

# Predictive Model of Happiness on the Basis of Positive Psychology Constructs

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## Abstract

The purpose of the present study was to offer predictive model of happiness on the basis of positive psychology constructs. It is among correlational studies through applying causal modeling. The statistical population of the study included BA students at the University of Isfahan and Industrial University. A sample of 420 individuals was selected via multi-stage clustered random sampling method. The measurement instruments included Oxford's happiness questionnaire (Argyle, 1989), psychological well-being (Ryff, 1989), quality of life (Cummins, 1997), Polotzin and Elison's spiritual Well-Being (1982) and Bar-On's Emotional Intelligence (2000). The data were analyzed through Amos22 software. Results showed that the model with supposed indexes owned an appropriate goodness of fit. The results implied that the greatest amount of variance of happiness is explained by the direct effect of quality of life and indirect effect of emotional intelligence with mediating of quality of life. The direct effect of emotional intelligence with mediating psychological wellbeing and indirect effect of emotional intelligence on happiness with mediating spiritual wellbeing explains the variable of happiness at medium level. Finally the role of positive psychology constructs especially quality of life and emotional intelligence is confirmed in happiness and the results state the importance of positive psychology constructs in happiness.

**Keywords:** positive psychology, constructs, happiness, emotional intelligence, psychological wellbeing, quality of life, spiritual intelligence

## 1. Introduction

Happiness and well-being have been among the basic and important issues from the time of human creation philosophical systems and religions have continuously been seeking to answer the question of how to reach an accordance, internal peace and happiness. Stewart (2010) has stated that happiness is one of the most important subjects proposed in positive psychology. The positive psychology has been defined as the knowledge of living happily (Carr, 2004). In contemporary psychology, the new approach of positive psychology is introduced as a way for approaching the authentic happiness (Compton & Hoffman, 2012). Happiness is considered as owning a positive inner experience and also as a powerful motivation for the human healthy behaviors (Argyle, 2001). Happiness is also estimated as an overall and persistent satisfaction of life (Bekhet et al., 2008). In recent years, too, happiness has been considered as an index regarding how the person spends his/her life moment by moment and a combination of transient moment experiences which can form a scale for the wellbeing and health (Wren-Lewis, 2014).

While the previous trend of happiness studies have been from "bottom-up" and extended to internal factors. It could be concluded that subjective factors of happiness were ignored in this studies. Given to the fact that most researches during the past decades had focused on the external factors, recent trend focus on the process of happiness from internal to external factors and emphasize from "top-down" and intrapersonal processes (Diener, 2009).

It could be concluded that subjective factors of happiness were ignored in previous studies. Nowadays it seems that the requests of people for being happy has been increased. There is also growing interest in scientific studies of happiness. According to the Lyobomersky (2005), there are three major factors of happiness's present life

conditions, personality traits and unconscious behavioral attitude. Studies around this concept of happiness, show that there are different variables which influence the experience of happiness and that there is not only one method which lead to happiness (Warnecke et al., 2014).

## **2. Positive Psychology Constructs**

### *2.1 Emotional Intelligence*

Emotional intelligence is one of the constructs in positive psychology (Brackett et al., 2006). With the appearance of the emotional intelligence construct in 1990, a positive insight toward emotions was started. Emotional intelligence is crucial in the explaining of individual differences in the degree of happiness (Dawda & Hart, 2009; Saklofske et al., 2003; Petrides & Furnham, 2007; Chamorro-Premuzic, 2007). Gallagher and Vella-Brodrick (2008) proposed that emotional intelligence is dependent to both affective and cognitive aspects of happiness. Baron (1997) and Golman (1998) suggested the emotional intelligence as the combination of cognitive abilities with personality characteristics. Golman (1998) believed that the emotional intelligence could be increased in adulthood by training. Recent evidences imply that people with emotional intelligence are healthier, happier and benefit from a more constructive life style. With recognizing the emotional intelligence (EI) as one of the essential variables explaining the individual differences, growing evidences have been showed the positive relationship between emotional intelligence and subjective wellbeing criteria such as satisfaction of life, self-esteem, self-acceptance and positive emotions (Carmeli et al., 2009; Gallagher et al., 2008).

