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Research Paper

Developing and Validating The Educational Package of Wisdom and Its Effectiveness on Happiness and Emotional Intelligence of Students

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Keywords:
Wisdom, Happiness, Emotional intelligence.

Abstract

Objective: The purpose of this current study is to develop and validate the educational package of wisdom and its effectiveness on the happiness and emotional intelligence of students this research is semi-experimental with a pre-test and post-test design with a control group. For this purpose, the wisdom training package was first designed and compiled based on theoretical principles and existing packages according to the target group and was approved by experts.

Research Methodology: The statistical population was all undergraduate students of psychology at Azad University, Roudehen branch, in the academic year 2021-2022. Among them, 45 students were randomly replaced into two control and experimental groups. The research tools included the Oxford Happiness Questionnaire (1989) and the Bar-on Emotional Intelligence Questionnaire (1997). Then (22 people) from the control group and (23 people) from the experimental group were placed in a pre-test session During 8 sessions of 90 minutes, which were held 2 sessions a week, the students of the experimental group were taught the wisdom educational package, while there was no intervention for the control group.

Findings: The results showed that the educational package of wisdom on happiness and emotional intelligence is significant at the level of 0.001.

Conclusion: It can be concluded that wise people are receptive to new perspectives, they take emotions seriously because they know that emotions convey important information about a situation, and they feel satisfied with the smallest happiness.

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Introduction

As the world becomes more complex, the future of humanity becomes increasingly uncertain. People need more than knowledge to be able to manage the challenges and failures of their lives. To achieve this goal, accepting the different views and values of people and the problems they face in today's world requires wisdom (Dong et al., 2022). Some theorists have introduced wisdom in the form of cognitive processes and products, and others have introduced wisdom in the form of personality traits. Berlin Paradigm, as the first research group in this field, wisdom is a specialized system of knowledge about the basic issues of life, which is obtained from experience over time. In addition to acquiring knowledge, a person must have unique skills to solve life problems (Gluck, 2017). Berman's wisdom model emphasizes a person's vision of life, competencies, emotions, goals, and how to express and regulate emotions and develop social relationships to cope with various difficult and challenging situations (Mickler & Staudinger, 2008). Other models deal with the relatively stable characteristics of a person, such as the tendency to know, motivation, emotions, and behavior. Ardelt's three-dimensional model (2004) has defined wisdom by integrating three personality traits consisting of cognitive, emotional, and reflective dimensions. The cognitive dimension of wisdom is defined as the desire for a deeper understanding of life about interpersonal and intrapersonal issues, and specifically knowing the truth. The reflective dimension of wisdom shows that people learn to understand phenomena and events from different perspectives through self-examination, self-awareness, and self-insight and overcome their mentality and predictions. The emotional dimension of wisdom includes the expression of feelings and emotions, sympathy, and love towards others (Ardelt, 2004; quoted by Danesh Payeh et al., 2021). In general, wise people are intelligent and seek to use their power to achieve a common good. Wisdom is the application of one's knowledge and skills to achieve a common good by balancing the interests of oneself, others, and the greater good, in the long term as well as in the short term, using positive moral values to conform, shape, or is the choice of other environments (Sternberg and Gluck, 2021).

Sternberg's theory of wisdom focuses on finding wise solutions to problems this skill is based on gaining experiences, and when the quality of life and individual evaluation in facing difficulties and hardships is not positive, wisdom has a greater impact on people's happiness (Kekes, 1995; Ardelt, 2000, 2005; quoted by Danesh Payeh et al., 2021). Veenhoven considers happiness to include emotional (balance in the continuous flow of emotional life), cognitive (the result of a deliberate evaluation process), motivational (sustainable level of life satisfaction), and composite (combination of the above elements) dimensions (Danesh Payeh et al., 2021). The cognitive dimension of happiness makes a happy person think and process special information. Alice, one of the positive psychologists, believes that the main obstacles to a happy life are unreasonable ideas and destructive thoughts. Unreasonable beliefs cause inappropriate negative emotions (Mirzaei & Fayaz, 2021). People who see diversity and individual differences as a source of new insights and ideas feel happier and more peaceful in their lives than people who see different views as a challenge to their views (Igarashi et al., 2018; Gluck & Weststrate, 2017).

