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The Japanese Tea Ceremony –The Relevance of a Mindfulness Practice for Sustainability and Pro- Environmental Behaviour

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International Environmental Studies

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Abstract

The Japanese tea ceremony is perceived as a transformative practice. Transformative practices for consciousness can be relevant as sustainable pathways. Studies suggest that mindfulness leads to sustainable behaviours and recommends that more studies are done on mindfulness practices. A reason for that is that mindfulness, among other causes, leads to a higher connectedness with nature (CWN), which studies suggest lead to pro-environmental behaviour (PEB). This study's main result argues that the Japanese tea ceremony is a mindfulness practice that leads to a higher CWN and consequently sustainable mindsets and PEB. The data registered a transformation in attitudes, which include for instance empathy and respect towards the environment, valuing material belongings which may lead to decreased consumption, a non-waste mentality, environmental concern, ecological mindfulness and resourcefulness. Therefore, the Japanese tea ceremony is suggested to be a transformative practice that shows a potential for being a sustainable pathway. Data was collected through a qualitative triangulation research method, deploying both a survey and interviews. A conceptual framework included a way to investigate both the tea ceremony as a mindfulness practice and as a practice that leads to CWN. The data was analysed and suggested attitudes, views, experiences and beliefs that point towards sustainable mindsets and PEB.

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1. Introduction

Current responses to climate change are insufficient. Climatic issues «are highly complex and require an urgent response» (Wamsler et al. 2017). The Millenium Ecosystem Assessment concluded that sixty percent of examined ecosystems were degraded or were being used unsustainably (Ericson et al. 2014). The climate-crisis is becoming more evident each year, making it clear that new strategies for sustainability are needed. Thiermann & Sheate (2021) suggest that these strategies need to “affect people at the very core of their personality and change some of their worldviews, values and beliefs”. Inner transformation may be one way to change unsustainable behavioural patterns. It «relates to various aspects of human existence and interactions such as consciousness, mindsets, values, worldviews, beliefs, spirituality and human-nature connectedness» (Woiwode et al. 2021). These are seen as «important for sustainability transformation at both the individual and societal plane» (Woiwode et al. 2021).

Considering that current regulatory measures are insufficient as a response to climate change, mindfulness is proposed as a transformational method of mitigation. «Mindfulness research is rapidly growing and is making an increasing contribution to sustainability» (Wamsler 2017). There is a “growing base of researchers from diverse fields who started exploring how mindfulness affects sustainability and pro-environmental behaviour (PEB)” (Thiermann & Sheate 2021). The basis for this is the need for a considerable change in consciousness that “centres on healing humankind’s alienation from nature in terms of a dualistic subject/object split that permits violence directed towards the earth, justified by the drive for material accumulation” (Thiermann & Sheate 2021).

To overcome the separation between humans and nature, the response from deep ecologists was to turn towards Eastern religions and meditation. Following that, a considerable amount of research has been made to find an ever-growing link of significance between mindfulness and sustainability. These studies have also built the foundation for a trend of studies that propose a strong relationship between mindfulness and “improved environmental awareness and behaviours and may support a social transformation to a more sustainable society” (ibid). Among this research is a study that provides scientific support that mindfulness has positive influence on:

«(1) subjective well-being; (2) the activation of (intrinsic/ non- materialistic) core values; (3) consumption and sustain- able behaviour; (4) the human–nature connection; (5) equity

issues; (6) social activism; and (7) deliberate, flexible, and adaptive responses to climate change» (Wamsler et al. 2017).

Moreover, there is scientific support that mindfulness potentially contributes to «understanding and facilitating sustainability...at all scales, and should thus become a core concept in sustainability science, practice, and teaching» (Wamsler et al. 2017).

«Mindfulness is a mental training technique that promotes awareness and a more mindful way of living» (Ericson et al. 2014). It can both be a meditation technique and a way to engage in daily life. It «means being aware, taking note of what is going on within ourselves and outside in the world, without shying away from information or feelings that we do not like or do not wish to be true» (Ericson et al. 2014). «It can be defined as «paying attention in a particular way: on purpose, in the present moment, and non-judgementally», as «a receptive attention to and awareness of present events and experience» (Ericson et al. 2014) or «as intentional, compassionate, and non-judgemental attentiveness to the present moment» (Wamsler et al. 2017). It has been increasingly studied in academia and there is evidence that argue for the relationship between mindfulness and pro-environmental behaviour (PEB) on the individual level. PEB is understood as actions that are taken that benefit the environment, for instance making choices that leads to the least carbon footprint. Thiermann & Sheate (2021) proposed six key arguments for the relationship between mindfulness and PEB on the individual level. They are: «1. Increased awareness 2. Improved personal health and subjective well-being, 3. Higher levels of connectedness with nature 4. Stronger pro-social tendencies such as altruism, compassion and empathy 5. Stronger intrinsic values and ethical decision making 6. Greater openness to new experiences» (Thiermann and Sheate 2021). The present study focuses on the third argument, higher levels of connectedness with nature, because of the suggested importance of ‘reconnecting with nature’ in environmental literature (Zylstra et al. 2014).

One way to practice mindfulness is through rituals, (Smith et al. 2011) because of the mindful way one is present in actions during a ritual (Reeder 1994). According to Reeder (1994), «the mindful way of being present in actions...are by nature rituals of healing». Mayuzumi (2006) writes on her experience with the Japanese tea ceremony as a ritual of healing: «In doing this mindful exercise, it seemed that I got my spirit back, slowed down, felt connected...». This study hypothesize that the tea ceremony is a ritual with a strong capacity for mindfulness, as it engages mindful awareness through paying attention, being present in stillness, staying aware

of the present moment non-judgementally or mindfully and through action. One observes and stays with whatever presents itself during a ceremony. The fact that its actions are done in the same way every time, depending on what school of tea one belongs to is what makes it a ritual (Cambridge Dictionary 2022). The mindfulness of this ritual, scientific evidence says, as stated above, lead to sustainability (Ericson et al. 2014) (Thiermann & Sheate 2021). Therefore, the Japanese tea ceremony is hypothesized to be a vehicle of transformative mindfulness practice that promote sustainability and PEB.

Just to sit down and having a singular focus may be difficult for the modern person requiring constant entertainment, from streaming movies and tv-series, to being entertained on various social media platforms, and other sources not resting the mind before going to bed at night. The mind is then rarely consciously aware of its surroundings, the environment, forgetting to take care of the place, to show consideration for one's community, and one's bioregion with its people, species, watersheds and plants. In that sense, the tea ceremony may be an occasion for a break, experiencing the subtleties of a singular activity, and by doing that expanding the consciousness of ecological care and well-being through mindfulness.

2. Thesis statement

The Japanese tea ceremony offers its practitioners ways of cultivating the mind or transformative learning. Mindfulness is a transformative practice that it is hypothesised is a part of the tea ceremony. Scientific evidence suggests that mindfulness leads to higher levels of connectedness with nature (CWN) and resulting pro-environmental behaviour (PEB). Therefore, through mindfulness, the tea ceremony might lead to environmental awareness, PEB and inspire ways to make systematic changes on sustainability in society.

2.1 The aim of the study

This research aims to review and describe the Japanese tea ceremony, and to look at the environmental aspects of the ritual as allowing an exploration of ecological awareness through mindfulness. There are many perspectives to consider. One is that by mindfulness, tranquillity and aesthetic simplification one is allowed an openness to surroundings, deep awareness, well-being and a possibility of self-healing.

The study acknowledges that the tea ceremony must be experienced and studied deeply first-hand to be understood and appreciated fully. Therefore, this study's basis is the experience, knowledge and understanding of real-life practitioners. The study aims to link experiential data to theory and try to uncover links to environmental thinking.

As suggested by Thiermann and Sheate (2021) different mindfulness practices and the outcome of the change (e.g., behaviors and impact) should be studied. This study is an attempt for a step in this direction, to explore the relationship between a practice of mindfulness and pro-environmental behavior (PEB). Moreover, this study is an attempt to draw inspiration from a source, i.e., practitioners of the tea ceremony, that may have an impact on how one perceives and understands the world, the way one interact with it, perceive nature, the web of interbeing at local- and global communal levels. This may reveal streams of sustainable thinking and actions which may lead to ecological ingenuity in policymaking, in economic thinking and social interaction, perhaps inspiring sustainable values and a unity of humanity based on a shared care for ecology.

2.2 Objectives

To achieve the aims of the study, the following objectives are implemented:

1. To review existing literature on the Japanese tea ceremony.
2. To investigate through experiential knowledge of tea ceremony practitioners their attitudes, views, experiences and beliefs on mindfulness and connectedness with nature (CWN) and discuss how their practice might lead to pro-environmental behavior (PEB) on an individual- and societal level.

2.3 Research question

The study aspires to answer the following research question:

How is the Japanese tea ceremony relevant as a mindfulness practice and how does the practice affect connectedness with nature (CWN), mindsets towards the environment and pro-environmental behavior (PEB)?

3. Background and literature review

The theoretical basis is the tea ceremony, mindfulness and defining and discussing relevant concepts such as connectedness with nature. A part of the tea ceremony background is the ritualistic aspects of the practice, described by Staal (1979) as the following: «The ritual is not symbolic, it is a ritual of staying intently present. The proper execution in the form is what is the focus, to be absorbed in a correctness of act». This ritualistic viewpoint may be interpreted as how the ceremony also is a practice of mindfulness, as mindfulness entails a careful attention or awareness of this present moment.

Historic background includes the ceremony's origin in China, its adaptation by the Japanese and the tea arts development into the ritual ceremony as it is known and practiced today. Here, individual historic personages play an important role, and accounts of their efforts to develop the art of tea. Their expertise gives insights into what the tea ceremony is today, which may help create understanding of the many benefits and why the ceremony is valued globally. An exploration of the tea ceremony's history will be given in the results.

Background on the tea ceremony is useful for understanding the relationship between the tangible and intangible of the tea ceremony, for instance the connection between a tidy and sparsely decorated room and the human mind learning from being exposed to such qualities.

The intangible qualities of the tea ceremony is somehow found in the orchestration of subtle movement, where one strictly observes a focus on each moment mindfully. It is found in that tranquil state of mind of the present, in the practice of mindful awareness of the subtle, in the movements and form practiced by different schools of tea, in atmospheric setting and in the awareness of the beauty of utensils, in deep mindful exploration of each moment.

This study questions whether the wisdom of the tea ceremony or 'chanoyu' may be interpreted through a scientific method as being beneficial in modern life, for sustainability and pro-environmental behaviour (PEB). The study aspires to explore whether the tea ceremony may be a source of inspiration for engaging in practices that lead to sustainability and PEB. The hypothesis is —the ceremony is a mindfulness practice that develops a connectedness with nature (CWN), sustainable attitudes and PEB. Through mindfulness one is encouraged to care for nature, treat it with respect, which may increase one's motivation for taking sustainable decisions.

This research will aim at exploring the relationship between the tea ceremony, mindfulness and connectedness with nature (CWN). The scope of concepts linked to CWN, such as nature, will be addressed. The interpersonal connection with nature is understood as an identification with an inherent part of life on earth, which hypothetically may be a capability gained through years of practicing mindfulness of the tea ceremony (Thiermann & Sheate 2021). Moreover, the tea ceremony may prove to have relevance as a catalyst for getting to a deeper understanding of ecology. Not just as something to do with nature, but as a healing property. The modern world of the 21 century seems like a hindrance to this, as systematic institutional blockages resist the ways of a sustainable ecology and the resilience of ecosystems, instead putting stressors on the Earth system and its planetary boundaries (Rockstrom 2009). Scientific evidence lies in the charted planetary boundaries that are reaching levels that may, if we may predict a biology into unreached climatic levels, will result in inhospitable living conditions (Rockstrom 2009). Seeing that we live in a system that is such that its design presents us a challenge maintaining ecological resilience and sustainability, how may we create pathways towards a greater integration of ecology? This is part of the foundational inquiry that led to this research. The method suggested here is to collect data from practitioners of the tea ceremony using a qualitative method, as encouraged by other research (Ericson et al. 2014; Thiermann & Sheate 2021), to develop theory that may prove helpful to solve the climatic riddle. The tea ceremony may be a source of hope through its potential for subjective transformative learning through mindfulness.

The ritual may be studied to strengthen sustainability, not necessarily on the political agenda, but for generating sustainable attitudes in people's daily lives. The subject matter might also be conducive as an inspirational motivator for ecological thinking that may benefit the design of environmental policymaking enforcing ecological justice. It is suggested here that sustainable action may start with mindfulness and reviving ideas of being connected with nature, which through an ecological understanding help strengthen attitudes on sustainability and pro-environmental behaviour (PEB). Hopefully, the insight will inspire increased motivations for actions leading to a liveable climate.

3.1 Mindfulness and the tea ceremony

The tea ceremony is a practice that it is reasonable to assume affects individuals' state of being. One may say that it cultivates individuals in different ways, for instance through mindfulness and through following the rules laid down by a particular school of tea. The four principles of the tea ceremony, which will be discussed, make out the 'spirit' of the ceremony, while mindfulness is a hypothesized way for the individual to perceive and act during the ritual. This mindfulness is trained and enhanced in the moment. «It is an inherent capacity of the human organism that is rooted in the fundamental activities of consciousness and linked to established theories of attention and awareness» (Wamsler et al. 2017).

3.1.1 Mindfulness research

Scientific literature in neuroscience and neuroplasticity suggest that mindfulness can rewire our brains, it for instance increases emotional intelligence (Wamsler et al. 2017). Because of its many benefits mindfulness get an «increasing attention in a number of professional and private arenas» (Ericson et al. 2014). For instance, many faith-based organisations provide a mindful-based response to climate change (Wamsler et al. 2017). For sustainability science its value is in the qualities that it cultivates that lead to sustainability (Ericson et al. 2014). To exhibit the progress of mindfulness research in the context of sustainability, two models are displayed below in this chapter. Ericson et al.'s (2014) diagram illustrates one way to understand the relationship between mindfulness and sustainability. It shows the links between mindfulness, well-being, values, empathy and compassion and sustainable behaviour. The diagram also shows the «usefulness of seeing them as an interrelated whole while discussing sustainability» (Ericson et al. 2014).

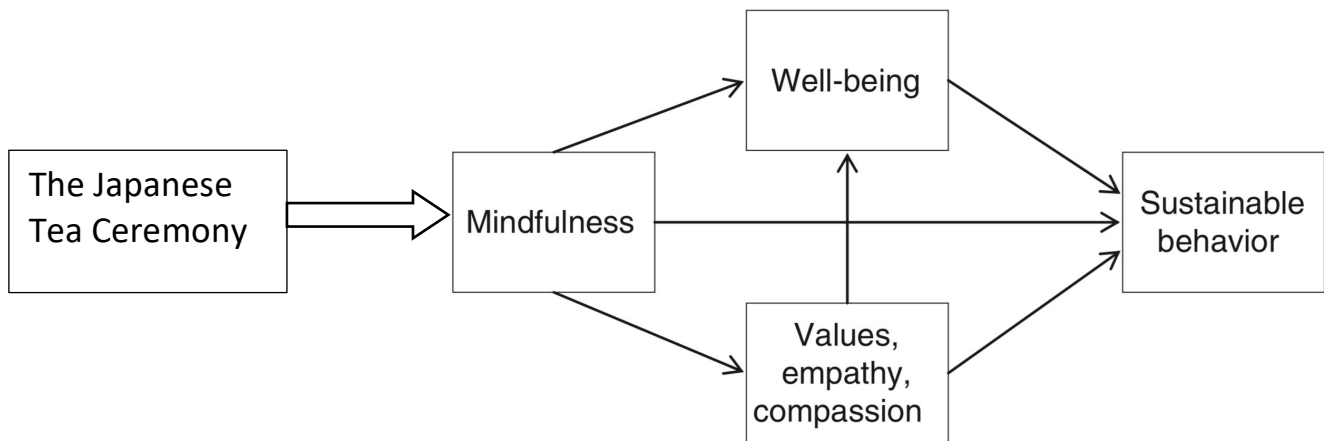


Figure 1. Ericson et al. 2014 diagram with added factor, ‘The Japanese Tea Ceremony’.

The Ericson et al. (2014) diagram shows that mindfulness cultivates well-being. When we have more well-being, we are more likely to «take into account societal concerns such as climate change» (Ericson et al. 2014). Furthermore, mindfulness makes us more aware and give clarity to our individual values, which guide our behaviour with authenticity and thereby give a sense of well-being. Mindfulness also increases compassion and empathy, which might improve social relations and make our life happier. With increased values of empathy and compassion we are also naturally more concerned with protecting the welfare of people and nature (Ericson et al. 2014).

One way to understand the benefits of mindfulness, is in how it affects behaviours like habits. Our habits are «automated response dispositions cued by the environment or preceding actions» (Ericson et al. 2014). That way «human judgement and decisions are «distorted by an array of cognitive, perceptual and motivational biases»» (Ericson et al. 2014). Automaticity, like this way of acting suggest may have benefits, but it can also have negative effects. It for instance reinforces consumerism. When one acts mindfully on the other hand, one is more aware and promote «a non-habitual/non-automatic mode of being that is more flexible and objectively informed» (Ericson et al. 2014). This form of self-control might be beneficial when taking choices «between sustainable and tempting unsustainable behaviours» (Ericson et al. 2014). Mindfulness is then a matter of discipline and «fostering self-regulation» (Ericson et al. 2014), with a following change in behaviour that oppose consumerism.

