
Mindfulness, Social Provisions, and Adversarial Growth Among Divorced and Widowed Women in Pakistan

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Abstract

The present study examined the contribution of dispositional mindfulness and perceived social provisions to adversarial growth, operationalized as posttraumatic growth, among divorced and widowed women in Pakistan. A quantitative cross-sectional correlational design was used. The study included 253 women (mean age = 44.79 years, SD = 10.92) recruited through snowball sampling; 129 were widowed and 123 were divorced, with one case missing marital-status data. Participants completed the Five Facet Mindfulness Questionnaire, the 24-item Social Provisions Scale, and the Posttraumatic Growth Inventory. Reliability was acceptable to good across the measures. Posttraumatic growth correlated positively with Observing ($r = .34$) and Nonreactivity ($r = .41$), and negatively with Acting with Awareness ($r = -.39$) and Nonjudging ($r = -.38$). In a three-step hierarchical regression ($N = 247$), demographic variables explained little variance ($R^2 = .018$). Adding mindfulness facets increased explained variance by 25.6%, and adding social provisions contributed a further 1.3%. In the final model, Nonreactivity ($\beta = .22$), Acting with Awareness ($\beta = -.21$), educational qualification ($\beta = .14$), and social provisions ($\beta = .12$) were significant unique predictors; the model explained 28.8% of the variance in growth. Findings suggest that specific mindfulness facets and relational resources make distinct contributions to positive psychological change after marital loss, while also underscoring the need for culturally sensitive interpretation of mindfulness scores.

Keywords: mindfulness, social provisions, posttraumatic growth, adversarial growth, divorce, widowhood

Introduction

Divorce and widowhood can reorganize multiple areas of a woman's life at the same time. In addition to the loss or dissolution of a close relationship, marital loss may alter social

identity, living arrangements, economic security, family roles, and access to everyday emotional support. Research in Pakistan has documented that divorcees can encounter intertwined social, economic, psychological, and child-related adjustment difficulties, with women often carrying a particularly heavy burden of stigma and constrained social autonomy (Rubab et al., 2023). More broadly, work with Pakistani women has shown that perceived social support is closely connected with psychological well-being and adjustment, reinforcing the importance of relational context when studying women's responses to major life stressors (Abbas et al., 2019; Qadir et al., 2013).

At the same time, exposure to adversity does not lead only to deterioration. Posttraumatic growth refers to positive psychological change that may emerge through the struggle with highly challenging circumstances rather than from the adversity itself (Tedeschi & Calhoun, 2004). The Posttraumatic Growth Inventory conceptualizes such change across domains that include new possibilities, relating to others, personal strength, spiritual or existential change, and appreciation of life (Tedeschi & Calhoun, 1996). Bereavement research has similarly shown that grief and growth can coexist, and that social resources can help explain why some bereaved individuals report meaningful positive change after loss (Khatib et al., 2021; Kokou-Kpolou et al., 2022). Studying growth therefore does not minimize pain; rather, it asks whether some people reconstruct meaning, relationships, and self-perception while continuing to live with the consequences of loss.

Mindfulness is a plausible intrapersonal resource in this process. Brown and Ryan (2003) described mindfulness as receptive attention to and awareness of present experience, while the Five Facet Mindfulness Questionnaire (FFMQ) distinguishes Observing, Describing, Acting with Awareness, Nonjudging of Inner Experience, and Nonreactivity to Inner Experience (Baer et al., 2006). These facets are related but not interchangeable. Construct-validity research has shown that the pattern of associations can vary by meditation experience and by facet, particularly for Observing (Baer et al., 2008). This matters because a total mindfulness score may conceal psychologically important differences between simply monitoring present-moment experience and responding to that experience with acceptance and nonreactivity.

Contemporary mechanism models also caution against assuming that more present-moment monitoring is uniformly beneficial. Monitor and Acceptance Theory proposes that heightened monitoring can improve cognitive awareness but may also increase affective reactivity unless it is accompanied by an accepting orientation (Lindsay & Creswell, 2017). This distinction provides a useful interpretive framework for women facing ongoing reminders of marital loss, social judgment, and role disruption. In such contexts, observing distress more closely may not necessarily be protective unless that awareness is paired with the capacity to allow thoughts and emotions to arise without becoming entangled in them. A recent systematic review and meta-analysis has further focused attention on the relation between mindfulness- and acceptance-based approaches and perceived posttraumatic growth, indicating that this is an active and clinically relevant area of research (St Laurent et al., 2026).

Social provisions represent the interpersonal side of adaptation. Weiss's (1974) framework and the Social Provisions Scale developed by Cutrona and Russell (1987) distinguish several functions that relationships can provide, including attachment, social integration, reassurance of worth, reliable alliance, guidance, and opportunity for nurturance. These functions are especially relevant after divorce or widowhood because marital loss may simultaneously remove a primary attachment bond and change access to family, community, and economic support. Social support is consistently associated with posttraumatic growth across trauma populations; a large meta-analysis reported a moderate positive association overall, while also showing that the strength of the relationship varies across samples and contexts (Ning et al., 2023). Among widows, the contribution of social support to growth has also varied by cultural group, suggesting that the meaning and usefulness of support cannot be separated from social norms and cultural expectations (Khatib et al., 2021).

