



Personality Traits and Life Satisfaction: Mediating Role of Cherophobia and Moderating Role of Superstitious Beliefs in Young Adults

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ABSTRACT

The present research investigated the mediating role of cherophobia in the relationship between personality traits (openness, conscientiousness, extraversion, agreeableness, and neuroticism) and life satisfaction, as well as the moderating role of superstitious beliefs in the relationship between personality traits and cherophobia in young adults. The sample of 250 young adults (126 = men, 124 = women) was taken from different organizations of Lahore, Pakistan. Correlational research design was used. For assessment, The Mini-IPIP Scale, Riverside Life Satisfaction Scale, Fear of Happiness Scale, A Scale to Measure Superstition were used. Results showed that conscientiousness has significant negative relationship with cherophobia, and superstitious beliefs. Extraversion has significant positive relationship with life satisfaction, and superstitious beliefs. Neuroticism was found to have significant negative relationship with life satisfaction, while significant positive relationship with cherophobia and superstitious beliefs. Life satisfaction has significant negative relationship with cherophobia and superstitious beliefs. Cherophobia has significant positive relationship with superstitious beliefs. Findings suggest that cherophobia partially mediates the association between neuroticism personality trait and life satisfaction. Results found non-significant interaction effect of superstitious beliefs on neuroticism and cherophobia. Women scored higher on openness and neuroticism, while men scored higher on cherophobia (fear of happiness). The study emphasizes the significance of addressing cherophobia to enhance life satisfaction in individuals with high neuroticism.

Introduction

The study of positive psychology focuses on how individuals might achieve long-term success, well-being, and flourishing. Subjective wellbeing is a useful concept for figuring out what this means to various individuals. In 2000, the acceptance of positive psychology as a scientific branch led to a surge in interest in subjective well-being (Jovanovic, 2011). Subjective well-being is defined as a global sense of life satisfaction and is commonly characterized as having greater proportion of positive affect than negative affect (Diener, 1984). It has three elements: the presence of positive affect, the lack of negative affect, and life satisfaction.

Life Satisfaction is the person's evaluation of their life as a whole or of certain aspects of it, such their family and educational background (Joshanloo, 2021). According to earlier studies, long-term factors have a greater impact on life satisfaction than factors that are readily apparent. For instance, it has been discovered that people's life satisfaction is influenced by cultural values and personality traits that are comparatively constant throughout time (Diener & Diener, 1995). Since elements like personality traits can influence life satisfaction, the five factor personality traits can explain one-third of the variance in life satisfaction (Wood et al., 2008).

Personality is one of the most prominent indicators of life satisfaction. (e.g., Anglim et al., 2020; Heidemeier & Görtz, 2016). According to early research, life satisfaction was associated with lower neuroticism scores and higher extraversion scores (Costa & McCrae, 1980). Additionally, it was shown that conscientiousness was a highly reliable indicator of life satisfaction (DeNeve & Cooper, 1998).

Many belief domains, such as superstitious, religious, and cultural beliefs, could also affect how people response to life satisfaction items. Unfortunately, the literature on subjective well-being has not yet given adequate attention to this crucial issue. By examining the impact of two distinct belief domains— cherophobia (fear of happiness) and superstitious beliefs—the current study demonstrates that this is possible. In addition, there appears to be a lack of research on the relation between superstitious beliefs and cherophobia and personality traits. To identify the influence on fear of happiness, this research takes superstitious beliefs into account.

The term "cherophobia," which comes from the Greek word "chairo," which means "to rejoice" (Holbrook, 2023) refers to the aversion to or fear of happiness. According to Joshanloo (2013), the belief that happiness could have negative consequences is known as the fear of happiness. According to certain research findings, personality attributes have a major impact on fear of happiness, and there may be negative associations between cherophobia and good aspects of personality traits (Elmas, 2021; Özkan, 2020). It has also been discovered that fear of happiness has a positive connection with negative affect (Joshanloo, 2013; Yildirim & Belen, 2018). A decrease in subjective and psychological well-being are reported by those individuals who fear happiness more than others. Research also showed link between greater aversion to happiness scores, poorer self-esteem and higher externality of happiness scores (Yildirim et al., 2018).

