



EFFECT OF MINDFULNESS PRACTICES ON MENTAL HEALTH AMONG MINDFULNESS PRACTITIONERS AND NON-PRACTITIONERS

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ABSTRACT

While the modern era has many advantages, it has also caused many mental issues. Surrounded by technology, for example, may cause tension, weariness, and concern. Faced with the epidemic, mental health has become a critical obligation. Daily mindfulness practice may help you overcome mental health issues. Mindfulness practices such as exercises, yoga, and breathing techniques may significantly improve one's mental health.

The use of technology by teenagers is increasing. The epidemic is causing young people's mental instability. Trying to learn and adapt to this unexpected shift in lifestyle has severely harmed everyone's mental health. Living during a pandemic has changed lifestyle and healthcare. Mindfulness has shown to be a cure for physical, mental, and emotional tiredness. Given the present situation, research on the mental health of mindfulness practitioners and non-practitioners is critical. Mindfulness practitioners and non-practitioners will be compared in this research to investigate how mindfulness affects mental health. So,

correlational research was used. Here, the researcher looks for a connection between two or more variables. Patients' mental health and mindfulness practitioners' mental health are the factors in this study. To investigate how mindfulness practices influenced people's mental health, both practitioners and non-practitioners. A poll link was published on social media. Mindfulness practitioners with two years of experience and a high school certificate received it. Mindfulness practitioners and non-practitioners were equally represented. The link was identified after the computation. A positive association was found, showing that mindfulness practitioners had better mental health than those who do not.

Keywords: Mindfulness, mental health, University students, depression, and stress.

INTRODUCTION

Mindfulness

Mindfulness is the fundamental human capacity to be completely present, aware of our surroundings and actions, and not unduly reactive or overwhelmed by what is happening around us. Mindfulness is a trait that every human being already has; we only need to learn how to access it.

When we are mindful, we decrease stress, improve performance, acquire insight and understanding into our minds, and raise our awareness of the well-being of others.

Mindfulness meditation provides a space in our life where we may suspend judgment and explore our natural curiosity in the mind's workings, with an attitude of warmth and compassion toward ourselves and others.

The Types of Mindfulness Practice

While mindfulness is an intrinsic quality, it may be developed via the use of established practices. The following are some examples:

1. Sitting, walking, standing, and movement meditation (laying down is also viable but often results in sleep);
2. Incorporating brief pauses into daily tasks; and
3. Integrating meditation practice with other activities such as yoga or sports.

Mindfulness techniques

Mindfulness may be practiced in a variety of ways, but the objective of any mindfulness approach is to develop a state of attentive, focused calm by paying attention to thoughts and sensations without judgment. The mind can concentrate on the current moment as a result of this. Meditation is a term that encompasses all mindfulness approaches.

Basic mindfulness meditation consists of sitting quietly and focusing on our natural breathing or a phrase or "mantra" that we silently repeat. Allow your thoughts to come and go without judging them, and then restore your attention to your breath or mantra.

- Bodily sensations - Allow delicate body feelings such as itch or tingling to pass without judgment. From head to toe, pay attention to each aspect of your body in turn.

- Sensory - Pay attention to the sights, sounds, aromas, tastes, and textures around you. "Sight," "sound," "smell," "taste," and "touch" are some examples.
- Emotions - Allow for the presence of emotions without judgment. Practice identifying emotions in a calm and relaxed manner: "joy," "anger," and "frustration." Accept that emotions are present.
- Survive cravings (for addictive drugs or behaviors) by coping with them and allowing them to pass. As the need hits, pay attention to how your body reacts. Replace your desire for the yearning to go away with the assurance that it will.

Characteristics of Mindfulness:

1. Mindfulness is not a mysterious or foreign concept. We're used to it because that's what we've always done and how we've always been. It comes in a variety of forms and is known by a variety of names.
2. Mindfulness isn't something we practice on the side. We already can be present, and it does not need a change in our personalities. Simple actions that have been scientifically shown to benefit ourselves, our loved ones, our friends and neighbors, the people we work with, and the institutions and organizations we participate in may help us foster these intrinsic talents.
3. There is no need for us to change. Solutions that require us to alter who we are or become someone we are not have repeatedly failed us. Mindfulness acknowledges and cultivates the finest aspects of who we are as people.
4. Mindfulness has the potential to be a socially transforming force. This is why:

