



The Role of Mindfulness in Developing Emotional Intelligence and Empathy: A Narrative Review

Massoumeh Amani¹, Somayeh Pour Mohammadi^{2*}

¹Islamic Azad University, Electronic Branch, Tehran, Iran

²Department of Psychology, Islamic Azad University, Science and Research Branch, Tehran, Iran

*Correspondence: Somayeh.Pourmohamadi@srbiau.ac.ir

Abstract— In today's complex social landscape, fostering emotional intelligence, empathy, and mindfulness is increasingly essential for improving interpersonal relationships and mental well-being. This narrative review aims to explore the connections between mindfulness practices and the enhancement of emotional intelligence and empathy, providing a comprehensive synthesis of existing literature. Using a structured narrative review methodology, we systematically searched and reviewed studies from reputable databases such as SID, PubMed, Elsevier, Google Scholar, Scopus, and CIVILICA, focusing on high-quality, peer-reviewed articles. Key findings reveal that mindfulness-based practices enhance emotional intelligence by promoting better self-awareness and emotional regulation, while also nurturing empathy by enabling individuals to respond to others' emotions with compassion and understanding. Practical applications of these findings span educational, familial, and workplace contexts, where integrating mindfulness can improve social skills, reduce stress, and foster supportive environments. We conclude that mindfulness serves as a transformative tool, significantly impacting emotional and social competencies. Future research should consider longitudinal studies to evaluate the long-term effects of mindfulness on emotional intelligence and empathy, particularly across diverse cultural settings.

Keywords: mindfulness, emotional intelligence, empathy, compassion, interpersonal awareness

1. Introduction

The problem of having weak empathy skills and limited emotional intelligence—like difficulties in handling relationships, being aware of social situations, managing oneself, and understanding one's own feelings—along with a lack of mindfulness abilities, which means not fully recognizing emotions and ongoing experiences, can lead to poor problem-solving skills for both individuals and society as a whole. The effects of these challenges can be harmful and even traumatic during adolescence and extend to adulthood. These may include addictions to alcohol, drugs, or hallucinogenic substances, as well as dependencies on the internet and other electronic devices. Additionally, there is a risk of self-harm, sexual assaults, and an increase in aggressive behaviors within society, such as physical violence. Social withdrawal can also occur, stemming from a lack of communication skills and the inability to adapt social behaviors to different circumstances, ultimately preventing any positive moral development. In today's world, what truly matters for pre-teens and teenagers as they step into real life is acquiring skills, pursuing education, gaining knowledge, and ultimately securing a suitable job at a young age. All of these factors depend significantly on establishing safe, constructive, and beneficial relationships with others.

By examining historical texts, we can discover that throughout all ages, establishing and maintaining connections with others has played a crucial role in the survival of cultures and the persistence of societies. In his book "Theories of Growth,"¹ William Crane discusses John Bowlby's "Attachment Theory" (1980) and states, "For children to receive the support of adults necessary for their survival, they must remain close to them to avoid danger. Consequently, they are likely to exhibit 'attachment behaviors'- actions that maintain their proximity to caregivers and significant others. These behaviors include crying, smiling, cooing, clinging, and following." Reflecting on these lines, we consistently recognize the significance of establishing connections with others throughout all periods of life. In recent times, empathy has emerged as a vital catalyst for sustaining social interactions and maintaining effective communication with others. This concept has captured the interest of researchers, scholars, and psychologists within the field of health. In this research, we intend to take a look at "mindfulness" and all that lies behind its meaning - such as paying attention and awareness from moment to moment, focusing on the present and everything that happens around a person, and achieving sufficient knowledge of one's emotions. - and also examining the subject of "emotional intelligence" - which focuses on emotions and their management in a way that leads to making the best decision when necessary. - Let's explore the new topic of "empathy" in the field of psychology.

2. "An Overview of the Research Literature"

2.1 Mindfulness

Mindfulness, originally rooted in Buddhist beliefs, spirituality, and philosophy, found its way into Western psychology in the latter half of the 20th century [1].

When exploring the origins of the term "mindfulness," it becomes clear that it is a common translation of the Pali word "sati," which is rooted in Buddhist tradition. Historically, researchers have proposed various translations for "sati": "Awareness," "attention," "memory," and even "recognition" and "insight" are terms often discussed. However, to be more precise, there hasn't been a unique equivalent for "sati" that experts can universally agree upon [2]. "Mindfulness" means paying attention to it in a special and special way, the awareness that is the result of paying attention focused on the goal, deliberately in the present; moment by moment and without prejudice and judgment - a process that is accompanied by a kind of acceptance of what has happened, a kind of relaxation with concentration, curiosity and acceptance [3, 4, 5]. In fact, having a peaceful life does not mean experiencing a life free of problems, but it means accepting and maintaining peace at the height of crises and storms in the turbulent sea of life.

¹. theories of development: concepts and applications, 14th ed

In the process of mindfulness, little emphasis is placed on changing the content of thoughts and instead on changing awareness and communication between thoughts [6]. Mindfulness promotes a calm state by balancing focus, curiosity, and acceptance [5].

In the two-part model of Bishop et al. (2004), the first part refers to the self-regulation of attention, which leads to a person's greater knowledge of his mental events in the present moment, and the other part includes the individual's specific orientation towards the experience gained in the present moment. , an orientation that should be accompanied by the characteristics of openness, acceptance and curiosity [7].

During another type of mindfulness exercises known as "interpersonal mindfulness", a person is able to have full and accurate awareness of what is happening to himself and others, conscious relationships [8] that lead to a correct understanding and awareness of human vulnerability and suffering[9]to create with others.The real challenge in mindfulness is this: rather than trying to make immediate changes to your experiences or forcing differences, it is more beneficial for a person to simply be present with their experiences as they are [10]. When an individual consciously acknowledges the present moment, they can first influence how they respond to their own emotions and subsequently affect others [11].

Mindfulness enhances self-awareness and strengthens the connection to one's thoughts and emotions [12, 9]. It is important to note that practicing mindfulness- being aware without judgment and living in the moment- is not an easy task. However, the mind possesses the capabilities to nurture and direct mindfulness [7]. In his book "Full Catastrophe Living," Kabat-Zinn (1990) outlines several characteristics of the mind that are essential for strengthening mindfulness:

1. **Curiosity:** This trait has the potential to alter an individual's perception of the moment that lies ahead.
2. **Kindness:** It aids in softening present experiences, allowing individuals to set aside incorrect judgments of the mind and perceive reality with a deeper, non-violent understanding.
3. **Gratitude:** In this state, the mind shifts its focus from what is lacking to a sense of satisfaction, tranquility, and inner peace, leading to an increase in compassion and kindness.
4. **Acceptance:** When we realize how much fighting against difficulties can add to our suffering, that's when the desire to embrace acceptance begins to emerge within us. However, it's important to clarify that acceptance is not the same as giving up. With acceptance, we don't have to stop striving to change our circumstances; instead, we can approach the situation with greater wisdom and understanding.
5. **Absence of Judgment:** This trait is so crucial and unique that it is included in Jon Kabat-Zinn's initial one-line definition of mindfulness. Mindfulness is a state of awareness in the present moment that arises from intentional focus, moment by moment, free from any preconceived notions.
6. **Not resisting:** Embracing the moment as it is brings a sense of tranquility to an individual.
7. **Letting go:** It means easing the burden of our emotions. With daily practice, this feeling will grow stronger and stronger.
8. **Patience:** Throughout the mindfulness process, an individual has the opportunity to practice patience during moments of impatience. In this way, this feeling gradually transforms from being a habitual response.
9. **Playfulness:** The strongest supporter of the mind is the humor, sometimes the way the mind adopts is funny and we can laugh at the stubbornness, habits full of excesses and stubbornness of our little mind and treat these habits with a simpler and loving look.
10. **Trust:** Through mindfulness exercises that focus on the part of the body that functions well, we develop an appreciation for it (a method for cultivating a sense of trust).
11. **Beginner's Mindset:** We often fail to recognize changes in situations as they truly are. A beginner's mindset will assist us in perceiving a new situation or another person with a fresh and renewed perspective [12, 5].

Based on the fundamental premise put forth by Kabat-Zinn (2003)² regarding mindfulness, it can be concluded that these practices have the potential to counteract the effects of stressors. This is due to the fact that an individual's perspective on past or future events, when faced with stress-inducing factors, can be linked to feelings of depression and anxiety [13].

² . "Through mindfulness practices, a person can learn to fully embrace the present moment with an open mind and without judgment."

From another perspective, mindfulness can be understood as a state of being aware, which stems from a specific and consistent way of focusing attention; it is a deliberate engagement with the present moment, free from any preconceived notions or judgments [7]. This represents a significant step toward transforming one's life, as it enables individuals to realize that regardless of the nature of their thoughts -whether positive or negative- they do not have to accept them as truths. Instead, they should recognize these thoughts merely as passing events within their consciousness [10]. Mindfulness can actually be seen as a form of meditation that involves several key elements: first, it requires the continuous regulation of our attention and energy; second, it allows us to qualitatively influence our experiences of events; third, we may have the ability to alter those experiences when necessary; fourth, we can strive to achieve a realistic acceptance of them; fifth, this perspective can help us give meaning to the range of our emotions and ultimately to our humanity; and sixth, it can enhance our interactions with the surrounding world [7]. In the realm of mindfulness, everything and anything in the present moment can serve as a teacher for a mindful individual, reminding them of the possibility of full presence within their body. The gentle caress of the air against the skin, the play of light, a gaze upon another's face, a fleeting muscle tension, or a quick thought darting through the mind -each and every one of these experiences holds significance, as long as they are connected to mindfulness [14, 10]. The most precious gift that mindfulness can offer to others is the gift of attention [15]. Through gaining awareness of our strengths and understanding ourselves better, what we ultimately achieve is a unique ability known as "emotional intelligence."