The present study brings these intrapersonal and interpersonal resources together in a sample of divorced and widowed women in Pakistan. The original thesis proposed that social provisions might mediate the relationship between mindfulness and adversarial growth. However, the final reported analyses used hierarchical multiple regression rather than a formal indirect-effect model. Accordingly, the present article is intentionally aligned with the analyses actually reported: it evaluates the unique and incremental contributions of demographic characteristics, the five mindfulness facets, and perceived social provisions to posttraumatic growth. This approach avoids making a mediation claim that was not formally tested while preserving the central theoretical question of whether internal awareness skills and external relational resources each contribute to positive psychological change after marital loss.

The study was guided by three broad expectations: mindfulness-related capacities would be associated with adversarial growth; social provisions would be positively associated with growth; and the combination of mindfulness facets and social provisions would explain meaningful variance beyond demographic characteristics. Given the multidimensional nature of mindfulness, the analyses emphasized facet-level patterns rather than presuming that every mindfulness component would operate in the same direction. This distinction is particularly important for culturally grounded interpretation and for the design of interventions that might otherwise treat mindfulness as a single undifferentiated skill.

Literature Review

Posttraumatic growth theory emphasizes cognitive and relational processes that unfold when a major life event challenges existing beliefs, assumptions, and goals (Tedeschi & Calhoun, 2004). The individual must not only manage distress but also reconstruct a workable account of self and future. For women who have lost a spouse through death or divorce, this reconstruction may involve a new sense of personal strength, revised life priorities, changes in relationships, greater appreciation of life, or new possibilities. Importantly, growth is not the same as resilience or the absence of symptoms. People can report significant grief, anxiety, or disruption and still describe positive change in selected domains.

Mindfulness may support this reconstructive process through several mechanisms. Nonreactive awareness can create psychological distance from painful thoughts and feelings,

potentially reducing automatic escalation and leaving more cognitive space for reflection. Positive reappraisal models similarly suggest that mindfulness can alter how people relate to stressful experiences and may facilitate more adaptive appraisal processes (Garland et al., 2011). Reviews of the broader mindfulness literature have consistently linked mindfulness with lower emotional reactivity and improved behavioral regulation, while also noting that mechanisms and facet-level effects remain important areas for clarification (Keng et al., 2011).

Yet mindfulness is not a unitary construct. The FFMQ was developed precisely because self-reported mindfulness contains distinguishable components (Baer et al., 2006). Observing concerns noticing internal and external experience; Describing concerns putting internal experience into words; Acting with Awareness concerns attending to current activities rather than behaving automatically; Nonjudging concerns refraining from evaluative reactions toward thoughts and feelings; and Nonreactivity concerns allowing internal experiences to arise and pass without immediately responding to them. Evidence from meditators and nonmeditators indicates that the meaning of high scores can vary across facets and groups (Baer et al., 2008). This is relevant to any unexpected direction of association in the current data and argues against interpreting a single facet as synonymous with overall psychological health.

Social provisions offer a complementary pathway. From a stress-buffering perspective, relationships can reduce the impact of stressful circumstances by providing practical help, emotional reassurance, information, belonging, and confidence that support will be available when needed (Cohen & Wills, 1985). The social-provisions framework is more specific than a generic count of supportive people because it differentiates the functions that relationships provide (Cutrona & Russell, 1987). For divorced and widowed women, this functional view is useful because a person may have many relatives yet still lack reliable alliance, reassurance of worth, or nonjudgmental guidance.

The Pakistani context further strengthens the rationale for examining social provisions. Research with Pakistani women has shown that social support can moderate associations involving marital adjustment and psychological distress (Abbas et al., 2019), while community research in Rawalpindi has linked perceived social support to better mental-health outcomes among women (Qadir et al., 2013). Post-divorce research in Hazara Division has documented persistent economic, social, and psychological adjustment constraints and emphasizes the importance of institutional, psychosocial, and family support (Rubab et al., 2023). These findings suggest that relational resources are not peripheral; they are embedded in the practical realities of women's post-marital lives.

Evidence from bereavement studies also supports the relevance of support to growth. Among widows following sudden spousal loss, social support contributed to posttraumatic growth, although the strength of the association differed across cultural groups (Khatib et al., 2021). In another study of middle-aged and older widowed persons, perceived family support was associated with membership in a profile characterized predominantly by growth rather than prolonged grief (Kokou-Kpolou et al., 2022). At a broader level, Ning et al. (2023) synthesized 217 samples involving 47,940 participants and found a moderate positive overall association between social support and posttraumatic growth. The heterogeneity in that meta-

analysis is especially pertinent here because it cautions that support may function differently depending on trauma type, age, culture, and the way support is measured.

Taken together, the literature supports a dual-resource model in which adaptive processing of internal experience and access to meaningful relational resources may each contribute to positive change after adversity. The present study extends this perspective to divorced and widowed women in Pakistan and tests it with facet-level mindfulness measures. The central contribution is therefore not simply to ask whether mindfulness is 'good' or social support is 'helpful,' but to identify which mindfulness facets carry predictive weight and whether perceived social provisions add explanatory value after those facets and key demographic variables are taken into account.

Research Methodology

Research Design

A quantitative, cross-sectional, correlational design was used to examine associations among mindfulness, social provisions, and adversarial growth. Data were collected at a single time point without experimental manipulation. Because the final thesis analyses evaluated blocks of predictors rather than a formal indirect effect, the primary inferential approach in this manuscript is hierarchical multiple regression. The analytic sequence entered demographic variables first, the five mindfulness facets second, and total social provisions third.

