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**RELATIONSHIP BETWEEN MINDFULNESS,
RELATIONSHIP SATISFACTION AND SUBJECTIVE
HAPPINESS AMONG YOUNG COUPLES**

A Research Project Submitted to Bangalore North University, Bengaluru

Submitted in Partial Fulfilment of the Requirements for the master's degree in

Psychological Counselling

By

NEHA KUMAR

PC181019

Under the guidance of

Dr. Sudhamayi

Assistant Professor

Montfort College, Bengaluru

June 2020

Certificate

This is to certify that Neha Kumar is a student of Montfort College, doing her M.Sc. in Psychological Counselling affiliated to Bangalore North University for the academic year 2018 – 2020.

This Research, “**Relationship between Mindfulness, Relationship Satisfaction and Subjective Happiness among young couples**”. Submitted by the candidate in partial fulfilment of the requirement for the degree of M.Sc. Psychological Counselling has been carried out under my supervision. It embodies the results of her own research work and it is a record of the candidate’s personal efforts. This work has not been submitted anywhere else nor has it formed the basis for the award of any other degree or diploma to the candidate.

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 (Research supervisor’s signature)

Place: Bengaluru _____

 (Research supervisor)

Date:

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 (Principal’s signature)

Place: Bengaluru _____

 Bro.Victor Raj
 PRINCIPAL

Declaration

I, Neha Kumar hereby declare that this Research Project Relationship between Mindfulness, Relationship Satisfaction and Subjective Happiness among young couples was carried out by me under the guidance of Dr. Sudhamayi, Bangalore.

This Research Project is submitted in candidacy for the award of M.Sc.Psychological Counselling, to Bangalore University, in the month of June 2020. This research work or parts of it have not been submitted to any other University for any purpose so far. References borrowed from other sources have been duly acknowledged.

Date:

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Place: Bengaluru

 Neha Kumar

(student name)

Place: Bengaluru

(student signature)

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Abstract

The aim of this study was to investigate the relationship between Mindfulness, Relationship Satisfaction and Subjective Happiness among young couples' population. The sample included 60 participants who were in a relationship aged between 18 to 29 years. It was hypothesized that the three variables are strongly correlated with each other. To test the same, three scales were used, Mindful attention awareness Scale, Relationship assessment Scale and the Subjective happiness scale was used to measure the variables. Data was analysed using Pearson correlation coefficient along with Consent form and demographic details to study the correlation between Mindfulness, Relationship Satisfaction and Subjective happiness. The results showed that there is a positive correlation between Mindfulness and Relationship satisfaction, Mindfulness and subjective Happiness and Relationship satisfaction and subjective happiness among young couples. This suggests that individuals who are mindful experience high relationship satisfaction and happiness. A detailed discussion and the limitations of the study are discussed.

Keywords: mindfulness, relationship satisfaction, subjective Happiness, young couples.

Contents

Certificate	1
Declaration	2
Acknowledgements	3
Abstract	4
Introduction	7
Review of Literature	14
Method	21
Results and Discussion	26
Summary and Conclusion	31
References	34
Appendices	36

Introduction

Mindfulness is a state of being active and having attention in the present. This state is described as observing one's thoughts and feelings without judging them as good or bad. To live mindfully is to live in the moment and reawaken oneself to the present, rather than dwelling on the past or anticipating the future. To be mindful is to observe and label thoughts, feelings, and sensations in the body in an objective manner. Mindfulness can therefore be a tool to avoid self-criticism and judgment while identifying and managing difficult emotions.

The cultivation of mindfulness has its roots in Buddhism, but most religions include some type of prayer or meditation technique that helps shift an individual's thoughts away from the usual preoccupations toward an appreciation of the moment and a larger perspective on life. The practice of mindfulness emerged itself very well into mainstream medicine and demonstrated that practising mindfulness can bring improvement in both physical and psychological symptoms as well as positive changes in health, attitudes and behaviours.

According to the American Psychological Association (APA, 2012), mindfulness is, "A moment-to-moment awareness of one's experience without judgement. In this sense, mindfulness is a state and not a trait. While it might be promoted by certain practices or activities, such as meditation, it is not equivalent to or synonymous with them".

Another definition comes from Zinn, (2015) who is known globally for his work on mindfulness-based stress reduction. "The awareness that arises from paying attention, on purpose, in the present moment and non-judgementally"

There has been a profound understanding in the recent past about the way's relationships can be made better and more fruitful. With the extent of mental health awareness and therapy emerging, we do get to see how couples are more open to trying various methods of positive interventions. Mindfulness is one such aspect where the understating of awareness and acceptance. It brings the individual closer with oneself and others; the individual is surrounding and is associated with. This helps in strengthening and fully associating with the present moment and being aware of what is going on at that specific moment and not carrying forward the past intentions and the worry of future. Mindfulness practices like Yoga, meditation etc, brings the equilibrium of the mind and the

body to a focus. There are various practices that couples can engage in to have a satisfactory relationship, which is become an essential to have calm and a peaceful life with the significant other. It is also suggested that mindfulness practices enable couples to stay in the present moment, being there for both the self and each other. Therefore, the more mindful you are, the more satisfied you will be in your relationship. This has an effective change in the individual's happiness which in turn will result in subjective or general happiness which accounts to the positive regulation of individuals.

