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UNRAVELING THE BOND BETWEEN EMOTIONAL INTELLIGENCE, HAPPINESS AND MINDFULNESS IN ADOLESCENTS

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ABSTRACT:

Youthfulness is the formative time frame among youth and adulthood and is a period of huge physical, social, and close to home turn of events Mindfulness, which has shown promising results in adult research, has been suggested as one such strategy. Increases in mindfulness have been shown to have a positive effect on emotional intelligence and have been linked to improved psychological well-being, decreased levels of despair and anxiety, and increased levels of happiness. The current study was conducted with the intention of determining whether there is a connection between adolescent emotional intelligence and mindfulness, happiness, and gender differences in these areas. The Emotional Intelligence Scale was developed by Dhar, Hyde, and Pethe. The Oxford Happiness Questionnaire was developed in 2002 by Hills and Argyle, and the Mindfulness Attention Awareness Scale was developed by Kirk Warren Brown and Richard M. Ryan. The present study used 100 male and 100 female students as the sample group and size. Non-probabilistic purposive sampling was used to collect the data. SPSS version 29 was used to analyze the data. There is a positive and significant Pearson product-moment correlation between EI and mindfulness. According to the results of the t-test, there is a significant gender difference in emotional intelligence females have higher EI than males do and in mindfulness females have higher mindfulness than males do. The research on the connection between emotional intelligence, mindfulness, and happiness will be further enriched by this study.



KEYWORDS: Emotional intelligence, Mindfulness, Happiness, Adolescence .

INTRODUCTION:

Mindfulness Being mindful means paying conscious attention to this moment without judging it. People can cultivate universal human qualities through mindfulness practice without having to alter their beliefs. It's beneficial to everyone, and learning it is simple. It suggests that one is aware of their thoughts and feelings without judging them. Focusing on a specific objective right now with intention and without judgment is part of the mindfulness practice. (Jonathan Kabat-Zinn). "An open thoughtfulness regarding present occasions and experience," as defined by Brown and Ryan (2003), is mindfulness. With approval, awareness of the present reality" (Germer, 2005). Common psychological distress symptoms, such as ruminating, anxiety, worry, fear, anger, and so on—many of which involve the maladaptive tendencies to avoid, suppress, or over-engage with one's distressing thoughts and emotions—have been linked to the components of mindfulness, which include awareness and acceptance of oneself without passing judgment on the present moment (Hayes & Feldman, 2004; 1990,

Kabat-Zinn). The term "mindfulness" can refer to a psychological feature, a method or state of awareness, an activity that cultivates mindfulness, such as mindfulness meditation, or a psychological process, according to Germer, Siegel, and Fulton (2005). In order to avoid any potential misunderstandings, we make it clear which meaning is intended in each of the contexts we describe (Chambers, Gullone, & Allen, 2009). The awareness that comes about when you "pay attention in a certain way: one of the most common definitions of mindfulness is "on purpose, in the present moment, and nonjudgmentally" (Kabat-Zinn, 1994). The majority of other researchers have presented a similar description of mindfulness. According to Baer, "the nonjudgmental observation of the ongoing stream of internal and external stimuli as they arise" is one of the definitions of mindfulness. While some researchers, like Brown & Ryan (2003), focus almost exclusively on the attentional aspects of mindfulness, the majority follow Bishop et al.'s model (2004), which suggests that there are two parts to mindfulness: self-regulating attention and adopting a specific orientation toward one's experiences. Self-regulation of attention refers to moment-to-moment awareness of sensations, thoughts, or feelings and non-elaborative observation. It requires the ability to consciously shift one's attention from one aspect of the experience to another while maintaining one's focus on the present moment.

EMOTIONAL INTELLIGENCE

It is a crucial and challenging skill to be able to regulate one's emotions and express them. How you interact with others, how you comprehend their emotions, how you appropriately recognize them, and how you behave all have an impact on emotional intelligence. The capacity to recognize when to modify one's behavior in a constructive manner and when to let go of harmful behaviors, tasks, or emotions. Six Seconds Team (1997) asserts that "the mental ability to develop ideal results in your relationships related to yourself and others" (Hein, 2008). "The boundary in terms of interpreting one's own feelings and those of others in order to support ourselves, control our emotions, and maintain our well-being," according to Goleman (1995).

Mayer and Salovey (1997) define emotional intelligence as the capacity to accurately and adaptively perceive, evaluate, and express emotion. comprehend both emotional knowledge and emotion; when supporting cognitive activities like problem-solving and adaptive action, access or create feelings; and manage one's own and others' emotions. Daniel Goleman (1998) defines emotional intelligence as the capacity to recognize one's own and other people's feelings. This ability can help us motivate ourselves and manage our emotions in a way that is best for our relationships and ourselves. He stated that, in addition to having a high IQ and technical proficiency, managers need to be emotionally intelligent in order to maintain positive working relationships with their team. Emotional intelligence, according to Goleman (1995), is responsible for 80% of life achievement.

