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**BİLİNÇLİ FARKINDALIĞIN SOSYAL HİZMET
UYGULAMASINDA KULLANIMI: ÜNİVERSİTE
ÖĞRENCİLERİ ARASINDA BİLİNÇLİ FARKINDALIK
ÇALIŞMASI**

DOKTORA TEZİ

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T.C.
İSTANBUL SABAHATTİN ZAIM UNIVERSITY
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**USE OF MINDFULNESS IN SOCIAL WORK PRACTICE:
A STUDY OF MINDFULNESS AMONG UNIVERSITY STUDENTS**

DOCTORAL DISSERTATION


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Istanbul
September, 2018

Sosyal Bilimler Enstitüsü Müdürlüğüne,

Bu çalışma, jürimiz tarafından Sosyal Hizmet Anabilim Dalında DOKTORA TEZİ
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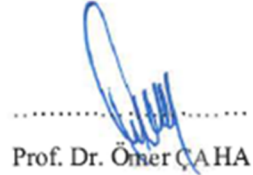


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Prof. Dr. Ömer ÇAHA
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DECLARATION OF SCIENTIFIC ETHICS AND ORIGINALITY

This is to certify that this PhD dissertation titled “Use of Mindfulness in Social Work Practice: A Study of Mindfulness Among University Students” is my own work and I have acted according to scientific ethics and academic rules while producing it. I have collected and used all information and data according to scientific ethics and guidelines on thesis writing of Sabahattin Zaim University. I have fully referenced, in both the text and bibliography, all direct and indirect quotations and all sources I have used in this work.



Signature

Sena ÖKSÜZ

Istanbul, September 2018

DEDICATION

For my grandmother Hafize il, who taught me to love people for who they are, who they were and who they will be. This dissertation would have never been possible if you had not given me your endless love and the opportunity to live my childhood in your beautiful garden, full of lilac trees.



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ABSTRACT

USE OF MINDFULNESS IN SOCIAL WORK PRACTICE: A STUDY OF MINDFULNESS AMONG UNIVERSITY STUDENTS

PhD, Department of Social Work

Supervisor: Prof. Dr. Kadir Canatan

September, 2018

Mindfulness which is defined as paying attention to present moment experiences nonjudgmentally and on purpose to create stability and nonreactive awareness, has been gaining a considerable amount of recognition for its usefulness in clinical settings for reducing stress and anxiety; and increasing peace and well-being. Social work profession should contribute to the protection of psychological problems experienced by people as well as the protection and development of human dignity that all people possess regardless of their race, age, gender, nationality, religion or political view etc. Mindfulness Based Stress Reduction (MBSR) program is known to be used widely in west in social work practices and the growing literature on the topic demonstrates its usefulness. This study is the initial applied research on the relation of mindfulness, forgiveness and wellbeing in Turkey. The aim of the study is to find out whether Eight Week Mindfulness Based Stress Reduction Program helps individuals in increasing forgiveness skills and psychological wellbeing. In the present study, one-group pretest-posttest design was used to measure the magnitude of the change resulting from the intervention, which in this case was the mindfulness-based stress reduction intervention, by comparing the pre-intervention data to post-test intervention data. In the current study, “The Heartland Forgiveness Scale” was used to determine the forgiveness levels of participants, “Mindful Attention Awareness Scale” was used to determine the awareness levels of participants and “The Ryff Scales of Psychological Well-Being” was used to determine well-being levels of participants. The participants of this study consisted of 40 voluntary (20 females and 20 males aged from 19 to 24) university students. Participants were divided into two groups according to their gender and an eight session online MBSR Program was applied to the both groups. Results showed that MBSR program was effective in increasing mindfulness,

forgiveness and wellbeing among university students. The current study revealed a gender difference in the effect of the MBSR intervention in favor of female participants as results show that there is a significant difference between pretest and posttest mean scores of the awareness, subscales of forgiveness and psychological well-being for the female participants.

Key Words: Mindfulness, Forgiveness, Well-being, Social Work



ÖZET

**BİLİNÇLİ FARKINDALIĞIN SOSYAL HİZMET
UYGULAMASINDA KULLANIMI: ÜNİVERSİTE
ÖĞRENCİLERİ ARASINDA BİLİNÇLİ FARKINDALIK
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Danışman: Prof. Dr. Kadir Canatan

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Bilerek, şimdiki ana, özenle ve önyargısız bir şekilde farkındalık geliştirmek amacıyla dikkat kesilmek olarak tanımlanan bilinçli farkındalık, stres ve endişeyi azaltarak, huzur ve iyi oluş halini arttırması sebebiyle son yıllarda literatürde adından sıkça söz ettirmektedir. Bilinçli farkındalık, giderek artan bir ilgi ile özellikle Batıda, insanlar arasında ırk, yaş, cinsiyet, milliyet, din veya siyasi görüş ayırt etmeksizin kişilerin zorlu yaşantılarının üstesinden gelmeleri, insan onuruna yaraşır bir yaşam sürmeleri ve güçlendirilmelerini ilke edinen sosyal çalışma disiplininin önemli bir aracı haline gelmiştir. Bu çalışma, bilinçli farkındalık, affedicilik ve iyi oluş halleri arasındaki ilişkiyi inceleyen öncü bir çalışma olup 8 haftalık Bilinçli Farkındalık Temelli Stres Azaltma Programının kişilerin affedicilik becerileri ve psikolojik iyi oluş hallerini arttırmada yardımcı olup olmadığını bulmayı amaçlamaktadır. Araştırmanın örneklemini İstanbul Sabahattin Zaim Üniversitesi'nde öğrenim görmekte olup çalışmaya gönüllü katılan yaşları 19-24 yaşları arasında değişen 40 üniversite öğrencisi (20 kadın, 20 erkek) oluşturmaktadır. Katılımcılar cinsiyetlerine göre 2 gruba ayrılmış ve her iki grup da 8 haftalık MBSR programına devam etmiştir. Araştırmada katılımcılardan kişisel bilgi almak amaçlı demografik bilgi formu kullanılmıştır. Veri toplama aracı olarak; katılımcıların bilinçli farkındalık puanlarını belirlemek için Bilinçli-Farkındalık Ölçeği (BİFÖ), psikolojik iyi oluş puanlarını belirlemek için Psikolojik İyi Oluş Ölçekleri (PIOÖ) ve affedicilik puanlarını belirlemek için Heartland Affedicilik Ölçeği (HAÖ) uygulanmıştır. Ölçme araçları deney grubuna uygulama öncesinde ön test, uygulamanın bitiminde ise son test olarak uygulanmıştır. Sonuç olarak yapılan veri analizi 8 haftalık bilinçli farkındalık stres azaltma programı sonrası katılımcıların bilinçli farkındalık, affedicilik ve psikolojik

iyi oluř puanlarının anlamlı düzeyde yükseldiđini göstermiřtir. Mevcut alıřma, programın kadın katılımcılarda daha etkili olduđunu ortaya ıkarmıřtır.

Anahtar Kelimeler: Bilinli Farkındalık, Affedicilik, Psikolojik İyi Oluř, Sosyal alıřma



ABBREVIATIONS

ACT: Acceptance and Commitment Therapy

IFSW: International Federation of Social Workers

MAAS: Mindful Attention Awareness Scale

MBCT: Mindfulness Based Cognitive Therapy

MBSR: Mindfulness Based Stress Reduction

SPSS: Statistical Package for Social Sciences

SPWB: Scales of Psychological Wellbeing

HFS: Heartland Forgiveness Scale

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CHAPTER I: INTRODUCTION

1.1.The Statement of the Problem

Stress, exhaustion, inadequacy and other related negative feelings are the moods shared in common by many individuals from various geographies, socio-economic classes, religions and statutes. While it is easy to identify stressors after important events such as moving, getting prepared for a tough exam, losing a loved one or job, pinpointing the sources of everyday stress or sorrow might be challenging. Most people tend to overlook their own thoughts, feelings and behaviors as they fulfill their daily tasks and huge burden of stress piles up on their shoulders. Discussions about human happiness regarding both the best means of achieving it and whether or not should it be the actual goal of human activity have been going on throughout the history (Jones, 1953:11-13). A person's position on the dimension of psychological well-being is seen a resultant of the individual's position on two independent dimensions- one of positive affect and the other of negative affect (Bradburn, 1969: vi). Which means a person will have high psychological well-being if she/he has a positive manner towards life in general and vice versa. In order to achieve well-being, one needs to set a balance and develop an accepting stand towards the river of life with all difficulties and comfort.

Researches show that having a mindful state all the time helps individuals to keep psychological well-being and carry out a more fruitful life (Kabat-Zinn, 2013; McBee, 2003; Lutz, Dunne&Davidson, 2007; Magai, 2001). Mindfulness is a very sound element of Buddhist meditation. It is described by Kabat-Zinn as "...paying attention in a particular way, on purpose, in the present moment and non-judgmentally" (2003:144). Mindfulness-Based meditation has been practiced in eastern cultures for centuries with its foundation in Theravada Buddhism and has been westernized through Mindfulness Based Stress Reduction (MBSR) program developed by Jon Kabat-Zinn at the University of Massachusetts Medical Center. While people are bombarded by thoughts and emotions on a daily basis, mindfulness teaches the individual to observe and recognize those thoughts but then allow them to pass by without judging them or becoming immersed in them.

1.2. The Significance and the Goal of the Study

Increased mindfulness has been found to decrease anxiety and stress, while at the same time increasing overall well-being. Increases in awareness, directive attention, mood, and affective states have been observed in individuals who have participated in mindfulness education and training (Creswell, et al., 2007: 562). Mindfulness allows individuals to raise awareness to the present moment and acceptance as well as developing a higher understanding of their own nature. Thus, theoretically it can be said that pursuing a mindful life would expand acceptance and forgiving capacity, which would result in having a richer psychological well-being.

As traditional methods gained popularity in many fields such as psychology, medicine, social work etc. recently, Western researchers started to develop interests in old spiritual based practices. MBSR is being used by various practitioners in different clinical settings on different populations.

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing” (IFSW, 2014).

As the definition reveals itself, one of the main goals of social work profession is to enhance wellbeing of people. In order to achieve this, many social policy tools have been used since the beginning of the profession. Yet, an effective social work intervention should take clients as a holistic being. If social work is to help individuals realize themselves, its interventions must surely involve techniques that would enable them to comprehend their inner worlds.

According to the current definition of IFSW (2014), the social work profession should contribute to the protection of psychological problems experienced by people as well as the protection and development of human dignity that all people possess regardless of their race, age, gender, nationality, religion or political view etc. In order to protect the values that human beings possess naturally, social workers

should perform professional practices that ensure well-beings of the clients in the bio-psychosocial and spiritual aspects and the importance of human dignity.

Social workers, who perform micro, mezzo and macro level practices within the framework of general social work approach, implement their professional applications in these three fields of application. Micro and mezzo levels practices are mainly composed of social policy implementations in social service organizations while macro social work practices aim to achieve social change. In order to respond complex, intermingled problems of the clients, social workers should be able to have advanced clinical knowledge and skills.

Even though the history of social work discipline in academia dates back to 1960's in Turkey, clinical and spiritual social work practices have not been institutionalized yet. Since most social work programs are following a generalist social work track, social workers are not able to equip themselves in these specific fields within their bachelors program. There are some focused graduate social work programs, yet there is not enough scientific research on these topics. In addition to all these, new conservative policies tend to restrain spiritual social work to religion axis, which leads to marginalization in the profession. Thus, very few researches are carried out in this sphere.

On the other hand, the failure to implement adequate clinical and spiritual social work practice leads to the deprivation of opportunities for the development of human dignity, since human beings should be considered as a whole being with their spiritual aspects. This research is thought to contribute to the literature, as it will be the first applied research on mindfulness in Turkey.

This research aims to find out whether MBSR intervention helps individuals in increasing forgivingness skills and psychological wellbeing. Thus, the following research questions listed below will be asked:

1. Is there any correlation between mindfulness, forgiveness and wellbeing?
2. Does participation in an online 8 week structured MBSR intervention increase awareness?
3. Does participation in an online 8 week structured MBSR intervention increase forgiveness and its dimensions (forgiveness of self, others, and situations)?

4. Does participation in an online 8 week structured MBSR intervention increase wellbeing and its dimensions (Autonomy, environmental mastery, personal growth, positive relations, purpose in life, self-acceptance)?
5. Does gender influences the efficacy and effectiveness of MBSR intervention?

1.3.Limitations

This research is limited by its application of the theories used with a “typical” population. Outcomes of the research and data analysis may not be generalizable to individuals or groups that do not identify as having a “typical” development. Since the available time for conducting this thesis research is limited, the number of the participants’ subject to analyze is small.

Also, MBSR program consists of eight week sessions with an instructor and everyday assignments and practices. Participants were not observed except for the session hours and all the information are self-reported.

This research’s data is limited to Mindful Attention Awareness Scale, Heartland Forgiveness Scale and Scales of Psychological Wellbeing.

1.4.Assumptions

The participants of this research were composed of university students enrolled in either %100 or %30 English bachelors programs after completing a full year of English preparation school. So, it is assumed in this research that all of the participants were able to understand, read and write in English.

Participants attended the sessions voluntarily.

Participants filled the measurements honestly and candidly.

Participants fulfilled their home works and exercises.

1.5.Definitions

1.5.1. Mindfulness

Mindfulness is defined by the pioneer in the therapeutic application of it as “the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment to moment” (Kabat-Zinn 2003: 145).

1.5.2. Well-being

Well-being is a sense of happiness based on virtues, meaning and purpose of life. Individuals with high levels of well-being are in good relations with other people, they can successfully deal with the stress of daily life and they have found meaning and purpose in their life (Kahneman, Diener, & Schwarz, 1999; Waterman, 1993).

1.5.3. Stress

Stress is generally defined as the body's undetermined response or reaction to various demands, or to distracting events in the environment. It is a process by which we perceive and cope with environmental threats and challenges (Selye, 1974).

1.5.4. Forgiveness

Forgiveness is defined as a process that involves a change in emotion and/or attitude towards to self, an offender or a situation. This process results in decreased motivation to take reprisal or maintain grudge to an offender for their actions, and requires letting go of negative emotions toward the offender (Enright, Santos & Al Mabuk, 1989; Fincham, 2000).

1.5.5. Meditation

Meditation is described as a set of practices which focus on training attention and awareness to gather up mental processes under greater voluntary control. By doing so meditation foster general mental well-being and positive characteristics such as calmnes, clarity, and concentration (Walsh & Shapiro, 2006: 228).

CHAPTER II: REVIEW OF LITERATURE

2.1. What is Mindfulness?

Mindfulness which is defined as paying attention to present moment experiences nonjudgmentally and on purpose to create stability and nonreactive awareness, has been gaining a considerable amount of recognition for its usefulness in clinical settings for reducing stress and anxiety and increasing peace and well-being. However, its origins date back more than 2,500 years ago as a meditation practice in Buddhism (Grossman, Niemann, Schmidt, & Walach, 2004; Miller, Fletcher, & Kabat-Zinn, 1995; Mcbee, 2003).

Mindfulness, as used in ancient texts, is an “English translation of the Pali word, *sati*, which connotes awareness, attention, and remembering” (Siegel et al., 2009: 18) Awareness is the first step in mindfulness and cultivates attention which can be described as focused awareness. Paying attention and being aware of what is going around us would help us to disentangle from dense and difficult mental states. Mindfulness does not require to smooth over the cracks, yet to redirect attention to get rid of severe unpleasant emotions and being aware that everything even the most severe pains have an end.

Remembering is another tenet of mindfulness. The word “remember” itself may be associated with past, yet in mindfulness context it means remembering to be aware and paying attention. Maintaining a mindful life requires a lot of practice. Even though it sounds easy to remember to pay attention to the present moment, it may not be as simple when one is having a hard time either physically or psychologically. For this reason, mindfulness scholars are highlighting the importance of maintaining both formal and informal practices of mindfulness regularly (Kabat-Zinn, 1994; Bishop et al., 2004; Warren Brown et al. 2003).

Thoughts, feelings, and sensations are the objects of observation but not something, which individuals should elaborate since such elaboration would take one out of the present moment and prohibits him/her from experiencing present moment. Mindfulness also encourages individuals to realize that thoughts, feelings, and sensations experienced are simply experiences in the mind or body; not something, that one should over-identify with judgements (Bishop et al., 2004).

Mindfulness is a simple way of relating to all daily experiences to reduce suffering and set a stage for positive personal transformation. Shapiro et al. (2006) mention three axioms of mindfulness, which are intention, attention, and attitude. “Intention” is described as a personal goal or vision, such as the reduction of hypertension or self-exploration. Setting an intention is very vital in practicing mindfulness, yet it is a component that usually gets lost or evolve by time. For instance, the very first intention of someone who wants to practice mindfulness might be getting rid of his/her stress but by time with the practice of mindfulness it could evolve into understanding of one’s thoughts and emotions in a greater sense.

Focusing on the present, internal and external experience is called as attention. Mindfulness is all about remembering to be in the present moment and realizing the experiences that one has inside and outside. It might sound tough to keep one’s attention on the moment among all thoughts, regrets of past and concerns or hopes of future yet; sticking on meditation practice it becomes much easier. The most important feature of mindfulness is having an open and more focused attention towards ongoing events and experiences (Özyeşil, 2011: 66). Kabat-Zinn (1994: 74) says that if we observe ourselves carefully and systematically in a searching manner, our lives could be much more harmonious and satisfactory since discovering the nature and meaning of existence brings happiness.

One of the three important axioms of mindfulness is attitude. Changing attitude towards something or someone might be difficult but not impossible. Making a commitment to maintain a mindful attitude towards the present moment, inner and outer experiences are vital in a journey of mindfulness. Rumi’s poem ‘Guest House’ can be a good example of accepting attitude, which is vital in mindfulness (Rumi, n.d.).

*This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
some momentary awareness comes
As an unexpected visitor.
Welcome and entertain them all!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still treat each guest honorably.
He may be clearing you out
for some new delight.
The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.
Be grateful for whoever comes,
because each has been sent
as a guide from beyond.*

Kabat-Zinn highlights the importance of having a “beginner’s mind” which means approaching each experience as if it is experienced for the first time. Thus, one can experience full curiosity, openness and acceptance. When one’s attention remains focused on the “unfolding of experience moment by moment” each moment would be viewed as unique rather than preconceived assumptions or expectations which may result in disappointment (2003).

2.1.1. The Attitudinal Foundations of Mindfulness Practice

Kabatt-Zinn (2012: 123), lists seven fundamental attitudes that are quite vital in cultivating mindfulness. These are:

- a) **Non-Judging:** We tend to categorize and label things, people and experiences automatically. Generalized judgements, which are either constructed within the culture we were raised or developed by our personal experiences, seem to play a sound role in most of our actions or thoughts. We label things, people or events as “good” if they make us feel good or “bad” if they give rise to negative emotions (Özyeşil, 2011: 56). This stigmatization turns us into mechanic beings and move us away from awareness. Mindfulness does not require fighting with all established labels and categorizes at once. Rather, it encourages people to realize all these in a non-judging manner (Kabatt-Zinn, 2013: 124).
- b) **Patience:** Patience is described as a virtue to wait in silence and diligence when confronted with distressing situations and showing resistance to

troubles (Çağrıçı, 2008: 337). Sabr, which is patience in Arabic means waiting and observing (Doğan, 2017: 135). Especially in modern times when things arise and vanish in an incredible speed, people tend to lose their patience, which results in missing the joy of life. Kabatt-Zinn (2012: 124) explains the importance of patience with a classic example in which the child tries to break chrysalis to help butterfly get free. Even though his intention is as naive as helping a being to be born, he kills the butterfly by mistake. Sometimes, we tend to prefer to take easier and faster paths in order to avoid negative feelings or just to satisfy ourselves straight away. Yet, we might be missing the means, which would contribute to our meanings of life. Patience is achieved through effort and this effort is not automatic. It requires more control of the inner self and a dense concentration (Turfe, 1996). Developing patience is a central tenet of mindfulness, since paying attention to the present moment among all the thoughts and feelings regarding to past and future could only be achieved by being patient.

- c) **Beginner's Mind:** We are all born with empty and clear minds ready to be inventors in this life. We begin to fill in our empty suitcases through our experiences. Our minds tend to work with categorization. When we meet with a new person, event or situation we open a new file in our brain add any new material, which fits to category in terms of shape, topic or feeling. Most of the time the things we know affect our thoughts and beliefs and keep us away from seeing things as they are (Özyeşil, 2011: 57). "In the beginner's mind there are many possibilities, but in the expert's there are few" (Suzuki, 1970: 21). Having a beginner's mind means to approach everything as if it is your first time seeing it without judgement. Thus, we can realize the authenticity of the present moment. Observing children discovering new things or meeting new people can be very beneficial for developing beginner's mind. Realize how curious they are as they approach to the unknown. It is quite important to have a beginner's mind in mindfulness since it prevents people to be trapped in the expectations of the past and future. It helps to develop an open and accepting attitude towards life. Having a beginner's mind does not mean that you do not know

anything. It merely refers to being open and receptive, not letting your past experiences and future expectations to feel the present moment.

d) Trust

Trust is the fourth attitudinal foundation of mindfulness to be cultivated. We encounter with so many situations in our lives that make us feel depersonalized. Trust is an attitude that can be developed through discovering the self. Mindfulness is mostly about meeting and accepting the self and the environment as well as meditation. Some think that others are wiser and better than themselves and this thought might lead them to imitate them without questioning. This attitude would hinder you from being yourself and diametrically opposed to the nature of meditation. Having a trust also means trusting one's body as well in mindfulness. Kabatt-Zinn (2012: 126) highlights the importance of trusting each organ of our body since we owe all our senses to them. Learning to trust eyes that they can see, ears that they can hear, tongue that it can taste etc.

e) Non-Striving

Non-striving which is the fifth attitudinal foundation of mindfulness seems to be one of the hardest attitudes to be cultivated since we live in an era of tasks to lead us to success. In almost anything we do, we put effort in order to achieve something. This motivation might be a hinder in developing a mindful set of mind. If we are to set an objective to meditation and mindfulness it would be finding the self and being aware of it. If we set a goal of getting relaxed or reducing suffer before doing meditation, it means we already accept that we are not relaxed or we are suffering and we want to get rid of it. However, mindfulness is all accepting the each moment as the way it is. We might get relaxed or reduce our suffering on our journey, yet these should be regarded as the fruits we get to pick up on the way. In Çiftkaya's short story book (2011), the story of a poor man can be a good example explaining this issue. The poor man receives a divine message in his daydream which tells him to push the huge rock in front of his house with his all power. He wakes up and starts pushing the rock. He does the same with his heart and soul day after day but he realizes that the rock does not move even an inch. Then the satan approaches him saying "there is no any point pushing the rock, you cannot make any improvement. God asked

you something beyond your power and you are wasting your energy in vain". He feels sad and heartbroken and decides to stop his task. He then looks at the sky and asks the God why he had saddled him with such a hard task that he could not achieve and wasted his time for nothing. Then he hears God's voice: I did not ask you to move the rock. I just asked you to push it. Look at your biceps, legs and back how strong they got. I know your limits, I am the only one to move it. Next day, the man wakes up and starts pushing the rock again and there comes a strong storm. The rock tumbled down the cliff and the poor man found a treasure which would be enough for him to have luxurious life until he dies. The moral of the tale is there might be hidden awards for the things we do. Feelings such as strive, greed or anger could hinder us from reaching those awards.

- f) **Acceptance:** The sixth tenet of mindfulness is acceptance. Mindfulness means paying attention on the present moment in an accepting and nonjudgmental manner (Bishop et al., 2004: 232; Smalley & Winston, 2010: 13). The term *acceptance* does not mean having a passive resignation when confronted with tough situations. On the contrary, it means "realizing how things are and finding ways to be in wise relationship with them. And then to act, as appropriate, out of that clarity of vision" (Kabatt-Zinn, 2013: 130) Mindfulness practice does not require to take the whole control of the mind, rather it encourages people to comprehend the healthy and harmful patterns of the mind. It mainly tells to approach our bodies and minds with curiosity and acceptance. (Williams et. al, 2007: 95) It is the very first step to open the door for new alternatives. When you deny something which seems unpleasant to you, there would be no way to ameliorate it. Baer (2003: 130) tells that mindfulness stand includes "acceptance of pain, thoughts, feelings, urges, or other bodily, cognitive, emotional phenomena, without trying to change, escape or avoid them"
- g) **Letting go:** Letting go is the seventh attitude to be cultivated in mindfulness. Kabatt-Zinn, (2013: 29) prefers to explain the essentiality of letting go in mindfulness by a technique which is commonly used in India to catch monkeys. Hunters make a hole in coconuts, which is big enough for a monkey to tuck in its hand. From the other side of the coconut they place a banana and stick coconut to the tree so that monkeys would not be

able to take it down. Once monkeys smell banana they immediately put their hands inside to grab the banana. However they cannot take their hands outside in that position, since the hole is only big enough for their hands not for their fists. Very few monkeys leave banana inside and leave. Most of them stick to the idea of they have to take banana and get caught at the end. Most of the time we find our minds stuck in some thoughts, events or feelings which results in missing the chance of experiencing our inner worlds. “Letting go is a way of letting things be, of accepting things as they are” (Kabat-Zinn, 2013: 30) In order to let something go, we first need to recognize and accept them. Meditation allows meditators to be aware of the thoughts and feelings that they either tend to hold or escape. Letting go is something that all human beings and most animals are familiar with, since sleeping is a way of letting go. If one can easily go to sleep, putting aside all the thoughts and experiences, that means he/she already has this attitude. By practice, this attitude can be cultivated in waking situations. (Williams et. all, 2007: 86).