Ways for couples to achieve a state of mindfulness could be to meditate, which helps couple to elevate and has proven to make people calmer, more relaxed, centred, and less reactive. Meditation tends to release tension and as a result of which individuals become more conscious and relaxed. Playing a sport, picking up a new hobby, or even checking off each other's bucket list together and learning the language of mindfulness. Some of the words for mindfulness are presence, conscious awareness, kindness, attention and conscious choice.

Subjective well-being is the scientific term for happiness and life satisfaction-thinking and feeling that your life is going well, not as bad as you thought. People's levels of subjective well-being are influenced by both internal factors, such as personality and outlook, and external factors such as the society in which they live. Some of the major determinants of subjective well-being are a person's inborn temperament, the quality of their social relationships.

Focus on the Present Moment is being fully aware of what is going on and focusing on the here and now, rather than dwelling on the past or in the anticipation of the future. Being Fully Present being spaciouly aware of whatever a person experiences in the present moment as they go through your daily life, Understanding and being aware of the sensations in the body and aware of the surroundings and what changes are going on. Openness to experience - creating a mental space to contain thoughts and feelings. Becoming aware of one's experience as a flow of sensations, thoughts, and feelings and watch how these changes and transform naturally over time. Being open to the new thoughts and feeling without stressing or over thinking. On Judgment is when all feelings have a purpose, whether to protect oneself from danger or open to love. Watching and accept whatever arises in consciousness with an open mind. This extends the non-judging attitude to other people and things. Acceptance

of Things as They Are trying not to force or change reality to fit the vision of what it should be, feel like a victim, or bemoan the unfairness of life. Instead, trying to see reality clearly and letting as it as it is, knowing that one can tolerate whatever it is that comes up. Accepting others, knowing they are the best judges of what is right for them. Connection is about feeling connected to all living things and nature in being part of a larger whole. Simply reflecting on and feeling grateful for the cycle of life and the food, beauty, and protection that nature gives us. Knowing that all living beings want to feel happy and secure and avoid suffering and feeling connected by similarity of needs and experience. Non-Attachment is trying not to hold onto things, people, or experiences, knowing that life is in constant flow. Attachment comes from fear and is the basis of suffering. Being confident in one's own ability to adapt. Peace and Equanimity is about maintaining an even-keel, not getting too swept up in life's highs and lows. Life is a cycle and an individual can't see the whole picture at any one moment. When things don't go in an expected way, staying firmly rooted in one's own clear vision and values is very helpful, and therefore adopting a non-harming, non-violent attitude would be beneficial. Compassion is dealing gently, kindly, and patiently with yourself and others. Rather than judging, or condemning, trying to make an attempt, in understanding one's thoughts and experiences and being opened to really listening to other, allows you to feel other people's suffering. Loving people not for what they can provide, but because connections and empathy is strongly established Awareness is described by Brown and Ryan as a sort of "radar" that operates in the background of our minds and continually scans both the environment outside of ourselves and the state of our internal environment (2003). It is what allows us to notice things around us without focusing exclusively on them. Attention refers to our ability to focus our awareness on a specific stimulus or stimuli, allowing for a limited but more intense appraisal of our current experience. (2003).

Relationship satisfaction is a complex concept which is confirmed by both diversity and multidimensionality of its definition and a prevalent component of human experience.

Relationship satisfaction is defined as an interpersonal evaluation of the positivity of feelings for one's partner and attraction to the relationship (Rusbult and Buunk, 1993). With the variety of interpersonal relationships, contemporary society necessitates the development of brief, reliable measures of satisfaction that are applicable

to many types of close relationships. Mindfulness plays an important role in establishing a sense of understanding and acceptance and in relationships it could be efficient. Mindfulness allows for individuals to be fully aware of themselves and the surrounding they encapsulate themselves in, however some aspects of which does cater to having a satisfactory relationship with their partners, as there couple perhaps be more focused on their relationships. A few concepts that pertain to this theory are, Level of dependence which describes the degree to which an individual's outcomes are more likely to be influenced by another individual's actions. Mutuality of dependence is the second aspect which describes the degree to which certain individuals are co-dependent on each other equally. Basis of independence describes the paradigm of whether dependence holds a place in partner control, which is absolute and controlled externally. Co variation of interests talks about the degree to which the outcomes of everyone in a relationship correspond and whether events that is beneficial for one of them is also beneficial for the other person. Temporal structure talks about how interactions are dynamic and that they evolve over a period naturally. This also suggests that this is not to be focused only on the immediate behaviour and but also in terms of future behaviours and outcomes that are to be made available. Availability of information is what and how the other person in the relationship feels and how they view the relationship, which is basically their perspective.

Interdependence theory, developed by Harold Kelly and John Thibaut over a course of 4 decades, describes that the structural properties that characterize interactions and the implications of the same, while most theories in psychology cater to individuals, this theory talks about the relationships between people as important as the people themselves. Relationship satisfaction is the degree to which partners expectations are met by their actual experiences. Some domains like the extent to which some needs are met by their partner, overall satisfaction of the relationship, the way an individual view the relationship as opposed to their contemporaries, regarding the positivity of the relationship are understood.