One study shows that «mindfulness, intrinsic value orientation, and «voluntary simplicity» lifestyles were related to subjective well-being and ecologically responsible behaviour» (Brown and Kasser 2005, Ericson et al. 2014). The study concluded that «happier people lived more sustainably, and that mindfulness and intrinsic values were associated with higher well-being and ecologic behaviour» (Ericson et al. 2014). Moreover, they found that «people who lived a life of voluntary simplicity were more likely to endorse intrinsic values, values that supported well-being and ecologic behaviour, suggesting that cultivation of intrinsic values can be related to this kind of simpler lifestyle» (Ericson et al. 2014).

Scientific work such as the one mentioned above and other pioneer work «have built the foundation for an ever-growing trend of studies pointing repeatedly towards the understanding that mindfulness could be linked to improved environmental awareness and behaviours and may support a social transformation to a more sustainable society» (Thiermann & Sheate 2021). This transformation starts with the inner dimensions of individuals and includes «the restoration of the relational capacities with the natural environment» (Thiermann & Sheate 2021). One study found that mindfulness heightens levels of attention and non-judgemental acceptance, and by doing that «increases an individual's awareness of their inner and outer world, which in turn creates deep understanding of one's psychological conditioning» (Thiermann & Sheate 2021). This personal insight make one reduce the attachment to automatism and habits, which create well-being of consumers and society, as well as the environment (Thiermann & Sheate 2021).

Wamsler et al. 2017 suggest a framework (below) for how individual mindfulness practice promote changes at all levels of society. This framework systematises interlinkages between mindfulness and sustainability on all societal levels, for instance subjective well-being and environmental behaviour/consumption. It shows how subjective well-being and the human-nature connection is connected to collective-planetary well-being and vice versa and that «several benefits of mindfulness mediate between both poles of well-being» (Thiermann & Sheate 2021). The framework shows mindfulness as an inner capacity and its effects on ten categories, the interrelation between them on various scales such as social and environmental, and the individual action and its wider reaction on the global scale. It shows the reactiveness of mindfulness from individual to global scale and how it permeates sustainability. Wamsler et al.'s (2017) study «advocate that it is crucial for sustainability practitioners to also consider inner dimensions of sustainability, such as mindfulness» (Thiermann & Sheate 2021).

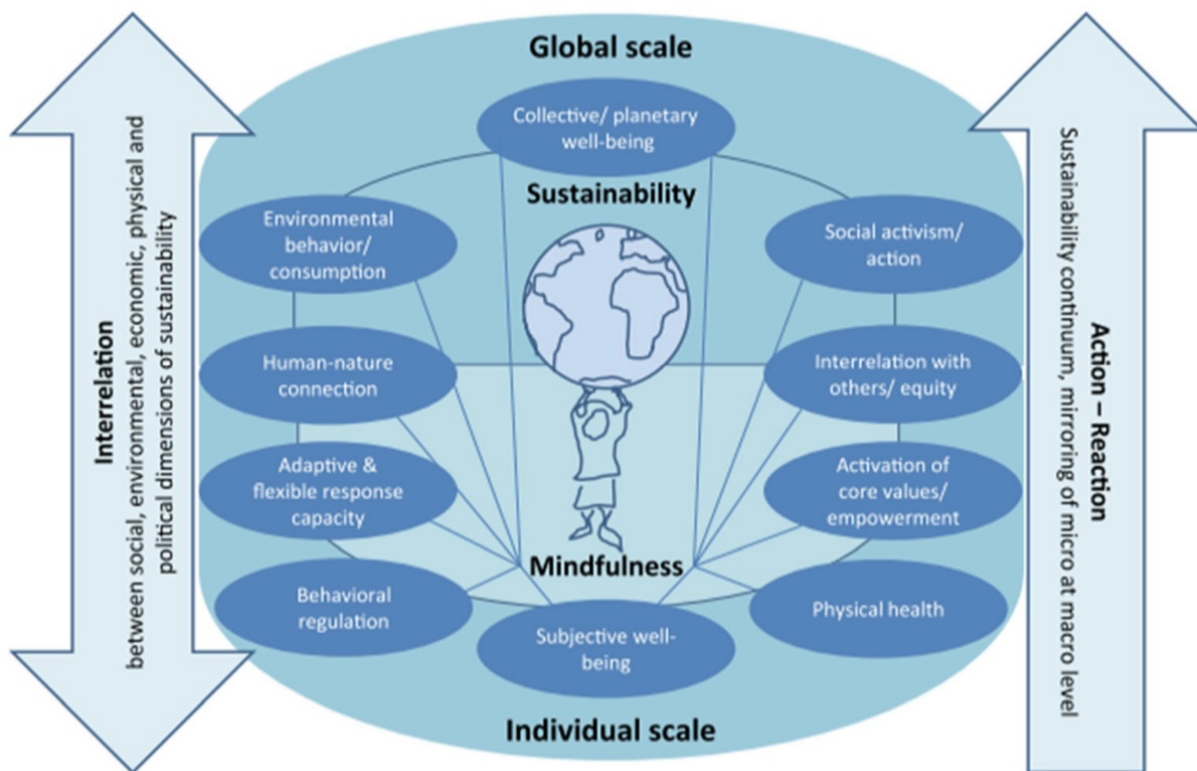


Figure 2. Individual mindfulness practice’s effects on society (Wamsler et al. 2017).

3.1.2 Mindfulness and CWN

Several recent studies show a positive correlation between mindfulness and connectedness with nature (CWN) (Thiermann & Sheate 2021). CWN can be defined as «a stable state of consciousness comprising symbiotic cognitive, affective, and experiential traits that reflect, through consistent attitudes and behaviours, a sustained awareness of the interrelatedness between one’s self and the rest of nature» (Thiermann & Sheate 2021; Zylstra et al. 2014). The term CWN is understood as a “communicative relationship involving a process of physical contact and/or emotional bonding” (Zylstra et al. 2014). It “has been found as a reliable predictor and motivation for environmentally responsible behaviour (ERB)” (Zylstra et al. 2014), and it offers a simple scientific term to study the relationship between humans and nature. It also offers a way to foster an ethic that motivates people “to become more engaged citizens who practice environmentally responsible behaviour (ERB) to support resilient social-ecological systems” (Zylstra et al. 2014). Spending time in nature is found to increase one’s connectedness with nature, and the strongest increase in connectedness with

nature was found when nature experience was combined with mindfulness meditation (Thiermann & Sheate 2021).

As the tea ceremony is connected with nature (Suzuki 1995), exploring tea ceremony practitioners' attitudes and their connectedness with nature will reveal how the ritual and mindfulness works in effect. In the previous mentioned study, it is also interesting to take note that the highest increase in connectedness with nature was found when mindfulness was practiced in wild nature over cultured green spaces (Thiermann & Sheate 2021). As the tea ceremony is designed in a very particular way, following principles of a perhaps 'cultured nature', it will be interesting to study the effect from mindfulness practiced in a tea hut.

There is evidence «for the mindfulness facet *observing* as the strongest predictor of a relationship between mindfulness and» connectedness with nature (Thiermann & Sheate 2021). This makes it interesting to test how the tea ceremony, where observing is a major component, affect connectedness with nature. There is also suggested that to experience an «awe and wonder with the natural environment, one needs to slow down and actively pay attention to» the environment (Thiermann & Sheate 2021). This slowing down and paying attention is highly relatable to what the tea ceremony offers as a ritual of slow pace. According to Mayuzumi (2006), «to remember how to perform ritual, we must slow down».

As science on mindfulness develops, there are new ways to understand what mindfulness might relate to. For instance, the notion of «ecological mindfulness» is a fairly new (2015) approach to «promote social and environmental sustainability» (Wamsler et al. 2017). «This notion is based on research which suggest that mindfulness is associated with ecologically-responsible behaviour that is oriented to the common good» (Wamsler et al. 2017).

3.1.3 The future of mindfulness

However great, there are limitations to the imminent success of mindfulness. As consumers, we lack the necessary information that makes us take mindful choices. For instance, the lack of labelled food informing of the distance it has travelled. Also, consumerist forces such as advertising contribute to materialism, and people's proudness by being more 'aware', due to egocentric conditioning, might cause more harm than good (Ericson et al. 2014).

Even so, there are cultural «trends that could promote public interest in learning more about mindfulness» (Ericson et al. 2014). This trend may be described as the awareness that «the ‘good life’ does not consist of fulfilling external role expectations, but of...living one’s life in full awareness of one’s states of being(...)...to become who I truly am» (Ericson et al. 2014). This awareness is suggested to be closely related to mindfulness and may be an indicator that it is a good time for mindfulness practices, such as the tea ceremony, to be picked up by the general public (Ericson et al. 2014).

3.2 Connectedness with nature

3.2.1. Reconnect with nature

The separation between humans and nature is “widely viewed as the primary driver behind the global environmental crisis” (Zylstra et al. 2014). Therefore, in the scientific literature and in popular environmental discourse, the phrase to ‘reconnect with nature’ has become commonplace (Zylstra et al. 2014). “The Western disconnect from nature is central to the convergent social-ecological crises and is primarily a problem in consciousness” (Zylstra et al. 2014). Furthermore, a “connection to nature is an important predictor of ecological behaviour” (Mayer & Frantz 2004). This means that ways of changing perceptions on nature should be studied and discussed to increase populations’ connectedness with nature, and in that way increase the probability of more pro-environmental behaviours (PEB).

3.2.2 Nature

To come to terms with the concept CWN, nature as a terminology needs to be defined. “Nature is largely a social-cultural construction” and its conceptualization will vary (Zylstra et al. 2014). In Zylstra et al.’s (2014) research, nature is referred to as “any element of the biophysical system which includes flora, fauna, and geological landforms occurring across a range of scales and degrees of human presence...” “Nature” may be therefore conceived as the biophysical environment as it exists without human beings”. Suzuki (1995) writes that the ideal of the Japanese tea ceremony is to get closer to nature. But does he mean the same kind of nature that was just defined? Nature is a concept that remains complicated to define in a complete sense. Ruperti (2017) writes: «The challenge to fathom, even in the most general and preliminary sense, to what exactly the what of the question refers to – a thing? A process? A logic? A field? A concept? A meta-concept? A trope? A condition? Being itself?». We may of course talk about different biologic aspects of nature and how we relate to it, but how do

we address the wholeness of it, the thing in itself? Ruperti (2017) writes: «When we talk about ‘nature’ we conjure up something that is at the same time concrete and abstract, material and conceptual, physical and metaphysical». It is at one time one thing and at the same time from a different perspective something else. «‘Nature’ designates the essence of things, the immutable quid that makes things what they are, and contains connotations of eternity, changelessness and a-historicity» (ibid). If we are not in touch with nature, we *are* still nature, and when in touch with nature outside of us, our well-being as human beings increases (Wolsko, Lindberg 2013 and Sandifer, Sutton-Grier, Ward 2015).

We normally think nature has something to do with the outdoors, «the physical world, including all living things. Nature by this definition is a norm of the world that is apart from the features or products of civilisation and human will» (Snyder 1990). But nature may also be thought of as «the material world or its collective objects and phenomena, including the products of human action and intention» (Snyder 1990). Another way of saying it would be «the physical universe and all its properties» (Snyder 1990). «As an agency nature is defined as the creative and regulative physical power which is conceived of as operating in the material world and as the immediate cause of all its phenomena» (Snyder 1990).

It would seem that nature may be defined in different ways according to the context, both something to do with the organic world of flora and fauna, as the whole material world and as the regulative power of all phenomena. This study deals with nature as organic processes, but also to establish a limit to nature and to find what nature means to practitioners of the tea ceremony. Perhaps a honking horn in the middle of a city is part of this definition of nature, or perhaps it is a calming breeze heard from the inside of a tea hut. The latter may be appreciated for its qualities of having to do with something that is not man-made, and maybe this is an example of what Suzuki (1995) means by nature in relation to the tea ceremony. In that case, maybe it has to do with having the quality of originating from the biologic living Earth system, because then one may experience the true depths of nature. Furthermore, perhaps the appropriate definition then is nature as *wild* or uncultivated, or as «the Chinese define the term *Dao*, the *way* of Great Nature» as: «eluding analysis, beyond categories, self-organising, playful, surprising, impermanent, insubstantial, independent, complete, orderly, unmediated, freely manifesting, self-authenticating, self-willed, complex, quite simple. Both real and empty at the same time» (Snyder 1990).

In sustainability science one is concerned with protecting environments through the study of intersecting ecological-, social-, political and economic spheres. In this work, one is partly concerned with protecting nature by changing «the dominant perception of nature as a static world into seeing nature as heterogeneous, constantly changing and evolving system of which we are an integral part» (Rupert 2017). To change perceptions may be a change in the knowledge-based understanding or a change in one's biological sense-organ's way of 'feeling the world'. Rupert (2017) goes on to describe nature as a «self-healing organism» that is both «within and without us». While self-healing may be understood in various ways, in this study's context it is understood as the healing property of nature.

An important thing to note is that the tea ceremony does not claim to limit experience into nature of the natural world and everything else. It does not put up a barrier. On the contrary, it allows the experience of that which lies beyond conceptual thought. And maybe it is this that is the essence of nature, the unbound, interrelated experience (Rupert 2017).

3.3 The Japanese view on nature

This section is included to better understand the meaning of nature in the context of the Japanese tea ceremony, by looking at its origin. A fundamental difference between Japanese- and Western worldview, is that the Japanese from old did not have a belief in creationist theory of one God that created the universe. Ancient Japanese texts depict the belief in multiple gods that created the world, and such a thing as nature is not even mentioned. In fact, the Japanese did not have a word for nature until it was imported from Chinese culture. After the Chinese understanding was imported, nature was understood as 'heaven and earth'. That being so, one may begin to understand how nature was understood in Japanese society. First, perhaps as something inherent in everything, something un-nameable, as existence itself and then the Chinese understanding of nature as 'heaven and earth'. This understanding meant that the outside world is every living being as part of the heavens and earth; human beings being humble custodians thereof (Rupert, Vesco, Negri 2017). This understanding lays a foundation of a major difference between Japanese- and western Christian views on nature. In Meiji Japan (1868-1912), nature was «*considered to be "unproduced" and having existence by itself independently from any external source. While in the Christian world the human being is the lord of nature and uses it for his purposes in a hierarchical structure where God is at the top, man intermediate and nature at the lowest level, in Japan (with differences*

compared to China) Gods (kami) are part of nature and the expression of its forces (Ōno 1976, 125)».

The Japanese are known for their appreciation of nature, and for what may be called the art of constructing nature. Examples of this are Japanese gardens, flower arrangement or ikebana and bonsai tree cultivation. Perhaps an artificial distillation of nature is achievable only as a construct that touches the sensations associated with it, for instance in the design of gardens. Instead of trying the impossible task of copying, one distils nature perhaps as a symbolic reference. A symbolic nature may not be «wild» and untouched, but it may stir emotions that sympathise with and revere the living property in nature, and thereby create a sentiment to act morally with all that is living.

According to one of the main schools of tea, the Urasenke organization, the tea ceremony represents the quintessential Japanese in aesthetics and culture (Urasenke 2021). The Japanese are known for being skilful at displaying nature culturally. Examples of this (as mentioned before) are the Japanese tea ceremony, Japanese gardens, the art of bonsai tree cultivation and the art of ikebana flower arrangement. The Japanese way of treating a constructed nature focuses on bringing together the culture and nature. There are certain features of this that may be described as the following:

«1. Nature is seen through the prism of culture.

2. Artificiality.

3. Distilled nature.

4. Putting nature in the box, framing (Domesticated nature, within a frame e.g., surrounded by stones, walls, closed spaces).

5. Miniaturisation (reduction of size). Small scale gardens, power of nature in symbolic form.

6. Simplicity, austerity.

7. Practicality.

8. Tranquillity (construct visually restful and tranquil views, trying to escape from urban noise and stress.)

9. Unity of inside and outside.

10. Light shades.

11. Cool, damp, shady.

12. Finely crafted details.

13. Presence of four seasons.

14. *Rusticated elegance.*

15. *Interval in time and space (empty spaces, silence, interval)*» (Ruperti, Vesco, Negri 2017).

These features match the tea ceremony by its shared symbolic representation, where the practitioners play their roles in a constructed theatre adjusted for human taste with roots in nature. The tea ceremony consists of both environments, the tea hut, and people within its premises. The tea hut is a highly simplified construction. It is practical, austere, through sliding doors there is a unity of inside and outside, it has light shades, it is cool, has finely crafted details, a rustic elegance, and its construction looks framed through the rectangular shapes and boxy interior, and through this construction one is subjected to the seasons, and silence through the empty spaces. Within these premises with its intricate details, one is part of a movement inviting you to take part in tranquillity and mindfulness, being deeply part of what may be called a culturally constructed nature.

The tea ceremony may never «be nature or be like nature», but it may symbolically achieve a reverence of nature and a deep connection to it by constructing a certain atmospheric likeness that is harmonised by cultural adaptation. The bush must be trimmed to fit the office space and through and because of the trimming one has a view of beauty as part of one's everyday life. One may call it «secondary nature», which may if done right, change views on nature and through its practice inspire eco-friendly lifestyles (Ruperti, Vesco, Negri 2017).

