

# *Wisdom And Psychological Well-Being: An Indian Perspective*

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## **ABSTRACT**

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The literature that has investigated the association between wisdom and well-being has yielded conflicting results ranging from positive associations through zero to even negative associations. After defining and explaining the central constructs, the research will provide a review of this literature. While it seems intuitively right that wisdom should be positively associated with well-being, researchers have argued that the association depends on the type of definition and measurement of wisdom and well-being. For the purpose of this study a sample of 100 university students (50 males and 50 females) between the ages of 18-25 years were selected. Two scales namely- (i) Ryff's Psychological Well Being (ii) The SAWS Inventory (Self-assessed Wisdom scale) were used. Regression analysis was done. The results indicated that Indian Perspective significantly predicts PWB and Wisdom. The current study aims at exploring Indian perspective as a predictor of wisdom and psychological well-being.

**KEYWORDS:** - Wisdom & Psychological wellbeing.

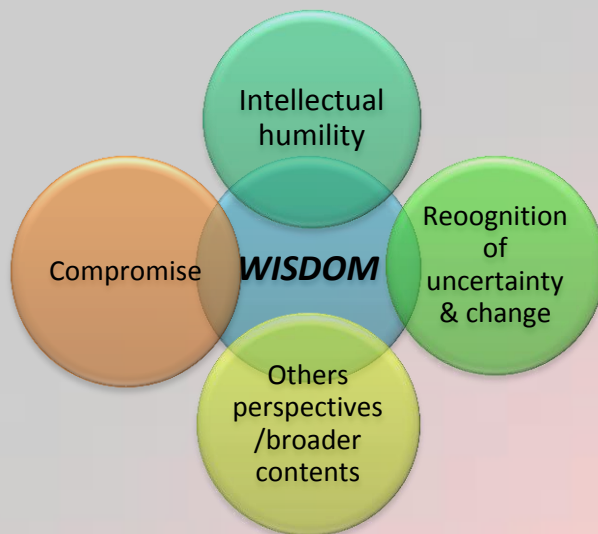
Positive psychology is certainly not the first attempt by the psychologists to study well-being and good life. From the very beginning of psychology, there has been interest in studying healthy personalities development and optimal states of well-being. It is because: the desire to be happier and more satisfied with the life is universally human. Every human choice, ambition, vision , longing and strive is to achieve a sense of happiness or what we call a good life, and it is for this reason we must understand what is well-being and what constitutes it.

“An individual will be high in psychological well-being in the degree to which he has an excess of positive over negative affect and will be low in well-being in the degree to which negative affect predominates over positive (Bradburn, 1969)”

Although Ryff (1989) criticized Bradburn's work for not defining the basic structure of psychological wellbeing, Ryff's early work (Ryff, 1989a) identified aspects that constitute wellbeing: autonomy; environmental mastery; positive relationships with others; purpose in life;



Several theoretical approaches and understandings brought different definitions of wisdom. However, there are significant variations in definitions and models of wisdom. Usually, it is difficult to define but relatively easily identifiable when manifested (Baltes & Staudinger, 2000;



Yang, 2011), with wisdom being considered as a multifaceted and elusive concept by several researchers (Glück, 2015). A study initiated to discover what people think of when confronted with the terms wise or wisdom is called the implicit approach (Sternberg, 1985); specifically, what constitutes a wise person (see overview Bluck & Glück, 2005). Another method, termed the explicit approach, focused on how experts thought of wise or wisdom and how these ideas were then tested

(Staudinger & Glück, 2011). Expert consensus characterizes wisdom as “... uniquely human; a form of advanced cognitive and emotional development that is experience-driven; and a personal quality, albeit a rare one, which can be learned, increases with age, can be measured and is not likely to be enhanced by taking medication” (Jeste et al., 2010). We are refraining ourselves on providing any conclusive definition of wisdom, rather we aim to bring together different models of wisdom and identify common key factors suggested for development of wisdom.

❖ **General Wisdom:-**

The term is often credited to the economist John Kenneth Galbraith, who used it in his 1958 book *The Affluent Society*:

“It will be convenient to have a name for the ideas which are esteemed at any time for their acceptability, and it should be a term that emphasizes this predictability. I shall refer to these ideas henceforth as the conventional wisdom.”

