Introduction
Chapter 1

INTRODUCTION

Family caregivers' personality and psychological well-being may have a major influence on caring depressed patients. There is evidence that care recipients whose caregivers lack effective coping styles or have problems with depression are at risk for falling, developing preventable secondary complications such as pressure sores and experiencing declines in functional abilities (Elliott & Pezent, 2008). Depressed patients may also be at risk for encountering abuse from caregivers when caregivers have pronounced levels of depression, ill health, and distress.

There are at least three arguments that suggest a connection between personality traits and psychological well-being. First, there are strong theoretical linkages between personality and psychological well-being. Second, at a definitional or conceptual level, there are impressive similarities between specific personality traits and components of psychological well-being. Third, the literature indicates that long-term psychological well-being is largely determined by personality traits.

Previous studies have indicated that personality traits are one of the best predictors of psychological well-being. Results based on previous studies indicate only a moderate relationship, weaker than suggested by several lines of reasoning. In this study, the researcher address this problem directly, focusing on individual measures of personality (e.g., the HEXACO: Honesty-Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness, Openness to Experience) and components of Ryff's Psychological Well-Being (e.g., Autonomy, Environmental Mastery, Positive Relations with others, Purpose in Life, Personal Growth, Self-acceptance). In addition, the present research assessing what type of personality traits
account for individually as well as together for the depressive patients and their family caregivers.

Caregiving for a Family Member with Depression

Family caregivers play an essential role in caring for patients with depression, but the ability to cope effectively with the demands and strains of caregiving often leads to problems in caregivers' personality and psychological well-being.

Providing care for a family member with mental illness represents a chronic stressor that can render desired goals unattainable. In addition, caregiving for a sick family member has been shown to compromise levels of subjective well-being (e.g., depressive symptoms, Ory, Hoffman III, Yee, Tennstedt, Schultz, 1999; Schulz, O'Brien, Bookwala, & Fleissner, 1995), and this effect can be pronounced among individuals who experience high levels of care-related strain or burden (Grunfeld, Coyle, Whelan, et al., 2004; Schulz, Newsom, Mittelmark, Burton, Hirsch, & Jackson, 1997). Moreover, cross-sectional and longitudinal studies suggest that effective coping (e.g., acceptance, positive reframing, active coping, or planning) can be associated with less burden and higher levels of emotional well-being among caregivers of mentally-ill relatives. By contrast, coping strategies, such as self-blame, venting, denial, avoidance, or resignation, have been associated with higher levels of emotional problems (Dyck, Short, & Vitaliano, 1999; Kim, Schulz, & Carver, 2007; Magliano, Fadden, Economou, et al., 2000; Pratt, Schmall, Wright, & Cleland, 1985; Rose, 1996; Seltzer, Greenberg, & Krauss, 1995). Finally, research has documented that the use of effective coping strategies (i.e., positive reinterpretation or planning) can buffer the adverse effect of high caregiving demands on elevated levels of depressive symptoms (Seltzer, Greenberg, & Krauss, 1995).
As a result of the above factors, the present study is undertaken to examine the personality profile and psychological well-being of depressive patients and their caregivers.

**Personality: Concept and Definitions**

The purpose of this section is to systematically review the conceptual and operational definitions of the term personality in studies published between 1930 and 2009. The goal of the work was to propose a shared conceptual definition of personality and to examine current operational definitions.

Personality concerns the most important factor of an individual’s psychological life. Personality concerns whether a person is happy or sad, energetic or dull. Over the years, many different definitions have been proposed for personality. “Personality is the entire mental organization of human being at any stage of his development. It embraces every phase of human character: intellect, temperament, skill, morality, and every attitude that has been built up in the course of one’s life” (Warren & Carmichael, 1930, P.333).

Personality may be considered as a stable yet dynamic organization of different aspects of an individual’s life which makes the person accommodative and adjective to the various life demands that he or she faces (Allport, 1937). In considering personality as an enduring feature, both the physical and mental aspects of the individual should be considered (Eysenck, 1947). Eysenck (1947) conceptualized personality as a hierarchical model of specific responses, habitual responses, trait and type respectively. Cattel (1950) described personality as “that which permits a prediction of what a person will do in given situation.”

Personality may be defined as a dynamic and organized set of characteristics possessed by person that uniquely influences his or her cognitions, emotions,
interpersonal, orientations, motivations and behaviors in various situations. Personality may also refer to patterns of thoughts, feelings, social adjustments, and behaviors consistently exhibited by an individual over time that strongly influence our expectations, self-perceptions, values and attitudes, and predicts reactions to people, problems and stress. Allport (1961) defines “personality as dynamic organization within an individual of the psycho-physical system that determines his or her characteristic behaviors and thoughts”. Personality – the patterns of behavior, thought, and emotion unique to an individual, and the ways they interact to help or hinder the adjustment of person to other people and situations. Personality is the totality of individual psychic qualities, which includes temperament, one’s mode of reaction and character, to objects of one’s reaction (Leatt, 1980).

Personality is the stability in people’s behavior that leads them to act uniformly both in different situations and over extended period of time (Lee, 2003). According to Funder (2004) “Personality refers to an individual’s characteristic patterns of thought, emotion, and behavior, together with the psychological mechanisms- hidden or not – behind those patterns.” An individual’s pattern of psychological processes arising from motives, feelings, thoughts, and other major areas of psychological function. Personality is expressed through its influences on the body, in conscious mental life, and through the individual’s social behavior (Mayer, 2005).

