PHUBBING BEHAVIOR, MINDFULNESS, AND INTERPERSONAL RELATIONSHIPS AMONG UNIVERSITY STUDENTS

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BS. Psychology

By

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SCHOOL OF PROFESSIONAL PSYCHOLOGY BAHRIA UNIVERSITY - ISLAMABAD CAMPUS (E-8)

Phubbing Behavior, Mindfulness and Interpersonal Relationships among University Students

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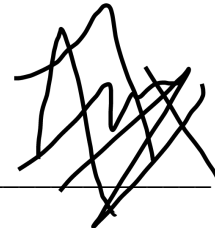   **Muhammad Zohaib Kiyani**

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1. The candidate presented at a pre-completion seminar, an overview, and synthesis of major findings of the thesis and that this research is of a standard and extent appropriate for submission as a research project.
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DECLARATION OF AUTHENTICATION

We certify that the research work presented in this research project, to the best of my knowledge, is our own. All the sources used, and any help received in the preparation of this thesis have been acknowledged. We hereby declare that we have not submitted this material, either in whole or in part, for any other degree at this or any institution.

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DEDICATION

This thesis is wholeheartedly dedicated to us, our parents, families, teachers, and friends. A special feeling of gratitude to our parents for their unwavering support, encouragement, and belief in us. Without their constant love and support this thesis wouldn't have been possible. Above all to Almighty Allah who always gave us strength, knowledge, and wisdom in everything we did.

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THESIS REVISION CERTIFICATE

It is to clarify that Mahnoor, Enrolment No. 01-171201-002, session Spring 2020 and Syeda Fatima Batool and M. Zohaib Kiyani, Enrolment No. 01-171202-109, 01-171202-101 respectively, session Fall 2020 from School of Professional Psychology, Bahria University Islamabad conducted their undergraduate thesis entitled "Phubbing Behavior, Mindfulness and Interpersonal relationships among University Students" under my supervision. They have revised their thesis in the light of the examiners' suggestions, and to my satisfaction and to the best of my belief, its standard is appropriate for acceptance. Moreover, this thesis is an excellent work in terms of scope and quality for the award of the degree of BS psychology.

Supervisor: Ms. Aimen Zafar Butt

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ABBREVIATIONS

AOII   Avoidance of Interpersonal Intimacy

AOD   Argumentativeness or Disagreement

CA   Conflict Aversion

EEE   Emotional Experience and Expression

EE   Excessive Expressivity

CAR   Connection and Reciprocity

ABSTRACT

The study aimed to explore the relationship between Phubbing Behavior, mindfulness, and interpersonal relationships among undergraduate students. A cross-sectional design was preferred. For conducting the study, a convenience sampling technique was used. A sample of 305 undergraduate individuals, ranging from 18 to 24 years, was selected from different departments of different University. The Generic Scale of Phubbing (GSP) developed by Chotpitayasunondh and Douglas (2018), Mindful Attention Awareness Scale (MAAS) developed by Brown and Ryan (2003), and FIAT-Q by Darrow, Callaghan, Bonow, and Follette (2014), was used for the assessment of phubbing behavior, mindfulness, and interpersonal relationship respectively. The purpose of the study was to see how phubbing behavior influences interpersonal relationships and what role mindfulness will play in mitigating this relationship, and how they are connected among students. The results of study showed that phubbing behavior was found to be significantly negatively correlated with mindfulness whereas, phubbing behavior was also found to be significantly positively correlated with interpersonal relationships, specifying that higher phubbing leads to disturbed interpersonal relationships. The study highlighted the importance of phubbing behavior, mindfulness, and interpersonal relationship among students, aiming to enrich existing literature on the study. By gaining an understanding of these dynamics, this study also aims in the development of new strategies for reducing phubbing and in the development of strategies and interventions that promote more mindful social interactions among students in the digital era. As, such interventions could serve as a valuable foundation for future research.

Keywords: Phubbing Behavior, Mindfulness, Interpersonal relationships, University Studnts

INTRODUCTION

Communication is the key component that helps connect people. And with the advancement of globalization and the invention of mobile phones, it has become easier for people to connect worldwide. In human communication, the mobile phone plays an important role (Elsobeihi & Naser, 2017). Mobile phones are a very convenient tool for communicating, entertainment and work. It plays a significant role in our lives. Nowadays, it is common to see individuals using their phone in public for talking, slipping and playing games. There are a lot of benefits in staying in contact with other (Chayko, 2008). Smartphone use has significantly altered how individuals engage and communicate, improving social relationships at a distance, but it has also the potential to disrupt close contact and interaction (McDaniel & Radesky, 2017). This rapid technology expansion is negatively impacting our daily face-to-face communication. People are more reliant on this technology rather than engaging personally, in the absence of their phones and gadgets, and even when they are around other people. Indicating that the quality and quantity of face-to-face communication to have decreased strongly (Emily Drago, 2015). The absence of face-to-face communication results in a loss of closeness and causes an increase in the psychological gap between the people (Mcquillen, 2003).

Although, smartphone is very convenient and helpful but its use has many demerits as well. Nevertheless, after the Covid-19 pandemic, its use has been widely increased especially among young adults. People report using their phones while they are eating, doing activities related to school or university, driving, cycling, riding scooter etc. (Maksymowicz et al., 2020).

Adulthood which is defined as a time period of 18-25 years of age, is an important stage in which various behavior patterns and relationships and are formed. They become more independent

as their family and social network influences begins to change. (Nelson et al., 2008). For young people, social networks are very important as they are forming new relationships and communities outside their houses (Arnett, 2004; Smetana, Campione-Barr, & Metzger, 2006). Phone usage is also increasing among the younger generation. Around 34% of 16–22-year-olds (Grimm, 2001) and about 28% of 10–19-year-olds owned a cell phone (Curry, 2001).

The younger generation have grown up with mobile technology, that's why they have integrated this technology into their lives. Although, there are also disadvantages of using phone (Walsh & White, 2006), the individual has divided attention (Dwyer et al., 2018) and become less mindful (Ahmed, Elemo, & Hamed, 2023).

Phubbing Behavior:

During physical interactions, Individuals often ignores others in order to use mobile phones. This phenomenon is called phubbing (Chotpitayasunondh & Douglas, 2018). Phubbing is described as the practice of using or looking into mobile phone while speaking or interacting with others, and to get away from interpersonal communication (Karadag et al., 2015, p. 60).

The word phubbing originated from the two words phone and snubbing (Karadag et al., 2015). McCann (2012) described the phenomenon of snubbing someone with a phone and invited a panel of poets, language experts, and authors to create a new word for this phenomenon, so finally, the word phubbing was introduced by the McCann group. The word phubbing was also included in the dictionary in 2014 and became famous through the campaign McCann named "Stop Phubbing".

Phubbing can occur anywhere at any time if the individual has a mobile phone. It can impact many dimensions of the person's life. It can reduce the friendship quality, it can make the

conversation less interesting and boring, can impact the eating habits of an individual, and can disturb the sleeping routines. In addition to this, it can also distort the reality of a person and can disconnect people from nature. Several researches have indicated the negative impact of phubbing on mental and physical health and also on interpersonal relationships (Garrido et al.,2021).

There can be many forces that can drive Phubbing behavior. Compensatory internet theory explains that people engage in technology to reduce the intensity of negative emotions (Karadefelt-Winther, 2014). In addition to this, the uses and gratification theory also provides insight into why people engage in phubbing behavior in social settings, it states that individuals are actively involved in using mobile phones to fulfill their needs and desires. For instance, individuals can use mobile phones for entertainment such as browsing, watching, and sharing reels which leads to phubbing behavior, or they want to avoid face-to-face conversation because phubbing provides immediate gratification for the individual (Saggaf & O'Donnell, 2019).

Another reason for phubbing can be reciprocity, that is people may phub others because once they are being phubbed by someone else, this also can be the motivation of people to phub others (Chotpitayasunondh & Douglas, 2016). Multitasking can also be the reason behind phubbing (Vorderer et al., 2018), the presence of mobile phones can motivate individuals to use phones while having a conversation face-to-face with others (Ott & Kelly, 2017).

The studies on internet addiction showed that internet addiction was found to be highly prevalent among males as compared to females (Tsitsika et al., 2014; Mei et al., 2016).

Another study found that people phub individuals who are closest to them as compared to those who are less close to them (Al-Saggaf & MacCulloch, 2018).

While, there was found an inverse relationship of phubbing with mindfulness i.e. being mindful can reduce mobile phone addiction (Anhui Xiang, Zhang, & Li, 2023).

Mindfulness:

In recent decades, mindfulness has garnered increasing attention within psychological research and clinical practice, emerging as a potent tool for promoting mental health and well-being. Characterized as the intentional practice of present moment awareness with an attitude of non-judgmental acceptance (Kabat-Zinn, 1994), mindfulness has transcended its traditional roots in contemplative traditions to become a cornerstone of contemporary therapeutic interventions. This introduction seeks to deliver an overview of the conceptual framework of mindfulness, its historical evolution, and its multifaceted applications across various domains of human experience.

At its core, mindfulness embodies a state of heightened awareness and attention to present-moment experiences, encompassing sensations, thoughts, emotions, and external stimuli (Brown & Ryan, 2003). Through the lens of mindfulness, individuals cultivate a non-reactive stance towards their internal and external landscapes, allowing for a deeper engagement with the richness of each moment. This intentional focus on the present moment serves as a counterbalance to the habitual tendencies of mind-wandering and rumination, offering a pathway to greater clarity, insight, and emotional resilience (Keng et al., 2011).

While mindfulness finds its roots in ancient contemplative practices, its integration into Western psychology can be attributed largely to the pioneering work of Jon Kabat-Zinn and his development of the Mindfulness-Based Stress Reduction (MBSR) program in the late 1970s (Kabat-Zinn, 1982). Drawing from Buddhist principles and meditative techniques, MBSR represents a synthesis of Eastern wisdom and Western scientific inquiry, offering a structured framework for cultivating mindfulness as a means of alleviating stress, pain, and psychological

distress. Since its inception, MBSR has spawned a diverse array of mindfulness-based interventions, including Mindfulness-Based Cognitive Therapy (MBCT), Dialectical Behavior Therapy (DBT), and Acceptance and Commitment Therapy (ACT), each tailored to address specific psychological and behavioral challenges (Segal et al., 2002).

The therapeutic efficacy of mindfulness-based interventions is well-documented across a spectrum of mental health conditions, ranging from anxiety and depression to chronic pain and substance abuse disorders (Hofmann et al., 2010). Meta-analytic reviews attest to the robustness of mindfulness interventions in reducing symptoms of psychological distress and enhancing overall well-being (Khoury et al., 2013). Moreover, neuroscientific research has explained the neural mechanisms underpinning the effects of mindfulness on brain structure and function, revealing alterations in regions implicated in attention, emotion regulation, and self-awareness following mindfulness training (Tang et al., 2015).