It's something that everybody can do. The practice of mindfulness cultivates common human traits without requiring people to modify their ideas. Everyone may profit from it, and it is simple to learn. It's a way of life for me. Mindfulness isn't simply a technique; it's a way of life. It instills mindfulness and compassion in all we do, as well as reduces unnecessary stress. Even a little amount of work improves our life. It's backed up by research. We don't have to believe in mindfulness. Its good effects on human health, happiness, work, and relationships have been shown by research and tests. It encourages creativity. As our environment becomes more complicated and unpredictable, mindfulness may help us find effective, resilient, and low-cost solutions to our challenges.

Mindfulness Is Not All in Your Head

We might get caught up in thinking about our thoughts when we think about mindfulness and meditation: we're going to do something about what's going on in our minds. It's as if our bodies are merely cumbersome bags for our minds to carry about.

Having it all in your brain, on the other hand, lacks a sense of gravitas.

What are the benefits of mindfulness?

Mindfulness has its origins in Buddhism, but most faiths contain some kind of prayer or meditation that may help you shift your focus away from your daily concerns and toward an appreciation of the present moment and a broader perspective on life. Mindfulness is beneficial to one's well-being. Many attitudes that lead to a happy existence are aided by increasing your ability for mindfulness. Being attentive allows you to relish the joys of life as they arise, to get completely involved in activities, and to cope more effectively with negative occurrences. Many individuals who practice mindfulness find that by concentrating on the present now, they are less likely to be consumed by worry about the future or regrets about the past, are less distracted with anxieties about achievement and self-esteem, and are better able to develop strong relationships with others. Mindfulness

enhances physical health by reducing stress, treating heart disease, lowering blood pressure, reducing chronic pain, improving sleep, and alleviating digestive problems. Mindfulness is also beneficial to one's mental health. In recent years, psychotherapists have begun to utilize mindfulness meditation to treat a variety of issues, including depression, drug misuse, eating disorders, couples' disputes, anxiety disorders, and obsessive-compulsive disorder. Because research shows that mindfulness may help decrease anxiety and sadness, the practice of "mindfulness" is becoming increasingly prevalent as part of mental health therapy. Mindfulness includes using breathing techniques, guided imagery, and other relaxation techniques to calm the body and mind.

Meditation, especially mindful meditation, helps people to concentrate on the present moment, breath by breath. It's a way of "noticing what occurs moment to moment, the easy and the difficult, the painful and the joyous," according to Suzanne Westbrook, a retired Harvard internal medicine specialist. It's about developing a muscle that allows you to be fully present and aware in your life." The efficacy of mindfulness meditation for depression and anxiety disorders, such as panic disorder and agoraphobia, has been studied in some research (fear of being in a place or situation where escape might not be possible or help may not be available in the event of a panic attack). Mindfulness meditation substantially lowered anxiety and depression levels among the 22 participants in research published in the American Journal of Psychiatry. Perhaps more crucially, after the three-month follow-up, 20 of the 22 participants were still employing stress-reduction strategies taught during the research, and 21 of the 22 were still using mindfulness and breathing techniques in their everyday lives. At the very least, this shows that the practice is simple to learn and continue.

Effects of mindfulness:

A more recent systematic review and meta-analysis of the effects of mindfulness meditation on anxiety symptoms was more cautious in its conclusions than the previous research, owing to the various limitations of the 36 randomized control trials they evaluated. Despite these flaws in the research, the evaluation concluded that meditation "is considerably better than TAU [treatment as usual] or attention control and works as well as other active treatments utilized in these trials for lowering anxiety." "Given the ease with which meditative therapies can be implemented and the fact that no existing treatment is effective for all patients or all anxiety disorders," they concluded, "clinicians may consider recommending meditation for anxiety patients and promoting meditative therapies for anxiety and related disorders." Another meta-analysis evaluating mindfulness meditation's impact on anxiety and depression symptoms came to the same result. "Despite the limitations of the research, the evidence shows that mindfulness meditation programs might help decrease anxiety, sadness, and pain in certain clinical groups," the authors wrote in JAMA Internal Medicine. As a result, doctors should be prepared to discuss the function of meditation in managing psychological stress with their patients."

