

Research Paper

The Influence of Mindfulness and Self-Affirmations on Enhancing Overall Well-Being and Life Satisfaction in Young Adults

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ABSTRACT

In today's busy and demanding environment, self-affirmations and mindfulness practices can significantly enhance young adults' overall well-being and life satisfaction. Stress and uncertainty are increased by the major changes that take place during the crucial stage of young adulthood, including social contacts, employment choices, academic expectations, and the building of one's own identity. Mindfulness—maintaining present-moment awareness with an attitude of acceptance and non-judgment—helps young adults develop emotional resilience reducing stress, anxiety, and rumination. Through mindfulness practices like meditation, deep breathing, and careful observation, people can enhance their psychological well-being by learning to regulate their emotions, increase their self-awareness, and cultivate inner peace. In a similar vein, self-affirmations—positive statements that reinforce one's ideals, strengths, and self-worth—are a powerful tool for increasing self-confidence and motivation. By practicing self-affirmations, young people can overcome common psychological challenges during this stage of life, such as self-doubt, negative self-talk, and imposter syndrome. Reciting affirmations to oneself increases optimism about life, cultivates a growth mindset, and increases self-esteem. Both Self-affirmations and Mindfulness help young adults overcome challenges with greater emotional stability, adaptability, and purpose. In a society where young adults often struggle with self-expectations and external obligations, incorporating self-affirmations and mindfulness into daily routines can be a transformative way to promote long-term well-being, fulfilment, and a deeper feeling of self-acceptance.

Keywords: *Mindfulness, Meditation, Self-Affirmation, Self-integrity, Well-Being, Life Satisfaction, Stress Reduction, Emotional stability, Inner peace*

Mindfulness

A potent method for improving mental health is mindfulness, which is focussing on the here and now without passing judgement (Kabat-Zinn, 1994). Meditation is typically used to teach people how to maintain meta-attentive awareness of their own thoughts in the present.

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An increasing amount of research indicates that mindfulness is a beneficial therapeutic strategy that may be used in a range of contexts (Creswell 2017; Gotink et al. 2015; Paulus 2016).

Being conscious entails waking up and becoming aware of the current situation. Almost never do we practise mindfulness. Usually, remarks or other ideas regarding the current situation divert our attention. It's unthinking. We seem to suffer more when we divert ourselves from the present. Our everyday life may turn into nightmares when mental activity diverts our focus, and we start fantasising without realising it. Some people feel as though they will never be able to leave the theatre after spending their entire lives seeing the same distressing film. By practicing mindfulness, we can gain a new perspective and break free from our conditioning. (Germer, 2004).

People can methodically recognise the present moment and alter their direction with the use of mindful attention. This leads to increased responsiveness and flexibility (Thera, 2005). Mindfulness practice encourages the concept of letting go rather than repressing any ideas (Goenka & Hart, 1997). To be mindful means to observe all stimuli with objectivity and impartiality. This objective promotes conscious living by removing negativity from people's lives. By practicing mindfulness or dhamma, one can become more self-aware, recognise any attachments, and learn to let them go (Gunaratana, 2010).

Mindfulness- The Indian Way

Since real knowledge is viewed as the path to self-liberation from the cycle of existence (samsara) and suffering (dukkha), it is a key epistemological notion in Indian philosophy. The lack of understanding of the actual nature of life is known as avidya, or ignorance or insight. The following are the six categories of pramaana: Sabda, or literally, truth by testimony or doctrinal authority; arthapatti, or presumption, a postulate derived from circumstances; anupalabdh, or non-perception, or a negative proof; upmaan, or comparison, or truth by analogy; praktyaksha, or what is directly perceived by the sense organs; and anumana, or the inference of truth from observation and application of reasoning (Datta, 1997).

All of the major Indian traditions place a strong emphasis on neti neti, a specific form of denial. To find out what you are not, apply the neti neti (not this, not this) method of inquiry: I am not this body, I am not these sensations, I am not this thinking or experience, etc. Only the self remains when all that is "not-self" is eliminated (Dura, 2018). This is known as the atman in Hinduism and the soul of self in English. Atman, sometimes referred to as witness awareness, takes on the role of sakshi, or an observer. The process of conquering the ego begins with a level of consciousness and witnessing of one's own mind known as sakshibhava, or the witness mode.

Meditation is mentioned as a way to achieve freedom from suffering in both the Bhagwad Gita and the Upanishads. The Upanishads, sometimes called Vedanta (the final volume of the Vedas), are a compilation of mystic philosophical lectures and proverbs that go into great detail about the significance of dhyana in comprehending the essence of existence and the self. Understanding the self (atman) as a component of the total (brahman) is the main topic of the Dhyanaabindu (one-pointed) Upanishad (Singh, 2022).

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People can escape a never-ending cycle of suffering by practicing yoga, an ancient Indian practice that combines mental, physical, and spiritual discipline (Radhakrishna, 1990). Pranayama (regulation of airflow), yama (equilibrium), niyama (rules, self-control, and discipline), dharana (concentration), dhyana (meditative practices), yama (restrictions), samadhi (deep immersion), and pratayahara (elision of the senses) are its eight limbs.