Personality is defined as “an individual’s characteristic style of behaving, thinking, and feeling” (Schacter, Gilbert, & Wegner, 2009). Although there has been much debate about the definition of personality, two major themes have pervaded nearly all efforts at domain of personality theorizing: human nature and individual differences (Buss, 2008). The way we think, feel and behave and our unique
individuality has significant contribution in our mental health as in our psychopathology. Some individuals are more prone to mental illness and psychopathology because of their characteristics and personality traits (Hampson & Friedman, 2008), whereas some others experience higher level of mental health because of their personality traits and characters (Cloninger, 1999, 2004; Seligman, Steen, Park, & Peterson, 2005; Wood, Tarrier, & Joseph, 2010). Therefore, it seems that some individuals are more susceptible to mental illness, thereby threatening their mental health.

Domain of Personality

Personality psychology seems to be the broadest and most integrative branch of the psychological sciences (Buss, 2008). The recent calls for integration in psychology, entails us to have a more unified and integrative approach toward behavior and psychological process of individuals. This integration has also addressed personality psychology (e.g., Mayer, 2005; Miscehl & Shoda, 2008). Integration in personality psychology is depicted in new frame work in personality suggested by Mayer (2005). In the field of personality, there used to be a perspective-by-perspective framework that causes personality psychology to get fragmented by theories; however, Mayer (2005) suggests the systems framework for personality which leads to the integration of personality that can naturally promote integration as well as a vision of the whole person. Mayer (2005) proposes integration of personality in a broad scale, encompassing all psychology.

Miscel and Shoda (2008) on the other hand, argue about unification within personality theories and concepts. They point to the two main approaches in personality: dispositional approach and processing approach. Miscel and Shoda (2008), reconcile these two approaches within a unifying framework at least in the
abstract. They analyze both the distinctive behavior patterns that characterize the exemplars of a disposition and the psychological processes and mediating units that underlie those. On balance, Mayer's new framework in personality (2005) seems more successful in regard to mental health because of its broad inclusion of biological, psychological, and social systems. Understanding that personality connects the biological and social helps identify its location. The biological, psychological, and social systems are connected, in part, along a continuum called the molecular–molar dimension (Mayer, 2005). The molecular end of the dimension refers to smaller systems of interest—at its extremes, subatomic particles. The molar end refers to larger systems—at its extremes, the entire universe as a system (Henriques, 2003; Levy-Bruhl, 1903). The middle range of this dimension separates psychology from its biological neighbors below and its larger sociological and ecological systems above.

Another controversy in personality psychology addresses the nature and domain of personality. Do personality traits locate as some separate constructs that are either present or absent in individuals? Or they should be considered in a continuum? The answer to this question has grave theoretical and practical implications not, only in personality psychology, but also in mental health.

**Five main Components of Personality**

Personality research most frequently focuses on high – recorder traits, but the lower – order traits may provide better prediction of behavioral outcomes (Paunonen & Ashton, 2001). Research works on the Big Five traits and their Developmental research provides a particular rich sources of information about the lower – order traits because these traits have been studied using a variety of methods, including observational studies and laboratory studies, in addition to the questionnaire studies that are more typical in adult personality research (Shiner, 1998).
The Big 5/Five Factor Model originated from the findings of lexical studies of personality structure, in which self- or peer ratings on a comprehensive set of personality-descriptive adjectives are factor analysed (see Goldberg, 1993). In lexical studies involving the English language, the five factors collectively named the Big Five have been consistently observed in five-factor solutions (e.g. Goldberg, 1990). Subsequent lexical studies of personality structure involving other languages have generally (but not always) recovered variants of the Big Five factors within the five-factor solutions.

**Extraversion / Positive emotionality**

Recent theoretical and empirical work with adults has pinpointed three possible central features: the tendency to experience frequent positive moods (Fleeson, Malanos, & Achille, 2002), sensitivity to potential rewards (Lucas, Diener, Grob, Suh, & Shao, 2000), and the tendency to evoke and enjoy social attention (Ashton et al., 2002). A complementally biological system prompting active approach and exploration of the environment (Depue & Collins, 1999).

Extraversion / Positive Emotionality (PEM) encompasses at least four low-order traits: social inhibition or shyness, sociability, dominance, and energy/activity level (Kagan, 1998). Energy and activity level are aspects of extraversion that are easily observed among children although adults are less motorically active, extraverted adults still manifest higher level of energy (Rothbart, Ahadi, Hershey, & Fisher, 2001).

**Neuroticism/ Negative Emotionality**

As children and adults vary in their predisposition toward positive emotions, they also vary in their susceptibility to negative emotions (Robert, Caspi, & Moffitt, 2001; Watson, 2000). Neuroticism may be part of an underlying dimension that includes
self-esteem, locus of control, and generalized self-efficacy (Judge, Erez, Bono, & Thoresen, 2002). Some aspects of this trait may be rooted in biological system aimed at helping guard against potentially threatening or harmful situations (Rothbart, Ahadi, & Evans, 2000, Waston, Wies, Vaidya, & Tellegen, 1999). It includes both anxious or fearful distress and irritable distress (Rothbart & Bates, 1998; Shiner & Caspi, 2003).

Conscientiousness / Constraint

Children and adults vary widely in their capacities for behavioral and cognitive control. Individual differences in control may be related to biological difference in executive attentional system that develop across early childhood and the early school years (Posner & Rothbart, 2000). The ability to focus attention in infancy predicts control later in childhood (Kochanska, Murray, & Harlan, 2000), and adult capacity for effortful attention is associated with Big Five Conscientiousness (Rothbart, Ahadi, & Evans, 2000). Conscientiousness/Constraint includes at least six lower – order traits: Self-Control versus behavioral impulsivity, attention, achievement motivation, orderliness, responsibility, and conventionality.

