

Correlation of Personality Traits with Spiritual Well Being and Resilience

Samridhi Pokhriyal^{1*}, Ms. Shruti Dutt²

ABSTRACT

This research investigates the intricate relationship between spiritual wellbeing, resilience and personality traits. Spiritual well-being encompasses a profound sense of inner harmony, purpose, and connection to something larger than oneself. It involves experiencing a deep sense of fulfillment and transcendence, often rooted in personal beliefs, values, and experiences. Resilience is the remarkable ability within individuals to navigate life's adversities with strength and determination. It entails bouncing back from challenges, adapting to change, and persevering in the face of adversity. The Big Five personality traits, also known as the Five Factor Model, comprise five broad dimensions openness, conscientiousness, extraversion, agreeableness, and neuroticism (OCEAN). The target population chosen was University Students, aged 18-25, located in the Delhi NCR region. 100 university students participated in this study, using spiritual wellbeing, brief resilience scale and big five inventory. The correlation was studied through correlation between these variables using Pearson's correlation. The findings suggest that spiritual wellbeing was positively correlated with resilience, in addition spiritual wellbeing was also shared a positive link with personality trait openness. Furthermore, resilience was inversely correlated with personality trait extraversion. The study highlighted the complex relationship between spiritual wellbeing, resilience and personality traits and contributed useful insights for further researches.

Keywords: *Personality Traits, Spiritual Well Being, Resilience*

The interconnection between personality traits, spiritual well-being, and resilience is intricate and multi-faceted. These constructs, although distinct, often interact in shaping an individual's overall psychological health and coping mechanisms. Personality traits such as extroversion, agreeableness, openness, conscientiousness, and neuroticism decide how a person takes on spirituality and how that inculcates resilience. These factors called as personality traits influence how one forms their spiritual well-being, which tells what are the faiths that one keeps and how that inculcates resilience.

¹Student

²Assistant Professor, AIPS, AUUP

*Corresponding Author

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SPIRITUAL WELL BEING

Spiritual well-being encompasses a profound sense of inner harmony, purpose, and connection to something larger than oneself. It involves experiencing a deep sense of fulfillment and transcendence, often rooted in personal beliefs, values, and experiences. Spiritual well-being can manifest in various ways, including:

1. **Meaning and Purpose:** Feeling a profound sense of clarity and direction in life, understanding one's values and beliefs, and finding significance in personal experiences and relationships.
2. **Connection with Others:** Establishing meaningful connections and a sense of belonging with others, fostering empathy, compassion, and mutual support.
3. **Connection with the Divine:** Developing a relationship with a higher power, deity, or spiritual force, and finding solace, guidance, and strength through spiritual practices, rituals, or prayer.
4. **Inner Peace and Serenity:** Cultivating a deep sense of inner calm, tranquility, and acceptance, even amidst life's challenges and uncertainties.
5. **Gratitude and Contentment:** Practicing gratitude for life's blessings, appreciating the beauty and wonder of existence, and finding joy and contentment in simple pleasures.
6. **Personal Growth and Transformation:** Embracing opportunities for self-reflection, growth, and self-improvement, and seeking wisdom, understanding, and enlightenment.
7. **Transcendence and Spiritual Experiences:** Occasionally experiencing moments of transcendence, awe, or profound connection with the universe, nature, or the divine, leading to insights, revelations, or personal transformation.

Spiritual well-being is deeply personal and influenced by individual beliefs, cultural background, life experiences, and personal practices. It plays a crucial role in promoting overall well-being, resilience, and a profound sense of fulfillment and purpose in life. Cultivating spiritual well-being involves nurturing one's inner life, fostering meaningful connections with others and the world, and aligning with one's deepest values and aspirations.