### *2.2 Quality of Life*

One other constructs in recent literature received considerable attentions in predicting the happiness, is quality of life (Meeberg, 1993; Taillefer et al., 2003). According to Diener (2000) whether people show happiness or not is related to their cognitive appraisal of their quality of life. Quality of life means persons' perspective about their health status and the degree they are satisfied from this status (King, Proutt, & Phillips, 2006). In fact Quality of life involves the subjective and objective aspects of life which are in interaction with each other. Further, each aspect of life quality can remarkably affect other life aspects (Newaand Taylor, 1999). According to WHO complete definition of quality of life includes the persons' perception of his/her present status considering the culture and value system wherein he/she lives and the relation of their perception with goals, expectations, standards and personal priorities (Eliss, 2003).

### *2.3 Psychological and Spiritual Well Being*

Wellbeing is also defined as the human's desirable performance (Nell, 2011). Howell et al. (2013) consider wellbeing as comprising of emotional, psychological and social aspects. Steger and Frazier (2005) consider wellbeing a combination of self-esteem, optimism and satisfaction of life. Moreover, psychological wellbeing is defined as the growth of real potentials of each person. Pekrun et al., Kashdan and Nezlek (2012) know the result of wellbeing as having self-esteem, positive affection and lack of negative affections. The people with high psychological wellbeing experience positive emotions and have positive evaluation from accidents and occurrences around themselves, while the people with feeling of low wellbeing evaluate accidents and occurrences around themselves undesirable and experience more negative emotions such as anxiety, depression and anger (Diener, Lucas & Oishi, 2003). Besides psychological wellbeing, spiritual wellbeing, too, can affect happiness. It seems that spiritual well-being is related to different aspects of mental and physical health (Ridnour, 2008). Fisher et al. (1998) considers the spiritual wellbeing as one fundamental aspect of health and wellbeing and coordinating and completing power of the human's health (physical, mental, social and emotional aspects). Spirituality is as an important aspect of the human's positive performance that Dierendonck (2012), Dierendonck and Mohan (2006) have introduced as wellbeing components. Ellison (1983), Ellison and Smith (1991) reasoned that the spiritual aspect provides a coherent power for the happiness of mind and body. In fact Ellison (1983) believed that "if we have spiritual health, we will have the feeling of being alive, purposeful and psychological wellbeing". According to Ellison's view (1998), spiritual wellbeing includes two components of religious health and existential health. Existential health would form mental-social components which reflect the person's purpose and performance which relates to having good feelings, self-acceptance, positive interpersonal communications, independence, dominance on the environment and personal growth; further, religious health reflects the person's good feeling regarding the god. Religious health reveals participation in meaningful activities. Spiritual wellbeing is a feeling of being attached, interpersonal coordination, nature and transcendental existence which is accessible through the process of dynamic and coherent growth and leads to recognizing final purpose and life meaning (Hungelman et al., 1985). Gomez and Fisher (2003) define the spiritual wellbeing as a state of being, positive feelings, recognizing communication with the self, others and a supernatural power and also nature that in case of its presence, the person will feel identity, perfection, satisfaction, enjoyment,

contentedness, beauty, love, respect, positive attitude, peace, internal balance and will have life purpose and orientation.

Through extensive review of study literature, there are few studies regarding combination and role of positive psychology constructs as effective psychological resources on happiness and in fact a comprehensive and consistent model of important variables in this area has not been synthesized and the present studies have solely addressed some variables. The current studies are going to offer a model and test it in predicting happiness according to the variables of emotional intelligence, spiritual wellbeing, life quality and psychological wellbeing in the students of state, industrial and Isfahan universities through which its direct and indirect effects on happiness are investigated. The supposed model by the researcher is the following:

