

The Role of Mindfulness Meditation Training on Eudaimonic Well-Being among Grievers

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Eudaimonic model of well-being emphasis on attainment of human potentials through self-knowledge and self-realization. And both of these aspects are found to be very helpful in acknowledging and accepting the loss of a loved one. The present study is aimed to examine and compare the scores of Eudaimonic Well-being among Bereaved Training and Non-training groups. Furthermore, to determine the influence of Mindfulness Meditation Training, pre-and post-test scores were analyzed for Bereaved Training group. The sample was collected using Purposive Sampling technique, comprising of 60 bereaved individuals (2 equal groups of 30 each) from various cities of Gujarat State. The psychometric tool utilized for data collection was Questionnaire for Eudaimonic Well-being (QEWB) (Alan S et al., 2010). To obtain the pre-and post-test scores, 21-days of Mindfulness Meditation Training was administered. To compare the Bereaved training and non-training groups, t-test for independent two- sample was computed. To measure the impact of Mindfulness Meditation Training and to compare the pre-and post-test scores, Paired t-test was applied. The results showed that there was a statistically significant difference between Bereaved training and non-training groups at 0.05 level of significance, where Training group showed higher Eudaimonic Well-being than the non-training group. Similarly, there was a statistically significant difference between pre-and post-test scores at 0.01 level of significance, where it can be stated that Mindfulness Meditation Training proved to be effective in increasing the Eudaimonic Well-being, post training.

Keywords: Bereaved, Eudaimonic Well-being, Mindfulness Meditation

Grief and Bereavement

In Buddhism, the concept of inter-being gained a lot of emphasis, making the world understand that an individual has to 'live' or 'be with' their antithetical side as well. Through a scientific lens, one could experience both life and death in the present moment, as the dying of cells results in the genesis of new cells and as there is a birth of cells, there will be dying of few, the process being inter-being. Thus, life cannot be detached from death because there is no beginning or end, it is all continuous transformation from one form to another. Grief is considered as a

natural reaction to loss. Grief restrains one's physiological, emotional, social, and psychological functioning. On the other hand, Bereavement is that period following the death of a loved one. Hence, it can be stated that bereavement is a 'state of being' into grief and helps the individual to accept and cope with loss.

Eudaimonic Well-Being

Aristotle, the Great is considered to be the pioneering personality to originate the concept of Eudaimonia. According to Aristotle, the pursuit of happiness through

eudaimonia is to pave a righteous life and to do things which are constructively worthy. It becomes important for human flourishing and thereby for the overall wellbeing to identify and realize one's potentials. Aristotelian Eudaimonia cannot be considered as a passive state but it is an ongoing, consistent action that represents morals and values, works in the direction to become the 'best edition' of oneself, development of capabilities and to find the purpose in life. Waterman (2006) also emphasizes on the discovery of one's self and discovering and developing of those capabilities are important to pave a eudaimonic path. Seligman (2005) and Peterson et al. (2003) states that eudaimonia should not suffice to the identification of one's potentials but one should make the optimal use of it for the human welfare. An individual is said to be most happy when one follow and achieve the goals and develop the unique potentials. Eudaimonic happiness has been commonly described with humanistic psychology's emphasis on self-actualization (Maslow, 1968) and that of a fully functioning individual (Rogers, 1961) as the criteria for healthy development and optimal functioning. Hence, a happy individual is one who has actualized, or is working towards actualizing one's human potential to become a fully functioning, efficient, and psychologically healthy person. The supporters of Eudaimonic view believe wellbeing and happiness involves more than emotional happiness and life satisfaction.

Mindfulness

It is considered as a present-centered attention which is focusing on the 'here and now' of one's experiences. It is an opportunity given to one's own self to clearly see and acknowledge what is actually happening in life especially when one's perception is cluttered by one's thoughts, emotions, wishes, desires, and needs. Mindfulness meditation is a practice through which one

can gain more clarity in perception by attending the present moment in a non-judgmental manner. Mindfulness consists of two important elements which are interrelated to one other. The first is *awareness*, which involves constant supervision of one's internal and external environment. The other is *attention*, which involves one's conscious awareness on a limited set of experience. Hence, one may be aware of certain happenings without responding to it or bringing it to one's focal attention. Attention continuously pulls 'figures' out of the 'ground' of awareness. (Brown & Ryan, 2003, p. 822).