RESILIENCE

Resilience is the remarkable ability within individuals to navigate life's adversities with strength and determination. It entails bouncing back from challenges, adapting to change, and persevering in the face of adversity. Resilience involves harnessing inner resources, optimism, and resourcefulness to overcome obstacles and emerge stronger. It requires embracing difficulties as opportunities for growth and drawing upon personal strengths, support systems, and coping mechanisms to navigate through tough times. Resilience is not about denying hardship but rather facing it head-on with courage and resilience, knowing that setbacks are temporary and that one possesses the capacity to overcome them. Ultimately, resilience empowers individuals to thrive amidst adversity, finding meaning and purpose in life's trials, and emerging with greater wisdom and strength.

PERSONALITY TRAITS

The Big Five personality traits, also known as the Five Factor Model, comprise five broad dimensions that encompass a significant portion of human personality. These traits include:

1. **Openness to Experience:** This trait reflects an individual's level of intellectual curiosity, creativity, and willingness to explore new ideas and experiences. People

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high in openness are often imaginative, adventurous, and open-minded, while those low in openness may tend to be more traditional, practical, and resistant to change.

- 2. Conscientiousness:** Conscientiousness refers to the degree of organization, responsibility, and self-discipline in a person. Those high in conscientiousness are typically dependable, organized, and goal-oriented, whereas individuals low in conscientiousness may exhibit impulsivity, disorganization, and a lack of follow-through.
- 3. Extraversion:** Extraversion indicates the extent to which an individual is outgoing, sociable, and energetic. High levels of extraversion are associated with traits such as talkativeness, assertiveness, and enthusiasm in social settings, while introverted individuals may be more reserved, quiet, and prefer solitary activities.
- 4. Agreeableness:** Agreeableness reflects a person's degree of warmth, kindness, and cooperativeness. Those high in agreeableness tend to be empathetic, compassionate, and willing to compromise, whereas individuals low in agreeableness may exhibit traits such as hostility, skepticism, and competitiveness.
- 5. Neuroticism (or Emotional Stability):** Neuroticism measures an individual's tendency to experience negative emotions such as anxiety, depression, and moodiness. People high in neuroticism are more prone to stress, worry, and emotional instability, whereas those low in neuroticism tend to be more emotionally stable, calm, and resilient.

REALTION BETWEEN THE FACTORS

These five dimensions provide a comprehensive framework for understanding the diversity of human personality, and they have been extensively studied and validated across different cultures and populations. Each trait exists on a continuum, with individuals varying in their levels of each trait, influencing their thoughts, feelings, and behaviors in various situations.

The interconnection between personality traits, spiritual well-being, and resilience is intricate and multi-faceted. These constructs, although distinct, often interact in shaping an individual's overall psychological health and coping mechanisms. Here's an exploration of these connections:

Personality Traits:

- **Openness to Experience:** Individuals with a high degree of openness may exhibit receptivity to various spiritual experiences, actively seeking meaning across different facets of life.
- **Conscientiousness:** Those with conscientious personality traits may incorporate religious or spiritual practices into their disciplined and organized lifestyles.
- **Extraversion:** Social and outgoing individuals may discover spiritual well-being through communal and social interactions within religious or spiritual groups.
- **Agreeableness:** Individuals characterized by agreeableness may find a sense of well-being in interpersonal connections within a spiritual community.
- **Neuroticism (or Emotional Stability):** Individuals with lower neuroticism scores may experience heightened spiritual well-being and resilience, given their reduced susceptibility to stress and negative emotions.

Spiritual Well-Being:

- **Existential Well-Being:** A sense of purpose, meaning, and connection to something beyond oneself is often linked to higher levels of resilience.

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- Religious Practices: Engaging in religious rituals or spiritual practices can contribute to a sense of belonging and inner strength, fostering resilience.
- Connection to Others: Spiritual communities can provide social support, and robust social connections are associated with both spiritual well-being and resilience.

Resilience:

- Coping Mechanisms: Individuals with high spiritual well-being may draw upon their beliefs and values as coping mechanisms during challenging times, contributing to resilience.
- Adaptability: Resilient individuals often demonstrate adaptability, and spiritual beliefs can offer a framework for understanding and navigating life's uncertainties.
- Positive Outlook: Positive spiritual well-being is linked to a positive outlook on life, enhancing an individual's ability to bounce back from adversity.

