

# Examination of the Predictive Power of Flourishing Based on Parenting Styles and Mindfulness

Marzieh Mohebb Ali

MA, Department of General Psychology, Faculty of Psychology, University of Shiraz, Fars, Iran.

## Abstract

The purpose of the study was to examine the relationship between parenting styles and mindfulness with flourishing. Flourishing reveals the miracle hidden within human existence. The idea of flourishing is a pervasive idea that could include a wide range of ultimate constructs like a scientific command, personality development, generative deed, profession, religion, community building, love, charity activities, loyalty to people, self-efficacy, material well-being, enjoyment, and so on. Thus, predicting such an issue can lead to community building and people excellence. The study was correlational. The sample consisted of 350 men and women of 20-30 years of age selected by the random sampling method from among Shiraz students and citizens. Everyone filled out three questionnaires: Boer's mindfulness, Steinberg's parenting styles, and Diener's flourishing. The results showed a negative significant relationship between flourishing and parental conflict.

**Keywords:** Flourishing, parenting styles, mindfulness

## INTRODUCTION

Orientation in a social context is a critical stage in survival for a child or infant, and individuals' flourishing is vital for society. Creating successful interpersonal relationships, justice-seeking, and good social relationships are of the characteristics of flourishing <sup>[1]</sup>. Flourishing is a syndrome of recorded emotions and performance, positivity in a life characterized by goodness, productivity, growth, and flexibility, reported as a degree of well-being. According to Keyes <sup>[2]</sup>, one should not expect people to perform well in life simply in the light of lack of depression or mental illness, as people suffer from something called emptiness or emotionlessness towards life which is not considered as a mental illness anywhere but reduces positive performance in life. Thus, flourishing is something beyond just a lack of psychological problems <sup>[3]</sup>.

Flourishing in adults encourages them to miss fewer workdays, have more productivity, and indicate better social and work performance. Moreover, it directs them towards the sphere with the least physical and mental problems: physical problems (cardiovascular disease) and mental problems. According to Keyes (2007), only 18% of adults have the conditions for flourishing. Most people fall into the category of people with mild mental health who are not flourishing but do not suffer from mental illnesses either. Ten percent of adults are in the depressed group. They feel empty and lack mental feelings and good performance in the community. Keyes examined this in a group of children. He

found that 10% of children were considered depressed and 3.9% with mild mental health status and only 1.4% were considered flourished reported depressive symptoms (American Psychological Association, 2005).

Studies <sup>[1]</sup> have shown that modulation and physiological regulation are of the important aspect of flourishing that affects other areas of one's well-being and social welfare. Studies have shown that high levels of flourishing contribute to improved immune function and cardiovascular recovery, reduced health care costs, stronger social efficiency, and overall healthier lifestyles <sup>[2, 4, 5]</sup>. Several factors affect one's flourishing, including parenting styles and mindfulness. Mindfulness is a way to live better, relieve pain and make

**Address for correspondence:** Marzieh Mohebb Ali, MA, Department of General Psychology, Faculty of Psychology, University of Shiraz, Fars, Iran.  
E-mail:GGC.Shiraz@gmail.com

This is an open-access article distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 3.0 License, which allows others to remix, tweak, and build upon the work noncommercially, as long as the author is credited and the new creations are licensed under the identical terms.

**How to cite this article:** Mohebb Ali, M. Examination of the Predictive Power of Flourishing Based on Parenting Styles and Mindfulness. Arch Pharma Pract 2020;11(1):114-21.

life meaningful<sup>[6]</sup>. Mindfulness is inherent<sup>[7]</sup>. Shapiro et al. (1995) stated that mindfulness can enhance individuals' authority. Mindfulness is the expression of emotions as transient phenomena, without necessarily being felt<sup>[8]</sup>. Thus, mindful people have higher levels of emotional intelligence<sup>[9]</sup>. Mindfulness facilitates emotional regulation<sup>[10]</sup>. Evidence shows that mindfulness has positive psychological, social, and cognitive effects on people's daily lives. Mindfulness is considered as a phenomenon associated with significant functions with different consequences like mental and physical health, physical and mental well-being, occupational and athletic performance, and relationships. Studies show that mindfulness is positively correlated with mental well-being, behavioral regulation, and reduces negative affective symptoms and reactions<sup>[11]</sup>. From what studies have shown, mindfulness is effective in creating mental health and reducing mental stress<sup>[12]</sup>.