Beyond its applications in clinical settings, mindfulness has permeated various domains of human experience, including education, workplace performance, and interpersonal relationships (Weare & Nind, 2011). In educational settings, mindfulness-based programs have shown promise in fostering socio-emotional skills, attentional regulation, and academic achievement among students (Schonert-Reichl & Lawlor, 2010). Similarly, organizations have increasingly turned to mindfulness training as a means of enhancing employee well-being, reducing workplace stress, and cultivating a culture of creativity, collaboration, and resilience (Good et al., 2016).

While the empirical evidence supporting the efficacy of mindfulness interventions continues to grow, several methodological and conceptual challenges warrant consideration. Criticisms regarding the lack of standardized protocols, heterogeneity in intervention formats, and the dearth of long-term follow-up data underscore the need for rigorous research designs and

methodological refinements (Davidson & Kaszniak, 2015). Moreover, questions regarding the mechanisms of change underlying mindfulness interventions, the role of individual differences in treatment outcomes, and the scalability and accessibility of mindfulness-based programs in diverse populations necessitate further investigation (Vago & Silbersweig, 2012).

In conclusion, mindfulness represents a profound synthesis of ancient wisdom and contemporary science, offering a transformative paradigm for understanding and enhancing human flourishing. As research continues to elucidate the mechanisms and applications of mindfulness across diverse contexts, the integration of mindfulness into mainstream psychology holds immense promise for fostering resilience, well-being, and compassionate engagement with oneself and others. In the context of exploring the interplay between mindfulness and interpersonal relationships, several theories offer valuable insights into the mechanisms and dynamics underlying this complex relationship. Two prominent theories that resonate with this topic include Attachment Theory and Interpersonal Process Theory (Brown et al., 2011; Shaver et al., 2011).

Attachment Theory which was developed by John Bowlby and further expanded by Mary Ainsworth and others, proposes that early experiences with caregiver's shape individuals' attachment styles, which in turn influence their patterns of relating to others throughout life (Bowlby, 1969; Ainsworth et al., 1978). According to Attachment Theory, individuals create internal working models of relationships based on their early attachment experiences, which effect their expectations, emotions, and behaviors in interpersonal contexts.

Practices provide individuals with a safe internal base from which they can discover and navigate their relationships with greater ease and openness. By cultivating a non-judgmental awareness of their own thoughts, emotions, and relational patterns, individuals can develop greater emotional resilience and flexibility in their interactions with others (Mikulincer & Shaver, 2007).

Mindfulness enhances individuals' capacity for emotion regulation, a key component of secure attachment. By fostering present-moment awareness and acceptance of internal experiences, mindfulness enables individuals to respond to relational challenges with greater emotional balance and attunement, thereby promoting relational security and trust (Siegel, 2010).

Mindfulness practices promote interpersonal sensitivity by heightening individuals' attunement to the needs and emotions of others. Through mindful listening and empathic attunement, individuals can develop more responsive and compassionate interpersonal styles, fostering deeper connections and intimacy in their relationships (Thompson, 2014).

Interpersonal Process Theory, proposed by Harry Stack Sullivan and further developed by Irvin Yalom and others, offers a framework for understanding the dynamics of interpersonal relationships in terms of mutual influence, feedback loops, and interpersonal transactions (Sullivan, 1953; Yalom, 1995). According to Interpersonal Process Theory, individuals' behaviors and experiences in relationships are shaped by reciprocal interactions with others, as well as by their internal perceptions and attributions.

Mindfulness practices enhance individuals' awareness of their relational patterns, enabling them to recognize and interrupt automatic or maladaptive interpersonal responses. By cultivating present-moment awareness, individuals can discern the underlying dynamics of their interactions and make conscious choices about how to engage with others (Yalom, 1995).

Mindfulness facilitates the exploration of interpersonal feedback loops, wherein individuals' behaviors and emotions influence and are influenced by the responses of others. By observing their own reactions and the responses of others without judgment, individuals can gain

insights into the reciprocal nature of interpersonal dynamics, fostering greater empathy and understanding in their relationships (Sullivan, 1953).

In summary, Attachment Theory and Interpersonal Process Theory offer valuable frameworks for understanding the intersection of mindfulness and interpersonal relationships. By integrating insights from these theories with empirical research on mindfulness and relational dynamics, we can deepen our understanding of how mindfulness promotes relational well-being and fosters deeper connections in interpersonal contexts.

Social cognitive theories, such as Bandura's Social Learning Theory, offer insights into the acquisition and reinforcement of phubbing behaviors within social environments (Bandura, 1977). According to Social Learning Theory, individuals observe and model the behaviors of others, leading to the internalization and replication of observed actions. In the context of phubbing, exposure to peers or family members engaging in device-mediated communication may reinforce the perception that such behaviors are normative or acceptable, thereby perpetuating the cycle of phubbing within social networks (Roberts & David, 2016).

Interpersonal relationships:

It is a predictable fact that no one on this planet can live a life in isolation and without interrelating with other individuals in their immediate surroundings (Biordi & Nicholson, 2013). Humans are social animals and we seek to connect with other individuals. Interpersonal connections underly our need for belongingness, attachment, and approval (Laing, 2023). And this interaction is described by individuals' relationships within the surroundings in which they live (Brenner et al., 2013). As interpersonal interactions help in the formation of Interpersonal relationships (Hinde,1978). And relationships develops through the processes of interaction (Miller & Miller, 1986).

The term "Interpersonal relationships" denotes to the interaction with individuals in variety of different settings such as family or kinship ties, friendships, marriage, academic or work relations or neighbors. It falls into two most important contexts: Personal relationships and social relationships. Social relationships include formal and informal relationships with community members, neighbors, customers, acquaintances and co-workers whereas, personal relationships include relationships which require greater intimacy, interdependence and closeness (De Jong et al., 2006). Voluntary personal relations include relationships such as (best)friends, couple relationships and adoptive/foster families, whereas parent-child, siblings, and grandparents are among the examples of exogenously established personal relations (Van Lear et al., 2006). Likewise, workplace and distant relatives' relationships are exogenously established social relations, and casual friends and acquaintances are voluntary social relations.

According to Atchley (1983), relationships are defined as "reciprocal connections between people". And Interpersonal relationships are represented as networks which changes over the life cycle, which we called as convoys. There are three basic dimensions or components of interpersonal relationships such as belonging/ affirmation, interdependence/assistance, and intimacy/affect.

According to several researches, people considers relationships as very important to them, and the very close and significant relationships in a person's life are the relationships like family, friends, and romantic relationships (Clark & Graham, 2005). These relationships help in human survival as they serve social support (Feeney & Collins, 2015). Healthy and positive relationships with family, friends, peers, and colleagues are significant in preserving one's wellbeing (Sherman, Lansford, & Volling, 2006) and physical and mental health (Berry & Worthington, 2001). And the reason for having or building harmonious relationships is that they are positively associated to

one's psychological well-being whereas rejections and unfavorable interactions led to poorer well-being (Sherman, Lansford, & Volling, 2006).

High-quality interpersonal relationships help recover from traumatic experiences; this is why for individuals to function at their best optimal physical and psychologically, quality relationships are necessary (Carvallo & Gabriel, 2006). Interpersonal relationships were also characterized as being a psychological need by Schutz (1960).

The Social convoy model says that people organize their close relationships in a hierarchy, and young adulthood is an essential time for forming formal as well as casual or informal romantic relationships (Rubega et al., 2021). Adulthood is defined as a period of 18-25 years of age. It is very crucial stage for developing unique characteristics like identity development and shifting interpersonal influences as well as forming long-term healthy behavior patterns (Nelson et al., 2008). In a research, it was stated that it is the primary task of young adults to develop interpersonal relationships (Pulakos, 1989). It was found that sixty-eight percent of the young adults cited their families (or family member such as sister etc.) as the primary source contributor of meaning of life whereas friends came second. Family relationships were also found to be an important and pervasive in giving young adults a purpose in life (Lambert et al., 2010).

During the university education, it is also necessary for student to have interpersonal relationship ability for maintaining a satisfying and a healthy social identity since higher education serves as a connection between social, family, and work life (Kim et al., 2012).

Healthy relationships can bring happiness whereas bad or unhealthy relationships are the source of pain. According to the research of Wellman and Wortley (1990), people with having strong social ties usually were found to have better social outcomes as compared to weak ties.

People's level of social support, self-esteem, fulfillment of their own relationships, commitment to communities, ability of making sense of life and psychological and physical health and well-being were all found to be improved by interactions with family, neighbors, and friends, and involvement in social groups (Cohen & Wills 1985; Diener et al. 1999; Putnam 1995, 2000; Thoits 1983; Williams et al. 1981).

Research showed that young people faces problems in maintaining healthy personal relationships. Interpersonal interactions, mainly conflicts with friends and romantic partners were found to be accountable for about 46-82 percent of emerging adult's stressors (Siu & Shek, 2010).

Furthermore, relationships like family, romantic relationships and friendships can contribute to stress. Parting with friends, ending relationships, living with friends, missing a relationship, reevaluating friendship relationships, dealing with unhealthy love relationships, parental marital issues, autonomy from parents, family communication, handling parental plans and prospects, health, and relationships contributes to stress in students (Darling et al., 2007).

As for university students, they exhibit inadequate or lack of positive interpersonal relationship ability, resulting in emotional abuse, low-self-esteem, acute stress, depression, burnout, academic exhaustion, feelings of loneliness, isolation, suicidal ideations, nervousness, and low quality of life (Park, 2009; Song, 2008)

Furthermore, the act of snubbing was also found to negatively affects communication quality, feeling of belongingness and relationship satisfaction (Knausenberger et al., 2022).

There is a theory called Expectancy- Violation Theory. This theory examines the reactions when an individual's expectations of their own and society are unexpectedly violated. It has 3 main

components: expectancy violations, violation valence, and the communicator's reward value. This theory is applied to interpersonal relationships and is also relevant to the understanding of partners phubbing behavior. If expectations are violated it leads to lower interpersonal satisfaction. It states there is a negative impact of partner's phubbing on interpersonal satisfaction (Roberts & David, 2023).

Phubbing Behavior and Interpersonal Relationships:

The internet, mobile phones and social networking have facilitated the communication between people, it has decentralized our communication network (Srivastava, 2005). There are a lot of advantages of having contacts with other individuals such as it helps in feeling emotionally connected with others and can be rewarding as well as provide us with social support and valuable information when needed. It comforts people when they know that they have people around them in their lives who cares about them (Chayko, 2008). However, there are negative social effects of people's attachment/addiction to their phones. The constant push notification messages and the urge to check mobile phones continuously disrupts the flow of conversation. The feeling of staying up-to-date as going offline might cause them to miss out on things, and has made it difficult for people to put down their phones (Turkle, 2011).