However, the term dates back to at least 1838. Conventional wisdom was used in a number of other works prior to Galbraith, occasionally in a positive or neutral sense, but more often pejoratively. However, previous authors used it as a synonym for 'commonplace knowledge'. Galbraith specifically prepended 'The' to the phrase to emphasize its uniqueness, and sharpened its meaning to narrow it to those commonplace beliefs that are also acceptable and comfortable to society, thus enhancing their ability to resist facts that might diminish them. He repeatedly referred to it throughout the text of *The Affluent Society*, invoking it to explain the high degree

of resistance in academic economics to new ideas. For these reasons, he is usually credited with the invention & popularization of the phrase in modern usage.

So far, performance measures of wisdom have focused on wisdom as judgment and advice with regard to difficult and uncertain life problems as they apply to a generalized other (cf. Baltes, Smith, & Staudinger, 1992; Sternberg, 1998). In this article, we suggest that it may be useful to distinguish two subtypes of wisdom: wisdom about one’s own life and wisdom about life in general. We maintain that self-related or personal wisdom (PW) refers to a person’s insight into his or her own life and that general wisdom (GW) is concerned with insights into life in general, that is, from an observer’s point of view. For instance, GW is tapped if a friend comes to you because his or her marriage is in a deep crisis, and he or she is considering divorce. But it takes your PW if you search for a solution because your own marriage is in a deep crisis and you are considering divorce. Table 1 displays the theoretical model underlying this distinction.

We assume that both subtypes of wisdom are related but show specific differences with regard to age trends and correlates. To test this assumption, as a first step GW and PW need to be operationalized independently but by using a comparable measurement framework to minimize method effects. Therefore, we developed a performance measure of PW based on the Berlin wisdom paradigm (e.g., Baltes et al., 1992) and adapted it to include the personal side of wisdom using conceptions of personality maturity (e.g., Erikson, 1968).

What contributes for happiness and wellbeing is a fundamental issue that has been debated in all cultures for ages. Material wealth and affluence, fulfillment of one’s desires, human relationships, development of one’s potentialities and individuality, one’s own psychological state, faith in a religion and spirituality are some of the variables considered as relevant and significant in this context. However, their importance varies from culture to culture as indicated in many studies, which reflect the socio-cultural differences in the conceptualization of subjective wellbeing (SWB) (Diener, 2000).

**Table 1: Relation between General and Personal wisdom.** (After Staudinger et al., 2005)

Level of Performance	Life Experience	
	<i>Self-related/Personal</i>	<i>General</i>
<i>Average</i>	Self-insight	Life-insight
<i>Highest</i>	Personal wisdom	General wisdom
	Wisdom	

## ***A Conception of Personal Wisdom***

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We suggest that PW focuses on judgment and advice with regard to difficult and uncertain matters of one's own life<sup>1</sup> (e.g. Staudinger, 1999b; Staudinger, Doerner, & Mickler, 2005). We used the literature on personality maturity to detail the conceptualization of PW. On the basis of an extensive review of concepts of personality maturity (see below), we concluded that personality maturity is reached once one's own interests and potentials are realized while at the same time one considers the well-being of other people and society. We view PW as one possible indicator of personality maturity (cf. Staudinger & Kunzmann, 2005). We systematically reviewed approaches to the conceptualization of personality growth and personality maturity<sup>2</sup> from the developmental, clinical, and personality literature (e.g., Allport, 1961; Buhler, 1968; Erikson, 1968; Jung, 1934; Labouvie-Vief, 1982, 2003; Loevinger, 1976; Maslow, 1968; Rogers, 1961; Ryff, 1989b) and identified a number of characteristics of a mature person that are common to almost all of the reviewed approaches. We then used these characteristics to modify and extend the five-criteria framework of the Berlin (general) wisdom paradigm (for detailed definition, see Staudinger, Smith, & Baltes, 1994).