Moreover, people's development and their parenting styles develop can lead either to flourishing or absurdity. In recent years, great attention has been paid to how parents should treat their children and how not. Moreover, there have been several studies on the effects of parenting styles on child development in recent decades. The kind of relationship that parents make with their child will affect the child's communication network with family, friends and other people, as the family is the first base that creates a link between the child and the environment. The upbringing of their children will have a critical role in their children's mental health, as most children's behavioral problems show the complex interpersonal conditions of family members, especially parents. Parental misconceptions and practices are defectively related to children as well. Parenting styles have significant effects on children's behavioral abnormalities. The role of parental behavior quality has been identified in academic performance, peer relationships, and adolescence<sup>[13]</sup>.

### The Concept of Flourishing

A good life means and enjoyable, engaging, meaningful life, attainable goals and attained and connected goals<sup>[14]</sup>. Feeling satisfied with life and well-being consists of the aspects of positive affect, happiness, and life satisfaction. Flourishing means living well and doing relatively good things instead of just feeling good<sup>[15]</sup>. Thus, the flourishing of individuals does not only mean having feeling good but doing well at their jobs. Growth and progress refer to the experience of good and healthy life and equal to high health and mental health<sup>[2, 5, 16]</sup>. This is a combination of feeling good and effective performance<sup>[5]</sup>. Flourishing includes how we become more involved in life rather than feeling it (including responding to hardships using all of one's capacity and best ability)<sup>[14, 17]</sup>. Likewise, flourishing is a state where the individual has good mental and social functioning. Those lacking the prerequisites needed for

flourishing and mental illness are classified in the group of relatively healthy individuals<sup>[18]</sup>.

Flourishing means living within the bounds of human functions that refer to goodness, generosity, and flexibility. This definition evaluates mental health in a positive state rather than a lack of mental illness<sup>[2]</sup>. Flourishing is one of the definitions of the word flow<sup>[18]</sup>.

Flow theory claims that optimal learning experiences generate high commitment and positive emotions that, in turn, stimulate and promote cognitive processing<sup>[19]</sup>. Csikszentmihalyi (2002) found that when people experience flow, state the following: A) clear goals and progress towards achieving them, B) concentrated and simple attention during activity), and C) a balance between the challenges of the activity and their ability to meet them (In other words, they felt that their skills had been "developed" to meet the challenges). Flourishing is a relatively new concept that encompasses pleasure, mental health, and aspects of well-being. Flourishing is a concept derived from the Latin word *flor* and is synonymous with biological, psychological growth, and development<sup>[20]</sup>.

Flourishing contrasts with pathology and absurdity and mental illness. Some early studies show that flourishing is not just a mental state but can be a defense against mental illness. Psychologists have used sophisticated systems to examine the concept of the flourishing of psychological existence. Absurdity is a mild mental disorder along the mental health chain experienced by people who perceive their lives as empty and hollow. Epidemiological studies show that only less than 20% of adults have flourished in America, whereas the costs of wilting other adults are high. Keyes and Simoes (2012) found that lack of flourishing in individuals can increase mortality among adults. Compared to flourishing (and comparable to depression), fatigue and wiliness, emotional distress, mental disorder, limitations in daily activity, and losing a working day increase<sup>[21]</sup>. Evidence shows that positive affect is a vital combination of flourishing and mental health. It should not be assumed that individuals with flourishing have a positive overall life. To cope with the toxic effects of negative emotions and to promote flourishing in addition to positive experiences negative experiences are needed. Subjective evidence shows that the mental health model is connected with a high proportion of positive effects than negative impact on the relationship.

We have to deal with a painful option or make a difficult one. Flourishing is difficult to deal with, and the best thing one can do is deal with it. Flourishing is different from living happily and not always with a good feeling<sup>[22]</sup>. Losada and Fredrickson (2005) found that people flourishing have a negative feeling for each positive feeling<sup>[4]</sup>.

## Mindfulness

Mindfulness is of the Buddhist meditation traditions rooted in and preserved the Eastern religious teachings and practices, especially the Buddha and preserving this regularly reduces our suffering and is derived along with increased positive qualities such as insight, well-being, wisdom, modesty, and compassion. In recent years, the studies have been on the effect of mindfulness and textual studies that have emerged from Buddhist texts and have been defined in psychological research and integrated into various therapeutic modalities. One of the main concepts in the Buddhist school, which is somehow related to mindfulness mentioned in the literature on mindfulness, is the concept of loving self. Self-love is defined as being open and being affected by others' suffering so that the person finds his problems and suffering more bearable. Moreover, it means being patient and kind to others and having a non-judgmental understanding of them. In other words, self-love believes that not everyone is perfect and that they are defective. Furthermore, self-love means openness, patience, and kindness to oneself, and a non-judgmental understanding of one's shortcomings and failures. It is also to know that one's experiences are part of the experiences that others experience as well <sup>[23]</sup>.

