

Examining The Role of Mindfulness in Alleviating Death Anxiety

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ABSTRACT:

Death anxiety, defined as strong worry and concern about death and dying, can have a substantial impact on a person's mental health and quality of life. This study investigates the effectiveness of mindfulness activities in reducing death anxiety by encouraging a present-focused and welcoming mindset. Mindfulness, which includes essential features such as observing, describing, responding with awareness, being nonjudgmental, and remaining nonreactive, is thought to lower the intensity of death dread through improved emotional control and cognitive processing. The study investigates how mindfulness promotes a more balanced and less reactive approach to existential problems.

Mindfulness activities teach people to examine their thoughts and feelings without judgment, narrate their experiences in a non-evaluative manner, act with heightened awareness, and create an attitude of acceptance and non-reactivity. This strategy can reduce the avoidance and denial that are commonly linked with death dread, allowing for a more healthy processing of mortality-related ideas. The study's findings indicate that people who practice mindfulness on a daily basis have lower levels of fear about death. These strategies serve to shift the focus away from future-oriented anxieties and towards present-moment sensations, lessening the cognitive and emotional load of death-related thoughts.

The study emphasizes the therapeutic potential of mindfulness-based therapies in clinical settings and advocates for their incorporation into mental health treatment regimens to address death anxiety and other existential issues. Individuals who cultivate a conscious approach to death may increase their psychological resilience, enjoy more emotional stability, and acquire a deeper sense of inner peace. The findings of this study highlight the value of mindfulness as a potent strategy for reducing death anxiety and promoting general mental well-being.

Keywords: Mindfulness, Death Anxiety, Existential Concerns, Emotional Regulation, Psychological Resilience, Mental Health, Therapeutic Interventions.

INTRODUCTION:

Death has always been a source of deep reflection and anxiety as it is an inescapable aspect of the human experience. Its ominous presence shapes people's perceptions and navigation of their lives by raising existential issues and distress. Death anxiety, or the fear and trepidation associated with one's mortality, is the central component of this existential battle. Even though it's common, death fear frequently goes unacknowledged, existing just below the surface of conscious awareness yet having a big impact on feelings, ideas, and actions.

The practice of mindfulness has come to light as a viable aid for easing the distress associated with death dread amongst the intricacy of this existential problem. Mindfulness is an intentional practice of cultivating the present moment. It has its roots in ancient Buddhist philosophy and is becoming more and more integrated into modern psychology consciousness combined with a nonjudgmental, accepting, and open mindset. To deal with life's uncertainties, including death's inevitable outcome, mindfulness offers a transforming method of cultivating an understanding and non-reactive attitude toward one's inner sensations.

Theoretical Frameworks and Mechanisms:

Various theoretical frameworks suggest multiple processes by which mindfulness could mitigate anxiety related to dying. The idea that mindfulness fosters a fundamental change in one's relationship to ideas, emotions, and experiences is central to this approach because it promotes greater acceptance and composure in the face of existential worries. People can learn to examine their thoughts and feelings without getting caught in them by engaging in techniques like body scans, loving-kindness meditation, and mindful breathing. This lessens the inclination to dwell on anxieties associated with mortality. Preliminary evidence from empirical studies supports mindfulness's positive effects on death anxiety. Research has indicated that mindfulness-based therapies can result in improvements in existential well-being and decreases in existential distress in a variety of populations, such as older adults, cancer patients, and people facing life-threatening illnesses and ailments. Longitudinal studies also imply that these effects might persist over time, underscoring the possibility of mindfulness as a long-lasting solution for existential issues. Notwithstanding these encouraging results, important uncertainties about the precise mechanisms underpinning the connection between death anxiety and mindfulness persist. Although mindfulness seems to improve coping mechanisms and psychological resilience, it is still unclear how much of a direct target existential anxieties mindfulness address. Reframing death as a normal and unavoidable aspect of life, some academics contend that mindfulness fosters a greater acceptance of life's intrinsic impermanence, hence reducing fear of death.

