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A Relationship between Resilience and Mindfulness Practices: A Correlational Study among the Adolescents of Odisha, India

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Abstract: Resilience is a character quality that enables people to successfully navigate difficult situations, change, and grow. Mindfulness is defined as paying attention to a state of consciousness that shows the mind is present and has a heightened and purposeful awareness of internal and external sensations occurring at a specific time. The aim of the present study was to investigate the association between resilience and mindfulness among the adolescent students of Central and Northern Odisha. It was also proposed to find out the moderate role of resilience in predicting mindfulness among Central and Northern Odisha adolescents. A convenient sample (N = 385) of adolescent university students from the northern (n = 152, 39.5%) and central (n = 233, 60.5%), private and public sectors, including both males (n = 193, 50.1%) and females (n = 192, 49.9%), was collected. The sample was evaluated using the Brief Resilience Scale (Smith et al., 2008) and the Five-Facet Mindfulness Questionnaire (Baer et al., 2012). Results indicated that resilience and mindfulness were positively correlated. There is a positive and significant relationship existing between resilience and mindfulness ($r = 0.469$, $df = 383$, $p < 0.01$). Results revealed a little gender difference in resilience and mindfulness.

Keywords: Resilience, Mindfulness, Adolescents, Gender, Odisha.

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INTRODUCTION

Psychological traits like mindfulness and resilience can improve people's subjective well-being and happiness (Bajaj & Pande, 2016). It has been proposed that mindfulness is a flexible state of consciousness that includes focused attention and nonjudgmental consciousness of one's inner and outer events at the same time as they occur (Allen *et al.*, 2008; Bajaj & Pande, 2016). Additionally, mindfulness is defined as the capacity to offer sustained, nonjudgmental attention over an extended length of time to a continuing bodily, cognitive, and psychosomatic experience without evaluating or passing judgement on that knowledge (Baer, 2003; Kabat-Zinn, 1994).

Resilience is a character quality that enables people to successfully navigate difficult situations, change, and grow. A quality life protects people against the effects of hardship and traumatic experiences (Hu, Zhan, and Wang, 2015; & Gillepie *et al.*, 2007). The concepts of mindfulness and resilience have become crucial treatment instruments in the treatment of many psychiatric problems in therapeutic settings (Schure *et al.*, 2008; & Ryff, 2014). Psychiatric problems such as depression, anxiety, stress, post-traumatic stress disorder, mood disorder, etc. Therefore, the purpose of the current study was to ascertain how mindfulness practise affected resilience—the capacity to recover from stress. In their analysis of trait mindfulness and resilience to trauma, Thompson *et al.* (2011) contend that a mindful and receptive attitude toward experience aids in reducing

ruminative and depressed thinking, hence boosting psychological resilience following trauma.

Cross-cultural studies are sometimes referred to as comparative or holocultural studies (Levinso, 1988). Cultural studies were first conducted by nineteenth-century anthropologists such as Edward Burnett Tylor and Lewis H (Upadhyay & Pandey, 1993). Culture influences almost every aspect of life, from one's basic attitude toward the world to their understanding of what is considered acceptable behaviour in society. Common motivations, ethics, ways of life, identities, and interpretations of key events that come from shared experiences of members of collectives and are passed down through generations are typical manifestations of culture (Pysxcynski *et al.*, 1997; Uphoff, 2000; Wagner & Hayes, 2017). People from Asian collectivist societies are said to be more likely to have the interdependent self-concept, which emphasises worries about interpersonal connectivity, care for others, and social conformity. People in individualistic cultures, however, are considered to have a self-concept that is autonomous and places an emphasis on issues with autonomy, addressing individual needs, and individual uniqueness (Markus & Kitayam, 1991; Worg & Ahuvia, 1998). Therefore, the present study aimed to explore cultural differences involving the Central and Northern zones of adolescents in relation to resilience and mindfulness.