Self-love helps one adapt to environmental changes and thus one of the ways to help one's self is to train the mind to help one's mental well-being. They gradually adapt to it and deal with their challenging emotions in a logical and self-oriented way. Although having self-love contradicts one's ability to act aggressively with one's self, the mindfulness component of it consists of seeing one's faults rather than ignoring them. Moreover, a person who truly loves self has greater mental health and well-being, meaning that he gently encourages life changes and corrects harmful and bad behavior patterns. Mindful people perceive inner and outer reality freely and without distortion, and are capable of coping with a wide range of thoughts, emotions, and senses. The mindfulness approach to one's inner experiences involves considering thoughts only as thoughts rather than positively or negatively.

Self-regulation means paying attention to current experiences characterized by openness, curiosity, and acceptance. It can be thought of as a component of mindfulness. This open, inquisitive, accepting quality is termed self-love or self-respect <sup>[24]</sup>. Mindfulness is a balanced, non-judgmental, and the curious way of accepting consciously, tasting the special moments of life and recognizing certain moments among ordinary moments. The status and direction of mindfulness are a strong understanding of the meaning of "enough" on any subject. The key principle in mindfulness is "Setting to the autopilot" as soon as possible. Mere thinking is not enough and humans should have mindfulness and concentration as well <sup>[25]</sup>.

The mindfulness does not control the various areas of the brain or interfere with thoughts and other mental contents and does not transmit them to the periphery of reason, but at its core mindfulness simply follows and is aware of what is happening like perverse thoughts, concerns, or anything else happening and may happen at any moment.

Mindfulness means paying specific and purposeful attention in the present and devoid of prejudice and judgment. In mindfulness, the individual becomes aware of the mental manner at every moment and learns the skills of identifying more useful ways. Two main ways are considered for the mind: one doing and the other being. In mindfulness, we learn to move the mind from one way to another. Mindfulness needs specific behavioral, cognitive, and metacognitive strategies to concentrate the attention process that brings about the avoidance of a negative mood-reducing spiral, negative thinking, a tendency to worrying responses, the development of new perspectives, and the emergence of pleasant thoughts and emotions. Mindfulness is an unintentional meditation on present and current events.

Mindfulness interventions revolve around two axes: the first axis mindfulness and the second axis non-judgmental mind. The conscious mind is related to the element of attention and self-regulation and focus on (body emotions, breathing, thoughts and emotions) and focusing on the outside (seeing and hearing) at the present moment and for the present experience. Such a mind is away from wandering and gains the necessary attention and flexibly to interesting subjects. The conscious mind can be a successful product of self-regulation. Mindfulness is unlikely to work in a mind that is constantly preoccupied. The second element is the non-judgmental mind, which is distinct from the conscious mind. Curiosity and openness to the experience by which one avoids the use of value tags such as good or bad, right or wrong, valuable or worthless, and allows experiences to occur without trying to avoid, escape or change them. For instance, when people find their mind wandering, they can judge negatively that leads to an increase in negative emotion or stress, not judging, foster mindfulness. When one faces a difficult emotional or physical state, not judging the experiences is more about what you see and are and what you need to be. However, this comes from accepting enjoyable and painful experiences. Acceptance is not about accepting things morally unacceptable, but accepting the behaviors are different, that is, accepting change, albeit more rapidly <sup>[26]</sup>.

Mindfulness emerged first by Kabat Zinn 1994, 2005 as an awareness that emerges through focusing on purpose, focusing on the present, revealing experiences without judgment, feelings, and cognition and physical emotions <sup>[8, 27]</sup>. Kabat Zinn defines mindfulness as paying attention to the present in a specific, purposeful and without judgment that is being in the moment with whatever it is. The focus of attention is defined by Kabat Zinn (2003) as consciousness

[28], attention, and awareness of purpose and being at the moment and without judgment [29]. Mindfulness has been defined as awareness of external factors and stimuli like landscapes, sounds, and odors at every moment, where the meaning of concentration is at odds with excessive rumination about the past or the future and negative evaluation [9]. The characteristic of mindfulness is to show empathy, compassion towards others and individual communication [30]. Bishop et al. (2004) have provided a two-part definition of mindfulness, which consists of two combinations: 1) acceptance and 2) attention and awareness, and a general framework for organizing mind studies [31]. They presented testable hypotheses and guides for making mind-measuring tools. The first definition emphasizes self-regulation of attention so that one's attention is maintained in current experiences and the individual focuses only on his current experience. The components of this definition are enduring experience, one's ability to return to experiences in the event of an escape from the mind, and local awareness of thoughts and feelings. The second content involves an approach that one looks at in terms of their experiences in a curious, accepting way, regardless of the desirability and value of the experience. Mindfulness meditation is a distance and decentralized relationship with one's inner and outer experiences and aims to reduce emotional reactions and facilitate return to baseline after stimulation. These benefits are conceptually at odds with avoiding and over-interacting with emotions. Coffey, Hartman, and Frederickson [32] clearly showed that "present-focused attention" and "internal experience acceptance" are two essential attributes of mindfulness. Mindfulness focuses on the continuous attention process more than the content of any event.