Chronic Pain

Meditation may not be the most effective analgesic, according to a systematic study and meta-analysis published in 2017 on the effects of mindfulness meditation on chronic pain. Chronic pain, on the other hand, has an influence on one's quality of life that is not confined to the pain; it may also lead to depressive symptoms and other mental health difficulties. Mindfulness

meditation was shown to be an effective way of reducing these issues—but not the pain itself. "Meditation substantially reduced depression ratings as compared to treatment, as usual, support, education, stress management, and waitlist control groups," according to the study. "The quality of evidence was graded as excellent because of the absence of heterogeneity, consistent research findings, and accuracy of effect (narrow confidence intervals)," they noted. The evidence supporting the claim that mindfulness meditation increased quality of life was assessed as moderate, while the evidence supporting the claim that it enhanced physical health-related quality of life was scored as poor.

According to the findings, although meditation does not seem to be very successful in eliminating chronic pain, it does appear to enhance the mental health of people who are experiencing it. This seems to support the findings of earlier research that have shown evidence that meditation has some mental health advantages. Meditation is also appealing to patients since, as previously said, it may be performed without the worry of side effects or unpleasant outcomes.

Brain Function

Recent research, notably the work of Harvard-based neuroscientist Sara Lazar, has demonstrated that mindfulness meditation may alter the physical structure of the brain in a variety of ways. Mindfulness-based stress reduction affected grey matter concentration in the left hippocampus, posterior cingulate cortex (PCC), temporoparietal junction (TPJ), and cerebellum, according to a study published in 2011. These alterations in the brain might conceivably influence cognitive abilities such as "learning and memory processes, emotion regulation, self-referential processing, and perspective taking" after only eight weeks of participation in a mindfulness training program. Lazar told Josh Summers in a separate interview that mindfulness meditation may alter "the part of the brainstem where a lot of neurotransmitters that are connected to mood are produced." We believe that the alterations there are linked to mood shifts."

Mindfulness meditation has also been shown to lessen the density of the amygdala, a portion of the brain that processes fear, stress, and anxiety, according to Lazar. Though the exact reason for this is unknown, Lazar found that animals that have experienced a lot of stress and terror throughout their lives had significantly developed amygdalae. This would imply a link between the two, and that the amygdala circuitry grows more strong in brains that have been exposed to higher levels of stress and anxiety. According to Lazar, a fall in density may occur as a result of stress reduction, which leads to synaptic pruning. However, further research with very advanced tools will be required to confirm this notion.

While the preliminary data from these studies suggest that the benefits of mindfulness meditation are ubiquitous, it is too early to say if the further solid study will back up all of these assertions. Even if meditation isn't as helpful as some of its most enthusiastic proponents believe it is in reducing anxiety and improving moods, there seems to be absolutely no drawback to contemplative therapy. As a result, there seems to be no danger in giving it a go.

Important steps in research

Future research has a lot of promise for understanding more about the neurophysiological mechanisms of meditation and the cognitive advantages of long-term practice. Neuroplasticity research might help explain the links between meditation practice

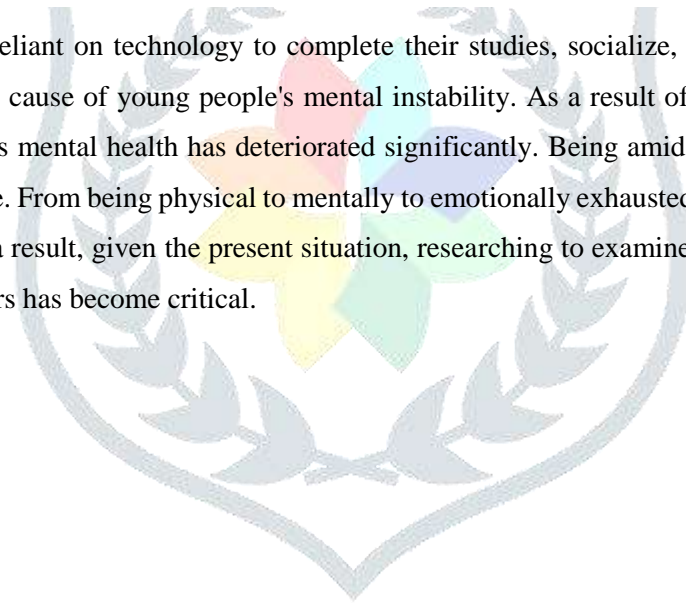
duration and quality, meditator developmental phases, and treatment results. To further understand how the advantages of meditation practice compound over time, more study is required.

