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The Effect of Mindfulness Intervention on Perceived Stress and Emotional Intelligence

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Abstract: ***This study aims to see the effect of one day workshop of mindfulness on the perceived stress and emotional intelligence of participants. This study used the two groups' pre-post research design, with the independent variable of a one-day workshop on Mindfulness for a happy life with dependent variables of five facets in mindfulness, perceived stress, and emotional intelligence. The paired dependent t-test using SPSS 16 was used to compare the five facets of mindfulness, perceived stress, and emotional intelligence among the experimental group and the control group before and after the intervention. The comparison in the variables of five facets of mindfulness perceived stress and emotional intelligence among the experimental and control group were compared using the independent sample t-test using SPSS 16. Two studies were conducted to see the effect of mindfulness practice. Study one was conducted on the employees working in an NGO named HRDS from Kerala. It was a single group pre-post design without a control group. 10 participants took part in this study belonging to the age group of 30 to 40. Data were collected using a five-facet mindfulness questionnaire, a perceived stress scale, and a simplified form of trait emotional intelligence questionnaire (SF TEI Q) before and after the mindfulness for happy life workshop. This study showed a significant difference in the perceived stress level of the employees before and after mindfulness for happy life workshops. In this study, there was a significant positive correlation found between observation, description, and non-judgment. Also, there was a significant positive correlation found between observation and non-reactance. Similarly, there was a significant positive correlation found between description, non-judgment, and non-reactance. A significant negative correlation was found between act with awareness and perceived stress. A significant positive correlation was found between non-judgmental and non-reactance.***

Keywords: Mindfulness, Intervention Perceived Stress, Emotional Intelligence, Observation Description Act, Awareness, Non-Reactance, Non-Judgement, Experimental Study

1. Introduction

Human life is always concerned with various psychological aspects that play a major role in their effective day-to-day functioning and balance. Some of these involve, balancing and maintaining the individual's stress level, their level of emotional intelligence, anxiety, moods, and so on. Mindfulness refers to maintaining a moment-by-moment awareness of the thoughts, feelings, bodily sensations, and surrounding environment, through a gentle nurturing lens. Mindfulness also involves acceptance, meaning that one pays attention to their thoughts and feelings without judging them. Mindfulness has been theoretically and empirically associated with psychological well-being. The elements of mindfulness, namely awareness and non-judgmental acceptance of on**e's** moment-to-moment experience, are regarded as potentially effective antidotes against common forms of psychological distress – rumination, 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 (Hayes & Feldman, 2004; Kabat-Zinn, 1990). Though promoted for centuries as a part of Buddhist and other spiritual traditions, the application of mindfulness to psychological health in Western medical and mental health contexts is a more recent phenomenon, largely beginning in the 1970s. Along with this development, there has been much theoretical and empirical work illustrating the impact of mindfulness on psychological health. The word mindfulness may be used to describe a psychological trait, a practice of cultivating mindfulness, a mode or state of awareness, or a psychological process (Germer, Siegel, & Fulton, 2005). One most commonly cited definitions of mindfulness are the awareness that arises through paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally (Kabat-Zinn, 1994,). Descriptions of mindfulness provided by most other researchers are similar. Baer (2003), defines mindfulness as the non-judgmental observation of the ongoing stream of internal and external stimuli as they arise. Though some researchers focus almost exclusively on the attention aspects of mindfulness (Brown & Ryan, 2003), most follow the model of Bishop et al. (2004), which proposed that mindfulness encompasses two components: self-regulation of attention, and adoption of a particular orientation towards one's experiences. Self-regulation of attention refers to no elaborative observation and awareness of sensations, thoughts, or feelings from moment to moment. It requires both the ability to anchor one's attention on what is occurring and the ability to intentionally switch attention from one aspect of the experience to another. Orientation to experience concerns the kind of attitude that one holds towards one's experience, specifically an attitude of curiosity, openness, and acceptance. It is worth noting that "acceptance" in the context of mindfulness should not be equated with passivity or resignation (Herbert et al, 2008). As alluded to earlier, mindfulness finds its roots in ancient spiritual traditions and is most systematically articulated and emphasized in Buddhism, a spiritual tradition that is at least 2500 years old.