Bishop et al. point out that mindfulness as a center of consciousness is consistent with many scientific writings, with particular focus on monitoring and observing one's awareness capacity. Bishop et al. point out that mindfulness indicates increased and sustained awareness. Mindfulness is a stream of events and experiences and different from metacognitive processes and does not mean thinking. However, it simply means that mindfulness is the ability to observe thinking: to see and to think about thoughts. The capacity to observe defines the focus of senses, so it is associated with mental freedom. The focus of senses is a natural capacity inherent in the human organism. Integrating the focus of senses and personality present the strengths. The focus of senses is a combination of five factors, which is to act while knowing, observation, non-judgmental description, and being non-reactive [30]. Studies have shown that directed focus of senses should be considered as an issue in the attachment of beliefs including psychological self-awareness and awareness of psychoses [33]. Studies have shown that mindfulness training significantly increases the positive cortex mentality [33]. These psychic constructs should be distinguished from self-awareness or self-attention. The similarities of these constructs are in

increasing attention to subjective experiences, but the main difference is in their cognitive aspect: mindfulness is influenced by self-centered thinking biases and judgments about self, but mindfulness is unbiased attention with no judgment on self-aspects.

Mindfulness is critical to confront obstacles and expand and deepen the perspective of the action. Nurturing mindfulness is a powerful circle of positive influences. Mindfulness is a form of self. High levels of mindfulness lead to a wide range of well-being that results in less stress perception [34, 35]. Using more compatible coping strategies [35] is the ability to see situations and states more clearly or respond more effectively to events [9]. Mindfulness is recognized as a useful tool for health promotion and wellbeing [7]. Mindfulness has increasingly been recognized as a phenomenon associated with functional importance in the areas of physical health, mental health, work, sports performance, and interpersonal relationships. Studies have shown that the capacity of the mind to prevent intrusive thoughts and anxieties prevents that which is in line with prosperity and self-regulation. Mindfulness is a deceptively simple concept that is difficult to pin down. Directed focused attention is suggested as a factor to facilitate people's awareness that makes individuals use their unique points to enhance their mental health and productivity [36].

In contemporary psychology, mindfulness was ratified as an approach to enhance one's awareness and ability to skillfully respond to mental processes and to help reduce mental disorders and maladaptive behavior when mindful individuals are aware of internal and external realities and understand them as they are [9]. Mindfulness essentially means waking up and being aware of what is happening right now. Mindfulness about being and living in the moment of real and active attention to the here and now, living the present is neither in the future nor in the past when the minds are conscious of (internal and external facts will be understood without distortion) [9].

In the studies examining mindfulness-based communication enrichment, it was found that after participating in mindfulness-based communication enrichment, individuals had more self-perception, had more relationship satisfaction, and acceptance of couples, as well as their acceptance of each other, had been significantly improved [37].

Mindfulness is positively correlated with subjective and psychological well-being and mental health, whereas self-awareness is associated with low levels of psychological well-being [38-40]. It focuses on itself and is defined as the moment-by-moment awareness of the experience gained from purposeful attention, along with the non-judgmental acceptance of existing experiences.

### Child Health and Parenting Styles

According to Darling and Steinberg (1993), parenting styles have shown how children's attitudes, communication, and

research findings have been communicated before children are proficient like walking, eating independently, and dressing and are usually dependent on parents [41]. In them, they are reinforced and as the child becomes proficient, they tend to gradually become less dependent on the parents [42]. With the child, the child-rearing method, and the emotional atmosphere that governs the parent's behavioral environment. The health of children is something beyond a healthy pregnancy, natural birth, and physical judgments. Thousands of causes, disorders, accidents, and environmental factors are at risk for inappropriate development. Positive parenting techniques greatly help children develop cognitive performance and behavioral regulation. On the other hand, negative parenting can affect the development of child emotional and behavioral problems [43]. The interaction between parents and children is associated with their parenting style (due to the constant adaptations that occur). Moreover, as the children gradually grow up, love expression is transformed as the child is cognitively grown and changed [44]. Hence, along with growth, the children's ways of expressing the love of parents to children in terms of shape and frequency changed [45]. Undoubtedly infants and young children are particularly vulnerable and cannot take care of themselves independently of their parents. Even older children, adolescents, and young people need the guidance and support of others despite their skills. Bilateral adaptation of the child's parent facilitates the

process of gaining independence in the child. According to this perspective, the transition from parent to child needs three stages:

- 1) Parental regulation and control, 2) Parental-self regulation and control, and 3) self-regulation

The type of vulnerability of children may be greater than that of younger children, but the potential consequences of the risk remain in the transformation period. Many parents change their educational attitudes according to their children's abilities and behaviors. The health and environmental support parents provide for their children is a significant part of their lives. All children need to know that someone is behind them. One of the reasons parents exist is that if children are confident in their parents' presence, affection, and support, they can survive the most terrifying events. Overall, the point is that the children need attention and care and someone must assume responsibility [46].