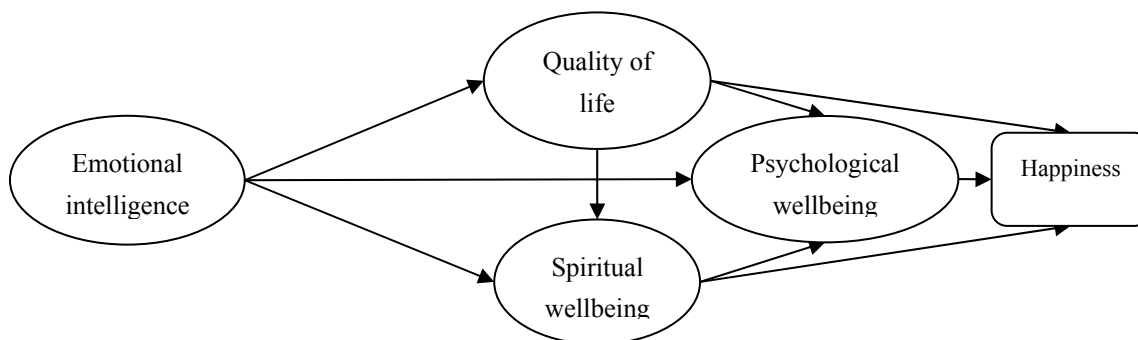


Figure 1. The proposed model

### 3. Study Method

The present study was conducted aiming to investigate the role of positive psychology construction the happiness and it is among correlational studies through applying “causal modeling”. This model responds the questions related to the power of causal relations (direct, indirect and total) between latent variables and the amount of variance explained in the entire model. In order to investigate the study hypotheses, the structural equation modeling was used. The independent variables of the study were entered the structural equation model in the form of latent variables and as first-order factor models and so was the dependent variable as the explicit variable. The statistical population of the study included all BA students at Isfahan and industrial universities. According to the report by the office of teaching at the above-mentioned universities the total number of 3866 and 4804 BA students were selected respectively as the population of the study. For a population with this size, the sample size was determined 410 individuals based on Cohen et al. (2002) size determination table which equals Krejcie and Morgan’s (1970) size determination table. In this study the participants were randomly selected from BA students of different majors (including humanities, basic sciences, agriculture and technical engineering) through multi-stage clustered random sampling method and the portioned ratio of gender was considered in the whole sample.

The data of this study were analyzed via AMOS 22 software. Therefore at first, the data were entered to SPSS 22 software and then transferred to AMOS 22 environment for modeling.

### 4. Instruments

#### 4.1 Cummins’ Life Quality Questionnaire

Cummins’ life quality questionnaire (1977) examines the people’s values in two objective and subjective aspects. It assesses seven materialistic, hygienic, intimacy, social base, optimization, happiness and security areas. It owns three distinctive parts. The first part addresses questions regarding objective aspects of each eight-fold area. For each area three questions have been designed each one whereof has five alternatives which are scored from 1 to 5. In order to calculate the objective scores, the scores of these three questions are added up and the scores of each area is achieved. From adding up the scores of eight areas, total objective score is achieved. Further, two other scores are calculated in the questionnaire including the score of importance and the score of satisfaction. These two scores are applied to calculate life quality in the subjective aspect. Hence the scores of the importance are changed into a scale of -1 to +4 and these scores are multiplied by the scores of satisfaction and the answer is considered as the score of life quality. From the sum of eight areas calculated through this method, total score of

subjective life quality is achieved. Cummins (1997) reports the reliability degree of this scale 0.76 in the aspect of importance, 0.80 in the aspect of satisfaction and 0.81 in the aspect of satisfaction multiplied by importance. In this study the degree of internal consistency coefficient according to Cronbach alpha were achieved 0.71, 0.83 and 0.85 respectively in the aspect of satisfaction, importance and satisfaction multiplied by importance respectively. An example of the questions of this questionnaire is the following: “how often is it possible for you to have a comfortable sleep? How much are satisfied with your hygiene and health?”

#### *4.2 Bar-On's Emotional Intelligence Questionnaire*

It is composed of 117 questions and 15 scales administered by Bar-On on 3831 people from 5 countries (Argentina, Germany, India, Nigeria, and South Africa) and normalized in North America. In scoring method, the emotional intelligence has been divided into 5 subscales. The scale of intrapersonal skills includes subscales of emotional awareness, self-expression, self-respect, self-actualization and independence. The extra-personal scale includes the subscales of sympathy, social accountability and interpersonal communication; coping stress (controlling stress) scale includes subscales of bearing stress and controlling impulse, adaptation scale includes subscales of flexibility, problem solving, reality-measurement and the scale of general temper includes the subscales of happiness and optimism. Bar-On (1997) has reported 0.75 the validity of fifteen-fold scales of the questionnaire through retesting. In the present study, the degree of internal consistency of this questionnaire has been achieved 0.87 through alpha cronbach. In order to investigate the factor loading of the questions and every aspect of emotional intelligence, at the first stage a first-order factor model was drawn which revealed acceptable amount for all items and the measurement model was confirmed. A sample of questions of this questionnaire is the following: “I am aware of my emotions”. “I can bear pressures well”.

