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2positive Thinking - Between Acceptations And Limits

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Abstract: The main idea of this article lies in the personal concern for the more and more obvious inducement for “positive thinking” and the way in which its consequences affect our life and well-being. It is obvious that a whole “industry” has been created around this concept, represented by libraries full of motivational literature, trainings and courses in which the illusion of unlimited power is promoted. As many authors argued, taking distance from assumption in different life contexts, the ease with which one borrows the life compass of the one next to us, only because it mostly indicates the pleasant aspect of things, ignoring in a total shadow the life’s concrete reality, all this takes us away from the personal way of evaluation, from the right to ask ourselves what fits with our own design and what does not. I aim to gain a deeper and more realistic understanding of positive thinking, how it influences certain aspects of life, as well as its overall quality, to consolidate a realistic opinion as close as possible to the existence of everyday life without forcibly demystifying the ideas that have been built around this type of thinking and rather provide support in understanding and accessing the benefits that positive thinking entails. Another important aspect that I intend to observe through the present article is the supporting element of positive thinking, namely faith. This connection, between positive thinking and the intensity of religious sentiment, will be highlighted by the confirmation of the hypothesis I proposed for research.

Keywords: positive thinking, critical thinking, well-being, self-esteem

Introduction

Throughout the present article, it is emphasised the synthesis of some investigations presented in the literature on the issue of positive thinking, the determining factors, its functions and consequences on the individual and on his/her life, as well as the results of a personal research, through which I intended to investigate the intensity of the religious sentiment among people who have chosen positive thinking as a philosophy of life.

The purpose of the article is not to “demystify” this concept but an invitation to reflect on it, to discover what the benefits, limits and expectations of those who adopt such a philosophy of life are and maybe even reformulate this concept, understand it and rethink it so that it can bring real benefits to our lives.

Starting from the Rene Descartes' philosophical concept "I think, so I exist" (in Latin "Cogito ergo sum"), published in "Discourse on Method" (1637) we dare to associate our very existence with the process of thinking, rationalising, understanding the world and one's own being. (Descartes, R., 1957, p. 21)

The preoccupation with this psychic process of thinking has been present since ancient times and the main currents of Greek thought highlight the evolutionary aspect of ideas very well.

Thus, going through the history of the great sages' ideas we can talk about the Platonic idealism that easily emerges from the author's writings, presented in the form of dialogues and letters, whose main character is the emblematic figure of Socrates. These writings highlight his concern for order, rules, truth, absolute values, principles that allow the exercise of the judgment of lucid conscience. The Platonic dialogue is a staging of an idea, a way of not highlighting answers but rather questions. The order that Plato established in thought was taken over by subsequent thinkers.

Of great importance it is the work of Aristotle, which appears as a synthesis of philosophical knowledge. His work imposes through the method of investigation and exposition, adding a new way of logical reasoning that takes into account the structures of thinking and the language characteristics. Like his predecessors, Plato, who thought about the technique of dividing heterogeneous notions and realities, Socrates, who thought about how to ask questions and their order to clarify a problem, Aristotle gathers and deepens this legacy, avoiding contradictions and establishing classifications or demonstration procedures such as syllogism.

One of the most common incentives lately is to "think positive". Whether it is an exam, a difficult life situation, suffering from a physical illness, plans for the future, or simply a bad day, the urge of those who have chosen positive thinking as a philosophy of life is to "think positive" and situations will miraculously improve. Optimism, forced or not, has become the universal medicine.

To what extent these exhortations are beneficial and truly useful for a better quality of life is a rather controversial topic. In particular, the real concern is to understand the true benefits of positive thinking.

This type of thinking has become a "fashionable" subject, so that nowadays a large part of the bookstore shelves is occupied by literature, specialized or not, which promotes positive thinking.

Positive thinking has not settled into the minds of the inhabitants of this planet overnight, but it has its beginnings in more distant times.