## Research Hypotheses

### The First Hypothesis

Mindfulness components significantly predict flourishing. Concurrent multiple regression analysis was used to test this hypothesis, the results of which are shown in the table below.

**Table 1:** Regression test to predict flourishing according to mindfulness components

Criterion variable: flourishing							
Predictive variable	R	R <sup>2</sup>	F	P	$\beta$	T	P
Describing internal experiences	0.420				0.281	4.037	0.001
Focus and attention					0.197	2.355	0.019
Lack of evaluation and judgment					0.045	0.616	0.538
Regulation of thoughts and feelings		0.176	8.424	0.001	0.341	4.566	0.001
Conscious performance					0.049	0.621	0.535
Regulation of reaction according to events					0.148	2.048	0.042

According to what stated, R is 0.420 and R<sup>2</sup> 0.176. In other words, the components of mindfulness account for approximately 18% of the variance in the scores of flourishing. Moreover, internal experience can positively and significantly predict flourishing ( $\beta=0.281$ ,  $p=0.001$ ). Focus and attention positively and significantly predict flourishing ( $\beta=0.197$ ,  $p=0.019$ ). Thought regulation positively and significantly can predict flourishing ( $\beta=0.341$ ,

$p=0.001$ ) and reaction regulation can positively and significantly predict flourishing ( $\beta=0.148$ ,  $p=0.042$ ).

### The Second Hypothesis

Parenting styles significantly predict flourishing. Concurrent multiple regression analysis was used to test this hypothesis, the results of which are shown below.

**Table 2:** Regression Test to predict flourishing based on parenting styles

Criterion variable: flourishing							
Predictive variable	R	R <sup>2</sup>	F	P	$\beta$	T	P
Parental conflict	0.624	0.389	54.367	0.001	-0.311	6.074	0.001

<b>Mental independence</b>	0.042	0.823	0.411
<b>Restrictions and supervision</b>	-0.617	12.102	0.001

According to what stated, R is 0.624 and  $R^2$  0.389. In other words, parenting styles account for approximately 39% of the variance in the scores of flourishing. Moreover, parental conflict can negatively and significantly predict flourishing ( $\beta=-0.311$ ,  $p=0.001$ ). Restriction and supervision negatively and significantly predict flourishing ( $\beta=-0.617$ ,  $p=0.001$ ).

### The Third Hypothesis

Parenting styles and mindfulness significantly predict flourishing.

Concurrent multiple regression analysis was used to test this hypothesis, the results of which are given below.

**Table 3:** Regression test for predicting flourishing based on mindfulness and parenting styles components

Criterion variable: flourishing							
Predictive variable	R	$R^2$	F	P	$\beta$	T	P
<b>Describing internal experiences</b>					0.250	4.184	0.001
<b>Focus and attention</b>					0.137	1.953	0.052
<b>Lack of evaluation and judgment</b>					-0.039	0.637	0.525
<b>Regulation of thoughts and feelings</b>					0.021	0.302	0.763
<b>Conscious performance</b>	0.700	0.490	22.133	0.001	0.031	0.459	0.649
<b>Regulation of reaction according to events</b>					0.056	0.923	0.357
<b>Parental conflict</b>					-0.227	4.125	0.001
<b>Mental independence</b>					-0.106	2.030	0.044
<b>Restrictions and supervision</b>					-0.642	11.232	0.001

The hypothesis stated R is 0.700 and  $R^2$  0.490. In other words, parenting styles and mindfulness accounted for 49% of the total variance of the flourishing scores. Moreover, parental conflict could predict flourishing negatively and significantly ( $\beta=-0.227$ ,  $p=0.001$ ). Restriction and supervision negatively and significantly predicted flourishing ( $\beta=-0.642$ ,  $p=0.001$ ) and describing internal experiences positively and significantly predicted flourishing ( $\beta=0.250$ ,  $p=0.001$ ).