Mindfulness in Buddhist Perspective

Buddhism and Hinduism share a lot of commonalities. Many people consider Buddhism to be a subset of Hinduism. But it's not. The fact that Gautama Buddha's parents were Hindus is the source of this common belief. In addition, Gautama was a Hindu before achieving Nirvana. Nonetheless, there are certain similarities between these two important eastern religions: they both have extremely old origins, are centred around "Dharma," or the way of life, and share a common ancestor.

The Buddhist idea of "Sati" is the source of mindfulness (Gunaratana, 2010). Basically, translates as "looking at things as they are." Sati is the Sanskrit equivalent of "Smrti." There are several ways to interpret these words. He claims that moral valence discrimination is a part of sati. Buddhism considers moral values to be sacred and highly valued. Living consciously and in line with moral principles is the first step.

Western Perspective of Mindfulness

Although mindfulness has been practiced for thousands of years, Westerners have only recently developed an obsession with it. Without a doubt, because of their highly individualised and developed society, Westerners need mindfulness in their lives now more than ever. However, the urge for mindfulness is not solely motivated by necessity (Raphael, 2017). It is far more common than one may think to live with stress and anxiety.

The secret is to carefully consider what might be affecting how you relate to the difficulties in your life and to analyse what strategies work and what doesn't. Being able to recognise the mental traps that could contribute to your stress or response to it is one of the main ways that mindfulness reduces stress. Common thought patterns known as "mind traps" make pain and stress worse (Stahl & Goldstein, 2019).

The East and the West practice mindfulness in very different ways. In an effort to enhance wellbeing, the technique is being offered more frequently in jails, medical facilities, and schools. However, mindfulness is growing as a business, and many businesses are profiting from it. In the west, money-making studios are springing up everywhere, and mindfulness is being promoted as a very individualised discipline, which is untrue (Illing, 2019).

Westerners chose to see the ancient technique as a scientific and economic instrument, ignoring important spiritual aspects of it. In order to make mindfulness practice appear more "scientific," it was purposefully secularised from the beginning.

Mindfulness-Based Stress Reduction (MBSR)

Kabat-Zinn (1979) initially created Mindfulness-Based Stress Reduction (MBSR) at the University of Massachusetts as a comprehensive approach to healing individuals who have a wide range of mental and somatic problems. Because of his considerable research on the concept, Jon Kabat-Zinn is regarded as a founding father of mindfulness. As a result, mindfulness has been employed in the field of psychology to help heal people (Barnes,

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2013). It is an organised 8-week course that teaches yoga and various forms of mindfulness meditation to anyone looking for coping mechanisms for persistent diseases, agony, or stress. Only mindfulness practices are taught here (Schmidt, 2011). Specialisation in formalised mindfulness techniques, such as body scans, sitting meditation, and Hatha yoga, is offered during mindfulness-based stress reduction courses. When performing a body scan, one gradually moves their focus from their feet to the head, focusing on various body regions and sensations in turn. This meticulous focus in sitting meditation is mostly focused on the rising and lowering abdomen, airflow, and other views. By drawing attention to feelings, thoughts, and assessments that arise during routine tasks including consuming food, walking, operating a vehicle, and talking, individuals are additionally urged to engage in informal mindfulness practice (Martin-Asuero & Garcia-Banda, 2010). By reducing emotional reactivity and improving cognitive appraisal, it aims to alter how we relate to difficult ideas and situations (Teasdale et al, 1995). According to the Western psychology approach, an awakening process takes place when people practise mindfulness in their own unique ways during both formal meditation and daily activities (Kabat-Zinn, 1999). Individuals in the usual 8-week group program for mindfulness-based stress reduction meet once a week for 2.5-hour group meetings and once for a 6-hour day retreat, for a total of 26 contact hours (Bergen-Cico et al, 2013).

Mindfulness and Positive Affect

Well-being greatly depends on feeling happy (Diener & Biswas-Diener, 2008; Fredrickson, 2009). By enhancing the frequency and intensity of happy emotions, mindfulness essentially promotes well-being (Brown & Ryan, 2008; Fredrickson, Coffey, Pek, Cohn, & Finkel, 2008). According to Kabat-Zinn (2003), meditation appears to produce "significant increases in left-sided activation in the anterior cortical area of the brain," which is linked to positive affect and seen in people who exhibit "more dispositional positive affect." A greater sense of well-being and compassion (Baer, Lykins, & Peters, 2012), an enhanced standard of life, a reduction in depression, anxiety, chronic pain, and physical impairment, as well as better coping mechanisms (Grossman, Niemann, Schmidt, & Walach, 2004) are just a few of the long-lasting benefits that mindfulness professionals report. By lessening the hold of negative thought patterns like self-criticism and rumination, which can lower our mood and general perspective, mindfulness increases pleasant emotions.

Important indicators of burnout, a syndrome brought on by exposure to ongoing interpersonal stressors at work, include depersonalisation (negative or inappropriate attitudes towards clients, irritability, loss of idealism, and withdrawal), overwhelming exhaustion (loss of energy, depletion, debilitation, and fatigue), and a sense of ineffectiveness and lack of accomplishment (reduced productivity or capability, low morale, and inability to cope) (Maslach & Leiter, 2016). Due to its strong correlation with turnover and professional productivity, physician burnout also affects healthcare institutions (Dewa, Loong, Bonato, Thanh, & Jacobs, 2014; Misra-Hebert, Kay, & Stoller, 2004; Shanafelt et al., 2014; Shanafelt et al., 2011; Williams et al., 2002; Williams et al., 2010). Calls for greater focus on physician wellness, including initiatives to address burnout, have been sparked by these worries (Bodenheimer & Sinsky, 2014; Sikka, Morath, & Leape, 2015; Wallace, Lemaire, & Ghali, 2009). Two well-established therapies that have been demonstrated to reduce stress and depression are mindfulness-based cognitive therapy (MBCT) and mindfulness-based stress reduction (MBSR). Mindfulness-based techniques have been well researched and proven to be successful in lowering burnout in doctors in particular.

