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Research Article

A STUDY OF VARIOUS CHARACTER STRENGTHS AND RESILIENCE AMONG 20'S, 40'S AND 60'S AGE GROUP OF MALES AND FEMALES

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ABSTRACT

The investigation is conducted to study various character strengths and resilience among 20's, 40's and 60's age group of males and females. A sample of 60 people was collected which consisted of males and females from age group of 20's, 60's, 80's. The distribution was as follows: 10 males (age group 20's), 10 females (age group 20's), 10 males (age group 40's), 10 females (age group 40's), 10 males (age group 80's), 10 females (age group 80's). Character strengths was recorded using - VIA survey of character strengths, Petersen, C., & Seligman, M.(2004). Character strengths and virtues: A Handbook and Classification. Oxford: Oxford University Press. Resilience was recorded using- The 14- item Resilience Scale (RS-14), Gail M. Wagnild & Heather M. Young (1993). The statistical operations were performed using the SPSS software.

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INTRODUCTION

Character Strengths and Virtues is a groundbreaking handbook that was created built on reports from a prestigious group of researchers who have attempted to create a systematic classification and measurements of widely valued positive traits. The aim was to present a measure of humanist ideals of virtue in an empirical and scientific way.

This handbook intends to provide a theoretical framework that will help assist positive psychology practitioners in developing practical applications for the field. There are six classes of virtues that are made up of 24 character strengths:

1. Wisdom and Knowledge
2. Courage
3. Humanity
4. Justice
5. Temperance
6. Transcendence

Researchers approached the measurement of "good character" based on different kinds of strengths: authenticity, persistence, kindness, gratitude, hope, humour, and so on.

Character Strengths and Virtues (CSV) is a book by Christopher Peterson and Martin Seligman (2004) that attempts to present a measure of humanist ideals of virtue in an empirical, rigorously scientific manner.

In the same way that the *Diagnostic and Statistical Manual of Mental Disorders* is used to assess and facilitate research on mental disorders, CSV is intended to provide a theoretical framework to assist in developing practical applications for positive psychology

Definition of Strngths and Virtues

CSV identifies six classes of virtue (i.e., "core virtues"), made up of twenty-four measurable "character strengths". CSV defined character strengths as satisfying most of the ten following criteria. Character strengths are fulfilling; intrinsically valuable, in an ethical sense (gifts, skills, aptitudes, and expertise can be squandered, but character strengths and virtues cannot); non-rivalrous; not the opposite of a desirable trait (a counterexample is steadfast and flexible, which are opposites but are both commonly seen as desirable); trait-like (habitual patterns that are relatively stable over time); not a combination of the other character strengths in the CSV; personified (at least in the popular imagination) by people made famous through story, song, etc.; observable in child prodigies (though this criterion is not applicable to all character strengths); absent in some individuals; and nurtured by societal norms and institutions.

The introduction of CSV suggests that these six virtues are considered good by the vast majority of cultures and throughout history and that these traits lead to increased

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happiness when practiced. Notwithstanding numerous cautions and caveats, this suggestion of universality hints that in addition to trying to broaden the scope of psychological research to include mental wellness, the leaders of the positive psychology movement are challenging moral relativism and suggesting that virtue has a biological basis. These arguments are in line with the science of morality.

Each of the twenty-four character traits is defined behaviourally, with psychometric evidence demonstrating that it can be reliably measured. The book shows that "empirically minded humanists can measure character strengths and virtues in a rigorous scientific manner."

Practical applications of positive psychology include helping individuals and organizations correctly identify their strengths and use them to increase and sustain their respective levels of well-being. Each trait "provides one of many alternative paths to virtue and well-being." Therapists, counsellors, coaches, and various other psychological professionals can use the new methods and techniques to build and broaden the lives of individuals who are not necessarily suffering from mental illness or disorder.

Finally, other researchers have advocated grouping the 24 identified character traits into just four classes of strength (Intellectual, Social, Temperance, Transcendent) or even just three classes (without Transcendence). Not only is this easier to remember, but additionally there is evidence that these adequately capture the components of the 24 original traits.

Perspective and wisdom (personified for example by Ann Landers): the coordination of "knowledge and experience" and "its deliberate use to improve wellbeing." Many, but not all, studies find that adults' self-ratings of perspective/wisdom do not depend on age. This stands in contrast to the popular notion that wisdom increases with age.

What Makes Us Strong and Virtuous?

There has always been an interest in studying and identifying human strengths; obviously it was a huge interest for psychologists because it was something they could work with their clients on developing. Each culture values human virtues, with the difference being the way that is chosen to express or act on that virtue differs between societal values and norms.

Martin Seligman and his colleagues studied all major religions and philosophical traditions and found that the same six virtues (i.e. courage, humanity, justice, etc.) were shared in practically all cultures across three millennia.

Since these virtues are considered a bit too abstract to be studied scientifically, positive psychology practitioners focused their attention on the strengths of character by which was achieved by its virtues. They followed that by creating tools for their measurement.

Virtue of Wisdom and Knowledge

- Strengths that accompany this virtue involve acquiring and using knowledge:
- Creativity (e.g. Albert Einstein's creativity led him to acquire knowledge and wisdom about the universe)
- Curiosity

- Open-mindedness
- Love of Learning
- Perspective and Wisdom (Fun fact: many studies have found that adults' self-ratings of perspective and wisdom do not depend on age, which contrasts the popular idea that our wisdom increases with age).

To simplify: The more curious and creative you allow yourself to become, the more you gain perspective and wisdom, and you will in turn love what you are learning because your developing a virtue of wisdom and knowledge.

Virtue of Courage

Strengths that accompany this virtue involve accomplishing goals in the face of things that oppose it:

- Bravery
- Persistence
- Integrity
- Vitality

To simplify: The braver and more persistent we become, the more our integrity will increase because we will reach a state of feeling vital; this will result in being more courageous in character.

Virtue of Humanity

Strengths that accompany this virtue include caring and befriending others:

- Love
- Kindness
- Social intelligence

To simplify: There is a reason why Oprah Winfrey is seen as a symbol of virtue for humanitarians: on every show she approaches her guests with respect, appreciation, and interest (social intelligence), she practices kindness through her charity work, and she makes sure she shows her love to her friends and family, something that has been reported on numerous accounts.