Participants and Sampling

The target population comprised divorced and widowed women living in community settings in Pakistan. Snowball sampling was used, with recruitment described through community centers, support groups, and social-media channels relevant to divorced and widowed women. Eligibility criteria specified that participants had been divorced or widowed for at least six months, were aged 25 to 90 years, were able to read and understand English or Urdu, were willing to provide informed consent, and had not remarried. Exclusion criteria included current treatment for severe mental illness, marital loss within the previous six months, and physical or cognitive difficulties that prevented questionnaire completion.

A total of 253 women participated. Valid sample size varied from 247 to 253 depending on missing data. The mean age was 44.79 years ($SD = 10.92$; observed range = 25-65). Of participants with valid marital-status data, 129 (51.0%) were widowed and 123 (48.6%) were divorced. The final hierarchical regression used 247 complete cases.

Measures

Five Facet Mindfulness Questionnaire

Mindfulness was assessed with the 39-item Five Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2006). The instrument measures Observing, Describing, Acting with Awareness, Nonjudging of Inner Experience, and Nonreactivity to Inner Experience. Items are rated on a five-point response scale. The total FFMQ showed good internal consistency in the present sample (Cronbach's $\alpha = .823$). Because the inferential analysis focused on the distinct facets, facet scores rather than a single total score were entered into the regression model.

Social Provisions Scale

Perceived social support was assessed using the 24-item Social Provisions Scale (SPS; Cutrona & Russell, 1987). The scale represents six relational provisions: attachment, social integration, reassurance of worth, reliable alliance, guidance, and opportunity for nurturance. Items use a four-point response format, with negatively worded items reverse scored before computing the total. In the current sample, the 24-item total had acceptable internal consistency ($\alpha = .735$). This manuscript uses the 24-item specification because the reported reliability analysis and the supplied SPSS data structure both contain 24 SPS items.

Posttraumatic Growth Inventory

Adversarial growth was operationalized as posttraumatic growth and measured with the 21-item Posttraumatic Growth Inventory (PTGI; Tedeschi & Calhoun, 1996). The PTGI assesses New Possibilities, Relating to Others, Personal Strength, Spiritual Change, and Appreciation of Life on a six-point scale from 0 (no experienced change) to 5 (very great degree of change). The total PTGI score demonstrated acceptable internal consistency in the study sample ($\alpha = .738$).

Demographic Variables

Demographic information included age, marital status, educational qualification, urban or rural residence, employment status, and family system. In the hierarchical regression, marital status was coded widowed = 0 and divorced = 1. Educational qualification was entered as an ordinal score ranging from primary education to graduation, as reported in the thesis analysis.

Statistical Analysis

Descriptive statistics summarized sample characteristics and the central tendency and dispersion of the study variables. Cronbach's alpha was used to assess internal consistency. Pearson product-moment correlations examined bivariate relationships among age, the five FFMQ facets, social provisions, and posttraumatic growth; sample size varied slightly because pairwise deletion was used. A three-step hierarchical multiple regression then tested incremental prediction of posttraumatic growth. Step 1 entered marital status, age, and educational qualification; Step 2 added the five mindfulness facets; and Step 3 added total social provisions. The regression was based on $N = 247$ complete cases. Multicollinearity was not problematic in the reported model (all VIFs < 2.0 ; tolerance $> .57$). Analyses were reported from IBM SPSS Statistics Version 25.

Ethical Considerations

The thesis protocol states that institutional ethical approval was to be obtained before data collection and that participants would receive an information sheet, provide written informed consent, be informed of voluntary participation and withdrawal rights, and have data stored anonymously on a password-protected computer. The final thesis does not report an ethics approval number or committee decision date. These details should therefore be verified against the university's ethics documentation and inserted before journal submission; no approval identifier has been invented in this manuscript.

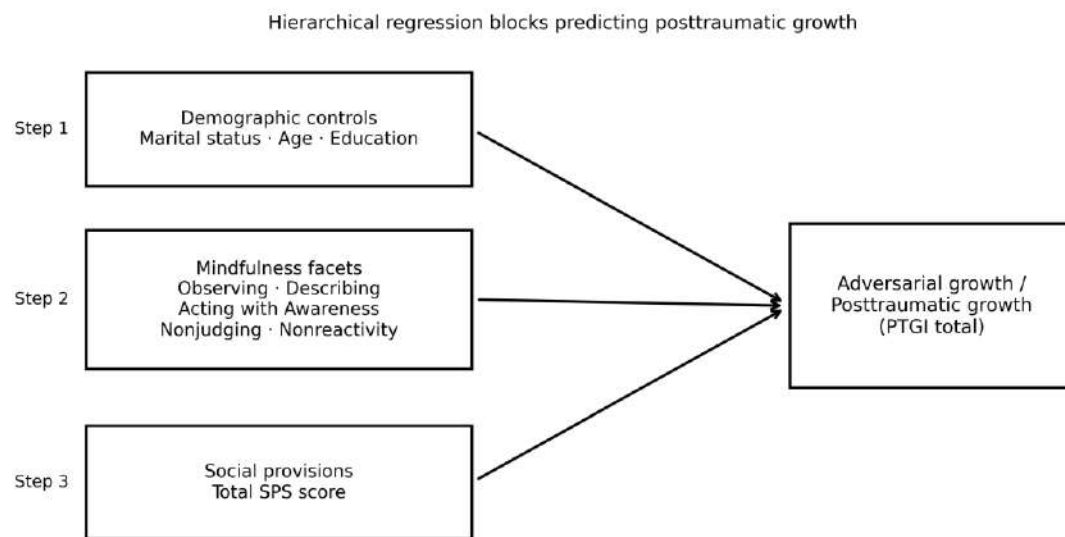


Figure 1. Analytical framework used in the final hierarchical regression.

