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Mindfulness – A Practice towards Mental Well-being

Ganga Sharma and Sumnima Rai
Sikkim University, Gangtok

The present study adopted a quantitative research approach with research design involving the use of a survey method to collect data from participants, incorporating standardized scales with good reliability and validity to assess mindfulness, resilience, satisfaction with life and emotion regulation. Participants who are currently engaged in mindfulness-based practices were recruited from monasteries, and other relevant community spaces such as Brahma Kumaris centres and Heartfulness meditation centre. Non-practitioners were not engaged in any mindfulness-based practices. The age groups were from 20 to 50 years old. Mindfulness practitioner groups was seen to be better at resilience, had greater satisfaction with life and were able to regulate their emotions better as compared to non-practitioners. Further, the result showed that gender only affected expressive suppression and the interaction effect between practitioner types and gender was found only on resilience.

Keywords: Mindfulness, Resilience, Satisfaction with life, Emotion regulation, Brahma Kumaris, Buddhism

"Mindfulness" is deeply rooted in ancient Buddhist practice and it is highly practiced today by many. It helps a person to live in unity and peace with oneself as well as the world. It's about finding oneself by being "aware of one's own thoughts, emotions, experiences and bringing one's attention to the present moment, fostering an open and impartial awareness, recognising and being in touch with oneself" (Kabat-Zinn, 1994). "Jon Kabat-Zinn" developed a program known as "Mindfulness-Based Stress Reduction (MBSR)" in the late 1970s, through which the term "mindfulness" gained importance. He gave a definition of mindfulness as "paying attention to the present moment without being judgemental of thoughts, emotions, experiences as it is coming and going".

There are various techniques involve in practicing mindfulness, such as meditation, breathing awareness, and mindful activities like mindful walking, praying etc. It often revolves around observing breath, body sensations, helping individuals to develop awareness about their mental as well as physical experiences. There are core mindfulness practices as well that can be incorporated in person daily life such as *mindfulness of Eating*. Focus on a raisin, experiencing it through all senses. Attend to every aspect, from sight and touch to taste and digestion, moment by moment. *Mindfulness of Breathing*: focusing on the sensation in the body while breathing and when distracted keeping breathing as an anchor to return to reality or being aware. *Mindfulness of the body as a whole*: expanding awareness to include the entire body breathing, observing sensations without judgment or intent to change them. *Mindfulness of Sounds, Thoughts, and Emotions*: shifting attention to sounds, allowing them to come without looking for them, observing and being conscious of those thoughts and emotions. *Mindfulness as Pure Awareness*: Practicing "choiceless awareness" or "open presence" without

focusing on specific objects, accepting whatever comes and holding these experiences with compassion and non-judgement.

Kabat-Zinn (1990), introduced the "mindfulness- based stress reduction (MBSR)" program to see how mindfulness can have an impact on various aspects of wellbeing, including "satisfaction with life" and "emotion regulation". They found that the program had positive influence on participants, which enhanced their ability to manage and deal with stress improving overall fulfilled and satisfied life. Agarwal et al., (2019) did a comparative study between groups, one group was engaged in meditation while the other group was non-meditators, to see the benefits of meditation. "FFMQ" was used. Results showed that meditators have a significant difference in terms of observation and non-reactivity. They also found that, in the non-judging facet of mindfulness, meditators scored less, suggesting that people who were engaged in meditation practices were more judging as compared to those who did not engage in any mediation practices. It was concluded that, by practicing mindfulness regularly, these facets of mindfulness may improve.

Mindfulness and Resilience

Regular practice of mindfulness has been found to improve "*resilience"*. "Resilience is the ability to bounce back from adversity" (Masten, 2001). Resilience is known as the process and outcome of adapting to an adverse situation successfully with flexible thinking and behaving. These adaption to these situations is contributed by various factors such as individuals view and engagement with its surroundings, how much of resources an individual is available with and specific coping strategies (APA, 2018). Norman Garmezy (1971), viewed resilience as the to recover and sustained adaptive behaviour. According to him resilient doesn't necessarily mean being extremely brave during the face of adversity, it is to show functional adequacy despite the emotional turmoil.

Several mindfulness techniques can help individuals form and see balanced perspective on life's challenges, thereby making a person more open and flexible to navigate life's ups and down with greater ease and stability (Kabat-Zinn, 2014). Rutter (2012) also examined the impact of mindfulness on resilience among university students. The result indicated that the students who practiced mindfulness were able to cope better with academic and personal stressors, suggesting a higher level of resilience. This study highlighted how mindfulness practice can be a valuable tool or fostering resilience in young adults.

Magan (2020) examined the relationship between "mindfulness, resilience, and optimism", comparing regular "meditation practitioners to non-practitioners. Meditation practitioners were engaging in meditation sessions three to four times a week for 20 to 30 minutes each session, whereas other group did not have any routine to practice meditation. Results revealed a positive correlation between "mindfulness, resilience, and optimism", with practitioners being notably better on all three traits compared to non -practitioners. It was found that meditation cultivates mindfulness, which in turn enhances resilience and optimism, potentially aiding in self-regulation and preventing negative biases in judgment.

Mindfulness and Satisfaction with life

Satisfaction with life is "an individual's subjective evaluation of overall well-being and the extent to which their life experiences go along with their values, beliefs and goals" (Diener et al., 1985). In other words, it is a conscious cognitive process of judgement where an individual assesses their quality of life on the basis of their subjective

judgements, that is, their self-imposed set of standards or the personal criteria by which they compare one's perceived life circumstances (Shin & Johnson,1978). According to Diener et al., (1985) health and successful relationships, may be considered as an important aspect of a "good life" by general agreement, but how much importance is given to these components may be different or vary from person to person. Individuals may have their own unique set of standards or criteria that they consider more essential to them than those criteria which are commonly agreed upon. For instance, a term "success" might have a different meaning for some individuals and they set standards according to it in various areas of their lives. Therefore, life satisfaction includes a person's overall judgments of their life instead of just focusing on being satisfied with one area or domain.