The third variable in the study is Subjective Happiness. Western culture has embraced happiness as one of its most important goals – both at an individual level and for society at large (Veenhoven, 1994). According to Lyubomirsky, happiness is the experience of joy, contentment and wellbeing. She suggests that these three values

are combined with what an individual seeks as life to be good and meaningful. Subjective happiness is considered to understand the overall happiness of an individual and their perception of the mood and affect. As relationships play a very significant role in the life of most individuals, finding meaning and a sense of contentment from each other could play a role in elevating their sense of optimism and belongingness.

Subjective well-being (SWB) is defined as ‘a person’s cognitive and affective evaluations of his or her life’ (Diener, Lucas, & Osha, 2002). The three components of SWB such as (a) life satisfaction (b) positive affect and (c) negative affect

These are independent factors that should be measured and studied separately (Andrews & Withey, 1976, Lucas et al., 1996). Therefore, the presence of positive affect does not mean the absence of negative affect and vice versa. Before evaluating the correlates and predictors of SWB, it is worth noting the instruments used in measuring the components of SWB. (a) Life satisfaction can be measured using a questionnaire such as the 5-item satisfaction with life questionnaire (Diener, Emmons, Larsen & Griffin, 1985; Pavot & Diener, 1993).

And (b) Affectivity can be measured by for example, the PANAS [positive affect negative affect schedule] (Watson, Clark & Tellegan, 1988). A person who has a high level of satisfaction with their life, and who experiences a greater positive affect and little or less negative effect, would be deemed to have a high level of SWB [or in simpler terms, be very happy].

The concept of SWB falls within the ‘hedonic’ perspective that defines well-being or happiness as being fundamentally about maximising pleasure and avoiding or minimizing pain.

This differs from the ‘eudemonic’ perspective which, as Waterman (1993) stated, is where one lives in accordance with one’s diamon, or ‘true self’. This perspective places focus on meaning in life and self-realization, and the extent to which a person fully integrates this into his or her life.

Most psychologists measure SWB, with absolute regards to how people think and feel about their lives.

Another view talks about hybrid theory tries towards irenic solutions to an individual’s diverse intuitions about their idea of happiness, in which there has been an attempt to identify happiness with the satisfaction of life and emotional state. The focus in this is the aspect of subjective wellbeing, which revolves around satisfaction, positive and negative effect and domain satisfaction. The primary focus in hybrid theories is the fact that they are

an all-inclusive of components like subjective wellbeing is considered to be equally important and hold a valuable chance. There is no factor exclusion as stated above that does not get included in happiness.

Early philosophers have tried and distinguished have two areas of happiness which seem to be life satisfaction and hedonism. This suggests that Hedonists identify happiness of an individual with regard to their balance of what they seem to think as pleasant or unpleasant which is similar to way welfare hedonists think and understand. The only difference is that the hedonists about happiness do not really need to accept the stronger doctrine of welfare hedonism.

Another theory is the life satisfaction identifies that happiness is related to having a likely attitude towards an individual's life on a whole., this can occur in various cohorts and aspects but typically views as a whole judgement. This could be channelled as an affirmation of one's life as a whole for which the judgement could be explicit or implicit and perhaps may some kind of an affect. There is a probability of having some judgements with regards to particular cohort or areas among the prospects of one's life.

The third theory, being the Emotional state view holds a thought further away from hedonism but having a different perspective. Here, instead of an individual identifying happiness with a pleasant experience, it makes an attempt to understand and identify happiness with an individual's emotional condition as a whole, which is called "emotional well-being". This condition includes no experiential aspects of emotions and moods and excludes pleasures that don't have a direct impact on the individual's emotions.

The purpose of this study is to understand the relationship between Mindfulness, Relationship Satisfaction and Subjective Happiness in young couples and if there is a positive relationship or not. Taking time out to indulge in mindful practices will help individuals remain calm and focus on their relationships by understanding the need of their partner and establishing a satisfactory relationship which would elevate the overall happiness of an individual. Therefore, contributing to understand the importance and correlation of these components in an individual's life.

Review of literature

Nilas C.Q (2020), studied, "The self-reported trait mindfulness and couple's relationship satisfaction: A Meta-analysis". This study was an attempt to draw theoretical perspectives linking trait mindfulness with romantic relationship outcomes. Viability of these pursuits is perhaps contingent on the basic assumption that higher trait mindfulness is associated with beneficial outcomes like relationship satisfaction. The method used for this study Twenty-eight samples of studies correlating trait mindfulness and relationship satisfaction was collected...

In conclusion of the study, it was determined that the average effect size was small and publication bias was not evident and so the effect of size study was consistent across age, gender, marital status and the mindfulness dimensionality. The supports theoretical perspectives linking trait mindfulness and the association of the same does not appear sensitive to a publication bias mechanism.

