



Exploring the Mediating Role of Non-Attachment in the Relationship between Mindfulness and Subjective Wellbeing in Pakistani context

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Abstract

The study aims to explore the role of nonattachment in relation to mindfulness and subjective wellbeing and provides an insight into the imperatives nonattachment plays in achieving mindfulness. This quantitative study was conducted in a mid-size Pakistani university and the participants were faculty and students. 384 (141 men and 243 women) age group from 16 to above 40 years of age were contacted via email to complete online survey. The descriptive statistics analysis was done by using SPSS and Smart PLS. The Findings affirm that greater levels of mindfulness and nonattachment are correlated in a positive way contributing to greater life satisfaction furthermore; nonattachment has a positive influence on negative emotions. The study is in line with the existing research conducted on the association of nonattachment with subjective wellbeing and is a replication of the previous findings for the association of mindfulness and personal wellbeing. Result suggests that to achieve optimal psychological wellbeing conditions with significant increment in positive emotions and life satisfaction, connection of mindfulness to a wide variety of mental effects are partly decided with the aid of using nonattachment. The result findings offer perception into the effect of mindfulness on intellectual fitness and feature implications for improving and evaluating life satisfaction and emotional wellbeing.

Keywords: *Non-attachment, subjective well-being, mindfulness, life satisfaction, emotional wellbeing, positive affect, negative affect.*



Introduction

Mindfulness and its benefits on an individual's psychological wellbeing have been extensively studied by social scientists over the past decades. Mindfulness is positively connected to an individual's affective reactions and cognitive judgments towards life (Kabat-Zinn 2003; Keng, Smoski, & Robins, 2011; Shapiro, et al, 2015; Hanley et al. 2014) and has a positive impact on negative thoughts such as attention-deficit/hyperactivity disorder (ADHD) anxiety disorder, depression, and suicidal conduct (Zylowska et al., 2008; Howarth, Smith, Perkins-Porras, *et al.* 2019). Mindfulness can be exercised by slowing down one's thought process, eliminating negativity from one's body and mind and by being focused on the present status (Grossman and Van Dam 2011). This practice requires meditation and lifting oneself to the mental state to focused on the real time and accepts the emotions and sensations without being judgmental (Hannush, 2021).

History shows the roots of mindfulness dates back to Buddhism, where it was practiced by Buddhist priests to achieve ethereal enlightenment. In contemporary Buddhism, the objective isn't to be similar to another person but to accept oneself with all weaknesses and vices and strive to improve the state of being. This has been the legacy of Asian Buddhist culture where it was restricted to religious people and not to the commoner as monks and nuns practiced meditation to facilitate self-discipline, impartiality and renunciation (Wilson, 2014).

Mindfulness roots are traced in Sufism, where it was practiced incomparably by Sufi saint Rumi in the 13th century. Rumi's teachings are also based on the concept of accepting both positive and negative experiences without being judgmental; unlearning old habits and decentering, one's focus from self to other. This can be achieved by attunement of body and mind through mediation, music, and dance (Mirdal, 2012). Furthermore, the practice of mindfulness and meditation has been observed and practiced by the pundits, sufis, dervish, yogi, oracles throughout history. Nonattachment and mindfulness together foster subjective wellbeing (Whitehead et al., 2019). An individual can benefit from mindfulness and nonattachment through life experiences and significant encounters (e.g., quitting a well-paid job or walking out of a relationship) and can improve the drive-in life by realizing the futility of attachments in his adult life (Hannush, 2021). Empirical studies show that mindfulness is closely related to nonattachment, yet distinct in its individual components (Sahdra et al., 2016). The difference between the two is quite distinct, where the former refers to an individual's acknowledgement of



what's happening at the present moment, while the latter emphasizes the same acknowledgement but in a spiritual context. Nonattachment is simply the capacity to confine from things that control or influence a person's behavior that is dysfunctional to their wellbeing. (Cebolla et al., 2021).