Arguably, Buddhism and western conceptualizations of mindfulness differ in at least three levels; contextual, process, and content. At the contextual level, mindfulness in the Buddhism tradition is viewed as one factor of an interconnected system of practices that are necessary for attaining liberation from suffering, the ultimate state or end goal prescribed to spiritual practitioners in the tradition. Thus, it needs to be cultivated alongside other spiritual practices, such as following an ethical lifestyle, for one to move toward the goal of liberation. Western

conceptualization of mindfulness, on the other hand, is generally independent of any specific circumscribed philosophy, ethical code, or system of practices. At the process level, mindfulness, in the context of Buddhism, is to be practiced against the psychological backdrop of reflecting on and contemplating key aspects of the Buddhism teachings, such as impermanence, oneself, and suffering. As an example, in the Satipathana Sutta (The Foundation of Mindfulness Discourse), one of the key Buddhist discourses on mindfulness, the Buddha recommended that one maintains mindfulness of one's bodily functions, sensations and feelings, consciousness, and content of consciousness while observing the impermanent nature of these objects. Western practice generally places less emphasis on non-self and impermanence than traditional Buddhist teachings. Finally, at the content level and about the above point, in early Buddhist teachings, mindfulness refers rather specifically to an introspective awareness about one's physical and psychological processes and experiences. This is in contrast to certain Western conceptualizations of mindfulness, which view mindfulness as a form of awareness that encompasses all forms of objects in one's internal and external experience, including features of external sensory objects like sights and smells. This is apt to say that external sensory objects do not ultimately form part of one's internal experiences. In Buddhist teachings, mindfulness more fundamentally has to do with observing one's perception of and reactions toward sensory objects than focusing on the integration of mindfulness features of the sensory objects themselves. The integration of mindfulness into Western medicine and psychology can be traced back to the growth of Zen Buddhism in America in the 1950s and 1960s, partly through early writings such as Zen in age Art of Archery (Herrigel, 1953). The World of Zen; An East-West Anthology (Eoss, 1960), and the method of Zen (Herrigel, Hull and Tausend, 1960). Beginning in the 1960s, interest in the use of sedative techniques in psychotherapy began to grow among clinicians, especially psychoanalysts (Noss, 1965).

Recently, the psychological construct *mindfulness* has received a great deal of attention. The majority of research has focused on clinical studies to evaluate the efficacy of mindfulness-based interventions. This line of research has led to promising data suggesting mindfulness-based interventions are effective for the treatment of both psychological and physical symptoms. However, an equally important direction for future research is to investigate questions concerning mechanisms of action underlying mindfulness-based interventions. The study conducted by Baer et al, (2004), made them develop a self-report inventory for the assessment of mindfulness skills was developed and is psychometrics and relationships with other areas of the brain that decreased from the study included the amygdala. The hippocampus is a structure of the brain shaped like a seahorse. It is responsible for the regulation of emotions, spatial orientation, learning, and the storage of memories. The temporoparietal junction is the area of the brain where the parietal lobes meet the temporal area. This area of the brain is responsible for empathy and compassion. The study results also showed that the amygdala decreased, which meant the fight-or-flight response, the reaction to threats, also decreased. The smaller the amygdala becomes; the better people react to stress. The decrease in the brain's grey matter correlates with the changes in the levels of stress as well, according to the study. All of this research is promising because it means that the change in people's reactions occurs within them, and not in the environment itself. In the end, mindfulness can help us change how we react to stressful situations, helping us feel calmer and much more in control.

Over the past 10 years, studies in neuroimaging have investigated certain changes in brain morphology as it pertains to mindfulness meditation. One **meta-** analysis taken from 21 neuroimaging studies examined the brains of 300 experienced practitioners of meditation. The study revealed that 8 unique regions of the brain were consistently changed in those who were experienced in meditation. These 8 regions of the brain included Rostra lateral prefrontal cortex, Sensory cortices, insular cortex, Hippocampus, Anterior cingulate cortex, Mid-cingulate cortex, Superior longitudinal fasciculus, and Corpus callosum.

The exact ways in which these different brain regions changed did vary from study to study since different studies use different neuroimaging measurements. However, consistent changes were seen across the board including, Changes in brain density, Changes in thickness of brain tissue, an increase in the number of neurons, fibres, and glia in a given region, Changes in cortical surface area, and Changes in white matter fibre density.

2. Present Study

Abnormality is the most predominant focus in the field of psychology. Understanding these abnormal behaviours and treating these behaviours with various therapeutic approaches including biological, psychodynamic, behavioural, cognitive, humanistic, socio-cultural, and diathesis-stress. A recent emerging therapeutic approach in the field of positive psychology is mindfulness. Unlike other approaches, mindfulness not only is a therapeutic approach that brings the abnormality to a neutral state but can also be used to enhance one's quality of life. In this study, the focus is on the effect of mindfulness on the perceived stress level and emotional intelligence. There is an emergence in the use of mindfulness in reducing stress, but can mindfulness practice influence emotional intelligence be something that we need to think about more critically. Increased mindfulness levels in a pre- post-study were significantly related to decreased levels of perceived stress, depression, anxiety, and increased psychological wellbeing (Carmody and Baer, 2008), gave the scope to expand the study to find the relation between the mindfulness range and the perceived stress level of the individuals. Stress is influenced by both the physiology and the psychology of an individual. The present study tries to explore the effects of mindfulness in a healthy population and to measure their self-perception of their stress before and after the mindfulness session. The Perceived Stress Scale (PSS) (Cohen, Kamarck, and Mermelstein, 1983) was identified as a valid and reliable measure of perceived stress, which was brief (10 items) and straightforward to administer and score.

