



A STUDY TO ASSESS THE RELATIONSHIP BETWEEN MINDFULNESS AND RESILIENCE AMONG INDIAN COLLEGE STUDENTS

Pratiksha Bhagya

M.Sc 1Post graduate department of Psychology, Bishop Cotton Women's Christian College, 3rd cross, Mission Road, CSI compound, Bangalore 560027, India

Reena Ryall*

Ph.D Post graduate department of Psychology, Bishop Cotton Women's Christian College, 3rd cross, Mission Road, CSI compound, Bangalore 560027, India*Corresponding Author

ABSTRACT The purpose of this study was to investigate the role of mindfulness on resilience among Indian college students. Indian college students, of ages ranging from 15 to 21 years, were administered the Five facet mindfulness questionnaire (FFMQ). The Resilience scale (Wagnild and Young, 1993) was also administered. Test results showed a significant relationship between levels of mindfulness and resilience among Indian college students. There were gender differences in resilience but not in dispositional mindfulness, indicating interesting roles of each variable.

KEYWORDS : mindfulness, dispositional, college students, resilience, Indian, post pandemic

INTRODUCTION

The concept of mindfulness has its roots in the Eastern contemplative practices of Buddhism, which deals with two basic notions of awareness and a neutral or non-judgmental perspective in every situation (Hayes, Follette, & Linehan, 2004). Research has shown that mindfulness affects both mental health and personality. It is generally accepted among psychologists that mindfulness is fundamentally concerned with becoming more aware of the present moment; however, there is scope to investigate this area further. Dispositional mindfulness focuses on mindfulness as a trait that enhances psychological health and self-management; hence, research in this area is vital. Mindfulness is a construct that has been identified as a psychological state (Reid, 2011) and has seen wide application. The concept of care evolved in Buddhist thought and was later discussed from a Western perspective. There are two principal exemplary ideas of care: reflective care and socio-cognitive care (Pirson et al., 2012). Mindfulness (or smṛti in Sanskrit) is based on ancient Buddhist practices and reasoning. Gyatso (1992) describes it as recollective memory, despite the fact that sati (Pali language) regarding care can be viewed as mindfulness or wisdom (Bodhi, 2011). From the perspective of Buddhist conventions, care is a consciousness of staying alert (Reid, 2011). The idea of care is a condition of transparency, open, and responsive thoughtfulness regarding the consciousness of current experience (Kabat-Zinn, 2003; Hānh, 1975). In light of this, care is depicted as being mindful of what is occurring in the present (Brown and Ryan, 2003). Mindfulness, as a capacity or nature of the brain, is depicted as something that can be developed (Kuan, 2008). Mindfulness comes in two forms: state mindfulness, which is deliberate mindfulness in given situations, and trait mindfulness, or dispositional mindfulness, which is an enduring quality; it is a person's natural tendency to have present awareness at any given moment. Mindfulness has three components (axioms): intention, attention, and attitude. Kabat-Zinn (1994) embodies the three axioms of mindfulness as "on purpose" or intention, "paying attention" or attention, and "in a particular way" or attitude, as follows:

Resilience, on the other hand, is an individual's ability to deal with problems and to overcome obstacles. It is the ability to deal with unexpected events, focusing on a set of actions that require specific competencies, experiences, and attitudes; therefore, resilience enhances an individual's recovery period and guarantees a strengthened response. Resilience has been defined as an interactive concept that is concerned with the combination of serious risk experiences and a relatively positive psychological outcome despite these experiences (Rutter, 2006). This definition has remained stable over time, and it has been further added that some individuals have a relatively good outcome despite having experienced serious stress or adversity, their outcome being better than that of other individuals who suffered the same experiences (Rutter, 2013). Much research has sought protective factors at various levels that promote resilience. The three resilience models are the compensatory model, test model, and defensive factor of invulnerability versus weakness model (O'Leary, 1998). The compensatory model considers strength to be a factor that