According to Whitehead et al. (2019), nonattachment is linked with the practice of releasing negative thoughts and feelings, as well as detaching oneself from negative experiences. This practice allows individuals to enjoy relationships without feeling the need to cling to them. Nonattachment involves the capacity to refrain from allowing things that may negatively impact one's well-being to control or influence their behavior (Whitehead et al., 2019). The consequences of attachment and affiliation are alarming, as they can lead to depression, anxiety, hyperactivity syndrome, and suicidal behavior (Zylowska et al., 2008). The act of holding onto past experiences creates a state of flux, where one oscillates between moments of happiness and depression which hinders inner peace. In order to lead a healthy and fulfilling life, it is essential to practice non-attachment (Gupta & Agrawal, 2021). By releasing negative thoughts and feelings, and detaching oneself from negative experiences, one can learn to live a life free of the burden of unhealthy attachments.

Subjective wellbeing with regards to its significant impact that cultural differences can have on achieving life satisfaction has been researched widely. Studies have shown that people belonging to collectivist cultures, such as those in Asia, tend to report less satisfaction with life and experience more negative affect than those in individualistic cultures, such as North America (Tran, 2021). Similar results have been found in collectivist cultures in Japan and South Korea, where social anxiety and low subjective wellbeing scores are prevalent despite their economic development (Schimmack et al., 2002). This suggests that people in individualistic cultures tend to be happier overall, and this may be because individualized societies are better suited to human nature (Soares, 2018). However, it is important to note that collectivist cultures can still succeed if they produce individuals who value and fulfill their social obligations (Ahuvia, 2002). In the Pakistani context, the role of nonattachment as an arbitrator of mindfulness to achieve subjective wellbeing has not been sufficiently explored, particularly in young adults. This is a crucial area for research, as understanding nonattachment as a mediator of mindfulness could potentially help alleviate depression, anxiety, and stress.



The evidence for cultural differences in subjective wellbeing, combined with the growing trend towards multiculturalism in positive psychology research (Tim et al., 2021), provides a strong basis for a replication study of the model proposed by Whitehead et al. (2019) in Pakistani culture. The present study aims to examine the role of nonattachment with regard to mindfulness and subjective wellbeing. Focusing on expanding the understanding of how cultural differences and nonattachment affect subjective wellbeing, we can work towards creating more effective interventions and support systems for individuals across cultures.

Theoretical Background and Hypotheses Development

Subjective wellbeing

Subjective well-being (SWB) emphasizes on the way people assess lives. Broadly speaking SWB can be categorized into three modules: “life satisfaction”, “presence of positive affect”, and “absence of negative affect” (Diener 2021) or “life satisfaction”, “mental health” and “happiness from life” (Dursun 2021). This tripartite construct of SWB is indexed by high levels of positive emotions, life satisfaction and lower level of negative emotions. Formerly, it was widely accepted that SWB consisted of two distinct but related components: cognitive and affective components of individual self. Cognitive component is subjective judgment of quality of life whereas, affective component indicated positive and negative emotional response towards life (Whitehead et al., 2019).

Diener (1984) tripartite construct proposed that subjective wellbeing may be identified as an extensive field of scientific exploration, then a particular specific concept (Diener et al., 1999). Diener’s focuses on the subjectively stated affective and thinking conditions abide by a hedonic observation of well-being (Kahneman, Diener & Schwarz, 1999). In contrast, a view called eudaimonic describes wellbeing as the awareness of a person’s potential. It is a concept based on the attainment of certain looked-for qualities (Vanhoutte & Nazroo, 2014) that claimed that eudemonic well-being does not reveal the individual judgment of a person (Das *et al.*, 2020). According to this statement, eudemonic wellbeing view losses as an element of subjectivity in reporting well-being so we chose to focus on hedonic well-being in this paper.



Diner (1984) suggested that all major theories pertaining to the subjective well-being focuses on either top-down or bottom-up influences. According to top-down view, universal structures of personality influence the manner in which an individual perceives events. Hence a person's stable personality traits may play significant role and create a global tendency of a person to perceive events of life in a relatively positive or negative way (DeNeve, 1999). Whereas, in bottom-up view, happiness is created from experiences filled with same emotion. Bottom-up effects include broad demographic and situational factors, and external events such as physical health or socioeconomic status. Bottom-up approaches are based on the idea that when universal basic needs of human being are fulfilled that generates happiness. While exploring top-down view, DeNeve (1999) found out that few personality characteristics focus on a person's characteristic style of amplification, the reasons of life events, typical experience of emotions, and enhancing relationships are most closely and significantly related to SWB. In the present study, based on the top-down view it is explored that a person's internal state or personality trait play a role in the subjective wellbeing. We explored two psychological constructs - mindfulness and non-attachment direct effect on wellbeing and also causal relationship between study variables.

