



## MINDFULNESS AND PSYCHOLOGICAL WELL-BEING OF FOREIGN STUDENTS AT ADVENTIST UNIVERSITY OF THE PHILIPPINES AND CAVITE STATE UNIVERSITY

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Article history:	Abstract:
<p><b>Received</b> 10<sup>th</sup> February 2022</p> <p><b>Accepted:</b> 10<sup>th</sup> March 2022</p> <p><b>Published:</b> 26<sup>th</sup> April 2022</p>	<p><b>Background:</b> Following the complexity of university life challenges, such as academic workload, finance, examinations, family economic instability, unemployment, societal insecurity, and limited resources of a nation, students are subjected to emotional, mental, and physical stresses which threatens their psychological well-being. Hence, students' strong awareness of mindfulness practices could benefit them in reducing the impact of stress, negative thinking, and feelings, thereby improving their psychological well-being.</p> <p><b>Methodology:</b> Descriptive correlational research design and purposive sample technique methods were used in this significant study. The study was conducted among 227 participants who completed all the survey questionnaires, 49.8% were female whereas 50.2% were male. While the five facets of mindfulness questionnaire (FFMQ), and Ryff scales of psychological well-being (RSPWB) were used to gather the primary data for the study. The statistical treatment used were mean, frequency, standard deviation, and Spearman rank-order correlation.</p> <p><b>Result:</b> Research findings showed that participants had a moderate or average level of mindfulness. The findings also showed that there was a significant relationship between mindfulness and the psychological well-being of the participants.</p> <p><b>Implication:</b> The findings reveal the practical implication of fostering mindfulness training program to improve the psychological well-being of the respondents. However, the study has contributed to the theoretical understanding of mindfulness influence on the psychological well-being of foreign students in a developing context.</p>

**Keywords:** Foreign Students, Mindfulness, Psychological Well-being.

### INTRODUCTION

This study addressed gaps in the literature by focusing on the interrelation of mindfulness and psychological well-being of foreign students studying at private and a state university in Cavite, Philippines. The notion of mindfulness tracing James William's (1950) proposition that "The faculty of voluntarily bringing back a wandering attention, over and over again, is the very root of judgment, character and will", inform us that we need careful and decided efforts in charting our life changes.

Correspondingly, Sisk and Kane (2017) described mindfulness as the process of being aware of what is happening within a person and around the person with a clear focus of attention on moment-to-moment experiences in the here and now (Sisk et. al., 2017). Apparently, this definition advertised the idea that working on the present dispositions of life experiences are necessary to progress forward in life than dwelling on the past or looking into the future that cannot be determined. Also, it could be said that engaging in mindfulness activities could enhance inner aptitude, consciousness, and vision in life.

Furthermore, Sisk (2017) found that it is important for the staff, teachers, and students to approach the use of mindfulness with an open heart, present moment, and nonjudgmental awareness. Technically, it can be posited that mindfulness assists in improving the health and well-being as well as academic performance of students (Waters, Barsky, Ridd, & Allen, 2015; Kallapiran, Koo, Kirubakaran, & Hancock, 2015).

Likewise, Lomas, Medina, Ivtzan, Rupprecht, and Eiroa-Orosa, (2017) systematic review of empirical studies featuring analyses of mindfulness in teaching contexts revealed outcomes such as burnout, anxiety, depression, and stress, as well as more positive well-being (life satisfaction). Similarly, it was observed in the review that mindfulness was generally associated with positive outcomes in relation to most measures (Lomas et. al. 2017). However, the quality of the studies was inconsistent and so further research was recommended.

Moreover, research is yet to fully explore how mindfulness affects the interrelation of various cognitive outcomes. For instance, Brown and Ryan, (2003), Garland, Gaylord, and Park (2009), and Grant, Langer, Falk, and Capodilupo (2004) suggested that since most of the research on mindfulness has been undertaken almost exclusively with a White Western population, it is not yet known whether the results from previous studies could be generalized to people from other cultural traditions.

Moreover, although the concept of well-being and life well-lived studies has been done but much of the studies focused on ill-health rather than positive well-being and functioning capacity of people (Ryff & Singer, 2008). Theoretically, Ryff and Singer (2008) submitted that, well-being relates to the growth and human fulfillment which has consequences for health.