## DISCUSSION AND CONCLUSION

Parenting style is one of the key components of children's rearing usually related to the most significant achievements of children like their cognitive and social abilities and provides the base for many personality dimensions, attitudes, emotions and habits among the individuals. Accordingly, the results showed a significant and positive correlation between parenting styles and flourishing. These results are relatively in line with many of the results related to parenting styles and flourishing like Baumrind, 1993; Gleason T 2014<sup>[1, 47]</sup>. The question and the discussion about parenting styles come from a well-known and validated parenting style, which is supported by this study, explaining the significance of parenting styles to improve the flourishing of individuals in the community. The results of the study showed a significant relationship between parenting styles and flourishing. Findings showed similar findings to those of APA in 2008, so fathers and mothers

can play a key role in the flourishing of individuals. Hence, training proper parenting styles like parental conflict, childhood psychological independence, parental restriction, and supervision can lead to the delivery of flourished individuals to the community. Parents should consult to select the best parenting style to raise their children more consciously and help them flourish<sup>[48]</sup>.

With their deep effects on the child's psyche and cognition, parenting styles significantly predict flourishing. In this study, it explained approximately 39% of the variance in the flourishing scores. Observing the various consequences of parental behavior in dealing with children and examining the behavioral behavior of adolescents during adulthood all show the significance of studying parenting styles.

Parenting styles are the approaches used by parents in raising their children<sup>[49]</sup>. Parenting styles are a set of parental feedbacks used in parenting<sup>[41]</sup>. Klosko & Wishaar (2003) introduce the concept of primary maladaptive psychoses for a better understanding of the relationship between early negative interactions with parents and various pathological manifestations in adulthood. Early maladaptive psychoses are deep and pervasive themes composed of memories, emotions, cognitions, and feelings about self and others involving cognitive barriers to relationship satisfaction<sup>[50]</sup>. According to Young theory<sup>[51]</sup>, the psychosis of early maladaptive constructs is created in response to negative interactions with parents and the need

to satisfy one's psychology. Thus, inappropriate parenting styles have a key role in the psychological trauma and traumatic visualization of individuals and contribute to the formation of early maladaptive structures. The relationship between parenting styles and early maladaptive psychoses has been examined in many studies. Karraker<sup>[52]</sup> showed that poor parenting practices were related to the psychosis of maladaptive constructs. In particular, low levels of parental care were related to early psychosis maladaptation, abandonment, emotional deprivation, distrust, and social isolation. On the other hand, psychic constructs are accountable for organizing and giving meaning to information and behavior management<sup>[53]</sup>.

The maladaptive nature of the psychic constructs makes it hard for people in their lives and interacting with others to approve of their structures, even if their initial perceptions are incorrect. These psychic constructs develop early in life through cognitive distortions, traumatic lifestyle patterns, and inadequate coping styles and directly or indirectly cause psychological distress, personality disorders, and personality disorders. All children need to live in an environment full of warmth and parenthood and adapt to the environment with their help. Unfortunately, some children find that parents have conflicts with each other making the environment unsafe for children. Perhaps such parents are unaware of the parenting styles point that their conflict, problems, and their struggle poison the family space and corrupt children.

In such families, the probability of child flourishing is expected to reduce leading to the primary source of a maladaptive psychic construct. Accordingly, the results showed a negative and significant relationship between the components of parental conflict and flourishing. One of the major rearing issues that has been the subject of much debate and has always been the main problem of parents as educators, in general, is the issue of how to handle restrictions, and in general, the dos, discipline, ethics, and obedience to the child. What is certain is that the child must be restricted in his behavior and actions, know his boundaries, but the problem is how to enforce and implement such restrictions about him and to establish specific and appropriate behaviors and determining the boundaries of authority and freedom and discipline in the child. In this case, some principles have been considered that are necessary to follow. One of the most important principles in restricting is the observance of the child's independence. This is because failure to do so while imposing restrictions and excessive restrictions, authoritarian rule, and using cruel and violent punishment can disrupt the child's will and sense of independence and self-esteem and make him a cowardly, dependent, fearless person. In his book, Tim Guinnati notes that it is advisable to try to put the least stress, as much as possible, on him if one has to impose severe restrictions on the child's desire and ability. One has to try to understand the intentions of feelings and state in that situation and make him understand

that his dissatisfaction is being understood and while sympathizing with him finally talk to him modestly and gently to ask him to observe the restrictions<sup>[54]</sup>. Moreover, data analysis results indicated that high parental restraint and supervision have a negative and significant relationship with the flourishing of the children.