Note. The original thesis proposed mediation, but the reported results used hierarchical regression; therefore, this figure represents the analysis actually reported.

Results / Findings

Participant Characteristics

The sample included women across a broad adult age range and was nearly evenly divided between widowhood and divorce. Primary education was the most common educational category. Slightly more participants lived in urban than rural settings, most were housewives, and family system was almost evenly split between joint and separate/nuclear arrangements. Table 1 summarizes the available demographic data.

Table 1

Demographic Characteristics of the Sample (N = 253)

Variable	n	%	M (SD)
Age (years)	252	—	44.79 (10.92)
Marital status: Widowed	129	51.0	
Marital status: Divorced	123	48.6	
Education: Primary	100	39.7	
Education: Middle	57	22.6	
Education: Matric	42	16.7	
Education: Intermediate	30	11.9	
Education: Graduation	23	9.1	
Residence: Urban	135	53.6	
Residence: Rural	117	46.4	

Variable	n	%	M (SD)
Employment: Self-employed	83	32.9	
Employment: Housewife	156	61.9	
Employment: Other	13	5.2	
Family system: Joint	122	48.4	
Family system: Separate/Nuclear	130	51.6	

Note. Percentages are based on valid responses. One case had missing data on several categorical demographics and one case had missing age data.

Reliability and Descriptive Statistics

All three principal instruments met conventional thresholds for acceptable internal consistency. Participants reported moderate levels across the five mindfulness facets. The lowest mean among the mindfulness facets was for Nonreactivity, whereas Observing and Describing had the highest means. Mean social provisions indicated moderate-to-high perceived relational resources, and the mean PTGI score indicated a moderate level of reported positive change after marital loss. Table 2 presents reliability and descriptive statistics.

Table 2

Reliability and Descriptive Statistics of Main Study Variables

Measure	Items	N	M	SD	Min	Max
FFMQ total (alpha = .823)	39	244	—	—	—	—
Observing (OBS)	—	252	23.80	4.54	8	35
Describing (DES)	—	252	23.76	3.60	10	33
Acting with Awareness (ACT)	—	252	23.17	4.44	13	38
Nonjudging (NJIE)	—	252	23.04	4.41	—	—
NR	—	252	21.50	4.07	7	31
Social Provisions total (alpha = .735)	24	250	60.11	4.68	48	84
PTGI total (alpha = .738)	21	249	63.55	10.43	23	101

Note. FFMQ = Five Facet Mindfulness Questionnaire; NR = Nonreactivity; PTGI = Posttraumatic Growth Inventory. The original results table did not report observed minimum and maximum for Nonjudging.

Correlational Findings

Posttraumatic growth was positively associated with Observing ($r = .34, p < .01$) and Nonreactivity ($r = .41, p < .01$). In contrast, it was negatively associated with Acting with Awareness ($r = -.39, p < .01$) and Nonjudging ($r = -.38, p < .01$). Describing was not significantly related to growth ($r = .04, p = .517$), and total social provisions showed a small positive but nonsignificant bivariate relationship with growth ($r = .11, p = .079$). Age was not significantly associated with the primary psychological variables. The mindfulness facets were substantially intercorrelated, including positive associations of Observing with Describing and

Nonreactivity and negative associations of Observing with Acting with Awareness and Nonjudging.

Table 3

Pearson Correlations Among Study Variables

Var.	1	2	3	4	5	6	7	8
Age	—							
OBS	.05	—						
DES	.00	.24	—					
ACT	-.06	-.42	-.19	—				
NJIE	.05	-.50	-.20	.47	—			
NR	.00	.44	.18	-.49	-.54	—		
TSPS	.09	.03	.11	-.03	-.08	-.03	—	
TPTGI	-.04	.34	.04	-.39	-.38	.41	.11	—

Note. OBS = Observing; DES = Describing; ACT = Acting with Awareness; NJIE = Nonjudging; NR = Nonreactivity; TSPS = total Social Provisions Scale; TPTGI = total Posttraumatic Growth Inventory. *N* ranged from 247 to 252 due to pairwise deletion. $p < .01$, two-tailed.