Besides, crusading from the growing interest in studying well-being across cultures, Van Dierendonck, Díaz, Rodríguez-Carvajal, Blanco, and Moreno-Jiménez (2008) emphasized the importance of gathering more research results on the soundness of the Ryff psychological well-being (RPWB) constructs. Also, there is the suggestion that the results of the six factors of psychological well-being conceptualized by Carol Ryff are totally inconclusive (Henn, Hill, & Jorgensen, 2016).

Trumpeting from the researchers philosophical and theoretical orientations on well-being, this study conceptualized well-being as psychological and mental processes necessary for healthy and functional living. Conversely, Deci and Ryan (2008), research regarding well-being suggested that well-being can be divided into hedonic and eudaimonic approaches. While Kashdan, Biswas-Diener, and King (2008) cautioned against differentiating between hedonic and eudaimonia within well-being research stating that the distinction does not translate well to science.

Nonetheless, from the subjective and hedonic perspective, psychological well-being according to Weiss, Westerhof, and Bohlmeijer (2016), is the result of an internal state that an individual experiences on a subjective temporal plane, and it's associated with high levels of positive affect and life satisfaction (Weiss et al., 2016). Consequently, it focuses on subjective experiences of well-being relating to components of happiness, life satisfaction, and positive affect (Henn et al., 2016).

In contrast, from the eudaimonic and objective perspective, psychological well-being is described as a process of self-realization through which individuals advance overtime to overcome challenging circumstances of life. Subsequently, Berzonsky and Cieciuch (2016) posited that it is not associated with results but with capacities (Díaz. Stavraki, Blanco, & Gandarillas, 2015; Disabato, Goodman, Kashdan, Short, & Jarden, 2016; Urquijo, Extremera, & Villa, 2016).

Nevertheless, Waterman (2008) attested that hedonic and eudaimonia embody and in some way inter-related but reliably distinguishable and qualitatively distinct conceptions of happiness making independent contributions to an array of outcome variables. Nevertheless, this study endorses the eudaimonia aspect of well-being that aligns with positive psychology.

Ryff's (2013b) findings revealed that people having lower cortisol outputs showed higher psychological well-being. Similarly, eudaimonic well-being has been linked with insular cortex volume necessary and important for a variety of mental higher-order functions (Ryff, 2013b). Moreover, Ryff's (2014) literature review on the outcome of empirical studies on well-being revealed increasing evidence supporting the health-protective features of psychological well-being in reducing risk for disease and promoting length of life.

### **Theoretical Framework**

This study was anchored on the Mindfulness theory of Baer, Smith, Hopkins, Krietemeyer, and Toney (2006) and the psychological well-being theory by Ryff (1989).

Rationally, the accessibility of a variety of measures of mindfulness is beneficial for research. For instance, current mindfulness scales differ with respect to fundamental aspects of the mindfulness construct. While most scales included a focus on attention or awareness, comparisons also revealed substantial deviations. For instance, Brown and Ryan's (2003) mindful attention awareness scale measures mindfulness by focusing on the attention component. The Kentucky Inventory of Mindfulness Skills (KIMS) and the Freiburg Mindfulness Inventory (FMI) measure mindfulness as a multifaceted construct. However, the facets were distinct in the KIMS (Baer, Smith, & Allen, 2004) but overlap in the FMI cannot be evidently distinguished through factor analysis (Leigh, Bowen & Marlatt, 2005; Walach, Buchheld, Buittenmuller, Kleinknecht, & Schmidt, 2006). In essence, it is evident that the heterogeneity in the self-report assessments of mindfulness constitutes a problem for comparing and replicating research findings (Bergomi, Tschacher, & Kupper, 2013).

However, in 2006, Baer and colleagues developed a further self-report measure of mindfulness, the five facets of mindfulness questionnaire (Baer et. al. 2006). The Five Facet Mindfulness Questionnaire (FFMQ) is a 39-item multifaceted scale covering five aspects of mindfulness: nonreactivity to inner experience (non-react), observing or

noticing, attending to sensations, perceptions, thoughts /feelings (observe), acting with awareness as in the automatic pilot, concentration, and/ or non-distraction (act/aware), describing/labeling with words (describe) and non-judging of experience (non-judge).