Emotional intelligence and mindfulness are two constructs that have been separately studied, and the relation between them remains unclear. Research in this area has not attempted to go further into how mindfulness training triggers their emotional intelligence. Trait Emotional Intelligence questions are- Short Form (TEIQ- SF), is a 30-item question are designed to measure global trait emotional intelligence (Cooper and Petrides, 2010). This questionnaire is to be used to measure the emotional intelligence in association with their perceived stress and mindfulness, before and after the mindfulness session.

The present study tries to understand the correlation between mindfulness, stress, and emotional intelligence, and also it tries to find out the effect of mindfulness practice in these correlates including mindfulness, stress, and emotional intelligence. So based on the literature reviews, this study is focused to find out the effect of mindfulness training in the five facets of mindfulness, perceived stress, and emotional intelligence. The correlation between the five facets of mindfulness with the perceived stress and the emotional intelligence among the individuals is also fixed to be evaluated.

3. Method

Objectives

- To study the effect of one day workshop of mindfulness in the five facets of mindfulness, perceived stress, and emotional intelligence of the participants.
- To study the relationship between five facets of mindfulness, perceived stress, and emotional intelligence among the participants.
- To study the difference in the five facets of mindfulness, perceived stress, and trait emotional intelligence among the experimental group and the control group after the intervention.

Research design

A quantitative research design has been used in this study. The quantitative fixed design is being used to determine the scores in the variables including the five facets of mindfulness, perceived stress, and emotional intelligence. Their respective relation is to be determined using the method of correlation and this could demonstrate if there is a significant correlation between the five facets of mindfulness, perceived stress, and emotional intelligence. A comparative study is to be done within the sample before and after the mindfulness session using an independent test to see if there is a significant difference in the variables including mindfulness, perceived stress, and emotional intelligence. The immediate sensation of the participants, after the mindfulness training session, is to be noted to evaluate the effect of mindfulness training on the sensation of the participants.

Sampling

Ten samples were selected in study 1, consisting of employees working in HRDS (High Range Development Society) at Palakkad district of Kerala state. These samples were selected based on the purposive sampling technique. This group has got 3 males and 7 female staffs of the age group 30 to 40, with a minimum of 2 years of working experience in that firm. It was also assured that these samples do not have any major psychological disturbances. The five facets of mindfulness, trait emotional intelligence, and perceived stress were measured initially and they were made to attend a 1-hour workshop on mindfulness for a happy life and those three correlates were measured again immediately after the mindfulness for happy life workshop. Study 2 consists of 92 samples of college students from the psychology and physical education department of Zakir Husain Delhi College belonging to the age group of 17 to 24, consisting of 19 males and 73 females. The five facets of mindfulness, trait emotional intelligence, and perceived stress were measured initially. 59 among them attended the full session of a 1-hour workshop on mindfulness for a happy life. Samples were selected using the purposive sampling technique. The 50 samples who had attended the mindfulness workshop consisted of 50 females and 9 males. The same assessment was performed on them immediately after the session.

Procedure

Rapport was formed and the participants were clearly instructed on the purpose of this study and about its benefits and values in their professional and personal life. The questionnaires were then given and were clearly instructed on what they will have to do on it. Their queries and doubts were cleared while filling out the questionnaire. They were given sufficient time to fill out the questionnaire. This was performed in a comfortable area with proper settings. The questionnaires were collected after completion and the participants were taken to the mindfulness for happy life workshop in the same location.

Session

This session starts with an introduction to ‘mindfulness for happy life’ with an activity to bring the attention of the participants. The activity consists of a sequence of clapping and body movements. Then, the session moves onto an interaction that is based on the current emotional sensation of the participants and their evaluation of their sensation. The introduction part consists of making the participants know about the concept of mindfulness, its importance, its transforming capacity, the concept of emotional intelligence, and how mindfulness is related to their emotional intelligence, importance, and implications of one's EQ. The implication of mindfulness for a happy life was defined in detail.

The second part of this session is to be focused on mentioning the awareness of each of the senses with an activity to sense the flow of air through their nose and to recognize, through which nose, airflow is more. In this session, the participants are to be made relaxed with a breathing exercise. After that, they should be asked to sit relaxed and must be asked to close their eyes if that is comfortable. Now the participants should be asked to keep their forefinger horizontally below their nose to feel the

airflow. This activity is to make them realize how far they know about themselves.