Virtue of Justice

Strengths that accompany this virtue include those that build a healthy and stable community:

- Being an active citizen, socially responsible, loyal, and a team member.
- Fairness
- Leadership

To simplify: Mahatma Gandhi was the leader of the Indian independence movement in British-ruled India. He led India to independence and helped created movements for civil rights and freedom by being an active citizen in nonviolent disobedience. His work has been applied worldwide for its universality.

Virtue of Temperance

Strengths that are included in this virtue are those that protect against excess:

- Forgiveness and mercy
- Humility and modesty
- Prudence
- Self-Regulation and Self-control

To Simplify: Being forgiving, merciful, humble, prudent, and under control of your behaviours and instincts will prevent you from being arrogant, selfish, or any other trait that is excessive.

Virtue of Transcendence

Strengths that accompany this virtue includes those that forge connections to the larger universe and provide meaning:

- Appreciation of beauty and excellence
- Gratitude
- Hope
- Humour and playfulness
- Spirituality or a sense of purpose

To simplify: The Dalai Lama is transcendent being, as he never loses hope in humanity's potential, always appreciates nature in its perfection, is frequently seen smiling, and is living out what he believes to be his intended purpose.

Positive Psychology & Character Strengths and Virtues

Positive psychology practitioners can count on practical applications to help individuals and organizations identify their strengths and use them to increase and maintain their levels of well-being.

They also emphasize that these character strengths exist on a continuum for positive traits are regarded as individual differences that exist in degrees rather than all-or-nothing categories.

In fact, the handbook has an internal subtitle entitled "A Manual of the Sanities" because it is intended to do for psychological wellbeing what the DSM does for psychological disorders: to add systematic knowledge and ways to master new skills and topics.

Research shows that these human strengths can act as buffers against mental illness. For instance, being optimistic will prevent the chances of one becoming depressed and it also has shown that the absence of strength may be an indication of psychopathology. Positive psychology therapists, counsellors, coaches, and other psychological professions use these new methods and techniques to help build people's strength and broaden their lives.

It should be noted that many researchers are advocating grouping these 24 traits into just four classes of strength (Intellectual, Social, Temperance, and Transcendence) or even three classes (excluding transcendence), as evidence has shown that these classes do an adequate job of capturing all 24 original traits.

Others caution also that sometimes people use these traits to excess and it can sometimes become a liability to the person. For example, people use a lot of humour as a defence mechanism in order to avoid dealing with a tragedy or coma.

Perseverance

Perseverance falls under the virtue category of Courage. Courage describes strengths that deal with overcoming fear.

These strengths can manifest themselves inwardly or outwardly as they are composed of cognitions, emotions, motivations and decisions

Key Concepts

Perseverance involves the voluntary continuation of a goal-directed action despite the presence of challenges, difficulties, and discouragement. There are two vectors of perseverance. It requires both effort for a task and duration to keep the task up.

Perseverance Is Courage in Action

But that was just the beginning. They had a long way to go. It took more long hours of thought and study to figure out what made a particular trait a genuine strength and then to identify the ones that expressed the six virtues.

And they had to keep going even when their peers scoffed at their goals or dismissed their efforts as futile.

To persist in your efforts when the going gets tough takes courage. The temptation to quit, to throw in the towel and give up can be strong when you're tired, when the work seems overwhelming, when you're not getting much support from others. And courage is exactly the virtue that perseverance expresses.

A Definition of Perseverance

When you look at the list of 24 VIA (Values in Action) Strengths, you'll see that perseverance is also associated with industriousness and diligence because the three traits are so similar in the real world. Here's a definition of perseverance from Dr. Seligman that gives a clear picture of it: "You finish what you start. The industrious person takes on difficult projects and finishes them, 'getting it out the door, with good cheer and minimal complaints. You do what you say you will do and sometimes more, never less."

If that describes *you*, congratulations! Perseverance is probably one of your signature strengths. But if, like me, finishing what you start takes genuine effort and determination, don't give up hope.

Building Your Stick-to-it-ivity

Unlike inborn talents, strengths are traits we can build. Each of us has his signature strengths-the ones that seem so natural that we take them for granted the ones that others easily see in us and that energize us when we're using them. (Note that the person who has perseverance as signature strength not only gets things done, but does them cheerfully. She gets a charge from wrapping things up.)

Perseverance is such a valuable character trait (I'll talk about why in just a minute.) that Napoleon Hill, in chapter nine of his famous book *Think and Grow Rich*, says the four steps you must take to develop it are "essential for success in all walks of life."

The four steps he gives are:

1. A definite purpose, backed by a burning desire for its fulfillment;
2. A definite plan, expressed in continuous action;
3. A mind closed tightly against all negative and discouraging influences, including negative

suggestions of relatives, friends and acquaintances; and

4. A friendly alliance with one or more persons who will encourage one to follow through with both plan and purpose.
5. Sounds a little daunting, doesn't it? Well, part of that is the way Hill says it. His language is a little over the top for us today. What he's really saying is nothing more than have a goal you care about and a plan for moving toward it. Ignore what everybody else says about your goal; make up your mind that you are going to do it no matter what. Then enlist the committed support of a trusted friend or two and get going. Take one little step after another, after another, after another.

Ingerity

Integrity defined

The word integrity comes from the Latin *integritas*, meaning wholeness.

Peterson and Seligman (2004, p. 250) defined integrity in behavioral terms:

- A regular pattern of behavior that is consistent with espoused values (i.e., "practicing what you preach").
- Public acknowledgment of moral convictions, even if those convictions are not popular. (Courage may be a prerequisite to integrity.)
- Treatment of others with care, as demonstrated by helping those in need; sensitivity to the needs of others. (Prior to reading this chapter in the Classification, I had always conceptualized integrity as a personal strength. However, the authors make a strong case for integrity as a strength that motivates social action.)

To summarize, integrity goes beyond speaking the truth to include taking responsibility for how one thinks and feels and what one does. It includes the genuine presentation of oneself to others (being sincere) as well as the internal sense that one is a morally coherent being.

The opposites of integrity are clearly negative: deceitfulness and insincerity. For a humorous illustration of integrity's opposite, recall Holden Caulfield's rants about "phonies" in J.D. Salinger's *Catcher in the Rye*:

At the end of the first act we went out with all the other jerks for a cigarette. What a deal that was. You never saw so many phonies in all your life, everybody smoking their ears off and talking about the play so that everybody could hear how sharp they were. - J.D. Salinger (*Holden Caulfield*)

Benefits of Integrity

The "knowing thyself" component of integrity is adaptive because it allows us to modify our behaviour so that we are more effective in our lives. Carl Rogers (1961) defined the "fully functioning human being" as someone who could tune into his or her changing emotional responses, accept this information, and act accordingly.

