotionnels, indépendamment de leur valence (Stone et al., 2022). Cela semble donc indiquer que la gratitude soutient une plus grande ouverture attentionnelle, des stimuli agréables pour maintenir l'humeur, et des stimuli désagréables pour limiter l'évitement émotionnel (Stone et al., 2022). Il pourrait en être de même pour la gratitude envers soi, notamment concernant les stimuli relatifs au Soi.

Ensuite, la gratitude envers soi influencerait l'interprétation des événements, au moins relatifs à soi. En effet, la gratitude envers soi semble favoriser un rapport à soi bénéfique et aidant, ce qui engendrerait une formulation d'interprétations davantage positives lors du traitement d'informations relatives à soi. Cela permettrait également le maintien de croyances adaptées. Ainsi, il serait plus facile de nuancer et recadrer positivement les informations ambiguës ou négatives, notamment si elles sont relatives au Soi. Plusieurs études ont mis en évidence une telle relation dans le cas de la gratitude. En effet, la gratitude-trait est positivement corrélée à la réinterprétation et la croissance positive ou recadrage positif

(Lambert et al., 2012 ; Wood et al., 2007) et prédit positivement le biais d'interprétation positive et négativement le biais d'interprétation négative (Alkozei et al., 2019). Les travaux de Lambert et al. (2012) mettent en évidence que les personnes ayant un haut niveau de gratitude ont davantage recours au recadrage positif, ce qui suscite des états de gratitude et réduit la symptomatologie dépressive. Il pourrait donc en être de même pour la gratitude envers soi.

Enfin, la gratitude envers soi pourrait altérer le biais de mémoire à l'œuvre dans la symptomatologie dépressive en favorisant une lecture bienveillante et reconnaissante des actions et événements passés. Ce point est très lié au potentiel effet de la gratitude envers soi sur les interprétations. En effet, la pratique de la gratitude envers soi permettrait d'effectuer un recadrage reconnaissant, amenant les personnes concernées par une symptomatologie dépressive à moins se blâmer pour des expériences passées. Ainsi, les souvenirs deviendraient moins aversifs, et une autre lecture et intégration dans l'histoire de vie des personnes serait rendue possible. La gratitude envers soi pourrait également altérer le biais de mémoire en amenant les personnes à mobiliser des souvenirs positifs. Cela a été mis en avant dans le cas de la gratitude, les personnes ayant un haut niveau de reconnaissance rapportant davantage de souvenirs à valence positive et d'intrusions de souvenirs perçus comme positifs que négatifs (Watkins, 2004). Il pourrait en être de même pour la gratitude envers soi.

En somme, les arguments en faveur de la potentielle influence de la gratitude envers soi sur les symptômes dépressifs peut être de vue de manière plus globale à travers le prisme de la *broaden-and-build theory* des émotions agréables (Théorie élargir et construire, Fredrickson, 2004). Cette théorie stipule que l'expérience d'émotions agréables élargit le répertoire pensées-actions : davantage de pensées et de comportements sont disponibles en cas d'expériences d'émotions agréables, ce qui permet de découvrir et de construire de nouvelles ressources personnelles et sociales. Ainsi, la gratitude envers soi pourrait élargir les pensées et comportements disponibles, en modifiant par exemple la manière dont les informations relatives à soi sont traitées ou bien en orientant la personne vers davantage de bienveillance et de cohérence avec ses valeurs, construisant ainsi des ressources personnelles (e.g., réorientation de l'attention, recadrage positif, auto-compassion), utiles pour faire face

aux situations difficiles de la vie. Autrement dit, il serait possible de penser que la gratitude envers soi participerait au développement d'un style cognitif positif (Alkozei et al., 2018, 2019), pensé comme un antagoniste aux biais d'attention, d'interprétation et de mémoire à l'œuvre dans la symptomatologie dépressive. L'ensemble des arguments avancés ici donne à voir l'intérêt de l'étude de la relation entre la gratitude envers soi et la symptomatologie dépressive.

4. Problématique

Ce premier chapitre avait pour objectif de réfléchir à la manière dont la gratitude envers soi pourrait être conceptualisée et appliquée en promotion de la santé. Les données présentées jusqu'ici permettent alors de penser que :

- La gratitude-trait et les interventions de gratitude sont généralement associées aux indicateurs de bien-être et de santé mentale.
- Le cadre conceptuel de la gratitude est hétérogène et a souvent été trop restrictif quant à la structure et au contenu du concept de gratitude par rapport à la compréhension et l'utilisation qu'en a la population générale. Cela a conduit à la disqualification de la gratitude envers soi en tant qu'objet d'étude.
- Or, l'absence d'éléments de preuve à l'appui des critiques de la gratitude envers soi, la perception tronquée des premières conceptualisations de la gratitude, le rôle de la responsabilité personnelle ainsi que de la reconnaissance et l'appréciation de caractéristiques positives relatives au soi dans les expériences de gratitude constituent autant d'arguments en faveur de l'étude de la gratitude envers soi. De plus, il a été mis en évidence que les personnes ont défini et caractérisé le concept de gratitude envers soi avec un fort degré d'accord, suggérant qu'il s'agit d'un concept faisant sens pour la population générale.
- Une première définition de la gratitude envers soi a ainsi été proposée en tant que reconnaissance et appréciation de bénéfices impliquant le soi ou en partie causés par soi.
- Dans le contexte de la symptomatologie dépressive, la gratitude envers soi pourrait se montrer utile en favorisant (1) l'expérience d'affects agréables, (2) un élargissement attentionnel ou l'utilisation de stratégies de réorientation attentionnelle, (3) le recours à des interprétations des informations relatives au soi davantage positives et bienveillantes, (4) la mobilisation de souvenirs agréables ou réinterprétés de manière plus positive et bienveillante. Ces implications pourraient instaurer un rapport à soi plus fonctionnel et aidant, antinomique avec une vision négative de soi telle qu'observée en cas de symptomatologie dépressive.

Finalement, l'ensemble de ces données interroge la pertinence de l'étude de la gratitude envers soi. Seule l'accumulation de preuve quant aux implications de la gratitude envers soi permettra de déterminer, jusqu'à preuve du contraire, si la gratitude envers soi fait sens, ou non, fondamentalement et est bénéfique, ou non, à la santé mentale. Ce travail s'attache donc, avec une grande curiosité, à déterminer si la gratitude envers soi est pertinente ou non fondamentalement et en contexte de prévention et promotion de la santé. Il s'agit donc, dès lors, de situer ce travail sur deux axes distincts mais tout à fait interconnectés.

Le premier axe est fondamental. En effet, à notre connaissance et à ce jour, seule une étude (Tachon et al., 2022) a été consacrée au développement conceptuel de la gratitude envers soi. Nous pensons que l'exploration fondamentale du concept est nécessaire pour déterminer sa pertinence. Une critique du concept a d'ailleurs été mentionnée : la gratitude envers soi serait confondue avec le concept de fierté (Watkins et al., 2022). L'étude comparative des expériences de gratitude envers soi et de fierté devrait témoigner de la proximité des deux types d'expériences. Nous émettons l'hypothèse que les expériences de gratitude envers soi et de fierté partageront, en effet, des caractéristiques communes (e.g., vécu généralement agréable, attribution causale interne) mais demeureront distinctes l'une de l'autre. Ce travail apportera un complément théorique notamment expérientiel à l'étude conceptuelle déjà réalisée. Il permettra ensuite de tendre vers une opérationnalisation du concept de gratitude envers soi par la construction d'une échelle mesure.

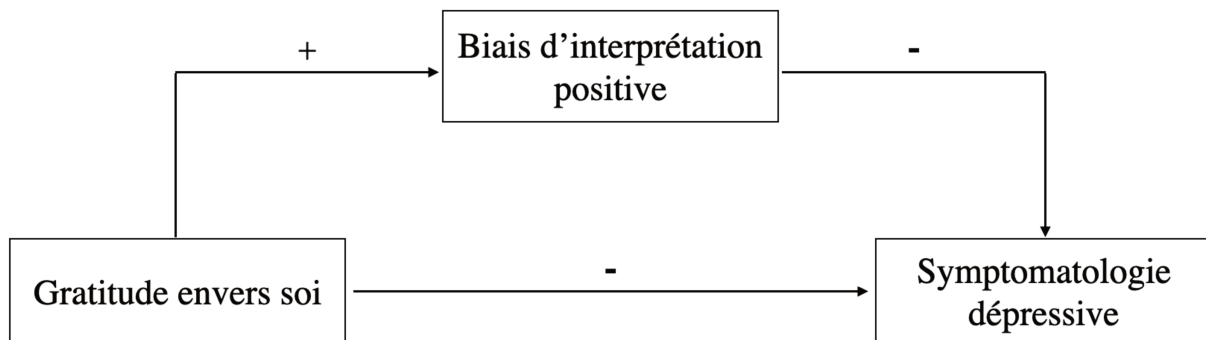
Le second axe de ce travail est, quant à lui, appliqué. Il s'agit essentiellement d'étudier les implications de la gratitude envers soi pour la santé mentale et le bien-être. La phase d'analyse des corrélats de la gratitude envers soi avec les indicateurs et déterminants de la santé mentale et du bien-être sera le préalable à l'étude des implications d'une pratique de gratitude envers soi. Il est alors attendu que la gratitude envers soi, à travers des méthodologies transversales et expérimentales, soit positivement associée aux indicateurs de bonne santé mentale et de bien-être et négativement associée aux indicateurs de moins bonne santé mentale, tels que la symptomatologie dépressive.

Ce travail a également pour objectif de tester le modèle théorique représenté par la figure 2. Ce modèle est basé sur les données décrites dans ce premier chapitre. Il suppose qu'un niveau haut de gratitude envers soi prédirait négativement la symptomatologie dépressive. Cette

relation serait médiée par le biais d'interprétation positive. Ainsi, la gratitude envers soi prédirait positivement le biais d'interprétation positif qui, à son tour, prédirait négativement la symptomatologie dépressive.

Figure 2.

Modèle théorique de médiation de la relation entre la gratitude envers soi et la symptomatologie dépressive par le biais d'interprétation positive et l'orientation vers le positif.



La partie empirique de cette thèse est structurée autour de six articles, répartis au sein des quatre chapitres suivants.

Le chapitre 2 s'inscrit dans l'axe fondamental de cette recherche et consigne une étude comparative de la gratitude envers soi et de la fierté. Une méthodologie qualitative a été mise en œuvre afin de mieux circonscrire chaque concept, d'en comprendre les caractéristiques communes ainsi que les divergences. Ce travail permet également d'approfondir la compréhension de l'expérience de gratitude envers soi, participant ainsi à la construction d'un cadre théorique solide.

Le chapitre 3 est consacré à l'opérationnalisation et contient deux articles. Le premier d'entre eux concerne l'étude des caractéristiques psychométriques du questionnaire de gratitude qui, jusque là, n'avait pas fait l'objet d'une validation française. Le second présente, au travers de trois études, la construction ainsi que la validation française et anglophone de l'échelle de gratitude envers soi.

Le chapitre 4 s'inscrit pleinement dans une démarche de recherche appliquée, au travers de deux articles. Le premier est relatif à la compréhension des liens entre la gratitude envers soi et les déterminants et indicateurs de la santé mentale et du bien-être, en population générale (étude 1) et auprès d'une population à risque (étude 2). Le second a pour objectif d'évaluer l'efficacité d'une intervention de gratitude envers soi pour promouvoir le bien-être et diminuer la symptomatologie dépressive.

Enfin, le chapitre 5 présente un article consacré, au travers de 4 études, à l'évaluation du modèle théorique proposé ci-avant.

Chapitre 2.

Perspective fondamentale : distinguer gratitude envers soi et fierté

Ce chapitre s'inscrit dans l'axe fondamental de ce travail et vise à étudier plus avant le concept de gratitude envers soi au travers d'une méthodologie qualitative. L'enjeu est ici double : apporter une tonalité expérientielle au contenu conceptuel existant et comparer la gratitude envers soi et la fierté.

Le recueil d'expériences de gratitude envers soi permettra de donner davantage de sens à la conceptualisation initiale permise par l'approche du prototype (Tachon et al, 2022). De plus amples données seront recueillies concernant les conditions d'occurrence et implications de la gratitude envers soi, mais également concernant l'expérience interne des personnes en situation de gratitude envers soi. Une compréhension plus globale et contextuelle devrait alors émerger de cette étude.

Cette recherche permettra également de renseigner la proximité des concepts de gratitude envers soi et de fierté. Récemment, Watkins et al. (2023) ont avancé que la gratitude envers soi ne constituait pas une piste de développement pertinente pour le champ de la gratitude, l'expérience étant confondue dans les précédents travaux avec l'expérience de fierté. Il convient d'éprouver cette hypothèse.

Ce chapitre contient un article. Un résumé, en français, est proposé en fin de chapitre.

Article 1 :

“Are you grateful towards yourself or proud?” Thematic analysis of the divergences and convergences between self-gratitude and pride.

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ABSTRACT

Twenty years of flourishing research informed the beneficial effects of gratitude but, only recently has research investigated the concept of self-gratitude. The recent literature has raised the issue of self-gratitude as a distinctive experience from near emotions, such as pride, however, research has not yet provided distinctive elements. So, the aim of this study was to explore the experiences of self-gratitude and pride and to raise a comparison between these emotions. We asked 95 French adults to share their representations and experiences of self-gratitude and pride. A thematic analysis was performed. The results showed an overlap between self-gratitude and pride, especially due to some of their common activator situations, cognitive processes, and consequences. Nevertheless, they also appeared as strongly distinct from each other. The sense of coherence between actions and values preferentially elicited self-gratitude, which was associated with an attitude of self-kindness, resulting in the expression of thanks, and a feeling of inner harmony. Pride appeared as elicited in the context of success, resulting in an ambiguous emotional experience and in self-inflation. Some specific bodily attitudes (e.g., straighter posture) were described. Implications for the understanding of the concept of self-gratitude, as well as future research in this field are discussed.

KEYWORDS

Self-gratitude; gratitude; pride; thematic analysis; positive psychology

1. Introduction

Trait-gratitude, which can be understood as a tendency to notice and appreciate the good and positive in life (Wood et al., 2010), has been shown to be an important predictor of well-being (e.g., Portocarrero et al., 2020) and mental health (Jans-Beken et al., 2020). Twenty years of flourishing research allowed scholars to build a conceptual and empirical framework to study the influence of gratitude on mental health. However, two areas in the field have been less developed. First, the underlying mechanisms through which gratitude contributes to well-being and mental health have only recently been studied in more detail (e.g., Alkozei et al., 2019; Lambert et al., 2012). Second, scholars shed light on the multiple ways of conceptualizing gratitude in this research field, and broader definitions have been proposed while others have been criticized (e.g., Navarro & Tudge, 2020). This paper speaks to this second point.

The concept of gratitude

Despite the flourishing literature about the implications of gratitude on mental health, there is some debate among scholars about how to define and characterize gratitude (e.g., Rusk et al., 2016). First, there is a lack of consensus about the nature of gratitude which ‘has been conceptualized as an emotion, a virtue, a moral sentiment, a motive, a coping response, a skill, and an attitude’ (Emmons & Crumpler, 2000, p.56). It also has been considered as a character strength (Seligman et al., 2005), a trait (McCullough et al., 2002), or a wider disposition (Wood et al., 2010). Second, there is no consensus about the structure of gratitude. Some scholars describe gratitude as a two-part concept (also known as a dyadic concept of gratitude, or generalized gratitude, Gulliford et al., 2013; Lambert et al., 2009), involving only a benefit and a beneficiary, and resulting in a feeling of gratitude for the benefit. Most of them consider three-part gratitude (also named triadic concept of gratitude, or benefit-triggered gratitude, Gulliford et al., 2013; Lambert et al., 2009), including a benefactor, a benefit, and a beneficiary, and resulting in a feeling of gratitude toward the benefactor for a benefit (e.g., McCullough et al., 2002). Some other authors argue that reciprocation is a necessary element to reach gratitude, resulting in four-part gratitude (a benefactor, a benefit, a beneficiary, and reciprocation, Navarro & Tudge, 2020). Third, research showed that scholar’s

definitions could be narrower than the laypeople ones (Lambert et al., 2009; Morgan et al., 2014). Across this context marked by conceptual differences among scholars, the conceptualization of the newly defined sub-concept of ‘self-gratitude’ is an imminent research question.

The concept of self-gratitude

Self-gratitude appears at two junctures within the development of the gratitude research field. At its beginning, self-gratitude was quickly discarded from research (Emmons & Crumpler, 2000). It was considered as an impossible experience when considering gratitude. For example, Emmons and Crumpler (2000) argued that ‘One does not talk about being grateful to oneself’ (p.57). However, recent research investigated the relationship between gratitude and the self (Homan & Hosack, 2019), asserting that self-gratitude can be experienced (Skrzelinska & Ferreira, 2020). Given the lack of consensus about the gratitude concept and the hasty rejection of self-gratitude, this research signaled the necessity to further investigate the concept of self-gratitude and its implications in health to determine its relevance in the gratitude field.

In line with these recent developments, one prototype analysis of the concept of self-gratitude was recently conducted in France (Tachon et al., 2022). Attempting to understand the laypeople perspective toward self-gratitude, this research highlighted (1) the overlap of self-gratitude and gratitude representations when considering prototypical and classic definitions of gratitude, (2) elements in favor of two-part and three-part self-gratitude, and (3) the association of self-gratitude with other self-constructs (e.g., self-acceptance, self-kindness). Indeed, features as ‘feeling of gratefulness’, ‘recognition of one’s efforts and value’, ‘to thank oneself’, ‘satisfaction’, ‘smiling’, ‘accomplishment’ or ‘to reward oneself’ were characteristic features of self-gratitude. The first definition of self-gratitude was then offered as ‘the acknowledgment and appreciation of a meaningful benefit involving the self’ in the two-part perspective (i.e., presence of a benefit and oneself as the beneficiary) and ‘of a benefit partly caused by oneself’ in a three-part perspective (i.e., a benefit and oneself as the beneficiary and the benefactor, Tachon et al., 2022, p.1881). One interesting result of this research is that self-gratitude was frequently associated with pride. However, no element

allowing a strong distinction between these concepts was suggested, which constitutes an issue which needs further research.

The concept of pride

Pride is a broad concept that has been conceptualized in distinctive ways (Mercadante et al., 2021; Tracy & Robins, 2007a). Research has identified various targets of pride, resulting in several kinds of pride. One could feel pride in relation to the success of a close other (vicarious pride) or when a social group to which one affiliates or belongs attained success or an achievement (group-level pride, Septianto et al., 2018; Williams & Davies, 2017). One could also feel pride in relation to one's own success. In that case, pride is conceptualized as a self-conscious emotion (Tracy & Robins, 2004a). Self-oriented pride has been described as a two-facet concept (Tracy & Robins, 2007a). The Authentic Pride could be defined as a 'joy due to successfully performed actions and positive thoughts and feelings' while Hubristic Pride 'can be defined as excessive pride or self-confidence, often leading to negative consequences' (Slaski et al., 2019, p.1). These two facets are present in the representation of the concept in laypeople (Tracy & Robins, 2007a). They share a lot of common features, such as the activator events (e.g., successes) or the bodily attitudes (e.g., expanded posture, Tracy & Robins, 2007b). However, they would differ in the cognitive process at the causal attribution level (Dickens & Robins, 2022; Tracy & Robins, 2007b). Recent research suggested that Authentic Pride related positively to controllable (i.e., efforts) and stable (i.e., ability, stable causes) attributions while Hubristic Pride was negatively associated to controllable cause (i.e., efforts) and positively related with external causes (Dickens & Robins, 2022). No correlation was found between Hubristic Pride and stable attributions (Dickens & Robins, 2022). Overall, this meta-analytic project supports this two-faced conceptualization and also the way that Authentic Pride has been defined as a genuine pride experience, resulting in positive outcomes, such as self-esteem, adaptive personality constructs or better psychological health (Dickens & Robins, 2022). However, this work suggested that Hubristic Pride is not that much an issue of "excessive pride or self-confidence" (as defined by Slaski et al., 2019). Instead, it could consist of the exudation of confidence in order to deal with low self-esteem (Dickens & Robins, 2022).

In the light of these elements, Authentic Pride may be the ‘Pride’ that frequently appeared in the self-gratitude prototype analysis (Tachon et al., 2022). Some common ground seems to appear between these two specific experiences. For example, both of them seem to lie on attributions to (in part) internal causes, implying a preponderance of appraisal processes, and to be related to self-constructs and pleasant emotions, such as joy. Nevertheless, and despite the lack of distinctive elements, it seems relevant to conceptualize self-gratitude and authentic pride as distinguishable experiences. Indeed, while the function of pride relies on social valorization (Sznycer et al., 2021), self-gratitude may have a role in increasing the feeling of harmony with the self, as suggested by the association with other self-concepts such as self-kindness (Tachon et al., 2022). Moreover, pride is conceptualized as a social emotion, in that it occurs in social interaction (Sznycer et al., 2021). Regarding this, self-gratitude could be different by being elicited in relation to the self. Given this theoretical ground, it appears necessary to investigate if a distinction between self-gratitude and pride experiences could be described in the general population.

Overview of the study

The main goal of the current study was to investigate the similarities and the differences between self-gratitude and pride experiences. We used a qualitative methodology and a thematic analysis to collect and analyze the data. Given the need to develop a theoretical framework of self-gratitude, the current research provides extensive insights to understand self-gratitude experiences and distinguish them from pride experiences. It may strengthen the emerging literature in the field of gratitude and encourage further research.

2. Materials and methods

2.1. Participants

A total of 95 French adults participated in the online study. The sample was composed of 78 females and 17 males. All of them were above 18 years old. We did not collect more sociodemographic data to allow participants to freely and authentically share their personal

experiences about self-gratitude and pride. Furthermore, we did not have any hypotheses with regards to the sociodemographic characteristics.

2.2. Procedure

The study was conducted online through the LimeSurvey platform. Using a snowball sampling method, the researchers first shared the study through their social networks, and then participants freely shared the study link. Participants contributed to the research without any financial compensation. The study was carried out in accordance with the 1964 Helsinki declaration and its later amendments. Before the beginning of the study, participants received an information and consent form detailing the aims and the objectives of the study as well as their right to withdraw.

The participants were invited to complete one out of two questionnaires.

The first one (N = 76, 59 females, 17 males) questioned the experiences of pride and self-gratitude, and their common parts as well as their differences. It was outlined in three parts: pride, self-gratitude and comparison of both concepts. The pride and self-gratitude sections were randomly presented to prevent the influence of the order of presentation on the data. Within the pride and self-gratitude sections, participants were invited to share (1) their personal representations associated with the concept, (2) a specific memory, (3) the thoughts, emotions and feelings reactivated by the memory, and then (4) their own definition of the concept. Then, they were asked to expose the common elements and the differences between the experiences of pride and self-gratitude.

The second questionnaire (N = 19, all females) invited participants to share three specific memories of self-gratitude or pride, including thoughts, emotions, feelings, and behaviors. Participants were assigned to a specific condition on the basis of their birth date. Those who were born before the 15th were assigned to the self-gratitude condition (N = 8); those who were born after the 15th were assigned to the pride condition (N = 11).

2.3. Data analysis

The data of both questionnaires was transcribed to form one unique corpus. The analysis of the corpus was performed by two researchers. To enable the emergence of salient and meaningful themes allowing a better understanding of self-gratitude and pride experiences, both independently of each other and comparatively, we followed the inductive analysis procedures well described by Braun and Clark (2006). The analysis was carried out in several phases such as familiarizing with the corpus, coding relevant data, collating codes into themes, iteratively reviewing themes across the whole corpus, and then naming and defining generated themes (Braun & Clarke, 2006; Paillé & Mucchielli, 2016). More precisely, the two researchers first familiarized themselves with the whole corpus through several active readings. One of them determined relevant items to analyze through isolating the verbatim. Each item — which could be a sentence or a section of a sentence — had to refer to one idea. Thus, three data sets were built. The first one collated self-gratitude data, the second one collated pride data, and the last one referred to the comparison between self-gratitude and pride. The second researcher checked the data sets by reviewing the isolated items regarding the whole corpus. The discrepancies were dealt with through discussion between the two coders to build the final version of the three data sets. Some data were not codable given the lack of precision or context, making the interpretation difficult: they were noted as ‘uncodable data’. The analysis started with the third data set (i.e., the comparison between self-gratitude and pride data set). In doing so, it was possible to collect some themes which were present and reused in the other data sets.

A sequential methodology (Paillé & Mucchielli, 2016) was used, allowing for the identification of relevant themes, their reviewing and then the building of thematic map based on the first half of the data set. In other words, we conducted all of the thematic analysis steps on the first half of the data set. Once themes were satisfying, the other half of the data set was analyzed based on this previous analysis. Other relevant themes were added. At the end of the first data set analysis, researchers reviewed each theme through the whole data set and collated themes if necessary. Thus, a first thematic map was built. The sequential

methodology presented the advantage of efficient and uniform analysis and was relevant given our large corpus (Paillé & Mucchielli, 2016).

The same method was used to analyze self-gratitude and pride data sets. The difference for these data sets was that some themes were already available thanks to the first thematic analysis performed on the comparison data set. The analysis of the two remaining data sets favored the emergence of other themes.

Once all of the data sets were analyzed, the themes were reviewed through the whole corpus. This review generated major modifications of the themes, involving collating or breaking down themes. Then, another review of the whole corpus was conducted. A few minor changes were carried out. The discrepancies were resolved through discussion between the two coders: the involvement of a third researcher was useful when an agreement between the two coders was not reached. Finally, a last revision of the whole corpus was performed: no change or modification was detected. Then, the names of the themes were refined and defined through a collective decision to provide a clear representation of the items included in the theme. The resulting thematic maps of the data are reported in Figures 1 and 2. Table 1 in supplementary files presents a synthetic representation of the themes across the corpus.

3. Results

The whole corpus contained 3214 items. In collating themes to determine overarching elements, we identified four major topics characterizing the experience of both pride and self-gratitude and allowing us to compare them: activator situations of the experience, characteristics of the experience, consequences of the experience, and judgment on the experience. Each topic was organized in themes and sub-themes which are presented below (see also Figure 1 and 2). The characteristics of the experiences of self-gratitude are first described, then those of the experiences of pride, and then the experiences of self-gratitude and pride are compared³.

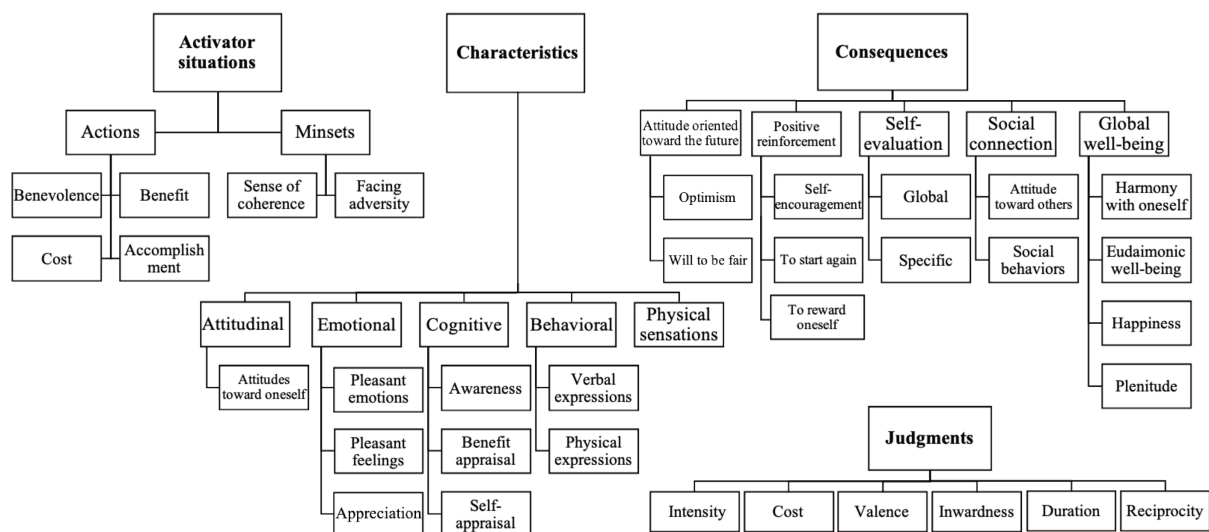
³ Un tableau détaillant l'occurrence de chaque thème, sous-thème et code est présentée en annexe (voir Annexe 1, p.299).

3.1. Self-gratitude experiences

The participants described the experiences of self-gratitude (see fig.1) in terms of activator situations (i.e., conditions allowing self-gratitude to occur), characteristics (i.e., description of what the experience of self-gratitude is), consequences (i.e., what comes after the experience of self-gratitude), and then they formulated judgments about the experience (i.e., appraisal of the experience).

Figure 1.

Thematic map of self-gratitude



3.1.1. Activator situations of the self-gratitude experience

The activator situations of the self-gratitude experience consisted of two themes, namely **actions generating self-gratitude** and **mindset generating self-gratitude**.

Actions generating self-gratitude

Participants identified that self-gratitude could be experienced following actions they fulfilled (13.42% of total occurrences of the self-gratitude data set). First, participants estimated that they experienced self-gratitude after **benevolent** or **kindly actions** (6.43%). In other words, self-gratitude is elicited when a person takes care of oneself or acts in

accordance with one's needs. It also includes kind actions toward others. Second, participants reported being self-grateful when they appraised the positive consequences of their one's actions or also when they felt useful: in sum when they appraised the consequences of their actions as a **benefit** (2.40%). Third, self-gratitude is related to **the cost of the action** (2.40%), whether the step is hard, tough, or costly (i.e., efforts necessary) or a daily one. Then **achievements** (2.0%) appear as the last elicitors of self-gratitude in the corpus. It included success situations, challenging or self-fulfillment situations, and those in which failures and successes can be experienced (see table 2).

Mindset generating self-gratitude

Participants also suggested that a certain mindset could elicit a self-gratitude experience (7.3% of total occurrences across the data set). First, participants experienced self-gratitude when their actions were coherent with what is valuable or worthy to them. This **sense of coherence** (5.76%) is made of self-respect, understood as an attitude of respect toward oneself and one's values, and results in listening to oneself and taking good decisions. Second, **facing adversity** (1.54%) by going through the difficulties of life, surpassing oneself and persevering is also a source of self-gratitude (see table 2).

Table 1.

Activator situations of self-gratitude.

Themes	Evidence
Benevolent and kindly actions	"I do sport every morning", "I allow me to do not work on vacation", "when I asked for sabbatical leave", "when I find words to comfort a friend", "I really feel I was helpful for someone"
Consequences as a benefit	"In sum, I anticipated the unexpected", "I eat less meat", "I helped a suffering friend"
Cost of the action	"I get divorced", "Daily, I organize the family life", "I am the one who remembers everything"
Achievements	"I finally achieved this work task", "for all the choices made in the education of children", "when I give myself a challenge", "In the end, I got out of this complex situation", "I achieved a high self-relevant goal", "I came a long way in my life"

Sense of coherence	“I choose to split up to be in line with myself”, “I did the right thing for my child”, “when I tell people that I need to rest”, “I was linked with my deepest needs”
Facing the adversity of life	“As a step mom, I finally find my place in reconstituted family”, “I grieve to someone beloved”, “I faced my fear and slept alone several times in a country house”, “It was hard but I complete the university curriculum”

3.1.2. Characteristics of the experience of self-gratitude

All across the data set, the participants described the experience of self-gratitude as a multi-component experience. Indeed, they discussed it in **emotional**, **cognitive** and **behavioral** terms. They also portrayed self-gratitude through **physical sensations**.

Attitudinal component

The participants named several attitudes toward themselves, that appear a salient one in the experience of self-gratitude (11.51%). They identified that the experience of self-gratitude was characterized by self-kindness, self-acceptance or again self-compassion. Humility and self-forgiveness were less frequently named by the participants but were also included. In other words, self-gratitude is characterized by a gentle and compassionate attitude toward the self.

Emotional component

As described by the participants, the emotional component of the self-gratitude experience is a complex one, given its numerous characteristics (15.64%). First, the experience of self-gratitude was associated with **pleasant emotions** (7.46%). It included the emotion of **joy** as a frequent one in the experience of self-gratitude. It also featured **pride**, **gratitude**, **satisfaction** and more generally **positive emotions**, or **being moved**. Second, participants identified some **pleasant feelings** as part of the experience of self-gratitude (4.99%). The **feeling of calming** and of **comfort** (e.g., to warm one’s heart) were included in this theme. Finally, the process of **appreciation** was also described by the participants as

constitutive of the experience of self-gratitude (3.17%). It includes the **feeling of thankfulness** (e.g., to feel blessed by oneself) and **savoring** the feeling (e.g., to live this moment). Although the emotional component is well described, it cannot stand alone to picture the self-gratitude experience, given that some themes suggested a cognitive component.

Cognitive component

The cognitive component, including appraisals processes, characterized the experience of self-gratitude (6.34%). First, participants described that **becoming aware of** the activator situations (see section 3.1.1. Activator situations of the self-gratitude experience) was a constitutive cognitive element of the experience of self-gratitude (2.31%). People reported becoming aware through introspection and redirecting their attention to larger dimensions of the present. To know oneself, what is worthy or valuable for oneself is also a way to become aware of potential activator situations of self-gratitude. Second, the **benefit appraisal** processes (1.73%) were also described. It involves the evaluation of the activator situation as a benefit for oneself and judging oneself as, in part, the source of the benefit: in other words, making an internal attribution of the benefit. Another process seems to be **self-appraisal** (2.30%), by recognizing one's value, efforts, or life course: in sum, by being fair with oneself.

Behavioral component

The participants expressed their self-gratitude through **verbal expressions** (5.86%). When participants were self-grateful, they **thanked or congratulated themselves**, silently, inwardly or also aloud. In general, positive thoughts are reported. On a physical level (1.64%), expressions such as smiling, weeping, or exulting were also mentioned.

Physical sensations

The experience of self-gratitude was also portrayed in physical sensations terms. Participants described diverse **physical sensations** but with little agreement (9.79% of the overall occurrences). The three most frequently cited sensations were **sensations of softness** (2.69%),

calm (1.92%), and **warmth** (1.54%). Participants also located the feeling **near the heart** (0.86%).

Table 2.

Characteristics of the self-gratitude experiences.

Themes	Evidence
Attitudes toward oneself	“I was my own best friend”, “It was like giving myself a hug [metaphorically]”, “I identified and accepted my limitations as well as my joy”, “I feel a lot of love toward oneself”, “I accepted that I am human and flawed”, “I limit myself to self-criticizing”
Becoming aware of the activator situation	“I observe what is inside of me”, “Awareness of myself”, “I understand what is worthy for me”, “Redirection of one’s attention on what is plentiful and
Benefit appraisal	“to recognize the gift that one offers to oneself by taking one’s chances”, “to know that it partly happened thanks to me”, “only I could make the decision”
Self-appraisal	“It is a fair and kind analyze of my action”, “I recognize my quality, resources, potential”, “to recognize who I am”, “to give what one can”, “to recognize what was done to go through the difficulties”, “I acknowledge that my past decisions are constitutive of who I am
Verbal expression	“I repeated “Thank you!” to myself”, “I congratulate myself for my vigor and perseverance”
Physical expression	“to weep in a positive way”, “I ran in all directions”, “to jump”, “to laugh”

Note: The emotional component and the physical sensations associated with the experience of self-gratitude are not described in the table to avoid redundancy.

3.1.3. Consequences of the experience of self-gratitude

Alongside the activator situations and the characteristics of the experience, the participants also described self-gratitude through its **consequences**. First, participants judged that self-gratitude had numerous implications in terms of global well-being (10.27% of total occurrences in the data set), promoting a feeling of harmony with the self, happiness,

eudaimonic well-being or also plenitude. Second, the experience of self-gratitude acted like a positive reinforcement (2.11%) by producing self-encouragement and the will to start again the behaviors. People reported engaging themselves in rewarding behaviors. Third, the experience of self-gratitude was followed by a critical perspective toward oneself, resulting in **general look at their overall selves** (1.58%) and then to feel more self-confident. They also reported specific self-evaluation (1.07%) as the appraisal of their value and worth, in terms of self-esteem and narcissism. Then, consequences of self-gratitude were also pictured in terms of social connection, through attitudes of opening, kindness and loving to others. This social connection also included behaviors such as sharing things around oneself and expressing gratitude toward others. Finally, participants marginally reported a change in the **attitude oriented toward the future** (0.38%) following self-gratitude experience, by being more optimistic or having the will to be fair in the future.

Table 3.

Consequences of the self-gratitude experience.

Themes	Evidence
Global well-being	“I was connected with myself”, “being in peace with myself”, “self-gratitude is a source of deep happiness”, “I was suddenly happy to be here, right where I belong”, “kind of fulfilment”, “I felt complete”, “to feel oneself as a whole”
Positive reinforcement	“[encouragement] to do more often”, “to pursue the path to reach self-coherence”, “I was eager to continue to be kind”, “I want to continue to say no for things one does not want to do”, “I offered myself a gift”
Self-evaluation	“It gives me confidence in my own judgment”, “I trust myself for the future”, “I feel worthy”, “It generates a positive self-image”, “It strengthens the ego”, “I could be condescending”
Social connection	“I welcome more easily the differences of others”, “I am more tolerant”, “I give more love around oneself”, “I shared with my friends the flowers I bought for myself”, “It give me the will to share my own recipes”, “I called my friends and family to thank them for being present in my life”
Attitude oriented toward the future	“I am sure that it will happen again”, “I want to be fair regarding myself and others”

3.1.4. Judgments of self-gratitude

Besides participants described self-gratitude through its activator situations, characteristics, and consequences, they also formulated some judgments about this specific experience. Several themes emerged. First, the **intensity** (1.54%) of the experience of self-gratitude was depicted in several ways and sometimes in opposite ways. For some, self-gratitude was a **powerful and intense emotion** while for some others it was a **soft and gentle** one. Some others qualified it as **deep emotion** (e.g., to come from deep down). In the same way, the **cost of the experience** was not a consensual theme. Some participants suggested that self-gratitude was **hard to feel** (e.g., rarely felt, need training) while some others estimated that it was **easy** (e.g., can be felt on daily basis). Second, participants described self-gratitude in terms of **valence** (1.15%). Self-gratitude was perceived in a positive way as a **pleasant emotion** (e.g., to like to feel it, almost exquisite). Third, they portrayed self-gratitude as something felt **inwardly** (0.86%) implying it was a **private event or emotion** (e.g., inside oneself, very personal). Furthermore, the **duration** (0.38%) of self-gratitude was qualified as **durable** (e.g., feeling which then stayed). Finally, participants judged the experience through the **reciprocity** prism (0,29%), considering it as a **pure feeling** (e.g., selfless feeling, to do not expect something in return).

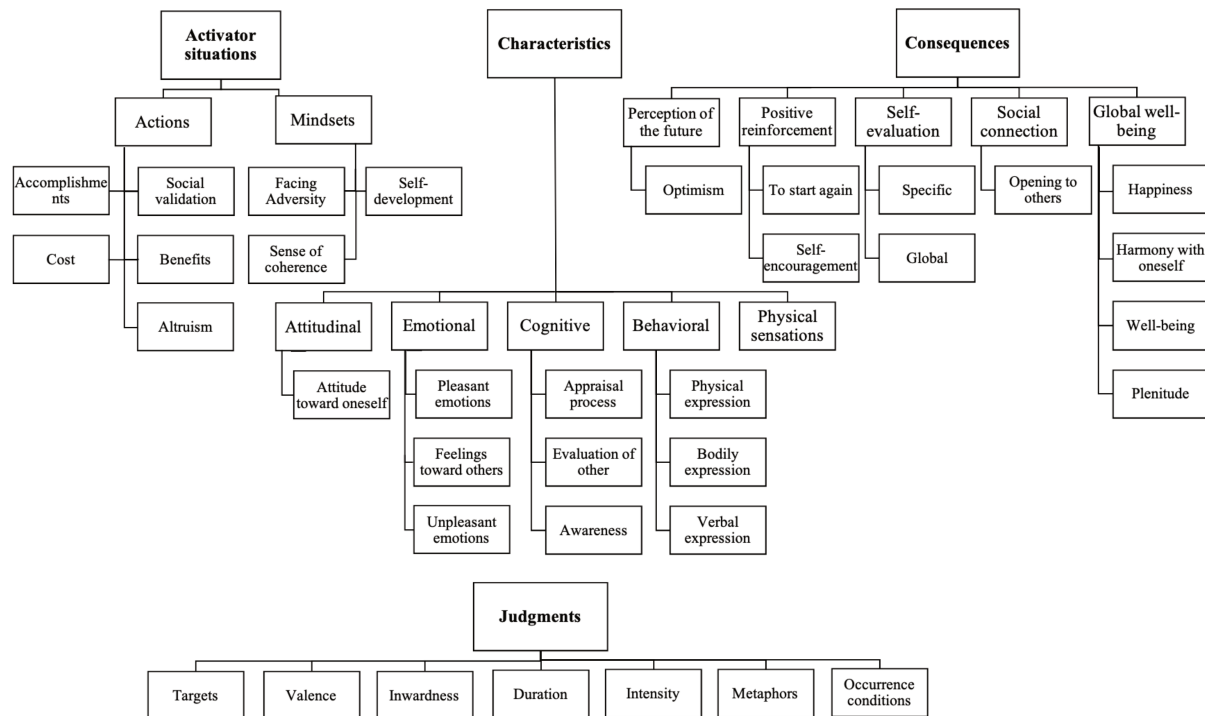
In summary, results indicate that benevolent action and a sense of coherence with one's needs and values preferentially elicited self-gratitude. The experience of self-gratitude is mostly associated with a gentle and compassionate relation to the self. Pleasant emotions and feelings, including appreciation, benefit appraisal processes, and expression of thanks characterise self-gratitude. Consequences are mostly described in terms of influence on global well-being. Individual differences emerged considering judgment and representations of the concept of self-gratitude.

3.2. Pride experiences

As they did for the experiences of self-gratitude, the participants described the pride ones in terms of activator situations, characteristics, consequences, and expressed judgment about the experience (see fig.2).

Figure 2.

Thematic map of pride



3.2.1. Activator situations of pride experience

In the same way, the activator situations of the experience of pride were understood through two themes: **actions** and **mindset generating pride**.

Actions generating pride

Participants considered that pride could be elicited after fulfilling actions (23.27% of total occurrences of the pride data set). First, participants described that **accomplishments** could be the top of activator situations to generate pride (12.76%). Pride was mostly experienced after a success, rising to a challenge or reaching self-fulfillment through achievements. The expectancies also play a role in pride, which could be experienced when one sets high standards or when the outcome was beyond expectations. Second, participants considered **social validation** as an activator situation of the experience of pride (4.27%). It means that being socially valorized, having external support, being targeted by gratitude from

another one, or being the subject of the trust of other people elicited pride. Third, people felt pride especially when the action they did was **costly** and effortful (3.47%). Being proud of trivial actions is also reported but marginally. Then, participants were proud when their actions had positive consequences and when they felt useful. In other words, they were proud when they thought their action offers **benefits** (1.97%). Those ones could also be related to **altruistic actions** (0.81%) such as kindly actions toward others or also to handing down knowledge and learning.

Mindset generating pride

Participants suggested that pride could be generated through a certain mindset (9.59% of the overall occurrences of the data set). First, participants reported being proud when they showed courage, surpassed themselves, persevered against tough conditions, or went through and coped with the difficulties of life or stressful situations. Those **attitudes facing adversity** (6.47%) were seen as activator situations of pride. Second, the **sense of coherence** (2.02%), by being self-respect or by taking good decisions, was a source of pride. Finally, the participants who feel in development also felt pride for their **progression** (1.10%).

Table 4.

Activator situations of the pride experience.

Themes	Evidence
Accomplishments	“I made a good dish”, “I graduated with distinction”, “I went back to university”, “I acted in improvising play”, “when I do a high-quality work”, “Due to my efforts, I obtained an outcome more satisfying than what was expected”
Social validation	“to have positive feedbacks”, “The jury said in front of all students that my work was qualitative and rigorous”, “to be encouraged by the rest of the group”, “to be thanked by an intern”
Cost of the action	“to give birth”, “I learned to tune up a musical instrument”
Benefits of the action	“We were in a dead end and I suggested a solution”, “to make someone smile”
Altruistic motives	“I offered a gift”, “I asked the neighbor if he needs something”, “to teach a class”

Attitudes facing adversity	“to surpass one’s fears”, “to not give up”, “to succeed after failures”, “to resist life circumstances”, “to pass an exam”, “to create a company”
Sense of coherence	“to stay true to oneself”, “for breaking a rule to help a needy student”
Self-development / sense of progression	“to improve oneself”, “to learn to sew”

3.2.2. Characteristics of the experience of pride

The experiences of pride were characterized by **emotional**, **cognitive**, and **behavioral** elements. Participants also described the **physical sensations** elicited by pride.

Attitudinal component

The participants portrayed the attitudinal component of pride across **attitudes toward themselves** during a pride episode (2.25%), especially through a feeling of competence, of self-kindness, love for oneself or also self-acceptance and humility.

Emotional component

The emotional component of the experience of pride was depicted in a multifaced way. First, the participants described a variety of emotions to characterized what happened when pride occurred. **Pleasant emotions and feelings** were widely described (15.13%). Indeed, they estimated that they mostly felt joy, and then satisfaction, pleasure, excitement, or again surprise. Overall, they described being moved. Some of them described a feeling of calm (e.g., relief, relaxation). The experience of pride was associated with experiences of gratitude and self-gratitude. However, some participants also described an emotional dark side of the experience of pride through **unpleasant emotions** (0.89%), such as shame, guilt, and awkwardness. They also described ambivalence. Then, participants portrayed their **feelings toward other people** while they were proud (1.28%) with a feeling of superiority and arrogance.

Cognitive component

At a cognitive level, numerous processes were identified by the participants in the experience of pride. The appraisal processes (3.35%) such as making internal causal attributions, the recognition of one's value and actions, or also the social comparison seem to have a role in the experience of pride. Marginally, participants also reported other processes, such as the evaluation of others (0.29%) by considering the involvement of others in the achievements or also the awareness (0.75%) underpinned by the connection to the present moment or the redirection of the attention to the global elements of the situation.

Behavioral component

Participants expressed their pride in several ways but mostly through **physical expression** (6%) by showing the object of the pride, exulting and celebrating, smiling, laughing, and crying. Participants also described specific **bodily expressions** (3.41%) such as a straighter posture, a stuck-out chest, and deep breathing: they characterized themselves as radiant. Other expressions of pride were mentioned, as **verbal ones** (1.15%), through self-congratulations, positive global thoughts, or bragging.

Physical sensations

Participants described several physical sensations which occurred during an experience of pride (8.14% of the overall occurrences of the data set). The most cited one was a **sensation of vigor** (2.94%), followed by the **sensation of strength**, and then by the **sensation of warmth** (0.87%). They also depicted a **sensation of greatness** (0.69%). Some participants located the feeling **in the chest** (0.12%).

Table 5.*Characteristics of the pride experience.*

Themes	Evidence
Attitudes toward oneself	“I know that I am capable of achieving a goal”, “to have an influence around myself”, “It is a kind gaze at oneself”, “to do not reproach oneself for one’s action”, “I feel love for myself”, “I am comfortable with who I am”, “to be humble, modest”
Unpleasant feelings	“I judged myself as ridiculous”, “it is a sin”, “I kind of self-criticized myself for feeling pride”, “I was embarrassed for feeling pride”, “paradoxical feelings”, “It has to be moderate to impede the increase of an overinflated ego”
Feelings toward other people	“I felt a little above the others”, “It is satisfying to be better than the others”, “I am insufficiently humble and it is a failure”, “to be overconfident, haughty”
Appraisal processes	“I did it alone”, “I really deserved it”, “I acknowledge my qualities”, “I recognize that what was done was valuable”, “I had the best grade of the class”
Evaluation of others	“to acknowledge the influence of what was taught or handed down by someone else”
Becoming aware	“to be consciously awake of the achievements”, “to be contemplative”, “to see the lightness of the day despite its dissatisfactions”
Physical expressions	“to tell everyone”, “I want to show my new car”, “to dance”, “to have a drink”
Bodily expressions	“to stand up straight in a stately demeanor”, “sparkling eyes”
Verbal expression	“Bravo! You dit it!”

Note: positive emotions were not reported in the table to avoid redundancy

3.2.3. Consequences of the experience of pride

The experience of pride was also depicted regarding its consequences. First, participants highlighted the influence of pride on their **self-evaluation** (6.58%). Indeed, they considered that pride is a boost for their self-esteem and narcissism. It could also result in more self-confidence and sense of legitimacy. Second, they estimated that the experience of pride had an influence on their global well-being (5.72% of total occurrences in the data set) and more precisely on their happiness, harmony with oneself, and plenitude. Third, pride also play a role of positive reinforcement (2.54%), leading participants to develop the will to start

again the behaviors which led them to experience pride, and to produce self-encouragement. Marginally, pride experiences led to an opened attitude toward others, facilitating social connection (0.52%) and to a more optimistic perception of the future (0.40%).

Table 6.

Consequences of the experience of pride

Themes	Evidence
Global well-being	“I am happy”, “I am on cloud nine”, “I felt in accordance with myself”, “to feel good”, “to feel
Positive reinforcement	“It gives me the will to get out of my comfort area”, “It gives courage again”, “It boosts me when having
Self-evaluation	“I have a better self-esteem”, “I am smart”, “It flatters my ego”, “to think highly of oneself”, “I can trust my skills and perception”, “to do things in front of other”
Perception of the future	“I am more positive regarding the future”
Social connection	“I positively influence my relationships with the others”

3.2.4. Judgments of pride

Although participants well described the experience of pride through its activator situations, characteristics, and consequences, they also ventured several judgments about it. First, they highlighted that pride could concerned various **targets** (1.73%). Even though pride was judged as a **self-centered emotion** (e.g., linked to the ego, referred to oneself) at first sight, they also expressed that it was possible to be proud **of someone else** (e.g., to be proud of one’s family, close friends) or **of one’s relationships** (e.g., to be proud of the relation of trust with one’s children). Second, they judged the **valence** of the experience (1.33%) in opposite ways. Some depicted pride as a **pleasant emotion** (e.g., nice emotion) while others stated its **unpleasant** (e.g., nasty and negative feeling) or **improper** sides (e.g., misplaced feeling). Third, the participants depicted pride as an **inward feeling** (0.98%). It implied that pride was a **private event or emotion** (e.g., personal feeling, hard to share) and was something **memorable** (e.g., to remember this event when difficulties occurred). Then, they stated the **duration** of the experience of pride (0.75%), judging it as **ephemeral** (e.g., a brief feeling). They also described it as a **strong and powerful emotion** (e.g., intense), regarding its **intensity** (0.64%). Furthermore, they formulated that the **occurrence conditions** of pride

(0.40%) were **after an action** (e.g., came after a behavior). Finally, a few participants used **metaphor** to describe what pride implied (e.g., rooster).

In summary, results indicate that situations of achievement, social validation and facing adversity of life preferentially elicited pride. The experience of pride is mostly associated with feeling of competence. Despite a few mentions of unpleasant feelings, the experience of pride is mostly characterised by pleasant emotions and feelings, cognitive appraisal processes as internal causal attribution and social comparison, and physical and bodily expressions. Consequences are mostly described in terms of influence on self-evaluation. Individual differences emerged considering judgment and representations of the concept of pride.

3.3. Comparison between experiences of self-gratitude and pride

The same global themes emerged from the analysis of the comparison data set. That is, participants rose a comparison between self-gratitude and pride experiences in terms of activator situations, characteristics, consequences, and judgment about the experience.

3.3.1. Activator situations of the experiences

Once again, the same themes emerged across sub-themes analysis for both experiences. According to the participants, self-gratitude and pride could be elicited by **actions** and specific **mindsets** (respectively 10.22% and 2.66% for self-gratitude; 21.40% and 1.40% for pride).

The activator situations of these specific experiences shared common ground. Both of them could be elicited by an **effortful or costly action** or by **an action followed by positive consequences**. Another point of convergence lies in a specific mindset toward adversity such as **surpassing oneself**.

Despite these common elements, self-gratitude and pride diverged drastically with regard to their activator situations. Considering actions eliciting these experiences, it appeared that self-gratitude could be generated through **daily actions** while pride was not in this data set. Self-gratitude was also considered as a consequence of **generous and altruistic actions** through **kindly acts toward oneself or other people** while pride was not. Concurrently, the **accomplishment** theme was more frequently described as an activator situation of pride than one of self-gratitude (respectively 8.84% and 2.22%). Participants mostly considered that pride was elicited by **success** or **self-fulfillment**. Another main difference between the activator situations of these two experiences was the **social validation**. While 9.77% of the pride items referred to the social valorization from a group or an individual, only one item (0.44%) was related to it in the self-gratitude experience. One more difference appeared in the data set across the mindset theme. **Self-respect** was described as an activator of self-gratitude; no reference to self-respect appeared considering pride.

3.3.2. Characteristics of the experiences

Both experiences of self-gratitude and pride were described through **emotional** (respectively 30.22% and 17.67%), **cognitive** (10.22% and 6.05%), and **behavioral** (1.78% and 6.98%) components, and **physical sensations** (8% and 7.44%).

From the emotional perspective, both self-gratitude and pride shared common elements. For example, the **associated emotions** elicited by the experience of self-gratitude and pride are similar (i.e., joy, satisfaction, pleasure). Besides these common elements, self-gratitude and pride were described as distinctive through the emotional component. First, self-gratitude was associated with a **feeling of comfort** while pride was not. It was also more associated with **feelings of calming** (2.67%) than pride (0.47%). Second, participants described more the emotional part of the experience of self-gratitude in a bright perspective through **self-acceptation** (4%), **loving oneself** (3.11%), **self-kindness** (1.33%), and **self-compassion** (1.33%), while pride was also evoked in a darker way: **arrogance** (1.40%), and **feeling of superiority** (0.93%). In the pride experience, only one or two occurrences referred to **self-acceptance**, **self-kindness**, and **loving oneself**. Finally, the last point of divergence at

the emotional level was the **feeling of thankfulness** which was more associated with self-gratitude than pride (respectively 2.67% and 0.93%).

From the cognitive perspective, self-gratitude and pride had some features in common. They shared the **connection with the present moment** at the acknowledgment stage, but also the **willingness to be fair with oneself** when evaluating the self. The common thought contents were **congratulating oneself**. However, there were differences that are interesting to raise. First, **introspection** was more associated with self-gratitude than with pride (respectively 1.78% and 0.47%). Participants also described a **reorientation of the awareness** as characteristic of the experience of self-gratitude while there was no reference to it considering pride. Second, **recognizing one's value** was more described in the experiences of pride (3.26%) than in those of self-gratitude (1.33%). Third, the process of appraisal differed in this data set according to the participants: self-gratitude relied on **internal attributions**, and pride was described through **social comparison**.

From the behavioral perspective, there was not any convergence between the experience of self-gratitude and pride. The behaviors of self-gratitude were depicted through **thanking oneself, sharing, rewarding oneself**, or again **smiling**. Pride behaviors were more about **exulting, showing one's pride or for what one is proud of, laughing**, and **crying**. Participants also mentioned that their **posture was straighter**.

From the physical sensation perspective, there were some common elements between self-gratitude and pride, such as the **feeling of warmth** or **feeling of greatness**. However, self-gratitude was associated with **calm** (1.78%), while pride was associated with a **sensation of energy** (3.26%).

3.3.3.3. Consequences of the experiences

The consequences of the experiences of self-gratitude and pride were presented in terms of **positive reinforcement** (respectively 2.66% and 2.80%), **attitude toward oneself** (respectively 6.22% and 11.64%), **attitude toward other people** (respectively 2.22% and 3.26%), and **global well-being** (respectively 8.44% and 2.79%).

On the one hand, they shared common ground with regard to positive reinforcement, attitude toward other people, and in part to global well-being. Indeed, self-gratitude and pride experiences appeared to elicit **happiness** and **well-being** in a similar way. They also were associated with an **optimistic** perspective of the future and worked as **positive reinforcement** through **encouragement** and the will **to start again the behaviors** for which people felt grateful toward themselves or proud. From the attitude toward other perspective, both experiences promoted **social connection** (i.e., opening toward others).

On the other hand, self-gratitude and pride experiences differed on some points in the global well-being and attitudes toward oneself. It appeared that self-gratitude was more associated with **harmony with the self** (4%) and **plenitude** (2.22%) than pride (respectively, 0.47% and 0.47%). In the same way, self-gratitude promoted more **self-confidence** (3.11%) than **self-esteem** (2.22%) and **narcissism** (0.89%). The opposite pattern appeared regarding pride. Indeed, pride experiences promoted more **self-esteem** (6.05%) and **narcissism** (3.26%) than **self-confidence** (2.33%).

3.3.4. Judgments of the experiences

Considering the judgments about the experiences that participants formulated, it is possible to draw some points of convergence between self-gratitude and pride. Indeed, both experiences appeared as **pleasant** in a similar way and **self-oriented** or **self-centered** (even though one could be **proud of someone else**, 0.93%). Despite these similarities, self-gratitude and pride experiences offered numerous differences. In terms of **inwardness**, self-gratitude was more described as an **intimate** experience than pride (respectively 4% and 0.93%). Self-gratitude was also depicted as a more **durable** experience than an **ephemeral** one (respectively 1.33% and 0.44%). The opposite pattern appeared considering pride (respectively 0.93% and 1.86%). Self-gratitude was more described as a **soft and gentle** experience (5.33%), while pride appeared only as a **powerful** one (2.33%). Participants also described more self-gratitude as more **rare or difficult to feel** (1.33%) than pride (0.47%).