2.2 Emotional intelligence

The foundations of emotional intelligence can be traced back to the early works of Darwin, where he emphasized the significance of emotional tools as strategies for survival and adaptation [16]. E.L. Thorndike was among the pioneers who popularized the idea of intelligence during the 1920s and 1930s, noting in his initial paper³ that social intelligence and wise behavior towards others should be regarded as components of overall intelligence [17]. Later than, a psychologist and thinker named Gardner (1983) proposed that success in life requires not just a single type of intelligence but a diverse range of intelligences [18]. He ultimately identified eight distinct types of intelligence: intrapersonal intelligence, interpersonal intelligence, linguistic intelligence, spatial intelligence, musical intelligence, logical-mathematical intelligence, naturalistic intelligence, and bodily-kinesthetic intelligence [17, 19], then, existential intelligence and moral intelligence were also added to his framework of intelligences [20].

The term "emotional intelligence," which somewhat stems from early beliefs about social intelligence [21], was first introduced by Mayer and Salovey in 1990 [22]. This concept includes a range of non-cognitive skills [23, 24] that increase a person's capacity to deal with external pressures and emotional changes [25] and finally, it includes understanding the emotions of others [21]. Salovey classified emotional intelligence by combining the intelligences proposed by Gardner into five distinct areas of "emotion recognition, personal emotion management, spontaneity, identifying the emotions of others and relationship management" [17, 26, 27]:

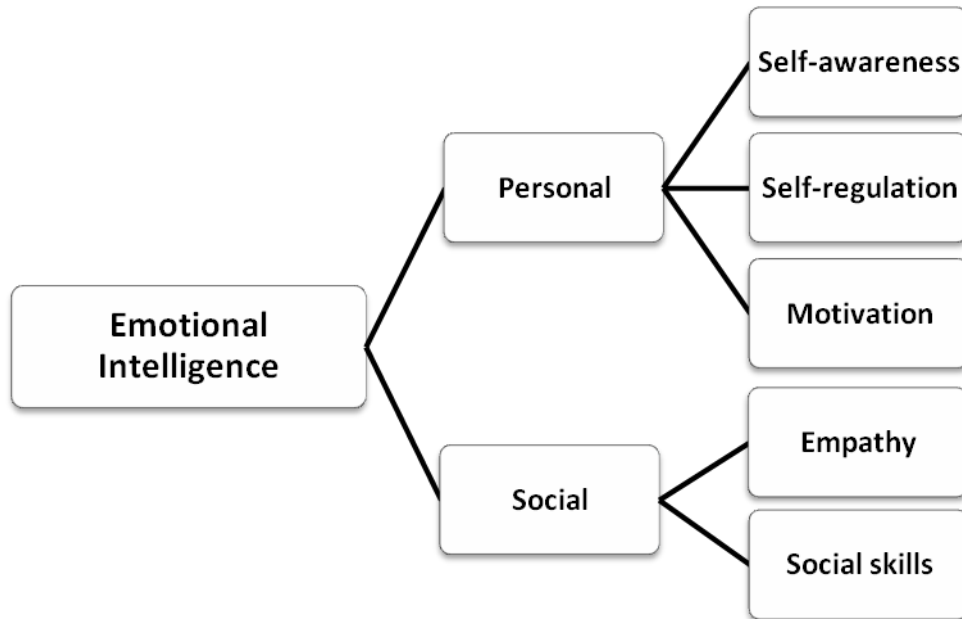
- 1- recognizing emotions: It involves being conscious of and acknowledging your feelings as they arise.
- 2- handling personal feelings: This characteristic is the basic ability of having emotional intelligence, based on this skill, a person will be able to achieve the characteristic of self-awareness.
- 3- self-motivation: It pertains to the capacity of individuals to grasp the elements that drive motivation within a person. Possessing this trait fosters self-motivation, facilitates skill development, and enhances creativity.
- 4- identifying others' emotions: It encompasses an individual's capacity to identify emotions and the interactions among them. This trait, known as empathy, plays a crucial role in the development and realization of a person's self-awareness.

³ . This article was published in Harper's magazine in 1920

- 5- managing relationships: It includes the art of effective communication with others, in such a way a person is able to manage emotions in other people[28, 26, 17].

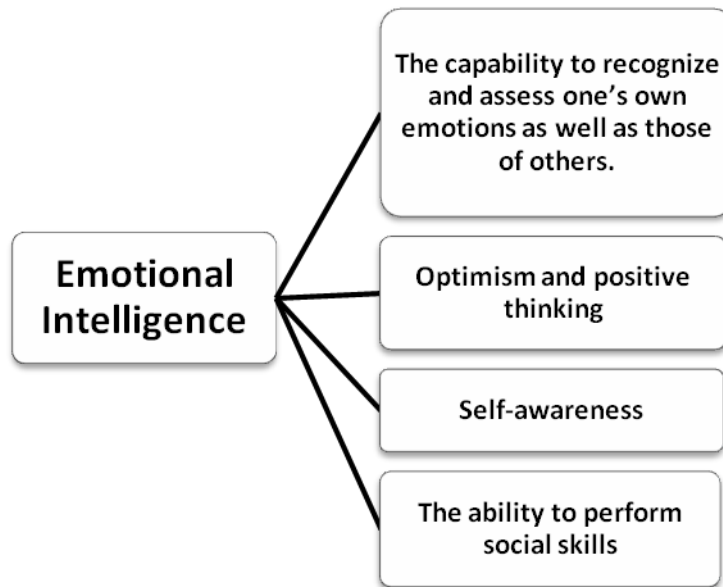
In his work, "Emotional Intelligence and Dark Psychology," Cooper (2020) discusses the "ability model" of emotional intelligence as defined by Mayer and Salovey. Furthermore, he presents both the "mixed model" and the "trait model" in his exploration [28].

In the "mixed model", Daniel Gelman(1995; 1996) discusses and explores emotional intelligence from two individual and social dimensions, and relies on components such as self-awareness, self-management, social skills, empathy and motivation. He believes that the five key characteristics of emotional intelligence are the characteristics of honest and capable leadership, which play a useful role in describing a person's skills and expertise.



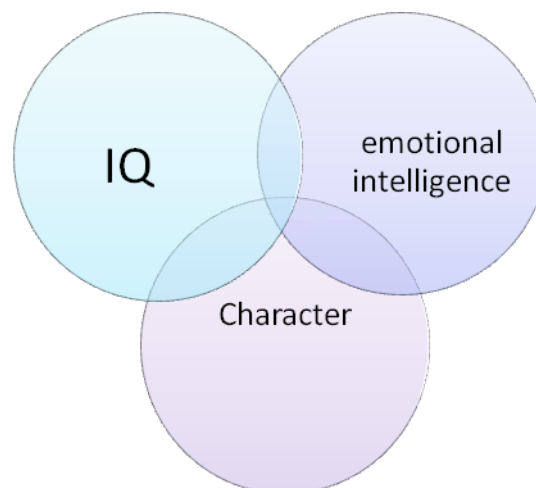
"Figure 1 - Goleman's Emotional Intelligence Model (2003)"

The trait model introduced by Constantine Petrides in 2000 stands in opposition to the "ability model" put forth by Mayer and Salovey, which emphasizes practical skills. Petrides' model asserts that individuals possess varying emotional traits, which are integral to their overall personality and involve a general awareness of their feelings. He argues that emotional intelligence manifests at a secondary level [30], with both researchers providing a succinct definition of emotional intelligence as an individual's unique way of showcasing their capabilities [28]. They further elaborated on a person's inclination to manage their emotions [31]. Conversely, Mayer and Salovey maintained that emotional intelligence can aid individuals in attaining feelings that ultimately guide their thoughts and foster cognitive development [27]. In line with Goleman's "mixed model,"[28] those who possess the five fundamental traits of emotional intelligence are better equipped to perform effectively compared to their peers [29].



"Figure 2 - The Trait Model of Emotional Intelligence by Petrides and Furnham (2001)."

Emotional intelligence is recognized as a flexible and learnable skill, possessing the potential for enhancement and improvement both in quantitative measures and qualitative traits through relevant training [16]. This characteristic of emotional intelligence is clearly evident in the definition provided by Bradbury and Graves (2009), who present it as a model for an individual's "full capacity."



"Figure 3- The full potential of an individual [32]."

The concept of "personality" is a constant trait that characterizes each one of us, while intelligence refers to the ability to learn. In truth, a person's IQ is determined from the moment they are born and remains unchanged throughout their life. However, emotional intelligence is unique among the three characteristics, as it possesses the ability to adapt and evolve [32].

