

RESILIENCY AND CHARACTER STRENGTHS AMONG COLLEGE STUDENTS

by

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To my Buddha and Bodhisattvas,  
who have been the source of my strengths and my guide to the transcendent;

and

To my grandmother, Chung, Huang Chuan-mei,  
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## ABSTRACT

This dissertation contributes to the literature on resiliency and character strengths. College students ( $N = 223$ ) were administered questionnaires to determine the hassles they experienced in the last month, as well as their levels of life satisfaction, resiliency, and the four character strengths of Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love. Responses to the Ego Resiliency Scale were used to divide students into the following three groups: resilient, moderate-resilient, and low-resilient. Self-reported levels of life satisfaction, Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love were compared across the three groups to determine whether they were significantly related to resiliency.

The results indicate that Appreciation of Beauty and Excellence, Gratitude, and Humility/Modesty had a significant relationship with resiliency, but that Love did not. Resilient students' levels of Appreciation of Beauty and Excellence as well as Gratitude were significantly higher than those of low-resilient students. However, resilient students' levels of Humility/Modesty were significantly lower than those of low-resilient students. Although Love was not significantly related to resiliency, the levels of Love for resilient students were relatively higher than those of low-resilient students.

Life satisfaction also was significantly related to resiliency. Resilient students' levels of life satisfaction were significantly higher than those of low-resilient students. Gratitude and Love predicted students' levels of life satisfaction. Therefore, Gratitude seems to be the essential character strength related to both resiliency and life satisfaction among college students.

## CHAPTER 1

### INTRODUCTION

#### Statement of the Problem

In the past years psychology has shifted its focus from treating and preventing mental disorders to helping individuals attain well-being and live a fulfilling and satisfied life. Sivanathan, Arnold, Turner, and Barling (2004) proposed that well-being goes beyond the absence of illness to include aspiration, enthusiasm, and confidence for life. Positive psychology, an approach focusing on strengths and virtues, arises to change the focus of the mental health field from mainly treating illness (e.g. medical model) to using strengths to buffer individuals from mental disorders and obtain well-being (Seligman & Csikszentmihalyi, 2000).

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.

It is important to examine the relationship between resiliency and the 24 character strengths. In some aspects of human life, we have no control over what will happen to us

(e.g. being born into dysfunctional families or poverty, having accidents, encountering natural disasters); however, we do have control of how to respond to those life events. In this case, we need resiliency to cope with adversities in life so we can continue to pursue the life we want. On the other hand, character strengths can help us attain well-being. Therefore, it is worth while to determine character strengths that are also related to resiliency because these strengths will be essential for people to cope with adversities, attain well-being, and live a fulfilled, flourishing life.

In fact, some of the character strengths have been identified as protective factors for resiliency in research. The character strengths related to resiliency are: Bravery, Citizenship, Creativity, Curiosity, Fairness, Forgiveness and Mercy, Hope, Humor, Integrity, Kindness, Leadership, Love of Learning, Open-Mindedness, Persistence, Perspective, Prudence, Self-Regulation, Social Intelligence, Spirituality, and Vitality (see Table 3).

However, little is known about the relationship resiliency has with Appreciation of Beauty and Excellence and with Humility/Modesty. Moreover, the findings about resiliency and Gratitude as well as resiliency and Love are inconsistent. While Gregory, Jr. (2001) found that Love and Gratitude were associated with resiliency, Fredrickson, Tugade, Waugh, and Larkin (2003) found otherwise. Additionally, Pentz (2005) found that gratitude helps older adults cope with cancer and suggested that “Gratitude may be unique to the resilience of older adults” (p.14). Therefore, it will be worthwhile to examine whether Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty,

and Love, as claimed by positive psychology theorists to benefit individuals in pursuing happiness and well-being, are also related to resiliency.

In addition, positive psychologists Park, Peterson, and Seligman (2004a) found that the more traumatic events individuals experienced, the stronger the relationship between their levels of Humility/Modesty and enthusiasm about life. Research found that minor life events (i.e. daily hassles) were a more powerful predictor of psychological symptoms than life events (Brockington, Spinhoven, Koeter, Wouters, & Schene, 2006; Kanner, Coyne, Schaefer, & Lazarus, 1981; Lazarus, 1984; Plancherel, et al., 1997, cited in Dumont & Provost, 1999). In the college student population, college students experienced daily hassles more often than major life events (Ross, Neibling, & Heckert, 1999). Studies also indicated that daily hassles were significantly associated with emotional distress among students (e.g. depression, anxiety) (Blankstein & Flett, 1992; Bouteyre, Maurel, & Bernaud, 2007; D'angelo & Wierzbicki, 2003; Hutchinson & Williams, 2007; Jung & Khalsa, 1989). Also, students with chronic headaches reported experiencing significantly more hassles than students reported less frequency of headaches (Bottos & Dewey, 2004).

Moreover, college students who scored high on both overall irrational thinking and low frustration tolerance experienced more hassles than those who scored low on both the irrational thinking and low frustration tolerance (Ziegler & Leslie, 2003). Daily hassles experienced by college students who had similar experiences (e.g. studying at the same major) were quite stable over a 3-year period (Vollrath, 2000). From the review of research, daily hassles seem to play an important role in college students' lives. Thus,

instead of re-examining the relationship among traumatic events, individuals' levels of Humility/Modesty, and enthusiasm for life, the current study examines the relationship among daily hassles, individuals' levels of Humility/Modesty, and life satisfaction among college students. I predict that the relationship among hassles, Humility/Modesty, and life satisfaction among college students will be the same as the relationship among traumatic events, Humility/Modesty, and enthusiasm for life found in previous research.

#### Purposes of the Study

The purposes of the study were to (1) examine the relationship between resiliency and character strengths of Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love, and (2) determine if these character strengths predict resiliency and life satisfaction among college students.

#### Objectives of the Study

The specific objectives of the study were to (1) explore the sources of hassles among the college student sample; (2) explore the relationship among hassles, life satisfaction, and Humility/Modesty; (3) examine the relationship between resiliency and the character strengths of Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love individually; (4) examine whether the order of the relationship between life satisfaction and the four character strengths examined in the study is the same as in the research; and (5) determine if these character strengths (i.e. Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love) predict resiliency and life satisfaction among the college students.

### Research Questions

1. What hassles are most often experienced by the college student sample? What is the relationship between hassles and life satisfaction among the college student sample?
2. How is Humility/Modesty related to life satisfaction in the college students who experience low, medium-low, medium, medium-high, and high occurrence of hassles?
3. Are the levels of Appreciation of Beauty and Excellence among resilient college students significantly higher than those of moderate- and/or low-resilient students?
4. Are the levels of Gratitude among resilient college students significantly higher than those of moderate- and/or low-resilient students?
5. Are the levels of Humility/Modesty among resilient college students significantly higher than those of moderate- and/or low-resilient students?
6. Are the levels of Love among resilient college students significantly higher than those of moderate- and/or low-resilient students?
7. Is the pattern of relationship between life satisfaction and the character strengths examined in the present study the same as the pattern of the relationship found in the research?
8. Are there significant differences in life satisfaction among low-resilient, moderate-resilient, and resilient college students?

9. Among the character strengths examined in the present study, what predicts resiliency among the college students?
10. Among the character strengths examined in the present study, what predicts life satisfaction among the college students?

### Significance of the Study

The findings of the study will first contribute to resiliency research and positive psychology by providing information about whether resiliency is related to all 24 character strengths. The findings of the study will also indicate what hassles were most experienced by the college students. In addition, the findings of the study will reveal the relationship among hassles, life satisfaction, and Humility/Modesty. Finally, among the character strengths of Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love, the findings of the present study will indicate the essential character strength(s) that is (are) related to both resiliency and life satisfaction in college students.

For positive psychology to be a proactive approach in preventing mental disorders and helping individuals attain well-being and happiness in life, it is imperative to utilize the findings of research in real life practices. For example, educators could incorporate these essential character strengths related to both resiliency and life satisfaction in children's books and classroom instructions. As Benard (2007) states, "We are all born with innate resiliency, with the capacity to develop the traits commonly found in resilient survivors..." (p.3). Peterson and Seligman (2004) and Biswas-Diener (2006) also suggest that everybody has the potential to develop character strengths. Therefore, cultivating

essential character strengths related to both resiliency and life satisfaction in children will not only help them better cope with adversities but also attain well-being and happiness in life later.

## CHAPTER 2

### LITERATURE REVIEW

In this literature review, I will first briefly review research on daily hassles and life satisfaction. Next I review research on resiliency from multiple perspectives, including a diagnostic model, the Chinese view of crisis (in relating to resiliency), resiliency model, protective factors, and the relationship between resiliency and positive psychology. Next, research on positive psychology is presented, including its assumptions, changes of focus in psychology in general from World War II to the present, descriptions of character strengths and virtues, and its application to mental disorders. Research on each character strength that is examined in the study is also reviewed. These include Appreciation of Beauty and Excellence, Humility/Modesty, Gratitude, and Love. The relationship of each with resiliency is examined. Finally, a conclusion about the literature in relation to the research questions that guide the study is presented.

#### Daily Hassles and Life Satisfaction

##### *Daily Hassles*

Generally, stressors can be classified into three categories: major life events that influence great numbers of people such as natural disasters, war, political policies; major life events that affect only an individual or a few people such as divorce, death of a loved one; and daily hassles such as traffic and arguments with friends, family, or colleagues at work (Lazarus & Folkman, 1984). Lazarus (1999) defines daily hassles as “little things [rather than major life events] that irritate and upset people” (p. 56). Serido, Almeida, and

Wethington (2004) define daily hassles as relatively small and unanticipated events that disturb our daily life. Thus, daily hassles are unexpected irritants and/or frustrations that people encounter in everyday life. Although daily hassles are less striking than major life events, when people acknowledge a hassle has occurred they already perceive it as stressful (Lazarus, 1999).

Lazarus and Folkman (1984) propose that “hassles are not merely a reflection of what has actually happened but depend on the baseline conditions of life and how experiences are appraised” (p. 313). For example, a hassle may be perceived more stressful under a positive condition or expectation, and less stressful under a negative condition or expectation. Additionally, individuals may perceive the same hassle differently. For example, for some people, traffic is not upsetting. For others, however, traffic may cause distress and irritation (Lazarus & Folkman, 1984). Moreover, people seem to encounter the same types of hassles over time. Perhaps the environment continually subjects the same types of stressors on a person and/or the person is vulnerable to certain types of stressors from the environment (Lazarus, 1984).

Research indicates that daily hassles are negatively related to people’s overall well-being. For instance, in addition to negative effects on college students’ physical and mental health (see Chapter 1), daily hassles also have adverse effects on clinical and general populations. In clinical populations, the frequency of daily hassles was negatively associated with quality of life for patients with bipolar disorder (Chand, Mattoo, & Sharan, 2004) and with schizophrenia (Caron, Lecomte, Stip, & Renaud, 2005). In addition, for patients with somatoform or dissociative disorders, the frequency of daily

hassles was positively related to their levels of neuroticism, psychoticism, dissociative experience, and abnormal illness behavior (Irpai, Avasthi, & Sharan, 2006).

For the general population, people reported physical and psychological discomfort on days that they experienced hassles as compared to days without hassles (Almeida, 2005). Bolger, DeLongis, Kessler, and Schilling (1989) found that people's mood was better on hassles-free days that followed a day with hassles than on days without any hassles per se. This result supports Lazarus's (1999) statement that hassles, when recognized, are perceived as stressful. In addition, for police officers, the frequency of daily hassles were positively related to physical symptoms and negatively related to perceived competence and support from supervisors (Otis & Pelletier, 2005). Also, for women with abusive experience, depressive symptoms were related to the frequency of daily hassles reported (McGuigan & Middlemiss, 2005).

Daily hassles not only affect individual people, but their families as well. For example, Stoneman and Gavidia-Payne (2006) found that for families of young children with disabilities, the frequency of daily hassles was negatively related to both husbands' and wives' marital adjustment. Depressed pregnant women and depressed fathers-to-be both individually reported more daily hassles than non-depressed pregnant women and fathers-to-be (Field, Diego, Hernandez-Reif, Figueiredo, Deeds, Contogeorgos, & Ascencio, 2006; Field, Hernandez-Reif, & Diego, 2006). In addition, Harwood and Eyberg (2006) found that mothers' self-reported depressive symptoms and frequency of daily hassles together predicted impaired mother-child functioning (impaired mother-child functioning is indicated by child disruptive behavior, parenting stress, and

dysfunctional parenting practices reported by the mothers). In conclusion, although hassles are minor irritants, they are still perceived as stressful and have adverse impacts on people.

### *Life Satisfaction*

According to Diener, Emmons, Larsen, and Griffin (1985), life satisfaction is a personal judgment about how satisfied an individual is with his/her current life compared to his/her own standard, a standard not imposed by any external sources. Life satisfaction was negatively related to stress. That is, the higher the stress, the lower the life satisfaction (Barnes & Lightsey, 2005). Generally speaking, everyone is motivated to enhance their levels of life satisfaction. For example, Henderson (2000) found that individuals with high levels of stress sought more help and supports than did individuals with lower levels of stress. Perhaps, individuals under high levels of stress sought help and supports as one means to decrease their levels of stress in order to increase their levels of life satisfaction.

Life satisfaction appears related to positive characteristics. For example, Coutinho and Woolery (2004) found that college students who were motivated for intellectual activities (high in need for cognition) reported higher levels of life satisfaction than those who did not. Huffstetler (2006) found that sense of identity was related to overall life satisfaction. Diener and Seligman (2002) also found that life satisfaction was associated with happiness. Very happy people are more satisfied with life than unhappy people.

Research on the relationship between life satisfaction and gender is not consistent. Some studies indicated that women's levels of life satisfaction were significantly higher

than those of men (Abdel-Khalek & Naceur, 2007; Cook, Black, Rabins, & German, 2000; Powell, 2006). However, Diener and Diener (1995) found no significant difference between women and men's levels of life satisfaction in their cross-cultural study of 31 nations.

In general, people's levels of life satisfaction were closely related to their overall physical and mental health (Abdel-Khalek & Naceur, 2007). For example, Cook, Black, Rabins, & German (2000) advocated that both emotional distress and current alcohol drinking were negatively related to life satisfaction. Also, after controlling for trait anxiety, individuals who worried a lot tended to have lower levels of life satisfaction (Paolini, Yanez, & Kelly, 2006). Older adults with generalized anxiety disorder (GAD) reported lower levels of life satisfaction than did adults without psychiatric disorders. Furthermore, among GAD adults, severity of depression and anxiety predicted poor life satisfaction while optimism predicted better life satisfaction (Bourland, Stanley, Snyder, Novy, Beck, Averill, & Swann, 2000).

Research also indicates that life satisfaction is associated with social relationships: the more satisfying the social relationship, the greater the life satisfaction. For example, Berkel and Constantine (2005) proposed that female college students who "define themselves [more] in terms of other individuals with whom they have a close relationship and the more harmony they report in their close relationships, the more likely they are to feel satisfied with their lives" (p. 10). Additionally, satisfaction with life seems to be related to marital status. Women who are married or live with partners were more

satisfied with life than those who are single (e.g. divorced, separated, widowed) (Bailey & Snyder, 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.

#### Overview of Resiliency Literature

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. Gordon, 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). Everall, Altrows, and Paulson (2006) define resilience as "an adaptive process whereby the individual willingly makes use of internal and external resources to overcome adversity or threats to development" (p. 462). Richardson, Neiger, Jensen, and Kumpfer (1990) consider resilience as "the process of coping with disruptive, stressful, or challenging life events in a way that provides the individual with additional protective and coping skills than prior to the disruption that results from the event" (p. 34). In summary, resiliency refers to the ability or process that enables an individual to

cope successfully with adverse/stressful life events as well as gain competence and skills from the coping process.

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).

Masten and Reed (2002) propose a diagnostic model of resilience. The diagnostic model uses two criteria to identify resilient individuals: (1) risk/adversity level the individuals experienced; and (2) the individuals’ competence/adaptation level. Individuals who experienced low level of risk/adversity and demonstrated low level of competence/adaptation are considered a highly vulnerable group. Individuals who experienced high level of risk/adversity and demonstrated low level of competence/adaptation are considered a maladaptive group. Individuals who experienced low level of risk/adversity and demonstrated high level of adaptation are considered competent unchanged. Resilient individuals are those who experienced high level of risk/adversity and also demonstrated high level of competence/adaptation. Therefore, when identifying resilience, two judgments are necessary: (1) there is presence of threat, risk or adversity in the individual’s life; and (2) the quality of adaptation to the risk or adversity is evaluated as “OK” or good (Masten & Coatsworth, 1998).

On the other hand, ego resilience does not assume that individuals shall encounter risk or adversity in order for them to be resilient. Ego resilience refers to an individual's personality characteristic that enables him/her to cope with various environmental challenges (Luthar, Cicchetti, & Becker, 2000). Redl (1969) suggested that ego resilience consists of two aspects: "(1) the capacity to withstand pathogenic pressures, and (2) its ability to recover rapidly from a temporary collapse even without outside help and to bounce back to normal or even supernormal levels of functioning" (cited in Anthony, 1987, p. 13). Therefore, when identifying ego resilience, the presence of risk or adversity is not necessary.

When individuals experience risk or adversity in life, they may feel that the experience is a crisis. In Chinese, crisis consists of two characters, 危机 (wei ji). 危 means 'danger' and 机 means 'opportunity.' Thus, when there is danger, there is also opportunity (Brown, D'emidio-Caston, & Benard, 2000). Individuals who encounter danger (i.e. crisis) may acquire more competence, knowledge, etc. because of the experience (i.e. resiliency), develop maladaptive strategies (e.g. substance abuse), or regress to lower levels of competence than before meeting the crisis (e.g. lowered self-esteem). For example, in Druss and Douglas's study (1988), three individuals suffering with terminal illness, heart attack, or congenital disability regarded their physical illness "not as a narcissistic injury but as an opportunity for personal growth" (p. 165). They focused on positive aspects of their life, living a fulfilled life instead of self-pity or anger about their illness.

As Shakespeare wrote in *As You Like it*, “Sweet are the uses of adversity,” (cited in Anthony, 1987, p. 10). That is, adversity may weaken or strengthen the individual, depending on how he/she “uses” it. On one hand, encountering an adversity could be very painful. It may strike the individual to the point that he/she may not be able to continue with a healthy life. On the other hand, if the individual can overcome the adversity, the adversity served as an opportunity or a challenge that allowed him/her to grow stronger and gain more competence (i.e. be resilient). Wolin and Wolin (1993) in their work with adult children of alcoholics acknowledge that “strength can emerge from adversity” (p. 15). In support of this, Benard (2007) found that 50%-70% (closer to 70%) of youth who grew up in adverse conditions (e.g. poverty, parents were criminals, drug abuse, mentally ill) did overcome the adversities, develop competence, and live 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). Thus, resilience is not something spectacular that only some individuals possess; everybody has the potential to be resilient when facing adversities in life. In addition, resilience is considered multidimensional (e.g. situation specific) (Luthar, Cicchetti, & Becker, 2000; Rutter, 1999; Smith, 1999; Taylor, 2000). That is, people may overcome one type of adversity but not others. For example, an individual may be able to cope with physical disability or chronic illness and pursue his/her

education or career, but not be able to cope with the sudden death of a loved one and discontinue that education or career.

Richardson and Waite (2002) propose a resiliency model that describes how individuals can be resilient in facing adversity. According to the resiliency model, when an individual experiences adversity, he/she may experience little to severe disruption in his/her life. Four possible outcomes can occur when the individual reintegrates the disruption. “Reintegration is the process of reforming a world view” (Richardson et al., 1990, p. 37). First, the individual might reintegrate back to the homeostasis, the comfort zone. That is, the individual returns to the same levels of functioning as before experiencing the event; he/she did not gain any skills, knowledge, strengths, or competence from the experience. Second, the individual might reintegrate the disruption with resiliency. The individual has gained some skills, knowledge, strengths, or competence from the process of coping with the event that, in turn, increases the individual’s abilities to cope with life adversity in the future. Third, the individual may reintegrate with loss. He/she reintegrates to a lower level of functioning than before experiencing the event. For example, he/she has fewer protective skills or traits after experiencing the event and experiences a loss of self-esteem or withdraws from social relationship. Fourth, the individual may reintegrate with dysfunctional strategies such as becoming alcoholic, committing suicide, and so on.

Generally, two protective factors help individuals reintegrate the disruption with resiliency; one is the individual personal characteristics and the other is the environmental characteristics (e.g. effective parenting, social support) that the individual

experiences (Henderson, 2007; Henderson & Milstein, 1996; Kimchi & Schaffner, 1990; Laurie, 2001; Masten & Coatsworth, 1998; Masten & Reed, 2002; Reed, McMillan, & McBee, 1995; Thomsen, 2002; Werner-Wilson, Zimmerman, & Whalen, 2000).

Protective factors are “the qualities of persons or contexts that predict better outcomes under high-risk conditions....” (Masten & Reed, 2002, p. 77). Thus, protective factors are characteristics that would moderate and/or buffer risk/adversities (Benard, 2007).

Psychologists suggest that protective factors “are more powerful in a person’s life than risks or traumas or stress” (Henderson, 2007, p. 9).

Some of the personal characteristics that help individuals successfully cope with their adversity include the following: (a) *positive temperament* (Smith, 1999; Werner, 1986; Werner, 1995; Wyman, Cowen, Work, & Parker, 1991); (b) *self-esteem* (Brooks, 1998; Masten & Coatsworth, 1998; Pasternack & Martinez, 1996; Smith & Carlson, 1997; Turner, 2000; Willoughby, Brown, King, Specht, & Smith, 2003); (c) *self-confidence* (Blechman & Culhane, 1993; Masten & Coatsworth, 1998; Richardson & Gray, 1999; Werner, 2007); (d) *self-efficacy* (Masten & Coatsworth, 1998; Masten & Reed, 2002; Pisapia & Westfall, 1994); (e) *social competence* (Benard, 1995; Wang, Haertel, & Walberg, 1997); (f) *problem solving skills* (Benard, 1995; Jones, 2007; Richardson, et al., 1990; Werner, 1995, 2007); (g) *autonomy* (Benard, 1995; Murphy, 1987; Pasternack & Martinez, 1996; Richardson, et al., 1990; Werner, 1985); (h) *sense of purpose and future* (Benard, 1995; Henry, 1999; McMillan & Reed, 1994; Richardson, et al., 1990; Richardson & Gray, 1999; Viadero, 1995); (i) *realistic goal setting* (Garmezy, 1991; Jones, 2007; McMillan & Reed, 1994) and *planning* (Wang, et al., 1997); (j)

*internal locus of control* (Everall, Altrows, & Paulson, 2006; Kimchi & Schaffner, 1990; Luthar, 1991; McMillan & Reed, 1994; Richardson, et al., 1990; Werner, 1986; Werner, 1989; Werner, 2007; Werner & Smith, 1977, 1992); (k) *positive use of time* (e.g. meaningful participation) (McMillan & Reed, 1994); (l) *intellectual competence* (Higgins, 1994; Smith, 1999; Tiet, Bird, Hoven, Wu, Moore, & Davies, 2001; Werner & Smith, 1982; Werner, 2007); (m) *optimism* (Siebert, 2005; Stewart & Porath, 1999); (n) *communication skills* (e.g. reading, writing) (Garmezy, 1991; Jones, 2007; Kimchi & Schaffner, 1990; Murphy, 1987; Werner & Smith, 1977, 1982; Werner, 1986, 1989, 2007); (o) *achievement orientation* (Benard, 1991; Kimchi & Schaffner, 1990; Werner, 1986, 1989); (p) *flexibility* (Kimchi & Schaffner, 1990; Ricshardson & Gray, 1999); (q) *hobbies and interests* (Garmezy, 1991; Jones, 2007; Livingston, 1999); (r) *more androgynous gender role behavior* (Blum, 1998; Kimchi & Schaffner, 1990; Norman, 2000); and (s) *psychological hardiness* (Druss & Douglas, 1988; Richardson, et al., 1990). Hardiness is defined as a combination of control, commitment, and challenge which enable a person to cope with stressful circumstances and turn them into opportunities for growth (Maddi, 2006).