Roberts K., et al., (2020), studied, "Trait Mindfulness and Relationship Satisfaction: The Role of Forgiveness Among Couples. The study tried to establish a link between trait mindfulness, forgiveness and relationship satisfaction. The sample size of this study was 219 couples which was completed through a self-report measure on the variables. Using the actor-partner interdependence model mediation and analysing dyadic data, the result of this study suggested that there was a significant positive association for both inter and intrapersonal affects for both men and women. There was also in indication that forgiveness is linked to both individual and partner mindfulness relationship satisfaction, in a way that an individual's ability to be more mindful can have an impact on the ability to forgive , which will bring about an increase in relationship satisfaction.

Delphi.P and Nityanandan D (2020), studied, "The efficacy of Mindfulness on Happiness among Distressed Married couples". The objectives were to study the effectiveness of Brief Mindfulness training in reducing marital distress among distressed couples and to study the effectiveness of brief mindfulness in enhancing happiness among distressed couples. 86 couples were chosen for screening marital distress and happiness, out of which 14 individuals were highly stressed, 15 were distressed and 21 were medium and 126 were low in the distress scale. Results showed that the brief intervention was a powerful tool enhance happiness and that this technique was effective to reduce the marital stress the couples have been facing and those who are practicing mindfulness daily in life are able to maintain their personal and family life in the state of wellbeing. The pre-test and post-test were

International Journal of Advance Research, Ideas and Innovations in Technology

then compared which revealed that the brief mindfulness training reduced marital distress significantly among the experimental group.

Bajaj.B and Sengupta (2019), studied, “Emotional stability and self-esteem as mediators between mindfulness and happiness” which tested a mediation model where mindfulness is indirectly related to happiness through emotional stability and self-esteem. A number of 302 undergraduate students from India participated in the study. Data collection was done using self-report questionnaire of mindfulness, emotional stability, self-esteem and happiness. The result showed that mindfulness was associated with happiness through meditation and emotional stability and self-esteem. Emotional stability and self-esteem fully mediated the relationship of mindfulness with happiness. It was shown that emotional stability partially mediated on relationship of mindfulness and self-esteem, thus having a positive association in the process of mindfulness. Happiness and self-esteem relationship.

Lundwall.C., et al., (2019) studied “Self-Regulation mechanisms explain how Dispositional mindfulness promotes well-being.” The goal of this study was to address the gap in the understanding by testing a theoretical model in which two distinct types of self-regulation which is goal-directed self-regulation and cognitive emotion deregulation and perceived stress would mediate the relationship between dispositional mindfulness and well-being in a sample of 442 young adults. The study proved true to the hypothesis which suggested that the Goal-directed or self-regulation partially mediated the relation between dispositional mindfulness and perceived stress. There was also an indirect relation between goal directed self-regulation and well-being through stress. The mediators between dispositional mindfulness and well-being became relatively smaller but still present. Therefore, data supported a meaningful role of self-regulatory processes and perceived stress in explaining the role of dispositional mindfulness in promoting well-being.

McGill J., et.al., (2016), studied, “Mindfully in love: A Meta-Analysis of the Association between Mindfulness and Relationship Satisfaction”. This study aimed at identifying a link between trait mindfulness and individual-level physical and mental health benefits. A limited amount of this research study also focuses on the association between mindfulness and romantic relationship satisfaction. This study adapted to a meta-analytic technique focused on the 12 effect sizes from 10 different studies and found that the relationship between mindfulness and relationship satisfaction is significant with an overall effect size of .27. The findings of this study

International Journal of Advance Research, Ideas and Innovations in Technology

suggested that having higher levels of relationship satisfaction, which makes it easier for the consideration of mindfulness as an education target.

Davis and Morris (2016), studied, “The moderation effect of mindfulness on the relationship between adult attachment and wellbeing”. This study attempted to quantify what effect mindfulness has on wellbeing, which was conducted through a survey that included the experiences in close relationships- revised questionnaire ECR and the Friedberg mindfulness inventory and the depression anxiety stress scale. The result of this study indicated that wellbeing, assessed by measures of depression, anxiety and stress was strongly associated with an individual’s attachment style. Furthermore, the results show that mindfulness is a significant moderator in the relationship, with mindfulness lowering the effect of insecure attachment on wellbeing.

Brani O and Lomas T (2014), studied, “The impact of body awareness on subjective wellbeing: the role of mindfulness”. The study seeks to examine the relationship that might exist between Bodily awareness and subjective wellbeing. Initially the study aimed at understanding whether mindfulness and Bodily awareness both predicted subjective wellbeing. Secondly the study also aimed at observing whether mindfulness mediated the relationship between Bodily awareness and subjective wellbeing. The method used for this study was a research sample of 42.9 % males and 57.1% females through an online survey. The aspect of subjective wellbeing was assessed using the satisfaction with life scale which is well validated. The bodily awareness area was assessed using the Body awareness questionnaire and finally the mindfulness was measured by the mindful awareness and attention scale, which assess the individual’s frequency of mindful states. The results of the study suggest that a predictive relationship was found between BA and SWB. From the general population it was also derived that they could be trained to increase the levels of BA. In comparison to the BA-SWB relationship, mindfulness had a greater predictive power. It was also found that mindfulness was not found to mediate the relationship between BA and SWB. Therefore, the study indicated that BA and mindfulness are not isomorphic constructs, however each impact upon SWB in subtly different ways.