The term superstition stems from Latin word *superstitio*, that means "to stand over in awe." The belief that a particular event or thing will bring good or bad luck is known as superstition (Kalita, 2016). Superstition and personality traits are related. According to a study by Anyaegbunam et al. (2021), there is a substantial correlation between superstitious beliefs and personality traits such as neuroticism and openness to experience. In general, superstitious beliefs that happiness might be detrimental and jeopardize life are connected to fears of happiness Furthermore, holding onto this kind of thinking can be detrimental to one's mental health since it can lead to stress, anxiety, and depression. Fear of happiness can also

negatively impact one's level of life satisfaction (Tekke & Özer, 2019; Najib & Kumalasari, 2023).

Measuring life satisfaction can increase young adults' sense of happiness and be used to predict the development of psychological factors. Life satisfaction is one of the most reliable indicators of young people's well-being and good functioning, according to Suldo et al. (2006). According to other studies, younger individuals are generally happier with their lives than older people (Shmotkin, 1990). According to Erik Erikson, young adulthood is a critical period that follows adolescence. "Identity formation," one of the most significant and delicate processes in a person's life, is what defines this period. Individuals enter this stage between the ages of 19 and 39. (Erikson, 1975).

In Pakistan, superstitious beliefs have been present since Neolithic times and have not significantly changed, despite increased scientific knowledge and educational advancements (Bukhari et al., 2002). Farooq and Kayani (2012) discovered that half of rural Punjab residents especially the young adults believe in superstitions, with itchy palms linked to financial gains, sunset cleaning negative for family, and crows indicating guests. Superstitious beliefs were identified in 73.5% of educated people and 94.1% of uneducated people. Tahir et al. (2018), revealed that 97% of Pakistan's population practices Islam, a religion that denies belief in superstitions. Addressing this gap could help understand how superstitions and fear of happiness interact with personality traits to affect overall life satisfaction, especially in young adults. It could also help guide interventions meant to improve the well-being of this age group.

Literature Review

The literature explores the relationship of personality traits, life satisfaction, cherophobia (Fear of Happiness), and superstitious beliefs. Studies revealed a correlation between variety of personality traits and a higher level of life satisfaction, including extraversion, consciousness, and low neuroticism (Abdel-Khalek et al., 2023; Szczesniak et al., 2019). Researches also showed that certain personality traits like neuroticism and openness are strong predictors of superstitious and paranormal beliefs (Anyaeibunam et al., 2021; Chauvin & Mullet's, 2021; Kumar et al., 2020; Sehar et al., 2023), while extraversion, agreeableness, and conscientiousness had no significant correlation (Anyaeibunam et al., 2021).

Researches on fear of happiness reveals that cultural and personality factors has significant impact on fear of happiness, with conservative societies having higher fear of happiness (Amiri et al., 2019; Joshanloo, 2019; Tekke & Özer, 2019). Research also indicates that there are only minor to moderate gender differences (Chakraborty & Pandey 2023; Joshanloo, 2019). The only cultural constant difference is that males score more than females on the fear of happiness scale in both cultures (Joshanloo, 2019). Fear of happiness has negative association with life satisfaction (Elmas, 2022; Yildirim, 2019), is independent of personality traits and is often associated with negative perception of happiness (Joshanloo, 2019). Personality traits and cultural beliefs significantly influence the interaction between psychological constructs and well-being (Elmas, 2022; Joshanloo & Jovanović, 2020; Kalgı & Şimşek, 2020).

Objectives of the Research

1. To explore the relationship between personality traits, life satisfaction, cherophobia, and superstitious beliefs in young adults.
2. To study the mediating role of cherophobia in the relationship between personality traits and life satisfaction in young adults.
3. To study the moderating role of superstitious beliefs in the relationship between personality traits and cherophobia in young adults.

4. To explore gender differences in personality traits, life satisfaction, cherophobia, and superstitious beliefs in young adults.

Hypotheses

H1. There is likely to be a positive relationship among extraversion, openness, agreeableness, conscientiousness and life satisfaction in young adults.

H2. There is likely to be a negative relationship between neuroticism and life satisfaction in young adults.

H3. There is likely to be a positive relationship between neuroticism, and cherophobia in young adults.

H4. There is likely to be relationship among conscientiousness, extraversion, agreeableness, openness to experience and cherophobia in young adults.

H5. There is likely to be a negative relationship between cherophobia and life satisfaction in young adults.

H6. Cherophobia is likely to mediate the relationship between personality traits and life satisfaction in young adults.

H7. Superstitious beliefs is likely to moderate the relationship between personality traits and cherophobia in young adults.