On the other hand, some of the environmental characteristics in family, school, or community that can buffer adversity for individuals are the following: (a) *a caring relationship* (Berliner & Bernard, 1995; Bernard, 1995; Jones, 2007; Henderson & Milstein, 1996; Hutchinson, Tess, Gleckman, & Spence, 1992; Katz, 1997; Masten & Coatsworth, 1998; McMillan & Reed, 1994; Reed, et al., 1995; Tarwater, 1993; Werner, 2007); (b) *authoritative parenting* (Masten & Coatsworth, 1998; Masten & Reed, 2002;

Smith, 1999); (c) *social support* (Bauman, Adams, & Waldo, 2001; Everall, Altrows, & Paulson, 2006; Holaday & McPhearson, 1997; Markstrom, Marshall, & Tryon, 2000; Werner & Smith, 1982; Willoughby, et al., 2003); (d) *positive high expectations* (Berliner & Bernard, 1995; Bernard, 1995; Henderson & Milstein, 1996; McMillan & Reed, 1994; Reed, et al., 1995; Taylor & Reeves, 1993); (e) *participation* (Bauman, Adams, & Waldo, 2001; Berliner & Bernard, 1995; Bernard, 1995; Blum, 1998; Herderson & Milstein, 1996; McMillan & Reed, 1994; Reed, et al., 1995; Shepard, 2004; Werner, 2007); (f) *personal recognition & accomplishment* (Kimchi & Schaffner, 1990; Reed, et al., 1995); (g) *socioeconomic advantages* (Kimchi & Schaffner, 1990; Masten & Coatsworth, 1998); (h) *independence* (Kimchi & Schaffner, 1990; Masten & Reed, 2002; Wolin & Wolin, 1993); and (i) *positive family climate* (e.g. less family conflicts) (Kimchi & Schaffner, 1990; Masten & Reed, 2002; Tiet, Bird, Hoven, Wu, Moore, & Davies, 2001).

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). For example, young children from a divorced family need to maintain emotional bonds with their divorced parents (a caring relationship), physical care and safety, and a routine schedule in the household to cope with their parents' divorce. Adolescents whose parents are mentally ill, however, may need a mentor (from outside of the family) caring for them, guiding them, and helping them establish their own identity.

Resilience is not a fixed trait (Bauman, Adams, & Waldo, 2001; Rutter, 1987; Werner, 2007). Rather, it's a dynamic process (Luthar, Cicchetti, & Becker, 2000; Olsson, Bond, Burns, Vella-Brodrick, & Sawyer, 2003) that involves positive adaptation to challenges and adversities in life. Resilience changes with circumstances (Rutter, 1987; Smith, 1999). That is, people can be resilient at some points in their lifetime, coping with some types of adversity, but not at others (Luthar, Cicchetti, & Becker, 2000; Norman, 2000).

All in all, resilience seems to depend on the interplay of three variables: the severity of risk/adversity, the personal protective characteristics the individual possesses, and the environmental protective characteristics the individual experiences. Resilient individuals use both their internal (e.g. personal characteristics) and environmental resources to cope with adversity (Thomsen, 2002). It is expected that the more severe and intense the risk/adversity, the more personal and environmental protective characteristics the individual would need to possess in order to successfully cope with the situation and be resilient, and vice versa (Schoon, 2006).

Resiliency and positive psychology are closely related. Resilience is a strength-based perspective (Norman, 2000; Pentz, 2005), as is positive psychology (Sheldon & King, 2001). Henderson (2007) proposes a resiliency attitude defined as, "What is right with you is more powerful than anything that is wrong" (p. 9). Positive psychology focuses on human virtues and strengths (i.e. positive traits) and these virtues and strengths can help people attain a good and/or meaningful life. Seligman (2003) proposes that "the strengths and the virtues are just as basic to human nature as the negative traits"

(p. 127). Moreover, Siebert (2005) considers positivity as one of the “forerunners of resilience” (p. 118). Richardson and Waite (2002) state that “In the face of crisis, the building of personal strengths can theoretically buffer the perceived severity of disruptions and facilitate effective coping” (p. 65). Thus, the virtues and strengths proposed by positive psychology may be the basis for resilience.

### Overview of Positive Psychology Literature

Positive psychology is “the scientific study of positive experiences and positive individual traits, and the institutions that facilitate their development. A field concerned with well-being and optimal functioning, ....” (Duckworth, Steen, & Seligman, 2005, p. 630). The underlying assumption of positive psychology is Roger’s actualizing tendency: human beings are “organismically motivated towards developing their full potentials” and “striving to become all that they can be (Joseph & Linley, 2005a, p. 6). Therefore, the 24 character strengths proposed by positive psychology may be individuals’ personal resources/strengths that can help them fully develop their potentials, live a fulfilled life, and attain well-being. Seligman and Csikszentmihalyi (2000) describe positive psychology as the following:

The field of positive psychology at the subject level is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic. (p. 5)

Prior to World War II, psychology had three missions: “curing mental illness, making the lives of all people more productive and fulfilling, and identifying and nurturing high talent” (Seligman & Csikszentmihalyi, 2000, p. 6). After World War II, however, psychology mainly focused on treating mental illness. The other two missions, making people’s lives fulfilling and nurturing the talent were forgotten. Consequently, psychology seemed to be biased toward negativity (e.g. research and mental health practitioners mostly focused on psychological disorders, not well-being) (Seligman & Csikszentmihalyi, 2000). For example, Czapinski (1985) found that there was a ratio of 69% negative issues to 31% positive ones in more than 17,000 research articles published in psychology journals (cited in Baumeister, Bratslavsky, & Finkenauer, 2001).

There are reasons for psychology to focus on the negative. For example, from an evolutionary perspective, there is a survival need to pay immediate attention to potential negative outcomes (e.g. diseases, life threatening situation) than to positive ones (e.g. happiness). Humans need to survive before they can pursue happiness. Thus, human beings respond to the negative more strongly than to the positive (Baumeister, Bratslavsky, & Finkenauer, 2001; Baumeister & Simonton, 2005). Furthermore, there are historical reasons. Seligman and Csikszentmihalyi (2000) state, “When cultures face military threat, shortages of goods, poverty, or instability, they may most naturally be concerned with defense and damage control. Cultures may turn their attention to creativity, virtue, and the highest qualities in life only when they are stable, prosperous, and at peace” (p. 13). The above reasons partially explain why psychology shifted its focus to treating mental disorders after World War II.

Solely focusing on the negative aspects of human life has some shortcomings. For example, some argue that it has played a role in the “victim mentality” of American society (Vitz, 2005). People with the victim mentality think that “we are all victims of past traumas, abuse, and neglect caused by other people” and that “we are not responsible for our bad actions, since they are caused by what others have done to us” (Vitz, 2005, p. 19). Thus, there is a tendency to blame others for our miseries or sufferings. Siebert (2005), however, proposes that “Blaming others for ruining the life you had will block you from bouncing back [be resilient]” (p. 3). In other words, blaming others for our miseries or sufferings will not elicit constructive ways to solve problems. Furthermore, it may let us overlook the fact that everybody has some personal strengths/resources to help him/her cope with adversity and pursue happiness in life. The victim mentality somehow puts us in a “passive mode” that we don’t have choices and strengths/resources within ourselves to undo the negative impacts from our past experiences. As a consequence, it takes away our initiative to create the lives we want.

Positive psychology balances the predominance of negative focus in traditional psychology (Joseph & Linley, 2005b). As Seligman and Csikszentmihalyi (2000) state, “psychology is not just the study of pathology, weakness, and damage; it is also the study of strength and virtue” (p. 7). Gable and Haidt (2005) elaborate that “The aim (of positive psychology) is not to erase or supplant work on pathology, distress, and dysfunction. Rather, the aim is to build up what we know about human resilience, strength, and growth to integrate and complement the existing knowledge base” (p. 107). Vitz (2005) also advocates that in addition to understanding how past negative life experiences have

influenced individuals' development and well-being, it is also essential to recognize individuals' personal resources (e.g. positive characteristics and strengths) that could help them cope with adversities and pursue the life they want.

Consider, for example, if an individual suffers depression. Instead of focusing on how the individual's past trauma or abusive experience might have resulted in his/her depression, positive psychology looks at the individual's positive experiences, characteristics the individual possesses (e.g. leadership, creativity, forgiveness), and how these can be the individual's resources and strengths to buffer him/her from depression and attain well-being later.

As mentioned, positive psychology proposes that character strengths and virtues can help people attain happiness and well-being in life. Park, Peterson, and Seligman (2004b) define character strengths as "positive traits reflected in thoughts, feelings, and behaviors. They exist in degrees and can be measured as individual differences" (p. 603). In other words, character strengths are psychological characteristics that individuals consistently display across situations and over time (Seligman, 2002). Park, Peterson, and Seligman (2004b) also found that "The more intensely a strength is endorsed, the more life satisfaction is reported" (p. 615). "Signature strengths" are the strengths that an individual possesses stronger in degree than other strengths (Seligman, 2002). According to Park, Peterson, and Seligman (2004), a character strength meets most of the following criteria (see Table 1).

Table 1

*Criteria for a Character Strength*

- 
1. Ubiquity—is widely recognized across cultures.
  2. Fulfilling—contributes to individual fulfillment, satisfaction, and happiness broadly constructed.
  3. Morally valued—is valued in its own right and not for tangible outcomes it may produce.
  4. Does not diminish others—elevates others who witness it, producing admiration, not jealousy.
  5. Nonfelicitous opposite—has obvious antonyms that are “negative.”
  6. Traitlike—is an individual difference with demonstrable generality and stability.
  7. Measurable—has been successfully measured by researchers as an individual difference.
  8. Distinctiveness—is not redundant (conceptually or empirically) with other character strengths.
  9. Paragons—is strikingly embodied in some individuals.
  10. Prodigies—is precociously shown by some children or youth.
  11. Selective absence—is missing all together in some individuals.
  12. Institutions—is the deliberate target of societal practices and rituals that try to cultivate it.
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Note. From “Strengths of character and well-being,” by N. Park, C. Peterson, and M. E. P. Seligman, 2004, *Journal of Social and Clinical Psychology*, 23(5), p. 605. Copyright 2004 by Guilford Publications Inc. Reproduced with permission.

The character strengths were obtained from examining different religious and philosophical traditions in the East (e.g. Buddhism, Hinduism) and the West (e.g. Christianity, Judaism) (Dahlsgaard, Peterson, & Seligman, 2005). These character strengths are acknowledged and valued across cultures (Biswas-Diener, 2006; Peterson &

Seligman, 2004). In addition, the relative endorsement of character strengths seemed to be similar across cultures. For example, profiles of most and least commonly self-described character strengths for the USA and 54 other nations (e.g. United Arab Emirates, Austria, Belgium, Chile, China, Finland, Israel, Italy, Japan, Hungary, Mexico, Nigeria, Philippines, Turkey, Taiwan, Uruguay, Venezuela, South Africa, Zimbabwe) were similar: the most endorsed strengths were Kindness, Fairness, Honesty, Gratitude, and Judgment and the least endorsed strengths were Prudence, Humility/Modesty, and Self-Regulation (Park, Peterson, & Seligman, 2006). Furthermore, Biswas-Diener (2006) examined character strengths of people from Inughuit, Maasai, and USA. The participants in the study all seem to believe that elders are more likely to have character strengths than children, suggesting that character development may be both “additive and continuous” (p. 305).

Virtues are “the core characteristics valued by moral philosophers and religious thinkers...” (Peterson & Seligman, 2004, p. 13). Zagzebski (1996) proposes that “Virtue is an excellence of the person...” (p. 89). Though a virtue is an excellence, not all excellences are virtues (Zagzebski, 1996). Emmons & Crumpler (2000) describe virtues as “acquired excellences in character traits, the possession of which contributes to a person’s completeness or wholeness. Virtues represent ideal states that facilitate adaptation to life” (p. 57). Positive psychologists propose six core virtues: Wisdom, Courage, Humanity, Justice, Temperance, and Transcendence. These virtues are obtained from examining influential spiritual and philosophical traditions in the world (i.e. ancient Greece, Buddhism, Confucianism, Hinduism, Islam, Judeo-Christianity, and Taoism).

These virtues are universally recognized as moral. The psychological ingredients of virtues are character strengths (Peterson & Seligman, 2004). In other words, the character strengths are the routes to achieve the virtues (Seligman, 2002). A total of 24 character strengths constitute the six virtues (see Table 2). The character strengths that constitute a particular virtue are similar in that they are related to that virtue; however, they are also different from each other in its own nature (Peterson & Seligman, 2004). For example, the virtue of humanity can be achieved through strengths of Kindness, Love, and Social Intelligence. However, Love is different from Kindness and Social Intelligence; Kindness is also different from Love and Social Intelligence, and so on.

Table 2

*Classification of Character Strengths*

- 
1. **Wisdom and knowledge**---cognitive strengths that entail the acquisition and use of knowledge
    - Creativity* [*originality, ingenuity*]: Thinking of novel and productive ways to conceptualize and do things; includes artistic achievement but is not limited to it
    - Curiosity* [*interest, novelty-seeking, openness to experience*]: Taking an interest in ongoing experience for its own sake; finding subjects and topics fascinating; exploring and discovering
    - Open-mindedness* [*judgment, critical thinking*]: Thinking things through and examining them from all sides; *not* jumping to conclusions; being able to change one's mind in light of evidence; weighing all evidence fairly
    - Love of learning*: Mastering new skills, topics, and bodies of knowledge, whether on one's own or formally; obviously related to the strength of curiosity but goes beyond it to describe the tendency to add *systematically* to what one knows
    - Perspective* [*wisdom*]: Being able to provide wise counsel to others; having ways of looking at the world that make sense to oneself and to other people
-

Table 2

*Classification of Character Strengths (continued)*

- 
2. **Courage**---emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal  
*Bravery* [*valor*]: Not shrinking from threat, challenge, difficulty, or pain; speaking up for what is right even if there is opposition; acting on convictions even if unpopular; includes physical bravery but is not limited to it  
*Persistence* [*perseverance, industriousness*]: Finishing what one starts; persisting in a course of action in spite of obstacles; “getting it our of the door”; taking pleasure in completing tasks  
*Integrity* [*authenticity, honesty*]: Speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way; being without pretense; taking responsibility for one’s feelings and actions  
*Vitality* [*zest, enthusiasm, vigor, energy*]: Approaching life with excitement and energy; not doing things halfway or halfheartedly, living life as an adventure; feeling alive and activated
3. **Humanity**---interpersonal strengths that involve tending and befriending others  
*Love*: Valuing close relations with others, in particular those in which sharing and caring are reciprocated; being close to people  
*Kindness* [*generosity, nurturance, care, compassion, altruistic love, “niceness”*]: Doing favors and good deeds for others; helping them; taking care of them  
*Social intelligence* [*emotional intelligence, personal intelligence*]: Being aware of the motives and feelings of other people and oneself; knowing what to do to fit into different social situations; knowing that makes other people tick
4. **Justice**---civic strengths that underlie healthy community life  
*Citizenship* [*social responsibility, loyalty, teamwork*]: Working well as a member of a group or team; being loyal to the group; doing one’s share  
*Fairness*: Treating all people the same according to notions of fairness and justice; *not* letting personal feelings bias decisions about others; giving everyone a fair chance  
*Leadership*: Encouraging a group of which one is a member to get things done and at the same time maintain good relations within the group; organizing group activities and seeing that they happen
-

Table 2

*Classification of Character Strengths (continued)*

- 
5. **Temperance**---strengths that protect against excess  
*Forgiveness and mercy*: Forgiving those who have done wrong; accepting the shortcomings of others; giving people a second chance; not being vengeful  
*Humility/Modesty*: Letting one's accomplishments speak for themselves; *not* seeking the spotlight; *not* regarding oneself as more special than one is  
*Prudence*: Being careful about one's choices, *not* taking undue risks; *not* saying or doing things that might later be regretted  
*Self-regulation [self-control]*: Regulating what one feels and does; being disciplined; controlling one's appetites and emotions
6. **Transcendence**---strengths that forge connections to the larger universe and provide meaning  
*Appreciation of beauty and excellence [awe, wonder, elevation]*: Noticing and appreciating beauty, excellence, and/or skilled performance in various domains of life, from nature to art to mathematics to science to everyday experience  
*Gratitude*: Being aware of and thankful for the good things that happen; taking time to express thanks  
*Hope [optimism, future-mindedness, future orientation]*: Expecting the best in the future and working to achieve it; believing that a good future is something that can be brought about  
*Humor [playfulness]*: Liking to laugh and tease; bring smiles to other people; seeing the light side; making (not necessarily telling) jokes  
*Spirituality [religiousness, faith, purpose]*: Having coherent beliefs about the higher purpose and meaning of the universe; knowing where one fits within the larger scheme; having beliefs about the meaning of life that shape conduct and provide comfort
- 

Note. From "Character strengths and virtues: A handbook and classification," by C. Peterson and M. E. P. Seligman, 2004, p. 29-30. Copyright 2004 by Oxford University Press. Used with permission.

In addition to helping people attain well-being in their lives, research indicates that character strengths can act as buffers against mental disorders. For example, two intervention techniques based on positive psychology, using signature character strengths in a novel way and writing three good things in life everyday, were found to increase people's happiness and decrease their depression symptoms for a period of six months

(Seligman, Steen, Park, & Peterson, 2005). Everall, Altrows, and Paulson (2006) conducted a study on suicidal female adolescents and found that shifting perspectives, by looking at the positive qualities of life and personal strengths instead of problems, is one of the most important approaches these adolescents used to overcome suicidal thoughts. A case management approach focusing on clients' strengths (rather than pathologies) was found to work well for young (non-white) chronically mentally ill clients (Modrcin, Rapp, & Poertner, 1988).

Ahmed and Boisvert (2006) applied a positive psychology approach with individuals with schizophrenia. They found that many clients responded positively to interventions that accessed their strengths (e.g. memories, knowledge) and unenthusiastically to interventions that accessed their personal problems, emotional disturbance, etc. They suggest that, "Given that many people with long-standing emotional "problems" have difficulties initiating change or internalizing feedback regarding their behavioral deficits, the therapeutic environment and clinical interactions need to focus equally on clients' strengths and skills" (p. 335).

Since research demonstrates that techniques based on positive psychology can buffer individuals for mental disorders, character strengths may also help people cope with adversities, be resilient. As stated in Chapter 1, some of the character strengths have been identified as protective factors for resiliency. The character strengths related to resiliency are: Bravery, Citizenship, Creativity, Curiosity, Fairness, Forgiveness, Hope, Humor, Integrity, Kindness, Leadership, Love of Learning, Open-Mindedness, Persistence, Perspective, Prudence, Self-Regulation, Social Intelligence, Spirituality, and

Zest (see Table 3). The relationships between resiliency and the character strengths of Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love are uncertain.

Table 3

*References for Strengths of Character Related to Resiliency*

Strengths of Character	References
Integrity	Rogers, Muir, & Evenson, 2003; Brown, D'emidio-Caston, & Benard, 2001
Bravery	Elias, 2005; Greene, 2008
Citizenship	Livingston, 1999; McIntyre, Heron, McIntyre, Burton, & Engler, 2003; Watson, 2001
Creativity	Boer, 1995; Henderson, 2007; Higgins, 1994; Murphy, 1987; Richardson & Gray, 1999; Wolin & Wolin, 1993
Curiosity	Nickow, 2005
Fairness	Kumpfer, 1999, cited in Peterson & Seligman, 2004, p. 79
Forgiveness	Coyle & Enright, 1997; Murphy, 1987; Park, 2003; Peddle, 2001
Gratitude	Gregory, Jr., 2001; Pentz, 2005
Hope	Henry, 1999; Hippe, 2004; Kashdan, Pelham, Lang, Hoza, Jacob, Jennings, Blumenthal, & Gnagy, 2002; Siebert, 2005
Humor	Henderson, 2007; Masten & Reed, 2002; Thomsen, 2002; Willoughby, et al., 2003; Wolin & Wolin, 1993
Kindness	Benard, 1993; Wilson & Ferch, 2005
Leadership	Hoffman, 2004; Rees, 2000; Mundy, 1996; University of Hawaii-Manoa, 1997; Welkowitz, Broer, Topper, Thomas, Backus, & Hamilton, 2000
Love	Bartley, Head, & Stansfeld, 2006; Higgins, 1994
Love of Learning	Benard, 1991; Brown, D'emidio-Caston, & Benard, 2001; Mrazek, 1987; Henderson, 2007

Table 3

*References for Strengths of Character Related to Resiliency (continued)*

Strengths of Character	References
Open-Mindedness	Benard, 1993; Bruce, 1995; Kramer, 2000; Kumpfer, 1999, cited in Peterson & Seligman, 2004, p. 79; Rutter, Werner, Garnezy, & Anthony, cited in Harwell, Comstedt, & Roberts, 1997, p. 190
Persistence	Benard, 1991; Henderson, 2007; Snider-Feldmesser, 2004; Werner & Smith, 1977
Perspective	HeavyRunner & Marshall, 2003; Isaacowitz & Seligman, 2003; Kumpfer, 1999, cited in Peterson & Seligman, 2004, p. 79
Prudence	Foster, 1997; Kumpfer, 1999, cited in Peterson & Seligman, 2004, p. 79
Self-Regulation	Kumpfer, 1999, cited in Peterson & Seligman, 2004, p. 79; Masten & Reed, 2002; Shepard, 2005
Social Intelligence	Kumpfer, 1999, cited in Peterson & Seligman, 2004, p. 79; Rutter & Garnezy, cited in Harwell, Comstedt, & Roberts, 1997, p. 189; Vaillant & Davis, 2000
Spirituality	Henderson, 2007; Bryant-Davis, 2005; Willoughby, et al., 2003
Vitality	Boer, 1995; Penninx, Guralnik, Bandeen-Roche, Kasper, Simonsick, Ferrucci, & Fried, 2000; Tremblay, Blanchard, Pelletier, & Vallerand, 2006

*Appreciation of Beauty and Excellence*

Peterson and Seligman (2004) describe appreciation of beauty and excellence as “the ability to find, recognize, and take pleasure in the existence of goodness in the physical and social worlds” (p. 537). Appreciation is defined as “a specific *emotional* responsiveness, the tendency to experience at least subtle self-transcendent emotions such as awe, admiration, and elevation, ...” (Peterson & Seligman, 2004, p. 539). Usually awe

is the normal response while contacting with divinity in religions (e.g. God's appearance on Mount Sinai) (Peterson & Seligman, 2004). Elevation, on the other hand, is evoked by "acts of virtue or moral beauty... it motivates people to behave more virtuously themselves..." (Heidt, 2003, p. 276). For instance, Heidt, Algoe, Meijer, and Tam (2002) conducted two studies comparing people's responses in emotionally neutral (e.g. watching a comedy video), happy (e.g. thinking of a time when making good progress towards a desired goal), and elevated conditions (e.g. watching a video of the life of Mother Teresa). Compared to people in neutral and happy conditions, people in elevation conditions reported wanting to do good deeds such as helping others and becoming better people themselves, etc. People in happy conditions tended to engage more in self-interested pursuits (cited in Heidt, 2003).