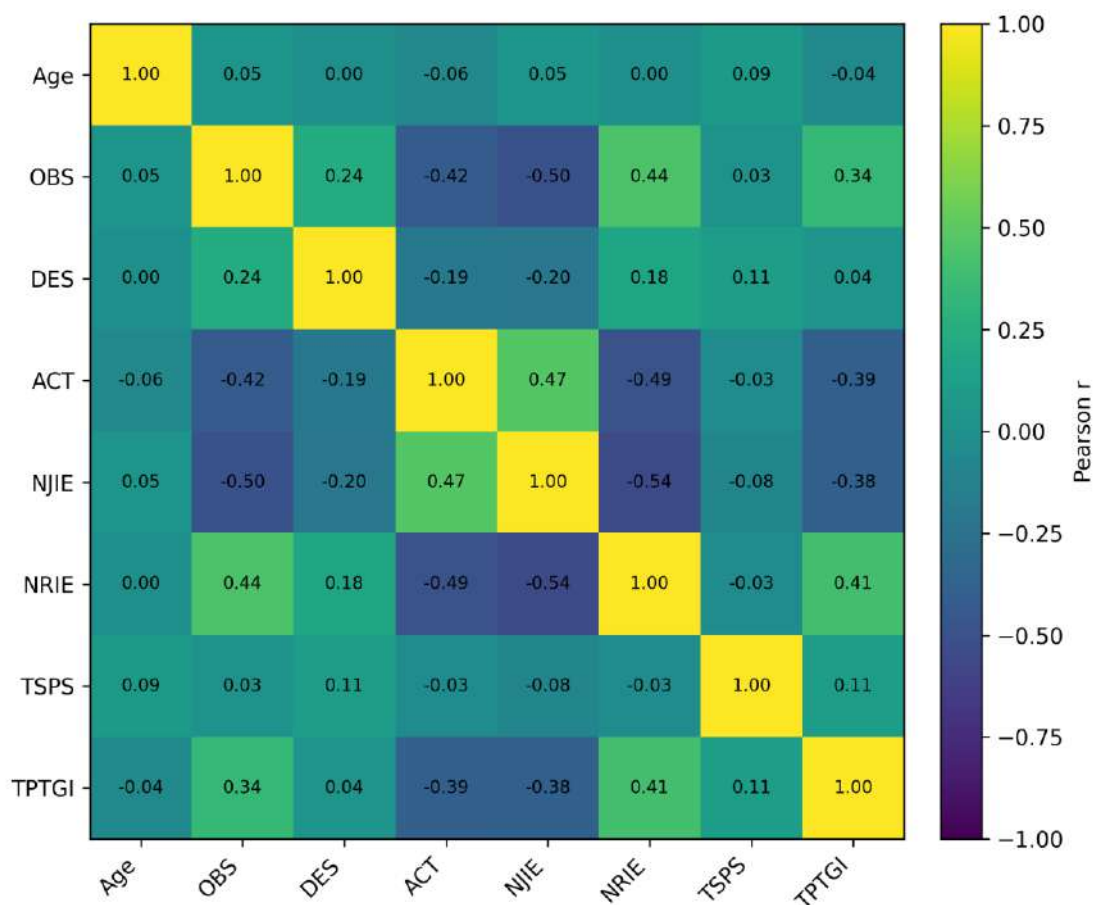


Figure 2. Correlation matrix for age, mindfulness facets, social provisions, and posttraumatic growth.

Note. Values reproduce the correlation matrix reported in the thesis; the heatmap is an original visualization created for this manuscript.

Hierarchical Multiple Regression

The first regression block contained marital status, age, and educational qualification. This demographic model was not statistically significant and explained only 1.8% of the variance in posttraumatic growth, $R^2 = .018$, $F(3, 243) = 1.49$, $p = .217$. Adding the five mindfulness facets in Model 2 produced a large and statistically significant increment, $\Delta R^2 = .256$, $F\text{-change}(5, 238) = 16.81$, $p < .001$, bringing total explained variance to 27.4%. Adding social provisions in Model 3 produced a smaller but significant increment, $\Delta R^2 = .013$, $F\text{-change}(1, 237) = 4.45$, $p = .036$. The final model was significant, $F(9, 237) = 10.64$, $p < .001$, and explained 28.8% of the variance in posttraumatic growth (adjusted $R^2 = .261$).

Table 4

Model Summary of Hierarchical Regression Predicting Posttraumatic Growth

Model	R	R^2	Adj. R^2	ΔR^2	ΔF	p
1	.134	.018	.006	.018	1.49	.217
2	.524	.274	.250	.256	16.81	< .001
3	.536	.288	.261	.013	4.45	.036

Note. Model 1: educational qualification, marital status, and age. Model 2: Model 1 plus DES, NRIE, OBS, ACT, and NJIE. Model 3: Model 2 plus TSPS. Dependent variable = TPTGI. $N = 247$.

