Appendix H: Character Strengths and Virtues

Twenty-four Character Strengths and Corresponding Core Virtues

A group of leading psychologists have come to believe positive character strengths are essential to mental health. Their mission is to transform social science to work on virtue, positive emotion and positive institutions. Following are the results of their project to identify those character strengths. The strengths are derived from many sources, including Christianity, Judaism, Islam, Confucianism, Taoism, Buddhism, Hinduism, and Athenian virtues (e.g. Aristotle, Plato, and Socrates). Also considered were previous efforts such as the values of Boy Scouts, Charlemagne's Code of Chivalry, as well as the works of Erik Erikson, Abraham Maslow, and others. We have slightly adapted their definitions and categories, but tried to stay as close to the original definitions of the character strengths as possible.

Wisdom and Knowledge

1. Creativity (originality, ingenuity)
2. Curiosity (interest, novelty-seeking, openness to experience)
3. Open-mindedness (judgment, critical thinking)
4. Love of learning
5. Perspective (wisdom)

Courage

6. Bravery (valor)
7. Persistence (perseverance, industriousness)
8. Integrity (authenticity, honesty)
9. Vitality (zest, enthusiasm, vigor, energy)

Humanity

10. Love (valuing close relationships, sharing, and caring)
11. Kindness (generosity, nurturance, care, compassion, altruistic love, "niceness")
12. Social intelligence (emotional intelligence, personal intelligence)

Justice

13. Citizenship (social responsibility, loyalty, teamwork)
14. Fairness (equal treatment according to notions of fairness and justice)
15. Leadership (encouraging and organizing group activities)

Temperance

16. Forgiveness and mercy
17. Humility/Modesty
18. Prudence (carefulness about words and deeds)
19. Self-regulation (self-control)

Transcendence

20. Appreciation of beauty and excellence (awe, wonder, elevation)
21. Gratitude (awareness of good things that happen, thankfulness and giving thanks)
22. Hope (optimism, future-mindedness, future-orientation)
23. Humor (playfulness)
24. Spirituality (religiousness, faith, purpose)

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The 24 Character Strengths re-categorized according to the 7 Values of Abundant Living

Strengths of Grace

1. Forgiveness and Mercy – "Forgiveness" represents a suite of prosocial changes that occur within an individual who has been offended or damaged by a relationship partner. When people forgive, their basic motivations or action tendencies regarding the transgressor become more positive (e.g., benevolent, kind, generous) and less negative (e.g., vengeful, avoidant). It is useful to distinguish between forgivingness, which is a readiness or proneness to forgive, and forgiveness, which can be thought of as psychological changes vis-à-vis a specific transgressor and a specific transgression. Forgiveness can be considered a specialized form of "Mercy," which is a more general concept reflecting kindness, compassion, or leniency toward (a) a transgressor, (b) someone over whom one has power or authority, or (c) someone in great distress. Individuals with a strong disposition to forgive would endorse statements such as the following:

- When someone hurts my feelings, I manage to get over it fairly quickly.

- I don't hold a grudge for very long.

- When people make me angry, I am usually able to get over my bad feelings toward them.

- Seeking revenge doesn't help people to solve their problems.

- I think it is important to do what I can to mend my relationships with people who have hurt or betrayed me in the past.

- I am not the type of person to harm someone simply because he or she harmed me.

- I am not the type of person who spends hours thinking of how to get even with people who have done bad things to me.

2. Hope (Optimism, Future-Mindedness, Future Orientation) – These represent a cognitive, emotional, and motivational stance toward the future. Thinking about the future, expecting that desired events and outcomes will occur, acting in ways believed to make them more likely, and feeling confident that they will, given appropriate efforts, sustain good cheer in the here and now and galvanize goal-directed actions. Individuals with this strength would strongly endorse such statements as the following:

- Despite challenges, I always remain hopeful about the future.

- I always look on the bright side.

- I am confident that my way of doing things will work out for the best.

- I believe that good will always triumph over evil.

- I expect the best.

- I have a clear picture in my mind about what I want to happen in the future.