Agreeableness

Agreeableness includes a variety of traits that foster congenial relationships with others (Graziano & Eisenberg, 1997). Agreeableness is linked with neuroticisms/NEM in that both traits measure aspects of anger proneness; however, agreeableness taps the poor control of anger through aggression, whereas Neuroticism/NEM taps individuals’ experiences of angry emotions (Martin, Watson, & Wan, 2000). It is also linked with Conscientiousness/Constraint, in that both traits tap aspects of inhibition versus disinhibition (Clark & Waston, 1999). Negative emotionality, self-control, and attention in childhood are all important predictors of later Agreeableness (Eisenberg,
Fabes, Guthrie, & Reiser, 2000; Lauresen, Pulkkinen, & Adams, 2002; Rubin, Burgess, Dwyer, Hastings, 2003).

Openness to Experience/Intellect

The Big Five Traits includes a number of potentially important traits (McCrae & Costa, 1997). Openness (imaginative, creative, and aesthetically sensitive) and intellect (quick to learn, clever, insightful) have each been proposed to be the core of this trait (John & Srivastava, 1999); each of these traits may be a separate subcomponent of the higher-order trait. Openness to Experiences / Intellect does appear in temperament models, despite the fact that parents often use words from this domain of individual differences to describe their children (Mervielde, De Fruyt, & Jarmuz, 1998).

Eysenck (1979) proposed that both in adulthood and in childhood, personality and psychopathology are linked, though the links are yet to be discerned. It is well accepted that personality develops during adolescence. Eysenck has viewed personality and emphasized on heritability of personality dimensions (Psychoticism or P, Extraversion or E and Neuroticism or N) which have strong genetic components with about ¾th of the variance of three factors accounted for by heredity and ¼th by environmental factors. Fulker (1981) also has reported some evidence on high heritability of ‘P’, and ‘N’.

A Six-dimensional Structure of Personality

A recent review by Ashton, Lee, Perugini et al. (2004) showed that more remarkable convergence can be observed in the six-factor solutions obtained from the lexical studies. Since that review, the cross-language six factors have subsequently been observed in a recent large-scale English lexical study (Ashton, Lee, & Goldberg, 2004) as well as in reanalysis of lexical data from the Turkish, Croatian and Greek
languages (see Ashton & Lee, 2007). In contrast, no consistent seven-factor solution was recovered across these investigations. Thus, the cross-cultural evidence strongly suggests that a cross-culturally generalizable model of personality structure should be organized around a set of six robust factors.

On the basis of these results, a new model of personality structure has been proposed (Ashton & Lee, 2007; Lee & Ashton, 2004), and this model was labeled as the HEXACO model, using an acronym suggesting the number and names of the dimensions contained by the model: Honesty–Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness and Openness to Experience. The HEXACO Personality Inventory (HEXACO-PI) was subsequently developed to measure the six dimensions (Lee & Ashton, 2004, 2006). In the following sections, we provide a brief description of the nature of the six factors measured by the HEXACO-PI and we summarize some findings obtained from previous investigations that have used this inventory.

The HEXACO Personality Model

Three of the HEXACO-PI factor scales – specifically, Extraversion, Conscientiousness and Openness to Experience – are very similar in content to measures of the corresponding factors of the B5/FFM. Consistent with this similarity of content, scores on those three HEXACO-PI scales are highly correlated with scores on scales measuring the same-named factors in the B5/FFM (see Lee & Ashton, 2004; Lee, Ashton, & de Vries, 2005; Lee, Ogunfowora, & Ashton, 2005). However, the other three factors in the HEXACO model do not map isomorphically onto any B5/FFM dimensions, and thus require some explication.

First, the HEXACO factor called Honesty–Humility has no direct counterpart in the B5/FFM. This dimension has been found to correlate strongly and negatively
with existing personality constructs involving exploitation and entitlement. For example, Lee and Ashton (2005); Lee, Ogunfowora and Ashton (2005) found that HEXACO-PI Honesty–Humility correlated significantly with such variables as Primary Psychopathy (Levenson, Kiehl, & Fitzpatrick, 1995), Machiavellianism (Christie & Geis, 1970) and Narcissism (Raskin & Terry, 1988), as well as the Manipulativeness and Integrity scales of the Supernumerary Personality Inventory (SPI; Paunonen, Haddock, Forsterling, & Keinonen, 2003). Furthermore, the above-mentioned correlates of Honesty–Humility have been found to be relatively weakly correlated with the B5/FFM factors (e.g. Jakobowitz & Egan, 2006).

The other two factors of the HEXACO model – Agreeableness and Emotionality – do not have one-to-one relations with B5/FFM agreeableness and emotional stability, but instead represent rotated variants of those factors. HEXACO’s agreeableness includes such traits as gentleness, flexibility and patience vs. anger, hostility and aggression. The inclusion of content related to anger and hostility at the low pole of HEXACO. Agreeableness constitutes an important departure from B5/FFM agreeableness, whose low pole does not include these traits. Finally, HEXACO’s emotionality is defined by such content as sentimentality, dependence and anxiety vs. bravery and toughness. Therefore, in contrast to Big Five Neuroticism (vs. Emotional Stability), the Emotionality factor is rather neutral in social desirability, having a mixture of desirable and undesirable content at both of its poles. For example, at the high pole, anxiety tends to be socially undesirable, whereas sentimentality is socially desirable; conversely, at the low pole, fearlessness tends to be socially desirable whereas insensitivity is socially undesirable. The label emotionality is applied to this dimension both to describe the factor content more accurately and to avoid the negative connotations associated with the names
neuroticism or low emotional stability (see Ashton, Lee, Perugini et al., 2004). The HEXACO’s, agreeableness and emotionality dimensions match the dimensions repeatedly observed in lexical studies of personality structure (Ashton, Lee, Perugini et al., 2004), and are also associated with a parsimonious theoretical framework (Ashton & Lee, 2001; 2007).