H8. There are likely to be gender differences in personality traits, superstitious beliefs and cherophobia in young adults.

Methodology

Correlational research design was used. The sample composed of 250 young adults (126 = men, 124 = women), was taken from Lahore Garrison University and Organizations like Netsol Technologies Lahore, Pakistan during the time period of March 2024 - July 2024. Participants were within the age range of 19-39 ($M = 23.78$, $SD = 4.88$).

Measurement scales

The Mini-IPIP Scale

The scale was developed by Donnellan et al. (2006). It consists of twenty items scored on five-point Likert scale (1-5). These items are divided into 5 subscales, Extraversion (item 1,6,11, and 16), Agreeableness (item 2,7,12, and 17), Conscientiousness (item 3,8,13, and 18), Neuroticism (item 4,9,14, and 19), Imagination (item 5,10,15, and 20) and (item 6, 7, 8, 9, 10, 15, 16, 17, 18, 19, and 20) are reverse scored. The reliability the scale reported by author was extraversion $\alpha = .86$, agreeableness $\alpha = .68$, conscientiousness $\alpha = .77$, neuroticism $\alpha = .82$, imagination $\alpha = .75$, and in current study it was extraversion $\alpha = .51$, agreeableness $\alpha = .55$, conscientiousness $\alpha = .50$, neuroticism $\alpha = .50$, and imagination $\alpha = .50$ respectively.

Riverside Life Satisfaction Scale (RLSS)

Riverside life satisfaction scale was developed by Margolis et al. (2018). It consist of six items scored on seven-point Likert scale (1-7). Reverse scored items are 2, 4, 6. Cut-off score is 6-42, with higher score indicating greater life satisfaction. The reliability the scale reported by author was $\alpha = .85$, while in the current research it is $\alpha = .67$.

The Fear of Happiness Scale

The fear of happiness scale was developed by Gilbert et al. (2012). It comprises of nine items and has a five-point Likert scale (0-4). The score is between 0 and 36. A higher score corresponds to a greater degree of fear of happiness. The reliability the scale reported by author was $\alpha = .90$, while in the current research it is $\alpha = .80$.

A Scale to Measure Superstition

A Scale to Measure Superstition was developed by Huque and Chowdhury (2007). It consist of twenty items scored on four-point Likert scale (0-3). The score is between 0 and 63. A higher score corresponds to a higher level of superstition. The reliability the scale reported by author was $\alpha = .97$, while in the current research it is $\alpha = .91$.

Procedure

The study was approved by the Departmental Board of Studies, Department of Psychology, Lahore Garrison University, and Board of Advance Studies and Research, Lahore Garrison University, Lahore. Permissions for using the respective instruments were sought from the respective authors of the scales. The data was collected from Lahore Garrison University and Organizations like Netsol Technologies. All participants read and signed informed consent before filling questionnaires, identification of the participants remained confidential throughout the study. The collected data was then entered in SPSS to analyze outcomes.

Statistical Analysis

To test the hypothesis, several statistical analysis were performed. Sample demographic information was evaluated using descriptive statistic. Psychometric analysis was conducted to analyze the reliabilities of the scales. Pearson Product moment correlation was employed to measure the relationship between personality traits, life satisfaction, cherophobia, and superstitious beliefs among young adults. Mediation and Moderation analysis were conducted to further reveal about the relationship and Independent Sample T-test was used to examine the gender differences among young adults.

Results

To test the hypothesis, a number of statistical analysis were performed.

Table 1

Demographic Information of the Sample (N=250)

Variables	<i>N</i>	%	<i>M</i>	<i>SD</i>
Age			23.78	4.88
Gender				
Men	126	50.4		
Women	124	49.6		
Education				
Matric	2	8		
Intermediate	34	13.6		
Bachelor's degree	165	66.0		
Master's degree	38	15.2		
PhD	8	3.2		
Other	3	1.2		
Marital Status				
Married	52	20.8		
Unmarried	198	79.2		
Occupation				
Student	157	62.8		
Full-time employed	68	27.2		

Part-time employed	17	6.8		
Unemployed	8	3.2		
Family System				
Joint	94	37.6		
Nuclear	151	60.4		
Other	5	2.0		

Note. *n*= frequency; %= Percentage; *M*= Mean; *SD*= Standard Deviation

The demographic table showed that men and women were almost equal and mean age of the sample was 23.78 (4.88 SD). Participants were from different categories in which 8% participant were from matric, 13.6% from intermediate, 66.0% from BS, 38% from MS, 8% from PhD and 1.2 from other categories like doctors or lawyers. 20.8% participants were married and 79.2% were unmarried. It also shows occupation and family status along with different categories and percentages.