Other theories contend that mindfulness works via closer-to-home mechanisms including improving emotion management, lowering cognitive biases, and encouraging psychological flexibility. Mindfulness has the potential to help people face existential concerns with more calmness and acceptance by fostering present-moment awareness and self-compassion. This could lessen the distressing effects of death dread. It also merits more research to see whether mindfulness can help with existential processes of meaning-making. Reevaluating one's values, objectives, and beliefs might result from facing one's own mortality, according to existential theorists. This process can also inspire people to look for meaning and purpose in their lives. These existential concerns can be effectively explored and a greater sense of authenticity and significance can be fostered by mindfulness, which places a strong emphasis on developing inner wisdom and connectivity. This research aims to investigate the intricate relationship between death fear and mindfulness, taking into account both theoretical and empirical discoveries. It also looks at possible processes by which mindfulness could improve existential coping skills and lessen existential discomfort. It intends to further our understanding of mindfulness-based therapies and their implications for existential well-being by combining previous research and providing critical analysis.

Problem Statement:

The Effects and Universality of Death Anxiety:

Being mortal is a source of great anxiety and fear, as death is an inevitable aspect of life. Death fear is a

global problem that cuts across demographics and cultural boundaries. Death anxiety can cause tangible psychological pain that can negatively impact a person's mental health and general well-being. It is not just an abstract or philosophical worry. Elevated fear of death has been associated with several unfavourable consequences, including a rise in melancholy, an increase in anxiety disorders, and frequent existential crises.

Additionally, this existential discomfort affects daily functioning, affecting interpersonal interactions, decision-making, and general quality of life. For example, people who suffer from severe death fear may avoid specific situations, choose to be extremely careful, or have strained relationships as a result of to their obsession with getting old. These effects highlight how deeply and widely death worry affects psychological well-being and behaviour in people.

Present Therapeutic Strategies and Their Drawbacks:

Although death dread is common, there is no one-size-fits-all method for dealing with it. To treat death anxiety, a variety of therapeutic approaches have been used, including medication, existential therapy, and cognitive-behavioural therapy (CBT). Although these methods have demonstrated differing degrees of efficacy, they frequently fail to offer long-lasting, reliable relief. For example, cognitive behavioral therapy (CBT) aims to change maladaptive beliefs and actions, but it might not sufficiently address ingrained existential worries related to mortality. Existential therapy can be lengthy and demanding, but it explores the more general issues of existence and purpose. While medication may momentarily reduce symptoms, it does not address the existential fear at its core. Because death anxiety is multidimensional, there is a constant search for more comprehensive, long-lasting interventions that can address it.

The Promise of Mindfulness:

In this context, mindfulness has become known as a potentially effective intervention. Cultivating present-moment awareness with an open, accepting, and nonjudgmental attitude is the practice of mindfulness, which has its roots in ancient Buddhist philosophy and is becoming more and more integrated into contemporary psychological practice. Empirical research in its preliminary stages indicates that mindfulness activities can improve psychological well-being and lessen existential discomfort. But little is known about the precise processes by which mindfulness reduces fear of dying. Because mindfulness promotes a fundamental change in how people interact with their ideas, emotions, and experiences, it may have special advantages for treating death anxiety. A non-reactive, compassionate attitude toward one's inner feelings is fostered by mindfulness, which helps lessen the propensity to get sucked into morbid thoughts. Furthermore, mindfulness exercises including body scans, loving-kindness meditation, and mindful breathing encourage people to ground themselves in the here and now, which may lessen the widespread dread of extinction in the future.

Requirement for Additional Research:

There are still a lot of unanswered questions about mindfulness despite its encouraging signs as a successful intervention for death anxiety. Thus far, research has not provided a thorough explanation of the underlying mechanisms that underlie the association between lower death dread and mindfulness. Gaining an understanding of these mechanisms is essential to improving the effectiveness of mindfulness-based therapies.

Furthermore, it's important to pinpoint variables that could limit or improve mindfulness's ability to reduce anxiety related to dying. These variables may include personality variations among individuals, past encounters with loss and death, cultural background, and the particular mindfulness techniques

used. Improved knowledge of these factors may help create mindfulness programs that are more focused and culturally appropriate.

Research Question:

What is the efficacy of mindfulness in alleviating death anxiety?

Relevance and Importance of the Research

The potential of this research to address death concern, a ubiquitous and profoundly influential component of the human experience, as well as to provide fresh insights into efficacious strategies for addressing existential suffering make it relevant and significant. The following are some salient points emphasizing its importance:

Improving Mental Health Outcomes: Depression, anxiety disorders, and existential crises are just a few of the negative mental health outcomes that have been linked to high levels of death anxiety. This research has the potential to enhance outcomes for people dealing with existential issues and to educate therapeutic practice by clarifying the effectiveness of mindfulness-based therapies in reducing death anxiety.