Kelly M. and Collard J. (2012) studied, “Using mindfulness with couples; theory and practice. This paper observed closely the various studies and theories which have been having a significant mark for quite some time and including all the past researches and studies. It has also been incorporated into a number of cognitive behavioural approaches including Dialectic Behaviour Therapy, acceptance and commitment therapy and
International Journal of Advance Research, Ideas and Innovations in Technology

metacognitive behaviour therapy. The result suggests that in the last decade mindfulness has been shown to be efficacious in enhancing the relationship of couples who use mindfulness techniques in daily life and that even applying these techniques would be beneficial.

Gilbert P., et al., (2012) studied, “Fears of compassion and happiness in relation to alexithymia, mindfulness and self-criticism. The study had a major objective of exploring the relationship between fears of compassion and happiness in general with capacities for emotional processing which is also known as alexithymia, capacities for mindfulness and empathetic abilities. The results of this study showcased that fear of compassion for self, from others and in particular the fear of happiness was highly linked to different aspects of alexithymia, mindfulness, empathy, self-criticism and depression, anxiety symptoms, which was a plethora of psychological emotions and symptoms. However, the aspect of noteworthiness was deriving a high correlation between fear of happiness and depression. The final aspect of the study suggests that this study used newly developed fears of positive affect scales like compassion and happiness to explore these aspects and found they were significantly linked to psychopathology variables self-criticism and difficulties such as alexithymia.

Walker L and Colossi K (2011) studied the, “Mindfulness, self-compassion and happiness in non –mediators: A theoretical and empirical examination. This study examined the relationship between mindfulness and indices of happiness and explores a five-factor model of mindfulness. The participants of this study were 27 men and 96 women aged approximately around 20-21 years. The participants completed the self-report measure, positive wellbeing test, five facet personality test (NEO PI-R) and self-compassion test. The results determined that mindfulness is related to psychologically adaptive variables and that self –compassion is a crucial attitudinal factor in the mindfulness happiness relationship. This study based its results and findings on the basis of a humanistic approach and gained its insight from the healthy personality.

Carson J., et al., (2004) studied the, “mindfulness-based relationship enhancement”. The study aimed at understanding relationships with the induction of an intervention called the relationship enhancement technique by using a randomized wait-list controlled design. The sampling method was an intervention study that studied the effects of a novel intervention mindfulness-based relationship- enhancement. This was conducted in a way which included happy and non-distressed couples. The results were indicative of the factor that intervention of this kind was quite efficacious in favourably impacting couples’ levels of relationship satisfaction, autonomy, *International Journal of Advance Research, Ideas and Innovations in Technology*

relatedness, closeness, acceptance of each other etc. The second aspect of the study studied the beneficially affecting individual's optimism, spirituality, relaxation and psychological distress. The third aspect of the study suggested that maintaining beneficially at 3-month follow-up. Those who practised mindfulness more had better outcomes and within-person analyses of a diary measures showed greater mindfulness practice was made better with eventually adopted practice and made relationships healthy and induced improved levels of coping with stress, happiness, stress coping efficacy and overall stress.

Carson J., et al., (2003), studied, "Mindfulness meditation-based treatment for relationship enhancement". This study was conducted and evaluated the impact on clinically non-distressed couples of a manualized group relationship program (Kabat-Zinn, 1990). Results of the study suggested that measures assessed not only relationship functioning but also individual well-being. Summary measures were administered before and after the intervention and 3 months later daily measures were recorded for 2 preintervention weeks and the final 3 weeks of the 8-week program. Attrition from the two conditions was equal, and the final sample consisted of 44 couples (37 married, 7 cohabitating) evenly divided between conditions. No significant pre-test condition differences were found on dependent measures, demographics or expectancy. Attendance during the intervention was good, and participants averaged 32 min. per day of mindfulness homework practice. As predicted, at post-test the mindfulness condition demonstrated superior outcomes on summary relationship measures (relationship distress, Global Distress Scale; relationship satisfaction, Quality of Marriage Index; autonomy and relatedness, Autonomy & Relatedness Inventory; acceptance of partner, visual analogue scale [VAS]) and individual measures (psychological distress, Brief Symptom Inventory; optimism, LOT-R; spirituality, INSPIRIT; relaxation, VAS). Multilevel model analyses of daily VAS measures provided a finer-grained confirmation, showing improvements in day-to-day relationship stress, relationship happiness, and individual stress coping efficacy. Those who spent more time practicing mindfulness had better outcomes, and well-controlled within-person analyses showed greater practice on a given day led to decreased relationship stress and increased relationship happiness on the following day. Follow-up summary results showed maintenance of benefits. This study provides strong evidence for the effectiveness of the mindfulness program in preventing relationship distress. Future research could examine ways of enhancing the program's effects, especially for couples facing difficult stressors.

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Method

Aim

To study the relationship between mindfulness, relationship satisfaction and subjective happiness among young couples.