Mindfulness and subjective wellbeing

The term mindfulness is an individuals' state of mind which is "non-judgmental," "non-reactive," "present-centered," and "attentive of the present" that can be achieved through meditation (Grossman & Van Dam, 2011). Mindfulness is to practice being conscious of the present state and experience the current moment consciously and rationally. It helps an individual disengage from involuntary thoughts, conducts, and unnatural behavior and make a conscious effort to self-regulate one's behavior to foster wellbeing.

Mindfulness is a state of consciousness that requires effort to cling to the positive feeling and avoid negative experience (Sahdra et al., 2010). To be cognizant of the present moment is the key feature of mindfulness, but this feature varies from person to person (Brown & Ryan, 2003). This supports the notion that one needs to be disciplined and make a conscious effort to benefit from mindfulness (Brown & Ryan, 2003). Research shows that mindfulness and wellbeing are closely related to reflective practice (Hanley et al., 2015). Through meditation a person can improves the capacity to enjoy positive experiences and indirectly expand self-regulatory



services that endorse adaptive assessments of hardship and values-consistent conduct (Brown et al., 2012). The serenity of mind is achieved when an individual detaches from experience in particular and future apprehensions in general (Martin, 1997).

This concept of mindfulness is also deeply rooted in eastern psychology and meditational practices of Buddha (Martin, 1997). Buddhist model of SWB proposes that greater mindfulness allows an individual to perceive the transient nature of actuality and ineffectuality. According to Britannica, there are three stages to mindfulness called (in Sanskrit) “dhyanas or (in Pali) jhanas”. (1) impartiality from the outside world and a consciousness of joy and ease, (2) awareness, with suppression of irrational thoughts, (3) accepting joy”.

Western research has debunked the notion that mindfulness is non-cognitive and non-evaluative, and has found that dispositional mindfulness is consistently related to subjective well-being and psychological well-being. Even those who don't regularly practice mindfulness can benefit from acting with awareness and calculated thought.

Studies have also shown that mindfulness and acknowledgement are interdependent processes that can enhance executive control, leading to improved cognitive flexibility and attentional processing. Moreover, research has found that practicing mindfulness can contribute to emotional regulation by increasing executive power and nurturing present-moment awareness. By accepting and regulating feelings in a timely manner, mindfulness can help prevent intense emotional responses from occurring. If you're looking to improve your overall wellbeing and enhance your ability to regulate your emotions, consider incorporating mindfulness into your daily routine. The research speaks for itself - mindfulness can have a profound and positive impact on your life.

Mediation of non-attachment on the relationship of mindfulness and subjective wellbeing

Recent studies have shown the significant psychological benefits of non-attachment (Ju & Lee, 2015; Sahdra et al., 2016). The concept of non-attachment is an approach to experiences emotions without clinging to or suppressing them, as assessed by the 7-item Nonattachment Scale (NAS-7) (Elphinstone et al., 2020; Sahdra et al., 2015; Sahdra et al., 2016). Non-attachment helps individuals create effective relationships with their experiences by avoiding clinging to desirable experiences while eluding undesirable ones (Sahdra et al., 2016).



The association between mindfulness, non-attachment, and subjective well-being has been researched in from various perspectives studies from identification of the mechanisms of non-attachment and clarity about one's internal life by which dispositional mindfulness might influence psychological distress and mental health (Coffey et al. 2010; Beaumont (2011), Beitel et al. (2014) to a positive association between non-attachment and progressive psychological growth and confirmed that non-attachment acts as a mediator of mindfulness (Whitehead et al. 2020).