Wise people are open to new perspectives and are curious about how and why people experience and interpret things in different ways, and are satisfied with the smallest amount of happiness (Sternberg & Gluck, 2021), they also know that emotions are a basic human function because they provide important situational information. In addition to accepting their feelings, they also pay attention to the feelings of others and care about them. However, Bar-Ann (2006) argues that emotional intelligence is a multifactorial set of competencies, skills, and facilitators that determine how individuals express and understand themselves, relate to others, and respond to everyday situations. They also tend to stand together and cooperate in the face of a crisis because they understand that the risk is shared and they are concerned not only about themselves but also about others, which helps to foster resilience in themselves and others (Drigas et al. Paputsi, 2020). Therefore, McDonald (2021) emphasizes that high emotional intelligence increases the regulation and adaptation of uncomfortable emotions as well as the successful management of stressors and daily challenges. Finally, emotions are an important part of wise decision-making, because wise decision-making requires considering one's feelings about existing choices and how other people's value perceptions affect feelings, to consider possible choices. Considering these values may help us identify social problems and lead to human flourishing (Schneider & Nusbaum, 2021).

The benefits of rational reasoning (or any rational thinking) may depend not on emotional capacity or intensity but on emotional competencies and emotion management in social contexts, where emotions can influence decisions by offering or avoiding an approach (Schneider & Nusbaum, 2021). In general, the main problem is that at present, having intelligence and knowledge and even trying without having experience in the field of life, it is not possible to provide effective strategies in dealing with problems. The fact that universities and educational systems only pay attention to the transfer of knowledge and that no effort is made to use the acquired knowledge in the field of real-life causes that in reality many people cannot face the crises of life. Through gaining experiences and learning from them, as well as acting creatively and thoughtfully on life issues. In addition to having the necessary self-awareness in the field of personal issues, wise people can also pay attention to the issues and problems of others and provide the best necessary guidance in the given situation. For this purpose, the necessity of developing a comprehensive package of intellectual education to solve problems and

increase foreign credits in our country is becoming more and more apparent, so that by introducing it into the educational program, useful results can be achieved.

Methodology

The design of the current research was semi-experimental with a pre-test and post-test design with a control group. The statistical population consists of all psychology undergraduate students of Azad Roudehen University in the academic year 2021-2022. The sampling method of this research was random sampling. In semi-experimental research, a sample size of at least 15 people is recommended randomly in each group (Gall et al., 2022), so in the present study, to prevent the dropout of subjects, the sample size is 45 people. People were randomly selected in two experimental groups (23 people) and a control group (22 people). At first, the desired package was designed and compiled based on the theoretical foundations and existing packages considering the target group. After checking the content validity (CVI) of 0.84 and the content validity ratio (CVR) of 0.78, it was approved by supervisors and consultants. Finally, the experimental group received the educational package of components of wisdom in 8 sessions of 90 minutes twice a week. However, it was not considered for the educational control group. After the training sessions, the experimental and control groups were subjected to the same post-test conditions. The ethical principles observed were the observance of human rights and the confidentiality of their research results. The following tools were used in this research:

Emotional Intelligence Questionnaire: The 90-question emotional intelligence questionnaire of Bar-on (1997) has 15 subscales in the form of five general domains, which include (intrapersonal, interpersonal, adaptability, stress management, and general mood) on a five-point scale. It measures a degree from completely agree (5) to completely disagree (1) and is a tool based on reporting. In the research of Ghanbari & Sheikhul Islami (2013), the reliability of the test was obtained with Cronbach's alpha of 0.84 (Alipour and Nourbala, 1999).

Oxford Happiness Questionnaire: The Oxford Happiness Test (1989) has 29 four-choice statements (A: 0, B: 1, C: 2, D: 3) that measure the level of individual happiness. The highest score obtained by the subject is 87, which indicates the highest level of happiness, and the lowest score on this scale is zero, which confirms the dissatisfaction and depression of the person. The theoretical basis of this questionnaire is Argyle and Crosland's definition of happiness (to provide an operational definition of happiness, they considered it a structure with three important parts: the frequency and degree of positive emotion, the average level of satisfaction, and the absence of negative emotions). Argyle et al., the reliability of the Oxford questionnaire was calculated with the help of Cronbach's alpha coefficient of 0.90 and its concurrent validity of 0.43. In the research conducted by Alipour and Agah Harris (2007), Cronbach's alpha coefficient was equal to 0.91.