### **❖ Personal Wisdom and Subjective Well-Being :-**

We further assumed that basic mastery of everyday life and a basic level of subjective well-being (SWB) is a necessary but by no means sufficient precondition of PW (see also Staudinger & Kunzmann, 2005). Personality characteristics such as conscientiousness and agreeableness support everyday mastery (McCrae & Costa, 1991). Of course, a minimum level of SWB is necessary to have sufficient resources that allow reflection on one's self and one's life (cf. Murray, 1938), but once a certain threshold is reached, SWB should not contribute further to the development of PW. Thus, we expected only a low linear correlation with subjective well-being and in addition a curvilinear relationship.

### **❖ Personal Wisdom and Life :-**

Events Positive and negative life events may confront a person with unexpected situations and hinder accustomed ways of dealing with the world (Wollheim, 1984), requiring one to adapt one's processing schemes (Filipp, 1999; Tedeschi & Calhoun, 1995). Indeed, research has shown that more accommodative stimulation over the life span is associated with higher ego levels (Helson & Roberts, 1994) and higher levels of psychological mindedness (Helson, Mitchell, & Moane, 1984). Thus, we expected a positive relationship between PW and the reported number of life events that caused a person to think about his or her life.

**❖ Personal Wisdom and General Wisdom :-**

Because we assume PW and GW to be related but not identical (see also Staudinger et al., 2005), we expected a substantial correlation between the two types of wisdom. However, we also expected that co-variation patterns with predictors would differ between PW and GW. Because PW captures the personal side of wisdom, it should be more strongly related than GW to indicators of personality maturity. Also, for life events we expected a stronger correlation with PW than with GW. Of course, we expected that such personal life events also imply the possibility of inferring insights into life in general, but personal life events should show a higher likelihood to contribute to PW than to GW

**❖ Psychological understanding and models of wisdom:-**

Here, a brief review of popular thoughts or models given by different researchers is presented to draw a conclusion for the common key factors. Clayton and Birren (1980) are mostly considered as the first among psychologists who tried to investigate wisdom. After them, the most notable earlier study in this area was carried out by Holliday and Chandler (1986). They used a central component analysis of provided descriptors of wisdom by layman, which resulted in five major factors;

- exceptional Understanding gained from experiences,
- communication skill reflected in good advice,
- general competence such as education and intelligence,
- interpersonal skills, and
- social unobtrusiveness such as non-judgmental attitude.

Holiday and Chandler's factors have been replicated in other studies and support different later models of wisdom (Trowbridge, 2005).

Psychologists have gathered data on commonly held beliefs or folk theories about wisdom. These analyses indicate that although "there is an overlap of the implicit theory of wisdom with intelligence, perceptiveness, spirituality and shrewdness; it is evident that wisdom is an expertise in dealing with difficult questions of life and adaptation to the complex requirements." Baltes et al. in 2002 through *Wisdom: its structure and function in regulating lifespan successful development* defined "Wisdom is the ability to deal with the contradictions of a specific situation and to assess the consequences of an action for themselves and for others. It is achieved when in a concrete situation, a balance between intrapersonal, inter- personal and institutional interests can be prepared". Researchers in the field of positive psychology have defined wisdom as the coordination of "knowledge and experience" and "its deliberate use to improve well being." With this definition, wisdom is further defined as a multidimensional construct with the following facets:

- Problem Solving with self-knowledge and sustainable actions
- Contextual, sincerity to the circumstances with knowledge of its negative and positive aspects (or constraints).
- Value based consistent actions with knowledge of diversity in ethical opinions.
- Tolerance towards uncertainty in life with unconditional acceptance.

Empathy with oneself to understand one's own emotions (or to be emotionally oriented), morals...etc. and others feelings including the ability to see oneself as part of a larger whole.

Wisdom leads a person to overcome feelings of helplessness, powerlessness, anger or aggression by non-understanding of external elements and internal acknowledgement. It leads to a change from the experience of meaninglessness to meaningful goals, prospects for coping with critical life events and to engage constructively with complex life problems. John Vervaeke has argued through cognitive science of wisdom that, when basic relevance realization processes that underlie cognition is fed back onto themselves and made self-referential/differentiated reflection with the problems facing and its dimensions, leads to enhanced insight abilities associated with wisdom. Robert Sternberg has segregated the capacity for judgment from the general qualifiers for intelligence, which is closer to cognizant aptitude than to wisdom. Displaying sound judgment in a complex, dynamic environment is a hallmark of wisdom.