DANIEL GOLEMAN'S MIXED MODEL (1995):

- 1. According to Goleman (2002),** self-awareness is the capacity to read, comprehend, and recognize one's own feelings in addition to those of others. The people who hold it are self-aware, funny, and confident in their abilities. Correct self-evaluation, self-confidence, and emotional self-awareness are its components.
- 2. Self-regulation/management:** The ability to have flexible control over one's thoughts, feelings, and actions is this. It talks about how to control unpleasant feelings like rage and anxiety, control emotional impulsivity, and get results you want. Emotional restraint, diligence, optimism, dependability, adaptability, initiative, and a determination to succeed are all part of it. According to Goleman (1995), the objective is to identify amygdala hijack, or hyperactivity in the amygdala that causes an obsession with upsetting thoughts, and then regain mental clarity and concentration on the current task by developing efficient strategies and social skills.
- 3. Motivation:** Emotional intelligence individuals are motivated by things other than material gain. They tend to be action-oriented, have a strong desire for achievement, maintain their commitment, and want to lead.

4. Empathy: the ability to comprehend other people's feelings. Goleman says that having a good understanding of oneself is necessary for understanding others. The ability to perceive other people, predict how they will feel about a situation, show interest in and concern for the needs and worries of others, comprehend social norms, and comprehend the motivations behind other people's actions are characteristics of emotionally mature and empathetic individuals.

5. Social abilities: Emotional intelligence is a skill that helps people communicate effectively with one another. They demonstrate strong leadership, effective time management, and strong communication abilities **to resolve difficult situations by using negotiation or persuasion.**

Ability Model by Salovey and Mayer (1997): Salovey and Mayer identified four different levels or branches of emotional intelligence

1. Understanding emotions necessitates an accurate comprehension of emotions. Interpreting nonverbal signals like body language and facial expressions is part of it.
2. Emotional reasoning: Emotions play a role in encouraging mental and cognitive processes. We can prioritize what we pay attention to and how we respond to it by examining our emotional responses to the things or events that grab our attention.
3. Understanding feelings: Perceived feelings can mean a lot of different things. The observer ought to make an effort to comprehend the motivation and significance of these feelings and behaviors when someone is acting irrationally.
4. Controlling one's emotions, responding appropriately, and addressing the emotions of others are all important aspects of emotional management.

Emotional intelligence and Mindfulness -

The connection between mindfulness and emotional intelligence has been the subject of a number of studies, and Charoensukmongkol conducted an insightful literature review. In the end, he says: According to Baer et al., researchers have found a positive correlation between mindfulness and EQ and express the precise view of the mental, emotional, and passionate state that is addressed during the mindfulness procedure. (2006; 2003, Brown and Ryan). Other than that, it is understood that there is a direct connection between measuring passionate fixation and preparing with mindfulness, consideration, and clarity. De la Fuente and Others, According to Halon and Halvor (2007), "continuous rehearsals of awareness might set up opposed difficulty while decreasing strain, fears, stress, and stresses through the dynamic disengagement of activity and feelings." As a result, this world should function as a useful and fruitful passionate self-guideline mechanism.

Happiness

When you realize that life is extraordinary and can't resist smiling, happiness is the belief that comes over you. It stands in contrast to sharpness. A tendency toward flourishing, euphoria, and contentment is happiness. People experience bliss precisely when they are productive, protected, or blessed. According to Lyubomirsky et al., a happy person is typically characterized by frequent positive feelings such as contentment, fulfillment, interest, and pride, as well as occasional negative feelings such as trouble, inconvenience, unease, shock, and outrage. (2005). Happiness does not come naturally. It's come from your activity. (The Dalai Lama Perception that your life is going well is happiness. The joy, contentment, and fulfillment we experience as we strive to reach our full potential is happiness. According to Ryff and Singer (1998), psychology ought to be more than just a place to fix broken lives.

Three Paths to Happiness - In his book "Authentic Happiness," Martin Seligman described three different types of happiness.

1. **The pleasure life** - A person who lives a happy life is said to have the capacity to increase feelings of positivity while simultaneously minimizing feelings of negativity. However, despite the fact that it is amazing to appreciate moments that make us feel good, those moments can frequently be fleeting and there are frequently deeper levels of fulfillment to be achieved. This can be demonstrated by any experience, whether it be pleasant or unpleasant. Three interrelated factors make up happiness,

according to Argyle, Martin, and Crossland (1989). happiness with life as a whole, absence of negative effects, and presence of positive influences.