Emotional intelligence comprises two key dimensions: the ability to confront and manage one's own emotions, which plays a vital role in physical well-being, and the capacity to engage with the emotions of others, significantly facilitating social interactions [33]. Furthermore, as a subset of social intelligence [26, 34], it holds a fundamental and pivotal role in human interactions [35, 36]. Boquet (2007) has introduced emotional intelligence as emotional literacy in his book, in fact, the term emotional literacy expresses the creation of new and positive structures to express each person's way of thinking, feeling and behavior [37]. Then, in describing

how to develop and form emotional intelligence, he mentions the strengthening of four important and fundamental sources:

- **Enhancing the Senses:** Engaging the senses with greater sensitivity and awareness, aimed at boosting perceptual abilities. This undoubtedly requires consistent practice and dedication to develop focus and clarity in this area.
- **Enhancing the ability to shift our mental and emotional states:** This means being able to be present in the moment, allowing us to gain sufficient control over our feelings and thoughts. This awareness enables us to make the best decisions based on the circumstances we face. Essentially, this definition by Boket aligns with the fundamental concept of mindfulness as described by Jon Kabat-Zinn (2003)⁴.
- **Enhancing a sense of accountability:** This aspect involves the capacity to maintain an open and adaptable mindset, combined with a strong sense of self-awareness.
- **Enhancing creative thinking;** creativity is the ability to mold information in a way that leads to a deeper understanding [37].

The four specific sources, along with the four skills of self-awareness, self-management, relationship management, and social awareness, highlighted by Bradberry and Graves (2009) as fundamental components of emotional intelligence, are frequently presented as essential elements in many books and articles related to emotional intelligence development.

What stands out in the discussion of emotional intelligence from Bar-On's perspective (2000) is the significant observation that he considers the possession of emotional intelligence as a crucial element for establishing healthy relationships with others, adapting to one's surroundings, and effectively responding to various situations [38, 39]. By introducing five key components -intrinsic emotional intelligence, interpersonal intelligence, adaptability, stress management, and overall mood [40]- he argues that emotional intelligence plays a more vital role than cognitive intelligence in helping individuals achieve success across different aspects of their lives [16]. Indeed, possessing intrapersonal intelligence, which relies on understanding one's own emotions and feelings, serves as a foundational element of emotional intelligence. Additionally, interpersonal intelligence, grounded in the power of empathy, represents some of the most essential and unique traits for establishing connections and interactions among individuals.

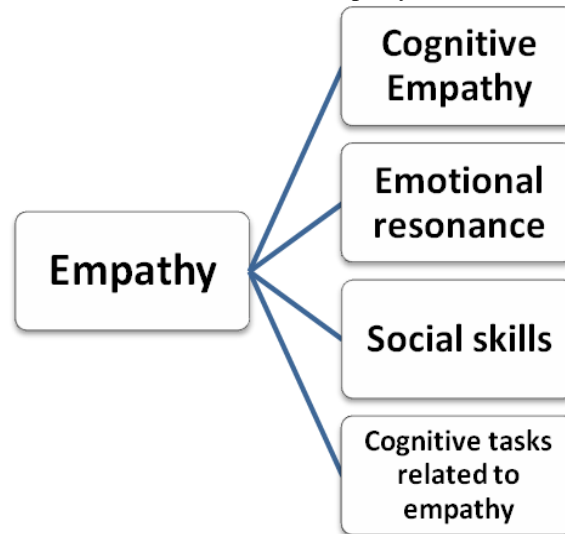
2.3 Empathy

Theodor Lipps (1851-1914) was among the pioneers who transformed empathy from a concept linked to philosophical aesthetics into a fundamental element within the realm of social and human sciences. He presented empathy as a critical topic for understanding all sentient beings, describing it as a psychological reflection that triggers mental experiences in humans [41, 42]. Martin Hoffman (1979), another prominent theorist in the field of empathy, emphasized that empathy serves as a genuine source of moral motivation. He characterized empathy as an emotional state that, rather than aligning with the moral agent, is consistently aligned with the circumstances of the other person involved [43, 44]. Empathy, as a concept explored in various theories, is recognized for its different dimensions. While it primarily emphasizes emotional and cognitive aspects [45, 46], it can be understood in simpler terms as a process that unfolds within the mind and brain when connecting with another person. This process involves a dual thought mechanism: considering one's own perspective alongside that of another individual [47, 48].

⁴.Jon Kabat-Zinn (2003) describes mindfulness as the ability to direct attention toward present experiences, characterized by an intention free from judgment and reactivity, accompanied by an open and compassionate attitude (Pour Mohammadi, Afraz, Amani, and Mokhtari-Torki, 2023).

A compassionate individual, equipped with the power of empathy -both cognitive and emotional [48]- not only comprehends the feelings and emotions of others, but also possesses the ability to connect with others on a deeper level through emotional empathy [49].

Grove(2014) presents a four-factor model for empathy and introduces it as a multifaceted construct:



5*

"Figure 4 illustrates the empathy model proposed by Grao in 2014."

In explaining the empathy model presented by Grav and his colleagues (2014), it can be said that this model presents concepts such as:

- Emotional empathy is a state in which a person is able to provide emotional responses to the internal state of another [50, 51] in such a way that he can put himself in the shoes of others and at the same time care for their well-being [52],
- Cognitive empathy includes the ability to perceive and understand the reasons for the emergence of the situation [50],
- Social skills that help promote social behaviors, address behaviors that indicate empathy in different situations [50, 53, 54].
- Cognitive tasks that are related to the understanding of emotions and their recognition help to measure the state of cognitive empathy [50, 53].

Empathy emerges when an individual is able to neutralize their singular focus on a specific subject and instead adopt a dual perspective [47]. This transition enables them to engage with the emotional realm of others, ultimately leading to a deeper perceptual understanding [56]. Researcher Hanania (2000) identifies empathy as a fundamental human ability, present from the moment of birth and capable of evolving throughout various stages of human development -ranging from infancy and childhood to adolescence, adulthood, and even middle age [57].

John Bowlby (1982), in his attachment theory -which examines the negative consequences of parental neglect towards children and the positive effects of love and attention on their well-being- emphasized the significance of establishing a secure attachment during early childhood and its impact on an individual's future [48]. According to Bowlby, a stable, deep, and secure relationship between a child and their parents is crucial for the child's development. In fact, a secure bond, particularly between mother and child, fosters social growth and

*5 . the emotional resonance has the same meaning with emotional empathy

leads to more enduring relationships [58]. This secure connection contributes to various aspects such as popularity in school, effective social interactions, good social skills, taking turns, and sharing experiences with friends and peers [47]. Research has indicated that infants with secure attachment tend to demonstrate better empathy development as they grow older [47]. Generally speaking, adults interacting with children can validate their behaviors, emotions, and feelings through verbal communication, non-verbal cues, and focused attention on events or objects surrounding the child. This support can significantly contribute to the child's mental well-being. Consequently, parents, educators, and caregivers can harness the power of empathy as a straightforward yet effective tool to establish meaningful connections with children, ultimately fostering their empathy and interpersonal interactions [59]. In essence, the presence of empathy in children leads to the development of trust, emotional regulation, healthier personality traits, and the ability to form secure relationships with others [48]. Previously, Eisenberg and Fabes (1988) emphasized in their research that empathy in early childhood serves as a crucial catalyst for the emergence of future altruistic behaviors [60].

Empathy involves recognizing others' emotions and responding appropriately to alleviate their distress [47, 61]. Despite the variations in definitions of empathy, there is a prevailing belief that women tend to exhibit more empathetic behaviors compared to men [62, 63, 64], and girls generally score higher on empathy scales than boys [65, 66]. Overall, empathy is a cognitive concept influenced by a variety of factors, including personality traits and situational elements such as cultural and social influences [67]. It primarily pertains to how an observer reacts when witnessing the pain and suffering of another being [7], involving attention and responses that are aligned with the interests, emotions, experiences, and perspectives of others [68].

Several factors can influence an individual's capacity for empathy. These include hereditary and genetic elements [69], gender role-related influences [70, 71], learning experiences [47, 59, 17], single-parent households [72, 73], parenting styles [74, 75, 48], and ultimately, factors such as alcohol consumption, fatigue, and depression [47].

2.4 How does empathy develop?

Generally speaking, the factors that can make navigating one's life more challenging are the fears and insecurities a person harbors about their past and future. This often results in a limited understanding of the present, making it difficult -sometimes even impossible- for individuals to fully grasp their current situation [76]. Mindfulness helps individuals confront and accept painful thoughts and feelings, fostering emotional resilience. Consequently, they become capable of transforming these uncomfortable thoughts and emotions, even when they are difficult to face. Instead of resisting, they learn to accept negative thoughts and experiences, seeking out more constructive responses and reactions to them [77]. One of the most significant benefits of mindfulness is its ability to enhance a person's capacity to deal effectively with life's challenges, which can ultimately strengthen interpersonal relationships. Therefore, it can be affirmed that interpersonal mindfulness is what enables an individual to engage in conscious relationships with others, fully aware of the dynamics surrounding themselves and the people they interact with [8].

It is also important to note that emotions and feelings play a significant role in creating joy and vitality in life. According to Goleman (1995), individuals have not achieved anything substantial in life without the influence and power of their emotions [78,79]. In a concise definition, emotional intelligence refers to a person's ability to understand their own feelings and those of others, to distinguish between various emotions, to manage them effectively, and to recognize and label each feeling (such as sadness, happiness, anger, hatred, etc.). Additionally, it involves differentiating between the situations or environments in which one finds oneself. In this context, having emotional intelligence is seen as a key factor in bringing stability, order, and coherence to one's life [28], making individuals more adaptable to their surroundings. It can even be argued that people with high emotional intelligence tend to encounter fewer negative events in their personal lives [80]. Emotional intelligence consists of several components, such as self-awareness (an individual's understanding of themselves, their emotions, and feelings), self-regulation (the ability to manage and control emotions), social skills (interacting with others in terms of behavior and emotional perception), empathy (the capacity to recognize, accept, and engage with the emotions of others), and intrinsic motivation (setting goals aimed at achieving success). These elements do not contradict the fundamental definition of mindfulness. It appears that when a

person focuses on their emotions and achieves a deep awareness and understanding of themselves, the outcome of this process will manifest in the development of these five essential factors, which signify the presence of emotional intelligence in an individual. Therefore, one can conclude that mindfulness-based training can enhance empathy and elevate emotional intelligence levels, with mindfulness serving as a mediator in the relationship between the inclination toward empathy and emotional intelligence.