#### *4.3 The Questionnaire of Psychological Wellbeing*

It was designed by Ryff (1989) and reviewed in 2002. This version includes 6 factors. Questions 9, 12, 18 assess independence factor, questions 1, 4, 6 assess dominance on the environment factor, questions 7, 15, 17 assess personal growth factor, questions 3, 11, 13 assess the factor of positive communication with others, questions assess 5, 14, 16 the factor of being purposeful in life and questions 2, 8, 10 assess self-acceptance factor. The sum of the scores from these 6 factors is considered as the total score of psychological wellbeing. It is a kind of self-assessment instrument. It is a kind of self-assessment instrument responded in a 6-degree continuum from “totally agree” to “totally disagree” that higher score shows better psychological wellbeing. Ryff (1989) has reported 0.89 the degree of reliability in this questionnaire. In this study the degree of internal consistency of the present scale was achieved 0.77 and the first-order and second-order factor model reports acceptable the factor loadings of the questions in this test. The sample of the questions of this questionnaire is the following: “the determined people affect me”, “I live for the present moment and I don't really think about future”.

#### *4.4 Oxford's Happiness Questionnaire*

For the first time, Argyle and Lu (1989, cited in Carr, 2004) designed this questionnaire. It owns 29 four-alternative items and it is scored according to a four-degree spectrum from zero to three and at last the final score is between zero and 78 (Kashdan, 2008). In the present study the alpha cronbach coefficient of this questionnaire was achieved 0.93. In order to investigate factor loading, the first-order model questions were drawn in the current study and all determiners related to this questionnaire own factor loading of 0.7 and higher and measurement model was confirmed. An example of these questions from this questionnaire is the following: “I don't feel happy (0), I rather feel like happy (1), I am very happy (2), I am too happy (3)”.

#### *4.5 Spiritual Well-Being Questionnaire*

The SWBS was developed by Ellison and Paloutzian (Ellison, 1983; Paloutzian & Ellison, 1982) as a 20-item measurement tool with two subscales: (a) the existential well-being scale, which measures the participants' environmental relationship meaning, the conditions that surround people affecting the way they live, and (b) the religious well-being scale, measuring the subjects' relationship with a higher power (God) in regards to commitment, behavioral interaction, communication, cooperation, level of friendship or degree of intimacy. The two subscales were combined to produce a total overall spiritual well-being score using a 6-point Likert-type scale (1=strongly disagree to 6=strongly agree). The Spiritual Well-being scale has consistently shown to be reliable and internally consistent. Hammermeister and Peterson (2001) reported alpha coefficients of the religious well-being scale to be .94, the existential well-being scale to be .80, and the spiritual well-being scale to be .89. In this study, alpha cronbach is 0.89. A sample of the questions from this questionnaire is the following: “I have a special spiritual relationship with god. Relationship with god plays a role in my health.

## 5. Results

### 5.1 Bivariate Relations

The means, standard deviations and correlations between measures are presented in Table 1. There is a significant relationship between variables of objective and Subjective life quality, spiritual wellbeing, as well as psychological wellbeing and happiness ( $\text{sig}<0.05$ ). Through considering Pearson coefficients related to the relationship of each variable with happiness it can be stated that the relationship between subjective life quality, objective life quality, spiritual wellbeing, emotional intelligence and psychological wellbeing and happiness is estimated direct and strong; that is, happiness increases through increasing or reinforcing subjective and objective life quality, emotional intelligence, spiritual health and psychological wellbeing.

Regarding the relationship between independent variables of the study with each other it can be suggested that: a) there is a direct and medium relationship between objective and subjective life quality and there is a direct and strong relationship between the variables of spiritual wellbeing and subjective wellbeing. b) A direct relationship is estimated between variables of objective life quality and subjective life quality, spiritual wellbeing, and psychological wellbeing ( $\text{sig}<0.05$ ). c) There is a significant relationship between the variables of subjective life quality and variables of spiritual wellbeing and psychological wellbeing ( $\text{sig}<0.05$ ). d) Through considering Pearson coefficient amounts the relationship between the variables of spiritual wellbeing and the variable of psychological wellbeing is estimated direct and medium.

Table 1. Summary correlations, means, standard deviations for the emotional intelligence, objective quality of life, subjective quality of life, spiritual wellbeing, psychological wellbeing and happiness

	1.	2.	3.	4.	5.	M	SD
1. emotional intelligence	-					310/13	33/18
2. objective quality of life	0/55*	-				89/76	8/19
3. subjective quality of life	0/53*	0/58*	-			41/80	41/47
4. Spiritual wellbeing	0/64*	0/50*	0/49*	-		88/60	15/81
5. Psychological wellbeing	0/70*	0/50*	0/47*	0/58*	-	310/33	33/18
6.happiness	0/71*	0/65*	0/63*	0/62*	0/66*	41/46	13/10

\*  $p<001$

In order to investigate the relationships between variables, the structural equation modeling was used, the independent variables were entered to the structural equation model in the form of first-order factor models as the latent variable and so was the dependent variable (happiness) as the explicit variable. The estimations related to indexes of evaluating structural equation model generality and its basic parameters are reported in the following graph and table.