Generally, people high on appreciation of beauty and excellence often feel awe, admiration, wonder, and elevation, triggered by the frequent awareness of the goodness of their surroundings (e.g. physical beauty in the environment, skill/talent and virtue/moral goodness displayed by others). In contrast, people who are low on this strength often overlook and take little pleasure in the goodness of their surroundings (Peterson & Seligman, 2004). Moreover, people who are open to beauty and excellence seem to "find more joy in daily life, more ways to find meaning in their own lives, and more ways to connect deeply with other people" (Peterson & Seligman, 2004, p. 538).

A significant factor affecting the development of appreciation of beauty and excellence is genetic heredity. In addition, growing up in environments in which people can freely express their appreciation of beauty and excellence facilitates the strength. In

contrast, living in environments in which sarcasm and cynicism are valued might inhibit the development of the strength (Peterson & Seligman, 2004). Finally, Steen (2003) found that appreciation of beauty and excellence was one of the desired character strengths requested in a romantic relationship from her analysis of personal advertisements.

As mentioned, appreciation of beauty and excellence is one of the routes (i.e. psychological ingredients) to achieve the virtue of Transcendence. Nygren, Alex, Jonsen, Gustafson, Norberg, and Lundman (2005) found that there was a significant positive relationship between resiliency and self-transcendence among individuals aged 85 years old and above. Self-transcendence (e.g. not seeing stressful experience as a misfortune but an opportunity for growth and harmony) is one of the ethics that influence Chinese students' coping strategies (e.g. *xiang de kai* (take-it-easy), *shun qi zi ran* (let-happen-what-may)) for psychological stresses (Yue, 1993).

In addition, Fegg, Wasner, Neuder, and Borasio (2005) found that individuals with advanced cancer or Amyotrophic Lateral Sclerosis (ALS) reported higher self-transcendence values (e.g. benevolence, universalism) than self-enhancement values (e.g. power, achievement). Compared to healthy adults, individuals with ALS had significantly higher scores in benevolence and lower scores in self-enhancement values. The study suggested that self-transcendence values may play a role in terminally ill individuals' coping process. Therefore, it is possible that appreciation of beauty and excellence may indirectly help people cope with stress and adversities in the way that it helps people

achieve Transcendence. The path may be depicted as the following: Appreciation of Beauty and Excellence → Transcendence → Resiliency.

Moreover, Peterson and Seligman (2004) suggested that appreciation of beauty and excellence may be related to the strengths of Curiosity, Love of Learning, Gratitude, and Spirituality. Since research indicates that the strengths of Curiosity, Love of Learning, and Spirituality are related to resiliency, it is possible that Appreciation of Beauty and Excellence may also be related to resiliency. The relationship between resiliency and Appreciation of Beauty and Excellence are examined in the study.

### *Gratitude*

Peterson and Seligman (2004) define gratitude as “a sense of thankfulness and joy in response to receiving a gift, whether the gift be a tangible benefit from a specific other or a moment of peaceful bliss evoked by natural beauty” (p. 54). According to Weiner’s attribution theory, gratitude results from making an attribution of a positive event to something controllable and intended by others (Weiner, 1985, 1986). Thus, gratitude can be conceptualized as a set of feelings elicited from an acknowledgement that one has received and valued a gift/favor given by another person. McCullough, Kilpatrick, Emmons, and Larson (2001) further propose gratitude as a moral affect because gratitude motivates moral behavior, behavior resulting from concern for another person. Fitzgerald (1998) describes gratitude as the following:

Gratitude is an emotion or a set of feelings. One *feels* grateful. This emotion has three components. Gratitude is (1) a warm sense of appreciation for somebody or something, (2) a sense of goodwill toward that individual or thing, and (3) a disposition to act which flows from appreciation and goodwill. (p.120)

Lazarus and Lazarus (1994) propose that gratitude is one kind of empathic emotion, an emotion that involves “the capacity to *empathize* with others” (p. 116). Part of the reasons that gratitude is an empathic emotion is that both the benefactor and recipient individually put himself/herself in the other’s position (empathetic concerns for the other). That means, the benefactor understood the recipient’s situation and gracefully gave the gift or favor to the recipient. The recipient also acknowledges the benefactor’s good intention of giving the gift or favor, thus, eliciting the emotion of gratitude (Lazarus & Lazarus, 1994).

Gratitude is also a highly valued human disposition by many religions (e.g. Buddhism, Christian, Jewish, Hinduism, and Muslim) (McCullough, Kilpatrick, Emmons, & Larson, 2001; Peterson & Seligman, 2004). McCullough, Emmons, and Tsang (2002) propose that disposition toward gratitude has four facets: intensity, frequency, span, and density. Span indicates “the number of life circumstances for which a person feels grateful at a given time” and density means “the number of persons to whom one feels grateful for a single positive outcome” (p. 113). That is, compared to less grateful people, grateful people experience more intense feelings of gratitude when experiencing a positive event and experience feelings of gratitude more frequently each day. Also, grateful people feel gratitude for more aspects of their lives (e.g. family, religion, work, society) in general and for more people in response to the same positive event than do less grateful people.

In addition, gratitude is viewed as a virtue that can help people live their life well (Fitzgerald, 1998; Peterson & Seligman, 2004). As a virtue and human disposition,

grateful people constantly feel and express their gratitude (e.g. thankfulness) across settings and over time (Emmons & Crumpler, 2000). In summary, gratitude has been defined as an emotion, a set of feelings, a moral virtue, and a personality characteristic toward altruistic acts of others.

The development of gratitude seems to be a process. For example, Gleason & Weintraub (1976) found that not many children (21%) under 6 years old said “Thank you” when receiving candy from adults, while more children (58%) between ages of 6-8 years old said “Thank you.” Eighty-three percent of 10 year-old children and 88% of children aged 11 years-old and above expressed their gratitude (i.e. said “Thank you”) in the same situation. The results of the study suggest that gratitude is not fully developed until middle childhood.

Feelings of gratitude could be determined by three factors: intention of benefactor, cost to the benefactor, and value of the benefit (Tesser, Gatewood, & Driver, 1968). All of the three factors have positive relationships with gratitude. That is, the more sincere the benefactor providing the benefit, the higher the cost to the benefactor, and the higher value of the benefit, the more feelings of gratitude the recipient would feel. In addition, Bar-tal, Bar-zohar, Greenberg, & Hermon (1977) found that the nature of the relationship between benefactor and recipient also determined the degree of gratitude felt by the recipient. That is, the closer the relationship between the benefactor and the recipient, the less gratitude would be felt by the recipient, and vice versa. For instance, comparing help received from parents and from strangers, the recipient will feel more gratitude toward strangers than toward his/her parents.

Research suggests that gratitude is beneficial to personal well-being and society. For example, gratitude was positively related to positive affect and well-being (e.g. life satisfaction, optimism, hope, happiness, vitality) (Emmons and McCullough 2003; McCullough, Emmons, & Tsang, 2002) and negatively related to negative affects (e.g. envy, depression) (McCullough, Emmons, & Tsang, 2002). Grateful people also tended to have prosocial characteristics (Emmons and McCullough 2003; McCullough, Emmons, & Tsang, 2002), supporting the hypothesis that gratitude is a moral affect that functions as a moral motivator. Gratitude motivates people's prosocial behaviors toward others (McCullough, et al., 2001). Not only does gratitude motivate grateful people's prosocial behavior, it also motivates the benefactors to consistently act prosocially toward others (McCullough, et al., 2001). Consequently, gratitude could benefit society in the long run because gratitude constantly motivates prosocial behaviors in people (i.e. both recipients and benefactors).

Moreover, McCullough, Emmons, and Tsang (2002) found that gratitude was positively correlated with spirituality/religiousness and negatively correlated with materialism. After reviewing research on gratitude, Polak and McCullough (2006) further propose that "the hedonic profiles of materialistic people and grateful people are mirror opposites" (p. 355). They suggest that gratitude "in its manifestations as a chronic affective trait ... may be a cause of happiness" (p. 343) and that gratitude may help to reduce the negative effects of materialistic pursuits (e.g. unhappiness, dissatisfaction with life).

Gratitude may be more complex. Naito, Wangwan, & Tani (2005) studied gratitude (i.e. feelings evoked by receiving help from others) among university students in Japan and Thailand. They found that students from these two countries reported both positive feelings (e.g. joy, warmth, happiness, and thankfulness) and negative feelings, feelings of indebtedness (e.g. shame, regret about causing a problem, uneasiness, and indebtedness) after receiving a favor. The study suggests that both positive feelings and feelings of indebtedness are components of gratitude. Positive feelings were associated with facial and verbal expressions of gratitude, giving back (e.g. give money or goods), and enhanced prosocial behaviors. Feelings of indebtedness were associated with cost to the benefactors and giving back to the benefactors.

Surprisingly, Sheldon and Lyubomirsky (2006) found that counting one's blessings (i.e. gratitude) reduced negative affect; however, gratitude did not increase positive affect among college students. Watkins, Grimm, and Kolts (2004) found that gratitude was positively related to both intentional (i.e. memory from recalling specific events, either positive or negative, as being instructed) and intrusive (i.e. memory from recalling events that were opposite to the valence of what was instructed) positive memory biases among college students. This suggests that positive, joyful life events come to grateful students' mind much easier than to less grateful students', after controlling for depression. Perhaps the results of Watkins, Grim, & Kolts' (2004) study partially explain the findings from previous studies that gratitude has positive relationships with positive affects and well-being.

Miley and Spinella (2006) examined how executive functions relate to positive psychological traits such as gratitude, forgiveness, and life satisfaction among college students. They defined executive functions as “cognitive abilities” (p. 175) that would “optimize the efficiency and effectiveness of behavior, allowing for behaviors that are more goal oriented, autonomous, and conceptually driven” (p. 176). The executive functions examined in their study included five factors: empathy, strategic planning, organization, impulse control, and motivational drive. Results indicated that gratitude had significant and positive relationships with forgiveness and with executive functions of strategic planning, motivational drive, and empathy. Additionally, both gratitude and forgiveness independently had significant positive relationships with life satisfaction: the relationship between gratitude and life satisfaction was much stronger than the relationship between forgiveness and life satisfaction.

As stated in Chapter 1, although Fredrickson, et al. (2003) found that gratitude is not related to resiliency, other studies have shown that it is. For example, Cannon (2002) conducted a qualitative study on survivors and victims of the 1989 Loma Prieta earthquake and found that gratitude was one of the differences between the survivors and victims. Gratitude was reported in all the survivors’ stories and was missing in all the victims’ stories except one. Ryan (2006) proposes that “Gratitude has an amazing power to uplift and to focus us on what’s still whole and enjoyable in life, even at the worst of times” (p. 147). Emmons and Crumpler (2000) also depict gratitude as “an emotional state and an attitude toward life that is a source of human strength in enhancing one’s personal and relational well-being” (p. 56).

Since gratitude could uplift people's spirits, help them find some positive qualities in life at bad times, and improve their personal and relational well-being, it is very possible that gratitude may indirectly give people some emotional strengths while facing adversities. Moreover, Emmons and McCullough (2003) suggest that gratitude can be conceptualized as "a coping response" (p. 377). Vaillant (1993) proposes that successful adaptation to life requires the ability to replace resentment and hatred with gratitude and acceptance (cited in Peterson & Seligman, 2004). Bronk (2005) found that gratitude is one of the characteristics (e.g. integrity, optimism) shared by adolescents with a sense of purpose. A sense of purpose is one of the protective factors for resiliency; thus, gratitude may also be related to resiliency. In conclusion, it seems reasonable to suggest that gratitude may help people cope with adversities, be resilient.

#### *Humility/Modesty*

Humility involves an accurate assessment of the self (neither undervaluing nor overestimating one's qualities) (Peterson & Seligman, 2004; Richards, 1992; Tangney, 2000). It entails a sense of truthfulness. Casey (2001) states, "humility is the opposite of any kind of artificiality, role-playing, good manners, or seemliness" (p. 25). Vera and Rodriguez-Lopez (2004) propose that "Humility involves a capacity to evaluate success, failure, work, and life without exaggeration" (p. 375). In other words, humble people are content with what they have (i.e. their talents and limitations). They don't need falsehoods to strengthen their self-esteem or to stress their importance in the eyes of others. They don't compete with or envy others who have different qualities. Humble people hold honest attitudes toward themselves and others (Casey, 2001).

Humility also involves a sense of “forgetting of the self” (Tangney, 2000, p. 79).

This means that an individual’s focus is not on the self, but on larger aspects such as the community or universe of which the individual is only a part. Myers (2000) describes humility as the following:

To paraphrase C. S. Lewis, humility is not handsome people trying to believe they are ugly and clever people trying to believe they are fools. (False modesty can actually be a cover for pride in one’s better-than-average humility.) True humility is more like self-forgetfulness than false modesty.... This leave people free to rejoice in their special talents and, with the same honesty, to recognize others. (p. 174).

Although some people tend to readily associate humility with low estimation of the self (e.g. low self-esteem, low self-worth) (Tangney, 2000), generally, people have positive views about humility. Low self-esteem may be a condition when people “suffer excessive humility” (Myers, 2000, p. 166). Casey (2001) states, “Humility is a beautiful QUALITY to find in a person. It is a characteristic feature of those who have not forgotten their roots” (p. 1). Exline and Geyer (2004) found that humility is viewed as a strength that is similar to modesty but not similar to low self-esteem, shame, and humiliation. In addition, people reported higher levels of pleasant affect than unpleasant affect when recalling a moment/situation of feeling humble. Although humility is perceived as a strength in general, humility is seen as a favorable quality for religious seekers/leaders, a less favorable quality for close others (e.g. friends) and subordinates (e.g. servant, employee), and the least favorable quality for leaders/entertainers (e.g. business leaders). Narcissism was associated with less favorable views of humility

(Exline & Geyer, 2004). No gender difference was found on humility (Rowatt, Powers, Targhetta, Comer, Kennedy, & Labouff, 2006).

Humility seems to be a positive quality of the self. Scholars suggest that proper humility is the key for self-reflection and progress (Crigger, 2004; Templeton, 1997). Templeton (1997) states that if we are not humble, we won't be able to admit our mistakes, look for advice from others, learn from our mistakes, and try again. Rowatt, et al. (2006) found that humility positively correlated with satisfaction with life, self-esteem, gratitude, forgiveness, spiritual transcendence, and agreeableness, and negatively correlated with neuroticism, narcissistic exhibitionism, vanity, and poor health. In addition, humility was not associated with pessimism or depression. Finally, humility has been also positively associated with students' academic performance. That is, humble students earned more course points and higher grades than less humble students (Rowatt, et al., 2006).

Modesty is a component of humility (Tangney, 2000). Modesty entails a sense of "an accurate, unexaggerated estimation of one's strengths" (Tangney, 2000, p. 74). Peterson and Seligman (2004) propose that modesty is "the moderate estimation of one's merits or achievement and also extends into other issues relating to propriety in dress and social behavior" (p. 463). Modesty is different from humility in that modesty does not involve the sense of "forgetting of the self" (Tangney, 2000, p. 74). Humility seems to be a character related more toward the evaluation of the self, be it strengths or limitations. Modesty, on the other hand, is a more socially-oriented character (Peterson & Seligman,

2004). After reviewing literature on humility, Tangney (2000) suggest that humility includes the following essential elements:

- accurate assessment of one's abilities and achievements (*not* low self-esteem, self-deprecation).
- ability to acknowledge one's mistakes, imperfections, gaps in knowledge, and limitations (often vis-à-vis a "higher power").
- openness to new ideas, contradictory information, and advice.
- keeping of one's abilities and accomplishments---one's place in the world--in perspective (e.g., seeing oneself as just one person in the larger scheme of things).
- relatively low-self-focus, a "forgetting of the self," while recognizing that one is but one part of the larger universe.
- appreciation of the value of all things, as well as the many different ways that people and things can contribute to our world. (p. 73-74).

Realistic feedback, both positive and negative, helps children understand and learn humility. It is better to deliver the feedback in a caring and respectful atmosphere so children feel safe enough to truly accept the feedback. Adults can be role models who show children how to accept both positive and negative feedback without overreacting. Parenting or educational styles that emphasize performance, comparisons between siblings or peers, unrealistic praise or criticism, etc. are less likely to help children develop humility (Peterson & Seligman, 2004).

Some research suggests that humility is related to resiliency. For example, making a mistake in medical care can be devastating because it could endanger the patient's life. Crigger (2004) proposed humility as one of the virtues that would help health care providers cope and learn from their medical mistakes. Casey (2001) states that "The humble are equally content with both the gifts and the limitations that come from their nature or their personal history. Humility brings with it a fundamental happiness that is

able to cope with external difficulties and sorrows” (p. 1). Tangney (2000) proposed that theoretically, there should be a positive relationship between humility and self-esteem. Self-esteem is a protective factor for resiliency. Moreover, in addition to gratitude, humility is another characteristic shared by adolescents with a sense of purpose (Bronk, 2005). Again, a sense of purpose is one of the protective factors for resiliency. Thus, the above research suggests that humility may also be related to resiliency.

Other research, however, suggests that it is not. Peterson and Seligman (2004) suggested that humility could be perceived as not being narcissistic, self-enhanced, or self-defensive. Robins, Roberts, and Covington (1993) found a positive correlation between the Narcissistic Personality Inventory and Rosenberg’s Self-Esteem Scale (cited in John & Robins, 1994). Since narcissism is related to self-esteem and self-esteem is one of the protective factors for resiliency, it seems reasonable to assume that narcissism may be related to resiliency. In addition, Bonanno (2004) proposed self-enhancement as one of the pathways to resiliency. In this reasoning, humility, as absence of narcissism and self-enhancement, may not be related to resiliency. The relationship between Humility/Modesty and resiliency in extant research is contradictory. The present study re-examines the relationship between resiliency and Humility/Modesty (indexed by Narcissism and Self-enhancement).

### *Love*

Peterson and Seligman (2004) define Love as “a cognitive, behavioral, and emotional stance toward others that takes three prototypical forms” (p. 304). They describe the three forms of love as the following:

One is love for the individuals who are our primary sources of affection, protection, and care. We rely on them to make our welfare a priority and to be available to us when needed.... The prototype of this form is a child's love for a parent. Another form is love for the individuals who depend on us to make them feel safe and cared for. We comfort and protect them, assist and support them, make sacrifices for their benefit, put their needs ahead of our own, feel happy when they are happy. The prototype of this form is a parent's love for a child. The third form is love that involves passionate desire for sexual, physical, and emotional closeness with an individual whom we consider special and who makes us feel special. The prototype is romantic love. (p. 304)

Any type of relationship could involve more than one form of love. For example, friendship may involve child-parent and parent-child forms of love when friends care for each other. In addition, the types of love involved in a relationship may change over time. For example, in the reference of a child, the relationship he/she has with his/her parents may first involve a child-parent relationship as the child needs parents' care and love from his/her parent and then later changes to a parent-child relationship as the child grows up and takes care of his/her parents (Peterson & Seligman, 2004).

Generally, love involves an object whom an individual feels connected to or has a relationship with. For example, while Peterson and Seligman (2004) describe love as the position individuals have toward others, Lazarus (1991) perceives love as a relationship. According to Lazarus (1991), "*Love commonly means a social relationship rather than an emotional process or state, a relationship that could involve the emotion of love at some times and not at others, as well as anger, guilt, shame, and jealousy*" (p. 274). However, when love denotes as an emotion, it is viewed as "a process or a *momentary state*, a reaction that comes and goes—though in a love relationship one assumes that feelings of

love will recur at least occasionally and perhaps often, depending on the stage of the relationship and its quality” (Lazarus, 1991, p. 274).

Peterson and Seligman (2004) propose that individuals with the strength of love would have someone whom they feel affectionate about, take responsibility for his/her well-being, enjoy his/her company, trust to support them in times of need, and so on (see Peterson & Seligman, 2004 for detailed information). This means that individuals with this strength possess the capacity to love and be loved. This capacity can be influenced by individuals’ “early relationship experience” (Peterson & Seligman, 2004, p. 305); that is, attachment styles. Peterson and Seligman (2004) advocate that love can be best addressed from attachment theory partly because “it [attachment] accounts for the universal human tendency to form bonds of love from infancy through old age” (p. 306).

Attachment theory originated from a perspective that “Understanding of the response of a child to separation or loss of his mother-figure turns on an understanding of the bond that ties him to that figure” (Bowlby, 1969, p. 177). Ainsworth and Bell (1970) also define attachment as “an affectional tie that one person or animal forms between himself and another specific one—a tie that binds them together in space and endures over time” (p. 50). They describe attachment behaviors as behaviors that “promote proximity or contact” (p. 50). For instance, when an infant is attached to his/her mother, he/she likes to remain physically close to his/her mother and likes to interact with her. The infant feels distress (e.g. crying) when the mother is away.

A child’s response to separation or loss of his mother (stranger situation) can be classified into three attachment styles: secure, avoidant, anxious/ambivalent (Ainsworth,

Blehar, Waters, & Wall, 1978). Bowlby (1969) proposed that the figures of attachment are loved. Papalia and Olds (1992) describe attachment, “In unscientific circles, we call it *love*” (p. 158). Thus, individuals with secure attachment are assumed to possess the capacity to love and be loved. The three attachment styles formed in early years could continuously affect individuals’ attitude, interaction, relationship, etc. with others later in life. Bowlby (1969) advocates that attachment behaviors affect human life “from the cradle to the grave” (p. 208).

For example, Larose, Bernier, Soucy, and Duchesne (1999) found that attachment styles influenced the likelihood of individuals seeking help from their social support network. Individuals with an avoidant attachment style showed negative social network orientation. That is, they tended to perceive that their social support network was not likely to be helpful when needed. As a result, they were less likely to seek help from others. In their study of romantic relationships, Levy and Davis (1988) examined the relationship between attachment style and Sternberg’s (1986) three dimensions of love (intimacy, commitment, and passion). Results indicated that a secure attachment style was positively related to intimacy, commitment, and passion. Avoidant and anxious/ambivalent attachment styles, on the other hand, were negatively related to all three dimensions of love. Furthermore, secure attachment was positively correlated with compromising and integrating approaches to conflict resolution, while both avoidant and anxious/ambivalent attachment styles were negatively correlated with both approaches. In addition, an anxious/ambivalent attachment style was positively correlated with a dominating approach to conflict resolution.

Research has also found that women with secure attachment “provide ‘situationally contingent support’, a form of caring considered “optimal” (George & Solomon, 1996, cited in Simpson, Rholes, Orina, & Grich, 2002, p. 605). That is, women with secure attachment provided the amount of support to their partners that was sought by their partners. In comparison, women with high levels of avoidance attachment provided less support to their partners, regardless how much was sought (Simpson, Rholes, Orina, & Grich, 2002). These results seem to suggest that women with secure attachment are more understanding and supportive of their partners. Additionally, Simpson, Rholes, and Phillips (1996) found that when attempting to solve a major relationship-related problem, individuals with high levels of ambivalent attachment reported more distress and anxiety and showed more negative attitude (e.g. anger) toward their partners than did those with low levels of ambivalent attachment. After discussing the problem, these ambivalent individuals tended to view their partners and relationship “less positively in terms of the amount of love and commitment, mutual respect, and openness and supportiveness in the relationship” (p. 910).

