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Interpersonal Dimensions of Character Strengths in Successful Individuals with Physical-Motor Disabilities: An Analysis the Virtues of Humanity, Justice, and Temperance

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Abstract

Aim: This study aimed to explore the interpersonal dimensions of character strengths in the lived experiences of successful individuals with physical-motor disabilities and to develop a conceptual model illustrating the interconnections among the virtues of Humanity, Justice, and Temperance.

Method: A qualitative study with a descriptive phenomenological approach was conducted. Participants were 12 successful individuals with physical-motor disabilities who were purposively selected based on two criteria: obtaining high scores on the VIA Inventory of Strengths and having documented achievements in educational, occupational, athletic, or social domains. Data were collected through semi-structured interviews and analyzed using Colaizzi's seven-step phenomenological method.

Results: The findings revealed that the interpersonal dimensions of character strengths were organized around three core virtues: Humanity, Justice, and Temperance. Humanity comprised three overarching themes—supportive social capital, helping interactions, and social vitality—which reflected the role of supportive relationships, reciprocal assistance, and interpersonal warmth in participants' lived experiences. Justice encompassed social solidarity, justice- and equality-oriented engagement, and social impact, reflecting experiences of responsibility, social participation, equality, and civic engagement. Temperance included moral commitment, emotional self-regulation, patience and composure, and prudence, reflecting participants' experiences of ethical responsibility, emotional regulation, tolerance, and prudent decision-making. Integrating these findings led to a conceptual and interpretive model in which the three virtues were understood as interconnected and potentially mutually reinforcing dimensions rather than as sequential stages.

Discussion: The model highlights interconnections among interpersonal relationships, social participation, and self-regulation in the lived experiences of successful individuals with physical-motor disabilities. The findings suggest that character strengths in these individuals are experienced as relational and interconnected dimensions whose expression emerges through the interaction of Humanity, Justice, and Temperance.
Conclusion: The proposed model provides a conceptual framework for understanding the relational expression of character strengths and may inform the development of positive psychology interventions and rehabilitation programs emphasizing supportive relationships, social participation, and ethical self-regulation. Further longitudinal and quantitative research is needed to examine the directionality, temporal development, and empirical relationships among these dimensions.

Introduction

Physical-motor disabilities extend beyond limitations in mobility and physical functioning and may influence individuals' opportunities for interpersonal relationships, social participation, education, employment, and community engagement. These experiences are often shaped not only by impairment but also by stigma, discrimination, restricted opportunities, and barriers to social inclusion (Korolek et al., 2025; Wang et al., 2021). Nevertheless, individuals with physical-motor disabilities do not experience disability in the same way. While some encounter substantial restrictions in social and everyday life, others achieve meaningful success in educational, occupational, athletic, cultural, and social domains. This variation highlights the importance of examining psychological and interpersonal capacities that may characterize successful experiences rather than understanding disability exclusively through a deficit-oriented perspective (Kovalenko, 2021; Siu et al., 2024).

The global scale of disability further emphasizes the significance of this issue. The World Health Organization estimates that approximately 1.3 billion people, or 16% of the world's population, experience significant disability (World Health Organization, 2022). Disability is therefore a major social and public health concern, but its consequences cannot be understood solely in terms of physical impairment. Social environments, opportunities for participation, interpersonal relationships, and individual capacities may also shape how people experience disability and pursue meaningful lives. This perspective supports a shift from exclusively deficit-oriented approaches toward frameworks that recognize capacities, resources, adaptation, and flourishing (Masuku, 2021; Netasit et al., 2026).

Character strengths provide an important theoretical basis for examining such capacities. Within the Values in Action (VIA) framework, character strengths are positive and relatively enduring characteristics associated with ethical behavior, adaptive functioning, and human flourishing and are organized within six core virtues (Niemiec, 2018; Littman-Ovadia et al., 2021). Among these virtues, Humanity, Justice, and Temperance have

particular relevance to interpersonal functioning. Humanity concerns qualities such as kindness, empathy, love, and social intelligence; Justice encompasses fairness, responsibility, cooperation, and contribution to collective life; and Temperance includes self-regulation, patience, forgiveness, prudence, and emotional control (McGrath & Brown, 2020; Niemiec & Pearce, 2021). Together, these virtues provide a useful conceptual lens for examining how individuals relate to others, participate in social contexts, assume interpersonal responsibilities, and regulate their behavior within relationships.

Previous research has demonstrated associations between character strengths and psychological well-being, resilience, adjustment, life satisfaction, and flourishing across different life domains (Azañedo et al., 2021; Höfer et al., 2020; Wagner et al., 2021). Research concerning Humanity has emphasized the relevance of kindness, empathy, and social intelligence to supportive relationships and social connectedness (Lavy & Benish-Weisman, 2021; Pang et al., 2025). Studies of Justice have highlighted fairness, cooperation, civic engagement, and social responsibility (Byerly & Haggard, 2023; Kretzschmar et al., 2023), whereas research on Temperance has emphasized self-regulation, emotional control, prudence, and ethical responsibility in adaptive and interpersonal functioning (Pyszkowska & Stojek, 2022; Niemiec & Pearce, 2021). Thus, existing evidence supports the relevance of character strengths to both individual adjustment and social functioning(Akrami et al., 2021).

Despite this growing literature, several important gaps remain. First, character-strength research has predominantly relied on quantitative designs and self-report measures and has often examined associations with broad psychological outcomes rather than examining how strengths are experienced and expressed in everyday life (Azañedo et al., 2021; Wagner et al., 2021; McGrath, 2023). Second, although strengths-based perspectives have increasingly influenced disability research, studies involving individuals with disabilities have continued to focus substantially on resilience, social support, adjustment, stigma, independence, employment, and educational experiences (Feldner et al., 2022; Mira et al., 2023; Martins & Moriña, 2023). Research on successful individuals with disabilities has also emphasized factors such as family support, educational opportunities, and resilience (Moriña & Biagiotti, 2022), while comparatively less attention has been given to the character-based capacities through which individuals establish relationships, participate in social life, assume responsibility, and regulate interpersonal behavior (Mahmoodabadi et al., 2021).

A further gap concerns the limited qualitative examination of the interpersonal dimensions of character strengths among successful individuals with physical-motor disabilities. Existing research has generally considered Humanity, Justice, and Temperance as distinguishable virtues rather than examining how their manifestations may be experienced together within everyday interpersonal and social contexts. Consequently, there is limited understanding of how individuals with physical-motor disabilities who have achieved success describe the interpersonal meanings and

manifestations of these character-related capacities in their lived experiences. Addressing this gap is important because it can extend strengths-based disability research beyond identifying desirable psychological variables toward understanding how such capacities are experienced within relationships, social participation, and everyday interactions.