According to Baer et. al. (2006), the five factors could be replicated with confirmatory factor analysis. Besides, in a hierarchical model analysis, it was found that all facets indicators except observe were aspects of the overall mindfulness construct. This finding according to Baer et al., (2006) was unexpected, since observing, (directing attention at perceptions and experiences), was largely recognized as the core aspect of mindfulness.

In accordance with this, the correlation between the FFMQ observing and the FFMQ nonjudging of experience was positive in a subgroup with meditation experience (Baer et al., 2006). However, Bergomi (2007) argued that other mindfulness scales do not show similar association patterns (Cardaciotto et. al., 2008). These unexpected patterns may be more related to the observed items of the FFMQ than to the attending to experience that is characteristic of mindfulness. Baer et al. (2006) proposed that the unexpected results may be due to FFMQ observe items addressing external stimuli and bodily sensations, whereas items pertaining to other facets were rather related to internal factors such as emotions, cognitions, and functioning (Baer et al., 2006).

Nevertheless, it is explicit that the whole explanations leave the unexpected positive associations between observe items and measures of mental disorders unresolved given that the concept of observing is pertinent in mindfulness if a person must master the environment and accept the moment-to-moment rendering of life situations. Taken together, the five-factor mindfulness questionnaire is a comprehensive scale that integrates the conceptualizations of mindfulness underlying five validated mindfulness scales and measures clearly distinct facets of mindfulness. Subsequently, the researchers endorse the scale as a suitable instrument for the assessment of differential contributions of mindfulness aspects. Hence, this instrument was used to determine the perceived mindfulness level of the study participants.

Furthermore, the term psychological well-being is a deviation from the pathologic nature of ruminating and town-crying on the negativity of human health of diseases and ill-health. Interestingly, psychological well-being focuses on the meaningful functioning of the mental health of people. Although, philosophically, the notion of well-being is approached from the hedonistic and eudaimonistic schools of thought.

The hedonic approach focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance (Ryan & Deci, 2001). The other is the eudaimonic approach which focuses on meaning-making and self-realization and defines well-being in terms of the degree to which a person is fully functioning (Ryan et. al., 2001). These two views have given rise to different research foci and a body of knowledge that was in some areas divergent and in others complementary.

Besides, there is notable disagreement pertaining to the nature and pursuit of happiness and well-being which technically resulted in the establishment of two opposing philosophical traditions. Accordingly, the hedonic and eudaimonia (Grinde, 2012). The hedonic perspective suggested that maximizing one's pleasurable moments was the pathway to happiness, whilst eudaimonic advocates argued that living a life of virtue and actualizing one's inherent potential is the gateway to well-being (DelleFave, Massimini, & Bassi, 2011b).

These philosophical traditions have been translated to contemporary psychology for the development of a science of well-being. Nevertheless, Kashdan, Biswas-Diener, and King (2008) disclosed that the translation of philosophical ideas to psychological constructs has not been without contention, and the usefulness or even existence of such a distinction has recently been debated at length (Kashdan et. al., 2008; Waterman, 2008).

Furthermore, abstracting from the opinion of philosophical hedonists, they heralded the notion of hedonistic theories of value in terms of well-being which is the good life experienced by the one living it. As a theory of value, hedonism stated that all and only pleasure was intrinsically valuable and all and only pain was intrinsically disvaluable. With pleasure and pain so defined, hedonism became intuitively appealing as a theory about what is valuable for some people. Although nearly all historical and contemporary treatments of well-being create some space to discuss hedonism but unfortunately for hedonism, its aspirations and propositions are hardly endorsed by modern scholars because of focusing on the pleasure that is totally temporal.

Hedonic psychological approaches had generally considered well-being an internal state which represented a variety of subjective evaluations about the quality of one's life, broadly defined (DelleFave et al., 2011b). This conception led to the construct of subjective well-being (SWB), which has typically been considered to include an affective component, consisting of a preponderance of positive emotional experiences over negative emotional experiences (Henderson, 2012), and a cognitive component which refers to a personal judgment on the satisfaction one has with life as a whole, or with specific life domains, such as work or relationships (Diener, 2009).