- I have a plan for what I want to be doing 5 years from now.

- I know that I will succeed with the goals I set for myself.

- I never go into a game or competition expecting to lose.

- If I get a bad grade or evaluation, I focus on the next opportunity and plan to do better.

3. Humor (Playfulness) – "Humor" may be easier to recognize than to define, but among its current meanings are (a) the playful recognition, enjoyment, and/or creation of incongruity; (b) a composed and cheerful view on adversity that allows one to see its light side and thereby sustain a good mood; and (c) the ability to make others smile or laugh. Individuals with this strength would strongly endorse such statements as the following:

- Whenever my friends are in a gloomy mood, I try to tease them out of it.

- I welcome the opportunity to brighten someone else's day with laughter.

- Most people would say I am fun to be with.

- I try to add some humor to whatever I do.

- I never allow a gloomy situation to take away my sense of humor.

- I can usually find something to laugh or joke about even in trying situations.

Strengths of Group

4. Love – "Love" represents a cognitive, behavioral, and emotional stance toward others that takes three prototypical forms. 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. They make us feel safe, and we are distressed by prolonged separations from them. 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, and 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. Relationships can involve more than one type of love. For example, best friends may love each other in both a child-parent and parent-child way in the sense that each leans on as well as looks out for the other. Mate relationships are unique in being the only social tie that encompasses all three forms of love. Individuals with this strength are likely to strongly endorse such statements about themselves as the following:

- There is someone with whom I feel free to be myself.

- There is someone I trust to help and support me.

- There is someone I hate to be away from for very long.

- There is someone for whom I would do almost anything.

- There is someone whose happiness matters as much to me as my own.

- There is someone whose welfare I am committed to.

- There is someone with whom I am physically affectionate.

- There is someone in whose company I feel deep contentment.

- There is someone I am passionate about.

5. Kindness (Generosity, Nurturance, Care, Compassion, Altruistic Love, "Niceness") – All these terms form a network of closely related terms indicating a common orientation of the self toward the other. This orientation can be contrasted with self-centeredness, in which the self relates to others only insofar as they contribute to his or her agenda and are therefore considered useful. Kindness and altruistic love require the assertion of a common humanity in which others are worthy of attention and affirmation for no utilitarian reasons but for their own sake. The affective or emotional ground of such kindness distinguishes it from a merely dutiful or principle-based respect for other people. Such affective states are expected to give rise to helping behaviors that are not based on an assurance of reciprocity, reputational gain, or any other benefits to self, although such benefits may emerge and need not be resisted. Individuals with this strength would strongly endorse statements such as the following:

- Others are just as important as I am.

- All human beings are of equal worth.

- My having a warm and generous nature brings reassurance and joy to others.

- Giving is more important than receiving.

- Doing good for others with love and kindness is the best way to live.

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- I care for the ungrateful as well as the grateful.

- I am not the center of the universe but part of a common humanity.

- People who are suffering need compassion.

- People in need require care.

- It is important to help everyone, not just family and friends.

6. Social intelligence (Emotional Intelligence, Personal Intelligence) – "Intelligence" refers to the ability to think abstractly – to understand similarities and differences among things, to recognize patterns, and to see other relations. Intelligence can be divided into subtypes that focus on a specific area of reasoning. For example, cognitive intelligence divides into verbal, perceptual, organizational, and social intelligences, among others. There also exist a group of hot intelligences, so called because they process "hot" information: signals concerning motives, feelings, and other domains of direct relevance to an individual's well-being and/or survival. Three such intelligences are included in social intelligence: personal, social and emotional intelligence. People who are high in hot intelligence are said to be able to perform certain tasks well, such as the following:

- Identify emotional content in faces, voices, and designs (emotional intelligence)

- Use emotional information to facilitate cognitive activities (emotional intelligence)

- Understand what emotions mean regarding relationships, how they progress over time, and how they blend with one another (emotional intelligence)

- Understand and manage emotions (emotional intelligence)

- Accurately assess one's own performance at a variety of tasks (personal intelligence)