The two primary theories regarding life satisfaction are the top-down theory and the bottom-up theory (Headey et al., 1991). These theories propose different perspectives on how different aspects of life contribute to a person's overall "subjective well-being" (SWB), particularly focusing on life satisfaction. The top-down theory suggests that the universal judgement of satisfaction with life influence domain-specific satisfactions. According to this theory, individuals have a cognitive framework or a global standard against which they evaluate different aspects of their lives. The bottom-up theory, in contrast, posits that domain-specific satisfactions (e.g., satisfaction with work, relationships, health) aggregate to form overall life satisfaction. According to this perspective, people aggregate their experiences and evaluations from different domains to arrive at an overall judgment of life satisfaction.

Several researchers have found that practicing mindfulness-based techniques can influence individual's overall *satisfaction with life* in a more positive way or it has a potential role in terms of promoting life satisfaction among people (Agarwal & dixit, 2017). Individuals may have an increased feelings of fulfilment and satisfaction in their daily lives when they are aware of themselves, their surroundings and appreciate it (Brown & Ryan, 2003).

Mindfulness and Emotion Regulation

Emotion Regulation is defined as "the process by which an individual influence the intensity of the emotions they have, duration as to when they have them, and the way express these emotions" (Gross, 1998). Gross (1998,2002), developed "*the process model of emotion regulation"*. This model discovered five strategies to regulate emotions which often takes place at different stages of emotional experiences. These are "situation selection, situation modification, attentional deployment, cognitive change, and response modulation" (Gross,1998,2002). These strategies are further divided into two categories "antecedent-focused" and "response-focused". "Response-focused regulation" occur after the emotion has fully developed, whereas "antecedent-focused regulation" occurs either before or during the emotion experience. People who are response-focused might suppress their subjective thoughts, change their facial expression and vocal tone to control their emotions.

Cognitive reappraisal is changing how one thinks about a given circumstance. For instance, rather than getting oneself involve deeply into the emotion eliciting situation, cognitive reappraisal allows an individual to take a step back and see these provoking circumstances as a challenge rather than a threat so to alter its impact.

Expressive suppression includes hiding or preventing the outward signs of expression of emotion such as facial expressions. The sings may be reduced and making it

unnoticeable but the suppression on emotions only lead to more stress and it cannot be hidden from one's own inner experience of the emotion. (Gross & John, 2003).

Mindfulness practice has been associated with improved emotion regulation, fostering individual to manage their emotion in a better way, deal and cope when stressors are there in a calmer and composed manner. (Chambers, Gullone, & Allen, 2009). Mouatsou & Koutra (2023) did a study on emotion regulation and its relation with resilience. They found that there was a positive relationship among resilience and cognitive reappraisal whereas resilience and expressive suppression was negatively correlated. It was also highlighted that efficient regulation of one's emotion can boost self-esteem, which then helps individuals adapt and deal with stress. Zarotti, Claire and Simpson (2020), examined how mindfulness plays a role in "cognitive reappraisal" and "psychological resilience". Their findings suggest a strong correlation between resilience and cognitive reappraisal. Mindfulness mediates between these two constructs, suggesting practicing mindfulness can enhance both resilience and the practice of cognitive reappraisal strategy.

Mindfulness and Gender

Rojiani et al., (2017) did a study to examined whether men and women experienced negative affect differently after receiving meditation training in a college setting. The finding suggested there was a negative corelation found between mindfulness and negative affect in women which suggests that women showed more decrease in negative affect as compared to men. Goh (2017) studied gender differences among college students on the basis of a 12-week mindfulness intervention. The results revealed that both male and females showed greater increase in mindfulness but in terms of reduction of negative emotions, women demonstrated greater improvement as compared to males. The study suggested that there may be difference in effects of mindfulness based on gender, with women gaining more benefits with enhanced mindfulness skills.

Objectives

The objectives of the paper are to explore the influence of mindfulness practitioner types (Brahma Kumaris, Heartfulness meditation group, Buddhism group and non-practitioners) on mindfulness facets (observing, describing, acting with awareness, nonjudging of inner experience, nonreactivity to inner experience), resilience, satisfaction with life, and strategies of emotion regulation (cognitive reappraisal and expressive suppression), to compare the levels of these constructs between mindfulness practitioners (Brahma Kumaris, Heartfulness meditation group and Buddhism) and non-practitioners, and also to explore the gender differences on facets of mindfulness, resilience, satisfaction with life, and emotion regulation strategies. The study also aims to look at the relationships between facets of mindfulness, resilience, satisfaction with life, and strategies of emotion regulation.

Method

Study Design

A quantitative research approach was adopted to explore and examine the influence of Mindfulness practices on Resilience, Satisfaction with life and Emotion Regulation. The research design involved the use of a survey method for collecting data from participants, incorporating standardized scales with good reliability and validity to assess mindfulness, Resilience, Satisfaction with life and Emotion Regulation.