reduces the risk of exposure to hazards. Compensatory factors (Kumpfer, 2002; Ungar, 2004) include good faith, sympathy, knowledge, scholarly fitness, confidence, course or mission, assurance, and steadiness. The protective factor of the immunity versus vulnerability model (O'Leary, 1998) is another conceptual framework of resilience. Some defensive factors are recognized in resilience. Defensive factors refer to internal psychological traits and coping strategies that an individual uses to manage adversity, such as internal strengths or personal propensities towards positive development, as well as defensive coping, a negative strategy that is negatively correlated with resilience (Ungar, 2004). Several common characteristics have emerged and are agreed upon by most resilience theorists, such as static traits versus dynamic processes. Over time, researchers have realized that resilience is more than just a personality trait; rather, it is the capacity of a dynamic process to adapt successfully to disturbances that threaten a child's function and development. Early resilience researchers often described children who showed resilient adaptation as being invulnerable or invincible. However, it was later found that resilience was common in human development when the operation of basic adaptation systems was protected and in good working order, which was referred to as an extraordinary asset versus ordinary resources. If these systems are impaired during child development, the risk of developmental problems increases significantly; it is the ordinary resource, not an extraordinary quality, that protects resilience (Masten, 2021). Three types of protective factors appear to protect the adaptation systems: individual, family, and community factors. Although individual assets such as temperament, intelligence, and gender contribute to resilience, factors that reside outside of a person often play a significant role in determining whether a person can adapt positively. These are ordinary resources one can draw from family and community, such as parental support, adult mentors, a close community, and a safe neighborhood. Finally, the fixed versus variable concept is about how resilience can potentially fluctuate over time and across different domains. Adaptation is not a fixed system; rather, it is a developmental progression with new strengths and vulnerabilities developing over different life events.

Mindfulness can significantly benefit adolescents by helping them manage stress, improve emotional regulation, and increase their focus. It involves training the mind to be present, which allows adolescents to thoughtfully process emotions and situations rather than reacting impulsively. Adolescence, being a time of facing challenges in friendships, choices, decisions, bullying, family breakdown, or death, may result in lower levels of resilience and mindfulness than in later years. Adolescence is a critical period for developing resilience, which is the ability to adapt and recover from adversity. Factors such as supportive relationships, positive coping skills, a sense of mastery, and strong character strengths contribute to resilience, which helps teens navigate challenges such as academic pressure and emotional stress more effectively. Adolescence is a transitional stage between childhood and adulthood, often accompanied by physical, social, and cognitive changes. As adolescence is a time of increased risk-taking

behavior, it is relevant to extend psychological support through resilience-building strategies, as well as mindfulness awareness and cultivation. The link between mindfulness and resilience among college students has not been explored much, especially in India, and there is a need for Indian population-based studies in this area. This study examined the relationship between mindfulness and resilience among Indian college students.

METHOD

Aim: The purpose of the study is to assess the relationship between mindfulness and resilience among Indian college students.

Objectives:

1. To assess levels of resilience among Indian college students.
2. To assess levels of dispositional mindfulness among Indian college students.
3. To examine the relationship between mindfulness and resilience of Indian college students.
4. To assess gender differences in resilience and dispositional mindfulness among Indian college students.

Hypotheses:

- H1-There is a significant relationship between dispositional mindfulness and resilience among Indian college students.
 H2 – There are gender differences in resilience and dispositional mindfulness among Indian college students.

Variables

Predictor variable: Dispositional mindfulness and Gender
 Criterion Variable: Resilience
 Sample and research design

The population chosen for the present study is college students in the age range of 18-21 yrs.

Sample size 300

- 150- Girls
- 150- Boys

Sampling technique: Purposive sampling technique

Tools:

1. Five-Facet Mindfulness Questionnaire - The Five Facet Mindfulness Questionnaire (FFMQ) developed by Baer and colleagues contains 39 items.

2. The resilience scale (Wagnild and Young, 1993)- Responses are on a seven-point Likert type format ranging from strongly disagree (1) to strongly agree (7) which provide the total score of resilience.

Statistical analysis:

Descriptive statistics, Pearson's correlation, Tests of normality, Mann-Whitney U test and Wilcoxon test was done.

RESULTS

Descriptive statistics, Pearson's correlation, Tests of normality, Mann-Whitney U test and Wilcoxon test was used to obtain the test results.

