

The Effect of Dispositional Mindfulness on Satisfaction with Life and Psychological Well-Being: Self-Compassion as Mediator and Gender as Moderator

Palwasha Nasir Abbasi¹, Asma Gillani² and Muhammad Nasir³

Abstract

Objective: Dispositional Mindfulness is a trait mindfulness linked with satisfaction with life, Psychological well-being and compassion for self. The present research focused on the intermediating function of compassion for self between mindfulness in disposition and psychological well-being and also in dispositional mindfulness and life satisfaction level. It also aimed to check moderating role of gender between these associations.

Method: Sample of the study includes 300 students from various universities. Data was collected through Psychological Well-being scale (PWBS), Satisfaction with life Scale (SWLS), Mindfulness Attention Awareness scale (MAAS) and Self-compassion brief scale (SC-BS).

Results: A substantial positive association occurs among mindfulness in disposition, mental well-being and satisfaction with life. Compassion in self-acts as a mediator between mindfulness in disposition and satisfaction with life and also between mindfulness in disposition and life satisfaction levels. Gender moderates the earlier association but not the later one.

Conclusion: With the increase of dispositional mindfulness, the life satisfaction levels and mental well-being also increases. The association between mindfulness in disposition and mental well-being is considerably moderated based on gender.

Keywords: Trait Mindfulness, Life Satisfaction, Mental Well-being, Compassion for oneself, University attendees

¹ Institute of Psychology, Quaid-e-Azam University, Islamabad – Pakistan

^{2,3} Institution of Psychology, University of Azad Jammu and Kashmir, Muzaffarabad – Pakistan

Introduction

Mindfulness in Disposition A person's innate capacity to sustain present-focused awareness free from judgement and response is known as dispositional mindfulness (Kabat-Zinn, 1990). It has drawn a lot of interest lately because of its links to a number of psychological advantages, including improved emotional control and a dearth in depression and anxiety sign (Keng et al., 2011). According to research, those who have higher dispositional mindfulness tend to be more psychologically flexible, which is crucial for efficiently managing stressors (Hayes et al., 2006).

Research has demonstrated a substantial association between mindfulness in disposition and satisfaction with life and mental well-being in a number of populations (Brown & Ryan, 2003; Van Dam et al., 2011). Mindfulness develops resilience in people which encourages the connectivity to one's experience by developing an acceptance for their attitude towards their ideas and emotions (Keng et al., 2011). This interesting finding reveal that by cultivating mindfulness techniques in a person, one can enhance his health in general.

Moreover, by fostering empathy in a person and reducing impulsivity and reactivity in social interactions, mindfulness can enlighten one's social interactions (Creswell et al., 2007). People who are engaged in mindfulness practices have more sensitivity to their own emotional needs as well as emotions of others which promotes better communication among them (Siegel et al., 2020). It highlights the prime importance of dispositional mindfulness not only in promoting better social ties but also individual's overall health.

At the end, dispositional mindfulness's influence on social interactions and emotions, empathy, better communication makes it a vital component of interventions to promote human health. Future researches should focus on mindfulness therapies to promote mental wellness in a number of populations.

❖ Psychological Well-being

Mental or psychological well-being (PWB) is highly intricate phenomena which encompasses variety of aspects of a person's mental and emotional wellness. It has a number of underlying constructs such as happiness in life, purpose in life, growth, good affect, acceptance for oneself (Ryff, 1989). Some latest studies explained that PWB is a complex and dynamic notion that gets influenced by both first-hand

experiences of a person and one's contentment with life (Gao & McLellan, 2018; Ryff, 2018). As per Huppert and So (2013), this holistic approach emphasizes that well-being is more than just being free from stress, discomfort and depression, it incorporates diligently chasing purposeful and meaningful ambitions and endorsing strong social ties.

Recent studies proved that mental well-being has a major effect on a variety of life functions, like human connections and personal productivity. For instance, people who having higher on PWB tend to have better satisfaction with life and engages in behaviors that promotes health more frequently (Dhanabhakya & Sarath, 2022). According to the association between a basic psychological need autonomy and PWB, people who feel that the control of their lives is in their own hands tend to be happier in life (Soenens et al., 2017). It emphasizes the crucial need to have platforms that promotes human development, autonomy and mental wellness.