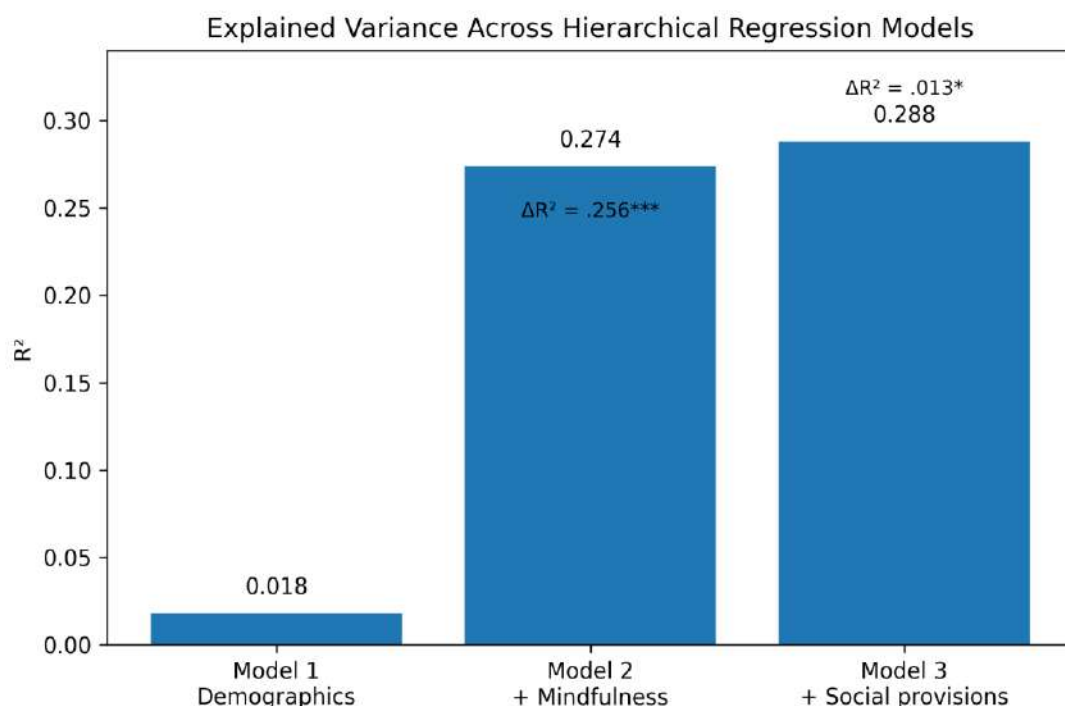


Figure 3. Explained variance across the three hierarchical regression models.

Note. $p < .05$. $p < .001$. Values are based on the reported hierarchical regression.

In the final model, Nonreactivity was a significant positive predictor of posttraumatic growth ($B = 0.56$, $\beta = .22$, $p = .002$), whereas Acting with Awareness was a significant negative predictor ($B = -0.50$, $\beta = -.21$, $p = .002$). Educational qualification ($B = 1.07$, $\beta = .14$, $p = .034$) and social provisions ($B = 0.26$, $\beta = .12$, $p = .036$) were also significant positive predictors. Marital status, age, Observing, Describing, and Nonjudging did not reach the conventional .05 significance threshold in the final model, although Observing and Describing were close to that threshold.

Table 5

Hierarchical Regression Coefficients Predicting Posttraumatic Growth: Final Model

Predictor	B	SE B	β	t	p	95% CI
Constant	55.93	12.59	—	4.44	< .001	[31.13, 80.73]
Marital status	-2.16	1.24	-.10	-1.74	.083	[-4.60, 0.28]
Age	-0.01	0.06	-.01	-0.22	.828	[-0.14, 0.11]
Educational qualification	1.07	0.50	.14	2.13	.034	[0.08, 2.05]
Observing (OBS)	0.30	0.16	.13	1.92	.056	[-0.01, 0.60]
Describing (DES)	-0.33	0.17	-.11	-1.96	.051	[-0.66, 0.00]
Acting with Awareness (ACT)	-0.50	0.16	-.21	-3.17	.002	[-0.80, -0.19]
Nonjudging (NJIE)	-0.29	0.17	-.12	-1.70	.090	[-0.63, 0.05]
NR	0.56	0.18	.22	3.12	.002	[0.21, 0.91]
Social provisions (TSPS)	0.26	0.13	.12	2.11	.036	[0.02, 0.51]

Note. CI = confidence interval; NR = Nonreactivity. Marital status was coded widowed = 0 and divorced = 1. All VIFs were below 2.0 and all tolerance values exceeded .57. $N = 247$.

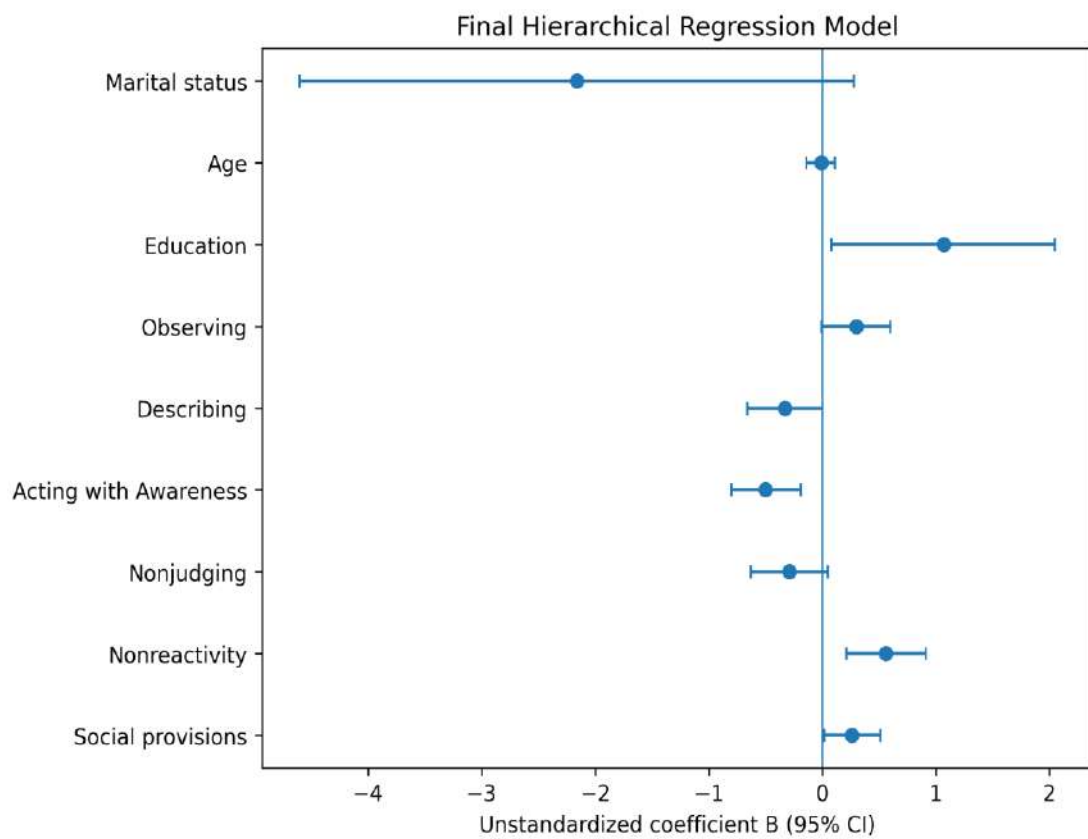


Figure 4. Unstandardized coefficients and 95% confidence intervals from the final regression model.