- Accurately assess one's own emotions and feelings (emotional, personal intelligence)

- Accurately assess one's own motives (personal, social intelligence)

- Use social information to get others to cooperate (social intelligence)

- Identify social dominance and sociopolitical relationships among individuals and groups (social intelligence)

- Act wisely in relationships (social intelligence)

7. Citizenship (Social Responsibility, Loyalty, Patriotism, Teamwork) – Citizenship, social responsibility, loyalty, patriotism and teamwork represent a feeling of identification with and sense of obligation to a common good that includes the self but that stretches beyond one's own self-interest. The individual with these strengths has a strong sense of duty, works for the good of the group rather than for personal gain, is loyal to friends, and can be trusted to pull his or her weight. He or she is a good teammate. A generative spirit and a sense of responsibility for the community are further indicators of this strength. Individuals with this strength are likely to be active in the civic affairs of their communities – by voting, joining voluntary associations, or contributing time and money to social or environmental causes. "Social responsibility," defined as an orientation to help others even when there is nothing to be gained from them, has a more altruistic tone than its semantic cousins. "Loyalty" connotes an unwavering commitment, a bond of trust – whether in friendship or in fidelity to a group, its principles, and its cause. "Patriotism" is a sign of loyalty to one's homeland or nation without the corresponding hostility to citizens of other nations implied in the concept of nationalism. These strengths share the aspects of generativity, particularly as the latter is expressed in a public way, that is, an orientation to make an enduring contribution to future generations beyond one's own kin. "Teamwork" is perhaps the most behavioral of the synonyms we have included in this character strength; it refers to one's ability to work with others in a group for a common purpose – to collaborate and cooperate. The common thread for people exhibiting these values is that they endorse public-interest over self-interest goals as values by which to live. They identify with the common good and want to make the world a better place for future

generations. They would endorse such statements as the following:

- I have a responsibility to improve the world in which I live.

- All of us should give some of our time for the good of our town or country.

- It is important to me personally that I work to correct social and economic inequalities.

- It is important to me personally that I help others who are in difficulty.

- It is important to me personally to be involved in programs to clean up the environment.

Strengths of Growth

8. Love of Learning – This is a strength that teachers would like to see in their students, that parents want to encourage in their children, that therapists support in their clients, and that employers try to foster in their employees. It describes the way a person engages new information and skills generally and/or the well-developed individual interest with which he or she engages particular content. Love of Learning describes the process of engaging content that may or may not result in immediate achievement or any immediate benefit of achievement as defined by some external standard like academic tests. Instead, over time a person may develop a deeper or wider knowledge of contents to be learned and be positioned to make substantial and creative contributions to others' understanding of them. People with this character strength would strongly endorse statements such as the following:

- I can't do this task now, but I think I will be able to do it in the future.

- I like to learn new things.

- I will do whatever it takes in order to do a task correctly.

- Learning is a positive experience.

- I care more about doing a thorough job than whether I receive a good grade.

9. Persistence (Perseverance, Industriousness) – "Persistence" is the voluntary continuation of a goal-directed action in spite of obstacles, difficulties, or discouragement. Simply measuring how long someone works at a task does not adequately capture the essence of persistence, because continuing to perform something that is fun or rewarding does not require one to endure and overcome setbacks. In this character strength we can use the terms perseverance, industriousness and persistence interchangeably.

10. Integrity (Authenticity, Honesty) – Integrity describes people being true to themselves, accurately representing – privately and publicly – their internal states, intentions and commitments. Such persons accept and take responsibility for their feelings and behaviors, owning them, as it were, and reaping substantial benefits by so doing. The word "Integrity" comes from the Latin *integritas*, meaning wholeness, soundness, untouched, whole, and entire. It is a regular pattern of behavior that is consistent with espoused values – practicing what one preaches; public justification of moral convictions, even if those convictions are not popular. Individuals with the character strength of integrity would strongly endorse such statements as these:

- It is more important to be myself than to be popular.

- When people keep telling the truth, things work out.