The present article addresses this gap through a focused analysis derived from a broader descriptive phenomenological study of successful individuals with physical-motor disabilities. The original study examined lived experiences of character strengths across the six VIA virtues. Following the analysis of the broader dataset, the present article focuses specifically on Humanity, Justice, and Temperance because the findings associated with these domains showed substantial experiential convergence around interpersonal relationships, social participation, responsibility, and self-regulation. Thus, the three virtues were not selected as the exclusive framework for the original data collection; rather, they were selected for the present focused analysis after the broader phenomenological findings had been examined.

Using Colaizzi's descriptive phenomenological approach, the present study seeks to elucidate how the interpersonal dimensions of character strengths associated with Humanity, Justice, and Temperance are experienced and expressed in the lives of successful individuals with physical-motor disabilities. The study is intended to provide an experience-based understanding of these capacities while contributing to a strengths-oriented conceptualization of disability and successful functioning.

Accordingly, the research question is: How do successful individuals with physical-motor disabilities experience and describe the interpersonal dimensions of character strengths associated with the virtues of Humanity, Justice, and Temperance?

World Health Organization. (2024). *Health equity for persons with disabilities: guide for action*. World Health Organization.

Methodology

The present study employed a qualitative research design using Colaizzi's (1978) descriptive phenomenological method. Given that the aim of the study was to elucidate the lived experiences of the interpersonal dimensions of character strengths among successful individuals with physical–motor disabilities, a descriptive phenomenological approach was used to obtain detailed descriptions of participants' first-person experiences of the phenomenon.

Participants and Sampling

The study population comprised individuals with physical–motor disabilities who were registered with the Imam Khomeini Relief Foundation, the State Welfare Organization, the Exceptional Education Organization, or the Foundation of Martyrs and Veterans Affairs in Isfahan Province, Iran.

Purposive sampling was employed to recruit participants who met the predefined eligibility criteria and could provide information-rich accounts of the phenomenon under

investigation. Prior to the qualitative phase, participants were screened according to two inclusion criteria.

First, participants were required to obtain a total score above 50 on the short form of the Values in Action Strengths Inventory (VIA-S). The VIA-S, developed within the Values in Action framework of Peterson and Seligman (2004), consists of 24 items assessing 24 character strengths organized within six virtue domains: wisdom and knowledge, courage, humanity, justice, temperance, and transcendence. Items are rated on a five-point Likert scale ranging from 5 (very much like me) to 1 (very unlike me), yielding a total score ranging from 24 to 120, with higher scores indicating greater endorsement of character strengths. In the present study, a total score above 50 was established as a predefined minimum eligibility threshold based on the research team's expert judgment. The threshold was intended to exclude participants whose total scores were close to the minimum possible score and was used solely for participant screening; it was not treated as a standardized psychometric cutoff for high character strengths. The instrument has also been examined psychometrically in Iran. Namdari (1389) reported test–retest reliability coefficients ranging from .62 to .86 and Cronbach's alpha coefficients ranging from .86 to .96.

Second, participants were required to demonstrate at least one documented achievement in a recognized domain of success. Success was assessed using a researcher-developed checklist designed to identify and verify documented achievements. The checklist was developed by the researcher in accordance with the operational definition of success adopted in the study and was reviewed by four academic experts, including two research supervisors and two research advisors, to assess the relevance, clarity, and appropriateness of its items. The checklist addressed national-level academic achievement, formal athletic achievement, social and cultural achievement, recognition by official institutions, publication of achievements through official media or organizational websites, and possession of formal documentary evidence. For affirmative responses, participants were asked to provide relevant details, including the type of achievement or award, the corresponding domain, the year of achievement, the awarding institution or event organizer, and, where available, an official publication link or documentary reference. Eligibility was subsequently verified through available documentary evidence, such as medals, certificates of appreciation, academic rankings, official titles, or other verifiable honors.

The exclusion criteria included withdrawal from the study at any stage, failure to complete the interview, unwillingness to permit audio recording of the interview, or provision of data insufficient for phenomenological analysis. Any additional exclusion criterion related to psychological history was applied only when it had been established according to the study protocol.

A total of 12 successful individuals with physical–motor disabilities were recruited through purposive sampling. Sample adequacy was considered in relation to the specificity of the study population, the information richness of participants' accounts, and

the relevance of the data to the research question rather than on the basis of a predetermined numerical threshold. This approach is consistent with the concept of information power, which proposes that the sample size required in qualitative research depends on factors such as sample specificity, study aim, use of established theory, quality of dialogue, and analytical strategy (Malterud et al., 2016). In the present study, participants were selected according to explicit eligibility criteria and provided detailed first-person accounts directly relevant to the phenomenon under investigation. In addition, previous qualitative research has demonstrated that substantial saturation may occur within approximately 12 interviews under specific study conditions (Guest et al., 2006). Thus, the final sample of 12 participants was considered sufficient to provide rich and relevant phenomenological descriptions of the phenomenon within the scope of the present study.

Pilot Interviews and Interview Guide

Prior to the main data collection, three pilot interviews were conducted to evaluate and refine the semi-structured interview guide. The pilot interviews were used to assess the clarity, sequencing, comprehensibility, and appropriateness of the interview questions. Feedback obtained during this stage was used to refine the interview guide before the main interviews were conducted. The pilot interviews were not included in the final phenomenological analysis.

Results

Participant Characteristics

A total of 12 successful individuals with physical–motor disabilities participated in the main phenomenological study, comprising six men and six women. The mean age of the participants was 39.25 years (range: 29–62 years). Eight participants were single and four were married. The participants varied in educational background, occupational status, type and onset of physical–motor disability, and achievement domain, thereby providing variation in the lived experiences represented in the study.

To protect participants' confidentiality, identifying information was omitted, and participants were assigned codes (P1–P12). Table 1 presents the demographic and relevant background characteristics of the participants, including age, gender, marital status, educational level, occupational status, type and onset of physical–motor disability, and achievement domain.

The three pilot interviews conducted prior to the main study were used solely to refine the semi-structured interview guide and were not included in the final phenomenological analysis.

Findings

The qualitative analysis identified the lived experiences of character strengths reflected in participants' accounts. Meaningful statements were extracted from the interview transcripts and subsequently developed into formulated meanings, codes, categories, and

overarching themes. The present Results section reports the empirical findings derived from participants' accounts, with the tables presenting representative statements together with their corresponding codes, categories, and themes.

The focused analysis reported in this article resulted in three overarching themes: Humanity, Justice, and Temperance. These themes and their constituent categories are presented in the following sections, supported by representative statements from the participants.