PWB is intimately connected to both physical health as well as aspects of mental wellness. According to recent researches, people who have more psychological wellness have lesser number of health problems associated with stress because of strong immune systems (Boehm & Kubzansky, 2012). Physical and mental health are closely tied so one needs to integrate strategies in order to foster general wellbeing. Mindfulness based interventions proved to improve both mental health indicators and physical health outcomes (Henn et al., 2016). On a general end, a more sophisticated and integrated approach to mental health interventions is made possible by perceiving psychological well-being as a wholistic approach. Mental health practitioners can effectively use various facets of PWB in helping people to achieve growth, happiness and optimal functioning in life.

❖ **Satisfaction with life**

A promising feature of mental well-being that provides reasoning-based assessments of one's entire existence in this world is one's satisfaction with life (Diener et al., 1985). It influences happiness in general and mental health and extend upon different realms like interpersonal interactions, employment, and personal productivity. According to some latest researches, life satisfaction substantially forecasts physical health functions as people who are satisfied with life have better health and tend to have lower mortality rates (Diener et al., 2010).

According to some studies, both environmental factors such as social support, economic conditions, financial status as well as personal expertise and qualities have

an influence on satisfaction with life (Kahneman et al., 2006). For example, people who have a social network to support them in difficult times very often tend to have better levels of life satisfaction (Helliwell & Putnam, 2004). Furthermore, culture is of utmost importance, the notion of life satisfaction is varied in various cultures (Diener et al., 1999).

According to Lyubomirsky et al., (2005), the interventions which aimed at increasing life satisfied in individuals mainly focus on promoting a number of coping mechanisms and nurturing healthy bonds. By encouraging positivity and good emotions and decreasing pessimism and negativity thorough tactic like mindfulness exercises and gratitude exercises, life satisfaction can be enhanced (Emmons & McCullough, 2003). Increasing pleasure and happiness in life may result in better psychology and physical health.

In a nutshell, life satisfaction combines both environmental, economic and personal elements and is a prime component of well-being. Interventions should be developed which targets the enhancement of life quality in varied populations by understanding and incorporating these underlying aspects.

❖ **Self-compassion**

Kristin Neff's notion of compassion in self, comprises of three aspects: inner kindness, human connections, and awareness. It necessitates about having compassion for oneself in hardships, believing that these are just like other first handed experiences and these are necessary experiences for human growth and balancing one's own thought and feelings thought out these times (Neff, 2023). In accordance to recent studies, psychological wellness is improved by compassion in self. It promotes less anxiety and stoicism and promotes actual effective coping strategies to mitigate stress and discomfort (Sirois, 2023). For instance, outcomes of a meta-analysis prove that compassion in self protects against stress by facilitating the association between dispositional mindfulness and a number of psychological health functions (Tran et al., 2022).

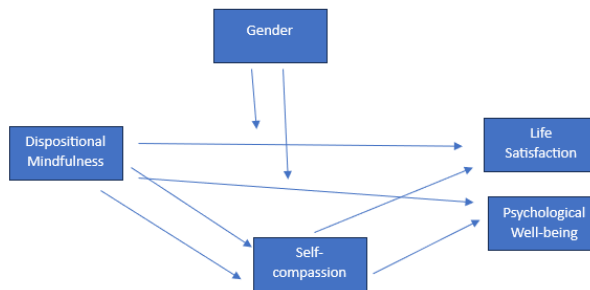
Self-compassionate people often take part in activities that promote health. They report lesser physical health symptoms and better bodily reactions to stress (Brady, 2023). This proves that compassion in self, increases bodily well-being and improved emotional quotient. Therapies which comprise of compassion in self, enhances emotional well-being and reduces stress and discomfort (Hatton-Bowers et al.,

2023). These researchers demand that compassion in self should be incorporated as a strategy in health programs to foster psychological and physical wellness.