Thus, we identify a form of positivism that has its origin in the philosophical and sociological current of the early nineteenth century that has Auguste Comte and Emile Durkheim as its protagonists. In terms of philosophical positivism, knowledge is filtered through empirical experience and the conclusions based on valid reasoning. This vision reduces the personal truth to "objective experience" which removes the possibility of using constructed ideas about life. The possibility of "fabricating" convenient situations is ruled out by the very premise of knowledge. But not all of our psychic experiences are based on experience or can be reduced to it.

Another current, also called positive thinking, originated in the second quarter of the twentieth century, with Norman Vincent Pale as a promotor, who is a controversial Protestant pastor from Ohio. His vision is one of religious inspiration and promotes an interpretation of life events in a positive way, as the best possible, without resorting to an understanding of them. The support of the Protestant pastor could be the statement of the German philosopher and

mathematician Gottfried Wilhelm von Leibnitz, who believes that our world “is the best of all possible worlds”. This position, although it seems optimistic, is difficult to assimilate if we refer to the evolutionary aspect of the world and life.

The New Age movement is another idea of positive American thinking. The arguments of the vision of this movement are reduced to the attribution of the configuration of the personal world through perceptions. Thus, the way we see the world has the power to transform it.

Detaching ourselves from the impact of the mentioned currents, we observe the contemporary tendency to understand and justify the choice of such a philosophy of life. The challenge to imposed, seemingly positive thinking has also found adherents among theorists who have noted that the escape from negativism has been elevated to the rank of virtue.

Adam Alter, a writer and professor of marketing at New York University’s School of Business, wrote in the article “The Powerlessness of Positive Thinking” published on February 13, 2014, that “like religion, positive thinking is an attractive option. the greatest problems of life, while it demands nothing more from its followers than faith”. The author of the article did not deny the beneficial aspects of positive thinking but only highlighted its limitations.

Social psychologist Barbara Ehrenreich generalises the impact of positive thinking, with all that it entails, including the elimination of the possibility of failure, as an explanatory element of the global crisis. (youtube Animate video material: Smile or die published on March 17, 2010 accessed on May 8, 2018)

Other aspects of adopting negative thoughts were also presented by Vasile Dancu, professor at the Faculty of Sociology of University of Bucharest and at the Faculty of Political, Administrative and Communication Sciences within the Babeş-Bolyai University of Cluj-Napoca. He stated that “positive thinking has created a real industry, a psychotherapeutic directive and whole libraries of motivational literature. In recent decades, in the West of the blind faith in prosperity and progress, positive thinking has become a kind of state religion. “

The online environment is populated by materials about positive thinking, belonging both to psychologically accredited literature and to writers who have managed to popularize the philosophy of positive thinking. Among these Norman Vincet Peale (The Force of Positive Thinking), John Maxwell (American pastor, speaker and author), Rick Warren (American evangelical pastor and author) are included. It is about the culture of American optimism whose ideas about leadership are useful to Christian organisational culture. But opponents of the current claim that their writings have contributed to the infiltration of a toxic current of thought in Christianity.

A myth has been created around positive thinking. That of well-being, of happiness lived by simply accessing a thought, of fulfilling desires through the illusion of faith. These are just some of the aspects that have been and are the reason for the controversy and the speeches of those who have chosen the rational instead of the illusion.

However, there are aspects that derive from the adoption of positive thinking as a philosophy of life, aspects that constitute its real merit. The fact that visualizing reality in a positive way imprints a feeling of well-being is not a mystery. Positivity and optimism are attitudes that many people express with a desire to access a better quality of life.