In sum, the HEXACO personality model incorporates the cross-language six factors; three of the factors (Extraversion, Conscientiousness and Openness to Experience) are similar to the corresponding factors in the B5/FFM, and two of them (Agreeableness and Emotionality) represent a re-rotation of B5/FFM agreeableness and emotional stability (vs. Neuroticism). Finally, the last factor, namely, honesty–humility, is largely a newly added dimension, only a fraction of whose variance is present in the B5/FFM space.

**Psychological Well-being**

The literature on psychological well-being has progressed rapidly since the emergence of the field over five decades ago. As recent surveys show psychologists and other social scientists have taken huge steps in their understanding of the factors influencing psychological/subjective well-being.

Throughout human history, normative understandings of well-being have defined particular human characteristics and qualities as desirable and worthy of pursuit or emulation (Brinton, 1959/1987; MacIntyre, 1984; Taylor, 1989). Such normative understandings are epitomized by traditional philosophies and religions that often stress the cultivation of certain virtues (Coan, 1977; Diener, 1984). In contemporary Western society, these norms are largely provided by notions of psychological well-being. Psychological well-being is among the most central notions in counseling. It plays a crucial role in theories of personality and development in
both pure and applied forms; it provides a baseline from which we assess psychopathology; it serves as a guide for clinical work by helping the counselor determine the direction clients might move to alleviate distress and find fulfillment, purpose, and meaning; and it informs goals and objectives for counseling-related interventions. Moreover, an understanding of psychological well-being may be a transcendental requirement for human existence, what Geertz (1973) terms a pervasive orientational necessity (p. 363). In other words, human beings always and necessarily live on the basis of some understanding of what is a better, more desirable, or worthier way of being in the world (Christopher, 1996; Christopher & Fowers, 1996, 1998; Coan, 1977; Taylor, 1988, 1989).

Contemporary theory and research on psychological well-being was situated in a cross-cultural and historical context that demonstrates their heritage in Western cultural history (Coan, 1977; Marcus & Fischer, 1986; Smith, 1985). There are two main approaches to studying well-being: subjective well-being and psychological well-being. Before this consideration, three caveats need to be elucidated.

First, although terms such as individualism, collectivism, Western, and non-Western are helpful for preliminary analyses, they are overgeneralizations that obscure much diversity. Anglo, Italian, and Jewish ethnic groups in the United States might all be considered Western, yet there are significant differences among them. Second, Spiro (1993) warned us not to assume that cultural accounts of the self (like individualism) are necessarily the same thing as the person's mental representations of their self or even with their very self itself (p. 117). In consequence, it is treated both individualism and also the many non-Western alternatives increasingly termed collectivism (Hui & Triandis, 1986; Kim, Triandis, Kâgitçibasi, Choi, & Yoon, 1994; Triandis, 1989) as indigenous conceptions of the person or self and not as actual
accounts of the person or self. Third, the very notion of psychological well-being is itself a Western concept. The division of well-being into a psychological dimension and a presumably physical dimension is a direct byproduct of our philosophical, particularly Cartesian, heritage. It seems to be a division that is unique to Western culture. As Lock (1982) emphasized, “there is no mind/body dichotomy in East Asia medicine and no concept of mental health as distinct from physical health, either historically or at the present time” (p. 220).

Psychological well-being refers to how people evaluate their lives. According to Diener, Suh and Oishi (1997), these evaluations may be in the form of cognitions or in the form of affect. The cognitive part is an information based appraisal of one’s life that is when a person gives conscious evaluative judgments about one’s satisfaction with life as a whole. The affective part is a hedonic evaluation guided by emotions and feelings such as frequency with which people experience pleasant/unpleasant moods in reaction to their lives. The assumption behind this is that most people evaluate their life as either good or bad, so they are normally able to offer judgments. Further, people invariably experience moods and emotions, which have a positive effect or a negative effect. Thus, people have a level of subjective well-being even if they do not often consciously think about it, and the psychological system offers virtually a constant evaluation of what is happening to the person.

Psychological well-being leads to desirable outcomes, even economic ones, and does not necessarily follow from them. In a very intensive research done by Diener and his colleagues, people who score high in psychological well-being later earn high income and perform better at work then people who score low in well-being. It is also found to be related to physical health. In addition, it is often noticed that what a society measures will in turn influence the things that it seeks. If a society
takes great effort to measure productivity, people in the society are likely to focus more on it and sometimes even to the detriment of other values. If a society regularly assesses well-being, people will provide their attention on it and learn more about its causes. Psychological well-being is therefore, valuable not only because it assesses well-being more directly but it has beneficial consequences.

**Ryff's Psychological Well-Being**

According to Ryff (1989), well-being is not composed simply of positive affect, negative affect, and life satisfaction; rather, well-being is best conceived as a multidimensional construct made up of life attitudes. Based on tenets of humanistic psychology, with such constructs as purpose in life and autonomy, Ryff centers attention on normative criteria for mental health. The result is a means for assessing a person's level of positive functioning and psychological well-being. Ryff (1989) developed the Scales of Psychological Well-Being (SPWB) based on an integration of mental health, clinical, and life span developmental theories. These dimensions are assumed to measure all aspects of well-being and include self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Ryff, 1989).