## REFERENCES

1. Gleason TR, Narvaez D. Childhood environments and flourishing. Ancestral landscapes in human evolution: Culture, childrearing, and social wellbeing. 2014 Feb 21.
2. Keyes CL. The mental health continuum: From languishing to flourishing in life. *Journal of health and social behavior*. 2002 Jun 1;207-22.
3. Hone LC, Jarden A, Schofield GM, Duncan S. Measuring flourishing: The impact of operational definitions on the prevalence of high levels of wellbeing. *International Journal of Wellbeing*. 2014 May 14;4(1).
4. Fredrickson BL, Losada MF. Positive affect and the complex dynamics of human flourishing. *American psychologist*. 2005 Oct;60(7):678.
5. Huppert FA, So TT. Flourishing across Europe: Application of a new conceptual framework for defining well-being. *Social indicators research*. 2013 Feb 1;110(3):837-61. doi: 10.1007/s11205-011-9966-7
6. Siegel DJ. *The Mindful Therapist: A Clinician's Guide to Mindsight and Neural Integration* (Norton Series on Interpersonal Neurobiology). WW Norton & Company; 2010 May 3.
7. Kabat-Zinn J. Mindfulness-based interventions in context: past, present, and future. *Clinical psychology: Science and practice*. 2003 Jun;10(2):144-56.
8. Zinn JK. *Wherever You Go, There You Are*. New York: Hyperion Books, 1994.
9. Brown KW, Ryan RM. The benefits of being present: mindfulness and its role in psychological well-being. *Journal of personality and social psychology*. 2003 Apr;84(4):822.
10. Feldman G, Hayes A, Kumar S, Greeson J, Laurenceau JP. Mindfulness and emotion regulation: The development and initial validation of the Cognitive and Affective Mindfulness Scale-Revised (CAMS-R). *Journal of psychopathology and Behavioral Assessment*. 2007 Sep 1;29(3):177.
11. Keng SL, Smoski MJ, Robins CJ. Effects of mindfulness on psychological health: A review of empirical studies. *Clinical psychology review*. 2011 Aug 1;31(6):1041-56.
12. Hamidi, F., Heidarzadeh Shirazi, S. Investigation of the Relationship between Zen Awareness and Meta-cognitive Strategies with Student Learning Styles, *Journal of Cognitive Sciences*, 2015; 17(4): Winter.
13. Maccoby EE. Socialization and developmental change. *Child development*. 1984 Apr 1;317-28.
14. Forgeard MJ, Jayawickreme E, Kern ML, Seligman ME. Doing the right thing: Measuring wellbeing for public policy. *International journal of wellbeing*. 2011 Jan 30;1(1).
15. Akin A, Akin U. Self-compassion as a predictor of social safeness in Turkish university students. *Revista Latinoamericana de Psicología*. 2015 Jan;47(1):43-9.
16. Ryff CD, Singer B. *The role of purpose in life and personal growth in positive human health*. Lawrence Erlbaum Associates Publishers; 1998.
17. Keyes, C. L. M., Lopez, S. J. Toward a science of mental health: Positive directions in diagnosis and interventions. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (p. 45–59). Oxford University Press, 2002.
18. Martin E.P. chapter one of Seligman's Flourish. Published April 5, Simon and Schuster, 2011.
19. Csikszentmihalyi, M. Nakamura, J. The Concept of Flow. In C. Snyder, & S. Lopez (Eds.), *Handbook of Positive Psychology* (pp. 89-105). New York: University Press, 2002.