Maybe one way of understanding the philosophy behind Japanese constructed nature is how it is purified. What may be called the 'dust of the world' is removed for harmonious interaction. This adaptation is needed to harmonise with constructed environments and for it to be integrated culturally. For nature to be perceived harmoniously in cities, away from the aliveness of ecologic systems, it has to be purified by being trimmed, orderly constructed, some detail has to be added, an emphasis has to be put on certain qualities etc. In other words, nature is thoroughly adjusted to fit modern life for nature to breath as nature, and thereby being seen and enjoyed by human beings (Ruperti, Vesco, Negri 2017).

4. Conceptual framework

The conceptual framework was chosen out of scientific relevance and to focus the study's scope. Mindfulness in relation to sustainability is an expanding field in academia. To utilize existing scientific research and frameworks means that this study builds on previous proven scientific literature. It is an effort to expand the existing literature by moving forward in this area of academia. It was important that the conceptual frameworks were tested, proven and trusted in the scientific community before implementing them here.

The tea ceremony is as mentioned before hypothesized to be an activity of mindfulness. Through staying calm and alert while being aware of the ceremony process, one engages mindfully. Mindfulness is for everyone, as it is an «inherent capacity of the human organism that is rooted in the fundamental activities of consciousness» (Wamsler et al. 2017).

This study proposes that this mindfulness that can be experienced in the tea ceremony, leads to sustainable behaviour as suggested by several authors (Thiermann & Sheate 2021). The mindfulness described in Ericson et al.'s study (2014) is based on mindfulness meditation and a mindful way of going about one's day. This study proposes that the same sustainable behaviour can be achieved through the mindfulness experienced in the practice of the Japanese tea ceremony. It will inquire to find out through qualitative experiential data from the knowledge of tea ceremony practitioners.

According to Ericson et al. 2014, «if the techniques of mindfulness are taken up by a significant number of people, some of the positive effects may be noticeable in the general population». Therefore, mindfulness practices such as the tea ceremony, may be valuable. This study's aim is to expand the literature on mindfulness through the lens of the Japanese tea ceremony ritual, and in doing so focusing on if and how the mindfulness of the ceremony leads to pro-environmental behaviour (PEB).

4.1 The Five Facet Mindfulness Questionnaire (FFMQ) framework

This study's framework includes the relationship between mindfulness and nature, as mentioned earlier through the concept connectedness with nature (CWN) (Thiermann & Sheate 2021), to explore the relationship the practitioners of the tea ceremony have with nature. The relationship between the Japanese tea ceremony and mindfulness will be explored

by utilizing and exploring the component skills from the Five Facet Mindfulness Questionnaire (FFMQ) (Baer et al. 2008). The FFMQ is an assessment on mindfulness by self-report that include five component skills. They are: “*observing, describing, acting with awareness, nonjudging of inner experience, and nonreactivity to inner experience*” (Baer et al. 2008). Baer et al. (2008) writes:

“Observing includes noticing or attending to internal and external experiences, such as sensations, cognitions, emotions, sights, sounds, and smells. Describing refers to labeling internal experiences with words. Acting with awareness includes attending to one’s activities of the moment and can be contrasted with behaving mechanically while attention is focused elsewhere (often called automatic pilot). Nonjudging of inner experience refers to taking a nonevaluative stance towards thoughts and feelings. Nonreactivity to inner experience is the tendency to allow thoughts and feelings to come and go, without getting caught up in or carried away by them” (Baer et al. 2008).

These skills are tested using a qualitative research method, mainly by interviewing practitioners of the Japanese tea ceremony and partly by collecting qualitative data from an online survey, exploring the practitioners’ attitudes, views, experiences and beliefs.

4.2 The Inclusion of Nature in Self (INS) framework

As mentioned before, one of the six arguments for the relationship between mindfulness and PEB on the individual level is: higher levels of connectedness with nature (Thiermann and Sheate 2021). To explore the relationship between the mindfulness of the Japanese tea ceremony and pro-environmental behaviour (PEB), connectedness with nature (CWN) is chosen as a parameter.

In the scientific literature, there has been suggested several methods to explore the CWN construct (Zylstra et al. 2014). One of these methods is the conceptual model to explore the degree to which an individual includes nature as part of their identity, which is called “Inclusion of Nature in Self” (INS). The model recognize inclusion’ as consisting of a sense of connection (cognitive); a caring response (affective); and a commitment to action (behavioral). The three core components of psychological inclusion provide a general framework for understanding human-environment relations (Thiermann & Sheate 2021;

Schultz 2002). The instrument is adapted to a qualitative study method, meaning interviewing practitioners of the Japanese tea ceremony and collecting qualitative data from online surveys to explore attitudes, views, experiences and beliefs about the three categories of inclusion.

The conceptual model, INS, is a psychological analysis of inclusion that “focuses on the understanding that an individual has of her place in nature, the value that s/he places on nature, and his/her actions that impact the natural environment” (Schultz 2002). The first dimension of inclusion, connectedness with nature, include “the extent to which individuals believe that they are part of the natural world...Connectedness refers to the extent to which an individual includes nature within his/her cognitive representation of self...Self is a person’s thoughts and feelings about who they are” (Schultz 2002). Western and Eastern cultures differ in the way that individual self is regarded. “Western cultures tend to emphasize an independent self” with a focus on the individual and where it’s encouraged to express one’s own uniqueness, “and success involves distinguishing oneself from others” (Schultz 2002). In Eastern cultures (also South American and African), “the focus is on the collective, people are expected to attend to others and to fit in, and individualism is discouraged” (Schultz 2002). “Individuals who define themselves as part of nature have cognitive representations of self that overlap extensively with their cognitive representations of nature” (Schultz 2002).

The second dimension of inclusion in INS, is caring for nature. It is an affective dimension which is concerned about to what extent you care about nature. This includes a relationship of intimacy with nature and feeling a closeness and affection in that relationship. “Intimacy involves a sharing of oneself with another, and a deep level of knowledge about the other” (Schultz 2002). Knowledge about the other imply a feeling of closeness, “and caring for the other” (Schultz 2002). Emotions are proved to be important in understanding environmental attitudes and behaviors.

The third dimension of inclusion in INS, is a commitment to protect nature. This is a behavioral commitment asking whether you are “motivated to act in the best interest of nature” (Schultz 2002). “It is a person’s willingness to invest time and resources into the relationship (Schultz 2002). For instance, it concerns how much you would be willing to pay more in buying an environmentally friendly alternative.

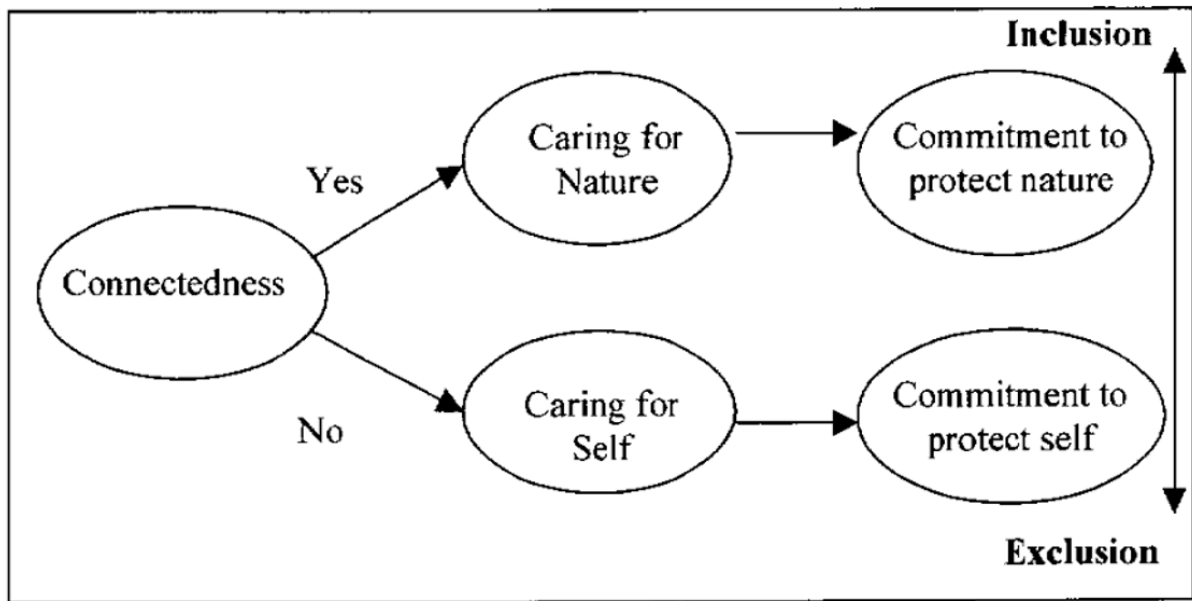


Figure 3. “Connectedness, caring, and commitment –the core components of inclusion” (Schultz 2002).

The INS framework with three core components of psychological inclusion “provide a general framework for understanding human-environmental relations” (Schultz 2002). Schultz (2002) argue that there is a causal connection between the three constructs, which is illustrated above. “Commitment for protecting the environment cannot occur in the absence of caring. Likewise, it would seem that caring is unlikely to occur in the absence of connectedness” (ibid). Furthermore, he writes:

“Beliefs about the extent to which one is a part of nature are primitive beliefs – the core element that leads to caring, and more specific attitudes. Caring, in turn, leads to a commitment to act – intentions on the part of the individual to act in ways that protect the natural environment...When inclusion with nature is low, the individual then cares more about the self than about nature, and commitment to act is focused on benefiting self” (Schultz 2002).

By testing both the links to mindfulness and CWN, one has the data to continue exploring and discussing the links to sustainability and PEB, as other research has showed. This study emphasises mindfulness as the hypothesised agent of CWN and its resulting sustainable transformative learning and PEB through the Japanese tea ceremony.

5. Research methods design

5.1 Methods background

According to Ericson et al.'s (2014) and Thiermann & Sheate's (2021) studies there is a lack of qualitative studies exploring the questions why and how mindfulness might impact environmental awareness and pro-environmental (PEB) behavior. "Several authors advocate for a stronger integration of qualitative methods in the research of mindfulness and sustainability" (Ericson et al. 2014). «Qualitative methods, and particularly in-depth interviews, are a valuable resource to gain a nuanced understanding of the connection between mindfulness and PEB which helps the development of new theories and hypotheses (Levitt et al. 2018). The advantage of qualitative methods is their potential to explore the differences in the experiences, reasoning, feelings, and motivations of mindfulness practitioners and non-practitioners, which might reveal new investigative branches that so far have fallen through the net of quantitative research» (Thiermann & Sheate 2021).

5.2 Methods for objective 1

The research methods used for objective 1 was in-depth review, analysis and creative interpretation of published work. The literature was chosen based on results from searching the web (Google Scholar), from what was perceived to be most relevant and most cited on the topic and from availability.

5.3 Methods for objective 2

Objective 2 was concerned with exploring people's attitudes, views, experiences, beliefs, their relationship to a phenomenon, and everyday behaviour, and because of that, a qualitative method was chosen (Silverman 2013). The method was mixed to benefit from triangulation, by deploying both interviews and an online survey to collecting data. This triangulation method was chosen to increase the possibility of width in the data, like cultural diversity, and it allowed the process of cross-checking findings (Bryman 2016 p392). The two-way data collection method was designed to complement each other, asking questions that explored different concepts. For instance, the interviews covered the concept of mindfulness more than the survey, which becomes clear by looking at the survey questions in appendix. It shows an emphasis on the human-nature relationship as derived from the practice.

Qualitative surveys have much to offer for the researcher, especially in the online form. They «are an exciting flexible method with numerous applications, and advantages for researchers and participants alike» (Braun et al. 2020). The choice of qualitative survey was in part decided upon because it was the best way to ensure an extra dimension in the data from a larger sample. It was presumed that more people would answer a survey than being available for an interview, because of convenience and because interviews are more personal and might be more demanding socially and linguistically for some people, as the sample was global and not everyone master the English language equally good. Interviews may also be perceived as tedious and may take longer time. This presumption was found after investigating how to come into contact with tea ceremony practitioners. The population of practitioners who are easily contacted was found to be quite small, and the channels to come in contact with them was found to be few. Another advantage of online surveys is an absence of interviewer effects, as characteristics of the interviewer may affect the answers the participants give (Bryman 2016 p234).

Although the online survey was an additional way to collect data, its usage should be based on proper argumentation. This is because online surveys may have pitfalls in their design when doing qualitative research. For example, they may be designed in a way that allows for more factual- than qualitative data (Bryman 2016 p232), and produce data with too little communicational context. Meaning it would lack a way for the researcher to interpret the data, like the researcher have the opportunity to do in an interview setting. The data may also suffer from being derived too much from how questions are framed, and the fact that you do not get the opportunity to ask follow-up questions. This makes for a closed approach, not getting the opportunity to ask for questions that can lead to vital qualitative data, and instead leading to biased data that are too much linked to the researcher's presumptions.

5.4 Methods considerations

Taking proper care in designing the survey was key in the utilization of this research method. The questions in the questionnaire were designed to be as open as possible, to allow the participants to express themselves freely, and allow attitudes and viewpoints to be identified (Creswell et al. 2018). To test how the questionnaire design would allow qualitative data, researcher took proper care in formulating the questions, seeing them from a participant's point of view, and then observing the data as it arrived. This meant actively checking each

participants data as fast as it arrived to be prepared to change it for any misunderstanding that might occur. It was important to allow responses that may be read “between the lines”, reading what attitudes the responses are grounded in. By formulating questions as openly and easily understood as possible and encouraging detailed answers, it was assumed that responses was more likely to possibly be interpreted on a deeper level, including identifying underlying attitudes.

It was presumed that a difference in experience-level- and a variation in ethnicity would secure a sample that was representative for the tea ceremony population. Although there are differences in form and procedure among the different schools of tea, a variety in schools of tea was not regarded as a significant condition for ending up with a representative sample. This is because the differences were understood to be of a nature that would not be decisive for the outcome of the study, i.e., it would not affect the attitudes, views, experiences and beliefs concerning mindfulness, CWN, sustainability and PEB.

5.5 Sampling approach

To ensure width and variation in the sample (Bryman 2016 p425), the strategy was to contact a global network of practitioners of the Japanese tea ceremony and collect the data through interviews over the online videocall-platform zoom.us, and through the survey utilising the online survey-tool surveyMonkey.com. For efficiency in the process and to ensure data-quality, convenience sampling was carried out by making a post on the Facebook-site for members of the global Urasenke organization (Edgar & Manz 2017). The Urasenke organization is one of the most revered schools of tea in the world and they account for about 70 percent of all practitioners (Mori 1991). Their Facebook-group has cultural diversity as there are members from all over the world, and members also have variable degrees of experience, which is good for ensuring diversity of different viewpoints and attitudes. Researcher became a member of the group for the occasion of the study, and out of personal interest. The Facebook-group is for socialising, sharing experiences, and there are also posts with pictures from tea ceremonies, of tea ceremony utensils and messages from the head of the Urasenke organisation.

To meet potential participants, two separate posts were made on the Facebook-group. The posts asked for participants for an online survey and for an interview. In both posts it was

informed that this was an academic study about the Japanese tea ceremony. The name of university was mentioned, and researcher's name was part of the post. This was in part done to ensure that the post was taken seriously and to suggest that the study was legitimate. The message was designed to be brief and clear, saying only enough to provide necessary background information, to ensure an openness and freedom of expression going into a dialogue about a possible interview or the survey. Participants were encouraged to partake in the study for the benefit of academic literature on the Japanese tea ceremony, mindfulness and sustainability.

The rest of the participants in the study were also selected from convenience sampling (Edgar & Manz 2017). This meant contacting potential participants that became known by researcher because of their accessibility from searching the web and social media. In the process of finding potential participants, some tea ceremony practitioners from Norway were contacted on the social media-platform, Instagram, and through e-mail. Messages with contents matching what was described above was sent privately to the potential participants. Out of these, two replies with an interest in being participants in the study were received.

The convenience sampling approach of using Facebook, Instagram and e-mail, was found to be an effective way of contacting tea ceremony practitioners (Edgar & Manz 2017). It secured a sufficient sample size, cultural diversity and different experience-levels. In today's age when even seniors are active users of the internet, it is reasonable to assume that utilizing social media-platforms for sampling does not exclude a significant part of the population.

In total, there were 20 survey-responses and five interviewed participants. The scope of the study was found to be focused enough to not be needing a bigger sample, which is the case for studies that are broader in scope (Bryman 2016 p425). The amount would also only be sufficient to ensure qualitative validity if the answers encapsulated viewpoints and attitudes and had cultural variety. After an assessment, accounting the depth of the data, the number of surveys was found to be sufficient. The sample size in «qualitative research should not be so small as to make it difficult to achieve data saturation, theoretical saturation, or informational redundancy» (Bryman 2016 p425). Data from 20 surveys and five interviews was found to be enough to ensure data saturation. Out of the 20 survey-respondents, six were Japanese and the rest had western nationalities, USA being the most represented with four respective

participants. Out of the five interviewed practitioners, three were American and two were Norwegian.