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It is believed that mindfulness meditation, which involves impartial and non-judgmental present-moment attention, can lessen the sleep-related metacognitions associated with sleeplessness or insomnia (Ong, Ulmer, & Manber, 2012). It is hypothesised that mindfulness meditation targets a variety of mental and emotional functions that lead to unhealthy sleep hygiene. It has been demonstrated to reduce emotional reactivity (Desbordes et al., 2012; Van-Vugt, 2012), lessen ruminative thoughts (Jain et al., 2007), and encourage objective reassessment of noteworthy experiences, all of which may help people sleep (Ong et al., 2012). There are numerous relaxing effects of meditation on the body. It reduces our heart rates and promotes slower breathing, both of which can aid in falling asleep. By encouraging general tranquility, meditation before bed may help lessen insomnia and other sleep issues.

Self-compassion and mindfulness have a lot in common. "Includes an affectionate, compassionate quality within the attending, a sense of openhearted friendly presence and interest," according to the definition of mindful attention to present-moment experience. It's commonly believed that engaging in mindfulness exercises can improve one's ability to respond mindfully to everyday circumstances, which should lessen suffering and enhance mental health (Carmody & Baer, 2008; Goldstein & Kornfield, 2001). There are differences between self-compassion and mindfulness, even though their definitions are similar. While self-compassion is typically more narrowly focused on suffering, mindfulness is routinely applied to happy, painful, or neutral situations (Germer, 2009).

Self-Affirmation

Statements that we repeat to ourselves to assist us change our thoughts to more positive ones are known as affirmations.

We maintain a worldwide narrative about ourselves by affirming ourselves. According to this story, humans are morally upright, adaptable, and flexible. Our sense of self is comprised of this (Cohen & Sherman, 2014). Psychologists claim that by doing things that remind us of who we are, we can "self-affirm"—or safeguard our sense of self. Family, friends, volunteer work, religion, art, music, and other pursuits that are essential to our self-perception can all be included in these self-affirmations (Sherman & Cohen, 2006).

Positive self-affirmations' widespread use and acceptance stem from well-established and well acknowledged psychological theory. Self-affirmation theory is one of the main psychological ideas that underpin self-affirmations (Steele, 1988). By informing oneself (or reinforcing) our beliefs in constructive ways, we can preserve our feeling of integrity. Global self-efficacy, or our perceived capacity to influence moral outcomes and react adaptably when our self-concept is under jeopardy, is linked to self-integrity (Cohen & Sherman, 2014).

According to Steele, roles, values, and belief systems are among the various domains that comprise the self (Steele, 1988). A person's roles encompass their duties, such as those of a parent, friend, student, or professional. People live their lives according to their values, which include things like treating others with respect and leading a healthy lifestyle. Ideologies that an individual adheres to, such as political or religious views, are examples of belief systems. There are various ways to be self-integrated (Sherman & Cohen, 2006).

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The impulse to defend one's sense of self is frequently defensive, according to the second premise. According to the self-affirmation theory, people frequently react defensively when confronted with evidence that compromises their integrity (Steele, 1988; Sherman & Cohen, 2006).

Third, one's self-integrity can change. According to self-affirmation theory, people flexibly define who they are using a variety of roles (e.g., I am a good parent, child, and worker) rather than having a single self-concept (e.g., I am a good parent). By emphasising their strengths in one area, people with a flexible sense of self can counteract their shortcomings in another (Sherman & Cohen, 2006).

Finally, one might lessen perceived threat by taking activities that support their values. According to the theory, self-integrity can be enhanced by participating in activities that support the values, beliefs, and roles that are essential to a person's identity (Cohen & Sherman, 2007). Promoting one's values can help one feel more confident and less threatened. People are reminded of the broad, fundamental principles that define them and their life when they do such actions in the face of danger. This shift in viewpoint directs focus from the threat in one area of the self to a broader picture of their identity.

The Neuroscience of Self-Affirmation

The emergence of the self-affirmation idea has prompted neuroscientific studies to examine if positive self-affirmation causes any alterations in the brain. According to MRI data, self-affirmation exercises appear to increase specific brain pathways in participants (Cascio et al., 2016).

When we think about our personal values, the ventromedial prefrontal cortex, which is engaged in positive valuation and self-related information processing, becomes more active (Falk et al., 2015; Cascio et al., 2016). This implies that self-affirmation improves the brain's capacity to combine one's own values with one's own self-perception, resulting in a more robust feeling of emotional resilience and self-worth.

Positive self-perceptions are reinforced by brain systems that are activated when people participate in self-affirmation. This activation can lessen defensiveness, boost receptivity to new information, and counterbalance negative beliefs. Essentially, self-affirmation causes noticeable alterations in brain activity in addition to influencing ideas and feelings. At the behavioural level, self-affirmation enhances performance on executive functioning tests (Harris, 2016) and problem-solving skills (Creswell, 2013).