On the other hand, the eudaimonic tradition was often contrasted with and considered philosophically opposed to the hedonic tradition (Deci & Ryan, 2008). Aristotle proclaimed that living a life of contemplation and virtue, in accordance with one's inherent nature (living authentically, or in truth to one's 'daimon') was the pathway to well-being (Norton, 1976). Aristotle further suggested that developing one's potential in the pursuit of complex and meaningful (both to the individual and society) goals was the hallmark of a good life (Keyes & Annas, 2009).

However, to construct a theory that joins philosophical questions with scientific empiricism, Carol Ryff mined for building blocks in a diverse selection of well-being theories and research, ranging from philosophical virtue as propagated by Aristotle to John Stuart Mill on liberty and freedom, and humanistic theory of Abraham Maslow on human essential needs satisfaction and self-actualization to the psychodynamic theory of Carl Jung on the concept of

self-realization as the ultimate goal of human development. Accordingly, Ryff (1989) identified the recurrence and convergence across these diverse theories, and these intersections gave the foundation for a new model of well-being.

Thus, Ryff's (1989) model of psychological well-being differs from past models in one important way because well-being according to her is multidimensional and not merely about happiness or positive emotions (Ryff, 1989). Besides, Ryff (1989) added that a good life is balanced and whole, engaging each of the different aspects of well-being, instead of being narrowly focused.

Consequently, this study conceptualized the six dimensions of psychological well-being heralded by Carol Ryff which are autonomy, environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance (Ryff, 1989). The role of this theory is to help elicit support on how the influence of mindfulness on the psychological well-being of international (foreign) students.

### Methodology

The study data assessment and evaluation were carried out using a literature review (qualitative) and questionnaires (quantitative). Subsequently, both approaches complement each other to address the gaps in the literature by assessing mindfulness whether the results from previous studies can be generalized to people from other cultural traditions (Brown & Ryan, 2003; Garland, et al 2009; Grant et al, 2004), and to determine how mindfulness impacts on the psychological well-being of the participants.

### Research Design

Descriptive correlational and inferential research design methods were used in this study. Descriptive statistics are the basic measures used to describe survey data and this implies descriptions of study variables and the associated survey sample. Examples of descriptive statistics for survey data include frequency and percentage response distributions, measures of central tendency (which include the mean), and dispersion measures (standard deviation), which describe how close the values or responses are to the central tendencies. On the other hand, inferential statistics offer more powerful analyses to be performed on the survey data. As the name suggests, this branch of statistics is concerned with making inferences about social phenomena as perceived by research subjects.

The participants for this study consisted of 227 foreign students at Adventist University of the Philippines and Cavite State University. The age ranging from 16 to 40 years old. Data was collected during the academic year 2016-2017. Students were asked to take part voluntarily. A purposeful sampling technique was implemented to identify the participants for this study. This was used because it helped the researcher to rely on his own judgment when choosing members of the population to participate in the study. Researchers often believe that they can obtain a representative sample by using sound judgment, which may result in saving time and money (Black, 2010) and is a technique used to select individuals that may purposefully contribute to the answering of research questions (Creswell, 2007).

### Research Instruments

Mindfulness was measured using the five facets of the mindfulness scale. Alpha coefficients for all facets in all samples were adequate-to-good (range .72 to .92), apart from the nonreactivity to internal experience facet in the student sample, for which alpha was .67. For this facet, alpha coefficients in the other three samples were good, ranging from .81 to .86 (Baer et al. 2006).

However, the psychological well-being of the participants was measured using the Ryff scales of psychological well-being. The Cronbach alpha has been established with an internal consistency coefficient between 0.86 and 0.93 and the test-retest reliability coefficients for a subsample of the participants over a six-week period between 0.81-0.88 (Ryff, 1989). Akin (2008) study on the instrument validity and reliability of the Turkish version of the Scales of Psychological Well-being (Ryff, 1989a) was conducted with a sample that consists of 1214 university students.

The sets of data were analyzed using weighted mean and standard deviation to determine the mindfulness and the psychological well-being status of the participants. However, the Spearman Rank Ordered Correlation was used to determine whether the null hypothesis should be accepted or rejected.

### Ethical considerations

Observations of ethical standards was of great significance to the study. The researcher firstly debriefed the participants before carrying out the study, which is by explaining the whole purpose and process of the study before commencement and highlighting the importance of the research. In this research, the participants were given assurance of confidentiality, and no disclosure of personal information such as names, age, and the like to other students or third parties. Consequently, the study recognized and applied ethical considerations such as debriefing, informed consent, confidentiality, and data privacy observation.