In addition to meditation, psychologists and others should look at various methods for increasing mindfulness. Given that present research suggests that therapists' self-reported mindfulness does not improve client outcomes, improved mindfulness measures or other study methods that do not depend on self-report measures may be required. According to Garland and Gaylord (2009), the next generation of mindfulness research should focus on four areas: 1. performance-based mindfulness measures rather than self-reports of mindfulness; 2. scientific evaluation of Buddhist traditions' beliefs; 3. neuroimaging technology to verify self-report data; and 4. changes in gene expression as a result of mindfulness. This kind of research is expected to improve our knowledge of mindfulness and its potential therapeutic effects.

Significance of Study:

Although the modern era has many advantages, it also causes numerous mental disorders. For example, being constantly surrounded by electronics may induce stress and weariness, as well as anxiety and other concerns. Taking care of one's mental health has become one of the most critical duties to consider when dealing with the epidemic. Daily mindfulness practice is one of the most effective approaches to combat mental health difficulties. Meditation, exercises, yoga, and breathing techniques are all examples of mindfulness activities that have a significant influence on one's mental health.

Young people are increasingly reliant on technology to complete their studies, socialize, and enjoy themselves. Pandemic, without a doubt, has become the cause of young people's mental instability. As a result of having to learn and adapt to this rapid shift in lifestyle, everyone's mental health has deteriorated significantly. Being amid a pandemic has had a significant impact on lifestyle and healthcare. From being physical to mentally to emotionally exhausted, mindfulness practices have been a cure amidst the pandemic. As a result, given the present situation, researching to examine the mental health of mindfulness practitioners and non-practitioners has become critical.



LITERATURE REVIEW

Mindfulness

Both conceptually and experimentally, mindfulness has been linked to psychological well-being. The components of mindfulness, specifically awareness and nonjudgmental acceptance of one's present-moment experience, are viewed as potentially effective antidotes to common forms of psychological distress—rumination, anxiety, worry, fear, and anger, for example—many of which involve maladaptive tendencies to avoid, suppress, or over-engage with one's distressing thoughts and emotions (Hayes & Feldman, 2004; Kabat-Zinn, 1990). Though mindfulness has been preached for millennia as a component of Buddhist and other spiritual traditions, its application to psychological health in Western medical and mental health settings is a relatively new development, starting mostly in the 1970s (e.g., Kabat-Zinn, 1982). Along with this progression, there has been a wealth of theoretical and empirical research demonstrating the beneficial effects of mindfulness on psychological health. The purpose of this work is to provide a narrative overview of mindfulness's benefits on psychological health. We begin by discussing the notion of mindfulness, the distinctions between Buddhist and Western psychological conceptualizations of mindfulness, and the integration of mindfulness into Western medicine and psychology. Following that, we examine data from three distinct areas of study that give insight on the link between mindfulness and psychological health: 1. correlational, cross-sectional research that examines the relationships between individual differences in the trait or dispositional mindfulness and other mental-health-related traits; 2. intervention research that examines the effects of mindfulness-oriented interventions on psychological functioning; and 3. laboratory-based research that examines the effects of brief mindfulness inductions on emotional and behavioral processes indicative of psychological heaviness experimentally. We finish by discussing the processes through which mindfulness therapies work and making recommendations for future study paths.

The term "mindfulness" may refer to a psychological attribute, a method for growing mindfulness (for example, mindfulness meditation), a mode or state of awareness, or a psychological process (Germer, Siegel, & Fulton, 2005). To avoid any misunderstandings, we specify the intended meaning in each of the contexts we discuss (Chambers, Gullone, & Allen, 2009). One of the most often cited definitions of mindfulness is the awareness that develops as a result of "paying attention in a certain way: on purpose, in the present moment, and without judgment" (Kabat-Zinn, 1994, p. 4). The majority of other researchers give comparable descriptions of mindfulness. For instance, Baer (2003) describes mindfulness as "the unjudgmental observation of a continual stream of internal and external events as they occur" (p. 125). While some researchers focus almost exclusively on the attentional aspects of mindfulness (e.g., Brown & Ryan, 2003), the majority follow Bishop et al. (2004)'s model, which proposed that mindfulness consists of two components: self-regulation of attention and the adoption of a particular orientation toward one's experiences. Self-regulation of attention refers to the non-elaborative observation and awareness of current sensations, thoughts, or emotions. It requires both the capacity to maintain focus on the present moment and the ability to consciously shift attention from one component of the experience to another. The term "orientation to experience" refers to the attitude one has toward one's own experiences, more precisely an attitude of inquiry, openness, and acceptance. It is worth mentioning that "acceptance" should not be linked with apathy or resignation in the context of mindfulness (Cardaciotto, Herbert, Forman, Moitra, & Farrow, 2008). Rather than that, acceptance refers to the capacity to experience experiences completely, without falling into either extreme of excessive concern with or repression of the