Numerous studies demonstrate how thinking about one's own tastes triggers reward pathways in the brain. Self-affirmation would stimulate brain reward circuitry during functional MRI (fMRI) experiments, according to a group of researchers' hypotheses (Dutcher et al., 2016). "Self-affirmation may be rewarding and may provide a first step towards understanding the neurological process by which self-affirmation can generate therapeutic effects," according to the research.

Harnessing Self-Affirmation for Stress Reduction and Healthy Living

Positive outcomes are the result of affirmations. There is preliminary evidence from certain research that spontaneous self-affirmation may improve both physical and mental wellness. For example, spontaneous self-affirmation protected against expected adverse effects when

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seeking menaced genomic information (Ferrer et al., 2014), sports fans who spontaneously self-affirmed after their favourite team lost utilised fewer calories than those who did not (Cornil and Chandon, 2013), and cancer survivors who wrote writings with more spontaneous self-affirmations indicated fewer physiological health symptoms three months later (Creswell et al., 2007).

It has been demonstrated that self-affirmations reduce stress that worsens health (Sherman et al., 2009; Critcher & Dunning, 2015). Numerous detrimental health effects, such as impaired immune function, elevated blood pressure, and increased vulnerability to infections, can result from stress, especially chronic stress.

Interventions that encouraged people to enhance their physical behaviour have successfully included self-affirmations (Cooke et al., 2014). People are more likely to choose actions that support their well-being, such as exercising and leading healthy lifestyles, when they validate their basic beliefs and sense of value. This could be because self-affirmation increases self-efficacy and motivation, which enables people to overcome obstacles to physical activity and stick with their goals.

Well-Being

The experience of health, happiness, and prosperity is known as well-being. It encompasses having a feeling of meaning or purpose, being able to handle stress, being in good mental health, and having a high level of life satisfaction. In a broader sense, well-being is just feeling good. It is a gauge of how well someone's life is going and is also known as welfare and quality of life.

It is at the heart of many personal and collective activities. The phrase refers to the entire range of a person's quality of life, which is the equilibrium of all the good and bad aspects of their existence. More specifically, ill-being indicates negative degrees, whereas well-being particularly refers to positive degrees (Crisp, 2021; Headey, Holmstrom & Wearing, 1984; Galtung, 2005).

Well-being is frequently synonymous with the terms quality of life, wholesome existence, welfare as a whole, economic value, interpersonal good, and individual desirability and utility (Campbell, 2015; Hooker, 2015; Lin, 2022). Similarly, while their exact meanings vary in specialised fields like philosophy and psychology, the terms pleasure, life satisfaction, and happiness are used in ways that overlap with well-being. Individual perceptions of what is beautiful are referred to as pleasure (Pallies, 2021; Katz, 2016; Johnson, 2009; Feldman, 2001; Alston, 2006; Crisp, 2021).

A positive outlook on life as a whole is a sign of life satisfaction. Happiness can be defined as a positive balance of pleasure over pain or as being associated with life satisfaction (Norman, 2005; Haybron, 2020; Lazari-Radek, 2024; Besser, 2020).

People's feelings and assessments of their own life are measured by their subjective well-being. It includes both cognitive and emotive elements. When a person has a lot of positive experiences and few negative ones, they are said to have high affective well-being. When someone has a positive outlook on life and believes that everything is going well overall, they are said to have high cognitive well-being (Proctor, 2023; Veenhoven, 2008; Diener, 1984; Busseri & Sadava, 2011; Luhmann, Krasko & Terwiel 2021).

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Health, education, income, housing, leisure, security, and other personal, social, and economic factors are all included (Voukelatou et al., 2021; Boelhouwer & Noll, 2023; Western & Tomaszewski, 2016; Chasco, 2023). A person's cognitive and affective assessments of their existence are included in the multifaceted concept of subjective well-being (SWB) (Diener, 1984). Life satisfaction, good affect, and negative affect are its three main constituents (Diener et al., 1999). The cognitive aspect of subjective well-being is represented by life satisfaction, which is a person's total evaluation of their quality of life according to their own criteria (Pavot & Diener, 2008).

Life Satisfaction

A person's quality of life is measured by their level of life satisfaction (Veenhoven, 1996). It is evaluated based on mood, relationship satisfaction, goals attained, self-perceived coping skills, and self-concept. Instead of evaluating one's present emotions, life satisfaction is having a positive outlook on life.

The term "life satisfaction" describes the total appraisal of attitudes and sentiments towards life at a specific moment, encompassing both positive and negative assessments. It includes emotional, psychological, and social components, among other dimensions of well-being (Diener, Suh & Lucas & Smith, 1999; Ryff & Keyes, 1995).

One important component of subjective well-being is life satisfaction. Subjective well-being and life satisfaction are influenced by numerous things. Gender, age, marital status, income, and education are examples of sociodemographic variables. Health, disease, functional capacity, activity level, and social contacts are examples of psychosocial elements (Fernandez-Ballesteros, Zamarron & Ruiz, 2001). As people age, they tend to become more satisfied with their lives (Diener, Suh, Lucas & Heidi, 1999).