Table 1. Demographic characteristics of successful physically and motorically disabled people

Participant	Age	Gender	Marital status	Education	Job	Disability type
A	31	Male	Single	Master's Degree	Advisor to the Governor of Isfahan in the field of the disabled	Non-ambulatory physical-motor disability (wheelchair user)
B	29	Male	Single	Master's Degree	Secretary of exceptional schools	Non-ambulatory physical-motor disability (wheelchair user)
S	36	Female	Single	PhD	Journalist and writer	Non-ambulatory physical-motor disability (wheelchair user)
N	39	Female	Single	Bachelor's Degree	Special school teacher	Non-ambulatory physical-motor disability (wheelchair user)
J	62	Male	Married	Bachelor's Degree	Photographer	Non-ambulatory physical-motor disability (wheelchair user)
Y	31	Female	Single	Master's Degree	Counseling Center Psychologist	Non-ambulatory physical-motor disability (wheelchair user)
K	42	Male	Single	Diploma	Discus Throwing Coach	Non-ambulatory physical-motor disability (wheelchair user)
M	53	Male	Married	Master's Degree	Coppersmith	Non-ambulatory physical-motor disability (wheelchair user)
H	33	Female	Single	Bachelor's Degree	Special school teacher	Non-ambulatory physical-motor disability (wheelchair user)
D	34	Male	Single	Bachelor's Degree	Media activist	Non-ambulatory physical-motor disability (wheelchair user)

F	34	Female	Married	Bachelor's Degree	Pastry	Non-ambulatory physical-motor disability (wheelchair user)
W	47	Female	Married	Bachelor's Degree	Counseling Center Psychologist	Non-ambulatory physical-motor disability (wheelchair user)

Note. Participant codes are used to protect confidentiality. The three pilot interviews conducted before the main study were not included in the final phenomenological analysis. All participants, except Participant J, had physical-motor disabilities from birth; Participant J acquired the disability during the Iran–Iraq War.

Findings

The qualitative analysis proceeded from participants' interview accounts to meaningful statements, formulated meanings, codes, categories, and overarching themes. Consistent with the phenomenological analytic procedure, the findings presented below focus on the content of participants' lived experiences and the analytic units derived from their accounts. The tables present representative statements together with their corresponding codes, categories, and overarching themes. The theoretical interpretation and discussion of these findings are presented separately in the Discussion section.

The focused analysis reported in the present article identified three overarching themes: Humanity, Justice, and Temperance. Across participants' accounts, these dimensions were described in relation to interpersonal relationships, social participation and responsibility, and self-regulation in everyday social situations. The findings therefore illustrate how participants experienced these dimensions within the context of their relationships, social roles, and responses to interpersonal and social situations.

The participants' narratives indicated that experiences related to Humanity included the development and maintenance of supportive interpersonal relationships, reciprocal helping interactions, and interpersonal warmth. Experiences related to Justice involved responsibility toward others, active social participation, concerns regarding equality and rights, and efforts to contribute to the broader social environment. Experiences related to Temperance included ethical commitment, responsibility, emotional self-regulation, patience and composure, and prudent decision-making in challenging situations.

These findings represent the experiential patterns identified across the participants' accounts rather than a temporal or causal sequence among the three focal virtues. Although the themes showed conceptual connections and areas of experiential overlap, the cross-sectional phenomenological data do not establish that Humanity precedes Justice, that Justice leads to Temperance, or that any one virtue causes or produces another. The relationships among the three themes are therefore presented as interpretive connections within participants' lived experiences rather than as developmental stages or causal pathways.

Importantly, the present article represents a focused analysis of three virtues from the broader phenomenological study of character strengths. The original interview guide addressed the six virtue domains of the VIA framework, whereas the present article focuses specifically on Humanity, Justice, and Temperance because the analysis of participants' lived experiences revealed substantial experiential overlap among these three dimensions in relation to interpersonal relationships, social participation, responsibility, and self-regulation. The selection of these three focal themes was therefore an analytic focus of the present article rather than an indication that the original interview was restricted to these three virtues.

The following sections present the findings for each of the three focal virtues. Participants' statements are reported as empirical evidence for the corresponding categories and themes, while their broader theoretical significance and relationships to previous research are addressed in the Discussion section.

Humanity: Interpersonal Relationships and Social Connectedness

Analysis of participants' accounts related to Humanity identified three overarching categories: Supportive Social Capital, Helping Interactions, and Social Vitality. These categories comprised subordinate categories and significant statements derived from the phenomenological analysis. The corresponding empirical evidence is presented in Table 2.

Table 2. The Virtue of Humanity

Theme	Category	Participants' Statements
Supportive Social Capital	Family Emotional Support and Acceptance	• One participant, Ms. N, explained, "My family has always stood by me, through both good times and bad." • My brother and sister were always there for me during the most difficult times, and their support was what enabled me to become independent.
	Non-family Social Support	• My close friends were often a tremendous source of support, helping me get through many difficult situations. • One of the most influential people in my life was one of my school teachers, who supported me tremendously.
	Social Connectedness	• Social relationships are an essential part of everyone's life. • Whenever I meet someone new, if their personal qualities align with my own values, I usually take the initiative to build a friendship.

Helping Interactions	Help-Seeking	• Whenever I find myself in a difficult situation and feel that I'm becoming anxious, I talk to my psychologist about it. • Whenever I want to learn something new, if there's someone around me who is knowledgeable in that area, I always ask them for help.
	Helping and Educating Others	• I have always helped—and continue to help—younger students, my peers, and even those older than me with their studies. • Whenever I had the opportunity to answer someone's question or correct a misunderstanding, I always did my best to help.
Social Vitality	Bringing Warmth to Relationships	• Many people tell me that my presence in a group lifts everyone's spirits. • I like people to leave a gathering feeling good about having spent time with me.
	Interpersonal Warmth and Intimacy	• I have some really good friends with whom I feel completely comfortable, and I can tell them whatever is on my mind. • I have friends around whom I feel completely at ease.

Humanity: The Formation of Interpersonal Relationships as the Foundation of Social Success

Participants' accounts related to the virtue of humanity reflected experiences of interpersonal relationships characterized by trust, acceptance, and mutual support. Analysis of the narratives revealed that, in the participants' lived experiences, the virtue of humanity was not limited to the expression of qualities such as kindness or empathy; rather, it was manifested in the capacity to establish, maintain, and expand relationships that were experienced as important contexts for success and social participation. Three components—supportive social capital, helping interactions, and social vitality—constituted the principal dimensions of this virtue. Together, they demonstrated that the participants' experiences of success were described within a context of meaningful and reciprocal relationships rather than in individual isolation.