4. Discussion

The main goal of the current study was to raise a comparison between self-gratitude and pride experiences through a qualitative approach. The thematic analysis of the collected data shed light on common elements and differences between both experiences. Both of them were elicited by some similar events such as a costly action. They also were associated with pleasant emotions and relied on cognitive processes of acknowledgment and internal causal attributions. They were followed by similar consequences, promoting global well-being and acting as positive reinforcement. However, results showed that, despite these common elements, self-gratitude and pride are distinct. The differences were described in terms of activator situations, characteristics, consequences, and judgments of the experiences.

4.1. Distinguishing self-gratitude and pride

The activator situations of self-gratitude and pride appeared as distinctive elements of these experiences. The context in which pride occurred was narrower than for self-gratitude. Indeed, while self-gratitude could be experienced for daily and “minor” actions, pride experiences were mostly triggered in contexts of accomplishment, especially when it comes to efforts and success. This is in line with the literature in the field (e.g., Dickens & Robins, 2022; Tracy & Robins, 2007a). These contexts of success or costly actions to the self could also elicit self-gratitude, mirroring the broader literature around gratitude where cost is identified as a key amplifier of grateful responding (e.g., Rusk et al., 2016; Tesser et al., 1968), and suggesting some overlap between self-gratitude and pride. However, these kinds of contexts would not be the main and privileged activator situations of self-gratitude, in the same way, that benevolent actions and a sense of inner harmony would not be the activator situations that mostly lead to pride. This constitutes here a divergence in privileged activator situations. Furthermore, the role of social validation appeared as a specific one in pride experiences. As a self-conscious emotion, pride occurred when socially valued goals are achieved, implying that it is a main activator situation or element of the experience pride (Sznycer et al., 2021; Tracy & Robins, 2004a). After all, “pride tracks the values of audiences” (Sznycer et al., 2021, p.297). Nevertheless, self-gratitude experiences were elicited by the acknowledgment of tangible or intangible benefits or valuable outcomes for

oneself. This is in line with previous conceptions (described in the section 1.1. The concept of gratitude) of two-part or three-part gratitude (e.g., Emmons & Mishra, 2011; Lambert et al., 2009). Indeed, while participants largely experienced self-gratitude in the context of positive outcomes, they also described being grateful toward themselves for being able to face adversity or faithful to who they are. This could highlight the key process of appraising the outcome as valuable. The validation seems internal in this case. Therefore, we could say that self-gratitude “tracks the values of the subject”.

The issue related to the activator situations of self-gratitude and pride also questioned the way events were appraised in those specific experiences. Both of them seemed to depend on acknowledgment and appraisal processes, as described in respective literature (Rusk et al., 2016; Tracy & Robins, 2004a). The event appraisals and causal attribution appeared as the core processes of these experiences. However, comparison in the appraisal process had a distinctive role according to self-gratitude or pride respectively. The experience of pride is sensitive to the comparison of one’s performance to another one (Webster et al., 2003). It means that the success or the accomplishment is compared to an external and social norm. In other words, one could ask oneself if one’s performance is socially valuable and if one performed better than others in order to feel pride. In the self-gratitude case, it seems that the comparison process is at work to appraise the outcome as valuable or as a gift, as described for gratitude (Rusk et al., 2016). However, the comparison baseline would be internal, resulting in a self-comparison (e.g., Fagley, 2012). Therefore, one could ask oneself if the event partly caused by oneself matched one’s representation of a valuable outcome compared to a previous or expected or lack or recalled alternative (Rusk et al., 2016). Otherwise, self-gratitude and pride experiences shared common cognitive processes of events appraisal but differed considering the locus of the comparison baseline — mostly social and external in pride, and mostly internal in self-gratitude.

These elements relative to the cognitive processes could explain the differences in the way both self-gratitude and pride are experienced. First, the emotional content of pride experience was partly ambiguous and comprised unpleasant emotional responses including shame and awkwardness. It also elicited an attitude toward oneself centered on competence:

this could be due to the process of social comparison. These elements could also be explained by an attribution to stable and internal causes (e.g., Dickens & Robins, 2022). Another explanation could be that the participants also described the hubristic side of pride as part of their experience (e.g., Tracy & Robins, 2007a). Conversely, self-gratitude appeared to be associated with self-kindness attitudes, through self-acceptance and self-compassion, which is in line with previous literature on this topic (Tachon et al., 2022). One possible explanation would relate to the self-comparison process. Self-gratitude would operate as gratitude which supports the awareness of the good within the self and promotes a compassionate attitude toward the self (Homan & Hosack, 2019). By comparing their actions or mindsets with an alternative (Rusk et al., 2016) that results in the perception of a valuable outcome, people would experience self-gratitude and, through a watchful self-gaze, notice the good in themselves. This could also support the absence of shame and guilt as part of the self-gratitude experience, unlike pride.

Second, these cognitive processes could also explain how self-gratitude and pride differed considering their consequences. One of the most frequent consequences of pride experience was related to a specific self-evaluation of one's self-worth. As detailed in the preceding section, whilst self-gratitude was most strongly associated with self-confidence, pride had stronger links with self-esteem and narcissism. This is consistent with the idea that self-inflation is characteristic of pride, as described in the literature (Van Osch et al., 2018). This could be even more in the case of hubristic pride, considering it as a demonstration of over self-inflation and self-confidence to deal with a low self-esteem (Dickens & Robins, 2022). Contrastingly, self-gratitude especially promoted global well-being through a harmonious connection with oneself. Characteristics of self-gratitude were more strongly tied to both hedonic aspects of wellbeing (e.g., happiness and contentment), but also eudaimonic aspects of wellbeing (e.g., sense of coherence, making good decisions and kindly actions), which indicate that consequences of self-gratitude could include a sense of authentic living, personal growth and striving for excellence (Huta & Waterman, 2014). These consequences could be related to the awareness of the good within oneself and noticing the valuable outcomes for oneself that one partly provoked. Moreover, this evidence mirrors previous

research that has demonstrated how grateful experiences are more strongly related to wellbeing outcomes than pride (Watkins et al., 2015).

Another distinctive element of these two constructs is the expression of self-gratitude and pride. Pride was mostly non-verbally expressed while self-gratitude was essentially verbally expressed. This is consistent with previous work (e.g., Morgan et al., 2017; Tracy & Robins, 2007b). Indeed, pride is highly communicated through non-verbal expressions such as head tilt or expended chest (e.g., Tracy & Robins, 2004b). Self-gratitude seemed more inwardly expressed through thanks. This specific expression appears as the privileged one and as a key dimension in the experience of self-gratitude. In the case of gratitude, the expression of thanks has important implications in the relationship with others, facilitating affiliation (Williams & Bartlett, 2015), promoting maintenance behaviors (Algoe et al., 2008), and satisfaction with the relationship (Algoe et al., 2013). Overall, the expression of thanks is described as a moral reinforcer (McCullough et al., 2001; Grant & Gino, 2010). In the case of self-gratitude, the expression of thanks toward oneself, as a privileged way to express self-gratitude, could also support a healthy self-to-self relationship. In the same way that gratitude improves self-to-self relationship (Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016) and meaning and well-being (Stefan et al., 2021), the expression of self-gratitude could promote a more compassionate view of the self, resulting in self-acceptance and more self-reassuring thoughts than self-attacking ones. A consequent expression of self-gratitude consists in rewarding oneself. This type of self-gratitude behavior could be understood as a way to autonomously reciprocate the expression of thank, strengthening a closer self-to-self relationship (Navarro & Tudge, 2020). Overall, these expressions of self-gratitude could take on a role of positive and moral reinforcer, as described in gratitude (McCullough et al., 2001). These specific expressions also raised a strong distinction between pride and self-gratitude.

Considering pride as a high-arousal attitude and self-gratitude — like gratitude — as a low-one (Cavanaugh et al., 2016), these distinctive elements are meaningful as the differences observed in the physical sensations or judgments about intensity and duration themes.

In sum, self-gratitude and pride appeared as distinct experiences. The occurrence context of pride was narrower than the self-gratitude one, which lies on individual event appraisal as valuable for oneself. Pride appeared as more dependent on social valorization. Cognitive processes of comparison could explain these differences (i.e., social comparison in pride, self-comparison in self-gratitude). This would have as consequences distinctive ways to live those attitudes mostly through self-evaluation and outcomes (i.e., self-inflation in pride, self-kindness in self-gratitude). Finally, self-gratitude and pride differ in their specific arousals (respectively low and high) producing specific physical sensations and expressions.

4.2. Implications for the self-gratitude framework

This study is the second piece of research specifically dedicated to self-gratitude (Tachon et al., 2022). It provides an insightful contribution to an emerging literature. Importantly, numerous similarities appeared between self-gratitude and gratitude to support the notion that self-gratitude is, indeed, a type of grateful experience. That is, self-gratitude is a species of gratitude and not of pride. Both gratitude and self-gratitude rely on complex cognitive appraisal processes (e.g., Rusk et al., 2016). Value of the benefit, cost to the benefactor, and benevolent intention have been identified as key determinants, or amplifiers, of gratitude experience (Tesser et al., 1968; Wood et al., 2008) – all three are also identifiable in the current study. Both self-gratitude and gratitude occur in response to benevolence, of others in the case of gratitude (e.g., McCullough et al., 2002), toward oneself or others in self-gratitude. Benevolence has been deemed a key requirement of gratitude (Roberts, 2004; McConnell, 2021), and in the current study participants detailed that self-gratitude could be similarly prompted through self-care behaviors and acting kindly toward oneself.

Gratitude and self-gratitude also share an emotional component of appreciating the benefit (e.g., Emmons & McCullough, 2003; Morgan et al., 2014). As discussed above, akin to triadic and dyadic forms of gratitude, self-gratitude can be directed towards a particular person (i.e., the self), but not necessarily so. In terms of expression, to thank would seem one of the preferential ways to express one's self-gratitude or gratitude (e.g., Morgan et al., 2014; 2017). The strong association between self-gratitude and feelings of appreciation and/or

expressions of thanks also clearly distinguishes it from experiences of pride. Also of note, consequences linked to self-gratitude (but not pride) included rewarding oneself. This could be interpreted as a form of reciprocation, an element proposed as the fourth component of grateful experience (Navarro & Tudge, 2020), thus strengthening the statement of self-gratitude as a type of gratitude.

While intrapersonal aspects of self-gratitude were, unsurprisingly, more prominent in participant descriptions, self-gratitude also (marginally) comprised interpersonal facets of social connection with responses indicating a sharing of one's riches (e.g., kindness to others, loving others, sharing with others). Moreover, gratitude was also mentioned in the experiences of self-gratitude. Then, self-gratitude could elicit expressions of gratitude, feeding into upstream reciprocal behaviors that are observed following triadic gratitude (Ma et al., 2017).

Gratitude and self-gratitude would both have motivational implications, promote well-being, and a more compassionate self-to-self relationship (e.g., Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016; Rusk et al., 2016). Individual differences also appeared. As gratitude, self-gratitude could be costly or hard to experience for some people (e.g., McCullough et al., 2002).

Despite these shared elements, some differences were observed between gratitude and self-gratitude. Alongside the response to the benevolence of oneself, self-gratitude seems to be elicited through a sense of coherence. Participants felt self-gratitude when they were coherent or acted in coherence with their needs or values. It could be a specific and distinctive activator situation of self-gratitude which would not appear in the case of gratitude. The other major difference is the causal attribution of the source of the benefit. While in (three-part) gratitude, the benefit is attributed to an external tangible or intangible source (e.g., Tsang et al., 2021), the benefit is in part caused by oneself in the case of self-gratitude. In this way, the target of the expression of (self-)gratitude differs: while (three-part) gratitude is addressed to another one, self-gratitude is addressed to oneself. These elements are in line with the prototype analysis of self-gratitude (Tachon et al., 2022). It is not yet clear, however, whether

there could be a perceived separation of ‘different selves’ in the experience of self-gratitude (e.g., retrospectively appreciating and thanking a past version of oneself).

As described above, self-gratitude demonstrates clear similarities with gratitude. Self-gratitude is also associated with other self-relative concepts such as self-kindness or self-compassion. A two-part and a three-part conception of self-gratitude was also described. Indeed, participants described being ‘self-grateful for who they are’, supporting a two-part conception of self-gratitude. Only a beneficiary (oneself) and a benefit (a positive self-evaluation) appear in this case. Therefore, one’s agency is, in this case, not perceived, resulting in a more generalized self-gratitude. They also described being grateful toward themselves for ‘giving oneself a real break during vacation’ or ‘working one’s vegetable garden’. In these cases, there are a beneficiary (oneself), a benefit (break, vegetables), and a benefactor (also oneself). It supports the first definition of self-gratitude (Tachon et al., 2022). Two-part self-gratitude can be understood as the acknowledgment, the appreciation, and the response to valuable outcomes involving the self, while three-part self-gratitude implies the acknowledgment, the appreciation, and the response to valuable outcomes or benefit partly caused by oneself.

These elements support the claim that self-gratitude was hastily and unfairly discarded from gratitude research. Indeed, the participants of this study experienced and thought in a meaningful way about self-gratitude. This study appears to indicate that self-gratitude can be considered as part of the gratitude experience, and may be worthy of research. Empirical studies are now needed to better understand this specific experience of gratitude, for whom it is experienced, and its implications for mental health and well-being.

4.3. Limitations and future direction

The current study has some limitations which need to be underlined. First, the use of a limited convenience sample, mostly composed of female respondents, impedes the generalization of the results. Second, the analyses provided comprehensive elements to distinguish self-gratitude and pride based on an interpretative process. Although most findings

were in line with the literature, future research needs to investigate activator situations and consequences of these experiences experimentally. Indeed, future research needs to study the specific effects of self-gratitude in order to identify and understand its implications in well-being and mental health, in the general population, and in clinical ones. The development of a self-gratitude measure appears as a useful step to advance this field. It is only through this approach that it will be possible to identify the potential relevance and the specific effects of self-gratitude. Furthermore, self-gratitude also needs to be studied in other contexts than France. Indeed, cultural variability may exist as was shown for gratitude (e.g., Morgan et al., 2014; Morgan et al., 2021), both in Western and Eastern cultures.

5. Conclusion

The aim of the current study was to raise a comparison between self-gratitude and pride using a qualitative method. The issues were (1) to collect descriptive characteristics of self-gratitude and pride, and (2) to identify if participants could distinguish both attitudes through recalled experiences. The results showed that both pride and self-gratitude were distinguished in their activator situations, characteristics, and consequences, even though a certain overlap of the characteristics of these experiences was described, which could explain why pride — and more specifically authentic pride — was frequently associated with self-gratitude (Tachon et al., 2022). This research provides further evidence of the specificity of the concept of self-gratitude, shedding light on activator situations eliciting this specific experience, the emotional, cognitive, and behavioral characteristics, its consequences, and judgments about the experience. Overall, it seems reasonable to broaden the concept of gratitude in order to include self-gratitude as part of the “grateful orientation” (Wood et al., 2010). This research also provides preliminary elements with regard to the potential beneficial effects of the self-gratitude experience. This study fosters further research to better understand the components, mechanisms, and implications of self-gratitude in mental health and well-being, and also to bring additional elements to support the broadening of the gratitude concept.

Appendix :

Below are some examples of self-gratitude that have been generated by participants in the current study. These will be useful to better understand the concept of self-gratitude, and can also be utilized as prompts of self-gratitude in future research on this topic.

Self-gratitude Example 1:

Every morning, I oblige myself to do 10 kilometers of exercise bike. I often feel grateful for my body, for having persevered until the end of the exercise, for having made a physical effort. I especially feel gratitude toward myself for taking care, for being connected with my whole person, including my body.

Self-gratitude Example 2:

My couple was a mess, I was afraid to leave my husband for some reason, but I was clear about the situation. I gathered up the courage to begin the discussion, to be coherent with myself, and to face up to my fears. I felt a restored coherence with myself. The sadness generated by this decision was compensated by the deep feeling of gratitude toward myself for having decided this.

Self-gratitude Example 3:

Since I almost eat no more meat, I feel gratitude toward myself. I take care of my body and of animals too. I am so happy to be able to achieve this. I feel that way every time I eat vegetarian food, and it makes me want to go on.

Résumé du chapitre 2 :

Ce chapitre avait pour objectif principal de participer au développement du cadre théorique de la gratitude envers soi, en spécifiant le concept par le recueil d'expériences et en le distinguant du concept de fierté. Les résultats montrent que :

- La gratitude envers soi est provoquée par des situations activatrices spécifiques, qu'elle est caractérisée par des composantes cognitives, émotionnelles et comportementales pour partie singulières, et qu'elle implique des conséquences en termes de bien-être et de relation à soi ;
- Malgré des caractéristiques communes, la gratitude envers soi se distingue de la fierté puisque les situations activatrices privilégiées, les processus cognitivo-émotionnels, les expressions comportementales ainsi que les conséquences majeures diffèrent ;
- La gratitude envers soi peut être considérée comme une expérience de gratitude compte tenu des similarités entre les expériences.

En somme, ce chapitre participe au développement conceptuel de la gratitude envers soi et met en évidence le besoin de recherches expérimentales pour étudier quantitativement les conditions et implications de l'expérience de gratitude envers soi. Or, pour ce faire, une démarche d'opérationnalisation du concept est nécessaire. La construction d'une échelle de mesure en est un enjeu majeur. Il s'agit là de l'objet du prochain chapitre.

Chapitre 3 :

Opérationnalisation de la gratitude envers soi

Ce chapitre permet de faire la transition entre l'axe fondamental et l'axe appliqué. En effet, il est consacré à l'opérationnalisation des concepts de gratitude et de gratitude envers soi. Plus précisément, il a pour objet l'étude des qualités psychométriques du Questionnaire de Gratitude et de l'Echelle de Gratitude envers soi.

D'abord, l'étude des qualités psychométriques du Questionnaire de Gratitude (McCullough et al., 2002) est un préalable nécessaire à l'étude de la gratitude en contextes francophones ainsi qu'à l'opérationnalisation du concept de gratitude envers soi. En effet, le Questionnaire de Gratitude n'a jamais fait l'objet d'une validation psychométrique francophone. Or, des disparités entre l'échelle initiale étasunienne et les validations européennes sont recensées au sein de la littérature scientifique (e.g., Caputo, 2016). Il convient donc de renseigner les qualités psychométriques de la version française de l'échelle. En conséquence, ce travail permettra d'utiliser une version fiable et valide du Questionnaire de Gratitude afin d'étudier, dans un premier temps, la validité de construit de l'Echelle de Gratitude envers soi puis, dans un second temps, d'étudier les implications de la gratitude envers soi sur la gratitude-trait.

Ensuite, l'opérationnalisation du concept de gratitude envers soi par la construction et de la validation d'une échelle de mesure est nécessaire à l'étude ultérieure des implications de la gratitude envers soi sur la santé mentale et le bien-être.

En substance, cette démarche d'opérationnalisation constitue un enjeu primordial au regard de notre d'étude.

Ce chapitre comporte donc deux articles. Le premier est consacré à la validation française du Questionnaire de Gratitude. Le second est dédié à la construction et la validation française et anglaise de l'Echelle de Gratitude envers soi. Un résumé de l'ensemble du chapitre est disponible en fin de section.

Article 2 :

Gratitude moderates the relation between daily hassles and satisfaction with life in university students

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ABSTRACT

Satisfaction with life as a judgmental cognitive process can be negatively influenced by appraisals of daily events such as hassles. Trait-gratitude—a tendency to appraise, recognize and respond to life events through being grateful—is a determinant of mental health and well-being, and has been shown to be related to the positive appraisal of life. The aim of the current study was to investigate the moderating role of trait-gratitude in the relationship between daily hassles and satisfaction with life. In the process of carrying out this study, the French version of the Gratitude Questionnaire (GQ-6) was validated. A total of 328 French undergraduates completed questionnaires measuring gratitude, satisfaction with life, and daily hassles to test the main hypothesis. They also completed optimism, coping strategies, depression, and anxiety questionnaires in order to assess the convergent validity of the French version of the GQ-6. First, the results showed satisfactory psychometric properties of the Gratitude Questionnaire. Second, the results indicated the moderating role of trait-gratitude in the relationship between daily hassles disturbance and satisfaction with life. This study further documents the role of gratitude as a determinant of well-being and provides French-speaking clinicians and researchers with a useful tool to measure grateful disposition.

KEYWORDS

Gratitude; satisfaction with life; daily hassles; gratitude questionnaire; students

1. Introduction

University students have been shown to be more vulnerable to the onset of common mental health problems and psychological distress compared with the age-matched general population (Larcombe et al., 2015). First years at university represent a period which may threaten students' mental health and well-being (Dyrbye et al., 2006), and requires using active coping strategies to adapt to a new context (Shankland et al., 2010). This transition leads to a host of stressors such as leaving home, reduced social support, academic pressure and decision-making challenges (Bathurst & Kelley, 2014). Research has shown that such daily hassles reduce students' well-being (Réveillière et al., 2001).

Students have to cope with strains, related to new environments, roles, workloads and relationships, which can be hassling (Réveillière et al., 2001). Daily hassles are defined as 'experiences and conditions of daily living that have been appraised as salient or harmful or threatening to the endorser's well-being' (Lazarus, 1984, p. 376). Hassled people make a subjective and negative judgment of daily events (Lazarus, 1984). Even if hassles are directly related to an objective and harmful experience, the meaning inferred by people leads them to remember it in a more salient and distressful way (Lazarus, 1984). University students tend to use emotion-focused coping strategies such as avoidance and self-punishment to deal with daily hassles, which is associated with negative affect and has a negative influence on health (Brougham et al., 2009; Pritchard et al., 2007). Therefore, daily hassles are positively related to physical illness (DeLongis et al., 1988) and to psychopathological symptomatology such as stress and burnout (Larsson et al., 2016; Shankland et al., 2019). Hassles are also negatively associated with life satisfaction (Lavee & Ben-Ari, 2008). Thus, daily hassles negatively influence mental health and well-being.

This influence could be understood by considering how people appraise their subjective well-being. According to Diener's conceptualization (Diener, 1984), subjective well-being is composed of (1) a cognitive judgment of overall life satisfaction, and (2) of emotions. Life satisfaction reflects a judgmental evaluation of one's life (Diener et al., 1985). This cognitive process relies on a comparison of one's perceived conditions of living with

one's own targeted standard of life (Diener, 1984). Therefore, daily hassles and life satisfaction are two appraisals of daily living conditions. In the academic context, improving subjective well-being is an issue that could be dealt with by reducing students' evaluation of daily hassles.

One means of reducing the influence of daily hassles on life satisfaction could be through a grateful outlook towards life. According to McCullough, Emmons, and Tsang (2002), trait-gratitude is defined as 'a generalized tendency to recognize and respond with grateful emotion to the roles of other people's benevolence in the positive experiences and outcomes that one obtains' (p. 112). In this conceptualization, the grateful disposition is built on the cognitive processes of benefit appraisal and its characteristics appraisal (e.g., the cost to the benefactor), and on the emotional process of appreciation of the benefit (Emmons & McCullough, 2003). Gratitude is negatively related to negative affect, depression, and anxiety (Cregg & Cheavens, 2020; Petrocchi & Couyoumdjian, 2016), and positively associated with well-being (Dickens, 2017; Jans-Beken et al., 2020). Indeed, scholars have highlighted the beneficial role of gratitude interventions on mental health and well-being, while participants included in the daily hassles condition showed no such improvement (Cunha et al., 2017; Emmons & McCullough, 2003). Considering the coping hypothesis (Wood et al., 2007), grateful individuals tend to adopt more active coping strategies, such as seeking social support or positive reframing (Lambert et al., 2012). Therefore, they are more able to positively reappraise negative events, and less likely to use self-blame (Wood et al., 2007). This possible underlying process could explain how gratitude is related to higher levels of life satisfaction: grateful individuals frequently experience grateful thoughts, allowing them to be less distressed (Lambert et al., 2012). Given this evidence (Brougham et al., 2009; Pritchard et al., 2007), it could be hypothesized that trait-gratitude moderates the relationship between daily hassles and satisfaction with life. However, the nature of this influence and the role of trait-gratitude are to be determined.

2. Overview of the Study

This study was part of a larger research project on mental health in French university students (Shankland et al., 2019). The main goal of the current study was to analyze the

possible impact of gratitude on the relationship between daily hassles and satisfaction with life. Given the previous argument, we hypothesized that the influence of both frequency and disturbance of daily hassles on satisfaction with life would be weaker for students who present a higher level of trait-gratitude, suggesting a moderating role of trait-gratitude.

The secondary goal was to analyze the psychometric qualities of the French version of the GQ-6, and examine its correlations with mental health, well-being and optimal functioning. To date, no French validation of any gratitude measure has been published. To assess the construct validity, we hypothesized that trait-gratitude would be positively correlated with optimism, active coping (problem-focused and seeking social support), and satisfaction with life, and negatively correlated with anxiety and depression. As suggested in the literature (Wood et al., 2007), we expected that trait-gratitude and emotion-focused coping would not covary.

To study the influence of trait-gratitude on daily hassles in university students has the potential to promote more adaptive coping strategies among this specific population. If a beneficial relationship between trait-gratitude, daily hassles and satisfaction with life is shown, then it could support further research to better understand the mechanisms underlying this relation, and also support gratitude-based intervention programs to promote optimal functioning and a wider thought–action repertoire or coping strategies in university students. This study could also provide a substantial benefit to the gratitude field if reliable psychometric properties of the French version of the GQ-6 are shown. Indeed, providing a French validation of a globally used gratitude measure closes a key measurement gap and should promote gratitude research in French contexts and allow researchers to assess the effectiveness of gratitude interventions in French-speaking populations. Overall, if there are meaningful results, this research could be useful in both clinical and research domains in France.

A cross-sectional design was used to assess our hypothesis. The validation of the French version of the GQ-6 is required to test the main hypothesis. Therefore, the first part of the study aimed at assessing the psychometric qualities of the French version of the GQ-6, and the second part of the study examined the hypothesized moderation.

3. Part 1. Validation of the French Version of the GQ-6

3.1. Material and Methods

3.1.1. Translation and Validation Process

Following Vallerand's transcultural adaptation process (Vallerand, 1989), a translation and back-translation were performed. To support the validation process, confirmatory factorial analysis (CFA) was first performed. We did not perform an exploratory factorial analysis given the existing validation studies in the literature that inform the factorial structure of the GQ-6 (Caputo, 2016; Hudecek et al., 2020; Sumi, 2017). The factorial structure and the relationships item-factor of the French version of the GQ-6 appeared through the CFA. This type of analysis allowed the evaluation of the overall model through the fit index. Then, Cronbach's alpha was measured. Second, the construct validity was assessed through correlations with mental health indicators (depression, anxiety, satisfaction with life) and determinants (optimism and coping) which have already been shown to correlate with gratitude in past studies (Caputo, 2016; Hudecek et al., 2020; Petrocchi & Couyoumdjian, 2016).

3.1.2. Participants

From the original sample of 347 students, 10 were removed for missing data because there was at least one missing response on the GQ-6. Listwise deletion was performed given that missing data were missing completely at random (MCAR) and represented less than 5% of the data set. The sample size also allowed for the choice of listwise deletion. The nine multivariate outliers identified through Mahalanobis distance were also removed from the analysis. All analyses were performed on the remaining sample of 328 university students (269 females) in psychology, sociology, education and sports of three French universities. Age ranged from 19 to 57 ($M = 22.67$, $SD = 4.12$). The sample included predominantly individuals who lived not alone and had no children (see Table 1 for descriptive data). Almost half of the sample (46.3%) worked alongside university courses.

3.1.3. Procedure

The paper questionnaires were administrated during academic sessions in the second part of the academic year. All students who volunteered to participate provided informed consent prior to taking part in this study, in accordance with the 1964 Helsinki declaration and its later amendments. Participants were asked to put the questionnaires back in a box. Thus, direct contact between instructor and participants was avoided.

Table 1.

Sample description.

Variable	Categories	Number of participants	% of the sample
Gender	Male	59 (18)	18
	Female	269 (82)	82
Level of education	Bachelor	202 (61.6)	61.6
	Masters	126 (38.4)	38.4
Living alone	Yes	130 (39.6)	39.6
	No	198 (60.4)	60.4
Having children	Yes	10 (3)	3
	No	318 (97)	97
Work alongside university	Yes	152 (46.3)	46.3
	No	176 (53.7)	53.7

3.1.4. Measures

The measures included in this study were also used in previous validation studies of the GQ-6 (Caputo, 2016; Hudecek et al., 2020; Sumi, 2017) and their relations with GQ-6 were well informed across the literature, as for depression and anxiety for example (Petrocchi & Couyoumdjian, 2016). These elements make these instruments useful and relevant to assess the construct validity.

Dispositional gratitude. Trait-gratitude was assessed using the French version of the GQ-6 (McCullough et al., 2002). Participants rated the six items (two reverse coded) on a 7-point

Likert Scale ranging from 1 (strongly disagree) to 7 (strongly agree). As explained in the results section (see 2.1.5), GQ-5 showed a satisfactory internal consistency ($\alpha = 0.74$). Mean score was 4.97 (SD = 0.91).

Optimism. The Life Orientation Test Revised (LOT-R, Scheier et al., 1994) was used in its French version (Trottier et al., 2008) to assess trait-optimism. Participants rated a 10-item scale, on a 5-point Likert scale ranging from 0 (strongly disagree) to 4 (strongly agree). Four filler items were removed before performing analyses. The LOT-R showed a satisfactory internal consistency ($\alpha = 0.80$). Mean score was 2.01 (SD = 0.73).

Coping. The Ways of Coping Checklist Revised (Vitaliano et al., 1985) was used in its French version (Cousson et al., 1996). Participants rated the 27 items on a 4-point Likert scale, from 1 (No) to 4 (Yes), assessing problem-focused coping ($M = 2.97$; $SD = 0.38$), emotion-focused coping ($M = 2.66$; $SD = 0.53$), and seeking social support ($M = 2.72$; $SD = 0.55$). All internal consistencies were satisfactory (respectively $\alpha = 0.72$, $\alpha = 0.72$, $\alpha = 0.75$).

Satisfaction with life. The French version (Blais et al., 1989) of the Satisfaction With Life Scale (SWLS, Diener et al., 1985) assessed current life satisfaction through five items rated on a 7-point Likert scale (1 = strongly disagree; 7 = strongly agree). SWLS showed satisfactory internal consistency ($\alpha = 0.82$). Mean score was 4.64 (SD = 1.20).

Anxiety. Trait-anxiety was assessed using the French-Canadian version (Gauthier & Bouchard, 1993) of the State–Trait Anxiety Inventory (STAI, Spielberger, 1983). Twenty items were rated on a 4-point Likert scale, ranging from 1 (almost never) to 4 (almost always). The internal consistency was satisfactory ($\alpha = 0.90$). Mean score was 2.35 (SD = 0.49).

Depression. The French version (Fuhrer & Rouillon, 1989) of the Center for Epidemiological Studies Depression Scale (CES-D, Radloff, 1977) was used to assess depression symptoms through four subscales (i.e., negative affect, positive affect, somatic complaints, interpersonal

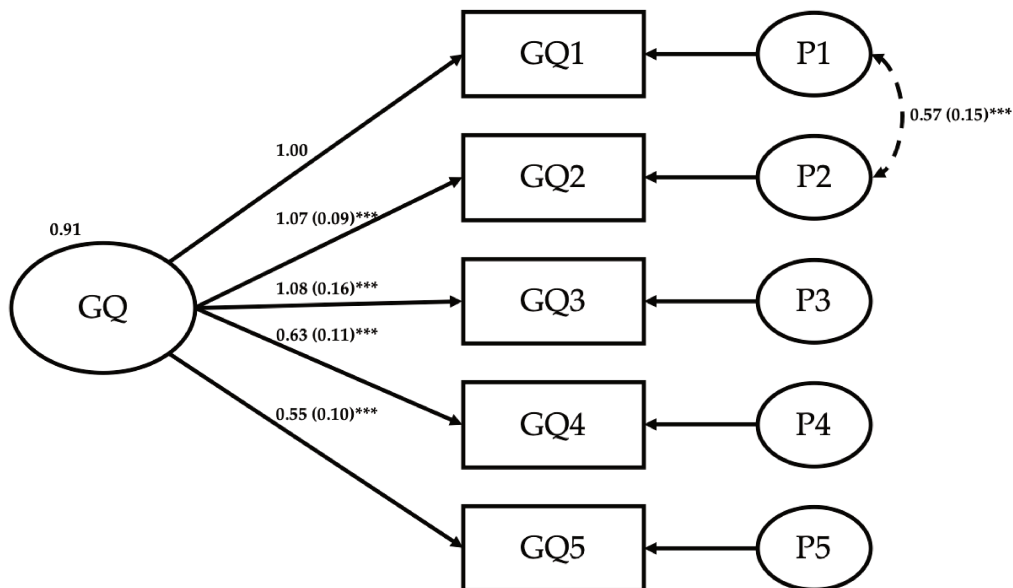
interactions problems). Twenty items were rated on a 4-point Likert Scale, from 0 (rarely or none of the time) to 3 (most or all of the time). Internal consistency ($\alpha = 0.90$) is satisfying. Mean score was 0.88 (SD = 0.49).

3.2. Results Part 1: French Version of the GQ-6 Structure Validity

French version of GQ-6 reliability. Since we wanted first to explore the modification indices, we conducted a CFA, using Maximum Likelihood method, on two subsamples in order to adjust the model on the first subsample and to test the model invariance on the second. First, we used an r code randomly separating (with a probability of 0.5) each observation in one of two the sub-samples. We used the smallest sub-sample (N = 158) to conduct prior CFA analysis. The first model tested the validity of a model using all 6 items. It yielded an acceptable model fit ($\chi^2/\text{df} = 1.96$, $\text{df} = 8$, $p = 0.04$; CFI = 0.95; TLI = 0.92; RMSEA = 0.08 [0.02–0.13]). However, results showed that one of the items (OR6) did not load on the factor ($b = -0.057$, $\text{SE} = 0.12$, $p = 0.64$). Moreover, the analysis of modification indices showed that the correlation between the first and the second error terms (perturbation) of the item 1 and 2 had to be estimated (see Figure 1, double arrow between P1 and P2). We removed item OR6, set the correlation between the perturbations and conducted the analysis a second time. It yielded a very good model fit ($\chi^2/\text{df} = 1.09$, $\text{df} = 4$, $p = 0.36$; CFI = 0.998; TLI = 0.995; RMSEA = 0.02 [0.00–0.13]). We then conducted this last analysis on the second subsample (N = 170) to ensure our model ($\chi^2/\text{df} = 1.92$, $\text{df} = 4$, $p = 0.10$; CFI = 0.99; TLI = 0.96; RMSEA = 0.07 [0.00–0.15]). Lastly, we conducted this analysis on the full sample which yielded an acceptable model fit ($\chi^2/\text{df} = 3.28$, $\text{df} = 4$, $p = 0.01$; CFI = 0.98; TLI = 0.95; RMSEA = 0.08 [0.04–0.14]) although the χ^2/df is slightly too high showing a limited consistency between the theoretical model and the data. However, this slight discrepancy might be attributed to a strong correlation between the first and the fourth items perturbations that was not revealed in the first subsample (although it did in the second). Figure 1 shows the path model.

Figure 1.

Path model of GQ-6 on full sample (N = 328).



Note: GQ6 has been removed from scale due to its poor contribution to the model. *** indicates $p < 0.001$.

Construct validity. The correlations between the French version of the GQ-5 and anxiety, depression, coping, life satisfaction and optimism were computed. None of the demographic or situational variables had a significant influence on the measure of dispositional gratitude.

Convergent validity. On the basis of previous research on gratitude, positive correlations were expected between gratitude and satisfaction with life, optimism, problem-focused and social support seeking coping, while negative correlations were expected with depression and anxiety measures. All the correlations were in the expected direction (see Table 2). Satisfaction with life, social support seeking coping and optimism showed the strongest correlation with trait-gratitude. Active coping was thus positively correlated with trait-gratitude, as expected, while there was no correlation with emotion-focused coping. Trait-gratitude was also negatively and weakly associated with symptom measures of depression and anxiety.

Table 2.

Pearson's correlations between GQ-5 and indicators and determinants of mental health and well-being.

Variable	1	2	3	4	5	6	7	8
1. GQ-5 (centered)	-							
2. Satisfaction with life	0.39 **	-						
3. Optimism	0.30 **	0.51 **	-					
4. Depression	-0.24 **	-0.54 **	-0.47 **	-				
5. Anxiety	-0.25 **	-0.59 **	-0.61 **	0.70 **	-			
6. Problem-focused coping	0.20 **	0.26 **	0.37 **	-0.32 **	-0.29 **	-		
7. Emotion-focused coping	0.01	-0.37 **	-0.39 **	0.46 **	0.55 **	-0.18 **	-	
8. Social support-seeking	0.38 **	0.15 **	0.12 *	-0.18 **	-0.08	0.33 **	0.00	-

** indicates $p < 0.001$; * indicates $p < 0.05$.

3.3. Discussion Part 1

The first step to assess the main hypothesis of the current study was to test the validity of the French version of the GQ-6. Therefore, we examined the factorial structure, the internal consistency and convergent validity, showing satisfactory psychometric properties of the French version of the GQ-5. Whereas item 6 was included in several versions of the measure (Caputo, 2016; Sumi, 2017), the poor contribution of item 6 has generally been mentioned (Hudecek et al., 2020), impeding replication and validation of the initial model of the GQ-6 in other cultures. The presence of this problem identified in various cultures supports the removal of item 6 in the current study. Furthermore, the correlation between error terms of the items OR1 and OR2 had to be estimated in the model. This covariation could be due to the fact that these items both measured the “span” facet of the grateful disposition. The French version of the GQ-5 showed a similar reliability to those reported in the literature (Caputo, 2016). Correlations appeared to be lower than those mentioned in past literature (Hudecek et al., 2020; McCullough et al., 2002), but are still in line with research in this field. These results support the perspective according to which gratitude is a relevant determinant of

mental health and well-being. In sum, preliminary evidence showed that the French version of the GQ-5 can be a reliable measure of gratitude in French contexts.

4. Part 2. The Moderating Role of Gratitude

Our main hypothesis was that trait-gratitude would moderate the relation between daily hassles and satisfaction with life. Indeed, we expected that daily hassles frequency and disturbance would have a weaker impact on satisfaction with life for those who scored higher on gratitude measure.

4.1. Material and Methods

4.1.1. Participants and Procedure

To test our hypothesis, the same participants and procedure were used.

4.1.2. Measures

The same measures of gratitude and satisfaction with life as in part 1 were used. Daily hassles frequency and disturbance measures were added.

Daily hassles. The Reveillère et al. (2001) French version of the Daily Hassles Scale Revised (DHS-R, Holm & Holroyd, 1992) was used. The DHS-R consists of 65 items rated on a 4-point Likert scale. Frequency (1: never; 4: frequent) and disturbance (1: not at all disturbed; 4: very much disturbed) of daily hassles were measured (e.g., ‘not enough money for basic necessities’, ‘too many things to do’). Mean scores were 1.18 (SD = 0.37) for the frequency scale and 1.32 (SD = 0.47) for the disturbance scale. For both subscales, internal consistencies were very satisfactory (respectively, $\alpha = 0.91$ and $\alpha = 0.94$).

4.2. Results Part 2

Moderation analysis. Prior correlation analysis showed that none of the daily hassles frequency or disturbance was significantly correlated to trait-gratitude (respectively $r = -0.08$, *ns*, $r = 0.10$, *ns*). Then, a moderation analysis could be performed. Analyses revealed that disturbance of daily hassles negatively predicted satisfaction with life; that trait-gratitude

positively predicted satisfaction with life; that disturbance of daily hassles interacted with trait-gratitude (see Table 3). Therefore, trait-gratitude appears to be a strong moderator of the relation between disturbance of daily hassles and satisfaction with life (see Figure 2). No significant moderating effect of trait-gratitude was found in the relation between frequency of daily hassles and satisfaction with life.

Table 3.

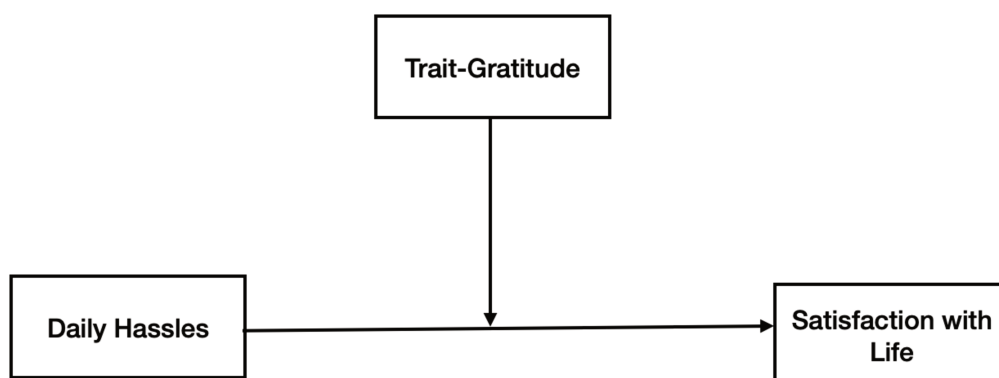
Linear model of predictors of satisfaction with life.

	b	SE B	t	p
Constant	4.64	0.056	83.44	$p < 0.001$
Gratitude (centered)	0.091	0.011	8.257	$p < 0.001$
Disturbance of daily hassles (centered)	-0.917	0.119	-7.69	$p < 0.001$
Interaction	0.061	0.02	3.017	$p = 0.003$

Note: $R^2 = 0.31$.

Figure 2.

Moderation model of gratitude moderating the relation between daily hassles disturbance and satisfaction with life.



4.3. Discussion Part 2

Disturbance of daily hassles was a negative and moderate predictor of satisfaction with life. Nevertheless, this relation was weaker for grateful people (i.e., people who scored high on the GQ-5). This suggests that the grateful disposition moderates and weakens the predicting effect of daily hassles disturbance on satisfaction with life. Thus, trait-gratitude appears to act as a buffer against the influence of the disturbance of daily hassles. Previous studies underlined that gratitude represents a positive resource to face adverse situations, based on underlying coping processes such as positive reframing and reinterpretation (Lambert et al., 2012; Wood et al., 2007). Our results (i.e., positive correlation between trait-gratitude and active coping strategies, see Table 2) are in line with findings suggesting that the more grateful individuals are, the more they tend to reinterpret negative events in a positive way and are able to develop personal growth through such adverse situations (Wood et al., 2007). This way of reframing previously negatively perceived events could explain the moderating role of gratitude between disturbance of daily hassles and life satisfaction (Lambert et al., 2012). Thus, although daily hassles may be perceived as frequently by grateful individuals, trait-gratitude seems to reduce how daily hassles affect individuals' evaluation of one's own life.

5. General discussion

As a cognitive-judgmental process, satisfaction with life can be influenced by the way events are appraised (Diener et al., 1985). In doing so, daily hassles are a threat to the well-being of individuals who appraise events in a negative manner (Lazarus, 1984). Gratitude might function as a means of managing the effects of daily hassles. This study showed that trait-gratitude had a moderating role in the relation between daily hassles disturbance and satisfaction with life. This finding supports the literature in the field suggesting a role of gratitude disposition as a determinant of well-being (Jans-Beken et al., 2020), and provides insights as to how trait-gratitude and daily hassles influence life satisfaction. One possible explanation of these results relies in the strategies used by grateful people to cope with hassles. This perspective supports the relevance of developing gratitude to promote well-being, and investigating the processes, such as positive reframing, involved in the relation

between daily hassles, trait-gratitude and life satisfaction among university students. These findings on the buffering role of trait-gratitude between daily hassles disturbance and satisfaction with life, could promote the development of gratitude-based interventions among universities. Promoting mental health is a current issue that needs to be managed, especially during this critical period of life for students (Brougham et al., 2009; Larcombe et al., 2015). Gratitude-based intervention could be useful to students as a way to promote more adaptive coping strategies (Lambert et al., 2012; Wood et al., 2007), in addition to psychological, subjective and social well-being (Jans-Beken et al., 2020, for a review). This type of intervention also has the advantage of being a low-cost intervention, accessible, and easy to engage, in the context of a diverse student population with restricted budgets (Bono et al., 2020). Even if weak to moderate effect sizes of the effectiveness of gratitude interventions to reduce anxiety and depression are observed (Cregg & Cheavens, 2020; Dickens, 2017), gratitude interventions could be useful to cope with the daily annoyances and then promote students' well-being.

The secondary aim of the study was to document the psychometric qualities of the GQ-6 and its correlations with mental health and well-being determinants and indicators in a French context. The results showed preliminary evidence of the reliability of the French GQ-5. Further investigation of the psychometric properties of this measure could be useful to make sure that it is a reliable measure of gratitude disposition. Furthermore, it is important to inform users of French GQ-5 of the fact this measure reflects one specific conceptualization of gratitude construct, which could be narrower than how the gratitude construct is understood and used by laypeople (Morgan et al., 2014). Moreover, GQ-6 assessed only feelings of gratitude. This has some limits. First, gratitude experience appears to be more complex than just feelings of gratitude, considering the behavioral component of gratitude (Morgan et al., 2017) or the willingness to reciprocate as the crucial point of gratitude being understood as a moral virtue (Navarro & Tudge, 2020). Second, discrepancies between the theoretical and operational definitions of gratitude can be noticed. While the theoretical definition focused on a triadic conceptualization (i.e., including a benefit, a benefactor, and a beneficiary), half of the GQ-6 items assessed dyadic gratitude (i.e., including a beneficiary and a benefit) (Gulliford et al., 2013; Navarro & Tudge, 2020). So, if the GQ-6 has become

the most widely used instrument of measure to study gratitude, we have to be aware of its limits. Based on these elements and on the fact that gratitude interventions rely on cognitive, emotional, and behavioral processes, we suggest defining trait-gratitude as a tendency to appraise, recognize and respond to life events through a grateful attitude. The term ‘attitude’ is used as a merging of emotional, cognitive and behavioral components. According to this consideration, grateful individuals tend to feel, think and behave in a more grateful way than less grateful individuals (Morgan et al., 2017). Future extensions of this work include the translation of multifaceted gratitude measures, such as the Multi-Component Gratitude Measure (Morgan et al., 2017), to further the examination of gratitude in French contexts.

6. Limitations

The main limitation lies in the cross-sectional nature of the design, which can be useful to investigate the relation between variables. However, it prevents from concluding on causal relation between any variables measured. The self-reported nature of data also adds to this limitation. Further research built on a longitudinal or prospective design are necessary to identify causal links. This cross-sectional design also impedes from assessing the test–retest reliability of French version of the GQ-5. Further research is needed to investigate this dimension of psychometric properties of the measure in the French population. Furthermore, as this measure was carried out among a convenience sample mostly composed of female respondents, further research is required to investigate the psychometric properties of the GQ-5 in the French general population.

7. Conclusion

The current research contributes to the gratitude literature in several ways. First, the French version of GQ-5 showed satisfactory preliminary psychometric qualities, which makes the assessment of gratitude disposition in clinical and research domains in French contexts possible. Second, trait-gratitude among undergraduates operates as a buffer against the disturbance of daily hassles on satisfaction with life. It supports the perspective according to which gratitude represents a determinant of mental health and well-being. These promising

results encourage further investigation of underlying processes at work in gratitude disposition or interventions.

Dans le cadre de ce travail de thèse, ce premier article avait pour objectif d'étudier les qualités psychométriques de la version française du Questionnaire de Gratitude. Ces dernières sont satisfaisantes pour une version de l'échelle en cinq items. Ainsi, l'utilisation du Questionnaire de Gratitude en contexte francophone est permise.

La démarche d'opérationnalisation entreprise au sein de ce chapitre se poursuit dans le prochain article par la construction et les validations françaises et anglaises de l'Echelle de Gratitude envers soi.

Article 3 :

Self-gratitude and mental health: Development and validation of the self-gratitude scale

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ABSTRACT

Recently, self-gratitude (i.e., an attitude of recognition and appreciation of a benefit related to the self or partly caused by oneself) was proposed to be part of the spectrum of gratitude experiences. This research aimed to develop and validate the Self-Gratitude Scale (SGS). Three studies were conducted in France (Studies 1 and 2) and in the United Kingdom (Study 3). From an initial pool of 65 items designed to measure self-gratitude, 28 items loaded on two factors (Experience and Cost of self-gratitude) and were retained after an iterative process of exploratory factor analysis (Study 1, N = 440). Study 2 (N = 299) validated the bifactorial structure of the SGS, showing acceptable fit indices, through confirmatory factor analysis. Construct and convergent validity were assessed through correlations with other gratitude measures and mental health and well-being indicators (happiness, satisfaction with life, positive and negative affect, depression, anxiety), and determinants (self-compassion, pride, optimism). The SGS was positively moderately or strongly related to gratitude, well-being, happiness, positive affect, self-compassion, and pride and negatively moderately or strongly correlated to depression, anxiety, and negative affect. Study 3 (N = 207) was designed to replicate Study 2 in a British population. The English version of the SGS was developed and showed good fit indices, reliability, and validity. Overall, the SGS is a valid measure to assess self-gratitude in both French and English-speaking populations.

KEYWORDS

Self-gratitude; Gratitude; Assessment; Well-being; Mental health.

1. Introduction

Over the last twenty years, research dedicated to gratitude has demonstrated a clear role for gratitude in supporting human health, such as inverse relationships with depression (e.g., Cregg & Cheavens, 2020; Dickens, 2017), and positive influences on well-being (e.g., Jans-Beken et al., 2020; Portocarrero et al., 2020). Nowadays, gratitude is considered as a determinant of health and especially of subjective well-being (Jans-Beken et al., 2018; Morgan et al., 2017), insofar that scholars developed ways to promote these valuable outcomes through gratitude interventions (e.g., Emmons & McCullough, 2003; Seligman et al., 2005) and measures to capture these effects. However, these findings do not rely on a unified and consensual framework (e.g., Gulliford et al., 2013; Navarro & Tudge, 2020). Indeed, across the literature, gratitude has been understood as ‘an emotion, a virtue, a moral sentiment, a motive, a coping response, a skill, and an attitude’ (Emmons & Crumpler, 2000, p.56), a character strength (Seligman et al., 2005), a trait (McCullough et al., 2002) or also as a life orientation (Wood et al., 2010). Furthermore, some scholars consider that gratitude can only be experienced toward a benefactor (e.g., McCullough et al., 2002), while others include the thankfulness for a benefit in their conceptualization (e.g., Lambert et al., 2009) or set reciprocity as a distinctive element of the experience of gratitude (e.g., Navarro & Tudge, 2020). Depending on how scholars decided to consider gratitude, the content of the construct will be different. While the initial definitions posited gratitude only at the emotional level, it has recently been stated that the experience of gratitude was formed by several components, such as behavioral or cognitive parts (e.g., Morgan et al., 2017). Therefore, gratitude appears as a complex construct, with regards to its nature (e.g., Emmons & Crumpler, 2000), structure (e.g., Navarro & Tudge, 2020), and content (e.g., Morgan et al., 2017).

As a consequence of these multiple ways to understand and define the concept of gratitude, several gratitude measurements were developed. To date, twelve scales of gratitude were identified (i.e., Gratitude Questionnaire - 6 items, and Gratitude Adjectives Checklist, McCullough et al., 2002; Gratitude Resentment and Appreciation Test, Watkins et al., 2003; Appreciation Scale, Adler & Fagley, 2005; Values in Action Inventory of Strengths, Peterson & Seligman, 2004; Gratitude Questionnaire - 20 items, Bernabé-Valero et al., 2014; Multi-

Component Gratitude Measure, Morgan et al., 2017; Transpersonal Gratitude Scale, Hlava et al., 2014; Existential Gratitude Scale, Jans-Beken & Wong, 2021; State Gratitude Scale, Spence et al., 2014; The Work Gratitude Scale, Youssef-Morgan et al., 2022; Hindu Gratitude Scale, Garg, 2023). Each of these instruments assesses a specific conceptualization of the gratitude concept in order to identify precisely the implications described above. These numerous gratitude measures well-illustrate the lack of consensus on the concept and its facets. If it is possible to be grateful for a benefit or toward a tangible or intangible benefactor, as described in the descriptions of gratitude above and supported by a vast array of empirical evidence, the question arises as to whether gratitude can be directed toward the self? Self-gratitude has, however, received very little attention to date and a measure for gauging this construct has, until this point, not been available to advance knowledge on this prospective species of gratitude experience.

The concept of self-gratitude

The self-gratitude framework benefits from recent developments. Tachon et al., (2022) developed an argument in favor of the study of self-gratitude. First, the gratitude conceptualizations designed by scholars have been described as narrower than those used by the laypeople (Lambert et al., 2009; Morgan et al., 2014). Indeed, while gratitude seemed experienced only in an interpersonal context and in a positive way in the first definitions (e.g., Emmons, 2004; Watkins et al., 2006), the study of the lay conceptions about gratitude showed that it could also be experienced for all kinds of gifts in life (Lambert et al., 2009), and with negative affect such as awkwardness or guilt (Morgan et al., 2014). Therefore, it could be said that self-gratitude has been hastily discarded from research. Self-gratitude was described as ‘unusual’ (Emmons, 2004, p.554) and ‘awkward’ (Emmons, 2007, p.4), however, without any supporting evidence. This stance could be a consequence of a narrow definition of gratitude. Second, some findings incite scholars to investigate the relationship between gratitude and the self. Indeed, Chow and Lowery (2010) have highlighted the role of the personal responsibility in the experience of gratitude, suggesting that gratitude toward others was enhanced when people felt themselves in part responsible for their outcomes – alongside the perceived help from another one. They also have underlined the emptying in research of the implications for the self in the gratitude experiences. By filling this gap, it has been shown that grateful people

have a positive relation to the self, characterized by self-awareness and self-compassion (Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016). This research has suggested a strong relationship between gratitude and the self and fostered the investigation of self-gratitude. Accordingly, this specific facet of the gratitude experience tends to be included in the conceptualizations of gratitude (Skrzelinska & Ferreira, 2020). Third, the development of the self-compassion framework (Neff, 2003) and the implications on health and well-being (e.g., Barnard & Curry, 2011) also fostered research about self-gratitude.

While this evidence endorses the relevance of studying self-gratitude, it also highlights the need of a strong conceptual framework. This work has been conducted by investigating the laypeople conceptions (Tachon et al., 2022) and the self-gratitude experiences (Tachon et al., Article 1) in order to avoid the trap of a narrow and *a priori* conception (e.g., Gulliford et al., 2013). Despite the ambiguous results considering the prototypical organization of the concept of self-gratitude, it appears that people can meaningfully think about self-gratitude (Tachon et al., 2022). Similarities with the concept of gratitude were pictured in terms of structure and content. The results also supported the relation between self-gratitude and self-kindness, suggesting positive implications of self-gratitude. The experiences of self-gratitude were described in a similar way (Tachon et al., Article 1). Self-gratitude was characterized by an emotional component comprised of appreciation and pleasant feelings, a cognitive one marked by appraisal processes, a behavioral one depicted through self-thank, and an attitudinal component of self-kindness. Self-gratitude experiences were mostly elicited by a sense of coherence, benevolence, and costly actions. It has promoted subjective and eudaemonic well-being, a more compassionate self-to-self relationship, self-confidence, and social connection. These elements defined and confined the first conception of self-gratitude. Then, definitions of the concept were provided (Tachon et al., 2022): from a two-part (or generalized) perspective, self-gratitude was defined as ‘the acknowledgment and appreciation of meaningful benefits involving the self (e.g., I’m grateful toward myself for my qualities)’ while from a triadic perspective, it has been understood as ‘the acknowledgment and appreciation of benefits partly caused by oneself (e.g., I’m grateful toward myself for having worked so hard to pass exams)’ (Tachon et al., 2022, p.15).

Is self-gratitude a distinct construct?

The preliminary results allowed us to build a conceptual framework and sustained the relevance of studying self-gratitude as a distinct construct. However, some findings raised issues considering, for example, the concept of pride or the inclusion of self-gratitude in the gratitude framework. The first issue could be the resemblance of self-gratitude with the concept of authentic pride (Tachon et al., 2022; Tracy & Robins, 2007). Despite a shared overlap between pride and self-gratitude, especially due to common activator situations (e.g., costly actions), internal causal attribution, the experience of pleasant feelings, the well-being promotion, and a role of positive reinforcement as consequences, both concepts appeared distinct from each other (Tachon et al., Article 1). Pride was depicted in a strong distinctive way from self-gratitude, as described above (see 'The self-gratitude concept' section). For example, pride is mostly and preferentially elicited in achievement contexts (e.g., Dickens & Robins, 2022; Tachon et al., Article 1), implies social validation and comparison (e.g., Tachon et al., Article 1; Webster et al., 2003), and induces self-inflation as a possible consequence (e.g., Tachon et al., Article 1; Van Osch et al., 2018).

The second issue is related to the inclusion of the concept of self-gratitude in the gratitude framework. Indeed, it is posited that self-gratitude is a facet, or subconcept, of gratitude in such a way that 'the experience of gratitude directed toward an object can take three different forms: toward a non-human entity, toward another human entity, toward oneself' (Tachon et al., 2022, p.15). Numerous attributes are shared by both constructs. First, the structure of both concepts could be identified in two-part (i.e., gratitude and self-gratitude for a benefit) and three-part (i.e., gratitude toward another or the self for a benefit) structure (Lambert et al., 2009; Morgan et al., 2014; Tachon et al., 2022; Tachon et al., Article 1). Moreover, some findings also suggest that self-gratitude could take a form of reciprocity through self-rewarding, and reciprocation has elsewhere been proposed as a fourth element of the grateful experience (Navarro & Tudge, 2020; Tachon et al., Article 1). Second, both gratitude and self-gratitude were described in similar emotional (e.g., feeling of thankfulness), cognitive (e.g., appraisal processes), and behavioral contents (e.g., expression of thanks). Finally, here, the two concepts shared some common consequences, in terms of motivation, 'self-to-self relationship' and social connection (Petrochi & Couyoumdjian, 2016; Tachon et

al., Article 1). Taken together, all of these elements endorse a perspective of self-gratitude as part of broader experiences of gratitude, as a facet of grateful experiences.