Table 2

Psychometric properties of The Mini-IPIP Scale (Openness, Conscientiousness, Extraversion, Agreeableness, Neuroticism), Riverside Life Satisfaction Scale (RLSS), The Fear of Happiness Scale, and A Scale to Measure Superstition

Measures	<i>K</i>	<i>M</i>	<i>SD</i>	Potential Range	Actual Range	Cronbach's alpha
Mini-IPIP Scale	20					
Openness	4	13.90	2.74	4-20	6-20	.50
Conscientiousness	4	13.57	2.89	4-20	4-20	.50
Extraversion	4	11.96	3.23	4-20	4-20	.51
Agreeableness	4	14.45	2.87	4-20	5-20	.55
Neuroticism	4	12.49	2.82	4-20	5-20	.50
Riverside Life Satisfaction	6	24.75	6.58	6-42	6-41	.67
Fear of Happiness Scale	9	13.34	7.38	0-36	0-31	.80
A Scale to Measure Superstition	20	15.52	11.80	0-60	0-46	.91

Note. *N*= 250.

K= No. of items; *M*= Mean; *SD*= Standard deviation

Table 2 shows psychometric properties for the scales. The Cronbach's α value for Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism Scale were .50, .50, .51, .55, and .50 (<.70) which indicated low internal consistency. The Cronbach's α value for Riverside Life Satisfaction Scale was .67 (<.70) which indicated satisfactory internal consistency. The Cronbach's α value for Fear of Happiness Scale, and A Scale to Measure Superstition was .80 and .91 (>.80) which indicated high internal consistency.

Table 3

Relationship between Personality Traits (Openness, Conscientiousness, Extraversion, Agreeableness, Neuroticism), Life Satisfaction, Cherophobia, and Superstitious Beliefs in Young Adults

Variables	<i>N</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10
1. Age	250	23.78	4.88	-									
2. Gender	250			.00	-								
Personality Traits													
3. Openness	250	13.90	2.74	.00	.13*	-							
4. Conscientiousness	250	13.57	2.89	.10	.12	.05	-						
5. Extraversion	250	11.96	3.22	.09	.04	.03	-.09	-					
6. Agreeableness	250	14.45	2.87	.03	.06	.23**	.07	.30**	-				
7. Neuroticism	250	12.49	2.82	-.10	.22**	.07	.02	-.12	.20**	-			
8. Life Satisfaction	250	24.75	6.58	-.08	.10	.08	-.04	.16*	-.04	-.23**	-		
9. Cherophobia	250	13.34	7.38	-.03	-.14*	-.11	-.19**	-.08	-.05	.21**	-.29**	-	
10. Superstitious Beliefs	250	15.52	11.80	-.13*	-.05	-.09	-.14*	.18**	.01	.14*	-.14*	.27**	-

Note. *N*= 250.

p*<.05 and *p*<.01

Table 3 revealed that superstitious beliefs has significant negative correlation with age Openness and neuroticism has significant positive relationship with gender and cherophobia has significant negative relationship with gender. Conscientiousness has significant negative relationship with cherophobia, and superstitious beliefs. Extraversion has significant positive relationship with life satisfaction, and superstitious beliefs. Neuroticism was found to have significant negative relationship with life satisfaction, while significant positive relationship with cherophobia and superstitious beliefs. Life satisfaction has significant negative relationship with cherophobia and superstitious beliefs. Cherophobia has significant positive relationship with superstitious beliefs.

Table 4

Regression Coefficient, Standard Error, and model Summary Information for the Neuroticism personality trait, Cherophobia, and Life satisfaction (N = 250)

Consequents								
	C(M)				LS(Y)			
Antecedents		β	SE	P		β	SE	P
Neuroticism (X)	a	.54	.16	.001**	c'	-.42	.14	.003**
C(M)		---	---	---	b	-.23	.06	.000***
Constant	I	6.61	2.09	.001**	I	32.91	1.83	.000***
	$R^2 = .04$				$R^2 = .11$			
	$F(1,248) = 10.93, p = .001**$				$F(2, 247) = 15.50, p = .000***$			

Note. R^2 = Coefficient of determination; C = Cherophobia; LS = Life Satisfaction.