2.2. Mindfulness Related Theories

As getting its roots from early Buddhist practices, mindfulness has many profound commonalities with many theories used in psychology, clinical and spiritual social work. Germer suggests that mindfulness is an effective tool for psychological health professionals to cultivate personal therapeutic qualities and general well-being (2005: 11). Regardless of the schools that professionals base their practices, mindfulness can be integrated into many therapy methods such as psychodynamic therapy, cognitive behavioral therapy, humanistic therapy, existentialist therapy, health psychology and spiritual therapy. Mackey states that, “For clinical social workers, the professional relationship is not just the vehicle of intervention to change behavior(s) but an empathic resource for acceptance, support, validation and understanding of clients, which may be among the most important factors in making therapy therapeutic” (2008: 227).

2.2.1. Psychoanalytic Theory

Psychodynamic therapy has its grounds on psychoanalytic theory, which is based on the notion that people are motivated by conflict between the unconscious and

conscious. The expression of instinctual impulses which are libido and thanatos is not acceptable to society (Freud, 1913).

The term psychoanalysis is self-explaining itself, which is a combination of words psyche (spirit) and analysis. It aims to reveal the secret spots of the human spirit. Sigmund Freud claims that we are not rational controllers of our lives, but that they are controlled by subconscious forces that we are not aware of. Demir and Acar (1997: 187) defines psychoanalysis as “a method of psychological treatment based on the amelioration of neuroses by transfer method and free associations”. In this sense it has a common purpose with mindfulness practice. Both mindfulness and psychoanalysis aim to reach to inner self in order to resolve conflicts and increase wellbeing. Both, deals with clinched ideas or thoughts that block individuals’ visions.

According to psychoanalytic view, there are three facets of personality, which are id, ego and superego. Yet, these facets should not be regarded as separate divisions of the personality. Id is biological, ego is psychological and superego is social component of the personality. Classic Freudian view regards human beings as an energy system. The dynamics of the personality consist of the paths of psychic energy, which goes to id, ego and superego. Since the amount of the energy is limited, one of the three facets would be more dominant and manage behavior (Corey, 2017: 69).

Psychodynamic therapists have discovered mindfulness before behaviorists, because historically psychoanalysis has the same characteristics of mindfulness practices. Both have interventions to explore inner life and assume that awareness and acceptance are prerequisites for change (Özyeşil, 2011: 51). Weber (2003: 73) states that the most powerful aspect of analysis is “to accept, but really accept, and feel compassion for, the patient’s—and your own—darkest, ugliest qualities” and recommends psychoanalysts to practice meditation practices to acquire a deeper acceptance and neutrality.

2.2.2. Cognitive Behavioral Therapy

The origins of Cognitive Behavioral Therapy go back to the 1920’s. It was first conceptualized by Aaron Beck as cognitive therapy after his studies with clients who had depression. His observations of the depressed clients revealed that they were in a negative bias in their interpretations of certain life events, which led to cognitive disturbances. Cognitive behavioral therapy insight-oriented therapy that emphasizes

identifying and changing negative thoughts as well as incompatible beliefs (Corey, 2008: 311).

There are three waves in cognitive behavioral therapy. In the first wave is the focus seems to be more on observing, seeking and changing behaviors. In terms of techniques used in therapy, it is seen that classical and operant conditioning leave its marks on the field. In the second wave is the practice of cognitive-behavioral approaches become more dominant and effective. In this generation, objective behaviorism took a backseat and importance of cognition as the intermediary between stimulus and response is highlighted (Hayes, 2004; Vatan, 2016: 191). In the third wave, the importance of insight, mindfulness and acceptance are highlighted. All direct and indirect interactions between nonfunctional thoughts and behaviors are thought to have neglected one's inner self. Such criticisms have made it necessary to find new methods of studying one's inner experiences. Therefore, focus in the third wave shifted to inner self. Since inner self cannot be clearly observed by a third person, it is expected that individuals will reveal all of this through their own awareness (Vatan, 2016: 192).

Mindfulness Based Cognitive Therapy (MBCT) is developed by Segal, Williams, and Teasdale (2002) to prevent depressive relapse. It teaches counselors to observe their thoughts. It mainly aims to develop a clear, accepting, compassionate and warm attitude towards clients' experiences rather than being self-critical and judgmental (Ögel, 2015). It is inspired by Jon Kabat-Zinn's Mindfulness Based Stress Reduction (MBSR) program. However, some parts of it are omitted and some aspects of cognitive behavioral therapy are added intentionally since it is specifically developed to prevent depression relapse (Piet & Hougaard, 2011). MBCT is applied in group training format like MBSR. Yet, the number of the group is smaller compared to a regular MBSR group. It would not exceed 12 participants while MBSR groups can be as big as 25 people (Teasdale et. al., 2014).

Like MBSR program, MBCT is an eight-week program in which participants get together once a week for two hours with a mindfulness instructor. The instructor explains the theoretical background of mindfulness and depression on the very first session. Then, group members are invited to engage in short breathing meditation which helps them to step out of automatic pilot mode. Participants are kindly asked to approach their daily experiences in the present moment in an accepting and nonjudgmental manner. Since the main aim of MBCT is to depression relapse,

mindfulness exercises are frequently used to help participants to approach painful feelings in accepting manner rather than avoiding. These exercises includes thought meditations which help people to realize thoughts are not facts and most of the time the disturbances come from the way we interpret them (Segal et al., 2002; Baer, 2006).

Another thing that differentiates MBCT from MBSR is the last two sessions are conducted specifically for ‘relapse prevention’. Participants are asked to make list of ‘relapse signatures’ when their mood lowers down. Their home works would be realizing those moments of low mood and doing three minutes breathing exercises as well as body scan if they have change.

2.2.3. Strengths Based Approach

The strengths based approach is built on the meaning of the power and is one of the most influential models used in social work practice. In the history of social work education medical model was preliminary model that was used to evaluate human behavior. Even though medical model was quite functional in psychological treatment, putting the diagnosis on the core and focusing on the deficiencies of the clients rather than their strengths urged social work practitioners and researchers to build a broader perspective. Strengths based approach is a contemporary approach used in the discipline of social work that aims to achieve social justice (Çamur Duyan, 2006; Dewees, 2006).

It is inevitable for social workers to include the strengths of clients in their interventions, since social work profession requires clients’ collaboration and focus on the resources that they have. When the social worker focuses on the weakness or pathologize the behavior, he/she may lose the ability to determine the growth potential of the clients. Social workers have a strong belief that clients have the right to develop their own potentials (Zastrow, 2014: 21; Saleebey, 2009). Focusing on the pathology or weak aspects of the clients would clash with this specific value of social work.

Most of the clients have feelings of worthlessness, inadequacy, failure, lack of trust and self-esteem. Traditional social work approaches require social workers to work with clients in order to help them overcome obstacles stemming from these feelings through focusing on strengths they possess. (Zastrow & Zastrow, 1993). There are eight principles in strengths based perspective (Saleebey, 2006; Hammond & Zimmerman, 2010).

1. Every individual, group, family and community has strengths.
2. Trauma, abuse, disease and struggle can be harmful, but they can also be sources of change and opportunity.
3. Assume that you do not know the upper limits of the capacity to grow and change. Take individual, group, and community aspirations seriously.
4. We best serve families by collaborating with them.
5. Every environment is full of resources.
6. Caring, caretaking, and context.
7. Families have the right to make mistakes and learn from them.
8. Know yourself and your family

Believing in the power of clients regardless of their age, race, language or education level is not only a tenet of strengths based perspective but also social work profession and discipline which dignifies the honor, value and uniqueness of all human beings. Fulfilling a responsibility strongly depends on the belief that one can do it. Strengths perspective “requires composing a roster of resources existing within and around the individual, family, and community” (Saleebey, 1996: 297). Thus, taking the clients as a whole within their environments would enhance the alternative interventions social workers could develop. No matter how tough it is, there are surely individuals, groups, non-governmental organizations and institutions in every environment that others may desperately need. Social work profession investigates for ways to identify these sources and present them for the benefit of individuals, families and groups. Strengths based perspective emphasize the importance of beginning the interventions where clients are. Thus, it sweeps away the irony of standardized methods or rigid techniques, which are not practical to apply to all clients. The terms ‘power’, ‘powerful’ or ‘strong’ are constituted by collected consciousness. Men compared to women; rich compared to poor; educated compared to illiterate; young compared to old are regarded as ‘powerful’ and this perception results in more discrimination.

Erbay and Tuncay (2010: 157) regard strengths based perspective as a well-suited social work approach since it denies any paradigm or technique that objectifies

clients. Clients are the main actors who have the power of solving their problems and meeting their needs. Such approach would boost the self-efficacy of clients, which enables them to use their capacity to maximum. Enabler is one of the main roles of social workers. Within the framework of strengths perspective, some of the tasks social workers embody can be listed as (as cited in Duyan 2010: 181):

1. To remove negative stigma towards the clients
2. To increase the awareness of clients regarding to the sources available within their families, institutions and societies.
3. To ensure that clients form the mind structure that will help them regard themselves strong enough to make change,
4. To believe in people; their powers, sources, skills and dreams,
5. To refuse hindering factors that make clients feel less and lack of capacity.

The way to achieve success in empowering individuals is the belief that people can make change when they take action and locate themselves as the main actor in intervention. In order to gain wellbeing for everyone social workers should take action not instead of the clients but with the clients.

2.2.4. Existentialist Therapy

The existentialist approach, which emerged as a philosophical movement, which makes emphasis on the existence of the individual, the freedom and the right to choose, influenced the thought of the 19th and 20th centuries. The existential approach came into scene in reaction to the approaches that objectifies human beings as an object. Its main principle is that one can realize and bring himself into existence (Frank, 1967; Spinelli, 2003: 182-186).

Existential approach regards human beings quite different from psychoanalysis and cognitive approaches. It says that essence of one comes before his/her being. Human cannot be comprehended through analysis. All beings other than human beings were created before they existed. For example, the idea of table is created before the creation of table. However human beings create their own beings based on their existence. Human beings choose their values and ways themselves. There is not any other living entity to lead humanity except for its own kind. Thus, people are free and have the chance of choosing (As cited in Koçak & Gökler, 2008: 93).

Existential therapy emerging from existential philosophy is mainly developed by Viktor Frankl, Rollo May, James Bugental and Irvin Yalom (Corey, 2008: 152). Existentialism argues that the value of our existence can never be determined at once and for all life. People are in a continuity of transition, self-shaping and evolution. As long as we live, we explore ourselves and make our lives meaningful. According to existential approach, the basic dimensions of the conditions in which the human beings are (Corey, 2017: 152-165):

1. Capacity for self-awareness: The more self-awareness one develops, the more change he/she gets to have freedom. Most of the people live on automatic pilot and passivate themselves without even realizing it. Existentialist approach invites people to realize how others, cultures and systems surrounding them, form their personalities.

2. Tension between freedom and responsibility: According to existentialists, being free and being human beings are synonymous with each other and being free requires some responsibility. Human beings are responsible for their choices. Even if their choices do not turn out to be what they desired in the beginning, having a responsibility of our choices means to take lessons from each experience.

3. Creation of an identity and establishing meaningful relationships: Even though human beings have the desire to find inner selves, this journey might seem uneasy. Instead of relying on ourselves to investigate in depth the contradictions in our lives and find our own answers, we tend to behave according to what others expect from us.

4. The search for meaning: The question of the meaning of self or life might be one of the oldest and common questions of history. Existential therapy offers a conceptual scope to assist clients in questioning the meaning of their lives. There are times that people feel like the world is meaningless and start to question whether life is worth living or not. Existentialist approach helps clients to comprehend the whole meaning through different pieces since it says the ultimate meaning can be achieved through sorrows, happiness, diseases etc.

5. Accepting anxiety as a condition of living: Anxiety stems from our need of survival and need of finding the meaning of our presence (May & Yalom, 2005: 270). Existential therapists view anxiety as a potential source of development. The main goal of existential therapy is not to show life easier and more secure but to help clients recognize their insecurities and anxieties to deal with them (As cited in Corey, 2008: 162).

6. Awareness of death and Non-being: Existentialists view the reality of death as an important source of meaning behind our actions and decisions. Existentialists view the reality of death as an important source of meaning behind our actions and decisions. Knowing that we are mortals, we know that we do not have endless time to complete our projects. Our awareness of death is a source of inspiration for life and creativity (As cited in Corey, 2008: 163).

Bugental and Klenier (1993) explains the principles of existentialist therapy through four main principles which are:

1. It is assumed that existential matters lie behind the psychological problems.
2. Each client has its own individuality and it needs to be respected
3. It is important clients to be aware of themselves, their essence
4. Subjectivity and temporariness of life needs to be highlighted.

2.2.5. Health Psychology

Health psychology is a sub field of applied psychology, which originates in 1970's and focuses on the promotion and maintenance of health embodying biopsychosocial approach. Health psychology deals with the treatment of illness, the identification of etiologic and diagnostic correlates of health, illness, and related dysfunction and to the analysis and improvement of the health care system and health policy formation (Matarazzo, 1982: 2)

There are three main fields in health psychology, which are clinical health psychology, public health psychology, occupational health psychology, preventive and protective health psychology. Applications of preventive and protective health psychology highlights the importance of maintenance of health and protection from illness. In this regard, stress reduction is a key factor of maintaining wellness since stress is a predisposing element in several chronic diseases like cancer, cardiovascular diseases, pain, aids, diabetes mellitus, obesity and eating disorders. Use of mindfulness practices in preventive and protective health psychology became quite widespread all around the world, especially college students. MBSR program which was mainly developed to reduce stress and stress related symptoms such as headache, arthritis, musculoskeletal conditions, and eating disorders can be regarded as an effective tool in clinical and preventive-protective health psychology interventions

(Kabat-Zinn, 1990b). In Turkey, there are many researches within the scope of preventive and protective health psychology such as the risky eating behaviors and their predictors in college students (Weiner, 2003; Ergüney-Okumuş, 2017).

2.2.6. Gestalt Therapy

The word Gestalt means a structured, meaningful unity that stands out against a background in the organism/environment field (Wolfert & Cook, 1999: 3). Gestalt therapists focus on the organism being whole and believe that people find and make meaning of their experiences by formatting gestalts. Gestalt therapy help clients construct meaning and purpose through heightening their awareness and perceptions of what is happening at the moment (Erford, 2015).

Gestalt psychology has also underlined the importance of experiencing in authentic functioning. Psychologists in Gestalt therapy believe that living “in the present” is conceptually different from living “for the present”. Living for the present can be an implication of impulsiveness, fatalism, and hedonism. It may also be negligence or ignoring of the consequences of an individual’s behavior. Mindfulness includes a full awareness of what is happening in the present time. Different forms of current time orientation, like hedonism may indicate and unwillingness and failure to connect experiential realities. Previous studies demonstrated that mindfulness is negatively associated with fatalism, hedonism and ignoring the future consequences of behavior (Brown & Vansteenkiste, 2006). Mindfulness also supports behavioral self-control and efficient goal attainment.

Gestalt psychology has been drawn from Zen approaches and inspired by mindfulness concept. The Gestalt psychology gives importance on presence. In other words, Gestalt psychologists focused on relaxed attention rather than control-oriented, arduous attention which is a fundamental process of Gestalt approach and believed to be the basic factor to healthy self-regulation (Brown, Ryan, & Creswell, 2007). The Gestalt psychologist believes in supporting the client to enter and become anything he/she is experiencing now. Gestalt therapy focuses on awareness of present time. The founder of Gestalt therapy, Fritz Perls, noted that, “attention in and of itself is curative.” (Cited in Shapiro et al., 2006).

Hooker and Fodor (2008) claimed that gestalt therapy and mindfulness share commonalities. Gestalt approach supposes a paradoxical change which occurs through

full acceptance of where one is. Acceptance is also a core component of mindfulness. Mindfulness practice contains an acceptance of negative emotions and experiences without avoiding or trying to change them. Gestalt psychologists encourage their clients to focus on the present moment. In this way, the client is being encouraged to concentrate his or her awareness of present experience in a non-judgmental way. Present-centeredness is accepted as a technique in Gestalt therapy. The Gestalt therapists ask their clients to express that enters their present field of awareness (Naranjo, 1973).

2.2.7 Acceptance and Commitment Therapy

Behavior therapy may be classified into three waves which can be called as traditional behavior therapy, cognitive behavior therapy and third wave approaches. Hayes, (2004) described third wave approaches as;

“Grounded in an empirical, principle-focused approach, the third wave of behavioral and cognitive therapy is particularly sensitive to the context and functions of psychological phenomena, not just their form, and thus tends to emphasize contextual and experiential change strategies in addition to more direct and didactic ones. These treatments tend to seek the construction of broad, flexible and effective repertoires over an eliminative approach to narrowly defined problems, and to emphasize the relevance of the issues they examine for clinicians as well as clients. (658)”

One of the example of third wave behavior therapy intervention is Acceptance and Commitment Therapy (ACT), (Hayes, Strosahl, & Wilson, 1999). ACT is based Functional Contextualism which is a pragmatic philosophy that evaluate events as continuous actions in a framework and Relational Frame Theory which can be defined as a contextual theory of human cognition and language. According to Hayes (2004) relational frame theory has four basic components: (1) emphasize on complete event, (2) being sensitive to the role of framework in finding out the function of an event, (3) focus on sensible truth criterion, and (4) definite scientific objective against that to administer this truth criterion. The main aim of ACT is to develop acceptance of all positive or negative subjective experiences such as painful beliefs, thoughts, feelings and emotions. ACT also aims to promote preferred behavior change, which will help an individual to have more life satisfaction.

Like other third wave behavioral and cognitive therapies, ACT integrate techniques from cognitive behavioral approaches with arguments of acceptance and mindfulness and commonly focuses on mindfulness, mediation and acceptance

practices and mindfulness-based methods. Mindfulness can be accepted as a key facet of psychological flexibility, which is an important concept of ACT, because it allows to enhance valuing and committed action. Mindfulness also contains four basic ACT processes (contact with present moment, acceptance, defusion and self as context) and spreads the whole processes that ACT aims to empower (Fletcher & Hayes, 2005).

The ACT mainly tries to enhance flexibility to act in accordance with values though support psychological processes which are contact with the present moment, acceptance, defusion, and self as context. Definitions of mindfulness include similar concepts. Mindfulness definitions mention “paying attention in a particular way” or “being in the moment”. Thus, contact with the present moment is usually an important point for mindfulness tradition. Mindfulness requires being non-judgmental and includes observing and describing thoughts and behaviors non-judgmentally. The focus on lack of judgment is like the concept of defusion. Mindfulness definitions naturally involves acceptance and it is characterized by acceptance, openness and curiosity. Using acceptance as a technique to connect with present is related to ACT. Mindfulness is also “a flexible state of mind” that conform with psychological flexibility. Psychological flexibility is also because of mindfulness process (Fletcher & Hayes, 2005; Tafarodi et al. 1995).

Mindfulness has a significant role in ACT. ACT, commonly uses several mindfulness techniques to enhance clients’ psychological flexibility. Several mindfulness-based techniques in ACT directly intend to develop this phenomenon and attempt to open the client up to the experience of direct possibilities in his/her surroundings (Chapman, 2006).

2.2.8. Humanistic Therapy

Humanistic therapy is very relationship-oriented, with a focus clearly on current and future functioning as opposed to past events and problems. This therapy approach also stems from realization that all people have the freedom and responsibility to grow and develop. Indeed, humans have an inner capacity to for self-growth and self actualization. Humanistic counselors must be willing to enter the subjective world of the client in order to focus on presenting issues from the perspective of the client (Erford, 2015).

As a holistic approach, humanistic psychology emphasizes on the imaginative potential of the client, instead of eliminating symptoms due to conditioning or to remaining fixations from early life. Humanistic therapy has some Buddhist influences in psychology and psychotherapy. Like mindfulness, Humanistic approach gives importance to nonjudgmental acceptance as a part of psychotherapy. In addition, some of the significant components of mindfulness practice were present within a humanistic tradition of psychotherapy. Humanistic therapy seeks personal transformation, which can be reached through awareness and acceptance (Dryden & Still, 2006).

One of the essential therapist characteristics in humanistic approach is unconditional positive regard. It helps to create a nonthreatening, anxiety-free relationship that will allow client to resolve conflict and to reach deeper levels of self-understanding, which is closely related with mindfulness (Erford, 2015). Unconditional positive regard was arranged to build a situation of acceptance. This acceptance situation allows clients to be free to investigate and realize their emotions and thoughts without fear of criticism (Dryden & Still, 2006). In addition, like mindfulness-based approaches humanistic approaches focus on the here and now (Kabat-Zinn, 2005).

2.3. Early Mindfulness Practices in Buddhism

Mindfulness is a unique and essential tenet of the Buddhist psychology which goes back to 2500 years ago. Even though there are thousands of studies and works on mindfulness, one cannot understand it truly unless he/she practices as it is an experimental journey itself. With an organized and periodic practice anyone can learn gradually how to become mindful in life and ease suffering.

Buddhism, which is based on personal transformation achieved by a disciplined training in self-examination and correction, is an old wisdom tradition (Loizzo, 2006: 72). Over the last 2500 years, teachings of Buddha have exceeded the limits of far east and found its place in western psychological world. Thurman (1984) regards Buddhism as a practice of psychology science rather than a religion since its interaction with western mind sciences is growing each day. The essence of Buddha's teachings is human suffering and all the practices serve a useful purpose of finding relief from greed, ignorance and hatred.

There are four noble truths (realities) in Buddhism which are dukkha, samudaya, niroda and magga.

1. Dukkha: The Truth of Suffering

The First Noble Truth “dukkha” is the truth of suffering and it stands as the basic characteristic of the human life. The word dukkha is translated as “suffering” to English yet; it does not correspond to whole meaning. Dukkha reminds that birth is pain, oldness is pain, death is pain, helplessness is pain, disease is, sadness is pain, it is painful to be with someone you do not like, it is painful not to get what you want. Briefly, life is painful. However, it also tells that everything is temporary which tell that that anything regardless of being joyful or bitter will end. First noble truth tells that everyone would experience sickness, aging and death. Even though it sounds pessimistic, it is basically regarding life as a river that flows (Goldstein, 2013: 287-296).

The vast majority of Buddhist schools suggest that the main reason of suffering is the ignorance. Ignorance is being connected to everything blindly, not to understand the truth and to be in the wrong path. When the truth is not comprehended, human beings tend to misunderstand their selves and they become under the illusion of universe is composed of objects. (Harvey, 1990: 70-74).

2. Samudaya: The Truth of the Cause of Suffering

The Second Noble Truth tells that the cause of suffering is craving or thirst and human beings continually search for something outside themselves to make them happy. However, no matter how successful they become are, they would never stay satisfied. Our desires chain us to inevitable sufferings. These desires, dependencies, addictions or greed come from different situations and they do not occur spontaneously. Usually, there are things that trigger them. Desires do not appear to acquire wealth and power that make most people happy. They might include beliefs and teachings. According to the Buddha, the debates begin in the smallest unit of the family, then spread into the communities and then into countries as war. (Hawkins, 1999).

Buddha teachings say this thirst comes from ignorance, which urge people to stick to experiences and ideas around themselves. In addition, disappointment comes out of these expectations (Nyanaponika, 1965).

3. Niroda: The Truth of the End of Suffering

The Third Noble Truth tells that suffering can end with a diligent self-practice. The focus of the Third Noble Truth is on the elimination of compulsive behaviors and unrealistic cognitive patterns. Following a mindful path one can reach wisdom and state of happiness. Buddha teachings say that every individual has the capacity to free himself from suffering. Goldstein (2013: 110) emphasizes that liberation comes from nonclinging. When we stop holding to our desires, we can free our minds and experience real freedom. He suggests that this attitude can be cultivated by practice. The moments of strong desires are the best times to do this practice.

4. Magga: The Truth of the Path That Frees Us from Suffering

Kabat-Zinn (2005), explains the treatment phase of Buddhism, also known as the “Noble Eightfold Path”, as “systematically training and cultivating various aspects of mind and heart via the faculty of mindful attention” (145). The Fourth Noble Truth tells that freedom from self-binding compulsivity is possible through following the eightfold path.

The Eightfold Path is:

1. Right View or Right Understanding, insight into the true nature of reality.
2. Right Intention, the unselfish desire to realize enlightenment.
3. Right Speech, using speech compassionately.
4. Right Action, ethical conduct; manifesting compassion.
5. Right Livelihood, making a living through ethical and non-harmful means.
6. Right Effort, cultivating wholesome qualities; releasing unwholesome qualities.
7. Right Mindfulness, whole body-and-mind awareness.
8. Right Concentration, meditation or some other dedicated, concentrated practice.

