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Using a mixed method to investigate the effect of gender differences upon males' and females' experiences of an eight-week mindfulness course

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**Using a mixed method to
investigate the effect of gender
differences upon males' and
females' experiences of an eight-
week mindfulness course**



By
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MPhil

January 2023



Certificate of Ethical Approval

Applicant:

Jean Stéphane Calteau

Project Title:

**The Effect of Mindfulness Teaching Style
on Gender-Specific Emotion Regulation
and Personality**

This is to certify that the above-named applicant has completed the Coventry University Ethical Approval process and their project has been confirmed and approved as
Medium Risk

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19 October 2016

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Abstract

This thesis examined the effect of gender upon males' and females' experiences of an eight-week mindfulness course.

A systematized review showed that most of the studies biasedly claimed gender difference when sex difference was actually found. The opposite is also true when the difference in gender-based was observed. The systematized review suggested that both 'sex' and 'gender' concepts are conflated. The systematized review suggested that the distinction between both concepts needs to be addressed as operationalising both concepts can provide invaluable psychological measures linked to males' and females' experiences of mindfulness related to specific contexts.

A prospective longitudinal study examined the psychological factors of male and female participants' experience upon an eight-week mindfulness course. A series of multiple regression analysis were employed for the development of a predictive model for mindfulness attention and awareness scale (MAAS), self-compassion (SCS), difficulties in emotion regulation (DERS) and androgyny. During a cross-validation of the model, the Mindfulness Attention and Awareness Scale (MAAS) failed to predict unique variances for SCS, DERS and androgyny. Consequently, MAAS had to be removed from main model. The use of Mixed ANOVAs suggested a gender difference by sex in androgyny levels, in DERS but not SCS, when androgyny was used as control for gender. In line with previous studies, a factor analysis on the original BSRI (Bem sex Role Inventory) items showed that the BSRI has a more complex factor structure suggesting four factor structures rather than two factor solutions but did not show significant differences.

A qualitative study shows that piloting the interview schedule did capture male and female participants' experience of mindfulness. However, a few more prompts related to the self-actualising process was necessary for the main qualitative study. This self-actualisation process is experienced differently between the male and female participants, in terms of ego functioning. However, this gender difference dissolves when transitioning from a lower ego functioning to a higher ego functioning towards one's self-realisation. The psychological deconstruction of the 'self' is highlighted to be a psychological catalyst of the self-actualising process allowing the individual to make sense of their subjective experience. Self-compassion is outlined as an active ingredient to the self-actualising process enabling the development of psychological qualities of self-actualised attributes and androgynous attributes contributing to psychological enhancement.

Both findings from the studies demonstrate the necessity to operationalise both 'sex' and 'gender' concepts. The results from the quantitative study conclude that androgyny enables males' and females' psychological adjustment. However, inconsistencies in the BSRI requires the use of a more suitable androgyny scale needs to be considered. Results from the qualitative studies found that mindfulness teaching is a direct contributor to an individual's self-actualising process; but also in the increase of their psychological androgyny, and their self-realisation process.

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Dedicated to my wife, daughter and Guru Nanak Dev Ji.

Conferences

HLS PGR Symposium, oral presentation, Coventry University, April 2016

1st International Conference on spirituality and Psychology, AETAS Lumpini Hotel Bangkok Thailand, speaker at conference presenting literature review on Mindfulness and Gender, Tuesday 13th – 15th March 2017.

Doctoral Capability and Development Conference, Coventry University, 24th April – 26th April 2018, attendee.

Allied Healthcare Professional National Virtual Conference, Dudley, speaker at conference presenting quantitative study on the role of gender upon male and female participants' experiences of an 8-week Mindfulness-Based intervention, 14th October 2020.

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Abbreviations

ACT Acceptance and Commitment Therapy
BD Bipolar Depression
BSRI Bem Sex Role Inventory
CSAS characteristics of self-actualization scales
DERS Difficulties in Emotion Regulation
DBT Dialectical Behaviour Therapy
GAD General Anxiety Disorder
HMS Hood Mysticism Scale
IPA Interpretative Phenomenological Analysis
MAAS Mindfulness Attention and Awareness Scale
MBIs Mindfulness Based Interventions
MBSR Mindfulness Based Stress Reduction
MBCT Mindfulness Based Cognitive Therapy
MDD Major Depressive Disorder
NICE National Institute for Health and Care Excellence
NHS National Health Services
PCA Principal Component Analysis
PD personality disorders
PFA Principal Factor Analysis
PTSD Post-Traumatic Stress Disorders
RCT Randomized Controlled Trial
SCS Self-Compassion Scale
SDT Self-Discrepancy Theory
SMS State Mindfulness State
SUD Substance Use Disorder
TMS Toronto Mindfulness Scale
SUD substance use abuse

Chapter 1

Introduction

1.1 Introduction to the study

Based on a qualitative study as part of my undergraduate dissertation, it was found that the experience of the benefits of an eight-weeks mindfulness course is expressed differently in male and female participants, in terms of, emotion regulation. While mindfulness teaching enables male practitioners to develop mastery in response to their intra-personal relationship with their emotions; female practitioners increase their abilities in managing their emotions by connecting to others (Calteau, 2015). The qualitative data uncovered males' and females' understanding of their perceptions and abilities in regulating their emotions as a direct outcome of their engagement in mindfulness training.

Two key themes captured the males' practice of mindfulness - 'Sense of Control over anger or upset state', and 'Awareness of my emotions'. These themes were found to be male gender-specific emotion regulation in their response to meditative practices. The meditative practices were first a struggle for the male participants in engaging in mindfulness; often linked to their distorted perceptions of their emotions. Instead, regular mindfulness practices enabled the male participants to gradually cultivate a sharper awareness of their emotions. Mindfulness meditation developed their ability to observe the psychological change that takes place in their subjective experience of meditation, and how this subjective experience impacts on their emotional health. As a common experience of mindfulness, the male participants felt that they gained more clarity within their internal climate and make sense of their subjective experience. This mental clarity helped them to identifying their emotional state of 'anger' and this feeling of anger impact on their psychological health. Therefore, mindfulness meditation increased males' psychological adjustment – by providing them with a sense of mastery. More importantly, mindfulness allowed them to form a healthier relationship with their emotions. These qualitative data underpinned that mindfulness increase males' psychological capacities in regulating their emotions. Moreover, mindfulness contributed to males' psychological improvement; but specific mindfulness training was adopted as a novel strategy to enhance their coping strategies. Although mindfulness was well integrated as a practice to improve their psychological health for most male participants; fewer struggled to apply mindfulness routinely due to the resistance created in their beliefs and perceptions of their psychological capabilities to

manage their emotions compared to the female participants (Manser, Cooper & Trefusis, 2012).

As for the female participants, two key themes captured females' practice of mindfulness - 'A new approach to the symptoms', and 'Caring about my emotions'. Mindfulness training developed a particular connection with their emotions, by recognising the embodiment process of their emotions through the cultivation of bare attention. The skill of bare attention gradually enabled them to gain a greater awareness of the physical manifestation of their emotions – as in recognising the exact location of their physical triggers and physical symptoms of anxiety. This physical awareness enhanced their psychological adjustment and self-confidence in their self-efficacy in approaching their emotions; in terms of connecting with the nature of their emotions. This particular connection experienced by the female participants allowed to nurture their response to their emotional distress and create a space of calmness (Crescentini & Carpuso, 2015). In effect, for most of the female participants the group practice was pivotal to their psychological nurturance reinforced by connecting with other female participants who may have similar experiences. However, for other female participants, adhering to the meditative practices were experientially challenging. This challenge was due to their reactivity and attitude towards the benefits of mindfulness meditation practice.

As informed by the qualitative data, it is evident that males and females experienced similar struggles in the practice of mindfulness meditation. This struggle is captured and illustrated by the theme – 'challenges relate to the mindfulness practice'. One of most common challenge to meditative practices was for example, the fear to divulge personal accounts of their subjective experience related the meditative practice in the group. Another common barrier shared by both male and female participants was the effort in applying the meditative practice correctly, which provoked them to experience doubt and low self-esteem. Consequently, both male and female practitioners struggled to engage in the mindfulness training, unable to cultivate the mindfulness practice. It is important to note here that the male and female participants reported a lack of therapeutic support from the mindfulness teacher, which undermined the effectiveness of mindfulness meditation and the attunement between students and mindfulness teachings. Below is a spider diagram representing males' and females' participants experience of mindfulness teachings from the undergraduate dissertation.

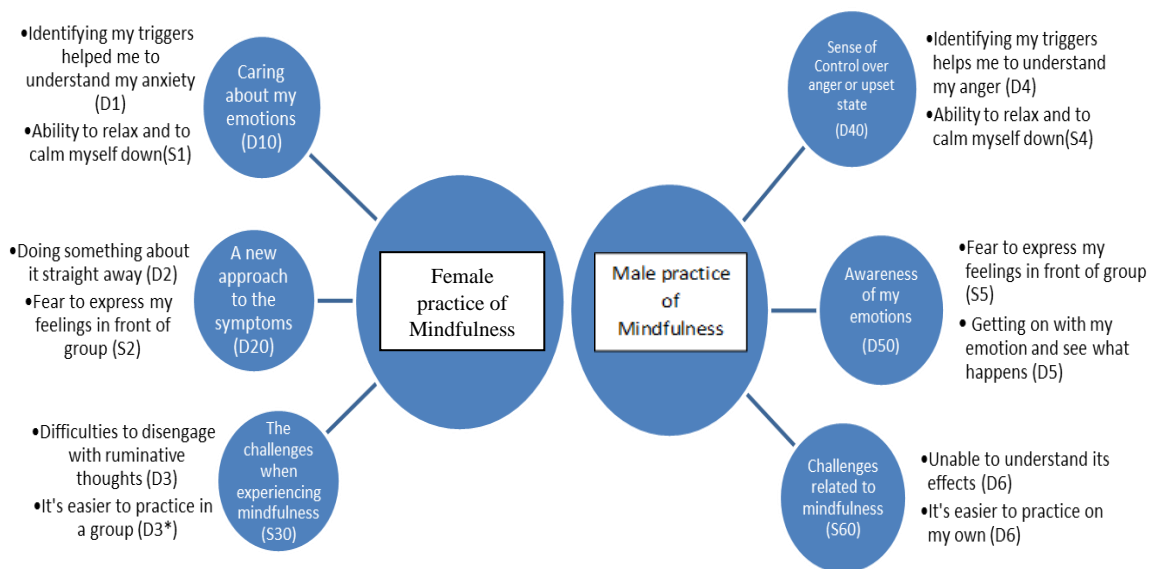


Figure 1: Diagram representing male and female participants practice of mindfulness

These qualitative findings formed the basis of my thesis leading to investigate further the role of gender within mindfulness studies. However, using a mixed methodology will allow to examine in more depth the relationship between the effect of gender upon males' and females' experiences of Mindfulness-Based Interventions (MBIs). In effect, a mixed method will inform whether the attunement between students and mindfulness teacher contributes to males' and females' gender balance leading to psychological adjustment on both quantitative and qualitative level - between both male and female participants. This psychological adjustment can be examined in terms of psychological androgyny as a direct measure of mindfulness teaching exposure.