The mindfulness training starts with the practice of 'mindful hearing. This practice begins in a relaxed sitting posture. The participants are to be asked to close their eyes if that is comfortable. A bell with a high pitch sound is to be ranged. This is to bring the attention of all the participants to that sound. Slowly they should be asked to pay attention to the dominant sounds that they could hear from their surroundings and to concentrate on them as far as possible. Then, 'the instruction must be shifted to more delicate and mild sounds. They must be asked to feel those sounds and try to enjoy them without any judgment. Slowly, they should be asked to pay attention to the sounds from their own body, based on their body movements, breathing, and heartbeat. Slowly, the instructions were reversed by redoing all the steps and once they reached paying attention to the sounds that they can hear from their surroundings, then they must be slowly asked to open their eyes.

The second activity is based on mindful breathing. This activity should begin with the participants sitting or lying relaxed without contracting anybody's muscles. They can keep their eyes closed if that is comfortable. They must be first asked to listen to the sounds all around and then slowly, shift their attention from the sounds to their breathing. This could be trained by first focusing their attention on the inhaling and exhaling process of their breathing. They should be asked to notice, as they inhale, their lugs will be filled with air uprising the chest and pulling down the diaphragm. They will have to imagine that the inhaling process fills their body with energy by supplying oxygen to the whole body with oxygenated blood. Slowly, they must be asked to keep their hand over their abdomen to feel the rise in the abdomen as they inhale and the drop in the abdomen as they exhale and must be asked to focus and concentrate on this process of breathing without any judgment and control.

4. Results

Study 1 consists of 10 employees working at HRDS, in the Palakkad district of Kerala State belonging to the age group of 30 to 40. It was found that there was a significant difference in the scores obtained from the participants on the Perceived stress scale before and after the workshop. There is a significant positive correlation found between the five facets of mindfulness and a significant negative correlation between stress and act with awareness.

Study 2 consists of 92 participants of which 59 were categorized into the experimental group by completing the workshop and 33 were categorized into the control group who have not attended the workshop. All these participants belong to the age group of 17 to 24. There is a significant difference found in the observation, description, act with awareness, emotional intelligence, and perceived stress among the experimental group before and after mindfulness for a happy life workshop. There was no significant difference found in the five facets of mindfulness, emotional intelligence, and perceived stress among the control group.

Both studies showed that the one-day workshop of mindfulness had a significant influence on the three facets of mindfulness including observation, description, and act with awareness, along with a significant influence on the perceived stress. Even though, the one-day workshop on mindfulness doesn't have a significant influence on the trait of emotional intelligence even the results showed a scope on consistent practice in mindfulness to increase emotional intelligence.

5. Discussion and Analysis

The purpose of this study was to determine the effect of mindfulness practice in the basic life correlates involving different facets of mindfulness, emotional intelligence, and perceived stress. This study tries to explore the variation in these correlates before and after mindfulness for happy life workshops. Two studies were conducted on this behalf. Study 1 consists of ten participants from an NGO in Kerala named HRDS, of the age range of 30 to 40. Those ten participants were the employees working on that NGO. The five facets of mindfulness, emotional intelligence, and stress were measured before and after mindfulness for the happy life workshop using self-reported questionnaires. Shian et al (2011), conducted a review of empirical studies on the effects of mindfulness on psychological health... This approach verified that mindfulness brings about various positive psychological effects, including increased subjective wellbeing, reduced psychological symptoms, and emotional activity, and improved emotional regulation. Theresa et al (2011), conducted a study on trait mindfulness and mindfulness-based practices in the workplace in association with employee outcomes. This study gave an implication of mindfulness practice to enhance employee performance. It was found that the standard deviation was more in the case of emotional intelligence, with a much higher degree than the other variables. This could be because the sample chosen has got a varied emotional intelligence range in comparison to each other. The standard error of stress was found to be the lowest. This could be because of the similar working environment and socio-economic status of the employees. The t-test in comparing the means conducted using SPSS 16 showed that; there is no significant difference in the mindful observation before and after the mindfulness workshop. Yonne, Bryan Hiebert (1988), made a comparison between mindful meditation and cognitive self-observation. It showed a significant positive correlation between mindfulness meditation and self-observation, with a persistent rate of the practice. This study gave a reason for the presence of non-significant differences because the variation in the rate of observation cannot be achieved in short term. There was no significant difference found in the mindful description before and after mindfulness for the happy life workshop. Shian et al (2011), analysed an empirical review on the effects of mindfulness in psychological health. This review clearly showed that correlates such as description was more likely rigid and could be modified with the continuous long-term practice of mindfulness. There is no significant difference in the act with awareness before and after mindfulness for a happy life workshop. Linda Isenberg (2009), conducted studies on mindfulness life with attention and awareness from the University of Twente. This study was conducted to assess

the test-retest reliability of the Dutch version of the FFMQ. This paid special attention to act with awareness among the clinical population and a yogic group, which showed significant differences among both. In our study, the mindfulness workshop is found to make a slight difference in the act with awareness but was found to be not significant. It might have required more practice to bring about a significant difference.

