

Original Article

The Role of Mindfulness and Gratitude Practices in Enhancing Life Satisfaction Among Senior High School Students

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Abstract. Adolescence involves rapid physical, social, emotional, and cognitive transitions that may shape how students evaluate their lives. Although life satisfaction has been examined widely, fewer school-based studies have jointly analyzed gratitude and mindfulness among Filipino adolescents using both quantitative and qualitative evidence. This explanatory sequential mixed-methods study examined gratitude, mindfulness, and life satisfaction among 349 senior high school students from private schools in Cavite and explored how these constructs were experienced in daily life. The study gathered quantitative data using the Gratitude Questionnaire-Six Item Form, Mindful Attention Awareness Scale, and Satisfaction with Life Scale. Descriptive statistics, Pearson correlation, t-test, and analysis of variance were used, while semi-structured interviews with four purposively selected participants were analyzed thematically using the PERMA framework. Results showed very high gratitude ($M = 5.46$, $SD = 1.50$), slightly low mindfulness ($M = 3.46$, $SD = 1.51$), and high life satisfaction ($M = 4.58$, $SD = 1.67$). Gratitude was moderately associated with life satisfaction ($r = .48$, $p < .001$), while mindfulness was weakly but significantly associated with life satisfaction ($r = .33$, $p < .001$). Gratitude and mindfulness were also weakly related ($r = .16$, $p < .001$). Monthly family income differed significantly across gratitude and life satisfaction, while family type showed only a marginal difference in gratitude. Qualitative findings showed that gratitude was experienced through family support, faith, daily provisions, relationships, and small accomplishments, whereas mindfulness was expressed through journaling, slowing down, reflection, and meaning-making. Findings support context-sensitive school well-being programs that integrate gratitude and mindfulness as complementary practices.

Keywords: Gratitude; Life satisfaction; Mindfulness; Mixed-methods; Senior High School.

Life satisfaction is a cognitive component of subjective well-being that reflects a person's global evaluation of fulfillment and quality of life (Gökalp & Topal, 2019). It is linked to health behavior, psychosocial functioning, and educational adjustment (Kim et al., 2021). During adolescence, however, life satisfaction becomes developmentally sensitive because students encounter biological maturation, cognitive restructuring, emotional intensity, social comparison, family expectations, and academic pressure (Orben et al., 2022; Sisk & Gee,

2021). These transitions may intensify self-evaluation and make adolescents more vulnerable to dissatisfaction, especially when their sense of worth is tied to achievement, social approval, or perceived comparison with peers (Battistella-Lima & Veludo-De-Oliveira, 2024; Supervía et al., 2023).

Family and socioeconomic contexts further shape adolescent well-being. Recent studies suggest that family structure, caregiving stability, and supportive relationships influence young people's emotional adjustment and life satisfaction (Almeida et al., 2024; Dubois-Comtois et al., 2021). Socioeconomic security may also affect perceived life quality by providing access to resources, stability, and opportunities, although psychological well-being cannot be reduced to income alone (Cheung et al., 2020; Yuan et al., 2023). In the Philippine adolescent context, family support, faith, and relational obligations may influence how students interpret gratitude, mindfulness, and satisfaction with life (Datu, 2014; Llenares & Deocarís, 2024).

Gratitude is a positive psychological resource that may strengthen life satisfaction by helping adolescents recognize benefits, relational support, and meaningful experiences. McCullough et al. (2002) conceptualized gratitude as a grateful disposition, while Wood et al. (2010) described gratitude as closely connected with well-being, social relationships, and positive emotional functioning. More recent research continues to link gratitude with subjective well-being, meaning in life, self-control, prosocial behavior, and adolescent adjustment (Li et al., 2023; Portocarrero et al., 2020; Wong et al., 2024; Yang et al., 2021). Gratitude may also buffer distress by supporting positive reappraisal, helping students identify support systems and interpret difficulties as manageable rather than purely threatening (Cregg & Cheavens, 2020; Hussong et al., 2021).

Mindfulness is likewise relevant to adolescent well-being. Brown and Ryan (2003) defined mindfulness as receptive attention to and awareness of present experience. Mindfulness may support emotional regulation, self-awareness, attention, and stress response by reducing automatic behavior and encouraging reflective rather than reactive engagement (Brown & Ryan, 2003; Shapiro et al., 2005). In school and youth contexts, mindfulness-based approaches have been associated with reduced stress, anxiety, and emotional exhaustion, but reviews also caution that effects vary across program design, setting, participant characteristics, and implementation quality (Badola et al., 2025; Britton et al., 2021; Dawson et al., 2019; Fulambarkar et al., 2022; Lau et al., 2023).