The term "life satisfaction" refers to a general assessment of life. Therefore, the opinion that life is "exciting" does not imply that it is "satisfying." Life could have too much excitement and not enough other attributes. An individual's overall assessment of life includes all pertinent criteria, such as how well one feels, how likely it is that expectations will be fulfilled, how desirable different variables are thought to be, etc. Life as a whole, not just one aspect of it, like work, is the subject of appraisal. Work enjoyment may contribute to life appreciation, but it is not the same as it (Veenhoven, 1996).

According to Bailey, Eng, Frisch, and Snyder (2007), hope and optimism are "...goal-based cognitive processes that operate in the face of a valued perceived outcome." In a broader sense, achieving desired goals is one factor that contributes to life satisfaction. Therefore, it is easy to understand why people should feel more content with their lives if they think they can achieve their intended goals in the future.

Spirituality, Gratitude, and Life Satisfaction

Spirituality and life satisfaction are strongly positively correlated, according to an expanding body of studies. A sense of belonging to something bigger than oneself is a common definition of spirituality, which has been connected to improved resilience, well-being, and general life satisfaction (Anand, Jones, & Gill, 2015; Marques, Lopez, & Mitchell, 2013). In order to overcome obstacles, foster hope, and find fulfilment, spiritual people frequently participate in meaning-making activities (Ellison & Fan, 2008; Villani et al., 2019). Furthermore, spirituality promotes emotional stability, a sense of community, and a sense of

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purpose—all of which are important factors that influence psychological well-being (Zullig, Ward, & Horn, 2006).

This association has been validated by numerous research conducted on a variety of demographics. Strong spiritual believers reported higher subjective well-being and increased life satisfaction, according to research by Khan, Shirazi, and Ahmed (2011). According to Kelley and Miller (2007), spirituality also helps people feel more at peace and content inside, which lessens worry and discomfort. Spiritual activities including prayer, meditation, and introspection have been linked to better emotional control and reduced stress, which further improves wellbeing (Lun & Bond, 2013; Rudaz, Ledermann, & Grzywacz, 2019).

Remarkably, studies have also looked into how thankfulness may act as a mediator in the connection between spirituality and life pleasure. Gratitude serves as a psychological buffer, assisting people in reinterpreting spiritual challenges in a way that promotes acceptance and resilience, according to Szczesniak et al. (2019). This implies that people who practise thankfulness can preserve or even improve their life happiness by rephrasing their challenges in a positive way, especially during periods of uncertainty or existential crisis (Tate & Forchheimer, 2002).

What Determines Life Satisfaction?

Numerous elements, such as personality traits, social interactions, health, financial stability, and cultural influences, all have an impact on life satisfaction (Diener et al., 2017). Better degrees of extraversion, optimism, and self-esteem have all been linked to better levels of life satisfaction, according to research (Lucas & Diener, 2008).

In a similar vein, life satisfaction is greatly influenced by supportive relationships, happy marriages, and strong social ties (Helliwell & Putnam, 2004). Employment and financial security are other important factors that influence life satisfaction. Although there is a strong correlation between money and life satisfaction, research indicates that riches do not always translate into happiness after a certain point (Kahneman & Deaton, 2010). This suggests that psychosocial and relational aspects have a greater impact on subjective well-being than does monetary prosperity alone.

Martin Seligman asserts that people tend to focus less on the bad parts of their lives when they are joyful. Additionally, happier people are more likely to like other people, which fosters a happier atmosphere. Given the idea that constructive relationships with others can have a good impact on life satisfaction, this is correlated with a greater level of life satisfaction (Seligman, 2002).

Household conditions and family life have a significant impact on life satisfaction. Since everyone is influenced by their family in some way and most people aspire to be highly satisfied in both their personal and family lives, family life satisfaction is an important topic. Studies have demonstrated that the ability of family members to cooperatively realise their family-related ideals in behaviour improves family life satisfaction (Bowen, 1988).

Examining family life satisfaction from both a "perceived" and a "ideal" perspective is crucial for every family member. Through communication and comprehension of each member's views and perceptions, a family can experience greater life happiness.

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Adolescents are better satisfied with their lives when there is greater parental support, flexibility, and bonding. The study's findings also showed that teenagers in single-parent households were substantially less satisfied with their lives than teenagers in two-parent households. The age of a teenager has a significant impact on how satisfied they are with their family (Henry, 1994).

Studies have demonstrated a unique correlation between career and life satisfaction, with life satisfaction rising in tandem with professional satisfaction. According to Hagmaier, Abele, and Goebel (2018), a person who is highly satisfied with their life will also have a more favourable experience at work and in their job.

METHODOLOGY

Aim

This study aims to investigate the influence of mindfulness and self-affirmations on enhancing overall well-being and life satisfaction among young adults.

Objective

- To evaluate the influence of self-affirmations and mindfulness practices on the overall well-being and life satisfaction of young adults.
- To investigate gender disparities in life satisfaction, wellbeing, self-affirmation, and mindfulness among young adults.
- To investigate the correlation between mindfulness and life satisfaction/well-being in young adults.
- To investigate the correlation between self-affirmation and life satisfaction/well-being in young adults.

Hypotheses

- The positive correlation between life satisfaction and wellbeing is stronger with mindfulness than with self-affirmation.
- There is a substantial disparity in the levels of mindfulness, self-affirmation, wellbeing, and life satisfaction between male and female young adults.
- In comparison to those who do not engage in mindfulness and self-affirmation, young adults who engage in these practices consistently report higher levels of life satisfaction and well-being.