3. Discussion

Empathy serves as the foundation for numerous ethical actions and judgments [17, 48]. Consequently, a lack of empathy can lead to treating others as mere objects. This occurrence typically stems from an individual's limited self-awareness. However, it would be incorrect to label people who lack empathy as inherently "evil" [47]; a more appropriate term might be "disobedient" [81]. These individuals, characterized by a low level of empathy, are often prone to verbal aggression, inflicting physical harm on others, neglecting care and kindness towards those around them, and engaging in various forms of violent behavior. In simpler terms, the likelihood of them causing harm to others is significantly elevated. The deficiency in empathy can have long-lasting effects, sometimes even leading to irreparable consequences [47]. As Bloom (2016) quotes Emily Bazelon in his book, "The most frightening aspect of bullying and violence is the lack of empathy." He further emphasizes that it is essential to remember that the capacity for empathy and kindness is something all humans possess in some form. What humanity truly needs is to act based on these two qualities [82].

Individuals with high emotional intelligence exhibit a remarkable awareness of others' nonverbal cues. This heightened sensitivity allows them to engage fully with the words of those around them, ultimately enabling effective communication [78]. Empathy often serves as a catalyst for fostering compassionate behavior towards others [82]. In such contexts, an attitude with empathy increases a person's inclination to alleviate the suffering of others [47]. Demonstrating empathy towards others necessitates a genuine focus on their experiences [59]. To tap into this potential, one must blend two types of attention: a deliberate awareness of the emotions resonating within oneself and an observant gaze towards facial expressions, tone of voice, and other external indicators that reflect another's feelings [83]. Achieving this requires a state of mindfulness that goes hand in hand with self-awareness [9]. Primarily, effective communication with others emerges from recognizing and understanding one's own thoughts and emotions. This principle constitutes the foundational stone of emotional intelligence, specifically the crucial aspect of "self-awareness." The skillful management of emotions is a fundamental ability upon which self-awareness is built. When self-aware, an individual can reflect on their thoughts and comprehend the emotions flowing from their mind [28]. Empathy underpins essential human skills like self-awareness, emotional regulation, and social competence [17].

Self-awareness and self-management are regarded as essential personal competencies, while relationship management and social awareness are viewed as fundamental social skills. Together, these four components interact significantly to shape various aspects of emotional intelligence in individuals [32]. Empathy will appear exactly when its two cognitive and emotional dimensions - which are necessary to establish relationships full of empathy with others - work in harmony with each other [47]. However, some individuals, possessing limited understanding of their own emotions, struggle to articulate and regulate their feelings. They often respond inappropriately to their emotional cues and find it challenging to accept their negative moods and difficult circumstances [84]. Essentially, one's thoughts, perceptions, and beliefs can greatly influence future decision-making and social interactions. In this context, mindfulness and the ability to fully engage in the present moment with an open mind -while concentrating on thoughts, feelings, and conscious behaviors- can serve as effective strategies to enhance social interactions and improve social behavior [85]. These conditions ultimately lead to an enhancement in psychological well-being and overall life satisfaction [86]. On an individual level, this results in changes in emotional coping strategies and boosts one's ability to manage feelings. Consequently, we observe the emergence of positive, constructive, and appropriate behaviors in individuals when faced with negative emotions [87]. In essence, mindfulness exerts a direct influence on a person's range of attention, allowing them to manage their thoughts, mood, and expectations in a way that, during this process, a mindful individual can regulate their sensory experiences. This capability enables emotional regulation and the expression of appropriate behaviors when necessary [88].

What can effectively demonstrate this idea is the extensive range of research and academic literature previously written on these key components. For instance, in a study titled "Mindfulness for Children: Balancing Growth and Executive Functions," the researchers concluded that mindfulness can assist children in developing long-term mindful traits, enhancing their executive functions, and consequently managing their emotions and thoughts. This process certainly requires achieving a complex understanding of mindfulness tailored to each child's needs and capabilities. Furthermore, the article addresses the challenges of integrating mindfulness practices into children's daily routines and seeks to balance and analyze the conflicts between various mindful attitudes. Ultimately, the researchers illustrated that although mindfulness can foster children's growth and flourishing, it cannot solely resolve emotional or behavioral issues. In this study, the investigators introduced mindfulness as a comprehensive approach that involves professional assistance, asserting that individuals should receive emotional support during training when necessary. They identified the current environment as lacking sufficient opportunities for experiencing moments of stillness and introspection, as well as for emotional rejuvenation and the nurturing of internally generated ideas stemming from human creativity. Thus, they emphasized the significance of mindfulness in empowering individuals to pause and fully experience the present moment in contemporary times compared to earlier periods [89].

In a review study, Amani and Pour Mohammadi (2024) explored the dimensions of empathy and its connection to John Bowlby's attachment theory. They highlighted the effects and signs that result from a lack of empathy in children. The article presented empathy as a vital strategy for fostering close relationships and effective social interactions. According to the authors, it is essential for children to learn to view the world through the perspectives of others who may be different from them. They argued that empathy is a crucial ability that prevents harm to others and serves as a driving force behind social behaviors, leading to group cohesion. Furthermore, they categorized "mean" or "cold-hearted" children as products of insecure attachment styles. They warned that such children might experience behavioral issues in adulthood, and despite possessing natural intelligence, they could struggle significantly in building connections with others due to their interactional difficulties. Ultimately, these researchers concluded that the behavior of parents and their interactions with their children could contribute to the emergence of emotional and behavioral problems in kids [48].

In his 2023 article, Buslicki delved into Martin Hoffman's empathy theory, categorizing it within emotional-centric theories in the realm of moral psychology. He identified empathy as a crucial component that fosters correct and ethical behavior. Through his research, he acknowledged Hoffman's view that feelings of guilt arise from empathetic distress, capable of sparking moral motivation in individuals. Buslicki emphasized empathy as a vital factor in eliciting appropriate and moral actions in various social interactions, examining this claim alongside certain deficiencies found in ethical-Islamic resources. These shortcomings included the focus of empathy solely on individuals, the non-inclusiveness of empathy regarding personal ethics, the lack of coverage for varying moral levels through empathy, the disconnection of individual well-being from personal desires, and the insufficient attention to the needs of the less fortunate in Ethics full of empathy. Furthermore, he stated in part of his study that the internalization of moral norms can sometimes lead individuals to feel a sense of obligation to act in accordance with them. According to Martin Hoffman's theory, this obligation does not stem from parental punishment or fear of others' disapproval, but rather from the inherent strength of empathy as a source of moral motivation. In ideal circumstances, Buslicki positioned empathy as a catalyst for enhancing social relationships. He asserted that if empathy is cultivated among individuals, moral judgments and actions would likely be appropriate and well-placed in most situations. In the conclusion of his research, he referred to empathy as an essential moral emotion for ethical living, noting that while a moral system (particularly moral judgment) cannot solely be founded on empathy, it can certainly be recognized as a fundamental element in ethical behavior and moral judgment [42].

On one hand, Mousavian and colleagues (2023) conducted a study involving 280 participants (both men and women) who were undergraduate psychology students at the University of Tehran during the 2021-2022 academic year. These individuals were selected using a convenient sampling method. Their research explored the connection between self-interpretation and personal distress with empathy. The findings revealed that independent self-interpretation had a significant positive effect on empathy, while personal distress negatively impacted empathy in a meaningful way. Interestingly, dependent self-interpretation did not show a significant

effect on empathy. Furthermore, the structural model they employed displayed a good fit with the collected data. The results highlight that the variables of independent self-interpretation and personal distress play a crucial role in the domain of empathy, suggesting that their influence should be examined in interventions aimed at enhancing The power of empathy. It is also worth noting that participants provided essential data for statistical analysis by responding to questionnaires on interpersonal reactions, empathy levels, self-interpretation, and personal tasks related to mind reading through facial expressions and emotion recognition [90].

In a study titled "Psychometric Features of the Revised Version of the Children's and Adolescents' Empathy Scale (2023)," the target population comprised students aged 11 to 17 in Tehran. Utilizing a convenience sampling method, a total of 280 boys and girls were selected. For the statistical analyses, the researchers employed AMOS and SPSS software. The findings revealed that within the student sample, the three-factor structure of the scale -which includes emotional empathy, cognitive empathy, and the tendency to maintain calm-demonstrated a favorable fit. Overall, the revised version of the Children's and Adolescents' Empathy Scale showed sufficient validity and reliability for assessing empathy among Iranian students. Additionally, the results regarding the correlation between the discussed scale and other measures of empathy and compassion in adolescents provided empirical support for the convergent validity of the revised empathy scale [91].