Both in the interview-setting and in the surveys, some participants gave more elaborate answers than others, which gave an impression of varying degrees of intellectualisation within the sample. But also, a variation in personality, as some people simply talk more and express themselves more than others. Some participants had clearly given different aspects of the tea ceremony a serious thought, while others seemed to appreciate tea as a practice where words fall short of actual experience. The range of the participants experience was from 3 months to 40 years. This width in the data was found useful for three reasons. Firstly, to ensure viewpoints by experienced practitioners who have a deep understanding. Secondly, to ensure a channel of freshness, the unclouded beginner's viewpoint where there seemingly should be many possibilities and aspirations. Thirdly, for experiential variation within the sample.

5.6 Questions design

The triangulating qualitative methods ensured combining data-results from an online survey and semi-structured interviews to explore tea ceremony practitioners' attitudes. Because of the study's particular implementation of a conceptual framework, it was essential so ask questions that were related to the concepts found in the framework. A list of questions was designed, covering the specific concepts found in the conceptual framework and more open questions that allow for a broader perspective on the subject matter (Appendix). During the interviews, follow-up questions were asked when interesting topics were covered. It was important that the questions had structure following the conceptual framework, but also "allowed room to pursue topics of particular interest to the" participants of the study (Bryman 2016 p471). To answer the research question, a goal of the data-collection was to provide insight into practitioners' perceptions, attitudes, views, experiences and beliefs (Bryman 2016 p471).

5.7 Analysis method

A thematic analysis method was chosen to test the hypothesis and answer the research question. The reason for choosing a thematic analysis with the implemented conceptual framework secured a rigorous focused structure, that it was assumed would result in data that was related to- and would have a higher probability to answer the research question, and that

it would require a sample that it was probable would be possible to obtain. When implementing this analysis method, a theme was considered to be: 1) a category identified through the data 2) that relates to the research focus 3) that builds on codes identified in the data 4) “that provide the researcher with the basis for a theoretical understanding” of the data “that can make a theoretical contribution to the literature relating to the research focus” (Bryman 2016 p580) . As suggested by Bryman (2016 p580), looking for repetitions to identify the codes and themes was especially useful, as this would highlight significant points made in the data and establish patterns whilst creating data saturation. An example of a theme was a sentence or a code that corresponded with the indicators found in the conceptual framework, for instance “observing” or “connectedness with nature”.

The approach was to collect the data, transcribe the interviews and code the transcribed interview-data together with the survey-data. To test the hypothesis, the themes were identified as related to the FFMQ framework, which created the foundation for exploring the attitudes, views, experiences and beliefs towards mindfulness. Then, codes were identified as themes as related to the FFMQ and INS frameworks and mindfulness, CWN, sustainability and PEB. In the result, these themes were elaborated on with examples, presenting the data that represented the most significant findings.

5.8 Limitations to the research methods design

A few participants of the online survey reacted critically to some questions, expressing how they would change certain statements, and in that way, some voiced their attitudes. For instance, loaded and perhaps disputable words triggered some reactions. The questions may of course have been phrased differently, maybe better, but then personal attitudes and interesting points of view may not have had a possibility of being channelled. In addition, a survey may have allowed more honest responses than in the setting of an interview, where one might feel a social responsibility to be polite and humble. So, as an afterthought, the research methods framework may have benefited by an inherent imperfection and from deploying two very different research methods.

The research was presented as being part of an academic study of the Japanese tea ceremony. It may have been misunderstood that the Japanese tea ceremony is about some specific thing that risk jeopardising an acknowledgement of its richness. So perhaps a general idea that the

tea ceremony as a diverse practice should have been expressed, then asking specifically about the aspects concerning the study. The participants then would have known that the research had a reverence for the ceremony as being potentially limitless in scope. This would express that the tea ceremony is a discipline of broadness with many aspects to consider, there is not one truth, the tea ceremony may invite numerous ways for transformative learning and to cultivate a practitioner. For this study, mindfulness was hypothesized as a foundational quality inherent in the tea ceremony, experienced by slowing down and being mindfully part of the ritual. It alone is not the reason for all that the tea ceremony cultivate, but it is regarded as a main contributor behind what is found as significant concepts, because it is assumed that they would not have been found significant without mindfulness. Grounding the research in the two conceptual frameworks, FFMQ and INS, was done to ensure that the data had scientific relevance and leverage.

Although argued for in the section above, online surveys may present a set of disadvantages. For instance, there is no way to directly assist participants during the survey; there is no way to ask for elaboration on certain topics (other than specifying a general wish for elaborate answers); there might be a lack of response on questions that are perceived as non-exciting; respondents may not wish to give elaborate answers on open questions; if reading the whole survey before answering the first question none of the questions are truly independent of the others, because of 'respondent fatigue' long surveys are rarely possible; some may have a difficulty with writing in English; partially answered surveys are more likely than in interviews because of lack of supervision and lower response rates might result in biased data (Bryman 2016 p234-235). A lower response rate might imply a difference between those who choose to answer and those who do not. The Urasenke-group on Facebook has around 4000 members. 20 survey participants and five interviewees sourced from the group (three were interviewed), 25 in total, entail a response rate of 0.63%, which is very low (Bryman 2016 p234-235).

The low response rate might mean that there was a bias in the sample. As suggested, it can be a significant difference between those who chose to answer and those who did not. For instance, it can imply that only a limited amount of people are active users of the group, and it can be a difference between active users and non-active users. In spite of that, a potential bias was found to be non-significant for the outcome of the study. What mattered was the

prerequisites variable experience-level and cultural diversity, and that the data exposed attitudes, views, experiences and beliefs, i.e., qualitative data.

Utilizing a sampling approach with internet as its only source, may be a limitation to the research methods. This is because a sample sourced online may not be representative for the whole population. There might be communities of practitioners that are not online for whatever reason, for instance because of a lack of technical ability, a lack of resources, old age, illness, a specific culture that refrain from using internet in the context of their practice etc. This limitation was considered, but the sampling approach was nonetheless considered to be sufficient, as it was presumed it would provide enough variation within the sample to make it representative. In today's age, it was also presumed that a large part of the world is online. It was also found to be difficult to contact a wider group of potential participants, so the method was also chosen out of practical reasons.

6. Results and discussion

6.1 Results of review (objective 1)

The following chapter presents the results of the literature review, which is the first objective of the study. Excerpts from relevant literature is included and commented on to describe concepts and phenomenon related to the tea ceremony. Parts of the review discusses the literature in the context of sustainability.

6.1.1 The history of the Japanese tea ceremony



Picture 1. An old photo of a Japanese tea ceremony (New York Public Library 1910-1919).

Tea has its origin in Japan some time before the Kamakura era (1185-1338). The Zen teacher Izai (1141-1215) is known as the father of tea cultivation in Japan. He brought the tea seeds from China and cultivated them at his friend's monastery grounds, thinking that the plants had medicinal qualities that could treat illnesses. About a half century later, the tea ceremony was introduced by national teacher, Daiyo. At the time the ritual was a way of entertaining visitors at Zen monasteries and its occupants. Later, several monks became masters of the arts, among them was Ikkiyo, who lived from 1394-1481. He taught the art to one of his disciples, Shuko, who became originator of the arts as he developed and adapted it to Japanese taste. Later, the arts was developed further in the 16th century into *chanoyu*, especially worthy of mention is

Rikyū, who gave it a finishing touch. Following that, the development of the tea ceremony goes from a practice at Zen monasteries to be taken up by the general public (Suzuki 1995).

From one point of view, one might argue that the tea ceremony is partly Chinese, as for example the stand and utensils used are Chinese, as is the method of grinding and infusing the tea. But the ceremony, including the «surroundings and adjuncts, are purely Japanese, partly inspired by the spirit of India through the Buddhist sutras» (Sadler 1929). Sadler (1929) writes:

«Teaism, a term derived from the principles laid down by Tea Masters, Sen Rikyū being the founder of the values therein, became a control of everyday affairs, of household duties in Japan. Teaism developed from being an aristocrat activity to a way of life through Sen Rikyū's teachings. It is a system of etiquette more than anything, which has made the Japanese way of life infused with elegance, simplicity and eloquent manners —moreover, a taste and balance in decoration, harmonious values governing life of people of all classes.» (Sadler 1929).

Tea Master Sen Rikyū, as mentioned, is the most prominent historic figure in tea. He was born in 16th century in a period of political chaos and disorganisation. About this period and its adaptation of tea, D. T. Suzuki (1995) writes:

«The strange thing is that in spite of the utmost strenuousness in the atmosphere enveloping the whole Momoyama period, the warriors conceived a great taste for tea. They would occasionally seclude themselves in the tea-room and meditatively sipping a cup of tea, breath the air of quietism and transcendentalism. Temporarily at least their minds would be in the realm of emptiness».

It is reasonable to assume that the 'strenuousness in the atmosphere' of this period was a source of stress and toil among Japan's population, not to mention among its warriors. Tea then, as described above, was an outlet of calmness in the turmoil. In today's modern world, reasons for turmoil may vary, the modern lifestyle can be busy and stressful, and tea still remains as a source of calmness. In this sense, one may see tea as a means of health and healing in the times we live in. Tea is not only a beverage, it may be seen as an agent of

calmness, as a cultivator of tranquillity and mindfulness, both the actions leading to it and the behaviour connected to it as all benefitting tranquil mindsets and sentiment.

6.1.2 The tea-room and the four elements

Every aspect of the tea-room is significant in understanding the ceremony which takes place therein. It is very much integrated into the ritual, serving as the atmosphere. It is «symbolic of certain aspects of eastern culture, especially of Japanese culture». D. T. Suzuki (1995) writes:

«In it, we find the most strongly and deeply concentrated form, almost all the elements that go in to what is characteristic of the Japanese mind, statically viewed...The room is small, and the ceiling is not high, even for the stature of an average Japanese. It is devoid of decorations, except for the tokonoma, where a kakyiamoni is found, which stands a flower vase containing perhaps a solitary flower, not yet in full bloom. The tokonoma is sort of an alcove occupying the corner of the room. The principle guest sits before this honoured corner. A kakemono is a hanging scroll of either painting or calligraphy, which decorates the corner. As I look around, in spite of its obvious simplicity, the room betrays every mark of thoughtful designing. The windows are irregularly inserted, the ceiling is not of one pattern. The materials used, simple and un-ornamented, are of various kinds. The room is divided by a post of bleakly set in one corner for tea utensils, and the floor has a small square opening as a fireplace where hot water is boiling in an artistically shaped iron kettle. The papered shoji covering the windows admit only soft light, shutting off all the direct sunshine. When it is too strong for the tea-mans sensibility, it is further screened by a rustic sudare hanging just outside one of the window. As I sit here quietly before the fireplace, I become conscious of the burning of incense, the odour is singularly nerve-soothing, the fragrant flower produces a contrary effect of the senses. The incense wood, I am told, come from tropical countries and is taken from old trees lying barren for a long time in water. Thus, composed in mind, I hear a soft breeze passing through the needle leafs of the pine tree. The sound mingling with the trickling water from a bamboo pipe into the stone basin. The flow and the breeze are rhythmical and soothing to the mind of the sitter inside the hut. In fact it stimulates the meditative mood to move on to the bedrock of his being» (D. T. Suzuki 1995).

A meditative mood is understood as what allows the participants to stay mindfully aware of what takes place in the ritual. The word meditative is described by Cambridge dictionary

(2022) as «giving your attention to one thing as a religious activity or to relax». In this case one gives the attention to the ritual and by doing that one increases awareness and the mindful capacity to what presents itself.

As mentioned before there are four principles that regulate the tea-room. These principles are understood as being part of the foundation for allowing the mindful experience. They are harmony, reverence, purity and tranquillity. Harmony and reverence are social or ethical, purity is both physical and psychological and tranquillity is spiritual or metaphysical. The Chinese character for harmony means softness or warmth. It is interesting to note how harmony is originally understood, and how it translates into the atmosphere of a tea-room. It is brought into the tearoom through the tea-man, who see to it that a soft, yielding atmosphere pervade the room. A reason for this is to reduce a sense of the individualistic spirit. The third principle, purity, is associated with the purification of the heart. This purification is concerned with cleansing by removing obstacles of the mind. The last principle, tranquillity, is realised in the individual experience and should set the tone of the ceremony. Tranquillity is in fact the most essential factor, because there cannot be a tea ceremony without it. It is said that «the tea-room is a sense organ for the tea-man to express himself... He makes everything vibrate with his subjectivity. The man and the room become one» (Suzuki 1995). This means that a tea-man needs to have qualities that ensure that the four principles are implemented as to be expected from the dignified art (Suzuki 1995).

The four elements making out the spirit are not only needed to bring the art to successful end, they are also essential for a brotherly life in the zen monasteries. In what is called the ancient three dynasties in China, it was a most desirable state of things, «the ideal days dreamed of by every Chinese scholar statesman. When a most desirable state of things prevailed, and people enjoyed all the happiness that could be expected of a good government» (Suzuki 1995). The perfect orderliness of these days is what can be observed in the zen monasteries governed by the four elements. It is proof that these elements serve a purpose in social life and may be taken up by politicians as guides and pathways towards sustainable and resilient environmental government as they are historically proven factors (Suzuki 1995).



Picture 2. “Japanese Tea Room” (Earley 2019).

6.1.3 About the connection to Zen Buddhism

Historically, the ritual comes from Zen Buddhism and the four elements discussed above was originally what governed Zen-monastery life. This includes the state of mind acquired by such an atmosphere. One is to achieve a state of mind that is described as transcending rational thought, delving into the deeper realms of being through mindfulness. This may be where all aspects of the tea ceremony go together, its design fulfilling a code of deep human instinct that is beyond thought. D. T. Suzuki (1995) writes:

«Thus we can see that the spirit of tea is deeply steeped in the prajna philosophy of emptiness as thought by Zen. This Sanskrit term is generally translated as transcendental wisdom. It is a kind of intuitive knowledge in its deepest sense. When this is awakened one have the enlightenment experience that constitutes the center of Buddhist philosophy. While the emptiness may sound too abstract for the tea-man sipping the green-coloured beverage from a hand-made bowl, the emptiness is in truth no less than the concreteness of reality itself. It all depends how someone looks into the nature of things. If one’s senses relies on relativity only, one can never rise from it. The person who sees with the eyes and hears with the ears,

cannot go any further than that...It is only when one goes out of (the senses) that one can achieve miracles by plunging into the realm of emptiness. For emptiness is the fountain of infinite possibilities. Daito Kokushi, the founder of Daitoku-ji in Kyoto, once has this to say: «If your eyes see, and your ears hear, not a doubt you'll cherish how naturally the rain drips from the eaves» (D. T. Suzuki 1995).

One might say that the quote by Kokushi above addresses a way that the practice cultivates a deeper CWN. Through the enlightened experience of emptiness found in Zen and the tea ceremony, one gets to experience a deeper reality which includes experiencing more enjoyment from nature.

6.1.4 Views on the tea ceremony

«Tea is the second most frequently consumed daily beverage in the world» (Huang 2018). It is important to human life, and it has good effects on physical health and cognition (Huang 2018). And to have a cup of tea has a cultural significance for people all over the world, some nations more dedicated than others, each culture with a unique way of appreciation. Tea signifies a time of ease, a break, to stop one's daily activity in rest, to sit down and catch the breath in warm refreshment. Tea is also enjoyed as a time of social leisure. However one relates to tea, it serves the function of an interlude between acts, as a time to gather the senses, one's thoughts and to reflect on the past, present and future, or to just enjoy a cup of tea.

There are numerous ways of thinking about the tea ceremony, from different points of view. For instance, like a ritual, for its connection to nature, as related to Asiatic culture, for its cultural and historic significance, for its mindful approach to having tea, for its carefully developed procedure or for what it teaches (Ali 2014). The tea ceremony is the activity of tea drinking and in this activity, it is said a whole universe is revealed. This universe invites an appreciation of nature, of the seasons, of this present moment and of moments shared. It may also be said that it is a moment of refinement, aesthetically, ethically and by heightened sense awareness that this study hypothesize is achieved through mindfulness. Traditionally, a tea hut is found in proximity to nature, and today the tea ceremony may take place in urban city gardens or in a living room. To be able to take part in the ritual in different environments opens possibilities of a diversity in space-sharing, which invites the possibility of

experiencing deeply whatever circumstance, embracing the multitude of impressions found in various environments mindfully (Suzuki 1995).

6.1.4.1 The tea-room experience

The tea-room is a place where human beings are given the opportunity of deep experience. This is depth in the sense of awareness, of mindfulness, of conscious interaction, through tranquillity and staying intently present to each moment. This is achieved by strict obedience to rules within the thoughtful design of the tea hut. This design includes shelter, hot tea beverage, a feeling of security and an intimate relationship with a tea host (Suzuki 1995). One aspect to consider is that the basic physical- and psychological needs of a human being is covered (McLeod 2018). This imply the opportunity to be free from worries and remain in a tranquil state of mind appreciating the present moment. This worry-free atmosphere may in part help set the tone that induce a calmness or tranquillity to the tea hut, and this contribute to a deep mindful experience.

One might argue that the setting allows the chance to get deeply in touch with the self and its relationship to surroundings. This experience may in fact be more accessible in the tea-room than in nature, for instance in a forest or other ways of experiencing nature. The tea ceremony is a different experience than interacting for instance with the elements in a forest, it engages different sensations. One is still, engaged in orchestrated ritualistic acts in a safe environment. This experience allows a tranquil state of mind where senses are engaged to feel at their most serene, and through this deep experience one is invited to heal one's relational tendencies towards environments (Suzuki 1995).