Sample Distribution

Convenience sampling, a non-probability sample technique, was used in the present research since respondents were chosen via a web-based survey that was disseminated using Google Forms. This approach made data collection effective. The sample comprised of 200 university and high school students (n=200).

Inclusion Criteria

- Respondents must be young adults aged between 18-25 years.
- Respondents must be “male” or “female”.
- Respondents must be fluent in English language.
- Participants who voluntarily consent to participate.

Exclusion Criteria

- Individuals below or above the given age range are unfit of this study.

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- Any gender other than “male” and “female”.
- Non-fluent speakers of the questionnaire language, that is, English.
- Individuals with severe mental health diagnoses.

Tools Used

Table 1: Tools used in the research

S.No	Tools	Purpose	Author
1	Mindful Attention Awareness Scale (MAAS)	A popular 15-item measure that evaluates a person's capacity for present-moment awareness, was employed to evaluate mindfulness.	Kirk Warren Brown, Ph.D. & Richard M Ryan, Ph.D.
2	Spontaneous Self-Affirmation Measure (SSAM)	It measures the propensity to think positively about oneself in daily life, was used to assess self-affirmations.	Peter R. Harris, Dale W. Griffin, Lucy E. Napper, Rod Bond, Benjamin Schütz, Christopher Stride, & Irina Brearley.
3	WHO-5 Well-Being Index	A quick yet useful five-item measure of mental health, was used to evaluate total well-being.	Dr Per Bech
4	Satisfaction with Life Scale (SWLS)	A five-item measure intended to gauge people's subjective assessment of their life quality, was used to gauge life satisfaction.	Ed Diener, Robert A. Emmons, Randy J. Larsen, Sharon Griffin.

Scoring and Analysis

The data will be collected through google forms. Scoring will be done as per the manual. After scoring, analysis of data will be done using Jamovi, where t-test and correlational analysis will be computed, and results will be interpreted.

RESULT AND DISCUSSION

This provides the comprehensive findings of the statistical analyses carried out to investigate the impact of self-affirmations and mindfulness on the general well-being and life satisfaction of young adults with 200 young adults between the ages of 18 and 25 made up the sample. Using an online Google Form, convenience sampling was used to select 97 male and 103 female participants from a variety of educational institutions. Using the proper statistical techniques- descriptive statistics, independent sample t-tests, and Pearson's correlation, the raw scores on the four main psychological variables—mindfulness, self-affirmation, wellbeing, and life satisfaction—were examined.

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Demographic Details

Table 2: Descriptives

Descriptives							
	Gender- F1, M2	Education level. HS1, UG2, Grad/PG3, Others4	Age (18– 25)	Religion. HIN1, CHR2, SIK3, JAIN4, BUDD5, ZOR6, MUS7, OTHER8	Family. Nuc1, Ext2, Sin.par.3	Food preference. Veg1, nonveg2, vegan3	Socio-economic Strata. Low1, mid2, upp3
N	Female	103	103	103	103	103	103
	Male	97	97	97	97	97	97
Mean	Female	2.15	20.8	1.86	1.44	1.45	2.24
	Male	2.52	22.1	2.53	1.58	1.67	2.34
Standard deviation	Female	0.821	2.25	2.11	0.652	0.555	0.431
	Male	0.891	2.21	2.53	0.690	0.657	0.575
Minimum	Female	1	18	1	1	1	2
	Male	1	18	1	1	1	1
Maximum	Female	4	25	8	3	3	3
	Male	4	25	8	3	3	3

Descriptive Statistics

There were 200 participants in all, 103 of them were women and 97 of whom were men. The age range was 18 to 25 years old. In terms of socioeconomic status, food preferences, religious affiliations, and educational attainment, participants came from a variety of backgrounds. This study focused on four main variables: life satisfaction, wellbeing, positive self-affirmations, and mindfulness.

The following was discovered by the descriptive statistics:

- Men reported comparatively higher levels of mindfulness than women, with the mean mindfulness score for male participants being 4.29 (SD = 0.898) and for female participants being 3.81 (SD = 0.97).
- Despite minor standard deviation differences (males: 1.246; females: 1.204), the mean score for self-affirmation was 4.59 for both sexes, indicating little variation in positive self-affirmation practices by gender.
- The Satisfaction with Life Scale (SWLS) was used to measure life satisfaction. The mean score for females was 19.51 (SD = 5.299), while the mean score for males was 21.39 (SD = 6.453).
- Male participants reported higher subjective well-being, as evidenced by their higher total well-being ratings (M = 59.55, SD = 17.53) compared to female participants (M = 53.17, SD = 18.68).
- These results point to significant gender-based disparities, especially in well-being, life satisfaction, and mindfulness, which calls for more research using inferential statistical testing.