In their 2021 research titled "Cross-Cultural Perspectives on the Role of Empathy during COVID-19's First Waves," Butovskaya and colleagues examined the impact of empathy amid the global upheaval caused by the COVID-19 pandemic. Concerns regarding the psychological, social, and economic repercussions of the outbreak were escalating rapidly, prompting an investigation into the concept of empathy. The reactions indicating empathy of individuals may serve as a vital factor for resilience in the face of COVID-19. The study gathered data from 15,375 participants across 23 countries between May and August 2020, during the early stages of the pandemic. It focused specifically on various dimensions of empathy -such as perspective-taking, Concern due to empathy and personal distress- and explored their relationship with cross-cultural rankings related to individualism, power distance, human development indices, social support rankings, and vulnerability to infectious diseases. Furthermore, the research observed the number of confirmed COVID-19 cases at the time of data collection, revealing that the highest levels of perspective-taking were reported in the United States, Brazil, Italy, Croatia, and Armenia, in that order. For Emergence of concern with empathy, the leading countries were the United States, Brazil, Hungary, Italy, and Indonesia, while personal distress was notably high in Brazil, Turkey, Italy, Armenia, and Indonesia. The findings also illustrated the connections between demographic factors and empathy across different nations. The researchers emphasized that empathy is a crucial element of social interactions, as it helps mitigate aggressive behaviors towards others and fosters positive social engagement [92].

A research study explored the effects of empathy and emotional intelligence on brainstorming. Findings indicated that heightened emotional intelligence and empathy could enhance the process of generating innovative solutions and services for end-users by utilizing stimulating resources. Participants in this research read narratives about various individuals, following specific prompts designed to evoke either high or low levels of empathy. The study then moved to brainstorming tasks, where the first step involved identifying the challenges faced by the characters in the stories, followed by generating initial ideas aimed at providing solutions to these challenges. The manipulation of empathy levels did indeed influence the participants' self-reported emotional states, yet it did not affect their performance in brainstorming tasks. Interestingly, a correlation was found between emotional intelligence and the ability to recognize problems and generate a greater number of ideas. These results suggest that emotional intelligence may play a valuable role in the brainstorming process, particularly when considering the perspectives of customers or end-users. In summary, while the empathy manipulation successfully affected participants' self-reported feelings, it did not translate into improved performance in brainstorming activities. However, emotional intelligence was linked to enhanced empathy recognition. Ultimately, the findings indicate that emotional intelligence should be regarded as beneficial in the brainstorming process from the standpoint of the customer or consumer [93].

In a study titled "Empathy & Emotional Intelligence in Adolescent Cyberaggressors & Cybervictims," the primary aim was to investigate the role of emotional intelligence across three aspects: emotional attention, emotional clarity, and emotion regulation, along with empathy in its four dimensions -perspective-taking,

compassionate understanding, empathic distress, and empathic joy- in relation to cyber violence among both aggressors and victims. The research involved a total of 1,318 adolescents (47% male; aged 11 to 17) enrolled in four compulsory secondary schools in Spain. The findings revealed that cyber aggressors exhibited a significant statistical difference in the area of emotion regulation concerning their emotional intelligence. Engagement in aggressive online behaviors was linked to a diminished capacity to manage associated emotions. On the other hand, cyber victims showed significant statistical differences in three facets of emotional intelligence. Regarding empathy, cyber aggressors demonstrated notable group differences in three dimensions: perspective-taking, The joy with pleasure of empathy and Concern with empathy .Ultimately, the empathy dimensions did not reveal significant differences for the groups of cyber victims, suggesting that there is no statistical correlation between the extent of being cyber victimized and an individual's level of empathy. These results underscore the importance of emotion regulation in the context of cyber violence among adolescents and help us understand the distinct roles played by both perpetrators and victims [94].

In the study conducted by Bayot (2020), it was discovered that mindfulness had a beneficial effect on psychological well-being; however, it did not influence empathy. The researchers noted that although these results challenge theoretical expectations, several factors such as individual differences, cultural contexts, and the specific structure of mindfulness programs may explain the lack of impact on empathy [95]. On the other hand, Perez-Fuentes and his colleagues (2020) demonstrated in their research that mindfulness affects factors such as enthusiasm, dedication, and job engagement through cognitive empathy. In contrast, the emotional aspect of empathy only influences the engagement factor, and notably, its effect is less significant compared to the influence of cognitive empathy [96]. In the realm of emotional intelligence and empathy within Spain, several studies have been conducted. One notable research project is titled "Emotional Intelligence, Empathy, Self-Esteem, and Life Satisfaction among Spanish Adolescents: Regression versus Qualitative Comparative Analysis." This study indicates that cognitive empathy, emotional clarity, and emotional repair are the key predictive factors for self-esteem, as demonstrated by regression models. Ultimately, the findings suggest that fostering empathy and emotional intelligence leads to enhanced self-esteem and greater life satisfaction [97].

In another study, researchers pointed out that compassion-focused mindfulness therapy can enhance empathy and social relationships. This improvement occurs because mindfulness training increases an individual's awareness of bodily and psychological feelings, which can also heighten awareness of others' emotions [98]. According to the findings of Hefenbark and colleagues (2020), mindfulness plays a crucial role in improving social relationships by enhancing the consideration of others' perspectives and significantly boosting empathy [99]. Fuentes and his associates (2020) have referred to mindfulness as a capability that has a direct connection to empathy, stating that an increase in mindfulness corresponds with a rise in cognitive empathy levels among individuals [100]. Additionally, Fouché and Voci (2020) also discovered a positive correlation between emotional empathy and mindfulness in their research.

In a study aimed at evaluating the effectiveness of mindful parenting education on enhancing experiential avoidance, self-compassion, and mindfulness among stressed mothers of preschool children, a group of 20 participants attended 8 sessions of 2-hour interventions focused on mindful parenting. To assess their progress, participants completed the second version of the Acceptance and Action Questionnaire (AAQ II) for measuring experiential avoidance, the Short Form Self-Compassion Scale (SCS-SF) for self-compassion measurement, and the Mindful Attention Awareness Scale (MAAS) to gauge mindfulness before and after the intervention. Ultimately, the findings indicated a significant increase in the average scores for experiential avoidance, self-compassion, and mindfulness in the experimental group compared to the control group ($P < 0.01$). Therefore, the results suggest that training in mindful parenting can effectively enhance experiential avoidance and lead to greater self-compassion and mindfulness among stressed mothers of preschool children [101].

Furthermore, to complement the findings of prior studies, one can reference the remarkable research conducted by Derakhshan and Teimouri (2016) titled "The Relationship Between Mindfulness and Happiness" presented at the third Congress of Social-Psychology in Iran. In their study, they identified joy and happiness as fundamental, innate, and essential needs of human beings, characterizing happiness as a positive emotion that stands in contrast to negative feelings such as anxiety, despair, depression, and sadness. They argued that happiness fosters a positive outlook towards activities, thereby enhancing an individual's awareness. Additionally, based on

previous research, they considered happiness to be influenced by both external factors and various internal elements. They asserted that while external influences play a significant and important role in fostering happiness, internal factors have the capacity to restore happiness to its baseline level. Given that happiness is rooted in personal perspective, it follows that cognitive processes can establish a logical connection with happiness. They identified mindfulness as a crucial cognitive skill for individuals. Through their review of research in the field of mindfulness, they inferred that this cognitive approach can help modify negative behavioral patterns, manage automatic thoughts, and promote positive behaviors related to well-being. Furthermore, mindfulness was found to be linked with reductions in anxiety, depression, and stress. Individuals practicing mindfulness can achieve a sufficient acceptance of their negative thoughts, recognizing them as transient while being able to make thoughtful decisions. They also found a correlation between the reduction of depression (through mindfulness) and an increase in happiness [102].

4. Challenges and Gaps

In today's rapidly advancing societies, the presence of advanced tools such as artificial intelligence and sophisticated search engines-whose significance and necessity cannot be overlooked-has led to a decline in meaningful connections and group interactions. This shift has reduced effective communication and engagement, essential for maintaining meaningful social connections. However, when it comes to children and teenagers, their limited exposure to these smart tools provides a unique opportunity to foster better and more effective interpersonal skills. By focusing on their formative years, we can enhance their awareness, emotional intelligence, and ultimately their capacity for empathy. Although adults may find that reliance on these communication tools reduces their face-to-face interactions with friends and peers, the family unit remains a vital social connection throughout all stages of life. It is essential for individuals to cultivate a close and healthy relationship with their family members at every age, as this lays the foundation for their mental well-being and successful friendships. Therefore, the primary focus of this research is to explore the concepts and literature related to fostering empathy in interpersonal relationships.

5. Research Methodology

This study is classified as a narrative review and aims to thoroughly and critically explore the concepts of mindfulness, emotional intelligence, and empathy. It draws on reputable sources and research published within a specific time frame. The materials were compiled from credible databases such as SID, PubMed, Elsevier, Google Scholar, Scopus, and CIVILICA. The keywords utilized for the search included "mindfulness," "emotional intelligence," "empathy," "relationship enhancement," and "inter personal awareness." This research endeavors to examine not only foundational and earlier studies but also more recent research published up until 2024.

5.1. *Quality criteria for selecting resources*

1. Subject Relevance: Articles and sources that directly address the concepts of emotional intelligence, empathy, and mindfulness were prioritized. Those that only touched on these topics indirectly or included them as a minor part of their content were excluded from the final list.
2. methodological rigor: Resources were assessed based on the strength of their methodologies. Studies employing robust research methods, such as experimental designs with large sample sizes, the use of validated scales, and rigorous statistical analyses, were favored. Conversely, articles with small samples, weak research methods, or uncertain results were discarded.
3. Journal Credibility: Preference was given to articles published in reputable journals with high impact factors, compared to those released in lesser-known or inadequately reviewed publications.
4. Keeping Information Updated: More recent articles, particularly those published after 2010, which discuss the latest advancements in the relevant fields, were given priority. Nevertheless, classic and foundational papers that are crucial for establishing key concepts were also utilized.