Sample

Purposive sampling was used to select participants. Participants who are currently engaged in mindfulness practices were recruited from monasteries, and other relevant community spaces, such as Brahma Kumaris centres and Heartfulness meditation centre. Non-practitioners were selected from the general population who are not engaged in any mindfulness-based practice. The age groups were from 20 to 50 years old, who fall under Erikson's sixth and seventh stage of psychosocial development who are considered to be in their "young" and "middle adulthood". This study included approximately 235 participants from different groups (Males = 119, Females = 116). They are practitioners from monasteries known as Buddhism group (M=32, F= 21), Brahma Kumaris centres (M=24, F=27) and Heartfulness meditation centre (M=26, F=28), and participants who were not practicing any mindfulness-based practice, the non-practitioners (M=37, F= 40). It was ensured that the consent of the participants was taken after giving them a detailed information about the study and they were also informed about their right to withdraw from participating if they were not comfortable completing the questionnaires.

Measures

Socio-demographic Data (self, 2024): In socio-demographics, various information was asked that were needed for the analysis of the result. These include, Gender (male/ female), Education Qualification (no formal education/below 10^{th}/below 12^{th}/graduation/ masters/others), on any lifelong medication (yes/no), if they are engaged in any mindfulness practices (yes/no) and the population with whom they affiliate (Buddhism/Brahma Kumaris/ Meditation group/ non-practitioners).

Five Facet Mindfulness Questionnaire – "FFMQ" (Baer et al., 2006): Bear et al., (2006) developed the "Five Facet Mindfulness Questionnaire" to measure different aspects of mindfulness. These facets include, observing, describing, acting with awareness, non-judging of inner experience and non-reactivity to inner experience. The questionnaire comprises 39 items of which, there are 8 items each for observing, describing, acting with awareness, non-judging of inner experience and 7 items for non-reactivity to inner experience. The numbers with "R" represent reverse scored while other items are scored as it is. Every item is rated on a 5-point Likert scale, with higher scores implying having greater level of mindfulness. The participants need to indicate the frequency of each and every statement that is applied to them in their daily lives from "never or very rarely, rarely true, sometimes, very often and very often or always true". The FFMQ shows high internal consistency, with Cronbach's alpha coefficients ranging from .75 to .91 across its facets. It also has good Test-Retest Reliability (.70 to 0.85).

Brief Resilience Scale – "BRS" (Smith et al., 2008): The "BRS" (Smith et al., 2008), includes 6 items, that is, rated on a 5-point Likert scale. It measures participants' resilience, specifically their ability to recover from stress, with higher scores indicating having greater resilience. The "BRS" has excellent internal consistency Cronbach's alpha ranging from .80 to .91) and good test-retest reliability (correlation coefficients between .62 and .69).

Satisfaction with life scale – "SWLS" (Diener et al., 1985): The "SWLS" (Diener et al., 1985) assesses a person's judgments of their life to see how satisfied they are with it. The scale includes 5 items that are rated on a 7-point Likert scale. High scores indicates that a person has greater satisfaction with his/her life. it has high Internal consistency and excellent Test-Retest reliability with Cronbach's alpha at .87 and correlation

coefficients between .82 and .84 respectively.

Emotion Regulation Questionnaire – "ERQ" (Gross & John, 2003): Gross & John (2003), developed the "ERQ" to evaluate the strategies of emotion regulation. The scale has 10 items and it is divided into two subscales, that is, "cognitive reappraisal" and "expressive suppression". The items are rated on a 7-point Likert scale, with higher scores suggesting greater use of that respective strategy. The "ERQ" has good internal consistency (Cronbach's alpha - .79 for cognitive reappraisal and .73 for expressive suppression. It also shows having good Test-Retest reliability (correlation coefficients between .69 and .73).

Procedure

In order to collect the data, the study involved recruiting mindfulness practitioners from monasteries, Brahma Kumaris centres, and Heartfulness meditation centre, while non-practitioners were purposively selected. Data collection was done offline, incorporating scales to measure mindfulness, resilience, satisfaction with life and emotion regulation. The data collection process required going to monasteries, Brahma Kumaris centres, Heartfulness meditation centre and other areas. After explaining the study's purpose, and their rights, informed consent was obtained from all the participants. After the data collection, all participants and others who helped were thanked. The primary section of the survey form consists of the Informed consent followed by Sociodemographic details which includes questions to divide the participants into different groups while ensuring inclusion and exclusion criteria. In the next section, all the scales such as "Five Facet Mindfulness Questionnaire", "Brief Resilience Scale", "Satisfaction with Life Scale" and "Emotion Regulation Questionnaire" added.

Results and Discussion

A two-way ANOVA with post hoc analysis was carried out to analyze the effect of mindfulness practitioner types, gender difference and the interaction effect between mindfulness practitioner types and gender on facets of mindfulness, resilience, satisfaction with life and emotion regulation strategies.

Table 1. The effect of mindfulness practitioner types on "observing, describing, acting with awareness, nonjudging, nonreactivity, resilience, satisfaction with life, cognitive reappraisal, and expressive suppression" (ANOVA)

Variables	Sum of Squares	df	Mean Square	F	Sig.
Observing	2055.85	3	685.28	27.53	0.00
Describing	476.93	3	158.97	9.73	0.00
Acting with awareness	714.79	3	238.26	9.62	0.00
Non-Judging of inner experience	46.63	3	15.54	0.62	0.60
Non-Reactivity to inner experience	696.62	3	232.20	15.62	0.00
Resilience	324.92	3	108.30	9.34	0.00
Satisfaction with life	2293.02	3	764.34	24.12	0.00
Cognitive reappraisal	349.03	3	116.34	2.78	0.04
Expressive suppression	674.72	3	224.91	8.31	0.00

The effects of mindfulness practitioner types on "observing, describing, acting with awareness, nonjudging, nonreactivity, resilience, satisfaction with life, cognitive reappraisal, and expressive suppression" are presented in *table 1.* There was a significant positive effect of practitioner types on the observing facet of mindfulness. The analysis was reported at F (3, 227) = 27.53, which is significant at p< .001 level of significance. Significant positive effect of practitioner types was also found on the describing facet of mindfulness with F (3,