Improving Existential Resilience: The ability to deal with existential issues, such the fear of dying, in a flexible and positive way. Through practicing acceptance, non-reactivity, and present-moment awareness, mindfulness can help people become more existentially resilient, which will help them deal with life's challenges more calmly and meaningfully.

Contributing to Psychological Science: Research in psychology and allied domains is rapidly expanding in the area of mindfulness and its benefits on psychological well-being. This study advances our knowledge of existential psychology and adds to our comprehension of the mechanisms behind mindfulness-based therapies by examining the function of mindfulness in reducing death anxiety.

In conclusion, studies on the effectiveness of mindfulness in reducing death anxiety are pertinent and significant for furthering our knowledge of existential psychology, enhancing mental health outcomes, and encouraging existential resilience.

Operational Definition of Variables Used:

Death Anxiety: The emotion that people feel when they consider dying, death, or the possibility of no longer existing is known as death anxiety. Although it's a normal aspect of being human, some people may find it to be too much and experience negative effects on their feelings, ideas, and actions. It can be caused by a variety of things, such as psychological predispositions, cultural beliefs, and personal experiences. It includes a spectrum of responses, from slight discomfort to severe terror and obsession with death.

Mindfulness: The practice of mindfulness is being present and involved in the here and now, free from judgment or attachment to ideas, feelings, or physical experiences. It entails consciously focusing on the present moment while remaining open-minded, curious, and accepting. Various methods, such as deep breathing exercises, meditation, or just raising awareness in daily tasks, can be used to cultivate mindfulness. It is frequently linked to improving self-awareness, lowering stress levels, and fostering general well-being. People can better manage stress and anxiety, including the existential discomfort associated with death worry, by practicing mindfulness, which promotes a non-reactive awareness of the present moment.

REVIEW OF LITERATURE

Effects of a Brief Mindfulness Induction on Death-Related Anxiety

The effects of mindfulness induction on the proximal and distal defence responses to negative emotion and death salience were investigated in this study. There were three experimental conditions: worrying, mind-wandering, and mindfulness. At the beginning of the trial, participants in the mindfulness condition received a mindfulness induction, whereas those in the other two groups received a mind-wandering or anxiety induction. During inductions, headphones were used to listen to guided audio instructions. After experimental manipulation, all conditions (N = 77) performed a mortality salience induction, which involved a written exercise about death. The mindfulness and mind-wandering groups showed fewer proximal responses than the worrying group, but there were no differences in distal responses, according to the results. After death salience, the mindfulness group experienced fewer negative effects than the worrying group. Findings indicate that although these effects are similar to mind-wandering, mindfulness training is an effective buffer against negative effects and some reactions to death salience

Examining the effectiveness of mindfulness interventions for anxiety in young adults: A narrative synthesis

Background Anxiety disorders, including social anxiety and generalized anxiety disorder, are a big concern for teenagers and young adults. It has been demonstrated that structured mindfulness-based interventions, like Mindfulness-Based Cognitive Therapy (MBCT) and Mindfulness-Based Stress Reduction (MBSR), are at least as effective as other interventions in treating anxiety. However, a comprehensive examination of the various components of successful treatments is lacking. Goal This narrative synthesis aims to summarize mindfulness interventions for anxiety in young adults (aged 12 to 25) and analyse the elements of those interventions that have a greater effect on anxiety reduction. Techniques Three public databases—APA PsycINFO, Embase, and Medline—, as well as a manual procedure to supplement the searches, were used to choose the studies. Interventions that are grounded in mindfulness Studies based on Mindfulness-Based Stress Reduction (MBSR) and Cognitive Therapy (MBCT), as well as its variations, were acceptable. Even if it might not be the main measure, anxiety should be one of the metrics in the study. Eight studies with a total of 423 participants were found following the first screening and the removal of duplicates. Outcomes Customizations for youth, homework and follow-ups, instructor qualifications, dropout rates, physical exercise, and subjective experience were among the themes that were found. In cases of social phobia, chronic pain, stress, and academic performance, the majority of studies demonstrated a significant reduction in anxiety symptoms. Nevertheless, different studies used different anxiety scales, which made it challenging to aggregate or compare them. There was variation in the degree of anxiety improvement. Interventions that comprised informational seminars on mindfulness for parents, and mindful physical activities like yoga produced superior outcomes. In conclusion, suggestions for improving mindfulness interventions specifically designed for anxious youth are made.