### 5.2 Mediation Model

The indexes of evaluating of structural equation model in Table 2 generality through taking suitable range of these indexes into account generally show that the codified model is supported by the study data; in other words, there exists the fitness given to the model. All indexes are in suitable range and imply suitability of structural equation model. The estimations related to the model's basic parameters (direct and indirect effects of independent variables on dependent) are reported in the following Table 3. The amounts estimated in Table 3 reveal that:

Variables entered in the structural equation model generally explain 75% of happiness variable that through considering effect size related to the individual, the determination coefficient of this amount is estimated high; in other words, the variables (emotional intelligence, spiritual wellbeing, life quality and psychological wellbeing) are highly able to explain the happiness variable.

The effect of variable of emotional intelligence on life quality, spiritual wellbeing, and psychological wellbeing is statistically significant ( $p<0.05$ ). Through considering the effect coefficient regarding the variable of emotional intelligence on each of the above variables, it can be stated that the effect of this variable is estimated direct and strong; that is, the increase of emotional intelligence can highly lead to the increase of life quality,

spiritual wellbeing, and psychological wellbeing; further weakening or decreasing emotional intelligence, too, can highly lead to the decrease of these variables. When the life quality and spiritual wellbeing have mediator role, the direct effect of emotional intelligence on happiness is not statistically significant, while the direct effect of the variable of emotional intelligence on the variable of happiness with mediating role of psychological wellbeing variable is statistically significant ( $p < 0.05$ ). Considering the amount of effect coefficient of the variable of emotional intelligence on happiness, this effect is estimated direct and medium.

The indirect effects of emotional intelligence is statistically significant on the psychological wellbeing ( $p < 0.05$ ). Therefore, quality of life and spiritual wellbeing play the role mediator in the relationship between emotional intelligence and psychological wellbeing, considering the fact that the direct effects of emotional intelligence variable is statistically significant on psychological wellbeing with the mediation of these two variables; as a result, the mediation of life quality and spiritual wellbeing is estimated among partial mediations; finally, considering the amount of effect coefficient related to indirect effects of the variable of emotional intelligence on happiness with the mediation of two variable of life quality and spiritual wellbeing, it can be stated that these effects are estimated direct and medium.

The indirect effects of emotional intelligence on happiness is statistically significant ( $p < 0.05$ ). Therefore quality of life, psychological wellbeing and spiritual wellbeing play the role of mediator in the relationship between emotional intelligence and happiness; considering the fact that the direct effect of emotional intelligence is not statistically significant on happiness with the mediation of life quality and spiritual wellbeing, therefore the mediation role of these two variables is estimated as the complete mediation between emotional intelligence and happiness and considering the amount of effect coefficient of indirect effects, these effects are estimated direct and medium, while considering the fact that the direct effect of emotional intelligence on happiness is statistically significant with mediation of psychological wellbeing, therefore the mediation of psychological wellbeing is estimated among partial mediation in the relationship between emotional intelligence and happiness; considering the amount of effect coefficient of indirect effect of emotional intelligence variable on happiness, this effect is estimated direct and weak. The direct effect of the variable of spiritual wellbeing on psychological wellbeing and happiness is statistically significant ( $p < 0.05$ ).

Considering the amount of effect coefficient of spiritual wellbeing on psychological wellbeing and happiness it can be stated that these effects are estimated direct and weak; that is, the increase and decrease of spiritual wellbeing can weakly lead to the increase and decrease of the psychological wellbeing and happiness. The indirect effect of spiritual wellbeing on happiness is statistically significant ( $p < 0.05$ ). Therefore, psychological wellbeing plays the role of mediator in the relationship between spiritual wellbeing and happiness. Considering the fact that the direct effect of spiritual wellbeing on happiness is statistically significant, so the mediation of psychological wellbeing is a partial mediation in the relationship between the variable of spiritual wellbeing and happiness and taking the indirect effect coefficient of the variable of spiritual wellbeing on happiness with the mediation of psychological wellbeing variable, this effect is estimated direct and weak.