Interaction and Moderation:

The relationship between personality traits, spiritual well-being, and resilience is not unidirectional. Personality traits may influence an individual's approach to spiritual practices, while spiritual well-being can impact coping strategies and resilience.

The strength of these connections can vary based on cultural, personal, and contextual factors.

In summary, personality traits, spiritual well-being, and resilience are interwoven elements of an individual's psychological constitution. The dynamics of these factors may differ across individuals, underscoring the importance of considering multiple dimensions in understanding mental and emotional well-being.

REVIEW OF LITERATURE

June Lee, et.al (2022). Present findings revealed that the five subfactors of neuroticism did not have an equally negative or positive effect on spiritual and subjective well-being among Korean undergraduate University students. Regarding its subdimensions, vulnerability was strongly associated with spiritual well-being, while depression was closely linked to subjective well-being. Moreover, we found that spiritual well-being exerted significant effects on subjective well-being above personality factors. The significance of the findings and directions for further research have been discussed.

Jayne Ann Harder, et.al (2022). This study quantifies the correlation between personality traits and spiritual intelligence assessments. The survey was given to 240 participants in total. Critical existential thinking and conscientiousness; personal meaning-making and conscientiousness; transcendental awareness and conscientiousness, agreeableness, and openness to experience; and conscious state expansion and conscientiousness, agreeableness, and openness to experience were found to have statistically significant positive correlations. These findings provide guidance to individuals who want to cultivate spiritual intelligence by considering their unique personality qualities.

Angela Hamidia, et, al (2020). Our goal is to determine if medical students' empathic view on the doctor-patient interaction can be predicted by psychological well-being, spiritual well-being, and dispositional perspective. At the basic sciences, preclinical medicine, clerkship, and internship levels of education, 350 medical students from Babol University of Medical Sciences were sought out. It claimed that taking into consideration students' preexisting attitudes, cognitive empathy, self-esteem, spiritual well-being, and egalitarian

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disposition may increase the effectiveness of developing empathetic care in medical school curricula.

Robert Cloninger, et.al (2020). In order to support clinical care and the planning of efficient health promotion and disease prevention, this article defines health and well-being and offers methods for measuring it. Three learning and memory systems—intentionality, self-awareness, and associative conditioning—are essential to human personality. Therefore, it is possible to consciously improve health and well-being as creative adaptive processes that teach people how to thrive individually and in their communities. The three essential pillars of health care are illness prevention, individualized disease treatment, and health promotion. The fundamental knowledge and ideas offered by the science of well-being enable us to set priorities for our activities in a way that is fair, efficient, and successful in promoting the welfare of others.

Syed Mojtabha Aghili, et.al (2020). One of the most significant psychological and social catastrophes that can have a significant impact on a person's life and performance is family dissolution. The purpose of this study was to look into the connections between the optimistic outlook, spiritual health, and personality characteristics of typical couples who are about to get divorced. Investigate The current study used a descriptive-correlational methodology. In Gorgan in 2015, the statistical population for this study consisted of typical couples who were about to file for divorce. The available sampling technique resulted in the selection of a sample of 160 participants. The results of the study indicate that certain personality traits like extraversion and pleasantness, as well as the existential dimension of spiritual well-being, can enhance a person's quality of life and connections with others.

Ahmed M. Mahasneh, et. Al (2020). The purpose of this study was to determine the spiritual intelligence level of a group of undergraduate students from Jordan and how it related to personality attributes. A representative sample of 716 individuals was selected from various academic departments at Hashemite University. The results showed that students had a medium level of spiritual intelligence and that there was no significant correlation between personality traits related to neuroticism and personal meaning production and transcendental awareness dimensions. However, there was a positive and statistically significant relationship between spiritual intelligence dimensions and personality traits.