** $p < .01$, *** $p < .001$.

Table 4 revealed that the path c depicting the total effect of neuroticism personality trait on life satisfaction ($\beta = -.53$, SE = .14, $p < .001$) was significant. Furthermore, the direct effect of neuroticism personality trait on cherophobia ($\beta = .54$, SE = .16, $p = .001**$) was significant and the direct effect of cherophobia on life satisfaction ($\beta = -.23$, SE = .06, $p = .000***$) was also significant. Findings suggest that cherophobia partially mediates the association between neuroticism and life satisfaction as after controlling the cherophobia as a mediating variable, the direct effect of neuroticism personality trait on life satisfaction is reduced ($\beta = -.42$, SE = .14, $p < .01$) but c' path is still significant.

Table 5

The Indirect Effect on Life Satisfaction of Neuroticism personality trait through Cherophobia (N = 250)

Indirect Path	Estimate	SE	Lower Level	Upper Level
Cherophobia	-.12	.05	-.24	-.04

Note. SE = Standard Error

The indirect effect was examined over 5000 bootstrap samples with 95% confidence interval estimates. The results showed that neuroticism personality trait had statistically significant indirect effect in the presence of cherophobia.

Table 6

Regression Analysis examining Interaction Effect of Superstitious Beliefs on Neuroticism and Cherophobia (N = 250)

Variables	Estimate	SE	95% CI		P
			LL	UP	
Constant	13.39***	.45	12.51	14.27	.000
Neuroticism	.46**	.16	.15	.78	.004

SB	.16***	.04	.08	.23	.000
SB X	-.01	.01	-.04	.01	.37
Neuroticism					
R^2	.11				
F	9.64				

Note. R^2 = Coefficient of determination; CI = Confidence Interval; SB = Superstitious Beliefs; ** $p < .01$, *** $p < .001$.

The moderation analysis was conducted through Hayes Process Macro. The interaction term (Neuroticism x SB) was non-significant (Estimate = -.0113, SE = .0126, 95% CI [-.0361, .0134], $p = .367$). This interaction implies that the relationship between neuroticism personality trait and cherophobia is not moderated by superstitious beliefs.

Figure 1

Graph of Moderation Analysis Examining the Interaction Effect of Superstitious Beliefs on Neuroticism and Cherophobia in Young Adults ($N = 250$)