- I would never lie just to get something I wanted from someone.

- My life is guided and given meaning by my code of values.

- It is important to me to be open and honest about my feelings.

- I always follow through on my commitments, even when it costs me.

- "To thine own self be true, and thou canst not then be false to any man."

- I dislike phonies who pretend to be what they are not.

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11. Self-regulation (Self-Control, Self-discipline) – "Self-regulation" refers to how a person exerts control over his or her own responses so as to pursue goals and live up to standards. These responses include thoughts, emotions, impulses, performances and other behaviors. The standards include ideals, moral injunctions, norms, performance targets and the expectations of other people. The term "self-control" is sometimes used as a synonym for "self-regulation," but other writers use it more narrowly to refer specifically to controlling one's impulses so as to behave in a moral fashion. The term "self-discipline" is also related to "self-regulation" and usually is used in a somewhat narrower sense, such as to refer to making oneself do things that one does not want to do and resisting temptation. Overriding or altering one's responses is especially important in self-regulation. Living organisms, especially complex ones such as human beings, are constantly responding to both internal and external stimuli, but to act on all of these responses would not be optimal or adaptive. Hence, people often find it useful to override their initial responses. They may direct their thought processes other than where their minds naturally wander, they may attempt to change their emotional responses away from how they initially feel, and they may restrain themselves from carrying out impulses and desires. They may try to perform better than they would normally do, such as by making themselves persist in a difficult task. Most acts of self-regulation involve stopping the self from having a response, such as when a dieter refrains from eating a tempting but fattening food. There are, however, some instances of self-regulation that entail initiating a response, such as when a sleepy man drags himself out of bed on a cold morning.

Strengths of Gifts (Divine Empowerment):

12. Creativity (Originality, Ingenuity) – "Creativity" entails two essential components. First, a creative person must produce ideas or behaviors that are recognizably original. The behaviors or ideas must be not only original but adaptive. To be adaptive the individual's originality must make a positive contribution to that person's life or to the lives of others.

13. Bravery (Valor) – "Bravery" refers to the disposition to voluntarily act, perhaps fearfully, in a dangerous circumstance, where the relevant risks are reasonably appraised, in an effort to obtain or preserve some perceived good for oneself or others, recognizing that the desired perceived good may not be realized. Bravery raises the moral and social conscience of a society. Because bravery entails judgment, the ends that a person's action serves are part of the consideration about whether an act reflects bravery. Bravery is usually considered doing what is right, including confronting the status quo or opposing an unhealthy idea. As such, it takes on a moral tone.

14. Vitality (Zest, Enthusiasm, Vigor, Energy) – A vital person is someone whose aliveness and spirit are expressed not only in a personal productivity and activity – such individuals often infectiously energize those with whom they come into contact. It describes a dynamic aspect of well-being marked by the subjective experience of energy and aliveness. As an indicator of organismic wellness, vitality is directly and interactively related to both psychological and somatic factors. At the somatic level, vitality is linked to good physical health and bodily functioning, as well as freedom from fatigue and illness. At the psychological level, vitality reflects experiences of volition, effectiveness, and integration of the self at both intrapersonal and interpersonal levels. Psychological tensions, conflicts, and stressors detract from experienced vitality. At a deeper level vitality refers to feeling alive, enthusiastic, and spirited. A person feels such aliveness when physically well, when psychologically integrated rather than fragmented, and when experiencing meaning and purpose rather than feeling lost, disconnected, or aimless. Individuals with a high level of vitality would strongly endorse such statements as these:

- I feel alive and vital.
- I have energy and spirit.
- I nearly always feel awake and alert.
- I feel energized.
- I feel full of pep.
- I rarely feel worn out.

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Strengths of Glorification

15. *Humility and Modesty* – The Key features of "Humility" include:

- An accurate (not underestimated) sense of one's abilities and achievements.

- The ability to acknowledge one's mistakes, imperfections, gaps in knowledge, and limitations (often with reference to a "higher power").

- Openness to new ideas, contradictory information, and advice.