As a lot of information is always available, mobile phones can produce feelings of anxiety and discomfort (Oulasvirta et al., 2012). Frequent checkups on mobile phones to see updates are distractions which negatively influence our social face-to-face communication and interaction as they avert us from focusing on our immediate conversations face-to-face (Ling, 2008).

Phubbing is the phenomenon which meant the use of mobile phones in the presence of others or during face-to-face conversation/interaction. It refers to snubbing behavior in a social

setting and focusing your attention to your phone in place of the direct environment (The Guardian, 2013). We live in a paradoxical society i.e. we want to socialize and connect with other individuals. But we are mentally absent when we are spending our time face-to-face with someone because we are in connection with other individuals through mobile devices, causing a state of confusion in the communication settings, both physically and virtually (Plant, 2001).

Mobile phone use during a conversation annoyed other peoples (Kools, 2011; Wei & Leung, 1999; Campbell & Park, 2008). According to a research report, around 73% of participants found it annoying when during a conversation if someone uses a mobile phone. And the reason was the indifferent attitude which was exhibited by the person using the phone (Wester et al., 2010).

Moreover, mobile phone communication was found to have a negative impact on interpersonal relationships as it diverts an individual's attention away from interacting face-to-face (Turkle, 2011). Another study examined the effect of presence of mobile on/during the social face-to-face interactions. And it was found that the quality of relationship in dyadic settings was affected by the presence of mobile phones devices. It was also concluded that connection, closeness and quality of conversation were negatively impacted. As, throughout a conversation, the feeling that one's partner had understood them and are empathetic towards them were decreased just by the mere presence of the mobile phone (Przybylski & Weinstein, 2012). It is an individual need to form close relationships with others, and phubbing can negatively influence this closeness (Zimbardo & Formica, 1963).

In partners' relationships, phubbing also had a negative impact as it causes conflicts, decreases the satisfaction level with the relationship and well-being (Kwon et al., 2013). Phubbed

individuals face social marginalization which results in high attention need. Phubbing also effects the welfare and quality as well as it also weakens the parent-child relationships. Consequently, phubbing is linked with feelings of anxiety, stress and alienation from each other (Kryukova & Ekimchik, 2020).

Displacement theory by Wang et al. (2017) explains in what way phubbing impacts our relationships. The theory states that the time we spend on our mobile phones displaces meaningful interaction which ultimately reduces the quality of the partner's relationship, which results in lower relationship satisfaction.

Dynamic systems theory provides a promising framework for understanding mindfulness as a process unfolding within and between individuals. This approach emphasizes the reciprocal influence of interpersonal interactions on mindfulness and vice versa (Kramer et al., 2008). By examining the fine-grained dynamics of interpersonal mindfulness, researchers can gain insights into how relational contexts shape and are shaped by mindfulness practices.

Mindfulness and Interpersonal relationships:

At the core of our societal structure lies the intricate network of human connections, shaping our perceptions, interactions, and overall well-being. Within this complex framework, mindfulness emerges as a potent force, facilitating a deeper understanding of interpersonal dynamics and fostering more meaningful relationships grounded in presence, empathy, and compassion. This research introduction seeks to untangle the nuanced interplay between mindfulness and interpersonal relationships, drawing upon empirical evidence and theoretical frameworks to elucidate the underlying mechanisms and implications of this dynamic relationship (Smith & Johnson, 2024).

At its essence, mindfulness embodies a state of non-judgmental awareness and acceptance of present-moment experiences (Kabat-Zinn, 1994). Rooted in ancient contemplative traditions, mindfulness invites individuals to nurture an attentive presence, anchoring themselves in the unfolding moments of their lives. By directing focused attention to the sensations, thoughts, and emotions arising within and around them, individuals deepen their capacity to engage authentically with themselves and others, laying the groundwork for meaningful interpersonal connections (Brown & Ryan, 2003).

Central to the cultivation of healthy interpersonal relationships is the ability to regulate emotions skillfully and respond to others with empathy and understanding. Mindfulness serves as a powerful tool for enhancing emotional regulation within relational contexts, enabling individuals to navigate the ebb and flow of emotions with greater equanimity and resilience (Carson et al., 2004). By fostering a non-reactive stance towards internal and external stimuli, mindfulness empowers individuals to approach interpersonal interactions with clarity, patience, and compassion, thereby mitigating conflicts and enhancing relational harmony (Wachs & Cordova, 2007).

At the heart of every meaningful relationship lies the capacity for empathy and compassion—the ability to attune to the experiences and emotions of others with kindness and understanding. Mindfulness practice cultivates these essential qualities by deepening individuals' capacity to attune to the subtle nuances of interpersonal communication and empathic resonance (Hölzel et al., 2011). Through the lens of mindfulness, individuals develop a heightened sensitivity to the needs and perspectives of others, fostering deeper connections and relational bonds grounded in mutual respect and care (Barnes et al., 2007).

Effective communication forms the cornerstone of healthy relationships, facilitating understanding, trust, and intimacy between individuals. Mindfulness enhances communication skills by promoting attentive listening, nonverbal sensitivity, and assertive expression (Carson et al., 2004). By cultivating present-moment awareness and non-judgmental acceptance, individuals become attuned to the subtleties of verbal and nonverbal communication, fostering deeper connections and resolving conflicts with clarity and compassion (Birnie et al., 2010).

Conflict is an inevitable aspect of human relationships, offering opportunities for growth, understanding, and reconciliation. Mindfulness equips individuals with tools for navigating conflicts constructively, fostering dialogue, and fostering relational resilience (Birnie et al., 2010). By cultivating a spacious awareness of thoughts and emotions, individuals are better positioned to respond to conflict with curiosity and openness, rather than reactively engaging in defensive or aggressive behaviors. Through mindful inquiry and empathic listening, conflicts become pathways for deeper understanding and mutual growth within relationships (Gottman & Silver, 1999).

Intimate relationships represent a crucible for exploring the interplay between mindfulness and interpersonal dynamics, offering fertile ground for personal growth, vulnerability, and transformation. Research suggests that couples who incorporate mindfulness into their relational practices experience greater satisfaction, intimacy, and resilience in the face of adversity (Carson et al., 2004). Mindfulness-based interventions, such as Mindful Relationship Enhancement (MRE), offer couples practical tools for deepening connection, resolving conflicts, and cultivating a shared vision of relational flourishing (Carson et al., 2004).

In conclusion, the relationship between mindfulness and interpersonal relationships unfolds as a dynamic interplay of awareness, empathy, and connection. As individuals deepen their practice of mindfulness, they cultivate the capacity to engage authentically with themselves and

others, fostering deeper connections grounded in presence, compassion, and understanding. Through continued exploration and research, we can unlock the transformative potential of mindfulness in enriching and enlivening the tapestry of human connection.

LITERATURE REVIEW

The aim of this study was to determine the association between phubbing behavior, mindfulness and interpersonal relationships. Below mentioned are the studies whose aims are linked with the current study:

A study which investigated the predictors and effects of phubbing behavior in friendships. For this purpose, an online survey method was used, which took nearly 15-2 minutes to fill in. The participants aged between 18-28 years and a total sample of 472 participants were analyzed. The results presented that phubbing was significantly and positively correlated with depression and social anxiety, whereas it was negatively correlated with agreeableness as well as a strong correlation between phubbing and neuroticism was found to be present. And lastly, through phubbing, each psychological and personality trait were found to have an indirect influence on friendship satisfaction (Sun & Samp, 2022).

Another study was done with the aim of determining the effect of phubbing behavior and friendship quality on the Universitas Nusa Cendana Kupang's Public Health faculty students. The sample consists of 100 students. All the students selected were aged between 18-24 years. The outcomes indicated that there was a negative connection between phubbing behavior and friendship quality (Parus et al., 2021).

A study was conducted with the aim to investigate what role does the internet plays in quality of life (QoL) of an individual i.e. it seeks to look into whether internet communication enhances quality of life as face-to-face interaction does or not. The samples were collected from four different cities of china; Hong Kong, Beijing, Taipei, and Wuhan. From the results, a negative impact on quality of life was found with the usage of the internet for interpersonal communication.

Whereas, talking to a family member, friend even for a short amount of time was found to have a positive impact on the quality of life of an individual. Hence, indicating that in increasing quality of life, face-to-face socialization and communication cannot be replaced by internet communication (Lee et al., 2011)

Another study was done with the intent to explore the factors and outcomes associated with phubbing behavior, also to examine the association of perceived phubbing with psychological distress, life satisfaction, and the mediating role of loneliness. It was a cross-sectional study with the sample of 720 Romanian adults that aged between 18-77 years. The findings showed a positive association between perceived phubbing, psychological distress, and loneliness. And that there was a significant effect of phubbing on life satisfaction and psychological distress (Maftei & Măirean, 2023).

Another study was conducted with the aim to investigate, through Expectancy Violations Theory perspective, how partner's phubbing effects relationship satisfaction. Sample consisted of 180 adults who were in romantic relationships, as well as 141 adults who were married. The results concluded that partner phubbing yields in negative expectancy violations i.e. it lowers the relationship satisfaction (Roberts & David, 2023).

The research was done in Turkey on 500 participants, the study aimed to compare the relationship satisfaction and perceived partner phubbing of those who are married and those who are currently dating. The study conducted a factor analysis and confirmatory factor analysis; the results of the study demonstrated that phubbing behavior was prevalent among turkey couples, but this did not impact their relationship negatively (Cizmeci, 2017).

Similarly, another correlation study was done on 107 early adults aged 18 to 40 to find out whether there is a relationship between phubbing behavior and relationship satisfaction of those who are dating. The correlation coefficient for this research was -0.135 which disclosed no significant relationship of phubbing behavior with romantic relationship satisfaction in early adulthood dating (Ajooba & Ambarwati, 2023).

Quantitative study was done, to study the connection of phubbing behavior with friendship quality of Gen Z teenagers. Data was collected from 200 teenagers by using a convenience sampling technique. The results of the study demonstrated that there was a significant and positive association between phubbing and the quality of friendship of Gen Z teenagers (Rizaldi et al., 2020).

Another research was held to find out the effect of partner phubbing on married couples' marital quality in Malaysia. Data was collected randomly from 390 married adults living in Kuala Lumpur. The outcomes of the study showed that there was a significant negative connection between phubbing behavior and marital quality. Furthermore, the study found that the impact of phubbing was stronger among females than males (Khodabakhsh & Ong, 2020).

Another research intends to find out the connection between phubbing behavior and marital satisfaction of married college students at X University. Data was collected by using an accidental sampling technique from 100 respondents. The results of this research revealed a significant negative association between phubbing behavior and marital satisfaction of college students which indicates if phubbing behavior is higher marital satisfaction will be low and vice versa (Shabrina, 2019).