The relationship among gratitude, mindfulness, and life satisfaction remains insufficiently settled. Mindfulness may increase awareness of positive experiences, making gratitude more accessible (Swickert et al., 2018; Voci et al., 2018). However, gratitude and mindfulness are not identical constructs. Gratitude emphasizes appreciation of benefits, people, and circumstances, whereas mindfulness emphasizes present-moment attention and acceptance. Cheung and Lau (2021) found that mindfulness may relate to life satisfaction through savoring and gratitude, suggesting that the association may be indirect. Other studies indicate that mindfulness may operate through reduced negative affect, increased meaning-making, and improved regulation rather than through a simple direct path to life satisfaction (Li et al., 2022; Sawyer et al., 2021).

These findings reveal three important gaps. First, although adolescent life satisfaction has been studied, fewer studies examine gratitude and mindfulness together in senior high school populations. Second, studies often focus on variable relationships without explaining how adolescents actually experience these practices in daily family, academic, social, and spiritual contexts. Third, Philippine school-based evidence remains limited, particularly in relation to how family type and income may contextualize gratitude, mindfulness, and life satisfaction. These gaps are important because school well-being programs require evidence that is not only statistically supported but also developmentally and culturally meaningful.

This study was guided by Seligman's PERMA model, which explains well-being through Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment (Seligman, 2011). Gratitude was aligned with positive emotion, relationships, and accomplishment because it encourages appreciation, strengthens social bonds, and helps students recognize progress and small victories. Mindfulness was aligned with engagement and meaning because it encourages present-moment awareness, reflection, and purpose-oriented interpretation of experience. Thus, the study examined the levels of gratitude, mindfulness, and life satisfaction among senior high school students in Cavite private schools, tested their relationships and selected contextual differences, and explored how gratitude and mindfulness operated in students' lived experiences of life satisfaction. The findings may inform guidance programs, homeroom activities, and school-based mental health promotion initiatives that are developmentally appropriate and context-sensitive.

Methodology

Research Design

The study employed an explanatory sequential mixed-methods design anchored on a pragmatic worldview. In this design, quantitative data are collected and analyzed first, followed by qualitative data that explain, elaborate, or contextualize the quantitative results (Creswell & Creswell, 2018; Toyon, 2021). The quantitative phase used a cross-sectional correlational-comparative approach to describe the levels of gratitude, mindfulness, and life satisfaction; examine their relationships; and test differences across selected contextual groups. The qualitative phase used a phenomenological orientation to understand how selected students experienced gratitude and mindfulness in everyday life. The design was appropriate because the study not only sought statistical associations among psychological constructs but also explored the meanings students attached to gratitude, mindfulness, and life satisfaction. The qualitative strand was used to deepen the interpretation of the numerical findings and to show how the constructs were enacted in family, academic, social, spiritual, and personal contexts.

Research Participants and Sampling Technique

The quantitative phase included 349 senior high school students aged 16 to 20 years. Participants were eligible if they were enrolled in a private senior high school in Cavite, within the required age range, and willing to participate through informed consent or assent. Students outside the target population, who did not provide consent or assent, or who were currently involved in similar studies, were excluded. Participants were recruited through online survey distribution using convenience sampling from the target population. For the qualitative phase, four participants were purposively selected from the survey respondents. They represented different patterns of gratitude, mindfulness, and life satisfaction scores and agreed to participate in semi-structured interviews. The small qualitative sample was intended to provide depth and contextual explanation rather than statistical generalization.

Research Instrument

The study used adopted and standardized instruments administered through an online questionnaire. Life satisfaction was measured using the Satisfaction with Life Scale (SWLS), a five-item instrument developed by Diener et al. (1985). The SWLS uses a 7-point Likert scale and has reported internal consistency of $\alpha = .87$. Gratitude was measured using the Gratitude Questionnaire-Six Item Form (GQ-6), developed by McCullough et al. (2002), which uses a 7-point response scale and has reported reliability values ranging from $\alpha = .82$ to $.87$. Mindfulness was measured using the Mindful Attention Awareness Scale (MAAS), developed by Brown and Ryan (2003), a 15-item scale rated on a 6-point response format with reported reliability ranging from $\alpha = .89$ to $.93$.