Ryff and Keyes (1995) examined the structure of Ryff's six factor model using Structural Equation Modeling. The model that best fitted the data was one of six primary factors joined together by a single higher order factor defined as well-being. Ryff (1989) also performed factor analysis on the six subscales of the SPWB and found highest factor correlation between self-acceptance and environmental mastery (0.76), self acceptance and purpose in life (0.72).

Ryff (1989) criticized research on subjective well-being for what she saw as its impoverished theoretical basis. She acknowledged that current approaches to
subjective well-being have been extensively evaluated, and that psychometrically solid measures have been constructed. What she took issue with is not particular measures and indexes per se, but rather she holds the view that subjective well-being research was a result of historical accident and was not designed to define the basic structure of psychological well-being (1989, p. 1070). On the basis of her critique, Ryff (1989) developed an alternative approach to well-being that she refers to as psychological well-being. Synthesizing ideas from the personality theories of Maslow, Jung, Rogers, Allport, Erikson, Buhler, Neugartens, and Jahoda, she constructed a measure of well-being around six subscales: Autonomy, Environmental Mastery, Positive Relations With Others, Purpose in Life, Personal Growth, and Self-Acceptance. The strength of Ryff's measure of psychological well-being is that she integrates Western personality theorists. Ryff also includes the cultural values and assumptions underlying their work.

**Autonomy**

Ryff equates autonomy with attributes such as self-determination, independence, internal locus of control, individuation, and internal regulation of behavior. Underlying these attributes is the belief that one's thoughts and actions are one's own and should not be determined by agencies or causes outside one's control. This belief, although common in Western psychology, is also one of the main ideals and defining values of individualism (Lukes, 1973). It is related to the Western concepts of liberty and freedom; Kant (1965/ 1781) theorized that it is our capacity for autonomy that brings us our dignity as human beings.

Autonomy is a value that emerged in Western culture for historical reasons. But it is not at all clear how relevant or appropriate autonomy is for non-Western cultures, or for women and ethnic minorities. For instance, Shweder and Bourne
(1984) empirically compared whether the concept of the person varies in India and the United States and concluded that the concept of an autonomous, bounded, abstract individual existing free of society yet living in society is uncharacteristic of Indian social thought. (p. 190; see also Roland, 1988). From the Japanese perspective, we are less than fully human when we are stripped away from our social connections (Nakamura, 1964). According to Rosenberger (1992), “The very word for self in Japanese, ‘jibun,’ implies that self is not an essentiality apart from the social realm. Jibun literally means self-part a part of the larger whole that consists of groups and relationships” (p. 4). Lebra “maintained that the Japanese individual is in some sense a fraction only becoming whole when fitting into or occupying one’s proper place in a social unit” (as cited in Markus & Kitayama, 1991, p. 246). Similarly, Read (1955) found in his fieldwork in New Guinea that the Gahuku-Gama refuse to separate the individual from the social context or grant a person intrinsic moral value apart from that which attaches to him as the occupant of a particular social status (p. 257). In many parts of the world conformity is not seen as the moral weakness that it is for Americans. Indeed, in many cultures conformity is a sign of maturity and strength (Markus & Kitayama, 1991). For example, a Japanese person can be diverted from a belief or principle, but such diversion from principle is accepted favorably by others because it shows that he or she has warm empathy (Azuma, 1984, p. 970). Gergen (1973) noted that, “if our values were otherwise, social conformity would be viewed as prosolidarity behavior” (p. 312). Thus, the importance of autonomy and its opposite, conformity, varies depending on whether the self is construed in independent or interdependent terms. Significantly, the meaning of an attribute like autonomy can also vary across cultures. Munro (1985) offered a penetrating analysis of how such stereotypically Western values as uniqueness, privacy, autonomy, and
dignity were present in ancient Chinese culture but held a different meaning than they do for contemporary Americans (see also, Elvin, 1985; Nakamura, 1964). Bodde described how Confucian individualism means the fullest development by the individual of his creative potentialities. Not, however, merely for the sake of self-expression but because he can thus fulfill that particular role which is his within the social nexus (p. 66, as cited in King & Bond, 1985, p. 36). Taiwanese students value self-reliance even more than Americans but apparently because this is a prerequisite to being able to help others (Christopher, 1992). Similarly, for the Northern Cheyenne individuality supports a tribal purpose, a tribal identity because individuals are like the poles of atipi each has his own attitude and appearance but all look to the same center [heart] and support the same cover (Strauss, 1982, p. 125). Although values and assumptions may be shared across cultures or time, they may be accorded different significance or ranked differently within that culture’s hierarchy of values and assumptions. Thus, although autonomy and respect are values found in both Chinese and American cultural history, the Chinese are more likely to place more weight on respect, whereas contemporary Americans give priority to autonomy. Thus, both the meaning and weighting of autonomy can vary depending on local contexts. These points apply to Ryff’s other subscales as well.

Environmental Mastery

Ryff (1989) defined environmental mastery “as the ability to choose or create environments suitable to his or her psychic conditions” (p. 1071). This criterion is also a central part of individualism. Environmental mastery presupposes a particular view of the world as, to use Weber’s (1946) term, disenchanted. Without deeper purpose or telos. The mature individual from the enlightenment onward is one who can rationally face this disenchanted world and calculate the most effective means of
accomplishing self-chosen goals. The ability to manipulate, control or master the environment both confirms and proves this vision of the world as disenchanted (Taylor, 1975). Clearly, however, this disenchanted world is at odds with the views of many Non-Western cultures in which the world is imbued with deeper meaning and purpose (Pedersen, 1979). In cultures that see the world as part of a larger cosmos or natural order, harmony with and adaptation to one’s environment are promoted.