2.4. Mindfulness and Meditation

Meditation is a way of rediscovering the body's own inner mind. The practice of meditation for thousands of years is not to force the mind to silence, but to find the silence and calmness that is already there and to make it part of our lives. The word

for meditation in the ancient texts of Buddhism (Sanskrit and Pali) is “*samadhi*” which means gathering (sam); the mind and placing (dh̄a) it upon (-i-) an object. The main means for bringing about the fundamental transformation from suffering to well-being is meditation. (Olendzki, 2009: 38).

For meditation, one does not have to be a member of any religion or belief, or have a certain type of culture, clothing, philosophy, or lifestyle. Everyone can meditate anywhere, anytime, at any age. Meditation does not mean to be purified from thoughts or to be free from mind. When run through your life, you will see that you would provoke a thought more at any moment when you try to terminate or escape from it. If the mind is an integral part of you, the desire to get rid of the thoughts inside would be the same as desiring to get rid of one of your organs.

Mindfulness means to remember to attend to the present with moment without judgement on purpose. Even though it sounds familiar to the meditation in general, there is a profound difference in method. Meditation requires placing attention to an object and sustaining it for a certain amount of time while mindfulness tends to open to a broader range of phenomena rather than restricting the focus to a singular object. “Instead of restricting attention to one object, attention is systematically expanded to encompass any physical or mental activity from moment-to-moment with an attitude of detachment and acceptance” (Neale, 2006: 41). Observation and approaching every single thought and sensation without judgement is crucial in mindfulness. Meditation stands as a tool to require this mental state of being in the flowing stream of consciousness rather than a goal. “Mindfulness practice allows the mind to follow whatever is arising in experience. There is less a sense of controlling *what* the awareness is resting upon and more care given to *how* awareness is manifesting.” (Olendzki, 2009: 39).

Neuroscience studies have shown many positive changes to the brain and immune system of the bodies even after brief meditation experience which could be listed as (Hick,2009: 9-10):

- Clear awareness of thoughts and emotions
- Ability to relate in new ways to pain and difficulties
- Ability to experience or defuse emotional distress
- Space where creative solutions can arise

- Development of self-awareness and positive self-image
- Greater sense of well-being and ease in the World
- Ability to respond to stress more effectively
- Ability to make choices with greater clarity and awareness.

There are both formal and informal meditation practices to cultivate mindfulness. Formal meditation involves breath awareness exercise, body scan, sitting mindfulness meditation, mindful eating, conscious walking exercise, and conscious standing meditation while informal practices may involve any daily task which is done mindfully such as brushing teeth, chopping vegetables, washing dishes, removing dust, driving etc.

Eight week MBSR program is meditation based program and participants are required to perform different meditation types on a daily basis. The content of the formal and informal meditations practiced each week are explained in detailed below.

2.4.1. Breath Awareness Meditation

Breath awareness exercise is quite essential in cultivating mindfulness since concentrating on one's breath is an effective tool of remaining in the present moment. It increases awareness and frees souls from limitations (Kessen, 2009: 33). Calm breathing is one of the few skills that humankind knows as newborns and forgets by time. Breathing changes when we are feeling anxious. We tend to take short, quick, shallow breaths which makes us even more anxious. Miller et al. (1995), highlights the importance of body movement in the understanding of the self, by giving several examples of her patients suffering from traumatic experiences. We often refer to non-verbal language in comprehension of the self and others. Body language itself is not just a matter of gestures or facial expressions. There are other means that human body expresses itself such as pain, ache or breathe rhythm (Smalley and Winston, 2010: 55).

Mindfulness practice starts with breathing exercises, which require following steps: (Hick, 2009: 17)

- Finding a comfortable position on a chair, on a cushion or on the floor with a straight back.
- Letting go any ideas on how things should be.
- Bringing awareness to the air that we breathe.

- Following the breath through nose, throat, chest cage, abdomen as it comes and goes.
- Allowing the breath to stay natural and reminding self not to hold or control the breath.
- Noticing the changing patterns of breaths. Some might be deep, some might be shallowed.
- Accepting the wandering mind in a series of thoughts, worries or plans and reminding self to come back to breathing.

2.4.2. Body Scan Meditation

Body scan is another formal meditation practice of mindfulness. Participants are asked to focus on different areas of their bodies, usually as they lay down with their eyes closed, and observe the sensations in each area. Our bodies are our doorway to mindfulness. We live life through our bodily sensations, yet there are times that we find ourselves alienated to our being. In a way, we get detached from present moment and live on automatic pilot.

Bringing mindfulness to the body means feeling the weight, pressure, heaviness and temperature of the each part of one's self. It is not important whether the sensations noticed pleasant or unpleasant. Accepting them as the way they are is the thing that gives one a real mindful experience. Being mindful of the body does not mean concentrating on a physical experience and linking it to a specific idea or concept (Smalley and Winston, 2010: 66). For example, when you notice a strong stomachache after having a large bowl of chocolate ice-cream, if you automatically link your stomach to over sugar intake, you are not being mindful in its fullest sense. Rather, mindfulness experience requires one to be aware of all sensations regarding to the ache on stomach, feeling the each muscle either firm or loose.

Being aware of body sensations can be an effective tool to get connected to self, regulate emotions and increase well-being (Coholic, 2006: 94). Being mindful is simple yet remembering to be mindful is not easy. In order to live a mindful life, one needs to practice quite often. Body scan meditation is strongly advised to be practiced regularly. A well-structured body scan meditation by Kabat-Zinn usually takes 40-45 minutes and includes following steps (Olendzski, 2009 ; Alice, 2005):

- Finding a comfortable, relaxed position to lay down with arms by your sides, palms facing up and legs apart.
- Noticing the weight of your body on the floor or bed and paying attention to the body parts that make contact with the surface.
- Becoming aware of the breath.
- Directing your awareness to the each body part one by one, starting from your toes to head.
- Experiencing each sensation and letting them go by returning to your breath.
- Getting the sense of your body as a whole, unique entity.

Getting in touch with body enables people to disconnect from their minds with all its ideas, beliefs, opinions, judgements and desires. As the practice help people accept and feel their bodies the way they are, the tension naturally releases. Since body scan practice teaches one to move from a focused detailed area to a wider awareness, it makes it easier in life to zoom in and out in different spheres of life.

2.4.3. Sitting Mindfulness Meditation

Sitting meditation is simply carrying out a mindful state of mind in a sitting position. Sitting without doing anything may sound stressful and nonsense to some, yet starting with a few minutes of practice will deeper the mindfulness journey. “When we actually let ourselves experience the body, we realize that it is not at all solid. Instead the body can be directly felt as a whirling mass of minute sensations, ebbing and flowing, surging and subsiding, pulsing with the energy of life” (Johnson, 2000: 8).

Tracking the inner movements, which might consist of positive or negative thoughts, hopes or anxiety for future, regrets, pleasant or unpleasant memories, physical aches or pains, without judgement take people to neutral, tranquil state. An important thing to remember in practicing sitting meditation is not to attach any of these. Depicting the self, sitting on a bench by a river and regarding all the thoughts, feelings, and ideas as “things” floating on the surface of water could be helpful to detach oneself from these (Kessen, 2009: 35).

A structured sitting mindfulness meditation, which is supposed to take about 30 minutes, requires following steps:

- Sitting with a straight back on a chair, sofa or on a cushion.

- Placing the feet firmly on the floor or if you choose to practice sitting meditation on a cushion finding the most comfortable position for your crossed legs.
- Placing arms on the legs or abdomens.
- Closing the eyes to avoid distraction. (If the idea of closing eyes disturbs, finding a spot on the floor to stare could be helpful as well)
- Focusing on breath in and out silently and gently.
- Tracking your breath through nose, throat, chest cage and abdomens and keeping awareness as the tension.
- Turning awareness to the climate of the room you are in, the sounds you hear.
- Turning your awareness to the breath again and feeling the body as a whole.

2.4.4. Mindful Eating Meditation

Mindfulness practitioners usually start their program with an eating meditation. Most people think that meditation is sitting on the floor with crossed legs, preferably in nature and concentrating. However, mindfulness meditation are mostly composed of meditation styles that encourages people to live the moment. Eating meditation is one of the preliminary meditation for those who want to pursue a mindful life. It is all about having a curiosity for the present moment. Raisin eating meditation is a typical start for the beginners, which includes following steps (Kabat-Zinn, 2005):

- Placing a raisin in your hand.
- Spending a few minutes looking at the texture and shape of the raisin.
- Noticing the thoughts and feelings as you are holding the raisin.
- Bringing the raisin close to your nose and figuring out whether it has a scent or not.
- Bringing the raisin close to your ear and figuring out whether it has a noise or not.
- Squeezing the raisin in between your finger in order to feel its inner contents.
- Putting the raisin in your mouth eyes closed and sucking it very slowly.
- Spending a few minutes on chewing the raisin and noticing the aftertaste in your mouth.

Eating meditation would help people move from automatic pilot mode to a mindful mode. Turning one's awareness to the whole eating process rather than eating something without even noticing the taste would strengthen the mindful track.

2.4.5. Conscious Walking Meditation

Conscious walking meditation is simply focusing on the walking process. Ability to walk is a miracle itself that most of us forget to appreciate. Starting from a structured slow mindful meditation exercises one can carry it to his/her everyday life. Walking to work, grocery e.t.c. in a meditative and calm way would help people get rid of automatic pilot.

Walking is so easy that there are so many other activities that may accompany it such as talking on the phone, making plans or may be eating. In today's world we live so fast that we skip to enjoy the simple acts we do. We rarely pay attention to things and beauties around us as we walk since most of the time our intention is to get wherever is our destination is. Conscious walking is a useful exercise especially during the periods of restlessness or agitation (Hick, 2009: 37).

Conscious walking meditation, which is suggested to take 10 to 15 minutes, is composed of following steps (Nyanaponika, 1965):

- Standing upright and gently leaning on right, left, forwards and backwards in order to find balanced posture.
- Letting arms hang in comfortable way on the sides.
- Becoming aware of the breath.
- Leaning on right foot and noticing the pressure that the body gives on the right foot.
- Repeating it with the left foot.
- Stepping forward and noticing the ground.
- Walking very slowly in a mindful manner, noticing each sensation.

Walking meditation might be difficult for some who are afraid to lose balance as walking very slowly. Yet, by practice, the body would strengthen its balance. The very first practices might be supported by a wall. Also, finding a spot in front of you to gaze would help you improve your balance. Wandering minds could be regarded as another obstacle in practicing walking meditation. Focusing on breath and feeling the feet touching the ground would be helpful to meditate in a full sense.

2.4.6 Conscious Standing Meditation

We spend quite a long time standing during the day. Conscious standing meditation can be practiced in different amounts of time depending on the availability. As in all mindfulness practices, the important thing is to focus on the present moment. Waiting in the line or a bus stop could be a good chance to practice conscious standing meditation, which requires following steps (Kessen, 2009: 37-38):

- Standing with a straight back with head up.
- Distributing the weight of the body equally on right and left feet.
- Turning the awareness to the present moment on the act of standing.
- Checking around and realize your being in the present location.
- Paying attention to the weather that surrounds you.
- Concentrating on the breath and standing body.
- Moving on to daily routine when the awareness of the self in the universe is acquired.

In order to overcome the obstacles that may arise while practicing conscious standing meditation, one should remind himself/herself to accept all wandering thoughts, sensations and feelings the way they are. Having a mindful state of mind means having an open, accepting attitude. So, in all mindfulness practices becoming aware of all physical and mental experiences starkly and accepting is important rather than fighting against them.

2.4.7 Loving Kindness Meditation

Metta meditation which means loving-kindness meditation in Buddhist teaching has become very popular lately. There are so many researches focused on the psychotherapeutic effects of metta meditation practices (Jha, Stanley, Kiyonaga, Wong, & Gelfand, 2010; Alba, 2013). It is designed to produce compassion both the self and other. The details of the technique can differ, the meditation usually begins with directing a positive wish toward oneself, and moving it progressively to a loved person, a disliked or hated person, and then to all beings (Alba, 2013)

Many ancient cultures, disciplines and religions highlights the importance of love for all created beings (Earhart, 2002: 208). “Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good” (Quran, 3: 134). The creator advices all human beings to be kind,

giving and merciful in order to receive the same attitude both in this world and here after. Sufism is a good example of loving and kindness for the sake of universe. Researches show that Sufi poetry and practices have long been used for mental health intervention in order to heal and cure people who are experiencing anxiety, depression and stress (Mirdal, 2012: 1008). Like in mindfulness meditation great Sufi leader Rumi regards grief as a garden of compassion and tells “If you keep your heart open through everything, your pain can become your greatest ally in your life's search for love and wisdom” (As cited in Casey, 2002).

Loving-kindness meditation can be practiced in either a seated or lying down position tracking following steps:

- Feeling your breath and getting aware of the connection between the body and mind.
- Thinking of the things that you desire for yourself and you could wish for all other beings.
- Repeating the phrase “May I be well. May I be happy. May I be healthy. May I be free from suffering” until you feel it sink to your heart.
- Feeling this phrase creating a feeling of kindness towards yourself.
- Thinking about someone whom you care for. He/she could be a loved one, a friend or a person who inspires you. Depict that person in your mind and repeat the phrase “May you be well. May you be happy. May you be healthy. May you be free from suffering”.
- Thinking about someone from whom you have neutral feelings. He/she could be someone whom you see every day at work or passing by but do not know well. Then, send that person a sense of loving-kindness by repeating the phrase “May you be well. May you be happy. May you be healthy. May you be free from suffering”
- Now, think of a person that you don't get along well and send your blessing by the very same phrases. It might be difficult for you to send positive wishes by heart, but keep trying.
- Then, visualize all four people (yourself, your loved one, your neutral person and disliked person) and repeat the phrase “May we all be well. May we all be happy. May we all be healthy. May we all be free from suffering.”

- Lastly, think of all living beings including animals, plants, sea, mountains e.t.c. and repeat the phrase “May all be well. May all be happy. May all be healthy. May all be free from suffering”.

2.5. Clinical Social Work and Mindfulness

As mentioned earlier, social work profession carries out occupational practices within the framework of general social work practice with individuals, groups and society, in other words it functions in micro, mezzo and macro levels. Social work practice at the individual level involves solving the psychosocial problems faced by individuals and their families or small groups. In this context, social workers carries out various practices in order to enhance well-beings of clients.

First social workers who were employed in clinical settings were responsible for taking the individual and family history of the clients. Thus, other health professionals were gaining time to run their implementations. However, by time, it is understood that shifting from individual treatment to family treatment was very effective and more social workers were started to be employed in psychological health settings. Today, in the States the number of the social workers providing mental health services is more than the other professionals (Zastrow, 2014: 233;Strean, 1978).

Clinical social work is a unique track of social work discipline through which practitioners make use of their clinical and counseling skills to help clients achieve psychosocial wellbeing. Hick (2009: 1) states that “social workers are increasingly using aspects of mindfulness in three ways:

1. as a means of self-care, looking inward, and cultivating mindfulness within themselves;
2. directly in their practice as an intervention within micro practice (direct intervention with individuals, families and groups) and in mezzo and macro practice (community work and policy);
3. as a means to positively affect the helping or therapeutic relationship between social worker and client”.

Clinical social work has its roots in casework method of the social work profession, which means providing psychosocial services to clients (Woods and Hollis, 2000). According to Richmond (1922: 98) “social case work has dealt and will continue to deal with questions of restoration to self-support, with matters of health as

well as with the intricacies of mental hygiene”. As Gonzales and Gelman highlight, the main aim of casework practice in social work is to ameliorate, improve and maintain socio-emotional functioning of the clients who are experiencing hardships within themselves or at interpersonal levels.

The main mission of social work profession as indicated in National Association of Social Workers’ Code of Ethics (2017: 1) also underlines the role of social work professionals in enhancing the well-beings of human:

“The primary mission of the social work profession is to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty. A historic and defining feature of social work is the profession’s dual focus on individual well-being in a social context and the well-being of society. Fundamental to social work is attention to the environmental forces that create, contribute to, and address problems in living”.

As stated in the report of Council of Social Work Education (2009: 29) “Clinical social work requires the professional use of self to restore, maintain, and enhance the biological psychological, social, and spiritual functioning of individuals, families, and groups”.

NASW lists the abilities of the clinical social worker in the Standards of Clinical Social Work in Social Work Practice (2005: 13) as:

- Establishing and maintaining a relationship of mutual respect, acceptance, and trust
- Gather and interpret social, personal, environmental, and health information
- Evaluate and treat problems within their scope of practice
- Establish achievable treatment goals with the client
- Facilitate cognitive, affective, and behavioral changes consistent with treatment goals
- Evaluate the effectiveness of treatment services provided to the client
- Identify appropriate resources and assessment instruments, as needed
- Advocate for client services
- Collaborate effectively with other social work or allied professionals, when appropriate.

Clinical social work implementations require the application of enhanced clinical knowledge and skills in diverse assessment, diagnosis, and treatment of psychosocial disorders. Even though the most dominant roles of clinical social workers are counselor and therapists, they also work as brokers of services, case managers, educators, mediators and advocates. Clinical social workers function in a wide range of areas, including child welfare institutions, family services institutions, child and adult mental health centers, hospitals, schools, rehabilitation centers and private practice. Clinical social workers work together with psychologists and psychiatrists in many cases. Some roles of these professionals may seem similar but there are distinctions on how they approach the clients. For example, psychologists can apply psychological tests and psychiatrists can diagnose mental disorders. Social workers view individuals within their environment and develop their intervention plans considering all the systems that clients may benefit (Turner, 2005: 70, Artan, 2017) Thus, it can be said that one of the distinguishing features of clinical social work compared to other clinical professions is the social worker's concern with social context (Cohen, 1980: 26).

Roose and Gockel (2009; 2010) state that mindfulness is drawing a considerable interest in the social work education and practice literature since it is an effective tool that social workers can use in their professional interventions. Hick (2009) notes that mindfulness practice help clients and practitioners to open their hearts up to their internal and external experiences. Thus, a better psychological and sociological understanding occurs between the clients and practitioners.

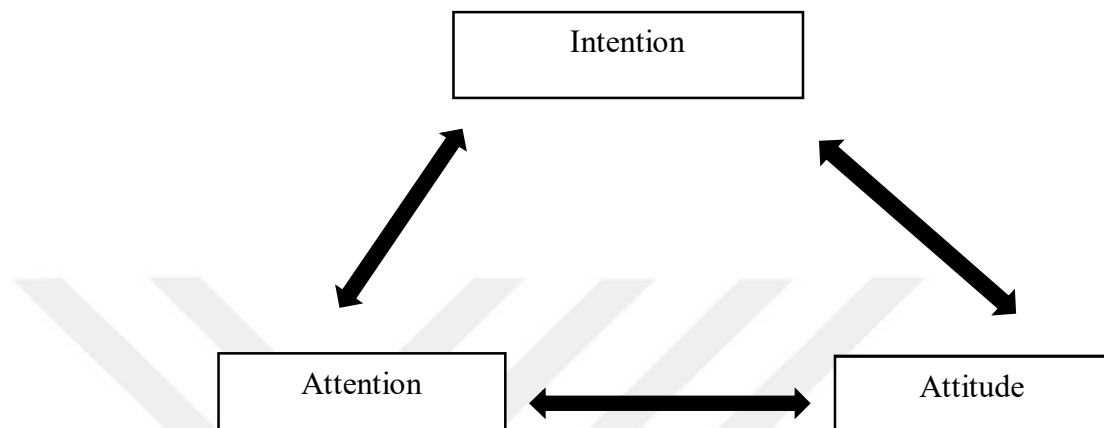
Mindfulness is a tool that can be used in working with individuals, families, and groups in a variety of agency and practice settings. The practice of meditation and mindfulness became a global phenomenon. It is used in a variety of settings such as schools, community health centers, offices of private practitioners and family service agencies in which social workers work (Moore, 2009).

2.6. Mindfulness and Spirituality

Mindfulness as a psychological construct, which is getting more popular among researchers and receiving more attention, has been conceptualized as being aware of moment by moment experience, accepting the present moment experiences non-judgmentally and paying a determined attention to momentary experiences (Kabat-Zinn, 2003). Mindfulness involves focused attention, emotion regulation and

stable awareness. Similarly, Shapiro et al. (2006) suggested three fundamental components of mindfulness which are called as attention (observing internal and external experiences moment by moment), intention (personal vision and purpose), and attitude (how a person attends and brings to attention).

Table 1.1: The Three Axioms of Mindfulness



Source: Shapiro et al., 2006

The roots of mindfulness can be found in Buddhist philosophy and Eastern spiritual traditions. Kabat-Zinn (2003) stated that mindfulness is “heart” of Buddhist meditation. According to the Buddhist tradition it is important to develop mindfulness and along with effort, faith, wisdom, and concentration, mindfulness is one of five spiritual ability that Buddhist discipline aims to develop. Therefore, mindfulness is often anticipated to be related to spirituality and spiritual development (Goldstein & Kornfield, 1987).

Spirituality has been broadly defined as “an experience that incorporates a relationship with the transcendent or sacred that provides a strong sense of identity or direction that not only has a strong influence on a person’s beliefs, attitudes, emotions, and behavior but is integral to a sense of meaning and purpose in life.” (Siddall, Lovell, & MacLeod, 2015: 3). Carmody et al., (2008) highlighted that spirituality can be improved through several training programs which based both traditional religious practice and different approaches such as mindfulness meditation practice. As a way of self-transcendence, mindfulness mediation can foster spirituality and offers and effective approach of cultivating spirituality regardless of religious connection. Mindfulness mediation may develop spirituality through detaching and individual

from a narrow self-focus and providing a better view of interconnectedness (Greeson et al., 2011).

Spirituality as a distinct and independent construct from religion and religiosity is a relatively new construct in empirical studies. Although religiousness or religiosity may comprise spirituality and they associated with each other and have often been used interchangeably, spirituality is a much more discriminated way to a practice of glorification. Although most of the people think that spirituality occurs within a religious context, it doesn't necessitate adherence to a formal religious practice which is related with an entrenched religion. It can be expressed in different contexts and people who may not be involved religion may experience spirituality. Spirituality also give more priority to humanistic values and individual traits (Longo & Peterson, 2002).

Spirituality can be found in every person and includes a complete awareness of reality (Hay & Nye, 1998). Similarly, mindfulness emphasizes promoted attention and enhanced awareness. Awareness is one of the core components of mindfulness practices. Both spirituality and mindfulness underline the cultivating attention and awareness. Mindfulness also help individuals to be curious and open to the world which enhance the idea of being part of the nature. This idea allows to develop spirituality. In addition, several spiritual traditions such as Hinduism and Sufism have practices to build a more mindful awareness (Cobb, McClintock, & Miller, 2016).

By definition social work profession aims to increase wellbeings of people. Without understanding the essence, spirits of clients a true social intervention cannot be performed. Akbaş (2017: 100-102) criticizes the traditional approach of social work, which regards clients as prototypes since such stand ignores the spiritual search for self. He states that it is a futile and even cruel attitude to try to change a person without comprehending him/her. Yeşilkayalı (2016: 228) also underlines the necessity of including spiritual based social work interventions to achieve more satisfactory results working with clients who need it.

2.7. Forgiveness and Mindfulness

Forgiving and forgiveness have been the subject of philosophical and theological research for hundreds of years. On the other hand, in psychology, the prevalence of studies on forgiveness has gain momentum in the last quarter of a century with the developing of positive psychology (Kara, 2009)

The concepts of forgiving and being forgiven have gained importance in psychology as well as in religious literature. Asking for forgiveness from God or from someone is not only a spiritual or religious ritual but also a psychological process. Forgiveness is an important feature that regulate and strengthen the relationships of couples, friends, communities. Things are better understood with their opposite. The opposite term of forgiveness is grudge which is known to be very destructive (Hargreve and Sells, 1997: 43; Berry et al., 2005).

According to McCullough (2000), mistakes and psychological injuries in social relationships are sometimes inevitable, and forgiveness ensures that these relationships are rearranged. Also, forgiveness enhances harmony in relationships. Forgiveness leads to a reduction of negative thoughts, feelings and behavior. Tse and Yip (2009) also reported that forgiveness was associated with interpersonal cohesion and psychological well-being.

Forgiveness of self and others is an important aspect of the grief process for many people. In the past, forgiveness had been limited to religiosity, teachings and traditions, however recently, research among mental health practitioners focused on the mental health aspects of forgiveness and its healing effects (Worthington, 1998). It is a concept which is gaining popularity among clinical social workers as well. When assessing the biopsychosocial, spiritual aspects of clients it is important to assess the person's readiness to work on forgiveness of others and self-forgiveness (Lander, 2015: 73).

Luskin asserted that forgiveness is (a) a skill that can be learned; (b) a benefit to the individual doing the forgiving, not the offender; (c) an opportunity to take control of the situation and reassert personal power; (d) an act that allows the individual to take responsibility for personal feelings; and (e) an opportunity to accept personal healing (As cited in George et all, 2011). Thus, forgiveness do not only

ameliorate relationships but also self. As we forgive others and situations, our wellbeing increase.