The first component of this virtue was supportive social capital. Participants repeatedly described the important roles played by their families, friends, teachers, and coaches throughout their lives. However, their narratives indicated that the support they experienced extended far beyond instrumental assistance or the fulfillment of everyday needs; rather, it embodied a sense of acceptance, belonging, and psychological security

.One participant, Ms. N, explained, "My family has always stood by me, through both good times and bad." Another participant, Mr. A, similarly attributed his success to the support of those closest to him, stating, *"Without my family and my friends, I would be nothing. It was because they were there for me that I had hope."* The importance of supportive resources beyond the family was equally evident. Mr. B emphasized, *"I owe a great deal to my friends. Without their support and the support of my coaches, I might never have achieved many of the things I have accomplished."* These narratives indicate that supportive networks were experienced not merely as sources of assistance but also as contexts in which participants developed and expressed a stronger sense of competence, independence, and perseverance. Thus, in the participants' lived experiences, social capital emerged from relationships grounded in mutual trust and acceptance rather than simply from access to supportive resources.

This finding is consistent with previous studies demonstrating that family relationships and supportive social networks play significant roles in enhancing resilience, psychological well-being, and social adjustment among individuals with disabilities (Siams al-Din et al., 2025). However, the present findings further show that participants did not describe themselves solely as passive recipients of support. Instead, their narratives indicated that they engaged actively within these relationships and drew on them in educational, occupational, cultural, and social contexts. Accordingly, in the present study, humanity represents more than the quality of emotional relationships; it is reflected in participants' experiences of generating and participating in supportive social relationships.

The second component was helping interactions, which were experienced as a reciprocal process operating in two complementary directions. On the one hand, participants did not perceive seeking assistance from knowledgeable or trustworthy individuals as a sign of weakness. For example, Mr. A explained, *"Whenever I find myself in a difficult situation and feel that I'm becoming anxious, I talk to my psychologist about it."* Likewise, Ms. N stated, *"When I want to learn a new skill, I seek help from people who are highly skilled in that field."* These narratives indicate that help-seeking was experienced not as dependency or passivity but as a deliberate strategy for learning, growth, and problem-solving. On the other hand, this interaction was reciprocal. The same individuals who sought support when needed also shared their knowledge, experiences, and abilities with others. As Ms. N remarked, *"I have always helped—and continue to help—younger students, my peers, and even those older than me with their studies."* Similarly, Mr. K described his goal by stating, *"I help my students build their self-confidence."* These accounts demonstrate that, in the participants' lived experiences, humanity was expressed through reciprocal experiences of receiving and providing support—a pattern that was associated in their narratives with personal worth and social cohesion.

The third component was social vitality, a concept that, in the participants' narratives, extended beyond the experience of individual positive emotions to encompass the ability to foster comfort, intimacy, and positive energy within social relationships. Mr. M

explained, *"Many people tell me that my presence in a group lifts everyone's spirits."* Likewise, Ms. Y stated, *"I like people to leave a gathering feeling good about having spent time with me."* In addition, participants' descriptions of feeling comfortable and emotionally close to their friends suggested that social relationships were not merely instrumental for achieving personal goals but constituted an essential dimension of their lived experience of success.

These findings are also noteworthy from the perspective of positive psychology. Within the VIA framework, the virtue of humanity is defined by strengths such as love, kindness, and social intelligence. However, the findings of the present study indicate that, in the lived experiences of successful individuals with physical-motor disabilities, these strengths were described in relation to functions that extended beyond the formation of interpersonal relationships. Human relationships became contexts for developing trust, exchanging experiences, facilitating mutual learning, and enhancing social participation. In other words, humanity emerged in the participants' accounts not merely as an individual personality characteristic but as a relationship-centered dimension of lived experience in which personal resources were expressed within social relationships. This interpretation suggests that the social experiences of individuals with physical-motor disabilities are closely related to the quality of the relationships they establish with others.

Justice: Social Participation, Equality, and Social Contribution

Participants' accounts reflected experiences related to fairness, social participation, equality, and contribution to the wider community. The analysis resulted in three categories of experience: Social Solidarity, Justice and Equality Advocacy, and Social Impact. These categories comprised several subcategories describing participants' experiences of family participation, social engagement, equality, rights, and social responsibility. Representative statements underlying the identified categories are presented in Table 3.

Table 3. The Virtue of Justice

Theme	Category	Participants' Statements
Social Solidarity	Responsible Family Participation	• My mother taught me that, just like everyone else, I should always help others. • Whenever I help my family at home, I feel that I have a meaningful role in our family life.
	Active Social Engagement	• I have always enjoyed being out in the community and among people. • I participated in a group therapy program at the Welfare Organization, and it was a very valuable experience for me. • I really enjoy the energy and sense of togetherness that comes from being part of a group.

	Drawing on Collective Wisdom	• When working in a group, I try to be actively involved and remain open to other people's opinions. I'm not the kind of person who insists on my own views. • Working with a group is like eating a peach—it's sweet, but it has its bitter pit as well.
Justice and Equality Advocacy	Rights-Oriented Character	• In my opinion, a person who is honest and acts with integrity in different situations is also capable of being fair. • A truly conscientious person is someone who demonstrates justice in different situations and refrains from judging others unfairly.
	Commitment to Equality	• I hope that one day we will live in a society free from all forms of discrimination. • I hope that one day no one will be deprived of their rights because of their circumstances or personal characteristics.
	Social Idealism	• I dream of an ideal society where people live free from every kind of hardship. • I long for a place where people can live together without financial worries or corruption.
Social Impact	Social Engagement	• I have always wanted to be a person who makes a positive difference, regardless of the field. • My goal has been to serve as a role model so that people with disabilities know that disability is not a barrier.
	Social Activism and Responsibility	• Through my work at the news agency, I tried to be a small voice for this segment of society. • I have tried to raise public awareness and change people's attitudes toward disability.

Justice: Social Participation, Equality, and Social Contribution

Analysis of the participants' narratives revealed that the human relationships described in their experiences were not limited to receiving support from others. Rather, participants also described experiences of social responsibility and active engagement across different spheres of society. From the participants' perspective, success was not merely an individual achievement; instead, it represented a capacity to assume meaningful roles within the family and society while also supporting other individuals with physical-motor disabilities. Phenomenological analysis organized these experiences into three principal themes—Social Solidarity, Justice and Equality Advocacy, and Social Impact—demonstrating that the virtue of Justice, as experienced by the participants, extended well beyond fairness in interpersonal relationships to encompass an enduring commitment to contributing to a more just and inclusive society.