Objectives

- 1) To find the relation between mindfulness and relationship satisfaction in young couples
- 2) To find the of relation between mindfulness and subjective happiness in young couples
- 3) To find the relation between relationship satisfaction and subjective happiness in young couples

Participants

Participant (subject) characteristics. For the study, the sample included young adults involved in a romantic relationship aged 18 to 29 years which is the life stage of emerging adulthood. The participants included males and females.

Sampling procedures.

Individuals in the age group 18 -29 years, who are in a relationship and who met the eligibility criteria were selected for the study by using snowball sampling method. The sample was taken from a population of 100 individuals. Informed consent was obtained from all participants.

Inclusion criteria - The following criteria was used to include participants in the study:

- 1) The young adults fall under the age group of 18-29 years.
- 2) The young adults are involved in a relationship.
- 3) The young adults are of Indian nationality.
- 4) The young adults that could comprehend the English language.

Exclusion criteria - The following criteria was used to exclude participants from the study.

- 1) Young adults who do not fall under the 18-29 years age group.
- 2) Young adults who are not involved in a relationship.

- 3) Young adults who are not of Indian nationality
- 4) Young adults who do not comprehend the English language.

Materials

The mindfulness attention awareness scale (MAAS Scale) developed by, Brown, Ryan (2003) conducted a study that examined mindfulness as an attribute that varies between people. The scale is a 15-item questionnaire to assess dispositional (or trait) mindfulness. This suggests that the higher the score, higher the levels of mindfulness. Each item's response is given on a 1-6 scale as almost always (1), very frequently (2), somewhat frequently (3), somewhat infrequently (4), very infrequently (5), almost never (6).

It was theorized and concluded that mindfulness, attention, awareness and their impact differ based on individual differences in discipline and personality. The research provided a theoretical and empirical examination of the role of mindfulness in physical well-being. This research created the MAAS scale. A variance components analysis was done to assess test-retest reliability and agreement and in the intraclass correlation (equivalent to a Pearson r with two measure) which was .81. Another index of stability is test-retest score agreement was conducted, and the analysis found that the mean scale scores were not significantly different.

The relationship Assessment scale (RAS) developed by Hendrick S. (1988) This is a 7-item scale designed to measure general relationship satisfaction. This scale was mentioned in, A generic measure of relationship satisfaction, Journal of marriage and the Family. This scale was tested in a series of four research protocols with over 1000 undergraduate students. The scale was developed to measure a single construct, which is the subject's evaluation of a close relationship. These results suggest that the relationship assessment scale can briefly and adequately assess satisfaction in multiple types of relationships. Each item's response is given on a scale that ranges as poorly (A), average (C) and extremely well (E). The RAS shows moderate to high correlations with measures of marital satisfaction, good test-retest reliability and consistent measurement properties across samples of ethnically diverse and age diverse couples. This scale demonstrated good internal consistency, item reliabilities, test-retest reliability and factorial validity across diverse types of close relationships with preliminary evidence supporting its convergent and predictive validity as well. These results suggest that the relationship assessment

scale can briefly and adequately assess satisfaction in multiple types of relationships. Each item's response is given on a scale that ranges as poorly(A), average (C) and extremely well(E).

The subjective happiness scale (SHS)

Developed by Lyubomirsky and lepper, (1999) is a 4 item self-report measure developed to assess an individual's overall happiness as measured through self-evaluation and was published in A measure of subjective happiness; preliminary reliability and construct validation, social indicators research. For which the response format is a 7-point Likert scale. This 4-item scale was originally a 13 item self-report measure, from which 6 items were discarded for further testing based upon high semantic similarity. After which, three items were dropped because they did not load onto a single interpretable factor in a principal component analysis performed on these items. Scores ranging from 1.0 to 7.0 with higher scores reflect greater happiness. This was validated in 14 studies with a total of 2732 participants. Results indicated that the subjective happiness scale has a high internal consistency, which was found to be stable across the sample size. Test- retest and self-peer correlations suggested good to excellent reliability, and construct validation studies of convergent and discriminant validity confirmed the use of this scale to measure the construct of subjective happiness.

Measures and covariates

The questionnaire was sent to the participants through social media platforms and responses were elicited. Demographic details were collected from the participants.

Procedure

The participants were given the questionnaires through online means for which responses were elicited. The questionnaires consisted of instructions on how to respond to the items. Demographic details such as age, gender, occupation was collected by the participants. Details about the relationship like the status of the relationship, duration and mindfulness practices were elicited from the participants.

Research design

Correlation research design was used.

Hypotheses

H1- There is a significant relation between mindfulness and relationship satisfaction among young couples.

H2- There is a significant relation between mindfulness and subjective happiness in young couples.

H3- There is a significant relation between relationship satisfaction and subjective happiness among young couples

Variables

The variables are mindfulness, relationship satisfaction and subjective happiness.

Data analysis

Descriptive statistics and Pearson Correlation was used.

Ethics

Informed consent of the participants was taken before the study and confidentiality was assured and maintained. Voluntary participation was addressed. The purpose of the study was mentioned. Details of the researcher and the research supervisor were provided if any further clarification was required. The research participants were given the right to withdraw their participation from the study if and when they asked for it. All the inclusion and exclusion criteria for the sample for the following study were ensured and followed. Confidentiality and anonymity of the participants were maintained throughout the study. Plagiarism check was conducted to maintain the authenticity of the study.