Overview of the study

As self-gratitude has only recently been conceptualized, an initial step of building a conceptual framework was necessary. To move on further, the development of a reliable self-gratitude measure is a critical step for further studies. It will allow the experimental studying of self-gratitude and the identification of implications for health and well-being. Therefore, the aim of the current set of studies was to develop and validate the first self-gratitude measure in both French and English-speaking contexts. In Study 1, an exploratory factor analysis was conducted in order to determine the factor structure and the relevant indicators of the initial Self-Gratitude Scale (SGS). In Study 2, confirmatory factor analysis was performed, and psychometric properties of the final scale were assessed. In Study 3, the English version of the scale was developed and tested. It was hypothesized that a valid and reliable measure of self-gratitude could be identified from the initial pool of items. Considering the content validity of the Self-Gratitude Scale, and in line with the view of self-gratitude as a subconcept of gratitude, we expected positive correlations with other measures of gratitude. Other constructs well-identified in the literature as being associated with gratitude, such as satisfaction with life, positive and negative affect, subjective happiness, optimism, anxiety, and depression, were measured to assess construct validity. It was hypothesized that positive correlations would be observed between self-gratitude and satisfaction with life, positive affect, subjective happiness, optimism, and negative correlations with anxiety, depression, and negative affect. Furthermore, positive correlations of the self-gratitude scale with measures of self-compassion and authentic pride were expected, based on previous findings (Tachon et al., 2022; Tachon et al., Article 1). Conversely, a negative correlation was expected with hubristic pride. The same hypotheses were ventured in both French and English-speaking contexts.

2. Study 1: Item generation and exploratory analysis of the Self-Gratitude Scale

The aims of the current study were to develop the first comprehensive measure of self-gratitude and to explore the factorial structure of the scale. As the scale was developed to describe the emotional, cognitive, and behavioral components of self-gratitude, we expected a three-factor structure with an overarching factor.

2.1. Material and methods

2.1.1. Developing the French version of the Self-Gratitude Scale

An initial pool of items was based on the lay conceptions described in the prototype analysis (Tachon et al., 2022) and lay experiences of self-gratitude (Tachon et al., Article 1). It was also developed through an extensive review of the literature related to gratitude measurement. Each gratitude scale was reviewed. The items were developed to assess the emotional, cognitive, and behavioral characteristics of self-gratitude. The emotional component was comprised of 29 items (10 were negatively worded and reverse scored) assessing the intensity, the ease, and the frequency of self-grateful feelings, in two-part and three-part perspectives. The cognitive component was comprised of 17 items (6 were negatively worded), assessing the range of experiences for which one could be self-grateful, the thoughts and the reflections of self-gratitude. The behavioral component assessed verbal and behavioral expressions of self-gratitude through 19 items (6 were negatively worded). The whole initial pool of items was then revised by two researchers who were familiar with the gratitude field. Each researcher individually proposed corrections regarding coherence with available findings concerning self-gratitude and readability. Then, corrections were made in case of agreement. Discussion between both researchers and a third one helped to solve the disagreements. Then, the final pool of items was revised by a fourth researcher, leading to minor corrections for clarity and readability. After the revision process, the pool was comprised of 65 items. A 7-point Likert scale was used to answer each item (1 = strongly disagree; 7 = strongly agree).

2.1.2. Participants

The total sample of the current study was comprised of 440 French participants. Among them, 371 were women (84.3%), 65 were men (14.8%), 3 (0.7%) decided to not answer, and 1 (0.2%) was non-binary. They were aged from 18 to 71 years ($M_{\text{age}} = 43.38$, $SD = 12.83$). For the most part, the participants were highly educated, with 262 having a master's degree or more (59.5%). Consequently, a large part of the sample was comprised of managers (51.8%). The remaining sample comprised employees (14.1%), intermediate professions (12.3%), students (9.5%), craftsmen, traders and business owners (6.1%), retired persons (2.7%) jobseekers (2.5%), manual workers (0.7%) and farmers (0.2%) completed the sample.

2.1.3. Procedure

The study was carried out online using the platform LimeSurvey. Participants were recruited through social media. They were invited to take part and, if they wanted it, to share the weblink of the study on their own social media profile. Participants received an information and consent form in which they were informed of the aim and the procedure of the study as well as their right to withdraw. Then, informed consent was obtained from each participant included in the study. No compensation was offered. The study was carried out in accordance with the 1964 Helsinki declaration and its later amendments. Afterwards, participants answered the pool of items. Finally, they completed the sociodemographic data.

2.2. Results

Before performing any factorial analysis, the Kaiser-Meyer-Olkin measure of adequation ($KMO = .976$) and the Bartlett's test of sphericity ($\chi^2_{(2280)} = 22443$, $p < .001$) were analyzed and reached significance, suggesting that the data was suitable for factorial analysis. We used an iterative method to extract the factors from the exploratory factor analysis (EFA). The minimum residuals method that is more robust in case of violation of the multivariate normality assumption, the Oblimin rotation, allowing the covariation of the factors, and the parallel analysis were used. A five factors structure was suggested by analysis. However, the cross-loadings of three items of the fifth factor were below .30, which is unacceptable. Those items were removed, but the fifth factor was then comprised of only two items, which is also not acceptable. So, the fifth factor was removed from the analysis. The same process of

analysis was performed, leading to the removal of the fourth and the third factors. Moreover, the study of the scree plot suggested the extraction of two factors. The final extracted model explained 50% of the variance. The first factor, comprised of 14 items, assessed the trend to acknowledge, feel, and express self-gratitude. The second factor, also comprised of 14 items, informed the cost and the rarity of self-gratitude experiences. The item loadings for each factor were correct. Items with a factor loading above .68 were retained because a difference between items loadings was observed at this level. However, it has to be noted that two items were mistakenly included in the final version of the scale. Therefore, contributions to factor 1 varied between .59 and .83, and contributions to factor 2 between .68 and .83, which were still satisfactory. Table 1 shows factor loadings for each item.

The fidelity of the measure was assessed through Cronbach's alpha. Both of them showed satisfying internal consistency: factor 1 'Experience' ($\alpha = .93$), factor 2 'Cost' ($\alpha = .95$).

The mean scores for factors 1 and 2 were calculated (respectively, $M_{\text{Experience}} = 68.8$, $SD = 15.5$; $M_{\text{Cost}} = 54.8$, $SD = 20.5$).

Age was weakly but significantly correlated with factor 1 'Experience' ($r = .143$, $p < .05$) and with factor 2 'Cost' ($r = -.185$, $p < .001$). The level of education was not significantly correlated with the SGS. Finally, there was no significant difference between men and women.

Table 1.*Factor loadings of each items of the self-gratitude scale*

	Factor	
	1	2
Quand j'accomplis quelque chose, je ressens de la gratitude envers moi-même	.67	
Prendre soin de moi est une forme d'expression de ma gratitude envers moi-même	.59	
Quand je ressens de la gratitude envers moi-même, je souris	.72	
Prendre du recul sur les choses me permet d'éprouver de la gratitude envers moi-même	.83	
Je suis reconnaissant envers moi-même pour mes réussites mais aussi pour mes erreur	.71	
Je ressens de la gratitude envers moi-même pour avoir persévéré dans mes projets	.78	
Je ressens de la gratitude envers moi-même pour avoir gardé mes amis auprès de moi	.61	
J'éprouve fortement de la gratitude envers moi-même pour m'être relevé après avoir vécu des moments difficiles	.79	
Je suis reconnaissant envers moi-même lorsque je pense aux choses que j'ai faites dans ma vie	.80	
Plus je réfléchis aux choses que j'ai accomplies, plus je ressens de la gratitude envers moi-même	.77	
Je suis reconnaissant envers moi-même pour les actes de bienveillance à mon égard	.72	
J'adopte une attitude plus bienveillante à mon égard comme expression de ma gratitude envers moi-même	.75	
Je reconnais qu'il y a des choses dans ma vie pour lesquelles je peux ressentir de la gratitude envers moi-même	.76	
Je me remercie pour être fidèle à mes valeurs	.68	
Se remercier pour quelque chose que j'ai fait est difficile pour moi		.80
Il m'est difficile de ressentir de la gratitude envers moi-même		.80
Quand je fais quelque chose pour moi, je ressens rarement de la gratitude envers moi-même		.72
Il est coûteux de penser à des choses pour lesquelles je ressens de la gratitude envers moi-même		.68
J'oublie de ressentir de la gratitude envers moi-même pour les choses que je fais		.81
Il est très difficile de penser aux choses pour lesquelles je suis reconnaissant envers moi-même		.83
Je suis rarement reconnaissant envers moi-même pour les efforts que j'ai fournis		.75
Je ne sais pas comment exprimer ma gratitude envers moi-même		.76
Se remercier pour quelque chose que j'ai fait est inhabituel pour moi		.74
Je pense rarement aux actions que j'ai faites dans ma vie et pour lesquelles je pourrais ressentir de la gratitude envers moi-même		.73
J'oublie souvent de prendre le temps de reconnaître toutes les actions que j'ai effectuées pour atteindre un objectif		.73

Il y a très peu de choses pour lesquelles je ressens de la gratitude envers moi-même	.68
Je suis peu fréquemment reconnaissant envers moi-même	.68
J'oublie de me remercier ou de me féliciter pour les bienfaits que j'ai provoqués	.81

Note : items are in French as they were used in this language in the current study; final version of the scale is available in the appendix in French and English.

2.3. Discussion

The aims of the current study were to develop a final version of the self-gratitude scale (SGS) among a pool of 65 initial items and to identify the factorial structure of the scale. A final version comprised of 28 items was developed. We expected a three-factor structure. However, the results did not support this hypothesis. The bifactorial model identified assesses, on the one hand, the experience of self-gratitude through emotional, cognitive and behavioral items, from activator situations appraised as a benefit to the expressions of self-gratitude. On the other hand, the second factor is exclusively made of reversed coded items, which assess the cost associated with the experience of self-gratitude, in terms of difficulties and frequency, also through emotional, cognitive and behavioral items.

3. Study 2: confirmatory analysis and validation of the Self-Gratitude Scale

The aim of the second study of this research was to validate the 28-item version of the SGS by investigating the factorial structure and its validity. We used a Confirmatory Factor Analysis (CFA) to test the structure of the SGS, expecting to find the bifactorial model identified in the EFA. Construct validity was assessed through correlations between scores of SGS and two gratitude scales. The correlations between the scores of the SGS and the indicators of well-being were used to assess the content validity of the scale. The indicators were chosen on the previous gratitude research basis. Indeed, we expected that self-gratitude correlates with satisfaction with life, positive affect, happiness, and optimism in the same way that gratitude does. We also expected a negative correlation between SGS and depressive and anxiety-related symptomatology and negative affect. We also investigated the relation between self-gratitude and pride: we expected to find a positive correlation with authentic

pride, given the overlap described by Tachon et al. (Article 1), and a negative one with hubristic pride. To support previous elements suggesting that self-gratitude and pride are distinct from each other, these correlations should not be too high. Finally, we also included a measure of self-compassion given the preliminary results of previous research (Tachon et al., 2022; Tachon et al., Article 1).

3.1. Material and methods

3.1.1. Participants

A total of 299 French participants took part in the current study. The sample was mostly comprised of women (256 women, 85.9%; 33 men, 11.1%; 6 non-binaries, 2%; 3 persons did not share their gender). Age was ranged from 18 to 73 ($M_{age} = 34.1$, $SD = 13.9$). The participants were mostly highly educated, with 79 (26.4%) of them having a bachelor's degree and 122 (40.8%) of them having a master's degree or more. The sample was comprised of 122 students (40.8%), 74 managers (24.8%), 44 employees (14.7%), 21 intermediate professions (7%), 14 craftsmen, traders, and business owners (4.7%), 12 jobseekers (4%), 9 retired persons (3%), and 2 manual workers (0.7%).

3.1.2. Measures

Two measures (i.e., Authentic and Hubristic Pride Proneness Scale, Multi-Component Gratitude Measure) used in the current study were not translated and validated in French contexts. Both scales were submitted to a translation-back-translation process (Vallerand, 1989). The translated versions were then evaluated by three researchers, and the final versions were edited. Items of both scales are available in supplementary files.

Self-Gratitude Scale: the version of the SGS comprised of the 28 remaining items from Study 1.

Gratitude Questionnaire (GQ, McCullough et al., 2002): The French version of the GQ-5 (Tachon et al., 2021) was used to assess gratitude-trait through 5 items (e.g., 'I have so much

in life to be thankful for'). Each of them was rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Multi-Component Gratitude Measure (MCGM, Morgan et al., 2017): The French version of the MCGM was used. The MCGM is a 43-items measure that assesses four components of gratitude: conception of gratitude, grateful emotions, attitudes toward gratitude, and gratitude-related behaviors. The measure consisted of two parts. The first one was comprised of seven scenarios of gratitude. After each scenario, participants rated if they were grateful to this person for his help on a 5-point Likert scale (1 = strongly agree, 5 = strongly disagree) and the degree of their gratitude (0 = not at all grateful, 100 = most grateful you could feel). Then, participants rated each item on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). Before the scores were included in the analysis to test the main hypothesis, the factorial structure and the validity of the French version of the MCGM were tested. The hypothesis of a normal multivariate distribution was rejected since the Mardia's coefficient was significant (Kurtosis = 49.39, $p < .001$). A Maximum Likelihood CFA was used with robust fit indices. The final model of the scale was comprised of the 6 factors identified in the original study. However, the second-order factor was not included, three items were deleted (as in Hudecek et al., 2020), and covariation between items 1 and 2 was computed. Indices of fit were acceptable ($\chi^2/df = 2.02$, CFI = .92, TLI = .91, RMSEA = .063, SRMR = .062). Extended results and items are available in the Supplementary files⁴.

Authentic and Hubristic Pride Proneness Scale (AHPPS, Tracy & Robins, 2007): The French version of the AHPPS was developed. The AHPPS is a 14-item measure that assesses both authentic pride (e.g., 'I generally feel accomplished') and hubristic pride (e.g., 'I generally feel pompous'). Each item was rated on a 5-point Likert scale (1 = not at all, 5 = extremely). Mardia's coefficient was significant (Kurtosis = 25.41, $p < .001$), leading to a rejection of the hypothesis of a normal multivariate distribution. So, we used a Maximum Likelihood CFA with robust indices of fit. The results showed that the original model was replicated for the French version with acceptable indices of fit ($\chi^2/df = 1.81$, CFI = .96, TLI = .95, RMSEA = .057, SRMR = .052). Items are available in supplementary files.

⁴ Les résultats des modèles factoriels testés sont détaillés en annexes (voir Annexe 2.1, p.302).

Satisfaction with Life Scale (SWLS, Diener et al., 1985): The French version of the SWLS (Blais et al., 1989) assesses current satisfaction with life through five items, rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Life Orientation Test - Revised (LOT-R, Scheier et al., 1994): The French version of the LOT-R (Trottier et al., 2008) assesses trait-optimism through 10 items (e.g., ‘In uncertain times, I usually expect the best’). Each of them was rated on a 5-point Likert scale (0 = strongly disagree, 4 = strongly agree). Four items were filler items and were then removed from the total score calculation before performing analysis.

State and Trait Anxiety Inventory (STAI, Spielberger, 1983): The French version of the STAI (Gauthier & Bouchard, 1993) is a 20-items measure of the anxiety-trait (e.g., ‘I worry too much over something that really doesn’t matter’). Each item was rated on a 4-point Likert scale (1 = almost never, 4 = almost always).

Center for Epidemiological Studies - Depression (CES-D, Radloff, 1977): The French version of the CES-D (Führer & Rouillon, 1989) assesses depressive symptomatology through four subscales (i.e., depressive affect, positive affect, somatic complaints, interpersonal interaction problems). The twenty items (e.g., ‘I thought my life had been a failure’) were rated on a 4-point Likert scale (0 = rarely or none of the time, 3 = most or all of the time).

Positive And Negative Affect Schedule (PANAS, Watson et al., 1988): The French version of the PANAS (Gaudreau et al., 2006) was used to assess both positive and negative affects at the present moment through 20 adjectives (e.g., enthusiastic, scared). Each item was rated on a 5-point Likert scale (1 = very lightly or not at all, 5 = extremely).

Self-Compassion Scale (SCS, Neff, 2003): The French version of the CS (Kotsou & Leys, 2016) is a 26 items scale, assessing self-compassion through a 6 factors structure (i.e., self-

kindness, self-judgment, common humanity, isolation, mindfulness, over-identification). Each item (e.g., ‘I try to be understanding and patient towards those aspects of my personality I don’t like’) was rated on a 5-point Likert scale (1 = almost never, 5 = almost always).

Subjective Happiness Scale (SHS, Lyubomirsky & Lepper, 1999): The French version of the SHS (Kotsou & Leys, 2017) measures global subjective happiness through four items. Each of them was rated on a 7-point Likert scale, where anchors depend on the question (e.g., ‘In general, I consider myself’, 1 = not a very happy person, 7 = a very happy person).

Descriptive statistics for each scale are presented in Table 2.

Table 2.

Descriptive statistics of the measures used in the current study (N = 298).

Variables	M	SD	α
SGS	94.04	27.44	.95
Experience	50.00	11.4	.89
Cost	44.00	18.6	.95
GQ-5	27.85	4.96	.76
MCGM	135.87	21.38	-
Feelings of gratitude	32.8	7.70	.91
Attitudes to appropriateness	13.1	4.67	.74
Behavioural shortcomings	16.5	6.43	.86
Rituals	23.3	6.88	.89
Expressions	24.3	3.68	.79
Attitude of gratitude	25.9	3.05	.73
AHPPS			
Authentic pride	21.33	5.53	.88
Hubristic pride	11.03	3.78	.83
SWLS	24.3	6.75	.87
LOT-R	13.3	5.44	.84
STAI	46.84	11.63	.92
CES-D	17.51	11.35	.92
PANAS			

	Positive affects	31.73	7.75	.85
	Negative affects	19.23	7.82	.88
SCS		71.28	18.49	.92
SHS		18.53	5.21	.75

3.1.3. Procedure

As in Study 1, the current study was carried out online using the platform LimeSurvey. Participants were recruited through social media. They received an information and consent form, in which they were informed of the aim and the procedure of the study, as well as their right to withdraw. Then, informed consent was obtained from each participant included in the study. Afterwards, participants answered the set of scales. Finally, they completed the sociodemographic data. No compensation was offered. The study was carried out in accordance with the 1964 Helsinki declaration and its later amendments.

3.2. Results

3.2.1. Factor Structure of the SGS

Since we wanted first to test the factorial structure of the SGS, CFA was computed using the lavaan package on R Studio. Before performing the analysis, we first assessed the multivariate normality. The significant Mardia's coefficient (Kurtosis = 26.52, $p < .001$) led us to reject the null hypothesis of multivariate normality of the data. Therefore, we used a Maximum Likelihood CFA with robust indices of fit to test the model. Through an iterative approach, three models were tested (see Table 3). The first model used all the 28 items identified in Study 1, with a two factors structure. The model fit was non-acceptable. Therefore, we performed a re-specification of the model. Items 23 and 24 were strongly associated due to an extreme similarity in their meaning. The same pattern was observed for items 3 and 6. Despite a slight divergence in the meaning, items 21 and 25 were strongly associated due to a similar syntax. Items 3, 24, and 25 were removed from analysis based on their lower loadings on their respective factor. The second model tested a two factors structure, with 12 items on Factor 1 and 13 items on factor 2. Despite better indices of fit, the

overall model was just acceptable. We performed a re-specification of the model, given the strong covariation of items 1 and 9. Item 1 was removed due to a lower factor loading. Item 17 was also removed because of the correlation with 9 other items. Then, the third model with 10 items on Factor 1 and 12 items on factor 2, was assessed. It yielded a good model fit ($\chi^2/df = 1.80$, $p < .001$, GFI = .96, CFI = .95, TLI = .95, RMSEA = .055, SRMR = .043). Both factors were strongly and negatively correlated ($r = -.72$, $p < .001$).

Table 3.

Goodness-of-fit indices of the CFA for SGS (N = 299).

Model	χ^2/df	p value	GFI	CFI	TLI	RMSEA [90% CI]	SRMR
SGS - Model 1	2.29	<.001	.94	.90	.89	.070 [0.064; 0.076]	.061
SGS - Model 2	2.06	<.001	.95	.93	.92	.063 [0.056; 0.071]	.056
SGS - Model 3	1.80	<.001	.96	.95	.95	.055 [0.046; 0.064]	.043

3.2.2. Validity and reliability of the SGS

We first examined the sample for univariate outliers using a BoxPlot method and for multivariate outliers using the Mahalanobis distance. Nine univariate outliers were identified. The data was winzorised. One multivariate outlier was identified and removed from the analysis. Therefore, all further analyses were performed on a sample comprised of 298 participants. All measures were normally distributed given the Kurtosis and Skewness values were between -1 and +1 (Kurtosis = -.676 to .701; Skewness = -.675 to .843). The only variable not normally distributed was the MCGM subscale ‘Attitudes of gratitude’ (Kurtosis = 8.72; Skewness = -2.34). Non-parametric analysis was used for this specific variable. Internal consistency for each scale was assessed by computing Cronbach’s alpha. All indices were at least acceptable, even very satisfying (see Table 2). None of the sociodemographic variables had a significant influence on the SGS scores.

The correlations were computed to assess the construct and convergent validity of the SGS. First, the results of the correlations between SGS and gratitude measures (i.e., GQ-5, MCGM) are presented in Table 4. It has to be noted that the SGS was moderately associated with the GQ-5. The correlations with the subscales of the MCGM were mostly weak or moderate. However, the SGS total score was strongly associated with the 'rituals' subscale, which assesses the action and gratitude-related-behaviors, especially noticing benefits (Morgan et al., 2017).

The correlations with other criterion measures were also computed and are described in Table 5. As expected, moderate to strong positive correlations between self-gratitude and satisfaction with life, positive affect, subjective happiness, and optimism were reported. The strongest positive correlations were observed between self-gratitude, authentic pride, and self-compassion, (all $r_s > .60$, $p_s < .001$). Furthermore, moderate to strong negative correlations can be noticed between self-gratitude and depression, and anxiety measures, as well as negative affect.

Table 4.*Correlation matrix of gratitude-related-measures*

	1	2	3	4	5	6	7	8	9	10
1.SGS ^a	-									
2.Expérience ^a	.86**	-								
3.Cost ^a	-.95**	-.65**	-							
4.GQ-5 ^a	.40**	.44**	-.33**	-						
MCGM										
5.Feelings ^a	.26**	.32**	-.18*	.64**	-					
6.Appropriateness ^a	-.21**	-.16**	.21**	-.30**	-.25**	-				
7.Shortcomings ^a	-.38**	-.24**	.42**	-.27**	-.21**	.14*	-			
98Rituals ^a	.51**	.45**	-.48**	.44**	.47**	-.16*	-.60**	-		
9.Expression ^a	.19**	.24**	-.14*	.29**	.36**	-.01	-.40**	.42**	-	
10.Attitudes ^b	.08	.18**	-.03	.19**	.35**	.01	-.18**	.27**	.54**	-

Note: * indicates $p < .05$, ** indicates $p < .001$, ^a indicates that Pearson correlations were computed, ^b indicates that Spearman correlations were computed, the MCGM total score was not calculated since we failed to identify the second order factor in CFA.

Table 5.*Correlation matrix of SGS and criterion-related measures.*

	1	2	3	4	5	6	7	8	9	10	11	12
1.SGS	-											
2.GQ-5	.40**	-										
3.AP	.63**	.46**	-									
4.HP	-.09	-.04	.05	-								
5.SWLS	.40**	.47**	.64**	.03	-							
6.SHS	.50**	.44**	.61**	-.02	.52**	-						
7.LOT-R	.57**	.43**	.67**	-.02	.51**	.54**	-					
8.SCS	.62**	.37**	.66**	-.15*	.40**	.49**	.69**	-				
9.STAI-TF	-.57**	-.37**	-.77**	.16*	-.57**	-.57**	-.71**	-.74**	-			
10.CES-D	-.46**	-.44**	-.66**	.12*	-.58**	-.56**	-.60**	-.59**	.76**	-		
11.PA	.43**	.35**	.61**	-.05	.37**	.41**	.45**	.45**	-.47**	-.49**	-	
12.NA	-.33**	-.24**	-.42**	.13*	-.35**	-.32**	-.45**	-.44**	.60**	.57**	-.10	-

Note: * indicates $p < .05$, ** indicates $p < .001$, SGS: Self-Gratitude Scale; GQ-5: Gratitude Questionnaire; AP: Authentic Pride; HP: Hubristic Pride; SWLS: Satisfaction With Life Scale; SHS: Subjective Happiness Scale; LOT-R: Life Orientation Test - Revised; SCS: Self-Compassion Scale; STAI: State and Trait Anxiety Inventory - Trait Form; CES-D: Center for Epidemiological Studies - Depression; PA: Positive Affect; NA: Negative Affect.

3.3. Discussion

The aim of the current study was to validate the psychometric properties of the SGS by conducting CFA to assess the model fit and by computing correlations to test the construct and content validity. First, the two-factor model was replicated from Study 1. The same factors were identified, namely factor 1 ‘Experience’ and factor 2 ‘Cost’. However, six items

had to be removed from the original scale to obtain satisfactory indices of fit. Therefore, the final version of the SGS was comprised of 22 items. The SGS and subscales of the SGS showed good reliability, assessed through Cronbach's alpha.

Second, the assessment of the SGS construct validity through correlations showed interesting results. The correlations with the gratitude measures were moderate and positive. The moderate relation observed with GQ-5 could be expected. Indeed, GQ-5 is a measure of the emotional component of gratitude (Hudecek et al., 2020; Morgan et al., 2017). The SGS was designed to assess the emotional component of course, but also the cognitive and behavioral ones. SGS was moderately associated with emotional and behavioral subscales of the MCGM, especially the 'Experience' factor of the SGS. Moreover, moderate rather than strong correlations could also be expected here because of the attributional process which is not exactly the same (external vs. internal) and given the GQ-5 measures the emotion of gratitude toward an external target while the SGS assesses gratitude toward oneself. Last, the observation of the relations between SGS and MCGM subscales also gave some insightful pieces of information regarding construct validity. Indeed, all correlations between the two subscales of the SGS with MCGM ones were coherent. For example, the SGS 'Cost' was positively associated with MCGM 'Shortcomings' ($r = .42, p < .001$). These results suggest that the SGS captures diverse facets of self-gratitude, and not only the emotional component.

Third, the correlations with other criterion-measures showed moderate to strong positive relationships with indicators of well-being. It has to be noted that, except for the satisfaction with life, correlations of the SGS with subjective happiness, positive affect, and optimism were stronger than the GQ-5 ones. The same pattern could be noticed with the indicators of depression, anxiety, and negative affect. Indeed, the relationships between the SGS and these measures were stronger than the GQ-5 ones, except for the depression measure, which was similar. Interestingly, it seems that self-gratitude is negatively associated with anxiety in a stronger way than gratitude. Further studies could investigate this relation in more detail. Furthermore, the relations between self-gratitude, pride, and self-compassion were also examined, given the conceptual closeness between these constructs, according to previous research (Tachon et al., 2022; Tachon et al., *Article 1*). Based on this literature, we

expected positive relations between these variables, but not too high as these constructs were considered distinct from each other. A strong relationship was noted between self-gratitude, pride, and self-compassion. These results are coherent with: (a) the prototype analysis of the construct of self-gratitude, which suggested a conceptual overlap between these concepts; and (b) with experiences of self-gratitude reported by participants, in which self-compassion and pride also occurred alongside self-gratitude (Tachon et al., 2022; Tachon et al., *Article 1*). This interrelationship could eventually be explained by the positive and watchful self-gaze, which allows people to notice their role in their lives and the good within themselves. These three constructs could be related to a healthier self-to-self relationship, as shown in gratitude (e.g., Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016). Indeed, gratitude fosters a compassionate attitude toward the self through less self-attacking and self-criticizing beliefs and more self-reassuring ones (Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016). However, the correlations support the claim of distinctive constructs as they were not too high. Overall, these preliminary results support the idea that self-gratitude is associated with indicators and determinants of well-being and health, at least in a similar way to gratitude. Therefore, it could be stood that the SGS is a valid measure to assess self-gratitude.

The current study allowed us to also test the psychometric properties of the French MCGM and AHPPS. First, the CFA conducted with the AHPPS items showed a two factors structure model, as in the original study (Tracy & Robins, 2007). Indices of fit were better than those in the Tracy and Robins' study (2007), but slightly worse than those in the Polish validation (Slaski et al., 2021). Each subscale of the AHPPS-trait also showed good reliability, consistent with previous studies (Tracy & Robins, 2007; Slaski et al., 2021) despite a Cronbach's alpha slightly weaker for the Hubristic subscale than the one found by Tracy and Robins (2007). We did not include enough variables to assess the convergent validity of the AHPPS. However, it has to be noted that the two subscales were independent of each other, as shown in the initial study (Tracy & Robins, 2007) and Authentic Pride was strongly and negatively associated with the anxiety and depression measures, in a stronger way than correlations reported in a recent meta-analysis (Dickens & Robins, 2022). Therefore, it could be stood that the French version of the AHPPS is a reliable measure of the two facets of pride. However, more research is needed to assess the validity of this measure. Second, the analysis

of the factor structure of the French MCGM led to several re-specifications of the tested model in order to obtain acceptable indices of fit. As the initial model (Morgan et al., 2017) was not reliable, the model was modified following the procedure used in the German validation of the MCGM (Hudecek et al., 2020). The six-factors structure was reproduced, however, we failed to reproduce a second-order factor structure. Indices of fit were only acceptable. Each subscale showed acceptable to good internal consistency, which was very similar to the results of the German version (Hudecek et al., 2020). One explanation of the questionable reliability of the French version of the MCGM could be the cultural variability due to the language. French could be less accurate than English in describing various experiences of gratitude, regardless of context. Indeed, the English-speakers may describe their experience of gratitude using terms such as ‘gratitude’, ‘gratefulness’, ‘appreciation’, ‘thankfulness’ with some subtle variations depending on whether they are grateful ‘for’ or ‘towards’. The French-speakers may use ‘gratitude’ or ‘reconnaissant’ to describe their experience of gratitude. However, it appears impossible to state that one is grateful for, independently of any context. For example, in the pre-test conducted among 11 French adults, participants reported not understanding the difference between item 1 (‘There are so many people that I feel grateful towards’) and item 2 (‘There are so many people that I feel grateful for’). It could suggest an issue to transcribe the two-part and three-part gratitude outside of any context in the French language. Furthermore, the analysis of the MCGM cognitive component showed very similar results in comparison of the initial version (Morgan et al., 2017). It suggests that, also in France, the experience of gratitude is weakened — but not wiped out — in case of ulterior motive, malicious intention, or non-valuable benefit. The cost to the benefactor also appeared as a key amplifier of the experience of gratitude (e.g., Rusk et al., 2016; Tesser et al., 1968). All correlations, which assessed convergent validity, were in the expected way. The emotion component showed a strong and positive correlation with GQ-5, highlighting the idea that GQ-5 is a measure of the emotion of gratitude (Morgan et al., 2017). Moderate relations were reported with the determinants and indicators of health and well-being, in a weaker way than those reported in previous studies (Morgan et al., 2017; Hudecek et al., 2020). Overall, we recommend the cautious use of the MCGM in French contexts. Further studies are needed, especially to explore the cultural adaptation and the factorial structure of the scale in France.

4. Study 3: English validation of the SGS

This third study aimed to validate the English version of the Self-Gratitude Scale. We used Vallerand's (1989) process of translation and back-translation to develop the English Self-Gratitude Scale (SGS-B). A first preliminary English version was built from the initial French version by a fluent English and French speaker. Then, the English version was back-translated into English by a second fluent English and French speaker who was blind to the initial version of the scale. After this process, the first translator and the main author compared the initial version and the French version produced through the back-translation process to identify divergences. Slight discrepancies between the two versions were identified. They were resolved by the authors through a clarity and readability criteria. Then, CFAs were performed to test the fit of the model in an English-speaking context. Since several discrepancies between US, Australian and British conceptions of gratitude were reported (Morgan et al., 2014; Morgan et al., 2022), slight divergences between the French and British models could appear during the validation of the SGS-B. Nevertheless, we expected to find similar relationships between self-gratitude and indicators and determinants of well-being and mental health as those reported in Study 2.

4.1. Materials and methods

4.1.1. Participants

A total of 209 British participants completed the study. However, two participants failed the attention check. Their data were removed from analyses. Therefore, 207 participants comprise the final sample. A slight majority of the participants were men (50.72%, women 48.79%, and non-binary 0.48%). The mean age was 37.9 years ($SD = 13.7$). Most of them were well-educated, with 50.9% having at least a bachelor's degree and 82.1% having an AS/A level at least. Most participants worked at the junior managerial level (28%) or intermediate managerial level (24%). The students (8.7%), unemployed (8.7%), semi-skilled manual workers (6.3%), and retired people (5.3%), comprised the sample. A more detailed table is available in the supplementary files⁵.

⁵ Les données socio-démographiques sont davantage détaillées en annexes (voir Annexe 2.2., p.303).

4.1.2. Measures

In this study, we used the same measures as in Study 2. Therefore, participants completed the English versions of the measures of gratitude and self-gratitude (SGS-B, GQ-6, MCGM), pride (AHPPS), self-compassion (SCS), optimism (LOT-R), satisfaction with life (SWLS), happiness (SHS), positive and negative affect (PANAS), depression (CES-D), and anxiety (STAI).

4.1.3. Procedure

The study was carried out online. Participants received an information and consent form, in which they were informed of the aim and the procedure of the study, as well as their right to withdraw. Informed consent was obtained from each participant included in the study. Then, participants answered the set of scales. Finally, they completed the sociodemographic data. Participants were invited to complete the survey in exchange for university credits or retribution through the crowdsourcing platform Prolific. Participants taking part through Prolific received £3.00 in return for participation (the equivalent of £8.00 per hour). The study was carried out in accordance with the 1964 Helsinki Declaration and its later amendments and was approved by an ethics committee.

4.2. Results

4.2.1. Factor structure of the SGS-B

We used a Maximum Likelihood CFA to test the factorial structure of the SGS-B. The French factorial model was first used, with the 22 items divided into two factors (see Study 2). The model fit was just acceptable. To have a better fit with the British data, a re-specification of the model by computing two high residual correlations between items 2 and 3, and between items 8 and 10 was performed. These covariations were added into the model because items 2 and 3 differed in the content: item 2 (“When I feel gratitude towards myself, I smile”) measures a behavior when self-gratitude is experienced, and item 3 (“Taking some distance from things allows me to feel gratitude towards myself”) assesses a cognitive strategy to feel self-gratitude. Despite items 8 and 10 being close in the formulation, they do not measure the same characteristic of self-gratitude: one evaluates an expression of self-

gratitude (“I forget to thank myself or congratulate myself for good things I have made come about”) while the other appraises the emotional component of self-gratitude (“I forget to feel gratitude towards myself for things that I do”). Therefore, the CFA performed on this model yielded good indices of fit ($\chi^2/df = 2.12$, $p < .001$, CFI = .93, TLI = .92, RMSEA = .074, SRMR = .052), as shown in Table 6. Both factors were strongly and negatively correlated ($r = -.77$, $p < .001$).

Table 6.

Goodness-of-fit indices of the CFA for SGS-B (N = 207).

Model	χ^2/df	p value	CFI	TLI	RMSEA [90% CI]	SRMR
SGS-B - Model 1	2.38	<.001	.91	.90	.082 [0.073; 0.091]	.054
SGS-B - Model 2	2.12	<.001	.93	.92	.074 [0.065; 0.084]	.052

4.2.2. Validity of the SGS-B

We first examined the sample for univariate outliers using a BoxPlot method and multivariate outliers using the Mahalanobis distance. Fifteen univariate outliers and none multivariate outlier has been identified. The data was winzorised. All measures were normally distributed given the Kurtosis and Skewness values were between -2 and +2 (Kurtosis = -.692 to .271; Skewness = -.596 to 1.10). Internal consistency for each scale was assessed by computing Cronbach’s alpha. All indices were at least acceptable, even very satisfying (see Table 7). However, one item of the MCGM Attitude scale negatively correlates to the overall scale (i.e., item 16). The deletion of the item improved the indices of reliability largely. None of the sociodemographic variables had a significant influence on the SGS scores.

Table 7.*Descriptive statistics of the measures used in the current study (N = 207).*

Variables	M	SD	α
SGS	91.2	25.3	.95
Experience	47.3	10.7	.90
Cost	52.1	16.5	.95
GQ-6	30.7	6.88	.85
MCGM	-	-	-
Emotion	32.4	6.86	.92
Behavior	58.0	11.2	.84
Attitude	54.3	7.0	.86
Attitudes to appropriateness	29.9	4.79	.85
Behavioural shortcomings	16.8	6.09	.90
Rituals	21.3	5.95	.92
Expressions	21.6	4.79	.92
Attitude of gratitude	24.4	3.34	.80
AHPPS			
Authentic pride	20.9	6.13	.92
Hubristic pride	10.8	4.32	.89
SWLS	19.9	7.86	.93
LOT-R	12.0	5.55	.90
STAI	46.1	12.8	.94
CES-D	30.3	9.89	.94
PANAS			
Positive affect	30.9	8.41	.93
Negative affect	20.8	7.63	.88
SCS	72.4	17.6	.93
SHS	16.6	5.54	.90

Note: as described above, the item 16 of the MCGM was removed from analysis as it was negatively correlated to its second order factor (i.e., Attitude).

Pearson's correlations were computed to assess the construct and convergent validity of the SGS-B. First, the SGS-B showed positive and strong correlations with the GQ-6 and the behavioral component of the MCGM. Also, a positive and moderate relation between SGS-B and the emotional component was observed, while no significant correlation appeared between SGS-B and the attitudinal factor of the MCGM. Moreover, Pearson's correlations with the six factors of the MCGM were computed to raise an appropriate comparison of the validity between the English and French versions of the SGS. Only the emotional, behavioral shortcomings, and rituals/noticing benefits subscales correlated to SGS-B in a moderate or strong way. All the results described here are presented in Table 8.

Table 8.

Correlation matrix of gratitude-related-measures

	1	2	3	4	5	6	7	8	9	10	11	12
1.SGS	-											
2.Experience	.89**	-										
3.Cost	-.95**	-.70**	-									
4.GQ6	.52**	.48**	-.48**	-								
MCGM	-	-	-	-								
5.Emotion	.44**	.47**	-.36**	.81**	-							
6.Appropriateness	.07	.064	-.06	.24**	.17*	-						
7. Shortcomings	-.43**	-.32**	.44**	-.28**	-.22*	-.05	-					
8. Rituals	.53**	.53**	-.46**	.49**	.44**	.09	-.30**	-				
9. Expressions	-.02	.07	.07	.20*	.23**	.26**	.09	.32**	-			
10.Attitude of gratitude	.09	.15*	-.03	.37**	.42**	.47**	-.08	.26**	.45**	-		
11.Attitudes	.09	.12	-.06	.34**	.32**	.89**	-.10	.21*	.40**	.78**	-	
12.Behavior	.51**	.49**	-.46**	.48**	.43**	.31**	.17*	-.63**	.82**	.54**	.28	-

**

Note: * indicates $p < .05$, ** indicates $p < .001$

Second, the correlations with other criterion measures were computed (Table 9). Positive correlations between self-gratitude and satisfaction with life, positive affect,

subjective happiness, optimism, authentic pride, and self-compassion and negative correlations to depression, anxiety, and negative affect were hypothesized. All of the observed correlations were in the expected way, with moderate or strong effect sizes. As in Study 2, the correlations between self-gratitude, authentic pride, and self-compassion (all $r_s > .60$, $p_s < .001$) were the strongest positive ones.

Table 9.

Correlation matrix of SGS and criterion-related measures.

	1	2	3	4	5	6	7	8	9	10	11	12
1.SGS	-											
2.GQ6	.52**	-										
3.AP	.63**	.56**	-									
4.HP	.00	-.15*	.00	-								
5.SWLS	.49**	.66**	.73**	-.01	-							
6.SHS	.56**	.65**	.67**	-.08	.70**	-						
7.LOT-R	.54**	.63**	.61**	.04	.65**	.70**	-					
8.SCS	.60**	.44**	.51**	-.06	.52**	.64**	.63**	-				
9.STAI-TF	-.57**	-.53**	-.65**	.06	-.68**	-.74**	-.67**	-.79**	-			
10.CES-D	-.47**	-.55**	-.53**	.07	-.59**	-.68**	-.59**	-.62**	.83**	-		
11.PA	.49**	.52**	.69**	.04	.56**	.67**	.56**	.54**	-.63**	-.54**	-	
12.NA	-.33**	-.37**	-.34**	.25**	-.40**	-.45**	-.41**	-.51**	.69**	.65**	-.21*	-

Note: * indicates $p < .05$, ** indicates $p < .001$, SGS: Self-Gratitude Scale; GQ-5: Gratitude Questionnaire; AP: Authentic Pride; HP: Hubristic Pride; SWLS: Satisfaction With Life Scale; SHS: Subjective Happiness Scale; LOT-R: Life Orientation Test - Revised; SCS: Self-Compassion Scale; STAI: State and Trait Anxiety Inventory - Trait Form; CES-D: Center for Epidemiological Studies - Depression; PA: Positive Affect; NA: Negative Affect.

4.3. Discussion

The current study aimed to develop an English version of the SGS by assessing its factor structure and construct and convergent validity. First, the factorial model of the French SGS was replicated in a British context. The same two factors, with good loadings of each item on its respective factor, were observed in the first model. However, this model produced just acceptable indices of fit, leading us to slightly modify the original model by adding two residual correlations. This second model showed better and acceptable indices of fit. Therefore, it can be concluded that the SGS-B presents a good factorial model.

Second, the construct validity was assessed through correlations with other gratitude measures (i.e., GQ6 and MCGM). It appears that SGS-B was related in a moderate to strong way with these measures and similarly as in Study 2. Some correlations were very similar to those observed in the French sample (e.g., “shortcomings” and “rituals/noticing benefit” subscales of the MCGM). Overall, the SGS-B showed good construct validity. Nevertheless, some differences appeared between the samples of the two studies. In the British context, the relation between SGS and GQ6 was stronger than in the French one (respectively, $r = .51$, $r = .40$). Also, all the correlations with the GQ6 were stronger in the British sample than in the French one. It could be due to cultural differences in the experience of gratitude or the scale. Indeed, the French version of the GQ-6 includes only the five first items (Tachon et al., 2021), while the English version was made of six (McCullough et al., 2002). Most importantly, the sixth item of the GQ-6 which is dropped in the GQ-5 assesses the frequency dimension of the grateful disposition (McCullough et al., 2002). In the SGS, several items also measure the frequency of the experience (e.g., “When I do something for myself, I rarely feel gratitude towards myself”). This difference could influence the strength of the relationship observed. Some other differences in correlations were observed between the French and British contexts. While the correlation between SGS and the Emotion component of the MCGM tends to be weak in a French sample, the relationship between these measures is moderate in the British one. As described in Study 2, it could be due to cultural issues in language or, once again, due to the scale. Indeed, in the validation process of the French MCGM, some items of this factor had to be deleted to obtain acceptable indices of fit. These issues could have a role

in the delta observed between these correlations. In the current study, no significant correlation was found between SGS-B and three subscales of the MCGM (i.e., “Appropriateness”, “Attitudes of gratitude” and “Expression”), while in Study 2, weak correlations were observed with two of them (i.e., “Appropriateness”, and “Expression”). These results mean that French persons with high self-gratitude levels are less conservative than British ones, considering conditions eliciting or amplifying gratitude and expressions of gratitude. In other words, this finding suggests that in France, self-gratitude could slightly change the way the experience of gratitude is considered, making it more available and more frequent than in British contexts. Cultural norms could explain these relations. In their prototype analysis of gratitude, Morgan et al. (2014) showed that politeness was characteristic of the British conception of gratitude, in a distinctive way from US conceptions. Therefore, some cultural divergences may appear with French contexts. The investigation of cultural norms surrounding experiences of (self)gratitude in France may clear these findings up.

Third, the convergent validity of the SGS-B was assessed through a range of correlations with measures of indicators and determinants of well-being and mental health. All the correlations were in the expected way and quite similar to those observed in Study 2. Therefore, the SGS-B showed good convergent validity. The main differences between the French and British samples were the relations between SGS and satisfaction with life and subjective happiness. The correlations were stronger in the United Kingdom than in France. It is not surprising, given a low level of happiness and satisfaction with life in France, compared to other European countries (Senik, 2014). Then, this cultural variable could reduce the effect of self-gratitude on well-being and happiness in France, leading to weaker correlations. Overall, the SGS-B showed good fit indices of its factor structure and yielded good reliability, construct and convergent validity. Therefore, the SGS-B is a valid measure of self-gratitude that can be used in English populations.

5. General discussion

Previous studies allowed the development of a more comprehensive theoretical framework of the self-gratitude concept (e.g., Tachon et al., 2022; Tachon et al., Article 1). However, there was a need for a measure of self-gratitude to study its effects, implications, and relations with indicators and determinants of well-being and mental health. The purpose of the current research was to propose an operationalization of the concept of self-gratitude through the Self-Gratitude Scale. Based on the data available in the literature and previous gratitude measures, we built a pool of 65 items. Study 1 showed a bifactorial structure of the SGS through EFA and provided good reliability indicators. In Study 2, CFAs highlighted the same bifactorial model but with 22 items only, instead of 28. The scale showed good reliability, construct, and convergent validity. Study 3 followed the same purpose as Study 2, but was conducted in the United Kingdom to validate the English version of the SGS. Once again, the scale showed an acceptable factorial model and good reliability and validity indices. Overall, the SGS appears to be a satisfactory and robust measure of self-gratitude, in both French and British contexts.

The development of the SGS results from a theoretical exploration of laypeople's comprehension (Tachon et al., 2022), and experience of self-gratitude (Tachon et al., Article 1). These previous studies were crucial to avoid the trap of developing a narrow or intuitive-based definition of the construct, as has been the case for gratitude (e.g., Gulliford et al., 2013; Lambert et al., 2009). We believe this process is a strength of the development of the SGS. Another strength of the scale is its closeness to the definition of self-gratitude. For example, this is an issue in the use of GQ-6. The definition of gratitude provided by McCullough et al. (2002) was based on a three-part conception, while their scale measures also a two-part structure (Gulliford et al., 2013; Navarro & Tudge, 2020; Tachon et al., 2021). Therefore, such a situation impedes any certainty about what is measured. Considered as the appraisal and appreciation of a benefit partly caused by oneself or involving the self, self-gratitude is characterized by emotional, cognitive, and behavioral components. Therefore, the SGS assesses such features, even if these dimensions are not distinct factors. For example, items such as 'I feel gratitude towards myself for having persevered in my projects' give

indications of the emotion component; the cognitive one is measured through items such as ‘Taking some distance from things allows me to feel gratitude towards myself’; and the behavioral component through items such as ‘When I feel gratitude towards myself, I smile’. Furthermore, the SGS provides a measure of the self-gratitude disposition, understood as a tendency to experiment with self-gratitude. As suggested by McCullough et al. (2002), the gratitude disposition comprises several facets such as intensity, frequency, span, or density. In the case of the self-gratitude disposition, we could find the first three facets which are assessed by the SGS. Indeed, the intensity (e.g., ‘I strongly feel gratitude towards myself for having picked myself up after difficult times’), the frequency (e.g., ‘I am rarely grateful towards myself for efforts I have made’), and the span facets (e.g., ‘There are very few things for which I feel gratitude towards myself’) are measured by the scale. Accordingly, the SGS is not a measure of the state of self-gratitude; such a measure had to be developed to evaluate the state of self-gratitude, in situations.

These three studies, especially studies 2 and 3, provide insightful aspects of the relevance of self-gratitude. Indeed, self-gratitude appeared moderately-to-strongly related to well-being, happiness, optimism and self-compassion in a positive way, and to anxiety and depression in a negative one. Given these preliminary aspects, self-gratitude could act as gratitude or self-compassion to prevent mental health issues and promote well-being. The influences implied in both experiences could be different between gratitude and self-gratitude. The implications in the ‘self-to-self relationship’ (Petrocchi & Couyoumdjian, 2016) could differ. Indeed, research showed that a grateful disposition predicted a more compassionate and less attacking attitude toward the self. Conversely, it could be expected that self-gratitude increases this effect. This appears to be a relevant future research perspective to explore. Further studies toned to be conducted to investigate this assumption. Therefore, the SGS will be helpful to determine the role of self-gratitude in mental health and well-being outcomes.

This research has some limits. First, the samples were not similar across the three studies. Indeed, women comprised most of the sample in Studies 1 and 2, while gender repartition was balanced in Study 3. Although no effect of gender was observed on self-gratitude yet, evidence suggests that there is an effect of gender on gratitude (e.g., Kashdan et

al., 2009). Research has to determine the potential influence of gender on self-gratitude. Furthermore, given the limits of the recruitment methods (i.e., recruitment through social media and Prolific), there must be caution when generalizing the findings and conclusions. Second, at a psychometric level, future research could explore the test-retest reliability and cultural invariance of the SGS. Based on the gratitude literature (e.g., Lambert et al., 2009; Morgan et al., 2014; Morgan et al., 2021) and these preliminary results, it could be assumed that there are cultural divergences in the conception, use, and expression of self-gratitude. Then, it would be relevant to explore these potential divergences in Western countries (e.g., USA, UK, France, and other European countries), and between Western and Eastern cultures.

6. Conclusion

This research aimed to develop and validate a reliable measure of self-gratitude. Based on the evidence described in this paper, we recommend the SGS in its French and English versions to measure self-gratitude. This work constitutes the second step of a wider understanding of the diverse gratitude experiences and the effects and implications of self-gratitude in health and well-being. Such a measure will be helpful to move on to the next step of self-gratitude research.

Résumé du chapitre 3 :

Les objectifs principaux de ce chapitre étaient, d'une part, de faire part des qualités psychométriques du questionnaire de gratitude et, d'autre part, de construire et de valider une échelle de gratitude envers soi en langues française et anglaise. Les résultats obtenus montrent que :

- Le questionnaire de gratitude possède des qualités psychométriques satisfaisantes dans sa version française en cinq items, justifiant ainsi son utilisation dans les études ultérieures ;
- L'échelle de gratitude envers soi présente des qualités psychométriques très satisfaisantes, justifiant ainsi son utilisation en contextes francophone et anglophone ;
- La gratitude envers soi est positivement associée au bien-être, au bonheur, à l'optimisme ainsi qu'à l'auto-compassion, et négativement associée aux symptomatologies anxieuses et dépressives.

En substance, ce chapitre met en évidence que les mesures de gratitude et de gratitude envers soi peuvent être utilisées avec confiance et fournit des premiers résultats concernant les relations entre la gratitude envers soi et les indicateurs et déterminants de la santé mentale et du bien-être. Cependant, ces résultats sont à étudier plus avant afin d'en identifier la robustesse : cela est donc l'objet du prochain chapitre.

Chapitre 4.

Influence de la gratitude envers soi sur la santé mentale et le bien-être

Ce chapitre est le premier s'inscrivant pleinement dans l'axe appliqué de ce travail. Il a pour objectif de renseigner les relations qu'entretient la gratitude envers soi avec les indicateurs et déterminants de la santé mentale et du bien-être. Plus encore, il vise à éprouver ces liens lors d'une intervention de gratitude envers soi. Ce chapitre comporte donc deux articles.

Le premier, corrélationnel, vise à étudier au travers de deux études les liens entre gratitude envers soi et santé mentale, auprès de la population générale et d'une population à risque de développer des psychopathologies (i.e., trail- et ultra-runners). Une nouvelle étude a été menée auprès de la population générale afin de tester la robustesse des résultats préalablement mis en évidence dans le chapitre 3. L'étude menée auprès des coureurs de trail et d'ultra-trails présente l'intérêt d'identifier les relations entre la gratitude envers soi et des indicateurs et déterminants de la santé mentale auprès d'une population spécifique. En effet, de par l'exigence corporelle et mentale qui incombe aux coureurs et coureuses en sentiers sur de longues distances (jusqu'à 170 km dans notre recherche), les trail-runners présentent des risques importants de développer des conduites addictives à la pratique sportive, des troubles du comportement alimentaires et troubles de l'humeur (e.g., Montserrat Hernandez et al., 2021; Lukács et al., 2019 ; Roebuck et al., 2018). En somme, la convergence des résultats issus de cet article confèrera davantage de crédit et de confiance aux conclusions qui en seront tirées.

Le second article, expérimental, étudie l'efficacité d'une pratique de gratitude envers soi (i.e., journal de gratitude envers soi) pour promouvoir le bien-être, certains déterminants de la santé mentale (e.g., auto-compassion) et réduire la symptomatologie dépressive. Il s'agit, dans cette étude, d'aller au-delà de résultats corrélationnels par la mise en évidence de liens causaux. Le

choix d'adapter le journal de gratitude à la gratitude envers soi repose sur le fait qu'il s'agit de la pratique la plus communément étudiée dans le champ de la gratitude. Ainsi, un panel de consignes et de méthodologies est disponible, permettant de tirer des apprentissages favorables à une adaptation pertinente.

En résumé, les deux articles proposés au sein de ce chapitre ont pour objectif d'inscrire la gratitude envers soi dans une perspective de promotion de la santé mentale.

Un résumé des principaux résultats rapportés au sein de ces deux articles est disponible en fin de chapitre.

Article 4 :

Self-gratitude is consistently related to health and well-being in general and at-risk populations

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Article non soumis

ABSTRACT

Previous research about self-gratitude built a conceptual framework and provided preliminary evidence of the relation between self-gratitude, health, and well-being. The current two studies aimed to replicate these results and explore the relationship with more constructs in general and at-risk populations. In Study 1 (N = 570, general population), it was hypothesized that self-gratitude would be positively correlated to gratitude, global well-being, satisfaction with life, self-compassion, and negatively to depression. In Study 2, participants were French-speaking trail runners from France and Canada (N = 218, at-risk population). It was hypothesized that self-gratitude would be positively related to indicators and determinants of well-being (i.e., gratitude, global well-being, self-compassion, pride). It was also expected that self-gratitude would be positively associated with self-esteem, and negatively with narcissism. According to the amplification theory, self-gratitude would be positively related to perceived social support, and connectedness to nature. Results showed strong and positive relations between self-gratitude and global well-being, self-compassion, authentic pride, self-esteem, and moderate and positive ones with gratitude, satisfaction with life, narcissism, perceived social support, and connectedness to nature. Self-gratitude negatively and moderately correlated to depressive symptoms. Furthermore, socio-demographic data (i.e., gender, age, socio-professional category, and nationality) influenced scores of self-gratitude. This research provides further evidence of self-gratitude being strongly associated with indicators and determinants of well-being. Further research will need to tackle specific issues such as: which mechanisms are involved in the relationship between self-gratitude and depression? Does the experience of self-gratitude promote and amplify the acknowledgment of the positive aspects of life? At what point does self-gratitude no longer foster a functional self-to-self relation by promoting maladaptive narcissism? These issues and implications for the self-gratitude framework are discussed.

KEYWORDS

Self-gratitude; gratitude; well-being; mental health; general population; trail-runners

1. Introduction

Gratitude is now well-studied. For more than two decades, gratitude has been studied, and its implications for health and well-being depicted (e.g., Cregg & Cheavens, 2020; Dickens, 2017; Jans-Beken et al., 2020; Portocarrero et al., 2020; Wood et al., 2010), and various ways to foster it were developed (e.g., Emmons & McCullough, 2003; Seligman et al., 2005). The state of the art allows to consider gratitude as a solid determinant of well-being and mental health (e.g., Jans-Beken et al., 2020; Wood et al., 2010). However, this operational development relies on a fundamental perspective in movement. Indeed, during these two decades of flourishing research about the role and effects of gratitude in health and well-being, scholars also questioned the conceptual framework of gratitude (e.g., Navarro & Tudge, 2020). The first definitions and research studies were criticized, and a general movement of conceptual broadening emerged, further highlighting the lack of consensus about this specific framework (e.g., Gulliford et al., 2013). One of the striking elements is the narrowness of the first definitions of gratitude. For example, McCullough et al. (2002) presented the grateful disposition as “a generalized tendency to recognize and respond with grateful emotion to the roles of other people’s benevolence in the positive experiences and outcomes that one obtains” (p.112). In line with the work by Robert (2004), such a comprehension of gratitude involves a triadic perspective, that is to say, a beneficiary (i.e., self), a benefit, and a human benefactor, other than oneself, who intentionally showed his benevolent intention to benefit oneself (e.g., Gulliford et al., 2013). Moreover, the intention, cost for the benefactor, and value of the benefit were considered necessary conditions to experience gratitude (e.g., Tesser et al., 1968). Nevertheless, the work of conceptual widening allowed the emergence of a dyadic perspective of gratitude (i.e., being grateful for a benefit without a targeted benefactor), which was used in the same gratitude construct as the triadic perspective (e.g., Watkins et al., 2003) or in a separate one (i.e., Appreciation, Adler & Fagley, 2005). Then, the tangibility of the benefactor was challenged. For example, Tam (2022) made a strong argument in favor of gratitude to nature. Tam (2022) conceptualized gratitude to nature in a triadic way. Such a development finalizes the opening of gratitude to experiences involving a non-human target (e.g., nature, God). It also modified the understanding of the involvement of intention, cost, and value of the benefit, not as necessary features, but as key

amplifiers of the experience of gratitude (e.g., Rusk et al., 2016). The work by Morgan et al. (2017) is in line with this statement. They showed that the degree of gratitude was lowered but not deleted in case of ulterior motive, malicious intent, or non-valuable, non-wanted benefit. Similar findings were found in France (Tachon et al., Article 3). Furthermore, the description of gratitude as a pleasant experience was also challenged, leading to considering it sometimes as an experience that might be unpleasant, with feelings of obligation or awkwardness (Gulliford & Morgan, 2018; Gulliford et al., 2019; Morgan et al., 2014). Overall, it is limited to believe that gratitude is only a pleasant experience elicited by an intentional and costly benefit of value from another human benefactor. This more recent conceptual development built a more complex understanding of gratitude, leading to consider gratitude as a large panel of diverse experiences that share some common mechanisms and processes (e.g., benefit appraisal, Rusk et al., 2016). Notwithstanding, self-gratitude was never studied in itself, despite this phenomenon of broadening the concept of gratitude.