But what is, in fact, optimism and how can you be optimistic about the future? From an etymological point of view, optimism comes from the Latin “optimum” which means “the best”. Professor David Daniel, PhD, from Babeş-Bolyai University in Cluj, defines optimism as a cognitive style, highlighting the antithetical trait as well as realistic optimism. “Optimism is a cognitive style that determines you to see and / or expect / predict the best result in any situation. On the other hand, pessimism derives from the Latin “pessimus” which means “worst”. So, pessimism is a cognitive style that causes you to see and / or expect / predict /

predict the worst outcome in any situation. Despite the etymological meanings, specialised studies show that optimism and pessimism are not bipolar concepts: high optimism does not mean low pessimism or vice versa. Someone who is not optimistic may be realistic (from the Latin “realis” meaning “real”) or disinterested in making predictions / expecting something. **But not every form of optimism is good. We must have a “realistic optimism”.** *Pessimism* supports negative emotional states (eg. sadness), causing us to miss opportunities. *Optimism* supports positive emotional states, but can reduce our ability to identify dangers and vulnerabilities. *Realism*, in its deepest sense, is difficult to achieve given the complexity of the world we live in, relative to the limits of the human mind. But we can bet on a “*realistic optimism*”, ie an optimism doubled and controlled by rational thinking (which has logical, empirical and / or pragmatic support). **Thus, here is how to be optimistic:** (1) Set pro-social goals that match a cultural ideal in your environment, and then (2) develop plans to achieve them, and (3) try to implement them, following these plans and waiting for you to obtain the results you want.” (<https://danieldavidubb.wordpress.com/?s=psihologie+pozitiva> consulted on 8.05.2018 at 16.35).

When we want to have a good, comforting perspective on the events in our lives, many of us turn to the beneficial effect of positive thinking. And not infrequently we say about ourselves that in these cases we are optimistic.

Although both options seem to refer to the full side of the glass, there are still a number of differences between the two concepts. One vision behaves as if the empty side of the glass does not exist, while the other is aware of its existence but chooses to focus on the “full side”.

Most of the time, positive thinking is imposed, self-imposed, or forced. It has been promoted everywhere lately and fully contributes to a state of general well-being, illusory and short-lived.

Optimism, on the other hand, is the choice to be confident in yourself, in solving problems, in life and in its meaning. This choice also implies a realistic approach, taking into account both the positive and the negative aspects. In this way, you can consciously and realistically assume life situations, having confidence in the ability to cope in any situation.

William Arthur Ward defined optimism in a very good way: “The real optimism means to become aware of the problems, but also to identify the solutions, to recognise the difficulties, to deeply believe that they can be overpassed, to identify the negative parts, emphasizing the positive ones, waiting for what could be worse, but waiting for the best to happen, having every reason to complain, but to choose to smile”. (Ecology of thought- dSPACE.usarb.md-jspui-eacol_thinking accessed on 22.03.2018; 10.04)

When we talk about optimism or pessimism, we talk about attitude towards life. In this sense, Martin Seligman, the father of positive psychology, remarks: “Life throws the optimist into the same whirlwind of troubles and tragedies as the pessimist, only the optimist navigates better among them. As we have seen, after a defeat, the optimist gets back on his feet and, although his life has been affected, he starts all over again. The pessimist gives up and falls into depression. Thanks to his perseverance, the optimist achieves more at work, at school and on the sports field. The optimist enjoys better physical health, and most likely lives longer. Even when things are going well for the pessimist, he remains obsessed with the specter of catastrophe”.

Moreover, the above quoted author is of the opinion that optimism is learned and even offers a number of methods and techniques for approaching optimistic thinking, guidelines for using optimism, ways of arguing and distracting of attention, techniques for approaching negative beliefs. He argues that “learned optimism does not work because of an unjustified positive attitude towards the world, but through the power of *non-negative* thinking.”

One of the biggest losses suffered after using positive thinking is that connected to critical thinking.

Critical thinking consists of the mental process of information analysis or evaluation, especially statements or sentences that some people claim to be true. It leads to a process of reflection on the meaning of these statements, examining the evidence and reasoning provided and, afterwards, judging the facts.