Note. The constant is omitted. Intervals that do not cross zero correspond to statistically significant predictors at approximately the .05 level.

Discussion

The study examined whether demographic characteristics, specific dimensions of mindfulness, and perceived social provisions predicted adversarial growth among divorced and widowed women in Pakistan. The principal finding was that mindfulness was not a single-direction predictor. Instead, the facets showed distinct and sometimes opposing relationships with growth. Nonreactivity emerged as a positive predictor, Acting with Awareness emerged as a negative predictor, and Observing showed a positive bivariate association but did not retain conventional significance after adjustment. Social provisions added a small but statistically significant amount of explanatory power beyond demographics and mindfulness, while educational qualification also contributed positively. Together, these findings support a differentiated view of internal and relational resources after marital loss.

The strongest positive mindfulness finding involved Nonreactivity. Women who reported a greater ability to let thoughts and emotions arise and pass without immediately becoming entangled in them also reported greater posttraumatic growth. This pattern is consistent with models that emphasize the regulation of one's relationship to internal experience rather than mere exposure to present-moment content. In Monitor and Acceptance Theory, monitoring and acceptance are separable processes, and acceptance is especially

important for preventing heightened monitoring from becoming heightened affective reactivity (Lindsay & Creswell, 2017). Nonreactivity may serve a similar function by allowing painful material to be noticed without automatically driving rumination or behavioral escalation.

This interpretation also fits posttraumatic growth theory. Growth is thought to involve sustained cognitive engagement with a challenged life narrative, but that engagement must remain sufficiently flexible for new meanings and possibilities to emerge (Tedeschi & Calhoun, 2004). A nonreactive stance may make it easier to remain in contact with grief, anger, fear, or social uncertainty without being overwhelmed by them. In this sense, Nonreactivity does not remove distress; it may help create the psychological conditions under which distress can be processed rather than avoided or repeatedly amplified. The broader mindfulness literature supports the importance of reduced emotional reactivity and improved regulation as plausible pathways of benefit (Keng et al., 2011).

The negative coefficient for Acting with Awareness requires greater caution. It would be inappropriate to conclude that awareness itself is harmful. The FFMQ literature shows that facet meaning can depend on population characteristics, meditation experience, and relations among other mindfulness skills (Baer et al., 2008). In women coping with marital loss, high attention to present activities may coexist with intense awareness of loneliness, economic strain, stigma, or uncertainty. When acceptance and nonreactivity are not equally developed, increased monitoring may heighten contact with distress. This possibility is consistent with Lindsay and Creswell's (2017) distinction between monitoring and acceptance. It also offers a more theoretically grounded explanation than treating the negative coefficient as evidence against mindfulness as a whole.

Nonjudging was negatively correlated with growth at the bivariate level but was not a significant unique predictor in the final model. Because Nonjudging and Nonreactivity were strongly intercorrelated in the sample, part of the apparent association may reflect shared variance and the particular scoring structure of the facets. Similarly, Observing was positively correlated with growth but only approached significance in the full regression. These patterns reinforce a methodological lesson: conclusions drawn from a mindfulness total score could obscure meaningful differences among facets. Future studies should therefore preserve the multidimensional structure and, where possible, test latent measurement models before drawing strong substantive conclusions from unexpected signs.

Social provisions did not show a statistically significant bivariate correlation with growth, but they became a significant positive predictor in the final regression. This pattern indicates a modest unique association after shared variance with other predictors is controlled. The finding is directionally consistent with the wider evidence base, in which social support is positively associated with posttraumatic growth but varies considerably across populations and contexts (Ning et al., 2023). It is also compatible with bereavement research showing that support can contribute to growth after spousal loss, although its impact may depend on cultural setting and the form of support available (Khatib et al., 2021; Kokou-Kpolou et al., 2022).

The Pakistani context may be particularly important when interpreting the modest size of the social-provisions effect. Social relationships can provide attachment, practical

assistance, belonging, reassurance, and advice, but they can also be accompanied by judgment, dependence, or pressure. Research on divorce in Pakistan describes social stigma and adjustment difficulties that may persist even when family networks remain present (Rubab et al., 2023). Consequently, a single total support score may mix genuinely restorative support with relationships that are available but not always autonomy-supportive. The significant incremental effect therefore suggests that relational resources matter, while the small effect size suggests that future research should distinguish specific provisions and sources of support rather than treating support as homogeneous.

Educational qualification also predicted greater posttraumatic growth. Because the cross-sectional design cannot establish mechanism, several interpretations remain possible. Education may increase access to information, financial opportunities, problem-solving strategies, or broader social networks. It may also support a stronger sense of autonomy when women must reorganize life after marital loss. Research with Pakistani women has repeatedly linked social and structural circumstances with mental-health outcomes, making it reasonable to consider education not simply as a background variable but as a resource that may shape the options available during adaptation (Abbas et al., 2019; Qadir et al., 2013).