Results and discussion

Results

The present study focused on the relationship between Mindfulness, Relationship Satisfaction and Subjective Happiness among young couples. The co relational study employed to assess the variables gives the following results. The data collected will be presented in a tabular form followed by the interpretation.

Table 1

Descriptive statistics of the variables.

	Mean	high-level	low-level	N
Mindfulness	65	70	30	60
Relationship satisfaction	25.06	72	28	60
Subjective Happiness	19.63	70	30	60

Table 2

Pearson's Correlation between mindfulness and relationship satisfaction

Relationship satisfaction		
Mindfulness	Pearson correlation	.322*
	Sig (2-tailed)	.012
	N	60

* Correlation is significant at the 0.05 level (2 –tailed)

Table 3

Pearson's correlation between mindfulness and subjective happiness.

Subjective happiness		
Mindfulness	Pearson correlation	.346**
	Sig.(2 –tailed)	.007
	N	60

**Correlation is significant at the 0.01 level (2-tailed)

Table 4*Pearson's correlation between Relationship and Subjective Happiness*

		Subjective Happiness
Relationship satisfaction	Pearson Correlation	.020@
	Sig(2-tailed)	.878
	N	60

@ not significant

Discussion

The aim of the study is to find the relationship between Mindfulness, Relationship satisfaction and Subjective Happiness among young couples. The study used descriptive statistics and Pearson's Correlation to interpret the data.

Table 1 shows the mean and level of Mindfulness, Relationship satisfaction and Subjective Happiness among young couples. The M =65 and Percentage=70% for Mindfulness, M= 25.067 and Percentage=72% for Relationship satisfaction and M=19.63 and Percentage=70% for Subjective Happiness of the study population.

Table 2 shows the relationship between Mindfulness and Relationship satisfaction among young couples. The data, $r = 0.322$, $n=60$ which shows a significant positive relationship between mindfulness and Relationship satisfaction. There is a weak correlation. However, Positive correlation suggests that individuals who are experiencing a high level of mindfulness are good at maintain relationships and so there is a better relationship satisfaction among young couples.

As understood by the results, it suggests that 70% of the people indulge in mindful activities like playing, yoga, exercises, meditation, omkara meditation, going on long walks, which show that they are mindful and happy are able to focus better on their relationships which enables them in handling issues and understanding the needs of their partners.

The current study finding is supported by a study by McGill J, Rodriguez P (2016) on the Meta-Analysis of the Association between Mindfulness and Relationship Satisfaction. The study showed that found that the relationship between mindfulness and relationship satisfaction is significant with an overall effect size of 27. The findings of this study suggested that having higher levels of relationship satisfaction, which makes it easier for the consideration of mindfulness as an education target.

Therefore, hypothesis 1, “There is a significant relation between mindfulness and relationship satisfaction among young couples” is accepted.

Table 3 shows the relationship between Mindfulness and Subjective happiness among young couples. The data $r=.346$ $n=60$ which shows a significant positive relationship between mindfulness and subjective happiness. There is a weak correlation. However, Positive correlation suggests that individuals who experience high mindfulness are said to experience higher overall happiness.

As understood by the results, 72% of the people reported that they feel happy most of the time and 70% of the people practice mindfulness activities, which could suggest that these activities help individuals feel energized and could help feel feeling happy overall.

The current study finding is supported by a study by Delphi and Nityanandan (2020) on effectiveness of Brief Mindfulness training in reducing marital distress among distressed couples and to study the effectiveness of brief mindfulness in enhancing happiness among distressed couples. The study results showed that the brief intervention was a powerful tool enhance happiness and that this technique was effective to reduce the marital stress the couples have been facing and those who are practicing mindfulness daily in life are able to maintain their personal and family life in the state of wellbeing and brief intervention to mindfulness reduced their distress significantly.

Therefore, hypothesis 2, “There is a significant relation between mindfulness and subjective happiness in young couples.” Is accepted.

Table 4 shows the relationship between Relationship Satisfaction and Subjective Happiness among young couples. The data $r=-0.0203$ $n=60$ shows that there is a positive correlation between the variables, however it was not significant. This suggests that individuals who are happy have a high relationship satisfaction.

As understood by the results, 70% of the individuals experience happiness most of the time and 72% of the individuals are satisfied in their relationships. Individuals reported that activities like talking to loved ones, singing, sketching and dancing are some of the things they do when they are happy.

Therefore, hypothesis 3, “There is a significant relation between relationship satisfaction and subjective happiness among young couples” is not accepted.

Summary and conclusion

The study was aimed at understanding if there is a relationship between Mindfulness, Relationship satisfaction and Subjective Happiness among young couples. It was hypothesised that there was a positive relationship between Mindfulness, relationship satisfaction and subjective happiness

The sample included 60 participants from a population of 100 individuals who were in a relationship, aged between 18-29 years. The study was carried out by using snowball sampling method. The participants were given the questionnaires through online means for which responses were elicited. The questionnaires consisted of instructions on how to respond to the items. Demographic details were collected from the participants. Details about the relationship like the status of the relationship, duration and mindfulness practices were elicited from the participants.