Table 1 Correlation coefficient scores for total mindfulness and resilience

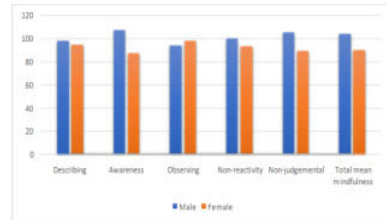
		Correlations (N = 192)		
		Mindfulness	Total_Resilience	
Spearman's rho	Mindfulness	Correlation Coefficient	1.000	.384**
		Sig. (2-tailed)		.000
		N	192	192
Total_Resilience	Total_Resilience	Correlation Coefficient	.384**	1.000
		Sig. (2-tailed)	.000	
		N	192	192

** . Correlation is significant at the 0.01 level (2-tailed).

For the first hypothesis (H1): There is significant relationship between dispositional mindfulness and resilience, Table 1 shows the correlation coefficient results in which it is observed that there is a positive correlation coefficient value of 0.384 which is significant at the 0.05 level. The results showed a positive association between mindfulness and resilience. This indicates a tendency in which higher levels of

mindfulness are seen to be associated with increased resilience. Thus, students who were more mindful tended to be more resilient. Resilience creates a mental space that allows a person to handle experiences without being overwhelmed. Individuals who are more aware tend to not react impulsively, have adaptive coping strategies, and might develop a non-judgmental attitude, which enables better emotional self-regulation. There exists an interplay that serves as a positive feedback loop.

Figure 1 Mean ranks of gender for each dimension and total mean rank of mindfulness



For the second hypothesis (H2), which states that there are gender differences in resilience levels and dispositional mindfulness levels among Indian college students, Figure 1 shows some interesting gender differences. Figure 1 compares the average mindfulness scores between males and females across various facets of mindfulness, as well as the total mean mindfulness score. Examining gender differences in mindfulness facets, the chart illustrates that males generally scored higher in "Describing," "Awareness," "Non-reactivity," and "Non-judgmental" aspects of mindfulness compared to females. For the Observing Facet: Females scored slightly higher than males on the "Observing" facet of mindfulness. For Total Mean Mindfulness: Overall, males showed a higher total mean mindfulness score than females. For Describing: Males appeared to have a slightly higher score than females. For Awareness: Males scored notably higher than females. For Non-reactivity: Males demonstrated a higher score in "Non-reactivity" than females. For Non-judgmental: Males exhibited a higher score in "Non-judgmental" than females. For Total Mean Mindfulness: Overall, males showed a slightly higher total mean mindfulness score than females.

Table 2 Mann-Whitney scores and Wilcoxon scores in each level with total mindfulness

Test Statistics						
	Describing TOTAL	Awareness TOTAL	Observing TOTAL	Non-reactivity TOTAL	Non-judgmental TOTAL	Mindfulness
Mann-Whitney U	4359.000	3609.000	4340.000	4222.500	3761.000	3849.000
Wilcoxon W	10354.000	9604.000	7826.000	10217.500	9756.000	9844.000
Z	-.432	-2.401	-.482	-.793	-2.005	-1.76
Asymp. Sig. (2-tailed)	.666	.016	.630	.428	.045	.077

a. Grouping Variable: Gender Coded

The observed Mann-Whitney U scores for Awareness and Non-Judgmental attitudes showed that males perceived more than females. It is clear and specific to the mindfulness variable that the sub-dimensions have variations.

Table 3 Total mean rank for resilience among males and females

Ranks				
Gender Coded	N		Mean Rank	Sum of Ranks
Total_Resilience	Male	83	110.29	9154.00
	Female	109	86.00	9374.00
	Total	192		

From Table 3, it was observed that the mean rank for males is 110.29 and for females it is 86.00. Mann Whitney, a non-parametric independent t test and Wilcoxon's test were computed to determine the significant difference in perceiving resilience among males and females.

Table 4 Mann-Whitney and Wilcoxon scores of resilience

Test Statistics ^a	
	Total Resilience
Mann-Whitney U	3379.000
Wilcoxon W	9374.000
Z	-3.001
Asymp. Sig. (2-tailed)	.003

a. Grouping Variable: Gender Coded

In Table 4, the observed Mann–Whitney score is 3379.000, and Wilcoxon's score is 9374.000. The observed P value was 0.003, which is less than the 0.05 significance level, indicating that males have more resilience than females. The results indicate that there is no significant relationship between dispositional mindfulness sub-dimensions and gender differences in the levels of each variable. However, the findings indicate a significant relationship between males and females regarding resilience.