“Critical thinking is systematic because it involves distinct procedures and methods. It requires clear evaluations and formulations, as it is used both in evaluating the existing opinions (yours or others) and in designing new ones. It operates according to rational standards, that is I am judged from the perspective that they are rationally grounded. Critical thinking, of course, involves logic. Logic is the study of good reasoning or good inferences and the rules that govern them. Critical thinking is, however, more comprehensive than logic, as it involves not only logic, but also the truth or falsity of statements, the evaluation of arguments and evidence, the use of analysis and investigation, the application of several skills that help us decide what to believe or we do.” ([http: www.scribd.com-M-Dobre-Gandirea-critica](http://www.scribd.com-M-Dobre-Gandirea-critica), accessed on 03.04.2018, 16.39)

Although the name of the concept makes us think of the act of “criticizing”, this is far from how this type of thinking works. It is more about an evaluation of the evidence, about a way of understanding and arguing the ideas that we accept as true.

Critical thinking involves a systematic, rational approach. It is an attitude by which, as K.R. Popper depicted, “I may be mistaken, you may be right, together we may probably discover the way to the truth.”

Critical thinking is often equated with skeptical thinking, but there is no congruent relationship between the two. Even if critical thinking involves a certain amount of skepticism, it happens in the first stage, in which we come into contact with information. We can doubt its veracity and then look at the second stage, the analysis stage, in which we evaluate the information, analyse the evidence and arguments.

Critical thinking develops at the same time with the ability to ask questions. In fact, this is also the form of manifestation of critical thinking: we question and self-question.

Edward de Bono talks in his book “Parallel Thinking” about the Socratic method and thinking, which is one of the most effective ways to develop critical thinking. The Socratic method focuses on the possibility of putting questions. In fact, Socrates was a follower of debates, of questions used to direct the argument to a conclusion. “Today we use this phrase rather in a general sense, which covers the perpetual search for truth using questions. What is the truth we are looking for? How do we know if we found him? Why do we think there is a truth that can be found? What kind of questions should we ask ourselves? How will we judge and use the answers we receive to our questions? What will be the research approach based on answers about the truth? We are in the hypothesis of taking into account the truth and untruth, the judgment and rejection, definitions, inductions, etc.” (De Bono, Curtea Veche Publishing House p.29)

The mirage of positive thinking has gathered many followers lately, there are many publications and motivational mentors who invite us to access this world of illusion. The Romanian sociologist Vasile Dancu draws attention in one of his speeches to the fact that by the way we accept to understand positive thinking as a miracle, a religion of life, we will lose the advantages we can have from critical thinking.

Forced or self-imposed positive thinking eliminates the need to understand, to have a personal opinion, to doubt the opinions of others, and to feel the need to relate them to our belief and information system.

It offers attractive solutions to problems, the only thing we need to do is cultivate faith. It is enough to believe, and everything will be fine! It is a variant of Christian religious thought, based on the power of faith.

Positive thinking has been and is being promoted by many personalities in the Christian environment, fully contributing to the strengthening of this motivational current based on the power of faith.

At the end of the nineteenth century and the beginning of the twentieth century, the current called the New Thought Movement was born in the USA, a movement that was represented by an alliance of religious groups and cults, well-known authors or ordinary people, who shared the same ideas and visions related to positive thinking, the laws of attraction, healing, and personal strength. This direction of thought had and still has in mind the idea of unifying energy of all things, the divine thought being the expression of the good and its power to create its own reality.

This secular approach to the power of positive thinking is found in the writings of Ralph Emerson, Ernest Holmes, and William James.

In the Christian world, a major impact was the influence of Methodist pastor Norman Vincent Pale, through his book, *The Power of Positive Thinking*, whose thousands of copies were sold and which had a great influence on the Christian world. His book, however, has been heavily criticized by the US psychiatric scientific community, even though Pale, along with psychoanalyst Smiley Blanton, set up a religious-psychiatric clinic, where one deals with religious issues and the other offers psychiatrist consultations.