Moreover, emotional management techniques have a deep connection with compassion in self. Compassion in self is a supreme help in time stressors. When one is confronted with stressors, compassion in self, acts as a coping mechanism to refrain one from undergoing denial or addiction (Hagerman et al., 2024). Such people turn to healthy coping mechanism in the stressors then pronging to negativities and pessimism. Compassion in self, strategy has a potential role in mitigating the ills of psychological stress and discomfort.

In a nutshell, it is obvious that compassion in self has a substantial role in promoting wellness. It is critical zone that needs to be investigated in future because of its connections with coping mechanisms and better bodily health outcomes.

Conceptual Framework



❖ Aims

- Evaluation of the association between mindfulness in disposition, mental well-being, self-compassion and satisfaction with life among pupils of universities.
- Analyzing the impact of mindfulness in disposition on satisfaction with life, self-compassion and mental well-being among pupils of universities.
- To figure out the intermediate role of self-compassion between mindfulness in disposition and satisfaction with life as well as mindfulness in disposition and mental well-being.
- To investigate moderating impact of gender between compassion between mindfulness in disposition and satisfaction with life as well as mindfulness in disposition and mental well-being.

❖ Hypotheses

H1: Dispositional mindfulness is positively connected to life satisfaction, mental well-being and self-compassion.

H2: Dispositional mindfulness has a substantial influence on life satisfaction, mental well-being and self-compassion.

H3: Compassion in self-bridges the link between mindfulness in disposition and psychological wellness.

H4: Self-compassion bridges the link between dispositional mindfulness and satisfaction with life.

H5: Gender modifies the connection between mindfulness in disposition and psychological wellness.

H6: Gender modifies the connection between mindfulness in disposition and life satisfaction.

❖ Measures of Study

❖ Knowledgeable Consent

Informed consent includes information about the current research and asks participants about their willingness to participate. Additionally, it guarantees participants about data privacy and its usage only for research.

❖ Life Satisfaction Scale

Diener (1984) proposed a scale for satisfaction with life. The 5-likert Life Scale is aimed to measure a person's on whole cognitive assessments of one's level of satisfaction with life; it is not a measure of only positive or negative influence. A 7-Likert scale, which labels as 7 strongly agree to 1 strongly disagree, subjects showed their level of angeriness or disagrees with each item. A seven-likert response structure is used for all response: 7 stands for strongly agree, 6 shows agree, 5 shows slightly agree, 4 shows neither agree nor disagree, 3 shows slightly disagree, 2 shows disagree, and 1 shows strongly disagree. The Cronbach's alpha value for life satisfaction scale was 0.74, demonstrating internal consistency. All of the items had moderate to high correlations with the measure, having values lying between 0.64 to 0.74, and shows substantial inter-item correlation.

❖ Mindfulness Attention Awareness Scale

Ryan and Brown (2003) proposed the Attention Awareness Scale (MAAS). The primary attribute of dispositional mindfulness is evaluated using the MAAS scale.

The following scores are applied to each item: 1 for almost always, 2 for very regularly, 3 for fairly frequently, 4 for somewhat rarely, 5 for extremely frequently, and 6 for practically never. The MAAS is a trustworthy indicator of mindfulness. The Cronbach's alpha value of 0.92 demonstrates strong internal consistency, and each item displayed substantial corrected total item correlations.

❖ **Psychological Well-being Scale**

Ryff's Psychological Well-Being (Ryff & Keyes, 1995) modified into 18 items is used to measure psychological well-being. Self-acceptance, autonomy, environmental mastery, life purpose, healthy interpersonal relationships, and personal progress are the three items on the scale that cover every facet of well-being. One means definitely agree, two means slightly agree, three means a little agree, four means neither agree nor disagree, five means a little disagree, six means substantially disagree, and seven means strongly disagree. The updated 18-item Psychological Well-Being Scale had an alpha value of 0.88.

❖ **Self-Compassion Scale – Short Form (SCS-SF)**

The Compassion in self-scale-brief version is a brief 12-question instrument created by Raes et al., (2011) to evaluate an individual's general level of compassion in self. The SCS which employs a 5-point response scale with 1 denoting "almost never" and 5 denoting "almost always," successfully captures the essential elements of self-compassion while remaining useful for clinical as well as research practices. With a reliability coefficient of $\alpha = 0.87$ and great internal consistency, the scale has good concept accuracy and a positive correlation with psychological well-being measures. Because of this, the SCS-SF is a useful tool for practitioners and academics who want to investigate how self-compassion affects mental health outcomes (Raes et al., 2011).