Acting with integrity has social benefits. Research suggests that authentic people are well-liked, and they benefit from

social support and the many other positive outcomes associated with enjoying close relationships with others (Hodgins, Koestner, & Duncan, 1996; Robinson, Johnson, & Shields, 1995). Robinson *et al.* (1995) found that people who give balanced self-descriptions, acknowledging both strengths and weaknesses, tend to be perceived by others as being authentic.

Not surprisingly, acting with integrity can make leaders more effective. Busman (1992) found that when educational administrators held themselves accountable for their decisions and led without manipulation, teachers were more likely to trust their decisions and follow their lead. In the business world, workplace relationships are more effective when managers are comfortable "being who they are" rather than following narrowly defined relationships with their subordinates (Herman, 1971).

Finally, acting with integrity can help you attract and keep your romantic partner. When individuals are asked to list desired qualities in a romantic partner, honesty almost always is at the top of the list (Steen, 2003). We can forgive friends, family members, or spouses many things, but it is particularly difficult to forgive them for misrepresenting who they are.

What Institutions in Society Nourish Integrity?

Interventions and institutions that attempt to cultivate integrity are numerous, although only a handful have been empirically evaluated.

Parents have one of the earliest opportunities to encourage integrity in their children. Children learn early on the importance of "telling the truth." A common parenting practice is to teach children that they will be in more trouble for lying about misbehaving (denying what they did or blaming someone else) than for the act itself (Quinn, 1998).

Of course parents may also unintentionally teach their children that inauthentic behavior can sometimes make life easier (at least in the short-run). For example, a child might observe parents express their desire to cancel dinner plans with their neighbors and then act delighted to see them when they arrive. Similarly, a well-meaning parent might tell a child to pretend to like a gift even if he or she does not like it.

Youth development programs that intend to encourage integrity include the Boy Scouts of America, the World Association of Girl Guides and Girls Scouts, the Children's Defense Fund, and Girls Incorporated. Although youth development programs are associated with many positive outcomes from better grades to better health, no systematic evaluations of the effects of these programs on traits such as honesty or integrity exist.

Formal lessons about integrity do not end in adolescence. Ethics courses are taught in medical schools, law schools, business schools, clinical psychology schools, and other professional programs. Often these programs focus on what not to do (and what sanctions you will face by your licensing board if you do). Peterson and Seligman (p. 209) suggest that these programs would be more likely to reach their stated goals if they placed a greater focus on what one should do to become an ethical practitioner rather than on what one should not do to avoid being unethical. (For an example of what such a program might look like, see Handelsman, Knapp, & Gottlieb, 2002.)

Exercises to Encourage Integrity

The following exercises were adapted from a list compiled by Psychologist Jonathan Haidt at the University of Virginia.

- Refrain from telling small, white lies to friends (including insincere compliments). If you do tell one, admit it and apologize right away.
- Monitor yourself and make a list of every time you tell a lie, even if it's a small one. Try to make your daily list shorter every day.
- At the end of each day, identify those instances in which you were attempting to impress others or appear to be someone you are not. Resolve not to do it again.

Self Regulation

What is self-regulation? Which mental processes compose it, and how do those processes work together? Self-regulation is the conscious and nonconscious processes by which people regulate their thoughts, emotions, attention, behaviour, and impulses. People generate thoughts, feelings and actions and adapt those to the attainment of personal goals. Behavioural self-regulation involves self- observing and strategically adjusting performance processes, such as one's method of learning, whereas environmental self-regulation refers to observing and adjusting environmental conditions or outcomes. Covert self regulation involves monitoring and adjusting cognitive and affective states, such as imagery for remembering or relaxing. Someone's performance and regulation is going to be changed by their goals, motivations, and decisions, People self-regulate their own functioning in order to achieve goals or change how they are thinking.

Someone's actions and mental processes depend on one's beliefs and motives. Self -regulation is cyclical - that is, feedback (information, responses) from prior actions and performances changes the adjustments made during current efforts. Adjustments are necessary because personal, behavioural, and environmental factors are constantly changing during the course of learning and performance. Someone's performances are constantly being changed by their attention and actions. Forethought is the phase that precedes efforts to act and sets the stage for a performance. A person self-reflects on performances afterwards, and this reflection influences their responses.

Forethought Phase In the forethought phase people engage in a) task analysis and b) self-motivational beliefs. Task analysis involves the setting of goals and strategic planning. Self motivational beliefs involves self- efficacy, outcome expectations, intrinsic interest/value, and goal orientation.

Performance Phase In the performance phase people perform self-control processes and self- observation strategies. Self-control involves self-instruction (various verbalizations), imagery (forming mental pictures), attention focusing and task strategies (which assist learning and performance by reducing a task to its essential parts and organizing the parts meaningfully. For example, when students listen to a history lecture, they might identify a limited number of key points and record them chronologically in brief sentences. People do those things while learning (say in education), and in non- educational settings.

Also as part of someone's performance they do self-observation. This refers to a person's tracking of specific aspects of their own performance, the conditions that surround it, and the effects that it produces. You can set goals in forethought about how you are going to do self- observation.

Self-Reflection Phase Bandura (1986)¹ has identified two self-reflected processes that are closely associated with self-observation: self- judgment and self-reactions. Self-judgment involves self-evaluating one's performance and attributing casual significance to the results. Self-evaluation refers to comparing self-monitored information with a standard or goal, such as a sprinter judging practice runs according to his or her best previous effort. Previous performance or self-criteria involves comparisons of current performance with earlier levels of one's behavior, such as a baseline or the previous performance.

People also make casual attributions about the results of their evaluations - such as whether poor performance is due to one's limited ability or to insufficient effort. Self-satisfaction involves perceptions of satisfaction or dissatisfaction and associated affect regarding one's performance, which is important because people pursue courses of action that result in satisfaction and positive affect, and avoid those courses that produce dissatisfaction and negative affect, such as anxiety.

Adaptive or defensive inferences are conclusions about how one needs to alter his or her self-regulatory approach during subsequent efforts to learn or perform. Adaptive inferences are important because they direct people to new and potentially better forms of performance self-regulation, such as by shifting the goals hierarchically or choosing a more effective strategy (Zimmerman + Martinez-Pons, 1992)² In contrast, defensive inferences serve primarily to protect the person from future dissatisfaction and aversive affect, but unfortunately they also undermine successful adaptation. These defensive self-reactions include helplessness, procrastination, task avoidance, cognitive disengagement, and apathy. Garcia and Pintrich (1994) have referred to such defensive reactions as self-handicapping strategies, because, despite their intended protectiveness, they ultimately limit personal growth.