The Effect of Mindfulness on Death Escape Acceptance in Young People:

The association between young people's attitudes toward death, escape acceptance and mindfulness has not been well studied. This study looked at the mediating function of emotion control with this problem. In Study 1, 61 college students between the ages of 19 and 22 took part in a mindfulness intervention program. The findings indicated that raising young people's mindfulness levels could enhance their perspectives on accepting death as a last option. The second study, which included 440

youths between the ages of 18 and 26 to participated in a cross-sectional survey, confirmed the primary finding and demonstrated that the coping impact of mindfulness was entirely mediated by the youths' incapacity to control their emotions. These results imply that those who practice mindfulness frequently may find it easier to control their emotions, which in turn encourages positive attitudes towards

Befriending death: A mindfulness-based approach to cultivating self-awareness in counseling students

Although it is often acknowledged that self-awareness is a crucial component of counseling education, enhancing this important component is frequently left up to the instructors' judgment. In order to remedy this shortcoming, the author first examines four theoretical concepts: relationship dynamics, emotional control, death dread, and mindfulness. She then guided meditation where students practice mindfulness while imagining both the best and worst-case scenarios for their own death. This is followed by a debriefing session and a written self- reflection. Teachers can use this exercise to help master's level counseling students become more self-aware.

Death Anxiety Associated with Coronavirus (COVID-19) Disease: A Systematic Review and Meta-Analysis

Anxiety over dying is a sensation that is present from birth, endures throughout life, and is at the source of all worries, which emerges from realizing that humans will eventually vanished which both the world and they are capable of losing. It is connected to death-causing fear that shares many characteristics with the COVID-19 pandemic, which can be viewed as a danger to the survival of humans. The purpose of this project is to synthesize research about death. List the general traits of coronavirus disease-related anxiety that this research using descriptive summaries, and compiled data on the death rate through meta-analysis, anxiety related to coronavirus disease was identified. The results of According to this study, the COVID-19 pandemic process is influenced by sociodemographic variables such as gender, fear of the virus, , as well as profession. This study's findings showed that during the COVID-19 pandemic, there was a comparatively high level of death anxiety.

Facing Death Anxiety: Effects of Professional Exposure to Death and Dying:

The connection between exposure to death, dying, and death anxiety has been studied in the past. It's unclear, nevertheless, how much of the study in this field contributes to a coherent body of work. In order to replicate results and explore different exposures to death and dying, a measure that takes into account the variety of ways that people can be exposed is required. As a result, this study created a brand-new instrument called the Exposure to Death and Dying Scale (ED&DS) and looked into the relationship between death anxiety and professional exposure to death and dying in both high-exposure and low-exposure professions. If one is exposed to death and dying in a professional context, as opposed to in their personal connections or with themselves, this is known as professional exposure. A score for anxiety about dying was obtained using the Death Anxiety Scale Extended (DAS-E). Participants (N = 468) were separated into different groups based on their profession: non-exposure professions and high- exposure professions, which consisted of 6 sub-categories: mental health professionals, the general medical field, nursing, mortuary professionals, end-of-life care, and forensic professionals. Time spent in each profession, death anxiety levels, and professional exposure rates to both death and dying were computed. It has been demonstrated that all types of high- exposure professions have higher levels of exposure than non-exposure professions. According to a one-way ANOVA, professionals who were exposed to less death anxiety than non- professionals did not. The degree of death anxiety varied throughout high-exposure occupations. Mean death anxiety was higher in

the mental health group. .. The group dealing with mental health had the highest mean anxiety toward death (111.52). This was followed by the forensic professionals (107.36), nurses (104.79), general medical field (106.66), mortuary professionals (104.61), and end-of-life caregivers (93.89). There was a tendency for death anxiety to decrease with more time spent in high-exposure occupations, but there was also an increase in death anxiety among those who had been in their area the longest, suggesting that there is not a clear linear relationship. Overall, this study demonstrated that, independent of the kind of exposure, people's reported death anxiety decreased with increased professional exposure to death and dying.