In Bali, for instance, surrendering to the will of the gods is seen as the appropriate response to hardships and life in general. Although Americans are encouraged to pursue self-chosen goals by exerting efforts to control or master their environment, many non-Western cultures advocate adapting to the social order. Such differences show up in cross-cultural research on the psychology of control. Weisz, Rothbaum, and Blackburn (1984) identified two types of control that people use. Primary control entails influencing existing realities, through personal agency, dominance, and even aggression. In contrast, secondary control is based on individuals attempting to align themselves with existing realities by exerting control over the psychological impact of events and leaving the environment largely unchanged. Weisz, Rothbaum, and Blackburn (1984) found that Americans rely predominantly on primary control, whereas Japanese rely more on secondary control. This is reflected in one of Japan’s indigenous psychotherapies, Morita therapy, in which the client is encouraged to accept things as they are (Lebra, 1992, p. 116; Reynolds, 1976, 1980). Such findings raise questions about the appropriateness of using environmental mastery as a universal criterion of psychological well-being.
Positive Relations with Others

Ryff (1989) defined “positive relations with others” as warm, trusting interpersonal relations and strong feelings of empathy and affection. At first glance this subscale/criterion seems most sympathetic to or compatible with collectivism. However, there is a significant difference between having relations with others and being psychologically constituted by one’s location in a social network. In other words, what is the self that is in relations to others? Is it the individualistic self who has relationships to get certain psychological needs, such as intimacy, met? Or is it the self-experienced as metaphysically connected to others such that identity already incorporates others, and the self is no longer skin-encapsulated or a dimensionless point of subjectivity. It may be the case that the Western understanding of the individual, even one with a strong support network, seems from the perspective of some non-Western cultures such as the Orissa in India as alien, a bizarre idea cutting the self-off from the interdependent whole, dooming it to a life of isolation and loneliness (Shweder & Bourne, 1984, p. 194).

Purpose in Life

Ryff (1989) suggested that having a clear comprehension of life’s purpose, a sense of directedness, and intentionality are important parts of the feeling that there is purpose and meaning to life (p. 1071). This concern for purpose in life seems tightly linked to individualism with its stress on human freedom. Traditionally, in Western history and in most collectivist cultures, people lived in worlds of fate (Berger, 1979), purpose and meaning were seen as embedded in the very structure of the cosmos. Although questions of purpose and meaning have certainly surfaced around the world throughout history, particularly in times of cultural transition, it is unlikely they have ever been as widespread as they are in the contemporary West. Indeed, Frankl (1967)
viewed our contemporary preoccupation with purpose and meaning as our collective neurosis (p. 117). In contrast to the pre modern world (Taylor, 1975) or much of the non-Western world, modernity relies on both an objectified, materialistic view of the world that lacks any inherent meaning, design, or purpose and a view of the person as fundamentally separate, unique, and alone. It becomes the responsibility of the individual to define meaning in his life to choose his own world view (Berger, 1979).

**Personal Growth**

Ryff (1989) defined personal growth “as the continuing ability to develop one’s potential, to grow and expand as a person” (p. 1071). This notion of self-growth has clear roots in both our enlightenment and romantic heritages. For example, Taylor (1988, 1989) pointed out how during the enlightenment the notion was prevalent that self could be remade. For instance, Locke develops a view of the subject and his formation in which in principle everything is, as it were, up for grabs, susceptible in principle of being shaped in the direction desired. The mind is a *tabula rasa*. . . . The ideal stance of the rational subject is thus not to identify with any of the tendencies he finds in himself, which can only be the deposits of tradition and authority, but to be ready to break and remake these habitual responses according to his own goals, as far as this is possible. (Taylor, 1988, pp. 308-309) Similar sentiments are also found in the romantic tradition as in the idea that a person should cultivate the inner voice of nature. (Taylor, 1975). For the romantics, the self is seen as containing an inner force that must struggle to express itself against external obstacles. Importantly, and perhaps uniquely in human history, this is the source of the ingrained American tendency to view commitments from marriage and work to political and religious involvement. As enhancements of the sense of individual well-being rather than as moral imperatives. (Bellah, Madsen, Sullievan, Swidler, Tipton, 1985, p. 47).
Self-Acceptance

Ryff (1989) maintained that holding positive attitudes toward oneself emerges as a central characteristic of positive psychological functioning (p. 1071). Yet, Ryff did not specify what the nature of this self is. What if one lives in a culture, such as Java (Geertz, 1973), that does not think of selves as a primary reality? What would it mean to have self-acceptance in a society that does not value selves?

Moreover, it is not clear whether the self should always be accepted. Are there not times when actions or behaviors are so morally reprehensible that we cannot accept the self and instead demand that the self be radically transformed? Common speech suggests that we now think of self-esteem as almost a natural right people are entitled to instead of something earned. In addition, self-acceptance also seems to imply that the self is self-alienated. What is the part of the self that is evaluating and deciding if it will accept the totality? Is this not the self-defining subject that Taylor (1975) identified as peculiarly Western? It may also be that the contemporary Western preoccupation with self-acceptance and self-esteem are partially dependent on ontological individualism. (Bellah, Madsen, Sullievan, Swidler & Tipton, 1985).