A study led to investigate the impact of social-emotional skills, active-empathic listening (AEL), and trait mindfulness in relational quality (i.e., commitment and satisfaction). The sample consisted of 137 participants. The findings displayed that mindfulness mediated the relationship between Social expressivity (SE) and Active-Empathic Listening (AELS) whereas, mindfulness also mediated the relationship between AELS and relational satisfaction (Manusov et al., 2018).

A study was conducted and the purpose of this study was to check the impact of a nine-week mindfulness-based stress reduction (MBSR) program on interpersonal relationships of health care employees. There were two-groups; study group: consisted of 125 participants, and a focus group: consisted of 12 participants. The findings showed that there was a positive effect of the mindfulness program on interpersonal relationships of participants. It indicated an increase in the cognitive and emotional aspects of empathy, and it also indicated a decrease in burnout's indicators. And as for focus groups, the participants also reported significant positive changes in their day-to-day communication (Moll et al., 2015).

A study was done to find out the predictors of relationship quality. Data was collected from a sample of 116 middle-aged couples through an online assessment and was analyzed using the Mediation model. The result of the study indicated a significant relation between mindfulness and negative relationship quality, that is mindfulness may help to decrease negative relationship quality and ultimately result in a healthy relationship (Morris et al. 2023).

Another research was done to explore the connection between mindfulness and relationship satisfaction of new parents. Data was collected from 78 new parent couples; the assessment was done by filling out the survey on their smartphones, for 14 consecutive days, between 7pm and midnight. Data were evaluated using the Mediation Model. Findings of the study exposed that lower stress levels were reported for the parents with high mindfulness, which in turn was related

with higher and better relationship satisfaction. In addition to this, the study also found to have a direct positive connection between mindfulness and relationship satisfaction of their partners (Morin et al., 2023).

Another study was done to find out the potential predictors of relationship satisfaction among married couples in Malaysia. Data was collected from 156 respondents. Results of the study revealed mindfulness as the stronger predictor of relationship satisfaction among married couples in Malaysia and emphasized mindfulness for promoting and maintaining marital relationship satisfaction (Shakir, Aziz, & Carmergam, 2023).

A study was done to investigate whether emotion management exercises affected phubbing and family dynamics among Pakistani adolescents living in Islamabad. To gather statistics, the population's age range was 10 to 19 years old. An interventional research design with pretest and posttest was carried out. Purposive sampling was used to pick 50 participants from the population. The targeted group received the emotion management intervention in five sessions, each lasting 25 minutes. The targeted groups had post-test at the last. The findings settled that emotion regulation activities were found to have significant impact on phubbing and family relationship among adolescents, and that there is a positive relation between phubbing and family relationship. The results demonstrate that engaging in emotional management activities could help with lowering familial disputes and phubbing (Saleem et' al., 2023).

Conceptual Model
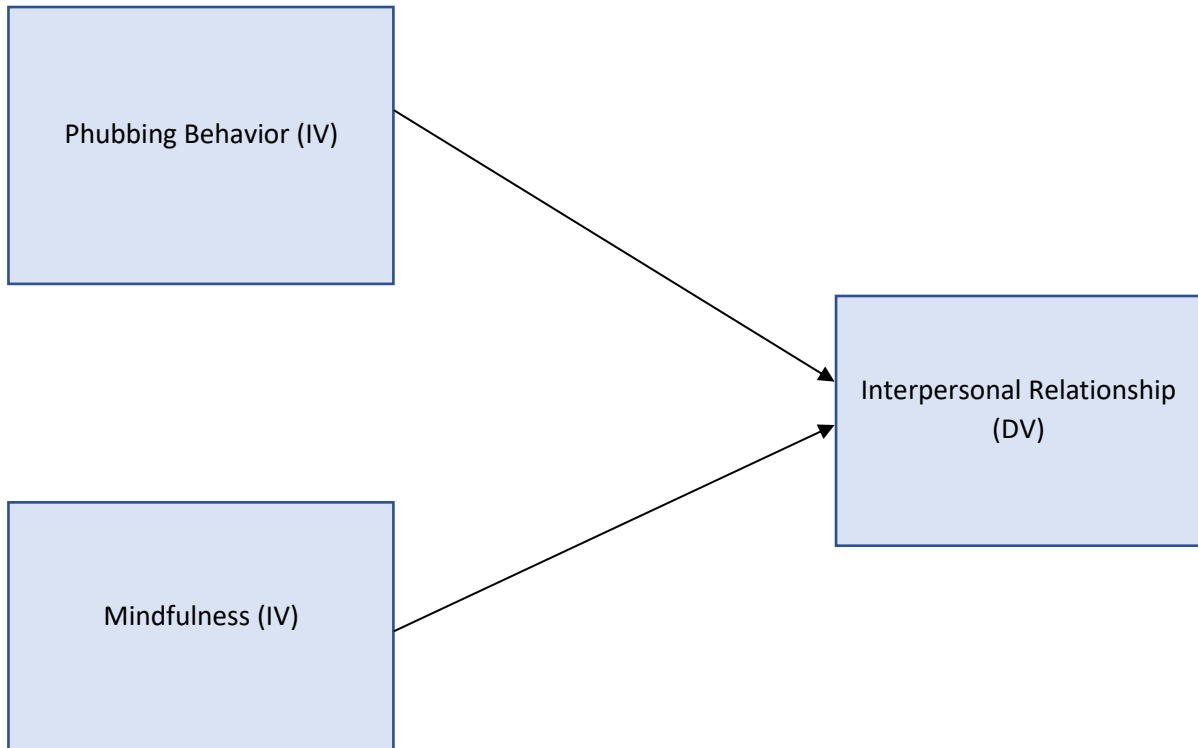
Figure 1. relationship between phubbing behavior, mindfulness and interpersonal relationships

Rationale of the study

We go through multiple stages of our life and form different relationships. Relationships are basis for social support and overall increases well-being (Parameswari, 2015). Communication is the basis for forming interpersonal relationships (Gogitsaeva et al., 2019). And with the advent of technology, we can satisfy this need of ours also by engaging socially in non-face-to-face communication (Okdie & Ewoldsen, 2018).

However, due to this rise in technology, our focus is shifted more towards our mobile phones, which has increases into a phenomenon called, Phubbing. Phubbing is globally affecting social interaction and communication. And excess phubbing has led to the feelings of loneliness, neglect and low relationship satisfaction.

Likely, the phenomenon of being aware of your environment seems to be decreased due to increased phubbing behavior. People constantly check their phones during class, crossed the road while being on the phone, passed by others as if they don't know them, even taking meal can't seems to be without using phone nowadays. And especially in young generation, the mobile phone addiction is increasing day by day and the reason for the phenomenon of phubbing to be more prevalent among young adults (18-24 years old) is that they go through a transition period from adolescence to adulthood. And at this time individuals are in search of identity, making changes to their attitudes and behavior and building closer relationships with peers.

These days, phubbing is accepted as typical enough that we often don't even realize when we are phubbing someone. Understanding this behavior holds equal significance to all other behaviors under investigation in the field of psychology. It's critical to understand how phubbing affects young people' interpersonal interactions in order to solve the challenges students encounter when establishing and sustaining relationships.

Prior research has increasingly shown that phubbing negatively impacts interpersonal interactions (Chotpitayasunondh & Douglas, 2018); however, nothing is known about how mindfulness could function as a potential mitigating element. So, there is a need for us to be mindful of our environment as it has positive effects on our daily lives. And through our research we want to highlight this link between phubbing behavior and interpersonal relationships and how mindfulness can act as mitigating factor in improving our interpersonal relationships. As a result, this research will deepen our knowledge of psychology, mindfulness, and communication studies.

Research Objectives

The current study aims to measure:

1. To discover the relationship of Phubbing behavior and Interpersonal relationships among university students.

2. To determine the relationship between Mindfulness and Interpersonal relationships of university students.

3. To examine the predictive relationship between Phubbing behavior, Mindfulness and Interpersonal relationships.

4. To find out the gender differences among Phubbing behavior, Mindfulness and Interpersonal relationships.

Hypotheses:

1. There will be a relationship between Phubbing behavior and Interpersonal relationships of university students.

2. There will be a relationship between Mindfulness and Interpersonal relationships among university students.

3. Phubbing behavior and Mindfulness will predict Interpersonal relationships among undergraduate students.

4. There will be a gender difference in Phubbing behavior, Mindfulness, and Interpersonal relationships of university students.

CHAPTER II

METHODOLOGY

The methodology used in this study provides a critical means of shedding light on the complex interactions amongst the various constructs of phubbing behavior, mindfulness and interpersonal relationships. Through the use of quantitative assessment, the methodological part describes the organized processes and tools used to collect and examine data, providing a strong basis for understanding the intricate nature of this unique connection of psychological phenomena.

Research Design

The research design used in the current study is correlation research design, as it aims to study the relationship between Phubbing behavior, mindfulness and interpersonal relationships among university students.

Participants

The present study was conducted on young adults. The participants were students at different universities in Islamabad which include Bahria, Air, Islamic, NUML, and Quaid-e-Azam University. Through a Convenient sampling technique, both male(N=155) and female(N=150) students were taken as participants. The sample size was calculated by using G-Power. The age range of research participants, according to the World Health Organization, was 18 to 24 years.

Inclusion Criteria

The population for the current study was University students of Pakistan. The inclusion criteria were:

1. The respondents to the research study were young adults aged 18 to 24 years.

2. The participants included University students who had a smartphone.

3. Both male and female participants were included.

Exclusion Criteria

The people with any physical disability or mental illness were excluded from the study.

Operational Definition

Phubbing Behavior

The usage of mobile phones in the presence of someone else is called "phubbing". Phubbing is a word created by the words "phone snubbing", and it means looking at one's mobile phone instead of communicating with the ones actually besides them (Karadağ et al., 2015, p. 60).

Mindfulness

Mindfulness is often described as "the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience moment by moment" (Kabat-Zinn, 2003, p. 145).

Interpersonal Relationships

Interpersonal relationships are the complex and dynamic social connections and interactions that people form and maintain with others in a variety of settings, such as friendships, family ties, romantic partnerships, and professional collaborations. These relationships involve emotional bonds, communication, and mutual influence (Adler & Proctor, 2017).

Measures

For this research various instruments are used to measure and collect data, it consists of informed consent, demographic sheet, Generic scale of Phubbing (GSP), Mindfulness attention awareness scale (MAAS), and Interpersonal relationships questionnaire – Short Form (FIAT – Q – SF).

Informed Consent

Informed consent consists of brief and significant information about our research. Participants were allowed to withdraw at any stage without any penalty. They were informed that all the information collected would be kept confidential and anonymous. Additionally, they were requested to provide accurate information and were assured that it would only be used for academic and research purposes.