An Introduction

As said in the beginning that "Self- regulation is the conscious and nonconscious processes by which people regulate their thoughts, emotions, attention, behaviour, and impulses. People generate thoughts, feelings and actions and adapt those to the attainment of personal goals." But what is meant by terms such as self-regulation, self-control, self- awareness, and self-monitoring? The difficult thing to figure out I would think would be how much of self- regulation or what is going on mentally is conscious or not conscious. When someone is doing any action, how much of the control they are employing is conscious and how much of it is unconscious? That is a very complicated question. To a certain extent it is like you are unconsciously saying to yourself various things while you are doing something, but you also might be saying things to yourself consciously at the same time that also helps direct your behaviour.

Other important questions are - how does a person's goals and motivations influence their feelings, behaviour, self-control and

actions? How much of feeling, impulses and impulse control, motivation and goal creating is conscious or unconscious? If you think about it, your goals, motivations, and the natural impulses that result from your emotions (which are to a large extent determined by your goals and motivations) are going to be fluctuating and changing all of the time.

People can alter the goals they have, however there is going to be an incredibly complex set of unconscious goals that one is not aware of. These goals create multiple motivations as well as multiple concerns. Also, doing well at approaching an incentive is not quite the same experience as doing well at avoiding a threat. If you think about it, your emotions are going to be different if you achieve something you are striving for then if you are threatened and respond because you are under pressure. It makes sense that approach is going to have such positive affects as elation, eagerness and excitement, and such negative affects as frustration, anger and sadness. (Carver, 2004⁴; Carver + Harmon-Jones, 2009⁵). Avoidance involves such positive affects as relief and contentment (when someone avoids a threat, they are relieved and content) and such negative affects as fear, guilt and anxiety.

Goals can be changed by how motivated someone is to have that goal. Some goals can be brought into conscious awareness at various times for various reasons. Simon (1967)⁶ reasoned that emotions are calls for reprioritization: that emotion regarding a goal that is out of awareness eventually induces people to give that goal a higher priority. The stronger the emotion, the stronger the claim for higher priority. Affect pulls the out-of-awareness into awareness.

Simon's analysis applies readily to negative feelings, such as anxiety and frustration. If you promised your spouse you would go to the post office today and you've been too busy, the creeping of the clock toward closing time can cause an increase in frustration or anxiety (or both). The stronger the affect, the more likely the goal it concerns will rise in priority until it comes into awareness and becomes the reference for behaviour.

Therefore, it makes sense that the main goal you have and you know you have can relinquish its place. You are constantly shifting the goals you have, you simply might not be aware that you are doing this. If you think about it, people unconsciously might create many goals that they don't think about because they don't understand that they are motivated to do those things. They simply don't know that they are trying to reach certain objectives clearly. Take for instance sexual goals - people probably do many things to enhance sexual feelings without being aware that that is the motivation behind other goals they are consciously striving to achieve.

Emotionally people have many desires - all of these emotions are going to create and alter the various goals that people have (conscious and unconscious). If you think about that further, on a moment-by-moment basis your emotions are going to be altered continuously by various goals - your emotions are going to be creating goals, objectives and whatnot. For instance, even with simple activities you may have an emotional goal that you aren't aware of. Say you are opening a door - maybe a previous event caused you to slow down when opening the door and going into the next area because your motivation was decreased

so you weren't as excited about moving onto the next activity in your life.

A Review so before someone does anything, their previous thoughts and emotions are going to determine how they perform during the action/activity. They have many goals that they created unconsciously and consciously that determined to some extent the emotions they are feeling, and they thought many things which (in combination with their emotions) helps determine how they are thinking. During the action conscious verbalizations and mental imagery help assist performance, and reflection of the performance afterwards helps to determine a person's response.

Further Thoughts The process of self-regulation is not completely understood, nor do I think it ever will be, because it is basically asking the question of how exactly do the mental processes behind thinking and feeling work. When 'mental imagery' is used, how exactly does that work? Which associated images come up with each image you bring up for a specific purpose? When people monitor their affective state, how much does that enhance what they are feeling or change what they are feeling? When someone uses a strategy such as a verbalization to help learning, why does that work exactly the way it does?

There seems to be a large unconscious factor that is too complicated to be understood. The unconscious is so complicated, as it has many factors that are interacting with each other all of the time. When those factors mentioned in the previous paragraph are brought up (mental images, monitoring, cognitive strategies), along with the natural unconscious emotion and motivation that occurs always with humans, it becomes obvious that there is no telling what could be influencing your thinking and feeling (on a detailed, moment to moment basis and even just considering the obvious factors).

Self-Regulation Importance

Self-regulation has implications for both psychological theory and for practical, applied issues. In terms of theory, self-regulation has come to be seen as one of the most important operations of the human self. Indeed, the human capacity for self-regulation appears to be far more advanced and powerful than is self-regulation in most other animals and it helps set the human self apart from selfhood in other species. Some theorists believe that the capacity for self-regulation was one decisive key to human evolution.

Self-regulation depicts the self as an active controller. Social psychology's early theories and research on the self focused mainly on issues such as self-concept and self-knowledge, and in that sense, the self was treated as an accumulated set of ideas. In contrast, self-regulation theory recognizes the self as an active agent that measures, decides, and intervenes in its own processes to change them. Some psychologists link self-regulation to the philosophical notion of free will, understood as the ability to determine one's actions from inside oneself rather than being driven by external forces.

The practical importance of self-regulation can scarcely be understated. Most personal and social problems that plague modern society have some degree of self-regulation failure at their core. These include addiction and alcoholism, obesity and

binge eating, anger management, and other emotional control problems. Crime and violence are often linked to poor self-regulation (especially of aggressive and antisocial impulses). Sexual problems, including unwanted pregnancy and sexually transmitted diseases, can be avoided with effective self-regulation. Underachievement in school and work often reflects inadequate self-regulation. Money problems, whether in the form of gambling losses, failure to save for the future, or impulsive shopping and credit card debt, can also indicate inadequate self-regulation. Many health problems could be prevented by self-regulation, such as to ensure that one exercises regularly, brushes and flosses teeth, takes vitamins, and eats a proper diet.