❖ **Subjects**

Three hundred students enrolled in a number of programs across multiple departments made up the sample. This survey includes students between the ages of 18 and 27.

❖ **Method of Sampling**

Convenient sampling was employed.

Methodology

A sample of three hundred students from multiple universities were given the questionnaires. The goal of the study was explained to each participant, and they were all requested to fill out a questionnaire. The participants were asked to respond honestly. Following participant data collection, the information was imported into the Statistical Package for Social Sciences (SPSS).

Results

Table 1

Across demographic characteristics, rates and proportions (n=300)

Census Data	Frequency	Percentage
Age		
18-22	278	92.7
23-27	22	7.3
Gender		
Male	150	50
Female	150	50
Degree		
BS	289	96.3
M.Sc.	11	3.7
Marital Status		
Unmarried	150	50
Married	150	50
Family System		
Joint	150	50
Nuclear	150	50
Family Income		
Above 60,000	10	3.3
41,000-60,000	290	96.7

	20,000-40,000	0.0	0.0
Physical Illness			
	Yes	0	0
	No	300	100

Note: The demographic data presented in this table reflect the characteristics of the study participants.

Based on data collected through the subset of 300 pupils (150 males and 150 females) from the University of Pakistan, statistical analysis was conducted. According to the table, the students' ages range from 18 to 23 to 23 to 27. Male or female gender, undergraduate or graduate degree, relationship status (matrimonially bound or single-handed), family structure (nuclear or joint), family income (between \$20,000 and \$60,000), and whether or not physical sickness is present.

Table 2
Scales' Psychometric Properties

Scale	M	SD	Range	Cronbach's a	Skewness	Kurtosis
MAAS	162.50	13.38	162.5-93.37	.85	.063	-.126
SWLS	201.10	26.80	273.18-134.9	.86	.061	-.128
SCS-BS	89.28	10.97	118.9-62.02	.89	.062	-.118
PWBS	36.26	7.06	55.33-18.76	.87	.053	-.145

Note: MAAS=Mindfulness Attention Awareness Scale, SWLS= Satisfaction with life scale, SC-BS= Self-compassion brief scale, PWB=Psychological Well-being scale.

Scale psychometric parameters are displayed in Table 2. High satisfactory consistency is shown by the reliability value, Cronbach's α .

Table 3*Correlation matrix between MAAS, SWLS, PWBS, SC-BS*

Variables	N	M	SD	MAAS	SWLS	PWBS	SC-BS
MAAS	300	89.28	10.97	-			
SWLS	300	36.26	7.06	.594**	-		
PWBS	300	126.46	13.38	.650**	.550**	-	
SC-BS	300	201.10	26.80	.512**	.434**	.409**	-

Note: MAAS=Mindfulness Attention Awareness Scale, SWLS= Satisfaction with life scale, SC-BS= Self-compassion brief scale, PWB=Psychological Well-being scale. **p < 0.01

Table 3 indicates that Mindfulness Attention Awareness Scale (MAAS) has a substantial positive association with the Psychological Well-being Scale (PWBS). A substantial positive association between Mindfulness Attention Awareness Scale (MAAS) and Mental Well-being Scale (PWBS) suggests that participants who have increased levels on dispositional mindfulness are more likely to have more psychological well-being. Moreover, a significant positive association exists between mindfulness in disposition and satisfaction with life while positive association also exists mindfulness in disposition and compassion in self. Similarly, a positive correlation between dispositional mindfulness and satisfaction with life scale suggests that individuals who experience higher levels of mindfulness in disposition tend to have higher levels of satisfaction with life. Likewise, compassion in self is positively linked with satisfaction with life and psychological well-being scale.