In other words, these concerns may be predicated on a notion of the self as metaphysically separated from other human beings, society, nature, and the cosmos. Such an independent self becomes the sole locus of concerns about acceptability or worth. Johnson (1985) discussed this issue when he wrote, “The positive heightened significance given to self-determination and self-actualization is accompanied by a personal sense of heightened responsibility and an inflated propensity for guilt, self-recrimination, and self-doubt” (p. 120; see also Draguns, 1989; Rosaldo, 1984). If the self is construed interdependently as in collectivist cultures, then worth and acceptability become partially issues diffused throughout the in-group, and the locus
of evaluation is not as narrowly focused on the individual. This is not to say that self-acceptance is not a concern in collectivist societies or that self-acceptance is not an aspect of psychological well-being.

Rather, it is to recognize that because of our moral vision self-acceptance may be more of a concern or issue for Westerners, and we may as a result give it a more prominent position in the hierarchy of psychological virtues, psychological well-being, including both theories and measures, are clustering’s of cultural assumptions and values. Theories and measures of psychological well-being may be best thought of as different takes on the good or ideal person. Understandings of psychological well-being necessarily rely upon moral visions that are culturally embedded and frequently culture specific theories and measures of well-being developed in the West might reflect values and assumptions that have a counterpart in non-Western cultures, non-Western cultures might arrange and prioritize these elements in a very different manner. Despite initial similarity, these values and assumptions can only be fully understood within the larger interpretive framework that includes a culture’s notion of the self and good or fulfilled life. As a result, different components of our understanding of psychological well-being (like autonomy or happiness) cannot simply be transported to another culture without risk of serious misrepresentation and misunderstanding.

Depression

Depression is a state of low mood and aversion to activity that can have a negative effect on person’s thoughts, behavior, feelings, world view and physical well-being. Depression means that feelings of sadness last longer than normal, affect most parts of life and stop enjoying the things that one used to. Depression is common mental disorder that presents with depressed mood, loss of interest or pleasure, feeling of
guilt or low self-worth, disturbed sleep or appetite, low energy and poor concentration. These problems can become chronic or recurrent and lead to substantial impairments in an individual’s ability to take care of his or her everyday responsibilities. Depression is a psychological disorder that affects a person’s mood changes, physical functions and social interactions. There are overlapping psychological and physical issues that are agreed to be causative factors by most professionals. Although the term is often used to describe normal emotional reactions, depression is whole body illness, affecting feeling, thoughts, behavior as well as physiological functioning. It is not a transient state that quickly passes by or some sort of emotional trance that one can just “snap out of.”

Depression is an emotional state of despondency characterized by negative emotional attitude, a change in the motivation sphere, cognitive impressions and generally passive behavior. In the normal individual, a state of despondency characterized by feeling of inadequacy, lowered activity and pessimism about the future is called depression. Generally, in a stressful situation, the individual may experience depression, so it is one of the effects of stress. The main symptoms of depression are: persistent sad, anxious or empty mood, feeling of hopelessness, pessimism, feeling of guilt, worthlessness, helplessness, loss of interest and activities that were once enjoyed.

Personality Characteristics and Depression

Many theorists have documented the relationship between personality and depression (Beck, 1983; Eysenck & Eysenck, 1975; Watson & Clark, 1984). Firstly, Greeks observed that personality is related to proneness of depression. The physicians like Hippocrates, Empedocles and Glane believed that there are four personality types
e.g., phlegmatic (or calm), sanguine (or optimistic), melancholic (or depressed) and choleric (or irritable) (Gilbert, 1992).

Personality has traditionally been conceptualization as having two components (i) temperament, which refers to biologically based, early –emerging, stable individual differences in emotion and its regulation, and (ii) character, which refers to individual difference due to socialization. But, the difference between these constructs are doubtful, because evidences revealed that personality traits have all the features of temperament, comprising strong genetic and biological bases and significant stability over that lifespan (Krueger & Johnson, 2008; Watson, Kotov, & Gamez, 2006). Therefore, the terms “Personality” and “temperament “are now frequently used interchangeably (Caspi & Shiner, 2006, Clark & Watson, 1999).

Need for the Study

Personality is one of the foremost predictors of Psychological Well-Being (PWB). Therefore the aim of the current research is to build on this innovative research base by reexamining the relationship of personality factors to psychological well-being among depressive patients and their caregivers.

More recently, the study of SWB has focused on its relationship to personality (see Ozer & Benet-Martinez, 2006). DeNeve and Cooper (1998) has shown that personality is one personality traits influence the subjective well-being has not been systematically explored.

Specifically, the correlations of overall SWB with the Big Five traits are as follows: 0.17 (Extraversion), 0.17 (Agreeableness), 0.21 (Conscientiousness), 0.22 (Neuroticism), and 0.11 (Openness to Experience). These results are substantially smaller than those that would be expected from theoretical analyses and empirical
studies, especially with regards to Extraversion, which should be considerably stronger than Agreeableness and Conscientiousness.

A thorough review of literature about personality gives an insight about evolution of this concept, different definitions, models, various implications, strategies that can be inculcated for its enhancement. Very few quantitative studies correlate personality traits and psychological well-being. Therefore, the current research is undertaken to systematically study the relationship between personality traits of HEXACO-60 and factors of psychological well-being.

Another need for the current study is that personality factors measured by HEXACO-60 is an evolving concept, any research or survey would provide better understanding and awareness about it as a variable. With this perspective, this study was undertaken to conduct to the samples of depressive patients and their caregivers.

The Present Research

This research examined the associations between personality traits and factors of psychological well-being among adults caregivers of family members diagnosed with depression. Thus, this study examined the personality profile of depressed patients by comparing family caregivers’ profile that regularly attended to patients.