Educational package of wisdom: In this research, the design and compilation of the training package of skills (wisdom, critical thinking, empathy, self-awareness, and emotion regulation) on happiness and emotional intelligence and the method of data collection was done in several stages; the first stage, in this stage, to make the training package Various theories, sources, and research in the field of wisdom, critical thinking, empathy, self-awareness, and emotion regulation were studied and articles related to the desired skills were also reviewed. In the second stage, according to the results of previous research about the mentioned skills, the main components were identified. In the third stage, to design and compile the educational package, the study of educational programs that were used in previous research to strengthen the components was considered in the design. In addition to the above activities, the opinions and suggestions of experts in this field were taken into account, and it has been tried to include the diversity necessary to maintain students' motivation and creativity and innovation in educational programs. The fourth step was to check the content validity of the educational package by researchers in this field. For this purpose, the educational package was reviewed by several experts active in the field of the desired components, and its problems were fixed and their suggestions were also applied. After collecting the data, the collected information was analyzed with the statistical test of analysis of covariance in SPSS statistical software.

Results

The findings of the covariance analysis show that with control of the effect of pre-test, the emotional schema therapy in the post-test stage increases flourishing ($p<0.001$, $F=21.86$), improves cognitive flexibility ($p<0.001$, $F=0.25$) and adjusted for narcissism ($p<0.001$, $F=13.38$), Machiavellianism ($p<0.001$, $F=18.89$), and psychopathy ($p<0.001$, $F=50.40$) in excrement group as compared with control group.

This research, to answer the research questions about whether the wisdom educational package affected happiness and emotional intelligence or not, the following tests were done, and the following results were obtained.

Table 1. *Mean ± standard deviation and Shapiro-Wilk (significance level) related to the components of happiness and emotional intelligence in the experimental and control groups*

variable	component	group	Mean ± standard deviation		Shapiro-Wilk (significance level)	
			Pre-test	Post-test	Pre-test	Post-test
happiness	Life-satisfaction	experimental	14/39±6/27	17/78±4/09	0/919(0/063)	0/910(0/042)
		control	13/05±4/54	13/18±4/48	0/977(0/858)	0/912(0/053)
	Self-respect	experimental	15/70±4/17	19/52±4/59	0/923(0/075)	0/900(0/025)
		control	15/59±5/47	14/05±3/90	0/977(0/867)	0/923(0/090)
	Subjective well-being	experimental	9/26±3/67	11/35±2/19	0/953(0/334)	0/940(0/176)
		control	8/05±3/18	8/05±1/79	0/924(0/092)	0/958(0/457)
	Satisfaction	experimental	9/74±3/66	10/96±2/46	0/953(0/342)	0/963(0/525)
		control	8/23±4/12	8/86±2/62	0/959(0/461)	0/925(0/096)
	positive mood	experimental	4/91±1/88	6/35±1/75	0/936(0/148)	0/913(0/046)
		control	4/23±1/72	5/05±1/62	0/909(0/044)	0/945(0/252)
Emotional intelligence	intrapersonal	experimental	75/17±11/42	90/09±10/63	0/926(0/092)	0/964(0/551)
		control	71/91±10/73	74/73±10/37	0/914(0/057)	0/937(0/170)
	interpersonal	experimental	44/83±8/84	58/04±10/46	0/958(0/423)	0/958(0/421)
		control	42/05±9/06	43/91±8/87	0/956(0/415)	0/959(0/475)
	adaptability	experimental	46/43±8/31	59/78±11/54	0/923(0/076)	0/951(0/312)
		control	44/41±8/86	43/05±7/69	0/918(0/069)	0/928(0/114)
	stress management	experimental	31/65±6/41	43/00±8/21	0/931(0/117)	0/936(0/458)
		control	32/82±7/27	35/27±6/88	0/915(0/060)	0/958(0/458)
	Public mood	experimental	31/78±6/32	38/47±9/37	0/976(0/833)	0/923(0.079)
		control	32/29±5/22	31/86±7/23	0/954(0/371)	0/952(0/353)