## RESULTS AND DISCUSSION

### Results

Table shows that gender frequency of participants. Male were 113 (49.8%) while female was 114 (50.2). This showed that both male and female were approximately 50% each. This implies that both male and female were equally represented in the study.

**Table 1. Frequency distribution of the demographic variables of the respondents**

Demographic Variables		Frequency	Percentage
Gender	Male	113	49.8
	Female	114	50.2
Total		227	100.0
Age	18 to 20	73	32.2
	21 to 25	112	49.3
	26 to 30	24	10.6
	31 and above	18	7.9
Total		227	100.0
Academic year level	First Year	56	24.7
	Second Year	56	24.7
	Third Year	49	21.6
	Fourth Year	66	29.1
Total		227	100.0
Estimated family income	₱8,000 and below	36	15.9
	₱8,001 to 12,000	26	11.5
	₱12,001 to 20,000	41	18.1
	₱20,001 and above	124	54.6
Total		227	100.0
Nationality	Asian	74	32.6
	African	93	41.0
	Others	23	10.1
	No Response	37	16.3
Total		227	100.0

The results equally show the age frequency of participants whereby the age bracket of 21 to 25 years were 112 (49.3%) followed by 18 to 20 (32.2%) years while 26 to 30 were 24 (10.6), and 30 and above years of age were 18 (7.9%). This result showed that the age bracket of 21 to 25 years old were the highest participants in the study whereas ages 30 and above were the lowest.

The result showed that fourth-year participants were 66 (29.1%) followed by second-year and first-year who were 56 (24.7%) respectively while third-year was 49 (21.6%). Thus, results showed that the fourth year was the highest participants in this study seconded by the second and first year respectively. On the contrary, the third year was the lowest number of participants in this study as shown by the result.

Also, the results show that eight thousand and below pesos was 36 (15.9%), eight thousand and one to twelve thousand pesos was 26 (11.5%), twelve thousand and one to twenty thousand pesos was 41 (18.1%), and twenty thousand and one and above was 124 (54.6%). Hence, results showed that twenty thousand and one and above (54.6%) pesos were the highest parental estimated monthly income while eight thousand and one and below (11.5%) pesos were the lowest participants' parental estimated monthly income.

Based on the countries that participated in the study, four subgroups emerged. Asian, African, others, and no response. Other strands for participants from the United States of America, the United Kingdoms, and any other country that does not belong to Asia and Africa continents. Moreover, no response means those participants who did not indicate their nationality. As a result, Asians were 74 (32.6%), Africans were 93 (41.0%), others were 23 (10.1%) and no response was 37 (16.3). Thus, the result showed that Africans were the highest participants seconded by Asians in this study. However, students from America and UK were the lowest.

Table 2 shows the descriptive statistics of mindfulness on the five facets of the mindfulness scale. Results showed that observing got a mean score of 3.39 and a standard deviation score of 0.66, describing got a mean score of 3.37 and a standard deviation score of 0.64, the acting got a mean score of 3.41 and a standard deviation score of 0.68, non-judging got a mean score of 2.79 and a standard deviation score of 0.65, and non-reactivity got a mean score of 3.11 and a standard deviation score of 0.58.

**Table 2. Descriptive statistics on mindfulness**

MINDFULNESS VARIABLES	MEAN	SD	VERBAL INTERPRETATION
Observing	3.39	0.66	Average
Describing	3.37	0.64	Average
Acting	3.41	0.68	High
No Judging	2.79	0.65	Average

Non-Reactivity	3.11	0.58	Average
<b>TOTAL</b>	<b>3.22</b>	<b>0.32</b>	<b>AVERAGE</b>

Table 3 shows the result of psychological well-being in terms of autonomy, environmental mastering, personal growth, positive relation with others, purpose in life, and self-acceptance. As shown from the table, autonomy got a mean score of 3.76 and a standard deviation score of 0.520 with a verbal interpretation of "Slightly High". Environmental mastery got a mean score of 3.94 and standard deviation score of 0.690 with the verbal interpretation of "Slightly High", Personal growth got a mean score of 4.36 and standard deviation of 0.824 with a verbal interpretation of "High", positive relationships with others got a mean score of 4.08 and standard deviation score of 0.844 with a verbal interpretation of "Slightly High", purpose in life got a mean score of 4.35 and standard deviation of 0.837 with a verbal interpretation of "Slightly High", and self-acceptance got a mean score of 4.08 and a standard deviation score of 0.797 with a verbal interpretation of "Slightly High".