5. Redundancy and Overlapping Information: Sources that contained similar content to other articles or had a significant amount of repetitive material were excluded to ensure a diverse and comprehensive array of information.

5.2. Steps for Assessing and Choosing Resources

1. Initial search and resource filtering: Articles unrelated to the topic were excluded after an initial review of titles and abstracts.
2. A thorough examination of the complete texts was conducted. At this stage, articles that did not meet the established quality criteria—such as methodological rigor, topic relevance, and journal credibility—were systematically discarded due to their insufficient quality or lack of comprehensiveness.
3. Critical Assessment: The final papers underwent a thorough critical evaluation utilizing scholarly critique methods. During this phase, the strengths and weaknesses of each paper were analyzed in relation to their methodology, the quality of data analysis, and their relevance to the core topic of discussion.
4. Integration of Findings: The results gathered from the selected articles were thoroughly analyzed and systematically incorporated into various sections of the paper, including the introduction, literature review, discussion, and conclusion.

5.3. Writing and preparing an article

In crafting this article, the aim was to present current and credible information on the subjects of empathy, emotional intelligence, and mindfulness in a thorough and easily comprehensible manner for readers. This systematic research approach, which involved library research and content analysis, has enabled us to utilize reliable sources and conduct a detailed examination. As a result, we have been able to explore the intricate connections between empathy, mindfulness, and emotional intelligence, as well as their significance in fostering social relationships.

6. Conclusion

The essence of the fundamental definitions of empathy, which refers to understanding the emotions and feelings of others while simultaneously creating a mental experience of another's emotional state [71], can only be achieved through an open-minded and non-judgmental acceptance of others' behaviors. Empathy enables individuals to understand others' actions and emotions, helping them perceive people authentically [103, 104] and to manage their own suffering and distress without being indifferent to the pain of others [103,83]. Empathy represents the experience of viewing the world through someone else's perspective. Given that mindfulness serves as a pathway to a more tranquil, improved, and enriched life by enhancing the meaning of life experiences, it significantly aids in accepting, soothing, and healing our pains and struggles. Consequently, when individuals encounter less stress and tension in their personal lives, their ability to empathize with others becomes more frequent, effective, and impactful.

The lack of social skills can lead to ineffective interactions and responses with parents, family members, school authorities, friends, and classmates. Moreover, it can create a breeding ground for negative emotions and feelings, such as anger, anxiety, and aggressive behaviors during social exchanges. In light of this, empathy emerges as a crucial human trait essential for connecting with others; it relies on accurately understanding the emotions of those around us and providing the most appropriate responses when necessary. Achieving this connection, however, requires an individual to first recognize and unconditionally accept their own feelings and emotions as they truly are and experience them fully.

The findings of the study indicate that these concepts play a crucial role in regulating emotions and enhancing the quality of interpersonal relationships. Mindfulness serves as a valuable tool for increasing present-moment awareness and boosting self-awareness, significantly aiding in the reduction of everyday stress and tension. Emotional intelligence empowers individuals to comprehend their own emotions as well as those of others, allowing for effective management of these feelings. This ultimately enhances social connections and equips individuals to tackle psychological challenges more adeptly. Lastly, empathy -defined as the ability to

understand and respond to the emotions of others- strengthens emotional ties between people and contributes to a decrease in disruptive and aggressive behaviors within society.

6.1. Practical Applications

The findings presented in this article indicate that these three concepts can be applied across various settings, such as schools, families, and workplaces. In educational contexts, teaching emotional intelligence skills and fostering empathy can enhance students' social behaviors and boost their academic performance. Within family relationships, promoting emotional intelligence and practicing mindfulness can lead to a decrease in familial tensions and improve interactions among family members. Similarly, in workplace environments, strengthening employees' emotional intelligence can result in increased productivity, reduced job stress, and enhanced collaboration and interpersonal communication. Additionally, in the realm of counseling and psychological treatment, the incorporation of mindfulness and emotional intelligence can serve as effective tools for managing anxiety, depression, and improving individuals' overall mental well-being.

6.2. Suggestions for Future Research

It is advisable to conduct further research on the interplay among these three concepts across various social and cultural groups. Additionally, longitudinal studies are essential to assess the long-term effects of mindfulness practices and emotional intelligence on enhancing empathy and mental well-being. The findings from such investigations could significantly improve educational techniques and psychological treatments, while also paving the way for new practical applications of these ideas.

7. Sources and References

- [1] Karl J A, & Fischer R.(2022). *The state of dispositional mindfulness research*. Mindfulness, 1-16.
- [2] Goleman, Daniel, and Davidson, Richard J. (2021).2nd ed. *Altered traits: Science Reveals How Meditation Changes Your Mind, Brain, and Body*. Translated by Akbari, Kouros. Tehran, Bazar Kherad.
- [3] Kabat-Zinn J.(1990). *Full Catastroph living: Using the wisdom of your body and mind to face stress, Pain and illness*. Dell Publishing; New York.
- [4] Kabat-Zinn J.(2003). *Mindfulness- based intervention in context: Past, Present and Fuuture*. Clinical Psychology: Sience and Practice, 10, 144-156.
- [5] Kabat-Zinn, J.(2013).*Some reflections on the origins of MBSR,Skillful means, and the trouble with maps*. Contemporary Buddhism,12,281-306.
- [6] Teasdale JD, Segal ZV, Williams JMG, Ridgeway V, Soulsby JM, Lau MA. (2000). *Prevention of relapse/ recurrence in major depression by mindfulness- based cognitive therapy*. Journal of consulting & clinical Psychology, 68,615-623.
- [7] Wolf Christian, Serpa J Greg. (2015).1st ed. *A clinicians Guide to Teaching Mindfulness: The Comprehensive Session- by- Session Program for Mental Health Professionals and Health Care Providers, 2015*. Translated by Katayoun Halimi. Tehran, Arjomand Publishing.
- [8] Berford David, Robin Carol. (2021). *Connect: building exceptional, relationship...,2021*. Tehran - Akhtar Publications.
- [9] Karin, Rebecca. (2017).2nd ed. *Mindfulness-Based Cognitive Therapy: distinctive features,2017*. Translated by Khush-lehzeh Sokhan Anis. Tehran, Basirat.
- [10] Kabat-Zinn, J.(2011). *Mindfulness for beginners:Reclaiming the Present moment- and your life*. Boulder, CO: Sounds True.

- [11] Williams JMG, Watts FN, MacLeod C, Mathews AM. (1997). *Cognitive Psychology and the emotional disorders* (2nd ed.). Chichester, West Sussex. Wiley.
- [12] Kabat-Zinn Jhon, Hanh Thich. (1990). 3rd ed. *The Complete Catastrophe of Living*. (2013). Published by Bantam, 2013, 720 pages, format: eBook.
- [13] Herbert James, Foreman Evan. (2011). 2nd ed. *Acceptance and mindfulness in cognitive behavioral therapy: Understanding and applying the new therapies, c2011*. Translated by Amini, Sohrab, and Azad, Esfandiar. Tehran, Avaye Noor Publications.
- [14] Kabat-Zinn J. (2012). *Mindfulness for Beginners: A Path to Enhancing the Present Moment and All of Life*. Translated by Golshani Ghazal, Rahiminejad Peyman. Tehran: Psychology and Art Publishing.
- [15] Dakin Glyn. (2020). 1st ed. *Mr. spok's little book of mindfulness, [2020]*. translated by Mojtaba Pordel. Mashhad, Taraneh Publications.
- [16] Bar-on R. (2005). *The Bar-on model of emotional Social intelligence*. In. P. Fernandez Berrocal and N. Extremera (guest Editors), Special issue on emotional intelligence *Psicothems*, 17.
- [17] Goleman Daniel. (1995). 1st ed. *Emotional Intelligence: Why it can matter more than IQ?* Translated by Gholamhossein Mazandarani. Tehran, Aryan Publications.
- [18] Khavari Mehr S, Savaar S, Soltani A, Atashkhajeh Ahmad A. (2023). *An examination of Gardner's multiple intelligences and their impact on student performance and learning*. Contemporary Research Monthly in Science and Research, Volume 5, Issue 48.
- [19] Gardner Howard. (1983). *Frames of Mind*. e-book: Basic Books, Format: PDF, Publication on: 2011.
- [20] Ansari Maryam, Nikneshan Shaghayegh. (2019). *A preliminary investigation into the predictive capacity of Gardner's theory of multiple intelligences in academic field selection*. Journal of Curriculum Research, 16th year, second issue, No. 34 (continuation 61), Summer 2019, pages 155-146.
- [21] Mayer JD, Dipaolo MT, Solvey P. (1990). *Perceiving affective content in ambiguous visual stimulus: A component of emotional intelligence*. Journal of personality Assessment, 54, 772-781.
- [22] Timouri Arzu, Machinchi-Abbasi Naimeh, Hashemi Touraj. (2015). *Emotional intelligence and psychological well-being*. Contemporary Psychology Journal, 10, Special Issue, pp. 354-357.
- [23] Barkhordari M, Rostambeygi P, Ghasemnejad M. (2015). *Measuring emotional intelligence of nursing student*. Iranian Journal of nursing research, vol.1, no.4, 12-19.
- [24] Gemma Cherry M, Fletcher I, O'Sullivan H. (2012). *What impact do Structured educational Session to increase emotional intelligence have on medical students?* BEME BEME Guide, No 17.11-19.
- [25] Yarmohammadi monfared S, Hemmati nejad Touli M, Ramzani R. (2010). *The Relationship between Emotional Intelligence & Job Satisfaction in Physical Education Teacher*. Joutna; of Sport Management, 2(6), 47-111.
- [26] Mayer JD, Solvey P. (1993). *The intelligence of Emotional intelligence*. Intelligence, 17(4), 433-442.
- [27] Mayer JD. (2001). *Emotional intelligence Meets tandarditional Standards for an intelligence*. Intelligence, 27(4):267-298.
- [28] Cooper Kevin. (2020). 1st ed. *Emotional Intelligence and Dark Psychology: discover a better life, improve your social skills, achieve success at work and happier relationships, 2020*. Translated by Jalali Farahani Saman. Tehran, Science Publishing.