Participants in the tea ceremony may have two different roles, either that of the host or that of guest. The host has the responsibility of preparing the ceremony, including following specific ways of laying the charcoal, burning the incense, whisking the fine powder of matcha (crushed tea leaves) with hot water to make the tea, and preparing the room and serving tea in a hospitable manner. As guest you are invited to follow the ritual, observing the way the host moves, appreciating the ceremony and enjoy perhaps the once in a lifetime encounter with fellow participants (Suzuki 1995). The experience of meeting the other guests is expressed as «one time, one meeting» or «*ichigo-ichie*» as it is called in Japanese. As mentioned before, there are also four codes of spirit to be obeyed. They are expressed by «*Sen Rikyū*» as *Wa Kei*

Sei Jaku, or «Harmony, Respect, Purity and Tranquillity» (SEN Soshitsu XVI 2021 of the Urasenke school of tea). The procedure or steps of chanoyu (translated as the tea ceremony or tea cult) are different according to which school of tea one is affiliated with. They are highly detailed, including the mannerism of conduct, the form, and how to handle the various aspects of the ceremony, from wiping the matcha container, to folding a napkin and laying out the charcoal.

6.1.4.2 Tea ceremony mindsets

Rituals can be seen as ways of doing things in a particular symbolic design, rules of how to act, ways that express codes of conduct, perhaps that achieve some sort of balance or equanimity. Learning from rituals may be useful «as arenas in which social change may emerge and be absorbed into social practice» (Turner et al. 1969). From understanding rituals, one may find ways to inspire pathways that integrate harmony and balance into the institution of society, by merging the ritual's ecology with human behaviour. In the following excerpt, D. T. Suzuki (1995) talks about the cultivation of a 'psychosphere' through the ritual. Here, the ecology or design of the ritual is what invite the cultivation, including a mystical generative function by combining the factors in the design explained below:

«The tea drinking that is known as cha-no-u in Japanese and as tea ceremony in the west or tea cult in the west is just not drinking tea. It involves all the activities leading to it, all the utensils used in it, the entire atmosphere surrounding the procedure and last of all, what is really the most important phase, the frame of mind or spirit which mysteriously grows out of the combination of all these factors. The tea drinking therefore is not just drinking tea, but it is the art of cultivating what might be called the psychosphere, that is to say the structure or pattern of consciousness into which all ones psychic activities fall» (D. T. Suzuki 1995).

This 'psychosphere' is part of what this research aims to study, to find attributes, capabilities and qualities in the 'psychosphere' that may explain behaviours related to sustainability. The Japanese tea ceremony has many sides to it worthy to explore. It has for instance been studied for its significance in oriental culture and to establish links to various other fields. For instance, as a practice of a 'de-colonisation' of ideas and concepts that leads to self-discovery (Mayuzumi 2006). This ritual of the orient has meaning, not just as a form of leisure, but as a wisdom of life that has spiritual significance. For instance, the wisdom of how redundancy

intensifies meaning, i.e., that «less» in one area may signify increasing value in other areas of one's life, maybe suggesting that a sense of richness of life increases with less superficial materialistic attachment. «Less is more» is often proclaimed in the west, and this may be something that is offered by the art of tea (Kondo 1985).

Japanese professor D. T. Suzuki writes the following about the art of tea, and how it allows well-being through an earthly remembrance of belonging through mindfulness (interpretation of text about the tea ceremony experience):

«One becomes oblivious of all worldly woes and worries. The atmosphere stimulates a mindset of listening with careful attention to the sound of the boiling water, the wind outside, each nuance in the changing of the seasons, the snow, blooming spring and withering fall, and by this stimulation of the senses come to a tranquil state of mind, enjoying a nature of stillness. And by this worry-free attentive state, let the senses rejuvenate, heal, become renewed in belonging to the earth, seeing, hearing, smelling everything as fresh and stimulating to the ecological sentiment in man». (D. T. Suzuki 1995).

'Enjoying a nature of stillness' may signify a connection and appreciation with nature.

An example of sustainable attitudes as derived from the tea ceremony, according to Kakuzō (1905), is that it invites a healthy economic cultivation, as it shows comfort in simplicity. Material comfort is often understood as synonymous with affluence or abundance, a «more is better» mentality, and an ever-present goal to get more. This standard of living is not sustainable as it demands consuming more resources than what may be restored. Still, it is a pervading mentality in the world today, as may be exemplified by how common it is to go shopping as a leisure activity. The tea ceremony, however, is based on not quantity, but a functional design of high quality, which is found in the exterior and interior of a tea hut and in the utensils used. The interior of a tea hut is commonly a small room containing few items, where every detail serves a purpose. The philosophy of high quality, functionality, craftsmanship and focus on detail is the material foundation for the tea ceremony. And this philosophy is also found in each movement, everything highly stylised and rigorously carried out. One may hypothesise that a long-time practitioner of the tea ceremony may have found reasons for having an ethical relationship to material possession, with a reduced incentive to fill a living-room with abundant belongings. Perhaps values such as equanimity and simplicity

in daily life becomes more important, and perhaps chanoyu may allow the cultivation of sustainable economics.

Another hypothesis, as described by Kakuzō (1905), is that the tea ceremony has the quality of democracy, as it makes aristocrats of people engaged in the practice. This may increase a spiritual sense of equality that may shift views on materiality, as it allows everyone to feel like aristocrats regardless of how much money a person makes. You are not an aristocrat in a material sense but have recognised it as an inner quality that is present regardless of outside influence. This realisation may decrease an incentive to ‘earn and own’, and thus it may be a way to generate a sustainable attitude based on inner equanimity. Through this equality without discrimination, the art of tea may contribute to the democratic spirit of social life (Suzuki 1995).

Furthermore, according to Kakuzō (1905), it is said that tea does not have the arrogance of wine, nor the self-consciousness of coffee (Kakuzō 1905). It has the quality of harmony, purity and a worship of the imperfect. And it expresses ethics, as it promotes a relationship with nature. It also gives a sense of moral geometry, as it defines our sense of proportion in the universe. A tea ceremony may according to Kakuzō, be called the «*cup of humanity*», because of the many ways it makes us equal and builds character (Kakuzō 1905).



Picture 3. A tea house in a Japanese temple garden (Weiss, Retrieved May, 2023).

6.1.4.3 Healing

A different perspective on the process of self-discovery is described by Mayuzumi (2006) as ‘de-colonization’. Her study focuses on her place as a Japanese woman in modern life. Colonisation implies something that has taken over a certain aspect of a component, e.g., historically geographical land, but in her study meaning occupation of ideas in the mind, like for instance being influenced by political and commercial powers. By de-colonization she means taking back what was originally there, taking back and re-establishing one’s own voice as part of communal stories and values as a way of healing (Mayuzumi 2006).

It is understood that this healing is achieved through the many elements making out the framework of the tea ceremony, which this study hypothesises and emphasises include mindfulness. There is scientific evidence and Buddhist texts, for instance by the late famous monk Thich Nhat Hanh, suggesting the many benefits of mindfulness, as a way of healing, to generate well-being and as a way to promote a connectedness with nature (Thiermann & Sheate 2021). As Mayuzumi (2006) writes, healing imply de-colonisation or taking away unnecessary baggage or de-cluttering, and this is understood as being a result of many aspects

of the practice, mindfulness being one of them, as one become more aware of one's psychological conditioning, which lead to more authentic behaviours (Ericson et al. 2014).

The previous head of the Urasenke school of tea in Kyoto SEN Genshitsu, says that the way of tea is also a way of philosophy, art, religion and social life (SEN Genshitsu 2021). That may explain why it is common in Japan for unmarried women to be educated in chanoyu, to cultivate its many aspects, such as «manners, beauty, simplicity, respect, appreciation, discipline, humbleness and kindness» (Ali 2013). Furthermore, Sen Genshitsu says the underlying qualities of the Way of Tea as mentioned, *Wa, Kei, Sei and Jaku*, in english meaning Harmony, Respect, Purity, and Tranquillity, is the spirit that was expressed by the founder of chanoyu, Sen Rikyū. These qualities make out a spirit that is revered to elevate one's life and may explain the broad appeal of the way of tea. A Japanese expression linked to chanoyu, as mentioned before, is: *ichigo-ichie*, which means in English: «one time, one meeting», expressing each ceremony as an occasion to share space and time as a once in a lifetime experience. This philosophy is also from Rikyū's approach to chanoyu, and has been passed from him to this present day (SEN Soshitsu XVI 2021).

6.1.4.4 Ritualistic aspects

In the cultivation of the ceremony, one is challenged to put the utmost care and focus on each minor detail to a high degree. One may say that in the focus of the activity one succumbs to the tranquil presence of it, being in each moment with the activity, perhaps at times undisturbed by thought. The tea ceremony allows for this to happen as one is absorbed in the details of proper following the different tea schools' ritualistic rules. A regiment of form and subtle motion, which by design allows a direct perception stripped of superfluous thinking (Suzuki 1995). Just being with the mindful task at hand is what is encouraged.

The Japanese tea ceremony take the simple act of tea-drinking further as an art of simply being with the task at hand, making tea, serving and enjoying it, religiously one might say. But in the religion, there is an aspect of subtracting even the concept of religion, as there are only actions with no labels added, being left with only one might call a ritual. The setting is in the warm seat of a tea hut stripped of superfluous content, insufficient of material wealth, where one is tranquil and content. Material insufficiency may have a negative ring to it, but in the premise of aesthetic simplicity one has a thought-out design that for some reason permeate

wellness. With a design that is purely functional in both practical and aesthetic sense, one does not have an urge for something to be added (Suzuki 1995).

Material modesty and insufficiency may sound like the opposite of what brings «happiness» in an occidental view. We are used to regarding material gain as something good. This difference between cultures and others such as it, may help us understand other cultures. One reason for the differences we see today come from religion, Christianity being a main contributor in the west and Buddhism in the east (Suzuki 1995). The difference between modest tea huts and Christian adornments may exemplify this. It is important to remember that the tea ceremony came from Zen Buddhists in China and is tightly connected to Buddhist belief (Suzuki 1995).

6.1.4.5 Cultural differences

Another example of cultural differences relevant to chado (the way of tea) is the use of pronouns. Whereas we tend to use masculine or feminine pronouns to describe the subjective *doing* something, there are no pronouns in Japanese of describing the roles in the ritual of chanoyu (Anderson 1991).

One may put the label *collectivist* oriental- and *individualist* western cultures as encouraging different values and actions. Collectivist meaning a connection to the whole of society, a group-mentality, and in the West a more individualist mindset of personal achievement, a singular winning-mentality as a driving force forward (Jondle 2017, Gesteland 2012). However, as the world has become smaller due to technological advances, we see a meeting of two different cultural paradigms. Knowledge and an understanding of differences is thus needed to fight prejudice and for cultural ties of efficient and friendly cooperation. As a shared entity of leisure, the appreciation of tea may have the potential of creating cultural bonds shared by many nationalities, as an understanding of its shared and different aspects deepens.



Picture 4. A tea ceremony hostess performing the ritual (Mark 2016).

6.2 Results of objective 2

In this chapter, the findings from objective 2 will be presented. The tea ceremony-ritual may be seen as a sequence of orchestrated acts, as a systematic form, and its wisdom offer many possibilities for research. The approach suggested here is trying to figure out how the mindful activity affect the practitioners, how the tea-room facilitate a space for mindfulness, and how the ceremony cultivate a relationship to healthy ecology.

The research had both confirmatory and explanatory objectives, as it set out to test the hypothesis that mindfulness may be regarded as being intrinsic to the Japanese tea ceremony, which makes it confirmatory research, and to explore *how* mindfulness is intrinsic to the tea ceremony, attitudes towards CWN, sustainability and PEB, which makes the research explanatory. Some significant themes was developed based on the indicators in the conceptual framework and identified attitudes, views, experiences and beliefs in the coded data. The data showed some themes more apparent, while some more suggestive. Examples are given to support the findings.

The Japanese expression, “ichigo-ichie”, which as mentioned before may be translated as, “one time, one meeting”, is according to a practitioner originally a Zen-saying that really is saying that Zen and the tea ceremony is the same, and that they are culturally tied together. Since Zen practice is known to include mindfulness meditation, there is a link to mindfulness which may be derived from the expression. The data expressed that some practice the Japanese tea ceremony with more focus on meditation and mindfulness than others. For some, the Japanese tea ceremony and mindfulness are inseparable, expressing that the ritual is an expression of a mindfulness practice. One’s state of mind is exposed through the actions in the tea-room, and it this state of mind benefit from the ability to calm oneself through mindfulness.

The data also express different ways of understanding the connection between the Japanese tea ceremony and mindfulness. For instance, mindfulness in relation to the tea ceremony is understood as a way to be in one place at one time, and in that space of strict regiment, the ritual allows a mode of controlling the mind and the body. The space forces you to be in one place in the present moment mindfully. Another way of seeing the relationship, is through the strict rules, the four elements and the kind of atmosphere they create together. You are for instance supposed to ‘clean the body and mind’ before entering the tea-room. This process starts at the gate before you enter the tea-room. There, you wash your hands in a water source. After that, you bow down and crawl on your knees to enter, because traditionally the entrance is small. This symbolize putting away all differences like status and prejudices. Such details contribute to a certain atmosphere in the tea-room, for instance an atmosphere of equality, which contribute to clearing the mind of social obstructions, and inviting a mindful mindset.

The four elements also contribute to the atmosphere; by facilitating harmony, which contribute to harmonic relationship between the guests and the host; by being respectful towards each other and the utensils in a mindful manner; by purifying the mind by emptying it of prejudices, and the utensils by cleaning them before use; and by tranquillity, which is understood as calmness in the mind. These elements all contribute to the possibility of a mindset free of worry and obstructions, and a mindfulness that is part of the strictly choreographed ceremony. And because it is strict with many rules, it is designed in a way that makes it hard to think about anything else. When you follow these rules many times by doing them in each ceremony, they are incorporated into muscle memory, which allows you to

empty the mind in a meditative state. It cultivates mindfulness by drawing your attention into doing one thing at a time.

One participant expressed that for an experienced practitioner, being mindful is something you are without intention. As an intermediate practitioner, you might perceive an increased ability to be mindful, but beyond that experience-level you should not add something to an experience that should just be about acting fully present in the moment. This idea sounds like the basic principles of how to perform a ritual. Mindfulness is a concept that is practiced and studied on its own, but this participant expresses that it can be a part of another practice without being acknowledged.

6.2.1 FFMQ framework

a) Observing

The following section covers the attitudes, relationships and concepts found in relation to the FFMQ framework. The attitudes towards the skill *observing*, were found to be positively strong. The tea ceremony is full of details, and you are trained in being present and focused on what is being done, so to be observant is encouraged in the ritual's design. During a tea ceremony, one is of course attentive to what is going on. One pays attention to and observes the movements of the host, one sit attentively, mindfully, awaiting to be served tea. As host one is attentive to perform the procedure of the ritual. This quality of attentiveness or observing help noticing subtleties. One thing that is commonly observed is the students that are more advanced. One learns by watching, by reading the air and the space, one tries to understand the motions of the others, what they want without anything being said. In this way, one hones one's observation skills and the way you do this is by slowing down. You learn to observe within the tea-room and observe nature outside.

Another detail you are encouraged to observe is the aesthetic side of the ritual, noticing the visual, audible and tactile nature of details and objects. You learn about the different sensory details in aesthetic appreciation, like looking at tea bowls, holding and examining them closely. One participant expressed this ability as being hyper-attuned to details, which for that person is incorporated into everyday life by appreciating aesthetic details. The tea ceremony is understood as a practice of directing attention, which imply a strong tendency for the skill, observing.

Another way the tea ceremony is recognized as being related to the skill observing, is through observing a respect for others, nature, the living and non-living. You also observe something that can be considered mundane with a mindfulness, treating every moment no matter its content with respect in a mindful manner. You are mindful of the way you hold the utensils and how you eat and drink. The design of the utensils is also sometimes encouraging mindfulness, for instance the matcha bowl which is big even for a tea-cup. Being so big, the cup overshadows your eyesight when you drink from it, forcing you to gaze down in the bowl. That way, the bowl's design encourages all of one's concentration to be absorbed in the tea drinking activity to taste the matcha tea mindfully. This teaches a mindful observant way to consume food and drinks. It also teaches one to focus on one activity at a time and to appreciate the small things. This single-minded focus is important when doing the procedure of making tea in a ceremony, sharpening one's skill to observe focused. This focus and deepened skill to observe is understood to come from letting go of ideas, prejudices, opinions, intellectualization, categorization, comparison, and simply experience the present moment no matter what arises in each practitioner, like feelings, thoughts and sensations.

b) Describing

There was a mixed response to how the component skill *describing* is related to the Japanese tea ceremony. Some of the participants thought it was in part related, but that in the practice one does not label internal experiences with words, one observes experiences arising and let them go. One tries to go beyond the labels. One participant in the study expressed that the tea ceremony is about facilitating certain kinds of feelings, and in that process you in fact do have to describe them and recognize them. A common sensation is pain in the legs from sitting in the traditional Japanese kneeling position, called seiza. When it comes to pain there is for some a judgement call needed to be made, which is to separate pain from potential injury. In this process you in fact learn and develop the skill to label the internal experience of pain as either harmless pain or potentially harmful pain. Sitting in seiza for a period of time through the ritual, you also learn to label your physical limit. In the data, it was expressed that you get better at describing the mood of the mind through the tea ceremony, which improve the skill also in daily life, as you become more aware of your inner life.

c) Acting with awareness

The next component skill in FFMQ is *acting with awareness*. The data shows that the skill acting with awareness is perceived to be closely linked to the tea ceremony. The skill is actively learned, for instance through being aware of the host's method of facilitating the tea-room and through the host's and the guest's showing mutual consideration for each other. One is aware of one's own attitude towards the other participants in the tea-room, which should be based on mutual respect and an awareness of the other participants' well-being. The framework and procedures may be called mechanical, but there is freedom within that framework. The fact that it is procedure-oriented also gives the practice a spine on which you can feel safe and secure in meeting the situation where it is. So, even though the practice is mechanistic, the procedure allows the freedom of awareness within that space.