Demographic Sheet

The demographic sheet included age, gender, education, family system, socioeconomic status, living status of parents, current marital status of parents, family financial system, questions whether they are day scholars or hostilities, and questions about their mental and physical illness.

Generic scale of phubbing (GSP)

GSP is 15-item scale, with a seven-point scale, ranging from 1-never to 7-always consisting of 4 subscales. All subscales have acceptable psychometric properties. The coefficient of internal consistency of Nomophobia (α = .84), The coefficient of internal consistency of Interpersonal Conflict (IC) (α = .87), The coefficient of internal consistency of Self-Isolation (SI) (α = .83), The coefficient of internal consistency of Problem Acknowledgement (PA) (α = .82).

Details of subscales are as follows.

1-4 items measure Nomophobia (NP)

5-8 items measure Interpersonal Conflict (IC)

9-12 items measure Self-Isolation (SI)

13-15 items measure Problem Acknowledgement (PA)

Mindfulness attention awareness scale (MAAS) (Brown & Ryan, 2003)

MAAS is a 15-item scale with a six-point scale which ranges from 1- almost always to 6- always never. Internal consistency of MAAS (α =.82). The Higher mean scores on the scale reflected higher levels of mindfulness.

Interpersonal relationships questionnaire – short form (fiat – q – sf) (Darrow, et. al, 2014)

The FIAT-Q-SF is a standardized self-reported six-point scale that consists of 32 items and 6 subscales. The coefficient of internal consistency of Avoidance of interpersonal intimacy is (α =.82), argumentativeness or disagreement (α =.74), connection and reciprocity (α =.64), conflict aversion (α =.72), emotional experience and expression (α =.75) and expressive expressivity (α =.77).

The total score ranged from 32 to 192, the higher score indicates a greater level of problems in interpersonal functioning.

1-8 items measure avoidance of interpersonal intimacy.

9-15 items measure argumentativeness or disagreement.

16-19 items measure connection and reciprocity.

20-22 items measure conflict aversion.

23-27 items measure emotional experience and expression.

28-32 items measure expressive expressivity.

Procedure

Firstly, Approval was taken from the authors of the original scales used in the research study. Permission from different universities was also taken for data collection.

The participants were first presented with a consent form with clear guidelines and the purpose of the study and also ensuring that this particular study was for educational purposes, all the responses would be confidential, the identity of every participant would be hidden, and they were free to leave the study at any time if they feel so, as it is solely voluntary. Data was collected from the participants who were willing, after signing the consent form, a demographic sheet was presented that collected information regarding age, gender, marital status, and whether participants have any physical or mental illness and socioeconomic system, after that three questionnaires were administered.

Data was collected face-to-face, to ensure their willingness and to get genuine responses. A total of 3-page forms including a consent form, and a demographic sheet along 3 scales, were presented to participants, around 5 questionnaires were discarded because of not meeting the inclusion criteria that was participants should be young adults aged 18 to 24 years. Hence, our study has a sample of 305 university students. The participants took 15-20 minutes to fill out the questionnaire. After collection, data was entered into software called IBM Statistical Package for Social Sciences (SPSS) version 27.0.

Ethical Considerations

1. Informed consent was presented to the participants to confirm their willingness to be part of the study.

2. The study was conducted as per the ethical guidelines established by the American Psychological Association (APA).

3. Confidentiality of study participants was ensured.

4. The actual purpose was mentioned in a consent form, and they were briefed regarding the purpose and objectives of the study.

5. The participants had the right to withdraw from the study at any time. It was a completely voluntary study, and no penalties were imposed.

6. Data was securely maintained and used solely for research purposes, ensuring no harm or risk to participants.

CHAPTER III

RESULTS

Following the completion of data collection and data entry, Statistical package for social sciences (SPSS-IBM Version 27) was used to conduct statistical analysis. Descriptive statistics were used to complete frequency, mean and percentages for demographic variables. Cronbach Alpha reliability was used to look for reliabilities of measure and their subscales. Pearson product-moment correlation was used to measure the strength of relationship between variables. Multiple linear regression was used to measure the causal relationship between variables. Independent sample t-test was used to measure the difference between two groups.

Table 1

Demographic Characteristics of study (N=305)

Demographics	(f)	(%)	M	SD
Age			20.63	1.51
Gender				
Male	155	50.8%		
Female	150	49.2%		
Family system				
Nuclear	243	79.7%		
Joint	62	20.3%		
Mother				
Alive	299	98.0%		
Not alive	6	2.0%		
Father				
Alive	284	93.1%		
Not alive	21	6.9%		
Parents Marital status				
Married	299	98.0%		
Divorced	6	2.0%		
Living arrangement				
Hostelites	72	23.6%		
Day scholars	233	76.4%		

Socio-economic Status		
Lower	4	1.3%
Middle	268	87.9%
Upper	33	10.8%

Note: M= Mean, SD= Standard Deviation, n = no of participants, % = percentage

Table 1 represents the demographic statistics of the participants (N=305). All the participants' age means, and standard deviation was 20.63 and 1.51 respectively. The sample consists of 50.8% males and 49.2% females. The family system of the participants shows that 20.3% of the participants were from joint family and about 79.7% belonged to nuclear family system. Moreover, 98.0 % participants reported that their mother is alive whereas only 2.0% reported that their mother is not alive. Similarly, 93.1 % participants reported that their father is alive whereas, 6.9 % reported that their father is not alive. Furthermore, the 98.0 % participants showed that their parents are married whereas 2.0% showed a divorced marital status. Additionally, 23.6 % participants reported that they are Hostelites whereas 76.4 % participants were day-scholars. The socio-economic status of the participants showed that 87.9 % of the population belonged the middle class. On the other hand, 10.8 % and 1.3 % of the population belonged to the upper class and lower class.

Table 2

Descriptive analysis and reliability analysis of Phubbing behavior, Mindfulness and

Interpersonal relationships (N=305)

Scale	k	M	SD	Range		α
				Actual	Potential	
Phubbing Behavior	15	48.79	16.54	15-103	15-105	.85
Nomophobia	4	16.26	5.99	4-28	4-28	.71
Interpersonal Conflict	4	10.17	5.55	4-28	4-28	.78
Self-Isolation	4	11.15	5.68	4-28	4-28	.76
Problem Acknowledgement	3	11.21	4.51	3-21	3-21	.64
Mindfulness	15	54.56	12.56	23-85	15-90	.81
Interpersonal-Relationships	32	104.39	17.46	63-172	32-192	.70
AOII	8	29.28	9.03	8-48	6-48	.79
AOD	7	21.97	7.54	7-42	7-42	.76
CA	3	11.08	3.69	3-18	3-18	.65
EEE	5	15.98	4.34	5-27	5-30	.30
EE	5	13.30	6.06	5-30	5-30	.74
CAR	4	9.38	4.43	4-24	4-24	.69

Note. M = Mean, *SD* = Standard Deviation, α = Cronbach's Alpha, *k* = no of items, *AOII*=Avoidance of Interpersonal Intimacy, *AOD*: Argumentativeness or Disagreement, *CA*: Conflict Aversion, *EEE*: Emotional Experience and Expression, *EE*: Excessive Expressivity, *CAR*: Connection and Reciprocity

Table 2 illustrates the psycho metric properties of Phubbing Behavior, Mindfulness and Interpersonal-Relationships. The Cronbach alpha for three of the subscales (Nomophobia, interpersonal conflict, self-isolation) are good (.713, .783, .761), whereas for the subscale of Problem Acknowledgement it is relevantly low which is .645. The Cronbach alpha Mindfulness scale is good (.81). The Cronbach alpha for three of the subscales (Avoidance of Interpersonal Intimacy, Argumentativeness or Disagreement, Excessive Expressivity) are good .792,.768, .742), whereas for the subscale of Conflict Aversion, Emotional Experience and Expression, Connection and Reciprocity, it is relevantly low (.653, .303, .692) respectively.

TABLE 3

Results of Pearson Product Moment Correlation Analysis between Phubbing behavior, Mindfulness and Interpersonal relationships among young adults (N=305)

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13
1.**Phubbing Behavior**	-	.72***	.81***	.79***	.73***	-.35***	.31***	.02	.29***	.09	.23***	.33***	.11
2. Nomophobia		-	.38***	.33***	.41***	-.19***	.28***	.13*	.27***	.06	.17**	.19***	-.05
3. Interpersonal Conflict			-	.59***	.47***	-.28***	.24***	-.06	.15**	.06	.21***	.32***	.26***
4. Self-Isolation				-	.44***	-.32***	.23***	-.03	.25***	.08	.18**	.28***	.15
5. Problem Acknowledgement					-	-.28***	.19***	-.001	.19***	.09	.14*	.20***	-.03
6. Mindfulness						-	-.28***	.06	-.29***	.03	-.33***	-.32***	-.17*
7.**Interpersonal-Relationships**							-	.61***	.73***	.31***	.19***	.49***	-.04
8. AOII								-	.30***	.11	.07	-.18***	-.34***
9. AOD									-	.02	.19***	.33***	-.16**
10. CA										-	-.11	.07	-.23
11.EEE											-	.15**	.20***
12.EE												-	.19***
13. CAR													-

Note: *p<.05, **p<.01, ***p<.001., *AOII*: Avoidance of Interpersonal Intimacy, *AOD*: Argumentativeness or Disagreement, *CA*: Conflict Aversion*, EEE*: Emotional Experience and Expression, *EE*: Excessive Expressivity, *CAR*: Connection and Reciprocity.

Table 3 illustrates the correlation between phubbing behavior, mindfulness and interpersonal relationships. The result of Pearson Product Moment Correlation analysis showed that phubbing behavior scale was significantly and positively correlated to its subscales of Nomophobia, interpersonal conflict, self-isolation and problem acknowledgment, whereas it was also significantly and positively correlated with interpersonal relationships and its subscales of Argumentativeness or Disagreement, and Emotional Experience and Expression, and Excessive Expressivity, while it was discovered to be significantly and negatively correlated with mindfulness. However, it was also found to be non-significantly related with Avoidance of Interpersonal Intimacy, Conflict Aversion and Connection and Reciprocity.

Nomophobia was significantly and positively associated with Interpersonal Conflict, Self-Isolation, Problem Acknowledgement, Interpersonal relationship scale Avoidance of Interpersonal Intimacy, Argumentativeness or Disagreement, Emotional Experience and Expression and Excessive Expressivity. Whereas it was significantly negatively correlated with Mindfulness, while it was also found to be non-significantly related with Conflict Aversion and Connection and Reciprocity.