Unfortunately, the studies are based in Western cultural contexts. Thus, there is a need to explore the connection between these variables in different cultural contexts. Diener (2000) has pointed out that people from diverse societies may regard happiness in dissimilar ways, indicating that cultural differences may influence the way in which subjective well-being is achieved. For example, Diener et al. (2003) research studies showed that Latin America people placed more importance on SWB as compared to those from the Pacific region of Asia, suggesting that East Asians may be willing to sacrifice positive emotions to achieve vital goals.

Therefore, it is vital to consider cultural differences when researching the relationship between mindfulness, non-attachment, and subjective well-being. The existing studies provide evidence that non-attachment is associated with positive outcomes for psychological health and well-being. Thus, individuals seeking to improve their own or others' well-being should prioritize understanding the role of non-attachment in achieving mindfulness.

Present Study

The present study conducted in Pakistan, eastern context, firstly examines the association of mindfulness and subjective wellbeing and hypothesizes a substantial relationship between mindfulness and subjective wellbeing. Secondly, it studies the correlation between non-attachment and subjective wellbeing and hypothesizes that there is a significant relationship between mindfulness and SWB. Lastly, a model proposed by Whitehead et al. (2019) is tested and it is hypothesized that non-attachment plays a significant role between mindfulness and subjective wellbeing relationship.



Research Methodology

Participants and Procedure

The research participants were professionals and students from a private Pakistani university. Faculty member, non-teaching staff and students, of a renowned university in Karachi were invited via email to complete an online survey. The respondent comprised of 384 members (141 men and 243 women) ranging from 16 to above 40 years of age. Participants varied in different occupations learner, educator, and member of staff, with work experience from 1 to 15 years.

Measures

Non Attachment: The evaluation of Non Attachment was conducted through implementation of the 7-item version of the Nonattachment Scale (NAS-7), as presented in the study by Sandra et al. (2016). The NAS-7 was derived from the more extensive 30-item Nonattachment Scale (NAS), initially introduced by Sahdra et al. (2010). The decision to employ the NAS-7 was based on the established reliability and validity of this scale, which has been demonstrated to be comparable to that of the original 30-item scale, as reported by Sahdra et al. (2016). The participants were requested to express their level of agreement with each of the seven statements included in the scale, such as “I can let go of regrets and feelings of dissatisfaction about the past,” by utilizing a Likert scale ranging from 1 (Strongly Disagree) to 6 (Strongly Agree).

Mindfulness: The Freiburg Mindfulness Inventory (FMI), developed by Walach et al. (2006), a scale comprising of 39 items was used in this experiment. Respondents are asked to rate items on a 5-point Likert scale, ranging from 1 (Never or very rarely true) to 5 (Very often or always accurate). This scale is shown to be an effective and reliable single-factor measure of mindfulness, proven from previous research (Walach et al., 2006; Kohls et al., 2009).

Subjective well being

Subjective Wellbeing was appraised using the following two measures:



Life Satisfaction: The assessment of SWB in the present study uses two measures. First, the Satisfaction with Life (SWLS) scale, developed by Diener et al. (1985), used to assess life satisfaction. The SWLS comprises five items, which are rated on a 7-point scale, ranging from 1 (Strongly Disagree) to 7 (Strongly Agree). The SWLS is commonly used to measure life satisfaction, and has been shown to have better convergent validity with other scales of subjective well-being, as well as discriminant validity from emotional well-being measures.

Positive and Negative Affect: The Positive and Negative Affect Schedule (PANAS); Watson et al., (1988) comprises of 20 items where 10 items assess positive affect (e.g., 'excitement', 'alertness') and other 10 items measures negative affect (e.g., 'guilt', 'fear'). PANAS Items evaluate the degree to which the respondent has experienced the emotion over the past three months. Items are rated on a 5-point Likert scale ranging from 1 (very slightly or not at all) to 5 (extremely). The PANAS is a highly effective and consistent measure most commonly used to measure the emotions (Watson et al., 1988; Heubeck, & Boulter, 2021; Whitehead & Bates 2016).

Procedure

First year students of BS degree enrolled in Psychology courses named "Introduction to Psychology", and "Basic English" were urged to take part in this research. They were given brownie points in their courses for participating in this project. Google form link was shared with the students to complete an online line survey. The average time for students to fill the online questionnaire was 10 to 15 minutes. Participants with high scores on negative affect were referred to the campus counseling center.