By approaching positive thinking, Pale meets individuals who find it difficult to accept religious prejudice and superstition. In fact, he was characterized by his father himself with the following words: "You have developed a new Christian movement, which has its weight and which is a mixture of science of consciousness, the testimony of Methodists and a solid Dutch-Reformed Calvinism." Buhne, 1995, p.229)

The author suggests that the solutions he proposes are of a Christian nature, and in support of these statements there are the Bible verses, that have the power to become life beliefs for some individuals: "All things are possible to him who believes" (Mark 9:23), "Follow Your Faith"(Matt. 9:29)

Despite the fact that the scientific community did not accept these Christian views described in Pale's work, the book recorded real success and still occupies considerable space on bookstore shelves. This aspect, once again, demonstrates the need for people to benefit from an easy way of approaching life situations, the need for direction and detachment from personal responsibility.

The American theologian Donald Bloesch observes that the form of Christianity promoted in today's environment in America is moving further and further away from Christian religious philosophy and operating more and more under the spell of positive thinking, sermons and exhortations becoming more focused on cultivating a positive attitude and less on the "will of the Lord": Christianity itself is in danger of falling under the spell of positive thinking, where efforts are focused on methodically cultivating a positive attitude towards life in order to gain peace and security. Tables for spiritual progress and prayer messages sent continually to other people play an important role in this business. Healing faith becomes less an act of faith and more a technique of circumvention the will of the Lord." In that case, we can ask ourselves what is the contribution of positive thinking to spiritual development."

An article written by Mike Willis and Bowling Green, published in the American Christian journal *Truth Magazine*, draws attention to the transformational process of theological preaching that has been changed, under the impact of positive thinking, into psychology. Thus,

preaching has fewer and fewer references to the Bible, and the power of discourse lies in the technique of presentation rather than in the gospel.

The effects of positive thinking are perceived in the believers' daily life by the apparition in the media and the online environment of the so-called spiritual thoughts and cogitations and certain biblical texts whose meaning is lost with the far away movement from the initial context.

The effects of positive thinking are presented by the American author Barbara Ehrenreich in her book "Smile or die: how positive thinking fooled America and the world" in a not so "positive" way. It states that the origin of positive thinking lies in the need to reject the idea of hell and an eternal punishment from God.

Positive thinking is associated with a certain state of well-being, which is desirable for all of us. But the way we manage to maintain this well-being, the way some individuals create illusions based on this type of thinking as well as the overall impact on quality of life, has been and is still being discussed.

The aim of the paper: I aim to analyse the connection between positive thinking and the intensity of religious sentiment.

Hypothesis: In the present research we started from the following hypothesis: It is assumed that there is a correlation between positive thinking and the intensity of religious sentiment.

Instruments: to verify the hypotheses we used the questionnaire to assess the level of positive thinking taken from the research report of Mr. Vasile Dan, "Collective dimensions of positive thinking", which was applied in 2011 on a sample of 1462 people over 18, a multi-layered, probabilistic sample. The second questionnaire, the assessment of the religious sentiment, focuses on the individual's religious attitude. It is about the attitude towards the inner life of the individual but also about the religious knowledge and awareness. Regarding its intensity, the questionnaire assesses the extent to which the subject has moved away from or approached the divinity and expresses the degree of intensity of religious life. The third instrument measures the intensity of religious sentiment as a stable feature of an individual's personality. The questionnaire contains a number of 37 items, in the form of a statement. Their construction includes a number of features such as the optimal length of the sentence (the longest has 12 words, the shortest has 4 words). From the point of view of semantics, the following were taken into account: comprehensibility, avoidance of ambiguity, appropriate level of abstraction, avoidance of social desirability and personal reference.

Hypothesis testing:

It is assumed that there is a correlation between positive thinking and the intensity of religious sentiment.

Following the analysis, from a statistical point of view, for the variable *positive thinking*, the conditions of a normal distribution are not met. The same is noticeable in the case of the variable *intensity of religious sentiment*; from a statistical point of view it does not meet the conditions of a normal distribution.

Following the application of the test, the Kolmogorov-Smirnov normality coefficient indicates a significance threshold greater than $p = 0.05$ in both samples, resulting in normal distributions.

Table 1. One Sample Kolmogorov-Smirnov Test
Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	Df	Sig.
positivethinking	,101	0	,200*	,968	60	,123
religioussentiment	,071	0	,200*	,986	60	,718

*. This is a lower bound of the true significance.