1.2 My involvement in the research

I was first introduced to mindfulness as part of a module 120PY during my development as a first-year undergraduate student at Coventry University in 2012/2013. Due to its immediate benefits on my mental health and its affinity with spirituality, I was soon keen to know more about mindfulness. In my second year in psychology 2013/2014, I had the opportunity to volunteer within Mind and IAPT services in Coventry and Warwickshire to further my knowledge and practice in

mindfulness, for the completion of my work experience module 252PY. I assisted the mindfulness practitioners in the delivery of an eight-weeks Mindfulness-Based Cognitive Therapy (MBCT), as part of their recovery and relapse prevention of recurrent depression. This volunteering placement with IAPT was my very first-hand experience of a standardised 8-weeks mindfulness course. In the first session, I witnessed a gender difference not only in the low number of males turn out in the group, but also a gender variation between male and female practitioners within the group in their experiences of meditative practices. In addition, I witnessed on one occasion, a male practitioner expressing a certain resistance towards one of the female mindfulness teachers. As a result, this male practitioner dropped out at week 3 of the course. This gender difference in mindfulness interventions intrigued me and led me to conduct a qualitative study in my final year dissertation project in the investigation of men and women experience of mindfulness in 2014/2015. In 2015, I was able to pursue further investigation on the qualitative outcomes found in my dissertation by undertaking doctoral research. In addition, in July 2015 I had the opportunity to complete an 8-weeks mindfulness course for beginners with Mindfulness CIC, followed by a mindfulness teaching training course in early 2016.

The first 2 years of my PhD involved exploring the literature around mindfulness and gender. An initial literature review enabled to objectively highlight the issue with the misuse of the concept of sex and gender in mindfulness studies. The literature review was accepted for a presentation in an international conference in Bangkok Thailand in February 2017. The outcome of the literature review led me to be successful for an ethical application at the end of 2016 and begin the collection of data.

I dedicated a large part of the data collection between March 2017 to December 2019 at the Flame Coventry. The Flame Coventry is a health and wellbeing centre located at the heart of Coventry. Dav Panesar is one of the co-directors at the Flame qualified in transpersonal and consciousness studies. The Flame Centre is community-focused providing health and wellness solutions for overcoming depression, anxiety, stress, chronic pain, diabetes, and other chronic diseases for the wider community. The Flame Centre's approach to health integrates metaphysical science, modern science, psychology, and Indic wisdom and traditions for the individual's health and wellness optimisation. I soon became interested by the Indic lineage that the centre offered, and I was then invited to take part in a personal and mystical development course in

2018 for 3 years on a part time basis. The course enabled me to obtain a Gurmat-based psycho-spiritual therapist qualification and deliver Gurmat-Based Mindfulness Interventions. The course is a Gurmat-based psycho-spiritual programme that combines Gurmat – Guru Nanak’s teaching in Sikhism, Buddhist psychology, evidence - based practice and research on mind and body science, within right-mindfulness meditation and spirituality framework.

1.3 Aim and objectives

The current thesis aimed to investigate the role of psychological factors of androgyny on males’ and females’ inter-relationships with their emotions following a standardised 8-weeks mindfulness programme.

The objectives of the study were as follow:

1. To review the current literature examining the role of psychological factors of gender in the effectiveness of Mindfulness-based interventions (MBIs). The literature will help address the lack of clarity within research protocols between the concepts of ‘sex’ and ‘gender’, when claims of gender differences are found in mindfulness studies.
2. On a quantitative level, undertaking a prospective longitudinal study of a cohort of new male and female practitioners using psychological questionnaires of mindfulness, self-compassion, gender role and difficulties in emotion regulation with the prospect to evaluate the level of androgyny as a direct experience of mindfulness teaching over an eight-weeks mindfulness programme as an initial approach to the study.
3. On a qualitative level, examining the male and female subjective experience of an eight-weeks mindfulness course by conducting interviews post-eight-weeks course. The interviews were used to enhance and deepen the psychological experience of mindfulness teaching that were not evaluated by the validated questionnaires as a complementary approach to the research inquiry.

1.4 Synopsis of the thesis

Chapter 1

This first chapter briefly introduces the main areas of focus for the thesis based on the qualitative findings of my undergraduate dissertation. The chapter outlines the psychological processes of both gender that are specific to their psychological capacity to regulate their emotion upon the benefits of mindfulness training. This chapter outlines the importance of implementing a mixed method approach to underpin the measures linked to the psychological androgyny, as a direct outcome of the mindfulness students' exposure to mindfulness teaching. This chapter also highlights the development of the study, particularly from a personal and professional perspectives. For this reason, I have taken the initiative to write a personal reflexivity in this chapter in the first person. This chapter delineates the aims and objectives of the study and provides a summary of each chapter incorporated in this thesis.

Chapter 2

The second chapter introduces the concept of sex and gender. The chapter briefly outlines the historical development of the construct of sex and gender from both Western and Eastern perspectives. The chapter begins with a historical account of the development of gender identity in Buddhist traditions with a focus on the role of sex and gender in the hierarchical structures of Buddhist monasticism. Then, the chapter illustrates the evolution of gender ideologies in Western society since the industrialisation period, and the emergence of gender stereotypes impacting on the concept of gender in the role of men and women today. This Western worldview on the development of gender identity is explained within constructivist theory of gender and other forms of gender theories that have determined men's and women's psychology imposed in a socio-cultural context. Chapter 2 finally outlines a brief historical account of mindfulness from the surge of colonisation of Buddhist countries from Europe and the Romanticism movement early 19th Century with a specific focus on the global secularisation of mindfulness.

Chapter 3

The third chapter of this thesis conducts a critical appraisal of the research in this area. A systematized review investigates the psychological factors of gender and their effects on one's experience of MBIs is introduced. The review particularly helped with informing the researcher of the gaps in the literature of current methodologies and findings in line with the focus of the thesis. The review also provided an in-depth insight and analysis of the research approaches and methods in this research area, highlighting a lack of consistent in defining both 'sex' and 'gender' concepts and the lack of operationalisation of gender within their research approaches.

Chapter 4

The fourth chapter provides an outline of the methodology employed within the thesis. Chapter 4 provides a rationale in using a mixed methodology through the lens of critical realism. The chapter reviews briefly the researcher's steps to both quantitative and qualitative studies. Chapter 4 provides an outline of the method towards building a predictive model of gender effects in mindfulness training followed by scheduled interviews post-intervention. Chapter 4 emphasises on employing a mixed method to allow corroboration of quantitative and qualitative findings. Secondly, questionnaires were used to evaluate the psychological processes and functioning of the mindfulness students, in terms of mindfulness, self-compassion, androgyny, and difficulties in emotion regulation. The methodology chapter explains the use of scheduled interviews to help unravel the psychological factors of gender that may not be captured by the questionnaires. Firstly, the researcher followed up mindfulness students from baseline to 4 weeks and 8 weeks. Thirdly, an interview schedule was used to explore the mindfulness students' first-hand experience of mindfulness teaching. Qualitative interviews were conducted post 8 weeks with an opportunity sample of university students, alongside to members of the public, initially invited to take part in an 8 weeks MBSR programme. The chapter reviews the ethical implications described in this chapter. This chapter delineates the justifications for the methods and assessment tools selected for the study. This chapter highlights the interview process and selection of the cohort involved in the research.

Chapter 5

This fifth chapter focuses on the main analysis and findings of the quantitative study of the thesis. This chapter presents the quantitative data of the psychological processes and functioning of Androgyny, Mindfulness, Self-Compassion and Difficulties in Emotion Regulation at the 3 time points – baseline, mid-stage (week4) and post-stage (week8). The analysis of the quantitative outcomes is presented following a natural coherence of the findings depending on the stages and progression of the study. The chapter provides an explanation in the process of building an overall model for the study using a series of multiple regression analyses. Then, the chapter outlines the process of analysis in the difference of androgyny level between sex and gender using a mixed ANOVA. Finally, the chapter outlines the process of analysis in exploring whether using factor analysis on the original factored version of the BRSI, only on the items that have loaded consistently across the three measurement points can help support this gender difference.

Chapters 6

The 6th chapter presents a rationale of the qualitative method employed. Chapter 6 provides a description of the analysis of males' and females' subjective experience of the mindfulness teaching. Chapter 6 gives a description of novel themes that emerged from the findings. Chapter 6 outlines a new rationale for the main qualitative study from the outcomes of the piloted interview schedule to gain a deeper understanding of the participants' experience related to the self-actualisation process and psychological androgyny characteristics that were not uncovered by the quantitative study.

Chapter 7

The 7th chapter outlines an in-depth analysis of the findings. The chapter evaluates recurrent themes and novel themes that emerged from the findings. Chapter 7 discusses the implication of new themes related to self-actualising processes and attributes. Chapter 7 highlights the importance of those self-actualising processes and their roles the development of androgyny attributes towards psychological enhancement. Chapter 7 provides an explanation on the psychological transition from lower ego functioning to higher ego functioning, where specific elements of psychological androgyny enable to transcend one's unhealthy egoic states to self-realisation process that were not uncovered within the quantitative data. Chapter 7

provides guidance for future research related to revisiting the concept of androgyny. Chapter 7 outlines some suggestions providing a potential course related to the self-actualising elements found in the study implemented for independent and corporate mindfulness teachers.

Chapter 8

The 8th chapter concludes with a summary of the key findings from the qualitative and the quantitative findings. The chapter reviews the findings of the thesis in one whole conclusion. Chapter 8 outlines the weakness and strengths that have emerged within the thesis, and also explains the key contributions to knowledge. Chapter 8 details the implications for future research and mindfulness teachings within MBIs. Chapter 8 concludes with reflections of the thesis.

Chapter 2

Mindfulness and Gender

2. Introduction

The concept of gender has gained an increasing interest within mindfulness studies. Experts in mindfulness have recognised the potential association between the role of gender and mindfulness. Nonetheless, more research in this area is needed to establish which specific psychological measures depict the relationship between gender and mindfulness (Conversano et al., 2020; Luk, Holman & Kohlenberg, 2008). Both gender and mindfulness have historical linkages that can be traced back to Christianity, Hinduism, Tibetan Tantric Buddhism, Taoism and Zen Buddhist traditions. Gender is well-integrated within cultural narratives that is part and parcel of gender identity development typically rooted in societal and religious belief systems. In most cultural traditions, gender symbolises the dual males' and females' components of human consciousness. Early Western and Eastern worldviews of gender consider that this dual facet of consciousness – male/female is complementary to one's gender identity. Cross-culturally, most of the cosmologies and literature have provided distinctive characteristics of human experience or reality that are solely male and those that are specifically female. Brief examples of these dual male/female principles of consciousness can be separated into two categories - the male element represented as; Soul, Atman, No Self, life force, Formless, God, the Father, objective reality, ultimate reality, time. The female element represented as; the spirit, ego, the mind, the Self, subjective reality, the Mother, creation, destruction. In Chinese cosmology, *Yin* is the female and *Yang* is the male representations of males' and females' principles of human reality. Similarly, *Shiva* (male) and *Shakti* (female) in Hindu cosmology; *awl paf* (male) and *awl ma* (female) in Lahu South-west China cosmology (Du, 2000); *Yab* (father) and *Yum* (mother) in Tibetan Tantric Buddhist Iconography (Laughlin, 2011; Wayman, 1962); the *husband* (male) and the *bride* (female) in shamanic practices; and the *Spiritual/Incorruptible* (male) and the *Earthly/Corruptible* (female) in gnostic literature (Graham, 2015), to name a few. The unification of both male and female gender is embraced within all cultures, as essential for an individual's spiritual growth. This male and female union can lead one to transform this duality into a singular experience of one's current reality or ultimate reality during meditative practices and prayers. This gender mergence enables one to become androgynous; reaching a gender balance defined as androgyny. In most cultures, the concept of androgyny is understood as someone who has the psychological capacity to display a balance of

both masculine and feminine gender characteristics. Androgynous gender identity is a symbol of human spiritual elevation and mystical attainment in Indian Wisdom and gnostic scriptures in early Christianity. Nevertheless, the concept of gender identity is the result of continuous debates and evolution throughout time in both Eastern and Western culture.