Discussion and Analysis

The study presents the means, standard deviations, and internal reliabilities for measures in Tables 1 and 2. Pearson's correlation coefficients are used to examine the relationships between the variables, and the results validate the associations between mindfulness, nonattachment, and positive affect and life satisfaction. However, contrary to previous research, nonattachment does not have a significant effect on negative emotions. Mediation analyses using a nonparametric bootstrapping method shows that nonattachment significantly mediates the relationship between mindfulness and higher levels of positive affect and life satisfaction, but not negative emotions.



Table 1
 Means, standard deviations and internal reliabilities for all measures

	Mean	SD	ω
FMI	120.60	13.73	.859
Non-Attachment	29.85	5.63	.675
SWB			
Life Satisfaction	22.52	6.29	.748
Positive Affect	34.61	8.14	.822
Negative Affect	26.33	8.08	.806

N = 384, SWB = Subjective well-being, FMI = Freiburg mindfulness inventory

Table 2
 Shows significant inter-correlation among study variables.

	Mindfulness	Nonattachment
SWB		
Life Satisfaction	.327**	.419**
Positive Affect	.423**	.431**
Negative Affect	-.424**	-.183**

N = 384, SWB = subjective well-being, PWB = psychological wellbeing, **p < .001

Figure 1
 Path model for mediation with non-attachment entered as the mediator of the relationship of mindfulness to subjective wellbeing.

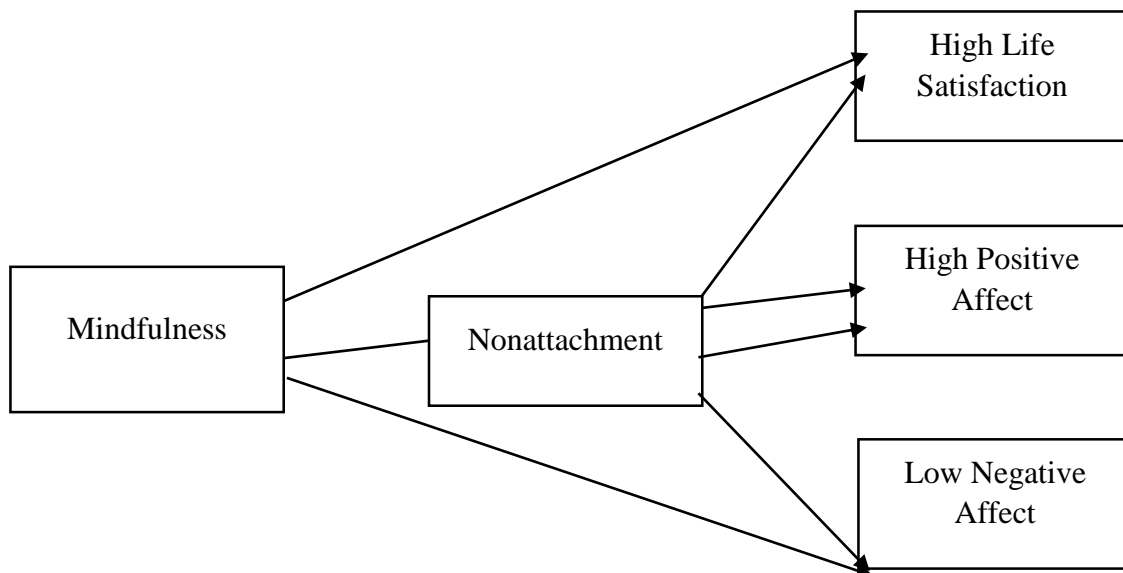




Table 3

Dhows that mindfulness has significant effect on nonattachment, positive affect, negative affect, life satisfaction.