Ahmed Heidari, et.al (2019). This study aims to explore the relationship between death anxiety, spiritual experiences, and self-care as mediators of psychological well-being characteristics based on personality. The five-factor personality traits were predictive of psychological well-being. Through spirituality and death anxiety, personality factors both directly and indirectly have a substantial association with psychological well-being. Fitness exists for the personality-based prediction model of older psychological well-being with self-care, spiritual experiences, and death anxiety acting as mediators.

Steven Pirutinsky, et.al (2019). It looks at the relationship between spirituality and personal qualities and how it affects prosociality and subjective well-being across time. Over the course of a 14-month period, participants were contacted three times and asked to complete assessments on prosociality, spirituality, pleasant emotions, and subjective well-being. The results showed a fourth-factor structure of character strengths, which includes spirituality as a statistically independent element in addition to the standard tripartite classification of intellectual, interpersonal, and intrapersonal strengths. Over time, spirituality remained consistent and was positively correlated with both cross-sectional and longitudinal increases

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John W.Fisher, et.al (2018).Using Francis' classification of psychological type as produced by the Francis Psychological Type Scales and Fisher's model of spiritual well-being as measured by the Spiritual Health and Life-Oriented Measure, this study investigates the theoretical and empirical relationships between spiritual well-being and psychological type. When the four psychological type components were taken into consideration separately, data from 2339 visitors to St David's Cathedral in rural west Wales showed that higher levels of spiritual well-being were linked to extraversion rather than introversion, intuition over sensing, feeling over thinking, and perceiving over judging. Additional analysis of these data revealed that the process of judgment had the biggest influence on how individuals differed in terms of their spiritual well-being.

Hok Ko Pong, et.al (2018). The purpose of this qualitative study is to investigate how Chinese students' spiritual well-being is impacted by their religious beliefs and levels of religiosity, including their religious background, practices, and involvement in religious activities. It also discusses the ways in which university students' spiritual wellbeing has developed as a result of their religiosity. It advances the investigation of the potential impact of students' religious views on their spiritual health. They may also incorporate their religious beliefs, practices, and activities into their everyday life. Furthermore, university students' spiritual well-being is positively developed in certain domains by following religious doctrines, engaging in religious activities, and praying or meditating; happiness, love, harmony, and devotion are confirmed as potential causes and outcomes from their religious beliefs.

Anna Vespa, et.al. (2018). The aim of the research is to investigate the correlation between personality qualities and quality of life (QoL) in environments related to palliative and curative care. There were 199 people in the sample. The results indicate that caregivers who experience low SWB have a lower quality of life and more problematic intrapsychic aspects of their personality, such as low self-acceptance of their own emotions, self-refusal, and difficulty being in touch with their own feelings. Caregivers with high SWB reported significantly better scores than low SWB. This implies that spirituality might be a source of support and a possible therapeutic intervention route.

Christian Vajda, et.al (2018). Understanding human emotions and personalities can help one better understand the boundaries of mental health and wellbeing. According to the theory of affective neuroscience, emotions interact with one another at the neurological level on multiple levels, from basic emotions like LUST or FEAR to higher emotions like

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spirituality. The current study set out to investigate this notion in more detail. Moreover, we postulated that personality, which is composed of cortical top-down regulation and bottom-up basic emotions, could serve as a mediator between religious/spiritual wellbeing and primary emotions. Affective Neuroscience Personality Scale (primary emotions), Big Five Personality Inventory, and Multidimensional Inventory of Religious/Spiritual Well-Being (upper emotions) were completed by 167 student participants, 78% of whom were female. The relationship between primary and higher emotions was validated by correlation studies.

V.A Agarkov, et.al (2018). The purpose of this study was to determine the spiritual intelligence level of a group of undergraduate students from Jordan and how it related to personality attributes. A representative sample of 716 individuals was selected from various academic departments at Hashemite University. The results showed that students had a medium level of spiritual intelligence and that there was no significant correlation between personality traits related to neuroticism and personal meaning production and transcendental awareness dimensions. However, there was a positive and statistically significant relationship between spiritual intelligence dimensions and personality traits.