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Figure 1: Mindfulness

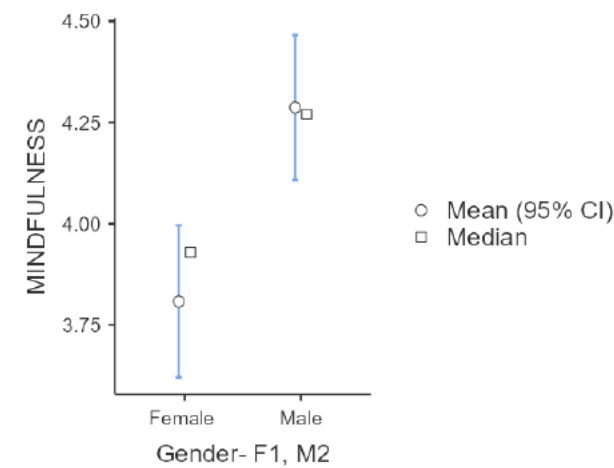


Figure 2: Self-Affirmation

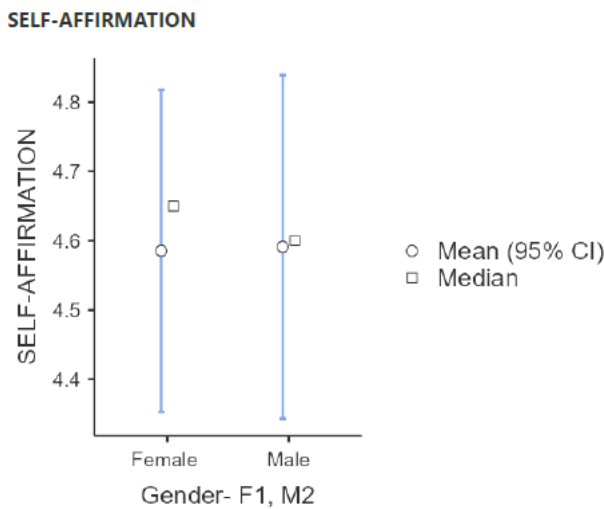
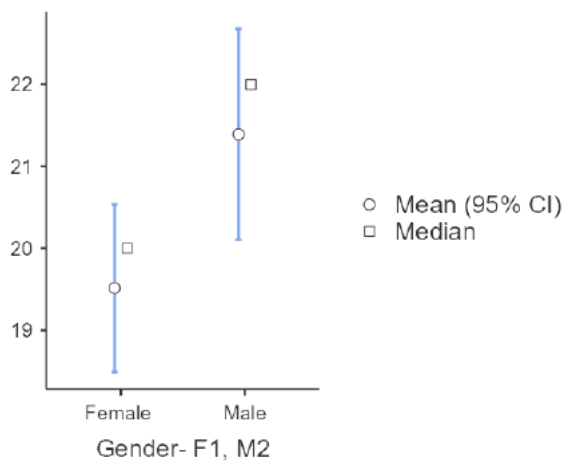


Figure 3: Life Satisfaction



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Figure 4: Well-Being

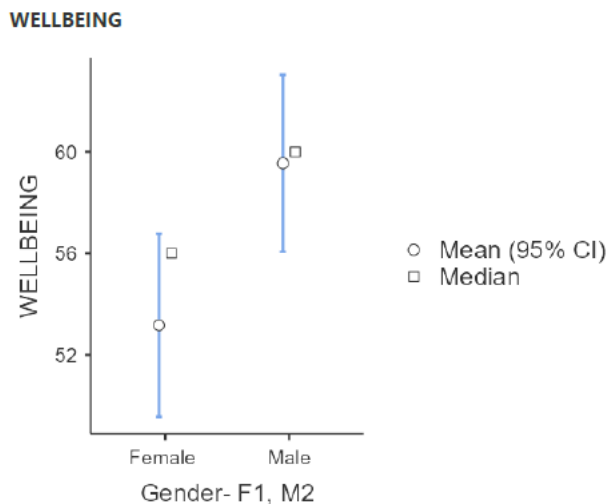


Table 3 revealed that male participants reported higher mean scores in mindfulness ($M = 4.29$), life satisfaction ($M = 21.39$), and well-being ($M = 59.55$) than female participants. This is consistent with the second hypothesis, which foresaw significant gender differences over these factors. But for both sexes, self-affirmation scores were virtually comparable ($M = 4.59$), suggesting no statistically significant gender variance in this measure. Second hypothesis so is only partially supported.

Table 3 shows assumption testing for normality, which verified parametric test applicability. With no appreciable change in self-affirmation ratings, the independent samples t-test results (Table 4 and Figures 1–4) indicated that men far outscored women in mindfulness, well-being, and life satisfaction. This further supported the descriptive results.

Assumption Testing

To make sure the data satisfied the requirements for parametric testing, assumption checks were performed prior to moving on to inferential analysis.

Normality Testing

All significant continuous variables were examined for normality of distribution using the Shapiro-Wilk test:

Table 3: Normality Test

Normality Test (Shapiro-Wilk)

	W	p
MINDFULNESS	0.987	0.064
SELF-AFFIRMATION	0.986	0.053
SATISFACTION WITH LIFE SCALE	0.988	0.105
WELLBEING	0.991	0.218

Note. A low p-value suggests a violation of the assumption of normality

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Independent Sample t-test

Independent samples t-tests were performed for mindfulness, self-affirmation, life satisfaction, and well-being in order to look for possible gender variations in the important variables. The following is a summary of the findings:

Table 4: Independent Sample t-Test

		Statistic	df	p	Mean difference	SE difference
MINDFULNESS	Student's t	-3.6165	198	< .001	-0.47885	0.132
SELF-AFFIRMATION	Student's t	-0.0334	198	0.973	-0.00579	0.173
SATISFACTION WITH LIFE SCALE	Student's t	-2.2539*	198	0.025	-1.87719	0.833
WELLBEING	Student's t	-2.4879	198	0.014	-6.38134	2.565

Note: H₀: $\mu_{\text{Female}} = \mu_{\text{Male}}$

* Levene's test is significant ($p < .05$), suggesting a violation of the assumption of equal variances

According to these findings, men outperformed women in terms of mindfulness, life happiness, and general well-being. However, there was no statistically significant difference between the genders in terms of self-affirmation.