Self-gratitude: a form of gratitude?

At least two elements may explain why self-gratitude was never investigated up to now. First, the concept was hastily discarded from research in the infancy of gratitude research (Emmons & Crumpler, 2000). Second, scholars focused on the benefactor and benefit characteristics, as well as on the implications and effects of gratitude on health and well-being (Chow & Lowery, 2010). In doing so, they neglected the experience of the self in gratitude. Chow and Lowery (2010) made the first move in this direction by showing that, in an achievement context, when outcomes are self-relevant, then the feeling of personal responsibility was a booster of gratitude for the help received. This means that individuals are more grateful for the help provided by others when they notice their own involvement in a self-relevant achievement, that is to say when they attribute a part of the outcome to themselves. Such a cognitive phenomenon may be related with specific emotions, but this aspect was not included in the studies concerned. More recently, Homan and Hosack (2019) used the amplification theory of gratitude (Watkins, 2014) to posit that the experience of gratitude might not only develop a grateful and positive outlook on life, but also the acknowledgment of the good within the self. They showed that gratitude was positively and strongly associated with self-acceptance and self-compassion. These results are in line with

those of Petrocchi and Couyoumdjian (2016) who highlighted the role of the self-to-self relationship in the relationship between trait-gratitude and depression and anxiety. Individuals with high levels of trait-gratitude described fewer symptoms of depression and anxiety, in part, because they developed a more compassionate, less attacking, and punishing relationship to themselves. Some explanations were suggested to explain these results, such as the fact that being the recipient of another's benevolence may lead to feeling valued, worthy (McCullough et al., 2002); individuals with higher levels of trait-gratitude build a wider overlook on life, leading them also to appreciate more their own qualities and resources (e.g., Homan & Hosack, 2019); higher secretion of oxytocin could be involved fostering social behaviors and positive self-perception (Petrocchi & Couyoumdjian, 2016). Given these elements, another hypothesis could partly explain these results, related to the development of self-gratitude. All the studies mentioned above used a measure of trait-gratitude. Individuals with high levels of trait-gratitude may tend not only to show gratitude towards human or non-human benefactors, but also towards themselves, as a constitutive part of the grateful disposition. However, specific studies need to be conducted to explore the concept of self-gratitude and its relations with these variables.

The self-gratitude framework

A conceptual framework was first built, based on the representations of laypeople (Tachon et al., 2022), and the qualitative analysis of their experience of self-gratitude (Tachon et al., Article 1). In doing so, the first definition of self-gratitude was suggested as the acknowledgment and appreciation of a meaningful benefit involving the self or partly caused by oneself (Tachon et al., 2022; Tachon et al., Article 1). Then, a scale was developed providing the first data regarding the relation between self-gratitude, well-being, and mental health (Tachon et al., Article 3). This conceptual and empirical work allowed to (1) understand self-gratitude as part of the gratitude experience, (2) highlight its relation to self-compassion, (3) show its strong association to well-being, and (4) describe links to depression and anxiety. These preliminary findings support the argument of the potential role of self-gratitude in the results described above (Chow & Lowery, 2010; Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016).

First, common characteristics of self-gratitude and gratitude were depicted by the general population (Tachon et al., 2022; Tachon et al., Article 1). More than 40% of the collected features were common with the prototype analysis of gratitude in the USA and UK (Lambert et al., 2009; Morgan et al., 2014; Tachon et al., 2022). The same core process (i.e., benefit appraisal) and key amplifiers of the experience (i.e., cost, value, and intention) were described (Tachon et al., 2022; Tachon et al., Article 1). Both experiences shared common activator situations (e.g., benevolence), emotional and behavioral components (e.g., appreciation, expression of thanks), and consequences (e.g., promoting well-being). The first quantitative results showed moderate to strong positive relations with other gratitude measures (i.e., GQ6 McCullough et al., 2002; MCGM, Morgan et al., 2017). However, the strength of the correlations were not that high (r s from .40 to .52), which makes sense given the discrepancies between gratitude and self-gratitude: the first one relies on, in part, external causal attributions, while the other is based on, in part, internal causal attributions (Tachon et al., Article 1; Article 3). Overall, these data suggested that, in a triadic perspective, one could be grateful toward a non-human entity, another human, and oneself (Tachon et al., 2022). Self-gratitude can therefore be considered as part of the gratitude experience (Homan & Hosack, 2019).

Second, these studies provided new insight into the relation between self-gratitude and self-compassion. The prototype analysis of self-gratitude showed that more than a third of the collected features related to the self and especially characterized a self-to-self relationship of self-compassion, self-kindness, self-acceptance, and self-confidence (Tachon et al., 2022). In a qualitative research, the participants described their experiences of self-gratitude alongside attitudes of self-acceptance and self-compassion (Tachon et al., Article 1). The preliminary quantitative results are in line with these data, showing a strong positive relation between self-gratitude and self-compassion. Given these preliminary results, self-gratitude could foster a more compassionate relation to the self (e.g., Petrocchi & Couyoumdjian, 2016).

Third, given the evidence of the relation between gratitude and well-being (e.g., Jans-Beken et al., 2020), it seems reasonable to think that a similar relation between self-gratitude and hedonic and eudaimonic well-being could be observed. Interestingly, the prototype

analysis showed that items such as “well-being”, “happiness”, and “good mental and physical health” were frequent and central features of the concept (Tachon et al., 2022). The qualitative analysis showed that well-being was a privileged consequence of the experiences of self-gratitude. The hedonic dimension of self-gratitude was described in terms of happiness, joy or feeling of calm. Features of psychological well-being (Ryff, 2014) were also found: participants described a sense of fulfillment, wholeness, and harmony with themselves as consequences of their self-gratitude experiences. Some of them also put as a consequence of self-gratitude the sharing and expression of gratitude to others and a general attitude of love, kindness, and openness to others. It suggests that experiencing self-gratitude could also lead individuals to be more connected with others through a broadening to a positive orientation or elicitors of gratitude, resulting in the adoption of social behaviors. They also feel more self-confident and optimistic about the future. To sum up, preliminary results were found in favor of a relation between self-gratitude and psychological well-being, especially with purpose in life, personal growth, self-acceptance, and relationships with others. These promising results were also found in quantitative studies in which moderate to strong relations between self-gratitude and well-being were found in France (Tachon et al., Article 3, Study 2). In Britain, self-gratitude was strongly correlated with satisfaction with life, positive affect, subjective happiness, optimism, and self-compassion (Tachon et al., Article 3, Study 3). Overall, these results highlight the fact that self-gratitude is closely related to well-being.

Finally, despite the qualitative design, the first two studies dedicated to self-gratitude provided weak or no element about the relation between self-gratitude and symptomatology of depression and anxiety, leading to think that self-gratitude is associated with good mental health (Tachon et al., 2022). The first quantitative results showed moderate to strong negative relationships between self-gratitude and depression and anxiety, in both France and the United Kingdom (Tachon et al., Article 3). Such results could be explained by the positive self-to-self relationship (Petrocchi & Couyoumdjian, 2016). By being grateful toward themselves, individuals might develop a more compassionate and kinder way to relate to themselves, resulting in a less self-criticism attitude. In line with these arguments, one could consider that individuals with high levels of self-gratitude also show high trait-gratitude, and use similar coping strategies to deal with life adversities, such as positive reframing (Lambert et al.,

2012; Wood et al., 2007). This could reduce the influence of the distortions of the relation to the self, the world, and the future, involved in depression (e.g., Gotlib & Joormann, 2010). Therefore, self-gratitude could be a potential buffer against depression and anxiety. However, these results are preliminary and further studies are necessary.

Overview of the studies

Overall, the recent work dedicated to self-gratitude provide insightful but preliminary evidence of the relation between self-gratitude, well-being, indicators of mental health, and mental health protection factors. Because of the qualitative design and only two quantitative studies, the role of self-gratitude in well-being and mental health has to be taken cautiously. The aim of the two studies presented in the current paper was to further analyse the relation between self-gratitude and indicators and determinants of health and well-being. The aim of study 1 was to reproduce over a larger sample and in the general population the results already available, especially the relation to well-being, self-compassion, and depression. Study 2 was conducted with a sample of trail-runners and ultra-runners, in both Canada and France. This study aimed to (1) reproduce previous results in a population at risk of developing psychopathology, and (2) provide quantitative evidence of previous qualitative findings. Indeed, trail-runners and ultrarunners present risks to develop exercise addiction, disordered eating behaviors (e.g., Montserrat Hernandez et al., 2021; Lukács et al., 2019), and to experience anxiety, depression, stress, and loneliness (e.g., Roebuck et al., 2018). They have also been shown to describe their experience of gratitude and self-gratitude during their trails (Tachon et al., *in review*). Therefore, studying self-gratitude in this population could provide further evidence of the robustness of the previous results regarding self-gratitude, and an interesting axis of research about the implications of self-gratitude in trail and ultrarunners' experience. Overall, the purpose of this research was to extend previous results, and to provide further insight regarding the relations between self-gratitude and other constructs that could be confounded with self-gratitude, such as narcissism and self-esteem. These studies can therefore make a significant contribution to the self-gratitude framework, and more generally, to the field of gratitude research. Moreover, the reproduction of previous results is a necessary foundation of the proposed scientific model. Therefore, this research is required to confirm the results abovementioned, and to build on these studies to develop self-gratitude

research and interventions in diverse populations and contexts, for example in psychotherapy and mental health promotion.

2. Study 1 : self-gratitude implications in general population

This study aimed to analyse the relation between self-gratitude and well-being, self-compassion, and depression over a larger sample than those of previous research (Tachon et al., Article 3). Positive correlations between self-gratitude and well-being and self-compassion were expected, while a negative correlation was expected with depression.

2.1. Method

2.1.1. Participants

A total of 577 French participants completed the whole study. Seven multivariate outliers were identified through the Mahalanobis distance. The data were removed from the analysis given the large sample size. Univariate outliers were identified through a Box Plot method and their data were winsorized. Therefore, the analysis was conducted in the remaining sample of 570 participants. The mean age was 40.1 (SD = 11.2). Women comprised a large part of the sample (88.2%), while men (10.4%) and non-binary people (1.4%) completed the sample. One person preferred not to answer the question. Half of the sample graduated with at least a Master's degree (i.e., Bac +5, 54%), 26.8% have a Bachelor's degree (i.e., Bac +3), 9.3% a BTEC Higher National Diploma (i.e., Bac +2), 8.1% a high school diploma (i.e., Bac) and 1.8% did not have a high school diploma (i.e., lower than Bac). Managers (45.8%), Employees (15.8%), and Intermediary Professions (14%) formed the large majority of the sample. Students (11.5%), craftsmen, traders, and business owners (6.5%), jobseekers (6%), retired people (1.4%), manual workers (0.4%), and farmers (0.2%) completed the sample.

2.1.2. Measures

Gratitude Questionnaire (GQ, McCullough et al., 2002): Trait gratitude was assessed with the French version of the GQ (Tachon et al., 2021, Article 2). Each of the five items of the French version was rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Self-Gratitude Scale (SGS, Tachon et al., Article 3): The SGS is a 22 items scale, rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). Two factors comprised the scale. Factor 1 assessed the experience of self-gratitude through 10 items (e.g., ‘I feel gratitude towards myself for having persevered in my projects’, ‘I thank myself for being faithful to my values’). Factor 2 measures the cost and the difficulty to experience self-gratitude through 12 items (e.g., ‘It is difficult for me to feel gratitude towards myself’, ‘Thanking myself for something I’ve done is unusual for me’).

Warwick-Edinburgh Mental Well-Being Scale (WEMWBS, Tennant et al., 2007): The French version of the WEMWBS (Trousselard et al., 2016) was used to assess the affective and psychological dimensions of well-being. It comprises 14 items that relate to the past two weeks. Each item is rated on a 5-point scale (1= none of the time, 5 = all the time).

Satisfaction With Life Scale (SWLS, Diener et al., 1985): We used the French version of the SWLS (Blais et al., 1989) to assess current satisfaction with life through 5 items rated on a 7-point Likert Scale (1 = strongly disagree, 7 = strongly agree).

Self-Compassion Scale (SCS, Neff, 2003): The French version of the SCS (Kotsou & Leys, 2016) was used to measure the overall level of self-compassion. The questionnaire comprised 26 items, rated on a 5-point Likert scale (1 = almost never, 5 = almost always) and divided into six subscales: self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification.

Center of Epidemiological Scale – Depression (Radloff, 1977): The French version of the CES-D (Führer & Rouillon, 1989) was used to assess depressive symptomatology. It

comprises 20 items, rated on a 4-point Likert scale (0 = rarely or none of the time, 3 = most or all the time). Four subscales made this questionnaire: depressive affect, positive affect, somatic complaints, and interpersonal interaction problems.

Table 1.

Descriptive statistics and reliability indicator of the measures used in Study 1 (N = 570).

Variables	Mean	SD	Cronbach's α
GQ-5	27.2	5.15	.79
SGS	92.8	26	.95
WEMWBS	48.2	8.18	.90
SWLS	23.7	6.67	.87
SCS	72	19.7	.93
CES-D	17.6	10.8	.92

2.1.3. Procedure

The study was carried out online using the platform LimeSurvey. Participants were recruited through social media. First, they received the information and consent form in which the aim of the study, the procedure, the data protection and use, as well as their right to withdraw were presented. After freely giving their consent to take part in the study, the participants completed a range of scales and socio-demographical data. No compensation was offered in exchange for their participation. The current study was carried out in accordance with 1963 Helsinki Declaration and its later amendments.

2.2. Results

2.2.1. Influence of the socio-demographics data

Given the influence of gender and age on gratitude (Chopik et al., 2019; Wood et al., 2008), a range of ANOVAs and correlations was performed to identify any influence of age, gender, highest diploma, and socio-professional category on self-gratitude. First, the relationship between age and SGS was analysed through correlations. A weak and positive correlation ($r = .13$, $p = .002$) was observed. Interestingly, age was only correlated with the

factor 'Cost' of the SGS ($r = -0.14, p < .001$), but not significantly to the factor 'Experience'. It seems that as one gets older, one becomes more grateful towards oneself, and more precisely, it is less costly or difficult to experience self-gratitude. Second, an ANOVA was performed to study the effect of gender on self-gratitude. However, no significant effect was observed. Third, the influence of the socio-professional category on self-gratitude was assessed through ANOVA. Results showed a significant main effect of the socio-professional category ($F(8,556) = 4.23, p < .001, \eta^2 = .057$). Tukey post-hoc tests were then performed, showing that craftsmen, traders, and business owners reported higher self-gratitude scores than employees ($M = 18.78, SE = 4.99, t = 3.77, p = .006, d = .737$), intermediary professions ($M = 19.99, SE = 5.18, t = 3.86, p = .004, d = .784$), and jobseekers ($M = 29.01, SE = 6.06, t = 4.79, p < .001, d = 1.138$). Moreover, managers reported higher scores of self-gratitude than jobseekers ($M = 17.86, SE = 4.65, t = 3.84, p = .004, d = .701$). Four, the influence of the highest diploma on self-gratitude was also tested through ANOVA. Results yielded a significant main effect ($F(4, 565) = 3.69, p = .006, \eta^2 = .025$). Tukey post-hoc tests were computed and showed that those with a master's degree reported significantly higher scores of self-gratitude than those with a BTEC Higher National Diploma ($M = 13.17, SE = 3.84, t = 3.43, p = .006, d = 0.51$). Overall, results showed that age, education, and socio-professional category influenced the level of self-gratitude that people experience. Given such influences, the part of the variance of self-gratitude explained by these socio-demographic variables has to be determined. To do so, a multiple regression analysis was performed. An initial model was built with age, socio-professional category, and highest diploma as predictors of self-gratitude. A significant interaction was observed ($F(13, 551) = 4.48, p < .001, R^2 = .096, \text{adj. } R^2 = .074$). However, the analysis of the main effects showed that only age and socio-professional category reached significance. The highest diploma variable complexified the overall model: therefore, we deleted this variable from the model at parsimony ends. A respecification of the model was carried out with age and socio-professional category as predictors of self-gratitude. A significant interaction effect was observed ($F(9, 555) = 5.39, p < .001, R^2 = .080, \text{adj. } R^2 = .066$). Table 2 shows indicators of the regression model of self-gratitude. Age and socio-professional category predicted 8% of the variance of self-gratitude.

Table 2.*Multiple regression model of predictors of self-gratitude.*

	b	SE	p	β	95% IC	
					Inferior	Superior
Constant	86.86	6.77	<.001			
Age	0.45	.12	<.001	.20	.09	.30
SPC						
CTBO - Employees	16.97	4.96	<.001	.65	.27	1.03
CTBO - Managers	10.96	4.43	.014	.42	.08	.75
CTBO – Intermediary	19.89	5.12	<.001	.76	.38	1.15
CTBO - Jobseekers	26.43	6.03	<.001	1.01	.56	1.47
CTBO – Retired people	22.95	10.11	.024	.88	.12	1.64
Managers – Intermediary	8.93	3.40	.009	.34	.09	.60
Managers – Jobseekers	15.46	4.64	<.001	.59	.24	.94
Students – Employees	13.83	4.61	.003	.53	.18	.88
Students – Intermediary	16.75	5.03	<.001	.64	.26	1.02
Students - Jobseekers	23.29	5.65	<.001	.89	.47	1.31

Note: $R^2 = .080$, SPC: socio-professional category; CTBO: Craftsmen, Traders, Business Owners; Intermediary: Intermediary Profession.

2.2.2. Correlation analyses

Pearson's correlations were performed to determine the relations between self-gratitude and indicators of well-being (i.e., global well-being, satisfaction with life), mental health (i.e., depression), and determinants of both well-being and health (i.e., gratitude, self-compassion). Table 3 presents the results.

Table 3.

Correlation matrix of relations between self-gratitude, gratitude, well-being, satisfaction with life, self-compassion, and depression.

	1	2	3	4	5	6
1.SGS	—					
2.GQ5	0.44***	—				
3.WEMWBS	0.57***	0.56***	—			
4.SWLS	0.42***	0.53***	0.59***	—		
5.SCS	0.62***	0.39***	0.59***	0.40***	—	
6.CESD	-0.48***	-0.48***	-0.80***	-0.59***	-0.56***	—

Note: *** $p < .001$

As expected, positive and strong correlations were observed between self-gratitude and global well-being and self-compassion; positive and moderate relations with satisfaction with life and gratitude; negative and moderate relations with depression. Table 4 shows in more detail the relation between self-gratitude and factors of the self-compassion scale. All the correlations were in the expected way. A positive and strong correlation was observed between self-gratitude and self-kindness, whereas a negative and moderate one appeared between self-gratitude and self-judgment.

Table 4.

Correlation matrix of relations between self-gratitude and factors of the self-compassion scale.

	1	2	3	4	5	6	7	8	9
1.SGS	—								
2.GQ5	.44***	—							
3.SCS	.62***	.39***	—						
4.Self-kindness	.65***	.37***	.84***	—					
5.Self-judgment	-.48***	-.23***	-.83***	-.69***	—				
6.Common humanity	.44***	.31***	.65***	.49***	-.32***	—			
7.Isolation	-.44***	-.34***	-.79***	-.49***	.62***	-.40***	—		
8.Mindfulness	.46***	.35***	.76***	.64***	-.46***	.56***	-.46***	—	
9.Over-identification	-.42***	-.26***	-.82***	-.54***	.68***	-.39***	.69***	-.54***	—

Note: *** $p < .001$

2.3. Discussion

This study aimed to reproduce previous results, regarding the relations between self-gratitude and well-being and mental health. Results showed that self-gratitude was positively correlated with gratitude, global well-being, satisfaction with life, and self-compassion and negatively with depressive symptoms. The current results are in line with the previous studies. Indeed, the correlations between self-gratitude and measures used in Tachon et al., (Article 3) are similar: the largest difference observed was between self-gratitude and gratitude (respectively $r = .44$, and $r = .40$). Self-gratitude appears to be more strongly related to global well-being than just satisfaction with life or subjective well-being in French contexts (Tachon et al., Article 3). It suggests that self-gratitude encompasses not only subjective well-being but also psychological well-being. The components of autonomy, personal growth, and self-acceptance (Ryff, 2014) could be particularly related to self-gratitude. Self-gratitude is also negatively related to depression, as it is the case for trait-gratitude. Individuals with high levels of self-gratitude, may also show high levels of trait-gratitude, which is associated with a general grateful outlook on life and results in a less depression symptoms. Moreover, they

could generate more positive interpretations or use positive reframing strategies to cope with information that threatens their well-being as it was shown for trait-gratitude (e.g., Alkozei et al., 2018; 2019; Lambert et al., 2012, Wood et al., 2007). However, given the results and the nature of gratitude and self-gratitude, these explanations appear to be only partial. Self-gratitude and gratitude may also relate to depression in (partly) different ways. For example, depression is characterized by an alteration of the relation to the self, the world, and the future (e.g., Gotlib & Joormann, 2010). Given the process of attribution of the benefit to (in part) an external source, gratitude could influence the relation to the world while self-gratitude could preferentially modify the relation to the self, due to internal causal attributions. This explanation could be supported by the relation of self-gratitude with self-compassion, and especially with self-kindness and self-judgment. Self-gratitude could produce more self-kindness and less self-judgment than gratitude (see Table 4), resulting in less harsh self-beliefs. If gratitude promotes the recognition of the good aspects within the self (e.g., Homan & Hosack, 2019), and a more compassionate self-to-self relationship (Petrocchi & Couyoumdjian, 2016), self-gratitude would be more associated with these dimensions. It could be another means to reduce depression symptoms. Therefore, it can be concluded that self-gratitude is moderate to strongly related to indicators and determinants of well-being and depression. These results were reproduced from previous studies and therefore show a reliable pattern. However, all the findings available were from the general population: self-gratitude in an at-risk population was not studied. Dedicated research has to determine with confidence the relevance of self-gratitude in prevention and promotion of mental health.

3. Study 2 : self-gratitude implications in an at-risk population

Study 2 aimed to bring further evidence of the strength of the relationship between self-gratitude and well-being, self-compassion and pride, this time in a specific population, and to analyse relations with other related constructs (i.e., narcissism, self-esteem, social support) that emerged from previous studies (Tachon et al., 2022; Article 1; *in review*). Ultra-trail runners were chosen for two reasons. First, they are a population at risk regarding the

development of psychopathologies such as exercise addiction, distorted eating behaviors, depression and anxiety (e.g., Lukács et al., 2019; Montserrat Hernandez et al., 2021; Roebuck et al., 2018). Second, trail running is a specific sport in which both personal and collective dimensions are strong. Indeed, the trail community is a strong part of the experience of trail runners providing instrumental or emotional support before, during, and after the race (e.g., Rochat et al., 2018; Simpson et al., 2014). Nevertheless, in the end, the trail runners have to deal with their own resources to finish or withdraw from the race, suggesting a specific self-to-self relationship (e.g., Antonini Philippe et al., 2016). In this context, experiences of gratitude and self-gratitude were described by runners (e.g., Tachon et al., *in review*). Therefore, it has to be tested if the relations of self-gratitude with gratitude, well-being, self-compassion, and pride are present even in an at-risk population. Self-esteem was assessed to identify the nature and the strength of the relation between self-gratitude and functional self-esteem. Conversely, the relation between self-gratitude and narcissism was tested to determine how self-gratitude relates to a dysfunctional self-representation. Due to previous results concerning the social consequences of self-gratitude (Tachon et al., Article 1), a measure of perceived social support was added to test if individuals that score high on the self-gratitude scale perceive more social support than those who score lower. Finally, in line with the amplification theory (Watkins, 2014), we tested if the experience of gratitude and self-gratitude enhanced the connection to nature in the population of trail-runners.

3.1. Methods

3.1.1. Participants

A total of 219 trail and ultra-trail runners participated in this study. The mean age was 43.1 (SD = 9.85). The gender repartition was almost balanced, with 50.2% of women, and 48.9% of men. One person was non-binary and one other prefer not to answer this question. Most of the participants were Canadian (58.4%). French (41.1%) and Belgium (0.5%) runners completed the sample. All of them spoke French. Participants were well-educated, with a mean of 4.48 (SD = 2.39) years after a high school diploma. They practiced trail running for 11.4 years on average (SD = 9.25, median = 9) and exercise 7.20 hours per week on average (SD = 5.56, median = 6).

3.1.2. Measures

The French versions of the Gratitude Questionnaire (Tachon et al., 2021), the Self-Gratitude Scale (Tachon et al., Article 3), the Warwick-Edinburgh Mental Well-Being Scale (Trousselard et al., 2016), and the Self-Compassion Scale (Kotsou & Leys, 2016) were used in this study. All of these scales are presented in more detail in Study 1.

Authentic and Hubristic Pride Proneness Scale (AHPPS, Tracy & Robins, 2007): The French version validated by Tachon et al. (Article 3) was used. The AHPPS is a 14-items measure that assesses through two factors authentic (e.g., ‘I generally feel accomplished’) and hubristic pride (e.g., ‘I generally feel pompous’) on a 5-point Likert scale (1 = not at all, 5 = extremely).

Narcissistic Personality Inventory (NPI, Raskin & Hall, 1979; 1981): The NPI is a 40-items measure that assesses the maladaptive grandiosity dimension of the narcissistic personality. The French version was assessed (Braun et al., 2016) using a 6-point Likert Scale following the recommendations of Boldero et al., (2015) and Braun et al. (2016). However, we did not perform confirmatory factor analysis given the lack of power of our sample (about 5.45 participants per item which is not acceptable). It has to be noted that item 2 negatively correlated with the overall scale; therefore, this item was removed from analyses.

Rosenberg Self-Esteem (RSE, Rosenberg, 1965): The French version of the scale was used (Vallieres & Vallerand, 1990). Self-esteem considered as an indicator of self-acceptance, tolerance, and personal satisfaction without the feeling of superiority or perfection, was measured through 10 items appraised on a 4-point Likert Scale (1: totally disagree; 4: totally agree).

Multidimensional Scale of Perceived Social Support (MSPSS, Zimet et al., 1988): The French version of this 12-items scale (Denis et al., 2015) measures the perceived social support provided by the family (e.g., ‘My family really tries to help me’), friends (e.g., ‘I can count on my friends when things go wrong’), and significant others (e.g., ‘There is a special

person in my life who cares about my feelings’). Each item is assessed through a 7-point Likert scale (1: completely disagree; 7: strongly agree).

Connectedness to Nature Scale (CNS, Mayer & Frantz, 2004): The self-perceived relationship or affective experience of connection between the self and nature (e.g., Schultz et al., 2004) was assessed through the French version of the CNS (Navarro et al., 2017). It is a 14-items scale, using a 5-point Likert scale (1: completely disagree; 5: completely agree).

Table 5.

Descriptive statistics and reliability indices of the variables

Variables		Mean	SD	Cronbach’s alpha
GQ-5				
	France	27.6	5.12	.79
	Canada	30.7	3.57	.76
SGS				
	France	99.7	23.5	.92
	Canada	112	25.3	.95
WEMWBS				
	France	52.3	5.71	.84
	Canada	54.1	6.24	.89
SCS		82	17.05	.92
AP				
	France	23	4.26	.82
	Canada	25.9	4.33	.87
HP		11.1	3.69	.83
NPI		117	27.3	.93
RSE				
	France	32.4	5.20	.87
	Canada	34.3	4.69	.84
MSPSS		68.5	13.7	.94
CNS		55.2	8.74	.84

3.1.3. Procedure

The study was carried out online using the platform LimeSurvey. Participants were recruited on social media, through groups dedicated to trail across France, and by emails through associations or race organizers. However, given the difficulty to collect data, the study was widened to Canadian runners thanks to a partnership with the Ultra-Trail Harricana. After receiving the information and consent form and giving their free consent, the

participants completed the scales and socio-demographical data. No compensation was offered in exchange for their participation. The current study was carried out in accordance with the 1963 Helsinki Declaration and its later amendments.

3.2. Results

3.2.1. Influence of socio-demographic data and nationality

Given the specificity of our sample and the results presented in Study 1, the influences of nationality and age were analysed through t-tests and correlations. First, nationality seems to influence the scores of self-gratitude, gratitude, global well-being, authentic pride, and self-esteem, as described in Table 6. Overall, Canadian trail runners reported higher scores of gratitude, self-gratitude, global well-being, authentic pride, and self-esteem than French ones. Therefore, further analyses were performed on separate samples for these variables. Second, age was only negatively related to perceived social support ($r = -.31$, $p = .003$) in the French subsample. Third, a gender effect was reported in the Canadian subsample: women reported higher scores of self-gratitude than men ($t(125) = 2.28$, $p < .05$, $M = 10.1$, $SE = 4.43$, $d = .41$).

Table 6.

Analysis of difference between French and Canadian trail-runners

Variable	Test used	t	df	p	Cohen's d
SGS	t-test	-3.69	216	<.001	.51
GQ-5	Welch's test	-4.86	148	<.001	.69
WEMWBS	t-test	-2.24	216	<.05	.31
AP	t-test	-4.90	216	<.001	.68
RSE	t-test	-2.79	216	<.01	.38

Note: At parsimonious ends, non-significant results are not presented in the table; Welch's test was performed because of a significant Levene's test for GQ-5.

3.2.2. Correlation analyses

Several correlation analyses were performed given the influence of nationality on only five out of nine variables. As our hypothesis was related to self-gratitude, a first analysis was

conducted on the French part of the sample. Results are presented in Table 7. Strong and positive relations appeared between self-gratitude and global well-being, authentic pride, and self-esteem. A moderate and positive one between self-gratitude and gratitude was shown.

Table 7.

Correlational analysis of self-gratitude with other-criterion measure on the French subsample (N = 90)

	1	2	3	4	5
1.SGS	-				
2.GQ5	.40***	-			
3.WEMWBS	.55***	.52***	-		
4.AP	.58***	.30**	.60***	-	
5.RSE	.65***	.25*	.65***	.66***	-

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Second, we performed another correlational analysis with the same variables but with the Canadian subsample. Results are shown in Table 8. In the same way, as in the French subsample, strong and positive relations were observed between self-gratitude, global well-being, authentic pride, and self-esteem while self-gratitude and gratitude shared a moderate and positive one.

Table 8.

Correlation analyses of self-gratitude with other-criterion measures in the Canadian subsample (N = 128)

	1	2	3	4	5
1.SGS	-				
2.GQ5	.44***	-			
3.WEMWBS	.51***	.57***	-		
4.AP	.65***	.55**	.69***	-	
5.RSE	.60***	.45*	.62***	.70***	-

Note: *** $p < .001$

Third, we built two variables of self-gratitude, one made of the data of the French subsample, the other with the data of the Canadian one. We computed these two variables to allow the other variables that were not influenced by nationality, to correlate on the overall sample (and not just with different subsamples). Results are described in table 9. A strong and positive correlation was found between self-gratitude and self-compassion in both subsamples. Moderate and positive relation between self-gratitude and narcissism was observed in a similar way across both subsamples, as well as weak and positive relations between self-gratitude and perceived social support. In the French subsample, self-gratitude was positively and weakly correlated to connectedness to nature while in the Canadian subsample, both variables were moderately and positively associated.

Table 9.

Correlational analysis of self-gratitude with other-criterion measure

	1	2	3	4	5	6	7
1.SGS_Fr	-						
2.SGS_Ca	-	-					
3.SCS	.53***	.54***	-				
4.NPI	.35***	.30***	.03	-			
5.HP	-.15	-.13	-.32***	.28***	-		
6.MSPSS	.24*	.27**	.14*	.05	-.20**	-	
7.CNS	.25*	.36***	.25***	.19**	-.03	.10	-

Note: * $p < .05$, ** $p < .01$, *** $p < .001$; SGS_Fr: self-gratitude scale in the French subsample (N = 90); SGS_Ca: self-gratitude scale in the Canadian subsample (N = 128)

Four, in line with the suggestion of Tracy et al. (2009), we explored the relationship between self-gratitude and the self-aggrandizement component of narcissism by controlling for self-esteem. In the same way, the relationship between self-gratitude and genuine self-esteem was assessed by controlling for narcissism. Therefore, partial correlations were used (see Table 10). Results showed that the relation between self-gratitude and genuine self-

esteem was very slightly decreased when controlling for narcissism. However, self-gratitude was less correlated to self-aggrandizement narcissism, when controlling for self-esteem.

Table 10.

Partial correlation of the relations between self-gratitude, narcissism, and self-esteem.

	SGS_Fr	SGS_Ca
SGS_Fr	-	
SGS_Ca	-	-
Self-Aggrandizement Narcissism	.25*	.21*
Genuine Self-esteem	.62***	.58***

Note: * $p < .05$, *** $p < .001$; SGS_Fr: self-gratitude scale in the French subsample (N = 90); SGS_Ca: self-gratitude scale in the Canadian subsample (N = 128); Self-Aggrandizement Narcissism was obtained by assessing the NPI and controlling for RSE; Genuine Self-Esteem was obtained by assessing the RSE and controlling for NPI.

3.3. Discussion

The first aim of this study was to provide further evidence considering the relation between self-gratitude and well-being, but this time in the specific population of trail-runners rather than in the general population. The results sustained the claim that self-gratitude is strongly related to indicators and determinants of well-being. Indeed, all the results are congruent with the previous results described in Study 1 and available in the literature (e.g., Tachon et al., Article 3). Even in an at-risk population, self-gratitude appeared to be strongly related to indicators of well-being and other self-constructs as authentic pride and self-compassion which were also strongly associated with well-being and mental health in literature (e.g., Barnard & Curry, 2011; Dickens & Robins, 2022; Tachon et al., Article 3). Interestingly, even in a population characterized by mental toughness, high level of physical and psychological exigence, and demands (e.g., Roebuck et al., 2018), self-gratitude is still strongly associated with a compassionate relation to the self.

Second, the other aim of this study was to analyse further relations of self-gratitude with other related constructs regarding mental health and specifically relevant in the context of trail-running. In line with the amplification theory (Watkins, 2014), it was hypothesized that high self-gratitude would imply a widened appraisal of the positive in life and sustain the perception of the role of human and non-human entities in perceived benefits. Self-gratitude was moderately associated with both perceived social support and connectedness to nature in both subsamples. As expected, gratitude was more associated with perceived social support than self-gratitude. These results are coherent and sustain the fact that gratitude and self-gratitude are part of the same panel of experiences but imply (in part) different processes, mechanisms, and consequences (Tachon et al., Article 1). The social implications of gratitude are more important than those of self-gratitude, and positive self-related correlates are stronger for self-gratitude than gratitude. Nevertheless, it does not mean that social implications are absent in the case of self-gratitude. The analysis of the experiences of self-gratitude revealed that expressions of gratitude may follow the experience of self-gratitude (Tachon et al., Article 1). In doing so, experiencing self-gratitude could be an entry point in relational outcomes (i.e., creating, and maintaining relationships, prosocial behaviors) by fostering gratitude experiences and expression (e.g., Algoe et al., 2008; Tsang & Martin, 2019). However, this development has to be taken cautiously, given the lack of evidence to date. Further studies need to analyse the indirect role of self-gratitude in social outcomes. The same point could be argued for the relation between self-gratitude and connectedness to nature, with the exception that the difference between gratitude and self-gratitude with connectedness to nature is less clear than for perceived social support. Being grateful towards oneself could make other experiences of gratitude available, and then promote indirectly a stronger relation to nature through gratitude to nature (Tam, 2022).

Third, this study was the first to assess the relation between self-gratitude, self-esteem, and narcissism. Based on the positive correlation between gratitude and self-esteem (Bartlett et al., 2020; Lin, 2015), a strong relationship between self-gratitude and self-esteem was expected, especially in this population for whom self-esteem is an important motivation (but not the most important one) to engage in trail running (e.g., Roebuck et al., 2018). The relation between self-gratitude and self-esteem, even after controlling for narcissism, was

strong. It suggests that self-gratitude could promote an overall sense of self-worth. This result makes sense given the association of self-esteem with numerous adaptive outcomes (Du et al., 2017). If the relationship between self-gratitude and self-esteem is looked at through the social identity perspective, self-gratitude could promote both personal and relational self-esteem (Brewer & Gardner, 1996; Du et al., 2017). On a personal level, self-gratitude could directly promote a better sense of self-worth by acknowledging and appreciating what one does for oneself. On the relational level, self-gratitude could indirectly promote better self-esteem by fostering experiences of gratitude. Then, genuine self-esteem would be boosted on the personal and relational levels.

Four, this study was also the first to analyse the relationship between self-gratitude and narcissism. Despite that NPI was supposed to assess only the maladaptive side of narcissism (e.g., Braun et al., 2016), the work of Tracy et al. (2009) suggests that the scale also encompasses a part of functional self-evaluation through self-esteem. A way to measure the self-aggrandizement component of narcissism or the grandiosity component (e.g., Braun et al., 2016) was to control NPI scores through self-esteem. The relation between self-gratitude and maladaptive narcissism was weakened, but stayed positively and moderately significant. Therefore, self-gratitude appeared to foster maladaptive narcissism. However, it seems that self-gratitude promotes the grandiosity component of narcissism, but not a more maladaptive one, assessed through hubristic pride (Tracy et al., 2009). Indeed, hubristic pride has been defined as exuding confidence to cope with poor self-esteem (Dickens & Robins, 2022). The issue is now to understand why self-gratitude favors the development of narcissism and who is particularly at risk of further maladaptive narcissism through self-gratitude enhancement. A first answer could be that self-gratitude, in part, promotes a self-centered attitude. Indeed, the influence of social comparison seems to be insignificant in the case of self-gratitude experiences, the reference for appraisal being internal (e.g., Tachon et al., Article 1). In doing so, attention could be more paid to the qualities, resources, strengths, and the good aspects within the self, favoring potential development of maladaptive narcissism. A critique to this thesis could be the strong relation between self-gratitude and self-compassion, involving a functional self-to-self relationship. Therefore, a hypothesis could be that until a certain level, self-gratitude could participate in a functional and compassionate relation to the self, leading

to positive adaptive beliefs toward the self. Exceeding this level, self-gratitude could promote a maladaptive self-representation, leading to narcissism and self-aggrandizement. This hypothesis needs to be further tested.

Finally, the overall sample was comprised of two subsamples from two different countries (i.e., France, Canada). The analysis of the influence of nationality revealed significant differences across nations for self-gratitude. Canadian trail runners reported higher scores of self-gratitude than the French ones. Interestingly, Canadian runners were more grateful (i.e., gratitude and self-gratitude) than French ones. Cultural differences have already been identified in Western countries. Divergences in the conception of gratitude have also been reported between the United States, the United Kingdom, and Australia (Morgan et al., 2014; Morgan et al., 2022). A similar effect of the culture could explain this result. Indeed, the gratitude culture could be more salient in Canada than in France. One explanation could be the tendency of Canadians to express and celebrate gratitude more than French people. For example, Thanksgiving is celebrated in Canada but not in France. This explanation was already proposed by Morgan et al., (2014) but needs further exploration of the specific conceptualizations of gratitude.

4. General discussion

Up to now, the growing body of recent research concerning self-gratitude was centered on building a clear conceptual framework through different methodologies allowing to conceptualize self-gratitude closely to the conceptions and experiences of the general population. This work was essential and formed the basis for empirical studies. The development of the self-gratitude scale was the first step to study the implications of self-gratitude in health and well-being. The current research aimed to replicate preliminary results over a larger sample and to explore other relations to the self (i.e., self-esteem, narcissism) and other entities (i.e., social support, nature). Study 1 showed results in the expected direction, replicating previous results. Self-gratitude is linked to well-being, mental health, and a more compassionate relation to the self. This study opens areas of research, especially the mechanisms at work in the relation between self-gratitude and depression. A first hypothesis could be the development of more functional, helpful, and adaptive beliefs toward

the self. Furthermore, it needs to be determined if self-gratitude and gratitude work in a distinctive way to reduce depression. If theoretically, this idea is likely, it needs to be tested. Study 2 aimed to test the relation between self-gratitude and well-being and to analyse the relations to narcissism, self-esteem, perceived social support, and connectedness to nature, in a specific population at-risk of developing stress, anxiety, depression and addictive behaviors (i.e., trail-runners). The same pattern of results was found. Therefore, self-gratitude appears to be consistently related to mental health and well-being. This study opens at least two further research perspectives to better understand the potential benefits of self-gratitude. First, the amplification theory needs to be tested for self-gratitude. In doing so, experimental research could provide information about the consequences for the self and other human and non-human entities. The experience of self-gratitude could foster gratitude experiences and its social consequences. Second, the results showed that self-gratitude was associated with self-compassion and narcissistic grandiosity. The distinctive relations between these two variables needs to be further studied. The hypothesis of a cut-off, from which self-gratitude does not lead to a functional and kind relation to the self but to narcissism, could be a starting point.

These studies also provide insightful results considering the influence of socio-demographical dimensions. Indeed, gender, age, socio-professional category, and nationality had, at least in one study, an influence on the self-gratitude score. The influence of gender and age was inconstant and has to be taken cautiously. Such influence has been reported for gratitude: women are more grateful than men, and the older one gets, the more grateful one is (Chopik et al., 2019; Kashdan et al., 2009; Jans-Beken et al., 2020). It seems to be similar to self-gratitude. This could be in line with the difficulty to experience self-gratitude. With age, it would become easier to be self-grateful. However, longitudinal research across the lifespan could shed light on these results. The socio-professional influence is also coherent with the gratitude field (e.g., Jans-Beken et al., 2018). Having a socially valued job predicts higher scores of self-gratitude than seeking a job. Nationality also influences the scores of self-gratitude. Cultural differences in the conception and the implications of gratitude were described (e.g., Morgan et al., 2014; Oishi et al., 2019). It seems reasonable to consider similar differences regarding self-gratitude. Moreover, the self-gratitude concept and scale were mostly studied in French contexts. The studies about depression and well-being in

France concluded that French natives are less happy than others European populations (Senik, 2014). This specific context legitimates the evaluation of cultural variability in a dedicated research. Overall, we recommend measuring at least gender, age, socio-professional category, and nationality when studying self-gratitude.

More than the implications described above, this research encourages further studies regarding the development of self-gratitude interventions. To do so, the adaptation of current gratitude practices could lead to a journal of self-gratitude, a self-gratitude letter, or a self-gratitude contemplation. Such interventions could allow the study of specific effects of self-gratitude on well-being and mental health across time. This experimental research is necessary to determine how self-gratitude works on mental health and well-being. It is only through this work that it will be possible to have a wider overlook of the concept and its implications, and to rationally determine the relevance of self-gratitude in specific contexts, such as psychotherapy or mental health promotion.

Of course, this research has limitations. First, the analyses were correlational given the cross-sectional design of the two studies. If theoretically self-gratitude is posited as a predictor of well-being and mental health, the results only indicate a covariation between these variables, impeding any causal conclusion. Longitudinal and experimental designs will allow causal conclusions. Second, the sample of Study 1 was mostly comprised of women. This issue could impede to detection of the effect of gender on self-gratitude. The research field of gratitude sustains such an effect, women being more grateful than men (Jans-Beken et al., 2018; Kaczmarek et al., 2015; Kashdan et al., 2009). A study over a large and gender-balanced sample would provide more information about this potential effect and more confidence to generalize the results described in the current research.

5. Conclusion

The purpose of this research was to confirm previous results on the relation between self-gratitude mental health and well-being, and to analyse further correlations with related

constructs such as narcissism and self-esteem. Insightful results were provided by these two correlational studies. The convergence of the results described here and those available in the literature (e.g., Tachon et al., Article 3) allows to consider that self-gratitude is related to well-being, mental health and a more compassionate relation to the self, in general as well as at-risk populations, to a certain point. Social and cultural variables were identified as factors influencing self-gratitude. Overall, this research opens new areas of research about self-gratitude. It encourages scholars to study the issues posited in the general discussion. Further research will allow to determine more precisely how and why foster self-gratitude, and in which contexts or for which individuals in particular. It is necessary given the potential dark side of self-gratitude as it is related to narcissism. Therefore, further research is needed to gain deeper understanding of self-gratitude.

Ces deux études soulignent les relations entre la gratitude envers soi et les indicateurs et déterminants de la santé mentale, inscrivant ainsi la gratitude envers soi dans une perspective de promotion de la santé. Cependant, il demeure nécessaire de tester expérimentalement ces résultats. Le prochain article fait part d'un essai randomisé et contrôlé visant à tester l'efficacité de la pratique du journal de gratitude envers soi pour promouvoir le bien-être et réduire la symptomatologie dépressive. Ainsi, des liens causaux pourront être mis en évidence et des arguments préliminaires à la potentielle utilisation de cette pratique de gratitude envers soi dans des contextes de prévention ou de promotion de la santé pourront être avancés.

Article 5 :

Self-gratitude journaling, well-being and depressive symptoms: Results from a randomized control trial

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Article non soumis

ABSTRACT

Self-gratitude recently became a research topic. A conceptual framework was built, and correlational studies showed relevant relations between self-gratitude and well-being as well as mental health indicators and determinants. The current research aimed to develop and test the efficacy of a 14-day journal of self-gratitude intervention to promote mental health and well-being in the general population. One hundred and fifteen French adults took part in this self-help intervention. They were randomized across three conditions: self-gratitude journaling, daily event recall, and wait-list control. They completed measures of gratitude, well-being, self-compassion, and depressive symptoms before, after the intervention, and one month after the end of the intervention. Results showed that self-gratitude scores significantly increased only for those who followed the self-gratitude intervention; gratitude scores were higher at T3 for those in the experimental group compared to the wait-list control group; global well-being scores were higher in the experimental group than the wait-list control group at T2, and both control groups at T3; self-compassion scores were higher at T2 and T3 in the experimental group compared to the wait-list controls; and depressive symptomatology scores were lower for the experimental group than the wait-list control group at T2, and both control groups at T3. Overall, this study provides the first preliminary findings of the efficacy of a self-gratitude intervention on mental health and well-being, and suggests further developments for research regarding self-gratitude.

KEYWORDS

Self-gratitude; gratitude; well-being; depression; positive psychology intervention

1. Introduction

Since psychologists seized it as a research and intervention topic, gratitude has been variously defined, firstly in a narrow way, and more recently in a broader way (e.g., Gulliford et al., 2013; Gulliford & Morgan, 2021; Lambert et al., 2009). Gratitude can be defined as the acknowledgment and appreciation of what is appraised as a benefit or good for oneself. It is possible to be grateful for a benefit only, as feeling gratitude for being alive (i.e., generalized gratitude, Lambert et al., 2009). It is also possible to be grateful for a benefit toward a non-human entity (e.g., being grateful toward Nature for the fruits and vegetables in the garden), others (e.g., being grateful to friends for their help), or being grateful toward oneself for showing patience with one's children (e.g., Lambert et al., 2009; Rusk et al., 2016; Skrzelinska & Ferreira, 2020; Tachon et al., 2022). Gratitude has been widely studied (e.g., Gulliford & Morgan, 2021), thereby building a large body of evidence regarding its implications for health and well-being (e.g., Jans-Beken et al., 2020; Wood et al., 2010). Gratitude is moderately to strongly associated with satisfaction with life, happiness, and positive affect (e.g., Jans-Beken et al., 2018; 2020). Evidence supports gratitude as a predictor of subjective well-being (e.g., Jans-Beken et al., 2020; Kirca et al., 2023; Portocarrero et al., 2020; Wood et al., 2010). Gratitude was less systematically associated but still related to psychological well-being indicators such as the meaning of life, self-esteem, optimism or hope (e.g., Jans-Beken et al., 2020; Kerr et al., 2015; Wong et al., 2017). From a social perspective, benefits of gratitude have been shown on healthy and meaningful relationships, and prosocial behaviors (e.g., Ma et al., 2017; Tsang & Martin, 2019). Furthermore, gratitude improves sleep quality (Wood et al., 2009), and is negatively and moderately associated with depression and anxiety (e.g., Petrocchi & Couyoumdjian, 2016). However, the effect sizes of gratitude interventions on reducing these symptoms were weak (Cregg & Cheavens, 2020). Additionally, gratitude was also associated with experiences of awkwardness, guilt, and indebtedness (e.g., Lambert et al., 2009; Morgan et al., 2014; Oishi et al., 2019). These unpleasant effects of gratitude are influenced by culture, as guilt was identified in Britain but not in the United States for example. Despite the potentially unpleasant effects of gratitude, the abovementioned evidence suggests that promoting gratitude is generally helpful to

develop global well-being and foster useful personal and social resources to cope with life adversities. Therefore, gratitude interventions have been developed to promote such effects.

Practices of gratitude take many forms. One of the most studied practices is the Journal of Gratitude (e.g., Emmons & McCullough, 2003). It consists of writing three to five things for which one could be grateful daily. The duration of the interventions used in research varies between 1 and 28 days (Cregg & Cheavens, 2020). This type of intervention is renowned for low cost for both the investigator and the participant, easy and quick to perform (e.g., Wood et al., 2010). A second widely used practice is the gratitude letter or visit (Seligman et al., 2005). This intervention consists of writing a letter to a person for which one is grateful and did not have the opportunity to fully express this feeling yet. Once the letter is written, the person can keep it, send it, or call or visit the targeted person to read it aloud. This intervention is more engaging, and costly for the participant than gratitude journaling, given the direct expression of gratitude (Kaczmarek et al., 2015). The third studied practice is gratitude contemplation (Wood et al., 2010). In fact, it comprises several interventions. For example, Watkins et al. (2003) invited participants to focus on the things they did during the summer over a 5-minute task (Study 3) or to think about someone living for whom they felt gratitude (Study 4); Koo et al. (2008) and Deng et al. (2019) used the mental subtraction of positive events; Fraser et al. (2022) applied a grateful meditation. Overall, all of these interventions aim to make a memory or a current experience of gratitude present and to focus on this specific feeling. There are other gratitude interventions (e.g., gratitude wall) that have not been experimentally tested. Gratitude interventions can be used in various settings, such as psychotherapeutic contexts or in prevention and mental health promotion. They can stand alone or be part of composite interventions. For example, an 8-week positive psychology program fostering self-kindness, broadening of attention, and engagement with actions in line with one's values includes the gratitude journal and letter (CARE, Shankland et al., 2020). Similarly, a program with forgiveness interventions and life review therapy encompassed a gratitude session (Ramirez et al., 2014). However, all these interventions focused only on generalized or other-targeted gratitude, excluding the possibility of experiences of self-gratitude.

Why is it relevant to develop self-gratitude interventions?

Recent development in the field of gratitude research showed that self-gratitude is also part of the gratitude experience. Indeed, participants reported experiences of self-gratitude as the acknowledgment and appreciation of characteristics or actions and decisions that benefited them and for which they felt partly responsible (Tachon et al., 2022; Article 1). The term ‘benefit’ is understood in a broad sense. Indeed, the object or the event for which one can be self-grateful did not systematically have a positive valence at the moment of the event. For example, some participants reported being self-grateful for their mistakes and failures because they learned from them after a while. Some described how they were self-grateful for getting divorced because this decision enabled them to live better in line with their values in the end. Participants were also self-grateful for who they are, their qualities, and their traits (Tachon et al., 2022; Article 1). For example, one can feel self-gratitude for being resilient or tenacious. An argument in favor of the inclusion of self-gratitude in the gratitude framework was made, especially by Tachon et al. (2022; Articles 1, 3, 4). This argument is based on (1) the broadening conceptualization of gratitude, including generalized gratitude and unpleasant affect as part of the gratitude concept, which means that previous conceptualizations tended to be narrower than the understanding and use of gratitude in laypeople (e.g., Lambert et al., 2009; Morgan et al., 2014), (2) the inclusion of self-gratitude as part of the gratitude experiences despite the lack of justification (e.g., Fritz et al., 2019; Skrzelinska & Ferreira, 2020), (3) the role of self-responsibility as an amplifier of gratitude experiences (Chow & Lowery, 2010), and (4) the amplifying effect of the good within the self in gratitude (Homan & Hosack, 2019). Furthermore, quantitative research showed promising correlational results (Tachon et al., Article 4). Indeed, self-gratitude was positively and moderately to strongly associated with global well-being, satisfaction with life, positive affect, happiness, self-esteem, self-compassion, optimism, authentic pride, social support, connectedness to nature, but also narcissism. Conversely, self-gratitude was negatively and moderately to strongly correlated to depressive and anxiety symptoms, and negative affect (Tachon et al., Articles 3, 4). These findings were consistent across four studies conducted in general and at-risk populations, in French and English contexts. Overall, self-gratitude was associated with a functional relation to the self, made of genuine self-esteem and self-kindness more than self-judgment. Nevertheless, these studies were all correlational. The causal relationship between

self-gratitude, well-being, and mental health indicators and determinants has to be studied. Therefore, there is a need to test the effect of gratitude on these variables in experimental conditions. Self-gratitude interventions need to be developed to this end. Given the available findings, self-gratitude interventions could be helpful in depressive symptoms treatment and mental health promotion.

First, self-gratitude interventions could be useful in the treatment of depressive symptomatology. At the cognitive level, the altered perception of the world around and the self, nurturing maladaptive beliefs regarding oneself, the world, and the future, is characteristic of depression (e.g., Beck, 1976; Gotlib & Joormann, 2010). In a sense, individuals with depressive symptoms are more likely to focus on mood-congruent information, to remember memories in a general manner, and to interpret ambiguous information in a more negative way than healthier individuals (Mathews & MacLeod, 2005). Attentional, interpretative, and memory processes are altered by depression (Gotlib & Joormann, 2010), while gratitude has been shown to be related to lower levels of depression through positive thoughts (Alkozei et al., 2019; Lambert et al., 2012). More precisely, Alkozei et al. (2019) demonstrated that a person with high levels of gratitude had a stronger positive interpretation bias than those with lower levels of gratitude. In several studies, Lambert et al. (2012) showed that trait-gratitude and gratitude interventions predicted fewer depressive symptoms. Furthermore, positive affect and positive reframing mediated this relation. These findings highlight that a person with high levels of gratitude or engaged in a gratitude intervention produces a more positive interpretation of previous events. Given the evidence regarding self-gratitude — with strong and positive relations with self-compassion components and, more precisely, a positive one with self-kindness and a negative one with self-judgment — the same hypothesis could be suggested for self-gratitude (Tachon et al., Articles 3, 4). A person with high levels of self-gratitude could produce more positive interpretations of the self, resulting in lower depressive symptoms. Gratitude is also related to a positive memory bias: positive memories are more available in mind when trait-gratitude is high (Watkins et al., 2004, 2015). Possibly, self-gratitude could also nourish a positive memory bias, leading to a more balanced and functional appraisal of the overall self. Nevertheless, these hypotheses have to be tested in correlational and causal designs.

Second, the production of more positive interpretations concerning the self when self-gratitude is experienced could be in line with positive psychology theories which have been used in gratitude research, such as the broaden-and-built theory of positive emotions (Fredrickson, 2001) or the amplification theory (Watkins, 2014). Indeed, self-gratitude interventions could broaden the thought-action repertoires and then build resources to deal with stressful or adverse situations in the future, as in the case of gratitude (Fredrickson, 2004). Self-gratitude was positively related to self-esteem and self-compassion (Tachon et al., Articles 3, 4) and was a source of positive reinforcement and self-confidence (Tachon et al., Article 1). The experience of self-gratitude could broaden ways of appraising the self, changing self-relevant cognitions and beliefs, and then building resources, such as feelings of self-efficacy and self-confidence. These findings seem to support the broaden-and-build hypothesis for self-gratitude.

Regarding the amplification theory, gratitude was described as increasing the awareness of the positive aspects in one's life (Watkins, 2014). For example, research showed that gratitude predicted the propensity to perceive the good in others by promoting trust, forgiveness, and affiliation (e.g., Gruszecka, 2015; Neto, 2007; Williams & Bartlett, 2015). Gratitude was also depicted as amplifying the awareness of the good in oneself (Homan & Hosack, 2019). In the same way, gratitude could foster the perception of the good within the self but might also, directly or indirectly, amplify the awareness of the good in one's life. Indeed, self-gratitude has been shown to be moderately and positively related to gratitude, perceived social support, and connectedness to nature, implying a broader perception of the role of human and non-human others in one's life (Tachon et al., Articles 3, 4). Descriptions of self-gratitude episodes also demonstrated that gratitude was felt, during and following the emotion of self-gratitude (Tachon et al., Articles 1, 3). The preliminary findings suggest that experiencing self-gratitude could also elicit experiences of gratitude. Conversely, gratitude could also lead to self-gratitude. Both of them could function through a retroactive loop, thus supporting the amplification theory.

The previous findings support the relevance of the development of self-gratitude interventions. A more fundamental argument also motivates such direction. Indeed, measuring

the effects of self-gratitude interventions is necessary to identify whether it is relevant to promote self-gratitude or not.