Acting with awareness is also connected to the notion of being present in the moment and the tea ceremony expression "ichigo-ichie", being very aware about the fact that each moment is precious because of its uniqueness. This implies the awareness of being part of a precious moment in time with the other guests and the beautiful utensils and perhaps also the characteristics of the tea-room. When doing the routine or procedure one is also expected to act wholly present, or else one is not able to fulfil the task at hand. So, the design of the procedure in a tea ceremony demands a degree of awareness.

One interviewee said that acting with awareness is maybe one of the tea ceremony's best or major outcomes. Practitioners fail acting with awareness all the time and continue to fail, but get back at it again and again. When one is doing the procedure as host or as a guest, one practices being aware. As a guest it is easier to zone out because one has time at hand where one does not act, and one can become slowly unaware, but being aware of that is also an act of awareness.

One is also acting with awareness when one is instructed by teachers, and as a teacher you learn to be more careful and more fully aware of what the other participants are doing. The strict nature of the procedures also helps in acting with awareness, because as one practices one spends time doing it more carefully, better, more safely and more mindfully. Also, one learns through making mistakes, for instance if one knocks over a bowl and it chips one acquires the awareness of being more careful.

To direct the focus with awareness is also something one learns. For instance, when one drinks the matcha tea one is focused only on that, on the sensations and how it tastes. One is aware and focused on one thing without distractions, which is a capability that can be helpful in daily life.

d) Nonjudging of inner experience

There were mixed attitudes towards the component skill *nonjudging of inner experience*. One interviewee said that the tea-practitioners who are into Zen and meditation may be more inclined to gain from that skill and expressed that the Japanese tea ceremony may not give much of that. However, most participants expressed a positive tendency of it being a relevant skill. Another participant expressed that in the general philosophy of how tea is practiced, one tries not to judge. One approaches open-minded with the attitude of “ichigo-ichie”, being aware of the fact that each moment is unique and should be treated respectfully. There is also an emphasis on compassion and empathy of the other guests and host, which helps one not to judge.

Pain from sitting in a kneeling position or seiza is also expressed as something that is experienced. One tries not to get caught up in it even though the pain wants one’s attention. The pain is recognized, observed and one tries not to judge it and one learns to continue.

Nonjudging of inner experience is also understood as being detached from one’s thoughts, being more like an observer of thoughts that does not get caught up in them. Doing that, one does not judge one’s inner life, but just experience it mindfully. Making mistakes can also be a way to develop one’s skill nonjudging of inner experience, as one let go of mistakes as one makes them and move on. This can be a practice of not reacting with for instance shame, or any reaction one might have that impact the way one acts in the tea-room. Learning to let go means experiencing this present moment with an accepting awareness, noticing what is going on mindfully.

e) Nonreactivity to inner experience

The data suggests a strong relevance of the component skill *nonreactivity to inner experience*. There is a slight tendency among the participants to intermix nonreactivity to inner experience

and the previous skill nonjudging of inner experience. During the collecting of the data, definitions of the five component skills were given, but they should perhaps have been more clearly or more elaborately defined.

It is understood that nonreactivity to inner experience is very relevant in tea, especially as a guest because you have a lot of residual time. The question is what you choose to do with that time. You might get caught up in thoughts, pain, other sensations or feelings, but to gain from the tea ceremony practice you should be able to not get caught up in the distractions of your inner life.

From the tea ceremony, practitioners learn to calm their mind, which helps with being able to perform the ritual procedure as a host. If a mistake happens, one let it go and one tries not to get fixated on it. One gets to a state where one just let things be, one observes it, notices it and let it go. Even though if the thing that happens is pain. What helps in this respect in the tea ceremony, is that one's racing thoughts can be replaced with something that happens during the ritual. It is like walking meditation, where one can focus on one's steps. It is like a replacement of concentration. In the tea ceremony you are concentrating on things that need to happen in the moment, and these are things that are present in the room with you, like being aware of the people. One is not alone during a tea ceremony, it is a social activity. One is part of an "interlocking puzzler machinery" (as one interviewee expressed it), where everyone has their place, and move when one is supposed to and act in a proper way. As a guest one tries to figure out when is the perfect moment to move to cater to the mechanics of the social atmosphere. This is a way to be compassionate. It is also a way to stay aware of the dynamic of the tea-room so that everything functions without the interruption of the individual's thoughts and feelings.

One participant in the study elaborated on a question describing an incident that happened when that person was a beginner. As a beginner you are vulnerable to making mistakes and as that person made a mistake, the teacher reacted in a way that made the incident seem trivial. This made a big impression on that practitioner. The teacher's reaction said so much about the tea ceremony practice, about composure and about the awareness of letting thoughts and feelings come and go, and the capability of letting go. The practitioner expressed that one can gain a lot from spending time with someone who models that behaviour. The incident taught

that practitioner to see even the most bizarre accidents or mistakes as trivial, as something that has not happened before and something that now needs an adjustment to.

Although variable tendencies were found in a couple of the FFMQ framework's indicators, the results show a strong tendency of attitudes that supports the hypothesis of mindfulness being a strong capability and practice inherent in the Japanese tea ceremony. The component skills describing and nonjudging of inner experience were found marginally less relevant to the tea ceremony than the other skills.



Picture 5. A Japanese tea ceremony at home (Library of Congress 1977).

6.2.2 INS framework

a) Connectedness with nature

The next section explores the relationship between the Japanese tea ceremony and CWN through the instrument called, Inclusion of Nature in Self (INS). The first category of inclusion is *connectedness with nature*. Here, qualitative data is the foundation for understanding how the Japanese tea ceremony facilitate connectedness with nature. Some of the data expresses ways that the tea ceremony facilitates and reinforces a relationship to nature or a higher connectedness with nature. For instance, the use of natural materials and the

amount of focus you are encouraged to have on them. This focus can create an appreciation and a sharper eye for beauty in nature. This appreciation is generated through stopping and looking or observing the changes in nature. There is also a tendency in the responses that one is not concerned with a general idea of nature. Rather, appreciating subtleties of the seasons, like flowers, and to notice what is going on deeply. This signify a sharpening of the senses, an attentiveness, an appreciation in being present and of awareness of one's surroundings or mindfulness. This makes sense if one observes a tea ceremony. One is constantly aware and focused of the task at hand in each moment.

As to the value and concept of nature, some of the participants in the study do not seem concerned with separating the life of human beings and nature. One gets the impression from the data a tendency of feeling like you are alive in a web of life that include every living process, only to be perceived and appreciated from the individual point of view. There is no separating the life of human beings and nature. There is just what surrounds us in the present moment, life as seen and understood by each, and that is something to be appreciated. The tendency of not separating the life of human beings and nature may signify a high connectedness with nature. It may also relate to how nature was defined earlier in the study, to include "the products of human action and intention" or "the physical universe and all its properties" (Snyder 1990).

About the tea ceremony and nature, a participant expresses that he or she already have a deep relationship with nature, and that a tea ceremony helps as a reminder of that deep relationship. Japanese ecologist and anthropologist Imanishi Kinji wrote that the «natural world exists, not as a resource for human life, but as a path by which we can understand our biological affinity with the living world (Asquith 2006: p. 201 (Rupert, Vesco, Negri 2017)).» Maybe for this participant, the tea hut serves as an extension of the natural world, and thus make him or her remember a biological affinity with it. In that sense, the already established relationship with nature may be obscured by daily life, whether in a city or on the countryside, and the tea ceremony lifts the curtain of that filter and re-establishes a biological affinity with the natural world. Visiting a forest mindfully might have the same effect, or maybe whatever way one finds time to breath and recuperate or stay mindfully alert (Suzuki 1995).

The traditional tea calendar with its 24 seasons also facilitates an intimate relationship with the subtle seasonal changes in nature. 24 seasons imply another way of thinking about the

seasons than we normally do, as it divides the year into smaller time frames. That way, one is encouraged to observe and to pay attention to the unique and perhaps smaller details than usual to the changing seasons. Consequently, one gets a more intimate relationship with nature and more connectedness with it. One notices the small-scale changes of the seasons throughout the year, learn to go outside and find something different every couple of days or weeks, which is perceived as moving and interesting.

So, in other words, the tea ceremony enforces a heightened awareness or mindfulness of changes of seasons, and the elements as represented in the tea ceremony may develop a deeper understanding of nature's processes and the elements. This might be linked to so called 'ecological mindfulness' (Wamsler 2017), where one develops an affinity with ecological processes or an increased connectedness to nature. As mentioned earlier, the mindfulness facet observing is the strongest predictor of a relationship between mindfulness and connectedness to nature. This is because one needs to slow down and pay actively attention to the natural environment to experience emotions such as awe and wonder (Thiermann & Sheate 2021).

Being aware of the seasons and their subtleness imply a deepening of the senses, an increased 'connectedness to nature' (Thiermann & Sheate 2021), noticing maybe chains of reactions, how something leads to another in biologic change, maybe implying a deeper understanding of ecology—the intricacies in changing temperature, in the wind, water, sun, moon and earth conditions. By understanding how something works one is inclined to think that action is taken to go with this understanding. Whether this reasoning is enough to draw the line towards sustainability and reduced carbon footprints is inconclusive, yet interesting to consider. This study unfortunately only measures sustainable intention, not actual ecological footprint (Thiermann & Sheate 2021).

There are other ways of describing the design of the tea ceremony as being connected with nature. For instance, traditionally it occurs with natural light, it happens in stillness, you hear the water boiling in the kettle, birdsong, water running and wind in the trees. This creates an atmosphere with a high connectedness with nature. One participant in the study expressed a feeling of being close to nature through drinking the matcha tea. For that person the tea tastes like drinking tea leaves and make you think you are in a tea field in the spring-sun with

birdsong. For the record, matcha tea-powder is finely crushed tea leaves with a vibrant green colour and a fresh taste.

Another way the tea ceremony facilitates connectedness with nature, is through the poetic seasonal names given to the tea scoop, the calligraphy-scroll and through choosing flowers for decoration and sweets based on the season, which are traditional practices in a tea ceremony. For instance, when naming the tea-scoop you are supposed to come up with a poetic name that is new and seasonal, as often as possible. Knowing the rhythm of the seasons helps with that. These practices in a way integrate connectedness with nature with the tea ceremony, as you are encouraged to observe seasonal qualities and implement them into each tea ceremony. This makes the tea ceremony a part of the undergoing seasonal changes in nature, and thereby makes one more intimate with nature.

Some tea ceremony practitioners have the chance to practice in close proximity to nature and get to enjoy beautiful surroundings in for instance a traditional Japanese garden, with a view of the ocean, mountains and trees, making the ceremony experience a pleasure for the eyes and to the senses. In these cases, the tea ceremony is an opportunity to observe the beauty of nature. As the tea ceremony forces you to slow down, the impressions of nature intensify, the passage of time becomes clearer, and you get to appreciate a moment of refinement of the senses that deepens the appreciation of nature. In everyday life, this practice contributes to not getting caught up in our daily strive and notice the little things in nature.

Of course, some tea ceremony practitioners do not have the opportunity to practice in close proximity to nature. However, they learn to observe the little things in nature as more meaningful. They notice for instance the trees and look for the fruits that grow from them, they listen to birdsong and running water, observe a bit of grass as beautiful and see the beauty in potted plants. They find nature in the small things, however tiny. That way, the tea ceremony has increased the richness of their connectedness with nature. They do not need to experience nature in big ways liking hiking in the mountains, but are content with stopping on the street when they see a flower, and being curious about what flower it is and why it is blooming on that specific time. One of the participants in the study had to stop during a walk with a colleague to study a beetle shell and expressed that the tea ceremony encourages looking for things like that –small pieces of nature in daily life. This is expressing a

connection with nature that may come from a deepened capability of observing and appreciating nature.

b) Care about nature

The second indicator of inclusion in the INS framework is *caring about nature*. There was a tendency of attitudes that suggest a strong relevance of this instrument, as most participants care a lot about nature. This is a logical finding, as it follows from having a strong connectedness with nature, that one cares about what one feels a connectedness with. It also follows from caring for one's surroundings and having a reverence and respect for life. The tea ceremony stirs a remembrance of a harmony between man and nature. This harmony, one participant writes, is what the tea ceremony expresses, which imply a high 'connectedness to nature'.

Caring about nature is described in the data as having an affection, an intimacy of it, to think about the environmental crisis and more environmentally responsible practices such as doing more recycling and less waste, and to care about having a connection with nature. A connection with nature leads to wanting to experiencing nature in daily life, through going on nature walks, in parks, smelling flowers, hiking in the wild and to be among trees and mountains. This again leads to caring about nature's environment where one can feel a certain way, for instance to thrive, to feel a closeness and a kinship and be free. It is not clear from the data whether this is a caring that comes from an individual gain-sense or from an interconnectivity with the natural world. It was expressed in the data that a connection with nature is intrinsic to- and a big part of life, and a general idea that nature is deeply part of life, which might imply a perception of interconnectedness. When you get a sharper eye for the beauty in nature you wish to care for that beauty, which is also a way of understanding how a caring for nature is initiated.

Being more observant is found to be one of the capabilities that contribute to how you care about nature. The 24 seasonal points in the tea calendar is among the factors that facilitate the skill of observing, as it makes one contemplate how new seasons start every two weeks, and consequently teaches one to look for the small things and see their merit. Being more observant means you see more of nature, perhaps the chains of ecological reaction, and as expressed in the data this include learning about the small things, the small seasonal changes

and seeing their merit. The more you learn about the small things in nature, your affection for them grows and you start to care about and enjoy nature more.

Another way to care about nature is to read about the environment and to have discussions with other people. One of the participants in the study expresses the grief caused by knowing that mass environmental changes is what is really needed, and the frustration caused by not knowing how to do that. That practitioner states that people are very aware, but that they do not know what to do. This is understood as an expression of a deep caring quality of nature and the environment.

c) Act in the best interest of nature

The indicator *acting in the best interest of nature* might be complicated to decipher, as you might have very high standards of what this entails. For some, acting in the very best interest of nature might be to chain yourself to a tree in protest for the environment or walking or cycling for hours on your daily stretch to work instead of driving a car. From the data, it was understood that this is the reality for some, that they have very high expectations for themselves in regard to what they sacrifice for the environment. This might be the reason for why the instrument acting in the best interest of nature was not as significant as the previous two instruments. In addition, expressing that you are very good at acting in the best interest of nature might feel like excessive bragging. It is reasonable to assume that many people know that there are other people out there who do much more PEB than them. The results from the data might show a humbleness because of that. However, the data clearly shows attitudes that are in favour of acting in the best interest of nature and that most do their fair share of deeds that can be regarded as PEB.

Where one lives is found to be meaningful for how one is able to act in the best interest of nature. For instance, living in cities with good public transportation services makes it easier to reduce your carbon footprint. In places that does not have a public transportation service you might be forced to drive a car because of long distances. Available information about products and services are also decisive factors for in what way you are able to act in the best interest of nature. For instance, what is the best dishwasher for the environment? And, which of the vegetables in the supermarket are locally grown? Information like that may make you make better choices for the environment and is expressed as useful for the participants of the study.

The data shows that the participants care about for instance doing better recycling, they think about how to do less waste, some choose to live minimalistic in terms of possessions and material accumulation and some choose a vegetarian diet. In the tea ceremony it is expected that you eat the whole sweet and drink up your matcha tea as part of the ritual. This is one example of the non-waste mentality of the tea ceremony. The way one cares for the utensils with appreciation and treat everything with respect also supports a non-waste mentality. One is for instance very mindful and careful in the way you place items such as the utensils. It may make you care for one's possessions and treat them with respect, and that way one wastes and consumes less because the possessions last longer. Values of moderation might also play a part here, and immaterial values and restraint, being mindful of consumption, resourcefulness, humility, to not use more than one needs, to find efficient ways to do things with the least carbon footprint. These points are expressed as possible explanations for why practitioners act in the best interest of nature. Judging from this, the tea ceremony cultivates important values that promote sustainability, through qualities that in themselves may be called sustainable pathways for the individual.