The survey also gathered contextual data, including age, sex assigned at birth, number of siblings, religious affiliation, family type, and monthly family income. The qualitative phase used a semi-structured interview guide aligned with the PERMA model. The guide explored positive emotion, engagement, relationships, meaning, and accomplishment in relation to gratitude, mindfulness, and life satisfaction. Three expert validators conducted face and content validation of the instruments and interview guide to ensure clarity and relevance. The manuscript reports the established reliability values of the adopted instruments because local reliability coefficients from the current sample were not available in the submitted statistical output.

Data Gathering Procedure

Data gathering was completed in two phases. During the quantitative phase, participants received the study information and completed consent or assent requirements before answering the online questionnaire. Students aged 18 years and above provided independent consent, while students aged 16 to 17 years provided assent with parental or guardian consent. The online survey took approximately 10 to 15 minutes and included demographic questions and the SWLS, GQ-6, and MAAS. After the initial quantitative analysis, selected participants were invited for semi-structured interviews. Interviews were conducted in a private and comfortable setting, recorded with permission, and transcribed for analysis. Participants were reminded that they could refuse to answer any question or withdraw from the interview at any point without penalty.

Data Analysis

Quantitative data were analyzed using descriptive and inferential statistics. Means and standard deviations described the overall levels of gratitude, mindfulness, and life satisfaction. Pearson correlation examined the relationships among the three main variables. Analysis of variance and t-tests were used to examine differences

in gratitude, mindfulness, and life satisfaction across selected contextual variables. Statistical values were reported using JIP formatting conventions, with p-values below .001 presented as $p < .001$. Qualitative data were analyzed using thematic analysis as described by Clarke and Braun (2016). The researchers familiarized themselves with the transcripts, generated initial codes, grouped related codes into themes, reviewed and refined themes, defined theme meanings, and wrote the qualitative report. The PERMA model served as the organizing framework for the qualitative domains. Trustworthiness was supported through member checking, peer review, and triangulation of quantitative and qualitative findings.

Ethical Considerations

The study followed ethical principles of voluntary participation, informed consent or assent, confidentiality, anonymity, and the right to withdraw without penalty. Participants were informed about the study's purpose, procedures, possible discomfort, expected benefits, data protection measures, and support contacts. Data were stored securely and accessed only by the research team. The study also complied with the Data Privacy Act of 2012. Modest tokens of appreciation were provided as acknowledgment of participation and were not intended as coercive incentives.

Results and Discussion

Levels of Gratitude, Mindfulness, and Life Satisfaction

Table 1. Overall Levels of Gratitude, Mindfulness, and Life Satisfaction

Variable	Instrument	Score Range	M	SD	Interpretation
Gratitude	GQ-6	1.00-7.00	5.46	1.50	Very High
Mindfulness	MAAS	1.00-6.00	3.46	1.51	Slightly Low
Life Satisfaction	SWLS	1.00-7.00	4.58	1.67	High

Note. N = 349. GQ-6 = Gratitude Questionnaire-Six Item Form; MAAS = Mindful Attention Awareness Scale; SWLS = Satisfaction with Life Scale. The table reports verified overall descriptive outputs from the manuscript.

The first research objective examined the overall levels of gratitude, mindfulness, and life satisfaction among respondents. As shown in Table 1, gratitude was very high ($M = 5.46$, $SD = 1.50$), mindfulness was slightly low ($M = 3.46$, $SD = 1.51$), and life satisfaction was high ($M = 4.58$, $SD = 1.67$). The revised table presents the overall level of each construct instead of repeating item-level means, allowing the results to directly answer the research objective and avoid unnecessary duplication.

The very high gratitude score suggests that respondents generally recognized sources of appreciation in their lives. This is consistent with studies indicating that adolescent gratitude is associated with meaning, self-control, prosocial behavior, and subjective well-being (Li et al., 2023; Portocarrero et al., 2020; Wong et al., 2024). The slightly low mindfulness score suggests difficulty sustaining present-moment awareness, particularly when students are exposed to academic load, routine automaticity, and emotional demands. This interpretation is consistent with literature describing adolescence as a period in which emotional awareness and regulation are still developing (Sisk & Gee, 2021; Weissman et al., 2020). The high life satisfaction score suggests that students generally evaluated their lives positively, possibly supported by family care, faith, relationships, and personal accomplishment. However, the interpretation should remain cautious because self-report scores may be influenced by social desirability and contextual factors.