There was no significant difference found in the variables including mindful non-judgment, mindful no reactance, and emotional intelligence, before and after mindfulness for happy life workshop. Sarah et al (2020), conducted a study on the facets of mindfulness and health among a predominantly low-income community sample. The objective of this study is to understand the relationship between the facets of mindfulness and various health domains. This study showed that after controlling for health and psychosocial variables, there was a significant effect of non-judging and non-reactivity facets of mindfulness on emotional health. The acting with awareness facet of mindfulness was associated with social functioning and does not seem to be associated with physical health. Act with awareness is associated with the social relation of an individual and that takes time to bring about a change. Similarly, non-judgment and nonreactivity seem to be relatively stable in this sample. It can be because of their age, community, and so on. Emotional intelligence was found to be relatively stable for an individual and requires long-term effort to modify. This could be the reason, why there was no significant difference found in the emotional intelligence before and after mindfulness for a happy life workshop. The study conducted by Joseph Clarrochi (2006), focused on mindfulness-based emotional intelligence training. There has been substantial confusion in the field of emotional intelligence (EI). People seem to disagree on what EI is, what it predicts, and whether EI is distinctive from traditional measures. Despite all these disruptions, EI continues to attract substantial interest from both the public and scientists. Perhaps people recognize a fundamental paradox: Science has helped us to gain amazing control over our external world, yet we have made little progress in getting control of our internal, emotional worlds. consistent mindful intervention

In study 1, a significant difference was found in the perceived stress level of the participants, before and after mindfulness for happy life workshop-. The t score indicates that the self-perception of stress among the participants was reduced after the workshop than before. James Carmody and Ruth A. Baer (2008), conducted a study on the relationship between mindfulness practice and levels of mindfulness, medical and psychological symptoms, and wellbeing in a mindfulness-based stress reduction. Relationships were investigated between the home practice of mindfulness meditation exercises and levels of mindfulness, medical and psychological symptoms, perceived stress, and psychological well-being in a sample of 174 adults in a clinical Mindfulness-Based Stress Reduction (MBSR) program. This was an 8- 8session group program for individuals dealing with stress-related problems, illness, anxiety, and chronic pain. Participants completed measures of mindfulness, perceived stress, symptoms, and well-being at pre-and-post-MBSR, and monitored their home practice time throughout the intervention. Results showed increases in mindfulness and well-being, and decreases in stress and symptoms, from pre- to post-MBSR. Time spent engaging in home practice of formal meditation exercises (body scan, yoga, sitting meditation) was significantly related to extent of improvement in most facets of mindfulness and several measures of symptoms and well-being. Increases in mindfulness were found to mediate the relationships between formal mindfulness practice and improvements in psychological functioning, suggesting that the practice of mindfulness meditation leads to increases in mindfulness, which in turn leads to symptom reduction and improved well-being. The panel and Harald Walachcd (2004) conducted a metanalysis on the benefits of mindfulness-based stress reduction. MBSR is a structured group program that employs mindfulness meditation to alleviate suffering associated with physical, and psychosomatic malfunctions. The program, nonreligious and not esoteric, is based upon a systematic procedure to develop an enhanced awareness of the moment-to-moment experience of perceptible mental processes. The approach assumes that greater awareness will provide more veridical perception, reduce negative affect and improve vitality and coping. In the last two decades, several research reports appeared that seem to support many of these Linda E. Carlson and Sheila N. Garland (2005), conducted a study on the impact of Mindfulness-Based Stress Reduction on sleep, mood, stress, and fatigue symptoms. Sleep disturbance is a very common problem for cancer patients that have largely not been addressed in the clinical intervention literature. Mindfulness meditation has demonstrated clinical benefits for a variety of patient populations in other areas of functioning. The study showed that practicing mindfulness has gone a major influence on n the perceived stress levels and hence it could be the reason for the significant decrease in stress levels immediately after the workshop than before. There is a significant moderate positive correlation between mindful observation nd description. It was thus estimated that the process of observation is positively correlated with their description ability. This showed that as the scores in observation increase, there is a moderate chance for an increase in description scores. The nature of the description of an individual depends on their way of observing their life situations. This was highly visible from their day-today life and was highly found to have positively correlated to each other. The result of this study shows a moderate correlation between mindful observation and mindful description. There is no significant correlation found between mindful observation and act with awareness. The act with awareness was associated with the community and social situation in which they live. The observation was found to be associated much more with their genetic traits and practice. There is a significant moderate positive correlation between mindful observation and non-judgment. The study conducted by Mathias et al (2007) on mindfulness skills and interpersonal behaviour. This study discussed the multidimensional nature of mindfulness and its relation to interpersonal feelings and performance. They examined the factor structure and internal reliability of a self-report measure of mindfulness, the Kentucky Inventory of Mindfulness Skills (KIMS; Baer, Smith, & Allen, 2004). All elements of mindfulness were positively associated with expressing oneself in various