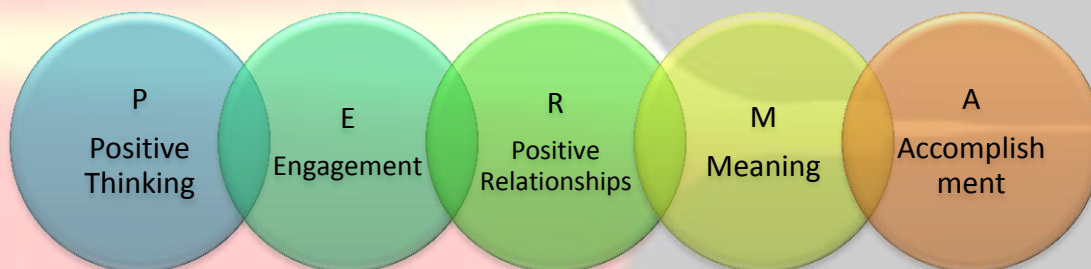
## *Psychological Well-being*

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Rather than focusing only on negative reactions to unfavorable circumstances, researchers today have begun to study subjective well-being. Subjective well-being is the perception people have about their happiness and satisfaction with life. Subjective well-being depends more on attitudes to external circumstances than on the circumstances themselves. That is, factors such as wealth or employment don't matter as much as how we feel about our wealth or employment.

### ***PERMA: THE 5-WORD FORMULA TO FLOURISH***

#### *Introducing a New theory of Well-being*



**Positive Emotion:** Despite the fact that we don't need to (and can't) be happy all the times, maintaining a positive disposition as your default state is crucial for living a good life. There's a big difference between being happy and being positive.

**Engagement:** It's going to be difficult to flourish if you keep doing stuff you don't love, or you keep drifting away from the task at hand. Cultivate periods of flow by matching your ability to the task at hand and fully engage in the moment (whether that's work, play or family).

**Relationships:** There's no denying the importance of deep, meaningful relationships. It's how we're wired. This is the one I personally need to work on the most due to a combination of working completely remotely/online and recently letting go of a lot of toxic relationships. Bottom line: don't try to go through life alone.

**Meaning:** Flourishing requires that we live with a sense of purpose in everything that we do. Get clear on what impact you want to make in your life and use that as your compass each day. Feel free to dive into my many articles on purpose!

**Achievement:** Finally, part of living a good life is found in the process of pushing ourselves as we work towards challenging goals. Set a compelling vision for your life. Come up with 1-3 big goals for the next 90 days. And then enjoy flourishing as you hit them (or don't)!

**Happiness:** Happiness is a basic human emotion, but people often make assumptions about happiness that empirical research does not support. For example, people often assume that most people feel unhappy and dissatisfied with their lives, but research shows this is not true. Most people describe themselves as fairly happy even if they are in less than ideal circumstances. Surprisingly, researchers have not found a consistent positive correlation between happiness and factors such as wealth, age, intelligence, physical attractiveness, or parenthood—factors that many people commonly associate with happiness.

Although circumstances do not reliably predict happiness, some circumstances do correlate with increased happiness. These include having a good social network, being married, having a satisfying job, and having strong religious convictions. These circumstances, however, are only correlated with happiness. As explained on page 10, correlation does not necessarily mean causation. Research also shows that happiness tends to depend on people's expectations of life and on how people compare themselves to their peers.

An invocation that is popular even today among the people aptly reflects the universal and perennial concern of well-being of the entire mankind. It runs like:

*Sarve bhavantu sukhinah Sarve santu niramayah Sarve bhadrani pashyantu  
Maakashchitduhkhahagbhavet*

(May all be prosperous and happy, May all be free from illness, May all see what is spiritually uplifting May no one suffer)

The shloka embodies the essence of what could be regarded as the characteristics of the state of the human well-being. The Hindu scriptures, esp. Carakasamita are replete with passages reflecting similar concern for the man and steps to ensure his health and welfare. Though the importance of the well-being is accepted by everyone, it is rare that effort has been made to analyze systematically and scientifically its various constituents, and outline the indicators that would give an accurate idea of state of his well-being.