Research suggests that attachment style is related to resiliency. For example, Bartley, Head, and Stansfeld (2006) found that among men with a basic education, those with secure attachment attained higher levels of employment than others. Bartley et al. concluded that secure attachment style may be a source of resiliency. Moreover, after reviewing research on attachment, Shaver and Mikulincer (2002) acknowledged the significance of secure attachment style in the face of adversity. They summarized Bowlby’s (1973) ideas on attachment as followings:

According to Bowlby (1973), positive interactions with available and responsive attachment figures in times of need foster an individual's sense of attachment security, which consists of positive expectations about others' availability in threatening situations; positive views of the self as competent, loved, and valued; and increased confidence in the seeking of proximity and support as effective ways of regulating distress. Specifically, during positive interactions with attachment figures, secure individuals (i.e. those reporting a secure style in response to a typological measure or scoring relatively low on both the anxiety and avoidance dimensions of the multi-item measures) are thought to have learned that distress is manageable and external obstacles can be overcome. (p. 137)

Not only are resiliency and attachment style related to each other, resiliency and love are also closely related. For example, resiliency researchers, Werner and Smith, depicted a resilient person as someone who "*loves well, works well, plays well, and expects well*" (cited in Jones, 2007, p. 150). Deveson, in her book, *Resilience*, states that "just as love brings strength to resilience, so can resilience bring strength to love" (p. 156). Collishaw, Pickles, Messer, Rutter, Shearer, and Maughan (2007) found that for children who experienced severe (physical and sexual) abuse, resiliency in their adulthood was related to the quality of their relationship to family, friends (during adolescence), and partners in adulthood (i.e. love relationship). Higgins (1994) continued this reasoning and advocated that even with abusive experiences in early years, resilient adults demonstrate the capacity to love well.

Research also indicates that love is an essential aspect in parenting that promotes resiliency in children. For example, Emery (2004) suggested that letting children (whose parents are divorced) feel loved is essential to promote resiliency in them. The International Resilience Research Project found that love (i.e. expression of love, nurturing a loving relationship) was one of the factors (e.g. autonomy, confidence,

empathy) reported by Sudanese and Namibian parents to promote resilience in their children (Grotberg, 1996a). Moreover, the findings of the International Resilience Project showed that in hypothesized adverse situations, “a sense of being lovable” is one of the protective factors promoting resilience (e.g. autonomy, self-esteem, hope, trust) (Grotberg, 1996b, p. 7). Thus, concluding from the above research, the present study hypothesizes that there is a relationship between Love and resiliency.

### *Conclusion*

In summary, this literature review supports the validity and potential contribution of the following research questions. For research question 1, the relationship between daily hassles and life satisfaction is predicted to be negative. Regarding research questions 3, 4, 6, and 8, resilient students’ levels of Appreciation of Beauty and Excellence, Gratitude, Love, and life satisfaction are expected to be significantly higher than those of low-resilient students. The relationship between resiliency and Humility/Modesty will be examined (research question 5). For research question 7, the pattern of relationships between life satisfaction and the four character strengths is expected to replicate the pattern of the relationships found in reviewed research. In addition, the relationships between Humility/Modesty and life satisfaction in the context of levels of hassles (research question 2), as well as which character strengths predict resiliency (research question 9) and life satisfaction (research question 10) will be explored.

## CHAPTER 3

### METHOD

#### Sample

Participants in the study consisted of 223 undergraduate students (60 men, 162 women, one did not report) from the University of Arizona. All participant data are self-report. The age range of the participants was from 17 to 50 years ( $M = 20.00$ ,  $Mdn = 19.00$ ,  $SD = 3.68$ ). Approximately 77% of the participants were between 17 and 20 years old and 21% were between 21 and 30 years old.

The ethnicity of the participants included 149 White/Caucasian (66.8%); 29 Hispanic/Latino (13%); 21 Asian/Pacific Islander (9.5%); 10 Multi-racial (4.5%); 6 Black/African American (2.7%); 3 Native American (1.3%); 4 “Other” (1.8%); and 1 unknown (.4%). The majority (96%) of the participants were American Citizens ( $n = 214$ ) (see Table 4).

Participants also reported their educational status. Approximately 42% reported being Freshman ( $n = 93$ ); 31% Sophomores ( $n = 69$ ); 15% Juniors ( $n = 34$ ); 11% Seniors ( $n = 25$ ); and 1% unknown ( $n = 2$ ). The academic hours the participants reported taking during the semester ranged from 3 to 23 with an average of 14.54 hours ( $Mdn = 15.00$ ,  $SD = 3.49$ ,  $N = 217$ ). Participants’ Grade Point Averages (GPAs) ranged from 1.00 to 4.00 with an average of 3.10 ( $Mdn = 3.10$ ,  $SD = .65$ ). Approximately 91% of the participants were single ( $n = 204$ ). Participants who were married or cohabiting each accounted for 3.6% of the sample. One participant was widowed and two did not report their marital status (see Table 5).

Participants' reports of their sources of income revealed that many had multiple income sources. Parental support was reported by 75% of the participants; personal employment by 43%; scholarships by 35%; student loans by 21%; and other sources by 10%. Forty-five point three percent of the students were employed: 32.7% worked between 1 and 20 hours per week and 12.6% worked more than 20 hours per week. Participants who were employed ( $n = 101$ ) worked an average of 18.51 hours per week ( $Mdn = 15.0$ ,  $SD = 9.79$ ) outside their homes (see Table 6).

Table 4

*Demographic Information of the College Student Sample (N = 223)**Gender, Age, Ethnicity, and U. S. Citizenship*

	<i>f</i>	<i>%</i>
<b>Gender</b>		
Male	60	26.9
Female	162	72.7
Missing	1	0.4
<b>Age</b>		
17 – 20	172	77.1
21 – 30	47	21.1
31 – 40	2	0.9
41 – 50	2	0.9
<i>M</i> = 20	<i>SD</i> = 3.68	<i>Median</i> = 19
<b>Ethnicity</b>		
Asian/Pacific Islander	21	9.5
Black/African American	6	2.7
Hispanic/Latino	29	13
Native American	3	1.3
White/Caucasian	149	66.8
Multi-racial	10	4.5
Other	4	1.8
Missing	1	0.4
<b>U. S. Citizenship</b>		
Yes	214	96
No	8	3.6
Missing	1	0.4

Table 5

*Demographic Information of the College Student Sample (N = 223)*

*Educational Status and Marital Status*

Educational Status	<i>f</i>	%
Freshman	93	41.7
Sophomore	69	31
Junior	34	15.2
Senior	25	11.2
Missing	2	0.9
Marital Status		
Married	8	3.6
Single	204	91.5
Cohabiting	8	3.6
Widowed	1	0.4
Missing	2	0.9

Table 6

*Demographic Information of the College Student Sample (N = 223)*

*Source of Income and Work Hours per Week*

Source of Income	<i>f</i>	<i>%</i>
Parental Support	168	75.3
Personal Employment	95	42.6
Scholarship	79	35.4
Student Loan	46	20.6
Other	22	9.9
Work Hours per Week		
0	117	52.5
1 – 20	73	32.7
21 – 60	28	12.6
Missing	5	2.2
<i>M</i> = 18.51 <i>SD</i> = 9.79 <i>Median</i> = 15.0 <i>n</i> = 101		

### Instrumentation

#### *Hassles*

The Revised University Student's Hassle Scale (RUSHS)<sup>®</sup> (Pett & Johnson, 2005) is a self-report measure with two sections. Section 1 consists of 57 specific hassles plus three blank spaces that allow respondents to indicate other hassles that they may have experienced. Respondents first indicated how often they experienced a particular hassle during the last month using a 5-point Likert scale (0 = did not occur, 1 = rarely, 2 = occasionally, 3 = frequently, and 4 = always occurred). If the hassle occurred, then the respondents rated the severity of the hassle using a 5-point Likert scale ranging from 1 =

not at all severe to 5 = extremely severe. If a particular hassle did not occur, respondents would leave the column for severity of the given hassle blank.

Information obtained from section 1 of the RUSHS<sup>®</sup> generates three summary scores: (1) a frequency count of the total number of hassles experienced by each respondent during the last month; (2) the average frequency of occurrence of the hassles (ranging from 0 = did not occur to 4 = always occurred); and (3) the average severity of the hassle(s) if experienced (ranging from 1 = not at all severe to 5 = extremely severe). Section 2 of the RUSHS<sup>®</sup> consists of 25 items assessing respondents' demographic information as well as health and well-being.

The 57 hassles on the RUSHS<sup>®</sup> inform 11 subscales: Time Pressures, Financial Constraints, Race/Ethnicity, Gender, Friendships, Traffic, Religion, Safety, Employment, Physical Appearance, and Parental Expectations. Pett and Johnson (2005) found that the average number of hassles in the past month reported by a sample of 965 university students was 32.2 ( $SD = 10.8$ ); the average frequency of occurrence of the hassles was 1.4 ( $SD = 0.6$ ); and the average severity of the hassles was 2.6 ( $SD = 0.7$ ). The internal consistency Cronbach's coefficient alpha for the total scale was .94; the Cronbach's coefficient alphas for the 11 subscales were as follows: Time Pressures (.90), Financial Constraints (.88), Race/Ethnicity (.82), Gender (.84), Friendships (.79), Traffic (.80), Religion (.81), Safety (.75), Employment (.78), Physical Appearance (.81), and Parental Expectations (.73).

The average number of hassles in the past month reported in the present study is 32.65 ( $SD = 10.81$ ); the average frequency of occurrence of the hassles is 1.32 ( $SD$

= .51); and the average severity of the hassles is 1.48 ( $SD = .61$ ) (see Table 7). The internal consistency Cronbach's coefficient alpha for the total scale in the present study is .93; the internal consistency Cronbach's coefficient alphas for the subscales are: Time Pressures (.88), Financial Constraints (.79), Race/Ethnicity (.78), Gender (.78), Friendships (.68), Traffic (.80), Religion (.79), Safety (.70), Employment (.80), Physical Appearance (.75), and Parental Expectations (.70). Thus, the reported experience of hassles in the present study is very similar to that reported by Pett & Johnson (2005); however, students in the present study report experiencing less severity.

Table 7

*Comparison Information on the Revised University Student's Hassle Scale*

Instrument	Previous Research			Present Study		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
The RUSHS <sup>®</sup>						
Frequency Count <sup>a</sup>	965	32.2	10.8	223	32.65	10.81
Average Frequency <sup>b</sup>	964	1.4	0.6	223	1.32	0.51
Average Severity <sup>c</sup>	950	2.6	0.7	220	1.48	0.61

Note: a. Range of values was from 0 to number of items selected on RUSHS<sup>®</sup> Section 1.

b. Scaling: 0 = did not occur, 1 = rarely, 2 = occasionally, 3 = frequently, 4 = always occurred.

c. Scaling: 1 = not at all severe to 5 = extremely severe.

*Resiliency*

The Ego Resiliency Scale (ER 89) (Block & Kremen, 1996) measures individuals' psychological resiliency, defined as a stable psychological trait and the capacity of the individual to adapt well to the demands of the environment. According to

Block and Kremen (1996), individuals who score high on the Ego Resiliency Scale recover readily from stressful life experiences. As stated in Chapter 2, Redl (1969) suggests that ego-resilient individuals can endure pressure and cope with adversities without any external help. In addition, Kimchi and Schaffner (1990) state that “The term *ego-resilient* does not differ essentially from resilient” (p. 478). Thus, the Ego Resiliency Scale is sufficient to differentiate participants’ levels of resilience.

The coefficient alpha reliability of the Ego Resiliency Scale reported by a sample of 95 individuals was .76. Therefore, the authors argue that the Ego Resiliency Scale itself is sufficient to classify individuals as resilient or non-resilient. The Ego Resiliency Scale in its original format is a 14-item instrument with a 4-point scale: 1 = does not apply at all; 2 = applies slightly, if at all; 3 = applies somewhat; and 4 = applies very strongly. The present study used a modified Ego Resiliency Scale that included six additional items from the Ego Control Scale (J. Block, personal communication, October 9, 2005). The purpose of interspersing items in the Ego Resiliency Scale is to befuddle the test taker from understanding or attempting to understand the implication of the scale items (J. Block, personal communication, October 14, 2006). These 6 Ego Control Scale items (numbers 3, 6, 9, 12, 15, and 18) subsequently were deleted in data analysis.

The mean of the total scores of the Ego Resiliency Scale reported by a sample of 57 undergraduate students studied by Tugage & Fredrickson (2004) was 42.00 ( $SD = 6.41$ ). The mean of the total scores of the Ego Resiliency Scale reported in the present study is 43.48 ( $SD = 5.31$ ) (see Table 8, A). The internal consistency Cronbach’s

coefficient alpha for the present study is .75. Thus, the reported Ego Resiliency Scale of the present sample is similar to the previous studies.

### *Satisfaction with Life*

The Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, & Griffin, 1985) assesses respondents' overall cognitive judgements of their global life satisfaction. The Satisfaction with Life Scale consists of 5 items that are rated on a 7-point Likert scale: 1 = strongly disagree; 2 = disagree; 3 = slightly disagree; 4 = neither agree nor disagree; 5 = slightly agree; 6 = agree; and 7 = strongly agree. Individuals who score between 31 and 35 are considered extremely satisfied with life; 26 and 30 satisfied; 21 and 25 slightly satisfied; 20 moderate; 15 and 19 slightly dissatisfied; 10 and 14 dissatisfied; and 5 and 9 extremely dissatisfied.

Scale authors report that the mean of the total scores on the Satisfaction with Life Scale for 176 undergraduate students was 23.5 ( $SD = 6.43$ ), indicating that students typically were "slightly satisfied." The 2-month test-retest correlation coefficient was .82 and coefficient alpha was .87 for the undergraduate student sample (Diener, Emmons, Larsen, & Griffin, 1985). The mean of the total scores for the Satisfaction with Life Scale reported in the present study is 26.06 ( $SD = 5.41$ ), indicating that the students in the present study are satisfied with their life in general (see Table 8, B). The internal consistency Cronbach's coefficient alpha for the present study is .81.

### *Appreciation of Beauty and Excellence*

The Aesthetics subscale (Costa & McCrae, 1992) is from the Openness domain of the NEO Personality Inventory- Revised (NEO PI-R) Form S, a self report measure of

aesthetic sensitivity. The Aesthetics subscale is used to measure levels of Appreciation of Beauty and Excellence among the college students in the present study. The Aesthetics subscale in its original format is an 8-item instrument on a 5-point Likert scale: 1 = strongly disagree; 2 = disagree; 3 = moderate; 4 = agree; and 5 = strongly disagree. A missing response in the scale is coded 3 (moderate) (Costa & McCrae, 1992). The current study modified the original Aesthetics Subscales<sup>®</sup> by adding two items from other facets in the Revised NEO Personality Inventory<sup>®</sup>. Again, the purpose of interspersing additional items in the Aesthetics subscale is to prevent the students from understanding or attempting to understand the implication of the scale items. These two items (numbers 1 and 6) subsequently were deleted in data analysis. Since item numbers 2, 4, and 7 were negatively worded, responses on these items were coded reversely to provide positive correlations with high scores on the Aesthetics subscale indicating high levels of aesthetic sensitivity.

Scale authors report that the mean of the total scores of the Aesthetics subscale for 389 college students aged from 17 – 20 years was 18.6 ( $SD = 5.6$ ); the mean of the total scores for 1,000 adults was 17.6 ( $SD = 5.3$ ). The coefficient alpha for the Aesthetics subscale Form S was .76 (Costa & McCrae, 1992). In the present study, the mean of the total scores of the students aged from 17 – 20 years is 28.41 ( $SD = 5.72$ ); the mean of the total scores for the students above 20 years old is 28.28 ( $SD = 5.41$ ). For all students, the mean of the total scores is 28.38 ( $SD = 5.64$ ) and T scores is 70.34 ( $SD = 10.64$ ), indicating that students in this study have very deep levels of appreciation for art and

beauty (see Table 8, E). The internal consistency Cronbach's coefficient alpha in the present study is .80.

### *Gratitude*

The Gratitude Questionnaire-6 (GQ-6) (McCullough, Emmons, & Tsang, 2002) is a 6-item instrument measuring the grateful disposition of the individual. The Gratitude Questionnaire-6 applies a 7-point Likert scale: 1 = strongly disagree to 7 = strongly agree. Since item numbers 3 and 6 were negatively worded, responses on these items were coded reversely to provide positive correlations with high scores on the Gratitude Questionnaire-6, indicating high levels of grateful disposition. Scale authors report that the mean score for a sample of 238 undergraduate students was 5.92 ( $SD = .88$ ). The internal consistency reliability of the Gratitude Questionnaire-6 was .82 (McCullough, Emmons, & Tsang, 2002). The mean score in the present study is 6.15 ( $SD = .72$ ), indicating that students in this study seem to have higher levels of grateful disposition than the previous study (see Table 8, C). The internal consistency Cronbach's coefficient alpha in the present study is .71.

### *Humility/Modesty*

The Narcissistic Personality Inventory (NPI) (Raskin & Terry, 1988) is a 40-item measure of narcissism for a non-clinical population. The present study used the Narcissistic Personality Inventory as one of the instruments for measuring Humility/Modesty. Peterson and Seligman (2004) proposed that "Humility, rather than involving the presence of certain thoughts or behaviors, might better be constructed as the absence of narcissism, self-enhancement, or defensiveness" (p. 465). Therefore, the

higher a student scores on the Narcissistic Personality Inventory, the lower the level of Humility/Modesty he/she possesses.

For each item on the Narcissistic Personality Inventory, respondents are asked to make a choice between a narcissistic response and a non-narcissistic response. Items 1, 2, 3, 6, 8, 11, 12, 13, 14, 16, 21, 24, 25, 27, 29, 30, 31, 33, 34, 36, 37, 38, and 39 are the items where A is the narcissism response; items 4, 5, 7, 9, 10, 15, 17, 18, 19, 20, 22, 23, 26, 28, 32, 35, and 40 are the items where B is the narcissism response. An individual's total score on the Narcissistic Personality Inventory can be obtained from summing all the narcissistic items he/she selected.

The Narcissistic Personality Inventory also consists of 7 subscales: Authority, Self-Sufficiency, Superiority, Exhibitionism, Exploitativeness, Vanity, and Entitlement. The present study used only the full-scale of the Narcissistic Personality Inventory. Scale authors report that the mean of the total scores reported by 1,018 college students for the full-scale of the Narcissistic Personality Inventory was 15.55 ( $SD = 6.66$ ); the internal consistency coefficient (Guttman lambda 3 (alpha)) for the full-scale reported by the student sample was .83 (Raskin & Terry, 1988). In other research with a sample of 276 undergraduate students, the mean of the total scores for the full-scale was 17.2 ( $SD = 6.6$ ); the coefficient alpha was .82 (Exline, Baumeister, Bushman, Campbell, & Finkel, 2004). In a third study, the test-retest stability coefficient with 175 undergraduate students for the full-scale was .81 (del Rosario & White, 2005). The mean of the total scores for the full-scale in the present study is 16.42 ( $SD = 6.74$ ), indicating that the level

of narcissism for students in this study are similar to the previous studies (see Table 8, D). The internal consistency Cronbach's coefficient alpha in the present study is .84.

The Psychological Entitlement Scale (PES) (Campbell, Bonacci, Shelton, Exline, & Bushman, 2004) is a 9-item measure of psychological entitlement. This scale also is used to measure Humility/Modesty in the present study: the higher the score on the Psychological Entitlement Scale, the lower the level of Humility/Modesty. The Psychological Entitlement Scale used a 7-point Likert scale: 1 = strong disagreement; 2 = moderate disagreement; 3 = slight disagreement; 4 = neither agreement nor disagreement; 5 = slight agreement; 6 = moderate agreement; and 7 = strong agreement. Since item 5 was negatively worded, responses on this item were coded reversely to provide positive correlations with high scores on the Psychological Entitlement Scale indicating high levels of psychological entitlement, thus low levels of Humility/Modesty. Scale authors report that for a sample of 262 undergraduate students, the mean of the total scores for men was 29.4 ( $SD = 9.27$ ) and for women was 28.3 ( $SD = 10.22$ ). The coefficient alpha for the Psychological Entitlement Scale was .85 (Campbell, et al., 2004). The mean of the total scores for men in the present study is 31.60 ( $SD = 12.44$ ), for women is 29.68 ( $SD = 10.03$ ), and for all the students is 30.23 ( $SD = 10.73$ ), indicating that the level of psychological entitlement for students in this study is similar to the previous study as can be seen in Table 8, F. The internal consistency Cronbach's coefficient alpha in the present study is .89.

Table 8

*Comparison Information on Instruments*

Instruments	Previous Research			Present Study		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
A. Ego Resiliency Scale	57	42	6.41	222	43.48	5.31
B. Satisfaction with Life Scale	176	23.5	6.43	223	26.06	5.41
C. Gratitude Questionnaire-6	238	5.92	0.88	222	6.15	0.72
D. Narcissistic Personality Inventory	276	17.2	6.6	223	16.42	6.74
E. Aesthetics subscale						
Age 17 – 20	389	18.6	5.6	172	28.41	5.72
Adults	1000	17.6	5.3	51	28.28	5.41
All Students (Sample)				223	28.38	5.64
F. Psychological Entitlement Scale						
Men	40	29.4	9.27	60	31.60	12.44
Women	222	28.3	10.22	161	29.68	10.03
All Students (Sample)				222	30.23	10.73

Note. Means for the Ego Resiliency Scale, the Satisfaction with Life Scale, the Narcissistic Personality Inventory, the Aesthetics Subscale<sup>®</sup>, and the Psychological Entitlement Scale were the means of the total scores on the scales respectively. Mean for the Gratitude Questionnaire-6 was the mean of the scale.

*Love*

Peterson and Seligman (2004) suggested measures of attachment for measuring Love. Relationship Structures (RS) Questionnaire (Fraley, 2005), a self-report measure of attachment, is used to measure participants' levels of Love in the present study.

Relationship Structures Questionnaire consists of 40 items designed to measure an individual's attachment patterns with respect to 4 relationship targets: father/father-like figure, mother/mother-like figure, romantic partner, and best friend. The same 10 items are used to measure the individual's attachment patterns for each target person.

Respondents are asked to make their responses on each item based on a degree continuum from 1 = strongly disagree to 7 = strongly agree.

Two scores, one for attachment-related avoidance and the other for attachment-related anxiety, are computed separately for each target person. The attachment-related avoidance score can be obtained by averaging items 1 to 6 (Fraley, 2005). Since items 1 to 4 were negatively worded, responses on these items were coded reversely to provide positive correlations with high scores on the attachment-related avoidance subscale indicating high levels of attachment-related avoidance for the individual. Fraley (2006) proposes that individuals with high attachment-related avoidance scores do not readily open up to others and do not like to rely on others. The attachment-related anxiety score can be obtained by averaging items 7 to 10 (Fraley, 2005). Individuals with high attachment-related anxiety scores are unsure about others' love for them and these individuals often fear being rejected (Fraley, 2006).