METHODOLOGY:

Aim: This study aims to investigate the effectiveness of mindfulness practices in alleviating death anxiety among individuals, thereby enhancing their psychological resilience and overall mental well-being.

Objective: To examine the relationship between mindfulness and death anxiety.

To identify which components of mindfulness (observing, describing, acting with awareness, being non-judgmental, and being non-reactive) are most effective in reducing death anxiety.

To evaluate the potential of mindfulness-based interventions as therapeutic tools for individuals experiencing high levels of death anxiety.

To assess the impact of regular mindfulness practice on emotional regulation and cognitive processing of mortality-related thoughts.

Hypothesis:

Null Hypothesis (H0): There is no significant correlation in the levels of death anxiety between individuals who practice mindfulness and those who do not practice mindfulness.

Alternative Hypothesis (H1): There is a significant correlation in the levels of death anxiety between individuals who practice mindfulness and those who do not practice mindfulness.

Variables:

Independent variable (IV): Mindfulness Mindfulness is the psychological process of bringing one's attention to the present moment and maintaining an accepting and non-judgmental attitude towards one's thoughts and feelings. This study will focus on mindfulness practices that include observing, describing, acting with awareness, being non-judgmental, and being non-reactive. To measure mindfulness, validated scales such as the Five Facet Mindfulness Questionnaire (FFMQ) will be utilized. This questionnaire assesses the five key components of mindfulness, providing a comprehensive understanding of an individual's mindfulness practice.

Dependent variable (DV): Death Anxiety

Death anxiety is defined as the apprehension or fear of death and the dying process. It encompasses concerns about the end of life, the unknown nature of death, and the potential loss of self. High levels of death anxiety can lead to significant distress and impact an individual's mental health and quality of life. To measure death anxiety, standardized tools such as the Death Anxiety Scale (DAS). This scale provides reliable and valid measures of an individual's fear and anxiety related to death.

Sampling Technique:

The study targets individuals from the age group of 18 years to 30 years. The size of the total sample was 147 participants (young adults). The techniques used were random and snowball sampling. Google survey form was utilized to collect the data.

Random Sampling :

Random sampling is a sampling technique in which every member of the population has an equal probability of being chosen. This approach is frequently regarded as the gold standard in research since it seeks to provide a representative sample that enables conclusions to be extrapolated to a larger population.

Application in the Research:

Describe the target population (those who are afraid of dying, for example) Select participants from a bigger list or database of possible participants using a random selection technique (such as random number generators). To ensure statistical power and trust in the results, make sure the sample size is sufficient.

Snowball Sampling:

Snowball sampling is a non-probability sampling technique in which current study participants select potential volunteers from their social network. When a population is difficult to contact or identify, this technique is frequently employed.

Application in the Research:

Begin by selecting a small group of well-known people who meet the study's requirements. Invite these participants to recommend other people who meet the requirements. Keep going until the required sample size is obtained, being sure to gather enough information to attain saturation and provide significant findings.

Inclusion criteria:

Age: All participants must be in the age range of 18 to 30.

Experience of Death Anxiety: To be measured using a validated scale, such as the Death Anxiety Scale, participants must report having death anxiety.

Desirability to Take Part: In order to take part in the study, participants must give their informed consent.

Basic comprehension of mindfulness: Regardless of their degree of practice, participants must possess a basic knowledge of mindfulness.

Language Proficiency: Participants must speak and understand the language (such as English) utilized in the study materials and interventions.

Exclusion criteria:

Serious Mental Health Disorders: Individuals with serious mental illnesses that could limit their capacity to engage in mindfulness exercises or reap the benefits of them, such as severe depression or schizophrenia.

Substance Abuse: Individuals who are currently struggling with substance abuse difficulties should be included in the study as it may affect the findings.

Presently Enrolled in Other Intense Awareness Training Programs: This is done to account for other factors that may affect a person's level of awareness.

Individuals with physical or cognitive disabilities that would make it difficult for them to fully participate in mindfulness exercises or finish research assessments fall into this category.

Non-Consent: People who decline to participate in the study after being allowed to give informed consent.