Table 1 shows that in the experimental group compared to the control group, the average scores of happiness and emotional intelligence components increased in the post-test stage. Table 1 shows that the values of the Shapiro-Wilk index related to the components of life satisfaction (p=0.042), self-respect (p=0.025), and positive mood (p=0.046) in the experimental group in the post-stage Shapiro-Wilk test and index related to positive mood in the control group in the pre-test phase (p=0.044) is significant. Although this article indicates that the distribution of the data related to those components is not normal, despite this, considering the significance level of the Shapiro-Wilk index obtained for those components and the resistance of the statistical methods of the analysis of variance family against deviation from the assumption It can be expected that this problem does not invalidate the results of the analysis. It is necessary to explain that the value of the Shapiro-Wilk index related to any of the five components of emotional intelligence in the two experimental and control groups and the two stages of pre-test and post-test and index were not significant. This article shows that the distribution of data related to the components of emotional intelligence was normal. To test the establishment/non-establishment of the assumption of homogeneity of the error variance of the post-test components of happiness and emotional intelligence, Leven's test was used .Table 2, in addition to the results of the Leven test in evaluating the homogeneity of error variances, shows the results of the regression line slope homogeneity test.

Table 2. *Leven's test about the equality of error variances of the components of happiness and emotional intelligence in the experimental and control groups.*

variable	components	Homogeneity of variances		Homogeneity of the slope of the regression line	
		F	P	F	P
happiness	Life-satisfaction	0/08	0/784	0/98	0/467
	Self-respect	0/37	0/548	0/68	0/737
	Subjective well-being	1/09	0/302	1/83	0/074
	satisfaction	0/61	0/441	0/77	0/600
	Positive mood	0/34	0/565	0/69	0/285
Emotional inetelligence	intrapersonal	0/42	0/519	0/97	0/479
	interpersonal	0/59	0/446	1/19	0/312
	adaptability	3/07	0/087	1/82	0/076
	Stress management	0/04	0/841	1/16	0/852
	Public mood	1/22	0/276	1/53	0/201

Table 2 shows that the difference in the error variances of any of the components of the two variables of happiness and emotional intelligence between the two groups is not significant, this indicates the assumption of homogeneity of error variances for those variables. Also, the slope homogeneity assumption the regression line is established for the components of the two variables of happiness and emotional intelligence. In the continuation of Table 3, the results of the test of homogeneity assumptions show the variance-covariance of the dependent variables and Bartlett's sphericity for the components of happiness and emotional intelligence in the experimental and control groups.

Table 3. *Evaluation of assumptions of homogeneity of variance-covariance and Bartlett's sphericity*

	Assumption	Box's M	Bartlett test of sphericity
Happiness	Value	14/90	0/001
	F	0/87	-
	X^2	-	91/96
	Degrees of freedom	15	14
	Significance level	0/601	0/001
Emotional intelligence	value	19/59	0/001
	F	1/14	-
	X^2	-	28/78
	Degrees of freedom	15	14
	Significance level	0/312	0/011

The evaluation of (Box's M) statistics in Table 3 shows that the assumption of homogeneity of variance-covariance of dependent variables is established among the data related to both dependent variables. As mentioned before, in response to research questions the method of multivariate covariance analysis was used to determine whether the intellectual education package affects happiness and emotional intelligence. The results of multivariate covariance analysis showed that the F value for happiness (Wilkes Lambda =0/474, η2=0/526, P=0/001, F (5 & 34) =12/99) It is meaningful. This issue indicates that at least one of the components of happiness and emotional intelligence has changed under the influence of the implementation of the independent variable in the two groups. To clarify this issue, Table 4 shows the results of one-way covariance analysis in evaluating the

effect of the implementation of the independent variable on the components of happiness and emotional intelligence.

Table 4. *The results of one-way covariance analysis in the test of the effect of the independent variable on the components of happiness and emotional intelligence*

variable	component	mean square between groups	Average Error squares	F	P	η 2
Happiness	Life satisfaction	278/89	17/61	16/35	0/001	0/301
	Self-respect	338/75	16/34	20/73	0/001	0/353
	Subjective well-being	112/94	3/79	29/81	0/001	0/440
	satisfaction	60/99	5/93	10/29	0/003	0/213
	Positive mood	19/37	3/02	6/43	0/015	0/145
Emotional intelligence	intrapersonal	2538/81	80/44	31/56	0/001	0/454
	interpersonal	2247/37	102/65	21/89	0/001	0/366
	adaptability	3180/12	95/27	33/38	0/001	0/468
	Stress management	457/81	54/34	8/43	0/006	0/181
	Public mood	520/70	71/55	7/28	0/015	0/161

Note: at all levels of the dependent variable, the degree of freedom of the group is equal to 1 and the degree of freedom of the error is equal to 38.