The global attachment-related avoidance (global avoidance) score can be obtained by averaging the attachment-related avoidance scores across the 4 relationship targets. That is, the global avoidance score is the mean of avoidance with father-like figure, mother-like figure, romantic partner, and best friend; the global attachment-related anxiety (global anxiety) score is similarly computed. The global avoidance score

indicates an individual's level of avoidance in interpersonal relationships in general and the global anxiety score indicates an individual's level of anxiety in interpersonal relationships in general (Fraley, 2005). Low levels of global avoidance and global anxiety indicate high levels of secure attachment (i.e. Love) for the individual.

The scale authors report that the coefficient alpha reliabilities for the global avoidance and the global anxiety are both above or equal to .89 across 4 studies done with on-line participants (Fraley, Niedenthal, Marks, Brumbaugh, & Vicary, 2006). Specific scale information is not available from the previous research. In the present study, the internal consistency Cronbach's coefficient alpha for the global avoidance is .87; the coefficient alphas for attachment-related avoidance toward mother is .89; father .91; the romantic partner .88; and the best friend .83. The internal consistency Cronbach's coefficient alpha for the global anxiety is .85; the coefficient alphas for attachment-related anxiety toward mother is .82; father .89; the romantic partner .89; and the best friend .85.

In the present study, of the four relationship targets, the mean of the attachment-related avoidance was the highest toward father/father-like figure ( $M = 3.20$ ,  $SD = 1.62$ ), followed by mother/mother-like figure ( $M = 2.55$ ,  $SD = 1.39$ ), romantic partner ( $M = 2.17$ ,  $SD = 1.17$ ), and then best friend ( $M = 2.05$ ,  $SD = 1.04$ ). The mean of the global attachment-related avoidance was 2.50 ( $SD = 0.82$ ). The mean of the attachment-related anxiety was the highest toward romantic partner ( $M = 2.62$ ,  $SD = 1.56$ ), followed by best friend ( $M = 1.77$ ,  $SD = 1.02$ ), father/father-like figure ( $M = 1.61$ ,  $SD = 1.20$ ), and then

mother/mother-like figure ( $M = 1.42$ ,  $SD = 0.85$ ). The mean of the global attachment-related anxiety was 1.85 ( $SD = 0.77$ ) (see Table 9).

Table 9

*Means and Standard Deviations for Relationship Structures Questionnaire of the Present Study*

Relationship Structures Questionnaire	<i>N</i>	<i>M</i>	<i>SD</i>
Global Avoidance	223	2.50	0.82
Attachment-related Avoidance-Mother	223	2.55	1.39
Attachment-related Avoidance-Father	221	3.20	1.62
Attachment-related Avoidance-Partner	219	2.17	1.17
Attachment-related Avoidance-Friend	221	2.05	1.04
Global Anxiety	223	1.85	0.77
Attachment-related Anxiety-Mother	223	1.42	0.85
Attachment-related Anxiety-Father	220	1.61	1.20
Attachment-related Anxiety-Partner	219	2.62	1.56
Attachment-related Anxiety-Friend	221	1.77	1.02

### Procedures

The proposal of the study was first submitted to the Educational Psychology Department Review Committee and then to the Human Subjects Internal Review Board of the University of Arizona to review its methodology and consenting procedures. After receiving the Human Subjects Review Committee's approval, the study was conducted. Two instructors of undergraduate classes at the University of Arizona agreed to help with

data collection. I went to each class with its respective instructor, briefly explained the study and asked for the students' voluntary participation.

Students who were interested in participating in the study received an envelope that contained a consent form and eight sets of questionnaires. Each student who agreed to participate in the study signed the consent form and returned it to me before he/she responded to the questionnaires. The signed consent forms and completed questionnaires were collected separately.

Students who agreed to participate in the study completed a total of eight sets of questionnaires: the Revised University Student Hassles Scale (RUSHS)<sup>®</sup>, the Ego Resiliency Scale (ER 89), the Satisfaction With Life Scale (SWLS), the Aesthetics subscale, the Gratitude Questionnaire-6 (GQ-6), the Narcissistic Personality Inventory (NPI), the Psychological Entitlement Scale (PES), and the Relationship Structures (RS) Questionnaire. The order of the eight sets of questionnaires in the consecutive envelopes were different, for example, the order of the questionnaires for student A might be: the Aesthetics subscale, ER 89, GQ-6, RUSHS<sup>®</sup>, PES, SWLS, NPI, and RS; the order of the questionnaires for student B sitting next to student A might be: NPI, RUSHS<sup>®</sup>, ER 89, PES, the Aesthetics subscale, SWLS, GQ-6, and RS, and so on. Data collection was completed in about 40 minutes for each class during its one-hour class period. After the data analyses were completed, the results of the study were presented to the students as a way of acknowledging their efforts of participating in the study.

## Data Analyses

The first part of the first research question asked what hassles (i.e. Time Pressures, Financial Constraints, Race/Ethnicity, Gender, Friendships, Traffic, etc.) reportedly were experienced by college students. Simple descriptive statistics were performed on the RUSHS<sup>®</sup> responses to address this question. The second part of the first research question addressed the relationship between hassles and life satisfaction among college students. A Pearson correlation was performed to address this question by correlating the students' scores on the SWLS and their average frequency of occurrence of the hassles on the RUSHS<sup>®</sup>.

The second research question asked, how is Humility/Modesty related to life satisfaction in the college students who experience low, medium-low, medium, medium-high, and high occurrence of hassles. Students' average frequency of occurrence of the hassles reported on the RUSHS<sup>®</sup> were used to classify their levels of occurrence of the hassles. Students' percentile scores at and below 20 on their average frequency of occurrence of the hassles (.11 – .86) were classified as experiencing low occurrence of the hassles. Those whose percentile scores were between 21 and 40 (.88 – 1.16) were classified as experiencing medium-low occurrence of the hassles. Students whose percentile scores were between 41 and 60 (1.18 – 1.44) were classified as experiencing medium occurrence of the hassles and those with percentile scores between 61 and 80 (1.46 – 1.72) were classified as experiencing medium-high occurrence of the hassles. Finally, students whose percentile scores were higher than 80 (1.74 – 2.95) were classified as experiencing high occurrence of the hassles. Students' levels of

Humility/Modesty were measured by the NPI and the PES. A total of 10 partial correlations (five partial correlations for life satisfaction and narcissism and the other five partial correlations for life satisfaction and psychological entitlement), controlling for age, gender, and U.S. citizenship, were performed to answer this question. These partial correlations indicate whether the relationship between the students' life satisfaction and Humility/Modesty changes as their levels of occurrence of the experienced hassles change.

The third research question asked, are the levels of Appreciation of Beauty and Excellence among resilient college students significantly higher than those of moderate- and/or low-resilient students. Students' scores on the Ego Resiliency Scale were used to classify them into three groups, low-resilient, moderate-resilient, and resilient. Students' percentile scores on the Ego Resiliency Scale at and below 33.3 (1.86 – 2.93) were classified as low-resilient; those whose percentile scores on the scale between 33.4 and 66.6 (3.00 – 3.29) were classified as moderate-resilient; and those whose percentile scores on the scale above 66.6 (3.36 – 3.93) were classified as resilient. A one-way Analysis of Variance (ANOVA) procedure examined whether the levels of Appreciation of Beauty and Excellence (measured by the Aesthetics subscale) differed with levels of resiliency.

The fourth research question asked, are the levels of Gratitude among resilient college students significantly higher than those of moderate- and/or low-resilient students? An ANOVA was performed to examine whether the levels of Gratitude

(measured by GQ-6) among resilient students are significantly different from those of moderate- and/or low-resilient students.

The fifth research question asked, are the levels of Humility/Modesty among resilient college students significantly higher than those of moderate- and/or low-resilient students? Two ANOVAs, one for narcissism and the other for psychological entitlement, were performed individually to examine whether the levels of narcissism and psychological entitlement among resilient students are significantly different from those of moderate- and/or low-resilient students (low levels of narcissism indicate high levels of Humility/Modesty, the same applies to psychological entitlement).

The sixth research question asked, are the levels of Love among resilient college students significantly higher than those of moderate- and/or low-resilient students? Two ANOVAs, one for global avoidance and the other for global anxiety obtained from the RS, were performed independently to examine whether the attachment patterns differed with levels of resiliency. Low levels of global avoidance and anxiety indicated high levels of love.

The seventh research question asked, is the pattern of relationship between life satisfaction and the character strengths examined in the present study the same as the pattern of the relationship found in the research (Park, Peterson, & Seligman, 2004b)? The character strengths examined in the present study are Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love. The relationship between life satisfaction and Humility/Modesty was shown by two correlations: (1) life satisfaction (measured by SWLS) and narcissism (measured by NPI); and (2) life satisfaction and

psychological entitlement (measured by PES). The relationship between life satisfaction and Love was also shown by two correlations: (1) life satisfaction and global avoidance (measured by global attachment-related avoidance domain of RS); and (2) life satisfaction and global anxiety (measured by global attachment-related anxiety domain of RS). Thus, six partial correlations, controlling for the students' age, gender, and U.S. citizenship, were performed to address this question.

The eighth research question asked, are there significant differences in life satisfaction (measured by SWLS) among low-resilient, moderate-, and resilient college students? An ANOVA was performed to answer this question.

The ninth research question asked, among the character strengths examined in the present study, what predicts resiliency among the college students? A Multiple Regression Analysis (MRA) was performed to answer this question. In the MRA, students' scores on the Ego Resiliency Scale were the dependent variable. Students' scores on the Aesthetics subscale, the GQ-6, the NPI, the PES, the global avoidance and global anxiety domains of the RS were the predictor variables. Therefore, there were a total of six predictor variables in the MRA.

The 10<sup>th</sup> research question asked, among the character strengths examined in the present study, what predicts life satisfaction among the college students? A MRA was performed again to address this question. In this MRA, students' scores on the SWLS were the dependent variable. Students' scores on the Aesthetics subscale, the GQ-6, the NPI, the PES, the global avoidance and global anxiety domains of the RS were the

predictor variables. Variable select method, stepwise, was used to select the final model for each MRA. A .05 alpha level of significance was employed in all analyses.

## CHAPTER 4

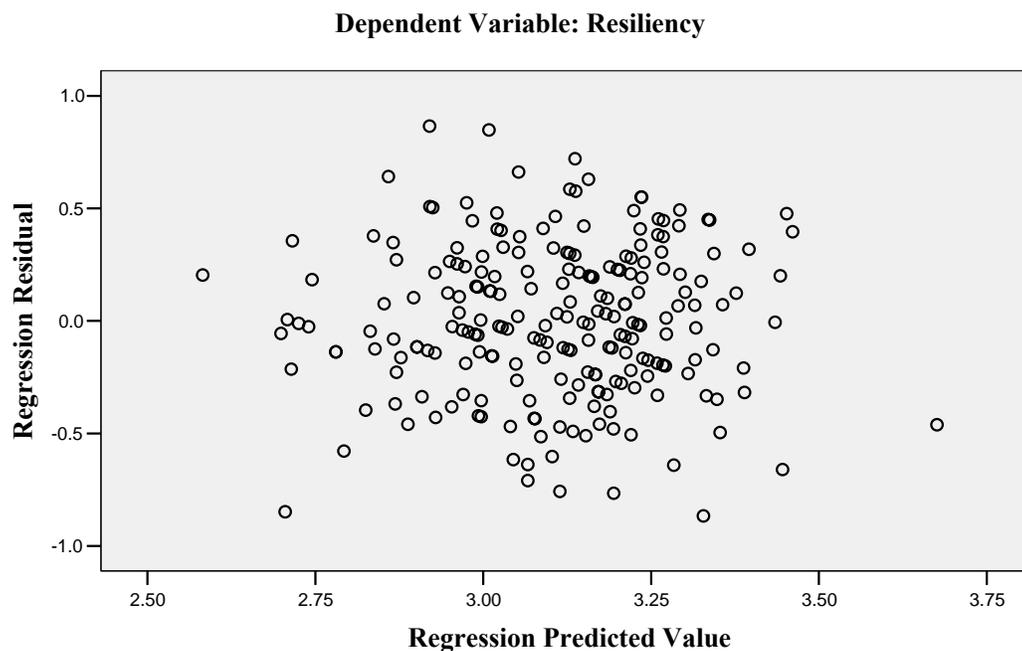
### RESULTS

Data first were examined to check whether assumptions for Analysis of Variance (ANOVA) and Multiple Regression Analyses (MRA) were met. The assumptions required for ANOVA are: independence, normality, and homogeneity of variance. The ANOVA is robust to violations of the assumption of normality unless the sample size is small (Myers & Well, 1995). In the present study, the sample sizes for low-resilient ( $n = 79$ ), moderate-resilient ( $n = 76$ ), and resilient ( $n = 67$ ) students were each greater than 65; therefore, the assumptions of independence and normality were considered met. The assumptions of homogeneity of variance for the three levels of dependent variables for Openness to Aesthetics, Narcissism, Psychological Entitlement, Global Anxiety, and Life Satisfaction were met. Assumptions of homogeneity of variance were not met, however, for three levels of student Gratitude and Global Avoidance.

One way to remedy violations of the assumption of homogeneity of variance is to have an equal sample size in each cell. When the sample size is equal in each cell, the ANOVA is robust to the violations of homogeneity of variances (Shavelson, 1996). The present study randomly deleted 12 students in low-resilient ( $n = 79$ ) and 9 students in moderate-resilient ( $n = 76$ ) groups to equate the sample size for the three groups ( $n = 67$ ). The data set with equal sample sizes for each group of students was used for all the ANOVAs performed in the present study.

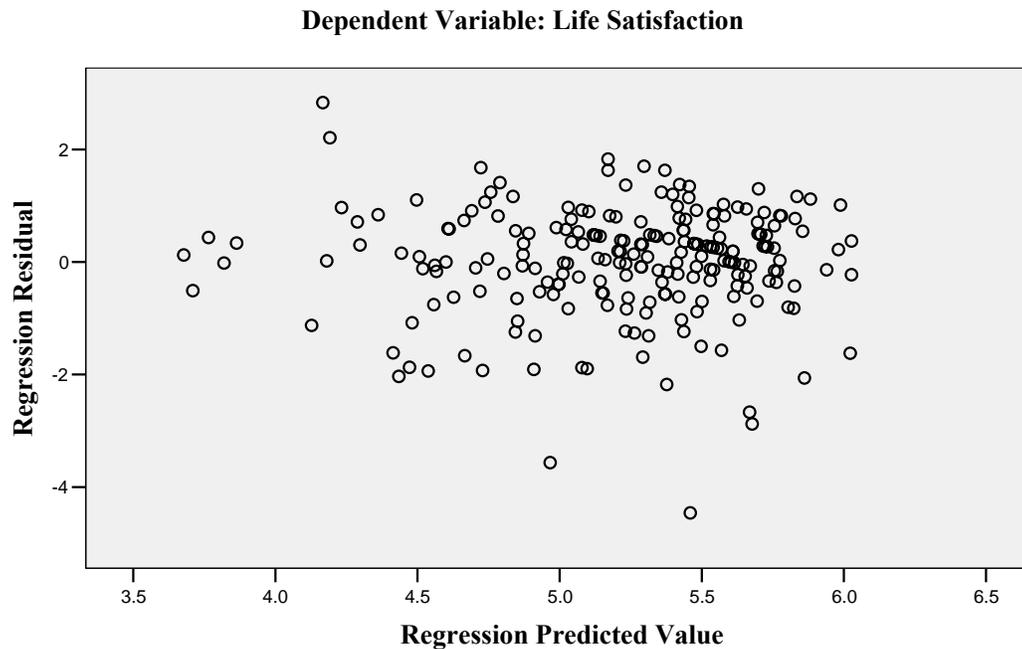
The assumptions for MRA are: independence, normality, homoscedasticity, and linearity. These assumptions can be examined by inspecting a plot of residuals against

predicted values (Neter, Kutner, Nachtsheim, & Wasserman, 1996). The residual plot obtained from the regression analysis for resiliency indicated that the assumptions of normality, homoscedasticity, and linearity were met (see Figure 1) as the residuals appeared to cluster around the zero residual line and scattered evenly above and below the line. In addition, there was no severe multicollinearity problem (i.e. high correlations among the independent variables) in the regression analysis for resiliency. The pairwise coefficients of correlation between the predictor variables selected in the regression model (i.e. Gratitude, Narcissism, and Openness to Aesthetics) ranged from .033 to .159.



*Figure 1.* Scatterplot of Regression Analysis for Variables Predicting Resiliency.

The residual plot obtained from the regression analysis for life satisfaction indicated that the assumptions of normality, homoscedasticity, and linearity were met, although the distribution of the residuals was a bit skewed (see Figure 2). There also was a multicollinearity problem in the regression analysis for life satisfaction: the predictor variables selected in the model (i.e. Gratitude, Global Avoidance, and Global Anxiety) were moderately correlated. To remedy the multicollinearity problem, predictor variables that were highly correlated with each other and conceptually similar in nature were combined into one variable. This resulted in Global Avoidance and Global Anxiety being combined into one variable, now termed “Fearful Avoidance.” Fearful Avoidance is based on the average of the original two variables. A second regression analysis was done with predictor variables of Gratitude and Fearful Avoidance to obtain the final regression model for predicting the college students’ life satisfaction.



*Figure 2. Scatterplot of Regression Analysis for Variables Predicting Life Satisfaction.*

*Research Question 1: What hassles are most often experienced by the college student sample? What is the relationship between reported hassles and life satisfaction among the college student sample?*

### *Hassles*

The Revised University Student's Hassles Scale (RUSHS)<sup>®</sup> consisted of 11 subscales: Time Pressures, Financial Constraints, Race/Ethnicity, Gender, Friendships, Traffic, Religion, Safety, Employment, Physical Appearance, and Parental Expectations. In a sample of 965 university students, scale authors found that the most frequently

reported hassles were related to Time Pressures, Traffic, Financial Constraints, Physical Appearance, Employment, and Safety. The rank order, from more severe to less severe, for the six most severe hassles reported were related to Time Pressures, Traffic, Financial Constraints, Physical Appearance, Employment, and Parental Expectations (Pett & Johnson, 2005). However, the reported average levels of the most severe hassles were only moderate (e.g. 2.7 and 2.9 in a 5-point scale).

In the present study, the hassles most frequently reported were related to Physical Appearance, Time Pressure, Traffic, Parental Expectation, Friendship, and Financial Constraints (see Table 11). The rank order, from more severe to less severe, for the six most severe hassles reported were related to Time Pressure, Physical Appearance, Parental Expectation, Employment, Traffic, and Friendship (see Table 12). Again, the reported average levels of the most severe hassles were also only moderate (e.g. 2.5 in a 5-point scale). In sum, for these college students, the hassles that were reported most often and severe were related to Physical Appearance, Time Pressure, Traffic, and Parental Expectation. The results from the original research and the present study suggest that Time Pressure and Physical Appearance are the hassles that are most common and important to college students.

### *Stress and Resiliency*

Overall, students in the present study perceived their lives as stressful. The average stress level that they reported, on item # 8, Section 2 of the RUSHS<sup>®</sup>, was 4.53 ( $SD = 1.26$ ) on a 7-point Likert scale (1 = not at all stressful to 7 = extremely stressful). These students also seemed to cope well with their life as the average level of coping

reported, on item # 9, Section 2 of the RUSHS<sup>®</sup>, was 5.21 ( $SD = 1.21$ ) on a 7-point Likert scale (1 = coping quite poorly to 7 = coping extremely well). The differences in perceived stress levels for the low-resilient ( $M = 4.64$ ), moderate-resilient ( $M = 4.42$ ), and resilient students ( $M = 4.52$ ) were not significant,  $F(2, 198) = 0.51, p = .601$ . However, there were significant differences in reported coping levels among the 3 groups of students,  $F(2, 198) = 10.58, p \leq .0001$ . A post hoc test, Tukey HSD, indicated that the reported coping level for resilient students ( $M = 5.78$ ) was significantly greater than the coping levels for moderate- ( $M = 5.12$ ) and low-resilient students ( $M = 4.97$ ). The results suggested that the Ego Resiliency Scale (ER 89) is a valid measure for resiliency.

#### *Hassles and Life Satisfaction*

The result of the Pearson correlation analysis indicated that the strength of the relationship between the students' levels of reported hassles and life satisfaction was negative and trivial ( $r = -.065, p = .336$ ). The results suggested that there was no relationship between the students' reported levels of hassles experienced and life satisfaction.

Table 10

*Previous Research and Current Study Information for the Revised University Student's Hassle Scale<sup>®</sup>: Average Count*

RUSHS <sup>®</sup>	Previous Research			Current Study		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Average Count <sup>a</sup>						
Time Pressure ( <i>k</i> = 13)	965	10.9	2.6	221	10.94	2.44
Financial Constraints ( <i>k</i> = 7)	965	4.6	2.1	192	4.06	1.81
Race/Ethnicity ( <i>k</i> = 6)	965	0.9	1.5	125	2.56	1.63
Gender Issues ( <i>k</i> = 5)	965	0.9	1.5	121	2.59	1.36
Friendships ( <i>k</i> = 6)	965	3.1	2.1	216	4.07	1.58
Traffic ( <i>k</i> = 4)	965	2.9	1.2	210	2.76	1.09
Religion ( <i>k</i> = 3)	965	1.1	1.2	95	1.73	0.83
Safety ( <i>k</i> = 4)	965	2.4	1.4	196	2.66	1.13
Employment ( <i>k</i> = 3)	965	1.8	1.2	127	2.18	0.86
Physical Appearance ( <i>k</i> = 3)	965	2.0	1.1	216	2.69	0.57
Parental Expectations ( <i>k</i> = 3)	965	1.3	1.2	191	2.35	0.77

Note: a. Values for each subscale were number of items selected.

Table 11

*Previous Research and Current Study Information for the Revised University Student's Hassle Scale<sup>®</sup>: Average Frequency*

RUSHS <sup>®</sup>	Previous Research			Current Study		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>
Average Frequency <sup>a</sup>						
Time Pressure ( <i>k</i> = 13)	964	2.2	0.8	223	2.19	0.80
Financial Constraints ( <i>k</i> = 7)	964	1.6	1.0	223	1.08	0.82
Race/Ethnicity ( <i>k</i> = 6)	781	0.3	0.5	222	0.46	0.65
Gender Issues ( <i>k</i> = 5)	776	0.4	0.6	222	0.48	0.63
Friendships ( <i>k</i> = 6)	963	1.0	0.8	223	1.42	0.76
Traffic ( <i>k</i> = 4)	964	1.9	1.1	223	1.58	1.05
Religion ( <i>k</i> = 3)	817	0.8	0.9	222	0.45	0.75
Safety ( <i>k</i> = 4)	963	1.1	0.8	223	1.07	0.80
Employment ( <i>k</i> = 3)	961	1.3	1.1	222	0.87	1.00
Physical Appearance ( <i>k</i> = 3)	964	1.5	1.1	223	2.24	1.03
Parental Expectations ( <i>k</i> = 3)	963	0.9	0.9	223	1.52	1.08

Note: a. Scaling: 0 = did not occur, 1 = rarely, 2 = occasionally, 3 = frequently, 4 = always occurred.