Males in this sample were more likely to report being present, aware, and accepting of their thoughts and feelings, which may have improved their general well-being and life satisfaction, according to the significant difference in mindfulness scores. The fact that self-affirmation did not significantly differ across the sexes suggests that this cognitive-behavioural feature may be equally distributed between them.

Correlation analysis

Pearson's correlation coefficient was calculated to determine the correlations between the core variables, and the correlation matrix is shown below:

Table 5: Correlation matrix

	SATISFACTION WITH LIFE SCALE	WELLBEING	MINDFULNESS	SELF-AFFIRMATION
SATISFACTION WITH LIFE SCALE	—			
WELLBEING	0.478 ***	—		
MINDFULNESS	0.445 ***	0.322 ***	—	
SELF-AFFIRMATION	0.203 **	0.065	-0.031	—

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

According to the findings, self-affirmation and mindfulness have a positive correlation with life satisfaction, but the correlation is stronger for mindfulness. In a similar vein, mindfulness and well-being have a positive correlation, indicating that people who practise mindfulness more frequently are also more likely to report feeling happier overall.

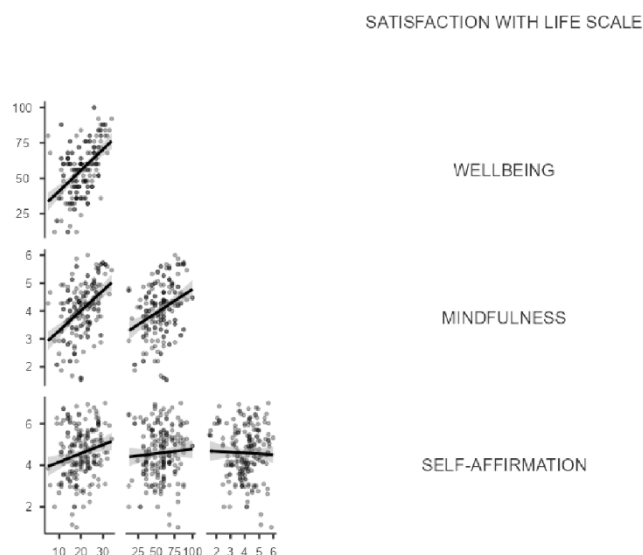
Interestingly enough, there was no significant link found between self-affirmation and mindfulness, or self-affirmation and well-being. This could suggest that self-affirmation may not have a direct impact on one's perceived psychological or emotional well-being, even though it may improve one's perspective on life and hence increase life satisfaction.

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The examination of Pearson's correlation, which can be found in Table 5 and Figure 5, offered important insights. Mindfulness was found to have a stronger positive link with both life satisfaction and well-being, which lends support to the first hypothesis. Although there was a favourable association between self-affirmation and life satisfaction, there was no significant correlation between self-affirmation and well-being or mindfulness.

These findings lend credence to the first hypothesis, which states that the relationship between life satisfaction and well-being is considerably stronger when mindfulness is utilised as opposed to self-affirmation. Furthermore, the third hypothesis, which proposed that participants who used both techniques reported better levels of well-being and life satisfaction, is partially validated. This is due to the fact that meditation was the only approach that significantly influenced both outcomes.

Figure 5: Correlation plot



CONCLUSION

The purpose of this study was to find out how mindfulness and positive self-affirmations affected the general wellbeing and life satisfaction of young adults between the ages of 18 and 25. The study looked at the effects of various psychological practices on mental health outcomes, drawing on theories based on cognitive-behavioural and mindfulness. The results showed that life satisfaction and well-being were substantially correlated with mindfulness, and that men reported higher levels than women. Although there was no significant relationship between self-affirmation and general well-being, it did show a favourable link with life satisfaction. Important psychological characteristics also showed gender disparities, highlighting the significance of tailored therapy.

Implications of the Study

- Young adults should be encouraged to practise mindfulness through the use of workshops, meditation sessions, or programs that are focused on mindfulness in educational institutions. Mindfulness is a major factor in enhancing both well-being and life satisfaction among young adults.
- It is possible to utilise self-affirmation as a supportive practice in conjunction with mindfulness for a more comprehensive impact. Although self-affirmation is

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beneficial for life satisfaction, its impact on emotional well-being should be considered modest.

- As a result of the finding that males reported higher levels of well-being, mindfulness, and life satisfaction, gender-sensitive mental health measures are required. Tailored interventions may be able to assist bridge this gap, particularly for females.

Future Recommendations

To gain a deeper understanding of the causal impacts of self-affirmation and mindfulness, future research should take experimental or longitudinal designs into account. More thorough hypothesis testing will be possible by include extra factors like spirituality, thankfulness, impostor syndrome, anxiety, and sadness. The processes via which these activities impact well-being may be revealed using the use of structural equation modelling for mediation and moderation analysis. It would also improve the findings' generalisability and relevance if the demographic scope was extended beyond young adults.

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Conflict of Interest

The author(s) declare that there is no conflict of interest regarding the publication of this research.

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