- Keeping one's abilities and accomplishments in perspective.

- Relatively low focus on the self or an ability to "forget the self".

- Appreciation of the value of all things, as well as the many different ways that people and things can contribute to our world.

In contrast, the term "Modesty" refers primarily to the moderate estimation of one's merits or achievements and also extends into other issues relating to propriety in dress and social behavior. Social-psychological studies have often approached modesty in behavioral terms – for example, not taking full credit for success or lowering estimates for one's future success when in the presence of another.

16. *Appreciation of beauty and excellence, or simply appreciation* (Awe, Wonder, Elevation) – "Appreciation" refers to the ability to find, recognize and take pleasure in the existence of goodness in the physical and social worlds. A person high on this strength frequently feels awe and related emotions (including admiration, wonder and elevation) while, for example, walking in the woods or in a city, while reading novels or newspapers, while learning about people's lives or while watching sports or movies. A person low on this strength goes about life as if wearing blinders to that which is beautiful and moving, taking little pleasure in the scenes that pass by or in the strengths, talents, virtues, and accomplishments of others. We presume that people whose minds and hearts are open to beauty and excellence find more joy in daily life, more ways to find meaning in their own lives and more ways to connect deeply with other people. Three principal types of goodness for which it is beneficial to be responsive are:

- Physical beauty (primarily the beauty of the visual environment but also auditory beauty such as music)

- Skill or talent (displays of virtuosity or superhuman ability by other people)

- Virtue or moral goodness (displays of kindness, compassion, forgiveness, or many of the other virtues)

Each of these three kinds of goodness can produce awe-related emotions in observers. In the strongest cases beauty produces awe, skill produces admiration, and virtue produces the emotion of moral elevation. All three of these emotional reactions are related as members of the family of self-transcendent emotions, of which awe appears to be the central member.

17. *Spirituality* (Religiousness, Faith, Purpose) – "Spirituality" and "Religiousness" refer to beliefs and practices that are grounded in the conviction that there is a transcendent (non-physical) dimension of life. These beliefs are persuasive, pervasive, and stable. They inform the kinds of attributions that people make, the meanings they construct, and the ways they conduct relationships. The following sorts of questions and statements distinguish between individuals who are spiritual or religious and those who are not:

- What is your current religious preference?

- Are you a member of a church or religious institution?

- How often do you attend religious or worship services?

- How religious would you say you are?

- How important is religion in your life today?

- How spiritual would you say you are?

- How often do you pray?

- How often do you meditate?

- How often do you read religious materials or watch or listen to religious programs?

- I believe there is a sacred force in all living things and that this force connects us to each other.

- I believe in life after death.

- I believe that every life has purpose.

- I feel God's presence.

- I look to God/a higher power for support, guidance, and strength.

- My belief in God, my Higher Power, helps me to understand my purpose.

- My belief in God, my Higher Power, helps me to understand the meaning of the things that I experience.

Spirituality is universal. Although the specific content of spiritual beliefs varies, all people have a concept of an ultimate, transcendent, sacred, and divine force. Further, all religions seek to help people to grapple with core existential concerns (i.e., questions of purpose and meaning) and posit rules and values that guide individuals' relationships, as well as their efforts to cope with the travails of life. The word "religiousness" (derived from the Latin word *religio*) refers both to a belief in the existence of a divine or greater-than-human force and to an individual's adherence to the beliefs and rituals that signify worship of and reverence for this divine entity. "Spirituality" is derived from the Latin word *spiritus*, which means the breath of life. According to the Judeo-Christian account of the genesis of human life, the physical entity that was the first human became fully alive only after God breathed "the breath of life" into him. Through that breath God accomplished two important ends. First, he achieved a profound level of intimacy with humans. Second, through that act of intimacy he imparted an essential,

enlivening, divine, and sacred aspect of himself into each human being. This divine breath of life that resides in the body is believed to be the source of the capacity for creativity, the ability to grasp the sacred, and the capacity for love, intimacy, harmony, growth, compassion, goodness and optimism.