Table 12

*Previous Research and Current Study Information on for the Revised University**Student's Hassle Scale<sup>®</sup>: Average Severity*

RUSHS <sup>®</sup>	Previous Research			Current Study		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>
Average Severity <sup>a</sup>						
Time Pressure ( <i>k</i> = 13)	937	2.9	0.9	217	2.52	0.95
Financial Constraints ( <i>k</i> = 7)	875	2.6	1.0	188	1.49	0.94
Race/Ethnicity ( <i>k</i> = 6)	367	1.9	0.9	122	0.95	0.81
Gender Issues ( <i>k</i> = 5)	343	2.0	1.0	118	1.06	0.79
Friendships ( <i>k</i> = 6)	779	2.2	0.9	211	1.59	0.84
Traffic ( <i>k</i> = 4)	888	2.7	1.0	205	1.60	0.95
Religion ( <i>k</i> = 3)	469	1.9	0.9	91	1.32	1.05
Safety ( <i>k</i> = 4)	798	1.9	0.9	190	1.39	0.87
Employment ( <i>k</i> = 3)	681	2.5	1.0	125	1.73	1.02
Physical Appearance ( <i>k</i> = 3)	798	2.5	1.1	212	2.51	1.14
Parental Expectations ( <i>k</i> = 3)	580	2.3	1.0	187	2.07	1.11

Note: a. Scaling: 1 = not at all severe to 5 = extremely severe.

*Research Question 2: How is Humility/Modesty related to life satisfaction among college students who reported low, medium-low, medium, medium-high, and high frequency of hassles?*

*Life Satisfaction and Humility/Modesty (Narcissism)*

Previous Research found that the relationship between individuals' levels of Humility/Modesty and enthusiasm towards life increased as the frequency of traumatic

events they experienced increased (Park, Peterson, & Seligman, 2004a). That is, there was a linear relationship between Humility/Modesty and enthusiasm toward life in the function of traumatic events experienced. In the present study, Table 13 shows partial correlations, controlling for age, gender, and U.S. citizenship, between life satisfaction and narcissism of college students who reported low, medium-low, medium, medium-high, and high average frequency of hassles. The partial correlations between life satisfaction and narcissism among college students who reported low frequency of hassles was  $-.011, p = .944$ ; medium-low frequency was  $.261, p = .100$ ; medium frequency was  $.208, p = .193$ ; medium-high frequency was  $.103, p = .520$ ; and high frequency was  $.166, p = .287$  (see Table 13).

The partial correlations calculated for the 5 different levels of reported hassles were all small and not significant. Although not significant, these partial correlations suggested a curvilinear relationship between the students' life satisfaction and narcissism in the function of hassles they reportedly experienced (see Figure 3). The relationship between life satisfaction and narcissism, controlling for age, gender, and U.S. citizenship, was the strongest among students who reported medium-low frequency of hassles, and weakest among students who reported low frequency of hassles. Note that positive correlations indicate that as students' levels of life satisfaction increased, their levels of Humility/Modesty (indexed by their levels of narcissism) decreased, and vice versa. The opposite holds for negative correlations. That is, as students' levels of life satisfaction increased, their levels of Humility/Modesty (indexed by their levels of narcissism) also increased, and vice versa.

*Life Satisfaction and Humility/Modesty (Psychological Entitlement)*

The partial correlations, controlling for age, gender, and U.S. citizenship, between life satisfaction and psychological entitlement among college students who reported low frequency of hassles was .005,  $p = .977$ ; medium-low frequency was .055,  $p = .732$ ; medium frequency was .012,  $p = .942$ ; medium-high frequency was -.003,  $p = .986$ ; and high frequency was -.051,  $p = .743$ . These partial correlations between the students' life satisfaction and psychological entitlement calculated for 5 different levels of hassles were all trivial, suggesting that the students' levels of life satisfaction had no relationship with their levels of psychological entitlement, regardless of the frequency levels of hassles they reported. Although not significant, these partial correlations also showed a curvilinear relationship between life satisfaction and psychological entitlement across the 5 levels of reported hassles (see Table 13).

Table 13

*Partial Correlations Between Students' Life Satisfaction and Humility/Modesty in 5  
Different Levels of Average Frequency of Occurrence of the Hassles*

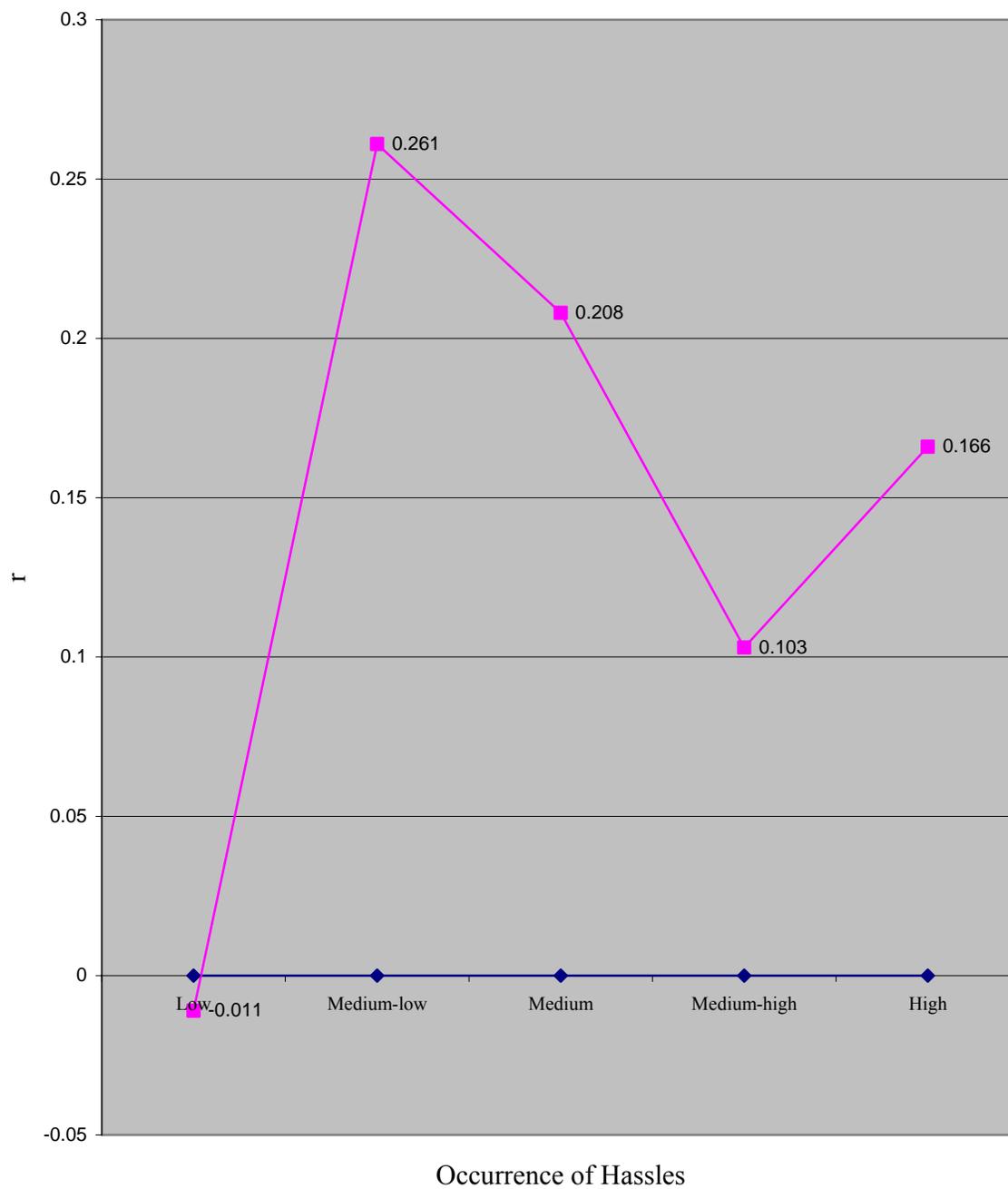
Occurrence	Life Satisfaction & Narcissism		
	<i>n</i>	<i>R</i>	<i>P</i>
1. Low	38	-.011	.944
2. Medium-low	39	.261	.100
3. Medium	39	.208	.193
4. Medium-high	39	.103	.520
5. High	41	.166	.287

	Life Satisfaction & Psychological Entitlement		
	<i>n</i>	<i>R</i>	<i>P</i>
1. Low	38	.005	.977
2. Medium-low	39	.055	.732
3. Medium	39	.012	.942
4. Medium-high	39	-.003	.986
5. High	41	-.051	.743

Note. Partial correlations controlled for age, gender, U.S. citizenship.

Figure 3. Partial Correlations Between Students' Life Satisfaction & Narcissism (an Inverse Index for Humility/Modesty) in the Function of Hassles.



*Research Question 3: Are the levels of Appreciation of Beauty and Excellence among resilient college students significantly different from those of moderate- and/or low-resilient students?*

The one-way ANOVA comparing the mean of the Aesthetics subscale scores of low-resilient, moderate-resilient, and resilient students was statistically significant,  $F(2, 198) = 5.73, p = .004$  (see Table 14, A). A Tukey HSD post hoc test indicated that resilient students' levels of Appreciation of Beauty and Excellence were significantly greater than those of low-resilient students. Moderate-resilient students' levels of Appreciation of Beauty and Excellence did not significantly differ from either of these groups (see Table 15, A).

*Research Question 4: Are the levels of Gratitude among resilient college students significantly different from those of moderate- and/or low-resilient students?*

The one-way ANOVA comparing the mean Gratitude scores of the three groups of students was statistically significant,  $F(2, 198) = 14.98, p \leq .0001$  (see Table 14, B). A Tukey HSD test indicated that both resilient and moderate-resilient students' levels of Gratitude were significantly greater than those of low-resilient students. The difference between resilient and moderate-resilient students' levels of Gratitude was not significant (see Table 15, B).

*Research Question 5: Are the levels of Humility/Modesty among resilient college students significantly different from those of moderate- and/or low-resilient students?*

The present study used two measures, the Narcissistic Personality Inventory and the Psychological Entitlement Scale, to measure the students' levels of Humility/Modesty: the lower the scores on the Narcissistic Personality Inventory and the Psychological Entitlement Scale, the higher the levels of Humility/Modesty, and vice versa. The one-way ANOVA comparing the mean of the total Narcissism scores of the three groups of students was statistically significant,  $F(2, 198) = 6.30, p = .002$  (see Table 14, C). A Tukey HSD test indicated that the means for both resilient and moderate-resilient students were significantly greater than the mean for low-resilient students (see Table 15, C). Thus, the results indicated that both resilient and moderate-resilient students' levels of Humility/Modesty, indexed by their levels of narcissism, were significantly lower than those of low-resilient students. That is, both resilient and moderate-resilient students had lower levels of Humility/Modesty than low-resilient students.

However, the one-way ANOVA comparing the mean Psychological Entitlement scores of the three groups of students was not significant,  $F(2, 198) = .71, p = .493$  (see Table 14, D). Although there was no significant mean difference among the three groups of students' scores, resilient and moderate-resilient students' mean Psychological Entitlement scores were relatively lower than those of low-resilient students (see Table 15, D). The results indicated that resilient and moderate-resilient students' levels of

Humility/Modesty, indexed by their levels of psychological entitlement, were relatively higher than those of low-resilient students. The results for Humility/Modesty indexed by the students' narcissism and psychological entitlement individually did not agree with each other.

*Research Question 6: Are the levels of Love among resilient college students*

*significantly different from those of moderate- and/or low-resilient students?*

The Relationship Structures Questionnaire designed to measure respondents' attachment patterns was used to measure college students' levels of Love in the present study. The Relationship Structures Questionnaire produces two scores indicating respondents' attachment pattern: Global Avoidance and Global Anxiety. Low levels of global avoidance and global anxiety both would indicate high levels of secure attachment (e.g. Love) for the individuals.

The one-way ANOVA comparing the mean Global Avoidance scores of the three groups of students was statistically significant,  $F(2, 198) = 4.92, p = .008$  (see Table 14, E). A Tukey HSD test indicated that the mean Global Avoidance score for resilient students was significantly lower than the mean for low-resilient students. The mean for moderate-resilient students did not significantly differ from the mean for either of these groups (see Table 15, E).

On the other hand, the one-way ANOVA comparing the mean Global Anxiety scores of the three groups of students was not significant,  $F(2, 198) = 1.34, p = .265$  (see Table 14, F). Although there was no significant difference between any pair of the

groups, the mean Global Anxiety scores for resilient and moderate-resilient students were slightly lower than the mean for low-resilient students (see Table 15, F).

From the results of Global Avoidance and Global Anxiety analyses, the present study concluded that Love is not related to resiliency. However, resilient students' levels of Love seemed to be slightly higher than those of low-resilient students.

Table 14

*One-way Analyses of Variance for the Four Character Strengths and Life Satisfaction by Resiliency*

	Source	<i>df</i>	<i>F</i>	$\eta^2$	<i>P</i>
Appreciation of Beauty & Excellence	Between Groups	2	5.73**	.06	.004
	Within Groups	198	(0.46)		
Gratitude	Between Groups	2	14.98***	.13	.000
	Within Groups	198	(0.43)		
Narcissism	Between Groups	2	6.30**	.06	.002
	Within Groups	198	(41.81)		
Psychological Entitlement	Between Groups	2	0.71	.01	.493
	Within Groups	198	(1.40)		
Global Avoidance	Between Groups	2	4.92**	.05	.008
	Within Groups	198	(0.63)		
Global Anxiety	Between Groups	2	1.34	.01	.265
	Within Groups	198	(0.57)		
Life Satisfaction	Between Groups	2	6.44**	.06	.002
	Within Groups	198	(1.12)		

Note. Values enclosed in parentheses represent mean square errors.

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

Table 15

*Means and Standard Deviations for Low-Resilient, Moderate-, and Resilient Students on Variables Measuring Character Strengths and Life Satisfaction*

Variables	Low-Resilient		Moderate-Resilient		Resilient	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Openness to Aesthetics	3.34	0.66	3.47	0.68	3.73	0.69
Gratitude	5.81	0.84	6.23	0.55	6.42	0.54
Narcissism	14.43	6.71	17.30	6.28	18.24	6.40
Psychological Entitlement	3.52	1.20	3.30	1.13	3.32	1.21
Global Avoidance	2.70	0.89	2.56	0.68	2.28	0.79
Global Anxiety	1.95	0.81	1.74	0.63	1.82	0.81
Life Satisfaction	4.93	1.11	5.21	0.95	5.58	1.10

Note.  $n = 67$  for low-resilient, moderate-resilient, and resilient students individually.

*Research Question 7: Is the pattern of relationships between life satisfaction and the character strengths examined in the present study the same as the pattern of relationships found in the research?*

According to Park, Peterson, and Seligman's (2004b) study, among the character strengths of Appreciation of Beauty and Excellence, Gratitude, Humility/Modesty, and Love, life satisfaction was most related to the character strength of Gratitude, followed by Love, Appreciation of Beauty and Excellence, and Humility/Modesty, controlling for participants' age, gender, and U. S. citizenship. In the present study, the results of partial

correlations, controlling for students' age, gender, and U. S. citizenship, indicated that college students' life satisfaction was most related to their scores on Gratitude, followed by Global Avoidance, Global Anxiety, Narcissism, Openness to Aesthetics (i.e. Appreciation of Beauty & Excellence), and Psychological Entitlement. All the partial correlations were significant except for Openness to Aesthetics and Psychological Entitlement. Since the partial correlation for the students' life satisfaction and psychological entitlement was trivial, the present study would use only the students' narcissism scores as the index for their levels of Humility/Modesty.

The results of the present study suggested that college students' life satisfaction was most related to their character strengths of Gratitude, followed by Love, Humility/Modesty, and then Appreciation of Beauty and Excellence. Since the relationship between students' life satisfaction and narcissism was positive, it suggested that high levels of the students' life satisfaction were associated with low levels of Humility/Modesty.

The results of the present study seemed to be somewhat consistent with the research in that Gratitude and Love were more related to life satisfaction than Appreciation of Beauty and Excellence and Humility/Modesty. However, the strength of relationship between both life satisfaction and Appreciation of Beauty and Excellence and life satisfaction and Humility/Modesty found in the present study differed from previous research. Previous research found that the strength of the relationship between life satisfaction and Appreciation of Beauty and Excellence was higher than the relationship between life satisfaction and Humility/Modesty. In addition, previous

research found that the relationship between life satisfaction and Humility/Modesty was positive; the present study found the relationship negative (see Table 16).

Table 16

*Partial Correlations Between Life Satisfaction and the Four Character Strengths*

Scales	Life Satisfaction		
	<i>N</i>	<i>R</i>	<i>P</i>
Openness to Aesthetics	215	.043	.529
Gratitude	215	.351***	.000
Narcissism	215	.136*	.045
Psychological Entitlement	215	.005	.944
Global Avoidance	215	-.345***	.000
Global Anxiety	215	-.321***	.000

Note. Partial correlations controlled for age, gender, U.S. citizenship.

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

*Research Question 8: Are there significant differences in life satisfaction among*

*low-resilient, moderate-resilient, and resilient college students?*

The one-way ANOVA comparing the mean life satisfaction scores of low-resilient, moderate-resilient, and resilient students was statistically significant,  $F(2, 198) = 6.44, p = .002$  (see Table 14, G). A Tukey HSD test indicated that resilient students' levels of life satisfaction were significantly higher than those of low-resilient students. Moderate-resilient students' levels of life satisfaction did not significantly differ from either of these groups (see Table 15, G).

*Research Question 9: Among the character strengths examined in the present study, what predicts resiliency among the college students?*

Stepwise selection method was used in the MRA to determine which character strength(s) predict(s) resiliency among the college students. The predictor variables entered for the regression analysis were: Openness to Aesthetics, Gratitude, Narcissism, Psychological Entitlement, Global Avoidance, and Global Anxiety. Among the 6 predictor variables, the regression model with Gratitude, Narcissism, and Openness to Aesthetics was found to be statistically significant,  $F(.95, 3, 217) = 19.04, p \leq .0001$ . In addition, Gratitude ( $t(217) = 5.19, p \leq .0001$ ), Narcissism ( $t(217) = 4.13, p \leq .0001$ ), and Openness to Aesthetics ( $t(217) = 2.34, p = .020$ ) each independently contributed significantly to the regression model given the other two predictor variables in the model. Therefore, among the four character strengths examined in the present study, Gratitude, Humility/Modesty, and Appreciation of Beauty and Excellence predicted college students' levels of resiliency.  $R^2$  for the regression model was .21, indicating that approximately 21% of variance in resiliency could be explained by Gratitude, Humility/Modesty, and Appreciation of Beauty and Excellence. The higher levels of Gratitude, the lower levels of Humility/Modesty, and the higher levels of Appreciation of Beauty and Excellence predicted higher levels of resiliency among college students (see Table 17). The regression equations for the final model were the following:

$$\begin{aligned} \wedge \text{Resiliency} = & 1.582 + 0.17(\text{Gratitude}) + 0.01(\text{Narcissism}) \\ & + 0.08(\text{Openness to Aesthetics}) \end{aligned}$$

$$\begin{aligned} Z\text{Resiliency} = & 0.32Z(\text{Gratitude}) + 0.25Z(\text{Narcissism}) \\ & + 0.14Z(\text{Openness to Aesthetics}) \end{aligned}$$

Table 17

*Summary of Hierarchical Regression Analysis for Variables Predicting Resiliency*

( $N = 221$ )

Variables	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>P</i>	$R^2$	$\Delta R^2$
Step 1					.12	.12***
Gratitude	0.18	0.03	0.35	.000		
Step 2					.19	.07***
Gratitude	0.18	0.03	0.34	.000		
Narcissism	0.014	0.003	0.26	.000		
Step 3					.21	.02*
Gratitude	0.17	0.03	0.32	.000		
Narcissism	0.014	0.003	0.25	.000		
Aesthetics	0.08		0.14	.020		

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

*Research Question 10: Among the character strengths examined in the present study, what predicts life satisfaction among the college students?*

Stepwise selection method was used again in the MRA to select character strengths that would predict life satisfaction among college students. For the 6 predictor variables, the regression model with Gratitude, Global Avoidance, and Global Anxiety

was found to be statistically significant,  $F(.95, 3, 217) = 17.38, p \leq .0001$ .  $R^2$  for the regression model was .19.

However, there was a multicollinearity problem in the aforementioned regression analysis (i.e. the pair-wise coefficients of correlation between the selected variables ranged from .369 to .553). The selected predictor variables, Global Avoidance and Global Anxiety, were combined into one predictor variable, Fearful Avoidance (the mean of Global Avoidance and Global Anxiety), to remedy the multicollinearity problem. Low level of Fearful Avoidance indicated high level of Love.

A second regression analysis with predictor variables, Gratitude and Fearful Avoidance, was found to be statistically significant,  $F(.95, 2, 219) = 26.24, p \leq .0001$ . Gratitude ( $t(219) = 3.15, p = .002$ ) and Fearful Avoidance ( $t(219) = -4.14, p \leq .0001$ ) both independently contributed significantly to the regression model given the other predictor variable in the model. Gratitude and Love predicted college students' levels of life satisfaction: the higher the levels of the students' Gratitude and Love, the higher the students' levels of life satisfaction.  $R^2$  for the 2<sup>nd</sup> regression model was also .19, indicating that approximately 19% of variance in life satisfaction could be explained by Gratitude and Love (see Table 18). Note that there was still a multicollinearity problem in this second regression analysis as the relationship between Gratitude and Fearful Avoidance was moderate ( $r = -.490, p \leq .0001$ ). As a consequence, the estimated regression coefficients obtained in the regression analysis may not be stable. The regression equations obtained from the final model were the following:

$$\hat{\Lambda} (\text{Life Satisfaction}) = 4.16 - 0.45(\text{Fearful Avoidance}) + 0.33(\text{Gratitude})$$

$$Z (\text{Life Satisfaction}) = -0.29Z(\text{Fearful Avoidance}) + 0.22Z(\text{Gratitude})$$

Table 18

*Summary of the 2<sup>nd</sup> Hierarchical Regression Analysis for Predicting Life Satisfaction*

(*N* = 222)

Variables	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>p</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$
Step 1					.16	.16***
Fearful Avoidance	-0.61	0.10	-0.40	.000		
Step 2					.19	.03**
Fearful Avoidance	-0.45	0.11	-0.29	.000		
Gratitude	0.33	0.10	0.22	.002		

\**p* < .05. \*\**p* < .01. \*\*\**p* < .001.

## CHAPTER 5

### DISCUSSION AND CONCLUSIONS

#### Discussion

##### *Daily Hassles and College Students*

Overall, the results of the present study support previous research findings that time pressure appears to be the most common and severe hassle reported by college students. Generally, time is precious for everyone because time is needed for everything. In addition to regular daily routines like anybody else (eating, social, doing errands, etc.), however, college students may be more pressured by time because they need time to study, prepare for exams, and meet the deadlines for required research papers or projects. Some students also need to work in order to meet their financial needs. People who work may also have to meet some deadlines; they, however, may have some “high” and “low” times at work. That is, their work load changes from time to time depending on the demands of the job. They may later gain experience and become used to the jobs after working for a while. Those people may not be like college students who have to consistently learn new knowledge/skills as well as meet academic requirements and/or work demands during the semester. Therefore, it is not surprising that time pressure is the hassle reportedly most experienced by college students.

The second most common and severe reported hassle in the present study is physical appearance, compared with “traffic” found in previous research. Perhaps one reason for this difference is geographic. The participants in the present study were from a city in which traffic is not as busy as the location of other studies (e.g. Pett & Johnson,

2005). Additionally, physical appearance was one of the reported hassles that predicted depression symptoms among college students in France (Bouteyre, Maurel, & Bernaud, 2007). It is reasonable for college students to be concerned about their physical appearance. According to social standards and Erikson's psychosocial theory, the ages that coincide with college years are times that are appropriate for starting and developing intimate relationships (seeking companionship and/or love), which can elevate concerns with physical appearance.