Following the application of the test, the Kolmogorov-Smirnov normality coefficient indicates a significance threshold greater than $p = 0.05$ in both samples, resulting in normal distributions.

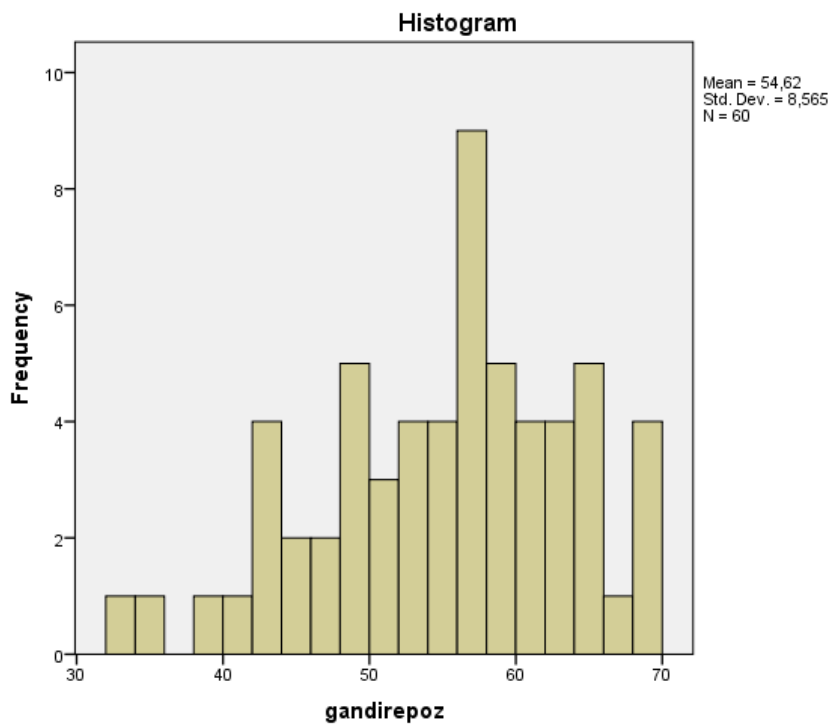


Figure 2. Histogram for positive thinking

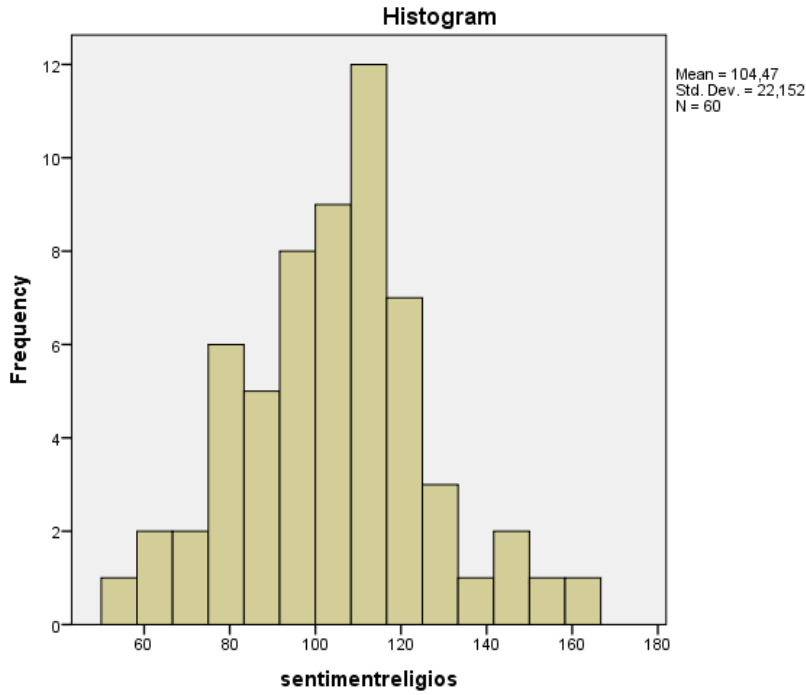


Figure 3. Histogram for the intensity of the religious feeling

The values obtained show that there is a significant correlation between positive thinking and the intensity of religious sentiment.