- [29] Goleman Daniel. (2003). *The emotionally work place chapter 3 -An EI- based theory of performance.* www.erconsortium.org
- [30] Petrides KV, Furnham A. (2001). *Trait emotional intelligence: Psychometric investigation with refrence to established trait taxomies.* European Journal of Personality, 15, 425- 488.
- [31] Petrides KV, Furnham A. (2000). *On the dimensional Structure of emotional intelligence.* Personality and Individual Differences, 29(2), 313-320.
- [32] Bradberry T, Greaves J. (2009).4th ed. *Emotional Intelligence Quick Book.* M. Ganji. Tehran, Savalan Publishing.
- [33] Pekaar kA, Bakker AB, Van der Linden D, Born MP. (2018). *Self and Other- Focused emotional intelligence Scale (REIS).* Personality and Individual Differences, 120(1), 222-233.
- [34] Mayer JD, Solvey P, Caruso DR. (2008), *Emotional intelligence: New ability of electric Traits.* Am Psychol, Vol. 63, 503-17.
- [35] Vazifa Zahra, Maliki Fatima, Ghaffari Hassan, Sekund Narges, Mehdi Mohammad. (1400). *the work of emotional intelligence Productivity of human resources considering the mediating role of organizational trauma.* industrial and organizational psychology studies,151-170 :(1)8, spring and summer 1400.
- [36] Sobhi Qaramalekhi N. (2012). *Prediction of educational achievement motivation based on students' emotional intelligence.* Journal of Psychological Education; 1(3):49-62.
- [37] Boket, Steve. (2007). 3rd ed. *Emotional Intelligence,2007.* translated by Ghasemi Nejad Bahram. Third edition, Tehran, Faravon Publications.
- [38] Bar-on, R. (2000). *The handbook of emotional intelligence:To Ssey-Bass.* Wile Company,Sanfrancisco.
- [39] Taherian Maryam, Delaware Ali, Rasouli Mohammad Reza, Agili, Seyed Vahid (2017). *The relationship between the use of social networks and intelligence Cognitive, emotional intelligence, creativity and personality traits in users.* Quarterly Journal of New Media Studies. 4,15, 253-280.
- [40] Bar-on R.(2006). *The Bar-On modal of emotional Social intelligence (ESI), Psi Cothema.* Vol. 18,13-25.
- [41] Stueber K. (2019). *Empathy.* In E. N. Zalta (Ed.). *The Stanford Encyclopedia of Philosophy* (Fall 2019). Metaphysics Research Lab, Stanford University.
- [42] Boosaliki Hassan. (2022). *An examination of Martin Hoffman's empathy theory through the lens of Islamic ethics.* Quarterly Journal of Ethics Research, Volume 5, Issue 4, Winter 2022, pages 30-5.
- [43] Hoffman ML.(1979). *Development of moral thought, feeling, and behavior.* American Psychologist, 34(10), 958-966.
- [44] Hoffman, M. L. (2000). *Empathy and moral development: Implications for caring and justice.* New York: Cambridge University Press.
- [45] Ofir-Eyal S, Hasson-Ohayon I, Kravetz S. (2014). *Affective and cognitive Empathy and Social Quality of life in Schizophrenia: A Comparison between a parallel Process Model and an Integrative Meditation Moldal.* Journal of Pdychiatry Research 2014; 220: 51-57.
- [46] Xiao W, Lin X, Li X, Xu X, Guo H, Sun B, Jiang H. (2021). *The Influence of Emotion & Empathy on Decision to help Others.* SAGE Open, 11(2), 21582440211014513.
- [47] Baron-Cohen S.(2011).2nd ed. *The Seince of evil: on empathy and the origins of cruelty.* Zandi, N. (translator), Tehran, Asbar (1398).978-622-7939-24-8. P.27-28. dr.hamidpor.asbar.pub.

- [48] Amani Masoumeh, Pour Mohammadi Somayeh. (2024). *Empathy: The Essential Key to Fostering Close Relationships and Effective Social Interactions Among Children Aged 7 to 12*. Thirteenth International Conference on Contemporary Research in Psychology, Social Sciences, Educational Sciences, and Pedagogy, Tbilisi, Georgia - International Academy of Sciences and Studies of Georgia.
- [49] Baharevand Iman, Soudani Mansour. (2020). *The effectiveness of mindfulness-based stress reduction training on empathy and compassion in adolescents with single mothers*. Journal of Psychological Sciences, 19th volume, Issue 86, pages 191-183, Spring (Ordibehesht) 2020.
- [50] Grove R, Baillie A, Allison C, Baron-Cohen S, Hoekstra RA. (2014). *The latent Structure of Cognitive and emotion empathy in individuals with autism, first- degree relatives and typical individuals*. Molecular Autism. 5(1): 1-10.
- [51] Davis MH.(1996). *Empathy: A Social Psychological Approach* Boulder. Co: Westview Press: 1996.
- [52] Zhiao W, Lin X, Li X, Xu X, Guo H, Sun B, Jiang H. (2021). *The Influence of Emotion & Empathy on Decision to help Others*. SAGE Open, 11(2), 21582440211014513.
- [53] Muncer SJ, Ling J. (2006). *Psychometric Analysis of the Empathy Quotient(EQ) Scale*. Journal of Personality and Individual Differences 2006; 40:1111-1119.
- [54] Butovskaya ML, Burkova VN, Randall AK, Donato S, Fedenok J N, Hocker L, Kline KM, Ahmadi K, Algharibeh AM, Allami, FBM , et al.(2021). *Cross- Cultural Perspectives on the Role of Empathy during COVID-19's first wave*. Sustain ability. 13,7431.
- [55] Kheradmand S, Jalali MR, Shams Esfandabad H.(2018). *A Comparative Study of Cognitive and Emotional Empathy in Two Groups with Bold and Antisocial Personality Styles*. Journal of Recent Advances in Cognitive Sciences, 20(3), 2018, pages 114-126.
- [56] Rogers CR.(1961). *On Becoming a Person: A Terapist's view of Psychotherapy*. Boston, MA: Houghton Mifflin.
- [57] Hanania RR., Rossnagle NB, Higgins A, D Alessandro.(2000).
- [58] WC Crain. *Teories of development: concepts and applications*.14th ed. Tehran, Roshd pub., pp. 90-95,2017.
- [59] Hall Karine D, Cook Melissa. (2013). *The Power of Empathy: Empowering Children to Combat Bullying, Peer Pressure, Addiction, Self-Harm, and Uncontrollable Emotions*. Translated by Mousavi Mahbubeh. Tehran, Firouzeh Publications.
- [60] Eisenberg N, Fabes RA.(1998). *Prosocial development*. In W Damon & Eisenberg N, HandBook of child psychology: Social, emotional, and personality development(vol.3) PP.701-778. New York Wiley.
- [61] Dirks E, Ketelaar L, Van der zee R, Netten AP, Frijns JHM, Rieffe C.(2016). *Concern for Others: A Study on empathy in toddlers with motivation* Psychological Review. 98(2):224-253.
- [62] Christove-Moore L, Simpson EA, Coudé G, Grigaityte K, Iacoboni M, Ferrari PF. (2014). *Empathy: gender effects in brain & behavior*. Neurosci Biobehav Rev. 2014; 46: 604-27.
- [63] Hojat M. (2016). *Empathy in health professions education and patient care*(P.450). New York, NY:Springer.
- [64] Hojati Mohammad, Abbasi Mohammad, Qadmpour Ezatullah (1401). *Modeling school aggression based on family functioning, neuroticism and school climate: the mediating role of aggression belief, empathy and attachment to school*. Journal of Social Psychology Research, No. 47, Fall 1401, 77-98.