Objectives

To study and compare the scores of Eudaimonic Wellbeing among Bereaved Training and Non-training groups. Furthermore, the study aims to examine the impact of Mindfulness Meditation Training among Bereaved individuals.

Hypotheses

H₀₁: There is no significant mean difference between Bereaved Training and Non-training groups with respect to Eudaimonic Wellbeing.

H₀₂: There is no significant mean difference between pre-test and post-test scores with respect to Eudaimonic Wellbeing among Bereaved training group.

Method

Sample

For the present study, a total sample of 60 bereaved individuals (30 respondents in each group i.e., Training and Non-training groups) were selected through Purposive Sampling technique. The sample was collected from cities like Ahmedabad, Baroda, Surat, and Anand of Gujarat State. The participants were selected based on the inclusion criteria of (an equal number of participants were selected for both groups (bereaved training and non-training, severely

bereaved participants on the Core Bereavement Index were included, above the age of 18 years were selected, and who witnessed a death of a loved one in the duration of past 6 months were included) and exclusion criteria (bereaved children were not included, participants who failed to complete 21-days of Mindfulness training, and who had any prior experience or practice of Mindfulness meditation were excluded) stated for the present study. While collecting the data, the training group was prior informed about the Mindfulness Meditation Training intervention of 21-days.

Tools

Following psychometric tools was employed for data collection;

The Questionnaire for Eudaimonic Wellbeing (QEWB) (Waterman et al, 2010) The test consists of 21 items divided into 6 dimensions such as Self-discovery, Perceived development of one's best potentials, Sense of purpose and meaning in life, Investment of significant effort in pursuit of excellence, Intense involvement in activities, and Enjoyment of activities as personally expressive. The test gives a composite score including these dimensions. The test is a 5-point Likert scale ranging from 0 (strongly disagree) to 4 (strongly agree). Test demonstrates sufficient reliability with alpha value at 0.86 and the scale was validated for convergent, discriminant, construct, and incremental validity.

The Core Bereavement Items (CBI) (Burnett et al, 1997) The test was used in order to measure the severity of grief and majorly it was used as a screening tool for this research work. It measures core bereavement phenomena with the frequency of grief experiences. The test measures bereavement on a 4-point Likert Scale. The test includes 3 subscales named Images and Thoughts, Acute Separation, and Grief. The test consists of 17 items divided into the

above-mentioned subscales. The test demonstrates high internal reliability ($\alpha=0.91$). The test demonstrates content validity which was established based on the judgement of the subject-matter experts. Exploratory factor analysis supported a one-factor structure, with all items loading as general grief experiences.

Procedure

In order to collect the data, individuals were approached within the family arena as well as few private hospitals were approached from Ahmedabad, Baroda, Surat and Anand cities of Gujarat State. Initially 100 participants were approached for the participation amongst which only 60 respondents who scored higher in the Core Bereavement Index, a psychological measure used to examine the severity of bereavement. The researcher adhering to the humanitarian grounds and through an empathetic approach, it was ensured that participants were mentally and emotionally stable in order to participate. After creating a brief rapport, participants were educated regarding their participation in the present research study. The respondents were then measured on the Questionnaire for Eudaimonic Well-being (QEWB). By adhering to the test manual, the scoring was completed which revealed that the scores of griever with respect to Eudaimonic Well-being were very low in the pre-test conditions. After which griever were segregated into two groups- Control and Experimental groups. The Experimental group (Bereaved Training group) were informed about the 21-days of Mindfulness Meditation Training intervention and their pre- and post-test assessment as well. The Mindfulness meditation intervention was provided in both group as well as individual settings. After the completion, the post testing sessions were conducted in order to find out the efficacy of the intervention. The following table shows the pre-post control experimental group design.