Figure 4. Correlation between positive thinking and the intensity of the religious feeling

Correlations		Positive thinking	Religious feeling
Positive thinking	Pearson Correlation	1	,350**
	Sig. (2-tailed)		,006
	N	60	60
Religious sentiment	Pearson Correlation	,350**	1
	Sig. (2-tailed)	,006	
	N	60	60

** . Correlation is significant at the 0.01 level (2-tailed).

The values given in the table above show that there is a significant correlation between positive thinking and the intensity of religious sentiment.

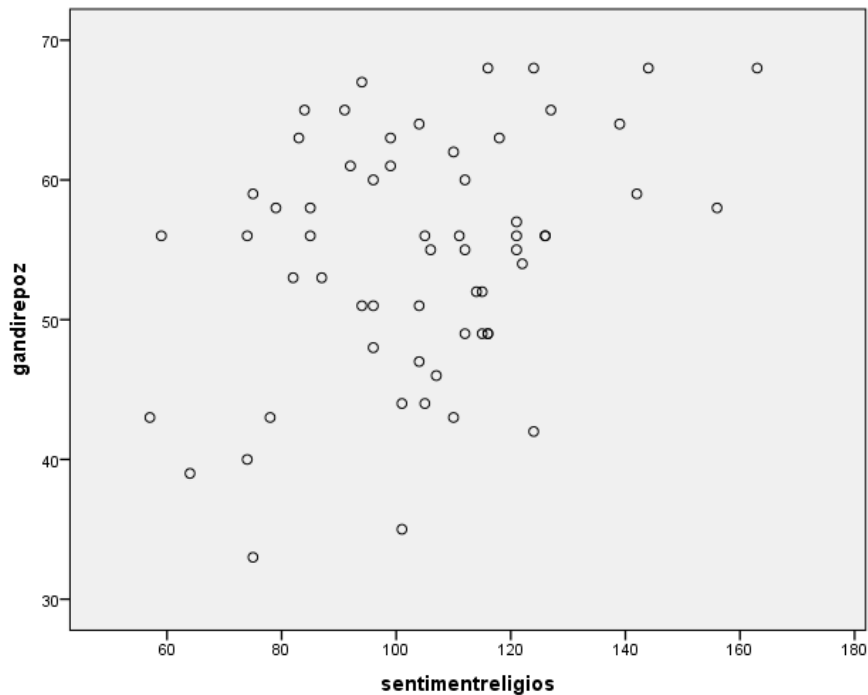


Figure 5. Cloud made of dots for the positive thinking and the intensity of the religious sentiment

The cloud made of dots is the graphical representation of the correlation between the two variables. The representation of the dots in the histogram in the figure shows a significant correlation between the two variables. The hypothesis that there is a correlation between the two variables is confirmed.

The validation of this hypothesis can be explained by focusing on the common element of the two variables, the one that ensures their existence, namely faith.

This is also the reason why, lately, there has been talking about the fact that positive thinking has itself become a new religion.

Like religion, positive thinking is an attractive option, and it offers solutions to life's biggest problems, and the only thing an individual has to offer is faith.

Positive thinking manifests itself as a philosophy of life giving the individual hope and the opportunity to have confidence in an optimal solution to life situations.

This is also the way in which religious affiliation gives the individual hope and the opportunity to see a solution when life's problems seem overwhelming.

It seems that the two coordinates access the same elements of support: faith and hope.

Very often, both positive thinking and religion are activated in a compensatory way, on the same principle. When the battle on the outside is lost, then the individual creates his own resources, somehow placing the responsibility on an element that seems to have more strength.

Conclusion:

As a general conclusion, based on the arguments supported theoretically but also through research, we can position positive thinking as an attitude that does not exclude either the autonomous mode of action or the internal use of control, it is a solid support for self-esteem and access strength unsuspected faith.