227) = 9.73, which is significant at p< .001 level of significance. There was a significant positive effect of practitioner types on the Acting with awareness as well. The analysis was reported at F (3, 227) = 9.62, which is significant at p< .001 level of significance. In terms of practitioner types, there was also a significant positive effect on non-reactivity to inner experience with values reported at F (1, 227) = 15.62, which is significant at p<.05 level of significance. This finding suggests that individuals practicing different forms of mindfulness -Brahma Kumaris, Heartfulness meditation group, and Buddhism and non-practitioners differ significantly in their levels of mindfulness. This could be due to the different emphasis these groups put in their practices of mindfulness. In other words, different mindfulness traditions emphasize distinct aspects of mindfulness practice, potentially influencing outcomes such as attentional focus and awareness. For instance, practitioners of Buddhism often practice "the Satipatthana Sutta (The Foundation of Mindfulness Discourse) is one of the key Buddhist discourses on mindfulness. Buddha recommended that one maintains mindfulness of one's bodily functions, sensations and feelings, consciousness, and content of consciousness while observing clearly the impermanent nature of these objects" (Keng, Smoski & Robins, 2011). This reflective process serves not only to enhance present-moment awareness but also to deepen spiritual insight and understanding (Keng et al., 2011).

Heartfulness meditation revolves around experiencing one's inner self and cultivating qualities like love, peace and calmness. It encourages individuals to connect with the inherent light and love within their hearts, fostering a natural state of joy and balance. Regular practice of Heartfulness is believed to enhance emotional well-being and spiritual growth (Heartfulness, 2024). Raja yoga meditation focuses on meditation without rituals or mantras. It is practiced with open eyes, making it adaptable and straightforward for daily life. This form of meditation aims to bring about spiritual empowerment by transcending everyday consciousness, which promotes harmony and gives the power to choose good and positive thinking for better, happier, and healthier relationships and lives (Brahma Kumaris, 2023). These differences can be due to how much time one group spends practicing mindfulness.

Table 2. Post hoc analysis for mindfulness facets among different mindfulness practitioner types

Variables	Comparison	Mean	diff	Std error	Sig.
Observing	Non-practitioners	Brahma Kumaris	-6.86*	0.90	0.00
		Heartfulness meditation group	-5.51*	0.88	0.00
		Buddhism	-6.00*	0.89	0.00
Describing	Non-practitioners	Brahma Kumaris	-3.44*	0.73	0.00
		Heartfulness meditation group	-3.05*	0.71	0.00
		Buddhism	-1.94*	0.72	0.04
Acting with Awareness	Non-practitioners	Brahma Kumaris	-4.72*	0.89	0.00
		Heartfulness meditation group	-2.31	0.88	0.05
		Buddhism	-2.23	0.88	0.07
Nonjudging of inner experience	Non - practitioners	Brahma Kumaris	1.03	0.90	1.00
		Heartfulness meditation group	0.25	0.88	1.00

Non-reactivity to inner experience	Non-practitioners	Buddhism	0.14	0.89	1.00
		Brahma Kumaris	-4.01*	0.69	0.00
		Heartfulness meditation group	-3.44*	0.68	0.00
		Buddhism	-3.38*	0.68	0.00

Table 2 shows a post hoc analysis of different facets of mindfulness among practitioner groups and non-practitioners. *Observing facet:* The mean differences between Non-practitioners vs. Brahma Kumaris, the mindfulness meditation group, and Buddhism were significant at $p < .05$ level of significance, with the mean difference of – 6.86, -5.51, and -6.00, respectively. This indicates significant differences in the observing facet of mindfulness across different practitioner types.

Brahma Kumaris generally scored higher on observing mindfulness compared to that of the heartfulness meditation group, Buddhism, and Non-practitioners. *Describing:* The mean differences between non-practitioners vs. Brahma Kumaris, the mindfulness meditation group, and Buddhism were statistically significant at $p < .05$ level of significance, with the mean difference of – 3.44, -3.05, and -1.94, respectively. This indicates significant differences in the describing facet of mindfulness across different practitioner types. Brahma Kumaris scored higher on describing mindfulness also as compared to that of the Heartfulness meditation group, Buddhism, and Non-practitioners.

Acting with awareness: Brahma Kumaris scored significantly higher than the Non-practitioners with Mean Difference = -4.72, which is significant at $p < .001$ significance level. There was no significant difference found between non-practitioners vs. the Heartfulness meditation group and the Buddhism group, but overall, non-practitioners scored lower than the Heartfulness meditation group and the Buddhism group. The findings indicate that the Brahma Kumaris exhibit significantly greater levels of acting with awareness facet of mindfulness compared to non-practitioners and also with the Heartfulness meditation group and Buddhism group, highlighting the effectiveness of their specific practices in enhancing mindfulness and also indicating that structured mindfulness or spiritual practices may generally improve acting with awareness.