2.8. Psychological Wellbeing

The psychology literature has been focused on psychopathology for many years. Historically, the science of psychology has tried to find answers to questions about psychological problems and forgot the positive human characteristics and strengths. In general, past studies has often described mental or psychological wellness as the absence of mental illness, rather than the existence of healthy qualities (Ryff, 1995). Since its emergence in the late 1990s positive psychology movement, the science of psychology has begun to give importance to different topics and emphasized on more adaptive constructs rather than maladaptive constructs such as depression or anxiety (Keyes & Haidt, 2003). Seligman and Csikszentmihalyi (2000) remarked that the positive psychology focuses on the positive feelings of individuals such as subjective well-being, psychological well-being, happiness, life satisfaction, resilience, hope, optimism, forgiveness and gratitude.

Well-being is one of the most frequently examined construct of positive psychological traits. Recent studies and traditions focused on two separate but related concepts about the structure and nature of well-being, namely, subjective well-being and psychological well-being (Diener, 1984; Ryff, 1989). Subjective well-being (SWB) is related to the Hedonic aspect of well-being and focuses on the pursuit of happiness and pleasure, and avoidance of pain. SWB focuses evaluations of emotions and moods and satisfaction of life. In other words, SWB involves affective and cognitive evaluations of life. On the other hand, psychological well-being (PWB) has roots leading back to Eudaimonic view of well-being. According to this view well-being is related to meaningful life, optimization of healthy functions and accomplishment of individual potential. PWB involves aspects of functioning that promote adaptive life experiences (Keyes, Shmotkin & Ryff, 2002).

Ryff (1989) suggested a model of PWB. Ryff's (1989) model has drawn from different theoretical approaches, concepts of personality, life span developmental perspectives, and clinical psychology. Ryff's model was based on various ideas of positive functioning such as Maslow's concept of self-actualization, Roger's ideas of the fully functioning person, Jung's formulation of individuation, Allport's conception of maturity, Erikson's psychosocial stages of development model, Buhler's basic life

tendencies, Neugarten's definition of personality change, and Johoda's positive criteria of mental health. Ryff (1989) combined these formulations to form the basis for a new definition of psychological well-being and developed a model includes six related but distinct dimensions (self-acceptance, positive relations with others, environmental mastery, autonomy, purpose in life, and personal growth) of psychological well-being.

Definitions of the six constructs of PWB are provided in Table 2.2.



Table 2.2: Definitions of Dimensions of PWB

<i>Autonomy</i>	High scorer	Is self-determining and independent; able to resist social pressures to think and act in certain ways; regulates behavior from within; evaluates self by personal standards
	Low scorer	Is concerned about the expectations and evaluations of others; relies on judgments of others to make important decisions; conforms to social pressures to think and act in certain ways
<i>Environmental mastery</i>	High scorer	Has a sense of mastery and competence in managing the environment; controls complex array of external activities; makes effective use of surrounding opportunities; able to choose or create contexts suitable to personal needs and values
	Low scorer	Has difficulty managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; lacks sense of control over external world
<i>Personal growth</i>	High scorer	Has a feeling of continued development; sees self as growing and expanding; is open to new experiences; has sense of realizing his or her potential; sees improvement in self and behavior over time; is changing in ways that reflect more self-knowledge and effectiveness
	Low scorer	Has a sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored and uninterested with life; feels unable to develop new attitudes or behaviors
<i>Positive relations with others</i>	High scorer	Has warm, satisfying, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy, affection and intimacy; understands give and take of human relationships
	Low scorer	Has few close, trusting relationships with others; finds it difficult to be warm, open, concerned about others; is isolated and frustrated in interpersonal relationships; not willing to make compromises to sustain important ties with others
<i>Purpose in life</i>	High scorer	Has goals in life and a sense of directedness; feels there is meaning to present and past life; holds beliefs that give life purpose; has aims and objectives for living
	Low scorer	Lacks a sense of meaning in life; has few goals or aims, lacks sense of direction; does not see purpose in past life; has no outlooks or beliefs that give life meaning
<i>Self-acceptance</i>	High scorer	Possesses a positive attitude toward the self; acknowledges and accepts multiple aspects of self, including good and bad qualities; feels positive about past life
	Low scorer	Feels dissatisfied with self; is disappointed with what has occurred in past life; is troubled about certain personal qualities; wishes to be different than what he or she is

Source: Ryff, 2014: 12

CHAPTER III. METHOD

In this section, the method used in the research is discussed. In this context, the content of this section consists of information on the research model, participants, data collection tools, collection of data and analysis of data.

3.1. Research Model

This research aimed at examining the effects of mindfulness-based stress reduction intervention on awareness, forgiveness and well-being of university students. This study is a pre-experimental study which as a subcategory of experimental studies. Pre-experimental studies lack control groups and cannot compare two groups. In the present study one-group pretest-posttest design was used to measure the magnitude of the change resulting from the intervention which in this case was the mindfulness-based stress reduction intervention, by comparing the pre-intervention data to post-test intervention data. In this design, the effect of the independent variable is tested on the selected sample (Karasar, 2005).

In this model, measurements are applied both before and after the experiment. The effect of the independent variable on the mean pretest and posttest scores of the experimental group is essential in this model. The measurements were taken by the participants: pretest, and posttest, the same questionnaires were applied as the testing tool for both tests (Kıncal, 2013: 117). The independent variable of the study is “mindfulness-based stress reduction intervention” and the dependent variables are “mindful awareness, forgiveness and well-being and their sub dimensions” levels of participants. The research model of the study is shown in Table 3.1.

Table 3.1: Research Design

Groups	Pretest	Intervention	Posttest
Experimental 1 (Female)	HFS MAAS	Mindfulness-Based Stress Reduction	HFS MAAS
Experimental 2 (Male)	PWB	Intervention	PWB

MAAS: The Mindful Attention Awareness Scale

HFS: The Heartland Forgiveness Scale

PWBS: The Ryff Scales of Psychological Well-Being

As is presented in Table 3.1, the pretest was conducted a week before the interventions to the experiment group, and then the researcher applied the intervention program. After the intervention, the posttest was administered to the experiment group.

3.2. Participants

The sample of the study consists of forty students studying at İstanbul Sabahattin Zaim University. The seminar, prepared and presented by the researcher, was announced to all students studying at Istanbul Sabahattin Zaim University. The researcher gave a detailed information about “Mindfulness-Based Stress Reduction Intervention” at this seminar. All participants voluntarily decided to participate in the study. Informed consent was obtained implicitly as participants read the informed consent before agreeing to participate and continuing with the measurement. Data collection began in February 2017 and was completed by April 2017. Of the participants, 20 (50%) were male and, 20 (50%) were female. Participant’s ages ranged from 19 to 24 years ($M = 21.2$, $SD = 1.4$). Participants were divided into two groups according to their gender due to the cultural structure of Turkey and religious beliefs of the participants. When they were asked how would they feel about going through an eight week of mindfulness stress reduction program which includes meditation and yoga practices, most of the participants expressed that they would feel more comfortable if the courses were offered separately according to their gender. Detailed information about participants’ is presented in Table 3.2.

Table 4.2: Participants' Demographic Features

	Female		Male		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<i>Age</i>						
19-20	7	35	5	25	12	30
21	9	45	9	45	18	45
22	4	20	3	15	7	17.5
23-24	0	0	3	15	3	7.5
<i>Department</i>						
Social Work	9	45	0	0	9	22.5
Psychology	11	55	0	0	11	27.5
Business Administration	0	0	16	80	16	40
Economics	0	0	4	20	4	10
<i>Romantic Partner</i>						
Yes	7	35	3	15	10	25
No	13	65	17	85	30	75
<i>Whom Live With</i>						
Family	14	70	13	65	27	67,5
Alone	0	0	1	5	1	2,5
Dormitory	1	5	0	0	1	2.5
Roommate	5	25	6	30	11	27,5
<i>Pre Mediation</i>						
Yes	0	0	0	0	0	0
No	20	100	20	10	40	100

3.3. Measures

In the current study, “The Heartland Forgiveness Scale” was used to determine the forgiveness levels of participants, “Mindful Attention Awareness Scale” was used to determine the awareness levels of participants and “The Ryff Scales of Psychological Well-Being” was used to determine level of well-being of participants participating “Mindfulness-Based Stress Reduction Intervention” program In addition,

a "Personal Information Form" (see Appendix A) was used to obtain information about the personal characteristics of the participants.

3.3.1. The Mindful Attention Awareness Scale

Mindfulness levels of participants were measured with the trait Mindful Attention Awareness Scale (MAAS; Brown and Ryan, 2003: 822). The trait MAAS consist of 15-item (example items such as: I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.) and the scale was developed to assess a core characteristic of mindfulness . The MAAS has a a single-factor structure and scored with a Likert scale (1 = Almost always, 6 = Almost never). No items are reverse coded Scores range from 15 to 90 with higher scores pointing higher levels of dispositional mindfulness. The Cronbach alpha internal consistency of the MAAS was found .82. In addition, test-re-test correlation was found .81.

The MAAS has been adapted to Turkish by Özyeşil, Arslan, Kesici and Deniz (2011: 224). Cronbach alfa coefficient of Turkish version of the MAAS was calculated as .80 while test-re-test correlation was found .86. The results of confirmatory factor analysis which was conducted with 284 university students supported the model fit of a single factor with the values of $\chi^2=187.811$ (sd=90, $p<.01$), $(\chi^2 /sd)=2.086$, RMSEA=.06, standardized RMS=.06, GFI=.93 and AGFI=.91. A positive correlation which computed for convergent validity was found between the MAAS and The Self-Compassion Scale ($r= .48$, $p<.001$) and a negative relationship between the MAAS and The Depression Anxiety and Stress Scale (for depression $r=-.52$, $p<.001$; for anxiety $r=-.51$, $p<.001$; for stress $r=-.53$, $p<.001$). In the current study Cronbach's alpha of the MAAS was found .82.

This questionnaire has been used in this research to measure mindful attention and awareness levels of the participants and present in Appendix C.

3.3.2. The Heartland Forgiveness Scale

Forgiveness levels of participants were measured with the Heartland Forgiveness Scale (HFS; Thompson, Snyder, Hoffman, Michael, Rasmussen & Billings, 1995, p.313). The scale which was developed to determine dispositional forgiveness in a multidimensional way consists of 18 items measure of the three dimensions of forgiveness: (a) forgiveness of self (eg. Learning from bad things that I've done helps me get over them.); (b) forgiveness of others (eg. Although others have

hurt me in the past, I have eventually been able to see them as good people); and (c) forgiveness of situations (eg. It's really hard for me to accept negative situations that aren't anybody's fault.).

The HFS is a 7-point Likert-type scale (1 = Almost always false of me, 7 = Almost always true of me). Certain items are reverse coded. Scores range from 18 to 126 with higher scores pointing better perceived forgiveness. Scores for each of the three HFS subscales can range from 6 to 42. The Cronbach alpha internal consistency of the HFS was found for forgiveness of self .75, for forgiveness of others .78, for forgiveness of situation .77 and for HFS overall .86 (Thompson et al., 2005). The HFS was found positive correlated with measures of hope, cognitive flexibility and relationship satisfaction, which indicates good validity. The HFS adapted Turkish culture Bugay and Demir (2010, p. 1927). Cronbach alpha coefficients of Turkish version of the HFS were .81 for the overall scale, .64 for the forgiveness of self subscale, .79 for the forgiveness of other subscale and .76 for the forgiveness of situation subscale. A positive correlation which calculated for convergent validity was found between the HFS and The Satisfaction with Life Scale (for self $r = .20$; for other $r = .15$; for situation $r = .38$, and HFS overall $r = .32$). In the current study Cronbach's alpha of the HFS was found .85.

This questionnaire has been used in this research to measure forgiveness levels of the participants and present in Appendix B.

3.3.3. The Ryff Scales of Psychological Well-Being

The Scales of Psychological Well-being 42 item (PWBS) version developed by Ryff (1989) and revised by (Ryff & Keyes 1995, p.719) were used to measure the psychological well-being levels of participants. The 42-item scale consists of six subscales which are labeled as autonomy (eg. My decisions are not usually influenced by what everyone else is doing.), environmental mastery (eg. The demands of everyday life often get me down.), personal growth (eg. I have the sense that I have developed a lot as a person over time.), positive relationships with others (eg. I enjoy personal and mutual conversations with family members or friends.), purpose in life (eg. I have a sense of direction and purpose in life.) and self-acceptance (eg. In general, I feel confident and positive about myself.). Each subscale consists of seven items. The internal consistency coefficients of six subscales were .86, .90, .87, .91, .90, and .93,

respectively. The PWBS is a 6-point Likert-type scale (1 = Strongly disagree, 6= Strongly agree). Negative phrased items which are 3, 5, 10, 13,14,15,16,17,18,19, 23, 26, 27, 30,31,32,34, 36, 39, and 41 are recoded.

The PWBS has been adapted to Turkish by Akin, Demirci, Yıldız, Gediksiz, and Eroğlu (2012: 3). The results of confirmatory factor analysis for SPWB indicated that the six dimensional model was well fit. This questionnaire has been used in this research to measure wellbeing of the participants and present in Appendix D. In the current study Cronbach's alpha of the MAAS was found .91.

3.3.4. Personal Information Form

A personal information form was used to collect data on demographic variables including age, gender, department and having a romantic partner or not etc. (See Appendix A)

3.4. Procedure

The researcher attended an 8 week MBSR program carried out by Atlanta Mindfulness Institute in 2016 prior to the research. An ethical approval form was obtained from Sabahattin Zaim University before the intervention. A seminar, which is prepared and presented by the researcher, was announced to all students studying at Istanbul Sabahattin Zaim University. The researcher gave detailed information about "Mindfulness-Based Stress Reduction Intervention" at this seminar. All participants voluntarily decided to participate in the study and a demographic form and determined scales were given to the voluntary participants a week before the intervention as pretest, and the same are filled out a week after the intervention as post-test.

An eight session Online Mindfulness-Based Stress Reduction (MBSR) Program developed by Dave Potter, a fully certified MBSR instructor, was completed with the experimental group. Dave Potter is also is a professional therapist who has incorporated meditation practices into this daily life for 25 years. MBSR manual was provided by the Palouse Mindfulness program, which was free to use (Potter, 2017).

3.4.1. Online Mindfulness-Based Stress Reduction (MBSR) Program

A general outline of MBSR program and session headings are given below:

Week 1 - Simple Awareness: Introduction to the Body Scan

Participants start the session by greeting meditation guided by the researcher and watch two short videos on Mindfulness by Jon Kabat-Zinn and there will be a group discussion. Following a 10 minutes break participants have a raisin meditation and body scan meditation. Readings and homeworks assigned in the website are clarified.

Week 2 - Attention and The Brain: Introduction to Sitting Meditation

Following the greeting meditation participants watch two short videos by Daniel Simons, a cognitive scientist at University of Illinois, who illustrates the limitations inherent in our ability to perceive fully what is going on around us. After the discussion of the videos and break, participants are introduced to sitting meditation. Readings and homeworks assigned in the website are clarified.

Week 3 - Dealing with Thoughts: Introduction to Yoga

Following the greeting meditation two short videos are watched on about thoughts, past events, expectations for future and evaluations of present time. Readings on mindfulness yoga are discussed and participants will be asked to practice yoga. Readings and homeworks assigned in the website are clarified.

Week 4 - Stress: Responding vs. Reacting: The One-minute Breathing Space

Following the greeting meditation participants watch two videos on stress which describe the physiological and neurological effects of stress, distinguishing between acute stress, which is short-term and adaptive, and chronic stress, which is the primary cause of stress-related health problems.

Week 5 - Dealing with Difficult Emotions/Sensations: Soften, Soothe, Allow

Participants are asked to have a reflection of all the practices they have learned so far in their mindfulness training program. Fifth week's topic is how to deal with discomfort, both physical and emotional through video and article discussion as well as meditation. Readings and homework assigned in the website are clarified.

Week 6 - Mindfulness and Communication: Mountain & Lake Meditations

After watching two short movies and discussions of the weekly readings participants are introduced to Mountain and Lake meditations and effective skills on how to deal with conflicts. Readings and homeworks assigned in the website are clarified.

Week 7 - Mindfulness and Compassion: Lovingkindness Meditation

In some mindfulness courses, the linkage between mindfulness and compassion is not very explicit. If one were to rely only on a secular definition of mindfulness, which typically emphasizes paying close attention to one's own experience and staying in the present moment, an argument could be made that a trained killer could be perfectly mindful, *and be a more effective killer as a result*, with no contradiction to this secular definition.

Week 8 – Conclusion: Developing a Practice of Your Own

All the practices learned so far are discussed and participants are asked to reflect on their journeys.

3.5. Data Collection

The questionnaire packet including the Heartland Forgiveness Scale, the Mindful Attention Awareness Scale, the Ryff Scales of Psychological Well-Being and the Personal Information Form were administered to participants in two experiment groups in one session two weeks before the intervention program. All participants were informed about the objectives of the study by the researcher and they completed the

questionnaire packet in their regular class hours. The instruction about how to respond the measurements was given above the scale. It took 35 minutes to complete the scale.

An eight session Online Mindfulness-Based Stress Reduction Intervention program was applied to the both experimental groups. Two weeks after the participants complete the eight-week program, the same measurements were administered as a posttest. All the necessary permits have been obtained via e-mail from researchers who adapted the measurement tools. All the measurements administered by the researcher. Participants have filled out the data set voluntarily.

3.6. Statistical Analysis

In the present study analyses which obtained from the participants were carried out via IBM SPSS Statistics 21. In order to explore the general characteristics of the sample descriptive statistics were applied. Than Shapiro-Wilk test was used to assess the normal distribution of the data. Shapiro-Wilk test can be used if the sample size smaller than 35 (Razali & Wah, 2011: 25). According to the results of the Shapiro-Wilk test a paired samples t-test were used which was aimed to evaluate the mean difference between the pretest and posttest scores, displaying normal distribution. In addition, Pearson Correlation Analyses and were conducted to see the relationships among the research variable.

3.7. Eight Week Mindfulness Stress Reduction Program Sessions Modules

Table 5.3: MBSR Program First Session

Date: 08.02.2017

Duration	Theme	Technic and Material
15 min.	Introduction and meeting with group members	Discussion
30 min.	Explaining the theoretical background of mindfulness.	Lecture
15 min.	Setting the intentions of the group members and setting the home works.	Handing out empty papers for participants to write their intentions and home work sheets. (Appendix E and Appendix F)
10 min.	Break	
15 min.	Meditation	Breathing meditation.
15 min.	Evaluation of breathing meditation.	Discussion
15 min.	Mindful eating.	Raisin meditation
45 min.	Meditation	Body scan. (See Appendix S)
10 min.	Evaluation of the session	Discussion

3.7.1 Impressions of the First Session

Female Group:

7 out of 20 participants stated that they usually do not like eating raisins yet “raisin meditation” helped them learned the real taste of raisin. One of the participant said that she already does the same when she eats chocolate in order to gain less calorie and better taste. When the participants were asked how they felt when writing down their intentions, they stated that it was hard for them to decide on a unique intention among many goals they had already set. Then the researcher asked explanatory questions such as “What is the thing that matters most to you?”, “What would like to nurture in your life?”, “What are you grateful of or what are your fears?” to help them set their intentions for eight week MBSR program. Even though 3 out of 20 participants fell asleep while practicing body scan, they all stated that the body scan meditation was relaxing but there were some body parts that they could not manage to focus.

Male Group:

6 out of 20 participants stated that they find it annoying to eat raisin slowly and therefore they did not like the eating meditation. The rest, did not comment. When they were asked to set intentions for the program, 8 of them stated that “they want to be less nervous/anxious” while the rest said “they want to be peaceful in life”. 5 of the 20 participants fell asleep during body scan meditation. 3 out of 20 said that they could not focus on the meditation at all while the rest of the participants said they found it hard to concentrate on some specific body parts.



Table 6.4: MBSR Program Second Session**Date:15.02.2017**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given last week and setting the home works.	Evaluation of the practice sheets and handing out new home work sheets (Appendix G and Appendix H)
30 min.	Mindfulness and Senses	Lecture
10 min.	Break	
20 min.	Coming to Senses	Sitting meditation (See Appendix T)
45 min.	Meditation	Body Scan
10 min.	Evaluation of the session	Discussion

Female Group:

8 out of 20 participants said that they did body scan meditation on daily basis while the rest did it every other day. 2 of them said practicing body scan before going to sleep in bed helped them have more qualified sleeps. All participants stated that they found sitting meditation relaxing.

Male Group:

3 out of 20 participants practiced body scan meditation daily; 5 of them practiced it every other day while the rest did not practice. They said that they could not concentrate at all. They all stated that they found it easier and more relaxing to do sitting meditation.

Table 7.5: MBSR Program Third Session**Date: 22.02.2017**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given last week and setting the home works.	Evaluation of the practice sheets and handing out new home work sheets (Appendix I and Appendix J)
20 min.	Attention, Intention and Attitude	Lecture
10 min.	Break	
30 min.	Mindful Yoga	Basic yoga exercises
45 min.	Meditation	Body Scan
10 min.	Evaluation of the session	Discussion

Female Group:

All participants said that they started to enjoy their daily homeworks, which includes meditation exercises. One of the participants said that she tried to do sitting meditation while she was praying and it felt so good. Three others joined her saying they started performing their prayers more concentrated after mindfulness classes. All of the participants were familiar with yoga and tried at least once in their lives. They all stated that they enjoyed basic yoga exercises done during the class.

Male Group:

Half of the male participants found it hard to practice yoga.

Table 8.6: MBSR Program Fourth Session**Date: 01.03.2018**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given last week and setting the home works.	Evaluation of the practice sheets and handing out new home work sheets (Appendix K and Appendix L)
20 min.	Stress and Anxiety	Lecture
10 min.	Break	
15 min.	Automatic responses	Stop: One minute Breathing Space Exercise
45 min.	Meditation	Body Scan
10 min.	Evaluation of the session	Discussion

Female Group:

During the evaluation of the earlier week one of the participants stated that “she started to develop mindful attitudes in everyday life, from washing dishes to the driving” and others agreed giving different examples. While discussing the relationship between stress and having a mindful state one of the participant shared her experience she had with her mother the earlier week and explained how mindfulness meditation helped her avoid quarrel with her mother. More than half of the participants found it hard to one-minute breathing space exercise.

Male Group:

Male participants stated that they found body scan meditation more comfortable and relaxing compared to earlier weeks and they started to practice more often. While discussing automatic responses each participant joined the conversation with their own experiences and seemed satisfied as they became aware of their own automatic responses.

Table 9.7: MBSR Program Fifth Session**Date: 08.03.2018**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given last week and setting the home works.	Evaluation of the practice sheets and handing out new home work sheets (Appendix M and Appendix N)
30 min.	Self-Compassion	Video lecture
10 min.	Break	
20 min.	Dealing with physical and emotional discomfort	Soften, soothe and allow exercise (See Appendix U)
45 min.	Meditation	Body Scan
10 min.	Evaluation of the session	Discussion

Female Group:

One of the participants stated she already does “soften, soothe and allow exercise” without knowing that it is a structured meditation when she experiences menstrual pain and three others agreed with her.

Male Group:

When participants were asked to recall a mild-moderately difficult situation that they are in at that moment more than half of the participants shared their problems that they had with their significant others and expressed that the exercise helped them to depict the issues in broader senses.

Table 10.8: MBSR Program Sixth Session**Date:****15.03.2018**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given last week and setting the home works.	Evaluation of the practice sheets and handing out new home work sheets (Appendix O and Appendix P)
20 dk	Meditation	Mountain Meditation (see Appendix V)
10 min.	Break	
20 min.	Meditation	Lake Meditation (Appendix W)
45 min.	Meditation	Body Scan
10 min.	Evaluation of the session	Discussion

Female Group:

Participants reflected that the homeworks given the earlier week were very helpful for them since soften, soothe and allow exercise helped them realize and ameliorate negative situations. They also said they enjoyed mountain and lake meditations. One of the students said she felt even more relaxed practicing body scan right after these meditations.

Male Group:

Few of the participants had performed soften, soothe and allow exercise yet all of the participants reported that they did body scan meditation daily. During the evaluation of the sessions all of the participants said that mountain and lake meditations were quite soothing.

Table 11.9: MBSR Program Seventh Session**Date: 22.03.2018**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given last week and setting the home works.	Evaluation of the practice sheets and handing out new home work sheets (Appendix Q and Appendix R)
30 dk	How Mindfulness cultivates compassion	Lecture
10 min.	Break	
45 min.	Meditation	Body Scan
10 min.	Evaluation of the session	Discussion

Female Group:

When participants were asked about the weekly assignments 12 of them reported that they kept practicing body scan daily and perform the other formal meditations every second days. The rest 8 said that they could not perform any form of meditation regularly due the midterms they were taking at the moment.

Male Group:

Only 3 of the participants reported that they performed formal and informal meditations. The rest said that they could not do the homeworks given because of the stress midterm exams caused. One of the participants who did not delay the meditations said that mindfulness exercises helped him to concentrate on exams better and the other two agreed with him.