Measure	Direct Effect	T-Value	LLCI	ULCI
Non-Attachment	.46	5.29	.29	.58
SWB				
Life Satisfaction	.17	2.56	.01	.29
Positive Affect	.32	5.06	.19	.43
Negative Affect	-.39	2.58	-.59	.12

Table 4

Direct effects of Non –attachment: Positive affect, Negative affect, and Life Satisfaction

Measure	Direct Effect	T-Value	LLCI	ULCI
SWB				
Life Satisfaction	.35	7.23	.25	.45
Positive Affect	.30	5.04	.19	.42
Negative Affect	-.01	0.13	-.25	.12

Table 5

Indirect effects of nonattachment on the relationship of mindfulness to positive affect, negative affect, and life satisfaction.

Measure	Indirect Effect	T-value	LLCI	ULCI
SWB				
Life Satisfaction	.165	4.09	.10	.23
Positive Affect	.138	4.35	.08	.19
Negative Affect	-.007	0.12	-.12	.06

Nonattachment significantly mediates between mindfulness and life satisfaction and positive affect but doesn't show significant mediation between the relation of mindfulness and negative affect.

In table six and seven, we have considered nonattachment as a predictive variable and mindfulness as mediator between nonattachment and subjective wellbeing.



Table 6
Direct effects of nonattachment on mindfulness, positive affect, negative affect, and life satisfaction.

Measure	Direct Effect	T-Value	LLCI	ULCI
Mindfulness	.45	5.71	.28	.56
SWB				
Life Satisfaction	.34	7.50	.26	.44
Positive Affect	.29	5.30	.19	.41
Negative Affect	.01	0.14	-.22	.14

Table 6 shows significant positive impact of nonattachment on mindfulness, life satisfaction and positive affect but nonattachment does not significantly predict variation in negative affect.

Table 7
Indirect effects of mindfulness on the relationship of nonattachment to positive affect, negative affect, and life satisfaction.

Measure	Indirect Effect	T-value	LLCI	ULCI
SWB				
Life Satisfaction	.083	2.596	.009	.138
Positive Affect	.148	2.812	.059	.228
Negative Affect	-.192	0.12	-.270	.027

This table 7 shows a significant positive mediating role of mindfulness on nonattachment with life satisfaction and positive affect. However, mindfulness doesn't mediate the relation of nonattachment and negative affect.

Conclusion and Recommendation

The present study initially explores the association of mindfulness and nonattachment on subjective well-being. Findings affirm the first two hypotheses, indicating that greater levels of mindfulness and nonattachment are positively correlated with greater life satisfaction and it enhances positive effect, and lower adverse effects. The study confirm the proposed positive relationship of nonattachment with subjective wellbeing and replicates previous findings for the association of mindfulness and personal well-being (Lindsay & Cresswell, 2017). Moreover, as predicted based on Whitehead et al. (2019) findings, nonattachment partially mediated the



relationship of mindfulness with life satisfaction and a higher level of positive emotions.

However, surprisingly no mediation result of nonattachment was found on the relationship of mindfulness and lowered negative emotions.

The present study endorse the significance of accepting the experiences that occur in life with patience and non-reactivity and letting go of negative experiences helps create harmony in life making life move in a positive direction. According to Buddhism and Islam, individuals cognitively find meaning and substance in existing life rather than merely running for ideal or fantasy life, which is a significant reason for suffering. The present study's finding can be interpreted as letting go of attachment may provide optimal psychological wellbeing conditions with significant increment in positive emotions and life satisfaction.

The finding suggest that nonattachment plays a significant role in mediating the relationship between mindfulness and positive outcomes, such as greater life satisfaction and more powerful positive emotions. This supports the idea that nonattachment is a key component of mindfulness and helps explain why mindfulness can have a positive impact on subjective well-being.

According to Germer and Siegel (2012), approaching life experiences mindfully can lead to the development of wisdom, which may be why individuals who engage in mindfulness practices report greater satisfaction with life and increased positive emotions. By consciously experiencing and accepting situations, individuals can gain wisdom and a deeper understanding of the meaning of life. However, the study's striking finding was that neither nonattachment had an impact on negative emotions nor did it mediate the relationship between mindfulness and less negative emotions such as distress and anxiety named as few. These findings completely contradict with Lamis and Dvorak (2013), who found that nonattachment was a predictor in reducing depression and suicidal rumination in comparison to mindfulness.