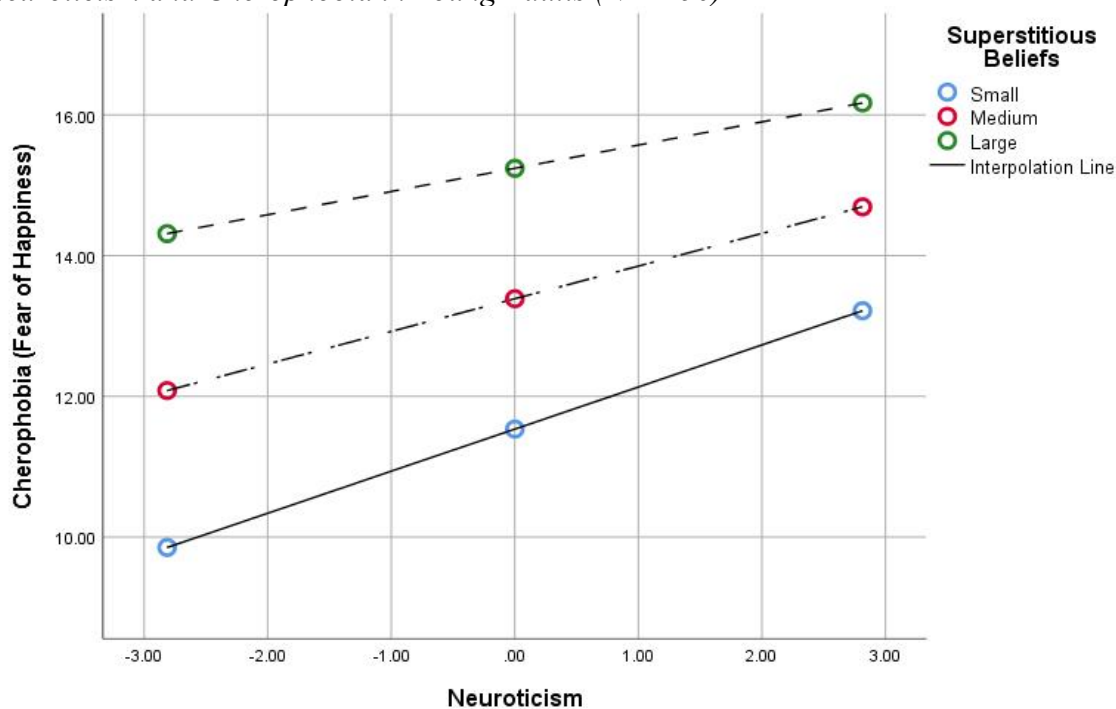


Table 7

Mean Differences in Personality Traits (Openness, Conscientiousness, Extraversion, Agreeableness, Neuroticism), Life Satisfaction, Cherophobia, and Superstitious Beliefs in Young Adults

Variables	Men (n=126)		Women (n=124)		t	p	Cohen's d
	M	SD	M	SD			
Personality Traits							
Openness	13.53	2.65	14.27	2.79	-2.14	.03	0.27
Conscientiousness	13.23	2.70	13.92	3.03	-1.90	.06	0.24
Extraversion	11.85	2.88	12.07	3.54	-.55	.58	0.07
Agreeableness	14.29	2.86	14.62	2.88	-.92	.36	0.12
Neuroticism	11.89	2.61	13.10	2.89	-3.49	.00	0.44

Life Satisfaction	24.08	6.01	25.43	7.08	-1.62	.15	0.21
Cherophobia	14.33	6.96	12.32	7.67	2.17	.03	0.27
Superstitious Beliefs	16.05	11.80	14.98	11.83	.71	.48	0.09

Note. $N=250$. M = Mean; SD = Standard Deviation

Table 7 demonstrates the comparison of mean scores of men and women on study variables. The findings revealed significant mean differences on openness with $t(250) = -2.14$, $p < .05$ and neuroticism with $t(250) = -3.49$, $p < .05$. The findings showed that women exhibited higher scores on openness and neuroticism trait as compared to men. The results also revealed significant mean differences on cherophobia with $t(250) = 2.17$, $p < .05$. The results showed that men exhibited higher scores on cherophobia as compared to women.

Discussion

The first aim of this research was to assess the association between the Big Five personality traits, life satisfaction and cherophobia (fear of happiness) among young adults. Firstly, the results shows positive relationship between extraversion and life satisfaction and negative relationship between neuroticism and life satisfaction. These results are in line with other research conducted in a variety of settings, customs, and societies (Gomez et al., 2009; Ha & Kim, 2013). According to various research studies, people who are emotionally secure, cheerful, and involved in society have been shown to have higher levels of long-term life satisfaction (Hounkpatin et al., 2018). Psychopathology and life satisfaction have a strong negative relationship. This negative relationship is likely caused by psychopathological symptoms that are associated with neuroticism, such as anxiety, hostility, depression, self-consciousness, impulsivity, and vulnerability (Huebner et al., 2000).

The other major finding indicated that among young adults, fear of happiness is highly correlated with personality traits. Results showed that neuroticism and fear of happiness had a substantial positive association, while conscientiousness and fear of happiness had a significant inverse relationship. Previous studies revealed that fear of happiness (a fear-phobia type) is negatively predicted by the positive sides of the personality traits (Nall & Legg, 2017). Dogan (2013) also looked into the link between subjective well-being and the five-factor personality model. He found that extraversion, conscientiousness, agreeableness, and openness to new experiences were all found to be positively and statistically significantly related with subjective well-being.

Similarly, Özkan (2020) investigated the relationship between personality traits and the fear of happiness. She discovered that the following characteristics were significantly correlated with the fear of happiness: psychological stability, self-realization, neurotic inclination, psychotic indicator, familial and social relationships, societal norms, and unsocial tendencies. These findings support our hypothesis H3 and H4. According to a study (İşgör, 2022), extroversion and neuroticism traits are significantly negatively associated with fear of happiness.

The results under study also supported hypothesis H5, indicating a strong inverse relationship between life satisfaction and fear of happiness. It is similar to the findings from previous researches presented by Joshanloo et al. (2014) and Pacheco et al. (2019). Fear of happiness has positive association with superstitious beliefs. People may believe happiness leads to evil eye exposure (Moshiri Tafreshi, 2009), rivalry or envy (Lyubomirsky, 2000), or punishment in the afterlife, based on various reasons. A person's level of life satisfaction will undoubtedly suffer if they are afraid of happiness. The study's findings align with previous studies conducted by Yuen et al. (2016) and Stavrova et al. (2013) on life satisfaction and happiness.