DISCUSSION

Mindfulness and resilience among college students were found to be significantly related. This study revealed a positive relationship between mindfulness and resilience. Gender differences exist in resilience; the study indicates that gender plays a role in resilience, with women showing higher levels of resilience than men do. Most participants had lower-to-moderate resilience scores, indicating that while they demonstrated some resilience, they were not at the highest possible levels. A small number of individuals had very high resilience scores. The contextual link could be that the trauma of the pandemic may have acted as a stressor that heightened stress levels and caused other mental health challenges for many. While some adapted and developed high resilience, the fact that most scores were not exceptionally high suggests that the group, as a whole, may still be processing the impact of the pandemic. It is possible that the shared experience and focused coping strategies during and after the pandemic led to many students converging on a common level of mindfulness.

CONCLUSION

Dispositional mindfulness is effectively an essential part of human life and is the ability of one-self to be aware (self-awareness). Hence, the finding that majority of the college students in the study show positive correlation among the relationship between mindfulness and resilience. Overall, these findings could contribute to the development of effective strategies that are beneficial for this particular age group

REFERENCES

- Bodhi, Bhikkhu. (2011). What Does Mindfulness Really Mean? A Canonical Perspective. *Contemporary Buddhism*, 12, 19-39. [10.1080/14639947.2011.564813](https://doi.org/10.1080/14639947.2011.564813).
- Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84(4), 822-848. <https://doi.org/10.1037/0022-3514.84.4.822>
- Gyatso, G.K. (1992) *Introduction to Buddhism*. Tharpa Publications, London.
- Hanh, T. N. (1975). *The Miracle of Mindfulness. An Introduction to the Practice of Meditation*. Beacon Press.
- Hayes, S. C., Follette, V. M., & Linehan, M. M. (Eds.). (2004). *Mindfulness and acceptance: Expanding the cognitive-behavioral tradition*. The Guilford Press.
- Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice*, 10(2), 144–156. <https://doi.org/10.1093/clipsy.bpg016>
- Kuan, Tse-Fu. (2007). Mindfulness in early Buddhism: New approaches through psychology and textual analysis of Pali, Chinese and Sanskrit sources. [10.4324/9780203936146](https://doi.org/10.4324/9780203936146).
- Kumpfer, Karol. (2002). Factors and Processes Contributing to Resilience. *10.1007/0-306-47167-1_9*
- Masten, A. S. (2021). Resilience in developmental systems: Principles, pathways, and protective processes in research and practice. In M. Ungar (Ed.), *Multisystemic resilience: Adaptation and transformation in contexts of change* (pp. 113–134). Oxford University Press. <https://doi.org/10.1093/oso/9780190095888.003.0007>
- O'Leary, V. E. (1998). Strength in the face of adversity: Individual and social thriving. *Journal of Social Issues*, 54(2), 425–446. <https://doi.org/10.1111/0022-4537.751998075>
- Pirson, Michael and Langer, Ellen J. and Bodner, Todd E. and Zilcha, Sigal (2012) *The Development and Validation of the Langer Mindfulness Scale - Enabling a Socio-Cognitive Perspective of Mindfulness in Organizational Contexts*. Fordham University Schools of Business Research. Paper, Available at <https://ssrn.com/abstract=2158921> or <http://dx.doi.org/10.2139/ssrn.2158921> Reid D. Mindfulness and flow in occupational engagement: presence in doing. *Journal of Occupational Therapy*. 2011 Feb;78(1):50-6. doi: 10.2182/cjot.2011.78.1.7. PMID: 21395198.
- Rutter, M. (2006). Implications of resilience concepts for scientific understanding. *Annals of the New York Academy of Sciences*, 1094(1), 1-12. <https://doi.org/10.1196/annals.1376.002>
- Rutter, M. (2013). Annual research review: Resilience—Clinical implications. *Journal of Child Psychology and Psychiatry*, 54(4), 474–487. <https://doi.org/10.1111/j.1469-7610.2012.02615.x>

- Ungar, M. (2004). A Constructionist Discourse on Resilience: Multiple Contexts, Multiple Realities among At-Risk Children and Youth: Multiple Contexts, Multiple Realities among At-Risk Children and Youth. *Youth & Society*, 35(3), 341-365. <https://doi.org/10.1177/0044118X03257030>
- Wagnild, G. M., & Young, H. M. (1993). Development and psychometric evaluation of the Resilience Scale. *Journal of Nursing Measurement*, 1(2), 165–178.