Being mindful is defined as paying concentration to a state of perception that shows the mind is present and having sensitive and purposeful awareness

of internal and external sensations occurring at a specific time (Shapiro *et al.*, 2006; Glomb *et al.*, 2011). Resilience, which is seen as a person's ability to maintain a regular state of equilibrium when subjected to extraordinarily unpleasant events (Cummins, 2013), is the second main component of the current study. People that are resilient show good flexibility in the face of severe adversity or catastrophe (Newman, 2005; Jackson *et al.*, 2007; Soutwick *et al.*, 2011). Resilience offers people the fortitude to manage challenges efficiently, endure adversity, and carry on with their lives; it does not eliminate stress or remove life's hardships. Initially, resilience was thought to be a constant human feature (like toughness), but later studies showed that environmental influences may both encourage and limit resilience (like the calibre of parenting) (Skerratt, 2013; Bell *et al.*, 2016). Because mindfulness is so important for releasing people from involuntary thoughts, behaviours, and fruitless habits, it may play a key role in helping people develop better and more informed behavioural regulation, which in turn promotes overall wellbeing (Ketabgi, 2011).

According to Foureur *et al.* (2013), effective resilience and stress management reduce depression and anxiety while improving overall well-being. In a high-risk group, Asensio *et al.* (2019) showed linear associations between psychological coping and resilience. Recent research has shown a negative relationship between neuroticism and resilience, which is a powerful predictor of subjective well-being (Lu *et al.*, 2014; Nes *et al.*, 2006; Das *et al.*, 2020). The first hypothesis is supported by these empirical evidences.

Hypothesis 1 (Ha): The Mindfulness is positively associated with the Resilience

There are not many studies on gender variations in mindfulness. For instance, male students showed higher levels of mindfulness and resilience and less mental anguish, study stress, and burnout (Zubai *et al.*, 2018; Neufeld, 2020). Additional research revealed significant gender differences in resiliency and mindfulness (Robertson *et al.*, 2016; Carson *et al.*, 2004; Perez *et al.*, 2016). According to some studies, male reported greater degrees of resilience than female in dealing with danger (Fuller *et al.*, 2008; Herrick *et al.*, 2014). Because of these thoughts, the postulation about the moderating role of resilience and mindfulness has been made.

Hypothesis 2 (Hb): The Male adolescents reflect more resilience and elevated the levels of mindfulness as compared to the female adolescents

Rationale of the Study

Important studies in the field of mind-body research have indicated a rise in interest in mindfulness and its application to treating clinical populations as well as coping with daily stressors (Brown *et al.*, 2007; Ott, Norris, & Bauer, 2006). The current study adds to the

literature by describing a cross-cultural investigation of mindfulness and resilience among adolescents; As a result, there are three reasons for the current investigation. To begin, the benefits of mindfulness-based practises for a variety of clinical disorders have been demonstrated in numerous studies to date (Biegel *et al.*, 2009; Academic mindfulness group and Academic mindfulness interest group, 2006); however, the benefits of mindfulness are less well understood because there has been less research done with community populations. Due to their importance as a community sector, the current study concentrated on adolescent students. Secondly, transitioning from adolescence to the demands and obligations of university can be difficult. This makes adjusting to university extremely hard (Fenzel & Blyth, 1986). As a result, adolescent students must adapt to both short- and long-term changes, particularly in their relationships with their parents, their religious beliefs, and their ethnic variety (Adler *et al.*, 2007). Thirdly, a better appreciation of the cultural aspects of positive psychological tendencies in both collectivist and individualistic cultures is provided by the current study's comparative exploration of mindfulness, resilience, and their positive outcomes among adolescents in Central and Northern Odisha's cultures.

Objectives

Exploring the connection between resilience and mindfulness among adolescents in central and northern Odisha was one of the main goals of the current study. Additionally, it was designed to ascertain how resilience affected adolescents' mindfulness in Central and Northern Odisha.

METHOD

Research Design

The correlational research design served as the main foundation for the current study.

Sample

A convenient sample (N = 385) of adolescent university students from the Northern (n = 152, 39.5%) and Central (n = 233, 60.5%) private and government universities, including both males (n = 193, 50.1%) and females (n = 192, 49.9%), was collected. The respondents' ages ranged from 16 to 20 years old, with a mean age of 18 and a standard deviation of 50. The variability of the age range was brought about by the admission of a few students to UG and PG programmes; however, the larger proportion of the students participated in this study. The respondents included presently enrolled master's and undergraduate students of different disciplines, that is, home science, education, engineering, law, arts & humanities, zoology, botany, computer science, etc. Different universities in Central and Northern Odisha were used to pick the sample. Students who were married or had children were excluded from the study; the inclusion criterion was to collect respondents who were full-time, regular students with at least 15 years of formal education.