social situations. A greater tendency for mindful observation was associated with more engagement in empathy. Mindful description, acting with awareness, and non-judgmental acceptance were associated with better identification and description of feelings, more body satisfaction, less social anxiety, and less distress contagion. Paul et al (2011), conducted a study on the relationship between the practice of mindfulness meditation and personality. The practice of MM was positively related to openness and extraversion and negatively related to neuroticism and conscientiousness. This study showed that the practice of MM with higher levels of curiosity and receptivity to new experiences and experience of positive affect and with less proneness toward negative emotions and worrying and a reduced focus on achievements. This supports the results obtained that show the moderate correlation between observation and non-judgment.

There is a significant strong positive correlation found between mindful observation and non-reactance. The study conducted by Anne D. Herlach (2017), on mindfulness as a moderator of reactance to environmental research. In the following studies, I sought to better understand how to reduce reactance by curtailing its underlying processes. Study 1 tested the relationships among trait mindfulness, reactance, and environmentalism and revealed differences among various facets of mindfulness. Importantly, facets of trait mindfulness predicted less anger in response to environmental messages, greater intentions to behave in a pro-environmental way, and more environmental advocacy. Study 2 tested whether inducing a state of mindfulness would mitigate the formation of reactance to a pro-environmental message by increasing cognitive flexibility and decreasing emotional reactivity. It was clear from this study that there was a significant correlation between observation and no reactance which is associated with their social environment. The participants were all from a similar social environment that showed a clear association between those. There is no significant correlation found between mindful observation with emotional intelligence and stress. Observing the current situation could be to an extent associated with an individual's family background and practice, while emotional intelligence and stress were associated mostly with entirely different variables such as empathy, social skills, etc. There is a significant moderate positive correlation between observation, non-judgment, and non-reactance with mindful description. Ilona Gorbovskaya (2014), on the relationship between Mindfulness, distraction control, and working memory. The study showed that mindfulness is negatively associated with cognitive failures. This supports the result by showing how the attitude of an individual including non-judgment and non-reactance was linked with their way of description.

There was a significant moderate negative correlation found between mindful acts with awareness and stress. The act with awareness depends on their association and relation with their community which intern influences their stress level.

Mariana Kaisler, Jamie M. Poolton, and Susan Backhouse (2016) conducted a study on the relationship between mindfulness and life stress, which showed a direct negative correlation between the facets of mindfulness and stress. But even then, there was no significant correlation found between observation, description, non-judgment, nonreac6tance, emotional intelligence, and mindful act with awareness. This is because certain facets of mindfulness might not directly be correlated with emotional intelligence or even among the correlates of mindfulness such as observation, description, non-judgment, and non-reactance.

A significant moderate positive correlation was found between observation and description with mindful non-judgmental and a significant strong positive correlation was observed between mindful non-judgmental and non-reactance. Mathias et al (2008), show the relationship between mindfulness skills and interpersonal behaviour. This showed the direct association between mindful non-judgmental, observation, and description. Non-judgmental and non-reactance was a mutually correlated facet of mindfulness and hence it showed a strong positive correlation. No reactance also showed a similar significant moderate correlation with observation and description and a strong positive correlation with non-judgment.

There was no significant correlation found between emotional intelligence with observation, description, and act with awareness, non-judgment, non-reactance, and stress. Similarly, there was no significant correlation found between stress with, observation, description, non-judgment, non-reactance, and emotional intelligence. But still, there was a significant moderate negative correlation found between stress and act with awareness, because acting with awareness is directly associated with social relations which in turn influences their stress levels.

In study 2, 92 participants filled the question are before the mindfulness for happy life workshop. Among them, 59 participants attended the workshop in 3 separate sections. This sample was selected from the graduating students of the psychology and physical education department, belonging to the age group of 17 to 24. The data after the mindfulness for happy life workshop was collected. It was observed that there is a difference in the way of perception of the therapy among young adults when compared with study 1. Initial lack of attention was observed, but later on, they were brought into the world of mindfulness.