experience. To summarise, contemporary clinical psychology conceptualizations of mindfulness emphasize two fundamental, crucial components: nonjudgmental awareness of one's present-moment experience and acceptance.

Empirical Review

Hölzel, B. K. D. (2008) compared the regional grey matter concentration of meditation practitioners to that of non-meditators who were matched on sex, age, education, and handedness. It was hypothesized that meditators would have higher grey matter concentration in areas that are generally active during meditation. The right anterior insula, which is involved in interoceptive awareness, had a higher grey matter content in meditators, according to the findings.

Long-term meditators and demographically comparable non-meditators completed self-report assessments of variables believed to be connected to the practice of mindfulness meditation, according to **Lykins & Baer (2009)**. The extent of meditation practice was connected with degrees of mindfulness and a variety of other characteristics in the predicted directions.

Western neuroscientists have examined the practice of meditation and mindfulness to better understand its phenomenology, neurobiology, and therapeutic benefits, according to **Treadway & Lazar (2009)**. We provide an overview of current neuroscience research on mindfulness and meditation techniques in this chapter, including major discoveries, methodological concerns, and clinical implications.

The multiple ways in which the word "mindfulness" is employed in the papers in this Special Issue are acknowledged, including its connection to states, characteristics, and independent variables that are changed in an experimental environment, according to **Davidson (2010)**. This collection of essays exemplifies the significant progress made in the scientific research of mindfulness, and it foreshadows a bright future in this field.

Wayment (2010) discovered that frequent meditation practice and more Buddhist experience were linked to better psychological mindfulness scores. Psychological mindfulness was linked to a hidden variable known as "quite an ego features," which resembled Bauer and Wayments' measurements.

Dorjee (2010) presented several research findings on clinical features of mindfulness and neurological correlates of mindfulness meditation techniques.

Shier and Graham (2011) provided closing comments that characterized the interaction between personal life and work for social workers, suggested strategies to integrate this study into social work education and training, and suggested future research possibilities.

Maex (2011) aimed to reverse-translate some mindfulness concepts to basic Buddhist concepts (opposite to Jon Kabat-first Zinn's move) to make Buddhist literature more accessible to MBSR/CT teachers who are unfamiliar with Buddhist traditions and to reconnect us with some treasures that are present in our roots.

Brisbon and Lowery (2011) wanted to offer research that looked at mindfulness and stress levels in Hatha Yoga beginners and advanced practitioners. There were no significant relationships between experience levels, mindfulness, or stress levels. Hatha Yoga has been shown to improve mindfulness and reduce stress levels in those who practice it.

Focused attention, as discovered by **Dickenson, Berkman, Arch, and Lieberman (2013)**, is a frequent mindfulness induction in which practitioners concentrate on particular bodily sensations, most often the breath. The brain mechanism of this prevalent mindfulness induction among beginner practitioners is investigated in this research.

The goal of **Chiesa, Serretti, and Jakobsen (2013)** was to explore current mindfulness descriptors as well as the link between mindfulness practice and the most extensively studied emotion control tools. The latest findings from functional neuroimaging research looking into mindfulness training and emotion control are presented.

The dialogue between traditional and contemporary mindfulness practitioners explored by **Monteiro, Musten, and Compson (2015)** is an opportunity to examine the conceptual mindfulness-based interventions (MBIs) concerning what constitutes right mindfulness, assess whether MBIs include factors that can extend them beyond symptomatic relief, and reflect on issues related to teaching ethics as part of an MBI program.