The first dimension of this virtue was Social Solidarity. Participants consistently linked their sense of belonging to both their families and the broader community with a strong sense of responsibility toward others. This responsibility was described within the family context as well as in wider social settings. One participant (Ms. "N") described the influence of her upbringing by stating, *"My mother taught me that, just like everyone else, I should always help others."* Another participant (Mr. "M") remarked, *"When I help others at home, I feel that I also have a share in this life."* Even carrying out routine family responsibilities was perceived not simply as fulfilling an obligation but as an expression of equal participation in family life. As one participant (Mr. "A") explained, *"I am the only child in my family, and I am responsible for all the household shopping."* These narratives indicate that, from the participants' perspective, social solidarity was associated with feeling useful and assuming genuine responsibilities within the family, as well as with participation in broader social contexts.

This sense of responsibility was also reflected in proactive social participation and drawing on collective wisdom. Participants viewed involvement in groups and community activities not merely as opportunities for social interaction but also as contexts for learning, personal growth, and collective decision-making. One participant (Mr. "A") stated, *"I have always been interested in being part of society and being among people."* Another participant (Mr. "B") described his experience in a group therapy program as *"a very positive experience,"* adding, *"I really enjoy the energy and companionship of the group."* Furthermore, the narratives demonstrated that participants valued the perspectives of others and preferred collaborative decision-making. As Ms. "S" explained, *"In a group, I try to be active and accept other people's opinions. I'm not someone who insists only on my own views."* Similarly, Ms. "Y" noted, *"I have always tried not to make quick or impulsive decisions. I make sure to seek advice before making a decision."* These findings suggest that, in the participants' lived experience, justice was closely associated with openness to diverse perspectives, respect for collective wisdom, and responsible participation in social decision-making, reflecting a conception of justice that extends beyond individualistic interpretations.

The second theme was Justice and Equality Advocacy. Participants' narratives indicated that justice was not merely an abstract moral value but rather a fundamental way of perceiving people and social relationships. One participant (Mr. "J") observed, *"In my opinion, a person who is honest and acts with integrity in different situations is also capable of being fair."* Likewise, Ms. "S" emphasized, *"If you are genuinely fair, you judge people impartially."* These accounts suggest that, in the participants' experience, fairness, honesty, and justice were closely connected, and that just judgment was described primarily in relation to an individual's moral character as well as to social expectations of fairness. Moreover, participants linked justice with an aspiration for equal opportunities. Mr. "B" expressed this aspiration by saying, *"I hope that one day no one will be deprived of their rights because of their circumstances or personal characteristics."* Similarly, Mr. "A" described his ideal society as one *"free from all*

forms of discrimination." These findings indicate that participants described heightened sensitivity toward discrimination and inequality in relation to their lived experiences of disability, and that justice was expressed as a commitment to promoting equal opportunities within society.

The third theme, Social Impact, represented a prominent dimension of participants' experience of the virtue of justice. They regarded success as meaningful when it positively influenced the lives of others. In this regard, one participant (Mr. "B") stated, *"I have always wanted to be a person who makes a positive difference, regardless of the field."* Another participant (Mr. "B") explained, *"My goal has been to serve as a role model so that people with disabilities know that disability is not a barrier."* Furthermore, several narratives demonstrated a sense of responsibility expressed through social activism and efforts to transform public attitudes toward disability. For example, one participant (Mr. "M") remarked, *"I have tried to raise public awareness and change people's attitudes toward disability."* These narratives suggest that participants did not describe personal success solely in terms of individual achievement; rather, they also associated success with empowering others, challenging societal stereotypes, and promoting the inclusion and participation of people with disabilities.

Overall, these findings indicate that, in the lived experiences of successful individuals with physical-motor disabilities, the virtue of Justice extended beyond an individual moral characteristic and was expressed through experiences of responsibility, participation, equality advocacy, and social impact. These dimensions were interconnected within participants' accounts, while the findings do not establish a temporal or causal sequence among Justice, Humanity, and Temperance.

The Virtue of Temperance: Sustaining Social Relationships through Ethical Commitment and Self-Regulation

The analysis of interview data indicated that the virtue of temperance represented one of the three interconnected dimensions of the interpersonal dimensions of character strengths identified in the participants' accounts. Rather than representing a third stage in a sequential process, temperance was described in relation to the quality, continuity, and credibility of social relationships. Participants' accounts also described Humanity in relation to supportive relationships and Justice in relation to social participation and social impact, while Temperance was expressed through ethical commitment, responsibility, emotional regulation, and thoughtful decision-making. The participants' experiences revealed that social success is not solely dependent on establishing relationships and fulfilling social roles; rather, participants also described the importance of adherence to ethical values, responsibility, emotional regulation, and thoughtful decision-making in sustaining their social relationships and roles. The phenomenological analysis of the data revealed three main themes, including ethical commitment, emotional self-regulation, and patience and calmness accompanied by prudence, the structure of which is presented in Table 4.

Table 4. The virtue of moderation

Theme	Category	Participants' Statements
Ethical Commitment	Commitment and Sense of Responsibility	• I do not make promises to others unless I am certain that I can fulfill them. • I am very, very committed to the promises I make, and I strongly believe that we should not break our commitments.
	Conscientiousness and Integrity	• Even if no one follows up on my work, I try to fulfill the responsibility entrusted to me in the best possible way. • If I feel that I have fallen short in carrying out a task, I consider myself responsible and try to make up for it.
Emotional Self-Regulation	Emotional Adaptation	• When I encounter difficult circumstances, I may initially become emotional or feel disappointed, but I have learned that these reactions are natural. • When I find myself in challenging situations, I have learned how to calm myself.
	Regulation of Negative Emotions	• I usually keep my sadness to myself at first, and then I try to talk about it with people I trust. • When I experience sorrow, I try to cope with it on my own; if I am unable to do so, I talk to someone I trust.
Patience and Composure	Tolerance Toward Others	• When someone has treated me in a certain way, either unintentionally or even mockingly, I have tried not to react harshly; instead, I have tried to explain my circumstances so that they could understand. • Although other people's inappropriate thoughts and behaviors have sometimes been distressing, I have chosen not to react to them.
	Composure During Crisis	• When I find myself in difficult and complex situations, I remain patient and make decisions carefully. • In adverse situations, I try to maintain my calmness so that I do not make a wrong decision.
	Use of Relaxation Strategies	• Practicing voice acting and recording audio has become a way for me to distance myself from worries and negative thoughts. • When I go into nature and start taking photographs, I experience such a sense of calmness that it feels as though I have meditated for hours.
Prudence	Risk Avoidance	• I do not put myself in difficult situations and I do not act without careful consideration. • I do not undertake a task unless I am certain that I can fully control the circumstances.

Calculated Risk-Taking	• Over time, my risk-taking has become more calculated, and I am no longer a reckless person. • I am not someone who is very inclined to take risks.