From caring about nature, one also wishes to do what is best for the environment. If one generates an appreciation for the environment the rational mind should have a tendency to treat it good, i.e., to act in accordance to the interest of what is appreciated. For instance, one wishes to act in the best interest of the tree outside the window because one feels an affinity and a connection with it. However, examples have shown that we do not always know what it is to act in the best interest of nature. One of the participants expressed that there have been attempts at acting in the best interest of nature that have introduced an invasive species or decreased biodiversity. This is an interesting comment that suggest a care for nature and knowledge about the environment. It also expresses that good scientific information should be the basis for taking environmental decisions, both on mass scale like managing resources in a forest and on individual level like deciding what groceries to buy. This gives the authorities a responsibility to decide policies that lead to informing the public, like labelling packaging with the product's place of origin. Such information would lead to more available knowledge about how to act in the best interest of nature.

Some participants in the study have the attitude that the ritual in fact uses more resources than necessary. For instance, water, paper napkins, cloth, imported charcoal (if one resides outside

of Japan where it is made especially for the ceremony), and in general a mannerism that has a relatively high standard of consumption. However, it is understood that the tea ceremony in itself may require a relatively high consumption of resources, but what it teaches is to use what you have as efficient as possible or resourcefulness. This may be understood as reduced materialism, because it entails using what you have in a way that demands less material possession.

A different perspective on attitudes towards the environment is to regard one of the four principles, purity, as suggested in the data, that will make one treasure everything. 'Everything', is understood to include for instance environments, social relations and material items. This 'treasuring' can make a person put more value on for instance material items, not easily discarding, but maybe put in an extra effort to fix old items and to re-use. Even though the ceremony in itself is not necessarily stressing low consumption, its efficient use of resources and the treasuring of 'everything' might result in sustainable mindsets, as the carbon footprint of each individual might reduce in sum through a resourcefulness and a 'treasuring' achieved through dedicated practice.

As an overall tendency, it is understood that tea has given the practitioners a more emotional and poetic direction for their relationship with nature, rather than a policy-direction. This may be saying that the tea ceremony practice has given a spiritual relationship to nature that does not make the individual an urge to go about and change the world, but to act with integrity on your own path which include a CWN that transcend environmental policies. Perhaps this is a good approach that will inspire other people on how they live their lives.



Picture 6. A tea house in Okayama, Japan (Daderot 2011).

6.3 Discussion of review (objective 1)

An important consideration to acknowledge is that the tea ceremony may be about mindfulness, but it is also so much more. The art of serving and enjoying a cup of tea may sound like a simple task. However, the art of tea is a skill that requires sincere cultivation over time to be mastered. One may practice rigorously for a lifetime and still have more to learn. This tells something about the depth of the practice. It also tells something about what may be seen as mystical and intriguing, that from one point of view the tea ceremony is just about preparing, serving and having tea, and from another point of view it is complicated technically, highly artistic and a revered art-form which is special for the Japanese, being important for their culture (Ali 2014).

By identifying and recognising the cultural value of an oriental view, we are endeavouring to expand the consciousness of our worldview. We are different, our cultures and ways of life. By recognising these differences and learning from them, we will develop intellectually by ideas outside current scopes and by doing that we may be finding better solutions to our current paradigm-bound ways of thinking —transforming our thinking, uniting humanity on

earth in mutual contemplation. Our roots in the West are Christian, for many people Jesus Christ still is their saviour by living through his example. If we recognise this example as part of our heritage, we understand the conditioning about where we come from, and by learning, obtaining knowledge and understanding differences to other cultures, we may get a better idea of where we wish to go as a global community. In that sense, the tea ceremony offers a bridge of cultural values that may be appreciated everywhere.

6.4 Discussion of objective 2

In this section, the results of objective 2 will be discussed in depth. From reading about the tea ceremony and viewing videos from tea ceremonies on YouTube, it is reasonable to assume that it is a mindfulness practice, as hypothesised. However, testing it as part of this study was a way to get scientific evidence, laying the groundwork for further exploration.

The results establish the tea ceremony as a mindfulness practice that have the capability of enriching ones CWN that consequently can contribute to sustainable behavior or PEB (Thiermann & Sheate 2021). According to Zylstra et al. (2014), individuals who harbor CWN are more likely to find motivations for adopting environmentally responsible behavior, which the results suggest. The results answer the research question, by describing with examples how the Japanese tea ceremony is relevant as a mindfulness practice and how the practice leads to increased CWN, sustainable mindsets and PEB. In spite of some mixed attitudes towards a couple of the frameworks' indicators, the general tendency was attitudes that verified the hypothesis and suggested a strong tendency towards CWN and PEB.

The results depict an image of tea ceremony practitioners as having a deep connection with nature. They care about nature and will take environmentally conscious choices in daily life. Therefore, this study suggest that the Japanese tea ceremony is a practice that can transform the inner dimension of individuals through, among other things, mindfulness which include a relatedness with the natural environment (Thiermann & Sheate 2021). The study also verifies scientific findings that state that mindfulness affects sustainability and PEB, and findings advocating mindfulness as a potential element in the search for more sustainable pathways (Thiermann & Sheate 2021).

The Japanese tea ceremony may offer a transformation in consciousness that can heal humankind's alienation from nature. This study has focused on the capability of mindfulness and ability to enrich one's CWN, but there are many other factors that might play in. The transformation of consciousness is of course a result of many factors, only one of them being mindfulness. Also, people practice the Japanese tea ceremony for diverse reasons and in diverse ways. There is a flexibility in how people practice which is decided by many factors, for instance what school of tea you belong to and your teacher. Some practitioners commit to do "real tea", which is a term that came up in the data, which is understood as a specific way of practicing as close to the instructed procedures as possible. Some people swear to this approach while others adapt to their own way of tea. According to what type of tea you practice, it is reasonable to assume that there is a difference in what you gain from the practice.

6.4.1 Interconnectedness

The atmosphere of the tea-room may be one factor that decides what you gain from it. Some practice tea in a basement or in a house in a city, which means that they do not necessarily experience any direct experience with nature during the ritual. However, there might be more abstract ways that you build a relationship with nature through experiencing interconnectedness or a connection with everything on the planet. Such abstract ways might be to experience a 'psychosphere' as described by D. T. Suzuki (1995), a transcendental experience where you feel a connection with all life. This is a form of connectedness that "expand beyond the natural world and involve a sense of connectedness with the universe and all beings... This sense of greater interconnectedness sometimes is interpreted as an aspect of personal spirituality" (Thiermann & Sheate 2021). According to D. T. Suzuki (1995), this is one area where the Japanese tea ceremony is related to Zen Buddhism. The frame of mind achieved might also be described as peace with one's surroundings, which may be understood as coming to term with one's place, one's interconnected 'self' that is connected to the processes in the web of life. And if one has found peace with surroundings, one may assume one would wish to act in the best interest of the environment, as peace entails an attitude of not harming.

To explain what is meant by interconnectedness with nature one may get a perspective from Lao Tzu's concept of *zi-ran*, meaning «(1) freedom from superimpositions, be they political or

economic or cultural or natural, and (2) self-so-ness, thusness, wu-wei, ‘doing-by-not-doing’» (Robin 2006). Furthermore, Robin’s study says the following:

«In Chinese literature, the law of nature is embedded in nature, which means ‘free from interventions’ as seen from a Daoist perspective. Chuang Tzu, another important Daoist thinker, also discussed zi-ran, the Way, and Tao in discourse on the ‘Equivalence of All Things’, where he subscribes strongly to the belief that ‘Everything follows its own internal nature (Tao)’ (Watson, 1968: 36–53). His Hsia yao yo (‘Free and Easy Wondering’) suggests a practice of the wild, the way, the Tao (Robin 2006 p153).

An experience of interconnectedness may be what Vietnamese Monk of the Zen Buddhist tradition, Thich Nhat Hanh, was referring to when suggesting:

“When we change the way we see the world, when we realize that we and Earth are one and we begin to live with mindfulness, our own suffering will start to ease. When we’re no longer overwhelmed by our own suffering, we will have the compassion and understanding to treat the Earth with love and respect. Restoring balance to ourselves, we can begin the work of restoring balance to the Earth...There is no difference between healing the planet and healing ourselves”. (Hanh 2013, pp. 56-57) (Thiermann & Sheate 2021).

From this statement, one can understand mindfulness and the practice of the tea ceremony as healing. Practitioners heal their suffering and transform into a balanced state that does not distinguish the suffering of the planet with the suffering of the individual. That way mindfulness may cultivate interconnectedness.

6.4.2 Unrecognized transformations

While some experience healing through mindfulness and the resulting CWN consciously as part of the tea ceremony, others might not recognize it as part of the practice. They might not think of healing and mindfulness as part of the practice because it is not commonly talked about. However, they might experience it subconsciously. That way, an increased capability of mindfulness and a CWN might occur irrespective of what your motives are. There is also a point in that some practitioners might have had a strong CWN before they started the tea

ceremony practice. Therefore, they might not recognize the difference in CWN as easily as someone who did not have a strong relationship with nature before they started their practice.

Not recognizing the qualities such as mindfulness in the practice, might be a result of a variable degree of intellectualization, i.e., a lack of reflecting about it. The differences in descriptiveness and how elaborate the answers were in the data, might suggest a variation in the degree to which the participants have intellectualised their practice. Some of the participants have advanced intellectual views on the tea ceremony, while others seem to express that they just like doing it, that it may cultivate values, but that reaching somewhere is not the main point. Maybe the point and strength of the tea ceremony in fact is washed out by over-intellectualization. To just do the practice with a sincere heart may be what is insinuated by some of the participants to be their way of tea. To be in the flow of life one is constantly changing by circumstances that some register intellectually more than others, who may prefer just sensing them or staying mindfully aware. In mindfulness one registers thoughts and sensations and let them go, and this awareness seem to not invite intellectual exploration necessarily. Short answers may also be explained by the hypothesis that the tea ceremony cultivate a concise way of expressing oneself. To be on point and to express oneself in simple terms is a known phenomenon in Zen and maybe it is a shared phenomenon with tea. Perhaps it suggests a 'less is more' mentality, that fewer words may have a greater rhetorical impact.

6.4.3 Ecological mindfulness

As the relationship to surroundings seem to deepen by practicing the tea ceremony, through for instance nature appreciation, it would seem logical that one wishes to care for surroundings. The logical result is a higher motivation for acting in a way that help conserve, think about others, empathically and with compassion, act in a way that ensure superfluosness of resources, i.e., sustainably, with appreciation for home, place, nature and its flora and fauna. Nature may be a conductor for a deeper relationship with surroundings, through the wind, the rocks, the ocean, or a flower-arrangement in the alcove of a tea hut. And as one is familiarised with an appreciation of this nature, one may find it to be everywhere, surrounding every aspect of one's life. Nature is the aspect of life that breathes, that has no resistance, and therefore easily bring forth stillness and the capacity of the mind to heal, like the injured animal laying still in the brooks, engaging the bodily capacity for healing. Here, it

seems to be an interlink of nature and mindfulness, i.e., ecological mindfulness, proposing that one is more at peace with nature through mindfulness.

Perhaps nature can be seen as a sanctuary that opens up an easier entry into the possibility of healing and mindfulness than a city can, and perhaps the tea hut might be the same—a place of refuge, stillness and healing. It can also be a place of interconnectedness which entail a sentiment for taking good care of all things, a consciousness of empathy and compassion, an awareness or mindfulness of an all-encompassing environment. This awareness or mindfulness is that of equality, ethics, empathy, compassion, reverence, well-being, respect and humble material needs, as it implies an awareness that resources are limited and should be shared justly. What is included in this awareness can be said to be important capabilities as a foundation for taking sustainable decisions. D.T. Suzuki (1995) writes that «a main intention of the tea-room is to be an antithesis to commercialism», which these findings might be proof of.

As human beings we are connected to the places in which we live, where we spend our daily lives, that is where our presence is felt. Therefore, that is where we can make a difference. To care for or have empathy for one's surroundings is found to be a significant concept among the participants, which the tea ceremony seems to cultivate. Thus, this study proclaim that the practice of the tea ceremony seems to cultivate an awareness, mindfulness of sustainability or ecological mindfulness (Wamsler 2017). This awareness or mindfulness, however, is not necessarily that of active order or to take some special action from ideas of sustainability. It is rather the awareness of selfless action, 'doing-by-not-doing' or when «Lao Tzu famously says that the sage-king 'does not impose order so the kingdom orders itself' (Waley, 1958: 145)—and all of these could imply an eco-humanistic law of nature» (Robin 2009). This may also explain some of the participants' reserved answers, a tendency implying that the tea ceremony may not be a means to an end of achievement for its practitioners, it may not cultivate anything or lead to something. What it cultivates might go un-registered, because that is not the point. Rather, it enforces capabilities like sensibility and selflessness, a mindfulness that include a deep care and appreciation for one's environment and for all the subtle details in which it possesses.

Some responds of the survey show descriptive accounts that walk on the edge between what can be said and that which cannot be said. For instance, the data shows observations of

aspects of nature that suggest a sensibility towards it. Some observations also suggest that there is no separation between nature and the rest of reality, it is just an observed object that may be said to be part of nature. But as nature cannot be observed as an object in itself, saying for instance that you appreciate flowers and find them comforting, may say that you only perceive things that can actually be encountered in daily life. And by being mindful and appreciative of the simple things in daily life one may hypothesise that one leaves room for being more sustainable which encourages PEB.

6.4.4 Perceptions of nature

Another way of talking about nature and our CWN is the wild or untouched nature. By the participants of the study a distinction between “big” and “small” nature was expressed, perhaps “big” implying the wild, to go out and experience the real depths of nature. Wild may imply unruly, disorderly, but also a natural order of things when left uncontrolled, which we may find in natural reserves. We like to say: untouched nature, maybe implying the wild. It is wild places that takes care of itself, rare species thrive there, there is biodiversity, a rich flora and fauna, forests are left to go through cycles of birth and death, decomposed matter giving life to the sprouting of newcomers —ecosystems inherently taking care of themselves as wild systems of biologic processes. Or as Gary Snyder (2010) puts it: «When an ecosystem is fully functioning, all the members are present at the assembly. To speak of wilderness is to speak of wholeness» (Snyder 2010). Snyder (2010) gives the following distinction between what is natural and what is wild:

«So we can say that New York City and Tokyo are 'natural' but not 'wild.' They do not deviate from the laws of nature, but they are habitat so exclusive in the matter of who and what they give shelter to, and so intolerant of other creatures, as to be truly odd. Wilderness is a place where the wild potential is fully expressed, a diversity of living and non-living beings flourishing according to their own sorts of order.» (Gary Snyder 2010)

It may be that it is in these wild systems as mentioned above that we truly get to experience a deep CWN. And perhaps the tea ceremony cultivates the skill to observe in such a way that in wild ecosystems you are allowed to experience nature more deeply, because the rules of nature itself is what governs such places. Therefore, to be sharply observant in wild ecosystems might allow for a stronger CWN. The data suggests that nature might be

experienced deeply everywhere, expressed as “small” nature, for instance from seeing grass in a busy city street. The wild might still be an easier reminder of the true way we belong to nature, which research suggests (Thiermann & Sheate 2021). Mindfulness interventions showed larger increases in CWN in wild nature as opposed to cultured green spaces (Thiermann & Sheate 2021), suggesting that the tea ceremony practice might be more effective to promote CWN when the tea-room is placed in close proximity to wild nature. However, this does not seem to be a common phenomenon, as it is reasonable to assume that the tea-rooms that are in close proximity to nature are close to a sort of nature that can be labelled cultured green spaces, like Japanese gardens.

The response from the participants suggests that the tea ceremony allows an increased sense of appreciation of nature. For instance, appreciating the look or scent of a flower. Thus, it is suggested that this appreciation is connected to a deeper and more refined awareness of feeling or mindfulness. One is more aware of subtle details, of beauty perhaps, of noticing what may require refined sense-organs to appreciate. So, the data suggest a connection between awareness, mindfulness, refined or heightened senses, appreciation and meaning. Appreciating nature is understood as a meaningful activity. Through developing one’s awareness in mindful stillness of the tea ceremony, one is more open to feel and sense, which give rise to appreciation, for instance of a flower, and this way of perceiving the world give a sense of meaning.

6.4.5 Sustainable mindsets and PEB

Meaning is also found in the sense of respect, not only respecting other people, but respecting even one’s material belongings, which is something one learns from treating the utensils in a tea ceremony very gently. This respect may be expressed as to not contradict others. This value is found in the constitution of 17 articles (of chanoyu) compiled by prince Shotoku: «What is most valuable is gentleness of spirit, what is most essential is not to contradict others» (Suzuki 1995). This may be understood as revering all life, to respect our fellow men and women, to live according to ecological values, and perhaps also in terms of respecting all life as dependent upon resources as oneself. This may be understood as not using more than one needs or to consume conscientiously in a way that will secure resilience and the life of present and future generations. This is more or less how some define sustainability. Thus, not to contradict others may for human beings be understood as a responsibility for justice in

sustainable resource management and also to consider equality—that everyone has the same right to resources.

One of the unifiers of Japan, Tokugawa Ieyasu, made a maxim of the following phrase: «The insufficient is better than the superfluous» (Sadler 1929). To understand what he meant by that, let us consider the following statement: «The tea ceremony provide a ground for all to be equal, it made simplicity and *restraint* fashionable» (Sadler 1929). Restraint may not be as fashionable today as it was in 1929 when this was written, but among tea ceremony practitioners it might be. In the data, links to the phenomenon of restraint is present through minimalism, to have few possessions, to live modestly and a not to waste mentality. As a quality, restraint requires discipline. It entails a control of one's desires, which may be material, for instance a craving to go shopping. This desire again may come from dissatisfaction of the present or an attitude deriving from a craving, a mindset that sees a dissatisfaction of a present position and a need of reaching somewhere else. Or put differently, an itch for something to happen that is not already there. When one is content with whatever one's place may be at any given time, which may be achieved through practicing mindfulness, then there is no need to fill that gap. A contentment where one is present is perhaps one aspect of what the tea ceremony allows to practice.