Development of self-gratitude interventions

The development of self-gratitude interventions has to consider the data from two decades of research on gratitude. Indeed, Positive Psychology Interventions (PPI), and more specifically gratitude interventions, have come across some limitations. Authentic and motivated engagement in the intervention is one of them (Lyubomirsky et al., 2011). Gratitude interventions can be effortful (e.g., gratitude letter), redundant (e.g., gratitude journaling), and not appropriate to one's needs: in other words, the person-activity fit (Lyubomirsky et al., 2011) can be poor in gratitude intervention. Therefore, suggestions were made to improve gratitude interventions (e.g., Bono et al., 2020; Geraghty et al., 2010). Psychoeducation provides reasons to practice and fosters engagement in the intervention (Bono et al., 2020; Geraghty et al., 2010). Such an association between psychoeducation about gratitude and practice improved well-being and the development of social connection (Bono et al., 2020). Psychoeducation is relevant in the case of self-gratitude given the interindividual differences related to the cost and the difficulty of the experience of self-gratitude (Tachon et al., Article 1). Indeed, some individuals consider self-gratitude as infrequent and hard to feel. Moreover, gratitude interventions (including self-gratitude) have to be varied to impede hedonic adaptation and to engage more participants (Layous & Lyubomirsky, 2014). It also allows to propose alternatives regarding the person-activity fit (Lyubomirsky et al., 2011). Therefore, to develop varied self-gratitude interventions appears to be relevant. The first step to do so could consist of adapting the gratitude interventions. It could be easy to develop a self-gratitude journal, a self-gratitude letter, or a self-gratitude contemplation practice. Among them, only the self-gratitude letter was already tested, in the context of eating disorders (Fritz et al., 2019). However, neither the gratitude letter nor the self-gratitude letter showed significant results on the variables of interest. Therefore, it could be relevant to invite the person with depressive symptoms to engage in a gratitude or self-gratitude journal prior to asking her to write a self-gratitude letter that could be confronting and too effortful. It could allow to weaken the difficulty of the experience of self-gratitude before engaging in a costlier task. If such interventions turn out to be effective and relevant in

promoting well-being and health, then they could be used in psychotherapeutic or mental health promotion contexts, alongside or included in gratitude interventions, according to the goals and needs of the person. For example, the perception of the self and positive affect are affected in depression.

Overview of the study

This study thus aimed to develop and test the efficacy of Self-gratitude journaling to promote mental health and well-being in the general population. The self-gratitude intervention was developed considering the literature available regarding both interventions of gratitude and self-gratitude. Indeed, prior to the study, a booklet was created, including a psychoeducational part and a practice part, following Bono et al.'s (2020) suggestion. The booklet was attractive and responsive to cellphones, computers, and tablets to support daily practice. Given the self-help design and the duration of this research (i.e., six weeks with two weeks of intervention), strong attrition was expected (Geraghty et al., 2010). Another issue addressed by this research was the control condition. An active control condition allows to determine the efficacy of the intervention beyond doing nothing (i.e., wait-list control group) and beyond the placebo effect, as suggested in previous gratitude reviews (e.g., Davies et al., 2016; Wood et al., 2010). Therefore, we hypothesized that participants in the self-gratitude condition (i.e., self-gratitude journaling for two weeks) would report higher scores of life satisfaction, positive affect, global well-being, self-gratitude, gratitude, and self-compassion right after the intervention and until one month after, than those in the active control condition (i.e., recall of daily event for two weeks), and those in the wait-list control condition. Conversely, we expected that participants in the self-gratitude condition would report lower levels of depressive symptoms and negative affect than those in the active control condition and those in the wait-list control condition.

2. Method

2.1. Participants

A total of 116 French adults took part in the study. Mahalanobis distance allowed the identification of one multivariate outlier. Given the sample size, the data was removed from

the analyses. Therefore, well-educated (58.3% with a master's degree at least) women (90.4%), of mean age 41.6 (SD = 11.2), comprised a large part of the remaining sample. More descriptive data is available in Table 1.

Table 1.

Descriptive data of the sample (N = 115)

		Number (%)
Gender	Female	104 (90.4%)
	Male	10 (8.7%)
	Prefer to not answer	1 (0.9%)
Socio-professional category	Craftsmen, traders, business owners	8 (7.1%)
	Managers	55 (49.1%)
	Intermediary professions	14 (12.5%)
	Employees	20 (17.9%)
	Retired people	2 (1.8%)
	Jobseekers	2 (1.8%)
	Students	11 (9.8%)
Level of education	Below AS/A level	2 (1.7%)
	AS/A level	7 (6.1%)
	BTEC Higher National diploma	10 (8.7%)
	Bachelors' degree	29 (25.2%)
	Masters' degree or more	67 (58.3%)

Note: Three missing data were recorded for the socio-professional category only.

2.2. Measures

Self-Gratitude Scale (SGS, Tachon et al., Article 3): The SGS is a 22-items scale that assesses self-gratitude disposition through two factors. The first one (10 items) measures the experience of self-gratitude in its cognitive, emotional, and behavioral components (e.g., ‘When I feel gratitude towards myself, I smile’). The second one (12 items) evaluates the cost and the difficulty to experience self-gratitude (e.g., ‘When I do something for myself, I rarely feel gratitude towards myself’). Each item was rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Gratitude Questionnaire (GQ, McCullough et al., 2002): The French version of the GQ-5 (Tachon et al., 2021), comprising only five items (e.g., ‘I have so much in life to be thankful

for’) comparing to the English scale, was used to assess gratitude-trait. Each item was rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Self-Compassion Scale (SCS, Neff, 2003): The SCS is a scale comprised of 26 items that assesses self-compassion through six factors: self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification. Each item (e.g., ‘I’m kind to myself when I’m experiencing suffering’) was rated on a 5-point Likert scale (1 = almost never, 5 = almost always). The French version was used in the current study (Kotsou & Leys, 2016).

Warwick-Edinburgh Mental Well-Being Scale (WEMWBS, Tennant et al., 2007): The French version of the WEMWBS (Trousselard et al., 2016) assesses affective and psychological dimensions of well-being. The 14 items (e.g., ‘I’ve been feeling useful’) relate to the past two weeks. Each item was rated on a 5-point scale (1= none of the time, 5 = all the time).

Satisfaction with Life Scale (SWLS, Diener et al., 1985): The French version of the SWLS (Blais et al., 1989) assesses current satisfaction with life. Each of the five items (e.g., ‘In most ways my life is close to my ideal’) was rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Positive And Negative Affect Schedule (PANAS, Watson et al., 1988): Positive and negative affect across the past few days were measured through the French version of the PANAS (Gaudreau et al., 2006). Each of the 20 adjectives (e.g., enthusiastic, scared) was rated on a 5-point Likert scale (1 = very lightly or not at all, 5 = extremely).

Center for Epidemiological Studies - Depression (CES-D, Radloff, 1977): The French version of the CES-D (Führer & Rouillon, 1989) comprises 20 items that assess depressive symptomatology (e.g., ‘I thought my life had been a failure’) through four factors: depressive affect, positive affect, somatic complaints, interpersonal interaction problems. Each item was rated on a 4-point Likert scale (0 = rarely or none of the time, 3 = most or all of the time).

Descriptive statistics for each scale are presented in Table 2.

Table 2.

Descriptive statistics of measures at each measurement time.

Variables	T1			T2			T3		
	M	SD	α	M	SD	α	M	SD	α
SGS	90.5	26.1	.95	95.5	27. ₃	.95	94.6	28	.96
Experience	49.9	10.6	.88	50.5	11.4	.90	51.6	11	.90
Cost	55.5	17.8	.95	51	19. ₃	.95	53	18.9	.96
GQ-5	27	5.1	.75	27.8	5.4	.85	28.1	4.6	.80
WEMWBS	48.1	7.73	.88	49.4	7.5	.89	49.3	8.2	.91
SCS	70.2	19.9	.93	72.7	20. ₁	.94	73.5	20.8	.95
SWLS	23.6	6.6	.86	24.6	6.4	.87	24.8	6.6	.90
PANAS									
Positive affect	29.3	6.5	.84	29.9	6.1	.84	29.8	6.2	.84
Negative affect	24.5	8.4	.90	22.8	8.5	.90	22.3	8	.89
CES-D	17.8	11	.91	16.4	10. ₇	.92	15.5	10.5	.91

Note: T1 refers to the pre-test measurement; T2 refers to the post-test measurement (after 14-day practice); T3 refers to the one-month follow-up measurement.

2.3. Procedure

The current study was carried out online, using the LimeSurvey platform. Participants were recruited through social media and emails to psychology students. Participants were invited to take part in a research investigating the effect of daily recall on health. First,

participants received an information and consent form in which the procedure and rights of the participants were detailed. This study implied to answer to questionnaires at three times, and to practice during 14 days. Once the consent was obtained, participants completed the measures for the first time-point and socio-demographic data. At the end of the survey, randomization was performed across the three conditions, and specific instructions were then given. The experimental group was informed that the self-gratitude journal would be conducted over the next 14 days. Following that period, the second measurement time-point would be completed, followed a month later by the final measurement. The active control group had the same explanations with the exception that a recall practice of three daily events was proposed to them. The control group was informed that they would be invited to practice after the three measurement time-points. Finally, participants were invited to generate a participant number and then click on a link to another survey to give their email address. In doing so, the data and identifying personal information were not associated, which enabled to maintain anonymity. After 15 days, participants were contacted by email for the second measurement. It comprised the same measures as at T1 without the socio-demographic data, but the number of days of practice was asked. Then, the last measurement was sent a month later. At the end of the protocol, a debriefing was proposed during which participants were informed of the existence of other groups, their tasks, and were informed in detail of the aim of the study. All participants had the opportunity to download the self-gratitude and recall interventions if they wished to do so. Then, their consent was once again collected. Analyses were conducted on the data reported by the participants who gave their consent at the end of the research, as they were fully informed about the aim of this study. This research was approved by the ethics committee of the University Libre of Brussels.

2.4. Material

Two booklets were built to guide the participants across the practices⁶. Particular attention was paid to the similarity of the two notebooks, as far as possible. Following the recommendations of Bono et al., (2020), the first part of the booklet was dedicated to psychoeducation, and the second one to the suggested practices.

⁶ Matériel expérimental disponible en annexes (Annexe 7.1., p. 342).

Experimental group

The first element of psychoeducation was about gratitude. This part of the document aimed to introduce participants to gratitude in general, by defining it as the acknowledgment and appreciation of experiences in life, of the positive and meaningful things, and by providing explanations and examples of benefit-triggered gratitude, including self-gratitude. Then, self-gratitude was detailed by presenting antecedents of self-gratitude and ways to experience it. After psychoeducation, instructions were provided: ‘There are many things in our lives, big and small, for which we can be grateful toward ourselves. Every day, before you go to bed, we suggest you look back on your life and list three things for which you feel grateful toward yourself. These things may have happened on this particular day or in the past, or they may be more general things for which you feel self-grateful. For example, you could list: "helping a friend who needed help", "being patient with my child", "taking time for myself today" or "being the person, I am". In each case, describe what you are grateful for and why you are grateful toward yourself.’ Then, after a quick practical advice (e.g., diversity of the content), there was the daily diary part. For each day, participants were invited to describe three things for which they are self-grateful (i.e., ‘Describe the thing for what you are grateful toward yourself), and for each event, they were asked to note the reasons for their self-gratitude (i.e., ‘Why do you feel self-gratitude for this exactly?’).

Active control group

The booklet of the active control group was structured in the same way. A brief definition of recall — as the ability to recall daily detail of life events on demand — and examples for old, medium, and recent memories were provided. Then, a focus on recent memories was made through ways to experience them. Then, instructions were described: ‘It appears that it is possible to pay more attention to everyday events. By "paying more attention to everyday events", we mean paying attention to the ordinary details of your life that you would not normally think about. Every day, before going to bed, we suggest you describe three usual events that occurred during your day. These could be courses or meetings you have attended, typical interactions with acquaintances, or habitual thoughts you have during the day. For example, you might describe: "I made my coffee and drank it in my kitchen shortly after waking up", "I greeted my office colleague as I do every morning", or "I picked

up my child from school". Each time, describe three habitual events that occurred during your day, giving a few details. Then, the same advice as the experimental group was provided (e.g., varied content), and the daily diary part was revealed.

3. Results

3.1. Preliminary analyses

Prior to testing the hypotheses, a range of correlations and repeated measures ANOVA was conducted to identify potential effects of age, gender, socio-professional category, and level of education on dependent variables. Age was not significantly correlated to any variable at T1 and T2 but was to self-compassion at T3 ($r = .19, p < .05$). Any effect of gender was observed as well as for the socio-professional category. Level of education significantly interacted with time for positive affect ($F(8,115) = 2.35, p < .05$). Tukey post hoc showed that participants with a master's degree had higher level of positive affect at T1 and T2 than those with a BTEC at T1 (respectively $m = 7.38, SE = 2.12, t = 3.48, p < .05$, and $m = 8.18, SE = 2.12, t = 3.89, p < .05$). A non-parametric ANOVA of Kruskal-Wallis was computed for global well-being given the violation of the variance homogeneity hypothesis (significant Levene test) at T1. Therefore, results showed a significant effect on the level of education at T1 ($\chi^2 = 11.66, ddl = 4, p = .020, \epsilon^2 = .10$). Pair-to-pair comparison showed that participants with a master's degree reported a higher level of global well-being than those with a BTEC ($W = -4.80, p < .01$).

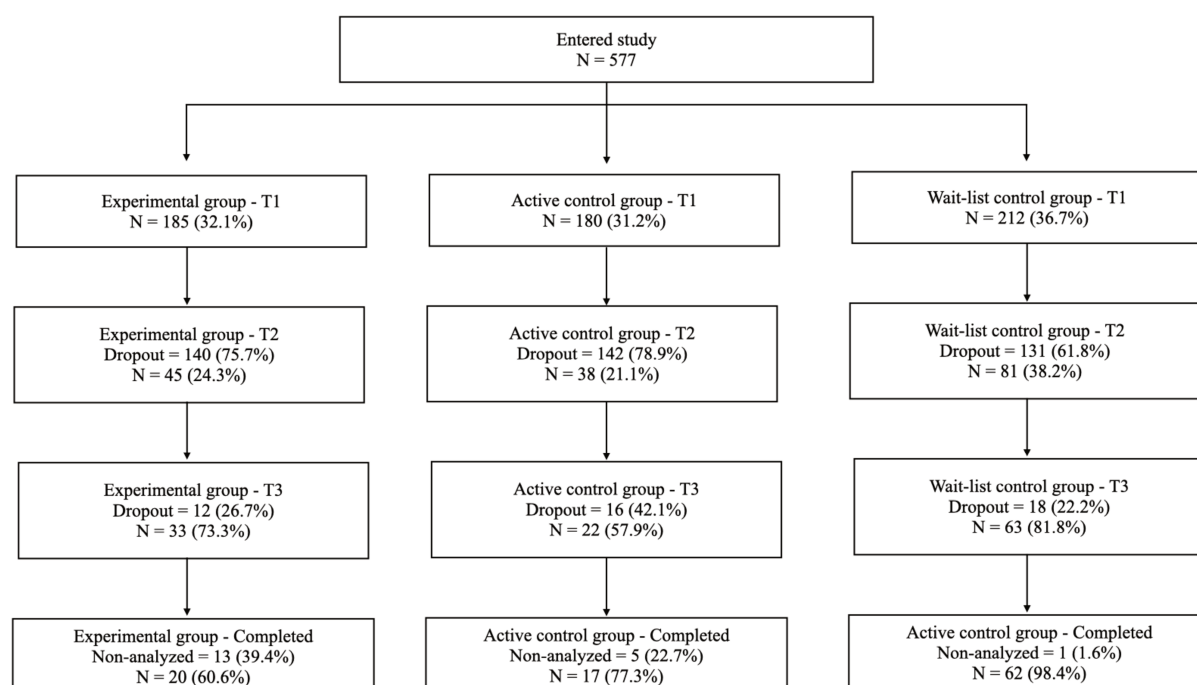
Then, ANOVAs were performed for each variable to identify if the three groups were comparable at T1. There was no significant difference between the groups.

Finally, the number of days of practice was analysed for the experimental and active control groups. Only the data of participants who practiced ten times at least during the 14-day period were included in the analyses based on their self-reported answers at T2. This cut-off was arbitrarily decided prior to the beginning of the study to fit best with the numerous studies using a 14-day protocol while also considering the potential attrition. Therefore, the

analyses were conducted on the remaining 99 participants. The experimental group was comprised of 20 participants, active control condition of 17 participants, and wait-list control group of 62. No significant difference was observed at T1 between those who practiced ten days or more and those who practiced less than ten days. Figure 1 summarizes the drop-out of participants across time and final sample. Descriptive statistics of the remaining sample are very similar to the largest one and are available in Supplementary files⁷.

Figure 1.

Study participants flow chart



Note: non-analysed data comprised consent non-obtained after T3, non-completion at T2 but T3 achieved, practice less than ten days.

3.2. Main analyses

Effect of interventions on self-gratitude

A repeated measures ANOVA with Huynh-Feldt correction ($\epsilon = .95$) was performed, given a significant Mauchly test. A significant interaction effect was observed between time

⁷ Les données socio-démographiques de l'échantillon final sont décrites en annexe (voir Annexe 3, p.304)

and group ($F(3.77, 181.18) = 3.93, p < .01, \epsilon^2 = .013$). Bonferroni post hoc test showed that scores of self-gratitude were significantly higher on T2 ($m = -16.60, ES = 4.93, t = -3.37, p < .05$) and T3 ($m = -19.25, ES = 3.91, t = -4.92, p < .001$) in comparison to T1 only for participants who practiced journal of self-gratitude during ten days at least.

To better explain these results, we analysed the effect of time and group on the subscales of the SGS (i.e., Experience, Cost). For the Experience of self-gratitude, the Friedman non-parametric ANOVA was non-significant, meaning that no effect of time was observed on this factor. However, the Kruskal-Wallis ANOVA showed an effect of group on T2 ($\chi^2 = 9.08, p < .05, \epsilon^2 = .09$) and a marginal one on T3 ($\chi^2 = 5.02, p = .07, \epsilon^2 = .05$): the participants of the experimental group reported higher scores of experiences of self-gratitude on T2 ($W = -4.10, p = .01$) and in a marginal way on T3 ($W = -3.20, p = .06$) than those of the control group. A repeated measures ANOVA with Huynh-Feldt correction ($\epsilon = .92$) was computed for the Cost of self-gratitude experience variable. A significant interaction effect was observed ($F(3.69, 181.86) = 2.68, p < .05, \eta^2 = .009$). Bonferroni post hoc test showed that the Cost of self-gratitude was lower on T3 in comparison to T1 only for those who completed the journal of self-gratitude for ten days at least ($m = 11.40, ES = 2.73, t = 4.17, p < .01$).

Effect of interventions on gratitude

As Levene's test was significant for the gratitude measure on T2, we did not perform repeated measures ANOVA but instead two non-parametric ANOVAs: a Friedman ANOVA to test the effect of time and a Kruskal-Wallis ANOVA to analyse the influence of the group. A significant effect of time was observed ($\chi^2 = 6.82, p < .05$), and Durbin-Conover pair-to-pair comparison showed that, more precisely, the scores of gratitude were higher on T3 than on T1 ($t = 2.59, p = .01$). The Kruskal-Wallis ANOVA showed an effect of group at T3 ($\chi^2 = 6.15, p < .05, \epsilon^2 = .06$). Dwass Steel Critchlow and Fligner pair-to-pair comparison highlighted that the participants of the experimental group reported higher scores of gratitude than those of the control group ($W = -3.46, p < .05$).

Effect of interventions on global well-being

Two non-parametric ANOVAs were performed to analyse the effect of the intervention on global well-being, given a significant Levene test. The Friedman ANOVA showed no significant effect of time. Nevertheless, the Kruskal-Wallis ANOVA showed significant effects of groups on T2 ($\chi^2 = 8.34, p < .05, \epsilon^2 = .09$) and T3 ($\chi^2 = 6.47, p < .05, \epsilon^2 = .07$). At T2, the participants who completed the journal of self-gratitude reported higher scores of global well-being than those of the control group ($W = -4.01, p < .05$). At T3, they declared marginally higher scores of well-being than those in both control ($W = -3.24, p = .057$) and active control groups ($W = -3.26, p = .055$).

Effect of interventions on satisfaction with life

A repeated measures ANOVA was performed and showed a significant principal effect of time ($F(2, 192) = 5.55, p < .01, \eta^2 = .005$). Tukey post-hoc test highlighted that the scores of satisfaction with life were higher at T3 than at T1 ($m = -1.31, ES = 0.41, t = -3.20, p < .01$).

Effect of interventions on positive and negative affect

For both positive and negative affect, non-parametric ANOVAs were used. In the case of positive affect, there was no effect of time. A significant effect of group was shown with Kruskal-Wallis ANOVA on T3 ($\chi^2 = 6.10, p = .047, \epsilon^2 = .062$). Indeed, participants in the experimental group marginally reported higher positive affect scores than the control group ($W = -3.30, p = .052$).

Conversely, there was no effect of the group but a significant effect of time for negative affect ($\chi^2 = 16.3, p < .001$). Then, scores of negative affect were less important at T2 ($t = 2.89, p < .01$) and T3 ($t = 4.07, p < .001$) than on T1.

Effect of interventions on self-compassion

Friedman and Kruskal-Wallis ANOVAs were performed to assess the effect of time and group on self-compassion scores, given a significant Levene test. The Friedman ANOVA revealed no significant effect of time. However, Kruskal-Wallis ANOVA showed a significant effect of group on T2 ($\chi^2 = 10.45, p < .01, \epsilon^2 = .11$) and T3 ($\chi^2 = 7.93, p < .05, \epsilon^2 = .08$).

Dwass Steel Critchlow and Fligner pair-to-pair comparison highlighted that the participants who practiced the journal of self-gratitude reported higher scores of self-compassion at T2 ($W = -4.33, p < .01$) and T3 ($W = -4.19, p < .01$) than those of the control group.

Given the speculated role of self-gratitude on the self-to-self relationship, the effects of intervention on self-kindness, and self-judgment were tested. A repeated measures ANOVA with Huynh-Feldt correction ($\epsilon = .92$) was computed and showed a significant interaction effect between time and group for self-kindness ($F(3.68, 176.73) = 4.52, p = .002, \eta^2 = .02$). Bonferroni post-hoc tests revealed that only participants who practiced the journal of self-gratitude reported higher scores of self-kindness at T2 ($m = -3.00, ES = 0.85, t = -3.52, p < .05$) and T3 ($m = -3.20, ES = 0.86, t = -3.72, p = .012$) in comparison to T1. A repeated measures ANOVA with Huynh-Feldt correction ($\epsilon = .93$) was also computed for self-judgment. Only a principal effect of group was shown ($F(2, 96) = 3.73, p < .05, \eta^2 = .06$). Bonferroni post hoc test highlighted that participants in the experimental group had marginally lower scores of self-judgment than those in the control group ($m = -2.89, ES = 1.21, t = -2.39, p = .057$).

Effect of interventions on depressive symptoms

Two non-parametric ANOVAs were performed, given a significant Levene test on T3. Friedman's ANOVA showed a significant effect of time ($\chi^2 = 10.4, p < .01$), and Durbin-Conover pair-to-pair comparison highlighted that the scores of depressive symptoms were lower at T2 ($t = 2.08, p < .05$) and T3 ($t = 3.26, p = .001$) than at T1. The Kruskal-Wallis ANOVA also showed a significant effect of group at T2 ($\chi^2 = 6.02, p < .05$) and T3 ($\chi^2 = 8.48, p < .05$). The scores of depressive symptomatology at T2 were lower for those who completed a journal of self-gratitude for ten days at least than those in the control group ($W = 3.55, p < .05$). In the same way, participants in the experimental group reported lower scores of depressive symptoms at T3 than those in both active control ($W = 3.52, p < .05$) and wait-list control groups ($W = 3.49, p < .05$).

4. Discussion

This study aimed to test the efficacy of the practice of the self-gratitude journal for ten days at least by measuring the effects on well-being indicators (i.e., global well-being, satisfaction with life, positive affect), determinants (i.e., self-compassion, gratitude), and mental health indicators (i.e., depressive symptoms, negative affect). Specific attention was directed to the design of the study by creating an active control group with a neutral task, as recommended by Wood et al. (2010). In the same way, to guarantee that the practice of the experimental group manipulated self-gratitude, self-gratitude was measured. The increase of the well-being indicators and determinants scores was expected for those who performed the self-gratitude journal, while the scores of depressive symptoms and negative affect were expected to lower for them, compared to both control groups. The hypotheses were partially validated.

First, the self-gratitude journal promoted self-gratitude. Indeed, global self-gratitude scores increased over time and even one month after the intervention, only for those who performed the self-gratitude journal for ten days at least. Second, determinants of well-being were improved by the self-gratitude intervention compared to the control groups. The experimental group reported a higher global level of self-compassion directly after the intervention, and until one month after, compared to the control groups. More specifically, only those in the experimental group showed higher self-kindness scores and marginally lower scores of self-judgment across time. Gratitude scores were also improved by the self-gratitude journal when compared to the control groups one month after the intervention. Finally, the self-gratitude intervention decreased depressive symptoms compared to the wait-list control group directly after the intervention and to both control groups one month after. Nevertheless, there were more inconsistent results considering the well-being indicators. Indeed, the self-gratitude journal improved global well-being compared to the control group directly after the intervention and one month after. However, the effects on satisfaction with life and positive affect were not significant. Overall, this study highlights relevant preliminary findings regarding the efficacy of a self-gratitude intervention to promote global well-being,

self-compassion, and gratitude, and to decrease depressive symptoms, compared to doing nothing and to an active control group.

This research provides insightful findings considering the evolution of self-gratitude after a brief dedicated intervention. Interindividual differences appeared in the experiences of self-gratitude, leading to consider that self-gratitude is easy to experience for some, whereas it is costly or not frequent for others. (Tachon et al., Article 1). The practice of self-gratitude had a double effect on scores of self-gratitude. First, the intervention fostered the experience of self-gratitude, making it more present, frequent, and salient. Second, it reduced the difficulty of the self-gratitude experience. This is an important finding for self-gratitude interventions in psychotherapeutic or mental health promotion contexts, as it becomes less costly within two weeks practice.

Another interesting finding is the increase in gratitude scores in the self-gratitude condition, compared to the control groups. Then, it appears that practicing self-gratitude also allows to develop gratitude. The amplification theory (Watkins, 2014) could provide an insightful framework to understand how self-gratitude can foster gratitude. Gratitude amplifies the salience of the good things in one's life, in others (e.g., Gruszecka, 2015; Neto, 2007; Williams & Bartlett, 2015), and in oneself (Homan & Hosack, 2019). The current findings support the same explanation for self-gratitude. By being self-grateful, participants not only amplified the good within the self, but also developed the awareness of the things that could be lived positively and gratefully around the self. In other words, self-gratitude could be a way to acknowledge and appreciate the things others did or who they are. It could also promote an overall grateful outlook on life, participating in a grateful orientation in life (Wood et al., 2010). This explanation is in line with previous findings showing that gratitude expression to others followed self-gratitude experiences (Tachon et al., Article 1). However, it took a month after the intervention to observe this effect. This suggests that time could be necessary to widen, and build this outlook on life. Further research needs to look into the relation between self-gratitude and gratitude specifically to analyze under which conditions one could improve the other.

Despite the correlational evidence of an association between self-gratitude and subjective well-being indicators, it cannot be concluded that an intervention on self-gratitude significantly improved subjective well-being above control groups. However, when including psychological well-being in the measurement, the effect of the self-gratitude intervention on global well-being was significant. Therefore, the components on which self-gratitude has an influence need to be identified more precisely. Self-gratitude could influence the components of psychological well-being and those of subjective well-being in different ways. Evidence from qualitative and quantitative designs suggested that self-gratitude was related to autonomy, personal growth, positive relations with others, purpose in life, and self-acceptance (Tachon et al., Articles 1, 3, 4). Gratitude is specifically related to personal growth, positive relations with others, self-acceptance, and moderately to purpose in life, and environmental mastery (Wood et al., 2009). This hypothesis, which has to be investigated, relies on the idea that despite many common features, gratitude and self-gratitude could imply distinct processes (i.e., causal attribution) and produce different consequences for the self and how the global self is appraised (Tachon et al., Article 1). For example, one preferential elicitor of self-gratitude was sense of coherence, which included self-respect, listening to oneself, and making decisions which are coherent with one's needs and values (Tachon et al., Article 1). This way of living could be closer to psychological well-being components such as purpose in life, autonomy, and self-acceptance than to subjective well-being (Ryff, 2014). Moreover, self-gratitude is more related to genuine self-esteem — a predictor of psychological well-being (Paradise & Kernis, 2002) — than gratitude (Tachon et al., Article 4). Therefore, self-gratitude could be more closely related to psychological well-being than to subjective well-being. The discrepancies in the implications of a self-gratitude intervention between global well-being and subjective well-being could then be better understood. Further research is needed to investigate this hypothesis in more detail.

Considering depressive symptomatology, self-gratitude appeared to be an effective way to reduce symptoms compared to the control group right after the intervention and to both control groups one month after the end of the intervention. Despite the fact that this study did not aim to identify mechanisms implicated in this relation, the effect of the self-gratitude intervention on self-kindness and self-judgment can provide interesting perspectives

for future research. Indeed, the results showed that the intervention of self-gratitude uniquely fostered higher scores of self-kindness above time and marginally lowered scores of self-judgment compared to the wait-list condition. In that sense, self-gratitude interventions could change the way one appraises and interprets events about the self, leading to a kinder relation to the self. As a consequence, depressive symptoms could decrease thanks to a healthier relation to the self. Indeed, self-worth is affected in depression by automatic thoughts, repetitive negative thinking, and self-beliefs (e.g., Beck, 1976; Mathews & MacLeod, 2005; Nolen-Hoeksema, 2000; Taylor & Snyder, 2021). Self-gratitude could introduce more cognitive flexibility or ways to deal with these thoughts, leading to a decrease in depressive symptoms. Because depression causes a negative treatment of previous and current information, self-gratitude could reduce the increase, and even decrease the negative view of the self. Indeed, by acknowledging and appreciating things one does for one's sake, or in accordance with one's values and needs, or also the identification of one's positive characteristics, could help engage in healthier cognitions and behaviors. Self-gratitude could be a helpful leverage to interpret more positively self-related information and to act as a positive reinforcement of helpful behaviors (Tachon et al., Article 1). This hypothesis is in line with previous results concerning the role of grateful disposition, gratitude intervention, and positive reframing in the decrease of depressive symptomatology (Alkozei et al., 2019; Lambert et al., 2012; Wood et al., 2007). If such an effect is observed, then self-gratitude interventions could be useful in psychotherapeutic and mental health promotion contexts, alongside other interventions, to foster a healthier self-to-self relationship (Petrocchi & Couyoumdjian, 2016). This explanation needs further research to be supported.

The current research provides insightful findings regarding the effectiveness of a self-gratitude intervention on the promotion of well-being and the decrease of depressive symptoms. Nevertheless, these findings have to be taken cautiously, given the limitations of the study. The major limitation is in the weak and unbalanced sample across conditions. This point raises issues. First, high attrition rates were expected (e.g., Geraghty et al., 2010). However, despite the high level of participation at T1, about 80.10% of the initial sample dropped out between T1 and T3. This phenomenon could be explained by the online and self-help design, without human contact to guide the intervention. The drop-out rate was higher in

the experimental and active control groups (respectively 91.2% and 90.5%) than in the wait-list control group (70.8%), as in Geraghty et al. (2010). The cost of keeping a daily practice is important. An issue for future research is to provide adequate answers to attrition in self-help designs. Geraghty et al. (2010) discussed the role of initial expectancies of benefit outcomes and the content of the intervention. Having high expectancies of the beneficial outcome of an unguided self-help intervention predicted more completion of the task. However, enhancing the expectancies of the participants to foster their motivation to complete the research could, in fact, cause a backfire effect. Indeed, in doing so, the pursuit of happiness could also be increased (e.g., Mauss et al., 2011; Zerwas & Ford, 2021). Then, participants are exposed to disappointment, resulting in less positive affect, well-being, and higher depressive symptoms (Mauss et al., 2011). Second, the increase of expectancies about the outcome could biased (e.g., social desirability bias) the outcome measurement when self-reported measures are used. The same explanation of the beneficial outcome could be detailed for the experimental group and active control condition: nevertheless, it is more difficult to do so for the control condition. Working on the content of the intervention could be relevant. Eventually, the tasks proposed in the current research were redundant after some time. The integration of self-gratitude in the journal of gratitude could impede such redundancy. Indeed, the completion rate could be higher when participants are allowed to reflect on various events and targets of gratitude. Indeed, the content of the intervention is the most important thing from the user's perspective (Geraghty et al., 2010). Another possibility could be to develop more self-gratitude interventions (i.e., self-gratitude letter, self-gratitude contemplation), and to propose to choose an intervention to engage participants by their needs and interests (Layous & Lyubomirsky, 2014).

Second, the sample was mainly composed of women. Thus, it impedes the generalizability of the results to the general population. Therefore, the findings described in this paper have to be taken with caution. Indeed, these results should be considered as preliminary, and hence as a source of motivation for future research in this field. Further research is needed to validate this intervention among a larger and more balanced sample, and in different contexts (e.g., psychotherapy, students, mental health promotion). It also will be necessary to include indicators and predictors of poor mental health, such as maladaptive

narcissism. Indeed, correlational results indicated that self-gratitude was positively and moderately related to self-aggrandizement narcissism (Tachon et al., Article 4). It would be useful to know with whom and in what contexts self-gratitude interventions promote maladaptive characteristics. It is only through the convergence of evidence that the beneficial outcomes of self-gratitude interventions can be defended.

Another issue lies in the active control condition. Initially, the task was thought to be neutral. Participants were asked to describe common moments or events of their day to impede the recall of salient, positively or negatively valenced events. However, the daily recall of various common events may foster the attention focus of the participants on these daily little things, increasing their mindfulness competencies. Further research needs to be more cautious about the neutral valence of the active control task.

5. Conclusion

Overall, this research aimed to study the effects of a self-gratitude intervention over time and compare it to active control and wait-list control conditions. It provides preliminary but insightful findings about the positive role of self-gratitude intervention in mental health and well-being. Results showed that practicing a self-gratitude journal for at least ten days fosters self-gratitude, gratitude, global well-being, and self-compassion and reduces depressive symptomatology compared to a control group right after the intervention and until one month after. These findings need to be reproduced among a larger sample to be taken with more confidence. Notwithstanding, the current research supports the relevance of studying self-gratitude. It also provides a self-gratitude intervention that will be helpful to carry out further research. It also opens new areas of research, such as interindividual differences in self-gratitude, mutual influence of gratitude and self-gratitude, discrepancies in the implication of self-gratitude in subjective well-being and psychological well-being, and mechanisms implicated in the depressive symptoms decrease. Further research about self-gratitude interventions is needed to consolidate the self-gratitude framework, and the field of gratitude research, and could be useful to mental health promotion and depression treatment.

Résumé du chapitre 4 :

L'objectif principal de ce chapitre était d'étudier l'influence de la gratitude envers soi sur la santé mentale et le bien-être. Pour ce faire, trois études ont été menées. Deux d'entre elles au design transversal ont été conduites en population générale et en population à risque, la dernière, au design longitudinal, a été conduite en population générale. Les résultats obtenus montrent que :

- La gratitude envers soi est positivement associée aux indicateurs de santé mentale et de bien-être et négativement associée aux indicateurs de symptomatologies dépressives et anxieuses, corroborant ainsi les résultats initiaux rapportés au chapitre précédent (voir Article 3) ;
- Le journal de gratitude envers soi favorise le développement du bien-être global (mais pas de la satisfaction de vie), de l'auto-compassion et réduit la symptomatologie dépressive.

En somme, ce chapitre met en évidence que la gratitude envers soi peut être utile à la promotion de la santé mentale et du bien-être. Un des résultats les plus constants est la relation négative à la symptomatologie dépressive. Il s'agit dès lors d'explorer plus en avant cette relation et d'identifier les processus à l'œuvre dans la réduction de la symptomatologie dépressive lors d'une pratique de gratitude envers soi. Le chapitre suivant porte spécifiquement sur cet aspect.

Chapitre 5.

Gratitude envers soi, symptomatologie dépressive et biais d'interprétation : test du modèle théorique

Ce chapitre explore, au sein d'un seul article, la relation entre la gratitude envers soi et la symptomatologie dépressive par l'étude du modèle théorique présenté en fin de chapitre 1 (voir Section 4. Problématique). Pour rappel, les articles précédents témoignent, avec constance, d'une relation négative et modérée entre la gratitude envers soi et la symptomatologie dépressive. Ces résultats sont consistants avec les résultats obtenus concernant la gratitude et la symptomatologie dépressive. Ainsi, plus une personne aurait un haut niveau de gratitude ou de gratitude envers soi, moins elle serait concernée par une symptomatologie dépressive. Cependant, les résultats précédents n'apportent pas clairement des indications concernant les processus impliqués dans la relation de la gratitude envers soi à la symptomatologie dépressive. La littérature relative à la dépression et à la gratitude semble indiquer l'implication du biais d'interprétation en tant que médiateur de la relation entre la gratitude et la symptomatologie dépressive. En effet, la gratitude permettrait de formuler des interprétations davantage positives et de recadrer positivement les informations, réduisant ainsi la symptomatologie dépressive (Alkozei et al., 2019 ; Lambert et al., 2012). Fort des résultats précédents, il est pertinent de tester un modèle théorique similaire dans le cas de la gratitude envers soi. Ainsi, le potentiel rôle de médiateur que jouerait le biais d'interprétation au sein de la relation entre la gratitude envers soi et la symptomatologie dépressive est interrogé à travers trois études. Ces trois études corrélationnelles sont complétées par une étude expérimentale, visant à tester l'efficacité d'interventions de gratitude et de gratitude envers soi dans la promotion du biais d'interprétation positif et de l'orientation vers les aspects positifs de la vie. Les pratiques de journal de gratitude et de gratitude envers soi sont

une nouvelle fois utilisées dans cette étude randomisée et contrôlée. L'efficacité du journal de gratitude est mise en évidence au sein de la littérature (e.g., Cregg & Cheavens, 2020) et l'article 5 de cette thèse témoigne de résultats préliminaires quant à l'efficacité du journal de gratitude envers soi. Cette étude permettra donc d'étudier de potentiels effets différentiels des pratiques sur les variables cibles. En outre, cette étude mesure l'orientation vers les aspects positifs de la vie en complément du modèle théorique initial afin de renseigner l'influence des pratiques de gratitude et de gratitude envers soi sur les stratégies attentionnelles.

Un résumé des principaux résultats est disponible en fin de chapitre.

Article 6 :

Does self-gratitude reduce depressive symptoms? The role of positive interpretation bias and orientation toward the positive

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Article non soumis

ABSTRACT

Research consistently indicated that self-gratitude is negatively correlated to depressive symptoms. Preliminary evidence suggested that a self-gratitude intervention decreased depressive symptoms. However, the mechanisms implied in this relation have not been studied yet. Therefore, four studies were conducted to identify the potential role of interpretation bias and orientation towards positive aspects of life in the relation between self-gratitude and depressive symptoms, using cross-sectional (Studies 1 to 3) and experimental (Study 4) designs. It was hypothesized that self-gratitude would negatively predict depressive symptoms (Study 1) and positively predict positive interpretation bias (Study 2), and that positive interpretation bias would negatively predict depressive symptoms and mediate the relation between self-gratitude and depressive symptoms (Study 3). In Study 4, participants were assigned to one of three experimental conditions (self-gratitude journal vs. gratitude journal vs. wait-list control). It was hypothesized that depressive symptoms would decrease for those in the self-gratitude and gratitude conditions and that positive interpretation bias and orientation towards the positive aspects of life would increase for these participants compared to the wait-list control condition. Results of Studies 1 to 3 showed that self-gratitude predicted depressive symptoms and interpretation bias in the expected way, and interpretation bias mediated the relation between self-gratitude and depressive symptoms. Study 4 showed a marginal decrease in depressive symptoms and an increase in orientation towards the positive aspects of life. However, no intervention of self-gratitude or gratitude increased positive interpretation bias. Implications for the self-gratitude and gratitude frameworks and the use of self-gratitude interventions in mental health promotion or depression care are discussed.

KEYWORDS

Self-gratitude; gratitude; depression; interpretation bias; orientation toward the positive; positive psychology intervention

1. Introduction

Depression is one of the most burdensome diseases that concerns an estimated 5% of adults (WHO, 2023). Around the world, depressive disorders are also the third cause of ‘years lived with disability’ since 2017 (James et al., 2018). In France, the prevalence of depressive disorders increased since year 2000, reaching almost 10% in the 2010 decade (Fond et al., 2019). Mood and anxiety disorders cost 170 billion euros per year in the European Union (Fond et al., 2019). Therefore, depressive disorders represent a major public health issue. Interventions aiming to reduce it were developed in mental health prevention and care domains and must continue to be developed.

Depressive disorders are frequent, often chronic diseases, leading to family, professional, academic, and social dysfunctions (De Zwart et al., 2019). A clear change-cut across two weeks with emotional, cognitive, and vegetative symptoms characterize these disorders. The symptomatology is marked by depressed mood, anhedonia, loss of interest, and food and sleep disorders (American Psychiatric Association, 2015). Depressive disorders also alter perception of the self, the world, and the future (e.g., Gotlib & Joormann, 2010). Individuals with depressive disorders have a poor and a negative view of themselves. They tend to blame themselves for the unpleasant events, and make more pessimistic predictions about themselves and their future than others (Wisco, 2009).

Cognitive theories have highlighted the role of negative cognitive style and biased information processing as causes and maintenance factors of depression (Everaert et al., 2017; Giuntoli et al., 2019; Mathews & MacLeod, 2005). The negative cognitive style — defined as a way to attribute negative event to stable and global causes and to infer negative consequences and self-worth implications from it — is *per se* a risk of despair and depression according to the cognitive vulnerability theory (Giuntoli et al., 2019). In other words, the negative cognitive style leads catastrophizing representations and to consider mainly negative characteristics of their selves. Interestingly, they tend to make such attributions and conclusions more for themselves than they do for others (Wisco, 2009). This way of

negatively appraising and reacting to negative events predicts the development of further interpretation biases (Giuntoli et al., 2019).

Indeed, the biased information treatment observed in depression alters not only the appraisal of unpleasant events, but also the ambiguous ones, through attention, interpretation, and memory processes (e.g., Gotlib & Joormann, 2010; Mathews & MacLeod, 2005; Wisco, 2009). At the attentional level, individuals with depressive symptoms tend to focus their attention longer on negative information than individuals without depression, especially when the duration of the stimulus is long (e.g., Foland-Ross & Gotlib, 2012; Gotlib et al., 2004; Wisco, 2009). They do not detect more negative stimuli than healthy individuals, but struggle to disengage their attention from these stimuli (Foland-Ross & Gotlib, 2012; Gotlib & Joormann, 2010). At the interpretative level, individuals with depressive symptoms tend to attribute negative or a less positive meaning on ambiguous information (e.g., Everaert et al., 2017; Gotlib & Joormann, 2010). This bias is considered a cause and a maintenance factor of depressive disorders, given its association with depression-specific emotional symptoms (Everaert et al., 2017; Lawson et al., 2002). The negative memory bias, defined as the preferential recall of negative events over positive ones, is one of the most solid findings in the cognitive depression theory (Foland-Ross & Gotlib, 2012; Gotlib & Joorman, 2010; Mathews & MacLeod, 2005). Moreover, individuals with depressive symptoms recall more over-general and less detailed positive and distressing memories than healthier individuals, which could be an emotional regulation strategy aimed at mitigating the unpleasant impact of distressing memories (Gotlib & Joormann, 2010). Overall, these negative biases in information treatment foster the development and maintain depressive disorders and the adoption of counterproductive coping and emotional regulation strategies (Foland-Ross & Gotlib, 2012; Platt et al., 2017).

Such information treatment leads to unwanted and unpleasant emotional responses, difficulties in emotional regulation, the inability to perform adaptive reframing, and interference with engagement in ulterior activities (Foland-Ross & Gotlib, 2012). The cognitive theories of depression identified various ways to reduce depressive symptoms. Psychotherapy is one of them and is efficacious in treating depression despite biases in studies (Cuijpers et al., 2011, 2020). However, recent arguments suggested interventions

improvement by not only focusing on the negative components of depression, but also by fostering positive affect and building personal resources to deal with life's adversities (Chaves et al., 2016). Research showed that positive psychology interventions were effective in reducing depressive symptoms and enhancing well-being (Bolier, 2013; Sin & Lyubomirsky, 2009). Positive psychology interventions are interesting considering depression because they aim to develop the acknowledgment and use of personal, social, and environmental resources, emotional competencies, and generally social and emotional skills. Among these interventions, gratitude interventions have shown promising results as an independent intervention or in multicomponent programs (e.g., Chaves et al., 2016; Emmons & McCullough, 2003).

Influence of gratitude on depressive symptoms

Gratitude is defined as the acknowledgment and appreciation of the benefits provided by another, the good and all kinds of gifts in life (e.g., Lambert et al., 2009; Wood et al., 2010). In other words, gratitude occurs when someone appraises what is brought into one's life as beneficial and positive for oneself and then appreciates it. Despite a lack of consensus, one could be grateful toward another human, a non-human entity (e.g., nature, weather), oneself, or also only for the benefit received (e.g., Navarro & Tudge, 2020; Tachon et al., 2022; Skrzelinska & Ferreira, 2020). High trait-gratitude is associated with numerous positive indicators of health and well-being (Jans-Beken et al., 2020; Skrzelinska & Ferreira, 2020; Wood et al., 2010). Indeed, gratitude is positively associated with meaning in life (e.g., Flinchbaugh et al., 2012; Wong et al., 2017), optimism (Jackowska et al., 2016; Kerr et al., 2015), self-esteem (Rash et al., 2011), and with several components of psychological well-being as personal growth, positive relations with others, self-acceptance, moderately to purpose in life, and environmental mastery (Wood et al., 2009). Gratitude is a possible predictor of psychological well-being (Jans-Beken et al., 2020). Findings also indicated that gratitude is a solid predictor of subjective well-being (Jans-Beken et al., 2018; Jans-Beken et al., 2020; Kirca et al., 2023; Portocarrero et al., 2020; Wood et al., 2010). Gratitude also counts numerous implications for social well-being, such as fostering creation and maintenance of relationships, increasing satisfaction with relationships, and prosocial behaviors (Algoe, 2012; Ma et al., 2017; Tsang & Martin, 2019; Williams & Bartlett, 2015).

Considering depression, numerous correlational findings indicated negative and moderate relations to gratitude (e.g., Disabato et al., 2017; Iodice et al., 2021; Kendler et al., 2003; Petrocchi & Couyoumdjian, 2016; Tomczyk et al., 2022). Meta-analyses of gratitude interventions show weak to moderate effect sizes in decreasing symptomatology (Cregg & Cheavens, 2020; Davis et al., 2016; Dickens, 2017). This type of intervention remains useful, alongside other interventions, to reduce depressive symptoms, as positive psychology interventions do. However, less is known about how gratitude decreases depressive symptoms.

The theories and hypotheses initially made to explain the relation between gratitude and well-being can be useful to understand how gratitude can reduce depressive symptoms (Alkozei et al., 2018; Wood et al., 2010). Most of them fall within the scope of the Broaden-and-build theory of positive emotions (Fredrickson, 2001, 2004): experiencing pleasant emotions, such as gratitude, widens the thought-action repertoire and develops personal resources. Three sets of frameworks (i.e., Cognitive framework, Psycho-Social framework, Positive Affect framework) can shed light on these mechanisms.

The first set of theories and hypotheses is related to changes in cognition (Alkozei et al., 2018; 2019; Lambert et al., 2012; Petrocchi & Couyoumdjian, 2016; Wood et al., 2010). Experiencing gratitude and having high trait-gratitude leads to drawing attention to positive events or things in life, formulating positive interpretations of situations, and having more available positive memories. Such an attitude towards events can build adaptive resources to deal with further adverse situations through functional coping strategies (e.g., positive reframing), and produce changes in automatic thoughts.

Numerous findings support this theory. Indeed, Lambert et al. (2012) showed that the relationship between gratitude and depression was mediated by positive reframing. Trait-gratitude positively predicted positive reframing. This finding is in line with previous correlational findings, indicating that gratitude was related to adaptive coping strategies as positive reinterpretation and growth (which is conceptually similar to positive reframing, Lambert et al., 2012), planification, and active coping (Wood et al., 2007). Reframing negative events by writing about its positive aspects provoked higher levels of gratitude, less

negative effect when recalling it, and a marginally less negative appraisal of the event (Lambert et al., 2012). Alkozei et al. (2019) added supporting evidence by showing that the relation between gratitude and depression was partially mediated by interpretation biases, assessed through a measure that does not rely on self-report. There is less evidence considering attention and memory biases. Up to now, to our knowledge, only one study was dedicated to the relationship between attention bias and gratitude (Stone et al., 2022). Writing a gratitude letter made the stimuli more salient, regardless of the positive or negative valence of the affective stimuli. This first evidence suggests that gratitude could influence attention engagement in emotional stimuli (Stone et al., 2022). Moreover, gratitude enhances the encoding of events through pleasant affect, making positive memories more available and intrusive than negative ones (Watkins et al., 2004; 2015). Overall, this positive cognitive style (Alkozei et al., 2018; 2019) may allow individuals with high levels of gratitude to engage in a more functional information process, and in adaptive coping strategies (e.g., positive reframing), therefore reducing depressive symptoms.

The second set of theories and hypotheses is related to social support (e.g., Alkozei et al., 2018). Two starting points constitute the basis of this framework. First, the downward spiral of isolation is well-described in depression. Individuals with depressive symptoms tend to spend less time in social interactions than individuals without depressive symptoms, and engage in dyadic (vs. group) and homophilic interactions (Elmer & Stadtfeld, 2020). Not only are they less exposed to positive reinforcement in their relations as they spend less time in social interaction and group interactions, but they also preferentially self-disclose with persons in similar conditions, exposing themselves to the reinforcement of their dysfunctional attitudes and less functional social support (Elmer & Stadtfeld, 2020).

Second, gratitude has strong social implications, such as fostering the creation and maintenance of relationships, relationship satisfaction, and prosocial behaviors (e.g., Algoe, 2012; Ma et al., 2017; Tsang & Martin, 2019; Williams & Bartlett, 2015). The Psycho-Social Framework (Alkozei et al., 2018) could be adapted to answer issues in depression. This model suggests that gratitude leads to an increase in perceived social support and prosocial behaviors, leading to promoting the satisfaction and quality of relationships and then fostering mental health and well-being. Indeed, gratitude predicts further social support, use of coping

strategies centered on social support (i.e., instrumental and emotional), and prosocial behaviors (Bartlett & DeSteno, 2006; Tsang & Martin, 2019; Wood et al., 2007; 2008). Expressing thanks leads to more prosocial behaviors, not only to a previous benefactor, but also to a different person (Grant & Gino, 2010). Social self-worth was also implicated in this relation: gratitude expression allows the helper to feel valued and then engage in prosocial behaviors (Grant & Gino, 2010). Such mechanisms could reduce depressive symptoms. The reception and expression of gratitude could allow the persons concerned by depression to feel self-worthy, supported, and reinforced in their social interactions and activities. This framework interacts with the cognitive one, as social implications of gratitude also alter the way one perceives the amount of social support received and the way one appraises the self (Alkozei et al., 2018).

The third set of theories and hypotheses is related to positive affect. Depression is characterized by a lack of pleasant emotions and difficulty to maintain them. Then, improving the experience of positive affect could weaken depressive symptoms (Lambert et al., 2012). Pleasant emotions lead to better psychological functioning and less depressive symptoms (Santos et al., 2013). Therefore, the inclusion of optimal functioning components such as gratitude in the treatment and prevention of depression would allow the improvement of current treatment and prevention programs (Chaves et al., 2016). Through its nature and the two abovementioned processes (i.e., cognitive and psycho-social frameworks), gratitude could foster the experience of pleasant affect resulting in fewer depressive symptoms, higher well-being, and healthier functioning (Lambert et al., 2012).

However, these explanations of the relation between gratitude and depression rely only on a conceptualization of generalized gratitude (i.e., being grateful for a benefice) or benefit-triggered gratitude, when an external source is the benefactor. Self-gratitude was not included in these models. Notwithstanding, these models and especially the cognitive framework (Alkozei et al., 2018) could explain how self-gratitude is related to depressive symptoms.

Potential specific mechanisms between self-gratitude and depressive symptoms

Previous research mentioned self-gratitude but never studied it (e.g., Alkozei et al., 2019; Skrzzelinska & Ferreira, 2020). It is only recently that self-gratitude was defined as the acknowledgment and appreciation of benefits caused in part by oneself or related to one's characteristics (Tachon et al., 2022). In other words, one could be grateful to oneself for showing patience with one's child, for being faithful to one's values or for being resilient. The main difference between self-gratitude and gratitude relies on the causal attribution of the benefit: internal in the case of self-gratitude, in part external in the case of gratitude (Chow & Lowery, 2010). Nevertheless, research suggests the inclusion of self-gratitude as a part of the span of grateful experiences, given its conceptual and practical similarities with gratitude (Tachon et al., 2022, Article 1). Correlational studies showed moderate to strong positive relationships between self-gratitude and global well-being, gratitude, self-compassion, self-esteem, pride, and negative ones with anxiety and depressive symptoms (Tachon et al., Articles 3, 4). Given these findings, the self-gratitude journal was developed to test the effects of a practice of self-gratitude on health and well-being (Tachon et al., Article 5). For at least ten days, participants in the experimental group wrote three things for which they felt self-gratitude and identified the reasons for this self-gratitude. Compared to a wait-list control group, these participants reported higher global well-being (i.e., both subjective and psychological well-being) and self-compassion directly after the intervention and until one month after. More specifically, only those in the experimental group (vs. active control group vs. wait-list control group) showed higher scores of self-kindness and marginally lower scores of self-judgment. Results were more ambiguous for indicators of subjective well-being (i.e., satisfaction with life, positive affect) taken alone. Gratitude scores were also improved for the participants in the experimental group one month after the end of the intervention, compared to those in the control group. Finally, the self-gratitude intervention decreased scores of depressive symptoms compared to the wait-list control group after the intervention, and to both control groups one month after the end of the intervention. These findings suggest that self-gratitude could be beneficial for mental health and well-being.

Therefore, it is possible to draw some theories about how self-gratitude works, especially in relation to depressive symptoms, given the correlational and these preliminary

experimental findings. First, self-gratitude could decrease depressive symptoms by eliciting gratitude experiences. This hypothesis relies on the amplification theory (Watkins, 2014). As gratitude fosters the recognition of the good within the self (Homan & Hosack, 2019), self-gratitude could highlight the good around the self. Indeed, self-gratitude interventions increased gratitude scores until one month after the end of the practice (Tachon et al., *in review d*). By noticing the good one did or appreciating characteristics within the self, persons with high level of self-gratitude could also perceive more positively or easily distinguish the good in their environment. Self-gratitude could broaden the attentional focus allowing the detection of various stimuli, and foster the gratitude expressions and acts of kindness, resulting in social support and social self-worth improvements. Therefore, self-gratitude could participate in the decrease of depressive symptoms by making more salient stimuli within and around the self, and then making possibly more available sources of gratitude.

Second, self-gratitude could decrease depressive symptoms by altering the way one appraises oneself. As depression is characterized by negative views of the self and negative interpretation of events, self-gratitude could impede the development of such cognitive style at a prevention level, and the use of dysfunctional negative interpretation bias in clinical settings. Self-gratitude could modify how one interprets especially self-relevant events: a person with high levels of self-gratitude could produce more positive interpretations. Then, interpretations could lead to less self-blame and self-attacking thoughts, and a more positive and compassionate relation to the self, reducing depressive symptoms (Petrocchi & Couyoumdjian, 2016). Furthermore, self-gratitude could foster the use of adaptive coping strategies such as positive reframing. It could alter how one remembers previous negative and ambiguous self-relevant events through positive reframing: self-gratitude could help to see how one has dealt with rough situations in the past, what resources one mobilized to overtake life struggles, and learnings from one's life course. These effects of creating a more compassionate relation to the self and appraising self-relevant information more positively could be stronger than similar effects observed in the case of gratitude (e.g., Homan & Hosack, 2019; Petrocchi & Couyoumdjian, 2016).

These two possible mechanisms are derived from the cognitive theories of depression, the framework of gratitude and are based on available findings concerning self-gratitude. However, there is a lack of evidence to fully support these hypotheses. Therefore, the abovementioned theories need further research. Research also has to consider the possible socio-economic moderating factors altering self-gratitude and depression. Indeed, while the influence of age, educational level, and socio-professional category is ambiguous on self-gratitude scores, their influence on depression is well-known (Akhtar-Danesh & Landeen, 2007; Richardson et al., 2020; Tachon et al., Articles 3, 4, 5).

Overview of the studies

The current research aimed to test the mediating role of interpretation bias in the relation between self-gratitude and depressive symptoms, through cross-sectional and experimental designs. Based on the cognitive theories of depression (e.g., Gotlib & Joormann, 2010), the cognitive framework of Alkozei et al. (2018), the amplification theory (Watkins, 2014), and the mediating role of interpretation bias in the gratitude-depression relation (e.g., Alkozei et al., 2019; Lambert et al., 2012), it seems reasonable to hypothesize that self-gratitude also predicts a more positive interpretation bias resulting in less depressive symptoms. Individuals with high levels of self-gratitude would produce more positive interpretations about themselves, their experiences, and their future than those with lower levels of self-gratitude, and therefore report fewer depressive symptoms.