2.1 Gender differences evolution in the history of Buddhism

From an Eastern perspective, Buddhist gender identities are greatly divided and controversial within Buddhist traditions. Religious studies that have focused on the role of sex and gender in the hierarchical structures of Buddhist monasticism; found that Buddhist gender ideologies were first based on egalitarian principles in the pursuit of Buddhahood. This gender equality is thought to have been established by Gautama Buddha's declaration allowing women's spiritual advancement. However, rooted in Brahminic system (i.e., caste), Buddha's declaration provoked a general reluctance from the monastery to accept women in gaining monastic status. This opposition forced Gautama to put in place the conditions of the Eight Strict Rules; enabling monks to grant women's ordination. These conditions required women to reach Buddhahood by restraining their rights under patriarchal subordination, despite their spiritual experience or achievement. Moreover, this opposition to the ordination of women within Buddhist canons and monastery were classified into four views – "soteriological inclusiveness", "institutional androcentrism", "ascetic misogyny" and "soteriological androgyny" (Ditrich, 2013).

The soteriological inclusiveness suggests that the path to enlightenment is available to all despite caste, class or sex. This view is supported by Orthodox Mahayana Buddhism with a distorted gender-unity that was originally based on Gautama's teachings to ensure patriarchal dominance. At the point of Gautama's death, the gender role of women in society was relentlessly hindered by Buddhist misogynist discourses. These misogynist discourses served to discriminate women desiring to be part of the order against their biological differences (Gyatso, 2003).

Institutional androcentrism views that women are able to pursue the monastic life with the conditions that they must be seen publicly as consorts for monks; and accept a submissive relationship to their male monks as masters and guides. This institutional

regulation guaranteed the preservation of male social status and authority (Ditrich, 2013).

The dominant attitude of ascetic misogyny led to the introduction of the ordination of nuns impacts greatly the privileges that male monks would gain on the merit of their rigid devotion to progress on the path to achieve full happiness (Appleton, 2011). This view is supported by Theravada Buddhism purporting that the right to achieve enlightenment in monastery is solely exclusive to males. Their argument is that women are men's biggest threat in their pursuit of celibacy for the attainment of the ultimate salvation or the fruit of Nirvana (Appleton, 2011). Women are the weakness of men; highly destructive; a source of desire and temptation; and able to capture men's fragility or exposing their vulnerability leading to suffering (Wallis, 2012). From this, women's social status was lowered to second-class citizens considered to be destined only to be supported mothers and friends. Women were regarded as soiled beings due to spilling blood during menstruation, pregnancy and childbirth awaiting for a man to ensure the replenishment of the sangha. The role of women was further devalued to only fulfil marital duties and being submissive to the authority of the in-laws. The concept of being born as a woman is considered as a sin, believed to be the consequence of past bad actions; so, having the inability to achieve awakening. For women to become Arhats or Buddhas; they must become men through rebirth and transformation to regain male qualities.

Instead, rooted in Mahayana Buddhism around the 1st Century CE, soteriological androgyny is more gender specific, which was developed later with the rise of Vajrayana Buddhism. From this, the role of femininity becomes more or less accepted within the monastic Buddhist community within Tibetan Traditional Buddhism. An example of this, is the work in the *Prajnaparamita* literature (Perfection Wisdom Literature) developed in Tantric Buddhism around the 6th and 7th century CE (Conze, 1960). In the *Prajnaparamita*, feminine characteristics began to be included as positive symbol in traditional texts; but also, the indication of a more balanced gender roles embedded in their practices towards the path of enlightenment. This gender inclusiveness marks a new era for males and females to achieve spiritual liberation through the unification of sex and gender roles, and the recognition of a third gender as divine (Ditrich, 2016).

2.2 Androgyny or the third sex in Buddhist and non-Buddhist Traditions

The systems of gender ideologies applied within Buddhist monasticism not only divided men and women; but reinforced the patriarchal dominance in the monastic order. This ideological system of gender differentiation allowed the proliferation of their androcentric and misogynistic authority towards other subgroups of individuals that would be definitively excluded from ordination. These classes of individuals varied from criminals; outlaws; those exhibiting physical shortcomings (disability- lymph missing, disease – leprosy); those who were sexually deficient; or those presenting with sexual abnormality. The Ayurvedic medical traditions – which is thought to be associated with Tibetan traditions - recognised the third sex as an alternative sex. This third sex concept was used in addition to the traditional two male and female sexes already used to differentiate newly born babies. Ayurvedic medicine further devised femaleness into precise female biological categories from and those with congenital conditions, sexual dysfunctions, infertilities and absence of sexual organs. Similarly, in Buddhist Traditions, this third sex concept served to implement a thorough selection based on sexual criteria of a third class. Under monastic regime the third sex category helped to emphasise sexual differences to characterise maleness in the order's system and facilitate the exclusion of women from male ordination. Imposing a third sex category was precisely designed to accentuate the dichotomous nature of constructs specific to men and women gender roles. According to the Pali literature, the third class was divided into two subtype groups of sexual outcasts, used as part of the selection criteria for female ordination – the hermaphrodite '*ubhatovyañjanaka*' and the '*pandaka*'. Although, both terms refer to the third sex subtype, there are current sex subtleties and ambiguities in terms of 'maleness' and 'femaleness' specific attributes that are important to be aware of. The hermaphrodite '*ubhatovyañjanaka*' is a category of individuals called '*pandaka*' and sometimes referred as '*sandha*' – but '*sandha*' is not well defined within the monastic literature. '*Sandha*' is later on, differentiated with '*sandhaka*' by Yaśomitra, as an individual who displays an absence of male or female genitals inherently. As the Vinaya tradition advances, '*pandaka*' is the official term for the excluded third sex category, also included in the exclusion of women ordination. A woman presenting with physiological deficiencies (e.g., irregular

menstrual cycle) are qualified as female '*pandaka*' qualifying them as a third sex category – which means that they can be either male, female or both (Gyatso, 2003).

In addition, the Pali literature refers to five other subtypes of '*pandakas*' in earlier Buddhist traditions, but with less certainty on the chronological order of which type of '*pandaka*' was identified first. The '*Napumsakapandaka*' – are those recognised as born either neuters or undetermined sex (undefined gender). The '*Opakammikapandaka*' – are those who have lost their genital organs through disease, mutilation, or surgery. The '*Pakkhapandaka*' – are those whose sexual arousal changes according to the phases of the moon (e.g., from male to female and female to male). The '*Āsittapandaka*' – those who gain sexual arousal by performing oral sex. The '*Usuyyapandakapandaka*' – those who gain sexual arousal by performing voyeurism, as in watching the actions of others. In other monastic Buddhist traditions – such as Tibetan Buddhism, the third sex category is reduced into 3 subtypes - the asexual neuter, the hermaphrodite and the changing “half-mother”, which inferred to a more neutral perspective of sex. So rather than being considered as deviant from male norms, the third sex category is integrated within Tibetan virtues and practices. The third sex is associated with balance and equality – a gender balance; depicted as the equal proportion of the father's and the mother's seeds or sex's middleness. This sex's middleness is also represented as the growth of the foetus, beginning its development in the middle of the mother's womb. The third class or *pandaka* class - in the Tibetan Traditions - is further linked to stability and equanimity described as *maning*. *Maning* is a concept incorporated in their meditative practice traditionally known as the Middle Way. The term *Maning* was developed to characterise the linkage or pause between the exhalation of the breath (male) and the inhalation of the breath (female) in their method of meditation. The pause that abides the out-breath (male) and the in-breath (female) is regarded as the balance yogic channel as opposed to the tight male channel in other Indic Buddhist traditions (Gyatso, 2003).

Moreover, this Buddhist gender ideology is also well-integrated within Lahu Buddhist traditions in the Southwest China. The Lahu traditions recognise the male-female unity or dyads, which form the basis of their cultural and religious systems. The Lahu indigenous system bridges the existing gender conflicts that dampen the role of women in other Buddhist traditions. The gender-egalitarian based system transformed this negative Buddhist monastic gender ideology by the introduction of women's

spirituality and the reverence of Goddesses. More importantly, the Lahu's worldview of gender unites both sexes -male and female as complementary, non-dual, and gnostical providing a gender balance (Du, 2002). This Lahu ideal represents gender unity made from two components – male (*awl pañ*) and female (*awl ma*) living in harmony within men and women; but also, as a marker of unitarian and singular function in relationships and society that encompasses gender roles. In Lahu cosmology, gender roles are jointed to attain spiritual liberation – everything has to be in pairs for complete balance - God has both the dyadic of male and female - objects the universe are also in pairs: the *moon* (male) and the *sun* (female), the *sky* (male) and the *earth* (male). In addition, the Lahu's worldview of life and death also differs with the one's of the Han Chinese Buddhism. Mainstream Buddhism views duality as causing separateness – consciousness/mind, life/death, light/dark, male/female; this separation sought to be the root cause of human suffering. Additionally, while mainstream Buddhist worldview offers the cure of this suffering by cultivating detachment and unbound oneself from karmic reincarnation through the path of enlightenment (Du, 2003). The Lahu's worldview stipulates that that life and death are the mirror image of each other; as a natural continuity of human life following a logical cosmologic order that is embedded within a united gender role model. This united gender role model is also well integrated in early Christianity and Western Gnostic belief and cultural systems, which are the focus of the next section.

2.3 Gender differences evolution in Western worldview

Similarly, gender ideologies in Western worldview have suffered from great divisions and controversies, impacting most European cultural and religious systems in the way gender role is shaped. In early Christianity – specially in Gnostic belief, God is androgynous - both male and female, from which the name – *El Shaddai* was given meaning mother-God. As created *man*, he gave him both male and female qualities (Biale, 1982). In other Gnostic Traditions, androgyny has different variation; often depicting Adam and Eve's union as spiritual androgynous. Adam was thought to be the divine androgyne from which his incarnation on earth caused a split in to two genders – Adam (male, divine consciousness) and Eve (female, mind-knowledge) (Katz, 1996). Androgyny mainly derived from the Bible symbolising the mystical union

between men and God; but also, the balance of both male and female components of the human psyche. The concept of separate qualities into one or the combination of opposites - male and female into one androgynous being, has been frequently referred to within poetic (Petrarchan), philosophical (Neoplatonic and Alchemical), religious, mythological and scientific subjects of interests, inspirations and discourses (Mollenkott, 1981). The mystical union between the divine and human beings is viewed as the ultimate oneness – or ultimate reality. The mergence between Christ, God and humanity into one being is androgynous representing the fusion of masculinity (God, Christ, Nature) and femininity (Humanity, Church) into one mystical body. However, Cartesian dualism has greatly challenged the earliest form of salvation - a mystical holism of the sacred union with the divine (Mollenkott, 1981). Cartesian dualism created a schism between the sacred and human being along with a radical separation between the mind and the body. This separation gave birth to a dualistic worldview of gender roles, which led not only to various inconsistencies in the relationship between the mind and body; but also, ambiguity in the understanding related to the embodiment of human subjective experience of reality (Wilton, 2000).

Furthermore, the emergence of Industrial Revolution in the 19th Century in North America and Europe, further reinforced this gender dichotomy into two distinctive gender identities - the male sex role and the female sex role. This new economic era led men to leave the farms and work outside their home in order to provide for their family (Hare-Mustin & Marecek, 1987). Leaving the family home led women to be responsible for managing the household and raising children. These changes forced men and women to adapt in novel roles and territories. These new roles were engendered for men through the drive conquests of the outside world - war, business, and politics. Whereas women's new attitudes were engendered by ruling the home and raising their children alone (Hare-Mustin & Marecek, 1987). Although there is no attempt to retheorise gender, it is important to note that this gender dichotomy is the result of continuous debate between gender theories and psychology (Baber & Tucker, 2006; Hare-Mustin & Marecek, 1987). Using a constructivist perspective, Hare-Mustin & Marecek (1994) explain that the real nature of male and female cannot be based purely gender itself, but on representations of gender. Gender is a multi-layered social construct to emphasise the difference between men and women within psychology inquiry (Hare-Mustin & Marecek, 1994). Two important gender theories the Alpha bias

and Beta bias have been the most popular theories in the psychodynamic field have shaped the meaning of gender between men and women in society (Hare-Mustin & Marecek, 1994). The Alpha bias emphasises on men and women's exaggeration of difference, related to their role in society as male and female on a sex or biological differences (e.g., more details on how women are described). The Alpha bias considers that male and female are different and opposite exclusively rooted within Western culture, from which the male experience was predominantly representing all experience. Instead, the Beta bias minimalizes this difference, but is less prominent than Alpha bias. However, the development of generalisation of human experience in the field of psychology offers support to the beta theory in the idea of reducing males and females' difference (Hare-Mustin & Marecek, 1994).