They present an overview of what mindfulness is, where the notion originates from, how it has been used and researched too far, and what its applicability in the workplace is in **Hyland, Lee, and Mills (2015)**. They also suggest new research and practice avenues for scholars and practitioners.

In the context of MBIs and general mindfulness practice, **Li, Black, and Garland (2016)** studied how AMPS may be used to quantify the application of mindfulness and transformation processes.

Ireland, Clough, Gill, Langan, O'Connor, & Spencer (2017) experimented to see whether mindfulness therapies may help medical practitioners manage stress and burnout more successfully, hence lowering their symptoms. Doctors are likely to gain from such a training program being included as part of their regular medical education.

The neurobiological correlates of mindfulness, according to **Wheeler, Aarhoff, and Glass (2017)**, may enhance the psychologically healthy mindfulness abilities of present-moment attention and detachment from self-referential thinking.

This research by **Becerra, Dandrade, and Harms (2017)** looked at how daily mindfulness practice affected improvements in attention abilities such as alerting, orienting, and executive control in beginner practitioners. One of the two groups was randomly allocated to 46 university students from Perth, Western Australia (mindfulness or waitlist control).

In a paper, **Shapiro, Siegel, and Neff (2018)** attempted to emphasize the contradictions of mindfulness practice. Because mindfulness is a nuanced type of awareness that is not based on logical cognitive thinking, it frequently entails accepting paradoxes in a manner that defies logic.

Sass & Roquette (2018) This research presents the results of an auto-ethnographic and expert assessment study of 16 of the most popular iPhone mindfulness applications in the United Kingdom. According to the findings, these applications primarily concentrate on guided meditation, with help from the Massachusetts Institute of Technology for monitoring internal meditation processes and assessing the training's success.

This study by **Qiu, & Rooney (2019)** takes a critical approach to evaluate workplace mindfulness practice as a developmental process, focusing on the possible hazards that have ethical implications that are presently overlooked by both researchers and practitioners. We approach mindfulness training from a Buddhist viewpoint, which sees it as an ethically grounded, long-term, and comprehensive journey.

MATERIALS AND METHOD

Problem- Effect of mindfulness practices on mental health among mindfulness practitioners and non-practitioners.

Objective- To see the effect of mindfulness practices on mental health among mindfulness practitioners and non-practitioners.

Hypothesis-

- There would be a positive correlation between mindfulness practitioners and mental health.
- There would be a negative correlation between non-practitioners and mental health.

Research Design-

This study aims to see the effect of mindfulness practices on mental health among mindfulness practitioners and non-practitioners. Hence, correlational research was applied. Correlation research is probably the most used research purpose. Typically, in this, the researcher tries to find the correlation between two or more variables. In this research, the variables are mindfulness practitioners, non-practitioners, and their mental health.

Inclusion-

- Those who are practicing mindfulness for the last 2 years.
- Those who had an education level till graduating.
- Participants of age range 18-25 years.

Exclusion-

- Those who practice mindfulness for less than 2 years.
- The minimal level is graduation.
- Excluded health issue-related patients.

Sample-

The participant of the present study consisted of 104 young adults from the states of Haryana, Rajasthan, Delhi, Uttar Pradesh, Gujarat, Punjab, Bihar, Uttarakhand, Gujrat, Maharashtra, and Madhya Pradesh. The sample was selected through the Purposive and Snowball Sampling Technique. To attain the results, the responses were taken in a 50-50% ratio of “yes” and “no”. Participants belonged to the age range from 18-25 years. There were also from the section of people who are practicing mindfulness for the last 2 years. Participant’s minimal education level was till graduation. Also, individuals who have health-related issues and those who practice mindfulness for less than 2 years were excluded. For data collection, purposive and snowball sampling techniques were used.

Tool description:

- MAAS-

To measure the impact of Mindfulness, MAAS (Mindful Attention Awareness Scale) was used. The MAAS is a 15-item scale developed by Dr. Kirk Warren Brown and Dr. Richard M. Ryan to measure a basic attribute of dispositional mindfulness, namely, open or receptive awareness of and attention to what is happening in the present. The scale has excellent psychometric qualities. The MAAS taps a distinct state of consciousness that is connected to and predictive of a range of self-regulation and well-being dimensions, according to correlational, quasi-experimental, and laboratory investigations. MAAS ratings vary from 1 to 6 based on the average of all components. Greater mindfulness is associated with higher scores. The MAAS average score is 4.22. (S.D).