Table 4*Regression Coefficients of Mindfulness Attention Awareness and Self-compassion on Satisfaction with life Scale*

Variable	B	SE	t	p	95%CI
Constant	12.24	3.47	4.185	.000	7.244-20.11

MAAS	.312	.058	6.947	0.002	.180-.322
SC-BS	.215	.025	-1.675	.003	-.0541-.044

Note: N=300, ***p<.05 MAAS=Mindfulness Attention Awareness Scale, SWLS= Satisfaction with life scale, SC-BS= Self-compassion brief scale

The influence of compassion in self and dispositional mindfulness on satisfaction with life is displayed in Table 4. The R² value of 0.164 indicates that, with F (1, 298) = 52.266, p<0.05, dispositional mindfulness accounts for 16.4% of the variance in the outcome variable, which is life satisfaction. According to the results, dispositional mindfulness was a significant predictor of life satisfaction. With an R² value of 0.129, the table also demonstrates the influence of compassion in self on satisfaction with life. This means that compassion in self-predicted life satisfaction and showed 12.9% of the variation in satisfaction with life F (1, 298) = 3.07, p<0.05. The findings showed that life satisfaction was significantly predicted by self-compassion.

Table 5
Regression Coefficients of Mindfulness Attention Awareness and Self-compassion on Psychological Well-being Scale

Variable	B	SE	t	p	95%CI
Constant	13.48	4.26	5.815	.000	8.234-22.11
MAAS	.416	.079	8.967	.001	.240-.418
SC-BS	.346	.049	5.875	.001	.541-.744

Note: N=300, ***p<.05 MAAS=Mindfulness Attention Awareness Scale, PWBS= Psychological Well-being scale, SC-BS= Self-compassion brief scale

The influence of compassion in self and dispositional mindfulness upon psychological well-being scale is displayed in Table 5. With a $F(1, 298) = 51.488$, $p < 0.05$, dispositional mindfulness accounts for 9.8% of the variance in the end variable, psychological well-being, according to the R^2 value of 0.098. The outcome indicated that psychological wellness was significantly forecasted by dispositional mindfulness. With an R^2 value of 0.079, the table also demonstrates the influence of compassion in self on psychological wellness. This means that compassion in self-predicted psychological wellness and explained 7.9% of the variation in life satisfaction $F(1, 298) = 4.16$ $p < 0.05$. The findings showed that psychological well-being was significantly predicted by self-compassion.

Table 06

Regression Analysis for Mediation of Self-compassion between Dispositional Mindfulness and Satisfaction with life

Variable	B	95%CI	SE	β	R^2	ΔR^2
Step 1					0.154	.150***
Constant	22.561	(15.4-29.46)	66.55			
MAAS	.198	(.125-.550)	0.089	0.364		
Step 2					0.179	.179***
Constant	28.261	(3.87-16.63)	4.856			
MAAS	.341	(.421-.987)	.062	.250		
SC-BS	.069	(2.62-3.93)	0.048	.377		

Note: CI=Confidence Interval, *** $p < .001$ MAAS=Mindfulness Attention Awareness Scale, SWLS=Satisfaction with life scale, SC-BS= Self-compassion brief scale

The dispositional mindfulness showed a 15.4% variance in life satisfaction with $F(1,298) = 21.22, p < 0.05$, according to step 1's R^2 value of .154. The results showed that life happiness was substantially predicted by dispositional mindfulness ($\beta = .364, p < 0.05$). Step 2's R^2 value of 0.179 indicated that mindfulness in disposition and compassion in self-contributed to an 11.1% difference in life satisfaction ($F(2, 29) = 18.09, p < 0.05$). The results showed that self-compassion ($\beta = .377, p < 0.05$) and dispositional mindfulness ($\beta = .250, p < 0.05$) were significant predictors of life satisfaction. With $\Delta F(1,297) = 12.069, p < 0.05$, the ΔR^2 value of .025 indicated a 2.5% variance in Models 1 and 2. In step 2, the regression weights dropped from .364 to .250 and stayed significant, indicating mediation.