Popularly, when we talk of well-being, the factors health and material condition of the individual and the community inevitably come to the fore. It is though that a person is happy if he is free from ailments and is in good health and when family possesses enough means to meet his physical needs and other demands. But his psychological and social development, the kinds of adjustment he learns to make with various aspects of his environment and his unfolding of his personality as a whole are equally important. Therefore, apart from designing and initiating policies and programs to ensure his well-being, it is also essential to have a clear idea as to what well-being actually means, and develop a set of indicators.

Since a lot of confusion and ambiguity prevails in this area, it is necessary to define and elucidate the concept of 'well-being' and delimit its meaning in the context of other related concepts.

## *Concept of well being according to the Indian Perspective*

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The text of Taittiriya Upanishad has elaborated that happiness; joy and well-being are the moments when there is an unobstructed manifestation of ananda (bliss) which is our original or true nature. It is the opaqueness of our mental faculties that obstructs the manifestation and experience of ananda. The principle that is responsible for opaqueness, inertia, dullness, darkness, depression, etc. is called *tamas*. The principle that is responsible for brightness, illumination, transparency, etc. is called *sattva*. Greater is the transparency of the mental faculties, i.e., *sattva*, greater is the experience of ananda (Kiran Kumar, 2002). Thus an ideal state of human functioning and constitutes health and well-being as a state of mind (somewhat equivalent to the concept of subjective well-being) which is peaceful, quiet, serene, and free from the conflicts and desires.

Keeping this backdrop in mind, the concept of personality and how it predisposes us to certain qualities that affect our well being is examined in this paper. The reason being that if we do not understand what needs to be cultivated for our well being then chances of achieving it will be far less than possible.

Since psychological well being is significantly affects our physical, emotional and even economic success, it becomes imperative to understand how it is related to our personality and psychological traits.

Hence, we attempt to investigate as to how wisdom- being a western notion, and Satvikta-an Indian notion of personality, affect our psychological well being, and to what extent these three concepts of Satvikta, wisdom and psychological well being are inter related.

## ***Subjective and Psychological Well-Being:-***

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SWB (also sometimes referred to as “happiness”) involves individuals’ cognitive judgments and affective reactions when they think about and evaluate the quality of their lives (Diener, 1984, 2000; Diener, Suh, Lucas, & Smith, 1999). In empirical studies, the cognitive component of SWB is typically operationalized as life satisfaction (Diener, Emmons, Larsen, & Griffin, 1985), and the affective component of SWB is operationalized as the balance between experiences of positive and negative affect (Watson, Clark, & Tellegen, 1988). Life satisfaction and affective balance SWB have been distinguished from psychological well-being (PWB), which involves feelings of autonomy, growth, environmental mastery, positive social relations, self-acceptance, personal growth, and purpose in life (Keyes, Shmotkin, & Ryff, 2002; Ryff, 1989). This distinction is very similar to that the one between hedonic and eudaimonic well-being (Ryan & Deci, 2001). Ryff and Keyes (1995) developed a self-report inventory of PWB to measure the six dimensions of PWB just mentioned.

Building on research on personality development and well-being, Staudinger and Kunzmann (2005) proposed two dimensions of positive personality development across the lifespan (see also Staudinger & Kessler, 2009). In this approach, personality development toward adjustment entails increases in life satisfaction, affect balance, as well as increases in the big five personality characteristics of conscientiousness, agreeableness, and emotional stability (see Digman, 1990). Moreover, the PWB dimensions of environmental mastery, positive relations, and self-acceptance are part of a broader personality adjustment factor (Wink & Staudinger, 2015). Personality adjustment is conceived as the result of individuals coping with normative developmental tasks and it enables individuals to function effectively within societies. The second dimension, that is, personality development toward personality growth, involves increases in openness to experience and the PWB dimensions of autonomy, personal growth, and purpose in life (Wink & Staudinger, 2015). Personality growth involves experiences that go beyond societal requirements, expectations, and structures. According to Staudinger and Kunzmann (2005), a certain level of adjustment is necessary, but not sufficient for growth to occur.