Table 12.10: MBSR Program Eighth Session**Date: 29.03.2018**

Duration	Theme	Technic and Material
20 min.	Evaluation of the earlier week.	Discussion
20. min.	Discussing the home works given earlier week.	Evaluation of the practice sheets.
15 min.	Gratitude	Lecture
10 min.	Break	
20 min.	Meditation	Loving-Kindness Meditation (See Appendix X)
45 min.	Meditation	Body Scan
20 min.	Evaluation of the program and farewell	

Female Group:

Female participants stated that Loving- Kindness meditation became one of their most favorite exercise during their mindfulness journey. One of them highlighted that all the phrases recited in the exercise fits perfectly to her belief system and others confirmed. Another participant said that in Alewi culture in which she belongs it is more acceptable to pray for others' well-being and she felt like she is performing a prayer during loving-kindness meditation.

Male Group:

Similar to female group male participants enjoyed loving kindness meditation as well and pointed out the commonalities of Islam and the exercise.

CHAPTER IV. RESULTS

This section deals with the findings of the statistical analysis of the data obtained from the study. The results and findings of the analyses are presented in the light of the research questions and objectives. The main objective of the study is to examine the effect of MBSR Program on the forgiveness, mindfulness and psychological well-being levels of university students. In this context, the effect of intervention program on forgiveness, mindfulness and psychological well-being levels of university students was examined respectively.

Table 13: Participants' Mediation Experience

The participants were asked about their mediation experiences. The findings are shown in Table 4.1.

Table 4.1: Participants' Mediation Experience

Mediation Experience	Female		Male		Total	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
<i>During the Intervention</i>						
Yes	20	100	20	10	40	100
No	0	0	0	0	0	0

As it can be seen in Table 4.1, all the participants (both male and females) begin to practice mindfulness meditation exercises after they joined the intervention program in spite of practicing any mediation exercise before.

Frequency of mediation activities are shown in Table 4.2.

Table 14: Participants' Mediation Frequency

Gender		Meditation Frequency						Total
		Once a Week	Twice a Week	Three Times a Week	Four Times a Week	Five Times a Week	Everyday	
Female	N	2	8	3	2	2	3	20
	%	10.0	40.0	15.0	10.0	10.0	15.0	100
Male	N	12	1	1	1	2	3	20
	%	60.0	5.0	5.0	5.0	10.0	15.0	100
Total	N	14	9	4	3	4	6	40
	%	35.0	22.5	10.0	7.5	10.0	15.0	100

As it can be seen in Table 4.2, 2 (10%) female participants practiced mediation activities one a week, 8 (40%) female participants practiced mediation activities twice a week, 3 (15%) female participants practiced mediation activities three times a week, 2 (10%) female participants practiced mediation activities four times a week, 2 (10%) female participants practiced mediation activities five times a week and 3 (15%) female participants practiced mediation activities every day. On the other hand, 12 (60%) male participants practiced mediation activities one a week, 1 (5%) male participants practiced mediation activities twice a week, 1 (5%) male participants practiced mediation activities three times a week, 1 (5%) male participants practiced mediation activities four times a week, 2 (10%) male participants practiced mediation activities five times a week and 3 (15%) female participants practiced mediation activities every day. Thus it can be said that female participants practiced mindfulness mediation activities more frequently than male participants.

4.2. Preliminary Analysis

As a primary analysis of the data obtained pre-test measures, the analysis was applied to examine whether the data had a parametric value or not. In order to use parametric tests, the variances must be homogeneous and the data must exhibit a normal distribution (Büyüköztürk, 2012: 8). The results Shapiro-Wilk test which as applied to examine whether the data distributed normally or not, indicated that the data were normal ($p > .05$). Therefore, parametric methods have been used in the analysis of data. The findings are shown in Table 4.3.

Table 15: The Results Shapiro-Wilk Test

Measurement	Group	Statistic	Shapiro-Wilk	
			df	<i>p</i>
HFS	Experimental 1 (Female)	.962	20	.577
	Experimental 2 (Male)	.938	20	.218
MAAS	Experimental 1 (Female)	.977	20	.891
	Experimental 2 (Male)	.943	20	.270
PWBS	Experimental 1 (Female)	.937	20	.210
	Experimental 2 (Male)	.936	20	.198

$p > .05$

As it can be seen in table 4.3., the result of the Shapiro-Wilk test to investigate whether the measurement results related to the dependent variables exhibited normal distribution was found to be consistent with the normal distribution curve ($p > .05$). Therefore, parametric methods have been used in the analysis of data.

4.3. Descriptive Statistics and Inter-Correlations among Variables

General characteristics of the sample with respect to variables of the study are explored by means of descriptive statistics. Basic descriptive statistics for all study variables of interest are presented in Table 4.4.

Table 16: Descriptive Statistics for Study Variables

Variable	#Items	Range	Group 1 (N=20)		Group 2 (N=20)		Total (N=40)	
			Mean	SD	Mean	SD	Mean	SD
Mindfulness	15	15-90	39.1	9.7	42.3	11.8	40.7	10.8
Forgiveness	18	18-126	76.2	18.3	71.3	15.2	74.5	15.7
Forgiveness of self	6	7-42	26.1	7.0	25.0	5.5	25,5	6.2
Forgiveness of other	6	7-42	25.4	7.7	22.6	5.5	24.0	6.8
Forgiveness of situational	6	7-42	24.8	6.1	23.8	7.6	24.3	6.8
Psychological well-being	42	42-252	176.7	13.6	163.8	17.7	170.2	22.5
Autonomy	7	7-42	26.7	7.2	25.3	6.0	26.0	6.6
Environmental mastery	7	7-42	25.7	5.4	26.0	3.8	25.8	4.6
Personal growth	7	7-42	30.9	6.1	28.2	7,0	29.6	6.6
Positive relations	7	7-42	30.0	5.5	29.4	6.8	29.7	6.1
Purpose in life	7	7-42	30.9	5.9	28.2	7.0	29.5	6.6
Self-acceptance	7	7-42	25.9	7.2	26.8	4.7	26.3	6.0

The mean mindfulness, forgiveness and psychological well-being pretest scores of the experimental groups are presented in Table 4.4. The mean mindfulness, forgiveness and psychological well-being pretest scores of experimental group 1 (females) were 39.1, 76.2 and 176.2 respectively; whereas the mean mindfulness, forgiveness and psychological well-being pretest scores of experimental group 2 (males) were 42.3, 71.2 and 163.8 respectively. Additionally mean scores demonstrated that participants tended to exhibit an average level of mindfulness ($M =$

40.7, SD = 10.8) and forgiveness (M = 74.5, SD = 15.7) but exhibit relatively high level of psychological well-being (M = 170.2, SD = 22.5).

Correlations among measures were computed. The correlational associations among study variables are presented in Table 4.5.

Table 17: Inter-Correlations of the Variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1. Mindfulness	-											
2. Forgiveness total	.36*	-										
3. Forgiveness of self	.51**	.79**	-									
4. Forgiveness of other	.19	.85**	.50**	-								
5. Forgiveness of situational	.34*	.87**	.58**	.65**	-							
6. Psychological well-being total	.33*	.47**	.47**	.45**	.49**	-						
7. Autonomy	.34*	.47**	.46**	.37*	.44**	.58**	-					
8. Environmental mastery	.16	.28	.22	.36*	.12	.45**	.27	-				
9. Personal growth	.49**	.62**	.64**	.53**	.56**	.81**	.62**	.51**	-			
10. Positive relations	.48**	.33*	.50**	.29	.23	.69**	.47**	.34*	.66**	-		
11. Purpose in life	.23	.34*	.38*	.21	.36*	.64**	.40*	.42**	.71**	.29	-	
12. Self acceptance	.40*	.59**	.57**	.51**	.49**	.57**	.40*	.48**	.65**	.46**	.45**	-

** $p < .01$, * $p < .05$

As shown in Table 4.5, pretest mindfulness score was significantly correlated with the pretest forgiveness scores ($r = .36$, $p < .05$) and the pretest psychological well-being scores ($r = .33$, $p < .05$). Forgiveness was significantly correlated with psychological well-being at pretest ($r = .47$, $p < .01$). Besides, there were positive correlations between pretest mindfulness score and both sub dimensions of forgiveness and psychological well-being. The pretest mindfulness scores were positively correlated with the pretest forgiveness of self, forgiveness of other and forgiveness of situational scores ($r = .51$, $p < .01$, $r = .19$, and $r = .34$, $p < .05$ respectively). The pretest mindfulness scores were also positively correlated with the pretest scores of sub dimensions of psychological well-being which are autonomy, environmental mastery, personal growth, positive relations, and purpose in life and self acceptance ($r = .34$, $p < .05$, $r = .16$, $r = .49$, $p < .01$, $r = .48$, $p < .01$, $r = .23$ and $r = .40$, $p < .05$ respectively).

Similarly, the pretest forgiveness scores were significantly correlated with the sub-dimensions of psychological well-being ($r = .47, p < .01, r = .28, r = .62, p < .01, r = .33, p < .05, r = .34, p < .05$ and $r = .59, p < .01$ respectively). Moreover, the pretest psychological well-being scores were significantly correlated with the pretest forgiveness of self, forgiveness of other and forgiveness of situational scores ($r = .47, p < .01, r = .45, p < .01$ and $r = .49, p < .01$ respectively). There were also significant correlation between dimensions of forgiveness and dimensions of psychological well-being.

4.4. The Effect of MBSR Intervention Program on the Mindfulness

Levels of Participants

The MAAS was used in order to determine participants' mindfulness levels before and after the MBSR Program in experimental group 1 and experimental group 2. Paired sample T test was conducted to analyze the differences between the mean mindfulness pretest and posttest scores. The findings are shown in Table 4.6 and Table 4.7.

Table 18: Paired Sample T-test Analysis for Mindfulness Pre-test and Post-test Scores within Experimental Group 1 (Females)

Mindfulness	N	Mean	Std. Deviation	df	t	p
Pretest	20	39.05	9.67			
Posttest	20	61.90	10.58	19	8.652	.000

The mean mindfulness pretest score of experimental group 1 was 39.05; whereas the mean posttest mindfulness score was 61.90. Results of paired sample t-test analysis indicated that the difference is statistically significant as it is suggested by the p-value. ($t_{(19)} = 8.652, p < .001$). In other words, the mindfulness level of the experimental group 1 increased after the MBSR Program.

Table 19: Paired Sample T-test Analysis for Mindfulness Pre-test and Post-test Scores within Experimental Group 2 (Males)

Mindfulness	N	Mean	Std. Deviation	df	t	p
Pretest	20	42.30	11.81	19	5.636	.000
Posttest	20	58.60	8.88			

When Table 4.7 is examined, it can be said that, the pretest mean score was calculated as 42.30, and the post-test mean score was calculated as 58.60 for the experimental group 2. Results of the paired sample t-test analysis applied to mindfulness pretest and posttest measures of experimental group 2 subjects' revealed that the difference between mean pretest and posttest scores was significant ($t_{(19)} = 5.636, p < .001$). Based on these results, it can be said that there is a significant difference in mindfulness scores between the means of experimental group 2 at pretest and posttest measures.

4.5. The Effect of MBSR Intervention Program on the Forgiveness Levels of Participants

In pursuance of finding out whether any significant differences exist between the forgiveness levels of the participants in the experimental group 1 and experimental group 2 before and after the MBSR Program, the results obtained from the subscales of HFS were examined. The pre and post forgiveness test results of the experimental group were compared by using paired sample t-test analysis.

The pre and post forgiveness of self test results of the participants in the experimental group1 and experimental group 2 are given in Table 4.8 and Table 4.9.

Table 20: Paired Sample T-test Analysis for Forgiveness of Self Pre-test and Post-test Scores within Experimental Group 1 (Females)

Forgiveness of Self	N	Mean	Std. Deviation	df	t	p
Pretest	20	26.05	6.96	19	4.009	.001
Posttest	20	31.75	7.04			

The mean forgiveness of self pretest score of experimental group 1 was 26.05; whereas the mean posttest mindfulness score was 31.75. Results of paired sample t-test analysis indicated that the difference is statistically significant ($t_{(19)} = 4.009, p <$

.01). In other words, the forgiveness of self level of the experimental group 1 increased after the MBSR Program.

Table 21: Paired Sample T-test Analysis for Forgiveness of Self Pre-test and Post-test Scores within Experimental Group 2 (Males)

Forgiveness of Self	N	Mean	Std. Deviation	df	t	p
Pretest	20	24.95	5.45			
Posttest	20	27.80	4.42	19	1.749	.096

When Table 4.9 is examined, it can be said that, the pretest mean score was calculated as 24.95, and the post-test mean score was calculated as 27.80 for the experimental group 2. Results of the paired sample t-test analysis applied to forgiveness of self pretest and posttest measures of experimental group 2 subjects' revealed that there was no significant difference between mean pretest and posttest scores ($t_{(19)} = 1.749, p > .05$). The results indicated that the MBSR Program applied the experimental group 2 was not demonstrated to be effective the forgiveness of self levels of the participants.

The effect of the MBSR intervention was examined on the mean forgiveness of others pretest and post test scores. The results are presented in Table 4.10 and Table 4.11.

Table 22: Paired Sample T-test Analysis for Forgiveness of Others Pre-test and Post-test Scores within Experimental Group 1 (Females)

Forgiveness of Others	N	Mean	Std. Deviation	df	t	p
Pretest	20	25.35	7.74			
Posttest	20	31.20	5.77	19	4.163	.001

The mean forgiveness of others pretest score of experimental group 1 was 25.35; whereas the mean posttest mindfulness score was 31.20. Results of paired sample t-test analysis indicated that the difference is statistically significant ($t_{(19)} = 4.163, p < .01$). In other words, the MBSR intervention applied the experimental group 1 was demonstrated to be effective the forgiveness of other levels of the female participants.

Table 23: Paired Sample T-test Analysis for Forgiveness of Others Pre-test and Post-test Scores within Experimental Group 2 (Males)

Forgiveness of Others	N	Mean	Std. Deviation	df	t	p
Pretest	20	22.55	5.47	19	3.058	.006
Posttest	20	27.40	5.24			

The pretest mean forgiveness of others score was calculated as 22.55 and the post-test mean score was calculated as 27.40 for the experimental group 2. Results of the paired sample t-test analysis applied to forgiveness of others pretest and posttest measures of experimental group 2 subjects' revealed that there was a significant difference between mean pretest and posttest scores ($t_{(19)} = 3.058, p < .01$). In other words, the forgiveness of others level of the participants in experimental group 2 increased after the MBSR Program.

Paired Sample T-test Analysis was used to examine the effect of the MBSR intervention on the mean forgiveness of situation pretest and post test scores. The results are presented in Table 4.12 and Table 4.13.

Table 24: Paired Sample T-test Analysis for Forgiveness of Situational Pre-test and Post-test Scores within Experimental Group 1 (Females)

Forgiveness of Situational	N	Mean	Std. Deviation	df	t	p
Pretest	20	24.80	6.10	19	5.954	.000
Posttest	20	32.25	6.25			

The mean forgiveness of situational pretest score of experimental group 1 was 24.80; whereas the mean posttest mindfulness score was 32.25. Results of paired sample t-test analysis indicated that the difference is statistically significant ($t_{(19)} = 5.954, p < .001$). Thus, it can be said that, the MBSR intervention applied the experimental group 1 was demonstrated to be effective the forgiveness of situational levels of the female participants.

Table 25: Paired Sample T-test Analysis for Forgiveness of Situational Pre-test and Post-test Scores within Experimental Group 2 (Males)

Forgiveness of Situational	N	Mean	Std. Deviation	df	t	p
Pretest	20	23.80	7.57			
Posttest	20	27.85	4.68	19	2.230	.038

The pretest mean forgiveness of situational score was calculated as 23.80 and the post-test mean score was calculated as 27.85 for the male participants. Results of the paired sample t-test analysis applied to forgiveness of situational pretest and posttest measures of male participants revealed that there was a significant difference between mean pretest and posttest scores ($t_{(19)} = 2.230, p < .05$). In other words, the forgiveness of situational level of the male participants increased after the MBSR Program.

4.6. The Effect of MBSR Intervention Program on the Psychological Well-Being Levels of Participants

The results obtained from the Ryff Scales of Psychological Well-Being were used to find out whether any significant differences existed between the well-being levels of the participants both groups before and after the MBSR Intervention Program. The pre and post Ryff Scales of Psychological Well-Being test results of the experimental groups were compared by using paired sample t-test method.

The pre and post autonomy sub dimension test results of the participants in the experimental group1 and experimental group 2 are illustrated in Table 4.14 and table 4.15.

Table 26: Paired Sample T-test Analysis for Autonomy Pre-test and Post-test Scores within Experimental Group 1 (Females)

Autonomy	N	Mean	Std. Deviation	df	t	p
Pretest	20	26.70	7.24			
Posttest	20	31.50	5.06	19	3.159	.005

Table 4.14 indicates the t-test results based on the differences between the mean pretest autonomy pretest and post test scores. The mean autonomy pretest score

of female participants was 26.70; whereas the mean posttest mindfulness score was 31.50. Results showed that there was a significant difference between the mean values of the pre-test and the post-test ($t_{(19)} = 3.159, p < .01$). Thus, it can be said that, the MBSR intervention applied the female participants was demonstrated to be effective the autonomy levels of them.

Table 27: Paired Sample T-test Analysis for Autonomy Pre-test and Post-test Scores within Experimental Group 2 (Males)

Autonomy	N	Mean	Std.		df	t	p
			Deviation				
Pretest	20	25.30	6.08		19	1.124	.275
Posttest	20	26.75	5.23				

Table 4.15 indicates the t-test results based on the differences between the mean pretest autonomy pretest and post test scores. The mean autonomy pretest score of male participants was 25.30; whereas the mean posttest mindfulness score was 26.75. Results showed that difference between the mean values of the pre-test and the post-test was not statistically significant ($t_{(19)} = 1.124, p > .05$). In other words, the autonomy level of the male participants did not differentiate after the MBSR Program.

To investigate the differences between participants' environmental mastery level before and after the MBSR Program, paired t-tests were carried out. Results are illustrated in Table 4.16 and table 4.17.

Table 28: Paired Sample T-test Analysis for Environmental Mastery Pre-test and Post-test Scores within Experimental Group 1 (Females)

Environmental Mastery	N	Mean	Std.		df	t	p
			Deviation				
Pretest	20	25.65	5.38		19	3.927	.001
Posttest	20	30.15	4.09				

Table 4.16 indicates the t-test results based on the differences between the mean pretest environmental mastery pretest and posttest scores. The mean environmental mastery pretest score of female participants was 25.65; whereas the mean posttest mindfulness score was 30.15. Results showed that there was a significant difference between the mean values of the pre-test and the post-test ($t_{(19)} = 3.927, p$

<.01). Thus, it can be said that, the MBSR intervention applied the female participants was demonstrated to be effective the autonomy levels of them.

Table 29: Paired Sample T-test Analysis for Environmental Mastery Pre-test and Post-test Scores within Experimental Group 2 (Males)

Environmental Mastery	N	Mean	Std. Deviation	df	t	p
Pretest	20	29.95	3.79			
Posttest	20	26.00	4.77	19	.038	.970

Table 4.17 indicates the t-test results based on the differences between the mean pretest environmental mastery pretest and posttest scores. The mean environmental mastery pretest score of male participants was 29.95; whereas the mean posttest mindfulness score was 26.00. Results showed that difference between the mean values of the pre-test and the post-test was not statistically significant ($t_{(19)}=.038$ $p >.05$). In other words, the autonomy level of the male participants did not differentiate after the MBSR Program.

To investigate the differences between participants' personal growth level before and after the MBSR Program, paired t-tests were carried out. Results are illustrated in Table 4.18 and table 4.19.

Table 30: Paired Sample T-test Analysis for Personal Growth Pre-test and Post-test Scores within Experimental Group 1 (Females)

Personal Growth	N	Mean	Std. Deviation	df	t	p
Pretest	20	30.90	6.05			
Posttest	20	33.95	4.76	19	2.819	.011

The mean personal growth pretest score of female participants was 30.90; whereas the mean posttest mindfulness score was 33.95. Results of paired sample t-test analysis demonstrated that there is a significant difference between the mean scores ($t_{(19)}= 2.819$, $p < .05$). Thus, it can be said that, the MBSR intervention applied the experimental group 1 was demonstrated to be effective the personal growth levels of the female participants.

Table 31: Paired Sample T-test Analysis for Personal Growth Pre-test and Post-test Scores within Experimental Group 2 (Males)

Personal Growth	N	Mean	Std. Deviation	df	t	p
Pretest	20	28.20	6.99	19	1.122	.237
Posttest	20	30.50	4.34			

The pretest mean personal growth score was calculated as 28.20 and the post-test mean personal growth score was calculated as 30.50 for the male participants. Results of the paired sample t-test analysis applied to personal growth pretest and posttest measures of experimental group 2 revealed that there was no significant difference between mean pretest and posttest scores ($t_{(19)} = 1.122, p > .05$). The results indicated that the MBSR Program applied the male participants was not demonstrated to be effective the personal growth levels of the participants.

To investigate the differences between participants' positive relations level before and after the MBSR Program, paired t-tests was carried out. Results are illustrated in Table 4.20 and table 4.21.

Table 32: Paired Sample T-test Analysis for Positive Relations Pre-test and Post-test Scores within Experimental Group 1 (Females)

Positive Relations	N	Mean	Std. Deviation	df	t	p
Pretest	20	29.95	5.47	19	3.301	.004
Posttest	20	34.65	5.76			

The pretest mean positive relations score was calculated as 29.95 and the post-test mean positive relations score was calculated as 34.65 for the female participants. Results of the paired sample t-test analysis applied to positive relations pretest and posttest measures of experimental group 1 revealed that there was significant difference between mean pretest and posttest scores ($t_{(19)} = -3.301, p < .01$). The results indicated that the MBSR Program applied the male participants was demonstrated to be effective the positive relations levels of the participants.

Table 33: Paired Sample T-test Analysis for Positive Relations Pre-test and Post-test Scores within Experimental Group 2 (Males)

Positive Relations	N	Mean	Std. Deviation	df	t	p
Pretest	20	29.40	6.76	19	1.775	.096
Posttest	20	32.05	4.28			

The pretest mean positive relations score was calculated as 29.40 and the post-test mean personal growth score was calculated as 32.05 for the male participants. Results of the paired sample t-test analysis applied to positive relations pretest and posttest measures of experimental group 2 revealed that there was no significant difference between mean pretest and posttest scores ($t_{(19)} = 1.775, p > .05$). The results indicated that the MBSR Program applied the male participants was not demonstrated to be effective the personal growth levels of the participants.

To investigate the differences between participants' purpose in life level before and after the MBSR Program, paired t-tests were carried out. Results are illustrated in Table 4.22 and table 4.23.

Table 34: Paired Sample T-test Analysis for Purpose in Life Pre-test and Post-test Scores within Experimental Group 1 (Females)

Purpose in Life	N	Mean	Std. Deviation	df	t	p
Pretest	20	30.85	5.94	19	3.056	.007
Posttest	20	34.40	4.17			

Table 4.22 indicates the t-test results based on the differences between the mean pretest purpose in life pretest and posttest scores. The mean purpose in life pretest score of female participants was 30.85; whereas the mean posttest mindfulness score was 34.40. Results showed that difference between the mean values of the pre-test and the post-test was statistically significant ($t_{(19)} = 3.056, p < .01$). In other words, the purpose in life level of the female participants differentiated after the MBSR Program.

Table 35: Paired Sample T-test Analysis for Purpose in Life Pre-test and Post-test Scores within Experimental Group 2 (Males)

Purpose in Life	N	Mean	Std. Deviation	df	t	p
Pretest	20	28.15	7.01	19	1.245	.228
Posttest	20	29.85	6.79			

Table 4.23 indicates the t-test results based on the differences between the mean pretest purpose in life pretest and posttest scores. The mean purpose in life pretest score of male participants was 28.15; whereas the mean posttest mindfulness score was 29.85. Results showed that difference between the mean values of the pre-test and the post-test was not statistically significant ($t_{(19)} = 1.245, p > .05$). In other words, the purpose in life level of the female participants did not differentiate after the MBSR Program.

To investigate the differences between participants' self-acceptance level before and after the MBSR Program, paired t-tests was carried out. Results are illustrated in Table 4.24 and Table 4.25.

Table 36: Paired Sample T-test Analysis for Self-Acceptance Pre-test and Post-test Scores within Experimental Group 1 (Females)

Self-Acceptance	N	Mean	Std. Deviation	df	t	p
Pretest	20	25.85	6.99	19	3.202	.005
Posttest	20	30.95	7.22			

The mean self-acceptance pretest score of experimental group 1 was 28.85; whereas the mean posttest mindfulness score was 30.95. Results of paired sample t-test analysis indicated that the difference is statistically significant as it is suggested by the p-value. ($t_{(19)} = -3.202, p < .01$). In other words, the self-acceptance level of the experimental group 1 increased after the MBSR Program.

Table 37: Paired Sample T-test Analysis for Self-Acceptance Pre-test and Post-test Scores within Experimental Group 2 (Males)

Self Acceptance	N	Mean	Std. Deviation	df	t	p
Pretest	20	26.75	3.48	19	2.423	.026
Posttest	20	29.30	4.73			

Table 4.25 indicates the t-test results based on the differences between the mean pretest self-acceptance pretest and posttest scores. The mean self-acceptance pretest score of male participants was 26.75; whereas the mean posttest mindfulness score was 29.30. Results showed that difference between the mean values of the pre-test and the post-test was statistically significant ($t_{(19)} = 2.423, p < .05$). In other words, the self-acceptance level of the male participants differentiated after the MBSR Program.