Sara J. Walker, et.al (2017). A deeper comprehension of the influence of patients' religious identities on health-related quality of life should help customize the use of psychological therapies, given the evolving patterns in religious identities in the United States. Indeed, there was a negative correlation between neuroticism, anxiety, and sadness and meaning/peace.

Positive correlations were found between Extraversion and Meaning/Peace and Physical, Social, Functional, and Emotional well-being. Functional well-being was positively correlated with religious faith, but not with any other state, trait, or QOL area. Overall, before receiving radiation therapy, prostate cancer patients' existential meaning and peace were linked to well-being across a variety of areas, while religious faith was not as strongly associated.

Ashley Tudder, et.al (2017). With a particular focus on the valence and strength of affect, this study sought to investigate the function of affect in the link between religion and appreciation. Ellison's Spiritual Well-Being scale, which gauges two things—religious and existential well-being—was used to conceive religion and spirituality. As expected, the findings demonstrated that, independent of an individual's personality, valence of affect, and intensity of affect, spiritual well-being is a strong predictor of gratitude. Furthermore, it was discovered that existential well-being rather than religious well-being accounted for a larger portion of the variance in appreciation. These results imply that a person's general affect and religious background may interact to influence how they feel about themselves.

Wilt, et.al. (2016). The current study looked at whether religiousness and personality qualities predict aspects of religious and spiritual (r/s) troubles and whether, after controlling for personality traits and religiousness, features of r/s issues predict well-being. Participants included undergraduates (N = 965) who reported continuing r/s struggles and American adults from an online study (N = 418). In general, those who identified as more religious and less neurotic reported larger positive attributions of God's purpose in the fight, more significance found in the struggle, and a possible correlation between the struggle and better spiritual progress rather than spiritual fall. Therefore, even after controlling for other variables, these more favorable views of the r/s struggle predicted a small amount of distinctive variance in well-being (greater life satisfaction and self-esteem, less despair and

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anxiety), even after adjusting for religiosity and personality. Adjustment to certain r/s problems may therefore be a unique predictor of psychological well-being.

Jalali, et. al (2016). The onset, persistence, and treatment of psychoactive substance addiction are psychosocial disorders linked to social support, spiritual well-being, and personality traits. In 2016, this study looked into how personality factors related to spiritual well-being and perceived social support related to methamphetamine addicts receiving treatment. The results demonstrated a strong correlation between methamphetamine users' personality features and their spiritual health and social support.

A.J. Lewis, et.al (2016). This study looked at potential connections between the Big Five personality traits, stress coping mechanisms, and religious/spiritual well-being (RSWB) among young adults from Bosnia. Thus, a sample of 290 Bosnian undergraduate students—181 of them were female—were given the Multidimensional Inventory of Religious/Spiritual Well-Being in its first translation into Bosnian. More positive personality traits and better stress management were found to be significantly correlated with RSWB aspects like hope, forgiveness, or overall religion. In conclusion, it was determined that the RSWB dimensions were a valuable tool for promoting mental health in this group of teenage Bosnians.

Ashouri A, et.al (2016). The purpose of this study was to investigate the association between schizotypal personality features and religious/spiritual well-being. A descriptive-correlation research was conducted. 351 Semnan university students in total were chosen using a multi-stage random cluster sampling technique. The Big Five Inventory, Schizotypal Trait Questionnaire, and Multidimensional Inventory for Religious-Spiritual Well-Being were among the questionnaires that the subjects answered. Stepwise regression analysis and Pearson correlation were used to analyze the data.

Mohammad Mozaffari Makki Abadi, et.al (2015). Its goal was to look at the connection between students' academic success and spiritual well-being. 320 individuals used the stratified random sampling technique. The findings indicated that the pupils' average spiritual well-being is not acceptable. Students' scholastic achievement in the humanities, engineering, basic sciences, economics and management, and art and architecture was found to be significantly correlated with their spiritual well-being.