Based on the results of Table 4, the implementation of the independent variable of life satisfaction components (F(1&38)=16/35, P=0/001), self-respect (F(1&38)=20/73, P=0/001), subjective well-being (F(1&38)=29/81, P=0/001), satisfaction (F(1&38)=10/29, P=0/003), postive mood (F(1&38)=6/43, P=0/015) It has significantly affected happiness. Also, the effect of the independent variable on the intrepersonal components (F(1&38)=31/56, P=0/001), intrapersonal (F(1&38)=21/89, P=0/001), adaptability (F(1&38)=34/48, P=0/001), stress management (F(1&38)=8/43, P=0/006), public mood (F(1&38)=16/35, P=0/010) Emotional intelligence was also significant. To evaluate the direction of differences, Ben Feroni's post hoc test was used, the results of which are presented in Table 5.

Table 5. *Ben Feroni's test for the components of happiness and emotional intelligence*

variable	Component	groups		mean difference	standard error	Significance level
Happiness	Life satisfaction	experimental	control	5/41	1/34	0/001
	Self-respect	experimental	control	5/87	1/29	0/001
	Subjective well-being	experimental	control	3/39	0/62	0/001
	satisfaction	experimental	control	2/49	0/78	0/003
	Positive mood	experimental	control	1/40	0/55	0/015
Emotional intelligence	intrapersonal	experimental	control	15/76	2/81	0/001
	interpersonal	experimental	cotrol	14/83	3/17	0/001
	adaptability	experimental	control	17/64	3/05	0/001
	Stress management	experimental	control	6/69	2/31	0/006
	Public mood	experimental	control	7/14	2/65	0/10

Table 5 shows that under the influence of the implementation of the independent variable, the averages of all components of happiness (life satisfaction ,self-respect,subjective well-being, satisfaction and positive mood) and emotional intelligence (intrapersonal, interpersonal, adaptability, stress management, public mood) It has increased in the experimental group compared to the control group. Therefore, it was concluded that education Wisdom increases happiness and emotional intelligence in students.

Discussion and Conclusion

This issue indicates that at least one of the components of happiness and emotional intelligence has changed under the influence of the implementation of the independent variable in the two groups. To clarify this issue, Table 4 shows the results of one-way covariance analysis in evaluating the effect of the implementation of the independent variable on the components of happiness and emotional intelligence. This finding is related with the research of Igarashi et al., (2018), Gluck & Weststrate (2017), Strenberg & Gluck (2021), McDonald (2021), Schneider & Nusbaum, (2021)) is aligned and with the research results of Wink & Helson (1997), Brugman (2000), Boss (2004), Kunzmann & Baltes (2003), Amir (2004), Neff, Rude & Kirkpatrick (2007) is inconsistent.