Instruments

The perceived capacity to recover or bounce back from stress was measured via the development of the *Brief Resilience Scale*. The scale was developed to measure a unitary construct of resilience and includes both positively and negatively phrased items. The BRS has a possible score range of 1 (poor resilience) to 5 (high resilience). The brief resilience scale contains six questions on a 5 point Likert scale. Add up the answers for all six items (1–5) to get a range of 6–30. Divide the total number of questions obtained by the total amount, and then the result will be found (Smith *et al.*, 2008). The Cronbach's alpha reliability of the Brief resilience scale was 0.84 for the Northern Odisha adolescent sample and 0.75 for the Central Odisha adolescent sample.

Only mindfulness can connect our minds to the present moment. The *Five Facet Mindfulness Questionnaire (FFMQ-15)* is a 15-question assessment that looks at mindfulness in relation to daily thoughts, experiences, and actions (Baer, Carmody, & Hunsinger, 2012). The original, lengthy FFMQ-39 was used to choose the items for the FFMQ-15. The five facet scales of the FFMQ showed adequate to good internal consistency, with alpha coefficients ranging from 0.75 to 0.91, indicating that the measure was amenable to change during mindfulness-based cognitive treatment (MBCT; Baer *et al.*, 2006). Five subscales and an overall average score make up the results. By adding together the answers and dividing by the number of questions, average scores—which represent the average degree of agreement with each subscale (1 = rarely true, 5 = always true)—are obtained. Higher results indicate greater awareness of the subject's daily activities.

Procedure

The administration of the study questionnaires to the students was done with the formal approval of the universities' higher authorities. Participants were contacted by student representatives from various universities and institutes. The study was explained to the participants, and their informed formal consent was obtained. Additionally, they received assurances regarding the privacy of their data and were informed that the information would only be used for research. The freedom to stop participating at any point while filling out the surveys was also guaranteed to the respondents. One-on-one interviews were used to administer the questionnaires. Participants completed the questionnaire in 20 to 30 minutes. They received courteous thanks and appreciation for their significant contribution thereafter.

Results

We presented a Pearson product-moment correlation to establish the association between resilience and mindfulness in order to support hypothesis 1. However, an independent sample t-test was carried out to ascertain the group difference across gender and area among the adolescent students in order to support our

second hypothesis. The computations are illustrated and explained in the paragraphs that follow.

Table 1. Mean and SD of Resilience and mindfulness in adolescent students

Variable	Mean	Std. Deviation
Resilience	3.2255	.61755
Mindfulness	3.1903	.57506

The comparison of resilience and mindfulness mean scores of students in the Northern and Central areas of Odisha (N = 385) in table 1 shows that resilience and mindfulness are roughly the same across gender and area.

Table 2. Correlation between resilience and mindfulness

Variable	r value
Resilience x Mindfulness	.469**

** The 0.01 level of significance for correlation (2 tailed)

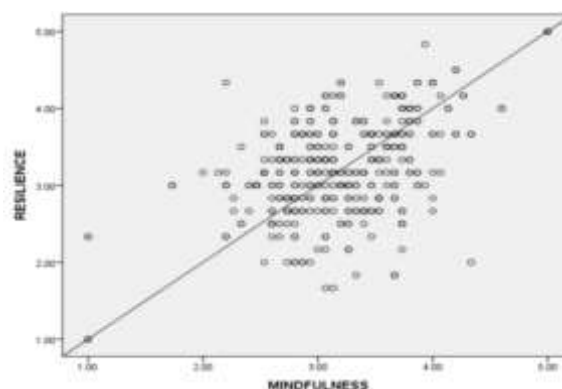


Figure 1: Resilience and mindfulness scatter plot

There is a positive and significant relationship existing between resilience and mindfulness ($r = 0.469$, $df = 383$, $p < 0.01$). The result indicates that there is a positive correlation between both variables, namely, resilience and mindfulness. Figure 1 represents the scatter plot between resilience and mindfulness, and the midline indicates a positive correlation. Figure 1 demonstrates a relationship between resilience and mindfulness. Resilience positively enhances mindfulness; hence, our first hypothesis (H1) is therefore significant at the 0.01 level.

An independent sample t-test was used to see whether there are gender variations in the resilience and mindfulness of adolescent students in Northern and Central Odisha. Table 3 presents the findings.