Non- Non-reactivity to inner experience: Brahma Kumaris, Heartfulness meditation group, and Buddhism group scored significantly higher than non-practitioners. The mean difference of Brahma Kumaris was reported at 4.01, which is significant at $p < .001$ level of significance, Heartfulness meditation group (Mean Difference = 3.44, $p < .001$), and the Buddhism group (Mean Difference = 3.38, $p < .001$). No statistically significant difference was observed in nonreactivity between the practitioners group (Brahma et al. meditation group and Buddhism group). This result indicates that practitioners, that is, Brahma Kumaris, Heartfulness meditation group, and Buddhism group, had higher levels of "non-reactivity to inner experience" compared to non-practitioners. This suggests that engaging in structured mindfulness or spiritual practices may enhance one's ability to remain nonreactive to inner experiences (Agarwal et al., 2019). The lack of significant differences between the Brahma Kumaris, meditation, and Buddhism groups implies that these specific practices are similarly effective in fostering nonreactivity. The study found that practitioners and non-practitioners differed significantly in facets of mindfulness. In contrast with non-practitioners, Heartfulness Meditation, and Buddhism groups, Brahma Kumaris scored higher in "observing, describing, and acting

with awareness". There were no significant differences between groups with regard to "non-judgment of inner experience". Brahma Kumaris, Heartfulness Meditation, and Buddhism groups showed greater levels of "non-reactivity to inner experience".

Resilience

A significant positive effect of practitioner types on resilience was found with values reported at F (1, 227) = 0.34, which is significant at p<.05 significance level. The significant positive effect of practitioner types on resilience indicates that mindfulness practitioners tend to have higher resilience. This aligns with the literature suggesting that practicing mindfulness could improve mental resilience (Jiwattanasuk et al., 2024). Practitioners display significantly higher levels of mindfulness as well as resilience as compared to people who practice irregularly or do not practice at all (Pereira et al., 2017**;** Tanaka et al., 2023). A person with a higher level of mindfulness is more likely to have a greater level of resilience as well (Zhang & Zhang, 2023).

Table 3. Post hoc analysis for Resilience among different mindfulness practitioner types

Variables	Comparison	Mean	diff	Std error	Sig.
Resilience	Non-practitioners	Brahma Kumaris	-2.95*	0.61	0.000
		Heartfulness Meditation group	-1.55	0.60	0.067
		Buddhism	-2.36*	0.60	0.001

Table 3 shows a post hoc analysis of resilience among different mindfulness practitioner types. There was a significant difference found among practitioner groups and non-practitioners. Non-practitioners had lower scores as compared to Brahma Kumaris and the Buddhism group, with the mean difference reported at -2.95 and -2.36, respectively, which is significant at p < 0.001 level of significance. The results indicate that the non-practitioners have significantly lower resilience levels than those practicing Brahma Kumaris and Buddhism, indicating that these specific practices may be particularly effective in enhancing resilience. Brahma Kumaris group showed significantly higher resilience than the non-practitioners, reinforcing the potential impact of their practices on resilience.

Satisfaction with life

There was a significant positive effect of practitioner types on satisfaction with life with values reported at F (1, 227) = 24.12, which is significant at p<.05 significance level. The significant effect of practitioner types on satisfaction with life indicates the difference among mindfulness practitioners and non-practitioners. Much research highlights a positive association between mindfulness and life satisfaction. "Those who practice mindfulness regularly are more aware of their thoughts and emotions, leading to a more positive outlook and satisfaction with their life" (Brown and Ryan, 2003). Mindfulness techniques such as mindful breathing and meditation help individuals to be in the present moment without being judgemental and accepting one's emotions and thoughts, thus reducing any negative thinking pattern that often contributes to lower satisfaction with life (Keng et al., 2011). This is also supported by studies with empirical evidence that found a significant increase in life satisfaction among individuals who participated in "MBSR" programs compared to those who didn't (Shapiro et al., 2005). These findings are further supported by longitudinal research, where it was found that individuals who participated in mindfulness intervention had sustained improvement in life satisfaction even after six months post-intervention (Nyklíèek & Kuijpers, 2008). These findings suggest that there is a

significant effect of practitioners and non-practitioners on satisfaction with life.

Table 4. Post hoc analysis for mindfulness facets among different mindfulness practitioner types

Variables	Comparison	Mean	diff	Std error	Sig.
Satisfaction with life	Non-practitioners	Brahma Kumaris	-7.87*	1.01	0.00
		Heartfulness Meditation group	-2.27	0.99	0.14
		Buddhism	-5.68*	1.005	0.00

Table 4 shows post hoc analysis for satisfaction with life which revealed significant differences among the groups. The non-practitioners scored significantly lower in life satisfaction compared to Brahma Kumaris and Buddhism group with mean difference = -7.87 and -5.68 respectively, which is significant at $p < 0.001$ level of significance. The results indicate that individuals in Brahma Kumaris and Buddhism groups report significantly higher life satisfaction compared to the non-practitioners, suggesting that these practices may effectively enhance overall life satisfaction. Brahma Kumaris group, in particular, shows a marked increase in life satisfaction compared to both the non-practitioners and Heartfulness meditation group, highlighting the potential impact of their specific practices. Heartfulness meditation group did not differ significantly from the non-practitioners. These findings suggest that while various mindfulness and spiritual practices can enhance life satisfaction, the extent of their impact may vary depending on the specific practices involved.

Cognitive reappraisal

There was a significant positive effect of practitioner types on Cognitive reappraisal with values reported at $F (1, 227) = 2.78$, which is significant at $p<.05$ level of significance. The significant effect of practitioner types on cognitive reappraisal indicates the difference among mindfulness practitioners and non-practitioners. In the present study, non-practitioners were found to be incorporating the strategy of cognitive reappraisal more as compared to that of mindfulness practitioner groups (Heartfulness meditation group and Buddhism group) but Brahma Kumaris showed greater level of cognitive reappraisal as compared to all of them. This can be inferred from one their teachings which suggests that "the thoughts that are harmful we can let go of in meditation and keep letting go of them because it's well to teach ourselves how to think better". Discriminating our thoughts and learning how to put them aside is a healthy practice (Brahma Kumaris, 2020).