More broadly, self-regulation appears to be an important predictor of success in life. People with good self-regulation have been shown to be more popular and have better, more stable relationships, to get better grades in school and college, to have less personal pathology, and to have better adjustment. Self-regulation is also a key to moral behaviour, and some theorists have argued that it is the master virtue that underlies most or all virtuous behaviour because such behaviour typically requires overcoming an antisocial or immoral impulse (e.g., to cheat, harm, or betray someone) to do what is morally valued.

Hopefulness

Hope is an emotion characterized by positive feelings about the immediate or long-term future. Often hope is coupled with high motivation, optimism, and a generally elevated mood.

What Is Hope?

Hope is a partially subjective term, and both psychologists and philosophers have struggled to define it. Some people believe hopefulness to be a relatively stable personality trait, while some may feel hope depends on external circumstances and previous experience. Still others view hope as a choice. Hope is commonly associated with warm feelings about the future, an increased willingness to work toward a goal, and an upbeat mood.

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

HOPE theory can be subdivided into four categories:

1. Goals that are valuable and uncertain are described by Snyder (1994, as cited in Snyder, 2000, p.9) as the anchors of hope theory as they provide direction and an endpoint for hopeful thinking.
2. Pathway thoughts refer to the routes we take to achieve our desired goals and the individual's

perceived ability to produce these routes (Snyder, 2000).

3. Agency thoughts refer to the motivation we have to undertake the routes towards our goals.
4. Barriers block the attainment of our goals and in the event of a barrier we can either give up or we can use our pathway thoughts to create new routes.

Goal attainment has been found to be associated with positive emotions (Snyder *et al.*, 1996), whereas goal blockages are related to negative emotions (Diener, 1984); however this is not always the case.

High hope individuals do not react in the same way to barriers as low hope individuals, instead they view barriers as challenges to overcome and use their pathway thoughts to plan an alternative route to their goals (Snyder, 1994 as cited in Snyder, 2000 p. 10).

High hope has been found to correlate with a number of beneficial constructs including, academic achievement (Snyder *et al.*, 2002) and lower levels of depression (Snyder *et al.*, 1997). Meanwhile low hope is associated with negative outcomes including a reduction in well-being (Diener, 1984).

Hope and Psychology

When people feel hopeful, they tend to face fewer mental health concerns. Conversely, people experiencing despair are often more likely to be challenged by depression, anxiety, panic attacks, and other problems. Depression in particular can contribute to feelings of despair and hopelessness.

Hopelessness can also affect physical health. People who are not optimistic about their health or about their medical treatment are more likely to remain sick, more likely to report high levels of pain, and less likely to see an improvement in their overall health. Some mental health practitioners, aware of the role hope plays, encourage people in therapy to work on thinking positively about life developments and finding things to be hopeful about. Many mental health professionals hold hope to be an indispensable key to happiness and believe people cannot be happy without hope.

Spirituality

Traditionally, spirituality refers to a religious process of reformation which "aims to recover the original shape of man," oriented at "the image of God" as exemplified by the founders and sacred texts of the religions of the world. In modern times the emphasis is on subjective experience of a sacred dimension and the "deepest values and meanings by which people live," often in a context separate from organized religious institutions. Modern spirituality typically includes a belief in a supernatural (beyond the known and observable) realm, personal growth, a quest for an ultimate/sacred meaning, religious experience, or an encounter with one's own "inner dimension."

The meaning of spirituality has developed and expanded over time, and various connotations can be found alongside each other. The term "spirituality" originally developed within early Christianity, referring to a life oriented toward the Holy Spirit. During late medieval times the meaning broadened to include mental aspects of life, while in modern times the term both spread to other religious traditions and broadened to refer

to a wider range of experience, including a range of esoteric traditions.

Definition

There is no single, widely agreed definition of spirituality. Surveys of the definition of the term, as used in scholarly research, show a broad range of definitions ranging from very narrow and uni-dimensional definitions such as a personal belief in a supernatural realm to broader concepts such as a quest for an ultimate/sacred meaning, transcending the base/material aspects of life, and/or a sense of awe/wonderment and reverence toward the universe. A survey of reviews by McCarroll e.a. dealing with the topic of spirituality gave twenty-seven explicit definitions, among which "there was little agreement." This causes some difficulty in trying to study spirituality systematically; i.e., it impedes both understanding and the capacity to communicate findings in a meaningful fashion. Indeed, many of spirituality's core features are not unique to spirituality alone; for example German philosopher Arthur Schopenhauer (a famous atheist) regarded self-transcendence, asceticism and the recognition of one's connection to all as a key to ethical living (see)

According to Waaijman, the traditional meaning of spirituality is a process of re-formation which "aims to recover the original shape of man, the image of God. To accomplish this, the re-formation is oriented at a mold, which represents the original shape: in Judaism the Torah, in Christianity there is Christ, for Buddhism, Buddha, and in Islam, Muhammad." In modern times the emphasis is on subjective experience and the "deepest values and meanings by which people live," incorporating personal growth or transformation, usually in a context separate from organized religious institutions. Houtman and Aupers suggest that modern spirituality is a blend of humanistic psychology, mystical and esoteric traditions and eastern religions.

Spirituality is sometimes associated with philosophical, social, or political movements such as liberalism, feminist theology, and green politics.^[16] Some argue (though far from universally accepted-see those who espouse secular humanism)spirituality is intimately linked to resolving mental health issues, managing substance abuse, marital functioning, parenting, and coping.

The Drive for Spirituality

Why do you need spirituality? What is the point?

People interested in following a spiritual path are looking for one or more of the following eight things.

Purpose / Direction Whether you are on the top of the wheel of material life or on the bottom, there is an underlying sense of dissatisfaction, limitation, and emptiness. Some people are sensitive to this, others aren't, or they try to fill this up by chasing external goals endlessly. Spirituality is a search for meaning, for purpose and direction in life. It fulfils our need to have a foundation for living, a path or way of life in the light of a larger context. It speaks to the need to be "aligned" with something bigger than our body and mind.

Oneness / Love / Connection This speaks to our sense of *separation* and incompleteness. Because it is painful, we

seek connection and love – either in a community, or in being one with the universe, or connecting with the Divine (whatever shape this may take). To feel complete, we crave to receive and give unconditional love, which brings a sense of total acceptance and of happiness in being alive. This search can also manifest as returning to the source, to God, or to a sense of sacredness.