Researchers have argued that wisdom is conceptually closer to the notions of psychological/eudaimonic well-being and personality growth than to subjective/hedonic well-being and personality adjustment (Staudinger & Glück, 2011). Next, we review the empirical literature on wisdom and well-being, with particular attention to specific operationalizations of both wisdom and well-being across studies.

## *Aim*

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- The current study aims at exploring Indian perspective as the predicator of wisdom and psychological well-being.

## *Objectives*

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The following are the objectives of the present research:

- To study the effect of Indian perspective on wisdom.
- To study the effect of Indian perspective on psychological well-being.

## *Sample*

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The study was conducted on a sample of 100 university students (50 males & 50 females) between the age group of 18 to 25 years. The means age of both male and female was 20 years. The method of purposive sampling was used in selection of the data.

## *Hypothesis*

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For a quantitative analysis of the aforementioned objective, the following hypothesis was empirically tested:-

- Indian perspective will significantly predict wisdom.
- Indian perspective will significantly predict psychological well-being.

## *Instruments/Tools*

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- **Ryff's Psychological well-being Scale (PWB):** A 42-item version of Ryff's Psychological Well-being scales were included in the WHS at age 52 and sent to 1,421 women who had completed at least one WHS survey in the previous 2 years. The 42-item version of the PWB was selected for use in this sample on the personal recommendation of Ryff. The PWB was not administered to men in this cohort. The response format for all PWB items comprised six ordered categories labeled from 'disagree strongly' to 'agree strongly'. Twenty PWB items comprised positive item content and 22 had negative item content. Prior to analysis, items with negative content were reverse scored so that high values indicated well-being.

The present scale developed by Carol Ryff in (1995) measures the Psychological Well Being on 5 dimensions - **Autonomy, Environmental mastery, Personal Growth, Positive Relations, Purpose in Life, self Acceptance**. The test comprises of 42 items arranged on a likert format of 1-5 (1 being, Strongly Agree, and 5 being 'Strongly Disagree'). The Internal consistency on the dimensions of Self-acceptance, Positive Relations with others, Autonomy, Environmental Mastery, Purpose in Life, Personal Growth was calculated to be .93 .91 .86 .90 .90 .87. The construct validity of the tool was found out to be approximately .83.

Measures of PWB The Personal Development Scale (PDS), originally, contained 18 items corresponding to the six domains of PWB, as described by Ryff<sup>2</sup> : positive relations with others, personal growth, self-acceptance, autonomy, purpose in life and environmental mastery, and 12 items corresponding to three domains of generability - create, maintain and offer. Each item is rated by a five-point scale (1-very little, 2-little, 3-fair, 4-much, 5-very much). A methodological study of the instrument revealed a factorial structure containing five factors composed of 25 items, which explained 54.04% of total variability. These factors were denominated: self-realization, personal growth and psychological adjustment (Factor 1); Productivity (Factor 2); Care (Factor 3); Concern for the next generations (Factor 4) and Commitment to others (Factor 5). Analysis of the internal reliability of the scale as a whole and of each of the factors resulted in satisfactory scores for the total scale ( $\alpha=0.90$ ) and for Factors 1 ( $\alpha=0.89$ ), 2 ( $\alpha=0.72$ ), 3 ( $\alpha=0.67$ ), 4 ( $\alpha=0.68$ ) and 5 ( $\alpha=0.64$ ). The chi-square test was used to compare the categorical variables, and when there were three categories or more to be analyzed, the chi-square test for multiple samples was used.