Table 3. Descriptive distribution statistics of psychological well-being

PWB VARIABLES	MEAN	SD	VERBAL INTERP.
Autonomy	3.76	0.520	Slightly High
Environmental Mastery	3.94	0.690	Slightly High
Personal Growth	4.36	0.824	High
Positive Relation with others.	4.08	0.844	Slightly High
Purpose in life	4.35	0.837	Slightly High
Self-Acceptance.	4.08	0.797	Slightly High
<b>TOTAL</b>	<b>4.09</b>	<b>0.557</b>	<b>Slightly High</b>

Table 4 shows the correlation between mindfulness in terms of observing subscale and the psychological well-being of participants. Autonomy had a correlation coefficient score of .185 and a p-value score of .005, environmental mastery had a correlation coefficient score of .194 and p-value score of .003, personal growth had a correlation coefficient score of .124 and p-value score of .063, positive relations with others had correlation coefficient score of .245 and p-value score of .000, purpose in life had correlation coefficient score of .089 and p-value score of .180, and self-acceptance had correlation coefficient score of .185 and a p-value score of .005.

Table 4. Correlation between mindfulness (Observing) and psychological well-being

Psychological Well-Being	Spearman Correlation Coefficient	Rank	P-Value	Remarks
Autonomy	.185		.005	Reject Ho
Environmental	.194		.003	Reject Ho
Personal Growth	.124		.063	Accept Ho
Positive Relation with Others	.245		.000	Reject Ho
Purpose in Life	.089		.180	Accept Ho
Self -Acceptance	.185		.005	Reject Ho
<b>TOTAL</b>	<b>.221</b>		<b>.001</b>	<b>REJECT HO</b>
<b>Correlation between mindfulness (describing) and psychological well-being</b>				
Autonomy	.299		.000	Reject Ho
Environmental	.320		.000	Reject Ho
Personal Growth	.290		.000	Reject Ho
Positive Relation with Others	.396		.000	Reject Ho
Purpose in Life	.328		.000	Reject Ho
Self -Acceptance	.452		.000	Reject Ho
Total	.461		.000	Reject Ho
<b>Correlation between mindfulness (acting) and psychological well-being</b>				
Autonomy	.215		.001	Reject Ho
Environmental	.436		.000	Reject Ho

Personal Growth	.395	.000	Reject Ho
Positive Relation with Others	.410	.000	Reject Ho
Purpose in Life	.409	.000	Reject Ho
Self -Acceptance	.383	.000	Reject Ho
<b>Total</b>	<b>.509</b>	<b>.000</b>	<b>Reject H0</b>

Also, the result shows the correlation between mindfulness in terms of describing subscale and the psychological well-being of participants. Autonomy had a correlation coefficient score of .299 and a p-value score of .000, environmental mastery had a correlation coefficient score of .320 and p-value score of .000, personal growth had a correlation coefficient score of .290 and p-value score of .000, positive relationships with others had a correlation coefficient score of .396 and p-value score of .000, purpose in life had correlation coefficient score of .328 and p-value score of .000, and self-acceptance had correlate coefficient score of .452 and a p-value score of .000.

Likewise, the results show the correlation between mindfulness in terms of the acting subscale and the psychological well-being of participants. Accordingly, autonomy had a correlation coefficient score of .215 and a p-value score of .001, environmental mastery had a correlation coefficient score of .236 and p-value score of .000, personal growth had a correlation coefficient score of .395 and p-value score of .000, positive relationships with others had correlation coefficient score of .410 and p-value score of .000, purpose in life had correlation coefficient score of .409 and p-value score of .000, and self-acceptance had correlate coefficient score of .383 and a p-value score of .000.