People differ in their level of sensitivity to emotions and the level of attention to them. People who are on the growth path pay attention to their own and others' feelings. Often, understanding how a person is feeling and why they are feeling that way is the first step to constructively managing that emotion. Wise people are very good at regulating their own and others' emotions according to the situation and take emotions seriously they take. Because they know that emotions convey important information about the situation. Wise people acknowledge their emotions, think about them, and adjust them accordingly. Sometimes regulating emotions may mean suppressing them and sometimes it means communicating with others (Sternberg & Gluck, 2021). On the other hand, cognitive intelligence, which is the understanding of interpersonal and intrapersonal events, is very close to the dimensions of emotional intelligence, which measures the emotional states and experiences of an individual and others. Also, the contemplative dimension of wisdom refers to the ability of self-insight, self-examination, and understanding of events, which is conceptually related to the awareness of one's own and others' emotions. In addition to that, the dimension of emotional wisdom also includes the consideration of the individual, his sympathy, and altruistic love towards others (Ardelt, 2004) which refers to the dimensions of awareness and regulation of his own and others' emotions. Increasing emotional intelligence leads to self-awareness behaviors and controlling emotions, and this is very productive in making wise decisions to provide the necessary solutions for the balance and benefit of the public. Empathy provides positive feedback to the individual by increasing the individual's understanding by improving her awareness of herself and others, increasing empathic responses by using emotion regulation and perspective taking which leads to increasing accuracy in empathy (Riess, 2015). Wise people have the desire and ability to read other people's feelings and care about them. It may be the way we think (cognitive empathy). Cognitive empathy is clearly a part of wisdom, just as wise people talk about. They think about a complex problem, they try to consider the views of all the people involved. Normally, they just don't try to imitate those views in their minds but actually listen to people to fully understand how they think about the problem. However, emotional empathy helps us in emotional support of others, but not necessarily the best. Our guide is not to think wisely. Considering that wisdom is the ability to apply the necessary knowledge and skills in order to achieve for the common good, these people use the insights they gain about themselves and others to satisfy the needs of others. They step forward and achieve this goal (Strenberg & Gluck, 2021). Jackson et al.'s study showed that empathy training by promoting compassionate concern and compassion as a sensitive component, increases the sense of responsibility and accountability (Jackson et al, 2015; quoted Sadeghi Firouzabadi & Raisi, 2021). In fact, wise and wise people are those who can integrate feelings, thoughts and behaviors in intrapersonal, interpersonal and interpersonal domains (Orwoll & Perlmutter, 1990; Orwoll & Achenbaum, 1993, Sternberg et al., 2019) and true knowledge and judgment Apply yourself brilliantly. Wisdom is manifested in the way of managing daily events, managing life, making vital decisions and taking wise actions that have a positive and significant impact on human life (Bao et al., 2022). Wisdom as a key lever plays an important role in increasing happiness, even though empirical evidence has shown that in unfavorable living conditions (physical environment and poor economic situation), wisdom is a predictor of happiness (Ardelt & Orwoll, 2017; quoted Danesh payeh et al., 2021). In support of this statement, Ardelt (2000) states that if the external quality of life and the results of life are lacking and the resources necessary for life are not available, the existence of wisdom is necessary for happiness. Also, the ability to perform adaptive and positive behaviors in such a way that a person can cope with the challenges and necessities of daily life is one of the most fundamental

actions that people must learn. The feeling of dissatisfaction with oneself and life requires a change, and the main part of this change is formed by increasing self-awareness (Seifi & Asgari, 2022).

When people under their component training become aware, they find the ability to know oneself and be aware of one's characteristics, strengths and weaknesses, desires and needs. They can have a realistic image of themselves, their beliefs, thoughts and values (Halaji &Tehrani, 2020). So that self-awareness comes from inner strength and self-confidence, and those who have more self-awareness have a stronger desire to accept responsibility for their choices and actions. People with higher self-awareness experience fewer problems and inconsistencies and have higher self-esteem in dealing with life's obstacles (Moradpoor et al., 2013). People, by identifying their existential dimensions, can turn their values into real and objective abilities, and this guides a person in doing things and controlling his behaviors. Critical thinking also includes skill and attitude, and it provides the possibility for people to put aside absurd and self-centered ideas and solutions, based on personal and limited experiences, and by posing logical questions and reviewing constantly, find possible solutions to make smart and logical decisions. In fact, with the ability of critical thinking, such people are able to examine the small and large issues of their lives and finally achieve reliable and trustworthy results. Critical thinking training equips the cognitive structure of people with cognitive skills that make a person provide useful solutions when facing issues and problems (Hosein khani et al., 2021). Overall, exploratory reflection on the meanings of experiences helps people on the path of wisdom to gain an overall insight into life. By thinking deeply about experiences that challenge their worldview, they gain not only a new worldview but a broader one. They use these insights both for their own good lives and to support others in difficult situations. According to the mentioned cases, it is suggested that teachers and professors of different disciplines teach micro-educational packages in classroom environments so that a person can find effective ways to solve life's problems and challenges by acquiring knowledge and learning from life experiences. In this research, for its limitations, it can be mentioned that the variables of age and gender are not controlled, do not include the follow-up period, and do not examine the durability of the effects of wisdom education. In general, it is suggested that the researchers implement wisdom education on a wider level and in different educational levels, and the results should be compared according to age, gender, and different educational levels.

Ethical Considerations

All ethical principles have been considered in this article.

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Conflict of Interest

The authors of this article declare that they have no conflict of interest.

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