Rationale of the study

Caregiving of the mental patients is one of the major concerns of today. Researches conducted in the West have assessed various aspects of personality of caregivers by using psychological tests and other ways. However, what the literature review of most of these studies reveal is that majority of the work done till date in the field used Big Five Factors, personality dimensions of HEXACO associated with caregivers have not been touched by researchers. Keeping in view that most of the work on caregiving of patients, this study is purported to measure the personality traits and psychological
well-being of depressive patients and their caregivers. Personality profile and psychological well-being of depressive patients and their caregivers are therefore crucial variables of concern.

**Research Objectives**

1. To examine relationship between Personality factors of HEXACO (Honesty-Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness, Openness to experiences) and factors of Psychological Well-being (Autonomy, Environmental Mastery, Personal growth, Positive Relations with Others, Purpose in Life, Self Acceptance,) among male and female depressive patients.

2. To examine relationship between Personality factors of HEXACO (Honesty-Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness, Openness to experiences) and factors of Psychological Well-being (Autonomy, Environmental Mastery, Personal growth, Positive Relations with Others, Purpose in Life, Self Acceptance,) among male and family caregivers of depressive patients.

3. To explore the predictors of Psychological Well-being (autonomy, environmental mastery, personal growth, personal relation with others, purpose in life, self-acceptance) with the help of personality factors of HEXACO among male and female depressive patients.

4. To explore the predictors of Psychological Well-being (autonomy, environmental mastery, personal growth, personal relation with others, purpose in life, self-acceptance) with the help of personality factors of HEXACO among male and female caregivers.
Research Questions

Having a good idea for research is not enough. A researcher must translate that idea into good research questions.

1. To investigate the nature of correlation between personality factors and dimension of well-being among male and female depressive patients.

2. To investigate the nature of correlation between personality factors and dimension of well-being among male and female depressive patients.

3. What are the personality factors of HEXACO significantly predicting dimensions of psychological well-being among male and female depressive patients?

4. What are the personality factors of HEXACO significantly predicting dimensions of psychological well-being among male and female caregivers of depressive patients?

Hypotheses

A hypothesis is a tentative statement relating to two (or more) variables that a researcher is interested in studying. The hypothesis should flow logically from the sources of information used to develop a research question. Formulation of hypothesis is an important step in the research process because it helps us in taking decisions concerning the variables to be manipulated and measured in a study. After the development of hypothesis, the next task is to decide how to test it. The following hypotheses are to be tested in this study.

1. There will be no relation between factors of personality and well-being among male and female depressive patients.

2. There will be no relation between factors of personality and well-being among male and female caregivers of depressive patients.
3. There will be no gender differences in prediction of well-being among depressive patients.

4. There will be no gender differences in prediction of well-being among caregivers of depressive patients.

**Operational Definitions**

Defining a variable in terms of the questions required to measure it requires creating an operational definition of that variable. Defining variables operationally allows a researcher to measure precisely the variables he include in his study and to determine whether a relationship exists between them. Defining variables operationally is generally a good thing for any high quality research.

**Personality profile**

A personality profile is a tool used to provide an evaluation of a subject's personal attributes, values and personality traits or types. Questions in a personality profile test were taken from the HEXACO-60. There are two generally accepted categories of personality profile tests, trait and type. In the present study we have considered personality profile in terms of traits.

**Psychological Well-being**

Psychological well-being refers to how people evaluate their lives.

**Autonomy**

Ryff (1989) equates autonomy with attributes such as self-determination, independence, internal locus of control, individuation, and internal regulation of behavior. Underlying these attributes is the belief that one's thoughts and actions are one's own and should not be determined by agencies or causes outside one's control.
Environmental Mastery

Ryff (1989) defined “environmental mastery as the ability to choose or create environments suitable to his or her psychic conditions” (p. 1071). This criterion is also a central part of individualism.

Positive Relations with Others

Ryff (1989) defined “positive relations with others as warm, trusting interpersonal relations and strong feelings of empathy and affection.” At first glance this subscale/criterion seems most sympathetic to or compatible with collectivism.

Purpose in Life

Ryff (1989) suggested that “having a clear comprehension of life’s purpose, a sense of directedness, and intentionality are important parts of the feeling that there is purpose and meaning to life” (p. 1071).

Personal Growth

Ryff (1989) defined “personal growth as the continuing ability to develop one’s potential, to grow and expand as a person” (p. 1071). This notion of self-growth has clear roots in both our Enlightenment and Romantic heritages.

Self-Acceptance

Ryff (1989) maintained that “holding positive attitudes toward oneself emerges as a central characteristic of positive psychological functioning” (p. 1071).

Depression

Depression is a state of low mood and aversion to activity that can have a negative effect on a person’s thoughts, behavior, feelings, world view, and physical well-being (Salmans, 1997). Depression is a common mental disorder that presents with depressed mood, loose of interest or pleasure, feeling of guilt or low of self-worth,
feeling of sadness, emptiness, hopelessness, worried, disturbed sleep or appetite, worthlessness, irritability, or restlessness, low energy, and poor concentration.

Depressed people may lose interest in activities that once were pleasurable, experience loss of appetite, or overeating, have problems concentrating, remembering details, or making decisions, and may contemplate or attempt suicide. Insomnia, excessive sleeping, fatigue, loss of energy, or aches, pains, or digestive problems that are resistant to treatment may also be present (National Institute of Mental Health, 2009).

**Caregivers**

Family caregivers were those who were providing care to the patients for more than one year. All the caregivers were dependent on patients in economic terms. In simple terms, a family caregiver is someone who is responsible for attending to daily needs of patient. The caregivers were family members or life partner.