S. Steffa. Missagli, et.al (2014). The aim of the research is to investigate the correlation between personality qualities and quality of life (QoL) in environments related to palliative and curative care. There were 199 people in the sample. The results indicate that caregivers who experience low SWB have a lower quality of life and more problematic intrapsychic aspects of their personality, such as low self-acceptance of their own emotions, self-refusal, and difficulty being in touch with their own feelings. Caregivers with high SWB reported significantly better scores than low SWB. This implies that spirituality might be a source of support and a possible therapeutic intervention route.

Andreas Fink, et.al (2014). It has been discovered that there is a negative correlation between religious and spiritual aspects and a variety of psychiatric problems, including substance misuse, depression, and suicide thoughts. This study's objective, in contrast, was to examine the connection between elements of religious/spiritual well-being and negative personality traits, or the so-called "dark triad," of personality traits. These statistics allow conclusions to be drawn on the conflicting role of spirituality in compromised personality

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structure. To more accurately characterize potentially psychopathological aspects of religion and spirituality, these correlations may require additional research, particularly in psychiatric patients with personality problems.

Galea, M. et.al (2014). The purpose of this study is to look into the perceived stress, prior traumas, subjective well-being, faith maturity, positive and negative affect, personality, and demographic variables of a sample of tertiary students. An examination of the correlation patterns mentioned above was conducted using a hierarchical multiple regression analysis. Even after controlling for important variables like personality, religion maturity, and perceived stress, posttraumatic growth was still found to exhibit unique variance. While personality and social factors did play significant effects, this study unequivocally highlights the importance of posttraumatic growth and faith maturity for the promotion of the holistic wellness of trauma survivors. Hopefulness can be countered by religious beliefs, which serve as a crucial buffer in this situation. These findings' psychosocial ramifications were examined.

Kevin D. Jordan, et.al (2013). A comprehensive conceptual and methodological framework for theory-driven research on the mechanisms relating spirituality and religion to health and well-being is offered by the interpersonal tradition. Good interpersonal outcomes and interpersonal goals that prioritize pleasant relationships with others have been linked to spirituality and related dimensions. Nonetheless, several R/S characteristics were linked to a combative interpersonal approach. Interpersonal correlates of R/S may support or contradict emotional stability and overall wellness. This human-centered viewpoint may assist explain why certain facets of spirituality and religion are advantageous while others are not.

METHODOLOGY

Aim

To assess the relationship among Resilience, spiritual well-being and personality traits of an individual.

Objectives:

1. To study the relationship among Resilience, Spiritual Wellbeing and Personality traits.
2. To examine the effect of Resilience, Spiritual Well-being and Personality traits on one another.

Hypothesis:

1. There will be a significant relationship between Resilience and Spiritual Well Being
2. There will be a significant relationship between Spiritual Well-being and Personality traits
3. There will be a significant relationship between n Personality traits and Resilience.
4. There will be a significant effect of Resilience, Spiritual Well-being and Personality traits.

Variables

- Resilience is the process and result of successfully adjusting to harsh or challenging life situations, particularly via mental, emotional, and behavioural flexibility and adjustment to external and internal pressures.

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- Spiritual wellbeing is described as the development of a feeling of purpose and meaning in life, including morality and ethics. It may or may not include religious activity.
- Academic Performance is determined by the final grade achieved in a course and is measured by collecting the CGPA expected or acquired in the last or current semester.

Study Sample and Selection

The Target population chosen was University Students, aged 18-25, located in the Delhi NCR region. 100 university students participated in this study. Due to the nature of the study, we chose to use the Purposive Sampling Technique, targeting only university students.