- **The SAWS Inventory (Self-assessed Wisdom scale):** This brief questionnaire is designed to investigate how people of different ages perceive themselves with respect to life experiences and whether or not these perceptions change as we grow older. You are asked to rate all of the following statements using the scale below. Remember, there are no "right" or "wrong" answers and your responses will remain anonymous. Do not rush, but work steadily

as we are interested in your first impressions. Please record your responses by circling only one number on the rating scale to the left of each statement.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Slightly Agree
- Moderately Agree
- Strongly Agree

At this point, scoring involves simply summing over all items, using raw scores, to obtain a total SAWS score. The five factors and their corresponding SAWS items are:

- Experience: 1,6,11,16,21,26,31,36
- Emotional Regulation: 2,7,12,17,22,27,32,37
- Reminiscence/Reflection: 3,8,13,18,23,28,33,38
- Humour: 4,9,14,19,24,29,34,39
- Openness: 5,10,15,20,25,30,35,40

## Procedure

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In the present study the researcher has used Purposive sampling technique to select sample from the population. One of the important steps in the design of a sampling is the specification of the population to be studied. Purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Purposive sampling is also known as judgmental, selective, or subjective sampling.

Group survey sessions were scheduled with each participating colleges. First the researcher administered all the paper-and-pen survey with adolescents in class. Detailed instructions were given orally before participants started filling in the questionnaire. Participants were debriefed after they completed the questionnaire.

## Results

**Table no: 1.1** Distribution of Standard deviations and Mean for Wisdom, Psychological well-being and Indian perspective.

DIMENSION	MEAN	SD
<i>Wisdom</i>	115.3	15.28
<i>Psychological Well-being</i>	162.19	30.13
<i>Indian Perspective</i>	119.6	23.5

The above table depicts the average performance of the sample on Wisdom, Indian perspective and Psychological Well-being and the standard deviation of each score from the mean. The mean score for Wisdom is 115.3 with corresponding SD is 15.28, whereas the mean score on PWB is 162.19 with the corresponding SD of 30.13 and the mean score of Indian perspective is 119.6 with its SD as 23.5

**Table no: 1.2** Difference in means between males and females on Wisdom, Psychological well-being and Indian perspective.

GENDER	INDIAN PERSPECTIVE	WISDOM	PSYCHOLOGICAL WELL-BEING
<i>Males-Females</i>	0.01403	0.335	0.0427

**Table no: 1.3** The results indicated that Indian Perspective explained variance in predicting Wisdom and Psychological well-being.

VARIABLES	SE	B	t
<i>Indian perspective and Wisdom</i>	.064	.686	3.824
<i>Indian perspective and psychological well-being</i>	.113	.634	5.635

(R=.245, F= 31.750, p< 0.01)

## ***DISCUSSIONS***

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Ideally, survey instruments used to measure psychological constructs in general population surveys and epidemiological studies should contain item phrasing, response wording and sufficient response categories that enable accurate and precise scores to be estimated across a wide measurement range. New measures designed to evaluate well-being in populations, rather than clinical samples, should differentiate between individuals with high levels of well-being, as well as between those with medium and low levels. The Ryff scales of psychological well-being (Ryff 1989b; Ryff and Keyes 1995) were designed to measure a continuum of positive psychological functioning (Ryff et al. 2006) but no psychometric study has commented on score accuracy or effective measurement range. Psychometric models specifically calculate these properties and our graphs display them for the first time.

As can be observed from the result Table 1.3, it is inferred that Indian perspective significantly predicts wisdom. This means, that the quality of Indian perspective predominantly dictates the presence of wisdom as a virtue in an individual. By reviewing the literature present on these two concepts, it becomes apparent that there are several parallels between the qualities of Indian perspective and the qualities of wisdom.

## ***CONCLUSION***

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In light of the growing interest in the measurement of well-being amongst researchers, practitioners and policy makers (Dolan and White 2007; Huppert et al. 2009; Layard 2005; Marks and Shah 2005) there is a pressing need for scales which can measure well-being effectively across the full spectrum. Our analysis has shown that the subscales of the Ryff's six dimensional PWB, adequately measure average levels of well-being, but have low precision of measurement at high levels. Whilst we support the use of the second-order factor as a general measure of well-being, we recommend that future well-being scales should be designed to include items that discriminate more reliably at high levels along the well-being continuum. By the means of this paper it was understood that Indian perspective is significantly found to effect wisdom and PWB in youth.

## Limitations

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- The (participants) students in formal psychotherapy or spiritual practices were excluded from the sample selection.
- Results of female students and the results of male students are not applicable to each other.
- The students were selected from colleges of Ahmedabad city only.

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