Table 07

Regression Analysis for Mediation of Self-compassion between Dispositional Mindfulness and Psychological Well-being

Variable	B	95%CI	SE	β	R^2	ΔR^2
Step 1					0.094	.090***
Constant	20.561	(13.5-27.36)	62.51			
MAAS	.258	(.135-.670)	0.089	0.272		
Step 2					0.115	.115***
Constant	27.241	(3.67-15.63)	4.856			

MAAS	.398	(.421-.787)	.076	.160
SC-BS	.064	(2.42-3.73)	0.053	.306

Note: CI=Confidence Interval, *** $p < .001$ MAAS=Mindfulness Attention Awareness Scale, PWBS= Psychological Well-being scale, SC-BS= Self-compassion brief scale

In step 1, the dispositional mindfulness showed a 9.4% variance in psychological well-being with $F(1, 298) = 23.22$, $p < 0.05$, according to the R^2 value of .094. The results showed that psychological wellness was significantly forecasted by dispositional mindfulness ($\beta = .272$, $p < 0.05$). Step 2's R^2 value of 0.115 showed that dispositional mindfulness and self-compassion contributed to an 11.1% variation in psychological well-being ($F(2, 29) = 19.89$, $p < 0.05$). The results demonstrated that psychological wellness was significantly forecasted by dispositional mindfulness ($\beta = .160$, $p < 0.05$) and self-compassion ($\beta = .306$, $p < 0.05$). With delta $F(1, 297) = 16.069$, $p < 0.05$, the delta R^2 value of .021 indicated a 2.1% variance in Models 1 and 2. In step 2, the regression weights dropped from .272 to .160 and stayed significant, indicating mediation.

Table 08

Moderating role of GENDER between dispositional mindfulness and Satisfaction with life

Variable	Model 1			Model 2		
	B	Beta	SE	B	Beta	SE
Constant	37.23		.479	37.146		
MAAS	1.687	.245**	.499	1.575	.244**	.457
gender	1.723	.232**	.484	1.589	.232**	.488
MAAS * gender				-.030	-.005	.339

R ²	.164	.164
Δ R ²		.000

P<0.05

The gender-based moderation of dispositional mindfulness and life satisfaction is displayed in the table. With $F(2,297) = 22.80, p < 0.05$, the predictor in Model 1 explained 16.4% of the variation in the result, according to the R² value of .164. The findings showed that gender ($B = .232, p < 0.05$) and dispositional mindfulness ($B = .245, p < 0.05$) predicted life satisfaction. These results demonstrate the significance of model 1. With $F(2,296) = 22.803, p < 0.05$, the R² value of 0.164 in Model 2 showed that predictors accounted for 16.4% of the variation in the result. The findings revealed that dispositional mindfulness ($B = .244, p < 0.05$), gender ($B = .232, p < 0.05$), and dispositional mindfulness* gender predicted satisfaction with life ($B = -.005, p > 0.05$). The variance of Models 1 and 2 did not vary, as indicated by the Δ R² value of .000, with $F(1,296) = .009, p > 0.05$. The association between dispositional mindfulness and life happiness was shown to be unaffected by gender.

Table 09

Moderating role of GENDER between dispositional mindfulness and Psychological Well-being

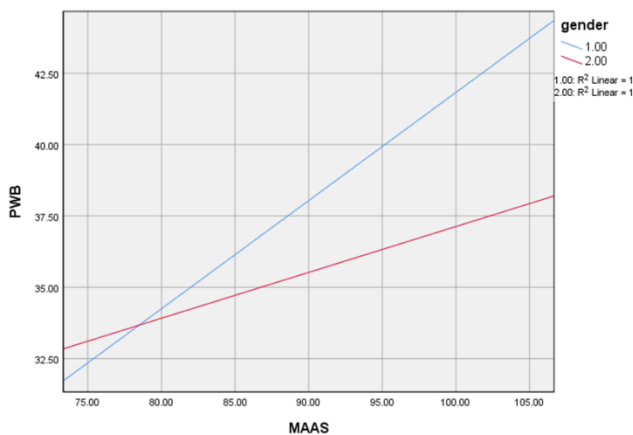
Variable	Model 1			Model 2		
	B	Beta	SE	B	Beta	SE
Constant	37.05		.418	37.173		
MAAS	2.646	.408**	.413	2.475	.376**	.401
gender	1.723	-.187**	.414	1.589	-.168**	.468
MAAS * gender				-2.203	-.276	.339
R ²			.180			.209
Δ R ²						.029