2. **Engagement life** - A connected life is one in which you live in a way that helps you develop your strengths, virtues, and excellences. It would appear that having a good character is an important part of living a life that is more profoundly satisfying and upbeat. **(Robert. L. Rubinstein 1995)**
3. **Meaningful life** - putting your best qualities and excellence to use in the management of something that is much bigger than you are. 2002, Seligman).

Hedonic Happiness - The idea that more pleasure and less pain equal happiness is the foundation of the hedonic concept of happiness. The central idea of the hedonic concept is subjective wellbeing. Using the term "subjective well-being" to describe a "cheerful or great life" makes sense. According to Carruthers and Hood (2004), a person should experience bliss when their level of life fulfillment and positive effects are high. Eudaimonic enjoyment includes flow, playing to improve, reaching one's potential, and serving a greater cause. Eudaimonic pleasure, according to Waterman (1993), comes from experiencing one's own expressiveness. The PERMA model helps people comprehend the components of happiness. The PERMA model can also help people become more alert. According to Seligman, a person will experience greater happiness when he is able to concentrate on the sum of all of PERMA's components—positive emotions, meaning, engagement, relationships, and achievement. Overall happiness, according to Veenhoven (1984), refers to the degree to which one evaluates the overall quality of his life positively. According to Wessman and Ricks (1966), happiness refers to an overall assessment of the quality of one's own experience while handling important matters in the affective context. It is a concept that comes from affective life and indicates a clear balance or positive affectivity for a long time. In the mental setting, as per McDowel and Newell (1987), joy is a part of life-fulfillment which alludes to individual appraisal of an individual's condition in contrast with an outer reference standard or yearnings.

Theories of Happiness:

1. **Objective happiness theory (Kahneman, 1999)**- When viewed from a comprehensive and encompassing perspective, the concept of well-being is distorted. Instead, evaluating the experience or moment at hand is a valid measure of well-being.
2. **Psychological well-being theory (Ryff, 2013)**: Positive psychological traits like mastery of the environment, personal development, and autonomy are all associated with happiness.
3. **Onion theory of happiness (Czapinski and Peeters, 1991)**: The three layers of happiness: The effective experience and contentment of the present, including hedonistic happiness, are referred to as the outer layer. The subjective well-being in general is referred to as the middle layer. The will or drive to live and positive forces of attraction are referred to as the core.
4. **Social-psychological prosperity/ flourishing theory (Diener et al., 2010)**: Engaging in daily activities, cultivating empathy, assisting others, and establishing meaningful relationships with others are all ways to achieve happiness.
5. **Subjective well-being theory (Diener, 2000)**: A person who is content has a greater proportion of positive emotions than negative ones, resulting in experiences that are balanced and a sense of fulfillment in life.

Emotional intelligence and happiness

According to Seligman (2003), psychologists have primarily focused on human unhappiness (stress, tension, and anxiety) and ignored the positive aspects of human potential. The ability to recognize, measure, and control one's own, other people's, and group's emotions is referred to as emotional intelligence. Still, emotional intelligence is very real and may be the single most important factor in our productivity, well-being, and happiness as a whole.

Tools Used -

1. Mindfulness attention awareness scale – Kirk Warren Brown and Richard M. Ryan created this scale in 2003. The mindfulness attention awareness scale is a 15-item instrument for evaluating mindfulness's quality. The scoring system uses a six-point scale, and it is positive. Using a scale of one to six: Almost always, Very often, somewhat frequently, somewhat infrequently, Very rarely, Almost never. On this scale, a person's minimum and maximum scores range from 15 to 90. The mindfulness attention awareness scale has good construct validity. The reliability of the mindfulness attention awareness scale was found to be .82.

2. Oxford happiness questionnaire – The 29-item Oxford happiness questionnaire was created in 2002 by Hills and Argyle. It is a self-report questionnaire scored on a six-point Likert scale, with a higher score indicating a higher level of happiness. They ranged in age from 13 to 68. Cronbach alpha of 0.90 and the internal consistency of the Oxford happiness questionnaire are both very high.

3. Emotional intelligence scale – Anukool Hyde and Sanjyot Pethe developed the Emotional Intelligence Scale (EIS). Each of the 34 statements on this scale has five possible responses ranging from strongly disagrees to strongly agrees. The test's high validity score of 0.93 indicates that the scale has a split-half reliability of 0.88.

Procedure

Before beginning the study, consent was obtained from the respective schools from which adolescent volunteers were recruited for the purpose of data collection and establishing rapport. They were briefed on the purpose of the current investigation. Instructions were given in accordance with the questionnaire that was used. They have been assured that their data will only be used for research purposes, so they are asked to be open and truthful in their responses. Following that, scales were used and data were gathered.

RESULT AND DISCUSSION

Statistical Analysis -

The Pearson product moment and T-test methods in SPSS were used to analyze the data to determine the connection between emotional intelligence, mindfulness, and happiness.