CHAPTER V. DISCUSSION

This chapter indicates discussions regarding the results derived from the statistical analysis applied to data. The results were discussed in related to previous literature about the study variables. The first section is devoted to discussions on effects of MBSR Program on awareness, forgiveness and psychological well-being levels of university students. Second section provides the implications drawn from the results of the study and the recommendations for the future research and practice.

5.1. The Effects of MBSR Program on Awareness, Forgiveness and Psychological Well-Being

Mindfulness-based stress reduction (MBSR) as a sub-part of mindfulness-based therapy has become a well-known form of intervention in modern psychotherapy. Several of the applications of MBSR have been used to reduce or treat different symptoms of different problems or to enhance individual strengths. Mindfulness include a process which results to a mental state characterized by being aware of the present moment experience nonjudgmentally, involving one's emotions, ideas, thoughts, physical states, consciousness, and the surroundings. Mindfulness also aims to encourage openness, acceptance and curiosity (Kabat-Zinn, 2003: 153). Experiencing the present moment nonjudgmentally and being open is the basic antecedent underlying mindfulness interventions such as MBSR. Although a number of studies have recently been conducted to examine the efficacy of MBSR, as far as our knowledge, there are no studies that investigated the effects of MBSR program on awareness, forgiveness and psychological-well-being levels of university students.

The main objective of the present study was to examine the effects of an online MBSR Program on awareness, forgiveness and psychological well-being of university students. The Heartland Forgiveness Scale, the Mindful Attention Awareness Scale, the Ryff Scales of Psychological Well-Being and the Personal Information Form were administered to participants as pre-test and post-test. Then, the data obtained from the measurements were analyzed. Participants were divided into two groups according to their gender and an eight session online MBSR Program was applied to the both groups.

In this section, results, discussion and suggestions based on the findings obtained as a result of the research are given.

The results revealed that there is a significant difference between pretest and posttest mean scores of the awareness, subscales of forgiveness and psychological well-being for the experimental group 1, which included female participants. On the other hand, there is a significant difference between pretest and posttest mean scores of awareness, forgiveness of others and forgiveness of situational subscales of forgiveness and self-acceptance subscale of psychological well-being for the experimental group 2 which was consisted of male participants; while the results of the present study demonstrate no significant difference between pretest and posttest mean scores of forgiveness of self subscale and autonomy, environmental mastery, personal growth, positive relations and purpose of life subscales of psychological well-being for the experimental group 2 subjects. Some improvements in these scores for the experimental group 2 subjects at pretest and posttest measures but these improvements have not reached to the statistically significant levels.

The result of the current study indicated the effect of gender on the impact of the MBSR intervention. The current study propounded a gender difference in the effect of the MBSR intervention in favor of female participants (Group 1). Previous literature on MBSR revealed that gender may be a key factor on the efficacy of mindfulness-based interventions and may influence the effectiveness of these interventions. In a meta-analysis study involving 36 published studies which investigated the effectiveness mindfulness-based treatments for substance use disorders Katz and Toner (2013: 318) found that female participants may seem to be benefitted more from mindfulness interventions. Similarly de Vibe and colleagues (2013: 7) indicated that after attending in the MBSR intervention program female participants reported significant positive improvements in mental distress, study stress, subjective well-being and mindfulness than male participants. Thus, male participants may need different intervention programs or different contents in order to obtain better results. In addition, some studies suggested that females report lower levels of subjective well-being than males (Dahlin, Joneborg & Runeson, 2005: 594). Therefore, these kind of intervention programs might be more effective to promote well-being levels of female participants.

The results indicated that an eight-session MBSR program has a positive effect on both female and male participants' awareness level. It has been anticipated that MBSR interventions improve awareness because the focus of the program is

enhancing awareness. However, to date, no study has indicated that participating MBSR intervention is related with significant increases in awareness in Turkish sample. This result is consistent with the previous findings especially showing a significant increase in the awareness level of college undergraduates after participating in the MBSR programs (Shapiro, Oman, Thoresen, Plante, & Flinders, 2008: 856; Shapiro, Brown, & Biegel, 2007: 112). Since it is known that MBSR is a widely known intervention program which is based in an on cultivating mindfulness explicit manner and cultivation of mindfulness means being aware of moment to moment intentionally (Grossman, Niemann, Schmidt, & Walach, 2004: 36) increasing students' awareness level and skills appears significant in terms of attending them moment-to-moment experience nonjudgmentally and providing them more positive outcomes.

Shapiro and colleagues (2008: 856) indicated that MBSR program can increase mindful attention and awareness levels of college students. They also noted that MBSR program can cultivate mindful attention and awareness which was measured by MAAS just as in the current study. Similarly Shapiro and colleagues (2007: 105) aimed to investigate the possible effect MBSR intervention on the increase in mindfulness. They found that participants who attended MBSR intervention showed significant increases in mindfulness in comparison with control group participants. Similarly, Nyklíček and Kuijpers (2008: 331) indicated that MBSR program caused a strong elevation on mindfulness. They also indicated that changes in awareness level mediated the beneficial effects of the MBSR program on stress and quality of life. In addition Omid and Zargar (2014: 4) indicated a meaningful impact on mindful awareness was found in MBSR intervention group in comparison with control group. They also remarked that MBSR exercises its effects by promoting enhanced awareness for what is happening in current time with an accepting attitude. Thus it can be said that the results are parallel with the results of published literature.

The results of the present study also showed that a MBSR program can have an effect on participants' forgiveness level. The findings indicated differences between two MBSR intervention groups' subjects at pretest and post test measures of both total score and subscales of Hartland Forgiveness Scale. All the differences were significant except forgiveness of self scores of group 2. The results of the present study were consistent with the previous findings reporting the relationships among mindfulness, and decreased anger, hostile attribution and aggression (Kelley & Lambert, 2012: 3).

The more mindful individuals are less likely to react to the offence and to interpret others as “out to get them”. They also don’t engage violence, insults from others with their own aggression and don’t think others uncertain behaviors as aggressive or threatening (Heppner et al. 2008: 490).

These results are also consistent with the findings of a study done by Klevnick (2008: 85-86). Klevnick observed a greater higher self-forgiveness in the MBSR group and suggested that MBSR intervention may allow individuals realize positive aspects about themselves thus they there can be a change in self-forgiveness. Moreover, MBSR intervention may help individuals to cope with the thoughts of being a self-blaming person. Webb and colleagues (2013: 237) remarked that both mindfulness and forgiveness are the construct which are originated from religiousness and spirituality. They also seem to be related to one another and mindfulness-based interventions have been propounded to be related with the forgiveness process. In a study conducted by Oman and colleagues (2008: 569) 8-week meditation-based stress management intervention applied to participants. Results of their study indicated that the program had a significant effect on stress, rumination, and forgiveness of others levels of participant in intervention group in comparison with control group.

Similarly Borders and colleagues (2010: 40) remarked that individuals who are mindful are reported less anger and hostility which are closely related with forgiveness. They also suggested that mindfulness promote forgiveness through contributing to decreased anger, hostility, physical and verbal aggression. MBSR interventions had a direct salutary effect on rumination. In an experimental study, MBSR group participants who were attended an 8-week MBSR program, indicated greater levels of mindful attentiveness and lower levels ruminative thinking (Campbell et al., 2012: 262). Ruminative thinking is negatively correlated with forgiveness and changes in rumination were positively correlated with changes in vengeance (McCullough, Bono & Root, 2007: 490). MBSR In addition relaxation is an important component of MBSR interventions. Relaxation may have an impact on aggression and psychological arousal and may decrease these negative emotional states. Thus individuals who are relaxed may be more forgiver via MBSR interventions (Lopata, 2003: 169).

Despite of the positive effect of training program on male participants’ general psychological well-being level; the difference between pre-test and post test scores

was not significant except the self-acceptance subscale of psychological well-being scores. On the other hand the results of the present study revealed that there was a significant difference in psychological well-being after the implication of MBSR intervention for the female participants. The findings of the present study are congruent with the previous literature. In the study of Nyklíček and Kuijpers (2008: 337), a MBSR program was implemented and while perceived stress and vital exhaustion decreased significantly, positive affect, quality of life and mindfulness enhanced for the group receiving MBSR than the waiting-list group.

In another study, it was reported that a MBSR program with counseling psychology students was effective to decline negative affect, perceived stress, rumination, and state and trait anxiety which are closely associated construct with psychological well-being. In addition participants in the intervention group reported greater positive affect and self-compassion (Christopher et. al., 2006: 505-506). In another study carried out with graduate social work students, it has been reported that even such a basic self-care tool like weekly journaling resulted not only in general stress-reduction, but also improved their ability to perform better in school assignments and while working with clients (Moore, Bledsoe, Perry, & Robinson, 2011). In the study of Carmody and Baer (2008: 30-31) it was indicated that participation in MBSR intervention lead to positive changes in levels of mindfulness and well-being. On the other hand perceived stress, symptoms were found to be decreased after MBSR intervention. Similarly Shapiro and colleagues (1998: 581) demonstrated that an 8-week mindfulness-based intervention is an effective way to decrease psychological distress and state and trait anxiety and to increase empathy levels. In general, the present results support past research on the mental health benefits of MBSR and the effect of MBSR on psychological well-being.

Consistent with expectations and previous studies, positive associations among awareness, forgiveness and psychological well-being were also obtained. This result is correspond to previous research results reporting a positive association between these two constructs. As an example Warren-Brown and Ryan (2003: 830) found that the scores obtained from MAAS was correlated with higher pleasant affect, positive affectivity, vitality, life satisfaction, self-esteem, optimism, and self-actualization, higher autonomy, competence, and relatedness. Additionally in the study of Bono and

colleagues (2008: 182) it was found that that increases in well-being were related to increases in forgiveness.

5.2. Implications and Recommendations

Based on the findings of the current study several implications for helping professionals such as social workers, psychologists, school counselors and other professionals can be drawn.

The current study empirically examined the effectiveness of an 8-session MBSR program on awareness, forgiveness and psychological wellbeings on Turkish university students. The results suggest that MBSR intervention may help to increase students' awareness, forgiveness and psychological well-being levels. Therefore, helping professionals such as clinical social workers, psychologists and therapists may develop these kind of interventions or may use MBSR intervention, which were examined to enhance their positive strengths.

In fact, although several researchers suggested using MBSR interventions to improve the positive characteristics of schizophrenia patients and to decrease some maladaptive variables such as depression and stress, no research has yet tried to generate a program which consists of mindfulness based intervention methods to promote positive strengths of university students in Turkey. Therefore, the current study may be considered as an initial step for future attempts.

This study indicated that female participants experienced significant positive improvements psychological wellbeing after attending in the MBSR intervention. Different forms of mindfulness-based interventions may be more beneficial for male participants.

The current study utilized an 8-session online MBSR intervention program. Eventually, comparisons between an 8-session online MBSR intervention program and other commonly used mindfulness-based interventions aimed to develop students' well-being, forgiveness and awareness such as Mindfulness-Based Cognitive Therapy interventions are needed.

The MBSR program includes several techniques that support the increase in awareness, forgiveness and psychological well-being. Further research should examine the independent effects from the individual components of the MBSR

program on university students. It is possible the meditation skills alone could have influenced the study results.

Academic and relationship outcomes may be affected when university students' awareness, forgiveness and well-being level are enhanced. Future research should investigate the effects of MBSR interventions academic and relationship outcomes as awareness, forgiveness and psychological well-being have increased. If students were more mindful they would be more forgiver, it would seem that their relationships would be improved.

The current study was carried out with university student enrolled in a foundation university in Istanbul and the findings can only be generalized this group. That kind of intervention programs should be applied to different age levels in the future studies. Thus, a broader applicability may be achieved.

The findings of the current study which are related to the effectiveness of the MBSR intervention on awareness, forgiveness and psychological well-being represents the data obtained under the certain conditions of the this study. Therefore, future studies is necessary in order to examine the effectiveness of the MBSR intervention in different conditions.

The data used in this study is based on self-report measures. Further studies should use different methods to obtain data such as peer, romantic partner or parents' reports.

This study used a pre-experimental design, which means there was no control or comparison group. It is likely that having a comparison group in future studies would be useful.

In the current study posttest data had been collected after the program but no follow-up study conducted. Thus, order to examine the permanence of the MBSR intervention effect follow-up study should be conducted.

In the current study, female participants who were enrolled in psychology and social work departments appeared to benefitted from the program more. It is likely that mindfulness courses in departments like psychology, social work and psychological counseling would be useful

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APPENDIX A
INFORMED CONSENT

Dear Participant,

This research is carried out by Sena Öksüz, PhD Candidate for her doctoral dissertation under the supervision of Prof. Dr. Kadir Canatan. The goal of this research is to determine whether there is any relationship between mindfulness and forgiveness as well as well-being.

The information gathered will be used for academic purposes only. The participation is voluntary. All the information will be confidential and not be shared with other parties. Filling the forms would take 20-30 minutes. Please be sure to fill out all the questionnaires completely.

For further information about the research please feel free to contact the researcher through e-mail:

sena.oksuz@izu.edu.tr

I have read and understood the explanation provided to me. I have had all the questions answered to my satisfaction, and I voluntarily agree to participate in this research.

Date:.....

Signature:.....

Name:.....

Department:.....

Age:.....

Gender: Female Male

Do you have a romantic partner? Yes No

For how long?.....

Do you meditate? Yes No

For how long?.....

Whom do you live with?.....

APPENDIX B

HFS

Directions:

In the course of our lives negative things may occur because of our own actions, the actions of others, or circumstances beyond our control. For some time after these events, we may have negative thoughts or feelings about ourselves, others, or the situation. Think about how you **typically** respond to such negative events. Next to each of the following items write the number (from the 7-point scale below) that best describes how you **typically** respond to the type of negative situation described. There are no right or wrong answers. Please be as open as possible in your answers.

1	2	3	4	5	6	7
Almost Always		More Often		More Often		Almost Always
False of Me		False of Me		True of Me		True of Me

- ___ 1. Although I feel badly at first when I mess up, over time I can give myself some slack.
- ___ 2. I hold grudges against myself for negative things I've done.
- ___ 3. Learning from bad things that I've done helps me get over them.
- ___ 4. It is really hard for me to accept myself once I've messed up.
- ___ 5. With time I am understanding of myself for mistakes I've made.
- ___ 6. I don't stop criticizing myself for negative things I've felt, thought, said, or done.
- ___ 7. I continue to punish a person who has done something that I think is wrong.
- ___ 8. With time I am understanding of others for the mistakes they've made.
- ___ 9. I continue to be hard on others who have hurt me.
- ___ 10. Although others have hurt me in the past, I have eventually been able to see them as good people.

- ___ 11. If others mistreat me, I continue to think badly of them.
- ___ 12. When someone disappoints me, I can eventually move past it.
- ___ 13. When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it.
- ___ 14. With time I can be understanding of bad circumstances in my life.
- ___ 15. If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them.
- ___ 16. I eventually make peace with bad situations in my life.
- ___ 17. It's really hard for me to accept negative situations that aren't anybody's fault.
- ___ 18. Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control.

APPENDIX C
Mindful Attention Awareness Scale (MAAS)

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 some time 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

APPENDIX D

Ryff's Psychological Well-Being Scales (PWB), 42 Item version

Please indicate your degree of agreement (using a score ranging from 1-6) to the following sentences.

	Strongly disagree					Strongl y agree
1. I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.	1	2	3	4	5	6
2. In general, I feel I am in charge of the situation in which I live.	1	2	3	4	5	6
3. I am not interested in activities that will expand my horizons.	1	2	3	4	5	6
4. Most people see me as loving and affectionate.	1	2	3	4	5	6
5. I live life one day at a time and don't really think about the future.	1	2	3	4	5	6
6. When I look at the story of my life, I am pleased with how things have turned out.	1	2	3	4	5	6
7. My decisions are not usually influenced by what everyone else is doing.	1	2	3	4	5	6
8. The demands of everyday life often get me down.	1	2	3	4	5	6
9. I think it is important to have new experiences that challenge how you think about yourself and the world.	1	2	3	4	5	6
10. Maintaining close relationships has been difficult and frustrating for me.	1	2	3	4	5	6
11. I have a sense of direction and purpose in life.	1	2	3	4	5	6
12. In general, I feel confident and positive about myself.	1	2	3	4	5	6
13. I tend to worry about what other people think of me.	1	2	3	4	5	6
14. I do not fit very well with the people and the community around me.	1	2	3	4	5	6
15. When I think about it, I haven't really improved much as a person over the years.	1	2	3	4	5	6
16. I often feel lonely because I have few close friends with whom to share my concerns.	1	2	3	4	5	6
17. My daily activities often seem trivial and unimportant to me.	1	2	3	4	5	6
18. I feel like many of the people I know have gotten more out of life than I have.	1	2	3	4	5	6
19. I tend to be influenced by people with strong opinions.	1	2	3	4	5	6
20. I am quite good at managing the many responsibilities of my daily life.	1	2	3	4	5	6
21. I have the sense that I have developed a lot as a person over time.	1	2	3	4	5	6

22.	I enjoy personal and mutual conversations with family members or friends.	1	2	3	4	5	6
23.	I don't have a good sense of what it is I'm trying to accomplish in life.	1	2	3	4	5	6
24.	I like most aspects of my personality.	1	2	3	4	5	6
25.	I have confidence in my opinions, even if they are contrary to the general consensus.	1	2	3	4	5	6
26.	I often feel overwhelmed by my responsibilities.	1	2	3	4	5	6
27.	I do not enjoy being in new situations that require me to change my old familiar ways of doing things.	1	2	3	4	5	6
28.	People would describe me as a giving person, willing to share my time with others.	1	2	3	4	5	6
29.	I enjoy making plans for the future and working to make them a reality.	1	2	3	4	5	6
30.	In many ways, I feel disappointed about my achievements in life.	1	2	3	4	5	6
31.	It's difficult for me to voice my own opinions on controversial matters.	1	2	3	4	5	6
32.	I have difficulty arranging my life in a way that is satisfying to me.	1	2	3	4	5	6
33.	For me, life has been a continuous process of learning, changing, and growth.	1	2	3	4	5	6
34.	I have not experienced many warm and trusting relationships with others.	1	2	3	4	5	6
35.	Some people wander aimlessly through life, but I am not one of them.	1	2	3	4	5	6
36.	My attitude about myself is probably not as positive as most people feel about themselves.	1	2	3	4	5	6
37.	I judge myself by what I think is important, not by the values of what others think is important.	1	2	3	4	5	6
38.	I have been able to build a home and a lifestyle for myself that is much to my liking.	1	2	3	4	5	6
39.	I gave up trying to make big improvements or changes in my life a long time ago.	1	2	3	4	5	6
40.	I know that I can trust my friends, and they know they can trust me.	1	2	3	4	5	6
41.	I sometimes feel as if I've done all there is to do in life.	1	2	3	4	5	6
42.	When I compare myself to friends and acquaintances, it makes me feel good about who I am.	1	2	3	4	5	6

APPENDIX E

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Practice Log - Week 1

FORMAL PRACTICE: Read The Body Scan Meditation. Do the Body Scan at least six times this week. Don't expect to feel anything in particular from this practice. In fact, give up all expectations about it. Just let your experience be your experience. *The link for the Body Scan, and for all the Guided Practices, can be found in the left-hand menu of the online course (palousemindfulness.com).*

Record on this form each time you do the Body Scan. In the comment field, put just a few words to remind you of your impressions of that particular body scan: what came up, how it felt, what you noticed in terms of physical sensations, emotions, thoughts, etc. *It's important to write the comments immediately after the practice because it will be hard to reconstruct later.*

INFORMAL PRACTICE: Each day this week, see if you can bring mindful awareness to some otherwise routine activity. Before you go to bed each night, see if you can recall at least one example of "simple awareness" and record it on the Informal Practice Log (Simple Awareness).

...Date...

Formal Practice Comments (Body Scan)

APPENDIX F

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Informal Practice Log (Simple Awareness) – Week 1

Each day this week, see if you can bring mindful awareness to some otherwise routine activity. For instance, washing the dishes, waiting in line, sitting in a boring meeting, walking from the car to your office. Remembering the raisin exercise, you could also use this as an opportunity to bring mindful awareness to eating, noting textures, smell, taste, touch, etc. Before you go to bed each night, see if you can recall at least one example of “simple awareness”.

What was the situation? Where were you, who were you with, what were you doing?	What feelings, thoughts, sensations did you notice before you decided to experience this mindfully?	What feelings, thoughts and sensations did you notice WHILE doing this mindfully?	What did you learn from doing this?	What feelings, thoughts and sensations are you noticing NOW as you write this?
<i>EXAMPLE</i> Washing dishes after dinner.	I was feeling hurried, shoulders and stomach tense, thinking “I wish Chris hadn’t used so many dishes!”	I actually felt the warm water on my hands, enjoyed seeing the dishes sparkle, time seemed to stop for a moment.	Paying attention to physical sensations brings me into the here and now and a boring task becomes more interesting.	Feeling the support of the chair I’m sitting on, the feel of the pen, and feeling thankful that a long day is over.

APPENDIX G

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Practice Log - Week 2

FORMAL PRACTICE: Read the [description of the Sitting Meditation](#). Between now and next week, practice at least six times, alternating the [Sitting Meditation](#) with the [Body Scan](#). As before, don't expect anything in particular from either of these exercises. See if you can give up all expectations about it and just let your experience be your experience. *The link for the Sitting Meditation, the Body Scan, and for all the Guided Practices, can be found in the left-hand menu of the online course (palousemindfulness.com).*

Record on this form each time you practice. In the comment field, put just a few words to remind you of your impressions: what came up, how it felt, what you noticed in terms of physical sensations, emotions, thoughts, etc. ***It's important to write the comments immediately because it will be hard to reconstruct later.***

INFORMAL PRACTICE: At the end of the day before you go to bed, recall one specific pleasant event and record it on the [Pleasant Events Calendar](#).

...Date... Formal Practice Comments (include whether Body Scan or Sitting)

APPENDIX H

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Informal Practice Log (Pleasant Events Calendar) – Week 2

What was the experience?	Were you aware of the pleasant feelings <i>while</i> the event was happening?	How did your body feel, in detail, during this experience?	What moods, feelings, and thoughts accompanied this event?	What thoughts, sensations, emotions do you notice now as you write this down?
<p>EXAMPLE</p> <p>Heading home after work – stopping, hearing a bird sing.</p>	<p>Yes.</p>	<p>Lightness across the face, aware of shoulders dropping, uplift of corners of mouth.</p>	<p>Relief, pleasure, “That’s good”, “Pretty song”, “it’s so nice to be outside”.</p>	<p>It’s such a small thing but I’m glad I noticed it. I get a warm feeling and a tingling in my body..</p>

APPENDIX I

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Practice Log – Week 3

FORMAL PRACTICE: Read the description of Mindful Yoga (*this is very important, even for experienced yoga practitioners*). Practice at least six times this week, alternating Mindful Yoga 1 with the Sitting Meditation (e.g., three of each). At least one of the days, do a Body Scan (this means that your six practices for the week would be 3 yogas, 2 sitting meditations, and 1 body scan). As before, don't expect anything in particular from the practice. In fact, give up all expectations about it. Just let your experience be your experience. Record on this form each time you practice.

In the comment field, put just a few words to remind you of your impressions of that particular session: what came up, how it felt, etc.

INFORMAL PRACTICE: At the end of the day before you go to bed, recall one specific unpleasant event and record it on the Unpleasant Events Calendar. The unpleasant event doesn't have to be major. It could be, for instance, impatience waiting in line or being mildly annoyed by some minor event.

NOTE: *If, at the end of the day, you honestly can't find an even minor annoyance or discomfort, you can take this time to celebrate that fact. We often don't take time to experience gratitude, so this could be an opportunity to do that. On the informal practice, sheet answer the questions with your current feeling in mind.*

...Date...

Comments (include whether Body Scan, Yoga or Sitting)

APPENDIX J

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Informal Practice Log (Unpleasant Events Calendar) – Week 3

What was the experience?	Were you aware of the unpleasant feelings <i>while</i> the event was happening?	How did your body feel, in detail, during this experience?	What moods, feelings, and thoughts accompanied this event?	What thoughts, sensations, emotions do you notice now as you write this down?
<p>EXAMPLE</p> <p>Waiting for the cable company to come fix our line. Realize that I am missing an important meeting.</p>	<p>Yes.</p>	<p>Temples throbbing, tightness in my neck and shoulders, pacing back and forth.</p>	<p>Angry, helpless, frustrated. “Is this what they mean by service?” “Those #!@\$#! – I can’t afford to miss this meeting!”</p>	<p>I hope I don’t have to go through that again soon. Mild anxiousness, tightness in stomach.</p>

APPENDIX K

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Practice Log - Week 4

FORMAL PRACTICE: Practice at least six times this week, alternating Mindful Yoga 2 with the Sitting Meditation. As before, don't expect anything in particular from doing these. In fact, give up all expectations about it. Just let your experience be your experience.