P<0.05

Table shows the moderation of gender between dispositional mindfulness and psychological well-being. In Model 1, the R^2 value of .180 revealed that predictor explained 18% variance in the outcome with $F(2, 297) = 29.69, p < 0.05$. The outcomes proved that gender ($B = -.187, p < 0.05$) and dispositional mindfulness ($B = .408, p < 0.05$) forecasted psychological well-being. These findings show that the model 1 is significant. In Model 2, the R^2 value of .209 revealed that predictors explained 20.9% variation in the dependent variable with $F(2, 296) = 11.50, p < 0.05$. The findings revealed that dispositional mindfulness ($B = .376, p < 0.05$), gender ($B = -.168, p < 0.05$), and critical thinking * gender predicted susceptibility to political misinformation ($B = -.276, p < 0.05$). The ΔR^2 value of .029 showed 2.9% difference in the variance of Model 1 and Model 2 with $F(1, 296) = 22.92, p < 0.05$. Results showed that gender has tempered the association between dispositional mindfulness and mental well-being.

Mod Graph

Mod graph showing moderation is as follows:



Discussion

The current study sought to ascertain the effects of dispositional mindfulness on psychological well-being and life satisfaction as mediated by self-compassion and moderated by gender. A sample of 300 students was chosen using a simple sampling technique. The tools used in this study included the Self-compassion brief scale (SCBS), the Mindfulness Attention Awareness Scale (MAAS), the Satisfaction with Life Scale (SWLS), and the Psychological Well-Being Scale (PWBS). All of the data was

analyzed using SPSS. The alpha reliability coefficient, also known as internal consistency, for the mindfulness attention awareness scale, satisfaction with life scale, psychological well-being scale, and self-compassion brief scale in this study is .85, .86, .87 and .89 respectively. These alpha coefficients showed that each scale was reliable.

Hypothesis 1 of the study that shows positive association among dispositional mindfulness, satisfaction with life, psychological well-being and self-compassion is accepted. Recent empirical data provides substantial support for the concept that dispositional mindfulness is positively correlated with psychological well-being, self-compassion, and life satisfaction. Higher levels of dispositional mindfulness are linked to improved psychological well-being and life satisfaction, according to numerous studies that have shown substantial connections between these variables. For instance, dispositional mindfulness was found to have a substantial positive link with psychological well-being ($r = .207, p < .05$) and a strikingly high positive correlation with life satisfaction ($r = .95, p < .05$) in a research of university students (Abbasi et al., 2024). This finding proves that those who practice mindfulness shows lesser ills and have good psychological and physical health. A research shows that mindfulness increases jubilant emotional states and mitigates negative effect (Keng et al., 2011; Cheung & Lau, 2021).

Various recent studies have proved intermediating function of compassion in self, between mindfulness in disposition and mental well-being (Hanley et al., 2018). Therefore, people who continuously practice minds are more prone towards compassion in self in tough times which in turn enhances their general wellness. Another longitudinal study supports that strong association between mindfulness in disposition and satisfaction with life along with the intermediating effect if self-esteem (Wang & Kong, 2020). In a nutshell, there is substantial evidence that disposition in mindfulness is positively associated with satisfaction with life and mental well-being. These results prove importance of mindfulness in therapies which focus to promote mental wellness and overall life contentment.

The second hypothesis of the current research that proposes significant influence of mindfulness in disposition on satisfaction with life, mental well-being and compassion in self is accepted. Earlier researches had provided a solid foundation for this influence. It is evident that mindfulness is disposition is closely linked to a number of mental and physical health outcomes.

People having high mindfulness in disposition will eventually have enhanced satisfaction with life. According to an earlier research, mindfulness in disposition has a strong association with satisfaction with life (Abbasi et al., 2024). In accordance to these findings, Mindfulness-Meaning theory also supports the notion that emotional control and cognitive reappraisal are two aspects through which mindfulness improves life contentment (Garland et al., 2015). Positive reasoning processes are employed by mindful people which enables them to overcome hurdles and enhances personal development and increases their level of pleasure with life in general (Garland et al., 2022).