The Virtue of Temperance: Preserving Social Trust through Self-Regulation and Ethical Commitment

The findings of the study indicated that temperance, in the experience of the participants, was not merely defined as controlling individual behaviors or avoiding excess; rather, it was described in relation to maintaining trust, credibility, and the stability of social relationships. Their narratives revealed that, in addition to human relationships and social participation, the continuity and quality of these relationships were described in relation to continuous adherence to ethical principles, the ability to regulate emotions, and a thoughtful approach to challenging situations. Therefore, the virtue of temperance in the lived experiences of the participants extended beyond being an individual characteristic and was expressed in relation to social trust and the continuity of social interactions.

The first dimension of this virtue was ethical commitment. Participants considered responsibility, keeping promises, and trustworthiness as the most important factors in establishing others' trust. For them, social credibility was not derived from professional or academic achievements, but rather from the extent of their commitment to everyday obligations. Participant "M" stated:

"I do not make a promise to someone until I am certain that I can fulfill it."

Participant "A" also expressed:

"I am very, very committed to the promises I make, and I strongly believe that we should not break our commitments."

These narratives indicate that commitment, before being merely an ethical obligation, functions as a strategy for preserving others' trust and sustaining social relationships. The same perspective was evident in narratives related to work conscientiousness; as participant "N" stated:

"Even if no one follows up on my work, I try to fulfill the responsibility entrusted to me in the best possible way."

This finding suggests that ethical behavior in the participants' experiences was not dependent on external supervision; rather, it originated from an internal sense of responsibility and personal commitment.

The second dimension was emotional self-regulation. The participants' experiences demonstrated that encountering pressures arising from disability, discrimination, or failure did not mean denying negative emotions; instead, participants described learning to recognize, accept, and manage their emotions in adaptive ways. Participant "N" stated:

"When I face difficult circumstances, I may initially become emotional or discouraged, but I have now learned that these feelings are natural."

Participant "J" also explained:

"I have learned not to deny my emotions; however, I manage and accept them."

These narratives demonstrate that emotional self-regulation in their experiences did not refer to suppressing emotions; rather, it represented a process of accepting, recognizing, and directing emotions toward maintaining psychological balance. Furthermore, when facing psychological pressures, participants employed healthy strategies for emotion management, including talking with trusted individuals when they were unable to cope with difficulties independently. This indicates that emotional management in their experiences was a flexible process based on utilizing supportive resources rather than relying solely on individual capacities.

The third dimension was patience, calmness, and prudence, which were described in relation to the quality of social interactions in the participants' narratives. Many participants, when confronted with discriminatory behaviors or inappropriate reactions from others, attempted to respond through tolerance and dialogue rather than emotional reactions. Participant "A" stated:

"If someone behaved toward me out of ignorance or even mockery, I tried not to show a harsh reaction; instead, I tried to explain my situation to them so that they could understand."

Participant "D" also expressed:

"I do not try to show a particular reaction to the negative behaviors of others."

These narratives demonstrate that patience in their experiences was not merely a passive endurance of others' behaviors; rather, it represented a conscious choice to preserve relationships, reduce conflict, and create opportunities for mutual understanding.

In addition, calmness during crises and prudence constituted an important part of the participants' experiences. They described decision-making in difficult situations as a process accompanied by patience, reflection, and evaluation of potential consequences. Participant "Y" stated:

"When I become stuck in difficult and complex situations, I wait and make decisions patiently."

Participant "B" also explained:

"I do not undertake something until I am certain that I can fully control the circumstances of that task."

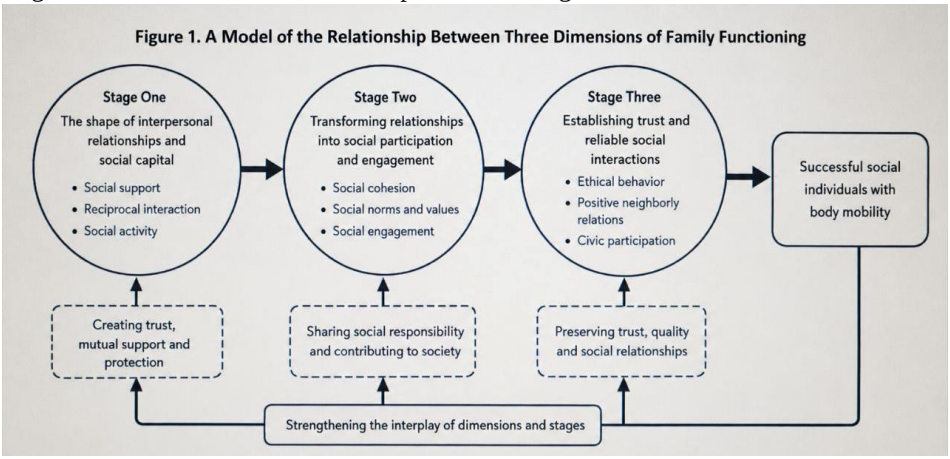
Alongside these experiences, some participants referred to activities such as voice performance, nature photography, and painting as strategies for restoring calmness and reducing psychological pressure. These narratives indicate that participants described maintaining psychological balance in relation to the conscious use of coping strategies and thoughtful decision-making rather than as passivity or avoidance of difficulties.

Overall, the findings of this section demonstrate that the virtue of temperance in the lived experiences of successful individuals with physical-motor disabilities extends beyond individual behavioral regulation. Through experiences of responsibility, emotional self-regulation, patience, and prudence, this virtue was described in relation to trust, cooperation, and the continuity of social relationships. The findings also indicate conceptual connections between these dimensions and the experiences described under

Humanity and Justice; however, the phenomenological data do not establish a temporal or causal sequence among the three virtues.

Phenomenological analysis of the participants' lived experiences indicated that the extracted themes related to the three virtues of humanity, justice, and temperance revealed a coherent pattern beyond merely identifying the themes associated with each virtue. During the integration and synthesis stage of the findings, the relationships among the main themes and extracted categories were analyzed, and the three virtues appeared as an interactive and interconnected system in the lived experiences of successful individuals with physical-motor disabilities. Based on this conceptual abstraction, a conceptual and interpretive model of the interpersonal dimensions of character strengths was developed. This model illustrates how human relationships, social responsibility, and ethical self-regulation were interconnected in participants' accounts of their social experiences. The arrows in the model represent conceptual connections and possible mutual reinforcement among these dimensions, rather than temporal order, causal effects, or developmental stages. The structure of this model is presented in Figure 1.