A series of four studies tested the overall model. Study 1 aimed to test the predictive role of self-gratitude on depressive symptoms, above socio-economic factors. Previous findings consistently indicate that these two variables are negatively correlated, but no regression analysis was performed, including socio-economic variables. Therefore, it was hypothesized that self-gratitude would negatively predict scores of depressive symptoms above age, educational level, and socio-professional category. Study 2 aimed to test the relationship between self-gratitude and interpretation biases. It was hypothesized that self-gratitude would positively predict a positive interpretation bias. Study 3 aimed to test the predictive role of interpretation biases on depressive symptomatology, and the overall model through mediation analysis. It was hypothesized that self-gratitude would predict depressive

symptoms and that this relation would be mediated by the interpretation bias. In other words, the results of Studies 1 and 2 should be reproduced in Study 3: self-gratitude would negatively predict depressive symptoms and positively predict positive interpretation bias, which would negatively predict depressive symptoms. It was also expected that the relation between self-gratitude and depressive symptomatology would not be fully mediated by the interpretation bias, given the abovementioned potential other mechanisms (e.g., positive affect, attentional and memory biases, gratitude). Finally, Study 4 aimed to test this model for both gratitude and self-gratitude in experimental settings. Through a pre-test and post-test design, participants were asked to write a self-gratitude or gratitude journal or were assigned to a wait-list. It was expected that findings from the three previous cross-sectional studies, and Alkozei et al. (2019) would be reproduced. The self-gratitude and gratitude interventions would foster the development of a positive interpretation bias that would decrease depressive symptoms. This research appears essential at several levels. First, even though the relationship between self-gratitude and depressive symptoms is now consistently informed, less is known about how this relationship works. Therefore, this research will provide preliminary findings regarding the interpretation bias hypothesis. Second, previous findings showed that self-gratitude decreased depressive symptoms in experimental settings (Tachon et al., Article 5). The current research aimed to reproduce this result by solving issues and limitations of Tachon et al.'s (Article 5) study. Third, this research has more fundamental implications for the self-gratitude framework and potential practical implications. Indeed, previous studies suggest that self-gratitude is worthy of research and could be relevant in prevention, promotion of mental health, and psychotherapeutic settings. These four studies should bring more insights into the relevance of self-gratitude. Study 4 should also inform about the efficacy of a self-gratitude intervention in the general population, which, if efficacious, could be used in prevention and mental health promotion programs. Four, Study 4 will be the second study, after Fritz et al. (2019) to compare self-gratitude and gratitude interventions. For all these reasons, this work appears relevant for the self-gratitude, gratitude, and depression fields.

2. Study 1: Relationship between self-gratitude and depressive symptoms

Study 1 aimed to test the direct relationship between self-gratitude and depressive symptoms. Previous research showed that these two variables correlated negatively and moderately (Tachon et al., Article 3, 4), and that intervention of self-gratitude decreased depressive symptoms (Tachon et al., Article 5). Therefore, we hypothesized that self-gratitude negatively predicts depressive symptoms. If such a result is not found, further studies would not be relevant.

2.1. Method

2.1.1. Participants

One hundred and thirteen French adults completed the study. Most of them were women ($N = 79$, 69.9%). The mean age was 31.1 ($SD = 13.9$). A large part of the sample had a Bachelor's degree at least (65.5%), with 41.6% of the overall sample having a Master's degree at least. Students and Managers mostly comprised the sample. A more detailed description of the socio-demographic data is available in Table 1. No multivariate or univariate outlier was identified through Mahalanobis Distance and a Box Plot Method.

Table 1.

Socio-demographic data of the sample ($N = 113$).

		Number (%)
Gender	Female	79 (69.9%)
	Male	34 (30.1%)
Socio-professional category	Craftsmen, traders, business owners	7 (6.2%)
	Managers	37 (32.7%)
	Intermediary professions	4 (3.5%)
	Employees	14 (12.4%)
	Retired people	1 (0.9%)
	Jobseekers	5 (4.4%)
	Students	43 (38.1%)
	Manual workers	2 (1.8%)
Level of education	Below AS/A level	5 (4.4%)
	AS/A level	22 (19.5%)
	BTEC Higher National diploma	12 (10.6%)

Bachelors' degree	27 (23.9%)
Masters' degree or more	47 (41.6%)

2.1.2. Measures

Self-Gratitude Scale (SGS, Tachon et al., Article 3): The SGS assesses self-gratitude through 22 items shared in two factors. The first one (10 items) measures the experience of self-gratitude (e.g., ‘When I feel gratitude towards myself, I smile’). The second one (12 items) assesses the difficulty to experience self-gratitude (e.g., ‘When I do something for myself, I rarely feel gratitude towards myself’). Each item was rated on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree).

Center for Epidemiological Studies - Depression (CES-D, Radloff, 1977): Depressive symptoms were measured through the French version of the CES-D (Führer & Rouillon, 1989). It is a 20 items scale that comprised four factors: depressive affect, positive affect, somatic complaints, and interpersonal interaction problems. Each item (e.g., ‘I thought my life had been a failure’) was rated on a 4-point Likert scale (0 = rarely or none of the time, 3 = most or all of the time). Descriptive statistics for each scale are presented in Table 2.

Table 2.

Descriptive and correlation statistics (N = 113)

Variables	1	2
1.SGS	-	
2.CES-D	-.43***	-
M	96.3	18.9
SD	23.0	11.3
α	.93	.92

Note: *** $p < .001$, M: mean, SD: standard deviation, α : Cronbach's alpha

2.1.3. Procedure

The study was carried out online, through the platform LimeSurvey. Participants were recruited through social media. The study began with an information and consent form,

describing the aim, procedure, and potential risk of the research, as well as the right of the participants to withdraw. Then, they completed the measures and socio-demographic data.

2.2. Results

Given the influence of socio-demographic data on both variables, a set of Pearson's correlation and ANOVAs was performed. Analyses showed no effect of gender and level of education but a significant one of age for both self-gratitude ($r = .23, p < .05$) and depressive symptoms ($r = -.45, p < .001$). ANOVA showed a significant effect of the socio-professional category on depressive symptoms ($F(7,105) = 5.65, p < .001$). Tukey post hoc tests were performed and revealed that the Managers have lower scores of depressive symptoms than jobseekers ($M = -19.4, SE = 4.7, t(105) = -4.09, p = .002$), Employees ($M = -10.4, SE = 3.1, t(105) = -3.34, p < .05$) and Students ($M = -11.7, SE = 2.2, t(105) = -5.25, p < .001$).

Given these findings, a hierarchical regression analysis was performed to identify whether self-gratitude significantly predicted depressive symptoms above age and socio-professional category. Therefore, age was computed on the first step of the model (Model 1). Then, in the second step, the socio-professional category was entered (Model 2). Finally, self-gratitude was computed on a third step (Model 3). Depressive symptoms were entered as the dependent variable. All three models were significant. However, model comparisons showed that Models 1 and 2 did not differ significantly ($F(7, 104) = 1.95, p = .07$), while Models 2 and 3 were ($F(1, 103) = 16.55, p < .001$). The variance of depressive symptoms explained by Model 3 (39.4%) was higher than the one explained by Model 1 (21%) and Model 2 (30%). Further analysis of Model 3 showed that the effect of age was non-significant ($b = -.13, p = .26$). Therefore, at the ends of parsimony, a new hierarchical regression analysis was performed, with depressive symptomatology as a dependent variable, socio-professional category (Model 1) entered in a first step, and then self-gratitude in a second one (Model 2). Both models were significant but model comparison indicates the superiority of Model 2 ($F(1, 104) = 19.3, p < .001$). This model explained 38.8% of the variance of depressive symptoms. Further analysis showed that self-gratitude significantly predicted depressive symptomatology ($b = -.35, p < .001$), above the influence of socio-professional category (see Table 3).

Table 3.*Hierarchical regression model of depressive symptoms (N = 113).*

Predictors	b	SE	IC 95%		p	b standardized
			inf	Sup		
Intercept ^a	29.29	4.29	20.79	37.79	< .001	
Socio-professional category:						
Jobseekers – Managers	16.02	4.43	7.23	24.81	< .001	1.42
Employees – Managers	8.43	2.92	2.65	14.20	0.005	0.75
Students – Managers	10.25	2.08	6.12	14.38	< .001	0.91
Self-gratitude	-0.17	0.039	-0.25	-0.09	< .001	-0.35

Note: $R^2 = .39$, $p < .001$; at ends of clarity, the table showed significant results only.

2.3. Study 1 discussion

Study 1 aimed to test the role of self-gratitude as a negative predictor of depressive symptomatology, above the influence of socio-demographic data. Age and socio-professional category had initially significant influence on depressive symptoms scores, but age was non-significant when entered in the regression model alongside to socio-professional category. Results showed that compared to managers, students, employees, and jobseekers reported higher depressive symptoms. Therefore, self-gratitude was a significant negative predictor of depressive symptoms, above the influence of the socio-professional category. In other words, high levels of self-gratitude predicted fewer depressive symptoms. This finding supports previous results indicating a negative relation between self-gratitude and depressive symptoms and the efficacy of self-gratitude intervention in reducing depressive symptoms (Tachon et al., Articles 3, 4, 5). Further studies exploring the potential mechanisms involved in this relation are warranted.

3. Study 2: Relationship between self-gratitude and interpretation biases

Study 2 aimed to test the relationship between self-gratitude and interpretation biases. Previous studies about gratitude indicated that both trait-gratitude and gratitude interventions predicted a lower negative interpretation bias (e.g., Alkozei et al., 2019; Lambert et al., 2012). Self-gratitude could work in the same way. Therefore, it was hypothesized that self-gratitude would positively predict a positive interpretation bias.

3.1. Method

3.1.1. Participants

The sample was composed of 101 French adults, who did not participate in Study 1. The mean age was 26.8 (SD = 12.1). Most of the sample was comprised of women and students. Half of the sample had a Bachelor's degree at least. Table 4 shows more detailed characteristics of the sample. No multivariate or univariate outlier was found through Mahalanobis Distance and Box Plot method.

Table 4.

Descriptive statistics of the sample (N = 101)

		Number (%)
Gender	Female	82 (81.2%)
	Male	17 (16.8%)
	Non-binary	1 (1%)
	Prefer not to answer	1 (1%)
Socio-professional category	Craftsmen, traders, business	2 (2%)
	Managers	20 (19.8%)
	Intermediary professions	4 (4%)
	Employees	8 (7.9%)
	Retired people	1 (1%)
	Students	66 (65.3%)
Level of education	Below AS/A level	1 (1%)
	AS/A level	24 (23.8%)
	BTEC Higher National diploma	21 (20.8%)
	Bachelors' degree	39 (38.6%)
	Masters' degree or more	16 (15.8%)

3.1.2. Measures

Self-Gratitude Scale (SGS, Tachon et al., Article 3): the same scale as Study 1 was used in the current study.

Ambiguous Scenario Test relevant for Depressed Mood – II (AST-D-II, Rohrbacher & Reinecke, 2014): Berna et al. (2011) designed the initial version of the AST-D but was not validated for repeated administration. This second version comprised more items and was designed to be used in two parallel forms, making possible repeated administration without risk of learning effect. Therefore, the AST-D-II is a 30-items scale, which could be used in two forms of 15 items. Three factors comprised this scale, according to Beck's cognitive triad of depression: items assess interpretation concerning future situations (i.e., Factor 'Future'), past events (i.e., Factor 'Experience'), and one's skills and performance in social and non-social contexts (i.e., Factor 'Self'). Each item is an ambiguous scenario (e.g., 'As you enter the room, the commission welcomes you and begins with the oral examination. After just a few minutes you know intuitively how the examination will go'). Participants are asked to imagine each scenario as vividly as possible and to rate the pleasantness of the first image they have in mind on a scale from -5 (extremely unpleasant) to +5 (extremely pleasant). A French version of this scale was developed by Pictet et al. (2016). However, the translation process was not described. Therefore, it was decided to perform a translation-back-translation following Vallerand's recommendations (1989). A first preliminary French version was built from the initial English version by a fluent English and French speaker. Then, the French version of the AST-D-II was back-translated into English by a second fluent English and French speaker who was blind to the initial version of the scale. After this process, the first translator and the main author compared the initial version and the English version produced through the back-translation process to identify divergences. Suggestions for modification were made and were then discussed with the two other co-authors. The first version of the French AST-D-II was built. After this process, this French version was compared to the French version of Pictet et al. (2016). Discrepancies between the two versions were identified in readability but not in meaning. They were resolved by the main author and one translator through a clarity and readability criteria. When they disagreed, a third person, not involved in

the translation process indicated the clearer phrasing. The final French version of the AST-D-II is available in the appendix. Form A (15 items) was used in this study.

Descriptive statistics for each scale are detailed in Table 5.

Table 5.

Descriptive, reliability and correlational statistics for each scale used in Study 2 (N = 101).

Variables	1	2
1.SGS	-	
2.AST-D-II	.36***	-
M	92.6	0.82
SD	22.1	1.19
α	.93	.72

Note: *** $p < .001$, M: mean, SD: standard deviation, α : Cronbach's alpha

3.1.3. Procedure

Study 2 was carried out online, using the platform LimeSurvey. The same procedure as Study 1 was used. Recruitment was realized in different universities than in Study 1 and through other social media to impede any participant in Study 1 to participate in Study 2.

3.2. Results

Before the main analyses, a set of correlations and ANOVAs was performed to identify the potential influence of the socio-demographic data on scores of self-gratitude and interpretation bias. There was no effect of gender, age, and socio-professional category. However, the level of education was significant for the interpretation bias measure ($F(4,96) = 3.42, p < .05$). Tukey post hoc tests were performed and showed that those with a Master's degree reported higher scores of positive interpretation bias than those with an AS/A level ($M = -1.34, SE = 0.37, t(96) = -3.67, p < .01$).

Given this finding, a hierarchical regression analysis was performed to identify whether self-gratitude significantly predicted interpretation bias above the level of education. Therefore, the first step of the model building consisted of interpretation bias as the dependent variable, and level of education as the first predictor (Model 1). Then, self-gratitude was

computed in a second step (Model 2). Both models reached significance (Model 1: $F(4,96) = 3.42, p < .05$, Model 2: $F(5, 95) = 5.39, p < .001$). However, model comparison indicated the superiority of the second model ($F(1,95) = 11.7, p < .001$). Moreover, Model 1 explained 13% of the variance of interpretation bias, while Model 2 explained 22% of the variance. Further analysis of Model 2 showed that self-gratitude positively predicted positive interpretation bias ($b = .33, p < .001$), above the influence of level of education (see table 6).

Table 6.

Hierarchical regression model of interpretation bias (N = 101)

Predictors	b	SE	IC 95%		p	b standardized
			inf	Sup		
Intercept	-1.27	0.49	-2.24	-0.29	0.012	
Level of education:						
BTEC – AS/A level	0.47	0.33	-0.18	1.12	0.152	0.40
Bachelor's degree – AS/A level	0.52	0.28	-0.04	1.07	0.069	0.43
Master's degree – AS/A level	1.18	0.35	0.49	1.88	0.001	0.99
Below AS/A level – AS/A level	0.08	1.11	-2.13	2.29	0.943	0.07
SGS_Total	0.02	0.01	0.01	0.03	< .001	0.33

Note: $R^2 = .22, p < .001$

3.3. Study 2 discussion

Study 2 aimed to test the role of self-gratitude as a predictor of interpretation biases, above the influence of socio-demographic data. Only the level of education significantly influenced the interpretation bias scores, indicating that those with a Master's degree had higher positive interpretation bias than those with an AS/A level. Furthermore, self-gratitude significantly predicted positive interpretation bias, above the influence of level of education. In other words, individuals with high self-gratitude produced more positive interpretations of ambiguous information. Therefore, this finding indicates that self-gratitude is a relevant

positive predictor of positive interpretation bias. This is in line with previous results concerning gratitude and interpretation bias (Alkozei et al., 2019) and positive reframing (Lambert et al., 2012). However, it has to be determined whether interpretation biases mediate the relation between self-gratitude and depressive symptomatology.

4. Study 3: the mediating role of interpretation biases in the relation between self-gratitude and depressive symptoms

Study 3 aimed to test the mediating role of interpretation biases in the relation between self-gratitude and depressive symptoms. Previous findings from Study 1 and Study 2 indicated that self-gratitude was a negative predictor of depressive symptoms and a positive one of positive interpretation bias. The relation between interpretation bias and depression is well-described in the literature (e.g., Foland-Ross & Gotlib, 2012; Gotlib & Joormann, 2010; Wisco, 2009). Therefore, it was expected that interpretation bias would be related to depressive symptoms and mediated the relation between self-gratitude and depressive symptomatology. The literature concerning gratitude and depression identified several mediators of this relationship, such as positive affect and social support (e.g. Alkozei et al., 2018; Lambert et al., 2012). These mechanisms could be also implied in the case of self-gratitude and depressive symptoms: therefore, it was expected that interpretation bias would only partially mediate the relation between self-gratitude and depressive symptoms.

4.1. Method

4.1.1. Participants

A total of 110 French adults participated in the study. Most of them were women (84.5%), Students (40%), or Managers (40%). Half of the sample had a Master's degree at least (50%). The mean age was 33.3 (SD = 13.7). Table 7 showed descriptive statistics of the sample. One multivariate outlier and five univariate outliers were identified through Mahalanobis Distance and Box Plot method. Data were winsorized.

Table 7.*Sample socio-demographic data (N = 110)*

		Number (%)
Gender	Female	93 (84.5%)
	Male	15 (13.6%)
	Non-binary	2 (1.8%)
Socio-professional category	Craftsmen, traders, business	7 (6.4%)
	Managers	44 (40%)
	Intermediary professions	6 (5.54%)
	Employees	7 (6.4%)
	Retired	1 (0.9%)
	Students	44 (40%)
	Jobseekers	1 (0.9%)
Level of education	AS/A level	14 (12.7%)
	BTEC Higher National diploma	15 (13.6%)
	Bachelors' degree	26 (23.6%)
	Masters' degree or more	55 (50%)

4.1.1.2. Measures and procedure

The same procedure and measures as in Study 1 and Study 2 were used in the current study. Participants were recruited through other networks and social media, to impede participants who were involved in the two previous studies to participate in the current one. They completed the self-gratitude scale (SGS), interpretation bias (AST-D-II), and depressive symptoms (CES-D) measures, through the platform LimeSurvey. Descriptive statistics, reliability indicators, and correlations are detailed in Table 8.

Table 8.*Descriptive, reliability and correlational statistics for each scale used in Study 3 (N = 110).*

Variables	1	2	3
1.SGS	-		
2.AST-D-II	.57***	-	
3.CES-D	-.55***	-.57***	-
M	100	1.04	16.8
SD	25.2	1.13	10.5
α	.95	.73	.92

Note: *** $p < .001$, M: mean, SD: standard deviation, α : Cronbach's alpha

4.2. Results

First, the influence of socio-demographic data was analysed through Pearson's correlations and ANOVAs. Age was significantly related to depressive symptoms ($r = -.21, p < .05$) and to interpretation bias ($r = .24, p < .05$). A significant effect of gender was also found through ANOVAs for interpretation bias ($F(2, 107) = 3.56, p < .05$). Tukey post hoc tests showed that non-binary persons had a more negative interpretation bias than men ($M = 2.09, SE = .83, t(107) = 2.53, p < .05$). This finding has to be taken cautiously given the weak part of the sample identified to non-binary ($N = 2$). This effect will not be included in further analyses given the weak number of participants and mostly due to a strong dispersion of the values ($M = 24, SD = 19.8$). No effect of the socio-professional category or level of education was identified.

Second, a hierarchical regression analysis was performed given the effect of age on interpretation bias and depressive symptoms. Depressive symptomatology was computed as the dependent variable, while age was entered in the first step (Model 1), and interpretation bias in the second one (Model 2). Both models were significant (Model 1: $F(1,108) = 5.13, p < .05$; Model 2: $F(2,107) = 26.58, p < .001$), but models comparison indicated the superiority of Model 2 ($F(1,107) = 45.9, p < .001$, 33% of explained variance vs. 5%). Further analysis showed that the effect of age was non-significant in Model 2 ($F(1,107) = 0.91, p = .34$). Therefore, a linear regression analysis was performed with depressive symptoms as the dependent variable and interpretation bias as a predictor. The model was significant ($F(1,108) = 52.3, p < .001$) and explained 33% of the variance of depressive symptomatology. Table 9 shows the detailed model.

Table 9.

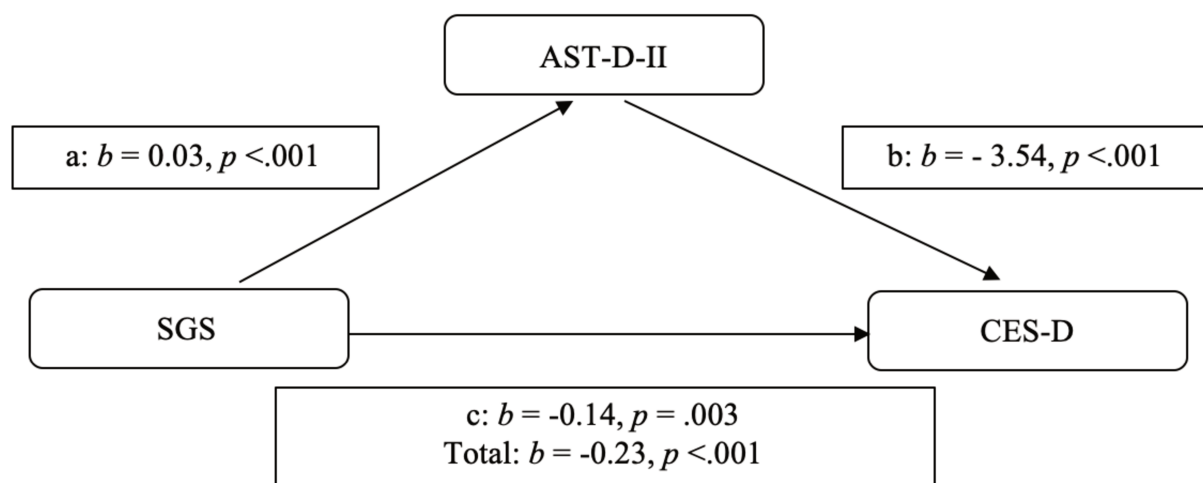
Linear regression model of depressive symptomatology with interpretation bias as predictor (N = 110).

Predictor	b	SE	IC 95%		p	b standardized
			inf	Sup		
Intercept	22.33	1.13	20.10	24.57	<.001	
AST-D-II	-5.34	0.74	-6.81	-3.88	<.001	-.57

Third, the mediation analysis was computed. Depression was entered as the outcome variable, self-gratitude as the independent variable, and interpretation bias as the moderator. Analysis was performed through a bootstrap method across 10 000 samples. There was a significant indirect effect of interpretation bias scores on the relationship between self-gratitude and depression scores ($b = -.09$, 95% CI [-0.15; -.03]) which explained 39.2% of the mediation. A significant direct effect has to be noted ($b = -.14$, 95% CI [-0.23; -.04]) that counts for 60.8% of the mediation. Figure 1 shows the path model.

Figure 1.

Path model of the mediation model between self-gratitude, interpretation bias and depressive symptoms.



4.3. Study 3 discussion

Study 3 aimed to test the overall theoretical model according to which interpretation bias would mediate the relation between self-gratitude and depressive symptoms. Results showed that self-gratitude negatively predicted depressive symptomatology and positively predicted interpretation bias, and that interpretation bias negatively predicted depressive symptoms. Overall, interpretation bias partially mediated the relationship between self-gratitude and depressive symptoms. This finding means that persons with high levels of self-gratitude produce more positive (or less negative) interpretations of ambiguous events related to their future and past experiences and their skills and performance, resulting in fewer depressive symptoms. Interpretation bias did not fully mediate the relation between self-gratitude and depressive symptoms, suggesting the involvement of other mediators. All these results are in line with previous findings concerning gratitude (e.g., Alkozei et al., 2019; Lambert et al., 2012; Petrocchi & Couyoumdjian, 2016). However, the findings from Studies 1 to 3 are based on correlational data, due to cross-sectional design. These results are promising but have to be tested in an experimental context.

5. Study 4: The efficacy of self-gratitude and gratitude interventions on depressive symptoms, interpretation biases and orientation toward the positive aspects of life

Study 4 had two main objectives. First, the current study aimed to provide evidence of the efficacy of self-gratitude and gratitude interventions on depressive symptomatology and interpretation bias across an experimental design. In doing so, it was expected that results from Studies 1 to 3 and Tachon et al. (Article 5) would be reproduced as well as those described by Alkozei et al. (2019) concerning gratitude. Second, this study aimed to test the efficacy of self-gratitude intervention on orientation toward the positive. Orientation toward the positive could be defined as the ability of participants to perceive, pay attention, and use positive aspects of the situation, in general and to cope with specific situations. In a way,

orientation toward the positive aspects of life is an operationalization of the perception of the good around the self (see Introduction, section Influence of gratitude on depressive symptoms). It was expected that self-gratitude and gratitude interventions would foster the orientation to the positive.

4.1. Method

4.1.1. Participants

Therefore, a total of 116 French adults, aged from 18 to 72 ($M = 37.5$, $SD = 15.2$), participated in the current study. The sample comprised mostly women ($N = 98$, 84.5%), students ($N = 45$, 39.1%), and Managers ($N = 32$, 27.8%). Almost half of the sample had a Master's degree ($N = 57$, 49.1%). Table 10 details the socio-demographic data. One participant was identified as a multivariate outlier through Mahalanobis Distance: the data was removed from the original sample ($N=117$). The data of univariate outliers, identified through a Box Plot Method, was winsorized.

Table 10.

Descriptive statistics of the sample ($N = 116$)

		Number (%)
Gender	Female	98 (84.5%)
	Male	17 (46.7%)
	Non-binary	1 (0.9%)
Socio-professional category	Craftsmen, traders, business	14 (12.2%)
	Managers	32 (27.8%)
	Intermediary professions	9 (7.8%)
	Employees	8 (7.0%)
	Retired people	1 (0.9%)
	Jobseekers	6 (5.2%)
	Students	45 (39.1%)
Level of education	Below AS/A level	1 (0.9%)
	AS/A level	18 (15.5%)
	BTEC Higher National diploma	9 (7.8%)
	Bachelors' degree	31 (26.7%)
	Masters' degree or more	57 (49.1%)

Note: missing data for socio-professional category: $N = 1$

5.1.2. Measures

The three same measures as in Study 3 were used (i.e., Self-gratitude Scale, Ambiguous Sentences Test relevant for Depressed Mood – II, Center of Epidemiological Studies – Depression). The AST-D-II Form A was used in the first measurement and the Form B in the second one. Two other scales were used.

Gratitude Questionnaire (GQ-5, McCullough et al., 2002): The French version of this scale (Tachon et al., 2021) consists of five items, rated on a 7-point Likert scale (1: strongly disagree, 7: strongly agree). It measures the grateful disposition, defined as the generalized tendency to recognize and appreciate the positive outcomes that one obtains.

Orientation Towards the Positive questionnaire (OVP, non-published to date⁸): This 11 items scale measures the ability of participants to perceive, pay attention, and use positive aspects of the situation, in general and to cope with specific situations. Each item is rated on a 4-point Likert scale (1: very rarely, 4: very often). This scale has a bifactorial structure: Factor 1 (7 items) assesses the orientation toward the positive (e.g., ‘I pay attention to what is going well in my environment’), while Factor 2 (4 items) measures the orientation toward the negative (e.g., ‘Even when everything is going well, negative aspects of a situation easily absorb me’). Due to an error in the implementation of the study, the scale used in the current study comprised only 9 items (Factor 1: 6 items, Factor 2: 3 items).

Table 11 detailed the descriptive and reliability statistics for each scale on T1 and T2.

⁸ L'étude de validation de l'échelle est disponible en annexe (voir en annexe Section 6. Validation et qualité psychométriques de l'échelle d'orientation vers le positif, p.306)

Table 11.*Descriptive and reliability statistics for each scale on T1 and T2 (N = 116)*

Variables	T1			T2		
	M	SD	α	M	SD	α
GQ-5	28.5	4.55	.69	28.4	4.99	.80
SGS	95.2	26.9	.95	97.9	27.2	.95
SGS Experience	51.9	11.3	.91	52.1	11.4	.93
SGS Cost	52.6	17.6	.95	49.8	18.1	.95
CESD	18.1	11.3	.92	14.9	9.35	.90
AST-D-II	1.18	1.22	.76	1.08	1.31	.83
AST-D-Self	1.32	1.55	.64	.99	1.67	.76
AST-D-II Experience	1.96	1.70	.57	1.53	1.92	.70
OVP	26.0	5.07	.85	26.2	5.59	.89
OVP Positive	14.7	2.98	.85	14.7	3.09	.87
OVP Negative	8.67	2.97	.83	8.56	3.23	.88

Note: T1 refers to the pre-test measurement; T2 refers to the post-test measurement after a 14-day practice.

5.1.3. Procedure

The current study was carried out online, through the platform LimeSurvey. Participants were recruited in a School of Psychology and through social media. They were invited to take part in a study about the effects of gratitude. First, participants received the information and consent form, describing the aim, the overall procedure (i.e., answering questionnaires by two times and carrying out a 14-day practice), and their right to withdraw. Then, they completed all the measures and socio-demographic data. After that, they were randomly assigned to one of the three conditions of the study. In the first experimental condition, participants were informed that they were invited to carry out a journal of self-gratitude for the next 14 days. In the second condition, participants were invited to carry out a journal of gratitude for 14 days. In the control condition, participants were informed that they will complete questionnaires once again in fifteen days and then they will carry out a gratitude practice. Finally, participants were invited to generate a participant number: explanations were given concerning this procedure. After, they click on a weblink to a new survey to inform their email address. In doing so, the measurement data and their participant

number were not associated with their email address. Then, participants of the two experimental groups received instructions for the interventions by email. After 15 days, the second-time measurement was sent to the participants. The same measures as T1 were included. At the end of the survey, the participants self-reported the number of days of practice and were debriefed about the existence of the other groups. All of them had the opportunity to download the self-gratitude and gratitude interventions. Then, consent was once again collected.

This research has been approved by the ethics committee of the University Libre of Brussels.

5.1.4. Material

Two booklets were used in the current study⁹. The booklet described in Tachon et al., (Article 5) was used again in this study for the self-gratitude condition. The booklet on the gratitude condition was adapted from the self-gratitude one. Booklets were divided into two parts. The first one was about psychoeducation of gratitude, as suggested by Bono et al. (2020). This part was identical in both booklets. It provided a definition of gratitude, as the acknowledgment and appreciation of experiences in life, of the positive and meaningful things. It also provided explanations and examples of benefit-triggered gratitude, toward a non-human entity, another one, and oneself. The second part was about specific instructions related to each intervention.

In the self-gratitude condition, instructions were: ‘There are many things in our lives, big and small, for which we could be grateful toward ourselves. Every day, before you go to bed, we suggest you look back on your life and list three things for which you feel grateful toward yourself. These things may have happened on this particular day or in the past, or they may be more general things for which you are self-grateful. For example, you could list: "helping a friend who needed help", "being patient with my child", "taking time for myself today" or "being the person, I am". In each case, describe what you are grateful for and why you are grateful toward yourself.’ Then, practical pieces of advice were provided (e.g., diversity of the content). On the next page, the daily practice part started. For each day, participants were invited to describe three things for which they are self-grateful (i.e.,

⁹ Matériel expérimental disponible en annexes (Annexe 7.2, p. 349)

‘Describe the thing for what you are grateful toward yourself), and for each event, they were asked to note the reasons for their self-gratitude (i.e., ‘Why do you feel self-gratitude for this exactly?’).

In the gratitude condition, instructions were: ‘There are many things in our lives, big and small, for which we could be grateful. Every day, before you go to bed, we suggest you look back on your day, your week, and/or your life and list three things for which you feel grateful. These things may have happened on this particular day or in the past, or they may be more general things for which you are grateful. For example, you could be grateful: "towards a friend for the help he gave me", "towards my parents for the time we spent together this weekend", or again "towards Life for allowing me to meet my friends". In each case, describe what you are grateful for (and towards who) and why you are grateful.’ The same practical pieces of advice as in the self-grateful condition were then provided. For each day, participants were invited to describe three things for which they are grateful (i.e., ‘Describe the thing for what you are grateful), and for each event, they were asked to note the reasons for their gratitude (i.e., ‘Why do you feel gratitude for this exactly?’).

5.2. Results

5.2.1. Preliminary analyses

First, the influence of socio-demographic data was tested through correlations and ANOVAs. Age was correlated moderately with almost all the variables at T1 and T2 (see Table 12). A significant effect of gender was identified for depressive symptoms through repeated measures of ANOVA. Gender interacted with Time ($F(2,113) = 3.18, p < .05$). Tukey post hoc tests showed that depression scores were lower on T2 than T1 only for women ($M = 3.90, ES = .82, t(113) = 4.76, p < .001$). The socio-professional category had a significant effect on depressive symptomatology ($F(6,108) = 2.48, p < .05, \eta^2 = .10$), overall orientation toward the positive ($F(6,108) = 2.28, p < .05, \eta^2 = .10$), and on the positive factor of OVP ($F(6,108) = 3.33, p < .01, \eta^2 = .14$). Overall, Tukey post hoc tests showed that Craftsmen, Traders, and Business owners had lower scores of depressive symptoms and higher scores of orientation to the positive than students (respectively, $M = -9.94, ES = 2.80, t(108) =$

-3.55, $p < .01$, and $M = 3.36$, $ES = .83$, $t(108) = 4.07$, $p < .01$). Craftsmen, Traders, and Business owners also had higher scores on the positive factor of OVP than Employees ($M = 3.84$, $ES = 1.97$, $t(108) = 3.21$, $p < .05$). Repeated measures ANOVA was not performed for gratitude, given a significant Levene's test on T2. Therefore, an ANOVA was computed on T1, showing a significant effect of the socio-professional category. Tukey post hoc showed that Craftsmen, Traders, and Business owners had higher scores of gratitude on T1 than Students ($M = 4.44$, $ES = 1.35$, $t(108) = 3.29$, $p < .05$). A non-parametric Kruskal-Wallis ANOVA was computed for gratitude on T2 and showed a significant effect of the socio-professional category ($\chi^2 = 17.5$, $p < .01$, $\epsilon^2 = .15$). Dwass, Steel, Critchlow, and Fligner pair-to-pair comparison indicated that Craftsmen, Traders, and Business owners had higher scores of gratitude on T2 than Students ($W = -5.21$, $p < .01$). The repeated measures ANOVA computed to test the influence of the level of education on gratitude showed a significant interaction effect with Time ($F(4,111) = 2.99$, $p < .05$, $\eta^2 = .02$). However, no Tukey post hoc test was significant. Marginally, the scores of gratitude decreased between T1 and T2 only for participants with a BTEC level ($M = 3.78$, $SE = 1.27$, $t(111) = 2.97$, $p = .098$).

Table 12.

Correlation matrix of age and targeted variables on T1 and T2

	T1						T2					
	1	2	3	4	5	6	1	2	3	4	5	6
1.Age	—						—					
2.SGS	.30**	—					.24**	—				
3.GQ5	.24**	.52***	—				.29**	.51***	—			
4.CESD	-.27**	-.45***	-.43***	—			-.26**	-.38***	-.58***	—		
5.ASTD	.28**	.43***	.44***	-.38***	—		.20*	.43***	.46***	-.36***	—	
6.OVP	.27**	.59***	.48***	-.58***	.38***	—	.32***	.49***	.56***	-.52***	.52***	—

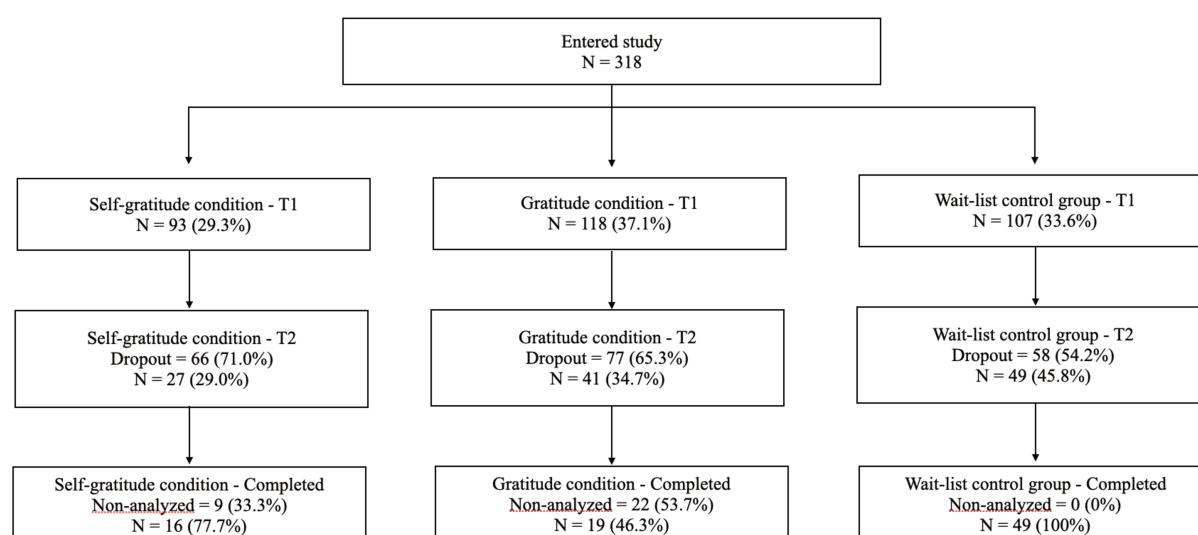
Second, a set of ANOVAs was performed to determine the homogeneity of the three groups on T1. No significant difference appeared between groups on T1.

Third, participants self-reported the number of days they practiced during the past two weeks in the second-time measurement. Indeed, the number of days of practice varies between 0 to 14 days. Given the sample size and the median (median = 7.5), only the data from participants who practiced 7 days at least was included in the analyses. This cut-off is also in line with duration of gratitude interventions (Cregg & Cheavens, 2020). Then, ANOVAs were performed to determine predictors of practice. However, no significant differences on T1 appeared between those who practiced for 7 days at least and those who practiced for less than 7 days.

Therefore, the remaining sample was comprised of 84 French adults¹⁰. They had similar socio-demographic statistics. The mean age was 37.05 (SD = 14.4). The final sample was comprised of 82.1% of women, 36.1% of Students, 26.5% of Managers, and 48.8% had a Master's degree (a more detailed description is available in supplementary files). Figure 2 shows the flow of participants across time.

Figure 2.

Study 4 flow chart



¹⁰ Les données socio-démographiques de l'échantillon final sont décrites en annexe (voir Annexe 4, p. 305)

5.2.2. Main analyses

All repeated measures ANOVAs computed to test the efficacy of self-gratitude and gratitude interventions are designed in the same way, with Time as the within-subject factor (T1, T2) and Group as the between-subject factor (Self-gratitude vs. gratitude vs. wait-list control).

Effect of interventions on gratitude

A repeated measures ANOVA was performed with gratitude as the outcome variable. Results showed a marginal interaction effect between Time and Group ($F(2,81) = 2.73$, $p = .07$, $\eta^2 = .01$, $\eta^2_p = .06$). Given the marginal p -value, no Tukey post hoc was significant. However, the marginal means showed that gratitude scores increased between T1 ($M = 27.8$, $SE = 1.07$) and T2 ($M = 29.6$, $SE = 1.16$) only for those in the gratitude condition. Furthermore, gratitude scores on T2 are higher in the gratitude condition than in the control group ($M = 27.8$, $SE = .72$).

Effect of interventions on self-gratitude

Repeated measures ANOVAs were performed on total scores of self-gratitude and both factors. The ANOVA performed on the total self-gratitude scores showed a marginal interaction effect between Time and Group ($F(2, 81) = 2.90$, $p = .06$, $\eta^2 = .01$, $\eta^2_p = .07$). Tukey post hoc tests did not reach significance. However, a marginal effect was noticed: scores of self-gratitude were marginally higher on T2 than T1 only for those who practiced the self-gratitude journal for 7 days at least ($M = -10.13$, $ES = 3.79$, $t(81) = -2.67$, $p = .09$). Marginal means highlighted this difference for the self-gratitude condition (T1: $M = 96.4$, $ES = 7.23$, T2: 106.6 , $ES = 7.03$). They also highlighted the differences between self-gratitude scores of the self-gratitude condition on T2 and scores of the wait-list control condition on both T1 (92.8 , $ES = 4.13$) and T2 ($M = 92.4$, $ES = 4.02$).

The repeated measures ANOVA performed with the factor Experience of the SGS as dependent variable showed a significant interaction between Time and Group ($F(2, 81) = 3.56$, $p < .05$, $\eta^2 = .01$, $\eta^2_p = .08$). However, no Tukey post hoc tests reached significance.

Marginal means scores of self-gratitude increased between T1 and T2 for those in the self-gratitude group (T1: $M = 53$, $ES = 2.99$, T2: $M = 56.5$, $ES = 2.95$) and those in the gratitude condition (T1: $M = 51.4$, $ES = 2.74$, T2: $M = 52.2$, $ES = 2.71$). Differences between scores were higher on T2 for those who practiced the self-gratitude journal compared to scores of participants in the wait-list control condition, on both T1 ($M = 50.3$, $ES = 1.71$) and T2 ($M = 48.3$, $ES = 1.69$).

A repeated measures ANOVA was also performed with the Cost factor of the SGS as an outcome variable. Analysis showed a significant effect of Time ($F(1, 81) = 6.84$, $p < .05$, $\eta^2 = .01$, $\eta^2_p = .08$), and Tukey post hoc tests indicated that scores were lower on T2 than on T1 ($M = 3.69$, $ES: 1.41$, $t(81) = 2.62$, $p < .05$).

Overall, results marginally indicated that self-gratitude scores were higher on T2 for those who practiced a self-gratitude journal for at least 7 days and that the scores of these participants on T2 tend to be higher than those of the wait-list control group. This increase in gratitude scores would be due to a rise of Experience scores on T2 for those who practiced the self-gratitude journal and a global decrease of the cost of the experience of self-gratitude.

Effect of interventions on depressive symptoms

The repeated measures ANOVA with depressive symptoms as a dependent variable showed a significant effect of Time ($F(1, 81) = 8.19$, $p < .01$, $\eta^2 = .02$, $\eta^2_p = .09$) but no interaction or effect of Group. Tukey post hoc tests showed that scores of depression were lower on T2 than on T1 ($M = 2.90$, $ES: 1.01$, $t(81) = 2.86$, $p < .01$). Marginal means of groups indicated that the decrease of depression scores was more important in the self-gratitude (T1: $M = 19.8$, $SE = 2.76$, T2: $M = 16.8$, $SE = 2.37$) and gratitude (T1: $M = 16.9$, $SE = 2.53$, T2: $M = 12.9$, $SE = 2.17$) conditions than in the wait-list condition (T1: $M = 17.3$, $SE = 1.56$, T2: $M = 15.6$, $SE = 1.35$).

Effect of interventions on interpretation bias

Three repeated measures ANOVAs were performed to test the efficacy of self-gratitude and gratitude interventions to reduce negative interpretation bias. The first one was performed with the global mean scores of AST-D-II as the dependent variable. However, Levene's test was significant for the AST-D-II on T1. Therefore, a Friedman's ANOVA for repeated measures was conducted to test the effect of Time but was non-significant ($\chi^2 = .552$, $ddl = 1$, $p = ns$). As abovementioned, there was no effect of Group on T1. Then, an ANOVA was conducted to test the effect of Group on T2 but the model did not reach significance ($F(2,81) = 1.84$, $p = ns$).

The second repeated measures ANOVA was performed with the Self factor of the AST-D-II as the outcome variable. Given a significant Levene's test on T1, a Friedman ANOVA for repeated measure was conducted, showing no effect of Time ($\chi^2 = 2.56$, $ddl = 1$, $p = ns$). An ANOVA was performed with AST-D-II scores on T2 as the dependent variable and showed no significant effect of Group ($F(2,81) = 2.85$, $p = .10$, $\eta^2 = .06$, $\eta^2_p = .06$).

The third repeated measures ANOVA was performed with the Experience factor of the AST-D-II as the dependent variable. Results showed a significant effect of Time ($F(1, 81) = 5.91$, $p < .05$, $\eta^2 = .01$, $\eta^2_p = .07$). Tukey post hoc tests indicated that scores of interpretation of past experiences were lower on T2 than on T1 ($M = 0.45$, $ES = 0.19$, $t(81) = 2.43$, $p < .05$). Indeed, the marginal means highlighted decrease of scores for both gratitude (T1: $M = 2.50$, $ES = .41$, T2: $M = 1.72$, $ES = .45$) and wait-list conditions (T1: 1.84 , $ES = .26$, T2: $M = 1.26$, $ES = .28$). However, scores for the self-gratitude condition remain stable across time (T1: $M = 1.86$, $ES = .45$, T2: 1.86 , $ES = .49$).

Effect of interventions on orientation toward the positive

The repeated measures ANOVA with global OVP scores as a dependent variable showed a significant effect of Time ($F(1, 81) = 4.21$, $p < .05$, $\eta^2 = .004$, $\eta^2_p = .05$). Tukey post hoc indicated that scores were higher on T2 than on T1 ($M = -0.75$, $ES = 0.36$, $t(81) = -2.05$, $p < .05$). Marginal means indicated that scores of global orientation toward the positive increased between T1 and T2 for those in the self-gratitude (T1: $M = 24.4$, $SE = 1.26$, T2: M

= 25.6, SE = 1.45) and gratitude (T1: M = 27.1, SE = 1.18, T2: M = 28.1, SE = 1.33) conditions. Scores remained stable for the wait-list condition (T1: M = 25.7, SE = .74, T2: M = 25.8, SE = .82). A more detailed analysis was performed by conducting repeated measures ANOVA on both factors of the OVP scale. First, a significant interaction effect was observed between Time and Group for the positive factor of OVP ($F(2, 81) = 4.11, p < .05, \eta^2 = .01, \eta^2_p = .09$). Tukey post hoc tests indicated that scores of orientation toward the positive were marginally higher on T2 than on T1 only for those who practiced a journal of self-gratitude for 7 days at least ($M = -1.44, ES = .51, t(81) = -2.84, p = .06$). Second, the ANOVA computed with orientation toward the negative showed was not significant.

5.3. Study 4 discussion

The objectives of the current study were (1) to test the causal relationship between self-gratitude, interpretation bias, and depressive symptomatology, (2) to provide experimental support to the findings of Alkozei et al. (2019), and (3) to measure the influence of gratitude interventions on orientation toward the positive aspects of life. Results indicated that self-gratitude and gratitude interventions tended toward an increase of respectively self-gratitude and gratitude disposition. Depressive symptoms decreased over time. However, this decrease seemed larger in the self-gratitude and gratitude conditions than in the wait-list condition. No significant effect was found for the efficacy of interventions on the overall interpretation bias. Besides, mean scores of interpretations of past experiences for participants in the gratitude and control conditions decreased over time, indicating that participants tended toward more negative or less positive interpretations of their past experiences, whereas scores of participants in the self-gratitude condition remain stable. The practice of self-gratitude for 7 days at least showed marginal improvement in the ability of participants to perceive, pay attention, and use positive aspects of the situation. Overall, these results are ambiguous and have to be taken with caution. The ambiguity comes from the fact that most of the results were marginally significant. They indicated potential trends, that are, for the most part, coherent with literature. Indeed, self-gratitude and gratitude interventions fostered self-gratitude and gratitude dispositions and decreased depressive symptoms (e.g., Cregg & Cheavens, 2020; Tachon et al., Article 5).

Considering the aims of the study, the findings are mitigated. The study failed to provide clear causal evidence of the model built in studies 1 to 3 and of the model built by Alkozei et al. (2019). The predictive role of self-gratitude and gratitude on positive interpretation bias remains unclear. However, the intervention of self-gratitude showed an interesting effect on orientation to the positive, which has to be investigated in further research. Orientation to the positive could be a potential mediator of the relationship between self-gratitude and depressive symptomatology.

The current research has numerous and specific limitations that explain in part the ambiguity of results. Indeed, the final sample and group size were too small to develop satisfying statistical power. The attrition rate (73.58% from initial randomization) is a cause of this lack of statistical power. Several factors could explain the attrition rate. First, the design of the study could be one cause. Indeed, high attrition rates are expected in self-help and online interventions (e.g., Geraghty et al., 2010). A response to this issue could be the introduction of frequent human contact to guide participants in the practice if needed. Another lead could be the presentation of the interest to participate in such studies or a gratitude intervention. However, this implementation has to not introduce bias or pursuit of happiness, which could produce weak reliability of the findings, and even counter-productive effects (e.g., Mauss et al., 2011). Second, the content of interventions could be a cause of attrition. Even if the journal of gratitude is perceived as easier than gratitude letters (e.g., Kaczmarek et al., 2015), some participants could have difficulties identifying their gratitude and reasons for it. Moreover, it also could be difficult to identify new gratitude daily over 14 days. It seems that guidance is the best way to answer the difficulties experienced in the practice. Interestingly, individual and guided intervention showed greater effects than self-help positive psychology interventions (Sin & Lyubomirsky, 2009).

Furthermore, most of the sample was comprised of women, impeding to generalize findings to the general population. This is an issue because the effect of gender on gratitude, participation in gratitude interventions, and depression is known (e.g., Girgus & Yang, 2015; Kaczmarek et al., 2015; Kashdan et al., 2009).

Overall, these results have to be taken cautiously, even if they are partly in line with the literature.

6. General discussion

This research aimed to identify specific mechanisms explaining how self-gratitude decreases depressive symptomatology. To that end, four studies were conducted. Study 1 aimed to test the predictive role of self-gratitude above the socio-demographic factors. Study 2 aimed to identify whether self-gratitude was a predictor of interpretation bias, above socio-demographic factors. Study 3 aimed to test the relation between interpretation bias and depressive symptoms and to provide evidence of the mediating role of interpretation bias in the relationship between self-gratitude and depressive symptoms. In other words, Studies 1 to 3 aimed to test each relation independently and the overall mediation model, through cross-sectional design. Study 4 aimed to provide causal evidence of these relations through an experimental design. Participants were randomized across three conditions in which some of them were asked to carry a self-gratitude journal out, some others a gratitude journal. Other participants were placed on a wait-list control condition.

Study 1 showed that self-gratitude negatively predicted depressive symptoms, above the effect of socio-demographic variables. It means that a high level of self-gratitude predicts fewer depressive symptoms. This finding is in line with previous evidence highlighting a negative relation between self-gratitude and depressive symptoms (Tachon et al., Article 3, 4, 5). However, previous studies never investigated whether this effect was still significant above the influence of socio-demographic variables. Indeed, the implication of these variables such as gender, age, socio-professional category, or level of education, is known in both depression (e.g., Akhtar-Danesh & Landeen, 2007; Richardson et al., 2020) and self-gratitude (Tachon et al., Articles 3, 4, 5). Overall, this study supports previous findings concerning self-gratitude and depressive symptoms and justifies the study of the specific influence of self-gratitude on depressive symptoms.

Study 2 showed that self-gratitude positively predicted the positive interpretation bias. It means that persons with a high level of self-gratitude produce more positive interpretations of ambiguous events, related to the self, past experience, and future than those with a weaker level of self-gratitude. This result remains significant even when socio-demographic variables are included in the model. This finding is in line with findings related to positive reframing and interpretation bias (Alkozei et al., 2019; Lambert et al., 2012; Wood et al., 2007). It supports the idea that self-gratitude could change the way past, present, and future events are appraised.

Study 3 replicated findings from the literature according to which interpretation biases predict depressive symptoms (e.g., Gotlib & Joormann, 2010). Interpretation biases appeared as a strong predictor of depressive symptoms, supporting cognitive vulnerability and cognitive theories of depression (e.g., Giuntoli et al., 2019; Gotlib & Joormann, 2010). Study 3 also showed evidence in favor of the overall theoretical model. Indeed, the relation between self-gratitude and depressive symptomatology was significantly mediated by interpretation bias. It means that persons with high levels of self-gratitude produce more positive interpretations, resulting in fewer depressive symptoms. This finding is in line with two previous mediational models between gratitude and depression, with positive reframing (Lambert et al., 2012) and interpretation bias (Alkozei et al., 2019) as mediators. The mediation in the current study was partial, meaning that self-gratitude still significantly predicted fewer depressive symptoms above the effect of interpretation bias. It means that potential other mediators could explain the relation between self-gratitude and depressive symptomatology. Orientation toward the positive, positive affect, self-compassion, and more generally self-to-self relationship are serious candidates.

The orientation toward the positive aspects of life is defined as the ability to become aware, to acknowledge good things around the self, and to consciously pay attention to these good things even in struggling situations. In a way, orientation toward the positive is a tendency to appraise and react to events through attentional strategies. It is believed as a potential complement of the role of interpretation bias to explain the negative relation between self-gratitude and depressive symptoms, that is not specific to self-gratitude. Indeed, self-gratitude and gratitude could promote an orientation of attention toward the positive and the good

things, by enhancing a grateful attitude toward life (Wood et al., 2010). In a sense, being grateful lead someone to consciously perceive and pay more attention to the good thing and what goes well in one's life, through an orientation toward the positive.

Pleasant emotions have also been identified as a mediator of the relationship between gratitude and depression (Lambert et al., 2012). Positive affect and pleasant emotions are related to improvements in depressive symptomatology (Santos et al., 2013). Promoting grateful thoughts provoked more pleasant emotions, and therefore reduced depressive symptoms (Lambert et al., 2012). Self-gratitude could work in the same way. Therefore, studying the influence of self-gratitude on pleasant emotions, and the role of such emotions in decreasing depressive symptomatology, could be relevant for further research.

Self-compassion could also be a candidate for the explanation of the relation between self-gratitude and depressive symptoms. Indeed, self-gratitude and self-compassion were strongly and positively associated, consistently through several studies (Tachon et al., Articles 3, 4, 5). Self-compassion is an attitude that shapes the relation to the self with warmth, kindness, and forgiveness, instead of self-criticism, self-attacking, and self-judgment (Neff, 2003). Self-compassion is negatively associated with depression and mediated the relationship between self-criticism and depression (Barnard & Curry, 2011; Zhang et al., 2019). Self-gratitude is related to each factor of self-compassion, but especially to more self-kindness and fewer self-judgment (Tachon et al., Articles 3, 4, 5). Self-gratitude intervention increased the level of self-compassion, especially by increasing self-kindness (Tachon et al., Article 5). It means that persons with high levels of self-gratitude developed a more compassionate and kinder relation to the self than those with lower levels of self-gratitude. This finding is in line with previous work, gratitude fostering development of self-compassion (e.g., Homan & Hosack, 2019). Moreover, the relationship between gratitude and depression was mediated by a more compassionate self-to-self relationship, meaning that a grateful disposition leads to more self-reassuring and less self-attacking and self-criticizing thoughts (Petrocchi & Couyoumdjian, 2016). Self-gratitude could promote a similar self-to-self relationship and may overtake the effect of gratitude on the self-to-self relationship.

Results from Study 4 have to be taken with more caution than findings from previous studies, given the limits of the study. Results indicated a trend of self-gratitude and gratitude

interventions to increase self-gratitude and gratitude respectively. However, self-gratitude intervention did not increase gratitude scores. This result contrasts previous findings described in Tachon et al., Article 5), suggesting that a journal of self-gratitude could foster a grateful disposition. The current finding seems to counter-argue that self-gratitude allows one to acknowledge the good within the self but also outside the self, according to the amplification theory (Watkins, 2014). However, the effect observed in Tachon et al. (Article 5) occurred after a one month follow-up, suggesting that the influence of self-gratitude practice takes time to improve trait-gratitude. The absence of follow-up in the current study could explain the result of the current study. Further research has to investigate this specific relation.

Study 4 also showed a decrease in depressive symptoms in all conditions, but this decrease was bigger in the gratitude and self-gratitude conditions. This trend is in line with the literature (e.g., Cregg & Cheavens, 2020; Tachon et al., Article 5) and studies 1 and 3 showing that gratitude and self-gratitude interventions and disposition decrease depressive symptomatology. The lack of statistical power could explain this contrasting result of the current study in comparison to the literature.

The case of interpretation bias is quite different. In Study 4, results did not show an improvement in interpretation bias after the interventions. Interpretations tended to be even more negative after the intervention, except for the self-gratitude condition in which scores remain stable. Eventually, the intervention of self-gratitude could protect the positive interpretation bias and prevent its decrease. In this sense, the self-gratitude practice could change the way past experiences are appraised, and allow a self-grateful outlook on how one dealt with past situations. The role of (self)grateful training to promote positive interpretation bias or prevent its decrease deserves further exploration. Nevertheless, another model could be considered. Indeed, studies 2 and 3 showed that self-gratitude disposition predicted a more positive interpretation bias. It means that persons with high levels of self-gratitude generate more positive interpretations. However, Study 4 failed to show the causal direction of the relation. Therefore, given the cross-sectional designs of studies 2 and 3, results could also indicate that those with a more positive interpretation bias developed higher self-gratitude levels. In that sense, modifying interpretation bias through a cognitive bias modification for interpretation training (CBM-I) could increase gratitude and self-gratitude, as suggested by

Watkins et al. (2021) for gratitude. The role of CBM-I in increasing self-gratitude has to be investigated.

Results of Study 4 showed that self-gratitude was a marginal but effective way to promote the orientation toward the positive. Interestingly, results showed that self-gratitude fostered the orientation toward the positive but did not decrease the orientation toward the negative. This preliminary finding supports the claim that a self-gratitude intervention changes the way one appraises and reacts to events. Having a grateful attitude toward life is not about denying negative sides, unpleasant feelings, or bad news but more about reframing events, searching and focusing on functional information, and behavioral engagement (Tachon et al., 2021; Wood et al., 2007).

Overall, this research provides insightful findings to better understand how self-gratitude is related to depressive symptoms. Self-gratitude disposition promoted positive interpretations toward ambiguous events, resulting in a decrease in depressive symptoms. Nevertheless, this research presented numerous limits that have to be considered. First, the AST-D-II as used in these studies may not be the best measure of the interpretation bias. On the first hand, the factorial structure deserves dedicated validation through a large French sample. Indeed, indices of reliability did not always reach satisfactory cut-offs in Study 3 and Study 4. On the other hand, the way how ambiguous scenarios were interpreted was not known. Answers could indicate a tendency to report more positive or negative responses than the valence of initial interpretation. Writing down the interpretation of an ambiguous scenario and then rating the pleasantness of the interpretation could overcome this issue (Schoth & Liossi, 2017).