Results

The research findings have been interpreted and presented as below;

Table 1. Mean, Number of observations, Variance, t-statistic value, t-critical (two-tail) value, and level of significance of Training and Non-Training on the measure of Eudaimonic Wellbeing

Groups	Mean	N	Variance	t-stat	t-crit (two-tailed)	Level of Significance
Training	67.27	30	4.75	27.44	2.00	0.05
Non-training	38.67	30	27.82			

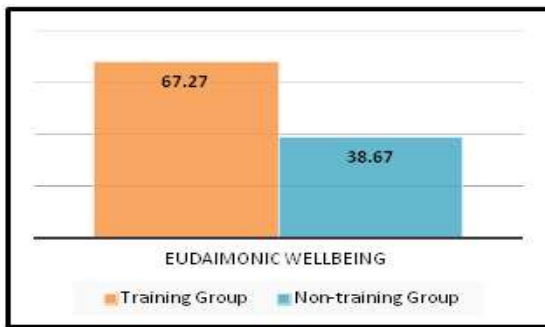


Figure 1. Mean differences for Training and Non-training groups with respect to Eudaimonic Wellbeing

Table 1 and Figure 1 presents the mean differences between the bereaved training and non-training groups with respect to Eudaimonic Wellbeing. The mean for training group was found to be 67.27, which was higher than the non-training group that was found to be 38.67. The value for t-statistic was 27.44 which was greater than t-critical (two-tail) value, i.e. 2.00. Therefore, H_{01} was not accepted at 0.05 level of significance. Henceforth, it can be stated that training group had higher levels of eudaimonic wellbeing than the non-trainers.

Table 2. Mean, Number of observations, Variance, t-statistic value, t-critical (two-tail) value, and Level of significance for Pre-and Post-test conditions on the measure of Eudaimonic Wellbeing

Conditions	Mean	N	Variance	t-stat	t-crit (two-tail)	Level of Significance
Pre-Test	36.83	30	28.62	30.87	2.75	0.01
Post-Test	67.26	30	4.75			

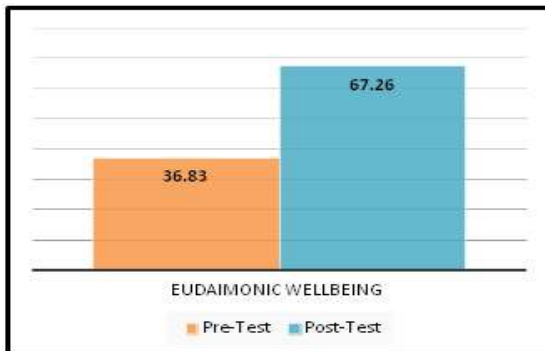


Figure 2. Mean differences for Pre-and Post-Test Conditions with respect to Eudaimonic Wellbeing

Table 4 and Figure 2 presents the mean differences between the two conditions i.e. scores on eudaimonic wellbeing before the training and scores acquired post training in order to measure the efficacy of mindfulness meditation training. The mean value after the completion of 21-days of mindfulness meditation training was found to be higher i.e. 67.26 in comparison to the pre-test condition, which was found to be 36.83. The t-statistic value was found to be 30.87, which is greater than t-critical (two-tail) value i.e. 2.75. Therefore, H_{02} was not accepted at 0.01 level of significance. Henceforth, it can be

stated that mindfulness meditation training could help in elevating eudaimonic wellbeing.

Discussion

The present study was aimed towards comparing Bereaved Training and Non-training groups on the measure of Eudaimonic Wellbeing and also to measure the impact of Mindfulness Meditation Training on Eudaimonic Wellbeing among bereaved training group. The primary hypothesis was aimed at understanding Eudaimonic Wellbeing between training and non-training groups. It was seen that there exists a mean difference with the training group securing higher levels of Eudaimonic Wellbeing as compared to its counterpart. In view of this research conducted by Allen Joshua George et al, 2021 a similar research finding was obtained wherein post mindfulness intervention the experimental group (alcoholic) reported nearly twice a higher level of Eudaimonic Wellbeing score in comparison to the control group (non-alcoholic). This in-turn showed the higher levels of Eudaimonic Wellbeing could further prevent any relapse by facilitating the individuals in managing the consumption of alcohol. A study conducted by Jarukasemthawee & Pisitsungkagarn, 2021 shown that Mindfulness was shown to have a positive and direct association with Eudaimonic Wellbeing wherein when participants who were randomly assigned to either the MBSR or the wait-list control groups, the participants in the MBSR group experienced improvements in positive affect and wellbeing.