Gender is used to indicate the social differences of men and women based on their role, position, and experience in society rather than being a male and female difference based on sex or biological perspectives. Theorists of gender suggest that these differences are grounded in cultural and historical context (Fleming, Lee & Dworkin, 2014). Meaning that, gender is a social construct delineated by the activities or gender roles that are considered appropriate to men and women (Hare-Mustin & Marecek, 1988). It is assumed that men are instrumental or task oriented, involving analytical and competitive skills in military, law, politic and management fields (Hare-Mustin & Marecek, 1988). The male identity is associated with holding a position of dominance and control. Traditionally, women occupy various caring roles including nursing, midwifery or managing household (Hare-Mustin & Marecek, 1988). Female identity is associated with being expressive, oriented towards feelings and compassion; but also, associated with a certain demand of high qualities of nurturance and delicacy. It is important to note that those specific roles are accepted as norms, beliefs of psychological traits, characteristics, and actions within certain culture – so stereotyped. These genders stereotypes integrated within the cultural beliefs system define specific males' and females' attributes and attitudes related to masculinity and femininity (Good & Sherrod, 2001).

2.4 The emergence of gender stereotypes and gender identity

Generally, gender stereotypes are very significant in society and have impacted, enormously on the concept of men and women in the foundation of gender (Begley, 2000). Since the industrial era, a shift in modern understanding of gender roles led to new gender movements and new set of beliefs. An example of this, is the rigidification of women gender role into a distinctive gender role identity on one hand and men gender role identity on the other (Brannon, 1985). These beliefs suggest that men and women have now separate interests in which they can exercise their own power and authority (Risman & Davis, 2013). The new concept of women illustrated by the Cult of True Womanhood influenced the way that men were seen in the industrial period, compared to women with the idea of opposites or being complete separate entities. Women were considered as pure, passive, dependent, refined and delicate, whereas, men were active, independent, coarse and strong (Buchanan, Settles & Woods, 2008; Matud, 2019). In other words, society attributed a certain type of behaviours to men and women that adopt certain traits (e.g.), which were considered to be true associated with one gender and not the other (Begley, 2000). The concept of opposition between men and women has an impact on the social perception of gender; but also has important implications in the evaluation of masculine and feminine traits in the field of psychology. These social representations are linked to the way those individuals think and live, and often affects their lives, opinion of the self and others (Zosuls et al., 2011). These masculine and feminine conformities encourage male and female individuals to act not due to their role identities (Liao et al., 2012); but more likely as an outcome of their social experiences. These social experiences model the basic processes underlying the transference of gender role attitudes and cultural systems, shaping male and female individuals, relationships, and society.

2.5 The emphasis of gender dichotomy through cultural gender role identity

Alternatively, Brannon (1976) and his studies of men's gender role identity identified some elements of stereotyping men have remained strongly dominant concept of

masculinity. These include, “*No Sissy Stuff*” describes the stigma attached to feminine stereotypes and qualities such as openness and vulnerability. A similar dominant stereotype is the “*The Big Wheel*”, describing men’s needs to achieve success and reach a high status. “*The Sturdy Oak*” defines men as tough, confident and self-reliant and “*Give ‘Em Hell*” as an aura of aggression, daring and violence. Other gender theory studies have recognised that these concepts of masculinity are damaging men’s adjustment to certain roles in society (Courtenay, 2002). This is the case for hegemonic masculinity characterised as is an ideal form of masculinity. Hegemonic masculinity is a socially dominant construct of gender that influences the norms that are considered feminine and norm that are considered masculine (Connell & Messerschmitt, 2005). Hegemonic masculinity shapes men's social relationships with women and other men within power and authority. Consequently, men are victims of these stereotypes being often the targets of negative attitude and assumptions of aggression and violence (Messerschmitt, 2018). Inversely, other men experience societal pressure on accepting health- related beliefs of robustness and strength. But arguably it is found that men have an active role in the construction or deconstruction of the social construct of masculinity (Bennett, 2007). From their early adulthood, men are encouraged to suppress their emotional and physical pain or being in control or dominate their mental health; as well as, pursuing power and privilege leading men to harm themselves (Brannon, 1985; Shumka, Strega & Hallgrimsdottir, 2017). Their effort in obtaining power necessitates men to ignore their needs - denying their vulnerability to depression, anxiety or cancer demonstrates a form of masculinity (Emslie et al., 2007). Those men endorse a total rejection of social construct of health concerns that dampen their masculinity. A typical modern example is the reluctance men have in engaging in health and wellness like Yoga or other form of meditation, as they are considered to undermine men's masculinity (Courtenay, 2002; Nicholls, 2019).

Moreover, this attitude towards health is linked to men’s beliefs that they are able to deal with the disease themselves (*I will fix it myself*) and adopt risk taking behaviours (Courtenay, 2000). This conceptualisation of gender differences defined by social norms are crucial to understand men’s and women’s attitude towards mental health. These social influences seem to affect directly male individuals’ psychological growth during the course of their early adulthood development - the “constant exposure to

anxious parents” leads those individuals to deny anxiety symptoms (Bögels et al., 2008). Various studies exploring gender differences in mental health found that the aetiology of certain mental illness, such as the onset of depression is explained by social pressure and interactions. In mindfulness and compassion studies, social demands are found to force male individuals to perform typical health behaviours like “*manly behaviour*”, preventing them from being treated from substance abuse (Foster & Kelly, 2012). Current cultural gender norms rigidity encourages women to adopt the ‘*self-sacrificing*’ behaviour – to prioritise the needs of others before theirs (Neff et al., 2018). This self-sacrificing attitude is considered to drive women to ignore their own needs – so to be less self-compassionate leading them to experience anxiety and depression more frequently than men. These gender health factors give a wider context informing health professional and mindfulness experts on the way psychological distress and substance use abuse are likely to be experienced by the male and female individuals framed within the current Western societal model of gender (Katz & Toner, 2013).

2.6 From Buddhism to Mindfulness: The Origin of Mindfulness

The concept of mindfulness is based on Buddhist meditative practice traditions around 2,500 ago CE. Buddhist scholars consider that the origin of mindfulness is rooted in the Theravada school of thought – Buddhist Canons, predominantly in South-East Asia (Sharf, 2015). Mindfulness is defined in the Pali literature as ‘*Sati*’ from the Sanskrit word ‘*Smrti*’ in early Indian language. *Sati* is one of the principal foundations of the four Noble Truths laid by the first sermons of Buddha, the *Dhammacakkapavattanasutta*. The *Dhammacakkapavattanasutta* constitutes the earliest Buddhist doctrine or ‘*sutta*’ as the basic Buddha’s teaching (Buddha’s Dharma), namely known as the Law and Order of things about the nature of suffering and the path of liberation (Sharf, 2015). Buddha’s Dharma is taught within an ethical and mystical and yet practical framework called the four Noble Truths and the Eightfold Path.

The four Noble Truths begins with providing the individual an overview of the cause of suffering; and the method to overcome it – the liberation by following the Eightfold Path. The first Noble Truth explains that the nature of suffering begins with the

constant un-satisfactoriness of life – the illusion of transient happiness, life, age - nothing stays permanent; the non-acceptance that conditioned interrelated phenomena are subject to change; the fear or attachment of never remaining the same, (i.e. getting old, experiencing illness or witnessing someone else dying); the pain and one's relationship with the displeasing – pain is inevitable, but suffering is optional; separation or attachment with the pleasant (not getting what we want – fear of losing what we like). The second Noble Truth relates to one's ignoring where the suffering comes from and the clinging to youth – attachments (aversions, cravings, greed) as causes of one's suffering (*Dukkha*). The third Noble Truth is that there is a cure for one's suffering linked to one's ignorance leading to cravings (*Tanha*) and greed. And the fourth Noble Truth proposes that the cure (*Nibbana*) can be achieved by following the Eightfold Paths. Mindfulness is an essential component of the Eightfold Paths, known as Right Mindfulness (*Samma Sati*) amongst other elements such as – Right view, Right intention (Wisdom), Right Speech, Right Action, Right Livelihood (Ethics), Right Effort, and Right Concentration (Samadhi) (Sharf, 2015).

2.7 The deconstruction and reconstruction of Buddhism: The beginning of secularisation of Mindfulness

The conservation of the origin of mindfulness rooted in traditional philosophies, doctrines, rituals and practices of pre-Buddhism or Indian Buddhism was greatly impacted by the surge of colonial quests in Asian countries around early 19th Century by the Europeans. In response to colonialism, Asian Buddhist had to revisit their Canonical scriptures and living traditions by negotiating their survival with the integration of European philosophical and scientific systems. While many other Buddhist traditions kept their dogma intact (i.e., mysticism, magic, cosmology), the Christianisation of Buddhism in Burma and Ceylon encouraged Buddhism to reduce the essential role of Sangha and disregard the ethical implications of the true Buddha's teachings central to one's spiritual emancipation (Sharf, 1995). The fusion between Europe and Buddhist Traditions inspired Europe to aim for a global Enlightenment – influenced by the rise of Romanticism with a strong focus on empiricism, universalism, individualism, and free will. This new meaning of spiritual salvation became the cultural narrative developed by the philosophical Romantic movement from Europe against the over reliance of blind faith from Buddhist traditions – known as the Age of Reason

also called, European Enlightenment or the Age of Enlightenment in early 18th Century (Sharf, 1995).

Romanticism focused on the meaning and value of one's emotional self-awareness; as a prerequisite condition for one's psychological enhancement and the improvement of human condition. In the search of human emancipation, Romanticism had a critical function in the re-modelling of Buddhism; by emphasising on the European dominance of science in the dismantlement of Buddhist traditions into a more accessible religion. Romanticism re-valued Eastern wisdom as the backbone for the fulfilment of the Europeans quest to spiritual elevation. In other words, Romanticism views that one's connection with the divine/God is possible through spiritual and mystical experiences; and such connectedness allows personal growth. From this, Romanticism situated meditation to be an essential element of one's spiritual development and part integral of Modern Buddhism. In America, Romanticism also called the Theosophical Society contributed to the secularisation process of Modern Buddhism, but more so to the secularisation of mindfulness. The Theosophical society sought to bridge Western esotericism and Buddhist mysticism to reconstruct Buddhism into a scientific universal religion (Wallace, 2007). This Western and Eastern fusion led to reform Buddhism in the 20th century and establishing mindfulness from revised texts – Scripture (*Satipatthana-Sutta*) (Gethin, 1992), the Buddhaghosa's (1976) Path of purification (*Visuddhimagga*) and from other early Pali documentations. These earliest Buddhist texts were considered as the authentic versions of Buddhist doctrine founded on four principles – the four Noble Truths, the doctrine of the non-self, dependent origination (all dharmas arising depend on other dharmas - balance) and the cultivation of meditation. These four principles were recognised as the only authentic Buddhist doctrine, soon introduced within all other Buddhist traditions throughout Asia. Indeed, the globalisation of mindfulness was provoked by the fast development of modern Buddhism in Asia. This rapid expansion encouraged early Ch'an teachers from Japan and Zen Buddhists teachers from China (South Asia) to reform Buddhist Traditions by removing the deep-rooted value systems and their way of living to reach spiritual liberation, (i.e., worship of image, rituals and magic practices (Sharf, 2015). The reformers attempted to make mindfulness meditation accessible to everyone rather than just being a monastic privilege to protect the Buddhist lineage with the lay population. The teachers sought to abandon the ethical values attached to the