The findings demonstrated that, after adjusting for the influence of the mediator fear of happiness, there is a direct and significant association between young adults' levels of neuroticism and life satisfaction. This can be justified as neurotic individuals experience

more negative emotions and stress (Diener, 2009), and are more likely to fear happiness (Joshani & Weijers, 2014), which can lower their life satisfaction. According to these studies (Diener et al., 2013; Gilbert et al., 2012; Joshani et al., 2014), it is possible that thinking happy or satisfied leads to unfavorable consequences and ultimately lowers happiness. When the fear of happiness is absent, neuroticism alone is a significant predictor of life satisfaction because psychopathology and life satisfaction have a strong negative relationship. This negative relationship is likely caused by psychopathological symptoms that are associated with neuroticism, such as anxiety, hostility, depression, self-consciousness, impulsivity, and vulnerability (Huebner et al., 2000).

The findings also demonstrated that superstitious beliefs had no moderating effect on the association between personality traits and cherephobia. Only conscientiousness was shown to have a negative relationship with superstitious beliefs, according to research by Egan (1999). Results of independent sample t test showed that men has lower neuroticism and openness traits than women. The findings (Costa et al., 2001; Mehmetoglu, 2012) indicating men are less neurotic than women supported the results of this study. Compared to men, women tend to be more emotionally sensitive, more submissive, nurturing, and have higher negative affect. Men tend to be more assertive and have more ideas. Women are more open to experience and accept new ideas. Steel et al. (2008) conducted a research on 55 cultures. Women mean scores were higher than men in 18 cultures on openness trait. On the other hand men scored higher on fear of happiness than women, going in same direction as those presented by Dobos et al. (2024) and Joshani (2019). Their study found that compared to female students, male students expressed a greater fear of happiness. This may be a cultural issue that requires more investigation as prior study (Sar et al., 2019) among Turkish university students did not uncover gender difference.

Limitations and Suggestions

1. The study was restricted to young adults and cannot be generalized to other age groups. Future research should examine these relationships in different age.
2. The data was collected in-person. There should be an option for collecting data online for a broader sample size.
3. The data was collected from few organizations. Sample should be collected from other cities/countries in order to draw a comparison.
4. The reliance on self-report measure may introduce biases. Future research should consider a multi-method approach.
5. Response rate was relatively low, only 250/310 forms were returned.
6. Participants were unfamiliar with many of the beliefs listed on ‘a scale to measure superstitions’ (item 7, 11, 12, 13, etc.), which might have affected results. Most culturally relevant scale should be used.

Implications

The study expands an empirical understanding of how personality relates to life satisfaction and emotional well-being. The study found cultural-oriented factors significantly influence happiness perception, but no direct impact of superstitious beliefs on fear of happiness, suggesting future research should explore other factors.

Personality is stable throughout life, but it can be amended with intentional behavior. Early prevention efforts targeting young adults with negative personality traits, can help moderate negative outcomes. Interventions aimed at enhancing these traits should be validated by further studies. The study emphasizes the significance of addressing cherephobia to enhance life satisfaction in individuals with high neuroticism. Mental health experts should consider fear of happiness when evaluating and treating young adults with low life satisfaction, as this can lead to more effective therapeutic approaches.

Conclusion

The results are discussed in relation to multiple researches, revealing that fear of happiness may be significant in influencing life satisfaction in young adults in relation to their personality traits.

The results revealed that conscientiousness has significant negative relationship with cherophobia (fear of happiness), and superstitious beliefs. Extraversion has significant positive correlation with life satisfaction, and superstitious beliefs. Neuroticism was found to have significant negative relationship with life satisfaction, while significant positive relationship with cherophobia and superstitious beliefs. Life satisfaction has significant negative relationship with cherophobia and superstitious beliefs. Cherophobia has significant positive relationship with superstitious beliefs. Findings suggest that cherophobia partially mediates the association between neuroticism trait and life satisfaction. Results also found non-significant interaction effect of superstitious beliefs on neuroticism trait of personality and cherophobia. Women scored higher on openness and neuroticism personality traits while men scored higher on cherophobia (fear of happiness).

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