Similarly, past studies suggest that "mindfulness practices enhance the use adaptive emotion regulation strategies, that is, cognitive reappraisal" (Srivastava, 2021). Practicing mindfulness promotes awareness about our emotions and thoughts without judging them. This non-judgemental perspective helps people see these experiences without reacting to them immediately. This helps individual to interpret the situations positively with acceptance. This in turn facilitate cognitive reappraisal (Holzel et al., 2011). These findings partially go in line with the findings of the present study. Though cognitive Reappraisal is found to be linked with mindfulness practices in many studies. But, in the present, there are other mindfulness practitioner groups which shows less use cognitive reappraisal. Few studies have found similar findings. For instance, Baer et al., (2006) highlighted that while some mindfulness facets may increase awareness but it does not necessarily have an influence on reappraisal process. Some

practitioners are less likely to engage in both cognitive reappraisal as well as suppression as compared to non-practitioners (Garland et., 2010), which also aligns with our findings, suggesting varying difference in the practices each group follow.

Table 5. Post hoc analysis for cognitive reappraisal among different mindfulness practitioner types

Variables	Comparison	Mean	diff	Std error	Sig.
Cognitive Re-appraisal	Non-practitioners	Brahma Kumaris	-1.92	1.168	0.604
		Heartfulness Meditation group	0.40	1.148	1.000
		Buddhism	1.70	1.155	0.861

Table 5 shows post hoc analysis for Cognitive Reappraisal which reveals that the non-practitioners did not differ significantly from Brahma Kumaris group (mean difference=-1.92, p = 0.604), Heartfulness meditation group (mean difference = 0.40, p = 1.000), or Buddhism group (mean difference = 1.70, p = 0.861).

Expressive suppression

There was a significant negative effect of practitioner types on expressive suppression with values reported at F (1, 227) = 8.31, which is significant at p<.05 significance level.

A study has reported that "regular mindfulness practice reduces the habitual maladaptive use of suppression of emotions by promoting emotional acceptance" (Chambers, et.al, 2009). The awareness that comes from practicing mindfulness especially mediation helps them in accepting their thoughts and emotions. This helps individuals to process emotion rather than suppressing them (Coffey, Hartman & Fredrickson, 2010). Mindfulness helps in emotional clarity, thereby decreasing the use of expressive suppression (Roemer., et al 2015). Even with the structured mindfulness training such as use of "MBSR" showed reduced use of maladaptive strategy of suppression of emotion (Goldin & Gross., 2010), which also go in line with our findings.

Table 6. Post hoc analysis for Expressive Suppression among different mindfulness practitioner types

Variables	Comparison	Mean	diff	Std error	Sig.
Expres-sive Sup-pression	Non-practitioners	Brahma Kumaris	1.73	0.93	0.40
		Heartfulness Meditation group	3.01*	0.92	0.00
		Buddhism	4.04*	0.92	0.00

Table 6 shows that post hoc analysis on expressive suppression found significant differences among groups. There were significant differences found between non-practitioners and Heartfulness meditation groups (mean difference = 3.01, p< .001) and also between non-practitioners and the Buddhism group (mean difference = 4.04, p< .001), with non-practitioners scoring higher in expressive suppression. These findings indicate that the use of expressive suppression was more exhibited by non-practitioners as compared to Heartfulness meditation group and Buddhism group, suggesting that these practices may reduce the tendency to suppress emotional expressions. Overall, levels of expressive suppression among the Brahma Kumaris, meditation, and Buddhism groups were similar, which implies that, while mindfulness practices can help individual regulate the emotions in a better way and reduce the tendency to supress emotions, the extent of it, the intensity may vary depending on the specific practice. These findings highlight the benefits of different mindfulness practices in fostering healthier emotion regulation strategy.

Gender differences

Table 7. Gender difference on "Observing, Describing, Acting with Awareness, Nonjudging, Nonreactivity, Resilience, Satisfaction with Life, Cognitive Reappraisal, and Expressive Suppression" (ANOVA)

Variables	Sum of Squares	df	Mean Square	F	Sig.
Observing	66.10	1	66.10	2.65	0.105
Describing	0.60	1	0.60	0.03	0.848
Acting with Awareness	26.81	1	26.81	1.08	0.299
Nonjudging of inner experience	9.55	1	9.55	0.38	0.537
Nonreactivity to inner experience	0.92	1	0.92	0.06	0.804
Resilience	20.73	1	20.73	1.78	0.182
Satisfaction with life	0.04	1	0.04	0.00	0.970
Cognitive Reappraisal	112.70	1	112.70	2.69	0.102
Expressive Suppression	175.62	1	175.62	6.49	0.011

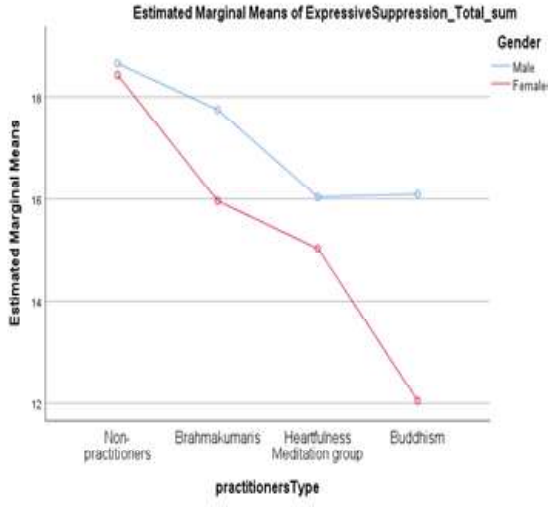

Figure 1. Estimated marginal means of Expressive suppression.