The direct effect of the variable of life quality on the variable of psychological wellbeing and happiness is statistically significant ( $p < 0.05$ ). Considering the amount of effect coefficient of the variable of life quality on psychological wellbeing and happiness, it can be stated the effect of this variable on psychological wellbeing is estimated direct and weak and the effect of variable of life quality on happiness is estimated direct and at medium-to-high; that is, the increase and decrease of life quality can weakly lead to increase and decrease of wellbeing and highly can lead to the increase and decrease of happiness. The indirect effect of the variable of life quality on the variable of happiness is statistically significant ( $p < 0.05$ ). Therefore the variable of psychological wellbeing plays the role of mediation in the relationship between life quality and happiness. Considering the fact that the direct effect of life quality on happiness is statistically significant, so the mediation of psychological wellbeing is a partial mediation in the relationship between the variable of life quality and happiness and considering the indirect effect coefficient of the variable of life quality on happiness with mediation of psychological wellbeing variable, this effect is estimated direct and weak.

The direct effect of the variable of psychological wellbeing on happiness is statistically significant ( $p < 0.05$ ). Considering the amount related to the effect coefficient of psychological wellbeing on happiness, it can be stated that this effect is estimated direct and medium; that is, the increase or decrease of psychological wellbeing can lead to the increase and decrease of happiness at medium level.

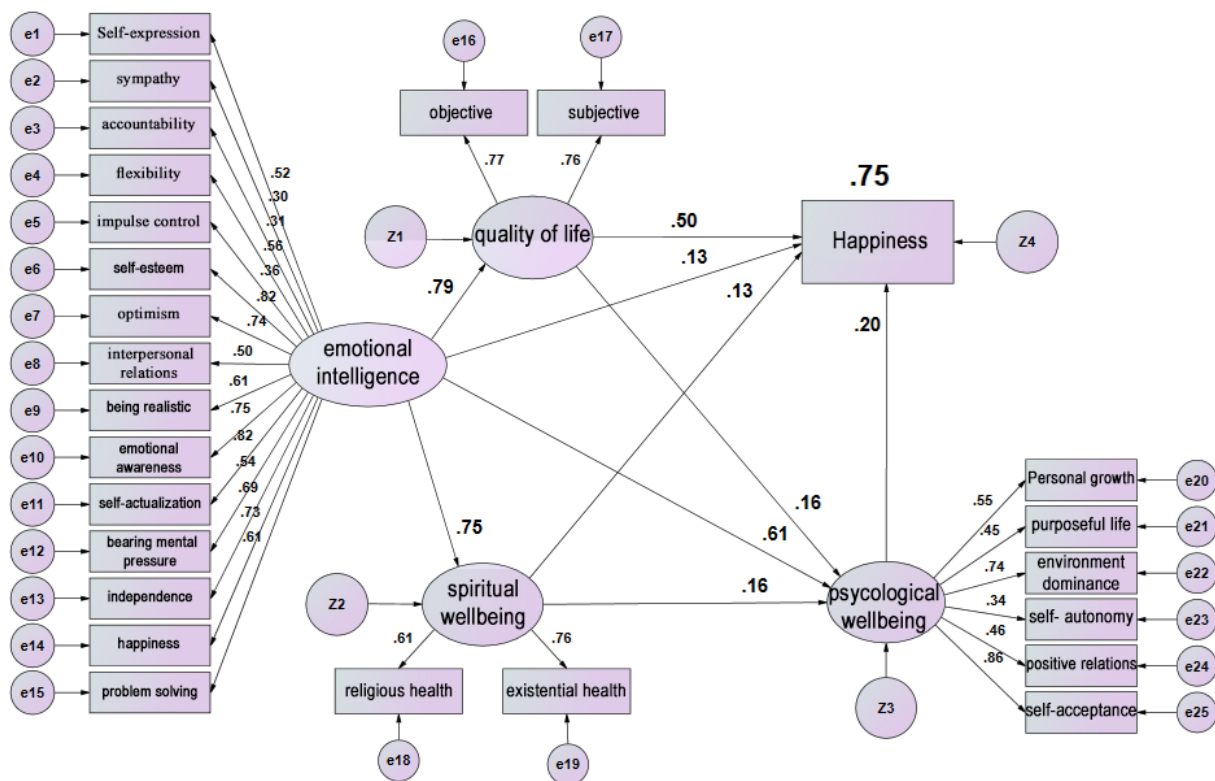


Figure 2. The hierarchical structure of happiness and the standardized factor loadings of the items and constructs