20. Hefferon K. Positive psychology and the body: The somatopsychic side to flourishing. McGraw-Hill Education (UK); 2013 Jul 1.
21. Keyes CL, Simoes EJ. To flourish or not: Positive mental health and all-cause mortality. *American journal of public health*. 2012 Nov;102(11):2164-72.
22. Rubin JB. The art of flourishing: A new east-west approach to staying sane and finding love in an insane world. Harmony; 2011 Jun 7.
23. Neff KD. Self-compassion, self-esteem, and well-being. *Social and personality psychology compass*. 2011 Jan;5(1):1-2.
24. Germer, C. K., Siegel, R. D., Fulton, P. R. (Eds.). *Mindfulness and psychotherapy*. Guilford Press, 2005.
25. Ryan RM, Frederick C. On energy, personality, and health: Subjective vitality as a dynamic reflection of well-being. *Journal of personality*. 1997 Sep;65(3):529-65.
26. Jacobs JE, Chhin CS, Shaver K. Longitudinal links between perceptions of adolescence and the social beliefs of adolescents: Are parents' stereotypes related to beliefs held about and by their children?. *Journal of Youth and Adolescence*. 2005 Apr 1;34(2):61-72.
27. Kabat-Zinn, J. *Coming to our senses*. New York: Hyperion, 2005.
28. Kabat-Zinn, J. *Mindfulness-based interventions in context: Past, present, and future*, 2003.
29. Kabat-Zinn J. *Mindfulness*. *Mindfulness*, 2015; 6 (6): 1481-1483. <https://doi.org/10.1007/s12671-015-0456-x>
30. Kabat-Zinn J, Hanh TN. Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness. Delta; 2009 Jul 22.
31. Bishop SR. What do we really know about mindfulness-based stress reduction?. *Psychosomatic medicine*. 2002 Jan 1;64(1):71-83.
32. Coffey KA, Hartman M, Fredrickson BL. Deconstructing mindfulness and constructing mental health: Understanding mindfulness and its mechanisms of action. *Mindfulness*. 2010 Dec 1;1(4):235-53.
33. Baer RA, Lykins EL. Mindfulness and positive psychological functioning. *Designing positive psychology: Taking stock and moving forward*. 2011 Jan 31:335-48.
34. Baer RA, Smith GT, Allen KB. Assessment of mindfulness by self-report: The Kentucky Inventory of Mindfulness Skills. *Assessment*. 2004 Sep;11(3):191-206.
35. Weinstein N, Brown KW, Ryan RM. A multi-method examination of the effects of mindfulness on stress attribution, coping, and emotional well-being. *Journal of research in personality*. 2009 Jun 1;43(3):374-85.
36. Tang X, Duan W, Wang Z, Liu T. Psychometric evaluation of the simplified Chinese version of flourishing scale. *Research on Social Work Practice*. 2016 Sep;26(5):591-9. <https://doi.org/10.1177%2F1049731514557832>
37. Carson JW, Carson KM, Gil KM, Baucom DH. Mindfulness-based relationship enhancement. *Behavior therapy*. 2004 Jun 1;35(3):471-94.
38. Barnes S, Brown KW, Krusemark E, Campbell WK, Rogge RD. The role of mindfulness in romantic relationship satisfaction and responses to relationship stress. *Journal of marital and family therapy*. 2007 Oct;33(4):482-500.
39. Brown KW, Kasser T. Are psychological and ecological well-being compatible? The role of values, mindfulness, and lifestyle. *Social indicators research*. 2005 Nov 1;74(2):349-68.
40. Falkenström F. Studying mindfulness in experienced meditators: A quasi-experimental approach. *Personality and Individual Differences*. 2010 Feb 1;48(3):305-10. <http://dx.doi.org/10.1016/j.paid.2009.10.022>
41. Steinberg L, Lamborn SD, Darling N, Mounts NS, Dornbusch SM. Over-time changes in adjustment and competence among adolescents from authoritative, authoritarian, indulgent, and neglectful families. *Child development*. 1994 Jun;65(3):754-70.
42. Kindermann TA. Fostering independence in mother-child interactions: Longitudinal changes in contingency patterns as children grow competent in developmental tasks. *International Journal of Behavioral Development*. 1993 Dec;16(4):513-35.
43. Boveja ME. Parenting styles and adolescents' learning strategies in the urban community. *Journal of Multicultural Counseling and Development*. 1998 Apr;26(2):110-9.
44. Hartup WW, Laursen B. Relationships as developmental contexts: Retrospective themes and contemporary issues. In *Relationships as developmental contexts* 1999 Mar 1 (pp. 27-50). Psychology Press.
45. Greene RW. *The Explosive Child: A New Approach for Understanding and Parenting Easily Frustrated, Chronically Inflexible Children*. 1998.
46. Harris, AB., Thomas A. Harris, M.D. Harper & Row, publishers New York, 1985.
47. Baumrind D. The average expectable environment is not good enough: A response to Scarr. *Child development*. 1993 Oct;64(5):1299-317. <https://doi.org/10.1111/j.1467-8624.1993.tb02954>
48. Jill R Williams, *Consider Flourish Counseling & Life Coaching your go-to resource for parenting help contact 2016 @flourishhasheville.com*
49. Samani, S., Kheir, M., Sadaqat, Z. *Parenting Styles in Different Family Types in the Process Model of Edward P. Sarafino*, Health Psychology, 1940.
50. Young JE, Klosko JS, Weishaar ME. *Schema therapy: Conceptual model. Schema therapy: A practitioner's guide*. 2003:1-62.
51. Schmidt NB, Joiner TE, Young JE, Telch MJ. The schema questionnaire: Investigation of psychometric properties and the hierarchical structure of a measure of maladaptive schemas. *Cognitive therapy and research*. 1995 Jun 1;19(3):295-321.
52. Coleman PK, Karraker KH. Maternal self-efficacy beliefs, competence in parenting, and toddlers' behavior and developmental status. *Infant Mental Health Journal: Official Publication of The World Association for Infant Mental Health*. 2003 Mar;24(2):126-48.
53. Bögels SM, Lehtonen A, Restifo K. Mindful parenting in mental health care. *Mindfulness*. 2010 Jun 1;1(2):107-20.
54. Pournaghand, Z. *Review restriction on child Tarbiat Journal*, 1996 1080.