Growth There is an innate drive in many of us to evolve, to improve, to push the boundaries, reach our full potential. The drive to continuously grow and learn, live a life authentic to our truth, develop our mind, cultivate virtues, and expand our consciousness.

Answers / Truth Questions like "Who am I?", "Why are we here?", and "What else is there?" together with a drive to understand how life works and to learn about ourselves. For some this takes the form of understanding, absorbing, and becoming one with the absolute Truth.

Happiness / Peace / Overcome Suffering Suffering is the initial door of spirituality for many people. When our mind depends on external things for happiness, its experience of happiness will be inconstant, unreliable, impermanent - just like external causes are. It has been rightly coined as "stock market happiness". Since suffering is a mental phenomenon, and spiritual practices are a means to transform one's mind, it is a wise way of seeking a better life. Hence, there is the drive to seek happiness and peace *internally*. Or to at least to diminish the suffering that we are experiencing. Spirituality helps us gain balance, independence from external cases, and a greater appreciation of life.

Transcendence / Enlightenment Different traditions describe enlightenment differently. But the common theme is that it is a state of transcendence from the human condition, beyond all possibility of further suffering. There is a radical and permanent shift in our perception and experience of the world, and a moving beyond the sense of being an individual, or a person. It's the urge to experience ultimate peace or freedom, to find the ultimate reality of who we are, transcend the ego, or "merge with God".

Exploration / Mystery Diving into one's own consciousness and exploring other aspects of reality is something that speaks to our thirst for knowledge, experience, and adventure. Learning the mysteries of life and nature, exploring the sacred, and living with a sense of wonder.

Serving The urge to serve people in a deeper level, making a big difference in their life, and helping the upliftment of humanity.

So these are the possible reasons for exploring spirituality. Having a greater clarity on what is the drive behind your search can be helpful when choosing which path or practices to take. Some of these things may not speak to you at all, while you feel a great attraction for others. It's all good – that is why there are different paths out there, to match seekers of different temperaments, stages of development, values, and goals. For me, personally, the pull was always truth, transcendence, enlightenment; though I can see I got benefits in all the other areas as well.

In a way, all these drives have one thing in common: they show we are not satisfied with only the material side of life, and we wish to move beyond this limitation.

Goals of Spirituality

The goal is defined differently in each path. Here are just a few examples:

- Buddhism: achieve the cessation of suffering (enlightenment, *nirvana*); see reality for what it is; uproot the mental defilements.
- Yoga: purify the mind so to achieve liberation (*moksha*); uniting the individual soul with the universal Soul; becoming one with the Absolute Consciousness; be the true Self.
- Vedanta: realise the true Self; dissolve the knot of the ego, which limits pure Consciousness to a body-mind.
- Sufism: experience divine revelation; surrender to God; serve God.
- Christian Mysticism: experience union with God; the kingdom of heaven; feel the love of the creator.
- Daoism/Taoism: live in harmony with the Dao; cultivate body, mind, and spirit; cultivating and sublimating energy.
- Kabbalah: learn the ultimate laws of the universe; know the creator and oneself, and live accordingly.
- Jainism: liberation; salvation; karmic purification; become a perfected-being (*Siddha*).
- Shamanism: live in harmony and connection with Nature; develop knowledge and power to work with invisible forces; serve the spiritual welfare of the community; heal the soul.

Regardless of how the goal is framed, and the philosophy behind it, wisdom traditions ultimately offer us techniques for personal transformation, for moving beyond our personal shell. This can be for the sake of growth, service, transcendence, overcoming suffering, union with a higher principle, internal freedom, happiness, etc.

Spiritual Disciplines

Every spiritual practice should serve a definite purpose, according to what drives us to spirituality, and the goal we are seeking. This approach *pragmatic spirituality*. It's not about continuing a tradition, or doing something because "we feel we should", but to actively explore our inner world, driven by a specific question, thirst, or goal.

In the beginning you may not know exactly what this pull is. That's ok-it's enough that it is authentic.

Here is an overview of the different types of spiritual practice, across multiple traditions. They seem to fall into three categories:

1. Practices of personal cultivation, sublimation, and exploration.
2. Practices of learning, understanding, absorbing.
3. Practices of external action.

Resilience

Resilience is the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources

of stress—such as family and relationship problems, serious health problems or workplace and financial stressors. It means "bouncing back" from difficult experiences

Resilience is that ineffable quality that allows some people to be knocked down by life and come back stronger than ever. Rather than letting failure overcome them and drain their resolve, they find a way to rise from the ashes. Psychologists have identified some of the factors that make someone resilient, among them a positive attitude, optimism, the ability to regulate emotions, and the ability to see failure as a form of helpful feedback. Even after misfortune, resilient people are blessed with such an outlook that they are able to change course and soldier on.

The subject of resilience in positive psychology deals with the ability to cope with whatever life throws at you. Some people can be knocked down by life and return as a stronger person than ever before. These people are called resilient.

A resilient person works through challenges by using personal resources, strengths and other positive capacities of psychological capital such as hope, optimism, and self-efficacy. Overcoming a crisis by resiliency is often described as "bouncing back" to a normal state of functioning. Being resilient is also positively associated with happiness.

Let's Start at the Beginning

Relationships play a vital role in building the resilience of an individual. This starts at a young age when we are heavily influenced by our parents. The most resilient children are those who have been raised with an authoritative parenting style, rather than authoritarian or passive parenting styles.

The authoritative parenting style displays the qualities of warmth and affection that also provide structure and support to the child. Baumrind's (1971, 2013) theory of parenting styles has shown that authoritative parenting is the ideal approach to raising a well rounded, independent, self-reliant, and self-controlled individual.

Opposing this is the authoritarian parenting style, that often results in rebellious or dependent children who experience more distrust and tend to be withdrawn.

Lopez and Snyder (2009) present the protective factors for psychological resilience, concluding that parenting style is just one of many factors affecting resilience. They also consider parental educational level, socio-economic status and home environment (organized vs. disorganized) as strong influences in the development of a child's psychological resilience.

Many researchers have developed similar conclusions using Baumrind's categorization of parenting styles. The type of relationship, as well as the type of person in the relationship, play big roles in the development of resilience. These positive relationships, where well-adjusted and rule abiding behaviours are valued, have strong positive effects on the resilience levels of those involved.

The most salient individual characteristics include cognitive skills and personality differences related to effective problem solving, self-regulation, and adaptability to stress.