Tools used:

Death Anxiety Scale (DAS)- A psychological diagnostic tool called the Death Anxiety Scale (DAS) is used to gauge how anxious people get when they consider dying. This scale, which was created by Donald Templer, attempts to measure both the emotional responses and the fear of death. Typically, the DAS consists of a set of questions or statements that participants score according to how much they agree with the assertions or how much they relate to themselves. A Likert-type scale, with a range of 1 (strongly disagree) to 5 (strongly agree), is frequently used for this. One of the most popular versions of the scale, Templer's Death Anxiety Scale, has fifteen items that cover several components of death anxiety, like fear of dying, worry about the hereafter, and anxiety about the impact of death. The DAS is a useful tool in both clinical and research contexts because it allows researchers to understand the type and intensity of death anxiety in various individuals by evaluating the respondents' replies.

Five-Facet Mindfulness Scale (FFMQ): A thorough instrument that assesses mindfulness along five different aspects is the Five-Facet Mindfulness Questionnaire (FFMQ). Observing, describing, behaving mindfully, refraining from passing judgment on one's own experiences, and being unreactive to them are some of these dimensions. The ability to pay attention to and notice a variety of internal and external experiences, including feelings, ideas, and emotions, is evaluated by the observant facet. The describing component assesses the ability to verbally describe these inner experiences. When someone is acting mindfully, they are acting fully conscious of what they are doing, as opposed to operating on an "automatic pilot." The nonjudging aspect gauges how much people avoid self-criticism and passing judgment on their thoughts and feelings by adopting a non-evaluative attitude. nonreactivity evaluates the capacity to let ideas and emotions come and go without becoming sucked into or overwhelmed by them.

Because it offers a comprehensive and multidimensional assessment of mindfulness, the FFMQ is frequently utilized in mindfulness research and practice. This is because it makes it possible to determine which particular features of mindfulness contribute to certain psychological outcomes, such as lowering death anxiety.

RESULTS:

Cases

	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Death Anxiety	146	99.3%	1	0.7%	147	100.0%
Observing	146	99.3%	1	0.7%	147	100.0%
Describing	146	99.3%	1	0.7%	147	100.0%
Acting with Awareness	146	99.3%	1	0.7%	147	100.0%
Non Judgemental	146	99.3%	1	0.7%	147	100.0%
Non Reactive	146	99.3%	1	0.7%	147	100.0%

Table:1 Shows case processing summary

There were 147 participants in the study, and the data set was nearly complete—just 0.7% of the cases were missing. There were 146 valid cases (99.3%) for each of the variables that were examined: death anxiety, observing, describing, acting with awareness, non-judgmental, and non-reactive.

Table 2.: Descriptive statistics

Variables	Mean	Standard Deviation
Death Anxiety	10.767	6.463
Observing	23.691	6.752
Describing	24.342	6.034
Acting Awareness	26.411	7.487
Non-Judgmental	25.239	6.928
Non- Reactive	19.239	5.286

Descriptive Statistics: Participants' death anxiety was moderate, as evidenced by the mean score of 10.77 with a standard deviation of 6.46. With a mean score of 23.69 and a standard deviation of 6.75, observation was found to need a significant degree of awareness. With a mean of 24.34 and a standard deviation of 6.03, describing demonstrated a comparatively high capacity for experience description. Acting with Awareness demonstrated a high degree of awareness during activities, with a mean score of 26.41 and a standard deviation of 7.49. With a mean score of 25.24 and a standard deviation of 6.93 for the Non-Judgmental dimension, there appears to be a significant inclination towards non-judgmental attitudes. Last but not least, the non-reactive dimension showed a moderate degree of non-reactivity to inner experiences, with a mean of 19.24 and a standard

deviation of 5.29.

Table.3: Normality Test

Kolmogorov-Smirnov		Shapiro-Wilk				
Statistic	df	Sig.	Statistic	df	Sig.	
Death Anxiety	.084	146	.014	.970	146	.003
Observing	.052	146	.200*	.991	146	.481
Describing	.097	146	.002	.970	146	.003
Acting with Awareness	.114	146	<.001	.969	146	.002
Non-Judgmental	.073	146	.056	.983	146	.076
Non- Reactive	.079	146	.026	.984	146	.095

*This is a lower bound of true significance.

Normality Tests:

The Kolmogorov-Smirnov and Shapiro-Wilk tests were used to determine whether the data were normal. Significant deviations from normalcy were observed in Death Anxiety, Describing, and Acting with Awareness ($p < 0.05$). Observing and Non-Judgmental dimensions, on the other hand, did not exhibit any significant deviations, indicating that the distribution of these variables is normal.