- [65] Shakournia Abdolhossein, Khajeh Ali Nasrin, Maniati Mahmoud, Barani Maryam. (2022). *The relationship between empathy among medical students and factors such as age, gender, and religiosity at Jundishapur University of Medical Sciences in Ahvaz*. Jundishapur Journal of Medical Sciences, January and February 2022, Volume 21, Issue 6, Pages 818-806.
- [66] Del Rey R, Lazuras L, Casas JA, Barkoukis V, Ortega-Ruiz R, Tsorbat zoudis H.(2016). *Does Empathy Predict(Cyber) bullying perpetration, and how do age, gender and nationality affect this relationship?* Learning & Individual Differences. 45, 275-281.
- [67] Spinard TL, Gal D E. (2018). *Fostering Prosocial behavior and Empathy in young children*. Current opinion in psychology, 20,40-44.
- [68] Yaghmai Minoo. (2022). *Empathy*. Iranian Journal of Medical Education. April 2022; 22(9): 53.
- [69] Spivak B, Batagol B, Sifris A, Wiiams B.(2018). *Measuring empathy in Undergraduate law Students: Examining the factorial validity of the Jefferson Scale of Empathy- Law Student(JSE-LS)*. International Journal of Law and Psychiatry. 58:143-149.
- [70] Baron-Cohen, S.(2003). *The essential difference: Men, Women and extreme male brain*, Penguin, London.
- [71] Baron-Cohen S, Weelwrith S.(2004). *The empathy quotient an investigation of adults with Asperger Syndrome or high functioning autism and normal sex differences*. Journal of Autism Developmental Disorder. 34(2): 163- 175.
- [72] Borjali mahmood, Borhani Erfan. (1400). *The effect of communication skills training on social anxiety and anger in adolescents The bad manager and the bad manager of Tehran city*. Researches of social psychology, number forty-four, winter 1400, 182- 165.
- [73] Jagannarayan Nandini , Kannan Aishwarya.(2020). *A study on age as determinant of empathetic feeling among single women employed in private sector banks in Chennai Metro*. Publication Since 2012 | ISSN: 2321-9939. Year 2020, Volume 8, Issue 3, 356-347.
- [74] Kusche CA, Greenberg MT. (2011). *Paths in your classroom: Prpmoting emotional literacy and alleviating emotional distress*. In J. Cohen(Ed.), *Social emotional learning and the elementary school child: a guide for educators*. New York: Teacher College Press; 2011, pp: 140-161.
- [75] Holloway SD, Nagase A.(2014). *Child Rearing in Japan*. In: Selin H, editor. *Parenting Across Cultures: Child Rearing, Motherhood & Fatherhood in Non-Western Cultures*. New York: Springer Dordercht Heidelberg; 2014.
- [76] Mason AE, Epel ES, Kristeller J, Moran P J, Dallman M, Lustig RH, Acree M, Bacchetti P, Laraia B A, Hecht FM, Daubenmier J.(2016). *Effects of a mindfulness-based intervention on mindful eating, Sweets Consumption, and fasting glucose levels in obese adults: data from the SHINE, randomized controlled trial*. Journal of behavioral medicine, 32(2), 201-213.
- [77] Amini Far Salma, Bahrami Hidji Maryam, Karaskian Mojmbari Addis, Peha Far Mohsen, Pivendi Parisa. (1401). *The effectiveness of cognitive therapy based on mindfulness on emotional self-awareness, empathy and compassion Self in female psychotherapy trainees*. Quarterly scientific research journal of applied family therapy, period 3-number 5, 14 consecutive, winter 1401, 251-228.
- [78] Zolali Fatemeh. (2015). *The impact of empathy training on the emotional intelligence of preschool children in Tehran*. Master's thesis in Educational Sciences, Faculty of Educational Sciences, Allameh Tabatabai University.

- [79] Sharifi Saeed, Khoshnoisan Fatemeh. (2017). *An analysis on the ability of ethnic-cultural empathy in the metropolis of Tehran*. Culture Strategy Magazine, Number 41, Spring 2017, 219-199.
- [80] Hisari pedram, Mohtsham Arzoo , Farzandost Afsana. (2019). *ways to improve the quality of architectural design.Gardner's schools with emphasis on the motivation of multiple intelligences*. Scientific Journal of Education Technology, Volume 14, Number 2, Spring 1399, 341-353.
- [81] Behrouzi Nasser, Behzadi Fatemeh, Faramarzi Hamid. (2016). *The causal relationship between parents' physical and emotional violence Anger management and aggressive behaviors of children with oppositional defiant disorder with relationship mediation Parent-child and empathy*. Children's Mental Health Quarterly, Number 3, Fall 2015, 43-58.
- [82] Bloom, Paul. (2016). 2nd ed. *Against Empathy: the case for rational compassion, 2016*. Translated by Zandi, Donya; Darvish-Ghani, Sahar. Second edition. Tehran, Negah Publishing.
- [83] Goleman D.(2013). *Focused leader*. Harvard Business Review, vol. December 2013.
- [84] Shaban Nahid, Dehghani Mahsa, Rafati Elaheh, Ghorbani Sahar, Amani, Omid. (2020). *The effect of mindfulness-based cognitive therapy on emotional self-awareness and metacognitive beliefs in adolescents with generalized anxiety disorder*. Journal of Psychiatric Nursing, 8(5): 66-55.
- [85] Shahbazi Farideh, Ahmadi Reza, Charami Maryam, Ghazanfari Ahmad. (2021). *The effectiveness of child-centered mindfulness skills training on parent-child interactions and the social behaviors of children with low self-control*. Journal of the Faculty of Medicine, Mashhad University of Medical Sciences, Volume 64, Issue 2, Pages 2988-2998.
- [86] Abdolqaderi Maria, Kafimasuleh Seyed Mousa, Moradi Kalareh Parisa. (2020). *The impact of mindfulness on psychological well-being and life satisfaction among female students with divorced parents*. Journal of Psychological Growth, Volume 9, Issue 12, Continuous Issue 57, March 2020, pages 73-65.
- [87] Saber Hosseini Atefeh. (2021). *The impact of mindfulness training on empathy, social adjustment, and aggression in adolescents*. Master's thesis, Department of General Psychology, Faculty of Psychology, Ahrar Higher Education Institute.
- [88] Emerson LM, De Siaz NN, Sherwood A, Waters A, Farrell L.(2020). *Mindfulness interventions in Schools: Integrity & Feasibility of impelmention*. International Journal of Behavioral Development, 44(1), 62-75.
- [89] Pour Mohammadi Somayeh, Afraz Sanaz, Amani Massoumeh, Mokhtartoroghi Tannaz.(2023). *Mindfulness for children:Balancing Development and Executive Functions*. (10 november 2023 – TBILISI GEORGIA).
- [90] Mousavian Mehdi, Esrafilian Forough , Farahani Hojjatolah. (1402). *The relationship between self-interpretation and personal confusion empathy Two scientific quarterly journals*. "Clinical Psychology and Personality", Volume 21, Number 2, consecutive 41, autumn and winter 1402, 117-128.
- [91] Taheri, Marjan; Tejali, Parisa and Shahriari Ahmadi, Mansoura. (1402). Psychometric characteristics of the revised version Empathy scale for children and adolescents. Applied Psychology Scientific Research Quarterly, Volume 17, Number 1(65), Spring 1402, 171-191.
- [92] Butovskaya M L, Burkova VN, Randall AK, Donato S, Fedenok JN, Hocker L, Kline KM, Ahmadi K, Algharibeh A M, Allami F BM, et al.(2021). *Cross- Cultural Perspectives on the Role of Empathy during COVID-19's first wave*. Sustain ability. 13,7431.
- [93] Salmines M, Hamari J, Ravaja N.(2021). *Empathizing with the end User: Effect of Empathy & Emotional Intelligence on Ideation*. Creative Research Journal. Vol. 33, 2021, Issue 2, 191-201.

- [94] Segura L, Estévez J F, Estévez E.(2020). *Empathy & Emotional Intelligence in Adolescent Cyberaggressors & Cybervictims*. International Journal of Environmental Research and Public Health. 17(13): 4981.
- [95] Bayot M, Vermullen N, Kever A.(2020). *Mindfulness and Empathy: Differential Effects of Explicit and Implicit Buddhist Teachings*. Mindfulness,11,5-17.
- [96] Pérez-Fuentes M d C, Gázquez Linares J J, Molero Jurardo M d M., Simón Márquez M d M, Martínez A M. (2020). *The mediating role of Cognitive and affective empathy in the relationship of Mindfulness with engagement in nursing*. BMC Public Health,(2020)20:16.
- [97] Guasp Coll M, Navarro-Mateu D, Del Carmen Giménez-Espert M, Prado- Gascó V J. (2020). *Emotional intelligence, Empathy,Self-Esteem, and Life Satisfaction in Spanish Adolescents: Regression Vs. QCA Models*. Original Research. Published:17 July 2020.
- [98] Engbreton A M, Poehlman-Tyan JA, Zahnn-Waxler CJ, Vigna A J, Gerstein E D, Raison C L.(2020). *Effects of cognitively-based compassion training on parenting inrtactions and children's empathy*. Mindfulness.2020;11(12):2841-53.
- [99] Hafenbrack A, Cameron L, Spreitzer G, Zhang Ch, Noval L, Shaffakat S. (2020). *Helping People by Being in the Present: Mindfulness Increase Prosocial Behavior*. Organization Behavior and Human Decision Processes. 159; 21-38.
- [100] Fuentes M C, Linares J JG, Jurado M M M, Márquez M M S, Martínez A M.(2020). *The mediating role of cognitive and affective empathy in nursing*. BMC Public Helth. 20(16).
- [101] Bandar Kakhki, Zahra; Mashhadi, Ali and Amin Yazdi, Seyed Amir. (2017). *The effectiveness of parenting education Conscious mind on improving experiential avoidance, self-compassion and mindfulness of pregnant mothers with preschool children*. Journal of the Faculty of Medicine of Mashhad University of Medical Sciences . year 62, special letter 1, April/May 98, 1-14.
- [102] Derakhshan, Noshin., Timuri, Leila. (2015). The relationship between mindfulness and happiness. Third National Congress of Psychology, Social Iran, Tehran, 27 and 28 May 1398, 720-726.
- [103] Bafandeh Farrokh. (2019). *Empathy: A Collection of Life Skills*. Harvard University: Ten Articles from the "Harvard Business Review." Translated by Bafandeh, Farrokh. Tehran: Pandar Tabaan Publications.
- [104] Mc Gill J., Adler-Baeder F, & Rodriguez P. (2016). *Mindfully in Love: A meta- analysis of the association between mindfulness and relationship satisfaction*. Journal of Human Sciences and Extensio. 4(1), 89-101.