Marital status and age were not significant unique predictors once psychological and relational variables were included. This suggests that, within the observed range and this sample, differences in growth were more strongly associated with psychological processes and resources than with being divorced versus widowed or with chronological age. That conclusion should nevertheless remain sample-specific. Divorce and widowhood are not equivalent experiences, and the lack of a significant adjusted coefficient does not mean their social meanings or stressors are identical. Larger stratified studies could test whether time since loss, cause of loss, ongoing contact with a former spouse, custody responsibilities, or socioeconomic conditions produce different pathways to growth.

The final model explained 28.8% of the variance in posttraumatic growth. This is meaningful but also leaves most variance unexplained. Posttraumatic growth is likely to depend on additional variables such as disruption of core beliefs, deliberate rumination, coping style, spirituality, pre-loss relationship quality, ongoing stress exposure, and time since the event. The findings therefore support a multi-resource model rather than a narrow claim that mindfulness or support alone determines growth. They also argue for longitudinal designs that can distinguish resources that precede growth from resources that may themselves increase after a person begins to reconstruct life following adversity.

The original thesis proposed mediation by social provisions, but a formal mediation model was not reported. Hierarchical regression demonstrates unique incremental prediction; it does not establish that social provisions transmit an effect of mindfulness on growth. The weak bivariate relations between social provisions and the mindfulness facets further caution against assuming a strong indirect pathway. A future study could preregister a mediation or moderated-mediation model, measure time since loss carefully, and use longitudinal waves so that the temporal order of mindfulness, changes in relational resources, and later growth can be tested rather than inferred.

Practical Implications

Clinical and community interventions for divorced and widowed women may benefit from focusing on the quality of mindful responding rather than simply increasing attention to the present moment. Practices that explicitly cultivate allowing, decentering, and nonreactive contact with difficult thoughts and emotions may be more closely aligned with the facet that predicted greater growth in this sample. Because Acting with Awareness showed a negative coefficient, practitioners should monitor whether present-focused exercises intensify distress for some women and should pair attention training with acceptance, emotion-regulation skills, and appropriate pacing.

The social-provisions finding supports incorporating relational resources into intervention planning. Peer-support groups, family-informed psychoeducation, community referral pathways, and practical guidance may complement individual psychological skills. The goal should not be merely to increase the number of social contacts, but to strengthen useful functions of support such as reliable alliance, reassurance of worth, guidance, and belonging. This distinction is particularly important in settings where women may remain socially connected while still experiencing stigma or limited autonomy.

Finally, the association with educational qualification highlights the potential value of integrating mental-health support with empowerment-oriented services. Psychoeducation, skills training, legal and social-service navigation, and opportunities that strengthen economic or educational agency may be relevant components of a broader response to marital loss. Such recommendations are consistent with the study's correlational results but should be evaluated experimentally before being described as causal interventions.

Limitations

The findings should be interpreted in light of several limitations. First, the cross-sectional design prevents conclusions about causal direction. Higher Nonreactivity or stronger social provisions may facilitate growth, but growth itself may also alter the way people respond to internal experience or seek support.

Second, snowball sampling may overrepresent women who are connected to social networks, community organizations, or online groups. This is especially relevant in a study where perceived social support is one of the focal variables. The sample may therefore underrepresent more isolated women or those facing greater restrictions on participation.

Third, all principal variables were self-reported, making the results vulnerable to shared-method variance, response style, and culturally patterned interpretation of scale items. The FFMQ in particular can show different psychometric patterns across meditating and nonmeditating populations, and the present study did not report a confirmatory factor analysis for the Pakistani sample.

Fourth, the social-provisions measure was analyzed as a total score. The six provisions may have different relationships with posttraumatic growth, especially after divorce or widowhood. A total score can conceal this functional heterogeneity.

Fifth, the original thesis contained an inconsistency in the description of the social-provisions instrument: the methods text referred to a 10-item version, whereas the reliability

results and supplied SPSS data structure contained 24 SPS items. The present manuscript follows the 24-item evidence because it matches the analyzed data. This discrepancy should be corrected in any archival version of the study materials.

Finally, the thesis describes intended ethical procedures but does not provide a final ethics approval number or approval date. These details are essential for journal submission and should be verified from institutional records.

Conclusion and Recommendations

This study indicates that adversarial growth among divorced and widowed women in Pakistan is associated with a specific configuration of psychological and relational resources rather than with mindfulness in a simple global sense. Nonreactivity was positively associated with posttraumatic growth and remained significant after adjustment, whereas Acting with Awareness showed a significant negative coefficient. Perceived social provisions added a smaller but independent positive contribution, and educational qualification was also associated with greater growth. The full model explained 28.8% of variance, suggesting meaningful predictive value while leaving substantial room for other personal, relational, and structural influences.

Future studies should use longitudinal designs, formally test indirect and conditional pathways, validate the facet structure of the FFMQ and SPS in the target population, and examine specific social provisions rather than only a total support score. Stratified analyses by type of marital loss, time since loss, education, family structure, and economic circumstances would also improve contextual interpretation. Intervention research should evaluate culturally adapted programs that combine nonreactive mindfulness skills with relational and practical support rather than assuming that attention-focused mindfulness exercises alone will promote growth.

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