There was a significant difference found in mindful observation before and after the mindfulness for happy life workshop. Similarly, there was a significant difference found in the mindful description and act with awareness facets of mindfulness. David et al, (2015), conducted a study on the five facets of mindfulness and psychological health. This showed evidence to the fact that practicing mindfulness has got a significant effect on the facets of mindfulness, specifically, observation, description, and act with awareness were found to be most influenced. Many studies showed that practicing mindfulness reduces stress. In 2010, Hoffman et al conducted a study to find the association between mindfulness and stress. The researchers found that the participants who experienced mindfulness-based stress reduction had significantly less anxiety, depression, and somatic distress. So, it was clear from these studies that mindfulness can have an immediate effect on perceived

stress immediately after the workshop, but the other facets of mindfulness and emotional intelligence can only be modified with a regular practice of mindfulness. It supports the possibility of a significant improvement in the mindful observation, mindful description, and mindful act with awareness facets of mindfulness. There was a significant difference observed in the perceived stress level before and after the mindfulness for happy life workshop. Stress and its association with mindfulness were observed from the studies on Mindfulness-Based Stress Reduction programs and was shown through the result of this study, showing a significant decrease in the perceived stress scores among the participants after the mindfulness for happy life workshop. There was a significant difference in the emotional intelligence found before and after the mindfulness for happy life workshop. The study conducted by Nicola et al, (2011), on emotional intelligence mediating the relationship between mindfulness and subjective wellbeing. Higher levels of mindfulness were associated with greater emotional intelligence, positive affect, and life satisfaction, and lower negative affect. This gave strong evidence mentioning the association between mindfulness and emotional intelligence. There was no significant difference found in the mindful non-judgment and mindful no reactance, before and after the mindfulness for happy life workshop. This could be because nonjudgment and non-reactance are the two facets of attitude which is comparatively more stable and less likely to make a difference.

There was a significant weak positive correlation found between mindful observation with description, act with awareness, and non-reactance. There was no significant correlation found between mindful observation with non-judgment, emotional intelligence, and stress. There was a significant weak correlation found between mindful description and observation, and there was no significant correlation found between mindful description with act with awareness, nonjudgment, non-reactance, emotional intelligence, and stress. This could be because of their mutual link between the five facets which can be understood that observation could be greatly influenced on their act with awareness and non-reactance with a mutual link between their descriptions. There was a significant weak positive correlation between mindful act with awareness with observation and emotional intelligence, and a significant weak negative correlation between mindful act with awareness and stress. Act with awareness could be associated with the individual's relationship with the community, social interaction, and positive impression, which is influenced positively by their emotional intelligence and mindful observation and is negatively correlated with stress, as an increase in the mindful act with awareness reduces stress. Similarly, there was a significant weak negative correlation found between mindful non-judgmental and stress. Manoj Sharma and Sarah E. Rush (2014), conducted a study on MBSR as a stress-management intervention for healthy individuals. All those implicated the clinical application of MBSR in managing stress and thereby showed the negative correlation between mindfulness and stress, which showed that people who were mindful process less stressful. There was a significant weak negative correlation found between emotional intelligence and act with awareness. It could be because acting with awareness is associated with one's positive relation and interaction which in turn is associated with their emotional intelligence. Similarly, a significant moderate negative correlation was found between emotional intelligence and their perceived stress levels. The study conducted by Dr. Harminder k. Gujral (2013), on emotional intelligence and coping styles. It showed that there was a direct correlation between emotional intelligence and coping styles. There was a significant weak negative correlation found between stress with mindful act with awareness and nonjudgment. This gave further evidence that showed the association between the facets of mindfulness influencing stress. Similarly, there was a significant moderate negative correlation found between stress and emotional intelligence.

All these correlations showed the association between certain facets of mindfulness with emotional intelligence and stress. It was also understood that even a short time mindfulness practice was found to have a significant impact on the basic facets of mindfulness, emotional intelligence, and stress. Even though these changes might remain for short period, it was clear from this study that the consistent practice of mindfulness can change or modify these variables to a greater degree.

The pre-post, test comparison of the control group gave the evidence that the one-day mindfulness for happy life workshop affected the five facets of mindfulness and the stress level of individuals and it does have a significant effect on the psychological status of the participants which could be evaluated from the interview after the practice and also it might have an effect in the EQ of the individuals who continues mindfulness practice further, but the result could not be obtained due to the outbreak of novel Corona, but still, it gave an insight for the future researches in the field of mindfulness.