Buddhist philosophy to a simpler form of meditation enabling their disciples and followers to stay with the flow of the here and now (Sharf, 2015). Meditation and spiritual experience with the sacred became restricted to be experienced solely on an intimate level without pastoral influence or guidance (Sharf, 2015). One of prominent Burmese teacher - Ledi Sayadaw from the Theravadan traditions developed and reiterated this global shift in making meditation available to all by reframing the tenets of modern Buddhism into a possible awakening in one's current lifetime on a larger scale. Mahasi Sayadaw, another influential Burmese Buddhist teacher furthered Ledi's teaching by introducing '*Sotāpatti*', as the experience of the first stage of awakening achievable only in a few weeks. It is important to note that the idea of attaining '*awakening*' or '*enlightenment*' possible in one's lifetime originated within the Vajrayana Buddhism – around the 6th or 7th Century CE. Vajrayana Buddhism, a form of Mahayana Buddhist traditions proposing a faster path to enlightenment attainable by the lay person as well as monks without going through several lifetimes. This idea of enlightenment has been long argued by Theravadan Buddhists only possible by leading a monastic life as the path to avoid karmic rebirth. However, in response to colonial influence Ledi Sayadaw had to re-define this doctrinal variation of salvation by reducing one's experience of thousands of lifetimes before reaching awakening to preserve their lineage. Consequently, the dedicated time of the formal meditative practice was shortened to meet the expectations of quicker results with the possibility of enlightenment in one's lifetime. Buddhist experts consider that the mindfulness meditation techniques utilised by therapists - including the focus on sounds or objects arising to mind were developed by the *Satipatthana* or *Vipassana* - 'insight' meditation movement by the Burmese teacher (Ledi Sayadaw and its disciples) as a result of Modern Buddhism. The propagation of *Vipassana* meditation was undertaken by Mingun Sayadaw and its disciple Mahasi Sayadaw (Braun, 2013) throughout the Theravada Buddhist countries. Mahasi particularly adapted these techniques for inexperienced individuals, who wished to cultivate this awareness in the 'here and now' without integrating the method of concentration '*Samata*'; nor requiring the experience of absorption state '*Jhana*' as indicated in the early Buddhist texts (Kirmayer, 2015). Mahasi emphasised on the concept of '*sati*' which in Pali means - to remember - to recollect - to bear in mind in the living moment non-judgmentally; but translated as mindfulness in the West.

2.8 The globalisation of Mindfulness in the West

This major development of the mindfulness meditation is the foundation of the 'Modern Buddhism' across the world as it is known today, coined by Lopez in 2002. Modern Buddhism in the West is no longer following the ancient structure of Buddha's teachings. Modern Buddhism in the West has become integrated as a new 'scientised' religion mirroring the image of the European system (Lopez, 2002). Moreover, Mindfulness and meditation have increasingly been subjects to research inquiry; and categorised as objects of science (Lopez, 2002). More importantly, the rise of modern Buddhism in the West led psychology to redefine theological and cosmological Buddhist systems into psychological concepts. Buddhist deities now represent the human mind – (e.g., different psychological characteristics of the human mind); and the cosmological planes corresponds to mental states or states of being. Later, during the post-colonial period, Zen Buddhism was incorporated as a method of psychotherapeutic pathways to free individuals from negative mental states (Oh, 2021).

The meditation courses introduced in America and Europe are from two distinctive Buddhist lineages – Mahasi Sayadaw and U Ba Khin. Interestingly, those courses were modified by incorporating Buddhist concepts drawn from other Buddhist traditions, as well as non-traditional Buddhist practices. Those novel interpretation of mindfulness, encouraged mindfulness experts and practitioners to teach mindfulness meditation mainly as a method of awareness training, for self-growth with the benefits of improving health and wellbeing. These new approaches in the concept of mindfulness led to re-examine the original understanding of 'suffering'. In the Buddhist traditions, 'suffering' is caused by one's non-acceptance or fear of change, (i.e., fear of getting old) rooted in the four marks of existence - birth, ageing, sickness and death; considered primarily as a direct consequence of poverty or social injustice. Instead, the Western worldview stipulates that suffering needs to be examined within a phenomenological and therapeutic framework. Suffering is linked to an individual's psychological interaction with societal norms (i.e., personal circumstances and events) (King, 2000).

From this, mindfulness was subject to scientific and psychological expertise scrutiny to reach a conventional definition. In most current definition, mindfulness is globally

defined as the skill that requires an individual to regulate their attention in the “here and now”, by adopting a non-judgmental attitude; when experiencing feelings, bodily sensations or thoughts arising to mind (Bishop et al., 2004). The cultivation of awareness in the ‘present moment’ or ‘person-centred awareness’ is a trend well-grounded in the history of this Buddhist traditions; but more so from modern Buddhism (Kabat-Zinn, 2011). The first secularised form of mindfulness was introduced initially in the West by John Kabat-Zinn (1990) in America. Kabat-Zinn pioneered the very first therapeutic programme, Mindfulness-based Stress Reduction (MBSR) using mindfulness for clinical purposes. MBSR is established as an eight-week group-based format for a length of 1.5 hours on average. The MBSR programme teaches patients to learn cultivating novel coping skills to manage stress caused by chronic pain, long term illness or depression. The mindfulness literature suggests that Clinicians and Health Professionals have since, successfully developed Mindfulness-based interventions including Acceptance and Commitment Therapy; Mindfulness-based relapse prevention; Mindfulness-based Coping; and Focused Compassion Therapy. These therapeutic approaches of mindfulness enable individuals to reduce various psychological disorders linked to substance use abuse (SUD), personality disorders (PD), Psychological Avoidance, Chronic Depression and Addiction (i.e., alcohol and eating disorders). Due to its influence in the UK, Segal et al. (2000) adapted mindfulness drawn from MBSR with the components of cognitive behavioural therapy, Mindfulness-based Cognitive Therapy (MBCT), for the prevention in the relapse of recurrent depressive symptoms. MBCT is now widely used in the UK’s health care system under NICE guidelines as a treatment of choice for patients suffering from General Anxiety Disorder (GAD), Bipolar Depression (BD), and Major depressive Disorder (MDD) in remission. MBCT follows the same teaching delivery format than MBSR; particularly, designed to allowing individuals to disengage from unhelpful thoughts that stimulate the ruminative pattern. MBCT teaches patients to develop a new attitude towards internal or external triggers that arise to mind. To date, other numerous evidence-based practices show the health benefits induced by MBCT and MBSR for clinical population diagnosed with chronic pain (Garmon et al., 2014), fibromyalgia (Lauche et al., 2015), cystic fibrosis (Egan & Mantzios, 2016; Mantzios & Egan, 2016; Egan et al., 2021), but with uncertainties about the long-lasting effects of mindfulness. Recent research reported contra-indications in the use of mindfulness within both the clinical population and the healthy population with an increase of

psychological distress (i.e., induced fear, induced psychosis, recall of past trauma, increase symptoms of PTSD) (Baer et al., 2019). The other issue is that the proliferation of “mindfulness” within other institutions varying from the monastery to military, government, education, corporate (i.e., Google, General Mills, Proctor Gamble), and health services (i.e., NHS) has decontextualised mindfulness from its promise to the path of spiritual liberation and Buddhist ethical values (Purser, 2019). The development of Mindfulness as a panacea to resolve every daily life issue has provoked a marketing explosion all areas of human life such as; *Mindful Parenting, Mindful Eating, Mindful Teaching, Mindful Politics, Mindful Therapy, Mindful Leadership, A Mindful Nation, Mindful Recovery, The Power of Mindful Learning, The Mindful Brain, The Mindful Way through Depression, The Mindful Path to Self-Compassion* is destitute of the Buddhist model. In effect, the distribution of pre-packaged use of mindfulness practices has given birth to the new institutionalised and privatised mindfulness currently coined as *Mcmindfulness* (Purser & Loy, 2013). Rather than awakening individuals to understand their suffering and using meditative practice as a transformative process of unwholesome root of desire, ill-will, sloth/torpor, restlessness, and doubt; mindfulness is rebranded into a standardised, fit-all, therapeutic, self-help, automated technique without supervision, which have shown to aggravate the individuals’ conditions, therefore, destitute from its original ethical systems (Purser & Loy, 2013). In support of this, one study conducted by Farias & Wikholm (2016) and one study conducted by Lindahl et al., (2017) reported the adverse effects of mindfulness can be psychologically challenging, difficult or even impairing ranging from anxiety to depression, psychosis, schizophrenia, paranoia, re-living past trauma to name a few. The impact of the industrialisation of mindfulness has impoverished the promise of the spiritual life as asserted within Buddha’s teachings into a pursuit of spiritual meaning and practices. The psychotherapy literature has identified this as ‘spiritual by-passing’, a trend in which individuals use spiritual ideas and practices; but negate their emotional distress, past fear, past traumas, and other unresolved issues (Welwood, 2013). Moreover, key tenets of mindfulness such as generosity, kindness, trust, compassion have been normalised as interchangeable ‘buzz’ words, used within vocational training and courses, (i.e., awareness training workshops) (Colley et al., 2007). The guidance provided for the cultivation of those qualities can be compared to instructional coaching, (i.e., mindful painting); leading to further dilution of mindfulness rendered into privatised wellbeing

and consumerism; engendered inequalities within different communities and minorities background (Forbes, 2017; Hahn, 1999). In response to this Mcmindfulness movement and its drive to privatise 'suffering' to just the white class, a study conducted by Karelse (2019) shows that lower-profile mindfulness teachers have recently begun to build networks of support and care for the community by making mindfulness more ethical and accessible to low-income and unemployed groups (Blum, 2014; Forbes, 2016; Purser, 2019). Now that an overview of mindfulness and gender has been introduced to help understand their relationship within Buddhists and European traditions, the following chapter reviews the literature investigating the role of gender differences in Mindfulness-Based Interventions.

Chapter 3

Investigating the role of gender differences in the effectiveness of Mindfulness-based Interventions: A systematized Review.

This chapter presents a systematised review of studies investigating the role of gender differences in Mindfulness-Based Interventions.

3.1 Introduction

The secularisation of mindfulness in Western culture by Jon Kabat-Zinn in the late twentieth Century, has provoked a global interest in integrating mindfulness within both clinical and non-clinical settings. Mindfulness was first introduced in the development of coping strategies to reduce and manage psychological distress related to pain and other chronic diseases – known as Mindfulness-based Stress Reduction (MBSR) (Kabat-Zinn, 1990). Due to its benefits on health through meditative practices, an explosion of research within the professional and scientific community has extensively focused on the psycho-physiological therapeutic effectiveness of Mindfulness-based Interventions (MBIs). Mindfulness was then adapted for a wide range of clinical settings in the application of treatment for various psychological disorders. Examples of these interventions include Mindfulness-based Cognitive Therapy approach (MBCT) for the reduction of recurrence of depressive symptoms in Major Depressive Disorders (MDD) (Van der Velden et al., 2015); Dialectical Behaviour Therapy (DBT) in the treatment of personality disorder and now modified as a therapy for disordered eating (Linehan et al., 1999); and Acceptance and Commitment Therapy (ACT) for substance abuse (Masuda & Hill, 2013). Mindfulness is also widely available for the non-clinical population, as a method to maintain a reasonable mental health (Chiesa & Serrati, 2009; Gu et al., 2015) such as business (Nandram & Borden, 2011), sport (Thienot et al., 2014), creativity (Agnoli et al., 2018), social work (Gockel & Deng, 2016) and education (Ergas, 2019).