Relationships Among Gratitude, Mindfulness, and Life Satisfaction

Table 2. Relationships Among Gratitude, Mindfulness, and Life Satisfaction

Variables	r	p	Interpretation
Gratitude and Life Satisfaction	.48	< .001	Significant; moderate positive
Mindfulness and Life Satisfaction	.33	< .001	Significant; weak positive
Gratitude and Mindfulness	.16	< .001	Significant; very weak positive

Note. Pearson correlation was used. All correlations were significant at the .05 level.

The second research objective examined the relationships among gratitude, mindfulness, and life satisfaction. As presented in Table 2, gratitude had a moderate positive relationship with life satisfaction ($r = .48$, $p < .001$). This indicates that students who reported higher gratitude also tended to report higher life satisfaction. The finding supports previous evidence that gratitude contributes to well-being by strengthening positive emotion, social connectedness, resilience, and meaning-making (Cregg & Cheavens, 2020; Datu, 2014; Wood et al., 2010).

Mindfulness showed a weak but significant positive relationship with life satisfaction ($r = .33, p < .001$). This suggests that present-moment awareness was associated with more positive life evaluation, although less strongly than gratitude. The weaker relationship is consistent with studies suggesting that mindfulness may influence life satisfaction indirectly through savoring, gratitude, reduced negative affect, or improved meaning-making rather than through a simple direct pathway (Cheung & Lau, 2021; Lau et al., 2023; Sawyer et al., 2021). Gratitude and mindfulness were also weakly but significantly related ($r = .16, p < .001$), indicating that the constructs overlap only modestly. This supports the view that gratitude and mindfulness are complementary but distinct psychological resources (Swickert et al., 2018; Voci et al., 2018).

Contextual Differences Across Selected Demographic Variables

Table 3. *Differences in Gratitude, Mindfulness, and Life Satisfaction Across Selected Contextual Variables*

Contextual Variable	Outcome Variable	F	p	Interpretation
Age	Gratitude	1.14	.340	Not significant
Age	Mindfulness	2.12	.078	Not significant
Age	Life Satisfaction	0.39	.813	Not significant
Sex assigned at birth	Gratitude	3.38	.067	Not significant
Sex assigned at birth	Mindfulness	1.61	.206	Not significant
Sex assigned at birth	Life Satisfaction	0.02	.892	Not significant
Number of siblings	Gratitude	0.79	.535	Not significant
Number of siblings	Mindfulness	1.05	.383	Not significant
Number of siblings	Life Satisfaction	0.66	.617	Not significant
Religious affiliation	Gratitude	0.04	.423	Not significant
Religious affiliation	Mindfulness	1.13	.339	Not significant
Religious affiliation	Life Satisfaction	1.00	.391	Not significant
Family type	Gratitude	2.59	.053	Not significant
Family type	Mindfulness	0.43	.731	Not significant
Family type	Life Satisfaction	1.19	.313	Not significant
Monthly family income	Gratitude	2.37	.030	Significant
Monthly family income	Mindfulness	1.45	.195	Not significant
Monthly family income	Life Satisfaction	3.32	.003	Significant

Note. Values were rounded following JIP statistical formatting. Family type and gratitude was treated as marginal because $p = .053$ exceeds $\alpha = .05$.

The third research objective examined whether gratitude, mindfulness, and life satisfaction differed across selected contextual variables. Full demographic profiling was condensed to avoid overemphasizing variables that were not the central focus of the title. However, the contextual comparisons were retained because family type and income were included in the research objectives and helped clarify how adolescent well-being may vary across family and socioeconomic settings.

As shown in Table 3, age, sex assigned at birth, number of siblings, and religious affiliation did not show significant differences across the three main variables. These findings suggest that, within the present sample, gratitude, mindfulness, and life satisfaction were not strongly differentiated by these background characteristics. The lack of age differences may be explained by the narrow age range of 16 to 20 years. The non-significant results for number of siblings and religious affiliation also suggest that relationship quality, family climate, spirituality, and personal meaning may matter more than the mere number of siblings or formal religious identity (Rotkirch et al., 2014; Villani et al., 2019).