Table 5 shows the correlation between mindfulness in terms of accepting subscale and the psychological well-being of participants. Autonomy had a correlation coefficient score of -.001 and a p-value score of .987, environmental mastery had a correlation coefficient score of -.25 and p-value score of .711, personal growth had a correlation coefficient score of -.057 and p-value score of .389, positive relations with others had correlation coefficient score of -.089 and p-value score of .183, purpose in life had correlation coefficient score of -.042 and p-value score of .525, and self-acceptance had correlate coefficient score of -.26 and a p-value score of .694.

Table 5. Correlation between mindfulness (accepting) and psychological well-being

<b>Psychological Well-Being</b>	<b>Spearman Correlation Coefficient</b>	<b>Rank P-Value</b>	<b>Remarks</b>
Autonomy	-.001	.987	Accept Ho
Environmental	-.025	.711	Accept Ho
Personal Growth	-.057	.389	Accept Ho
Positive Relation with Others	-.089	.183	Accept Ho
Purpose in Life	-.042	.525	Accept Ho
Self -Acceptance	-.026	.694	Accept Ho
<b>TOTAL</b>	<b>-.056</b>	<b>.398</b>	<b>ACCEPT HO</b>
Correlation between mindfulness (non-reactivity) and psychological well-being			
Autonomy	.163	.014	Reject Ho
Environmental	.200	.002	Reject Ho
Personal Growth	.080	.231	Accept Ho
Positive Relation with Others	.016	.815	Accept Ho
Purpose in Life	.113	.089	Accept Ho
Self -Acceptance	.218	.001	Reject Ho
<b>Total</b>	<b>.152</b>	<b>.022</b>	<b>Reject H0</b>

**DISCUSSION**

The purpose of this study was to explore the influence of mindfulness on the psychological well-being of international students. As presented in table 2, the findings showed that acting had a verbal interpretation of high while observing, describing, non-judging, and non-reactivity had a verbal interpretation of average respectively. These findings indicates that the respondents act with awareness which could be attributed to having the ability to attend to their activities of the moment. This can be contrasted with behaving mechanically or automatically while attention is focused elsewhere (often called automatic pilot).

Furthermore, observing got an average score, meaning that participants had moderate levels in observing, describing, non-judging, and non-reactivity. This could be explained as noticing or attending to internal and external experiences, such as sensations, cognitions, emotions, sights, etc. Moreover, this means that they had a reasonable ability to label internal experiences with words. The result also showed a moderate response on non-judging of their inner experience which was taking a non-evaluative stance toward feelings and thoughts. The average score on non-reactivity indicates the tendency to allow thoughts and feelings to come and go, without getting carried away by or caught up in the inner experiences.

Drawn from the overall result on mindfulness, the findings showed that participants had a moderate level of mindfulness which has the potential to influence their emotional self-regulation and psychological well-being. These findings were in congruence with the conclusions of Kabat-Zinn, (1982); Linehan (1993b); Shapiro et al., (2006) on the relevance of the practice of mindfulness through the observance of thoughts and feelings, behaving nonjudgmentally and nonreactive to life situations or challenges. The findings were supported by the idea that the respondents were likely not to engage ruminatively or to fear their emotions and more likely to function adaptively (Lykins & Baer, 2009).

The findings agree with the findings by Keng et al. (2011) regarding mindfulness in non-clinical populations, that higher levels of mindfulness are associated with improved behavioral regulation, reduced emotional reactivity, and psychological symptoms, and increased individual well-being. As such the findings imply that mindfulness is positively associated with higher levels of positive affect, life satisfaction, vitality, and adaptive emotion regulation, and lower levels of negative affect and psychopathological symptoms (Keng et. al. 2011).

Moreover, supporting the study findings is the outcome of Sharma et al., (2011) results that meditation can have far-reaching physical and psychological effects. That is to say that conscious practice of meditation can reduce psychosomatic symptoms, the use of prescription and over-the-counter medications, and increase levels of self-actualization and interpersonal relationships which are necessary for promoting emotional confidence and rejuvenating functional psychological well-being.

However, Zenner, Herrleben-Kurz, and Walach (2014) and Zoogman, Goldberg, Hyot, and Miller (2014) studies suggest that mindfulness has a small impact on universal populations (for everyone), a medium impact on targeted populations (those with problems). Correspondingly, it was noted that the impacts appear to be particularly strong on mental health problems (Zoogman et al., 2014) and on learning and academic achievements (Zenner et al., 2014). Other significant impacts include social/relational and emotional competencies, self-awareness, and physical health and well-being.