Strengths of Guidance

18. Curiosity (Interest, Novelty-seeking, Openness to Experience) – This involves the active recognition, pursuit, and regulation of one's experience in response to challenging opportunities. All individuals experience curiosity, but they differ in its depth and breadth, and in their threshold and willingness to experience it. When individuals experience these positive emotional-motivational states, they initiate and sustain goal-directed behaviors in response to incentive cues. Novelty-seeking reflects an individual's propensity for seeking new, different, and exciting experiences to elevate stimulation to an optimal level; this includes a willingness to endure high levels of risk (e.g. pain and injuries when rock climbing, rejection when meeting new people) to obtain the benefits of novelty. Openness to experience is a higher-order personality dimension involving receptivity to novel fantasies, feelings, ideas, and values. The experience of curiosity is more of a mechanism of action (cognitively, emotionally, and/or behaviorally), whereas openness is more of a psychological predisposition. Although curiosity, novelty-seeking and openness are all associated with a myriad of positive outcomes, novelty-seeking may also lead to negative outcomes if it results in illegal substance use, immoral sexual behavior, and the like.

19. Open-Mindedness (Judgment, Critical Thinking) – "Open-Mindedness" is the willingness to search actively for evidence against one's favored beliefs, plans or goals, and to weigh such evidence fairly when it is available. Individuals with the strength of "Open-Mindedness" would probably endorse statements such as the following:

- Abandoning a previous belief is a sign of strong character.

- People should always take into consideration evidence that goes against their beliefs.

- Beliefs should always be revised in response to new evidence.

20. Perspective (Wisdom) – Wisdom generates wise processes, wise products, and wise people. It is distinct from Intelligence; represents a superior level of knowledge, judgment, and capacity to give advice; allows the individual to address important and difficult questions about the conduct and meaning of life; and is used for the good or well-being of oneself and others. If modesty did not intrude, individuals with the character strength of Perspective would strongly endorse such statements as the following:

- I have self-knowledge.

- I bring both feeling and rationality into decision-making.

- I realize larger patterns of meaning or relationship.

- I have a wider perspective.

- I have a strong need to contribute to others and society.

- I take into consideration the needs of others.

- I understand the limits of what I can know and do.

- I am able to see to the heart of important problems.

- I have an accurate view of my strengths and weaknesses.

- I am turned to for advice.

- I behave in a manner consistent with my own personal standards.

21. Leadership – As a personal quality, "Leadership," refers to an integrated constellation of cognitive and temperament attributes that fosters an orientation toward influencing and helping others, as well as directing and motivating their actions toward collective success. Leadership is inherently a social phenomenon. Many theorists treat leadership as residing in the interaction or relationship between an individual who occupies, by virtue of appointment or election, a leadership role and individuals who are in follower roles. According to this perspective, the quality of leadership depends on the separate and joint influences of leader attributes, follower attributes, and contextual or situational constraints. However, the practice of leadership can be distinguished from leadership as a personal quality. Leadership as a practice includes (a) defining, establishing, identifying, or translating a direction for collective action by one's followers; and (b) facilitating or enabling the collective processes that lead to achieving this purpose (Zaccaro & Klimoski, 2001). Leadership as a personal quality reflects the motivation and capacity to seek out, attain, and successfully carry out leader roles in social systems. It reflects an ability and desire to influence and motivate collective action. Personality attributes that correspond to leadership, and have often been treated as synonymous, include socialized power, authority, dominance, charisma, ascendancy, and social assertiveness. Individuals with this strength are likely to strongly endorse such statements about themselves as the following:

- I prefer to take on the leadership role in a group.

- I am often able to plan a course of action for my group.

- I am often able to motivate others to act in a certain way.

- I am often able to help others do a task better.

- I am often able to organize others so that they can work together more effectively.

- People generally look to me to help solve complex problems.

- People generally look to me to resolve conflicts and keep a group together.

- I am often the spokesperson for my group.

- I generally take the initiative in social situations.

- I usually take charge in emergencies.