Record on this form each time you practice. In the comment field, put just a few words to remind you of your impressions of that particular session: what came up, how it felt, what you noticed in terms of physical sensations, emotions, thoughts, etc. It's important to write the comments immediately because it will be hard to reconstruct later.

INFORMAL PRACTICE: Read the description of STOP: One-Minute Breathing Space. Carry the Informal Practice Log with you during the day, and at least once during the day (waiting in line, just before getting in or out of your car...), practice using "STOP", and record it on the Informal Practice Log when you can.

...Date...

Formal Practice Comments (Yoga or Sitting)

APPENDIX L

Informal Practice Log (STOP: One-Minute Breathing Space) – Week 4

What was the situation?	What was going on with you when you thought to take a Breathing Space? (body, mind, emotion)	What did you notice WHILE you were doing the Breathing Space? (body, mind, emotion)	What did you notice AFTER you did the Breathing Space? (body, mind, emotion, action)	What did you learn?
<p>EXAMPLE</p> <p>I was in a meeting where someone was saying something I knew to be untrue.</p>	<p>My heart was pounding, my stomach was tight, I felt angry and I thought “He KNOWS that’s not true!”</p>	<p>Noticed my shoulders were tight, too, but when I paid attention to breath, I felt things start to loosen a bit.</p>	<p>My stomach and shoulders were a little looser. I did say something, but it came from a much calmer place.</p>	<p>Without the break, I would have reacted automatically and said something I’d regret. I can use getting aroused as a signal to use a Breathing Space.</p>

APPENDIX M

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Practice Log – Week 5

FORMAL PRACTICE: Practice at least six times this week, alternating **Sitting Meditation** (guided or unguided) with either the **Body Scan or Yoga** (Yoga 1 or Yoga 2). On the first day, though, try the **Soften, Soothe, Allow Meditation**. The Soften, Soothe, Allow Meditation is 15 minutes long, so on that day, you will have a shorter practice session (if you'd like a full 30 minutes, you can add silent meditation on your own that day). As before, don't expect anything in particular from these practices. Just let your experience be your experience.

INFORMAL PRACTICE: The informal practice will be to try **Soften, Soothe, Allow** at times when you are experiencing an unwanted emotion (see the Soften, Soothe, Allow process). The unwanted emotion doesn't have to be severe. It could be, for instance, impatience waiting in line or being mildly annoyed by some minor event. *If, at the end of the day, no unwanted emotion comes to mind, ignore the "Soften, Soothe, Allow" format, and take the time to feel gratitude for something that happened that day (or even simply for the fact that you have no significant unwanted feelings!). We often don't take time to experience gratitude, so you might see if you can stay with the feeling of gratitude for a moment or two, and maybe even feel it in your body (e.g., warmth in chest, softness in belly, full heart, relaxed neck and shoulders...). You can make a short note about what happened when you did that somewhere on that day's row of the Informal Practice sheet.*

...Date...

Practice Comments (include which type of practice)

APPENDIX N

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Informal Practice Log (Soften, Soothe, Allow) – Week 5

<p>What was the situation? What was happening inside? <i>(body, mind, emotions)</i></p>	<p>What was the strongest emotion you were feeling? <i>(e.g. anger, sadness, grief, impatience, confusion, fear, shame, longing, despair?)</i></p>	<p>Where in your body were you feeling this the most? <i>(e.g. tightness in chest, queasiness in stomach, ache in heart, headache)</i></p>	<p>How did you “do” Soften-Soothe-Allow? What did you notice while you were doing this?</p>	<p>What did you notice AFTER you did the process? <i>(body-mind-emotion-action)</i></p>
<p>EXAMPLE</p> <p>My boss harshly reprimanded me in an email. I went through all the things I could say in my defense. My shoulders were tense, my jaw clenched, stomach tight.</p>	<p>At first, I was shocked, then felt like I had been kicked in the stomach, I felt vulnerable and angry, but mostly I felt hurt about how unfair he had been.</p>	<p>There was a sinking feeling in my stomach, and a tightness because I really thought I had done a good job in the document he wrote to me about.</p>	<p>I softened around my stomach, noticed I could relax my shoulders, To this part of me that felt hurt, I offered a silent “of course you feel that way – you wanted praise and you got corrections instead”.</p>	<p>It was strange – even though it was me comforting me, I felt understood and less vulnerable. I was able to compose myself and think constructively about how to respond to my boss.</p>

APPENDIX O

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Practice Log – Week 6

FORMAL PRACTICE: Practice at least six times this week, doing either a **Body Scan, Yoga** (either Yoga 1 or Yoga 2), or **Sitting Meditation** (guided or unguided). Also, **do either the Mountain Meditation or the Lake Meditation at least once**. As before, don't expect anything in particular. Just let your experience be your experience.

INFORMAL PRACTICE: Each day, at the end of the day before you go to bed, recall and record one communication experience on the Communication Calendar. It doesn't need to be a particularly difficult communication, simply one in which you can recollect wanting something in particular to come out of the conversation (even if it was simply wanting a smile or a particular kind of response).

NOTE: For the first time, in this informal practice, we are expanding our mindfulness to include another person's world, and there is a space (4th column) to consider what *they* wanted out of the communication and what *they* actually got. To really do this, you'd have to, at least for the moment, put yourself in the other party's shoes. A complete exploration of this would, of course, include asking them about this, which would be critical in an important communication. There is a very powerful process that includes a methodology for really understanding another's feelings-wants-needs-perceptions, Non-Violent Communication, which is well worth exploring, but is beyond the scope of this week's practice.

...Date... Practice Comments (include whether yoga, body scan, or sitting)

APPENDIX P

Informal Practice Log (Communication Calendar) – Week 6

<p align="center">Describe this communication.</p> <p align="center">With whom? Subject?</p>	<p align="center">What did you want from them and/or how did you want to be treated?</p>	<p align="center">What did you actually get (in terms of outcome and treatment)?</p>	<p align="center">What do you think the <u>other person</u> wanted? What did they actually get (outcome/treatment)?</p>	<p align="center">How did you feel (physically & emotionally) during and after?</p>	<p align="center">What do you notice NOW (physical/emotional/mental) as you recall this communication?</p>
<p>EXAMPLE</p> <p>Called phone company about changing my phone plan, this was the 3rd time I was transferred .</p>	<p>I wanted her to change my plan, to take responsibility, to be sympathetic and understanding.</p>	<p>I was told I had to talk to someone else and I was transferred a 4th time. She was unsympathetic, even rude.</p>	<p>To have me talk to someone else, for me not to be upset. She got me to agree to talk to someone else, but I remained irritated and upset.</p>	<p>Tight stomach , shoulders, angry at her and all the time it was taking. Better, once I got to right person.</p>	<p>At first, tightness, but then uneasiness in stomach – feel a little sheepish for being so angry at someone only trying to do their job.</p>

APPENDIX Q

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Practice Log – Week 7

FORMAL PRACTICE: Practice at least six times this week, doing anything you’ve learned up until now (Body Scan, Sitting Meditation, Yoga), with or without guidance. Since it was introduced just this week, **also do the Lovingkindness Meditation at least once.** As before, don’t expect anything in particular. Just let your experience be your experience.

INFORMAL PRACTICE: At least once a day, consciously use one of the informal practices you’ve learned (Simple Awareness, Mindful Eating, STOP, Soften/Soothe/Allow) and make note of it on the **Informal Practice Log.**

...Date... Practice Comments (include whether Body Scan, Sitting or Yoga)

APPENDIX R

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Informal Practice Log – Week 7

<p>What was the situation?</p> <p>What process did you use? (Simple Awareness, Mindful Eating, STOP, Soften/Soothe/Allow)</p>	<p>What was going on with you when you thought to do the process? (body, mind, emotion)</p>	<p>What did you notice WHILE you were doing the process? (body, mind, emotion)</p>	<p>What did you notice AFTER you did the process? (body, mind, emotion, action)</p>	<p>What did you learn?</p>
<p>EXAMPLE</p> <p>I was cleaning the garage and getting frustrated with how long it was taking and decided to use Simple Awareness.</p>	<p>I felt frustrated at how long it was taking, hurrying just to get through, thinking “I HATE doing this – I have so many other things to do!”</p>	<p>I started to pay attention to the one part I was working on: the pile of tools in the corner, colors, shapes, how it felt to be holding the saw handle.</p>	<p>I actually continued with the process for a while. I was much calmer, only focused on what I was doing at THAT moment.</p>	<p>It wasn't the job itself which was frustrating, but my thinking about all the other things I had to get done.</p>

APPENDIX S

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SCRIPT FOR FULL MINDFULNESS PRACTICE BODY SCAN – 40 MINUTES

Before we begin, take time to get yourself comfortable. To do the body scan, you can either sit in a chair, or, if you prefer, lie on your back on a rug or mat. Wherever you choose to do this, make sure that you're comfortable, and able to let the chair, mat or rug support you completely.

It's important that you arrange to do this practice in a warm and protected place, in which you feel comfortable and secure. It's best to do it at a time when you won't be interrupted by family, pets or phone calls. Dress in loose comfortable clothes being particularly conscious to wear cloths that are loose at the waist. It's helpful to see this as a time for you, a time for nurturing yourself for self-care, as an opportunity to be by yourself and with yourself fully.

Allow it to be a nourishing time, a time to give yourself some positive energy and attention, a time to open to the sources of strength and healing that are within you.

It's essential not to try to relax too hard, this will just create tension. Be aware of each passing moment, and accept whatever is happening in yourself, looking at it clearly, simply because it is there. Letting go of the tendency, which we all have, of wanting things to be different from how they are right now. Allowing things to be exactly as they are right now, and allowing yourself to be exactly as you are.

So use these instructions for guidance, noticing your body and the activity of the mind as we go along, treating yourself with kindness, letting go of judgment and critical thoughts. Just do what it says to do, being aware of how you feel and what is happening.

There's no one right way to feel while you do this. The way you're feeling is fine; it's just the way you're feeling. Simply accept it, giving yourself permission to feel whatever it is that you're feeling, seeing that it is okay.

Do the body scan in whatever position is comfortable for you; if lying on your back is not comfortable, then change position. It is your sincerity and level of attention and not the way that you're laying that is most important. Remember to breathe fully, and to allow the breath to flow freely into and out of the body.

Allow your eyes to close gently if you feel comfortable with that. And bringing the arms alongside the body with the palms open to the ceiling, legs outstretched, ankles uncrossed. Take a moment to feel the body as a whole right now. Sensing the support, there's no need to hold the body right now; its being held by the mat, or the floor, or the bed.

Now bring attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing the air as it comes into and out of the body. Becoming aware of the abdomen rising as the air comes into the body, and falling and the air moves out of the body. Not controlling the breath in any way. Rather just becoming aware of the rhythm and flow of the breath, noticing that as the breath flow naturally, the abdomen lifts with each in breath, and falls with as the breath moves out. Paying attention to the breath moving in and out this way.

Filling the lungs with each in breath. And on each breath, just letting go, letting your body rest more deeply into your mat. If you become distracted or lost at any time during this exercise, bring yourself back to the breath. The breath is the anchor of your attention.

Now, on the next out breath, directing your attention from the breath all the way through the body, coming to the left foot and directing your attention to big toe of the left foot. Noticing any sensations here. Perhaps feeling coolness or warmth, any sensations of air, the touch of a stocking

or sock. Perhaps feeling nothing. Being with whatever is happening at this part of your body. And moving attention from the big toe to the others toes of the foot. Aware of the skin and the nails. The space between the toes. Any sensations of temperature, tingling pulsing. Moving now to the ball of the left foot

.... arch....heel....maybe feeling the heel in contact with the mat. Coming to the top of the left foot. Aware of the skin, the muscles. And expanding your attention now, to include the entire left foot, to include bones and skin...all sensations. And breathing in, as if you could breath right into the foot, and then breathing out from the foot. Breathing in, bringing in newness and freshness, and breathing out, releasing any tension, any tightness, just letting it go.

Coming now top the left ankle, aware of the bones, the tendons, the skin, and breathing into the ankle, breathing in, breathing out. And moving to the lower left

leg, possibly feeling the contact of the leg with the mat. Aware of the skin, and the calf muscle, the shin bone, any sensations in the part of the body.

Breathing into the calf, the lower leg. And breathing out. Moving to the left knee, circling the knee joint with your attention, exploring the kneecap, the cartilage, the hinge, and the underside of the knee. Aware of any sensations here. As we listen deeply to any part of the body, we may experience strong sensations. If we can just be with it, exactly as it is. Trying not to judge, but being fully present to each sensation. And as we move through the body, releasing and letting go to the best of our ability.

And coming now to the left thigh, becoming aware of the skin and muscle. Perhaps feeling the pulsation of circulation here. There may be feelings of heaviness, or weightiness, feeling the contact of the thigh with the surface that you're lying on. Aware of the thighbone as it rests in the hip socket.

And taking a breath in. breathing all the way through the left leg, the thigh,...knee...the lower leg....foot. Filling the entire leg and foot with freshness, newness. And as you breath out, releasing any congestion, any tiredness.

Bringing attention now to the place where the thighbone rests in the hip socket. And spanning your attention across the hips and all the way down the right leg to the right foot and now to the big toe of the right foot. Noticing any sensations here, perhaps sensing coolness, dryness, moisture, tingling, or nothing at all. Noticing what is happening in your body right now.

And moving attention now to the other toes of the right foot. The skin and nails, the spaces in between the toes. Including all sensations. Coming now to the ball of the right foot. And the arch. And the heel. Aware of the skin of the heel. Now coming to the top of the right foot. Including the skin and the bones. And expanding the attention to include the entire foot. The muscles the nerves, the blood vessels all sensations... breathing into the right foot, and breathing out.

Letting the foot go and focus now on the right ankle. Aware of the bones and the skin, the tendons, the feelings of contact the ankle makes with the surface that you're lying on, breathing in and breathing out.

Coming now to the lower right leg, possible feeling the pulsation of circulation., aware of the calf muscle and the skin, the shin bone. And moving now to the right

knee. Exploring the right knee. Taking all of your attention and placing it right in this one part of the body, noticing sensation on the underside of the knee. The hinge joint. The knee cap and cartilage.

Moving now to the thigh, exploring the muscle and the skin, perhaps feeling the pulsation of circulation. Aware of the thigh bone and taking a deep breathe in. breathing into the thigh, the knee, the lower leg, ankle and foot. Filling the entire leg and foot, with fresh energy and newness. And as you breath out, releasing all congestion and toxins. Completely letting the right leg and foot release.

Bringing attention now to the hipbones, the entire pelvic bowl, possibly aware of the organs held in this part of the body, the intestines and the reproductive organs, the bladder. The buttocks, feeling the contact of the buttocks and the lower back on the surface that you're lying on. Noticing any sensations here, perhaps feelings of weightiness, perhaps feelings of lightness.

Moving attention from the lower back, up the spine, aware of each vertebra of the spine, aware of the intricate nerves, protected and encased in the spine, as they branch out to all parts of the body. Aware of the muscles and the skin of the back. Allowing the muscles to ease and release with each breath.

Moving further up the back to the middle of the back, possible aware of the kidneys.

Moving further up the back, aware of the rib cage, maybe feeling the rib cage expanding with each breath, aware of the place where the rib cage attaches to spine. The back of the heart. The back of the lungs., the shoulder blades. Drawing attention all the way up, to the place where the spine meets the skull.

Breathing in deeply, breathing fully into the entire back. Breathing into the lower back, the middle back, and the upper back. Breathing newness freshness, lightness. And as you breath out, releasing tiredness, tightness and congestion, breathing openness, ease, into the back.

And breathing out, allowing the back to rest more deeply, into the surface on which you are lying.

Moving the attention now to the abdominal region, aware of the stomach, perhaps feeling sensations of digestion, possibly aware of the liver, the pancreas. Aware of the intestines, feeling the movement of the abdomen as it rises and falls with each

breath, taking a deep breath in....

Allowing the abdomen to really expand on the in breath, as the diaphragm muscle pushes down, creating more space for the lungs to hold air. Noticing how the abdomen rises as the body is filled with fresh oxygen.

And then releasing, breathing out. Noticing the abdomen deflating, flattening, breathing in new energy to the abdominal region, to the pelvic region and the hip region. Breathing in and as you breath out, fully releasing.

Moving attention now to the chest. Feeling the expansion of the rib cage with each in breath. Feeling the rib cage expand in the front, and the sides and the back. Aware of the heart cradled, between the two lobes of the lungs.

Noticing the close work of the heart and the lungs, as the lungs draws in fresh oxygen. The blood takes it to all parts of the body, and then returns what's no longer needed to the lungs, and the lungs release that. All day long, with each beating of the heart, with each in breath, and each out breath, the body is constantly renewed, perhaps feeling right now the beating of the heart, the movement of the lungs.

Aware of the muscles of the chest, the breasts, the skin. Noticing the skin, the collarbones. And breathing in to the entire chest, allowing the rib cage to expand fully on the front the sides and the back. Really drawing in fresh energy, filling the lungs. Bringing new life, new energy, into the body, into the chest. And releasing any congestion, any tightness in the chest region. Aware of any emotions that may come up in this part of the body.

So often we talk about something being heart felt, or having a gut reaction. As we go through the body we may notice different feelings come up and being whatever feelings come up, whatever sensations, whatever thoughts, noticing. Breathing in to the chest, and breathing out. Completely letting that part of the body go.

As we draw the attention now, down both arms to the fingertips of both hands. Aware of the sensation of air touching the fingertips. Possibly feeling moisture or dryness., aware of the skin of the fingers, the finger nails, the joints of the fingers, the knuckles, the palms of the hands, the tops of the hands. Aware of the movement that is capable with the se hands. The work of the hands.

Breathing in to the hands and breathing out. And moving to the wrists. Aware of the

bones, the skin. Possibly feeling the pulsation of circulation here, as the blood vessels interlace at the wrists. Moving up to the lower arms. aware of the skin and the muscle, the bones.

And coming now to the elbows. Noticing any sensation in the elbows, the rougher outer skin, and the delicate skin on the inside of the elbows, or this hinged joint. Moving further up the arms, aware of the skin at the upper arms. The muscles, the armpits.

Aware of the upper arm, the way the bones come together at the shoulder joint. And taking a breath in. filling the upper arms, the elbows, the lower arms, wrists and hands. Breathing in newness, fresh energy. and breathing out any tightness, any heaviness, just letting it go. Breathing into the arms, the wrists and the hands, and breathing out.

Bringing attention now to the shoulders. Aware of the tops of the shoulders and the sides, the backs of the shoulders., noticing the muscles here. Really exploring any sensations in the shoulders. And breathing deeply into the shoulders, easing the shoulders, releasing any concern that has lodged in this part of the body. Breathing into the shoulders, and breathing out. Letting the shoulders go.

Moving our attention now to the throat, aware of the ability to swallow and speak. To draw breath into the lungs. And bringing attention now to the neck and the muscles there, the vertebra connecting to the skull, the neck holding the head, taking a breath in to the neck and throat region. And breathing out, releasing.

Moving attention now, up the back of the head, aware of the skull bones. The scalp. The tiny muscles of the scalp. Aware of the follicles of the hair. And coming further up the head, to the crown of the head, the top of the head, and now the forehead. And with your attention, smoothing the forehead, from one temple, across the forehead to the other, exploring the sensations of the forehead. And moving into the entire face now, aware of the eyes, the eyebrows, the eyelids and lashes, the eyeballs resting in their sockets.

Aware of the nose, the bridge of the nose, the nose bone, the nostrils, taking a breath in through the nose, sensing, the feeling of air coming in, perhaps cool and leaving warm, at the nostrils, possibly feeling the movement of tiny hairs inside the nostrils.

Aware of the cheeks, the cheekbones, the sinuses, the skin of the cheeks, and the

many muscles of the face. Muscles, which give expressions to even the subtlest of feelings. Aware of the ears. The ability to hear, the outer ears, the inner ears, the process of hearing in this very moment.

Aware of the jaw, the hinged joint on either side of the face, the muscles, the jawbone and the chin. Coming now to the mouth, to the lips, the inside of the mouth, the teeth and gums. The roof of the mouth., the tongue resting on the floor of the mouth. And breathing in, to the entire face, breathing in. freshness, easiness. Breathing out any tightness, any tension. Allowing the face to be, to relax. To simply be in this moment. Aware of the brain inside the head. Breathing in to the entire head. Breathing in freshness, and breathing out tiredness and congestion, fatigue, worry.

Bringing attention now to the crown of the head, and imagining that energy can be drawn in from the crown of the head, filling the entire body, breathing in from the crown of the head, breathing in to the head, the neck, the shoulders, the arms and the hands. Breathing into the torso, the upper torso and the lower torso. The legs, the feet.

And breathing out at the soles of the feet. Allowing the body to breath as a whole right now. Breathing in from the soles of the feet, filling the feet the ankles, the lower legs, the knees, the thighs, the hip region, lower back, the abdominal region and middle back, the chest region and upper back. Filling the hands and wrists, the lower arms, elbows and upper arms, the shoulders, neck, throat, the face and head. And breathing out again at the crown of the head.

Breathing in newness, freshness, well-being. Bringing in the ability to be present in this moment, to be with the body as it is, to be with the feelings as they are. In this very moment. Breathing in newness, life affirming energy. Breathing out tiredness and any energy that's no longer needed. Any stuckness, anything that's held, that's not necessary any longer. Breathing in, at the crown of the head, filling the entire body, breathing out at the soles of the feet. Now breathing in, at the soles of the feet, filling the entire body, breathing out at the crown of the head.

Taking a few moments, in your own time, to breath fully, through the entire body. Allowing fresh energy to wash through the body, and on each out breath, releasing, letting go of what's no longer needed., allowing it to be like waves of the ocean, coming into the body and releasing from the body. With each in breathe, and each

out breathe. – PAUSE –

As you breath this way, being aware of the body as a whole, as complete, as beyond its parts. Allowing yourself to simply exist in the stillness, the silence, the wholeness.

– PAUSE –

And now letting go of any control of the breath, allowing yourself to lay here in complete stillness. Breath flowing freely, into and out of the body. Breath. Breathing. Not controlling in any way, just allowing the free flow, the natural cycle of the breath, as it moves into, through and out of the body. Becoming aware as you lay here, fully experiencing the body and the breath, as it moves into and throughout and out of the body, that this acceptance and stillness is itself healing....

Allowing the universe to be as it is, beyond personal fears and concerns, beyond a mind that wants things a certain way.

Seeing yourself as complete, right now, just as you are. And looking deeply into the limitlessness of life, into the fullness of our capacity to live, into the capacity to live, into the fullness of our capacity to care and to love. Experiencing being totally awake, complete, whole, right now, being a part of the whole as we lay here in stillness.

Awake, relaxed and complete – PAUSE –

And coming back now to the body, beginning to move the fingers and toes, moving and stretching in any way that feels right to you. To bring yourself back to the room where you are right now, not rushing, not hurrying, just moving stretching easily. And as you feel ready, opening your eyes, allowing the calm and centeredness to stay with you, as you resume all the activities of your day. You might want to congratulate yourself, remembering that this state of clarity and relaxation is accessible to you, by simply attending to the in breath, and the out breath, at any moment in the day. It is a source of balance and well being. Allow it to be a source of constant energy and strength for yourself and others with whom you share your world.

APPENDIX T

Sitting Meditation

Script

[Free [audio recording of this meditation](#) and others are available on the [Palouse Mindfulness website](#)] [script adapted from Jon Kabat-Zinn's Mountain Meditation, available at <http://www.mindfulnessstapes.com>]

This segment guides you through a sitting meditation with breath as the primary object of awareness... Arranging to spend this time in a comfortable but attentive posture, preferably sitting up without letting back for support, if that's possible for you. Sitting in a dignified posture, head balanced on shoulders, arms and hands resting in a comfortable position.

This is a time to switch from our normal mode of doing and moving and reacting to one of *simply being*. Just be attentive to what's happening within your own awareness, right here and right now.

And as you sit, *just noticing sensations of breath*.

Just noticing how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, a slight movement of chest and shoulders.

Just bring your awareness to your breath cycle and wherever it is the most vivid, whether it be your tummy, your chest or your shoulders, or the movement of air through your nostrils...

Noticing the entirety of breath, from the movement of the air coming in, and filling the lungs, and extending the abdomen slightly, the movement of air going out, and being aware of the pause, the stopping point, in between the in-breath and the out-breath, and the out-breath and the next in-breath. It's all one movement, even through the changing of direction; just notice where that pause is... seeing to what degree you can be aware of your whole entire cycle... recognizing that each part of the cycle is different from the other part... and this time through maybe different than the last time through, and each one is absolutely unique in its own way, if you pay attention.

You'll notice your attention from time to time shifting away from breath. The mind

may wander into fantasies, or memories, thoughts of the day, worries that you might have, things you need to do... and *without giving yourself a hard time* when you notice that that happened, *gently* but firmly bring your attention back to the sensations of breathing... the actual physical sensations of breath as it moves through your body.

Being aware of where the mind goes... gently shifting your awareness to sensations of breath...

And notice the tendency to want TO CONTROL your breathing... Let the quality of attention be *light and easy*... one of *simply observing and noticing*... just as if you were on a float on a *gently undulating* sea... where you're up with one wave and down with the next... you don't control the duration of the wave, or the depth between the waves; you're just riding...