Positive thinking manifests itself as a philosophy of life, giving the individual hope and the opportunity to have confidence in an optimal solution to life situations. This is also the way in which religious affiliation offers hope and the opportunity to see a solution when life's problems go beyond adaptability.

People easily make room in their lives for this kind of life-saving thinking, especially in situations where the ability to adapt is exceeded. Thus, on the compensatory principle, it is advantageous to remove this responsibility.

This aspect is more a matter of forcing people towards positive thinking and not an honest attitude towards life. The pattern of positive thinking, rooted in a healthy way of dealing with both positive and negative aspects, is a pattern, a pattern that will imprint on the individual all the decisions, attitudes and experiences throughout life and this way of positive thinking manifestation is not influenced by the age of the individual but by his mental attitude.

The theoretical path as well as the research is a way to access a deeper and more realistic understanding of positive thinking, how it influences certain aspects of life and its overall quality.

A realistic view is held as close as possible to the existence of everyday life, without forcibly demystifying the ideas that have been built around this type of thinking, and rather providing support in understanding and accessing the benefits that positive thinking entails.

What is meant to be understood is that positive thinking is not limited to the urge to "think positive!" It is true that many studies have shown that over-optimism is harmful, but so is a negative interpretation of reality. Both aspects are maladaptive and affect the quality of life.

For some people, positive thinking is a way of life, and this aspect cannot be categorised as either positive or negative. The model the individual builds on the world, the way we know or not how to cope with life's challenges can be measured by the level of satisfaction we show.

Thus, although many theorists have categorised positive thinking as the result of a mass manifestation, reality confirms that this type of thinking is associated with a certain state of well-being.

Positive thinking does not necessarily mean irresponsibility or lack of confidence in one's own abilities. Also, being positive does not necessarily mean being autonomous, nor does it exclude this possibility.

Adopted as a philosophy of life, positive thinking contains a series of landmarks, beliefs, values, with which the individual represents his/ her model of the world, and depending on this confidence in it will act in an autonomous manner or not.

Another aspect that this paper brings to the foreground is that of how positive thinking influences the ability to assess situations and possibilities. Thus, critical thinking is one of the biggest losses felt from imposed or self-imposed positive thinking. This eliminates the need to understand, to have a personal opinion, to doubt the opinions of those around us, and to feel the need to relate them to our belief system.

Understanding the concept of positive thinking is not unanimous. There are individuals who, by adopting positive thinking, mean renouncing to all responsibility and, on the other hand, individuals who do not expect this kind of thinking from more than well-being.

Another direction of understanding the meanings related to positive thinking is represented by the level of faith manifested by the one who chooses positive thinking as a philosophy of life.

Faith is the bridge between positive thinking and religious sentiment. In fact, this is the reason why, lately, there has been talking about the fact that positive thinking has become a new religion itself.

Positive thinking is an attractive option, and it offers solutions to life's biggest problems, and the only thing you have to offer is faith. It manifests itself as a philosophy of life offering the individual hope and the possibility to have confidence in an optimal solution of life situations. This is also the way in which religious affiliation gives the individual hope and the opportunity to see a solution when life's problems seem overwhelming.

This acceptance connected to positive thinking is one that must be taken into account in terms of how it works and how it has the power to influence and give direction to the religious environment and religious psychology.

In addition to the elements mentioned above, the link between positive thinking and self-esteem is brought to the foreground. Positivism, the positive direction of ideas, are healthy landmarks for the environment of self-esteem development. The connection between the two coordinates can be explained by the very possibility of their manifestation: as behavior but also as state.

Positive thinking is a precursor to well-being but it does not represent well-being itself. It does not ensure the solution of all life situations and does not necessarily lead to the fulfillment of the proposed dreams.

This article encourages an honest attitude towards the benefits of positive thinking and this aspect can be maintained given the limitations that this type of thinking manifests.

We can think positively by enjoying an honest attitude toward life and taking into account the obstacles we face, analysing all the situations according to personal filters and accessing our own resources in an optimal way.

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