Strengths of Good Stewardship

22. Fairness – This is the product of moral judgment – the process by which people determine what is morally right and what is morally harmful. Accompanying the development of moral judgment is a broader set of values that come to be embodied psychologically and socially through the development of psychosocial skills and ways of being. Being committed to fairness in all of one's social relations, developing skill in the abstract logic of equitable arrangements, becoming sensitized to issues of social injustice, coming to embody compassion and caring for others, and developing the perceptiveness necessary for relational understanding are desirable developmental outcomes. These concepts embodied in "Fairness" name the psychological strengths and virtues that allow us to be responsible citizens, trustworthy friends, and generally moral people. Individuals who have developed the psychological strengths associated with "Fairness" would strongly endorse such statements as the following:

- Everyone should get a fair share.

- It's wrong to use people.

- I wouldn't want to cheat anyone, any more than I would want to be cheated.

- I try to be kind to everyone.

- Everyone deserves respect.

- We're all in this together.

- People are ends in themselves.

- No one deserves to be discriminated against because of the color of his skin.

- We are responsible for our own behavior.

- Even if society says it's all right to do something, if it doesn't match my personal sense of what's right, I wouldn't do it.

23. Prudence – "Prudence" is a cognitive orientation to the personal future, a form of practical reasoning and self-management that helps to achieve long-term goals effectively. Prudent individuals show a farsighted and deliberative concern for the consequences of their actions and decisions, successfully resist impulses and other choices that satisfy shorter term goals at the expense of longer ones, have a flexible and moderate approach to life, and strive for balance among their goals and ends. In everyday life, good examples of prudence include saving for the future; planning for unexpected as well as expected contingencies; avoiding situations known to have led in the past to impulsive choices; making life decisions by considering distant as well as immediate benefits and costs, and paying heed to their probable consistency or conflict with one's other plans; and deliberating about one's personal goals in a pragmatic manner. Individuals with this strength have the following attributes:

- They take a foresighted stance toward their personal future, thinking and caring about it, planning for it, and holding long-term goals and aspirations.

- They are skilled at resisting self-defeating impulses and at persisting in beneficial activities that lack immediate appeal.

- They show a style of thinking about everyday life choices that is reflective, deliberate, and practical.

- They harmonize the multiple goals and interests that motivate them, forming them into a stable, coherent, and unconflicted form of life.

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24. Gratitude – "Gratitude" is a sense of thankfulness and joy in response to receiving a gift, whether the gift be a tangible benefit from another person or a moment of peaceful bliss evoked by natural beauty. The word gratitude is derived from the Latin *gratia*, meaning "grace," "graciousness," or "gratefulness." All derivatives from this Latin root have to do with kindness, generousness, gifts, the beauty of giving and receiving, or getting something for nothing. Prototypically, "Gratitude" stems from the perception that one has benefited due to the actions of God or another person. There is an acknowledgment that one has received a gift and an appreciation of and recognition of the value of that gift. It would be unusual to say that one is grateful to oneself. Individuals with this strength would strongly endorse such statements as the
following:

- It is important to appreciate each day that I am alive.

- I often reflect on how much easier my life is because of the efforts of others.

- For me, life is much more of a gift than it is a burden.

- One of my favorite times of the year is Thanksgiving.

- I am basically very thankful for the parenting that was provided to me.

- I could not have gotten to where I am today without the help of many people.

- It seems like I can even find reasons to feel thankful for bad things that happen.

- I have been so struck by the beauty or awe of something that I felt grateful in return.

A distinction can be made between personal and transpersonal gratitude. Personal gratitude is thankfulness toward a specific other person for the benefit that the person has provided (or just for their being). Transpersonal gratitude is gratefulness to God. The prototype of transpersonal gratitude is seen in the peak experience, a moment of overwhelming gratefulness. As a trait, gratitude is expressed as an enduring thankfulness that is sustained across situations and over time. Four components of gratitude are:

- A warm sense of appreciation for somebody or something

- A sense of goodwill toward that person or thing

- A disposition to act that flows from appreciation and goodwill

- A recognition of someone else's generosity