Similarly, Interpersonal Conflict was found to be significantly and positively correlated with Self-Isolation, Problem Acknowledgement, Interpersonal relationship scale, Argumentativeness or Disagreement, Emotional Experience and Expression, Excessive Expressivity, and Connection and Reciprocity, whereas it was significantly negatively correlated with Mindfulness. While it was also found to be non-significantly related with Avoidance of Interpersonal Intimacy and Conflict Aversion.

Self-Isolation was significantly positively correlated with Problem Acknowledgement, Interpersonal relationship scale, Argumentativeness or Disagreement, Emotional Experience and

Expression, Excessive Expressivity, whereas it was significantly negatively correlated with Mindfulness. However, it was also found to be non-significantly related with Avoidance of Interpersonal Intimacy, Conflict Aversion and Connection and Reciprocity.

Likewise, Problem Acknowledgement was significantly and positively correlated with Interpersonal relationship scale, Argumentativeness or Disagreement, Emotional Experience and Expression, Excessive Expressivity, whereas it was significantly negatively correlated with Mindfulness. Though, it was also found to be non-significantly related with Avoidance of Interpersonal Intimacy, Conflict Aversion and Connection and Reciprocity.

Also, Mindfulness was significantly and negatively correlated with Interpersonal relationship scale and its subscale of Argumentativeness or Disagreement, Emotional Experience and Expression, Excessive Expressivity, and Connection and Reciprocity. Nevertheless, it was also found to be non-significantly related with Avoidance of Interpersonal Intimacy and Conflict Aversion.

Correspondingly, Interpersonal relationship scale was significantly and positively associated with its subscales of Avoidance of Interpersonal Intimacy, Argumentativeness or Disagreement, Conflict Aversion, Emotional Experience and Expression, and Excessive Expressivity. Though, it was also discovered to be non-significantly related with Connection and Reciprocity. Likewise, the subscale of Avoidance of Interpersonal Intimacy was significantly positively associated with Argumentativeness or Disagreement, whereas it was significantly negatively correlated with Excessive Expressivity and Connection and Reciprocity. However, it was also found to be non-significantly related with Conflict Aversion and Emotional Experience and Expression.

Equally, Argumentativeness or Disagreement was found to be significantly positively correlated with Emotional Experience and Expression, and Excessive Expressivity whereas it was significantly negatively correlated with Connection and Reciprocity. But, it was also found to be non-significantly related with Conflict Aversion. Conflict Aversion was non-significantly correlated with Emotional Experience and Expression, and Excessive Expressivity, and Connection and Reciprocity. Emotional Experience and Expression was significantly positively correlated with Excessive Expressivity, and Connection and Reciprocity. Excessive Expressivity was found to be significantly and positively associated with Connection and Reciprocity.

Table 4

Multiple linear regression analysis with dependent variable interpersonal relationships (N=305)

	B	*S. E*	*β*	*p*	95% CI	
					LL	UL
Constant	106.60	16.07		< .001	94.42	118.78
Phubbing Behavior						
Nomophobia	.56	.17	.19**	.002	.21	.91
Interpersonal Conflict	.23	.22	.07	.306	-.21	.67
Self-Isolation	.17	.21	.05	.432	-.25	.59
Problem Acknowledgement	.002	.25	.000	.995	-.49	.50
Mindfulness	-.28	.08	-.20***	< .001	-.44	-.13

R^2 = .14, F = 9.78

Note: CI = Confidence Interval, *LL* = Lower Limit, *UL* = Upper Limit, *p < .05, **p<.01, ***p < .001.

Table 4 illustrates the multiple regression which was computed to predict the impact of phubbing behavior having subscales i.e. nomophobia, interpersonal conflict, self-isolation, problem acknowledgement and mindfulness on interpersonal relationships on university students. The R value of .14 indicates that the predictors explained 14% variance in the outcome variables with F= 9.78, p<.001. The findings revealed that Phubbing behavior and Mindfulness significantly predicted interpersonal relationships. Model is fit for data F = (9.78, p<.001).

Table 5

Independent sample t-test analysis between Gender on the variables of Phubbing Behavior, Mindfulness, and Interpersonal relationships. (N =305)

Variable	Male (n=155)		Female (n=150)		t (303)	p	95% C. I		Cohen's d
	M	*SD*	*M*	*SD*			*LL*	*UL*	
Phubbing Behavior	51.05	16.34	46.46	16.47	2.447	.015	.90	8.29	.280
Nomophobia	16.99	5.87	15.50	6.04	2.190	.029	.15	2.83	.251
Interpersonal Conflict	10.89	5.88	9.42	5.09	2.331	.020	.23	2.71	.267
Self-Isolation	11.71	5.58	10.56	5.74	1.772	.077	-.13	2.42	.203
Problem Acknowledgement	11.45	4.44	10.96	4.58	.937	.349	-.53	1.5	.107
Mindfulness	53.94	11.69	55.20	13.39	-.874	.383	-4.09	1.57	-.100
Interpersonal-Relationships	105.83	17.86	102.87	16.95	1.475	.141	-.98	6.89	.170

AOII	29.12	8.92	29.44	9.15	-.309	.757	-2.36	1.72	-.035
AOD	22.65	6.99	21.26	8.02	1.623	.106	-.29	3.09	.186
CA	11.43	3.73	10.70	3.62	1.736	.084	-.09	1.56	.199
EEE	15.61	4.27	16.35	4.38	-1.493	.136	-1.71	.23	-.171
EE	13.94	6.21	12.64	5.85	1.882	.061	-.05	2.66	.216
CAR	9.66	4.59	9.09	4.25	1.124	.262	-.42	1.56	.129

Note: M = Mean*, SD* = Standard Deviation, *CI* = Confidence Interval, *LL* = Lower Limit, *UL* = Upper Limit, *AOII*=Avoidance of Interpersonal Intimacy, *AOD*: Argumentativeness or Disagreement, *CA*: Conflict Aversion*, EEE*: Emotional Experience and Expression, *EE*: Excessive Expressivity, *CAR*: Connection and Reciprocity.

The table 5 represents the Independent Sample T-test. It was hypothesized in our research that there would be difference between men (116) and women (119) in terms of phubbing behavior, mindfulness and interpersonal relationships among university students. The significant values in the above table are of Nomophobia (p=.029) and Interpersonal Conflict (p=.020). It indicates that males (16.99) are high on the subscale of Nomophobia as compared to females (15.50). Similarly, it shows that males (10.89) are high on the subscale of Interpersonal Conflict as compared to females (9.42). While the gender difference for Self-Isolation, Problem Acknowledgement, Mindfulness, AOII, AOD, CA, EEE, EE and CAR are non-significant.

Table 6

Independent sample t-test analysis between family system on the variables of Phubbing Behavior, Mindfulness, and Interpersonal relationships. (N =305)

Variable	Nuclear (n=243)		Joint (n=62)		*t* (303)	*p*	95% C. I		Cohen's *d*
	M	*SD*	*M*	*SD*			*LL*	*UL*	
Phubbing Behavior	48.13	16.66	51.40	15.89	-1.39	.165	-7.89	1.35	-.198
Nomophobia	16.05	5.97	17.04	6.03	-1.163	.246	-2.66	-2.66	-.165
Interpersonal Conflict	9.90	5.61	11.22	5.18	-1.67	.094	-2.86	-2.86	-.239
Self-Isolation	11.22	5.85	10.85	4.97	.45	.647	.22	.22	.065
Problem Acknowledgement	10.94	4.58	12.27	4.10	-2.08	.038	-1.22	-1.22	-.297
Mindfulness	54.58	12.69	54.48	12.11	.05	.165	1.96	1.96	.008

	M	SD	M	SD	t	p	LL	UL	d
Interpersonal-Relationships	103.43	16.49	108.11	20.51	-1.89	.060	-9.55	.19	-.269
AOII	29.19	8.87	29.64	9.67	-.35	.726	-2.98	-2.98	-.050
AOD	21.58	7.48	23.50	7.61	-1.79	.074	2.08	2.08	-.255
CA	11.02	3.77	11.27	3.36	-4.66	.641	-4.02	-4.02	-.066
EEE	16.31	4.17	14.64	4.74	2.73	.007	.18	.18	.389
EE	12.90	5.90	14.87	6.476	-2.29	.022	-1.28	-1.28	-.327
CAR	9.38	4.58	9.40	3.76	-.03	.971	-1.26	1.21	-.005

Note: M = Mean*, SD* = Standard Deviation, *CI* = Confidence Interval, *LL* = Lower Limit, *UL* = Upper Limit, *AOII*=Avoidance of Interpersonal Intimacy, *AOD*: Argumentativeness or Disagreement, *CA*: Conflict Aversion*, EEE*: Emotional Experience and Expression, *EE*: Excessive Expressivity, *CAR*: Connection and Reciprocity.

In the above table, the only significant values are for Phubbing behavior's subscales of Problem acknowledgment, and the Interpersonal relationships subscales of Emotional Experience and Expression, Excessive Expressivity. These significant values indicate that there is a significant difference observed among students who belong to nuclear family system as compared to those from joint family system

CHAPTER IV

DISCUSSION

The study purpose was to establish a relationship between Phubbing behavior, Mindfulness and Interpersonal relationships in university students. Moreover, the study examines the role of phubbing behavior and mindfulness in predicting interpersonal relationship with others. Additionally, the present study aimed to investigate the gender differences in terms of Phubbing behavior, Mindfulness and Interpersonal relationship. Different analyses were performed to test these hypotheses.

The demographic profile of the participants (N=305) revealed a diverse sample of young adults, with a mean age of 20.63 years. The majority of participants were from nuclear families (79.7%), with most reporting their parents as married (98.0%). The sample consisted of 50.8% males and 49.2% females, with the majority (76.4%) being day scholars. Additionally, 87.9% of participants belonged to the middle socioeconomic class (Table 1).

This diversity is crucial for understanding how different contextual factors may influence technology use and interpersonal dynamics (Vanden Abeele et al., 2014). For instance, individuals from nuclear families may have distinct communication patterns compared to those from joint families, potentially affecting their susceptibility to phubbing behavior (Maddox et al., 2016).

The psychometric properties of the scales used in the study were rigorously assessed to ensure the validity and reliability of the measures (Table 2). Cronbach's alpha values indicated strong internal consistency for most subscales, supporting their utility in capturing relevant constructs such as phubbing behavior (α = .856) and mindfulness (α = .814) (Cronbach, 1951). However, some subscales exhibited lower reliability, underscoring the need for cautious

interpretation and potential scale refinement in future studies (Taber, 2018). Whereas, the very low reliability on the subscale of Emotional Expression and Experience ($\alpha = .303$) can be attributed to a research in which the collectivist culture in Pakistan were proven to have strong control on emotions and expression thereby showing less expressivity (Ramzan & Amjad, 2017).