Table 2. The indexes of evaluating of structural equation model generality

df	CMIN/df	PCFI	RMSEA	Holter
291	4/18	0/73	0/08	110

Table 3. Estimating total, direct and indirect effects related to structural equation model

Independent variable	Mediator variable	dependent variable	Standardized total effect	standardized direct effect	Standardized indirect effect	Result
<b>Emotional intelligence</b>	-	Quality of life	0/79	0/79*	-	Strong Direct effect
	-	Spiritual well being	0/75	0/75*	-	Strong direct effect
<b>Emotional intelligence</b>	quality of life	Psychological well being	0/75	0/61*	0/14*	Partial mediation
	spirituality well being		0/80	0/67*	0/13*	
<b>Emotional intelligence</b>	quality of life	Happiness	0/67	0/25	0/42*	Full mediation
	spirituality well being		0/60	0/25	0/35*	Full mediation
	psychological well being		0/46	0/30*	0/16*	Partial mediation

<b>Spiritual well being</b>	-	Psychological well being	0/16	0/16	-	Weak Direct effect
	Psychological well being	Happiness	0/16	0/13*	0/03*	Partial mediation
<b>Quality of life</b>	-	Psychological well being	0/16	0/16*	-	Weak direct effect
	Psychological well being	Happiness	0/53	0/50*	0/03*	Partial mediation
<b>Psychological well being</b>	-	Happiness	0/20	0/20*	-	medium direct effect

\*p<0/05

## 6. Discussion

According to the achieved results in the present study, generally the model has goodness of fit with data and the theoretical model conforms to the real data; in other words, the researcher's hypothesis was offered in the form of a theoretic model and all in all it conforms to the achieved data from the sample and it can be stated that the model has been confirmed.

The study results reveal that among the positive variables, life quality has the highest effect on happiness. Actually, the greatest variance of happiness is explained by the life quality. This finding is along with that of studies conducted by Toghyani et al. (2014); Lyumberski et al. (2009); Mitchell et al. (2009); Seligman et al. (2006); Bakhtiari et al. (2014). According to the conducted studies, when the distance between what the individual already has and what he/she wants to achieve decreases, his/her life quality will increase and it leads to happiness increase (Frisch, 2013). Simply, rising different aspects of life quality leads to the increase of wellbeing and health and it leads to creating a stable situation in personal performance in all aspects of life and communication with others and finally it causes the success in starting social communications and increasing self-confidence as well as self-esteem. Finally the increase of self-confidence and success in different life aspects can lead to the people's happiness and enjoyment which is along with Gordon et al. (2007); Keltner et al. (2012); Hilari et al. (2012) and Fagerlinda et al. (2010). Moreover, according to the achieved results, among positive psychological constructs, emotional intelligence has high effectiveness on happiness. The variables of life quality, spiritual wellbeing and psychological wellbeing play the role of mediator in the relationship between emotional intelligence and happiness. The indirect effect of emotional intelligence on happiness is significant with the complete mediation of life quality and it leads to the increase of happiness as a complete mediator. These findings are along with the findings of the studies by Auguto-Landa et al. (2006); Veneta et al. (2005) and Kiamarsi and Abolghasemi (2010). One of the important benefits is the ability of emotional intelligence is the improvement of negative emotions and nurturing positive emotions. Therefore the people, who are skillful in regulating their emotions, are more able to make up negative emotional states through participating in pleasant activities and emotional capacities play a significant role in adjusting stress and mental health. For example the ability of emotional control has relationship with the tendency to maintain positive temper and it leads to the prevention of depression states and elevation of life quality (Ciarrochi et al., 2002). The people with high emotional intelligence look at stressor events as a challenge and opportunity for learning and not a threat for the security. As a result, they experience less physiologic and emotional disorders and consequently own higher life quality and are happier.

Further, spiritual wellbeing mediates the indirect effect of emotional intelligence on happiness. In fact, emotional intelligence causes the increase of qualification, self-awareness, affective self-awareness, positive self-evaluation and self-esteem and these cases are the basic foundation of spirituality (Goleman, 1995). Besides, it seems that spirituality leads to creating the feeling of independence, self-support, qualification and self-emergence and creating some personal or social skills. Then those who have spiritual growth are interested in growth in both levels of personal and social skills along with emotional intelligence. Since spiritual people are often social, sympathetic and philanthropic and these factors show a high emotional intelligence. Regarding self-awareness,



the spiritual people have positive social attitudes, social extroversion, more psychological adaptation (adaptation to changes), appropriate interpersonal relations, positive value orientation, less psychosis, anxiety and criticism. There is a great similarity between awareness and the skill of qualifications coming from emotional, behavioral intelligence, attitude and outcomes of being spiritual (Tischer et al., 2002). Spirituality needs interpersonal and intrapersonal sensitivity. Attending to the thoughts, feelings, and creating sympathy and awareness of spiritual life requires owning ability to look at the affairs from various viewpoints and identify relationships between perception, beliefs and behaviors extracted from emotional intelligence skills (Vaughan et al., 2002).