And just *gently coming back* to sensations of breathing...

You may notice that there are SOUNDS in addition to the sounds that come from this recording... sounds of traffic or movement, or something else going on... and *just notice* that your attention has moved to that perception of sound... just staying with it long enough to notice the quality of the sound... sound is vibration, tone, volume or intensity... being aware of the mind to label sound, as traffic, or as voices, or as music... and coming closer to the sound as it hits your ear drums... quality or pitch or rhythm or intensity... *separating out the actual reception of sound from the labels* we put on it...

And if you've been paying attention to sound or noticing that you've gotten off to noticing the perception of sound, bring your attention once again back to breath... letting your breath be your anchor of awareness... so that each time your awareness goes somewhere else, just gently coming back to breath, without judgment or any upset if you can do that. If you see that my attention has gone somewhere else, just coming back to breath...

And noticing the tendency TO HAVE AN OPINION about things... about liking the way things are going right now... not liking it, finding it uncomfortable; that too can be an object of awareness... just noticing that you have an opinion about things often. So, that's my liking mind; it's liking this. So that's my critical mind that would rather have things be different than they are... and that too can be

noticed... building the capacity to notice liking or disliking... and ***not to have to do anything about it... how freeing that is!***

And as you notice that happening, just bring your awareness to the physical sensations of breath... wherever it's most vivid for you... ***just riding the entire cycle, one cycle after another.***

You may notice your attention shifting to BODY SENSATIONS, of achiness or discomfort... of tension... and as you notice these sensations of discomfort that happen for you, there's several things which can be done with just the sensation, and one is to, if it's one that can be remedied by shifting a little bit, one way to deal with the sensation is to allow yourself to shift, but in doing that, first becoming aware of the sensation, noticing precisely where the tension or the achiness might be, and once you're aware of where that is, developing an intention to move, and moving mindfully, and with full intent to make that motion. That's one way to deal with strong sensation. A second way, and neither one is better than the other is, as long as full awareness is brought to all parts, is to notice that sensation... noticing it in its fullness... being curious about the extent of it... how your experience of it is at the moment... the actual physical sensations of tension or of throbbing, or of tightness, or of pulling, or tingling. And the second way of dealing with it is just to notice that it's possible to stay for a moment longer with that sensation, ***experienced as pure sensation, without the labels*** of discomfort, or of tension, or of achiness; just noticing just where it is... noticing your experience of it... and ***staying with it, without having to react to it***, just for the moment...

And if your attention keeps getting called back to that area of intense sensation, knowing you have those 2 choices; of forming an intention to do something about it, and mindfully doing it, but forming intention first; or bringing your attention and intention right in to it. Be curious about it: How big is it? How long is it? What quality does it have? How is it changing over time?

And wherever the mind goes, in terms of thoughts, to liking or disliking, perceptions or sensation, or hearing of sound, or feelings of peace or of sadness, or frustration, or of anticipation; just noticing these raw thought forms, and bringing awareness to sensations to the movement of breath...

And being curious about breath... observing that no 2 breaths are exactly the same...

And seeing if it is possible to have a FRIENDLY ATTITUDE toward whatever comes into your awareness... now if your mind has gone off on a fantasy or a thought, or a judgment, or a worry, or a sensation, or a sound, just in a *friendly way* notice that this is happening and coming back to breath. Recognizing that the *entire cycle of awareness is important* to this experience, including the movement from breath, and including the coming back...

And *nothing to do but ride the waves* of breath...

Seeing if it is possible in those moments when your awareness is gone somewhere else... noticing how that flicker of attention happens, that moment when you realize it is somewhere else, somewhere other than breath, and at that moment seeing if it is possible of having an *attitude of CELEBRATION, of congratulation*, of recognition that *this is a moment of awareness*. You acknowledge yourself for noticing you've gone somewhere else. And just easily bring your attention back to breath... in a *friendly* and a *non-judgmental* way.

As this meditation comes to an end, recognizing that you spent this time intentionally aware of your moment to moment experience... nourishing and strengthening your *ability to be with whatever comes your way*... building the capacity for opening the senses... to the vividness, to the aliveness of the present moment... expanding your skill to be *curious, and available, about whatever presents itself... without judgment*.

APPENDIX U

My path to understanding the importance of lovingkindness in mindfulness-based psychotherapy wasn't always smooth. Madeline was one of my first client- teachers.

She was an 82-year-old woman who, even though in good health and of sound mind, despaired that she'd have to leave her beloved home of 45 years, because she lived on a portion of a suburban street where neighborhood children congregated to play . . . and scream. The noise kept her from sleeping, and she was experiencing chronic stomach and neck tension. She'd tried what she could to reduce the noise level—talking to the children's parents, playing soothing music to shut out the sounds. In spite of such steps, however, she lived in fearful anticipation of the next child's shriek. Madeline felt sad about her noise sensitivity because she wanted to enjoy the ebullience of her neighborhood kids, just as she'd enjoyed her own children's energy earlier in her life.

Initially I thought Madeline might benefit from listening in a more spacious way to the sounds around her—not focusing all the time on the children's screaming. I made Madeline an audiotape, "Mindfulness of Sound," that taught her to passively notice all the sounds in her environment. It didn't work. She said she just found the noise of the children too disturbing.

Next I thought she might benefit from internal exposure. If she could mindfully explore her physical and emotional reactions to the noise, perhaps she'd be able to relax. And if her body felt better, I hoped, maybe she'd obsess less about the noise. Ever cooperative, Madeline explored her sensations, thoughts, and emotions whenever she noticed she was anxious: "Where does it hurt?" "What does it feel like?" "Does the pain come and go?" "What thoughts and feelings come along with the stress of those noisy kids?" I instructed her to simply notice what she was feeling in her body and how her body reacted to the external sounds. This exercise didn't help either, not the least little bit. All it did was focus Madeline on just how bad she felt, and made her even more upset with herself and her situation.

The closer Madeline got to her distress, the more overwhelmed she became. We might call this exposure without desensitization, or mind-less exposure. The trick with mindfulness techniques is to maintain attentional stability and a certain nonattachment as uncomfortable experience is allowed into awareness, but not become emotionally overwhelmed. In some cases, medication may be required as an adjunct to mindfulness-based treatment. I suggested to Madeline that she discuss

taking Klonopin or Paxil with her physician. But she demurred—she rarely took medicine, on principle, and wanted to continue exploring behavioral techniques.

By now, I seriously doubted that I could help Madeline. Then I recollected that she'd volunteered for many years at a nursing home, brought Vietnamese children to the United States after the war, and was active in her church. I started to wonder whether she could bring the same quality of compassion that she had for others to herself. Would lovingkindness help her better tolerate her distress?

Together, we came up with a new meditation: "Soften, allow, and love." Madeline was enthusiastic about this one from the start, so I made another 20- minute audiotape for her to practice with.

The meditation begins with simple awareness of whatever sensations may be occurring in the body. Can you feel the pressure of your body on the couch? Can you notice the movement of your breath? After a minute, attention is shifted to an unpleasant physical sensation. For Madeline, this was either her tense stomach or her neck. The first component of the meditation, "softening," refers to relaxing that uncomfortable part of the body. However, to avoid frustration if relaxation doesn't occur, softening is an invitation to relax.

When you feel discomfort, can you soften that part of your body? You don't have to relax; just allow that spot on your body to soften-if it's ready to.

The next component is "allowing." This refers to allowing the physical sensations of the body to be just what they are—unpleasant, neutral, or pleasant. It's an ancient Buddhist meditation technique.

Can you allow yourself to feel the discomfort as long as it lingers? Can you just let it be, as long as it's there, even if it hurts? You don't have to change it—it'll pass at its own time. Can you let it come and go as it wants to?

Finally, in the "love" component, you try to recollect a feeling of love that can be redirected at your own body. This is a variation on the lovingkindness practice. Instead of reciting phrases, we capture a feeling—a brain state, if you will—and associate it with a new object of awareness. In this case, the new object is a difficult body sensation.

Now, imagine what it was like when one of your children had a tummyache, just like you. Can you sense in your heart what you might have felt, or feel, as you sympathize with his or her struggle? Can you hold that feeling in your heart?

Now, can you give your own stomach the same love that you'd feel for your child if he or she were suffering in the same way? Can you bring some love to the very place where it hurts?

This meditation then led Madeline to fill her whole body with the same love she'd identified, and let that feeling of love gradually radiate out into the room and into her community.

After Madeline learned this meditation, she innocently inquired, "Where does the love come from?" "Where can I draw it from, if it doesn't come up on its own?" We decided that love just seems to be a quality that comes naturally to everyone. Sometimes we feel it most for a child or a pet. It seems to be inherent in all of us, just like awareness. The skill is to recollect what love feels like and to direct it where it's needed most.

Eventually we expanded Madeline's loving awareness beyond her physical pain to encompass the emotional discomfort she felt when her home became too noisy.

Two weeks after learning this exercise, Madeline reflected aloud, "I think I have to learn to love myself more!" Four weeks later, she was feeling some enthusiasm for "working" with her noise sensitivity, and she said she felt 50 percent better. She surprised herself that she was actually beginning to feel affection for the noisy kids. She bought a lovely hat for one neighbor girl—one just like hers—when the child admired it.

Six months after Madeline learned this practice, I called her to inquire how she was feeling. She was still practicing self-compassion on a daily basis. She said, "When I hear a scream and I'm up and about, I kind of welcome it, because it's a part of my world. It gives me a chance to practice, too. I'm not saying I'm 100 percent cured, because there are times when I get annoyed, like when I'm reading the Bible and am with God. Then the noise is intrusive. But I'm generally much happier. I didn't know I could give love to myself!

I asked her if the practice changed anything else in her life. She replied, "I have a sense of my own worth. I don't have to please people. More on top of things, you

know? I don't feel victimized. I'm more accepting. If people say something wrong, I let it go. I don't have to be right. I can let it go."

I still wanted to know specifically how she was practicing lovingkindness. She said she intentionally recalled the great compassion she'd felt for her youngest son, about 44 years ago, when he'd awoken with his eyes sealed shut from discharge. Her little boy was terrified, and she was filled with love for him at that moment. "Now I direct that love at myself," she said. "Where exactly do you direct it?" I asked. "I direct it at my upper body. I don't quite know how to describe it; my heart, yeah, it's a heart thing," Madeline replied.



APPENDIX V

Mountain Meditation Script

[Free [audio recording of this meditation](#) and others are available on the [Palouse Mindfulness website](#)] [script adapted from Jon Kabat-Zinn's Mountain Meditation, available at <http://www.mindfulnessstapes.com>]

This meditation is normally done in a sitting position, either on the floor or a chair, and begins by sensing into the support you have from the chair or the cushion, paying attention to the actual sensations of contact. Finding a position of stability and poise, upper body balanced over your hips and shoulders in a comfortable but alert posture, hands on your lap or your knees, arms hanging by their own weight, like heavy curtains, stable and relaxed.

Actually sensing into your body, feeling your feet... legs... hips... lower and upper body... arms... shoulders... neck... head...

And when you are ready, allowing your eyes to close, bringing awareness to breath, the actual physical sensations, feeling each breath as it comes in and goes out... letting the breath be just as it is, without trying to change or regulate it in any way... allowing it to flow easily and naturally, with its own rhythm and pace, knowing you are breathing perfectly well right now, nothing for you to do...

Allowing the body to be still and sitting with a sense of dignity, a sense of resolve, a sense of being complete, whole, in this very moment, with your posture reflecting this sense of wholeness... (long pause)

As you sit here, letting an image form in your mind's eye, of the most magnificent or beautiful mountain you know or have seen or can imagine..., letting it gradually come into greater focus... and even if it doesn't come as a visual image, allowing the sense of this mountain and feeling its overall shape, its lofty peak or peaks high in the sky, the large base rooted in the bedrock of the earth's crust, its steep or gently sloping sides...

Noticing how massive it is, how solid, how unmoving, how beautiful, whether from a far or up close...(pause)

Perhaps your mountain has snow blanketing its top and trees reaching down to the base, or rugged granite sides... there may be streams and waterfalls cascading down

the slopes... there may be one peak or a series of peaks, or with meadows and high lakes...

Observing it, noting its qualities and when you feel ready, seeing if you can bring the mountain into your own body sitting here so that your body and the mountain in your mind's eye become one so that as you sit here, you share in the massiveness and the stillness and majesty of the mountain, you become the mountain.

Grounded in the sitting posture, your head becomes the lofty peak, supported by the rest of the body and affording a panoramic view. Your shoulders and arms the sides of the mountain. Your buttocks and legs the solid base, rooted to your cushion or your chair, experiencing in your body a sense of uplift from deep within your pelvis and spine.

With each breath, as you continue sitting, becoming a little more a breathing mountain, alive and vital, yet unwavering in your inner stillness, completely what you are, beyond words and thought, a centered, grounded, unmoving presence...

As you sit here, becoming aware of the fact that as the sun travels across the sky, the light and shadows and colors are changing virtually moment by moment in the mountain's stillness, and the surface teems with life and activity... streams, melting snow, waterfalls, plants and wildlife.

As the mountain sits, seeing and feeling how night follows day and day follows night. The bright warming sun, followed by the cool night sky studded with stars, and the gradual dawning of a new day...

Through it all, the mountain just sits, experiencing change in each moment, constantly changing, yet always just being itself. It remains still as the seasons flow into one another and as the weather changes moment by moment and day by day, calmness abiding all change...

In summer, there is no snow on the mountain except perhaps for the very peaks or in crags shielded from direct sunlight

In the fall, the mountain may wear a coat of brilliant fire colors.

In winter, a blanket of snow and ice.

In any season, it may find itself at times enshrouded in clouds or fog or pelted by freezing rain. People may come to see the mountain and comment on how beautiful it is or how it's not a good day to see the mountain, that it's too cloudy or rainy or foggy or dark.

None of this matters to the mountain, which remains at all times its essential self. Clouds may come and clouds may go, tourists may like it or not. The mountain's magnificence and beauty are not changed one bit by whether people see it or not, seen or unseen, in sun or clouds, broiling or frigid, day or night.

It just sits, being itself.

At times visited by violent storms, buffeted by snow and rain and winds of unthinkable magnitude.

Through it all, the mountain sits.

Spring comes, trees leaf out, flowers bloom in the high meadows and slopes, birds sing in the trees once again. Streams overflow with the waters of melting snow.

Through it all, the mountain continues to sit, unmoved by the weather, by what happens on its surface, by the world of appearances... remaining its essential self, through the seasons, the changing weather, the activity ebbing and flowing on its surface...

In the same way, as we sit in meditation, we can learn to experience the mountain, we can embody the same central, unwavering stillness and groundedness in the face of everything that changes in our own lives, over seconds, over hours, over years.

In our lives and in our meditation practice, we experience constantly the changing nature of mind and body and of the outer world, we have our own periods of light and darkness, activity and inactivity, our moments of color and our moments of drabness.

It's true that we experience storms of varying intensity and violence in the outer world and in our own minds and bodies, buffeted by high winds, by cold and rain, we endure periods of darkness and pain, as well as the moments of joy and uplift, even our appearance changes constantly, experiencing a weather of its own...

By becoming the mountain in our meditation practice, we can link up with its strength and stability and adopt them for our own. We can use its energies to support our energy to encounter each moment with mindfulness and equanimity and clarity.

It may help us to see that our thoughts and feelings, our preoccupations, our emotional storms and crises, even the things that happen to us are very much like the weather on the mountain.

We tend to take it all personally, but its strongest characteristic is impersonal.

The weather of our own lives is not to be ignored or denied, it is to be encountered, honored, felt, known for what it is, and held in awareness... And in holding it in this way, we come to know a deeper silence and stillness and wisdom.

Mountains have this to teach us and much more if we can let it in...

So if you find you resonate in some way with the strength and stability of the mountain in your sitting, it may be helpful to use it from time to time in your meditation practice, to remind you of what it means to sit mindfully with resolve and with wakefulness, in true stillness...

So, in the time that remains, continuing to sustain the mountain meditation on your own, in silence, moment by moment, until you hear the sound of the bells...

APPENDIX X

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Loving-kindness Meditation

Become comfortable in your chair or cushion, sitting with a relaxed but straight, posture, with your shoulders relaxed. (*Pause*)...

Allow your hands to rest comfortably in your lap. Gently close your eyes... (*Pause*)... Settling into awareness of the body...and the breath.

Feeling into our body right now...noticing what's here.

Open to whatever is to be experienced in the body in this moment

Connecting to the breath...noticing the wave-like movements of the belly...

In this practice, we'll be cultivating loving kindness. We all have within us, this natural capacity for lovingkindness. Or...friendship that is unconditional and open...gentle...supportive.

Lovingkindness is a natural opening of a compassionate heart...to ourselves and to others. It's a wish that everyone be happy.

We begin with developing lovingkindness toward ourselves...allowing our hearts to open with tenderness,

Now, allow yourself to remember and open up to your basic goodness. You might remember times

you have been kind or generous. You might recall your natural desire to be happy and not to suffer. If acknowledging your own goodness is difficult, look at yourself through the eyes of someone who loves you. What does that person love about you? Or, you may recall the unconditional love you felt from a beloved pet...

It may help to use the imagination and to picture yourself as a young child standing before you...perhaps 4 or 5 years of age... if that allows tender feelings of kindness to flow more easily...

And, as you experience this love...notice how you feel in your body. Maybe you feel some warmth...or heat in the face. A smile...a sense of expansiveness. This is lovingkindness, a natural feeling that is accessible to all of us...always. Resting with this feeling of open, unconditional love for a few minutes

...(Pause)

Letting yourself bask in the energy of lovingkindness...breathing it in...and breathing it out...inviting feelings of peace and acceptance...

So, beginning now to wish yourself well by extending words of loving kindness to yourself.

I'll be offering as guidance the phrases that I've chosen to use in my own practice.

You're invited to alter these phrases and choose whatever words express your wishes of loving kindness toward yourself and others.

And now, offering these words in your mind for yourself...May I be filled with lovingkindness May I be held in loving kindness... May I feel connected and calm...

May I accept myself just as I am... May I be happy...

May I know the natural joy of being alive...

And, now repeating in the mind these words of friendship and kindness to yourself once again...

May I be filled with loving kindness

May I be held in loving kindness...

May I feel connected and calm...

May I accept myself just as I am...

May I be happy...

May I know the natural joy of being alive

Now you can open the circle of lovingkindness by bringing to mind someone who is dear to you. Someone whom you care about and who has always been supportive. Reflect on this person's basic goodness, sensing what it is in particular that you love about him or her. In your heart feel your appreciation for this dear one, and begin your simple offering...

May you be filled with loving kindness

May you be held in loving kindness...

May you feel my love now...

May you accept yourself just as you are...

May you be happy...

May you know the natural joy of being alive...

Now bring to mind a “neutral” person. This is someone you might see regularly but don’t know

well...It might be a neighbor, a grocery store clerk

Bring this person to mind now, and repeat the words of loving kindness...

May you be filled with loving kindness

May you be held in loving kindness...

May you feel my love now...

May you accept yourself just as you are...

May you be happy...

May you know the natural joy of being alive...

And now, if it’s possible for you, bring to mind someone with whom you’ve had a difficult relationship. Perhaps it’s someone you don’t like to feel sympathy or compassion for. Seeing if it’s possible to let go of feelings of resentment and dislike for this person. Reminding yourself to see this person as a whole being...deserving of love and kindness. As someone who feels pain and anxiety...as someone who also suffers.

Seeing if it’s possible to extend to this person the words of loving kindness in your mind... May you be filled with lovingkindness May you be held in lovingkindness...

May you feel my love now...

May you accept yourself just as you are...

May you be happy...

May you know the natural joy of being alive...

Now, allow your awareness to open out in all directions...yourself, a dear one, a neutral person and a difficult person...and of all beings...humans and animals living everywhere...living in richness, poverty, war, peace, hunger, abundance...Aware of all the joys and sorrows that all beings experience...

May all beings be filled with lovingkindness...

May all beings be happy...

May all beings awaken and be free...

May all beings be happy...

And now, bringing this practice to a close by coming back to extend kindness to yourself.



APPENDIX Y

Sayı : 20292139-050.01/10
Konu : Etik Kurul Belgesi

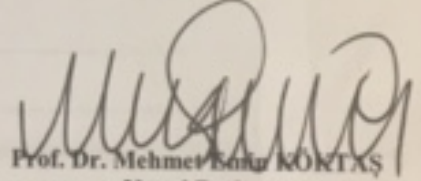
10/02/2017
Istanbul

SAĞLIK BİLİMLERİ FAKÜLTESİ DEKANLIĞI
(Sosyal Hizmet Bölümü Başkanlığına)

İlgi: 09/02/2017 tarihli ve 5 sayılı yazınız.

İlgide kayıtlı yazıya istinaden kurulumuz 10/02/2017 tarihinde toplanarak, Üniversitemiz Sosyal Bilimler Enstitüsü Sosyal Hizmet Doktora programına kayıtlı olan 640114001 numaralı Sena ÖKSÜZ' ün "Use of mindfulness in clinical social work practice: A study of mindfulness among university students (Bilinçli farkındalığın klinik sosyal hizmet uygulamasında kullanımı: Üniversite öğrencileri arasında bilinçli farkındalık çalışması)" başlıklı araştırma önerisi için Proje Onay Formu talebini değerlendirmiş ve ekte yer alan Etik Kurul Proje Onay Formunu imza altına almıştır.

Bilgilerinize arz/rica ederim.


Prof. Dr. Mehmet Emin KONTAŞ
Kurul Başkanı

Ek: Etik Kurul Proje Onay Formu (2 Sayfa)

DAĞITIM:

Sosyal Bilimler Enstitüsü Müdürlüğüne

ETİK KURULU PROJE ONAY FORMU

Tarih:	10.02.2017														
Sayı:	2017/02														
Ekler:	3 Measurements (4 pages)														
Yer:	İstanbul Sabahattin Zaim Üniversitesi Rektörlüğü, Halkalı Cad. No: 2 Faks: 0 212 693 82 29 Yazı İşleri ve Genel Evrak Şefliği														
İlgi:	İstanbul Sabahattin Zaim Üniversitesi Sağlık Bilimleri Fakültesi Sosyal Hizmet Bölümü Başkanlığı'nın 09/02/2017 tarihli yazısı.														
Katılımcılar:	<table border="0"> <tr> <td>1. Prof. Dr. Mehmet Emin KÖKTAŞ</td> <td>Kurul Başkanı</td> </tr> <tr> <td>2. Prof. Dr. İbrahim GÜNEY</td> <td>Üye</td> </tr> <tr> <td>3. Prof. Dr. Kadir CANATAN</td> <td>Üye</td> </tr> <tr> <td>4. Prof. Dr. Yahya Kemal YOĞURTÇU</td> <td>Üye</td> </tr> <tr> <td>5. Prof. Dr. Mustafa ATEŞ</td> <td>Üye</td> </tr> <tr> <td>6. Prof. Dr. Mümin YAMANKARADENİZ</td> <td>Üye</td> </tr> <tr> <td>7. Av. Abdurrahim TAŞ</td> <td>Üye</td> </tr> </table>	1. Prof. Dr. Mehmet Emin KÖKTAŞ	Kurul Başkanı	2. Prof. Dr. İbrahim GÜNEY	Üye	3. Prof. Dr. Kadir CANATAN	Üye	4. Prof. Dr. Yahya Kemal YOĞURTÇU	Üye	5. Prof. Dr. Mustafa ATEŞ	Üye	6. Prof. Dr. Mümin YAMANKARADENİZ	Üye	7. Av. Abdurrahim TAŞ	Üye
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Araştırmanın Başlığı:	Use of mindfulness in clinical social work practice: A study of mindfulness among university students														
Araştırmacılar ve adres bilgisi:	Sena Öksüz İstanbul Sabahattin Zaim Üniversitesi, Halkalı Cad. No: 2														
Araştırmanın Süresi (ay):	10 weeks														
Araştırmanın Amacı:	<p>Stress, exhaustion, inadequacy and other related negative feelings are the moods that are shared in common by many individuals from various geographies, socio-economic classes, religions and statutes. While it is easy to identify sources of stress after major life events such as moving, getting prepared for a tough exam, losing a loved one or job; pinpointing the sources of everyday stress or sorrow might be challenging. Most people tend to overlook their own thoughts, feelings and behaviors as they fulfill their daily tasks and huge burden of stress piles up on their shoulders.</p> <p>This research aims to find out whether MBSR intervention helps individuals in increasing forgiveness skills and psychological wellbeing</p>														
Araştırmada Kullanılacak Ölçme Araçları (adları):	Mindful Attention Awareness Scale Scales of Psychological Wellbeing The Heartland Forgiveness Scale Demographic Information Form														

(Handwritten signatures and initials)

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Book Title: Sosyal Hizmet Yazıları

Title of the Chapter: Sosyal Hizmet Bilim ve Mesleğinde Edebiyat Eğitiminin Olası Getirileri, ÖKSÜZ SENA, Yayın Yeri: SABEV, Basım sayısı: 1, Sayfa sayısı: 236, ISBN: 978-9944-705-24-0, Bölüm Sayfaları: 138 -152

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