Second, the design of studies has to be taken into consideration when it comes to generalizing the results. Indeed, Studies 1 to 3 were obtained through a cross-sectional design. Therefore, it is impossible to determine with confidence the direction of the relations. In this research, the theoretical model hypothesized that self-gratitude decreased depressive symptoms through positive interpretation bias. However, another causal path could better explain the relationships between these variables. The longitudinal design could overcome this issue: it was the aim of Study 4. However, the attrition rate drastically lowered statistical power, impeding any conclusion with confidence. The study remains relevant indicating some

tendencies that are in line with literature in the field, but has to be reproduced among a larger sample.

Third, the samples were mostly comprised of women, Managers, and Students across the four studies. It is unclear whether the mentioned findings are reliable in another group of the population. Therefore, results have to be cautiously generalized and reproduced among a more representative sample of the general population.

Last, this research focused on sub-clinical depressive symptoms: clinical depression was not assessed. Therefore, it is unclear whether these findings are relevant to the persons concerned by clinical depression. Further research has to investigate self-gratitude and potential mediators in clinical samples, as well as the efficacy of self-gratitude interventions among this specific population.

7. Conclusion

Whether previous studies showed a negative relationship between self-gratitude and depressive symptoms, the current research provides additional insights, allowing a better understanding of this relation. Indeed, self-gratitude did not only predict fewer depressive symptoms (Study 1), but also predicted a more positive interpretation bias (Study 2). Besides, the interpretation bias partially mediated the relation between self-gratitude and depressive symptoms (Study 3). However, the clear reproduction of these findings over a longitudinal and experimental design failed: the lack of statistical power is a potential explanation for these ambiguous findings (Study 4). Overall, this research contributes to the growing body of evidence concerning the relevance of self-gratitude. Indeed, a self-grateful disposition produces more positive interpretations (or at least prevents its decrease) and fewer depressive symptoms. Self-gratitude also fosters attentional strategies, such as searching and focusing on functional information, through an orientation toward the positive. Therefore, self-gratitude could participate in changes at the information treatment level. Ways to foster such a disposition have to be tested in diverse contexts (e.g., mental health promotion, psychotherapy) and populations. There is a need for further research to be confident about the efficacy of self-gratitude interventions, to understand how self-gratitude works, and to better develop, use, and promote self-gratitude.

Résumé du chapitre 5 :

L'objectif principal de ce chapitre était d'étudier plus spécifiquement la relation entre la gratitude envers soi et la symptomatologie dépressive. Le rôle du biais d'interprétation en tant que potentiel médiateur de la relation a été analysé. L'influence de pratiques de gratitude et de gratitude envers soi sur ce biais ainsi que sur l'orientation vers le positif a également été explorée. Les résultats montrent que :

- La gratitude envers soi prédit négativement la symptomatologie dépressive et positivement le biais d'interprétation positive. Ce dernier joue un rôle de médiateur partiel de la relation ;
- La pratique du journal de gratitude pendant au moins sept jours n'a pas permis l'augmentation des interprétations positives face aux informations ambiguës, mais a néanmoins soutenu une plus grande orientation vers les aspects positifs de la vie.

En somme, ce chapitre met en évidence que le trait de gratitude envers soi peut être utile à la réduction de la symptomatologie dépressive, en prédisant, entre autres, davantage d'interprétations positives face aux informations ambiguës. Cependant, compte tenu des limites et résultats de l'étude expérimentale, ces conclusions restent à nuancer et appellent de futures recherches.

Discussion générale

Ce travail avait pour objectif principal de recueillir un ensemble de données qui permettrait de juger de la pertinence, ou non, du concept de gratitude envers soi en tant qu'objet d'étude viable et utile en psychologie. Notre réflexion s'est donc articulée autour de deux axes. Le premier, fondamental, s'est attaché à approfondir la compréhension du concept de gratitude envers soi par, notamment, la mise en évidence des convergences et distinctions avec le concept de fierté. Ainsi, une réponse a été apportée aux critiques stipulant une confusion des deux concepts. Il s'agissait également de consolider le cadre conceptuel afin de proposer une opérationnalisation au plus proche de la compréhension et l'utilisation du concept par la population générale. Cette démarche a donné lieu au développement d'une échelle de mesure de la gratitude envers soi. Le second axe, appliqué, avait pour objectif d'identifier les liens entre la gratitude envers soi et la santé mentale ainsi que le bien-être. Plus précisément, il s'agissait de déterminer si la gratitude envers soi favorisait le développement d'une meilleure santé mentale ainsi que du bien-être et la diminution, entre autres, de la symptomatologie dépressive. Ces données ont encouragé l'émergence d'un modèle explicatif de la relation entre la gratitude envers soi et la symptomatologie dépressive, avec notamment le biais d'interprétation comme potentiel médiateur. Il s'agissait, dès lors, d'éprouver ce modèle au travers de méthodologies transversales et expérimentales.

1. Apports fondamentaux

Cette recherche apporte de nombreux points de précisions au niveau fondamental, favorisant ainsi une meilleure compréhension et opérationnalisation du concept de gratitude envers soi.

D'une part, ce travail participe à la construction d'un cadre théorique et conceptuel solide en renseignant notamment les expériences de gratitude envers soi, en termes de situations activatrices, de contenu émotionnel, cognitif et comportemental, ainsi qu'en termes

de conséquences perçues. Ces apports étayent et mettent davantage en sens les caractéristiques du concept de gratitude envers soi recueillies grâce à l'approche du prototype (Tachon et al., 2022). Par exemple, des caractéristiques très centrales au concept, telles que « se respecter » ou encore « bienveillance pour soi » prennent sens au regard des situations activatrices. Il semblerait que la gratitude envers soi soit préférentiellement vécue lorsque la personne reconnaît qu'elle est ou qu'elle a agi en cohérence avec ses valeurs, de façon bienveillante et respectueuse de soi. Autrement dit, les personnes expérimenteraient de la gratitude envers elles-mêmes, entre autres, lorsqu'elles jugeraient s'être respectées. Il en va de même concernant le contenu des expériences de gratitude ainsi que pour leurs conséquences. De cette manière, la représentation du concept de gratitude envers soi paraît plus claire et complète.

D'autre part, ce travail participe à la construction du cadre théorique du concept étudié par l'inscription des expériences de gratitude envers soi au sein du champ de la gratitude et non dans celui de la fierté, en dépit de similarités entre les expériences. En effet, certaines caractéristiques sont partagées entre gratitude envers soi et fierté, en termes de situations activatrices (e.g., contexte d'accomplissement), de composantes cognitives (e.g., attribution causale interne), et de conséquences (e.g., sentiment de bien-être). Ces résultats semblent témoigner de la possible co-occurrence des expériences de fierté et de gratitude envers soi en réaction à une même situation. En revanche, nombre de divergences apparaissent. A titre d'exemple, les situations activatrices privilégiées sont différentes. Ainsi, la valorisation sociale joue un rôle dans la fierté, mais non dans la gratitude envers soi. En outre, une ambivalence émotionnelle est décrite dans le cas de la fierté, mais pas dans le cas de la gratitude envers soi, les processus cognitifs de comparaison n'usent pas des mêmes références (i.e., normes sociales dans le cas de la fierté, ligne de base interne pour la gratitude envers soi) et les expressions ainsi que les conséquences, notamment en termes de représentations de soi diffèrent. Ainsi, ce travail propose une réponse aux propos de Watkins et al. (2022), évoquant une confusion entre gratitude envers soi et fierté.

Ce travail souligne également les divergences et caractéristiques communes entre gratitude envers soi et gratitude. Le principal point de divergence entre les deux concepts

repose sur l'attribution causale du bénéfice perçu, en partie externe dans le cas de la gratitude, en partie interne dans le cas de la gratitude envers soi. Malgré cela, de nombreuses convergences ont été repérées telles que les processus de reconnaissance et d'appréciation du bénéfice, le rôle d'amplificateur de l'expérience du coût du bénéfice ou encore les remerciements comme expression privilégiée. Les expériences de gratitude envers soi incluent donc des composantes « cognitives-émotionnelles » et « comportementales » similaires à celles de la gratitude. Ensemble, ces résultats indiquent les expériences de gratitude envers soi comme expériences possibles de gratitude et inscrivent le concept de gratitude envers soi comme sous-catégorie à celui de gratitude. Ainsi, il est possible d'être reconnaissant pour un bénéfice externe ou relatif à soi (perspective dyadique), ou bien encore envers autrui, une entité non humaine ou soi (perspective triadique). En somme, ce travail permet de proposer une définition de la gratitude envers soi, basée sur des résultats. La gratitude envers soi consisterait donc en un ensemble de composantes cognitives, émotionnelles et comportementales témoignant de la reconnaissance et de l'appréciation de bénéfices relatifs à soi ou en partie causés par soi.

En outre, cette recherche a permis la construction et la validation d'une échelle de mesure de la gratitude envers soi, en langues française et anglaise. La force de ce travail d'opérationnalisation repose sur la méthodologie utilisée pour construire une batterie d'items. En effet, l'analyse des échelles de gratitude existantes et surtout les études relatives à la gratitude envers soi préalablement menées ont permis la construction d'items proches de la définition conceptuelle ainsi que de la compréhension et de l'utilisation qu'a la population générale de la gratitude envers soi. Ainsi, les items validés portent en eux un fort ancrage à la fois conceptuel et expérientiel, en témoigne la structure bifactorielle de l'échelle qui évalue d'une part les expériences de gratitude et d'autre part le coût, la difficulté à vivre de telles expériences. Le second apport majeur relatif à l'opérationnalisation du concept de gratitude envers soi repose sur la robustesse psychométrique de l'échelle. En effet, le modèle factoriel présente d'excellents indices de fit. De plus, l'échelle témoigne d'une bonne validité et de bons indices de fidélité, et ce à travers plusieurs études. Ensuite, la validation en langue anglaise de l'échelle, qui témoigne d'indices de fit, de validité et de fidélité similaires à ceux observés en France, constitue un nouvel apport de cette recherche. Cela favorisera un nombre

croissant de recherches relatives à la gratitude envers soi à l'étranger, dans la perspective de recueillir davantage de données pour une meilleure compréhension du concept. Enfin, la démarche d'opérationnalisation s'est poursuivie au-delà de la construction et la validation d'une échelle de mesure puisque des pratiques de gratitude envers soi ont été créées, sur la base des pratiques de gratitude existantes. Parmi les trois types de pratiques créées (i.e., journal de gratitude envers soi, lettre de gratitude envers soi, contemplation de gratitude envers soi), seul le journal de gratitude envers soi a été testé expérimentalement au cours de deux études. Ces dernières attestent que la pratique du journal de gratitude envers soi pendant au moins sept jours permet de significativement influencer les scores de gratitude envers soi. Cela signifie donc que la pratique influence bien ce qu'elle est censée influencer. Ainsi, l'ensemble de ce travail d'opérationnalisation permet l'utilisation d'un outil de mesure fiable de la gratitude envers soi, à la fois en contextes francophone et anglophone, et d'une pratique de gratitude envers soi.

Enfin, cette recherche offre quelques apports plus périphériques à notre objet de recherche. Tout d'abord, ce travail a permis l'étude des qualités psychométriques du Questionnaire de Gratitude. Jusqu'alors seulement traduit en français, le Questionnaire de Gratitude n'avait jamais fait l'objet de l'étude attentive de ses qualités psychométriques malgré l'utilisation fréquente de l'échelle. Il semblait donc nécessaire d'éprouver le modèle factoriel de l'échelle ainsi que sa validité et fidélité, la gratitude étant une variable importante et fréquente au sein de ce travail. Les résultats indiquent que la version française de l'échelle en 5 items est suffisamment fiable et robuste pour être utilisée dans des contextes francophones. Cette recherche fournit également des apports au cadre de pensée de la gratitude, notamment en regard des tracas quotidiens. En effet, elle témoigne que la tendance à vivre des expériences de gratitude permet de réduire l'impact des tracas quotidiens sur la satisfaction de vie, malgré leur perception. Ainsi, la gratitude ne favoriserait pas un déni d'informations à valence négative. Etre reconnaissant ne consisterait pas « à voir le verre à moitié plein », mais plutôt « à voir le verre dans son entièreté ». Cet apport corrobore les résultats expérimentaux de Stone et al. (2022) qui mettent en évidence qu'une pratique de gratitude favorise la perception de stimuli émotionnels, rendus davantage saillants par la pratique, indépendamment de leur valence.

En résumé, les nombreux apports fondamentaux de ce travail témoignent de la pertinence conceptuelle de la gratitude envers soi. En effet, les résultats préliminaires témoignant de sa pertinence ont été pour partie reproduits ; le concept de gratitude envers soi a été distingué de celui de fierté et inscrit dans le champ de la gratitude ; et cette conceptualisation a laissé place à une opérationnalisation robuste, par la validation d'une échelle de mesure et la construction d'une intervention de gratitude envers soi.

2. Apports pratiques

Sur le plan appliqué, ce travail propose une compréhension de la relation de la gratitude envers soi avec la santé mentale et le bien-être, ainsi qu'avec la symptomatologie dépressive. Il met également en lumière une modification du rapport à soi dans les expériences de gratitude envers soi.

D'une part, des relations de la gratitude envers soi avec la santé mentale et le bien-être ont été mises en évidence, et ce de manière robuste puisqu'éprouvées au travers de trois études corrélationnelles. Ainsi, la gratitude envers soi est positivement et fortement associée au bien-être global, au bonheur subjectif, à l'auto-compassion, l'optimisme, la fierté et l'estime de soi. De plus, la gratitude envers soi est associée positivement et modérément à la gratitude, la satisfaction de vie, les affects positifs, et de manière plus « faiblement modérée » (i.e., corrélations comprises entre [.20 ; .30]), au soutien social perçu, à la connexion à la nature et au narcissisme. En outre, la gratitude envers soi corrèle négativement et fortement avec l'anxiété, et de manière modérée avec la symptomatologie dépressive et les affects négatifs. Ces résultats ont été corroborés pour partie par une étude expérimentale : la pratique du journal de gratitude envers soi pendant au moins dix jours favorise le développement du bien-être global (mais pas de la satisfaction de vie), de la gratitude, de l'auto compassion et la réduction de la symptomatologie dépressive, ce jusqu'à un mois après la fin de l'intervention. L'ensemble de ces résultats témoigne (1) d'une relation particulière au bien-être, notamment dans sa dimension psychologique, les liens avec le bien-être subjectif tendant à être moins forts en contexte français ; (2) de relations fortes avec des déterminants importants de la santé

mentale, tels que l'auto-compassion, l'optimisme ou l'estime de soi ; (3) d'un antagonisme aux symptomatologies anxieuse et dépressive.

D'autre part, ce travail fournit une première compréhension de la relation entre la gratitude envers soi et la symptomatologie dépressive, par l'analyse, notamment, du rôle du biais d'interprétation. En effet, il a été montré que le biais d'interprétation positif expliquait une part de la variance de la relation entre la gratitude envers soi et la symptomatologie dépressive. Autrement dit, la gratitude envers soi prédirait un plus fort biais d'interprétation, qui résulterait en une diminution de la symptomatologie dépressive. Cependant, un tel lien n'a pas été retrouvé dans le cadre d'une étude expérimentale : la pratique du journal de gratitude envers soi (ou de gratitude d'ailleurs) n'a pas permis l'augmentation du biais d'interprétation positive. En revanche, il a été observé que, seulement pour le groupe ayant effectué une intervention de gratitude envers soi, le niveau du biais d'interprétation ne diminuait pas. Cela pourrait éventuellement indiquer que la gratitude envers soi aurait un rôle protecteur de la diminution des interprétations positives face aux informations ambiguës. De plus, cette recherche ouvre la perspective de l'étude d'autres médiateurs de la relation entre la gratitude envers soi et la symptomatologie dépressive. Ainsi, le rôle dans cette relation de l'orientation vers le positif, les affects positifs et de l'auto compassion est à explorer plus avant.

En outre, les résultats corrélationnels et expérimentaux mettent en évidence que la gratitude envers soi est associée à une représentation de soi positive et engendre une relation à soi plus compatissante et bienveillante. L'expérience de gratitude envers soi rend davantage saillants les comportements et caractéristiques appréciables de la personne, participant ainsi à une représentation de soi plus globale, positive et bienveillante. Cela favoriserait le développement de l'auto-compassion, ressource dans la relation de soi à soi, qui pourrait être mobilisée en contexte de difficultés. Cependant, il apparaît également que la gratitude envers soi est positivement associée au narcissisme, et notamment à la composante de « grandeur » (i.e., « *self-aggrandizement* ») décrivant un rapport à soi dysfonctionnel. L'hypothèse privilégiée pour expliquer ces résultats serait celle d'un seuil, à partir duquel la gratitude envers soi ne serait plus au service d'une relation à soi fonctionnelle, adaptée et aidante, mais plutôt au service d'un rapport à soi dysfonctionnel, inadapté et contre-productif.

De manière plus périphérique à notre question de recherche, ce travail met également en évidence des variabilités au sein des populations étudiées. La variabilité culturelle semble la plus robuste. En effet, des études ont été conduites auprès de personnes de nationalité française, britannique et canadienne. S'il est plus difficile d'identifier des distinctions probantes entre personnes françaises et britanniques, il est cependant clair que les personnes canadiennes rapportent des scores de gratitude envers soi plus importants que ceux des personnes françaises. Ce résultat fait sens, et serait probablement similaire dans le cas de la gratitude, puisque les cultures nord-américaines semblent davantage orientées vers la reconnaissance des bienfaits dans leur vie que les cultures britannique et française, y dédiant même une fête (i.e., Thanksgiving). Ainsi, la culture apparaît comme une variable dont il serait utile de tenir compte lors de l'étude de la gratitude envers soi. De la même manière, les données socio-démographiques semblent avoir une influence sur les niveaux de gratitude envers soi rapportés par les personnes, bien que les résultats manquent de constance. De manière générale, il semblerait que les personnes appartenant à une catégorie socioprofessionnelle plus précaire (e.g., personnes sans emploi, étudiants, employés) rapportent des scores de gratitude envers elles-mêmes moins importants que les personnes de classes socio-professionnelles plus favorisées (e.g., cadres et fonctions intellectuelles supérieures). Ce résultat est cohérent avec les recherches mettant en évidence que les personnes appartenant à ces catégories socio-professionnelles précaires sont également celles qui sont davantage concernées par les problématiques dépressives (e.g., Léon et al., 2018 ; 2023). De manière plus sporadique, une influence de l'âge et du niveau d'étude a été observée sur les scores de gratitude envers soi. Cependant, leur influence doit encore être testée, étant donné l'inconstance des résultats observés dans ce travail.

En substance, les résultats de cette recherche :

- Corroborent les résultats de l'approche du prototype et étaye le cadre théorique en mettant en évidence des conclusions en faveur de l'inscription de la gratitude envers soi dans le champ conceptuel de la gratitude ;
- Participent à la distinction des concepts de gratitude envers soi et de fierté ;
- Valident les qualités psychométriques du questionnaire de gratitude, ce qui, jusque là, n'avait pas été fait au sein de la population française ;

- Proposent une opérationnalisation du concept de gratitude envers soi par la construction d'une échelle de mesure robuste, validée en langue française et anglaise ;
- Mettent en évidence que la gratitude envers soi est positivement associée à la santé mentale et au bien-être ;
- Témoignent de l'efficacité du journal de gratitude envers soi dans une perspective de promotion de la santé ;
- Favorisent une compréhension de l'influence de la gratitude envers soi sur la réduction de la symptomatologie dépressive, par l'implication du biais d'interprétation et suggère de potentiels médiateurs tels que l'auto-compassion ou l'orientation vers le positif.

A la lumière de ces apports, il apparaît donc que la gratitude envers soi est pertinente à la fois sur le plan conceptuel et sur le plan appliqué. Ainsi, la gratitude envers soi peut être considérée comme une expérience possible de gratitude, qui participe au développement de la santé mentale et du bien-être ainsi qu'à la diminution de la symptomatologie dépressive. L'étude de ses implications doit être poursuivie afin d'obtenir de plus amples données quant à son efficacité dans des contextes de promotion de la santé.

Ces apports et conclusions doivent également être lus à la lumière des limites de cette recherche.

3. Limites

Cette recherche avait pour ambition d'évaluer la pertinence de la gratitude envers soi grâce à des méthodologies qualitatives et quantitatives, aux designs transversaux et longitudinaux. Si une réponse a été apportée quant à la pertinence de la gratitude envers soi, les études menées comportent des limites. Détaillées au sein des articles, nous reviendrons ici sur les limites majeures, qui pour la plupart, invitent à la prudence quant à la généralisation des résultats susmentionnés.

D'une part, la puissance statistique des études expérimentales constitue la principale limite à ce travail. En effet, en raison de l'attrition importante au sein des deux études longitudinales (80.10% et 73.58%), la puissance de l'échantillon a diminué, engendrant un

risque de faux positifs. La cohérence de la plupart des résultats expérimentaux avec les résultats corrélationnels nous permet tout de même de considérer ces observations avec une confiance, bien que modérée par ce manque de puissance. Ces dernières nécessitent d'être reproduites au sein d'un échantillon plus important, permettant une puissance statistique satisfaisante. Il s'agit donc d'être vigilant quant à la généralisation des résultats issus de ces études. Cette limite pose l'enjeu de la régulation de l'attrition et de l'implémentation de la motivation à participer. Des pistes d'amélioration en vue de la régulation de ces enjeux ont été abordées au sein des articles expérimentaux. Il en ressort qu'un travail doit être fait sur la forme et le contenu des pratiques de gratitude envers soi, notamment en contexte d'auto-soin (« self-help »). Ainsi, des supports numériques ou physiques plus fluides dans le contenu, plus attractifs et facilement intégrable dans le quotidien des personnes pourraient limiter l'attrition. De plus, l'intégration de plusieurs pratiques afin d'éviter la redondance ainsi que d'un contact humain fréquent serait également pertinente. Si ces réponses préalables peuvent participer à la réduction de l'attrition, il n'en demeure pas moins qu'étudier les freins et déterminants de la pratique est nécessaire. Un tel travail constituerait une base à partir de laquelle il serait possible de construire des solutions pour prévenir et pallier l'attrition.

D'autre part, une autre limite importante repose sur le manque d'exhaustivité du modèle théorique testé. En effet, l'ensemble de ce travail met en exergue la potentielle implication d'autres variables telles que l'auto-compassion et l'orientation vers le positif au sein de la relation entre la gratitude envers soi et la symptomatologie dépressive. Le fait que le biais d'interprétation ne soit qu'un médiateur partiel de cette relation appuie un peu plus cette hypothèse. En ce sens, il a été tenté, dans la dernière étude, de compléter le modèle théorique par l'intégration de l'orientation vers le positif. Cette variable a été ajoutée en raison de sa nature, proche d'une stratégie attentionnelle, et des résultats de Stone et al. (2022) relatifs à la gratitude et la détection de stimuli émotionnels. Ainsi, cette étude aurait apporté des données à la fois sur le plan de l'attention et de l'interprétation, en lien avec l'hypothèse d'Alkozei et al. (2018, 2019) selon laquelle la gratitude participe au développement d'un style cognitif positif, pensé comme un antagoniste aux biais d'attention, d'interprétation et de mémoire. Alors, il s'agirait de penser un modèle plus exhaustif sur la base des données obtenues au cours de ce travail. Des variables relatives à la relation de soi à soi, au contenu

des pensées (e.g., auto-réassurance vs. auto-critique, Petrocchi & Couyoumdjian, 2016), et aux biais d'attention, d'interprétation et de mémoire pourraient être incluses dans ce modèle. Cependant, il s'agirait là d'un modèle uniquement cognitif, nécessitant l'intégration de variables psychosociales prédisant à la fois la gratitude envers soi et la symptomatologie dépressive (e.g., classes sociales).

Enfin, une autre limite commune aux différentes études repose sur les différents échantillons utilisés au cours de ce travail. Dans un premier temps, aucun échantillon n'est spécifiquement constitué de personnes concernées par un trouble dépressif : la majorité des études a été conduite en population générale au sein d'échantillons de convenance (« *convenience sample* »). Ainsi, les résultats ne peuvent point être généralisés à des populations cliniques, et notamment aux personnes concernées par un trouble dépressif, quand bien même certains participants aux études pourraient être en telle situation. Des études spécifiques doivent être conduites en population clinique afin de déterminer l'utilité de la gratitude envers soi en contexte d'accompagnement des troubles dépressifs. Dans un second temps, à l'exception d'une étude, les échantillons étaient majoritairement constitués de personnes de genre féminin, atténuant potentiellement la possibilité de détecter un effet du genre sur la gratitude envers soi, comme cela est le cas concernant la gratitude. En effet, les personnes de genre féminin rapportent des scores de gratitude supérieurs aux personnes de genre masculin. Des travaux spécifiques à cette question pourraient être menés afin de déterminer avec davantage de confiance l'influence ou non du genre sur les scores de gratitude envers soi. Plus largement, l'analyse attentive de l'influence des données socio-démographiques doit être menée au sein d'un échantillon mieux constitué. Cela permettra de généraliser avec davantage de confiance les résultats décrits dans ce travail.

4. Perspectives futures

En vertu de ses apports et limites, ce travail ouvre un large éventail de perspectives futures concernant la gratitude envers soi. En effet, il ne constitue que le début de l'étude de cet objet : bien des caractéristiques, processus et implications sont encore à découvrir et

comprendre. Nous proposons ici cinq pistes découlant de ce travail qui semblent dignes d'intérêt.

Tout d'abord, il s'agit de poursuivre la démarche d'opérationnalisation qui a été initiée au cours de ce travail. En effet, un des futurs enjeux pour le champ de la gratitude envers soi est de développer et d'étudier l'efficacité d'autres pratiques de gratitude envers soi, telles que la lettre de gratitude envers soi ou encore la contemplation de gratitude envers soi. Cela permettrait de proposer aux personnes une diversité de pratiques, ce qui pourrait potentiellement réduire l'attrition au sein de protocole de recherche et permettre de proposer des pratiques plus adaptées aux caractéristiques des situations et préférences des personnes.

Ensuite, il semble intéressant de considérer et d'étudier la gratitude envers soi à travers le prisme de la théorie de l'amplification (Watkins, 2014). En ce sens, la gratitude envers soi favoriserait non seulement la reconnaissance et l'appréciation de caractéristiques relatives à soi ou de bénéfices causés par soi, mais également des bienfaits présents autour de soi. Autrement dit, la gratitude envers soi rendrait également saillants les bienfaits, stimuli perçus comme positifs, « à l'extérieur » de soi. Ainsi, la gratitude envers soi présenterait des caractéristiques d'élargissement, d'ouverture attentionnelle. Plusieurs résultats amènent à considérer une telle hypothèse. D'une part, « l'ouverture attentionnelle vers le positif » apparaît comme une des caractéristiques du concept de gratitude envers soi, comme en témoigne l'approche du prototype (Tachon et al., 2022). L'étude qualitative menée dans ce travail semble corroborer cela par la mise en exergue de conséquences de connexion sociale, caractérisées par des comportements de partage et d'expression de gratitude envers autrui. A l'appui de ces résultats, les données corrélationnelles témoignent d'un lien positif et modéré de la gratitude envers soi avec la gratitude tandis qu'une étude expérimentale met en avant que la pratique du journal de gratitude envers soi augmente les scores de gratitude, un mois après la fin de l'intervention. En outre, la dernière étude expérimentale met en avant que les scores d'orientation vers le positif sont plus importants après une intervention de gratitude envers soi. Ensemble, ces résultats semblent indiquer que les expériences de gratitude envers soi favorisent également la reconnaissance de ce qui est positif autour de soi, ce qui peut engendrer des expériences de gratitude. En ce sens, il serait possible de développer une

attitude reconnaissante plus large à partir d'expérience de gratitude envers soi. Cependant, le développement de cet élargissement attentionnel peut prendre du temps, comme en témoigne l'étude expérimentale menée sur six semaines. En effet, les effets concernant la gratitude sont apparus uniquement lors du dernier temps de mesure. Cette hypothèse doit être testée expérimentalement. Cela apporterait des arguments supplémentaires à l'intégration de la gratitude envers soi dans le champ de la gratitude, ainsi que des points de nuance concernant le développement d'un rapport à soi égocentré ou narcissique, puisqu'également tourné vers l'environnement.

Puis, il semble nécessaire d'étudier plus avant les conséquences de la gratitude envers soi pour la relation à soi. La gratitude envers soi étant positivement et fortement associée à l'auto-compassion et l'estime de soi et modérément au narcissisme, l'hypothèse à ce jour considérée serait celle d'un seuil à partir duquel la gratitude envers soi ne développe plus un rapport à soi fonctionnel, mais une relation inadaptée. Cette hypothèse est à tester. Plus encore, l'étude des conséquences de la gratitude envers soi pour la relation à soi permettrait éventuellement d'identifier des facteurs de risque et protecteurs d'effets contre-productifs suite au développement de la gratitude envers soi. Par exemple, l'élargissement attentionnel favorisé par la gratitude envers soi pourrait être un facteur protecteur au développement de caractéristiques narcissiques. Comprendre davantage ce qui est modifié dans la relation à soi lors d'interventions de gratitude envers soi, et identifier de potentiels effets contre-productifs ainsi que leur contexte d'occurrence constitue un enjeu important, notamment dans une perspective d'intégration de telles pratiques au sein de programmes de prévention et de promotion de la santé mentale.

De plus, il s'agirait d'étudier de manière plus fine les relations de la gratitude envers soi avec les indicateurs du bien-être. En effet, les résultats de cette recherche semblent indiquer que la gratitude envers soi serait un déterminant plus fort du bien-être psychologique que du bien-être subjectif. Les corrélations paraissent moins fortes pour les indicateurs de bien-être subjectif et la pratique du journal de gratitude envers soi n'a pas permis l'augmentation de la satisfaction de vie tandis que le bien-être global (incluant des composantes du bien-être psychologique) s'est amélioré après la pratique. Cela indiquerait

que certaines composantes du bien-être psychologique seraient impactées par la gratitude envers soi. Il s'agira dès lors de chercher à les identifier. L'acceptation de soi et la croissance personnelle pourraient être des candidats solides (Ryff, 2014). En effet, la gratitude envers soi augmente l'auto-compassion, suggérant par la même une potentielle augmentation de l'acceptation de soi. Témoigner de la reconnaissance envers soi pour des décisions ou actions passées pourrait donner lieu à une relecture des expériences passées, et notamment du soi dans ces expériences, soutenant ainsi un sentiment d'apprentissage et de développement. Finalement, il s'agit de cerner plus finement et précisément les implications bénéfiques de la gratitude envers soi. Cela permettra une utilisation plus mesurée et adaptée des pratiques de gratitude envers soi, selon les objectifs d'accompagnement des personnes, que ce soit en contexte de promotion de la santé mentale et du bien-être ou bien de psychothérapie.

Enfin, ce travail visait en partie à étudier et comprendre la relation entre la gratitude envers soi et la symptomatologie dépressive. En lien avec les limites mentionnées ci-avant, il serait pertinent (1) de tester le modèle auprès d'un plus large échantillon afin de gagner en puissance statistique, (2) d'inclure un follow up un mois après la fin de l'intervention étant donné les résultats de la première étude expérimentale, (3) d'inclure d'autres potentiels médiateurs de la relation tels que l'auto-compassion, l'orientation vers le positif ou encore les affects agréables. Il serait également pertinent d'étudier l'influence de la gratitude envers soi sur la symptomatologie dépressive auprès de personnes concernées par un trouble dépressif. Les études auprès de populations cliniques étant rares en ce qui concerne la gratitude, peu de données sont disponibles pour penser de potentielles différences dans la relation entre la gratitude envers soi et les troubles dépressifs par rapport aux populations subcliniques. En outre, il serait pertinent d'étudier le rôle que pourrait avoir la gratitude envers soi en contexte de psychothérapie auprès de populations cliniques. Différentes intégrations peuvent être pensées. Introduire des pratiques ou de courtes interventions de gratitude envers soi comme techniques d'interventions permettrait de renforcer positivement les progrès de la personne accompagnée et de développer les ressources psychologiques mentionnées dans cette thèse (e.g., orientation vers les aspects positifs de la vie, auto-compassion). Par exemple, le recours à la gratitude envers soi peut être une stratégie cognitive pertinent pour favoriser un ancrage émotionnel et renforcer la réinterprétation de la situation, et ce de manière moins confrontante

que la restructuration cognitive. Il peut également être envisagé d'introduire des pratiques de manière plus systématique. En ce sens, un protocole clinique a été créé, mais n'a pas encore été testé. Il consiste à introduire en début de séance une brève intervention de gratitude et/ou de gratitude envers soi. A partir de cette pratique, un questionnement en découle afin d'identifier, non seulement ce pour quoi la personne est reconnaissante, mais également ses valeurs, besoins, ressources et comportements de santé. En effet, le contexte de psychothérapie, ou tout du moins de guidance permet de questionner davantage les raisons de la gratitude des personnes : il est alors souvent possible d'identifier valeurs, besoins et ressources qui pourront être mobilisés ultérieurement dans l'accompagnement. Il s'agit ensuite d'effectuer un temps de psychothérapie habituelle. Puis, en fin de séance, si cela est adapté, une pratique guidée de contemplation de gratitude pourrait être proposée (l'inclusion de cette pratique nécessite l'évaluation de son efficacité au préalable). Des pratiques de gratitude peuvent être proposées en tâches interséances. Ce protocole a pour objectif d'étudier l'influence que peut avoir la gratitude (entendue au sens large, incluant donc la gratitude envers soi) en contexte de psychothérapie sur la construction d'une relation thérapeutique plus harmonieuse au thérapeute contribuant à l'amélioration de l'alliance thérapeutique. L'influence de la gratitude en contexte de psychothérapie sur la mobilisation de ressources des patients et la réduction de la symptomatologie dépressive constitue un autre objectif central. De manière générale, l'influence de la gratitude en contexte de psychothérapie est à étudier.

En somme, bien des pistes de recherche sont à explorer, notamment par rapport aux effets bénéfiques et contre-productifs de la gratitude envers soi au sein de diverses populations. Aurait également pu être mentionnée l'étude de la relation de la gratitude envers soi avec la symptomatologie anxieuse. Ces perspectives de recherche participeront à l'étoffement du cadre théorique de la gratitude envers soi ainsi qu'à la constitution d'arguments plus nombreux en faveur ou défaveur de sa pertinence en contextes de promotion de la santé mentale et d'accompagnement des personnes.

Conclusion

Cette thèse avait pour ambition de participer au mouvement de la recherche en psychologie, et plus spécifiquement au champ d'étude de la gratitude, en apportant des données empiriques au débat concernant la gratitude envers soi. Autrement dit, il s'agissait de quérir des données afin de pouvoir statuer quant à la pertinence de la gratitude envers soi. Alors, une série d'études aux méthodologies et designs variés (i.e., qualitatives, quantitatives, transversales, longitudinales) a été entreprise. Les résultats majeurs semblent indiquer que la gratitude envers soi fait partie des expériences possibles de gratitude, se distingue du concept de fierté et entretient des liens forts avec les indicateurs et déterminants de la santé mentale. En outre, ils donnent à voir l'efficacité d'une intervention de gratitude envers soi dans la promotion du bien-être global et la réduction de la symptomatologie dépressive. Ainsi, il est possible de considérer que la gratitude envers soi est fondamentalement pertinente en plus d'être utile à la promotion de la santé mentale. Néanmoins, d'autres recherches sont nécessaires pour reproduire et explorer plus avant ces résultats et les perspectives de développement fondamentales et pratiques afférentes.

Ce travail porte en lui l'idée de la relation à soi comme ressource pour faire face à l'adversité de la vie et s'épanouir. De toutes les relations qu'une personne entretient, la relation à soi est celle qui dure le plus longtemps. De la même manière qu'être en conflit avec autrui est désagréable, être en conflit avec soi ne peut être fonctionnel. De la même manière que prendre soin des relations aux autres est le meilleur moyen d'entretenir des relations constructives et satisfaisantes, prendre soin de la relation à soi serait fonctionnel. Dès lors, il s'agit de trouver des moyens pour favoriser un rapport à soi aidant. La gratitude envers soi, entre autres évidemment, peut participer au développement d'une relation à soi plus saine, apaisée et bienveillante. Il n'est pas entendu par là que la relation à soi devienne de manière univoque pleinement bienveillante : le geste de la gratitude envers soi ne vise qu'à rétablir un équilibre. A l'instar de la gratitude, il ne s'agit pas de voir uniquement le verre à moitié plein, mais plutôt de l'observer dans son entièreté. La gratitude envers soi peut aider les personnes à considérer ce qui est appréciable chez elles, ce qu'elles font pour elles, et le sens que cela a

pour elles. Cette démarche pouvant être difficile pour les personnes, il s'agirait de trouver les meilleures conditions pour faciliter une telle expérience et le développement d'un autre rapport à soi.

En quelque sorte, à travers l'étude de la gratitude envers soi, ce travail de thèse invite à considérer les ressources des personnes comme fondamentales à la santé mentale, dans toutes ses facettes. La gratitude envers soi peut être utile pour faire face aux situations difficiles, pour alléger ce qui peut l'être, et pour faire émerger de l'espoir là où il semble s'être éteint. Le geste proposé ici est celui d'inscrire en face des vulnérabilités psychologiques ou psychosociales des personnes, leurs capacités, ce qui fait qu'elles sont encore debout. S'appuyer sur les capacités, sur leurs ressources psychologiques mais aussi psychosociales permet de les aider à traverser ces périodes de vulnérabilités. La gratitude envers soi peut être une de ces ressources et à ce titre il semble qu'elle devrait être encouragée.

Plus globalement, la gratitude bouleverse les vies, change le regard des personnes sur le monde et sur elles-mêmes. A l'heure où les crises s'ajoutent les unes aux autres, être reconnaissant peut être une des clés pour retrouver un rapport fonctionnel à soi, aux autres et au Vivant. Dès lors, la réponse ne se trouve pas dans nos livres ou dans le progrès technique, mais dans les relations que l'on développe, à soi et au monde.

« J'aime quand on se dit merci, pardon, bravo

J'aime quand on crée un lien et que tout s'éclaircit

(...)

Parfois on me dit que je devrai avoir honte

Que c'est irréaliste de croire les gens capables d'être heureux devant tant d'injustices

Mais le constat que je fais, c'est que ce n'est pas de rage que l'on manque

Ce n'est pas de colère

C'est d'amour, de passion, envers le bien commun, que dis-je, envers la terre »

Ben Mazué, Pas très original (2020).

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Annexes

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1. Tableau détaillé de l'arbre thématique - Article 1

Table 1. Comparison of the themes of self-gratitude and pride experiences.

Categories	Thematic axis	Themes	Sub-themes	Self-gratitude %	Pride %
Activator situations	Actions	Benevolence and kindness	Taking care of oneself	2.60%	-
			Kindness toward oneself	1.50%	-
		(Altruism - for pride)	Kindness toward others	1.82%	0.56%
			Handing down knowledge and learning	-	0.15%
		Benefit	Positive consequences to one's actions	1.26%	1.03%
			Feeling of usefulness	0.87%	0.77%
		Cost of the action	Efforts	1.97%	3.29%
			Daily actions	0.55%	-
		Achievements / Accomplishments	Trivial actions	-	0.05%
			Success	1.34%	7.60%
		Social validation	Success and failure	0.16%	-
			Challenge	0.24%	0.92%
			To fulfill oneself	0.47%	3.29%
			To set high standards	-	0.36%
			Results beyond expectations	-	0.15%
			Social valorization	0.08%	4.42%
			To have external support	-	0.21%
			To be targeted by the gratitude of another one	-	0.15%
			To be trusted	-	0.10%
		Sense of coherence	Self-respect	2.13%	1.34%
			To take a good decision	1.58%	0.46%
	Mindset generating	Adversity	To listen to oneself	1.26%	-
			To go through the difficulties of life	0.55%	0.77%
		Self-development	To surpass oneself	0.71%	2.31%
			Perseverance	0.24%	1.44%
			To cope with stressful situations	-	0.77%
			Courage	-	0.62%
		Self-development	To make progress	-	0.98%
Characteristics of the experience	Attitudinal component	Attitudes toward oneself	Feeling of competence	-	1.18%
			Self-kindness	3.31%	0.46%
			To be loved by oneself	2.92%	0.21%
			Self-acceptance	3 %	0.10%
			Humility	0.24%	0.10%
			Self-compassion	1.66%	-
			Self-forgiveness	0.16%	-
	Emotional component	Pleasant emotions	Joy	3.79%	6.63%
			Pride	1.50%	-
			Gratitude	0.16%	0.67%
			Satisfaction	1.26%	2.52%
			Positive emotions	0.24%	0.05%
			Being moved	0.47%	0.36%

			Pleasure	0.08%	1.18%
			Excitement	-	1.08%
			Surprise	-	0.67%
			Self-gratitude	-	0.15%
		Pleasant feelings	Feeling of calming	3.55%	1.23%
			Feeling of comfort	1.26%	-
		Appreciation	Feeling of thankfulness	2.68%	-
			Savoring	0.39%	-
		Unpleasant emotions	Shame	-	0.26%
			Guilt	-	0.26%
			Awkwardness	-	0.26%
			Ambivalence	-	0.21%
		Feelings toward others	Feeling of superiority	-	0.67%
			Arrogance	-	0.72%
	Cognitive component	Becoming aware	To be connected to the present moment	0.16%	0.46%
			To redirect one's	0.47%	0.26%
			Introspection	1.58%	0.05%
		Appraisal process	Knowledge of oneself	0.39%	-
			Internal causal attribution	1.03%	1.75%
			To recognize one's value and action	-	1.03%
			Social comparison	-	0.72%
		Evaluation of other	Evaluation as a benefit	1.03%	-
			To recognize the involvement of other	-	0.26%
		Self-appraisal	To be fair with oneself	0.63%	-
			To recognize one's value	0.95%	-
			To recognize one's effort	0.47%	-
			To recognize one's life course	0.16%	-
	Behavioral component	Verbal expression	To thank oneself	4.26%	-
			Self-congratulation	0.79%	0.77%
			Positive thoughts	0.24%	0.26%
		Physical expression	To brag	-	0.10%
			To smile	0.71%	1.39%
			To weep / cry	0.24%	0.56%
			To exult	0.47%	1.28%
			To show the object of pride	-	2.52%
		Bodily expression	To laugh	-	0.26%
			Straighter posture	-	1.23%
			Chest stuck out	-	1.08%
			Deep breath	-	0.51%
			To be radiant	-	0.31%
	Physical sensations		Softness	2.21%	-
			Calm	1.89%	-
			Warmth	1.34%	0.82%
			Lightness	0.55%	0.31%
			Vigor	0.08%	2.98%
			Strengtgh	0.39%	1.90%
			Being alive	0.24%	0.36%
			Anchoring / integration	0.47%	0.46%
			Greatness	0.47%	0.87%
			Diffuse sensation	0.24%	0.05%
			Heart goes wilder	-	0.21%
			Near the heart	0.79%	-
			In the chest	0.32%	0.10%
			In the head	-	0.05%
Consequenc es	Global well being	Happiness	1.97%	2.31%	
			Well-being (unspecified)	-	1.18%

		Eudaimonic well-being	1.50%	-
		Harmony with oneself	4.81%	1.28%
		Plenitude	1.58%	0.62%
Positive reinforcement	To reward oneself	1.18%	-	
		To start again the behaviors	0.79%	1.34%
Attitude toward the future / Perception of the future	Optimism	Self-encouragement	1.03%	1.18%
		0.32%	0.41%	
Self-evaluation	Specific perception	Will to be fair	0.08%	
		Self-esteem	1.10%	2.31%
		Narcissism	0.32%	1.64%
	Global perception	Self-confidence	1.82%	3.03%
		Feeling of legitimacy	-	0.15%
Social connection	Attitude toward others	Opening toward others	0.87%	0.77%
		Isolation	-	0.05%
		Kindness toward others	0.24%	-
		Loving other people	0.16%	-
	Social behaviors	To share	0.47%	-
		To express gratitude	0.24%	-
Judgments	Cost	Hard to feel	1.18%	0.05%
		Easy	0.32%	-
	Intensity	Powerful / intense	0.71%	0.82%
		Soft and gentle	1.42%	-
		Deep emotion	0.32%	-
	Valence	Pleasant emotion	2.21%	1.64%
		Unpleasant emotion	-	0.26%
		Improper	-	0.15%
	Duration	Durable	0.55%	0.10%
		Ephemeral	0.08%	0.87%
	Inwardness	Private emotion	1.42%	0.77%
		Memorable	-	0.21%
	Reciprocity	Pure feeling / unconditional	0.39%	-
	Targets	Self-centered	0.16%	1.28%
		Someone else	-	0.56%
		Relationship	-	0.21%
	Occurrence conditions	After an action	-	0.51%
		Suddenly	-	0.05%
	Metaphor	Rooster	-	0.15%
NC			4.18%	2.41%

Note: The percentages of the themes of pride were calculated by merging the pride data set with pride themes of the comparison data set. The same procedure was performed to calculate the percentages of self-gratitude themes. NC: non-coded data

2. Analyses supplémentaires - Article 3

2.1. Analyse confirmatoire de la version française du Multi-Component Gratitude Measurement (étude 2)

Table 1.

Goodness-of-fit indices of the CFA for French version of MCGM (N = 299)

Model	χ^2/df	<i>p</i> value	CFI	TLI	RMSEA [90% CI]	SRMR
Model 1	-	-	-	-	-	-
Model 2	2.45	<.001	.88	.87	.076 [0.069; 0.084]	.094
Model 3	2.11	<.001	.91	.90	.067 [0.059; 0.074]	.067
Model 4	2.02	<.001	.92	.91	.063 [0.056; 0.071]	.062

Note: Model 1 could not be processed; Model 1: 29 items, 6 first-order factors, 3 second-order factors; Model 2: 26 items (deletion of items 7, 8, 12), 6 first-order factors, 3 second-order factors; Model 3: 26 items, 6 first-order factors; Model 4: 26 items, 6 first-order factors, covariation between items 1 and 2.

2.2. Complément aux données socio-démographiques de l'échantillon (étude 3)

Table 4.

Level of education in Study 3 sample (N = 207)

Highest Educational Qualification	N	%	Cumulated %
AS/A-level	38	18.4	18.4
Bachelors Degree	70	33.8	52.2
Doctorate	2	1.0	53.1
GCSE/O-level	19	9.2	62.3
Higher National Certificate (HNC)	5	2.4	64.7
Higher National Diploma (HND)/ Foundation	22	10.6	75.4
Masters/Postgraduate Study	33	15.9	91.3
None	1	0.5	91.8
Prefer not to say	1	0.5	92.3
Vocational qualification	16	7.7	100

Table 5.

Occupation in Study 3 sample (N = 207)

Occupation	N	%	Cumulated %
Casual workers	6	2.9	2.9
Higher managerial, administrative or professional	9	4.3	7.2
Intermediate managerial, administrative or	50	24.2	31.4
Other	3	1.4	32.9
Prefer not to say	3	1.4	34.3
Retired or Pensioner	11	5.3	39.6
Semi-skilled manual worker	13	6.3	45.9
Skilled manual worker	11	5.3	51.2
Student	18	8.7	59.9
Supervisory or clerical and junior managerial, administrative or professional	58	28	87.9
Unemployed	18	8.7	96.6
Unskilled manual worker	7	3.4	100

3. Caractéristiques socio-démographiques de l'échantillon final - Article 5

Tableau 1.

Socio-demographic characteristics of the remaining sample (N = 99)

	Number (%)
Gender	
Female	89 (89.9%)
Male	9 (9.1%)
Prefer not to answer	1 (1%)
Socio-professional category	
Craftsmen, traders, business owners	8 (8.3%)
Managers	43 (43.8%)
Intermediary professions	13 (13.5%)
Employees	19 (19.8%)
Retired people	2 (2.1%)
Jobseekers	2 (2.1%)
Students	10 (10.4%)
Level of education	
Below AS/A level	1 (1%)
AS/A level	5 (5.1%)
BTEC Higher National diploma	9 (9.1%)
Bachelors' degree	29 (29.3%)
Masters' degree or more	55 (55.6%)

Note: missing data for socio-professional category: N = 2

4. Caractéristiques socio-démographiques de l'échantillon final - Article 6 (étude 4)

Table 1.

Socio-demographic characteristics of the remaining sample in Study 4 (N = 84)

	Number (%)
Gender	
Female	69 (82.1%)
Male	14 (16.7%)
Non-binary	1 (1.2%)
Socio-professional category	
Craftsmen, traders, business owners	12 (14.4%)
Managers	22 (26.5%)
Intermediary professions	7 (8.4%)
Employees	7 (8.4%)
Retired people	1 (1.2%)
Jobseekers	4 (4.8%)
Students	30 (36.1%)
Level of education	
Below AS/A level	1 (1.2%)
AS/A level	10 (12%)
BTEC Higher National diploma	7 (8.4%)
Bachelors' degree	25 (29.8%)
Masters' degree or more	41 (48.8%)

Note: missing data for socio-professional category: N = 1

5. Validation et qualité psychométriques de l'échelle d'orientation vers le positif

Afin d'utiliser l'échelle d'orientation vers le positif lors de notre dernière étude, nous avons engagé un travail de validation des qualités psychométriques de l'échelle lors d'une étude annexe qui est résumée ci-dessous.

Définition du construit : capacité des personnes à percevoir, prêter attention et utiliser les aspects d'une situation, perçus comme positifs, et ce de manière générale ou bien pour faire face à des situations spécifiques.

Opérationnalisation du construit : les 16 items initiaux ont été déterminés par R. Shankland, I. Kotsou et C. André en 2015. Cependant, aucune étude à ce jour n'a identifié la structure factorielle de l'échelle, ni en a étudié les qualités psychométriques.

Méthode

Participants : Un total de 493 étudiants a complété l'étude. Un outlier multivarié a été identifié grâce à la distance de Mahalanobis : étant donné la taille de l'échantillon, ces données ont été supprimées. L'échantillon final comprend donc 492 participants. Les données d'outliers univariés identifiés grâce à une « box plot method » ont été winsorisées. L'âge moyen de l'échantillon est de 20.5 ans (ET = 3.43). Les personnes de genre féminin représentent une majorité de l'échantillon (86% vs. 13% genre masculin, vs. 1% autre). Quatre niveaux d'études sont représentés : L1 (26.5%), L2 (37.5%), L3 (26.3%) et M1 (9.8%).

Mesures :

- IPIP-NEO-120 : Inventaire de personnalité basé sur la théorie des Big 5
- RSE : Echelle d'estime de soi de Rosenberg
- PSS-14 : Echelle de stress perçu en 14 items

- WEMWBS : Echelle de bien-être mental de Warwick-Edimbourg
- DASS 21 : Echelle de dépression et d'anxiété
- OVP : Echelle d'orientation vers le positif

Procédure : questionnaire en ligne

Analyse des résultats : l'objectif de cette étude étant d'identifier la structure factorielle de l'échelle, la consistance interne de l'échelle ainsi que d'apporter des résultats préliminaires relatifs à sa validité, l'analyse des données se déroulera en trois étapes.

Dans un premier temps, des analyses factorielles exploratoires et confirmatoires seront effectuées. Pour ce faire, l'échantillon sera divisé en deux sous-échantillons de manière aléatoire. Une analyse factorielle exploratoire sera conduite sur le premier sous-échantillon (N = 244, 49.6%). Ensuite, une analyse factorielle confirmatoire sera conduite sur le second sous-échantillon (N = 248, 50.4%) dans un premier temps, puis, dans un second temps, sur l'ensemble de l'échantillon (N = 492). La taille de l'échantillon et le nombre d'items de l'échelle (i.e., 16 items) permettent une telle stratégie d'analyse. Cependant, il sera nécessaire de répliquer l'étude au sein d'un autre échantillon afin de confirmer davantage la robustesse du modèle.

Dans un second temps, la consistance interne de l'échelle sera éprouvée au travers de l'analyse des indices de Cronbach et de McDonald.

Dans un troisième temps, l'analyse des corrélations entre l'orientation vers le positif et les autres indicateurs cibles sera effectuée.

Résultats

Analyse factorielle exploratoire (N = 244)

Étape	Description de l'étape
Tentative n°1 :	
Extraction :	Méthode « Minimum residuals »
Rotation :	Oblimin. Nous avons opté pour une rotation oblique étant donné que si plusieurs facteurs apparaissent alors ils devraient être corrélés les uns aux autres.
Rétention :	Nombre de facteurs basé sur la « Parallel analysis » Assumption check : KMO et Bartlett's sphericity Factor loadings $\geq .30$ Additional output : factor summary, factors correlations, model fit measures, initial eigenvalues, scree plot

Interprétation	<p>Structure factorielle à 3 facteurs</p> <p>KMO = .917</p> <p>Bartlett : $\chi^2_{(120)} = 1979, p < .001$</p> <p>Modèle expliquant 53.9% de la variance</p> <p>L'incurvation de la courbe du scree plot suggère que l'inflexion s'opère entre le deuxième et troisième facteur. Cela reviendrait à retenir deux facteurs.</p>
2^{ème} tentative	
Extraction :	Méthode « Minimum residuals »
Rotation :	Oblimin
Rétention	<p>Méthode « Fixed factors » = 2</p> <p>Critères de rétention identiques</p>
Interprétation	<p>Modèle expliquant 49.3% de la variance</p> <p>Cependant, les items OVP2, OVP6 et OVP15 présentent des loadings <0.5 sur le facteur 1 et de même que l'item OVP16 sur le Facteur 2.</p> <p>Nous préconisons l'abandon de ces items pour améliorer le modèle</p>
3^{ème} tentative	
Extraction :	Méthode « Minimum residuals »
Rotation :	Oblimin
Rétention	<p>Méthode « Fixed factors » = 2</p> <p>12 items</p> <p>Critères de rétention identiques</p>
Interprétation	<p>Modèle expliquant 53.1% de la variance</p> <p>KMO = .90</p> <p>Bartlett : $\chi^2_{(66)} = 1431, p < .001$</p> <p>Bon modèle.</p> <p>Cependant, l'item 14 est la version inverse de l'item 9 et présente un loading de -.50 sur le facteur 2. Nous préconisons l'abandon de cet item à des fins de parcimonie, si cela ne dégrade pas le modèle.</p>
4^{ème} tentative	
Extraction :	Méthode « Minimum residuals »
Rotation :	Oblimin
Rétention	<p>Méthode « Fixed factors » = 2</p> <p>11 items</p> <p>Critères de rétention identiques</p>
Interprétation	<p>Modèle expliquant 54.3% de la variance</p> <p>KMO = .89</p> <p>Bartlett : $\chi^2_{(55)} = 1298, p < .001$</p> <p>Le facteur 1 comporte 7 items (34% de la variance)</p> <p>Le facteur 2 comporte 4 items (20.3% de la variance)</p> <p>Nous validons ce modèle pour une échelle OVP à 11 items.</p>

Analyse factorielle confirmatoire n°1 (N = 248)

Modèles	Caractéristiques	χ^2/DF	CFI	TLI	RMSEA	SRMR
Modèle 1	2 facteurs : Facteur 1 : 7 items Facteurs 2 : 4 items	123/43 = 2.86, $p < .001$	.94	.92	.087	.047
Conclusions Modèle 1						
Facteur 1 et Facteur 2 covariant négativement : $r = -.797, p < .001$ Indices de fit : CFI excellent ; TLI excellent ; RMSEA limite ; SRMR acceptable Cependant, une correction est à apporter : <ul style="list-style-type: none"> • Items OVP1 et OVP3 covariant. Ajout de la covariation dans le modèle • Items OVP3 et OVP5 covariant. Ajout de la covariation dans le modèle Construction d'un modèle 2 sur la base de ces modifications. Respécification du modèle						
Modèles	Caractéristiques	χ^2/DF	CFI	TLI	RMSEA	SRMR
Modèle 2	2 facteurs : Facteur 1 : 7 items Facteurs 2 : 4 items Covariation items OVP1 et OVP3 OVP3 et OVP5	83.2/41 = 2.03, $p < .001$	.97	.96	.0645	.0424
Conclusions Modèle 2						
Facteur 1 et Facteur 2 covariant à $-.785, p < .001$ Indices de fit : CFI excellent ; TLI excellent ; RMSEA bon ; SRMR bon Validation de ce modèle						

Analyse factorielle confirmatoire n°2 (N = 492)

Modèles	Caractéristiques	χ^2/DF	CFI	TLI	RMSEA	SRMR
Modèle 1	2 facteurs : Facteur 1 : 7 items Facteurs 2 : 4 items Covariation items OVP1 et OVP3 OVP3 et OVP5	104/41 = 2.54, $p < .001$	.975	.967	.056	.032
Conclusions Modèle 1						
Facteur 1 et Facteur 2 covariant à $-.694, p < .001$ Indices de fit : CFI excellent ; TLI excellent ; RMSEA bon ; SRMR bon Validation de ce modèle						

Indices de fidélité : alpha de Cronbach, Omega de McDonald

	OVP Total	OVP Facteur 1	OVP Facteur 2
α	.90	.88	.82
ω	.90	.88	.82

Validité : analyse des corrélations

	OVP_Total	OVP_Facteur1	OVP_Facteur2
OVP_Total	—		
OVP_Facteur1	0.932***	—	
OVP_Facteur2	-0.854***	-0.608***	—
Neuroticisme	-0.672***	-0.590***	0.624***
Extraversion	0.447***	0.455***	-0.327***
Ouverture	0.152***	0.160***	-0.103*
Agréabilité	0.218***	0.200***	-0.191***
Conscience	0.267***	0.238***	-0.243***
RSE	0.571***	0.506***	-0.531***
PSS14	-0.601***	-0.555***	0.523***
WEMWBS	0.557***	0.551***	-0.431***
DASS_Anxiété-Stress	-0.520***	-0.430***	0.523***
DASS_Dépression	-0.537***	-0.480***	0.487***
DASS_ManifestationPhysio	-0.296***	-0.222***	0.332***

Note : * $p < .05$, *** $p < .001$; OVP = Orientation vers le positif ; Neuroticisme, Extraversion, Ouverture, Agréabilité, Conscience = Facteurs du IPIP-NEO-120 ; RSE = Echelle d'estime de soi de Rosenberg ; PSS14 = Echelle de stress perçu ; WEMWBS = Echelle de bien-être mental ; DASS_Anxiété-Stress / DASS_Dépression / DASS_ManifestationPhysio = facteurs de la DASS.