The second hypothesis pointed towards understanding the impact of Mindfulness Meditation Training on Eudaimonic Wellbeing. It was seen that there was a significant mean difference highlighted between the pre-and post-time conditions on the measure of Eudaimonic Wellbeing, where Eudaimonic Wellbeing was found to be higher

in the post-testing condition. In a study conducted by Devcich et al (2017), the research findings showed that upon the administration of Mindfulness-based Intervention on school children, when in comparison to an active control group, the experimental group showed higher levels of Eudaimonic Wellbeing within a limited extent. Similarly, in research conducted by Yela et al (2020) the findings showed of a significant impact of Mindful Self-Compassion program on Psychological Wellbeing or Eudaimonia with an emphasis on the intervention proving to be a potential Mindfulness-based Positive Psychology Intervention for Eudaimonic enhancement. In research studies involving Eudaimonia, it has largely been seen that Eudaimonia is inevitable towards maintaining happiness, general wellbeing, a sense of meaning and purpose in life, in addition eudaimonia offers a buffer against physiological and psychological pain, bereavement, childlessness among others. This in-turn explains the severe eudaimonic deficiency that contributes towards a lack of flourishing. Thus, demanding further explorations on Eudaimonic enhancements across various cultures, populations, and contexts (Keyes and Annas, 2009).

In a study conducted by Teppei Kosugi et al (2021), a research study featuring MBCT with the two-month follow-up, upon targeting the cognitive and affective aspects of SWB and Eudaimonic Wellbeing among community residents showed a significant improvement of the cognitive aspect of SWB scores upon the end of the 8-week Mindfulness Intervention. In addition, after a 2-month follow-up, the cognitive aspect improvement was further amplified and the positive affect and Eudaimonic Wellbeing improved as well. In a study conducted by Steven Tsun-Wai Chu and Winnie W. S. Mak (2020), the meta-analysis results have shown how mindfulness can enhance meaning in life. The meta-analysis identified three major mechanisms,

while exploring the link between mindfulness and meaning. The primary mechanism is decentering, which defines an individual's ability to observe one's thoughts and feelings as temporary, objective events in the mind, as opposed to reflections of the self that are necessarily true. The construct of decentering is emphasized extensively in bereavement and bereavement related constructs. The second mechanism is how trait mindfulness enhances one's awareness, thereby contributing towards a sense of purpose. Increased self-awareness is essential towards promoting behaviors, which are harmonious to one's needs, interests and values. In a study conducted by Iani et al. 2017 showed that the greater the tendency of the individual to pay attention to oneself, the greater likeness of being aware of the purpose. The third mechanism is attending to positive elements in the environment. Mindfulness is associated with the attention towards positive elements in the environment and this awareness was related to a high sense of meaning in life. Empirically, in a study conducted by Garland et al. 2017, on a sample of cancer survivors, the path model from mindfulness through attention towards positive experience to positive reappraisal to meaning in life was found to be significant.

Limitations

The present study has following limitations;

- The sample which was collected for this study was comparatively smaller and hence generalization of the results is difficult.
- There were no age and gender specifications in this study.

Suggestions

Following are the suggestions for future research studies;

- Future research studies could inculcate more sample.

- Further studies could be conducted involving different aspects of Eudaimonic Wellbeing and understand the impact of Mindfulness on the same.
- A proven Mindfulness Intervention could be developed in order to elevate Eudaimonic Wellbeing in the context of grief and bereavement.
- When studying an aspect like Wellbeing, a longitudinal study could also help to understand the impact of Mindfulness on Wellbeing over a period of time.
- Most important among all, more research studies should be conducted on Eudaimonic Wellbeing and Mindfulness in context of Bereavement and Grief.

Practical Implications

The present study could be helpful in following ways;

- The study could be considered helpful for researchers who would want to work on Eudaimonic Wellbeing in context of grief and bereavement, as the study tries to fill in the literature gap in this area.
- The study could be helpful for grievors in order to understand their loss more constructively and find meaning in life.
- This study could prove to be an important milestone for developing Mindfulness-based Models for Eudaimonic Wellbeing especially among grievors.
- Mental health professionals especially grief counselors could benefit from this study by gaining information on elevating Eudaimonic Wellbeing, or Wellbeing in general through Mindfulness.
- The study could be considered as an important one in showcasing the varied realm of scope which Mindfulness embodies.

Conclusion

The results concluded that there was a statistically significant mean difference between Bereaved Training and Non-training groups with respect to Eudaimonic Wellbeing, where training group was found to be higher on the above said measure. Furthermore, it can also be concluded that Mindfulness meditation training could help elevating Eudaimonic Wellbeing, post training, as there was a statistically significant mean difference between pre-test and post-test scores.

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