Table 4.: Spearman rho Correlation

	Death Anxiety	Observing	Describing	Acting Awareness	Non-Judgmental	Non-Reacting
Death	1.00					

Anxiety						
Observing	.088	1.00				
Describing	-.089	.195*	1.00			
Acting Awareness	-.317**	-.333*	.177*	1.00		
Non-Judgmental	-.286**	-.496**	.155	.655**	1.00	
Non-Reacting	.170*	.597**	.278**	-.275**	-.429**	1.00

**Significant at 0.01 level, *Significant at 0.05 level.

Correlation Analysis:

To investigate the connections between the variables, a Spearman's rho correlation analysis was performed. There were significant correlations at the 0.05 and 0.01 levels. Specifically, Acting with Awareness (-0.317, $p < 0.001$) and Non-Judgmental attitudes (-0.286, $p < 0.001$) were significantly correlated negatively with Death Anxiety. This indicates that individuals who are more mindful and practice mindful activities tend to experience lower levels of death anxiety. Additionally, the facet of Non-Judgmental Attitudes, which involves accepting thoughts and feelings without judgment, also exhibited a significant negative correlation with death anxiety ($\rho = -0.286$, $p < 0.001$). This suggests that individuals who are more accepting and less critical of their internal experiences tend to have lower levels of death anxiety. These findings imply that cultivating mindfulness, particularly through enhancing awareness and reducing judgmental attitudes, may effectively alleviate death anxiety. Mindfulness practices such as meditation, mindful breathing, and body scans, which emphasize present-moment awareness and non-judgmental acceptance, could be beneficial for individuals struggling with death anxiety, highlighting the potential of mindfulness-based interventions to reduce death anxiety and improve overall well-being.

The Describing (0.195, $p = 0.018$) and Non-Reactive (0.597, $p < 0.001$) dimensions showed a positive correlation with observing, suggesting that those who are more observant are generally better at describing experiences and less reactive to inner sensations. This indicates that individuals who are more observant are generally better at articulating and describing their experiences. Additionally, the Non-Reactive dimension, which involves allowing thoughts and feelings to come and go without reacting to them, showed a strong positive correlation with Observing ($\rho = 0.597$, $p < 0.001$). This suggests that individuals who are more observant tend to be less reactive to their inner sensations and experiences. The positive correlation means that as the level of observing increases, so do the abilities to describe experiences and to remain non-reactive to inner sensations. These findings highlight the interconnectedness of mindfulness dimensions, suggesting that enhancing one's ability to observe may also improve the capacity to describe experiences and to maintain a non-reactive stance toward inner thoughts and feelings. This underscores the holistic nature of mindfulness, where improvements in one area can positively influence other aspects, potentially leading to a more balanced and mindful approach to life.

The Acting with Awareness (0.177, $p = 0.032$) and non-reactive (0.278, $p < 0.001$) categories showed a positive correlation with Describing. There was a significant positive connection (0.655, $p < 0.001$) between Acting with Awareness and Non-Judgmental attitudes, and a negative correlation (-0.275, $p < 0.001$) with non-reactive attitudes. Specifically, Acting with Awareness, which involves paying full

attention to and engaging in current activities, was positively correlated with Describing ($\rho = 0.177$, $p = 0.032$). This suggests that individuals who are more mindful and present are generally better at articulating and describing their experiences. Similarly, the Non-Reactive dimension, which involves allowing thoughts and feelings to come and go without reacting to them, also showed a positive correlation with Describing ($\rho = 0.278$, $p < 0.001$), indicating that individuals who are less reactive to their inner sensations are better at describing their experiences.

Additionally, there was a significant positive connection between Acting with Awareness and Non-Judgmental attitudes ($\rho = 0.655$, $p < 0.001$). This indicates that individuals who are more mindful and aware in their actions tend to have a more accepting and non-critical attitude towards their thoughts and feelings. Conversely, a negative correlation was found between Acting with Awareness and Non-Reactive attitudes ($\rho = -0.275$, $p < 0.001$), suggesting that individuals who are more mindful and present in their activities tend to be less reactive to their inner experiences.