- MENTAL HEALTH CONTINUUM SHORT FORM-

Six questions evaluating the frequency of positive affect were drawn, in part, from Bradburn's (1969) affect balancing scale, and a single item indicating the overall quality of life was based on Cantril's (1965) self-anchoring items in the MHC-LF measure of emotional well-being. Internal consistency reliability estimates in the MHC short and long forms for each of the three sets of measures—emotional, psychological, and social well-being—have all been high (>.80; see, for example, Keyes, 2005a). The overall score on the MHC-SF scale may vary from 0 to 70 points since each of the 14 components on the scale can be rated between 0 and 5. Higher scores suggest that you are in a better emotional state. (Keyes, C.L.M. (2006). Mental health in adolescence: Is America's youth flourishing? *American Journal of Orthopsychiatry*, 76, 395–402.

Keyes, C. L. M., Wissing, M., Potgieter, J. P., Temane, M., Kruger, A., & van Rooy, S. (2008). Evaluation of the mental health continuum short form (MHC-SF) in Setswana-speaking south Africans. *Clinical Psychology and Psychotherapy*, 15(3), 181-192.)

Procedure-

The online survey URL was published on social media with all of the necessary information and instructions, as well as the Google Form links for the instruments, which included the MAAS (Mindful Attention Awareness Scale) and MHC-SF (MENTAL HEALTH CONTINUUM SHORT FORM). The URLs were distributed to the young adults, who were urged to pass them on to their friends. There were a total of 104 answers. After the data was collected, it was evaluated and tabulated, and a conclusion was derived from the results table.

Statistical Analysis- After gathering the data, the scores of the participants were calculated using SPSS.

All of the analyses in the research were done using SPSS 20.0 (Statistical Package for the Social Sciences). The attitude scores were calculated and interpreted according to the scoring instructions in the scale's handbook. The demographic variables were also investigated using a simple descriptive analysis.

RESULT AND DISCUSSION

Table 1.1

Those who practice mindfulness (answered “yes” during the survey)

Correlations

		V1	V3
V1	Pearson Correlation	1	.826**
	Sig. (2-tailed)		.000
	N	52	52
V3	Pearson Correlation	.826**	1
	Sig. (2-tailed)	.000	
	N	52	52

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

Table 1.2*Those who do not practice mindfulness (answered “no” during the survey)***Correlations**

		V2	V4
V2	Pearson Correlation	1	.778**
	Sig. (2-tailed)		.000
	N	52	52
V4	Pearson Correlation	.778**	1
	Sig. (2-tailed)	.000	
	N	52	52

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

DISCUSSION

The goal of this research was to explore how mindfulness techniques affected people's mental health, both practitioners and non-practitioners. A link to an online poll was shared on social media. It was distributed to people who have been practicing mindfulness for at least two years and have at least a high school diploma. There were an equal number of people who practiced mindfulness and those who did not. The association was discovered after the results were computed. The findings revealed a positive correlation, indicating that those who practice mindfulness have better mental health than those who do not.

Additionally, research has been conducted on the link between mindfulness meditation practices and psychological well-being. Lykins and Baer (2009) examined the psychological well-being of meditators and non-meditators using a variety of measures. In comparison to non-meditators, meditators reported significantly higher levels of mindfulness, self-compassion, and overall sense of well-being, and significantly lower levels of psychological symptoms, rumination, thought suppression, fear of emotion, and difficulties with emotion regulation, and these changes were linearly related to the extent of meditation practice. Additionally, the findings supported a paradigm in which trait mindfulness acts as a moderator between the degree of meditation practice and numerous outcome variables, including fear of emotion, rumination, and behavioral self-regulation. In two more research, it was shown that aspects of trait mindfulness modulate the link between meditation experience and