RESULT AND DISCUSSION

Table 1 Correlational analysis: EI, Mindfulness, Happiness

Variables	1	2	3
1. EI	-		
2. Mindfulness	.496**	-	
3. Happiness	.579**	.559*	-

Result of emotional intelligence and mindfulness

According to the predictions made in Table 1, there is a significant positive correlation between emotional intelligence and mindfulness ($r=.496^{**}$, $p<0.05$). Higher levels of mindfulness were associated with higher levels of emotional intelligence, positive impact, life satisfaction, fulfillment, and minimal negative affect. Higher levels of emotional intelligence are associated with greater positive outcomes, life satisfaction, and decreased negative affect.

Mindfulness and Happiness

Result suggests that there is a significant positive relationship between mindfulness and happiness ($r=.559^*$ $p<0.05$) It means those people begin mindfulness practices improvement in mood, stress level and enhancement the quality of life. And these people feel more happier. And happy people practicing the mindfulness means happiness positively correlates with mindfulness. The results of the study are constant with the findings of (Daniel Campo et al 2015). Hence our hypothesis that there would be a significant positive relationship between mindfulness and happiness is accepted.

Table 2 Descriptive statistics

Variables	Sex (group)	N	Mean	Standard deviation	T
EI	Boys	100	143.36	13.777	4.667
	Girls	100	151.15	9.422	
Happiness	Boys	100	52.43	11.85	4.331
	Girls	100	62.51	13.76	
Mindfulness	Boys	100	59.68	11.366	3.925
	Girls	100	65.38	9.038	

Girls and boys have significantly different emotional intelligence scores, as the table demonstrates. Maryam Meshkat's findings are in line with the findings of the study. On this variable, girls have scored significantly higher than boys have. This indicates that girls have higher levels of emotional intelligence than boys do. On emotional intelligence tests, women typically do better than men, but gender stereotypes can affect how women and men express their feelings. The person's motivations or social environment frequently influence the sex difference, which ranges from moderate to small and is somewhat inconsistent. Bosson and co. "Suggests that women may amplify certain emotional expressions, or men may suppress them," according to "physiological measures of emotion and studies that track people in their daily lives find no consistent sex differences in the experience of emotion."

It has been observed that boys and girls have significantly different happiness scores. The findings of the present study are in line with those of previous studies on university students, such as Farhadi et al. (2005), as well as Sharifi et al. (2010), and females had a higher happiness mean (45.73 14.64) than males did (39.06 14.37). regarding the connection between gender and happiness. However, they conflict with the findings of Alavi (2007) and Koivumaa-Honkanen et al. () Siamian et al. (2005) Rafiei, Mosavipour, and Aghanajafi (2012), Diener, Oishi, and Lucas (2003), and Rafiei, Mosavipour, and Aghanajafi (2012) found almost no difference between males and females, whereas the current study shows that females are happier than males. The fact that women are more likely to express their feelings in social settings could account for this disparity. However, things get a little more complicated when it comes to anxiety and depression. Depression and anxiety were also more common in females than in males, despite female happiness being higher. According to Diener & Biswas-Diener (2002), women also report more depression and experience both positive and negative emotions more frequently.

As the table suggests, boys and girls have significantly different scores on the mindfulness test. When compared to boys, girls have scored significantly higher on this dimension. This indicates that girls are more mindful than boys. When compared to male students, female students showed greater increases in mindfulness and decreases in negative affect. According to the current study, female students scored higher than male students on the act with awareness aspect of mindfulness. In contrast, male students scored higher than female students on the act with awareness aspect of mindfulness.

Future implications for research and practice:

Adolescent mental health interventions can benefit from an understanding of the connection between mindfulness, happiness, and emotional intelligence. Society can better support the emotional and psychological needs of young people by identifying factors that promote well-being, like mindfulness practices. Gender-specific interventions can be developed with the help of research that looks at how boys and girls differ in these variables. Programs can be tailored to meet specific needs, for instance, if girls have higher levels of emotional intelligence but lower levels of happiness than boys. The development of adolescents, including their emotional well-being, is greatly influenced by their education. our discoveries can illuminate instructive practices by featuring the significance of integrating care preparing and the capacity to understand individuals on a deeper level training into school educational programs. This can assist students in managing stress, enhancing their interpersonal skills and happiness as a whole. Your research can be used by policymakers to promote the inclusion of

mindfulness-based programs in community settings. Society has the potential to decrease the incidence of mental health problems and enhance overall social cohesion by fostering emotional intelligence and well-being among adolescents.

CONCLUSION

This research adds to our collective understanding of adolescent well-being and has practical implications for mental health support, educational practices, and social policies that aim to improve young people's happiness and emotional intelligence.

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