#### *Daily Hassles and Life Satisfaction*

Even though the relationship between reported daily hassles and life satisfaction found in this study was not significant, the relationship was negative. One possible reason for the non-significant results may be due to reduced variation in reports. The average level of the most severe hassle reported in the present study was only moderate (2.5 in a 5-point likert scale). Perhaps, hassles experienced by college students in the present study are not severe enough to have effects on life satisfaction. Although not significant, however, the negative relationship between daily hassles and life satisfaction does add to previous research that daily hassles are negatively associated with people's overall well-being.

#### *Humility/Modesty and Life Satisfaction in the Function of Hassles*

The present study used the Narcissistic Personality Inventory and the Psychological Entitlement Scale as inverse indices for Humility/Modesty to examine the relationships between Humility/Modesty and life satisfaction in the function of reported daily hassles. The results from both analyses were not significant. The relationships

associated with Narcissism Personality Inventory were small, and those associated with Psychological Entitlement were trivial. Thus, the discussion of the relationships between Humility/Modesty and life satisfaction in terms of reported hassles will be based on the analysis using the Narcissistic Personality Inventory only.

Although not significant, the results of the present study indicated a curvilinear relationship between Humility/Modesty and life satisfaction as the levels of reported hassles increased (see Figure 3). First, there was no relationship between Humility/Modesty and life satisfaction among students reporting low levels of hassles. Secondly, the relationship between life satisfaction and Humility/Modesty was strongest for students reporting medium-low levels of hassles, followed by students reporting medium, high, and then medium-high levels of hassles. Finally, all the relationships were negative (Note that Narcissism is regarded as the absence of Humility/Modesty) (see Table 13).

The results of the present study were partially consistent to the previous study that also found no relationship between Humility/Modesty and enthusiasm toward life for people never experiencing any traumatic events. However, the results of the present study were contradictory to previous research (Park, Peterson, & Seligman, 2004a) that found a linear relationship between Humility/Modesty and enthusiasm towards life with the number of traumatic events experienced. That is, the strength of relationships between people's levels of Humility/Modesty and enthusiasm towards life increased as the number of traumatic events experienced increased. In addition, all these relationships were positive.

Paraphrasing Harvey and Pauwels, Park, Peterson, and Seligman (2004b) state that “for modesty to be related to life satisfaction, an individual may need to have experienced some setbacks or losses in life” (p. 632). This helps explain why there was no relationship between Humility/Modesty and life satisfaction or enthusiasm toward life among people who reported low levels of hassles or experienced no traumatic events. Perhaps sometimes people need to encounter some adversities in life for them to be able to experience life deeper and to be humble, modest, appreciative, and passionate for life. It is reasonable to assume that when people are humble, modest, and appreciative of life, they may be easily satisfied with their life even with little success, accomplishment, etc. It is possible that sometimes, without encountering challenges or adversities in life, people may take things for granted, becoming self-entitled and/or narcissistic. That, in turn, inhibits their development of Humility/Modesty and consequently decreases the strength of relationship between their levels of life satisfaction and Humility/Modesty.

While looking at profiles for students reporting low levels of hassles, these students reported lowest levels of GPA, resiliency, Appreciation of Beauty and Excellence, and Humility/Modesty. They also reported the highest levels of love and second highest levels of gratitude compared to students reporting different levels of hassles. Although students with low levels of hassles reported love, they, however, seemed to have a passive attitude toward life. They seemed to be stoners or by-standers in life. They were grateful when receiving favors from others; however, they were not actively engaged in life. They seemed to let life go on without caring and paying much attention to it as their levels of GPA and Appreciation of Beauty and Excellence were the

lowest among the 5 groups of students. In addition, research indicated that sense of identity was related to overall life satisfaction (Huffstetler, 2006). Therefore, perhaps students reporting low levels of hassles may be those who had not fully achieved identity yet.

When disregarded students reporting low and high levels of hassles, the pattern of the relationships seem to suggest that as the levels of reported hassles increased, the strength of the relationship between students' levels of Humility/Modesty and life satisfaction decreased (see Figure 3). The findings were contradictory to previous research (Park, Peterson, & Seligman, 2004a) and Harvey and Pauwels's statements as previously mentioned.

Perhaps, one reason for the contradictory findings between the previous and present studies is due to different resources and life experiences of participants in these two studies. The sample in the previous study was on-line participants, which may represent a more diverse population. On average, they were middle-life adults who possibly have more resources and life experiences than college students (77% age ranged between 17-20 years old) in the present study. With more resources and life experiences, on-line participants in the previous study may perceive life differently from college students. For example, with available resources and additional life experiences, they may be more likely to cope with adverse events and still be content and passionate with their life. Reasoning from the notion of Harvey and Pauwels as aforementioned, these on-line participants may gradually have become humble or appreciative toward life when the traumatic life events they experienced increased. Thus, their levels of Humility/Modesty

may increase as their levels of enthusiasm toward life increase in the function of reported adverse events.

It is also possible that college students who had fewer resources and life experiences to help them cope with adversity (e.g. hassles) learn to be humble towards life after experiencing adversities. However, with fewer resources to help them cope, they may not be content or satisfied with their current life to begin with. As a consequence, the strengths of relationship between their levels of Humility/Modesty and life satisfaction decreased when the levels of reported hassles increased.

It is interesting to see that the strength of relationships between students' life satisfaction and Humility/Modesty increased when the levels of reported hassles increased from medium-high to high. The results suggested that when the levels of hassles experienced beyond medium-high, students who were more narcissistic, that is, less humble, seemed to report more life satisfaction. Students reporting high levels of hassles also reported the highest levels of resiliency than students reporting different levels of hassles. Therefore, compared to students reporting medium-high levels of hassles, being more narcissistic (i.e. less humble/modest) might be one way related to students' coping with high levels of hassles and satisfaction with life. The addressed potential explanation for the increase of strength of relationships between students' life satisfaction and Humility/Modesty for students reporting high levels of hassles is supported by the results of the present study. The present study found that resilient students reported significant higher levels of life satisfaction but lower levels of Humility/Modesty than those of low-resilient students.

### *Appreciation of Beauty and Excellence and Resiliency*

The present study concludes that Appreciation of Beauty and Excellence is related to resiliency. Resilient students' levels of Appreciation of Beauty and Excellence are significantly higher than those of low-resilient students. In addition to being one of the routes in achieving Transcendence (self-transcendence is beneficial in coping with stress or difficulties in life), Appreciation of Beauty and Excellence is linked to positive emotions (e.g. feeling awe, admiration, elevation, and joy). Research suggests that positive emotions are related to resiliency (Folkman & Moskowitz, 2000; Fredrickson, et al., 2003; Tugade & Fredrickson, 2004; Tugade, Fredrickson, & Barrett, 2004). For example, Fredrickson (2001) advocates that "positive emotions may fuel psychological resiliency" (p. 223). Thus, Appreciation of Beauty and Excellence may relate to resiliency by eliciting positive emotions in individuals that, in turn, promote psychological resiliency.

### *Gratitude and Resiliency*

The present study found that Gratitude is related to resiliency. The findings are consistent with some studies (e.g. Cannon, 2002) but not with others. Fredrickson, et al. (2003) found that gratitude is uncorrelated to trait resiliency as assessed by the Ego Resiliency Scale (Block & Kremen, 1996). The study by Fredrickson, et al. (2003), however, was done after the September 11 attacks in 2001. Part of the reason that gratitude was not correlated to resiliency in that study may be related to that event. Thus, people may have felt grateful that their families were still alive or that the victims were being helped by people from all over the country. At the same time, they may also have

felt anger or sad about the event. The participants in the study did report both negative (anger, sadness, fear) and positive (gratitude, interest, love) emotions after the attacks. These mixed and contradictory feelings may have confounded the study in some way.

Previous research shows that gratitude is related to positive affects and well-being. In addition, gratitude is related to spirituality and forgiveness. As mentioned, positive emotions benefit resiliency and both spirituality and forgiveness are protective factors for resiliency. Therefore, the present study concludes that gratitude is related to resiliency.

#### *Humility/Modesty and Resiliency*

Recall that the present study used Narcissism and Psychological Entitlement as inverse indices for Humility/Modesty. Since the analysis based on Narcissism Personality Inventory is significant but the analysis of Psychological Entitlement is not, the discussion of the relationship between Humility/Modesty and resiliency is based on Narcissism analysis.

There are contradictory findings in research regarding the relationship between Humility/Modesty and resiliency. While some research suggests that Humility/Modesty is positively related to resiliency (e.g. Crigger, 2004), others suggest that it is not (e.g. Bonanno, 2004). The results of the present study showed that resilient students' levels of narcissism are significantly higher than those of low-resilient students. That is, resilient students' levels of Humility/Modesty are significantly lower than those of low-resilient students.

Other research suggests why this might be so. Farwell and Wohlwend-Lloyd (1998) found that narcissism had a positive relationship with internal attributions for successful performance. That is, high narcissistic individuals tend to attribute their success to their own ability and efforts, rather than to luck and/or an easy task more than less narcissistic individuals.

When individuals have internal attributions for their success, they are more likely to believe that their life and destiny are under their own control. Thus, when they encounter adversity in life, these individuals would believe that they can cope with the adversity with their capability and efforts. They do not rely on unrealistic external sources such as luck or wishful thinking that the adversity will just go away. High narcissistic individuals are confident in their handling of difficulties and achieving their goals. This kind of confidence helps these high-narcissistic individuals be resilient, as self-confidence is one of the protective factors for resiliency. Perhaps, the high narcissistic individuals in Farwell and Wohlwend-Lloyd's (1998) study possess what Hotchkiss (2003) calls "healthy narcissism." According to Hotchkiss (2003), "Healthy narcissism is the capacity to feel a full range of emotions and to share in the emotional life of others, the wisdom to separate truth from fantasy while still being able to dream, and the ability to assertively pursue and enjoy our own accomplishments without crippling self-doubt" (p. xvii).

Additionally, although some research indicates that Humility/Modesty is a positive quality, others suggest that it is not. For example, recall that humility is rated as the least favorable quality for leaders (Exline & Geyer, 2004). Modesty has strong

negative association with happiness for American and Japanese young adults (Shimai, Otake, Park, Peterson, & Seligman, 2006). However, Harvey and Pauwels (2004) suggest that one reason for the small and positive relationship between Humility/Modesty and life satisfaction (found in Park, Peterson, & Seligman's (2004b) study) may be that Humility/Modesty is not valued in this culture. If Humility/Modesty is not a desirable quality in this culture, especially for leaders who need to display competency and strong leadership, and also not associated with happiness (positive emotions), it is also possible that Humility/Modesty is not positively related to resiliency.

#### *Love and Resiliency*

It is really a surprise that while most research suggests that love is related to resiliency, the results of the present study are consistent with the study by Fredrickson, et al. (2003) that love is not related to resiliency. In the Fredrickson, et al. (2003) study, love was not significantly correlated with trait resiliency, even though it was one of the most frequently experienced positive emotions following the September 11 attacks. In the present study, although resilient students' levels of love are not significantly higher than those of low-resilient students, their levels of love are relatively higher than those of low-resilient students.

Love is not related to resiliency in the present and Fredrickson, et al. (2003) studies, while most research indicates and suggests that it is. The participants in both Fredrickson, et al. (2003) and the present study were college students. In the case of present study, approximate 92% of the participants were singles and only 7% were married and cohabiting. Recall that people who possess the strength of love are more

likely to have someone whom they are affectionate about and take responsibility for his/her well-being. Since college students are more likely to be away from their families when pursuing college degrees, students who are single are less likely to have “someone” than are married couples or people who live together as a couple. If this is so, then perhaps love is not as well representative in this college student sample as in general population.

I grouped the college students into singles (singles, divorced, and widowed) and couples (married and cohabiting) to examine this hypothesis. An independent t-test of their scores on Fearful Avoidance (the average of the students’ scores on Global Avoidance and Global Anxiety) was significant,  $t(199) = 2.29, p < .05$ . Singles’ levels of Fearful Avoidance ( $m = 2.22, n = 172$ ) were significantly higher than those of couples ( $m = 1.91, n = 29$ ). Thus, singles’ levels of love were significantly lower than those of couples in the present study. Therefore, the levels of love reported in the present study may be lower than those reported in previous research that may have had a better distribution of singles and couples. As a result, the relationship between love and resiliency in these college students may be different from previous research in that the results of the present study may represent more single college students compared to previous research.

If love is not well representative in the present study, it may not play a significant role in coping with adversity. Other factors such as self-esteem, self-confidence, social support, internal locus of control may play more important roles than love in resiliency for these students. Thus, future studies can examine further the relationship between love

and resiliency in different populations, for example, comparing singles and couples, to determine whether there is difference in the relationship between love and resiliency across different populations.

*The Pattern of Relationships between Life Satisfaction and the Four Character Strengths*

The results of the four character strengths examined in the present study were partially consistent with previous research (Park, et al., 2004b). Gratitude and Love were more strongly related to life satisfaction than were Appreciation of Beauty and Excellence and Humility/Modesty. The strength of the relationship between Appreciation of Beauty and Excellence and life satisfaction was stronger than between Humility/Modesty and life satisfaction in the previous research; I found the opposite. In addition, the relationship between Humility/Modesty and life satisfaction was positive in previous research; in this study it was negative.

The difference in the results between the present and previous studies may again be due to the difference in available resources and life experiences of the participants. Recall the participants (e.g. middle life adults) in the previous study were more likely to have a “real job” and higher incomes than the college students who may or may not work in addition to attending school in the present study. With more financial resources, the participants in the previous study may have had more opportunities to experience the emotions of Appreciating Beauty and Excellence (awe, elevation, admiration, etc.) than the college students in the present study. For example, participants in the previous study may be more likely to afford to see great musical plays, travels to enjoy the beauty and greatness of the world (e.g. Great Wall in China, Niagra Falls in Canada, Venice in Italy),

and so on than the college students. As a result, compared to the college students, the strength of relationship between Appreciation of Beauty and Excellence and life satisfaction for the participants in the previous study may be stronger than the relationship between their levels of Humility/Modesty and life satisfaction.

It is interesting that the relationship between Humility/Modesty and life satisfaction was positive in the previous study but negative for the present study. Perhaps, the difference in the results may be due to the difference in life experiences for these two studies. It is reasonable to assume that the school environment is somewhat simpler than working environments outside of schools. It is possible that the participants in previous study may have had more complex life experiences in that they may have experienced more highs (e.g. pleasant events such as getting married, having a child, being promoted at work) and lows (e.g. adversities such as sudden death of a loved one, natural disaster, being laid off from work, declaring a bankruptcy) in life, have more responsibilities for family and work, and so on. As a result, they might experience life at a deeper level, being more appreciative and humble towards life (as previously mentioned) than college students whose life experiences seemed to be comparatively simpler.

#### *Life Satisfaction and Resiliency*

Although the relationship between life satisfaction and resiliency found in previous research was not consistent, the results of the present study indicated that life satisfaction is related to resiliency. That is, resilient students' levels of life satisfaction were significantly higher than those of low-resilient students. Perhaps one reason is that, by definition, resilient students cope better with adversities and adapt better to changes or

various demands than do low-resilient students. As a result, resilient students may be less likely to experience negative emotions such as feeling frustrated when encountering adversities than do students with low levels of resiliency. In addition, the literature review suggests that life satisfaction is positively related to many personal characteristics (protective factors) for resiliency such as self-esteem, self-efficacy, hope, and locus of control. It is reasonable to assume that people who adapt well to changes/demands in the environment, experience less negative emotions in the face of adversities, and possess characteristics related to both resiliency and life satisfaction are more likely to be content or satisfied with their overall life than those who do not. Thus, the present study advocated that resiliency is related to life satisfaction.

#### *Predictors for Resiliency*

Among the 4 character strengths, Gratitude, Humility/Modesty, and Appreciation of Beauty and Excellence predicted resiliency; Love did not. In the present study, the higher levels of Gratitude, the lower levels of Humility/Modesty, and the higher levels of Appreciation of Beauty and Excellence each predicted higher levels of resiliency. For discussion of the possible reasons for the negative relationship between Humility/Modesty and resiliency, and Love not being a predictor for resiliency, see the previous discussion sections for *Humility/Modesty and Resiliency*, as well as *Love and Resiliency*.

#### *Predictors for Life Satisfaction*

Only Gratitude and Love predicted life satisfaction. It is expected that Gratitude would predict life satisfaction because Gratitude is found to be strongly related to life

satisfaction in previous research and the present study. Recall that gratitude is an attitude, disposition, or virtue that can help people live their life better and that gratitude positively relates to overall well-being; thus, it seems reasonable to expect that gratitude is closely related to life satisfaction. In addition, when people are grateful towards life, they are less likely to complain or resent what happens to them. Consequently, they are more likely to be content with life than people who are less grateful.

Although love is not significantly related to resiliency, love is a significant predictor for life satisfaction in the present study. Love seems to be essential for a satisfying relationship and happy life. For example, previous research indicated that individuals with love (secure attachment style) are more understanding and supportive of their partners and use constructive conflict resolution when solving problems in their relationships than do people with less love (e.g. a different attachment style such as avoidance). Thus these individuals are more likely to have a satisfying relationship. In addition, Hendrick and Hendrick (2002) advocate that love is the most important thing for “a *happy* human life” (p. 472). Diener and Seligman (2002) found that very happy people also had more satisfying social relationships (family, friends, romance) than less happy people. It is reasonable to assume that people who live with a happy life and/or with satisfying relationships are more likely to be satisfied with life than people who are less happy toward life and with unsatisfied relationships.

In addition, the literature review indicated that love is considered a social relationship and life satisfaction is related to both happiness and the quality of social relationships (i.e. love). Thus, love is closely related to life satisfaction. Perhaps Love is a

character strength that relates more to happiness and life satisfaction than to coping with adversities, that is, resiliency.

### Conclusion

In conclusion, time pressure and physical appearance appeared to be the hassles most experienced by college students. Daily hassles had a negative relationship with life satisfaction; however, the relationship was not significant in the present study. The relationships between students' Humility/Modesty and life satisfaction in the function of reported hassles were not significant. Although not significant, the results of the present study indicated a curvilinear relationship between Humility/Modesty and life satisfaction as the levels of reported hassles increased. The relationship between Humility/Modesty and life satisfaction for college students was negative and strongest for students who reported medium-low levels of hassles and negative and weakest for students who reported medium-high levels of hassles. There was no relationship between Humility/Modesty and life satisfaction for students reporting low levels of hassles.

Among the 4 character strengths examined in the present study, Appreciation of Beauty and Excellence, Gratitude, and Humility/Modesty were significantly related to resiliency. That is, resilient students' levels of Appreciation of Beauty and Excellence as well as Gratitude were significantly higher than those of low-resilient students. In addition, moderate-resilient students' levels of Gratitude were also significantly greater than those of low-resilient students. However, both resilient and moderate-resilient students' levels of Humility/Modesty were significantly lower than those of low-resilient

students. Although Love was not significantly related to resiliency, the levels of Love for resilient students were relatively higher than those of low-resilient students.

The pattern of relationships between life satisfaction and the 4 character strengths found in the present study was partially consistent with previous research in that Gratitude and Love were more strongly related to life satisfaction than the other two character strengths, Humility/Modesty and Appreciation of Beauty and Excellence.

Life satisfaction is also significantly related to resiliency. Resilient students' levels of life satisfaction were significantly higher than those of low-resilient students. Gratitude, Humility/Modesty, and Appreciation of Beauty and Excellence predicted college students' levels of resiliency (recall that Humility/Modesty had a negative relationship with resiliency); Gratitude and Love predicted students' levels of life satisfaction. Love seems to relate more to happiness and life satisfaction than to resiliency. Gratitude is the essential character strength related to college students' resiliency and life satisfaction.

#### Limitations and Future Research

Since the sample of the present study was not a random sample of college students, the results of the present study can not be generalized to the general college student population. Approximately 92% of college students in the sample were single, 77% were female, & 67% were White/Caucasian. Thus, the results of the present study may represent single, female, and White/Caucasian undergraduate students more than married male students of other ethnicities. Future studies may examine the same research

questions listed in the present study with a random sample of college students to see if the results replicate.

Study data were based on self-reported questionnaires. Self-report procedures are appropriate because participants may be the most knowledgeable of their judgments and experiences, beliefs, attitudes, etc. However, the procedure may have some drawbacks, such as socially desirability and memory bias. Information obtained through self-reported questionnaires may not be as deep and thorough as those obtained by interviews, dairies, etc. Finally, self-report data about well-being are likely to be influenced by participant mood when responding to the instruments (Duckworth, Steen, & Seligman, 2005). Thus, future studies may apply multiple data collection methods such as self-reported questionnaires, interviews, and dairies to obtain more thorough and valid participant information.

Harvey and Pauwels (2004) advocate that the strength of Humility/Modesty is likely to be “derived from the experience of loss and coping with this experience” (p. 621). Could it be that people learn to be humble after failing to cope with loss and that is the reason that Humility/Modesty is not related to resiliency? Or simply people just learn to be humble after experiencing some kinds of loss (e.g. loss of health, job, house, family member) regardless whether they successfully or failed to cope with the loss? This will be a potential issue for future studies to explore.

In addition, since protective factors for resilience may vary depending on the individual’s developmental level (Allen, 1998; Werner, 2007), it is worth while for future studies to find out what character strengths are related to both resiliency and life

satisfaction (i.e. the essential character strengths) across developmental levels (children, adolescents, young adults, middle-age adult, and elderly people) and across cultures to determine whether there are developmental and/or cultural differences in the essential character strengths. The findings will be valuable in enabling worldwide human thriving because they would help parents, educators, counselors, and health professionals across cultures to promote these essential strengths in individuals to help them better cope with difficulties in life, attain well-being, and live a fulfilled, flourishing life.

APPENDIX A  
SUBJECT INFORMED CONSENT FORM

## Subject Informed Consent Form

Dear Participant:

I am a Ph. D. student majoring in Educational Psychology at the University of Arizona. At present, I am working on my dissertation under the supervision of Dr. Mary McCaslin of the Department of Educational Psychology at the University of Arizona entitled “Resiliency and Character Strengths Among College Students.” My dissertation aims to examine the relationship between people’s life experiences and their attitude toward others and life and whether hassles have a relationship to certain personal character. I am interested in college students like you in particular. You are invited to voluntarily participate because you are 18 years of age or older and are an undergraduate student at the University of Arizona.

As a participant of the study, you will complete 8 sets of questionnaires asking things about you and your attitude toward others and life. It takes about 30 minutes to complete all the questionnaires. Your identity will remain, at all times, anonymous. For the ease of data analysis, a random number, however, will be assigned to you after filling out the questionnaires. Your information will be kept confidential. Information obtained from this study will be used solely for research purposes. The obtained data on the Hassles Scale will be sent to Dr. Pett (one of the authors who developed the scale) for research purpose of further understanding the psychometric properties of the scale. However, no personal identification information will be included on the data set sent to Dr. Pett.

There are no risks and no benefits to your participation. You will not be compensated for your participation. You may choose to discontinue participation in this study at any time and for any reason.