Table 7, along with Figure 1 of estimated marginal means, shows gender differences in Expressive Suppression. The results indicated that Gender have a statistically significant difference on Expressive suppression, F (1, 227) = 4.49, p <.05. The gender difference on the expressive suppression was found to be different. Males in the non-practitioners and all practitioner types show a higher mean for expressive suppression than females. This indicates that males generally tend to suppress their emotions more than females across different groups. The difference between both genders in emotion regulation is significant. To regulate their emotions, "women were found to practice cognitive reappraisal and acceptance of their feelings" (Tamres et al., 2002), whereas, "men tend to use expression suppression" (Flynn, Hollenstein, & Mackey, 2010). It was reported that "girls significantly use more cognitive reappraisal and less expressive suppression strategies than boys" (Zhao et al., 2014). Also, men tend to express less and use the strategy of expressive suppression more frequently as compared to women (Preston et al., 2022).

The interaction effect

The interaction between gender and practitioner types on resilience was significant, F (3, 227) = 3.05, p <.05. This suggests that the impact of practitioner types on resilience varies depending on whether an individual is male or female. There might be difference in terms of how female and male adapt and overcome from adversity. It can be inferred from the findings that males showed greater resilience as compared to females in Heartfulness meditation group, whereas in Buddhism group it was females who showed greater resilience as compared to males. Previous findings says that with mindfulness practice, the resilience improved more significantly for females as compared to males (Zhang J, et al., 2024). There was a significant interaction effect found between

gender and practitioner types on “acting with awareness”, F (3, 227) = 3.40, p <.05 and “non-judging of inner experience”, F (3, 227) = 5.20, p < .05. This indicates that the relationship between practitioner types on “acting with awareness” and “non-judging of inner experience” differs depending on the gender. This finding implies that males and females might benefit differently from various mindfulness practices. In the present study, the impact of practitioner types on “resilience, acting with awareness and non-judging of inner experience facets of mindfulness” was found to be depending on the gender, suggesting that gender may play a role in how these practices are internalized and expressed. Table 8 represents correlations coefficients among variables.

Table 8. Correlations coefficients among variables

Variables	Resilience	Satisfaction with life	Cognitive Reappraisal	Expressive Suppression
Observing	.22**(.000)	.23**(.000)	.034(.603)	-.27**(.000)
Describing	.29**(.000)	.32**(.000)	0.005(.942)	-.25**(.000)
Acting with Awareness	.30**(.000)	.40**(.000)	0.01(.807)	-0.12(.061)
Nonjudging of inner experience	.17**(.009)	0.11(.081)	-0.07(.284)	-0.12(.059)
Nonreactivity to inner experience	.37**(.000)	.34**(.000)	0.07(.262)	-.21**(.001)
Resilience	1	.38**(000)	.19**(.003)	-.20**(.002)
Satisfaction with life	.38**(.000)	1	0.03(.578)	-.23**(.000)

* P < 0.05, **P < 0.01

Facets of mindfulness and resilience

The correlation of observing facet of mindfulness with resilience was reported at r = .22, which is significant at p < .001 level of significance. The correlation of other facets of mindfulness with resilience has similar findings as observing facets. In the describing facet of mindfulness findings were derived at r = .29, which is significant at p < .001 level of significance, suggesting a significant relationship; acting with awareness to resilience was reported at r = .30, p < .001, which suggests a significant relationship among them. Non-judging of inner experience showed a positive correlation with resilience, where r = .17, which is significant at p < .001 level of significance. The correlation of non-reactivity to inner experience with resilience were reported at r = .37, which was also significant at p < .001 level of significance for resilience. It suggests that greater levels of mindfulness are associated with higher resilience. The findings in the present study showed that there is a positive correlation between different facets of mindfulness and resilience. This finding aligns with the findings of past studies, which have highlighted that mindfulness is positively related to resilience, suggesting that practicing mindfulness regularly enhances a person’s ability to cope and fight many life challenges (Magan, 2020). Psychological resilience is positively correlated with the level of mindfulness, suggesting that mindfulness has a beneficial effect on psychological resilience (Tao et al., 2024). Individuals who practice mindfulness were able to cope better with personal stressors, suggesting a higher level of resilience. Therefore, these mindfulness practice can be a valuable tool for fostering resilience (Rutter, 2012).

Facets of mindfulness and satisfaction with life

Correlation of observing facet of mindfulness with satisfaction with life was reported at r = .23, which is significant at p < .001 level of significance. There was also a positive relationship found between describing and acting with awareness facets of mindfulness with satisfaction with life. The correlation was reported at r = .32 and r= .40, respectively, which is significant at < .001 level of significance. These scores indicates that these facets of mindfulness are associated with greater satisfaction with life. In terms of relationship of non-reactivity with satisfaction with life, the correlation was reported at r = .34, which is significant at p< .001 level of significance. The present findings suggest a positive correlation between mindfulness facets (observing, describing, acting with awareness and non-reactivity to inner experience with satisfaction with life. A study was done between meditators and non-mediators to see the impact of mindfulness's impact on several areas of life, such as mindfulness-awareness. They found significant differences in life satisfaction, with meditators reporting higher levels of life satisfaction (Agarwal & Dixit, 2017). Similarly, "a significant positive correlation was found between mindful awareness and life satisfaction" (Bhardwaj, 2021). "Higher levels of mindfulness were associated with greater life satisfaction, suggesting practicing mindfulness-based techniques can lead to enhanced wellbeing and contentment" (Brown & Ryan, 2003).