Moreover, mindfulness in disposition and mental well-being are closely related constructs (Brown & Ryan, 2003; Keng et al., 2011). According to a previous research, mindfulness in disposition act as protective buffer against noxious effects of stress on psychological health (Carlson & Brown, 2005). Therefore, mindfulness can enable people to handle stress efficiently.

Another hypothesis of the current research that is compassion in self, reconciles the association between mindfulness in disposition and mental well-being is accepted. It has proved by existing studies that mindfulness in disposition promotes compassion in self, which in turn enhances mental well-being. Claudat et al., (2022) investigates the links between stress, compassion in self and mindfulness, mediated by happy emotions and mental well-being. The findings prove that high mindfulness can cultivate better emotions and stress-resilience, leading to mental well-being (Claudat et al., 2022). Moreover, Hall et al. (2013) finds that all core elements of compassion in self, kindness in oneself, collective identity, mindfulness have a positive association with mental wellness.

Furthermore, studies have demonstrated that self-compassion fosters happy feelings in addition to improving psychological well-being. As per Alirezaee et al., (2021), students who were enrolled in compassion in self, training experience large number of positive emotions and lesser number of negative emotions. Therefore, cultivating compassion in self through mindfulness enhances psychological wellness in general.

Hypothesis fourth of current research that proposes that compassion in self, reconciles the association between mindfulness in disposition and satisfaction with life is accepted. Mindfulness in disposition, which is nonjudgmental awareness

about happenings of surroundings has been frequently associated with increased life satisfaction. Compassion in self, which is understanding and believing in oneself in difficult times has an impact on this relationship (Neff, 2003). People who were engaged in mindfulness practices tend to have more compassion in self, which in turn produces substantial life satisfaction (Yang et al., 2016).

Likewise, studies have shown that compassion in self can work as a protective buffer against negative, depressive and depressive symptoms and promotes life satisfaction in general (Kuyken et al., 2010). As compassion in self, promotes emotional resilience and effective coping strategies, its intermediating function is highly prominent (Germer & Neff, 2013). Another study proves the same aforementioned association (Kim & Ko, 2018).

Fifth hypothesis showed that association between mindfulness in disposition and mental well-being is significantly moderated by gender is accepted. Mindfulness is linked to high psychological strength and wellness. A study by Li et al., (2024) proved the moderating influence of gender on association between the mindfulness in disposition and mental resilience, with females showing higher association than their counterparts (Li et al., 2024). This necessitates the gender-based mindfulness therapies to minimize psychological ills.

The sixth hypothesis that proposes association mindfulness in disposition and satisfaction with life is significantly moderated by gender is rejected. According to a study by Paredes et al., (2022), women showed a substantial association between mindfulness in disposition and Balance Time Perspective (BTP). This study also found that women not only have higher Balance Time Perspective (BTP) but also have stronger forecasting for life satisfaction (Paredes et al., 2022). Though both sexes can get benefits from mindfulness-based therapies but women have strong processing abilities, therefore, women can get more benefits from mindfulness-based interventions. But in current study gender do not moderate between mindfulness in disposition and life satisfaction.

Conclusion

In a nutshell, the current study highlights the complex relationships among mental well-being, satisfaction with life, mindfulness in disposition, compassion in self and gender. By serving as a potent mediator in the relationship between dispositional

mindfulness and mental wellness and dispositional mindfulness and satisfaction with life, the findings suggest that self-compassion enhances overall well-being. Additionally, gender moderates the associations between dispositional mindfulness and mental well-being, indicating that mindfulness may have different benefits for both genders, particularly in terms of psychological resilience and life satisfaction. These findings demonstrate that in order to maximize the efficiency of mindfulness therapies, gender-sensitive approaches are required.

❖ **Limitations and Suggestions**

Despite the fact that the study was conducted in a genuine manner, it is important to consider certain limitations. The limitation is meant to direct further research in the direction of advancement. The small sample consisted only of university students. Future studies can examine the influence of mindfulness in disposition on mental wellbeing and satisfaction with life by collecting data from a large sample of colleges and schools both nationally and provincially. To further understand the causal link between variables, intervention studies can also be conducted.

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Correspondence:

Palwasha Nasir Abbasi

nasirpalwasha1@gmail.com