Table 3. Gender differences on mindfulness, and Resilience

Male(n=193)	Female (n=192)
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Variable	M	S	M	S	t	p
		D		D		
Resilience	32.69	6.15	32.50	6.20	2.00	.002
Mindfulness	31.97	5.86	31.97	5.64	2.00	.001

** p<005

Results showed a slight difference between the genders in resilience and mindfulness. Males are more or less resilient than females, depending, and this is applicable for both Northern and Central Odisha adolescent students. This set of data suggests strong but sporadic support for the second hypothesis.

DISCUSSION & CONCLUSION

According to the study's findings, mindfulness and resilience have a positive, beneficial association. In the current study, it was discovered that both Northern and Central Odisha shared the same pattern of relationship between mindfulness and resilience. A thoughtful approach to the environment fosters resilient and upbeat psychological traits (Walsh, 1996). According to Diener *et al.* (1995), people from both individualistic and collectivistic cultures have increased psychological resilience after being exposed to trauma as a result of having a conscious and receptive attitude toward experience. Additional research found that mindfulness practises promote resilience both personally and professionally (Crowder & Sears, 2017), as well as increased self-compassion and resilience among human service workers working internationally (Harwood *et al.*, 2021). Additionally, mindfulness-based practises have aided in overcoming post-traumatic stress and improved resiliency and toughness (Joyce *et al.*, 2018).

The results of this study also revealed a beneficial association between mindfulness and respondents' resilience in both Northern and Central Odisha. The hypothesis put forth by Baer (2003), which contends that those who are more aware of their immediate environment and awake tend to be happier and possess stronger problem-solving abilities, found significant support for these results. Similar to this, Crane *et al.* (2021) stated that adults from Sweden and the Philippines (Asian cultures) have shown higher psychological adjustment and well-being while engaging in mindful-based activities (individualistic culture). Good *et al.* (2016) offer a cogent justification for the association between mindfulness and subjective well-being, arguing that mindfulness enhances behavioural regulation, resulting in people's general well-being. Additionally, mindfulness supports adaptive psychological functioning, which raises people's resilience (Ungar & Theron, 2020).

On the other hand, there are noticeable yet comparable gender variations in resilience and mindfulness among both Northern and Central adolescent students that are more or less comparable

when comparing the two genders. These results were also corroborated by earlier research, which suggested that men and women experience death dread and resilience at different levels (Kim & Hargrove, 2013). In addition, men showed substantially more mindfulness than women did (Ditto *et al.*, 2006). Reviews of several earlier studies on gender differences in mindfulness and resilience show that women typically experience higher levels of unpleasant affect, higher levels of internalising disorders (depression, anxiety, and eating disorders), and lower subjective wellbeing than men (Kashdan *et al.*, 2009; Suldo *et al.*, 2011).

Limitations and Suggestions

There are some potential flaws in the current study. First off, the sample for this study lacks variety because the data was solely gathered from colleges and universities. To increase the variety of the sample, it would be more suitable to include samples from other demographic segments. Second, the current study uses quantitative methods to investigate the phenomena; as a result, it would be very important to include qualitative analysis that would improve thorough comprehension of the variables. Third, the current sample size may make it difficult to extrapolate the results to the entire student population. In order to increase the ecological validity of the hypothesised correlations between variables, future studies may decide to use larger samples. It would be desirable to research the antecedents of mindfulness in the context of other pertinent variables, such as personality traits, self-efficacy, cognitive capacities, and perceptual processes, in order to deepen our understanding of the mindfulness model. Similarly, in order to ensure a more comprehensive picture of the development of mindfulness and resilience through advanced study analysis, future investigations may focus on the role of parental bonding and teens' opinions of their romantic relationships.

Implication

The current study's findings reveal a number of useful applications for student development. The current research indicates that the ability to maintain awareness of one's current experiences is an adaptive strategy for managing stress and improving one's subjective well-being, which may be especially important during the transition to university. This supports the adaptive qualities of mindfulness. The results of this study have application in the areas of educational psychology, organizational psychology, school psychology, etc. Through various mindfulness practises, such as Mindfulness-Based Stress Reduction Therapy, which reduces stress to enhance people's general mental and physical functioning, attention to the present can be significantly increased. The psychological and emotional wellness of the pupils can be improved through the design of various interventions that aim to improve mindfulness and resilience.

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