The first hypothesis of the present study was that there will be a relationship between Phubbing behavior and Interpersonal relationships among university students. Hypothesis has been supported by the present study as the analysis revealed a significant and positive correlation between Phubbing behavior and various subscales such as Nomophobia, Interpersonal conflict, Self-isolation, and Problem acknowledgment (see table 3). Phubbing behavior, characterized by smartphone distraction during face-to-face interactions, was associated with negative outcomein interpersonal relationships, including conflict and self-isolation. These results are consistent with earlier studies showing that phubbing has negative impacts on relationships and social interactions. (Chotpitayasunondh & Douglas, 2018). Also, the intrusion of the phenomenon of phubbing has negative impacts on different aspects of our lives as well, as backed by the research by Nazira and Buluta (2019). It also leads to minimal face-to-face interaction and socialization (Oknita et al., 2023).

Nomophobia which is characterized as 'no mobile phone phobia' was found to be significantly and positively associated with interpersonal conflicts, indicating that with increase in nomophobia, interpersonal conflicts increases (Erdurmazlı et al., 2022). It was also associated with Emotional Expression and Expressivity, and interpersonal relationships, showing that nomophobia causes an individual to face difficulty regarding their emotions (Yavuz et al., 2019), which can

agitate interpersonal relationships, as backed by the study by Oknita, Lahmuddin, and Kholil (2023).

Similarly, Nomophobia was significantly and negatively associated with mindfulness indicating that mindfulness decreases with the increases in the phenomenon of nomophobia, hence, increasing mindfulness can help reduce nomophobia as backed by the study by Arpaci, B., and Kesici (2019).

Likewise, Social isolation was significantly and positively linked with phubbing behavior and interpersonal relationships, showing that excessive mobile phone use can lead to social exclusion and becomes a reason for human disconnection as also supported by the study by David and Roberts (2017).

The second hypothesis of the present study was that there will be a relationship between Mindfulness and interpersonal relationships in university students. The hypothesis has been supported by the results of present study (see table 3) indicating that there is a significantly negatively correlation between mindfulness and interpersonal relationship which means that the high scores on the scale of interpersonal relationship indicates that the interpersonal relationships are bad so that's why there is a negative correlation between them as higher the interpersonal relationship scores, lower will be mindfulness, as supported by the study by McClintock et al. (2015) which reported the efficacy of mindfulness- based approaches can help decrease the maladaptive interpersonal dependency. Another study also reported that mindfulness-based programs can have a positive effect on interpersonal relationship (Moll et al., 2015). Previous studies also reflect on the significance of mindfulness in promoting better communication skills

by indicating that practicing present-moment awareness may reduce digital distractions and improve interpersonal connections (Brown & Ryan, 2003).

The third hypothesis of the present study was that Phubbing behavior and Mindfulness will predict Interpersonal relationships among undergraduate students. The hypothesis was confirmed by the findings of the present study as the multiple linear regression analysis revealed that both phubbing behavior and mindfulness significantly predicted interpersonal relationships (see table 4). This finding confirms the hypothesis that phubbing behavior and mindfulness play important roles in shaping interpersonal relationships among university students. Phubbing behavior's subscale Nomophobia was found to be a significant and positive predictor of interpersonal relationships, while mindfulness showed a negative association interpersonal relationship, highlighting their respective impacts on relationship outcomes. In order to strengthen interpersonal relationships, interventions promoting mindful technology use are necessary, as demonstrated by the results, which also showed the significance of phubbing behavior and mindfulness in predicting relationship satisfaction (Sauer et al., 2019).

The fourth hypothesis was that there will be a gender difference in Phubbing behavior, Mindfulness and Interpersonal relationships of university students. This hypothesis was supported by significant gender differences observed in the subscales of Nomophobia and interpersonal conflict. However, males exhibited higher levels of smartphone-related anxiety and interpersonal conflict compared to females, highlighting the importance of considering gender-specific factors in understanding technology use and its impact on relationships. While, no significant gender differences were found in other variables such as self-isolation, problem acknowledgment, mindfulness, and various subscales of interpersonal relationships. According to these findings,

gender might not have a major impact on other variables, but it might have an impact on some aspects of smartphone-related behavior and relationship conflict. The reported gender differences in interpersonal conflict and nomophobia correlate with the findings of earlier studies by Lemonaaki et al. (2021) and Aster et al. (2009). Whereas, according to some researches, women were reported to do more phubbing than men as also backed by the study by Nagarajappa et al. (2020).

Overall, the relationship between mindfulness, phubbing behavior, and interpersonal relationships highlights the importance of mindful technology use in fostering healthy social connections. By cultivating present-moment awareness and prioritizing meaningful face-to-face interactions, individuals can strengthen their interpersonal relationships and experience greater satisfaction and fulfillment in their social lives. This investigation is essential given the pervasive nature of technology in modern society and its potential impact on social interactions (Roberts & David, 2016). By analyzing demographic characteristics, psychometric properties of scales, and statistical relationships, the study provides valuable insights into these dynamics (Table 3; Table 4; Table 5).

Conclusion

In conclusion, the findings of this research contribute to our understanding of the complex interplay between technology use, mindfulness, and interpersonal relationships among young adults.

Our findings reveal that there is a significant and negative correlation between Phubbing behavior and Mindfulness, indicating that higher the phubbing behavior lower will be the mindfulness. Similarly, our findings on Phubbing behavior revealed to be significantly and

positively correlated with interpersonal relationship which showed that as phubbing behavior increases, it detrimentally impacts interpersonal relationships.

Additionally, it also investigates gender difference in light of Phubbing behavior, Mindfulness, and Interpersonal relationships. The results showed significant gender differences observed in the subscales of Nomophobia and interpersonal conflict i.e. males exhibited higher levels of smartphone-related anxiety and interpersonal conflict compared to female.

By contrasting these relationships, the study provides valuable insights for promoting positive relationship outcomes in the digital age.

Limitations and Recommendations

The questions posed to the participants were highly personal, thus there is a risk that they did not offer honest responses. Second, the questionnaire was extensive, making the procedure time-consuming.

The study was limited to young adults of university, which limits the generalizability of our research to a diverse population. In order to acquire a full understanding, research may be conducted on various age groups to see how phubbing influences their interpersonal interactions.

Other factors that may impact phubbing behavior and interpersonal relationships like personality characteristics, attachment style, and social norms can also be studied.

Future research can investigate how phubbing impacts other relationships, such as couples, siblings, and parent-child connections. Also, we can investigate the effect of phubbing in interpersonal relationship from different cultural backgrounds as well to see how culture impact

the phenomenon of phubbing. In addition, additional created scales can be utilized to determine whether or not they produce similar findings.

Implications

The study emphasizes the value of mindfulness in enhancing and maintaining relationships. This study helps young people realize how phubbing is negatively impacting their relationships. By addressing phubbing and fostering mindfulness, institutions may help to create a healthier and more supportive environment on campus, which will lead to improved academic success.

By promoting mindful technology use and fostering effective communication strategies, interventions can help individuals navigate the challenges of digital communication while preserving interpersonal connections (Przybylski & Weinstein, 2013). Moreover, the identification of gender differences underscores the importance of tailored interventions that account for diverse communication styles and preferences (Schouten et al., 2017).

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APPENDICES

Annexures A

Bahria University
Discovering Knowledge

14-Dec-2023

TO WHOM IT MAY CONCERN

REQUEST FOR DATA COLLECTION

It is stated that **Ms. Mahnoor** Enrollment No. 01-171201-002 is a student of BS Psychology (7th Semester) Bahria University Islamabad Campus conducting research on **"Phubbing behavior, mindfulness and interpersonal relationships among University students"** under supervision of undersigned. It is requested that kindly allow her to collect the data from your esteemed institution.

Regards,

Aimen Zafar Butt
Senior Lecturer
Bahria School of Professional Psychology (BSPP)
Bahria University
E-8 Islamabad

Bahria University
Discovering Knowledge

14-Dec-2023

TO WHOM IT MAY CONCERN

REQUEST FOR DATA COLLECTION

It is stated that **Ms. Syeda Fatima Batool** Enrollment No. 01-171202-109 is a student of BS Psychology (7th Semester) Bahria University Islamabad Campus conducting research on **"Phubbing behavior, mindfulness and interpersonal relationships among University students"** under supervision of undersigned. It is requested that kindly allow her to collect the data from your esteemed institution.

Regards,

Aimen Zafar Butt
Senior Lecturer
Bahria School of Professional Psychology (BSPP)
Bahria University
E-8 Islamabad

Bahria University
Discovering Knowledge

14-Dec-2023

TO WHOM IT MAY CONCERN

REQUEST FOR DATA COLLECTION

It is stated that **M. Zohaib Kiyani** Enrollment No. <u>01-171202-101</u> is a student of BS Psychology (7th Semester) Bahria University Islamabad Campus conducting research on "**Phubbing behavior, mindfulness and interpersonal relationships among University students**" under supervision of undersigned. It is requested that kindly allow him to collect the data from your esteemed institution.

Regards,

Aimen Zafar Butt
Senior Lecturer
Bahria School of Professional Psychology (BSPP)
Bahria University
E-8 Islamabad

Annexures B

INFORMED CONSENT

The present study is designed to explore how various factors affect the interpersonal relationships of university students. This research is carried out for a Bachelor's research project at the Department of Professional Psychology, Bahria University Islamabad.

Your response to this research will remain anonymous. All the possible measures will be taken to maintain your confidentiality and all the identifying information will be kept confidential. Participation in the study is voluntary. You have the right to withdraw at any stage. Your Participation will be highly appreciated and valued.

I confirm my participation in the project to be voluntary. I know that the researchers will not disclose my name or any demographic information in the reports after seeking results from the research as well as that my confidentiality will be maintained as a participant. I have a right to withdraw and discontinue my participation anytime whenever I require it to be, without any penalties.

Signature: _____

Date: _____

Annexures C

Demographics

Serial no. _____

Gender:
   a) Male   b) Female

Age: _____

Program: _____

Semester: _____

Family System:
   a) Nuclear   b) Joint

Mother
   a) Alive   b) Not alive

Father
   b) Alive   b) Not alive

Parents:
   a) Married   b) Divorced   c) Separated

Living arrangement:
   a) Hostel   b) Day scholars

Socioeconomic Status:
a) Lower class   b) Middle class   c) Upper class

Which of the following statements best describes your family's financial situation?

a) We have a hard time buying the things we need.

b) We have just enough money for the things we need.

c) We have no problem buying the things we need, and we can also sometimes buy special things.

d) We have enough money to buy almost anything we want.

Do you have Smartphone?

a) Yes   b) No

Do you have Physical Illness?

a) Yes   b) No

Do you have any Diagnosed Psychological Illness?

a) Yes   b) No

If Yes, Specify: _____

Annexures D

SCALE 1

We would like you to think about your mobile phone use during your face-to-face social interactions with others. Think about your social interactions on the whole (e.g., with friends, acquaintances, family, your partner) and the extent to which the following statements apply to you.