Facets of Mindfulness and Expressive suppression

The correlations of observing and describing facets of mindfulness with expressive suppression were derived at r = -.27, which is significant at p < .001, and r = -.25, which is significant at p <.001 level of significance, respectively. This indicates negative correlation. The correlation between non-reactivity to inner experience and expressive suppression was derived at r = -.21, which is significant at p <.001 level of significance, suggesting a significant negative relationship. The findings from the present study suggest that an increase in certain facets of mindfulness could decrease the use of the emotion regulation strategy of expressive suppression. Though there was no significant relationship between acting with awareness and non-judging with expressive suppression was found, the non-significant p-value was very close to significance, suggesting a very weak and negative relationship. Findings from previous studies suggest that mindfulness negatively affects expressive suppression. By decreasing emotional suppression and fostering mindfulness may contribute to better health and well-being (Mandal et al., 2017). Mindfulness practices "reduce the habitual maladaptive use of suppression of emotions by promoting emotional acceptance" (Chambers et al., 2009).

Resilience and Cognitive reappraisal

The correlation between Resilience and cognitive reappraisal was reported at r=.19, which is significant at p < .05 level of significance, suggesting a significant positive relationship. This indicates that higher level of resilience leads to greater cognitive reappraisal. In this study, the positive relationship between cognitive reappraisal and resilience was found. This finding aligns with research previously conducted, which has demonstrated a positive relationship between resilience and how a person regulates his/her emotions. Individuals who regularly engage in mindfulness practices report improved emotion regulation, and greater resilience as compared to people who do not practice any kind of mindfulness. Consistent mindfulness practice strengthens the ability to reappraise situations effectively, which eventually results in longer-lasting

resilience and improved coping strategies (Garland et al., 2009). Zarotti et al. (2020) also found a strong correlation between psychological resilience and cognitive reappraisal. According to Chai et al., 2018, through the continuous use of cognitive reappraisal, an individual may alleviate any negative emotions or thoughts, which results in helping them cope with stressors by having the healthier mindset and high efficacy and thus promoting psychological resilience. Mindfulness usually mediates between cognitive reappraisal and resilience.

Resilience and Expressive suppression

The correlation of resilience to expressive suppression was reported at r= -.20, p<.05, which suggests that there is a negative correlation between these variables. Few researchers have reported that mindfulness practice leads to greater resilience and emotion regulation. Continuous mindfulness practice improves cognitive reappraisal, decreases expressive suppression, and increases resilience (Garland et al., 2009). There is also a negative indirect relationship found between expressive suppression and resilience, suggesting that when there is an increase in the use of the emotion regulation strategy of suppression, resilience decreases (Mouatsou & Koutra, 2023). Practicing mindfulness has an impact on changing an individual's brain structure; that is, it leads to an increase in gray matter density in brain regions, which are responsible for emotion regulation. "Due to the increase of gray matter, there is greater resilience and an individual is able to regulate their emotion in a better way" (Holzel et al., 2011).

Satisfaction with life and Expressive suppression

There is a negative significant correlation between satisfaction with life and expressive suppression where r=-.23, which is significant at p<.001 level of significance. The finding suggests that more satisfied individuals show less emotion regulation strategy of expressive suppression or vice versa. Studies have found that suppression has a direct but negative effect on life satisfaction. Expressive suppression leads to reduced life satisfaction (Kashdan et al., 2006). Practicing mindfulness is linked to "a reduction in the use of this suppression, which in turn enhances satisfaction with life" (Mandal et al., 2017). The "mindfulness-based stress reduction (MBSR)" program enhanced "emotion regulation and improved overall health, promoting fulfilled and satisfied life" (Mindfulness Center, School of Public Health, Brown University., n.d.).

Satisfaction with life and Resilience

There is a positive relationship between satisfaction with life and Resilience. The correlation was reported at r=.38, which is significant at p <.001 level of significance. Studies from the past have continuously indicated that there are positive correlations between mindfulness, resilience, and satisfaction with life, suggesting that individuals who showed higher levels of mindfulness and resilience tend to report greater life satisfaction as compared to those who don't practice mindfulness (Sharma et al., 2020). Also, individuals who are aware and pay attention in daily life, are conscious of their behaviors and emotions, and able to respond to them are more satisfied with life. "Therefore, keeping conscious action can help individuals better manage their emotions and behaviors, so as to better cope with stress and adversity" (Tao, 2024).

Conclusion

Mindfulness practice is a valuable practice that can help an individual understand and be aware of his/her thoughts and emotional experiences without judging and accepting them as they are. These practices help individuals focus on sensations of the body, breath, and thoughts, foster awareness, self-regulation, self-reflection, etc, which further

helps individuals to live a content and satisfied life. The present study found that people who practice mindfulness often have greater resilience, are more satisfied with their lives, and are better able to regulate their emotions. Furthermore, gender difference was seen only in expressive suppression where males had higher scores in all groups as compared to females. Therefore, future researchers can look into the differences in regard to different socio-demographics more deeply. A positive correlation between different facets of mindfulness and resilience and satisfaction with life indicates that a higher level of mindfulness is associated with greater resilience as well as satisfaction with life. Future studies can conduct more in dept interviews to explore these topics with deeper subjective views to understand the benefits of mindfulness. The present findings did not find any significant relationship between certain mindfulness facets and certain variables. Though the relationship was very close to the significant levels. Thus, these constructs can be looked at more closely further.

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Ganga Sharma, M.A. Scholar, Sikkim University, Department of Psychology, Gangtok, Sikkim - 737102, Corresponding author (gangasharma1278@gmail.com)

Sumnima Rai, Assistant Professor, Sikkim University (Department of Psychology), Gangtok, Sikkim - 737102 (srai01@cus.ac.in)