This difference in results of studies conducted in the west and Pakistan can be understood from cultural and religious differences. From a cultural perspective, Pakistan is a collectivistic society. In a collective community, people are more emotional. They prefer family goals over individual goals, especially in the face of crisis and grief. People without any hesitation seek support and depend on their families. Parents' attachment to their children even after the child turns into an adult supports the people who are unable to do much better with life as an



individual. Whereas, in the west, it is a significant sign of failure if an adult is dependent on parents for living. This indicates the need to study in other collectivist societies to understand this phenomenon more clearly.

Pakistani youth may also say that their negative emotions do not disappear if they even detach themselves from life events. Either they care enough about the problems or not; problems keep bothering them until they reach a solution. As effective cognitive-behavioral therapies claim to be different from psychoanalytic therapies in this way, it is essential to make a person able to solve problems rather than just focusing on unconscious conflicts that create distress for them. So we can say that enhancement of problem-solving skills is more critical or the resolution of cognitive distortion or dissonance is more crucial than stop caring for problems among Pakistani youth.

In the present study, nonattachment played a mediating role in mindfulness and two subjective wellbeing factors, i.e., Positive affect and life satisfaction. However, no effect was found on negative effect. To understand the significant relation of nonattachment with negative affect (see table 2), we switched mindfulness position with nonattachment in our proposed model (see table 6 & 7). We considered mindfulness as mediating between nonattachment and subjective wellbeing. But results remain the same that no effect of nonattachment was found on negative affect. These results may indicate that in our culture, youth require special attention in the form of psychotherapy and other psychological interventions to deal with negative affect with the awareness and practice of positive psychological interventions such as mindfulness and nonattachment.

The present findings have several implications for future studies. First, this study confirms with Sahdra et al. (2010) that nonattachment increases positive emotions and life satisfaction, so those who are looking for more quality in life can take benefit from learning the art to mindfully accepting the present situation and let go of the desire to cling on experiences, however, if someone is dealing with any significant issue and negative emotions then mindfulness technique of positive psychology intervention will be beneficial to help them to deal with that negative emotions. Second, nonattachment showed a significant positive relationship with all the factors of subjective wellbeing. Still, it appears not to be the predictor of reducing negative effect, so studying this pathway with another different variable can help us to understand how



nonattachment can help in our culture in decreasing negative emotions as Sahdra et al (2010) suggested that mindfulness and meditation are not the only means by which one can develop nonattachment. On the other hand, Whitehead et al (2020) found that nonattachment can be achieved through self-reflection and recognizing that experience is subjective. Sahdra et al. (2010) noted that all knowledge is fleeting. The study also demonstrated that nonattachment is linked to wisdom, self-actualization, and self-transcendence, and that mindfulness can facilitate this connection. These results suggest that there are multiple avenues for cultivating nonattachment. It is possible that nonattachment developed through methods other than mindfulness (such as psychotherapy or post-traumatic growth) can also foster mindfulness, which could lead to improvements in psychological well-being. Next, the significant theoretical implication of this study is that there is growing debate among researchers in the field related to subjective wellbeing whether it can be measured through one construct or it should be measured through three different measures for all three factors that make up personal wellbeing we did. Our findings indicate that using various criteria; we identified that nonattachment mediates mindfulness with life satisfaction and positive emotions but not with negative affect.

There are few limitations of the present study. First, all participants belonged to the one university so generalization of results cannot be claim. Additionally, sample was composed of adults only, to understand the nonattachment as a mechanism of the relationship between mindfulness and subjective wellbeing in a collectivistic society, it is essential to replicate this study on diverse age groups. Last, the results are cross-sectional so causality cannot be determined.

Conclusively, it can be said that an individual's capacity to drop the need to cling to any positive experience or avoid any particular negative expertise is essential for having experiences with full awareness lead to the promotion of life satisfaction and positive emotions, but the ability to manage negative emotions is helped by mindfulness only; nonattachment doesn't play much of a significant role in it. These findings support the benefits of mindfulness but call for a more large-scale and longitudinal study to understand the role of nonattachment in omnipresent wellbeing.

List of Abbreviations:

SWB = Subjective well-being,

FMI = Freiburg mindfulness inventory

PWB = psychological wellbeing



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