Through early relationships and supportive environments, children can learn a variety of personal resources which

directly contribute to the development of their psychological resilience over time. Lopez and Snyder mention these key protective individual factors as:

- Positive self-image
- Problem-solving skills
- Self-regulation
- Adaptability
- Faith / understanding the meaning and one's purpose
- Positive outlook
- Skills and talents that are valued by self and community
- General acceptance by others

Environments for Growth

Environments which provide structure and safety have effects on the development of individual psychological resiliency.

Factors such as good public safety and availability to health care impact the development of a community's resilience. Namely, the greater the social care, the more positive is each individual's perceived value of their place in the world.

Education is another major factor to consider when building resilience as it provides structure and opportunities for individuals to learn and develop skills and talents. This can also be encouraged through prosocial organizations such as sports teams or clubs. These environments enable individuals to develop a positive self-image and feel the purpose by contributing to the world.

A core part of the positive education movement is creating prosocial organisations and effective schools but, additionally, there is a focus on specific school programs, teaching methods, and engaging family relationships in order to develop resilience directly and in a supportive environment.

Developing a Mindset That Fosters Success

Having experienced an explosion in personal development, success coaching, and lifestyle engineering, today's world has never been hungrier for the glory of goal achievement.

Whether these goals stem from desires for fitness, entrepreneurship or some other domain, they all have one thing in common: a road paved with uncertainty, sacrifice, and setbacks. As such, it is key that you learn to foster a sense of resilience within yourself to ensure you overcome these setbacks to aid your rise to greatness.

Fortunately, given the abundance of empirical evidence, the methods for doing so have never been clearer. Detailed below are a series of tools designed to help you cultivate resilience and in doing so prepare you for the road ahead.

Identify and Leverage Your Strengths

Using your character strengths is a good way for yourself to experience your competence. However, a lot of people don't know what their strengths are. Something that you are good at comes easily to you, which is why you often take it for granted and don't recognize it as a major strength.

REVIEW OF LITERATURE

There are 24 character strengths (i.e. Creativity, Curiosity, Open-Mindedness, Love of Learning, Perspective, Bravery, Persistence, Integrity, Vitality, Love, Kindness, Social Intelligence, Citizenship, Fairness, Leadership, Forgiveness and Mercy, Humility/Modesty, Prudence, Self-Regulation, Appreciation of Beauty and Excellence,

Gratitude, Hope, Humor, and Spirituality), which positive psychology proposes would help individuals attain well-being in life. Since the 24 character strengths could "enable human thriving" (Seligman, Steen, Park, & Peterson, 2005, p. 411), it is reasonable to expect that these strengths may also foster resiliency in individuals as well, to help them cope with adversities so they can go on to pursue fulfilled lives.

Resiliency used to be perceived as some special quality within only some individuals (Masten, 2001). Current literature considers resiliency as "normative human capacities, ... and the self-righting power of development..." (Masten, 2001, p. 235). It is argued that everybody is born with innate resilience capacity (Benard, 2007; Richardson & Waite, 2002).

Werner (2007) suggests that factors contributing to resilience (e.g. individual characteristics and supports from the environment) seem to be universal, crossing ethnicities, cultures, and socioeconomic strata; the effectiveness of protective factors, however, varies with the individual's developmental level and forms of risk (Schoon, 2006; Werner, 2007).

The relationship between life satisfaction and the 24 character strengths appears to be consistent across the general population and college students. Park, Peterson, and Seligman (2002) examined the relationship between life satisfaction and the 24 character strengths with on-line participants. They found that Hope, Zest, Gratitude, Curiosity, and Love were most strongly related to life satisfaction. However, the relationships between life satisfaction and Humility/Modesty, Appreciation of Beauty and Excellence, Creativity, Open-Mindedness, Love of Learning, and Prudence were weak. West (2006) also examined these same relationships with college students. She found that Zest, Love, Curiosity, Hope, Self-Regulation, and Gratitude had the strongest relationships with life satisfaction and that Humility/Modesty, Creativity, Prudence, Love of Learning, Open-Mindedness, and Appreciation of Beauty and Excellence had weak relationships with life Satisfaction.

Research on the relationship between life satisfaction and resiliency is not consistent. Fredrickson, *et al.* (2003) found that resiliency was correlated to life satisfaction. King (2000) concluded that not only was resiliency positively related to life satisfaction among individuals experiencing divorce, but also resiliency significantly predicted life satisfaction. On the other hand, Cafasso (1998) found that there was no relationship between resiliency and life satisfaction. That is, resilient individuals' levels of life satisfaction did not differ significantly from non-resilient individuals. However, research has indicated that life satisfaction was positively related to hope, self-esteem, self-efficacy, locus of control, and seeking social support (Bailey & Snyder, 2007; Coffman & Gilligan, 2002-2003; Deniz, 2006; Diener & Diener, 1995; Judge,

Locke, Durham, & Kluger, 1998). Hope, self-esteem, self-efficacy, locus of control, and seeking social support are protective factors for resiliency. Therefore, the present study hypothesizes that there is a relationship between life satisfaction and resiliency.

Resiliency is concerned with differences in individuals' responses to stress/adversities in life; that is, while some individuals fail to overcome stress/adversities in life, others thrive. Gorden, Ingersoll, and Orr (1995) define resiliency as "an ability to succeed, mature, and gain competence in a context of adverse circumstances or obstacles" (p.1). Luthar, Cicchetti, and Becker (2000) describe resilience as "a construct connoting the maintenance of positive adaptation by individuals despite experience of significant adversity" (p. 543). Masten (2001) describes resilience as "a class of phenomena characterized by good outcomes in spite of serious threats to adaptation or development" (p. 228)

Werner-Wilson, Zimmerman, and Whalen (2000) suggest that "resilience seem(s) to revolve around three essential components: (1). the ability to change or adapt to harsh or negative life circumstances; (2). the capacity to "bounce back" and succeed in the face of negative outcome expectancies; (3). the capacity for a determined engagement, rather than avoidance, with the risk factor in question" (p. 167). Risk factors are "conditions or variables that are associated with a higher likelihood of negative or undesirable outcomes" (Jessor, Van Den Bos, Vanderryn, Costa, & Turbin, 1995, p. 923)

Statement of the problem

To Study Various Character Strengths And Resilience Among 20'S, 40'S AND 60'S AGE Group of Males And Females.

Hypotheses

H₀: There Is No Correlation Between Resilience And Perseverance.