Family type showed a marginal difference in gratitude ($F = 2.59, p = .053$), but this should not be reported as statistically significant at the .05 level. Descriptively, students from stepfamilies reported the highest gratitude mean, whereas those from blended families reported the lowest (Table 4). This trend may suggest that gratitude is shaped by family dynamics, emotional support, and the perceived intentionality of care rather than by structure alone (Hussong et al., 2021; Jensen & Lippold, 2018).

Monthly family income significantly differed across gratitude ($F = 2.37, p = .030$) and life satisfaction ($F = 3.32, p = .003$), but not mindfulness ($F = 1.45, p = .195$). Students from households earning above ₦182,000 reported the highest mean scores in both gratitude and life satisfaction. Higher income may provide access to resources, security, and opportunities that support well-being (Cheung et al., 2020; Yuan et al., 2023). Nevertheless, students from lower-income households also reported relatively high gratitude, suggesting that gratitude may emerge

from non-material sources such as family support, faith, and community connection (Llenares & Deocaris, 2024). The non-significant difference in mindfulness across income groups suggests that mindfulness may depend more on intentional practice and emotional awareness than on material resources alone (Sugiura & Sugiura, 2018).

Table 4. *Descriptive Statistics for Contextual Variables with Notable Findings*

Outcome Variable	Contextual Group	n	M	SD
Gratitude	Single parent	41	5.50	0.99
Gratitude	Nuclear	287	5.45	0.99
Gratitude	Stepfamily	11	6.17	0.56
Gratitude	Blended	10	5.03	0.79
Gratitude	Less than ₱9,100	15	5.53	0.74
Gratitude	₱9,100-₱18,200	29	5.17	0.89
Gratitude	₱18,201-₱36,400	54	5.15	1.18
Gratitude	₱36,401-₱63,700	67	5.49	0.87
Gratitude	₱63,701-₱109,700	69	5.44	0.99
Gratitude	₱109,701-₱182,000	29	5.57	0.80
Gratitude	Above ₱182,000	86	5.71	1.00
Life Satisfaction	Less than ₱9,100	15	4.21	1.38
Life Satisfaction	₱9,100-₱18,200	29	4.08	1.28
Life Satisfaction	₱18,201-₱36,400	54	4.41	1.42
Life Satisfaction	₱36,401-₱63,700	67	4.35	1.37
Life Satisfaction	₱63,701-₱109,700	69	4.53	1.38
Life Satisfaction	₱109,701-₱182,000	29	4.88	0.95
Life Satisfaction	Above ₱182,000	86	5.03	1.26

Note. Family type is shown for gratitude only because its result was marginal. Monthly income is shown for gratitude and life satisfaction because both were significant. Mindfulness is not shown because it did not differ significantly by income or family type.

Senior High School Students' Lived Experiences

Table 5. *Joint Display of Quantitative and Qualitative Integration*

Quantitative Finding	Qualitative Explanation	Integrated Interpretation
Very high gratitude	Students described gratitude for family support, faith, daily provisions, relationships, and small accomplishments.	Gratitude was grounded in relational, spiritual, and reflective experiences.
Slightly low mindfulness	Students reported academic overload, automatic routines, emotional suppression, and difficulty slowing down.	Mindfulness may require structured practice, emotional safety, and guided reflection.
High life satisfaction	Students expressed contentment but also acknowledged regrets, self-doubt, and areas for growth.	Adolescents can be generally satisfied while still navigating developmental uncertainty.
Gratitude correlated with life satisfaction	Gratitude helped students reframe difficulty, recognize support, and sustain optimism.	Gratitude may be a stronger positive psychological correlate of life satisfaction in this sample.
Mindfulness correlated with life satisfaction	Mindfulness supported journaling, breathing, present awareness, and meaning-making.	Mindfulness may support life satisfaction through regulation, reflection, and purpose.
Income differed across gratitude and life satisfaction	Students linked stability and opportunity with satisfaction but also valued non-material support.	Socioeconomic context matters, but gratitude can also emerge through relationships and meaning.

Note. PERMA = Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment.

The fourth research objective explored how gratitude and mindfulness operated in students' life satisfaction. The qualitative findings were refined into five integrated PERMA-aligned themes that directly reflect participant meanings: gratitude as contentment and emotional coping, mindful engagement as reflective self-regulation, relational gratitude and belonging, meaning-making through faith and reframing, and accomplishment through small victories.