Despite, the benefits of Mindfulness-based interventions for both clinical and non-clinical populations as reported by a systematic review and a meta-analysis (Khoury et al., 2015; Fjorback et al., 2011), the consistency of evidence is limited. There is to date a conventional definition on the concept of mindfulness (Shapiro et al., 2006), but its definition and implementation still vary and impact greatly on the scientific approaches and methodologies of mindfulness (Ditrich, 2016). Recent outcomes on the benefits of mindfulness have demonstrated that mindfulness only provides short-term relief for patients diagnosed with chronic pain (Garmon et al., 2014), fibromyalgia syndrome (Lauche et al., 2015) and psychiatric disorders (Chiesa & Serrati, 2011). In

fact, one study has raised concern on the adverse effects of mindfulness amongst certain individuals, after completing a standardised Mindfulness-based Stress Reduction course (MBSR), from which some participants experienced an increase of stress and depression (Dobkin, Irving & Amar, 2011). A short review exploring the contra-indications of mindfulness found negative outcomes of a brief mindfulness interventions inducing stress reactivity (Creswell et al., 2014). These findings not only outline the risk bias from past studies in the overemphasis of the small effects of mindfulness; but also challenge the common assumptions that mindfulness is the remedy for all psychological conditions (Farias & Wikholm, 2016). Another great concern is that research approaches and methodologies in mindfulness provide evidence-based practice and their implementation under NICE guidelines within the health services, (i.e., IAPT and Mind). In fact, a recent systematic review highlighted the poor qualities of findings within mindfulness studies and their impact on the provision of MBCT across mental health services. In support of this, an NHS report has suggested an implementation failure of MBCT within the National Healthcare System, showing only a stagnant recovery rate in depression and anxiety in the last few years (Rycroft-Malone et al., 2017).

Alternatively, recent studies have proposed to investigate the role of gender differences in the effectiveness of Mindfulness-based Interventions (MBis). A few cross-sectional studies using mindfulness in a wider health and organisational contexts have recognised the potential relationship between mindfulness and the role of gender differences (Luk, Holman and Kohlenberg, 2008). A study found that mindfulness can help men and women to detach themselves from maintaining rigid social sense of self leading to substance abuse. For men maintaining a rigid masculinity identity shapes their health behaviour in substance use (Foster & Kelly, 2012). A recent systematic review conducted by Katz and Toner (2013) demonstrates that gender differences may inform the context in which, mindfulness can be used for substance use disorders with tailored treatments for men and women. It was found that gender identity provides primarily a context, in which, mindfulness can be used to explore the gender impact on patterns and relapse in substance use disorders, not only in a clinical male population, but also in a healthy male population on a more basic approach.

For the last decade, the current scientific research of mindfulness has primarily focused on the psycho-physiological mechanism induced by mindfulness therapies to enhance subjective wellbeing. Recently, a new perspective in mindfulness research investigating the underlying therapeutic effect of mindfulness from a sex-specific biological stress response system has become a growing area. Stemming from this, mindfulness studies presented below investigating the role of gender differences in mindfulness interventions, have recently suggested a gender difference during mindfulness training in emotion regulation, endocrinology and intimate partners, academic performance, and contextual variations. Unfortunately, due to a lack of operationalisation and clarity in the concept of 'gender' and 'sex', implicit biases in most studies were found in claiming gender difference rather than sex difference, absent even in the most reliable research design in psychology.

Emotion regulation

Emotion regulation is highly evidenced as being unique and characteristic to gender respectively. A recent gender study investigating gender differences in depression suggest that individuals with higher masculine attributes are less prone to depression, anxiety, stress, and less psychopathology than others. The opposite is also true, individuals with higher feminine attributes are more likely to be more depressed, anxious, stressed, and more psychopathology (Prakash et al., 2010). This evidence shows contradictory outcomes and uncertainties of gender specific differences in psychological disorders without employing an appropriate psychometric scale to measure gender; despite evidence of socio-demographic profile for both male and female participants. Instead, the androgynous model suggest that an androgynous person displays more psychological flexibility; and experience less depression during challenging life events (Cheng, 2005). Recent studies have begun to demonstrate that emotion regulation in the mindfulness literature is sought to be an essential key component to wellbeing by reducing one's engagements towards experiential avoidance and attachment to internal and external stimuli (Hayes & Feldman, 2004). A higher level of mindfulness in studies has been reported to enable individuals to experience emotions arising to mind without reacting to them (Feldman et al., 2007). For example, a sex difference rather than a gender difference in higher levels of mindfulness in men showed a lower level of emotional distress and

psychological avoidance to difficult experiences than women; however, the study did not try to measure gender differences as part of their study (Feldman et al., 2007). This attitudinal component of mindfulness has been associated with the reduction of psychological avoidance, negative self-referential thoughts, and cognitive rumination, and with enhanced emotional intelligence (Feldman et al., 2007). The implications of this finding also revealed that with low mindfulness, individuals are prone to heightened psychological distress and low self-esteem proneness. However, emotion regulation is a growing area in mindfulness studies and the link emotion regulation and gender difference is inconsistent. Gratz and Roemer (2004) study found that men have difficulties in emotion regulation compared to women, and that gender is embedded in men's actions leading to experiential avoidance (Gratz & Roemer, 2008). The study further shows that this gender difference mediates the different facets of mindfulness, (e.g., describing, noticing, non-reaction) impacting greatly on the learning process of the mindfulness meditation. More importantly, a gender difference is found during males' and females' making sense of their emotional experiences displaying a struggle in identifying, labelling, valuing, and tolerating emotions (positive or negative) during awareness, influencing their engagement in healthy behaviours. However, this gender difference should be considered as sex difference as no gender scale was used to measure gender difference. In support of this, a gender difference in the management of Healthy Diet and Physical Activity (Gilbert & Waltz, 2010) was shown that cultivating awareness during mindfulness training enabled healthier behaviours. The findings indicate that men who adopt the skill to mindfully observe their eating and activity experiences, predicts healthier behaviours. Whereas, women that have the capacity to label their experience, can undertake healthier behaviours. Thus, this research demonstrates that there may be a gender difference in undertaking Healthy Diet and Physical Activity. Men with a more enhanced awareness can adopt healthier behaviour, whilst women's ability of expressing, (e.g., wording their experience), lead them to undertake healthier behaviours. Again, as with Feldman et al. (2007) and Gratz and Roemer (2004) study, this gender difference in Healthy Diet and Physical Activity should be considered as sex difference, as no gender scale was used to measure gender differences.

Chronic Pain

Acceptance and Commitment Therapy (ACT) has been recently introduced as an intervention to reducing psychological symptomatic response to chronic pain. Recent studies have found that pain has an interruptive effect in an individual cognitive and behavioural functioning – the inability to perform behavioural tasks in social settings. Effectively, long exposure to pain is found over time to heighten experience of high emotional distress (i.e., Anxiety and depression) and distort one's attitude towards one's sense of self (VanBuskirk et al., 2014). Adminstrating ACT for the psychological treatment of chronic pain is beneficial for the individual suffering from pain enmeshment, because mindfulness is a key ingredient within ACT and considered to provide a context, in which, an individual can increase psychological flexibility with one's self-identity (Hayes, 2006). Thus, through regular self-insight using mindfulness, the individual engages with difficult experiences of pain by detaching oneself from unhelpful cognitive functioning, which, promote psychological flexibility towards their self-identity. However, the use of ACT for the treatment of psychological distress from chronic pain is in its infancy; and little study has focused on the combination of physical activity and ACT. Initial findings from VanBuskirk et al. (2014) study found a gender difference in physical exercise in combination with ACT for chronic pain compared to CBT. From this, the study suggests the need to focus on gender tailored interventions in this area, as primary outcomes favoured women rather than men. However, it is important to note that no psychometric scale was used to measure this gender difference on a psychological level, and that future protocol to assess gender needs to be implemented.

Academic performance

In the context of academic performance and achievement, several studies have already reported a link between the mindfulness component of paying intention and learning enhancement (Beauchemin, Hutchins & Patterson, 2008; Firth et al., 2019; Franco et al., 2010; Olga et al., 2020).The literature only reveals a growing interest in understanding the sustainability of mindfulness training amongst the student population (Wei Lin & Jung Mai, 2016). Paradoxically, studies have recently found a biological difference underlying process linked to academic performance and higher cognitive functioning but claimed as a gender difference. A greater cognitive execution in the interhemispheric inhibition – of the Corpus Callosum in females, was found to

be activated during the mindfulness meditation. This higher cognitive functioning allowed a higher level of concentration and increase their academic performance more than males (Shao & Skarlicki, 2009).

Another aspect of the benefits of mindfulness within the academic field, is the impact of mindfulness on the increase of psychological distress among undergraduate students (Bewick, Miles & Barkham, 2010). Nationwide evidence suggests that 48 percent of students suffer from anxiety and 10 percent of depression, but the lack of evidence of changes in psychological wellbeing across time and by gender remain uncertain. A recent study by Soysa and Wilcomb (2015) further examined whether the psychological distress and wellbeing in undergraduate students could be predicted by the specific facets of mindfulness, the dimensions of self-compassion and their relationship between self-efficacy and gender together. The outcome of the study shows that gender difference was mainly identified on the levels of self-efficacy, depression, anxiety, stress, and wellbeing rather than mindfulness and self-compassion. Men had better wellbeing than women, and that there was more stress level in women than men; but claimed as gender difference rather than sex difference without measuring gender difference.

Endocrinology and subjective stress regulation in romantic relationships

Alternatively, mindfulness has been adopted in interventions and therapies in the treatment and management of anxiety to overcome stress in intimate relationships. Latest research that has focused on the underlying biological mechanism of psychological distress related to the Hypothalamic- Pituitary Adrenal Axis, have found a link between sex and reduction of cortisol levels in response to intimate partners conflicts after exposure of an 8-week mindfulness intervention. A study by Laurent et al. (2013) examined the role of stimuli response system in subjective stress regulation in intimate relationships. The study found that specific mindfulness facets induce men's and women's cortisol responses to romantic conflicts differently that was considered to be a sex difference, but still used the term men and women. No protocol was in place to assess either sex or gender related to mindfulness and males' and females' cortisol responses to romantic conflicts. Mindfulness facet of "non-reactivity" in female partners is associated with a higher pattern of cortisol level and better

psychological adjustment to daily stressors (e.g., lower depressive symptoms) – mindfulness enables women to detach themselves from ruminative pattern (e.g., to let go of thoughts and emotions) and increases their emotional coping strategy. As for male partners, the mindfulness facet of “describing” is associated with the ability in labelling their emotional states and adopt more effective problem-solving coping strategy.

So far, the literature shows that psychologists have begun to hypothesise the role of gender variations in understanding mindfulness, however, the lack of empirical evidence in this area only leads to speculations. The literature review search additionally underlined issues around the findings surrounding the effect of gender in MBIs. First, the measures of gender difference in most studies are not based on gender scale, in addition to having a lack of clarity between the concepts of ‘sex’ and ‘gender’. In fact, implicit biases were found in most studies as they only measured sex differences rather than gender differences. So far, mindfulness is understood as potentially inducing a change in cognitive processes in men and women; linked to sex-specific emotion appraisal rather than being a gender difference in the expression of emotions. This sex difference in using awareness through mindfulness training enables these individuals to enhance their academic performance; or reducing stress level, through a better control of their emotion regulation.

Thus, the benefits of MBIs have been demonstrated as a psychological treatment related to chronic pain, chronic distress and introduced as school interventions for academic performance. However, no systematic reviews have yet documented the role of gender on the effectiveness of Mindfulness-based interventions (MBIs) for the clinical and non-clinical population. Apart from Katz and Toner systematic review on the role gender in the effectiveness of MBIs for substance use disorders, which has formed the basis of investigation of the current systematised review. It is worth mentioning that Katz and Toner’s study is the very first review to have gathered the most up-to-date evidence on the effect of gender in mindfulness interventions, in the field of Post-Traumatic Stress Disorders (PTSD) and Substance Use Disorder (SUD); ES, $d=0.45$. In addition, the outcomes of their review revealed that the evidence of differences do not confirm gender patterns and relapses in substance use. For this reason, the current paper has no interest in reviewing the results outcome again.

Therefore, the need for research in this area is owing to the lack of rigour in measuring the relationship between MBIs and gender role. The aim of the current systematised review is to examine the specific contexts of gender that determine men's and women's engagement in MBI's. In addition, the review strongly focuses on research methodologies and approaches used within studies, to assess gender effect in their mindfulness interventions. Therefore, the review attempts to address the gap in the existing mindfulness literature on the way 'gender' and 'sex' are currently operationalised and interpreted when a gender effect is found. Then, the paper concludes by providing researchers and therapists, new research and practice recommendations that can be implemented in mindfulness research.