Moreover, the results revealed that psychological wellbeing can directly and indirectly mediate emotional intelligence effect on happiness. The people with higher emotional intelligence have higher health and psychological judgment (Salovey et al., 1995; Gould et al., 1996). Previous studies have shown that the emotional intelligence has direct positive relationship with tendency to experience positive emotions (Galager & Valabrodic, 2008; Mikolajczak et al., 2008; Schutte et al., 2002). There is some evidence that the people with high emotional intelligence have reported life satisfaction (Petrides; GonzLez & Fumham, 2007), positive affections and more positive social interactions (Lopez et al., 2011; Gallagher, 2008; Mikolaczak et al., 2008; Schutte et al., 2002; Petrides et al., 2007; Lopes et al., 2011; Cameli et al., 2009; Chamorro-Premuzic et al., 2007; Gallagher et al., 2008; Bar-On, 2005; Adeyemo et al., 2008). General agreement is on this fact that emotional intelligence has relationship with meticulous perception, emotions emergence and regulation to cope with problems. Therefore, higher emotional intelligence at last leads to happiness (Bagheri et al., 2010). Further, the offered theoretic data reveal that the people with higher degree of emotional intelligence report more experience of psychological wellbeing comparing to those with lower emotional intelligence. There is a strong relationship between emotional intelligence and psychological wellbeing (Lu, 1995; Thompson & Heller, 1990). Psychological wellbeing has direct effect on happiness. Moreover, psychological wellbeing can be considered as the basic core to create positive affections (Kashdan et al., 2008). Lyubomirski et al. (2005) assumes happiness as the affective part of psychological wellbeing which in his viewpoint, depends to subjects like the individual hereditary background and environmental condition. Ryff and Singer (1998), Burns et al. (2010), have considered psychological wellbeing as an index to predict the duration of happiness.

Spiritual wellbeing, as the other effective variable on happiness, can estimate a part of variance of this variable. In a multi-national study, DelleFave, Brdar, Freire, Vella-Brodrick, and Wissing (2012) have surprised to see the importance of spirituality in creating happiness and life meaning. Anyway, Kashdan and Nezlek (2012) knows spirituality as a dominant part of the people's lives. Spiritual psychological wellbeing has direct effect on mental wellbeing and happiness that is along with the results of the study by Khumalo et al. (2014). Numerous studies support positive relationship between spirituality, positive wellbeing and low levels of mental syndrome (Park & Slattery, 2013; Steger, 2012). Spirituality relates to wellbeing through different methods such as individual values and the people's attitudes about themselves and the world (Kashdan & Nezleck, 2012). Spirituality is among intrapersonal features related to happiness. Numerous studies have pointed out the effect of spirituality on happiness (Argyle, 2001; Abdel-Khalek, 2006) and positive constructs like life satisfaction (Kelley & Miller, 2007; Zulling et al., 2006) and mental wellbeing (Ciarrocchi & Denek, 2006; Cohen, 2002). In various ways spirituality leads to the increase of happiness (Elision, 1991). Spirituality leads to creating meaning, consistency and purpose in life. Further, having a religious and spiritual belief, at least in adults, leads to creating a healthy life method. Spirituality leads to the increase of social relations (Elison, 1991) and social relations is an important factor in the increase of happiness (Lyubomirsky et al., 2005).

### *6.1 Limitations and Future Research*

Motivation and the cause of happiness can be used in interpreting their choices and behaviors (Bergner et al., 2014). Finally according to the findings of the study and along with research literature, attending to the relationship between positive psychological constructs in facing stressor situations has found importance in designing intervening attempts to promote wellbeing and happiness more than before. In the current study the necessity of teaching effective and efficient methods based on positive psychological constructs is emphasized to decrease experiencing negative affections and increase happiness and life satisfaction. Taking the limitations of the sample group of the study on university students and not being comprehensive all variables of positive variables, it is suggested to be cautious in applying study findings on other statistical populations and investigate sample groups with different populations concomitant with other positive variables in future studies.

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