Figure 1. A Model of the Relationship Between Three Dimensions of Family Functioning



Discussion

The present study examined the interpersonal dimensions of character strengths through the lived experiences of successful individuals with physical–motor disabilities. Drawing on a focused analysis of three virtues identified within the broader doctoral study—Humanity, Justice, and Temperance—the findings indicate that participants experienced these domains in interconnected relational themes. Rather than functioning exclusively as isolated individual characteristics, the strengths described by participants were expressed through relationships, social participation, responsibility, emotional regulation, and everyday interactions with others.

This interpretation does not imply that the VIA virtues are theoretically indistinguishable. Rather, it suggests that their lived expression may involve substantial interaction and overlap. The findings consequently complement the classification-oriented perspective of character strengths by illustrating how strengths may acquire practical meaning within social theme.

Humanity as a Relational Theme

The findings concerning Humanity highlight the importance of supportive relationships, reciprocal helping, and interpersonal warmth. Participants described family members, friends, teachers, and coaches as sources of acceptance, encouragement, knowledge, and practical assistance. These relationships appeared in the narratives as themes within which participants could develop independence, pursue learning, and participate more fully in social life.

This finding is consistent with research emphasizing the importance of family and social support for resilience, psychological well-being, and social adjustment among individuals with disabilities. At the same time, the present findings add a relational dimension by showing that participants did not describe themselves exclusively as recipients of support. They also sought assistance when needed and provided knowledge, encouragement, and assistance to others.

Thus, the findings suggest that the interpersonal expression of Humanity may involve reciprocal processes rather than one-directional helping. Nevertheless, social support should not automatically be classified as a character strength. Supportive relationships are partly environmental and relational resources. The contribution of the present findings is therefore better understood as demonstrating how participants experienced character strengths within supportive relational environments, rather than demonstrating that social support itself is an individual character strength.

Justice as Social Participation and Contribution

Justice was expressed through family responsibility, social participation, concern for equality, and attempts to create positive social impact. Participants' accounts indicate that being successful was sometimes associated with occupying meaningful roles and contributing to the lives of others rather than simply achieving individual goals.

The findings concerning equality and disability-related social concerns are particularly important. Participants described aspirations for reduced discrimination, equal rights, and greater social awareness. Some also sought to serve as role models or contribute to changing public perceptions of disability. These experiences suggest that participants interpreted their social positions not only in terms of personal achievement but also in relation to broader questions of participation and inclusion.

At the same time, the category Drawing on Collective Wisdom requires conceptual caution. Openness to others' opinions and seeking advice may reflect Justice in the theme of collaborative and egalitarian participation, but these behaviors also overlap with Prudence and Social Intelligence. The finding therefore illustrates the complexity of mapping lived experience onto discrete theoretical categories. Rather than treating this

category as uniquely diagnostic of Justice, it may be more appropriate to regard it as an interpersonal expression that bridges several character-strength domains.

Temperance, Self-Regulation, and Relational Stability

The findings related to Temperance emphasize ethical commitment, responsibility, emotional self-regulation, patience, composure, and prudence. Participants described keeping promises, fulfilling responsibilities, managing difficult emotions, and avoiding impulsive decisions. These experiences suggest that self-regulation was embedded within everyday social and ethical themes.

The findings concerning emotional regulation are particularly relevant. Participants did not describe successful functioning as the complete absence of sadness, disappointment, or distress. Instead, several participants described recognizing their emotional responses and learning ways of managing them. This distinction is important because emotional control can potentially represent either adaptive regulation or suppression. The present qualitative data support the former interpretation in some accounts because participants explicitly referred to recognizing and accepting emotions and, when necessary, seeking support from trusted individuals. However, the study cannot conclusively determine whether all forms of emotional restraint represented adaptive regulation rather than suppression.

Similarly, activities such as photography, painting, and voice acting were described as ways of reducing distress and restoring calmness. These accounts are meaningful components of participants' lived experiences, but they may be interpreted as coping or emotion-regulation strategies rather than direct manifestations of Temperance. Their inclusion therefore demonstrates the contextual and overlapping nature of character-strength expression.

Integrating the Three Domains

Taken together, the findings support a relational interpretation of character strengths in which interpersonal resources, social responsibility, and self-regulation coexist within participants' everyday experiences. Humanity was particularly visible in the establishment and maintenance of meaningful relationships; Justice was expressed through participation, responsibility, equality-oriented concerns, and social contribution; and Temperance appeared in ethical consistency, emotional management, patience, and prudence.

Importantly, the findings do not demonstrate a fixed sequence in which Humanity causes Justice and Justice subsequently causes Temperance. Instead, they suggest that these domains can be conceptually connected and may mutually reinforce one another within social experience. For example, supportive relationships may create opportunities for participation, while responsible participation may strengthen relationships; similarly, ethical consistency and emotional regulation may help preserve relationships, while supportive relationships may facilitate effective self-regulation.

The process model proposed in this study should therefore be regarded as a conceptual interpretation of these interconnections. It provides a framework for thinking about how

character strengths may operate relationally, while recognizing that the direction and strength of the relationships require examination through longitudinal or quantitative research.

Theoretical Implications

Theoretically, the findings contribute to character-strength research by emphasizing the contextual and relational expression of strengths. Much of the character-strength literature categorizes strengths as individual positive characteristics. The present findings suggest that, in the lived experiences of successful individuals with physical–motor disabilities, the practical meaning of these characteristics is closely connected to relationships, social roles, participation, and interpersonal expectations.

The findings also highlight the potential conceptual permeability between strengths. Experiences such as seeking advice, remaining calm, accepting others' perspectives, and regulating emotions may plausibly be interpreted through more than one VIA domain. This does not invalidate the VIA framework; rather, it indicates that lived experience may be more integrated than categorical classifications imply.

The present study examined the interpersonal dimensions of character strengths through the lived experiences of successful individuals with physical–motor disabilities. Drawing on a focused analysis of three virtues identified within the broader doctoral study—Humanity, Justice, and Temperance—the findings indicate that participants experienced these domains in interconnected relational themes. Rather than functioning exclusively as isolated individual characteristics, the strengths described by participants were expressed through relationships, social participation, responsibility, emotional regulation, and everyday interactions with others.

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This finding is consistent with research emphasizing the importance of family and social support for resilience, psychological well-being, and social adjustment among individuals with disabilities. At the same time, the present findings add a relational dimension by showing that participants did not describe themselves exclusively as recipients of support. They also sought assistance when needed and provided knowledge, encouragement, and assistance to others.

Thus, the findings suggest that the interpersonal expression of Humanity may involve reciprocal processes rather than one-directional helping. Nevertheless, social support should not automatically be classified as a character strength. Supportive relationships are partly environmental and relational resources. The contribution of the present findings is therefore better understood as demonstrating how participants experienced character strengths within supportive relational environments, rather than demonstrating that social support itself is an individual character strength.