3.2 Method

The current review followed the PICOS approach - as recommended by the Prisma Statement (Moher et al., 2009) when reporting reviews of studies that evaluate health settings evaluation - to define the characteristics of studies for eligibility, but in the context of mindfulness interventions. The search was conducted between October 2015 and June 2017. A search refreshment was undertaken in October 2018 to ensure that new studies mindfulness and gender would emerge. However, no new studies were found. I strategically search all relevant databases from the Academic Search Complete including AMED, Psych Info, CINHALL, PsyArticle, and Medline. The keywords used for searching in the database were "Mindfulness", "MBSR", "Mindful", "Mindful Breathing", "Mindful Meditation", "Mindful Therapy", "8-week", "8-week Mindfulness Course", "Standardized Mindfulness Course" "Gender", "Gender Role", "Gender Norm", "Gender Identity", "Sex", "Sex Role", "Gender difference", "Sex Difference", "Emotion", "Feeling", "Mood", "Affect", "Emotion Regulation", "Emotion Dysregulation", "Regulation of Emotion", "Compassion", "Empathy", "Masculinity", "Femininity" "differences", "Acceptance and Commitment Therapy", "Dialectical Behavioural Therapy", "Mindfulness-based Stress reduction", "Mindfulness-based Cognitive Therapy". A crossed reference search was conducted on Scopus, where additional literature was found when using the same key words. Boolean operators "OR", "AND" and "*" were used to combine the search terms. The search focused on all studies that were published or unpublished from January 2000 and May 2017. The minimum requirements were the availability of abstracts in English and French. Both searches were limited to peer-reviewed journals.

Having acknowledged that gender is an unstudied area in mindfulness research, all studies were included that targeted all experimental or non-experimental design – including Randomised Control Trial, Uncontrolled trial, Quasi-experimental; control groups – including waiting lists, waiting list control, active group; type of participants – patients, non-patients, students, prisoners, volunteers. English and French were the only restrictions on type of language or country. All studies were independently reviewed by their titles, their abstracts, their methodological and theoretical precision in incorporating gender differences within the design of their study. Selection bias was proceeded with the subject librarian, subject expert in psychology. Duplicate was monitored with Ebscohost. All articles were then transferred to ProQuest RefWorks from which no further duplicates were identified.

3.2.1 Quality of studies

To determine the quality of studies, each study was assessed following the Prisma guidelines for risk of bias in individual studies. Having identified an overuse and lack of clarification of the concept of gender (sex role socially defined) and sex (male and female biological characteristics) in potential low-quality journals, a focused approach was undertaken to specifically identifying how the concept of gender is operationalised as a variable within the study due to complex construct of gender in the modernised world view. The way studies interpret the influence of gender when an effect is found as part of a result outcome, but not limited to effect size as part of the traditional of research methods to detect a gender difference in the studies.

3.2.2 Inclusion criteria

Given the nature of mindfulness studies that the issues surrounding methodology as raised by mindfulness experts (Van Dam et al., 2017), i.e., the absence of control groups or randomization. To maintain good-quality research, the use of research material criteria included the type of mindfulness of based interventions - standardised MBSR and MBCT; the mode of delivery, least 8 weeks, 1.5 hours per mindfulness sessions, limited to gender – Masculinity, Femininity, gender identity, gender role, gender differences, sex difference. Studies comparisons (TAU vs. Control Group) were considered; primary outcomes including male and female sex differences, men and woman gender differences, sex or/and gender/role/norm/identity difference in mindfulness and emotion regulation.

3.2.3 Exclusion criteria

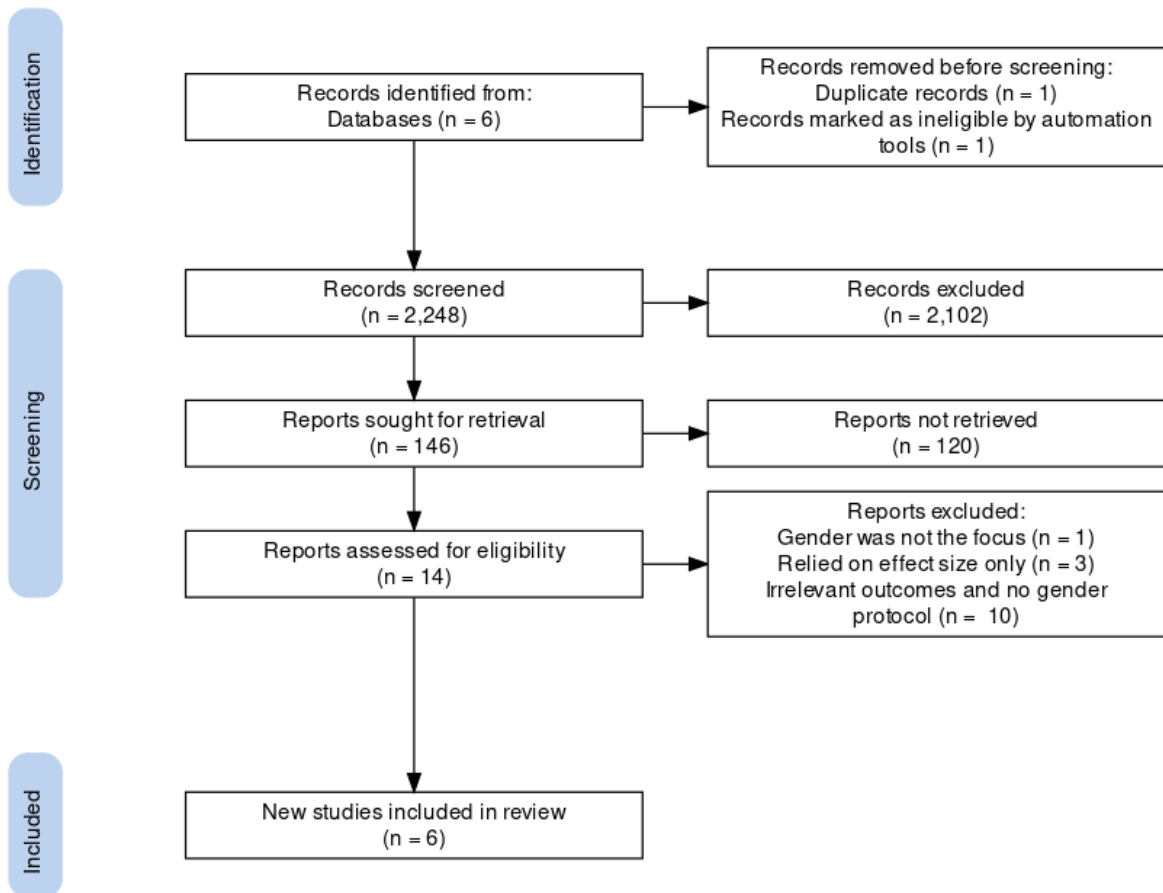
The reasons for exclusion were interventions not being standardised to MBIs; if the participants only had exposure to mindfulness, or the course was less than 7 weeks. Additional reasons for exclusions were if terms are used beyond the current traditional gender stereotypes of masculine and feminine as conceptualised by Bem's sex role inventory (BSRI).

3.2.4 Assessment of Risk of Bias

Risk of bias was assessed by using the CASP tool for randomised control trial (RCT) criteria, as recommended by the Critical Appraisal Skill Programme (see table 3.4a)

3.3 Results

The electronic literature search revealed 2,248 articles were selected by reading their abstracts. A Prisma flow diagram illustrates the study selection process below. The articles were first reviewed by their titles and abstracts. 6 remained as the articles met good quality standard studies for systematic reviews. 4 were randomised control trials, 1 with 6 months follow up, 2 with 6 months follow up, 1 longitudinal study with one follow up and 1 was a systematic review related to the topic in investigation – so no analysis or comments will be carried out but use for reference only. In addition, the remaining lower qualities studies were kept for reference and to demonstrate how those papers claim gender differences in MBIs without using operationalising gender as a variable nor with an appropriate intervention.



3.4 Data analysis

4 RCTs (Biegel et al., 2009; De Vibes et al., 2013; Raes et al., 2013; a longitudinal study (Carlson et al., 2001) and a systematic review (Katz & Toner, 2012) have found gender differences in standardised Mindfulness-Based Interventions.

Kang et al. (2018) focused on school-based preventions for enhancing emotional wellbeing, comparing a 6-week mindfulness meditation group with a didactic activity - Asian History Class; to a six-week control group intervention, matched with experiential and novel activity in addition to a didactic activity - African History Class. Mindfulness was assessed with the Cognitive and Affective Mindfulness Scale (CAMS-R) and the Self-compassion Scale (SCS). Emotional wellbeing was assessed with the Spielberger Anxiety Inventory – Child version (STAI-C) pre and post intervention, across gender and interventions. Gender variations were found in response to the interventions with an increase of emotional wellbeing amongst female rather than males, as a result of mindfulness training, ($p=.40$, $d=.17$) for global affect disturbance and positive affect, ($p=.18$, $d=.29$). Additional examination of this gender

variations in affect were associated with self-compassion and not mindfulness; self-compassion being particularly correlated with a decrease in global affect disturbance, ($p=.002$) and positive affect, ($p=.002$) only in female participants.

Raes et al. (2013) compared an 8-week mindfulness group program to reduce and depression in adolescents. Mindfulness was incorporated as a replacement program to academic courses as set on the timetable and compare with a control student group. Depression was assessed with the Depression Anxiety Stress Scale (DASS) from baseline to post intervention and from pre to follow-up intervention. Despite that changes in mindfulness showed a meaningful reduction in depression compared to control group, ($p=.001$, $d=.30$) at post- intervention and 6 months follow-up; the study failed to find a gender effect on the interventions due to small sample.

Biegel et al. (2009) compared the impact of an 8-week mindfulness for adolescents diagnosed with a psychiatric disorder and a waiting list group (TAU) from pre-test, post-test and 3 months follow up the intervention. Psychiatric disorders were assessed with the Diagnostic and Statistical Manual of Mental Disorders (4th edition), the Perceived Stress Scale (PSS) for stress; the State Trait Anxiety Inventory (STAI) for Anxiety; The Hopkins Checklist 90 -R for distress (i.e. depression, anxiety, obsessive-compulsion, somatisation, interpersonal sensitivity, and hostility); Rosenberg Self-Esteem Scale (SES) for self-esteem. Based on preliminary analysis, the study found symptomatic reduction of mood disorder (Axis I Mood disorder) for the girls in the treatment condition at baseline, post-test and at follow up. However, the gender and mood disorder variables were not included in the analysis as part of the pre-test process.

Devibes et al. (2013) compared a mindfulness medical and psychology student group and a control group – medical and psychology students continuing their university course as usual, 2 weeks pre-interventions and 2 weeks post interventions on the reduction of mental distress and the increase of student wellbeing. Mindfulness was assessed with the Five Facet Mindfulness Questionnaire (FFMQ) and mental distress was assessed with the General Health Questionnaire (GHQ), the Maslach Burnout Inventory -student version (MBI), the Perceived Medical School Stress (PMSS), and the Subjective Wellbeing (SWB). The study found that the benefit of mindfulness developed a better awareness of their mental distress in male students; while

mindfulness enabled female students to manage their mental distress more efficiently by scoring higher on study stress ($p < .01$) and facet of mindfulness 'Observe' ($p < .05$).

Carlson et al. (2000) conducted a longitudinal study that explored the effect of an MBSR intervention on mood and symptoms of stress on cancer outpatients at 3 time points of the study – baseline, post-intervention and 6 months follow up. The mood and symptoms of stress were assessed with the Profile Mood State (POMS) and Symptoms of Stress Inventory (SOSI). The study found no effect of gender on changes in mood scores at baseline, but an improvement – a decrease in mood scores at post-intervention and follow-up for the female patients ($p < .05$). In addition, initial higher score of symptoms of stress in female patients at pre-intervention, (See table 3.4 and 3.4a to see the selected articles for review in appendix 10).