Conclusions majeures

- La version finale de l'échelle est composée de 11 items.
- Un modèle bifactoriel a été mis en évidence
 - Facteur 1 : 7 items évaluant la capacité à percevoir, prêter attention et utiliser les informations perçues comme positives de manière générale et en situations spécifiques ;
 - Facteur 2 : 4 items évaluant la capacité à percevoir davantage et à plus prêter attention aux informations perçues comme négatives, de manière générale.

- Les indices de fidélité sont satisfaisants, pour l'utilisation de l'échelle via un score total ou bien par facteur.
- Les résultats vont dans le sens attendu concernant la validité de l'échelle. Il a été observé :
 - Une corrélation négative et forte avec le neuroticisme, signifiant que plus les personnes témoignent d'une orientation vers le positif, moins elles rapportent expérimenter des vécus désagréables ;
 - Une corrélation positive et modérée avec l'extraversion, signifiant que plus une personne aurait tendance à se tourner vers l'extérieur, plus elle rapporterait une forte orientation vers le positif. Ce résultat fait sens au regard du caractère exogène des items ;
 - Des corrélations positives et fortes avec l'estime de soi et le bien-être mental ;
 - Des corrélations négatives et fortes avec le stress, l'anxiété et la dépression.
- En substance, l'échelle d'orientation vers le positif peut être utilisée. Il est cependant à noter que de plus amples analyses du modèle factoriel seraient nécessaires. Les résultats rapportés ci-dessus semblent indiquer l'orientation vers le positif comme un déterminant de la santé mentale. Des recherches sont à mener en ce sens.

6. Echelles utilisées

Echelle de gratitude : Questionnaire de Gratitude - 5 items (version française)

Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord, selon l'échelle suivante :

Fortement en désaccord	En désaccord	Légèrement en désaccord	ni d'accord, ni en désaccord	Légèrement en accord	En accord	Fortement en accord
1	2	3	4	5	6	7

J'ai de nombreuses raisons d'être reconnaissant(e) dans la vie.
Si je devais énumérer toutes les choses pour lesquelles je suis reconnaissant(e), la liste serait très longue.
Quand je regarde le monde qui m'entoure, je ne vois pas beaucoup de raisons d'être reconnaissant(e).*
Je suis reconnaissant(e) envers une grande diversité de personnes.
En grandissant, je me trouve davantage capable d'apprécier les personnes, les événements et les situations qui ont fait partie de ma vie.

Note : * item inversé

Echelle de gratitude : Multi-Component Gratitude Measurement (version française)

Partie 1 : Scénarios de gratitude

Indiquez le degré de gratitude que vous ressentez dans cette situation sur une échelle de 0 à 100.

0 = pas du tout reconnaissant ; 100 = le plus reconnaissant que vous pourriez être

Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat.
Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat. Votre collègue vous a nommé.e parce qu'elle veut que vous lui rendiez la pareille en l'aidant avec sa propre
Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat. Votre collègue a dû passer un long moment à remplir le formulaire de nomination en dehors de son temps de
Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat. Finalement, vous ne remportez pas la récompense.
Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat. Vous ne vous entendez pas bien avec cette collègue et vous savez qu'elle vous a nommé.e uniquement parce qu'elle savait que cela vous mettrait dans l'embarras.
Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat. Vous ne voulez pas gagner cette récompense et auriez préféré ne pas avoir été nommé.e.
Une collègue vous a nommé.e pour recevoir une récompense au travail. Si vous gagnez, vous serez reconnu.e pour votre travail et recevrez un bon d'achat. Vous vous sentez reconnaissant.e que votre collègue vous ait nommé.e mais vous vous sentez également mal à l'aise maintenant que vous lui êtes redevable.

Partie 2 : Items de l'échelle

Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord, selon l'échelle suivante :

Fortement en désaccord	En désaccord	Légèrement en désaccord	ni d'accord, ni en désaccord	Légèrement en accord	En accord	Fortement en accord
1	2	3	4	5	6	7

Items	Facteur
Il y a beaucoup de gens envers lesquels je me sens reconnaissant.e pour ce qu'ils ont fait pour moi	1
Il y a beaucoup de gens pour lesquels je me sens reconnaissant.e	1
Je me sens reconnaissant.e du soutien de beaucoup de gens dans mon parcours de vie	1
Je me sens reconnaissant.e pour les personnes présentes dans ma vie	1
Cela me rend heureux de penser à tout ce pour quoi je dois être reconnaissant.e	1
Il y a beaucoup de choses pour lesquelles je suis reconnaissant.e	1
La gratitude doit être réservée aux personnes qui ne veulent rien en retour *	2
La gratitude doit être réservée aux personnes qui ont l'intention de vous apporter un bienfait *	2
Je montre ma gratitude seulement aux personnes qui m'ont apporté un bienfait sans ne rien vouloir en retour *	2
J'éprouve de la gratitude seulement pour les choses qui ne me sont pas dues *	2
J'éprouve de la gratitude seulement envers les gens qui ont clairement eu l'intention de m'apporter un bienfait *	2
Je me sens reconnaissant.e seulement quand le bénéfice reçu a une véritable valeur pour moi	2
J'oublie de faire savoir aux autres à quel point je me sens reconnaissant.e envers eux *	3
J'oublie de réfléchir aux choses pour lesquelles je suis reconnaissant.e *	3
Je ne me rends pas compte à quel point je dois être reconnaissant.e *	3
J'oublie de me rappeler qu'il y a tant de choses dans la vie pour lesquelles je peux être reconnaissant.e *	3
Je prends le temps de reconnaître toutes les bonnes choses que j'ai dans ma vie	4
Je reconnais combien il y a de choses pour lesquelles je dois ressentir de la gratitude	4
Je prends le temps de penser à toutes les choses pour lesquelles je suis reconnaissant.e	4
Je réfléchis à toutes les bonnes choses que j'ai	4
Je me rappelle des bienfaits que j'ai reçus	4
Remercier les autres est une priorité pour moi	5
J'exprime mes remerciements à ceux qui m'aident	5
Je remarque les gens qui sont bienveillants envers moi	5
Je fais de mon mieux pour remercier les autres de leur aide	5
Je ne pense pas qu'il soit nécessaire d'exprimer sa gratitude aux autres *	6
Je considère qu'il est important de remercier sincèrement les gens pour l'aide qu'ils me donnent	6
Je considère que la gratitude est une valeur importante à avoir	6
Il est important de reconnaître la bienveillance des autres personnes	6

Note : * items inversés ; Facteur 1 = Sentiment de gratitude ; Facteur 2 = Attitude relative au caractère approprié de la gratitude ; Facteur 3 = Manquements comportementaux ; Facteur 4 = Rituels / reconnaissance du bienfait ; Facteur 5 = Expressions de gratitude ; Facteur 6 = Attitudes de gratitude

Echelle de gratitude envers soi (version française)

Consigne : Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord, selon l'échelle suivante :

Fortement en désaccord	En désaccord	Légèrement en désaccord	Ni d'accord ni en désaccord	Légèrement en accord	En accord	Fortement en accord
1	2	3	4	5	6	7

N° item	Item	Facteur
1	Prendre soin de moi est une forme d'expression de ma gratitude envers moi-même	1
2	Quand je ressens de la gratitude envers moi-même, je souris	1
3	Prendre du recul sur les choses me permet d'éprouver de la gratitude envers moi-même	1
4	Il m'est difficile de ressentir de la gratitude envers moi-même *	2
5	Quand je fais quelque chose pour moi, je ressens rarement de la gratitude envers moi-même *	2
6	Je suis reconnaissant envers moi-même pour mes réussites mais aussi pour mes erreurs	1
7	Je ressens de la gratitude envers moi-même pour avoir persévéré dans mes projets	1
8	J'oublie de me remercier ou de me féliciter pour les bienfaits que j'ai provoqués *	2
9	Il y a très peu de choses pour lesquelles je ressens de la gratitude envers moi-même *	2
10	J'oublie de ressentir de la gratitude envers moi-même pour les choses que je fais *	2
11	Je suis peu fréquemment reconnaissant.e envers moi-même *	2
12	J'éprouve fortement de la gratitude envers moi-même pour m'être relevé.e après avoir vécu des moments difficiles	1
13	Je suis reconnaissant.e envers moi-même lorsque je pense aux choses que j'ai faites dans ma vie	1
14	Il est très difficile de penser aux choses pour lesquelles je suis reconnaissant.e envers moi-même *	2
15	Je suis rarement reconnaissant.e envers moi-même pour les efforts que j'ai fournis *	2
16	Je ne sais pas comment exprimer ma gratitude envers moi-même *	2

17	Plus je réfléchis aux choses que j'ai accomplies, plus je ressens de la gratitude envers moi-même	1
18	Il est coûteux de penser à des choses pour lesquelles je ressens de la gratitude envers moi-même *	2
19	Je suis reconnaissant.e envers moi-même pour les actes de bienveillance à mon égard	1
20	Je me remercie pour être fidèle à mes valeurs	1
21	Se remercier pour quelque chose que j'ai fait est inhabituel pour moi *	2
22	Je pense rarement aux actions que j'ai faites dans ma vie et pour lesquelles je pourrais ressentir de la gratitude envers moi-même *	2

Note : * items inversés ; Facteur 1 = Expérience de gratitude envers soi ; Facteur 2 = Coût de l'expérience

Echelle de gratitude envers soi (version anglaise)

Instruction: For each statement, please indicate how much you agree or disagree with it, according to the scale below:

Strongly disagree	Disagree	Slightly disagree	Neutral	Slightly agree	Agree	Strongly agree
1	2	3	4	5	6	7

N° item	Items	Factor
1	Taking care of myself is one way to express my gratitude towards myself.	1
2	When I feel gratitude towards myself, I smile.	1
3	Taking some distance from things allows me to feel gratitude towards myself.	1
4	It is difficult for me to feel gratitude towards myself. *	2
5	When I do something for myself, I rarely feel gratitude towards myself. *	2
6	I am grateful towards myself for my successes and mistakes too.	1
7	I feel gratitude towards myself for having persevered in my projects	1
8	I forget to thank myself or congratulate myself for good things I have made come about. *	2
9	There are very few things for which I feel gratitude towards myself. *	2
10	I forget to feel gratitude towards myself for things that I do. *	2
11	I am not frequently grateful towards myself *	2
12	I strongly feel gratitude towards myself for having picked myself up after difficult times.	1
13	I feel appreciation towards myself when I think of the things I've done in life.	1
14	It is very difficult to think of things for which I am grateful towards myself *	2
15	I am rarely grateful towards myself for efforts I have made *	2
16	I don't know how to express gratitude towards myself. *	2

17	The more I think of things I have accomplished, the more I feel gratitude towards myself.	1
18	It is difficult to think of things for which I feel gratitude towards myself. *	2
19	I feel gratitude towards myself for kind actions towards myself	1
20	I thank myself for being faithful to my values.	1
21	Thanking myself for something I've done is unusual for me. *	2
22	I rarely think of things I've done in my life that I could feel gratitude towards myself for. *	2

Note : * items inversés ; Facteur 1 = Expérience de gratitude envers soi ; Facteur 2 = Coût de l'expérience

Echelle d'optimisme : Life Orientation Test - Revised (version française)

Répondez aux questions ci-dessous en les appliquant à vous-même à l'aide de l'échelle suivante :

Totalement en désaccord	Plutôt en désaccord	Neutre	Plutôt d'accord	Totalement d'accord
1	2	3	4	5

Soyez le plus honnête possible en répondant au questionnaire, sans laisser votre réponse à une question influencer vos réponses à d'autres questions. Il n'y a pas de bonnes ou mauvaises réponses.

N° item	Items	Factor
1	Dans les moments d'incertitude, je m'attends habituellement au mieux	1
2	J'ai de la facilité à me détendre	Filler
3	S'il y a des chances que ça aille mal pour moi, ça ira mal *	1
4	Je suis toujours optimiste face à mon avenir	1
5	J'apprécie beaucoup mes amis(es)	Filler
6	C'est important pour moi de me tenir occupé	Filler
7	Je ne m'attends presque jamais à ce que les choses aillent comme je le voudrais *	1
8	Je ne me fâche pas très facilement	Filler
9	Je m'attends rarement à ce que de bonnes choses m'arrivent *	2
10	Dans l'ensemble, je m'attends à ce que plus de bonnes choses m'arrivent que de mauvaises.	2

Note : * items inversés ; Facteur 1 = Optimisme ; Filler = items leures

Echelle de coping : Ways of Coping Checklist (version française)

Consigne : Indiquez pour chacune des réactions suivantes, si vous l'utilisez généralement pour faire face à un problème. Il suffit d'entourer la réponse qui correspond le mieux à votre réaction habituelle.

Non	Plutôt non	Plutôt oui	Oui
1	2	3	4

Items	Facteur
1. J'établis un plan d'action et je le suis	1
2. Je souhaite que la situation disparaisse ou finisse	2
3. Je parle à quelqu'un de ce que je ressens	3
4. Je me bats pour ce que je veux	1
5. Je souhaite pouvoir changer ce qui arrive	2
6. Je sollicite l'aide d'un professionnel et je fais ce qu'on me conseille	3
7. Je change positivement	1
8. Je me sens mal de ne pouvoir éviter le problème	2
9. Je demande des conseils à une personne digne de respect et je les suis	3
10. Je prends les choses une par une	1
11. J'espère qu'un miracle se produise	2
12. Je discute avec quelqu'un pour en savoir plus au sujet de la situation	3
13. Je me concentre sur un aspect positif qui peut apparaître après	1
14. Je me culpabilise	2
15. Je contiens (garde pour moi) mes émotions *	3
16. Je sors plus fort(e) de la situation	1
17. Je pense à des choses irréelles ou fantastiques pour me sentir mieux	2
18. Je parle avec quelqu'un qui peut agir concrètement au sujet du problème	3
19. Je change des choses pour que tout puisse bien finir	1
20. J'essaie de tout oublier	2
21. J'essaie de ne pas m'isoler	3
22. J'essaie de ne pas agir de manière précipitée ou de suivre la première idée	1
23. Je souhaite pouvoir changer d'attitude	2
24. J'accepte la sympathie et la compréhension de quelqu'un	3
25. Je trouve une ou deux solutions au problème	1
26. Je me critique ou sermonne	2
27. Je sais ce qu'il faut faire aussi je redouble d'effort et je fais tout mon possible pour y arriver	1

Note : * item inversé ; Facteur 1 = Coping centré problème ; Facteur 2 = Coping centré émotion ; Facteur 3 = Coping centré soutien social

Echelle de satisfaction de vie : Satisfaction With Life Scale (version française)

Consigne : Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord, selon l'échelle suivante :

Fortement en désaccord	En désaccord	Légèrement en désaccord	Ni d'accord ni en désaccord	Légèrement en accord	En accord	Fortement en accord
1	2	3	4	5	6	7

En général :
1. En général, ma vie correspond de près à mes idéaux.
2. Mes conditions de vie sont excellentes.
3. Je suis satisfait (-e) de ma vie.
4. Jusqu'à maintenant, j'ai obtenu les choses importantes que je voulais de la vie.
5. Si je pouvais recommencer ma vie, je n' y changerais presque rien.

Echelle d'anxiété : State and Trait Anxiety Inventory (version française)

Consigne : Lisez chaque phrase, puis reportez le numéro correspondant le mieux à ce que vous ressentez généralement. Indiquez la réponse qui décrit le mieux vos sentiments habituels.

Presque jamais	Quelquefois	Souvent	Presque toujours
1	2	3	4

1. Je me sens de bonne humeur, aimable *
2. Je me sens nerveux(se) et agité(e)
3. Je me sens content(e) *
4. Je voudrais être aussi heureux(se) que les autres semblent l'être
5. J'ai un sentiment d'échec
6. Je me sens reposé(e) *
7. J'ai tout mon sang-froid *
8. J'ai l'impression que les difficultés s'accumulent à un tel point que je ne peux plus les surmonter
9. Je m'inquiète à propos de choses sans importance
10. Je suis heureux(se) *
11. J'ai des pensées qui me perturbent
12. Je manque de confiance en moi
13. Je me sens sans inquiétude, en sécurité, en sûreté *
14. Je prends facilement des décisions *
15. Je me sens incompetent(e), pas à la hauteur
16. Je suis satisfait(e) *
17. Des idées sans importance trotant dans ma tête me dérangent
18. Je prends les déceptions tellement à coeur que je les oublie difficilement
19. Je suis une personne posée, solide, stable *
20. Je deviens tendu(e) et agité(e) quand je réfléchis à mes soucis

Note : * items inversés

Echelle de dépression : Center of Epidemiological Studies - Depression (version française)

Les impressions suivantes sont ressenties par la plupart des gens. Indiquez pour chaque sentiment ou comportement présenté de cette liste, combien de fois vous les avez éprouvés durant la semaine qui vient de passer. Pour chaque affirmation, cochez la case qui vous correspond.

Jamais, très rarement (moins d'un jour)	Occasionnellement (1 à 2 jours)	Assez souvent (3 à 4 jours)	Fréquemment, tout le temps (5 à 7 jours)
0	1	2	3

Items	Facteur
1. J'ai été contrarié(e) par des choses qui d'habitude ne me dérangent pas	1
2. Je n'ai pas eu envie de manger, j'ai manqué d'appétit	1
3. J'ai eu l'impression que je ne pouvais pas sortir du cafard, même avec l'aide de ma famille et de mes amis	2
4. J'ai eu le sentiment d'être aussi bien que les autres *	3
5. J'ai eu du mal à me concentrer sur ce que je faisais	1
6. Je me suis senti(e) déprimé(e)	2
7. J'ai eu l'impression que toute action me demandait un effort	1
8. J'ai été confiant(e) en l'avenir *	3
9. J'ai pensé que ma vie était un échec	2
10. Je me suis senti(e) craintif(ve)	2
11. Mon sommeil n'a pas été bon	1
12. J'ai été heureux(se) *	3
13. J'ai parlé moins que d'habitude	1
14. Je me suis senti(e) seul(e)	2
15. Les autres ont été hostiles envers moi	4
16. J'ai profité de la vie *	3
17. J'ai eu des crises de larmes	2
18. Je me suis senti(e) triste	2
19. J'ai eu l'impression que les gens ne m'aimaient pas	4
20. J'ai manqué d'entrain	1

Note : * items inversés ; Facteur 1 = Ralentissement ; Facteur 2 = Affects dépressifs ; Facteur 3 = Affects positifs ; Facteur 4 = dérèglements interpersonnels

Echelle de tracas quotidiens : Daily Hassles Scale Revised (version française)

Consigne : voici une liste de tracas pouvant survenir dans votre vie quotidienne de façon plus ou moins fréquente et provoquant une gêne variable. Répondez spontanément en indiquant les tracas rencontrés sur une période de 3 mois de votre vie universitaire.

Colonne 1 : évaluez la gêne ressentie (de 0 à 3)

Pas du tout gêné	Faiblement gêné	Moyennement gêné	Fortement gêné
0	1	2	3

Colonne 2 : Estimez la fréquence du problème évoqué (de 0 à 3)

Jamais	Parfois	Modérément	Souvent
0	1	2	3

Si vous n'êtes jamais confronté au tracas évoqué, entourez 0 en fréquence et en gêne

1	être malade (maladie bénigne, maux de tête, maux de ventre,...)
2	ne pas avoir envie d'assister aux cours
3	être préoccupé par l'obtention d'un travail saisonnier ou d'un « job »
4	s'occuper des tâches ménagères
5	avoir peur du chômage à la fin des études
6	subir les grèves des transports en commun
7	être préoccupé pour sa famille ou pour ses amis (maladie, accident,...)
8	être sensible à l'indifférence, l'intolérance du monde moderne
9	avoir des difficultés pour gérer son emploi du temps
10	ne pas être satisfait de son apparence physique
11	avoir des difficultés pour se lever le matin
12	être ennuyé par la personnalité ou le comportement d'un proche
13	se sentir inutile
14	ne pas pouvoir regarder la télévision ou écouter de la musique
15	être pris dans les embouteillages
16	avoir peur de s'être trompé dans le choix des études
17	manquer d'argent
18	ne pas comprendre certains événements sociaux (conflits, guerre)
19	se sentir isolé
20	être inquiet au sujet de l'évolution de la société
21	déménager
22	appréhender les examens
23	faire les courses
24	avoir des craintes au sujet d'une maladie grave (cancer, SIDA,...)
25	subir des dégâts matériels (dégâts des eaux, incendie,...)

26	souffrir de l'éloignement d'un être cher
27	ne pas se sentir en sécurité
28	être mal dans sa peau
29	se sentir fatigué
30	redouter d'obtenir un travail ne correspondant pas à l'enseignement acquis
31	ne pas avoir de revenus stables
32	être confronté à des situations conflictuelles
33	avoir des problèmes de voiture (panne, entretien, vidange,...)
34	ne pas être satisfait de sa vie affective
35	ne pas avoir envie de travailler chez soi
36	être ennuyé par les bruits environnants
37	ne pas tolérer les conditions liées aux transports en commun (retard, bus ou métro bondé)
38	ne pas être compris par les autres ou ne pas comprendre les autres
39	se sentir impuissant face à la misère
40	subir une répartition non équitable des tâches en concubinage ou en famille
41	avoir trop de travail universitaire et/ou salarié
42	être préoccupé (ou confronté) par des problèmes de drogue, de violence, de délinquance...
43	appréhender des journées où rien n'est prévu
44	avoir des problèmes de sommeil
45	ne pas être satisfait de la température de votre lieu de vie (problèmes de chauffage)
46	ne pas avoir assez d'amis
47	avoir une alimentation mal équilibrée
48	être contraint à respecter des horaires
49	ne pas être indépendant matériellement et financièrement
50	perdre des affaires (clés, agenda,...)
51	être inquiet au sujet des contraintes futures imposées par le monde du travail
52	être victime de vol, d'agression (injures, manque de respect, incivilités)
53	être dépassé par l'agitation urbaine
54	se sentir limité dans ses compétences de base (orthographe, maths, langue vivante)
55	manquer d'intimité (promiscuité, vivre à plusieurs,...)
56	fumer trop
57	se rendre dans des endroits où il y a beaucoup de monde (métro, magasins)
58	ne pas avoir le temps de faire ce qu'on voudrait faire
59	avoir des trous de mémoire
60	ne pas être à l'aise avec certaines personnes
61	consommer trop d'alcool
62	craindre de ne pas avoir les capacités nécessaires pour réussir ses études
63	devoir remplir des papiers administratifs ou se rendre dans des administrations
64	devoir attendre (quelqu'un, chez le médecin,...)
65	s'adapter à la vie étudiante (nouvelle méthode de travail et/ou nouveau logement...)

Echelle de fierté : Authentic and Hubristic Pride Proneness Scale (version française)

Consigne : Pour chaque adjectif ci-dessous, merci d'indiquer à quel point vous vous sentez généralement ainsi, selon l'échelle suivante :

Pas du tout				Extrêmement
1	2	3	4	5

Items	Facteur
1. En général, je me sens accompli(e)	1
2. En général, je me sens arrogant(e)	2
3. En général, je me sens confiant(e)	1
4. En général, je me sens comblé(e)	1
5. En général, je me sens productif(ve)	1
6. En général, je me sens méprisant(e)	2
7. En général, je me sens vaniteux(se)	2
8. En général, je me sens prétentieux(se)	2
9. En général, je me sens égoïste	2
10. En général, je sens que je réussis	1
11. En général, je me sens supérieur(e)	2
12. En général, je me sens hautain(e)	2
13. En général, je sens que j'ai de l'estime pour moi	1
14. En général, je me sens couronné(e) de succès	1

Note : Facteur 1 = Echelle de fierté authentique ; Facteur 2 = Echelle de fierté hubristique

Echelle d'affects positifs et négatifs : Positive and Negative Affect Schedule (version française)

Consigne : Ce questionnaire contient des adjectifs qui décrivent des sentiments et des émotions. Lisez chacun des adjectifs. Pour chacun de ces adjectifs, indiquez à quel point il décrit comment vous vous sentez présentement. Pour ce faire, vous devez utiliser le choix de réponses suivant :

Très peu ou pas du tout	Peu	Modérément	Beaucoup	Enormément
1	2	3	4	5

Items	Facteur
1. Intéressé(e)	1
2. Angoissé(e)	2
3. Excité(e)	1
4. Fâché(e)	2
5. Fort(e)	1
6. Coupable	2
7. Effrayé(e)	2
8. Hostile	2
9. Enthousiaste	1
10. Fier(ère)	1
11. Irrité(e)	2
12. Alert(e)	1
13. Honteux(se)	2
14. Inspiré(e)	1
15. Nerveux(se)	2
16. Déterminé(e)	1
17. Attentif(ve)	1
18. Agité(e)	2
19. Actif(ve)	1
20. Craintif(ve)	2

Note : Facteur 1 = Echelle d'affectivité positive ; Facteur 2 = Echelle d'affectivité négative

Echelle d'auto-compassion : Self-compassion Scale (version française)

Consigne : Lisez attentivement chaque énoncé avant de répondre. Indiquez à quelle fréquence vous vous comportez de cette façon, en utilisant l'échelle de 1 à 5.

Presque jamais				Presque toujours
1	2	3	4	5

Items	Facteur
1. Je désapprouve et juge mes propres défauts et insuffisances *	2
2. Lorsque je me sens mal, j'ai tendance à être obsédé(e) et à focaliser sur tout ce qui ne va pas *	6
3. Quand les choses vont mal pour moi, je vois ces difficultés comme faisant partie de la vie que chacun traverse	3
4. Quand je pense à mes insuffisances, je me sens différent(e) et coupé(e) du reste du monde. *	4
5. J'essaie d'être aimant(e) envers moi-même quand je souffre.	1
6. Quand j'échoue à quelque chose d'important pour moi, je suis envahi(e) par un sentiment de ne pas être à la hauteur. *	6
7. Quand je me sens déprimé(e), je me rappelle qu'il y a beaucoup d'autres personnes dans le monde qui ressentent la même chose.	3
8. Quand les choses vont vraiment mal, j'ai tendance à être dur(e) envers moi-même. *	2
9. Quand quelque chose me contrarie, j'essaie de garder mes émotions en équilibre.	5
10. Quand je ne me sens pas à la hauteur d'une quelconque façon, j'essaie de me rappeler que ce sentiment est partagé par la plupart des gens.	3
11. Je suis intolérant(e) et impatient(e) envers les aspects de ma personnalité que je n'aime pas. *	2
12. Quand je traverse une période très difficile, je me donne le soin et la tendresse dont j'ai besoin.	1
13. Quand je me sens mal, j'ai tendance à avoir l'impression que les autres sont plus heureux que moi. *	4
14. Quand quelque chose de douloureux se produit, j'essaie d'avoir une vision équilibrée de la situation.	5
15. J'essaie de voir mes défauts comme faisant partie de la condition humaine.	3
16. Quand je vois des aspects de moi-même que je n'aime pas, je me critique. *	2
17. Quand j'échoue à quelque chose d'important pour moi, j'essaie de garder les choses en perspective.	5
18. Quand c'est vraiment difficile pour moi, j'ai tendance à penser que la vie est plus facile pour les autres. *	4
19. Je suis bienveillant(e) envers moi-même quand je souffre.	1

20. Quand quelque chose me perturbe, je me laisse emporter par mes sentiments *	6
21. Je suis dur(e) envers moi- même quand je ressens de la souffrance. *	2
22. Quand je suis déprimé(e), je cherche à approcher mes sentiments avec curiosité et ouverture	5
23. Je suis tolérant(e) avec mes propres défauts et insuffisances.	1
24. Quand quelque chose de douloureux se produit, j'ai tendance à donner une importance hors de proportion à l'incident. *	6
25. Quand j'échoue à quelque chose d'important pour moi, j'ai tendance à me sentir seul(e) dans mon échec. *	4
26. J'essaye d'être compréhensif(ve) et patient(e) envers les aspects de ma personnalité que je n'aime pas.	1

Note : * items inversés ; Facteur 1 = Auto-bienveillance ; Facteur 2 = Auto-jugements ; Facteur 3 = Commune humanité ; Facteur 4 = Isolation ; Facteur 5 = Mindfulness ; Facteur 6 = Sur-identification

Echelle de bonheur : Subjective Happiness Scale (version française)

Consigne : Pour chacune des phrases qui suivent, veuillez indiquer le chiffre de l'échelle qui vous correspond le mieux.

Une personne pas très heureuse						Une personne très heureuse
1	2	3	4	5	6	7

1. En général, je me considère comme :
2. Comparé à la plupart de mes connaissances, je me considère comme :

Consigne : Pour chacune des questions qui suivent, veuillez indiquer le chiffre de l'échelle qui vous correspond le mieux.

S'applique tout à fait à moi						Ne s'applique pas du tout à moi
1	2	3	4	5	6	7

1. Certaines personnes sont très heureuses d'une manière générale. Elles apprécient la vie quoi qu'il arrive, tirant le meilleur de chaque situation. Dans quelle mesure cette description s'applique-t-elle à vous ? *
2. Certaines personnes ne sont pas très heureuses d'une manière générale. Bien qu'elles ne soient pas déprimées, elles n'ont jamais l'air aussi heureuses que ce qu'elles pourraient être. Dans quelle mesure cette description s'applique-t-elle à vous ? *

Note : * items inversés

Echelle de bien-être global : Warwick-Edinburgh Mental Well-Being Scale (version française)

Consigne : Les affirmations ci-dessous concernent vos sensations et vos pensées. Cochez la case qui correspond le mieux à votre vécu durant les deux dernières semaines.

Jamais	Rarement	Parfois	Souvent	Tout le temps
1	2	3	4	5

Items
1. Je me suis senti(e) optimiste quant à l'avenir
2. Je me suis senti(e) utile
3. Je me suis senti(e) détendu(e)
4. Je me suis senti(e) intéressé(e) par les autres
5. J'ai eu de l'énergie à dépenser
6. J'ai bien résolu les problèmes auxquels j'ai été confronté
7. Ma pensée était claire
8. J'ai eu une bonne image de moi
9. Je me suis senti(e) proche des autres
10. Je me suis senti(e) confiant(e)
11. J'ai été capable de prendre mes propres décisions
12. Je me suis senti(e) aimé(e)
13. Je me suis senti(e) intéressé(e) par de nouvelles choses
14. Je me suis senti(e) joyeux(se)

Echelle de narcissisme : Narcissistic Personality Inventory (version française)

Consigne : Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord avec le fait qu'ils vous décrivent, selon l'échelle suivante :

Fortement en désaccord					Fortement en accord
1	2	3	4	5	6

Items
1. J'ai un talent naturel pour influencer les gens
2. La modestie ne me correspond pas
3. Je relèverais presque tous les défis
4. Je sais que je suis bon parce que tout le monde me le dit
5. Si je dirigeais le monde, il serait meilleur
6. Habituellement, avec mon bagou, j'arrive toujours à me tirer d'affaire
7. J'aime être le centre de l'attention
8. Je réussirai
9. Je suis une personne hors du commun
10. Je me vois comme un bon chef
11. Je suis assertif.ve (j'ai de l'assurance)
12. J'aime avoir de l'autorité sur les autres personnes
13. Je trouve facile de manipuler les gens
14. Je suis intransigeant.e quant au respect de ce qui m'est dû
15. J'aime mettre mon corps en évidence
16. Je peux lire à travers les gens comme dans un livre
17. J'aime prendre la responsabilité de prendre des décisions
18. Je désire être quelqu'un aux yeux du monde
19. J'aime regarder mon corps
20. Je sais me mettre en avantage si j'en ai l'opportunité
21. Je sais toujours ce que je suis en train de faire
22. Je dépends rarement de quelqu'un d'autre pour que les choses soient faites
23. Tout le monde aime bien écouter mes histoires
24. J'attends beaucoup des autres
25. Je ne serai jamais satisfait.e avant d'avoir tout ce que je mérite
26. J'aime être complimenté.e
27. J'ai un fort désir de pouvoir
28. J'aime lancer de nouvelles modes
29. J'aime me regarder dans un miroir
30. J'apprécie réellement être le centre de l'attention
31. Je peux faire de ma vie ce que je veux

32. Les gens semblent toujours reconnaître mon autorité
33. Je préférerais être un chef
34. Je serai une personne formidable
35. Je peux faire croire n'importe quoi à n'importe qui
36. Je suis un chef né
37. Je souhaite que quelqu'un écrive un jour ma biographie
38. Je suis vexé.e lorsque les gens ne remarquent pas mon allure vestimentaire quand je sors
39. J'ai plus de capacités que les autres personnes
40. Je suis une personne extraordinaire

Echelle d'estime de soi : Rosenberg Self-Esteem scale (version française)

Consigne : Pour chacune des caractéristiques ou descriptions suivantes, indiquez à quel point chacune est vraie pour vous, selon l'échelle suivante :

Tout à fait en désaccord	Plutôt en désaccord	Plutôt en accord	Tout à fait en accord
1	2	3	4

Items
1. Je pense que je suis une personne de valeur, au moins égal(e) à n'importe qui d'autre
2. Je pense que je possède un certain nombre de belles qualités
3. Tout bien considéré, je suis porté(e) à me considérer comme un(e) raté(e) *
4. Je suis capable de faire les choses aussi bien que la majorité des gens
5. Je sens peu de raisons d'être fier(ère) de moi *
6. J'ai une attitude positive vis-à-vis de moi-même
7. Dans l'ensemble, je suis satisfait(e) de moi
8. J'aimerais avoir plus de respect pour moi-même *
9. Parfois je me sens vraiment inutile *
10. Il m'arrive de penser que je suis un(e) bon(ne) à rien *

Note : * items inversés

Echelle de soutien social perçu :

Multidimensional Scale of Perceived Social Support (version française)

Consigne : Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord, selon l'échelle suivante :

Complète ment en désaccord	En désaccord	Légèrement en désaccord	Ni en accord, ni en désaccord	Légèrement en accord	En accord	Fortement en accord
1	2	3	4	5	6	7

Items	Facteur
1. Il y a une personne en particulier qui est là quand j'en ai besoin	1
2. Il y a une personne en particulier avec laquelle je peux partager mes joies et mes peines	1
3. Ma famille essaie vraiment de m'aider	2
4. Je reçois de ma famille toute l'aide émotionnelle et le soutien dont j'ai besoin	2
5. Je connais une personne en particulier qui est une vraie source de réconfort pour moi	1
6. Mes amis essaient vraiment de m'aider	3
7. Je peux compter sur mes amis quand les choses vont mal	3
8. Je peux parler de mes problèmes à ma famille	2
9. J'ai des amis avec lesquels je peux partager mes joies et mes peines	3
10. Il y a quelqu'un de spécial dans ma vie qui s'inquiète de ce que je ressens	1
11. Ma famille est prête à m'aider à prendre des décisions	2
12. Je peux parler de mes problèmes avec mes amis	3

Note : Facteur 1 = Autre personne significative ; Facteur 2 = Famille ; Facteur 3 = Amis(es)

Echelle de connexion à la nature :

Connectedness to Nature Scale (version française)

Consigne : Pour chacun des énoncés suivants, indiquez à quel degré vous êtes en accord ou en désaccord, selon l'échelle suivante :

Complètement en désaccord				Complètement en accord
1	2	3	4	5

Items
1. Je me sens souvent en union avec la nature qui m'entoure
2. Je pense à la nature comme à une communauté à laquelle j'appartiens
3. Je reconnais et apprécie l'intelligence des autres êtres vivants
4. Je me sens souvent déconnecté.e de la nature *
5. Quand je pense à ma vie, je m'imagine faisant partie d'un cycle de vie plus large
6. Je me sens souvent un lien de parenté avec les animaux et les plantes
7. Je me considère comme faisant partie de la Terre de la même façon qu'elle fait partie de moi
8. Je comprends très bien comment mes actions ont un effet sur le monde naturel
9. Je me sens souvent comme faisant partie d'un écosystème plus large
10. Je pense que tous les habitants de la Terre, humains et non humains, partagent une "force vitale" commune
11. Tout comme l'arbre fait partie de la forêt, je me sens comme faisant partie de la nature
12. Lorsque je pense à ma place sur Terre, je me considère comme faisant partie de l'espèce supérieure *
13. J'ai souvent l'impression que je ne suis qu'une petite partie de la nature qui m'entoure et que je ne suis pas plus important.e que l'herbe sur le sol ou les oiseaux dans les arbres
14. Mon bien-être personnel est indépendant du bien-être du monde naturel *

Note : * items inversés

Mesure du biais d'interprétation : Ambiguous Scenario Test relevant for Depressed mood - II (version française)

Consigne : Des scénarios vont vous être présentés. Veuillez imaginer chacune des situations suivantes comme si elles vous arrivaient personnellement. Suivez la première image qui vous vient à l'esprit, ne réfléchissez pas trop. Indiquez ensuite si l'image formée est agréable ou désagréable sur l'échelle fournie à cet effet.

Extrêmement déplaisant										Extrêmement plaisant
-5	-4	-3	-2	-1	0	1	2	3	4	5

N° Item	Item	Forme	Facteur
1	Vous passez un examen oral. Lorsque vous entrez dans la salle, le jury vous accueille. Après seulement quelques minutes, vous savez intuitivement comment l'examen va se passer.	A	1
2	Il y a eu d'importantes réductions d'effectifs dans l'entreprise dans laquelle vous travaillez. Un jour, vous êtes convoqué(e) par votre patron. Lorsque vous entrez dans la pièce, il a l'air fatigué.	B	3
3	Vous êtes intéressé(e) par un poste, mais vous pensez que vous êtes peut-être sous-qualifié(e) et demandez plus de précisions. Lorsque vous parlez aux personnes concernées, vous réalisez quelles sont vos chances d'obtenir le poste.	A	1
4	Vous campez dans une forêt et vous avez très froid. Vous décidez d'allumer un feu. Les flammes s'intensifient beaucoup plus rapidement que vous ne l'aviez imaginé.	A	3
5	Vous allez à la gare pour retrouver un très bon ami. Vous ne l'avez pas vu depuis des années. Vous ressentez des émotions en pensant à quel point il a pu changer.	A	3
6	Vous organisez un dîner pour 10 personnes et vous avez été très stressé(e) en préparant le repas. A la première réaction des invités, vous pouvez deviner s'ils aiment la nourriture ou pas.	B	1
7	C'est un jour nuageux et vous êtes assis(e) sur la plage. Vous levez les yeux et remarquez que le temps commence vraiment à changer.	B	3

8	Votre partenaire vous demande d'acheter un cadeau pour l'anniversaire de sa sœur car il/elle est occupé(e). Lorsque sa sœur ouvre le cadeau, l'expression de son visage montre ce qu'elle ressent.	A	1
9	Par un dimanche pluvieux, vous laissez vos pensées errer librement. De nombreux souvenirs vous reviennent...	A	2
10	Votre meilleur.e ami.e vous convainc de vous rendre à un rendez-vous avec un.e inconnu.e. Vous êtes assis.e dans le bar où vous attendez cette personne. Vous songez à ce qu'il va se passer.	A	1
11	Vous prononcez un discours lors du mariage de votre ami(e). Une fois terminé, vous observez la réaction des gens.	B	1
12	Des personnes importantes visitent votre lieu de travail et on vous demande à la dernière minute de leur présenter un projet. Vous recevez ensuite un retour sur votre prestation.	B	1
13	Vous êtes d'humeur songeuse et repensez à vos accomplissements et déceptions passés. Des sentiments émergent en vous sur ce qu'a été votre vie jusqu'ici.	B	2
14	Vous partez assister à une pièce de théâtre de votre soeur à son école. Vous êtes parti.e à la dernière minute. Alors que vous approchez de l'école et voyez les places de parking, vous pensez au temps qu'il va vous falloir pour arriver.	A	3
15	Vous allez à un mariage où vous ne connaissez que très peu d'autres invités. Après la fête, vous repensez à la manière dont ils se sont comportés.	A	3
16	Vous commencez un nouvel emploi que vous désiriez fortement. Vous pensez à comment cela va se passer	B	3
17	Votre anniversaire approche à grands pas. Vous réfléchissez à votre vie jusqu'à présent.	A	2
18	Votre ami(e) aime beaucoup le patinage et vous persuade d'essayer. A la patinoire, vous enfiler les patins et entrez sur la glace. Vous vous lancez, d'abord lentement, puis plus rapidement.	B	3
19	Lorsque vous entrez dans la salle d'entretien, le jury vous accueille et vous pose des questions difficiles. A la fin de l'entretien, vous savez quel sera le résultat.	B	3
20	Vous êtes un(e) photographe amateur passionné(e) et vous vous demandez si vous pourriez publier un livre photo. Une de vos amies, qui travaille pour une maison d'édition, vous dit ce qu'elle pense de cette idée.	A	1
21	Vous vous rendez dans un lieu que vous avez visité quand vous étiez enfant. En vous promenant, vous vous ressentez des émotions.	B	2
22	La période d'essai dans votre nouvel emploi est presque terminée. Vous êtes invité(e) à rencontrer votre patron et recevez un retour sur cette période	A	3

23	Vous aimeriez rejoindre une chorale et vous vous rendez à une audition. Le lendemain, le directeur de la chorale vous téléphone pour vous informer de sa décision.	B	1
24	Vous voulez rafraîchir vos connaissances en italien et vous inscrivez à un cours de langue de niveau avancé. Cependant, le professeur souhaite d'abord vous faire passer un test de niveau.	B	1
25	C'est la fin du mois de décembre. Vous réfléchissez à l'année qui vient de s'écouler.	B	2
26	Vous avez été invité(e) à une réunion d'anciens élèves. Cela vous fait penser à vos années d'école...	B	2
27	Lorsque vous rangez le grenier, vous trouvez certains de vos vieux albums photo que vous n'avez pas regardés depuis longtemps. Vous commencez à les feuilleter...	A	2
28	Votre collègue vient de rentrer de ses vacances et vous raconte avec enthousiasme ses expériences. Tout en l'écoutant, vous pensez à vos dernières vacances.	A	2
29	Vous organisez la fête annuelle de votre bureau avec un budget limité. Le soir de la fête, vous regardez autour de vous pour voir si les gens s'amuse.	A	1
30	Vous achetez une nouvelle tenue pour une fête. En observant la réaction des gens, vous pouvez savoir si vous avez fait le bon choix.	B	1

Note : Facteur 1 = Soi ; Facteur 2 = Expérience ; Facteur 3 = Futur

Echelle d'orientation vers le positif :

Orientation toward positive aspects of life

(version française)

Consigne : Entourez le chiffre à correspondant à votre réponse sur une échelle allant de 1 à 4, puis calculer le score global d'orientation vers le positif en suivant les consignes ci-dessous.

Très rarement	Assez rarement	Assez souvent	Très souvent
1	2	3	4

Items	Facteur
1. Je prête attention aux éléments positifs dans mon environnement	1
2. Je prête attention aux éléments positifs dans ma vie	1
3. Même quand les choses vont mal, je reste sensible aux éléments positifs d'une situation	1
4. J'identifie les aspects positifs d'une situation donnée même lorsque je rencontre des problèmes	1
5. Même lorsque tout va bien je me concentre uniquement sur les détails qui posent problème *	2
6. Même lorsque les choses vont bien dans ma vie, je pense à tout ce qui pourrait mal se passer *	2
7. Même lorsque tout se passe bien, mon attention est facilement absorbée par les aspects négatifs d'une situation *	2
8. Je sais me concentrer sur les aspects positifs d'une situation lorsque je suis en difficulté	1
9. J'ai tendance à "voir la petite bête" même quand je n'ai pas de difficulté particulière *	2
10. Je vois plus facilement les aspects positifs que les inconvénients d'une situation	1
11. Quand les choses vont mal, je ne reste pas uniquement focalisé là-dessus et je continue à percevoir les choses positives de ma vie	1

Note : * items inversés ; Facteur 1 = orientation vers le positif ; Facteur 2 = Orientation vers le négatif

7. Matériel expérimental

7.1. Matériel expérimental - Article 5

Fascicule d'introduction et de pratique au programme :



OBJECTIFS :

Comprendre le sens et
l'intérêt des pratiques
de remémoration

Développer la pratique de
la remémoration dans son
quotidien

7.1.1. Condition expérimentale



Développer la remémoration

De manière générale, la remémoration correspond à la **capacité de se souvenir des détails ordinaires de la vie**. On parle de remémoration lorsque l'action de se souvenir est réalisée volontairement, sur demande.

Pour les prochaines semaines, nous vous demandons de vous remémorer **spécifiquement** des éléments pour lesquels vous ressentez **de la gratitude envers vous-même**.

Ce fascicule est à votre disposition pour vous aider dans cette pratique.

2



Découvrir la nature de la gratitude

De manière générale, la gratitude correspond à la **capacité de reconnaître et d'apprécier les expériences de vie, ce qui est positif et fait sens dans sa vie**. La gratitude est ressentie lorsque l'on se perçoit comme étant le bénéficiaire de quelque chose qui est vécu positivement.

La gratitude ressentie peut être adressée à :

UNE AUTRE PERSONNE

Lorsque le bienfait reçu est généré par un tiers.

UNE ENTITÉ NON-HUMAINE

Lorsque le bienfait reçu est généré par une entité non-humaine (la vie, Dieu, le monde, la nature).

SOI-MÊME

Lorsque le bienfait reçu est généré par soi ou a trait à une caractéristique en lien avec soi.

Exemples :

Je ressens de la gratitude envers mes parents pour m'avoir permis d'effectuer les études de mon choix.

Je ressens de la gratitude envers la vie pour m'avoir permis de rencontrer mes amis.

Je ressens de la gratitude envers moi-même pour avoir pris le temps de lire une heure aujourd'hui.

3



Être reconnaissant.e envers soi

Parce que vous allez spécifiquement effectuer une pratique de gratitude envers soi pendant les prochaines semaines, voici des éléments **(non exhaustifs)** qui vous aideront dans votre pratique.

COMMENT RESSENTIR DE LA GRATITUDE ENVERS SOI ?

En vous rappelant quelque chose que vous avez fait, qui vous apporte notamment de la satisfaction.

En vous rappelant quelque chose de récent ou faisant partie de votre passé.

En ciblant de manière spécifique la chose que vous avez faite pour laquelle vous êtes reconnaissant.e envers vous-même.

...

QUAND RESSENTIR DE LA GRATITUDE ENVERS SOI ?

Quand vous avez fait quelque chose qui vous aide ou aide quelqu'un immédiatement ou qui vous aidera ou aidera quelqu'un à court et/ou long terme.

Quand vous faites quelque chose, un choix ou prenez une décision de manière intentionnelle.

Quand ce que vous avez fait a pu être coûteux financièrement mais aussi en temps, en effort, etc.

...

4



Instructions

Il y a beaucoup de choses dans nos vies, petites et grandes, pour lesquelles nous pourrions être reconnaissants.es envers nous-mêmes. Tous les jours, avant de vous coucher, nous vous proposons de repenser à votre vie et d'**énumérer trois choses** pour lesquelles vous ressentez de la **gratitude envers vous-même**.

Ces choses peuvent s'être produites **au cours de cette journée particulière** ou bien **par le passé**, ou encore être des **éléments plus généraux** pour lesquels vous êtes reconnaissant.e envers vous-même.

Par exemple, vous pourriez énumérer :
« avoir aidé un ami qui avait besoin d'aide »,
« avoir fait preuve de patience avec mon enfant », « avoir pris du temps pour moi aujourd'hui » ou encore « être la personne que je suis ».

A chaque fois, **décrivez** la chose pour laquelle vous êtes reconnaissant.e envers vous-même et **indiquez pourquoi** vous éprouvez de la gratitude envers vous-même.



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Nous vous proposons de trouver, chaque jour, **de nouvelles choses** pour lesquelles vous éprouvez de la gratitude envers vous-même.

Si un jour, pour quelque raison que ce soit, vous n'effectuez pas la pratique quotidienne, nous vous invitons à laisser vide la page dédiée à la pratique de ce jour. **Poursuivez votre pratique quotidienne à partir de la page suivante.**

Veuillez réaliser cette pratique tous les jours, **pendant 14 jours** (2 semaines).



Jour 1 :

Date :

ÉVÉNEMENT : Décrivez la chose pour laquelle vous êtes reconnaissant.e envers vous-même

Pour quelles raisons ressentez-vous de la gratitude envers vous-même pour cela précisément ?

ÉVÉNEMENT : Décrivez la chose pour laquelle vous êtes reconnaissant.e envers vous-même

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Pour quelles raisons ressentez-vous de la gratitude envers vous-même pour cela précisément ?

7.1.2. Condition contrôle actif



Développer la remémoration

De manière générale, la remémoration correspond à la **capacité de se souvenir des détails ordinaires de la vie**. On parle de remémoration lorsque l'action de se souvenir est réalisée volontairement, sur demande.

Pour les prochaines semaines, nous vous demandons de vous remémorer spécifiquement **des événements habituels de vos journées**.
Ce fascicule est à votre disposition pour vous aider dans cette pratique.

2



Découvrir la nature de la remémoration

La remémoration peut concerner :

UN SOUVENIR ANCIEN

Lorsque l'événement a eu lieu il y a plus de six mois.

UN SOUVENIR MÉDIAN

Lorsque l'événement a eu lieu au cours du dernier mois écoulé.

UN SOUVENIR RÉCENT

Lorsque l'événement a eu lieu dans la journée.

Exemples :

Je me remémore la victoire de l'équipe de France de football en 2018. La foule était en liesse. On chantait, on se serrait dans les bras.

Je me remémore la ballade en forêt que j'ai faite il y a 15 jours. C'était un samedi après-midi, il faisait beau.

Je me remémore mon petit déjeuner. J'ai bu un café et mangé un croissant, sur ma table, dans mon salon.

3



Se remémorer les souvenirs récents

Parce que vous allez spécifiquement effectuer une pratique de remémoration de souvenirs récents pendant les prochaines semaines, voici des éléments (**non exhaustifs**) qui vous aideront dans votre pratique.

COMMENT SE REMÉMORER LES SOUVENIRS RÉCENTS ?

En vous rappelant quelque chose que vous avez fait dans la journée.

En vous rappelant une chose à laquelle vous avez assisté.

En ciblant de manière spécifique la chose que vous souhaitez vous remémorer.

...

QUAND SE REMÉMORER DES SOUVENIRS RÉCENTS ?

Quand vous avez terminé votre journée, en début ou fin de soirée.

Quand vous n'avez plus ou quasiment plus de tâches quotidiennes à accomplir.

Quand vous avez un moment de tranquillité pour vous concentrer.

...

4



Instructions

Il apparaît qu'il est possible d'être plus attentif.ve aux événements du quotidien. Par « être plus attentif.ve aux événements du quotidien », nous entendons **faire attention aux détails ordinaires** de votre vie auxquels vous ne penseriez pas en temps normal. Tous les jours, avant de vous coucher, nous vous proposons de **décrire trois événements habituels qui se sont produits** au cours de votre journée.

Il peut s'agir de cours ou réunions auxquels vous avez assisté, **d'interactions classiques** avec des connaissances, ou bien de **pensées habituelles** que vous avez dans la journée.

Par exemple, vous pourriez décrire :
« avoir préparé mon café et l'avoir bu dans ma cuisine peu de temps après mon réveil », « avoir salué comme tous les matins mon collègue de bureau » ou encore « être allé chercher mon enfant à l'école ».

A chaque fois, **décrivez trois événements habituels** survenus au cours de votre journée, en donnant quelques **détails**.



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Veuillez ne pas inscrire la même chose plus d'une fois par jour.

Nous vous proposons de trouver, chaque jour, **de nouveaux événements habituels**.

Si un jour, pour quelque raison que ce soit, vous n'effectuez pas la pratique quotidienne, nous vous invitons à laisser vide la page dédiée à la pratique de ce jour. **Poursuivez votre pratique quotidienne à partir de la page suivante.**

Veuillez réaliser cette pratique tous les jours, **pendant 14 jours** (2 semaines).



Jour 1 :

Date :

DANS MA JOURNÉE, IL S'EST PASSÉ :

Décrivez trois événements habituels survenus au cours de cette journée en donnant quelques détails

7.2. Matériel expérimental - Article 6

Fascicule d'introduction et de pratique au programme :



OBJECTIFS :

Comprendre le sens et
l'intérêt des pratiques
de gratitude envers soi

Développer la pratique de la
gratitude envers soi dans son
quotidien

7.2.1. Condition expérimentale « Journal de gratitude envers soi » - Article 6 (étude 4)



Découvrir la nature de la gratitude

De manière générale, la gratitude correspond à la **capacité de reconnaître et d'apprécier les expériences de vie, ce qui est positif et fait sens dans sa vie**. La gratitude est ressentie lorsque l'on se perçoit comme étant le bénéficiaire de quelque chose qui est vécu positivement.

La gratitude ressentie peut être adressée à :

UNE AUTRE PERSONNE

Lorsque le bienfait reçu est généré par un tiers.

UNE ENTITÉ NON-HUMAINE

Lorsque le bienfait reçu est généré par une entité non-humaine (la vie, Dieu, le monde, la nature).

SOI-MÊME

Lorsque le bienfait reçu est généré par soi ou a trait à une caractéristique en lien avec soi.

Exemples :

Je ressens de la gratitude envers mes parents pour m'avoir permis d'effectuer les études de mon choix.

Je ressens de la gratitude envers la vie pour m'avoir permis de rencontrer mes amis.

Je ressens de la gratitude envers moi-même pour avoir pris le temps de lire une heure aujourd'hui.

3



Être reconnaissant.e envers soi

Parce que vous allez spécifiquement effectuer une pratique de gratitude envers soi pendant les prochaines semaines, voici des éléments (**non exhaustifs**) qui vous aideront dans votre pratique.

COMMENT RESSENTIR DE LA GRATITUDE ENVERS SOI ?

En vous rappelant quelque chose que vous avez fait, qui vous apporte notamment de la satisfaction.

En vous rappelant quelque chose de récent ou faisant partie de votre passé.

En ciblant de manière spécifique la chose que vous avez faite pour laquelle vous êtes reconnaissant.e envers vous-même.

...

QUAND RESSENTIR DE LA GRATITUDE ENVERS SOI ?

Quand vous avez fait quelque chose qui vous aide ou aide quelqu'un immédiatement ou qui vous aidera ou aidera quelqu'un à court et/ou long terme.

Quand vous faites quelque chose, un choix ou prenez une décision de manière intentionnelle.

Quand ce que vous avez fait a pu être coûteux financièrement mais aussi en temps, en effort, etc.

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Instructions

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Ces choses peuvent s'être produites **au cours de cette journée particulière** ou bien **par le passé**, ou encore être des **éléments plus généraux** pour lesquels vous êtes reconnaissant.e envers vous-même.

Par exemple, vous pourriez énumérer :
« avoir aidé un ami qui avait besoin d'aide »,
« avoir fait preuve de patience avec mon enfant », « avoir pris du temps pour moi aujourd'hui » ou encore « être la personne que je suis ».

A chaque fois, **décrivez** la chose pour laquelle vous êtes reconnaissant.e envers vous-même et **indiquez pourquoi** vous éprouvez de la gratitude envers vous-même.



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Si un jour, pour quelque raison que ce soit, vous n'effectuez pas la pratique quotidienne, nous vous invitons à laisser vide la page dédiée à la pratique de ce jour. **Poursuivez votre pratique quotidienne à partir de la page suivante.**

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Jour 1 :

Date :

EVÉNEMENT : Décrivez la chose pour laquelle vous êtes reconnaissante envers vous-même

Pour quelles raisons ressentez-vous de la gratitude envers vous-même pour cela précisément ?

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Pour quelles raisons ressentez-vous de la gratitude envers vous-même pour cela précisément ?

7.2.2. Condition expérimentale « Journal de gratitude »

- Article 6 (étude 4)



Découvrir la nature de la gratitude

De manière générale, la gratitude correspond à la **capacité de reconnaître et d'apprécier les expériences de vie, ce qui est positif et fait sens dans sa vie**. La gratitude est ressentie lorsque l'on se perçoit comme étant le bénéficiaire de quelque chose qui est vécu positivement.

La gratitude ressentie peut être adressée à :

Exemples :

UNE AUTRE PERSONNE

Lorsque le bienfait reçu est généré par un tiers.

Je ressens de la gratitude envers mes parents pour m'avoir permis d'effectuer les études de mon choix.

UNE ENTITÉ NON-HUMAINE

Lorsque le bienfait reçu est généré par une entité non-humaine (la vie, Dieu, le monde, la nature).

Je ressens de la gratitude envers la vie pour m'avoir permis de rencontrer mes amis.

SOI-MÊME

Lorsque le bienfait reçu est généré par soi ou a trait à une caractéristique en lien avec soi.

Je ressens de la gratitude envers moi-même pour avoir pris le temps de lire une heure aujourd'hui.

3



Instructions

Il y a beaucoup de choses dans nos vies, petites et grandes, pour lesquelles nous pourrions ressentir de la gratitude. Tous les jours, avant de vous coucher, nous vous proposons de repenser à votre journée, votre semaine et/ou votre vie et d'**énumérer trois choses** pour lesquelles vous ressentez de la **gratitude**.

Ces choses peuvent s'être produites **au cours de cette journée particulière** ou bien **par le passé**, ou encore être des **éléments plus généraux** pour lesquels vous êtes reconnaissant.e.

Par exemple, vous pourriez être reconnaissant.e :

« envers un ami pour m'avoir aidé », « envers mes parents pour le temps passé ensemble ce week-end » ou encore « envers la vie pour m'avoir permis de rencontrer mes amis ».

A chaque fois, **décrivez** la chose pour laquelle vous êtes reconnaissant.e (et envers qui) puis **indiquez pourquoi** vous éprouvez de la gratitude.



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Jour 1 :

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ÉVÉNEMENT : Décrivez la chose pour laquelle vous êtes reconnaissant.e

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