First, gratitude as contentment and emotional coping reflected students' appreciation of daily provisions, opportunities to study, family care, and emotional support. Participants described gratitude as a source of peace, optimism, and resilience. One participant shared, "I am content because, based on my experiences in life, it is neither lacking nor excessive. For me, it is just enough that I am able to study properly and have meals three times a day." Another participant explained that gratitude exercises helped them feel better when upset by focusing on small things to be thankful for. These accounts explain why gratitude had a strong descriptive level and a

moderate relationship with life satisfaction.

Second, mindful engagement as reflective self-regulation involved journaling, breathing, slowing down, and becoming more aware of thoughts and emotions. Students described journaling as a way to understand themselves better, while slowing down helped them notice “little things” in a fast-paced environment. These practices reflected mindfulness as engagement with the present moment rather than simple relaxation. However, students also reported academic workload, organizational responsibilities, emotional suppression, and self-doubt as barriers to sustained mindfulness. This helps explain the slightly low mindfulness score in the quantitative phase.

Third, relational gratitude and belonging showed that students experienced gratitude through parents, siblings, peers, and ordinary social interactions. Participants appreciated parental support, sibling reminders, casual conversations, humor, and acts of care that were not always verbally expressed. These relational experiences strengthened belongingness and emotional security. The finding is consistent with research showing that supportive family and peer relationships contribute to adolescent social development and well-being (Barata et al., 2022; Barberis et al., 2021; Hussong et al., 2021).

Fourth, meaning-making through faith and reframing emerged when students interpreted challenges as part of growth. Participants described difficulties as experiences that shaped them, and some connected resilience with prayer, faith, and purpose. Spirituality served as a source of grounding, hope, and direction, although literature cautions that spiritual struggle may also create distress when suffering is interpreted as punishment or abandonment (Pargament & Exline, 2021; Park, 2020; Stauner et al., 2020). In the present study, faith generally functioned as a protective meaning-making resource.

Fifth, accomplishment through small victories reflected how students derived motivation from personal growth, perseverance, and the learning process. Gratitude helped students recognize progress beyond grades, while mindfulness helped them attend to effort rather than only outcomes. This supports research linking gratitude, growth mindset, self-efficacy, and meaning in adolescence (Zhao et al., 2023). Taken together, the qualitative findings explain the quantitative results: gratitude was grounded in relationships, faith, and daily provisions; academic and emotional demands limited mindfulness; and life satisfaction was supported by contentment, belongingness, meaning, and accomplishment.

Conclusion

This study contributes to adolescent well-being literature by showing that gratitude and mindfulness are meaningfully associated with life satisfaction among senior high school students in Cavite private schools. Gratitude emerged as the stronger correlate of life satisfaction, while mindfulness was also positively related but with a weaker association. The weak relationship between gratitude and mindfulness suggests that they are connected yet distinct psychological resources.

The quantitative findings indicate that students reported very high gratitude, slightly low mindfulness, and high life satisfaction. Contextual analyses showed that monthly family income differed significantly across gratitude and life satisfaction, while family type showed only a marginal difference in gratitude and should not be interpreted as significant at the .05 level. These findings suggest that adolescent well-being is shaped by both internal psychological resources and external contexts, particularly socioeconomic security and family relationships.

The qualitative findings explain these patterns by showing that students experienced gratitude through family care, social support, daily provisions, faith, and small accomplishments. Mindfulness was expressed through journaling, slowing down, breathing, reflection, and meaning-making, yet it was challenged by academic overload, emotional suppression, and automatic routines. These findings support school-based programs that integrate gratitude and mindfulness in guidance services, homeroom sessions, values formation, and student wellness initiatives. Such programs should be developmentally appropriate, culturally sensitive, and emotionally safe, avoiding approaches that pressure students into superficial positivity.

Future studies should include broader samples across public and private schools, report local reliability values,

and use longitudinal or intervention designs to determine whether structured gratitude and mindfulness practices can improve life satisfaction over time. Additional studies may also examine whether family climate, socioeconomic security, spirituality, and emotional awareness mediate or moderate the relationships among gratitude, mindfulness, and adolescent life satisfaction.

Contributions of Authors

LNRA, TMEJ, RLL, JHAP, and CMS contributed to conceptualization, literature search, data gathering, data encoding, initial manuscript preparation, and revision. JHAP and TMEJ assisted in organizing the quantitative and qualitative results. LJC provided supervision, methodological guidance, manuscript editing, and final review. All authors reviewed and approved the manuscript for submission.

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Conflict of Interests

The authors declare no conflict of interest.

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