These findings highlight the interconnected nature of mindfulness facets, showing that improvements in one area, such as Acting with Awareness, can positively influence other areas like Describing and Non-Judgmental attitudes, while also being inversely related to Non-Reactive attitudes. This complex interplay suggests that mindfulness is a multifaceted construct where various dimensions can enhance or counterbalance each other, ultimately contributing to a more nuanced and effective mindfulness practice. The relationship between non-judgmental views and non-reactive behavior was found to be inversely connected (-0.429 , $p < 0.001$), indicating that non-judgmental people also tend to be less reactive. According to this research, those who are less judgmental and more accepting of their ideas and emotions are generally less reactive to their inner experiences. Put another way, those who practice maintaining a non-judgmental perspective on their inner states are more likely to feel their feelings and thoughts without having strong or fast reactions.

Overall, the results show how mindfulness aspects are related to one another and to the fear of dying. These findings may help create treatments that improve mindfulness techniques to lessen the fear of dying.

DISCUSSION:

The study's conclusions shed important light on the connection between death anxiety and mindfulness aspects. The findings suggest that some facets of mindfulness, such as acting mindfully and having a nonjudgmental mindset, are highly connected with reduced death dread. This implies that those who practice mindfulness in these domains might be less anxious about dying.

Death Anxiety and Mindfulness-

Death Anxiety showed a moderate mean score, indicating that individuals were generally concerned about dying. Acting with awareness and non-judgmental attitudes have strong negative relationships with death anxiety; these connections suggest that heightened mindfulness in these domains is associated with decreased death anxiety. This is consistent with research that highlights the benefits of mindfulness in reducing fear of dying. This is consistent with previous research that highlights the benefits of mindfulness in reducing anxiety by encouraging an awareness of the present moment and a nonjudgmental acceptance of thoughts and feelings.

Observing and Describing-

The high means for observing and describing show that individuals have a great ability to pay attention to their experiences and provide accurate descriptions of them. Because they entail increased awareness

and articulation of both internal and exterior experiences, these aspects of mindfulness are vital. The expressing and Non-Reactive aspects showed a positive correlation with Observing, indicating that more observant people are better at expressing their experiences and are less reactive to their thoughts and feelings. The significance of developing observational abilities in mindfulness techniques to improve emotional control is shown by this interaction.

Acting with Awareness and Non-Reactivity:

There was a significant negative correlation found between non-reactive dimensions and Acting with Awareness and Non-Judgmental attitudes. This suggests that people who are more conscious and focused during activities are more likely to react more strongly to their inner sensations and to be less judgmental. This research demonstrates how the various dimensions of mindfulness are interrelated and implies that enhancing one component of mindfulness can have a beneficial impact on others.

Non-Judgmental and Non-Reactive Dimensions:

People who have less critical views toward their thoughts and feelings also tend to respond less to them, according to the negative association found between non-judgmental attitudes and non-reactive dimensions. awareness how mindfulness might support a stable and less reactive emotional state requires an awareness of this relationship. It highlights how mindfulness exercises can help cultivate a mindset of acceptance and composure, which can help lower anxiety and improve mental health.

CONCLUSION:

The current study offers substantial proof in Favor of the connection between death anxiety and mindfulness dimensions. The findings show the potential of mindfulness practices in lowering death-related anxiety and enhancing mental health by suggesting that higher levels of acting with awareness and nonjudgmental attitudes are connected with lower levels of death anxiety. Death anxiety can be effectively managed with mindfulness techniques that emphasize improving present-moment awareness and lowering judgmental attitudes. By helping people become more present and aware, techniques like body scans, mindful movement, and mindful breathing can lower anxiety and enhance emotional well-being. The study also emphasizes how crucial it is to develop observational abilities and the capacity to explain experiences in order to improve emotional control during mindfulness training. Mindfulness techniques can greatly lessen death anxiety and enhance general mental health by promoting a more stable and less reactive emotional state.

Future Recommendations:

Longitudinal studies should be used in future research to examine how mindfulness techniques affect death anxiety over time. The findings would be more broadly applicable if the sample size was increased and varied populations were included. Additionally, a deeper understanding of mindfulness' advantages and uses in boosting mental health would come from investigating the mechanisms via which it modulates death anxiety and related psychological categories. All things considered; the study adds to the increasing amount of data demonstrating the advantages of mindfulness for mental health. A person's well-being and quality of life can be greatly improved by mindfulness activities, which lessen death worry and foster emotional equilibrium.

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