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Taken together, the findings support a relational interpretation of character strengths in which interpersonal resources, social responsibility, and self-regulation coexist within participants' everyday experiences. Humanity was particularly visible in the establishment and maintenance of meaningful relationships; Justice was expressed through participation, responsibility, equality-oriented concerns, and social contribution; and Temperance appeared in ethical consistency, emotional management, patience, and prudence.

Importantly, the findings do not demonstrate a fixed sequence in which Humanity causes Justice and Justice subsequently causes Temperance. Instead, they suggest that these domains can be conceptually connected and may be experienced in relation to one another within social contexts. For example, participants described supportive relationships alongside opportunities for participation, responsible participation alongside concern for relationships and others, and ethical consistency and emotional regulation alongside the maintenance of social relationships. These patterns indicate conceptual connections among the three domains without establishing a temporal or causal direction.

The model proposed in this study should therefore be regarded as a conceptual and interpretive representation of these interconnections. It provides a framework for understanding how character strengths may be expressed relationally in the lived experiences of successful individuals with physical–motor disabilities. The arrows in the model represent conceptual connections and possible mutual reinforcement among the three domains rather than temporal order, causal effects, or developmental stages. The direction, strength, and stability of such relationships require examination through longitudinal, comparative, or quantitative research.

Theoretical Implications

Theoretically, the findings contribute to character-strength research by emphasizing the contextual and relational expression of strengths. Much of the character-strength literature categorizes strengths as individual positive characteristics. The present findings suggest that, in the lived experiences of successful individuals with physical–motor disabilities, the practical meaning of these characteristics is closely connected to relationships, social roles, participation, and interpersonal expectations.

The findings also highlight the potential conceptual permeability between strengths. Experiences such as seeking advice, remaining calm, accepting others' perspectives, and regulating emotions may plausibly be interpreted through more than one VIA domain. This does not invalidate the VIA framework; rather, it indicates that lived experience may

be more integrated than categorical classifications imply. In this regard, the findings underscore the importance of distinguishing between theoretically defined character-strength constructs and the ways in which participants experience and describe those constructs within particular relational and social contexts.

Practical Implications

The findings may have implications for rehabilitation and positive-psychology interventions. Programs designed for individuals with physical–motor disabilities could consider not only individual strengths but also the relational environments in which those strengths are expressed. Opportunities for reciprocal social support, meaningful participation, peer interaction, responsibility, and self-regulation may be relevant areas for consideration in intervention planning.

However, these implications should be regarded as tentative rather than as evidence that interventions based on the present model will produce improved outcomes. The present study did not evaluate an intervention or establish causal effects. Intervention research is required to determine whether approaches informed by these findings are associated with measurable changes in social participation, well-being, or other indicators of successful functioning.

Limitations and Alternative Interpretations

Several limitations should be considered when interpreting the findings. First, the study involved a small purposive sample of 12 successful individuals with physical–motor disabilities. The participants were selected according to criteria related to character strengths and documented success, which increases the relevance of their narratives to the research question but also introduces selection bias. Consequently, the findings should not be generalized to all individuals with physical–motor disabilities.

Second, the absence of a comparison group limits conclusions regarding whether the identified patterns are distinctive to successful individuals with physical–motor disabilities. Third, the retrospective nature of participants' accounts means that the findings represent participants' interpretations of their experiences rather than direct longitudinal observations. Social desirability may also have influenced descriptions of responsibility, helping, fairness, or emotional control.

Fourth, because the broader doctoral study was informed by the VIA framework, the possibility of theoretical influence on the interpretation and organization of the data must be acknowledged. Importantly, the original interview guide addressed all six VIA virtue domains rather than being restricted to Humanity, Justice, and Temperance. The present article represents a focused analysis of three domains selected because the analysis of participants' lived experiences revealed substantial experiential overlap among them in relation to interpersonal relationships, social participation, responsibility, and self-regulation. Nevertheless, the use of the VIA framework may still have influenced the organization and interpretation of the phenomenological material. Future studies using alternative or less theory-driven analytic approaches could determine whether similar relational patterns emerge independently.

Fifth, some findings may have alternative interpretations that should be considered. For example, social support may be understood partly as an environmental or relational resource rather than as a character strength. Similarly, the category Drawing on Collective Wisdom may overlap with Prudence or Social Intelligence, and activities such as photography, painting, and voice acting may represent coping or emotion-regulation strategies rather than direct manifestations of Temperance. These possibilities do not negate the participants' accounts but indicate that the mapping of lived experiences onto discrete character-strength categories requires interpretive caution.

Finally, the findings should not be interpreted as establishing a causal or temporal relationship among Humanity, Justice, and Temperance. The proposed model is a conceptual abstraction from the qualitative findings rather than a tested process model. Its conceptual connections require empirical examination. Longitudinal studies could investigate whether the relationships described in the model change over time, while comparative and mixed-methods research could examine whether similar patterns are observed across different disability groups, levels of achievement, and cultural contexts.

Conclusion

The present study provides a focused phenomenological interpretation of the interpersonal dimensions of character strengths among successful individuals with physical–motor disabilities. Across the three examined domains, participants described character strengths within contexts of interpersonal support, reciprocal helping, social participation, responsibility, equality, ethical commitment, emotional regulation, and prudent decision-making.

The findings suggest that Humanity, Justice, and Temperance may acquire much of their practical meaning through participants' interactions with other people and the social environments in which they live and act. Rather than treating these domains as completely isolated characteristics, the findings support a relational interpretation in which supportive relationships, social responsibility, and self-regulation are interconnected dimensions of participants' lived experiences.

The conceptual and interpretive model developed from the integrated findings offers a framework for representing these interconnections, but it should not be interpreted as a demonstrated causal, temporal, or developmental sequence. Its primary value is interpretive: it organizes the qualitative findings into a coherent representation of how interpersonal, social, ethical, and self-regulatory experiences were interconnected within participants' accounts. The model does not establish that any one domain causes, precedes, or produces another. Future longitudinal, comparative, and mixed-methods studies are needed to examine whether the relationships represented in the model can be empirically supported across time and in other populations.

Disclosure Statements

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Conflict of interest

This study did not have any conflict of interest for the authors

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Ethical considerations

Ethical Considerations: Ethical principles were carefully observed throughout the study. Before the interviews, participants were informed about the aims and nature of the research, and their informed consent was obtained. Participation was entirely voluntary, and participants were assured that they could withdraw from the study at any stage without any consequences. Confidentiality and privacy were strictly maintained, and all interview data were used solely for research purposes. Furthermore, identifying information was excluded from the presentation of the findings to protect participants' identities.

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