Inclusion- Students currently in their undergraduate or postgraduate degree

Description of the tools Big five inventory

The most prevalent personality traits in the adult population, known as the Big Five trait domains—extraversion, agreeableness, conscientiousness, neuroticism (as opposed to emotional stability), and openness to new experiences—were measured with the Big Five Inventory (BFI; John et al. 1991; see also John et al. 2008). Its creation was driven by the requirement to provide a quick and standard evaluation of the Big Five personality dimensions, concentrating on the fundamental characteristics shared by the numerous five-factor studies found in the literature. Using 44 brief words, the respondent rates each of the Big Five domains on a five-point rating scale from 1 (strongly disagree) to 5 (strongly agree).

Spiritual well-being scale

Spiritual Well-Being Scale (SWBS) was created by Ray Paloutzian and his friend and coworker Craig W. Ellison Between 1979 and 1982. Since then, it has been cited more than a thousand times, utilized or featured in more than 300 book chapters and research articles, 200 master's and doctorate theses, 6 books, 85 posters, and presentations. In addition, translations into twenty languages and variants have been made for usage with youth. The multiple language versions of the Spiritual Well-Being Scale are readily available

Brief Resilience scale

The brief resilience scale was developed by Bruce W Smith, et al. The Brief Resilience Scale was created to assess the perceived ability to bounce back or recover from stress. The scale was developed to assess a unitary construct of resilience, including both positively and negatively worded items.

Procedure

In order to gather data on the relationship between sleep quality, aggression and memory, a comprehensive study was conducted by surveying 100 university students between the ages of 18-25. The student pool included both graduate and postgraduate students. Each participant was required to complete a self-report questionnaire that delved into their experiences with personality traits, spiritual wellbeing, resilience. Through these measures, we were able to gain insight into the ways in which these factors intersected and impacted one another. Proper consent was taken from the participants; The participation in the study was completely voluntary and the individuals involved were not obligated to continue if they chose to withdraw at any point in time. No justification or reasoning was required for discontinuation of participation.

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RESULTS

The study aims to assess the relationship among Resilience, spiritual well-being and personality traits of an individual. To study the correlation between these variables Pearson's Correlation was used.

Section I

Descriptive Statistics

Table 1 Descriptive statistics of the study sample

	Mean	Std. Deviation	N
O_T	32.50	9.593	100
C_T	30.20	6.719	100
E_T	27.14	8.035	100
A_T	39.00	5.001	100
N_T	31.83	6.782	100
SWB_T	42.53	9.325	100
R_T	19.77	6.465	100

Table 1 depicts the descriptive statistics of the study sample. The average scores of personality traits, spiritual wellbeing and resilience are 32.50, 30.20, 27.14, 39.00, 31.83, 42.53, 19.77 (OCEAN) respectively.

Section II

Correlation Analysis

Table 2 Pearson's correlation across the study variables

	O_T	C_T	E_T	A_T	N_T	SWB_T	R_T
O_T	-	0.214	-0.130	-0.004	-0.153	0.105	-0.103
C_T	0.214	-	0.147	0.010	-0.032	-0.090	0.067
E_T	-0.130	0.147	-	-0.009	-0.269	-0.145	0.174
A_T	-0.004	0.010	-0.009	-	-0.041	-0.003	0.081
N_T	-0.153	-0.032	-0.269	-0.041	-	-0.117	-0.012
SWB_T	0.105	-0.090	0.145	-0.003	-0.117	-	0.291
R_T	-0.103	0.067	0.174	0.081	-0.012	0.291	-

Table 2 depicts Pearson's correlation between three variables. There was a significant and positive correlation between spiritual wellbeing and resilience. Spiritual well being was also positively correlated with personality trait i.e. openness (O_T). On the other hand, resilience was negatively correlated with personality trait i.e. extraversion (E_T).

Analyzing the data more thoroughly, it was found that spiritual wellbeing and resilience have positive correlations (0.291) while spiritual wellbeing also has positive correlation with personality trait i.e. openness (0.105). Also, resilience was negatively correlated with personality trait i.e. extraversion (0.174).