Besides, the findings revealed that mindfulness had a significant correlation with psychological well-being in observing, describing, acting, and non-reactivity while there was no significant correlation between accepting psychological well-being. This significant relationship implies that mindfulness and the practice of observing, describing, non-judgmental, and non-reactive have the capacity to influence the psychological well-being of the respondents.

However, in general, results showed that there was a significant relationship between participants' self-report of mindfulness and psychological well-being. This further means that the null hypothesis should be rejected in favor of the alternative hypothesis. This was in consonance with the Ciarrochi, Bilich, and Godsel (2010) who suggested that mindfulness as a trait is associated with better health and well-being in adults and young people and that people who are more mindful generally experience more positive emotion, better relationships, greater well-being, and less negative emotion and anxiety (Ciarrochi et al., 2010). Subsequently, the findings position mindfulness as capable of impacting many of the complex and interrelated mental qualities which underlie well-being, such as the ability to accept experience, manage difficult feelings, be resilient, motivated, persistent, and optimistic, enjoy good relationships, and experience a sense of meaning.

Similarly, Benn, Roeser, Arel, and Akiva (2012) result demonstrated positive increases, on average to large in mindfulness, awareness, patience, empathy, the forgiveness of the self and others, and a sense of personal growth, and reductions in stress and anxiety could spur psychological well-being (Benn et al., 2012). The authors equally added that participants were more conscious of the way they processed their emotions and were less judgmental and more tolerant of themselves and others. Nonetheless, these essentials were seen to effect increase with time, and it indicates more elevated levels of awareness, patience, forgiveness, and compassion (Benn et al., 2012).

Inferring from the study and collaboration with literature findings, it is imperative to emphasize that mindfulness has the potential to help international students in navigating through academic and life challenges that may sap their psychological well-being. Luckily, habitual practice of mindfulness through meditation could empower and stimulate in a person the sensation to become or have characteristics such as self-compassion, well-being, and reflection, and lower level of psychological symptoms, rumination, cognitive failures, and challenges in emotional regulation compared to non-meditators (Lykins & Baer, 2009).

### **CONCLUSION**

The purpose of this study was to investigate the perceived mindfulness and psychological well-being of foreign students at Adventist University of the Philippines and Cavite State University and to determine the relationship between mindfulness influences on the participants' psychological well-being.



Research findings showed that participants had a moderate level of mindfulness and a high level of self-regulation which helped them to ameliorate their psychological well-being. The study also showed that there was a significant relationship between mindfulness, self-regulation, and the psychological of the participants. However, it was suggested that participants improve their level of mindfulness in order to balance their psychological well-being marginal level and a high level which would help them to be non-judgemental, less assertive, more controllable, compassionate, honest/authentic, and non-reactive.

The research finding is significant in the field of education and psychology as it contributes to the development of mindfulness, emotional self-regulation programs in schools. The findings have shown that mindfulness are important to improve the students' social, emotional, and psychological well-being which ultimately can lead to the improvement of academic success. Mental health challenges are a rising issue and leaders in this field have measured the positive effects mindfulness has on student behavior in the classroom. These findings are relevant as it reinforces existing literature in this field and equally mitigates against not generalization of studies on this topic as was pointed out (Ryan & Deci 2003; Grant et. al. 2004).

As was noted that there are gaps in the literature on these concepts, this study contributes to the body of knowledge and provides insights and recommendations for future studies to further develop the best practices for mindfulness within the educational system that caters to students' well-being, especially international students who are prone to emotional and social issues in the host community. As the mindfulness field is continuing to grow, it is important that teachers stay informed on what mindfulness is and how it can be used to improve students' overall well-being.

It is recommended that a greater emphasis be placed on how mindfulness should be implemented in classrooms, rather than focusing on why. Future studies should hone on the most effective mindfulness methods for students. The research should look at the length of time, frequency, and time of day teachers should implement practices in their classrooms.

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The author declares that there are no financial or personal relationships that may have inappropriately influenced the writing of this paper.

#### Author's Contributions

T.A.M. was responsible for the data collection and writing of the article and assisted in the interpretation of the data.

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