psychological well-being in samples of meditators and non-meditators (Baer et al., 2008; Josefsson, Larsman, Broberg, & Lundh, 2011). Along with connections with self-report measures, research on mindfulness meditation has studied behavioral and neurobiological aspects. Ortner, Kilner, and Zelazo (2007) employed an emotional interference experiment in which participants were asked to evaluate tones provided one or four seconds after the commencement of affective or neutral images. Differences in response times to tones for affective vs neutral images were used to quantify levels of emotional interference. The mindfulness meditation experience of a participant was substantially linked with decreased interference from both painful and pleasant images (during 1 and 4-second delays), as well as increased levels of self-reported mindfulness and psychological well-being. These results imply that mindfulness meditation practice may improve psychological well-being by enhancing mindfulness and decreasing sensitivity to emotional stimuli via the facilitation of attention disengagement from stimuli. Additionally, there is emerging evidence from studies comparing meditators and non-meditators on a variety of performance-based measures that regular meditation practice is associated with increased cognitive flexibility and attentional functioning (Hodgins & Adair, 2010; Moore & Malinowski, 2009), outcomes that may have significant implications for psychological well-being. Additionally, research has found possible neurobiological correlates of mindfulness meditation by comparing the structure and activity of the brains of adept practitioners of mindfulness meditation to those of non-practitioners. These studies discovered that extensive mindfulness meditation experience is associated with increased thickness in brain regions involved in attention, interoception, and sensory processing, such as the prefrontal cortex and right anterior insula (Lazar et al., 2005); and increased activation in brain regions involved in processing distracting events and emotions, such as the rostral anterior cingulate cortex and dorsomedial prefrontal cortex, respectively (Hölzel et al., 2006). These findings support the hypothesis that systematic training in mindfulness meditation results in changes in attention, awareness, and emotion that can be quantified and recognized at subjective, behavioral, and neurobiological levels (cf. Treadway & Lazar, 2009).

Correlational research indicates that mindfulness is positively associated with a variety of psychological health indicators, including higher levels of positive affect, life satisfaction, vitality, and adaptive emotion regulation, as well as lower levels of negative affect and psychopathological symptoms. Additionally, there is growing evidence from neurobiological and laboratory behavioral studies indicating that trait mindfulness and mindfulness meditation practices may have a role in lowering emotional reactivity and promoting psychological well-being. Given the correlational nature of these findings, experimental investigations are necessary to elucidate the directionality of the relationship between mindfulness and psychological well-being. Is it true that training in mindfulness techniques improves psychological well-being? Is psychological well-being associated with increased mindfulness and/or an increased proclivity to participate in mindfulness practice? The following section summarises empirical research on the impact of mindfulness-based therapies on psychological health.

According to the research, Mindfulness Practice and Mental Health have a 0.01 degree of significance. As a result, the hypothesis that mindfulness practitioners have a good link with mental health and non-practitioners have a negative correlation with mental health was completely accepted. In addition, the study's goal was achieved.

Contribution-

Positive psychology researchers will benefit from these results since they will help them understand the other side of the story. It may also assist educational and developmental psychologists to understand the role of mental health in a person's happiness, as well as the value of practicing mindfulness daily. It may also aid those studying and researching psychology in gaining a better grasp of concepts such as meditation and mental wellness. It also contributed to the significance of mindfulness and

mental health activities. Our way of living has shifted to include mindfulness. Mindfulness techniques are like a breath of fresh air during our hectic lives. Our mental health has improved dramatically as a result of practicing mindfulness. Having to practice mindfulness daily has resulted in positive lifestyle improvements.

CONCLUSION

The goal of this research was to see whether there was a link between mindfulness practice and mental health in young people. Questionnaires were circulated through an online survey, and after some computations and analysis, it was discovered that the two variables had a substantial positive association. A lot of scientific studies have shown that young people who practice mindfulness daily have a better mental health status than those who do not practice at all or regularly. It is even more important to assess and comprehend the mental health of young people in light of present conditions, particularly in light of the worldwide pandemic. As a result, we may conclude that practicing mindfulness regularly is critical for maintaining excellent mental health.

SUGGESTION-

The advantages of practicing mindfulness daily are suggested in this research. Taking steps to improve one's mental health has become a major lifestyle objective. Our minds are refreshed and our immune systems are boosted when we practice mindfulness regularly. Mentally being aware of our environment might assist us in being more awake and attentive. The impact of mindfulness practice on mental health is favorable. It benefits one's emotional and physical well-being. It also protects us from being infected with environmental infections and speeds up the healing process. This research suggests that mindfulness techniques be used.

LIMITATIONS-

- The whole study was conducted online.
- The participants were not reliable.
- It was conducted amidst the pandemic.
- The sample size was small.
- Participants were those who practice mindfulness for the last 2 years.
- No longer practitioners were included.

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