   (1 = Never, 2 = Rarely, 3 = Occasionally, 4 = Sometimes, 5 = Frequently, 6 = Usually,
   7 = Always)

	1	2	3	4	5	6	7
1. I feel anxious if my phone is not nearby							
2. I cannot stand leaving my phone alone							
3. I place my phone where I can see it							
4. I worry that I will miss something important if I do not check my phone							
5. I have conflicts with others because I am using my phone							
6. People tell me that I interact with my phone too much							
7. I get irritated if others ask me to get off my phone and talk to them							
8. I use my phone even though I know it irritates others							
9. I would rather pay attention to my phone than talk to others							
10. I feel content when I am paying attention to my phone instead of others							
11. I feel good when I stop focusing on others and pay attention to my phone instead							
12. I get rid of stress by ignoring others and paying attention to my phone instead							
13. I pay attention to my phone for longer than I intend to do so							
14. I know that I must miss opportunities to talk to others because I am using my phone							
15. I find myself thinking "just a few more minutes" when I am using my phone							

Annexures E

SCALE 2

Instructions: Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

1	2	3	4	5	6
Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never

I could be experiencing some emotion and not be conscious of it until sometime later.	1	2	3	4	5	6
I break or spill things because of carelessness, not paying attention, or thinking of something else.	1	2	3	4	5	6
I find it difficult to stay focused on what's happening in the present.	1	2	3	4	5	6
I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.	1	2	3	4	5	6
I tend not to notice feelings of physical tension or discomfort until they really grab my attention	1	2	3	4	5	6
I forget a person's name almost as soon as I've been told it for the first time.	1	2	3	4	5	6
It seems I am "running on automatic," without much awareness of what I'm doing.	1	2	3	4	5	6
I rush through activities without being really attentive to them.	1	2	3	4	5	6
I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there.	1	2	3	4	5	6
I do jobs or tasks automatically, without being aware of what I'm doing.	1	2	3	4	5	6
I find myself listening to someone with one ear, doing something else at the same time.	1	2	3	4	5	6

I drive places on 'automatic pilot' and then wonder why I went there.	1	2	3	4	5	6
I find myself preoccupied with the future or the past.	1	2	3	4	5	6
I find myself doing things without paying attention.	1	2	3	4	5	6
I snack without being aware that I'm eating.	1	2	3	4	5	6

Annexures F

SCALE 3

This questionnaire will ask you to respond to a number of statements. You are asked to read each statement carefully, and then think about whether the statement applies to you or does not apply to you. Then circle the number that best describes how much you agree with the statement.

	DISAGREE			AGREE		
	Strongly	Moderately	Mildly	Mildly	Moderately	Strongly
1. I do not want to share things about myself with others.						
2. I intentionally hide my feelings.						
3. I start to talk about what I am going through, and then decide it is better to keep my feelings to myself.						
4. When friends ask me about how I am doing, I choose not to tell them.						
5. I feel the need to keep secrets from people who are close to me.						
6. I have problems being close with others.						
7. I have difficulty making conversation with people.						
8. I avoid asking people for help in meeting my needs.						
9. I deliberately upset the other person during an argument.						
10. When I am arguing with someone, the argument goes on for a long time.						
11. People say I am not willing to compromise when there is a conflict.						
12. When I am arguing with someone, the argument becomes more intense as time goes on.						
13. When I have a disagreement with another person, I explain repeatedly why I think I am right.						

14. If someone gives me feedback that I don't like, I do the opposite of what the person wants.					
15. When people give me unfavorable feedback, I argue with them.					
16. Close relationships are important to me.					
17. I feel that there are times when it is beneficial to express disagreement in a relationship.					
18. I listen to others and offer them support.					
19. I ask other people to tell me about their feelings and their experiences.					
20. I withdraw in the face of conflict, regardless of the circumstances.					
21. I avoid conflict at all costs.					
22. In order to avoid conflict, I try to anticipate what the other person wants me to do.					
23. My emotional responses make sense to me when I consider the circumstances.					
24. I have problems with my emotions.					
25. I can tell the difference between one emotion and another.					
26. I have problems identifying what I am feeling.					
27. I express my emotions at appropriate times and places.					
28. People tell me that when I talk about my own experience, I share information that is too personal.					
29. People say that I talk about my feelings too much.					

30. I am told that I talk too much about myself.					
31. People are annoyed by the way that I express my emotions.					
32. I express my emotions in an overly intense manner.					

Annexures G

Permission For Using Generic Scale of Phubbing (GSP) and the Generic Scale of Being Phubbed (GSBP) [Inbox]

SFB 10/28/2023
to k.douglas ⌄

Dear Sir,

I hope you are keeping well. I am a student of BS Psychology, Semester VII at the Professional School of Psychology, Bahria University, Islamabad, Pakistan. As a part of my final year thesis, I am currently working on a Research Project (non-funded) under the supervision of Senior lecturer Ms. Aimen Zafar Butt. While searching for a literature review for my research idea and finding scales along the way, I came across your questionnaire, Generic Scale of Phubbing (GSP) and the Generic Scale of Being Phubbed (GSBP) which is a very interesting and precise questionnaire for my study variable. I request that you send me its English version. It will be very helpful for my research. Please advise me on the best way to obtain authorization to utilize it.

I would be highly grateful for this act of kindness. Due to limited time, it is humbly requested that you reply as soon as possible.

I am thanking you in anticipation and awaiting your reply.

Regards,

Syeda Fatima Batool

Karen Doug... 10/29/2023
to me ⌄

Hi Syeda,

Thank you for getting in touch. Please find the information attached. I wish you all the best with your research.

Cheers,

Karen.

Karen Douglas | Professor of Social Psychology (she/her)
School of Psychology, University of Kent, Canterbury, Kent CT2 7NP, United Kingdom
Phone: +1227 824758 | **Fax:** +1227 827030 | **E-mail:** k.douglas@kent.ac.uk
Internet: https://www.kent.ac.uk/psychology/people/221/douglas-karen
Twitter: @Karen_Douglas

Principal Investigator "CONSPIRACY_FX: Consequences of conspiracy theories", ERC Advanced Grant
Internet: https://research.kent.ac.uk/conspiracy-fx/
Twitter: @CONSPIRACY_FX

From: SFB <batoolf2002@gmail.com>
Sent: 28 October 2023 11:40
To: Karen Douglas <K.Douglas@kent.ac.uk>
Subject: Permission For Using Generic Scale of Phubbing (GSP) and the Generic Scale of Being Phubbed (GSBP)

CAUTION: This email originated from outside of the organisation. Do not click links or open attachments unless you recognise the sender and know the content is safe.

Show quoted text

1. Measurin...d GSBP.pdf

2. GSP and...uctions.pdf

Permission For Using "MINDFUL ATTENTION AWARENESS SCALE"(MAAS) Inbox

SFB 11/3/2023
to richard.m.ryan

Dear Sir,

I hope you are keeping well. I am a student of BS Psychology, Semester VII at the Professional School of Psychology, Bahria University, Islamabad, Pakistan. As a part of my final year thesis, I am currently working on a Research Project (non-funded) under the supervision of Senior lecturer Ms. Aimen Zafar Butt. While searching for a literature review for my research idea and finding scales along the way, I came across your questionnaire, "MINDFUL ATTENTION AWARENESS SCALE" (MAAS), for measuring MINDFULNESSS, which is a very interesting and precise questionnaire for my study variable. I request that you send me its English version. It will be very helpful for my research. Please advise me on the best way to obtain authorization to utilize it.

I would be highly grateful for this act of kindness. Due to limited time, it is humbly requested that you reply as soon as possible.

I am thanking you in anticipation and awaiting your reply.

Regards,

Syeda Fatima Batool

Kelly Lemos 11/6/2023
to me, Shannon

On behalf of Dr. Richard Ryan and the Center for Self-Determination Theory, you have our permission to use the SDT scales for your academic (non-commercial) purposes.

To access the SDT scales, go to: https://selfdeterminationtheory.org/questionnaires/

1- Select the scale you wish to use.

2- Click where it says "Please Log In to Download"

3- Here, you will need to "Register" (even if you've previously registered before) and enter your name and email and accept the terms and conditions.

4- Next you will need to check "I'm not a robot" and then Register.

If it says your email is already registered, try again and use a different email address or adapt your email address slightly and see if this works.

CSDT is a non-profit organization dedicated to providing you with the latest SDT research, practice, and tools. These free resources depend on our members and generosity from friends like you. Consider becoming a CSDT Member or donating today.

Donate to Become a Member

Kelly Lemos

Mahnoor... 10/31/2023
to glenn.callaghan ∨

Dear Sir,

I hope you are keeping well. I am a student of BS Psychology, Semester VII at the Professional School of Psychology, Bahria University, Islamabad, Pakistan. As a part of my final year thesis, I am currently working on a Research Project (non-funded) under the supervision of Senior lecturer, Ms. Aimen Zafar Butt. While searching for a literature review for my research idea and finding scales along the way, I came across your questionnaire for measuring Interpersonal Relationship, which is a very interesting and precise questionnaire for my study variable. I request that you send me its English version. It will be very helpful for my research. Please advise me on the best way to obtain authorization to utilize it.

I would be highly grateful for this act of kindness. Due to limited time, it is humbly requested that you reply as soon as possible.

I am thanking you in anticipation and awaiting your reply.

Regards,

Glenn Call... 11/1/2023
to me ∨

Hi,

Thank you for asking for permission to do research using the FIAT-Q. You have my permission to do so.

Here is a link to the publication and various forms of the measure. http://www.sjsu.edu/people/glenn.callaghan/FIAT/

The scoring is discussed in the article, it is really straightforward. There are no cut scores for the FIAT-Q or subscales. Higher scores indicate more problems in overall interpersonal relations and in the classes as defined.

If you translate the measure into another language, would you mind sending me a copy of the translated measure?

Best of luck with your research,
Dr. Callaghan

Show quoted text

--
Glenn M. Callaghan, PhD (he/him/his)
Professor of Psychology

Department of Psychology
San Jose State University
San Jose, CA 95192-0120
voice: 408.924.5610

Annexures H

Mahnoor

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STUDENT PAPERS

PRIMARY SOURCES

1	Prakash Navaneetham, Barani Kanth. "Effects of Personal Relationships on Physical and Mental Health among Young Adults- A Scoping Review", The Open Psychology Journal, 2022 Publication	1%
2	Smith, Jake B., Jr.. "Developing the Heart System in the Human Spiritual Anatomy as a Critical Part of Holistic, Transformational Disciple-Making", Lancaster Bible College, 2023 Publication	1%
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