This contentment may be achieved through what D. T. Suzuki (1995) calls «primitive simplicity», where «the elimination of the unnecessary is achieved» (Suzuki 1995). Fulfilment then becomes a natural state of mind. It becomes a state of mind freed of material desire and monetary gain. The philosophy behind this may be derived from the concept of wabi sabi. Suzuki (1995) writes the following about wabi sabi:

«Its implication is poverty, simplification, aloneness, and here sabi becomes synonymous with wabi. To appreciate poverty, to accept whatever is given, a tranquil passive mind is needed...Wabi is the essence of the tea, corresponding to the moral life of the Buddhists. Wabi means insufficiency of things, generally a life of poverty and dejection» D. T. Suzuki (1995).

Above is the definition of the concept of wabi sabi, in the context of tea. This insufficiency does not claim to be a means for whatever reason, like sustainability. As one may read above, it comes from the moral life of the Buddhists. It is an appreciation of something that one may

think sound negative. In a way, it may be the positive having been stripped or 'de-colonised' oneself of material desire. Moreover, Suzuki writes about this insufficiency:

«...To be self-sufficient within insufficiency of things. One does not seek beyond ones means...Wabi sabi is a non-material philosophy, it is in fact the reductionistic thinking that creates the benefits to human mind. Having less than one think one needs, is in fact an important part of both wabi as in one's subjective state of mind of serene poverty. To evoke the mood, an environment of insufficiency is needed, for instance a sparsely furnished small room that is beautiful in its construction. Sabi sets the mood by the environment, while wabi is the subjective experience, the mood in itself». D. T. Suzuki (1995).

This sounds like an anti-capitalist and anti-commercialist idea, that gratification or well-being comes from having less than one think that one needs. Perhaps the contentment of owning less may contribute to well-being and an ethical frame of mind in relation to resource use and material possession, thus leading to sustainability. In that sense, a person may wish to live sparsely regardless of the degree of monetary means. If this material insufficiency were to become fashionable, then it would be a great step in the direction of less consumption, less emissions, less chance of resource depletion and reduced carbon footprints. And it would perhaps lead to a high chance of getting rid of the growth paradigm of modern economies, and perhaps it would present better conditions for environmentally sustainable economic systems to be relevant.

It is said that during a tea ceremony, «the mind should not be in a descriptive frame, it should rather be receptive, alert. The tea-man's senses are sensible and finely tuned» (Suzuki 1995). It is perhaps the cultivation of such a mind that makes one more aware, mindful and sensible. The data suggests an awareness of details of the subtleties of the seasons, almost like a special capability. This attentiveness and awareness are found to contribute to meaning and what make one more appreciative, because in the attention of the present moment a richness of life is presented. For instance, the deep appreciation of a flower and its many features. The richness may be a perception of the many sides of life, and the subtle features found in deep awareness.

A description of the atmosphere in the tea-room may highlight the spirit and importance put on a mindful atmosphere:

«You take up a tea-cup, handmade and irregularly shaped, the glaze probably not uniformly overlaid. In spite of this primitiveness, the utensil has a peculiar charm of gentleness, quietness and unobtrusiveness. The incense burning is never strong and stimulating, but gentle and pervading. The windows and screens are another source of a gentle pervading charm for the light admitted into the room is always soft and restful and conducive to a meditative mood. The breeze passing through the needles of the old pine tree harmoniously blends with the sizzling of the iron kettle over the fire» (D. T. Suzuki 1995).

This excerpt describes how an atmosphere can induce mindfulness and how the design of the tea ceremony is made up of many parts all resulting in a particular mind set. As mentioned earlier, this design varies according to where the tea ceremony is taking place, the tea-rooms décor, the utensils used and every detail part of the ceremony. However, the results suggest that the participants in the study practice in a broad range of different settings, and since mindfulness was a significant concept, it could imply that the design is important as allowing mindfulness only to a certain degree. In other words, the setting and atmosphere of a tea ceremony is not a deciding factor to the value of mindfulness.

Resourcefulness was found to be a significant concept. In environmental terms, resourcefulness is one's ability of managing resources, as in resource management and the efficiency and by what skilful means one is able to do so. Resourcefulness is a different approach to consider sustainability than for instance calculating carbon footprints. It implies doing the best with what one has, of managing resource use or production efficiency in an industry. In the data, resourcefulness suggests an individual ability. In simple terms, one may regard this for instance in the daily endeavour of preparing a meal —how one is able to make the best use of groceries with the least amount going in the waste bin. This imply making use of leftovers, for instance finding creative ways of planning how to make use of everything in the fridge before the groceries expire. Maybe the ability of resourcefulness is a way in which the tea ceremony allows for a cultivation of an individual sustainability. This individual sustainability may have ripple effects in one's daily life and may ultimately affect for instance one's workplace. A leader with a good individual ability of resourcefulness may for instance influence efficient solutions to resource management in a high emission industry and may consequently benefit ingenuity for sustainable technological solutions on high scales.

Purity was also found to be a significant concept in the data. It is the third principle of the tea ceremony, ‘*se-i*’ in Japanese. Purity entails «the purification of the heart» or healing which is both physical and psychological (Okakura 1906). «The art of tea is concerned with cleansing, removing all obstacles of the mind to enjoy each moment» (Suzuki 1995). This removing of obstacles may be understood through Mayuzumi’s (2006) ‘decolonizing’ epistemology and by stripping oneself of the unnecessary. It is said that «heaven is pure because of its oneness» (Suzuki 1995) —heaven is only heaven, it is one and in that oneness in the nature of heaven nothing is excluded. Purity may be the motivational spirit that decide one’s acts. In the purity of oneness, one is restricted to act based on the framework of purity. Within there is choice, but one is encouraged to do what is ethical, to consider that one is interrelated and should do what is responsible and in the best interest for one’s particular conditioned situation. The social- as well as the biological ecosystem is part of this situation. We are alive together, we depend on resources and the natural world depend on us for species to survive. This is our responsibility, to give back in thought and action in justifiable sustainable relation to what we take. Purity may be the way one declutters the mind and find one’s true individual values, which create authentic behaviours, and by removing obstacles in the mind one has more room to care for other things, such as the environment.

As a last remark in this chapter, interestingly the results suggest that the tea ceremony not only leads to higher levels of CWN, but also “increased awareness, stronger pro-social tendencies such as altruism, compassion and empathy” and “stronger intrinsic values and ethical decision-making” (Thiermann & Sheate 2021). These are four out of Thiermann & Sheate’s (2021) “six key arguments for the relationship between mindfulness and PEB on the individual level”. This finding accentuates the already strong relationship between the tea ceremony as a mindfulness practice and PEB.

7. Limitations and ethical considerations

In this chapter, the limitations and ethical considerations of the study will be presented. Some limitations may be addressed as uncertainty, as lines that are drawn from the data may be speculative in nature. These speculations may appear through exploring how the ritual is for instance connected to ecology and whether it may possess qualities that prove it being a motivator for sustainable human action. In doing so, presumptions may be exaggerated when connecting the dots, as the tea ceremony does not lay claim to be about something else than

having tea. It is a ritual, a ceremony of preparing, serving and being served tea. The degree to which the ritual may be beneficial or not for developing for instance a closer feeling and sensibility towards nature, may be difficult to test through a study with a limited sample. However, there was a strong reason to believe so suggested in the literature, and a curiousness in exploring this tendency as part of the design of this study.

Another limiting factor is that the phenomenon of the tea ritual cannot be fathomed in a complete sense. A practitioner is commonly a member of one school of tea for a lifetime, and each school has a particular way of tea. There exists no final understanding of the total phenomenon of the ritual. This research therefore is limited by practitioners' knowledge and limited sample data, which entail deciphering attitudes by the participants of a particular school of certain values within the tea ceremony (Anderson 1991). There also might exist a correlation of members that are willing to answer and their type of knowledge. In addition, the lack of certified professionals or experts may be a limiting factor to the sample, if one is to think that experience is not enough to express what the tea ceremony is really about (Bryman 2016 p425). However, despite this limitation the study has the humble aspiration to be a source of understanding of central values that is representative for the Japanese tea ceremony.

Furthermore, a limitation to the study is that it only measures sustainable intention, not actual ecological footprint (Thiermann & Sheate 2021). Although deep held beliefs and attitudes should say something about how one treats the environment, this qualitative approach does not measure or test the significance of any parameters, as you would have had from doing a quantitative study. Qualitative data in the case of this study should capture the practitioners' points of view, giving a picture of or an understanding of how they most likely treat the environment.

It can also be difficult to determine whether any changes in attitudes and behavior can be attributed solely to the practice (Thiermann & Sheate 2021). The results from the data only suggest what the practitioners think and believes is the truth of the matter, when in reality many hidden or undisclosed factors may be at play that can be difficult to pick up on. It is difficult to pinpoint the exact reason for how the tea ceremony cultivate certain qualities, it can be a result of a complex web of factors. However, the research method is chosen to focus the data to a certain set of themes, as a framework that may limit the broadness of the data and

should apply a scientific focus on the subject matter that hopefully creates a solid foundation for answering the research question.

Practitioners may not have intellectualized mindfulness as an intrinsic part of the practice. This might be a limiting factor for the study, as the data might not be descriptive enough or too vague. However, the conceptual framework with its defined concepts hopefully gives the participants an understanding of the mechanics of mindfulness, e.g., to stay aware without judgement. This is assumed to be sufficient information about mindfulness for the participants to give elaborate answers.

Ethical considerations for this research were that the research aspired to respect the art, its people and its institutions and be designed accordingly.

8. Summary and conclusion

Climate change is deteriorating ecosystems and life as we know it. Unsustainable behaviour patterns that serve certain belief sets, such as the economic growth-paradigm, causes harmful acts towards the environment. Sustainable pathways are needed to mitigate this development. Scientific research suggests studying practices that transform consciousness and behaviour patterns towards sustainability and PEB. Mindfulness has increasingly been studied and has been verified as a way of transformative learning that increases the incentive to act sustainably. Higher levels of CWN is one of six suggested ways mindfulness increases PEB (Thiermann & Sheate 2021). This study hypothesises that the Japanese tea ceremony is a mindfulness practice and explores how it increases CWN and potentially leads to sustainable mindsets and PEB.

The data suggest a strong link between the Japanese tea ceremony, mindfulness and CWN. Tea ceremony practitioners tend to be highly developed in the field of mindfulness, they are highly connected with nature, care for nature and are motivated to act in the best interest of nature. The study argues that these findings lead to sustainable mindsets and PEB, such as sustainable views on materialism and consumption. This includes a non-waste mentality and taking care of belongings, which may imply longer material life cycles, perhaps re-using worn objects by fixing for instance tears in clothes. Sustainable mindsets and PEB also include resourcefulness in resource use and taking sustainable measures such as having a vegetarian

diet, living minimalistic with few possessions, driving public transport when possible and choosing the environmentally friendly alternative when doing purchases.

The results show tendencies of sustainable mindsets and PEB, but also attitudes that may not be directly concerned with sustainability and lowering one's carbon footprint. Perhaps the participants relate certain things to sustainability, such as not traveling, not driving a fossil fuelled vehicle, having green power for heat, eating vegetarian food etc. These are areas measuring one's carbon footprint, not the attitudes that are the foundation for sustainable attitudes. One may be focused on lowering one's carbon footprint, and however good that may be, actually changing the causes for one's behaviour and attitudes may be more important in the long run. The attitudes in the result suggests a care about acting ethically towards all living things or empathy, and one would assume in broader terms that this applies to living modestly.

The study utilized the Five Facet Mindfulness Questionnaire (FFMQ) framework to explore the relationship between mindfulness and the tea ceremony, and the Inclusion of Nature in Self (INS) framework to explore the relationship between the tea ceremony practitioners and their connectedness with nature (CWN). Through inquiring qualitatively, attitudes, views, opinions, experiences and beliefs were explored, and the hypothesis was verified. The qualitative data was gathered from a sample of 20 survey respondents and five interviewees with a variety in ethnicity and different experience-levels. The research design affected the research in a positive way by the possibility of triangulation, gathering data from two very different sources. This may have affected the depth of the study positively, adding another layer or dimension of data, another means of expression, making it easier to cross-check findings, ensuring cultural diversity, and all in all resulting in a greater variety of qualitative data (Bryman, p. 392, 2016).

The results of the study encourage more research on mindfulness practices, such as the Japanese tea ceremony in relation to the environment. A natural evolution would be to study the tea ceremony in relation to one of the other six "arguments for the relationship between mindfulness and PEB" that were not significantly touched upon in this study, such as "improved personal health and subjective well-being" (Thiermann & Sheate 2021). Such studies would elaborate on the relationship between the tea ceremony and PEB.

In the tea ceremony one is mindful through its procedure and many properties of the design leading to a cultivation of the mind. It is these properties that when put together form the ritualistic design that is honed over generations. This is part of the heritage of Japan, a noble practice that shy away from intellectual thought, in that its nature is undefinable, only to be understood through the words of its practitioners, who with reverence to their practice express a deep appreciation of enjoying a cup of tea. As much as this study has tried to get the gist of how the Japanese tea ceremony serve as a door to sustainability and PEB, it has only been able to scratch the surface of the mystical landscape of what may be called a ritual meditation or mindfulness of the stillness of tea, which in its highest realisation is «no tea» (Suzuki 1995), meaning no label attached.

Living sustainably is not only about one's carbon footprint, but also about one's care for environments, orientation about one's true place in it, be that one's neighbourhood, or the care for a jacket or a flower. It is about ones deep held beliefs and attitudes that form the building blocks for how we act. This is what the tea ceremony seems to change –one's deep held attitudes towards one's surroundings, cultivating a sincere appreciative attitude towards all living things, changing patterns of behaviour in a way that may be positive to one's community and the way we act in daily life. We may perhaps call the endeavour of practicing the Japanese tea ceremony a way of transformative learning that can make practitioners more environmentally aware and motivated to take sustainable action.

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9.1 Pictures

Picture 1. New York Public Library (1910-1919). “The cha-no-yo, or Tea-Ceremony, One of the Esoteric Arts of Japan”. Retrieved from: <https://picryl.com/media/the-cha-no-yu-or-tea-ceremony-one-of-the-esoteric-arts-of-japan-5d14ac> License: <https://creativecommons.org/share-your-work/public-domain/pdm/>

Picture 2. Earley A. (2019). “Japanese Tea Room”. Retrieved from: <https://www.worldhistory.org/image/10805/japanese-tea-room/> License: <https://creativecommons.org/licenses/by-nc-nd/4.0/>

Picture 3. Weiss J. (Retrieved May, 2023). “Kodai-ji”. Retrieved from: <https://japanobjects.com/features/japanese-tea-house> License: <https://creativecommons.org/licenses/by-nd/2.0/>

Picture 4. Mark (2016). “Japanese Tea Ceremony – Omotesenke Domonkai – Nisei Week 2016” Retrieved from: <https://www.flickr.com/photos/34186459@N00/29210924572> License: <https://creativecommons.org/licenses/by-nc-sa/2.0/>

Picture 5. Library of Congress (1977). “Japanese tea ceremony at the home of Rev. and Mrs. Gyomay M. Kubose, Chicago, Illinois”. Retrieved from: <https://garystockbridge617.getarchive.net/amp/media/japanese-tea-ceremony-at-the-home-of-rev-and-mrs-gyomay-m-kubose-chicago-illinois-c353b0> License: <https://creativecommons.org/share-your-work/public-domain/pdm/>

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10. Appendix

10.1 Survey questions

1. What is your nationality?
2. How long have you practiced the Japanese tea ceremony?
3. What do you most appreciate about the tea ceremony?
4. How has your relationship with nature changed after practicing the tea ceremony?
5. Please share comments and examples on the following statements:
 - a. “The tea ceremony is self-healing and allow discovery of a personal connection with nature”.
 - b. “The tea ceremony reflects the harmony between nature and human beings”.
 - c. “The tranquil atmosphere in the tea ceremony makes me forget my worries and enjoy this present moment”.
 - d. “When I practice the tea ceremony, I become more preaceful”.
 - e. “The tea ceremony is a practice of self-healing through re-identification with nature”.
 - f. “After practicing the tea ceremony, I have an increased motivation for acting sustainably”.

10.2 Interview questions

1. How long have you practiced the Japanese tea ceremony?
2. Are you familiar with mindfulness as a practice?
3. How would you say that mindfulness is a part of/is linked to the tea ceremony?
4. In what way do you think the tea ceremony has changed your following skills:
 - a. *Observing?*
 - b. *Describing?*
 - c. *Acting with awareness?*
 - d. *Nonjudging of inner experience?*
 - e. *Nonreactivity to inner experience?*
5. How would you describe your connectedness with nature?
6. How would you describe to what extent you care about nature?
7. How would you describe to what extent you are motivated to act in the best interest of nature?

8. How do you think your connection with nature has changed after practicing the Japanese tea ceremony?



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