The scales used in this study were the Mindfulness attention awareness scale, Relationship assessment scale and the subjective happiness scale respectively. Descriptive statistics and Pearson's correlation was used to interpret the results of the study.

Therefore, it is concluded that

- There is a positive correlation between Mindfulness and Relationship satisfaction. This suggests that individuals who are mindful and indulge in mindfulness activities experience a better relationship as they are able to understand the needs of their partner.
- There is a positive correlation between Mindfulness and Subjective Happiness. This suggests that individuals who indulge in mindful activities tend to experience high overall happiness in general.
- There is a positive correlation between Relationship satisfaction and subjective happiness. This suggests that individuals who have a satisfied relationship tend to experience happiness in their lives.

Limitations

There are few limitations in the study. The data collected is through online platform during a Covid-19 pandemic which can have an effect on individual's choices in questionnaires. The language chose for

questionnaires was only in English which can be biased for people who don't know English and data had to be translated which can alter the meaning.

Implications

Based on this study, it could be understood that having mindfulness activities will enhance a positive relationship between relationship satisfaction and subjective happiness. Introducing interventions, workshops, trainings sessions with regard to these variables would help people enhancing their mood and relationship. This will also enhance individuals to understand relationships better and solve their issues and ultimately achieve overall happiness. Even for people who are distressed these aspects would be helpful.

Recommendations

Interventions about Mindfulness and happiness should be focused on future studies. Studies have found that different socio-cultural and socio-economic factors have influences relationships and mindfulness. Further research could be conducted on the significance between relationship satisfaction and happiness among couples.

Future cross-sectional research with such factors being the focus can help us understand the underlying causes and their impacts on Mindfulness and happiness and relationships in general.

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Appendices

Appendix A

CONSENT FORM

I Neha Kumar, am doing a research study which is a part of masters research project (M.Sc. counselling psychology) at Montfort college, Bangalore about Relationship between Mindfulness, Relationship satisfaction and subjective happiness among young couples . I would like you to participate and require your consent for the same.

The aim of research is to study the relationship between Mindfulness, Relationship satisfaction and subjective happiness among young couples.

If you are aged between 18-29 years and in a relationship, please fill the form. It's going to take only 10-15 minutes. There are no Right or Wrong answers.

Your contribution towards this research is highly valued and your participation in this research is completely voluntary. All the information you provided below will be kept highly confidential and will not be used on you for any manner. This information is strictly used for research purpose only.

If you wish to withdraw from the research, you may do so at any time without hesitation and you don't have to provide any reason.

I request you to provide information as close to real as possible, because every response matters and directly impacts results obtained from this research study.

Please mail at nehakumarrao@gmail.com if you have any queries.

Appendix B

Demographic Details

Name

Age

Gender

Marital Status

Type of Family

Status

Appendix C

Instructions: Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item. 1- Almost always, 2- very frequently, 3- somewhat frequently, 4. somewhat infrequently, 5- very infrequently, 6 – almost never.

1. I could be experiencing some emotion and not be conscious of it until sometime later. _____ -
2. I break or spill things because of carelessness, not paying attention, or thinking of something else. _
3. I find it difficult to stay focused on what's happening in the present. _____
4. I tend to walk quickly to get where I'm going without paying attention to what I experience along the way. _____
5. I tend not to notice feelings of physical tension or discomfort until they really grab my attention. _____
6. I forget a person's name almost as soon as I've been told it for the first time. _____
7. It seems I am "running on automatic," without much awareness of what I'm doing. _____
8. I rush through activities without being really attentive to them. _____
9. I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there. _____
10. I do jobs or tasks automatically, without being aware of what I'm doing. _____
11. I find myself listening to someone with one ear, doing something else at the same time. _____
12. I drive places on 'automatic pilot' and then wonder why I went there. _____
13. I find myself preoccupied with the future or the past. _____
14. I find myself doing things without paying attention. _____
15. I snack without being aware that I'm eating. _____

APPENDIX D

Below is a collection of statements of how satisfied you feel in your relationship. Please read the statements carefully and mark them based on your experience. 1- poorly, 2- average , 5- extremely well.

- 1) How well does your partner meet your goals? _____
- 2) In general. How satisfies are you in your relationship? _____
- 3) How good is your relationship compared to most? _____ -
- 4) How often do you wish you hadn't gotten into this relationship? _____
- 5) To what extent has your relationship met your original expectations? _____
- 6) How much do you love your partner? _____
- 7) 7) How many problems are there in your relationship? _____

APPENDIX E

For each of the following statements and /or questions. Please select the point on the scale that you feel is most appropriate in describing you.

- 1. In general, I consider myself:
not a very happy person 1 2 3 4 5 6 7 a very happy
person

- 2. Compared with most of my peers, I consider myself:
less happy 1 2 3 4 5 6 7 more happy

- 3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?
not at all 1 2 3 4 5 6 7 a great deal

- 4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?
not at all 1 2 3 4 5 6 7 a great deal