Please complete the bottom of the letter and return it to me. I would appreciate your participation and assistance in completing this study. If you have any questions, please do not feel hesitant to contact me. My phone number is (520) 747-7868 and e-mail address is [hsiufeng@u.arizona.edu](mailto:hsiufeng@u.arizona.edu). If you have questions about your rights as a research participant, you can call the Human Subjects Protection Program at (520) 626-6721.

By completing the questionnaires, you are agreeing to the use of your data for research purposes. Thank you for contributing your time and honest responses to this study.

Sincerely,

Hsiu-feng Chung (sho ‘fong)  
Department of Educational Psychology  
The University of Arizona

I have read the description of the above study. I agree to participate in responding to the questionnaires.

Participant’s Name: \_\_\_\_\_

Participant’s Signature: \_\_\_\_\_ Date: \_\_\_\_\_

APPENDIX B

THE REVISED UNIVERSITY STUDENT'S HASSLES SCALE

**REVISED UNIVERSITY STUDENT'S HASSLE SCALE  
(RUSHS)®**

Directions: Hassles are irritating, frustrating, distressing demands that to some degree characterize everyday transactions with the environment (Kanner, Coyne, Schaeffer, 1981). They can occur few or many times. Listed on the following pages are a number of ways in which a person can feel hassled. Please indicate in the first column, *How often did it occur?* by circling on the adjacent 5 point scale (0 = did not occur to 4 = always occurred) approximately how often the hassle occurred for you in the last month. Then, in the next column, *If so, how severe was it?*, please indicate on the adjacent 5-point scale (1 = not at all severe to 5 = extremely severe) how severe on average each hassle was in the last month. If a particular hassle did not occur, leave the second column, *If So, How Severe Was It?*, blank.

HASSLE	DURING THE LAST MONTH									
	How Often Did It Occur?					If So, How Severe Was It?				
	Did not occur	Rarely	Occasionally	Frequently	Always Occurred	Not at all Severe		Extremely Severe		
1. Fear of losing valuables	0	1	2	3	4	1	2	3	4	5
2. Traffic	0	1	2	3	4	1	2	3	4	5
3. People making fun of my religion	0	1	2	3	4	1	2	3	4	5
4. Making friends	0	1	2	3	4	1	2	3	4	5
5. Weight concerns	0	1	2	3	4	1	2	3	4	5
6. Balancing school and social relationships	0	1	2	3	4	1	2	3	4	5
7. Problems on the job	0	1	2	3	4	1	2	3	4	5
8. Demanding parents	0	1	2	3	4	1	2	3	4	5
9. Studying for class	0	1	2	3	4	1	2	3	4	5
10. Being treated differently because of race, ethnicity	0	1	2	3	4	1	2	3	4	5
11. Not enough money for emergencies	0	1	2	3	4	1	2	3	4	5
12. Concentrating on school work	0	1	2	3	4	1	2	3	4	5
13. Safety of personal belongings	0	1	2	3	4	1	2	3	4	5
14. Parking	0	1	2	3	4	1	2	3	4	5
15. Concerns about meeting high standards.	0	1	2	3	4	1	2	3	4	5
16. Not enough money for entertainment	0	1	2	3	4	1	2	3	4	5
17. People assuming I am rich /poor because of my race /ethnicity	0	1	2	3	4	1	2	3	4	5
18. Financial security	0	1	2	3	4	1	2	3	4	5

HASSLE	DURING THE LAST MONTH									
	How Often Did It Occur?					If So, How Severe Was It?				
	Did not occur	Rarely	Occasionally	Frequently	Always Occurred	Not at all Severe			Extremely Severe	
19. Driving around town	0	1	2	3	4	1	2	3	4	5
20. Physical appearance	0	1	2	3	4	1	2	3	4	5
21. Not enough money for housing	0	1	2	3	4	1	2	3	4	5
22. Pressure to get good grades	0	1	2	3	4	1	2	3	4	5
23. Not enough time for family	0	1	2	3	4	1	2	3	4	5
24. Owing money	0	1	2	3	4	1	2	3	4	5
25. College expenses	0	1	2	3	4	1	2	3	4	5
26. Getting into shape	0	1	2	3	4	1	2	3	4	5
27. People unable to relate to people of color	0	1	2	3	4	1	2	3	4	5
28. Too many responsibilities	0	1	2	3	4	1	2	3	4	5
29. Feeling neglected by my race, ethnic group	0	1	2	3	4	1	2	3	4	5
30. Trouble relaxing	0	1	2	3	4	1	2	3	4	5
31. Personal safety	0	1	2	3	4	1	2	3	4	5
32. Not having close friends	0	1	2	3	4	1	2	3	4	5
33. Feeling discriminated against	0	1	2	3	4	1	2	3	4	5
34. Job satisfaction	0	1	2	3	4	1	2	3	4	5
35. Being treated differently due to gender	0	1	2	3	4	1	2	3	4	5
36. Not enough personal energy	0	1	2	3	4	1	2	3	4	5
37. Introducing myself at school	0	1	2	3	4	1	2	3	4	5
38. Not taken seriously because of my gender	0	1	2	3	4	1	2	3	4	5
39. Learning material is difficult	0	1	2	3	4	1	2	3	4	5
40. Organizing time	0	1	2	3	4	1	2	3	4	5
41. Not enough money for clothing	0	1	2	3	4	1	2	3	4	5
42. Going out with friends	0	1	2	3	4	1	2	3	4	5

HASSLE	DURING THE LAST MONTH									
	How Often Did It Occur?					If So, How Severe Was It?				
	Did not occur	Rarely	Occasionally	Frequently	Always Occurred	Not at all Severe			Extremely Severe	
43. Denied opportunities because of gender	0	1	2	3	4	1	2	3	4	5
44. Being lonely	0	1	2	3	4	1	2	3	4	5
45. Dependence on parents	0	1	2	3	4	1	2	3	4	5
46. Work schedule	0	1	2	3	4	1	2	3	4	5
47. Perceptions others have based on cultural stereotypes	0	1	2	3	4	1	2	3	4	5
48. Communication problems with friends	0	1	2	3	4	1	2	3	4	5
49. Parental expectations	0	1	2	3	4	1	2	3	4	5
50. Someone saying, "Here, let me do that" thinking I can't because of my gender	0	1	2	3	4	1	2	3	4	5
51. Class assignment deadlines	0	1	2	3	4	1	2	3	4	5
52. People making gender jokes	0	1	2	3	4	1	2	3	4	5
53. Too many things to do	0	1	2	3	4	1	2	3	4	5
54. Driving to school	0	1	2	3	4	1	2	3	4	5
55. Close mindedness toward my religious beliefs	0	1	2	3	4	1	2	3	4	5
56. Locking up personal belongings	0	1	2	3	4	1	2	3	4	5
57. Feeling unaccepted because of my religion	0	1	2	3	4	1	2	3	4	5

Please list any other events or circumstances that have been a hassle to you during the last month

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### Your Health and Well-Being<sup>1</sup>

This survey asks for your views about your health. This information will help keep track of how you feel and how well you are able to do your usual activities. *Thank for you completing this survey!*

For each of the following questions, please mark an X in the one box that best describes your answer.

1. In general, would you say your health is:

Excellent	Very good	Good	Fair	Poor

2. The following questions are about activities you might do during a typical day. Does your health now limit you in these activities? If so, how much?

	Yes, limited a lot	Yes, limited a little	No, not limited at all
Moderate activities, such as moving a table, pushing a vacuum cleaner, bowling, or playing golf			
Climbing <u>several</u> flights of stairs			

3. During the past 4 weeks, how much of the time have you had any of the following problems with your work or other regular daily activities as a result of your physical health?

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
<u>Accomplished less</u> than you would like					
Were limited in the <u>kind</u> of work or other activities					

4. During the past 4 weeks, how much of the time have you had any of the following problems with your work or other regular daily activities as a result of any emotional problems (such as feeling depressed or anxious)?

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
<u>Accomplished less</u> than you would like					
Did work or other activities <u>less carefully than usual</u>					

5. During the past 4 weeks, how much did pain interfere with your normal work (including both work outside the home and housework)?

Not at all	A little bit	Moderately	Quite a bit	Extremely

6. These questions are about how you feel and how things have been with you during the past 4 weeks. For each question, please give the one answer that comes closest to the way you have been feeling. How much of the time during the past 4 weeks...

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
Have you felt calm and peaceful					
Did you have a lot of energy?					
Have you felt downhearted and depressed?					

7. During the past 4 weeks, how much of the time has your physical health or emotional problems interfered with your social activities (like visiting friends, relatives, etc.)?

All of the time	Most of the time	Some of the time	A little of the time	None of the time

**Thank you for completing these questions!**  
Now we would like to ask some questions about your life in general

8. Please mark an **X** in the one box below that best describes your **how stressful you find your life to be right now**.

1	2	3	4	5	6	7
Not at all stressful						Extremely stressful

9. On the 7-point scale listed below, please mark an **X** in the one box below that best describes **how well you are coping with your life right now**.

1	2	3	4	5	6	7
Coping quite poorly						Coping extremely well

10. On the 7-point scale listed below, please mark an X in the one box below that best describes how adequate your annual household income is to meet your needs.

1	2	3	4	5	6	7
Not at all adequate						Very adequate

11. What city, state, and country do you live in?

City: \_\_\_\_\_ Country: \_\_\_\_\_

State: \_\_\_\_\_

12. What college/university do you attend and what city and state is it in?

College/University: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_

13. What is your approximate GPA? (fill in the number, e.g., 3.5 for 3.5)

#	#

14. What is your gender?

\_\_\_\_ Male      \_\_\_\_ Female

15. What program are you enrolled in?

\_\_\_\_ Undergraduate

If you are an undergraduate student, please place an X in the square that best describes your class standing:

Freshman	Sophomore	Junior	Senior

\_\_\_\_ Masters

\_\_\_\_ PhD

\_\_\_\_ Other- Please specify: \_\_\_\_\_

16. What is your age? (Please fill in the boxes)

--	--

Years old

17. Approximately how many hours per week are you employed outside your home?  
(Please fill in the boxes)

--	--

Hours per week

18. Approximately how many hours of classes are you taking this semester?  
(Please fill in the boxes)

--	--

Semester hours

19. Besides yourself, how many people do you have the primary responsibility for?  
(Please fill in the boxes)

--	--

Persons

20. What is your racial or ethnic background? (Mark an X in the box)

<input type="checkbox"/> Asian/ Pacific Islander	<input type="checkbox"/> Native American/ Alaskan Native
<input type="checkbox"/> Black/ African American	<input type="checkbox"/> White/ Caucasian
<input type="checkbox"/> Hispanic/ Latino-a	<input type="checkbox"/> Multi-racial-Please specify: _____
<input type="checkbox"/> Other-Please specify: _____	

21. What is your religious preference? (Mark an X in the box)

<input type="checkbox"/> Buddhist	<input type="checkbox"/> Jewish
<input type="checkbox"/> Catholic	<input type="checkbox"/> LDS
<input type="checkbox"/> Hindu	<input type="checkbox"/> Protestant
<input type="checkbox"/> Islamic	<input type="checkbox"/> No organized religion
<input type="checkbox"/> No religious preference	
<input type="checkbox"/> Other - Please specify: _____	

22. What is your marital status? (Mark an X in the box)

<input type="checkbox"/> Married	<input type="checkbox"/> Cohabiting
<input type="checkbox"/> Single	<input type="checkbox"/> Widowed
<input type="checkbox"/> Divorced	<input type="checkbox"/> Other-Please specify _____

23. What is your total household gross annual income from all sources? (Mark an X in the box.)

- |  |  |
|--|--|
| <input type="checkbox"/> \$9,999 or less   | <input type="checkbox"/> \$50,000 - 59,999 |
| <input type="checkbox"/> \$10,000 - 19,999 | <input type="checkbox"/> \$60,000 - 69,999 |
| <input type="checkbox"/> \$20,000 - 29,999 | <input type="checkbox"/> \$70,000 - 79,999 |
| <input type="checkbox"/> \$30,000 - 39,999 | <input type="checkbox"/> \$80,000 - 89,999 |
| <input type="checkbox"/> \$40,000 - 49,999 | <input type="checkbox"/> \$90,000 or more  |

24. Where does the above income come from? (Mark all that apply)

- |  |  |
|--|--|
| <input type="checkbox"/> Parental support              | <input type="checkbox"/> Student loans |
| <input type="checkbox"/> Personal employment           | <input type="checkbox"/> Scholarship   |
| <input type="checkbox"/> Other - Please specify: _____ |  |

25. What is your nationality?

- U.S. citizen     Other (please specify) \_\_\_\_\_

26. Do you feel you are in a happy relationship with a significant other?

- Yes                       No

27. What do you expect to do after graduation?

APPENDIX C  
THE EGO RESILIENCY SCALE

## The Ego Resiliency Scale

ID #: \_\_\_\_\_

Using the 1 -4 scale below as a guide, circle a number that best describes you following each statement. Please be honest in your responding.

	does not apply at all	applies slightly, if at all	applies somewhat	applies very strongly
1. I am generous with my friends.	1	2	3	4
2. I quickly get over and recover from being startled.	1	2	3	4
3. I tend to buy things on impulse.	1	2	3	4
4. I enjoy dealing with new and unusual situations.	1	2	3	4
5. I usually succeed in making a favorable impression on people.	1	2	3	4
6. When I get bored, I like to stir up some excitement.	1	2	3	4
7. I enjoy trying new foods I have never tasted before.	1	2	3	4
8. I am regarded as a very energetic person.	1	2	3	4
9. I often get involved in things I later wish I could get out of.	1	2	3	4
10. I like to take different paths to familiar places.	1	2	3	4
11. I am more curious than most people.	1	2	3	4
12. Sometimes I rather enjoy going against the rules and doing things I am not supposed to.	1	2	3	4
13. Most of the people I meet are likable.	1	2	3	4
14. I usually think carefully about something before acting.	1	2	3	4
15. I finish one activity or project before starting another.	1	2	3	4
16. I like to do new and different things.	1	2	3	4
17. My daily life is full of things that keep me interested.	1	2	3	4
18. At times I have worn myself out by undertaking too much.	1	2	3	4
19. I would be willing to describe myself as a pretty "strong" personality.	1	2	3	4
20. I get over my anger at someone reasonably quickly.	1	2	3	4

APPENDIX D  
THE SATISFACTION WITH LIFE SCALE

## Satisfaction With Life Scale

ID #: \_\_\_\_\_

Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- **7 - Strongly agree**
- **6 - Agree**
- **5 - Slightly agree**
- **4 - Neither agree nor disagree**
- **3 - Slightly disagree**
- **2 - Disagree**
- **1 - Strongly disagree**

\_\_\_\_\_ In most ways my life is close to my ideal.

\_\_\_\_\_ The conditions of my life are excellent.

\_\_\_\_\_ I am satisfied with my life.

\_\_\_\_\_ So far I have gotten the important things I want in life.

\_\_\_\_\_ If I could live my life over, I would change almost nothing.

APPENDIX E  
THE OPENNESS TO AESTHETICS SUBSCALE  
(Sample Items)

### The Openness to Aesthetics Subscale

ID #: \_\_\_\_\_

Please read each item carefully and circle the one answer that best corresponds to your agreement or disagreement. There are no right or wrong answers, and you need not be an “expert” to complete this questionnaire. Describe yourself honestly and state your opinions as accurately as possible.

	Strongly Disagree (SD)	Disagree (D)	Neutral (N)	Agree (A)	Strongly Agree (SA)
1. I am sometimes completely absorbed in music I am listening to.	SD	D	N	A	SA
2. Aesthetic and artistic concerns aren't very important to me.	SD	D	N	A	SA

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APPENDIX F  
THE GRATITUDE QUESTIONNAIRE-6

## The Gratitude Questionnaire

ID #: \_\_\_\_\_

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

**1 = strongly disagree**

**2 = disagree**

**3 = slightly disagree**

**4 = neutral**

**5 = slightly agree**

**6 = agree**

**7 = strongly agree**

- \_\_\_\_ 1. I have so much in life to be thankful for.
- \_\_\_\_ 2. If I had to list everything that I felt grateful for, it would be a very long list.
- \_\_\_\_ 3. When I look at the world, I don't see much to be grateful for.
- \_\_\_\_ 4. I am grateful to a wide variety of people.
- \_\_\_\_ 5. As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history.
- \_\_\_\_ 6. Long amounts of time can go by before I feel grateful to something or someone.

APPENDIX G  
THE NARCISSISTIC PERSONALITY INVENTORY

## Narcissistic Personality Inventory

ID #: \_\_\_\_\_

Please read each pair of statements and then choose the one that is closer to your own feelings and beliefs. Indicate your answer by circling the letter "A" or "B" to the left of each item. Please do not skip any items.

1.     A I have a natural talent for influencing people.  
       B I am not good at influencing people.
2.     A Modesty doesn't become me.  
       B I am essentially a modest person.
3.     A I would do almost anything on a dare.  
       B I tend to be a fairly cautious person.
4.     A When people compliment me I sometimes get embarrassed.  
       B I know that I am good because everybody keeps telling me so.
5.     A The thought of ruling the world frightens the hell out of me.  
       B If I ruled the world it would be a much better place.
6.     A I can usually talk my way out of anything.  
       B I try to accept the consequences of my behavior.
7.     A I prefer to blend in with the crowd.  
       B I like to be the center of attention.
8.     A I will be a success.  
       B I am not too concerned about success.
9.     A I am no better or no worse than most people.  
       B I think I am a special person.
10.    A I am not sure if I would make a good leader.  
       B I see myself as a good leader.
11.    A I am assertive.  
       B I wish I were more assertive.
12.    A I like having authority over people.  
       B I don't mind following orders.
13.    A I find it easy to manipulate people.  
       B I don't like it when I find myself manipulating people.
14.    A I insist upon getting the respect that is due me.  
       B I usually get the respect that I deserve.
15.    A I don't particularly like to show off my body.  
       B I like to display my body.
16.    A I can read people like a book.  
       B People are sometimes hard to understand.
17.    A If I feel competent I am willing to take responsibility for making decisions.  
       B I like to take responsibility for making decisions.

18. A I just want to be reasonably happy.  
B I want to amount to something in the eyes of the world.
19. A My body is nothing special.  
B I like to look at my body.
20. A I try not to be a show off.  
B I am apt to show off if I get the chance.
21. A I always know what I am doing.  
B Sometimes I am not sure of what I am doing.
22. A I sometimes depend on people to get things done.  
B I rarely depend on anyone else to get things done.
23. A Sometimes I tell good stories.  
B Everybody likes to hear my stories.
24. A I expect a great deal from other people.  
B I like to do things for other people.
25. A I will never be satisfied until I get all that I deserve.  
B I take my satisfactions as they come.
26. A Compliments embarrass me.  
B I like to be complimented.
27. A I have a strong will to power.  
B Power for its own sake doesn't interest me.
28. A I don't very much care about new fads and fashions.  
B I like to start new fads and fashions.
29. A I like to look at myself in the mirror.  
B I am not particularly interested in looking at myself in the mirror.
30. A I really like to be the center of attention.  
B It makes me uncomfortable to be the center of attention.
31. A I can live my life in any way I want to.  
B People can't always live their lives in terms of what they want.
32. A Being an authority doesn't mean that much to me.  
B People always seem to recognize my authority.
33. A I would prefer to be a leader.  
B It makes little difference to me whether I am a leader or not.
34. A I am going to be a great person.  
B I hope I am going to be successful.
35. A People sometimes believe what I tell them.  
B I can make anybody believe anything I want them to.
36. A I am a born leader.  
B Leadership is a quality that takes a long time to develop.
37. A I wish somebody would someday write my biography.  
B I don't like people to pry into my life for any reason.

38. A I get upset when people don't notice how I look when I go out in public.  
B I don't mind blending into the crowd when I go out in public.
39. A I am more capable than other people.  
B There is a lot that I can learn from other people.
40. A I am much like everybody else.  
B I am an extraordinary person.

APPENDIX H  
THE PSYCHOLOGICAL ENTITLEMENT SCALE

## Psychological Entitlement Scale

ID #: \_\_\_\_\_

Please respond to the following items by writing the number that best reflects your own beliefs. Please respond using the following 7-point scale:

- 1 = strong disagreement**
- 2 = moderate disagreement**
- 3 = slight disagreement**
- 4 = neither agreement nor disagreement**
- 5 = slight agreement**
- 6 = moderate agreement**
- 7 = strong agreement**

- \_\_\_\_\_ I honestly feel I'm just more deserving than others.
- \_\_\_\_\_ Great things should come to me.
- \_\_\_\_\_ If I were on the Titanic, I would deserve to be on the first lifeboat!
- \_\_\_\_\_ I demand the best because I'm worth it.
- \_\_\_\_\_ I do not necessarily deserve special treatment.
- \_\_\_\_\_ I deserve more things in my life.
- \_\_\_\_\_ People like me deserve an extra break now and then.
- \_\_\_\_\_ Things should go my way.
- \_\_\_\_\_ I feel entitled to more of everything.

APPENDIX I  
RELATIONSHIP STRUCTURES QUESTIONNAIRE

## Relationship Structures Questionnaire

ID #: \_\_\_\_\_

This questionnaire is designed to assess the way in which you mentally represent important people in your life. You'll be asked to answer questions about your parents, your romantic partners, and your friends. Please indicate the extent to which you agree or disagree with each statement by circling a number for each item.

-----  
 Please answer the following 10 questions about your mother or a mother-like figure  
 -----

1. It helps to turn to this person in times of need.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
2. I usually discuss my problems and concerns with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
3. I talk things over with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
4. I find it easy to depend on this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
5. I don't feel comfortable opening up to this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
6. I prefer not to show this person how I feel deep down.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
7. I often worry that this person doesn't really care for me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
8. I'm afraid that this person may abandon me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
9. I worry that this person won't care about me as much as I care about him or her.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
10. I don't fully trust this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

---

Please answer the following 10 questions about your father or a father-like figure

---

1. It helps to turn to this person in times of need.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
2. I usually discuss my problems and concerns with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
3. I talk things over with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
4. I find it easy to depend on this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
5. I don't feel comfortable opening up to this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
6. I prefer not to show this person how I feel deep down.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
7. I often worry that this person doesn't really care for me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
8. I'm afraid that this person may abandon me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
9. I worry that this person won't care about me as much as I care about him or her.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
10. I don't fully trust this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

---

Please answer the following 10 questions about your dating or marital partner.

Note: If you are not currently in a dating or marital relationship with someone, answer these questions with respect to a former partner or a relationship that you would like to have with someone.

---

1. It helps to turn to this person in times of need.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

2. I usually discuss my problems and concerns with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

3. I talk things over with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

4. I find it easy to depend on this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

5. I don't feel comfortable opening up to this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

6. I prefer not to show this person how I feel deep down.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

7. I often worry that this person doesn't really care for me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

8. I'm afraid that this person may abandon me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

9. I worry that this person won't care about me as much as I care about him or her.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

10. I don't fully trust this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

---

Please answer the following 10 questions about your best friend

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1. It helps to turn to this person in times of need.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
2. I usually discuss my problems and concerns with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
3. I talk things over with this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
4. I find it easy to depend on this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
5. I don't feel comfortable opening up to this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
6. I prefer not to show this person how I feel deep down.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
7. I often worry that this person doesn't really care for me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
8. I'm afraid that this person may abandon me.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
9. I worry that this person won't care about me as much as I care about him or her.  
strongly disagree 1 2 3 4 5 6 7 strongly agree
  
10. I don't fully trust this person.  
strongly disagree 1 2 3 4 5 6 7 strongly agree

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