6. Conclusion

Study 1 showed that there was a significant difference in the perceived stress level of the ten participants when compared before and after the mindfulness for happy life workshop. In the same study, a significant moderate positive correlation was found between mindful observation with description and non-judgment and a significant strong positive correlation with no reactance. A significant moderate positive correlation was found between mindful description with observation, non-judgment, and non-reactance. A significant moderate negative correlation was found between mindful act with awareness and perceived stress level. A significant strong positive correlation was found between mindful non-judgment and non-reactance.

Study 2 showed that there was a significant difference in the mindful observation, mindful description, mindful act with awareness, emotional intelligence, and perceived stress when compared with the scores obtained before and after, mindfulness for a happy life workshop. This study showed that there was a significant weak positive correlation between mindful observation with description, act with awareness, and non-reactance. A significant weak positive correlation was found between mindful acts with awareness

with emotional intelligence and a significant weak negative correlation with perceived stress. Nonjudgment was found to have a significant weak negative correlation with stress. Emotional intelligence was found to have a significant moderate negative correlation with stress.

As a conclusion, we could determine that mindfulness for happy life workshop had a significant impact on various aspects of the participant's daily life including, observation, description, act with awareness, non-judgment, non-reactance, emotional intelligence, and perceived stress.

7. Limitations

- The effect of the practice cannot be obtained with a large group of participants.
- It was more time-consuming.
- Convincing the students as participants were difficult.
- Variation in mental status occurs within a short period after the mindfulness for a happy life workshop, so drastic variation in the responses can occur.
- The qualitative analysis on the mindfulness training was not supposed to be completed due to the immediate outbreak of COVID 19.

8. Future Implications

- The study could be expanded to see the effect of mindfulness practice based on different age groups.
- The study of mindfulness could be expanded to see its effect based on socio-economic status, geographical location, education qualification, and so on.
- Clinical research must be developed in mindfulness to see its effect on resolving the outbreak of a communicable disease. hop. wing a significant decrease in the perceived stress scores among the participants after the mindfulness for happy life work
- A qualitative analysis of the immediate sensation of participants after the mindfulness training program needs to be researched.

Tables

Table 1.1, shows the mean, standard deviation, and t-score of study 1

S. No	Variables	Before mean(M) and standard deviation (SD)	After mean (M) and standard deviation (SD)	t- scores
1	Observation	M= 22.4 SD= .82	M= 25.0 SD= .6	-0.86
2	Description	M= 27.8 SD= .72	M= 28.2 SD=.46	-0.15
3	Act with awareness	M= 24.7 SD= .80	M= 26.4 SD=.68	-0.51
4	Non-judgment	M= 25.1 SD=.65	M= 26.9 SD=5.38	-0.67
5	Non- reactance	M= 19.8 SD= .6	M= 24.3 SD=1.8	-1.69
6	Perceived stress	M= 20.1 SD= 1.6	M= 15.2 SD=1.2	2.34*
7	Trait emotional intelligence	M= 1.41 SD=1.8	M= 1.52 SD= 1.5	-1.44

Table 1.2, shows the mean, standard deviation, and t-scores of studies 2

S. No	Variables	Before mean(M) and standard deviation (SD)	After mean (M) and standard deviation (SD)	t-score
1	Observation	M= 25.23. SD= .55	M= 27.86 SD=.55	-3.2**
2	Description	M= 25.27 SD=.65	M= 28.13 SD= .45	-2.94**
3	Act with awareness	M= 25.74 SD=.56	M= 28.22 SD= .58	-2.96*
4	Non-judgement	M= 25.43 SD= 1.6	M= 28.17 SD= .58	-1.28
5	Non- reactance	M= 24.08 SD= 2.1	M=27.14 SD= .67	0.67
6	Perceived stress	M= 19.34 SD= .56	M= 17.44 SD= .79	2.01*
7	Trait emotional intelligence	M= 1.27 SD= .31	M= 1.39 SD= .39	-2.46**

Table 2.1, shows the correlation scores among the five facts of mindfulness, perceived stress, and trait emotional intelligence

Variables	Observation	Description	Act with awareness	Non- judgment	Non- reactance	Perceive stress	Trait emotional intelligence
Observation	1	.22**	.23**	0.07	.16*	0.07	0.05
Description	.22*	1	0.13	0.04	0.11	-0.01	-0.01
Act with awareness	.22**	0.13	1	0.04	0	-.22**	.27**
Non- judgement	0.07	0.04	0.04	1	-0.02	-.16*	0.12
Non- reactance	.16*	0.11	0	-0.02	1	0.04	-0.03
Perceived stress	0.05	-0.01	-.22**	-.16*	0.04	1	-.61**
Trait emotional intelligence	-0.07	-0.01	.27**	0.12	-0.03	-.61**	1

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