This suggests that those who score higher on spiritual wellbeing also typically have high resilience scores, also those who score higher spiritual wellbeing, scored high on openness, Resilience and Extraversion on the other hand, have a negative connection. A highly resilient person tends to be less extraverted.

DISCUSSION

The study aims to assess the relationship among Resilience, spiritual well-being and personality traits of an individual. To fulfill the particular aim we framed two objectives, the following are the objectives:

- First, to study the relationship among Resilience, Spiritual Wellbeing and Personality traits
- Second, to examine the effect of Resilience, Spiritual Wellbeing and Personality traits on one another.

These objectives offered a framework for investigating the relationships between these aspects, as well as directing the research process. Hypotheses were established based on the aims and findings presented in the literature.

- First, there will be a significant relationship between Resilience and Spiritual Well Being. Second, there will be a significant relationship between Spiritual Wellbeing and Personality traits
- Third, there will be a significant relationship between Personality traits and Resilience.
- Lastly, there will be a significant effect of Resilience, Spiritual Well-being and Personality traits.

To investigate these associations, the target demographic was university students aged 18-25. A total of 100 university students, both male and female, participated in this study. The average scores for spiritual wellbeing, resilience and personality traits were calculated using descriptive statistics. The sample characteristics provide a summary of the research participants and help to understand the overall demography of the group being examined.

It was shown that spiritual wellness and resilience had a positive link (0.291), as well as a positive correlation with the personality attribute openness (0.105). Also, resilience was shown to be inversely linked with the personality characteristic extraversion (0.174). This shows that people who score higher on spiritual wellbeing often have lower resilience scores; similarly, those who score higher on spiritual wellbeing score lower on openness; yet, there is a positive relationship between resilience and extraversion. A very resilient individual is likely to be extremely extraverted.

The hypothesis that there will be a significant relationship between Resilience and Spiritual Well Being stands true, there was a positive link between resilience and spiritual wellbeing. This means a resilient person tend to have high spiritual wellbeing.

The hypothesis that there will be a significant relationship between Spiritual Wellbeing and Personality traits stands true by a positive link with personality trait i.e. openness, this means a person with high spiritual well being would tend to be highly open in their personality.

The hypothesis that there will be a significant relationship between Personality traits and Resilience stands true with a negative link between resilience and personality trait i.e. extraversion. This shows that a resilient person tends to be less extraverted.

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The last hypothesis that there will be a significant effect of Resilience, Spiritual Well-being and Personality traits also stands true because the level of one variable in an individual clearly impact the level of other as stated above.

The study reveals a significant positive correlation between spiritual wellbeing and resilience, it suggests that when a person feels spiritually fulfilled, they are more robust to life's hardships. A strong positive correlation was found between spiritual wellbeing and openness, suggesting that people who are spiritually content are more receptive to new ideas and experiences.

The study also found a significant negative link between resilience and extraversion, people who are particularly outgoing and friendly (high extraversion) may not be as resilient when confronted with hardships or challenging situations. Introverts and reserved people, on the other hand, may exhibit more resilience. The findings contribute to our understanding of the complex interplay between personality traits, resilience and spiritual wellbeing.

SUMMARY AND CONCLUSION

In conclusion, the study aims to assess the relationship among Resilience, spiritual wellbeing and personality traits of an individual. The results show a strong direct relationship between spiritual wellbeing and resilience. This shows that when a person feels spiritually fulfilled, they are more robust to life's hardships. In addition, spiritual wellbeing also shares a positive link with openness, suggesting that people who are spiritually content are more receptive to new ideas and experiences. Furthermore, a negative correlation was found between resilience and extraversion which shows that people who are particularly outgoing and friendly (high extraversion) may not be as resilient when confronted with hardships or challenging situations. Introverts and reserved people, on the other hand, may exhibit more resilience.

The study highlights the complex relationship between spiritual wellbeing, resilience and personality traits, they clearly impact each other in an individual 's life. The study contributes useful insights for further researches.

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Conflict of Interest

The author(s) declared no conflict of interest.

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