H₁: There Is Expected To Be A Correlation Between Resilience And Perseverance.

H₀: There is no Correlation Between Resilience And Integrity.

H₁: There is Expected To Be A Correlation Between Resilience And Integrity.

H₀: There is No Correlation Between Resilience And Self Regulation.

H₁: There is Expected To Be A Correlation Between Resilience And Self Regulation.

H₀: There is No Correlation Between Resilience And Hopefulness.

H₁: There is Expected To Be A Correlation Between Resilience And Hopefulness.

H₀: There is No Correlation Between Resilience And Spirituality.

H₁: There Is Expected To Be A Correlation Between Resilience And Spirituality.

METHODODOLOGY

Sample: A sample of 60 people was collected which consisted of males and females from age group of 20's, 40's, 60's. The distribution was as follows:

- 10 males (age group 20's)
- 10 females (age group 20's)

- 10 males (age group 40's)
- 10 females (age group 40's)
- 10 males (age group 60's)
- 10 females (age group 60's)

Tests and Tools

Character strengths was recorded using – VIA survey of character strengths, Petersen, C., & Seligman, M.(2004). Character strengths and virtues: A Handbook and Classification. Oxford: Oxford University Press.

Resilience was recorded using- The 14- item Resilience Scale (RS-14), Gail M. Wagnild & Heather M. Young (1993). The statistical operations were performed using the SPSS software

Procedure

First the target sample was identified. The consent of the potential participants was sought orally and the purpose of the study and the procedures were explained thoroughly to the participants before any data was collected. The participants were assured that information given was confidential and used only for research purpose. During the time of administration of the scales, it ensured that the participants was understood the instructions clearly. The researcher read out a verbal script containing standard instructions explaining the purpose, procedures, the right to withdraw, confidentiality and the benefit of taking part in the study before taking rest. Participants took part on entirely voluntary basis. The instruments were collected o the spot to ensure a high response rate. At the end of the session the participants were thanked. The data was integrated and tabulated, SPSS was used to calculate two Way Anova and correlation and results were found out.

RESULT

Table 1 Shows Correlation Table of Resilience And Perseverance Scores.

Intercorrelation	Resilience	Perseverance
Resilience	-	
Perseverance	.127	-

Table 2 Shows Correlation Table of Resilience And Integrity Scores.

Intercorrelation	Resilience	Integrity
Resilience	-	
Integrity	.275*	-

Table 3 Shows Correlation Table of Resilience and Self Regulationscores

Intercorrelation	Resilience	Self Regulation
Resilience	-	
Self regulation	.295*	-

Table 4 Shows Correlation Table of Resilience and Hopefulness Scores

Intercorrelation	Resilience	Hopefulness
Resilience	-	
Hopefulness	.732*	-

Table 5 Shows Correlation Table of Resilience and Spirituality Scores

Intercorrelation	Resilience	Spirituality
Resilience	-	
Spirituality	.84*	-

DISCUSSION

The investigation was carried out to study various character strengths and resilience among 20's, 40's and 60's age group of males and females. To carry out this investigation the sample size of A sample of 60 people was collected which consisted of males and females from age group of 20's, 60's, 80's. The distribution was as follows: 10 males (age group 20's), 10 females (age group 20's), 10 males (age group 40's), 10 females (age group 40's), 10 males (age group 80's), 10 females (age group 80's). Character strengths was recorded using – VIA survey of character strengths, Petersen, C., & Seligman, M.(2004). *Character strengths and virtues: A Handbook and Classification*. Oxford: Oxford University Press. Resilience was recorded using- The 14- item Resilience Scale (RS-14), Gail M. Wagnild & Heather M. Young (1993).The statistical operations were performed using the SPSS software.

Interpretation of Table 1 (Correlation Table)

Pearson r correlation was used and it was found TO BE -0.127 which is not significant at 0.05 level. Thus, there is a no correlation between resilience and perseverance.

Interpretation of Table 2 (Correlation Table)

Pearson r correlation was used and it was found TO BE -0.275 which is significant at 0.05 level. Thus, There Is A Correlation Between Resilience And Integrity.

Interpretation of Table 3 (Correlation Table)

Pearson r correlation was used and it was found TO BE -0.295 which is significant at 0.05 level. Thus, There Is A Correlation Between Resilience And Self Regulation.

Interpretation of Table 4 (Correlation Table)

Pearson r correlation was used and it was found TO BE 0.732 which is significant at 0.05 level. Thus, there is a correlation between resilience and hopefulness.

Interpretation of Table 5 (Correlation Table)

Pearson correlation was used and it was found TO BE 0.84 which is significant at 0.05 level. Thus, there is a Correlation between Resilience and Spirituality.

Interpretation of Anova Tables: There is no effect of age and gender on character strengths and resilience. Since all the values are greater than 0.05 significance level.

CONCLUSION

Research on the relationship between life satisfaction and resiliency is not consistent. Fredrickson, *et al.* (2003) found that resiliency was correlated to life satisfaction. King (2000) concluded that not only was resiliency positively related to life satisfaction among individuals experiencing divorce, but also resiliency significantly predicted life satisfaction.

On the other hand, Cafasso (1998) found that there was no relationship between resiliency and life satisfaction. That is, resilient individuals' levels of life satisfaction did not differ significantly from non-resilient individuals. However, research has indicated that life satisfaction was positively related to hope, self-esteem, self-efficacy, locus of control, and seeking social support (Bailey & Snyder, 2007; Coffman & Gilligan, 2002-2003; Deniz, 2006; Diener & Diener, 1995; Judge, Locke, Durham, & Kluger, 1998). Hope, self-esteem, self-efficacy, locus of control, and seeking social support are protective factors for resiliency. Therefore, the present study hypothesizes that there is a relationship between life satisfaction and resiliency.

Resiliency is concerned with differences in individuals' responses to:

stress/adversities in life; that is, while some individuals fail to overcome stress/adversities in life, others thrive. Gorden, Ingersoll, and Orr (1995) define resiliency as “an ability to:

succeed, mature, and gain competence in a context of adverse circumstances or obstacles” (p.1). Luthar, Cicchetti, and Becker (2000) describe resilience as “a construct connoting the maintenance of positive adaptation by individuals despite experience of significant adversity” (p. 543). Masten (2001) describes resilience as “a class of phenomena characterized by good outcomes in spite of serious threats to adaptation or development” (p. 228).

These findings were consistent with our study well

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