3.5 Discussion

As suggested by the literature search, 4 studies out of 5 examined gender differences effects on the effectiveness of Mindfulness-based interventions in a randomised approach (Biegel et al., 2009; De Vibes et al., 2013; Raes et al., 2013; Kang et al., 2018), along with a longitudinal study (Carlson et al., 2001). One study failed to find a gender difference due to a lack of statistical power (Raes et al., 2013). As previously mentioned, a systematic review conducted by Katz and Toner (2013) on gender differences in the effectiveness of Mindfulness-based treatments (MBT) for Substance Use Disorders (SUD), revealed a gender difference in MBT for SUD; but was retained from the current review as it has been already done. It is worth mentioning that Katz and Toner's study is the very first review to have gathered the most up-to-date evidence on the effect of gender in mindfulness interventions, in the field of Post-Traumatic Stress Disorders (PTSD) and substance use disorder (SUD). The authors have acknowledged the issues of recent evidence of gender differences in substance use habituation and relapse, and the lack of measure between gender and MBIs is still unclear. For this reason, the current paper has no interest in commenting the results outcome again; but rather examines the level of operationalisation and interpretation of gender differences when found in other studies.

In all the studies presented in this review, gender effects were interpreted in effect sizes and significance in P values from Anovas, Manovas, Regressions and t-tests analysis. For example, 4 out of the five RCTs interpreted gender effects in terms of

effect size Cohen's *d* in Kang et al. (2018) study; Hedge's *g* in De Vibes et al. (2013) and Raes et al. (2013) studies. In Carlson et al. (2001) study, gender effects were interpreted in terms of *p*-values. In Katz and Toner's (2012) systematic review gender effects were interpreted in Cohen's *d*. The other RCT failed to detect gender differences, but the authors warned that gender was not intended to be used as a variable and was dummy coded. More importantly, most of the studies have only reported the effect sizes, which, limited the exact interpretation of the effects of gender found in the MBIs. Despite that statistical power has been reported in most of the studies, the gender effects on mindfulness interventions do not provide precise measures of gender when interacting with mindfulness (i.e., gender factors/norms as predictors of mindfulness changes scores). Therefore, the review is not in a position to confirm studies outcomes on the gender-specific effects in MBIs, as presented in this review. At this stage, it is evident the lack clarity in the operationalisation of the 'concept' and 'sex' is absent even in the most reliable research design in psychology.

3.5.1 The confusion of gender and sex Gender

As previously identified in the review, this conflation of both concepts "sex" and "gender" is erroneous and ignored in most research methodologies and approaches (Carver et al., 2013). It is evident that in all of the 6 studies, the common assumption of a difference found in a mindfulness intervention between male and female participants is often translated as a gender difference rather than sex. In Biegel et al. (2009); Raes et al. (2013); and Kang et al. (2018) studies, the terms 'male' and 'female' are used interchangeably as gender differences. 'Male' and 'female' are utilised to establish a difference between men and women, in the way a standardised mindfulness course may be beneficial towards their psychological enhancement. The terms 'male' and 'female' are referred to social characteristics that create a division between men and women experiencing the health benefits of the mindfulness intervention, i.e., towards the reduction of depression and stress symptoms as a result of mindfulness practices (Raes et al., 2013). These social characteristics are being inadequately interpreted as physiological effect induced by mindfulness. Thus, it is not clear whether those changes are gender-specific effect due to engaging in a mindfulness programme. Or if these gender-specific effects mediate with other specific scale, in terms of having a causal relationship with the variables. Moreover, the terms

'male' and 'female' are used to distinguish male and female participants to specify when a change in scores in other scales was identified. This difference is reported as a gender difference on psychological disorders scales (Biegel et al., 2009) and emotional wellbeing scales (Kang et al., 2018), but not as gender specific effects indicating changes in mindfulness scores. Instead, in De Vibes et al. (2013) study, the term 'male' and 'female' are used to emphasise a gender difference between male and female students as separate groups; experiencing a reduction of stress level and an increase of wellbeing as an outcome of the course. Nevertheless, due to a lack of gender specific effects on the mindfulness intervention, the study suggests that this gender difference is identified through self-reporting psychological distress. The study further suggests that gender difference should be explored firstly from a biological perspective; in which emotions are experienced. Secondly, from a gender-specific socialisation; in which emotions are expressed. As for Carlson et al. (2001) study, the concept of 'male gender' and 'female gender' was specified in separate notion. For instance, the study recognised that there is a distinction of male and female characteristics between their participants, as well as a gender distinction. However, when reporting gender difference from both male and female patients, the difference is still expressed as a gender difference rather than sex difference. More importantly, the findings provide measures of this gender difference in different scales (i.e., SOSI for stress and Poms for Mood rather than identified through a mediation effect with mindfulness (Carlson et al., 2001).

3.5.2 Clarification of concept of sex and gender

To clarify this misconception of gender differences, research in androgyny and gender identity by Sandra Bem, show that both sex and gender concepts can be separated (Bem, 1974). While the concept of gender is core to one's self-identity, it is important to emphasise that gender is used interchangeably with sex in research. Sex is physiologically defined as innate male and female characteristics, whereas gender is conventionally defined as gender roles. Gender roles provide norms for men and women individuals, to understand how to relate with each other through various social layers (Carver et al., 2013). The concept of gender role is linked to masculine and feminine traits and behaviours that are considered independent and respective to men and women. These traits and behaviours also condition men and women to evaluate

their own beliefs, motives, and emotional states (Whitney, 1985). Paradoxically, the common assumption within the research community purports that sex and gender have an interrelationship that encourages each other development and expression (Flaherty & Dusek, 1980). Bem conceptualised that both gender roles co-exist in all men and women, but most individuals are often unaware (Bem, 1977). The androgyny literature supports those individuals scoring above their respective medians are considered androgynous (Bem, 1981). An individual displaying androgynous characteristics has the psychological flexibility to navigate between masculine and feminine traits under social demand and pressure. The androgyny model proposed by (Whitney, 1983) suggests that individuals displaying androgynous qualities a wider range of coping strategies, which allow higher psychological functioning. The model also suggests that the individual with androgynous elements possesses a combination of agentic characteristics that pertain to self-assertion and independence, and communal characteristics that promote connectiveness with others. But interestingly, individuals with androgynous attributes have a better awareness of this psychological adjustment, than individuals with a more constrictive gender role. In other words, individuals that have androgynous features are perceived as more adaptive and more responsive to situational circumstances; compared to men and women that are gender appropriate (Cheng, 2005).

3.5.3 Evidence of gender difference in self-compassion studies

This concept of gender role and stereotypes for men and women are now being considered as contextual factors as part of mindfulness interventions. Studies in self-compassion have begun to shed light on the role of gender in self-compassion interventions, which can offer a platform of exploratory research in mindfulness studies (Yarnell et al., 2018). Some evidence from self-compassion studies have drawn attention in relation to gender-specific factors and their interaction with self-compassion. Self-compassion is new in the field of psychology, and mindfulness is one of the three key components in the self-compassion scale designed by Kristin Neff (2003). Self-compassion can be understood as one's attitude towards one's self-concept or identity when psychological suffering arises, (i.e., self-criticism) and over-identification with one's emotional reaction (i.e., thoughts and feelings) related to

personal inadequacies (Neff, 2015). Interestingly, mindfulness involves cognitive defusion between the self-concept and the subjective response to psychological distress, through regular self-insight (Hayes, 2016).

Here, the literature demonstrates that a potential link exists between mindfulness and self-compassion related to self and identity. In addition to this, this new area of mindfulness studies can provide an initial understanding on how gender role and stereotypes interact with mindfulness and self-compassion (i.e., measures of gender and the intervention); encouraged during the cultivation of a higher self-acceptance of a self-concept. In support of this, a meta-analysis on gender differences and self-compassion suggests that traditional gender norms influence the therapeutic effectiveness of self-compassion (Yarnell et al., 2015). Gender variations in self-compassion is primarily associated with one's perception of their self-concept. For example, findings show that women socialising 'self-sacrificing' gender norms are found to be less caring about themselves and actively more self-critical, however, more compassionate to others than men. Men reported higher levels of self-compassion with an average of .18 standard deviation than women. This study outcome gives initial indication that a gender difference in self-compassion is plausible, but the authors warn to be cautious as this gender difference vary in terms of individual differences and gender role orientation on both the Bem's Sex Inventory Scale (BSRI) and the Personal Attribute Questionnaire (PAQ) (Yarnell et al., 2018). Indeed, a follow-up study on the meta-analysis (Yarnell et al., 2015) on self-compassion and gender differences revealed that maintaining traditional gender related role and qualities impact on their wellbeing (Yarnell et al., 2018). For example, further findings show that both gender and gender role in self-compassion remained significant on the BRSI, whereas, masculinity was only associated with self-compassion on the PAQ. Socialisation (i.e., gender role orientation and expectations) is found to influence greatly the level of self-compassion. Despite that self-compassion is beneficial for both men and women; self-identified men tend to display stronger association with self-compassion than self-identified women. This gender difference in self-compassion is primarily found to be dependent on gender role orientation and stereotypes, but more so in women. On the other hand, men and women who integrate self-identification men and self-identification women are more likely to display a higher

degree of self-compassion. These initial findings provide some research ground in the mindfulness field, as mindfulness is also a key element to self-compassion.

3.5.4 Impact of gender conflicts in the mindfulness delivery

The issue with gender does not lie only within methodology and scientific approaches within studies, but also in mindfulness deliveries. Evidence-based practice in the field of psychotherapy indicate that societal gender values influence the therapist's gender and gender roles on treatment effectiveness. Evidence by De Jong, Van Den Brink & Janssen (1993) suggest that therapists may adopt different attitudes towards the clients' gender, which, could inevitably rupture the therapeutic process. Saarnio (2010) research demonstrates that male therapists are more likely to engage in more stereotypical tendencies than female therapists. Male therapists found that male clients are more hostile, which consequently lead the client's withdrawal from the therapy. Whereas, female clients are more compliant, which allowed empathy between the client and the therapist's interaction (Kuusisto & Artkoski, 2013). A within-gender difference in female therapists were detected; showing that female therapists are more flexible in treating non-heterosexual male clients. From this, in line with Bem's theory of gender role here 'Androgyny', these female therapists demonstrated a more balanced masculine and feminine tendency allowing to treat patients with a gender variance that may not socially accepted. These findings are relevant to current MBIs, as similar therapeutic process takes place between the mindfulness practitioners and the mindfulness teacher. Attaining mindful attunement between the mindfulness teaching and mindfulness students is essential; when learning and practicing mindfulness meditation (Felleman et al., 2016).

Indeed, similar gender variations is found in psychotherapeutic interventions, suggesting that men suffering with Post-Traumatic Stress Disorders (PTSD) and Substance Abuse Disorders (SUD) developed a resistance or avoidance to treatment, compared to their female counterparts. These men attempt to manage themselves or deny their conditions, to achieve their masculine identity (e.g., dominance) or to maintain their pre-existent masculinity. For a male individual suffering from PTDS, being treated is often linked to a loss of masculinity (Foster & Kelly, 2012). These psychological disorders are gender health issues that have been integrated in the definition of masculinity overtime. This study also offers new perspective in non-clinical

interventions, that emotional expression difficulties and personality in depressed men can engender a masculine form of mental suffering due to maintaining gender values. Here, the concept of mindfulness and its association to gender can be explored further, through the lens of social, cultural and developmental contexts of one's identity in healthy male population.

In support of this, a study conducted by Calteau (2015) has qualitatively suggested a gender difference in the benefit of an eight-weeks mindfulness course. The benefit of mindfulness is expressed differently in males and females in terms of emotion regulations. Mindfulness teaching enables males to develop mastery over their intrapersonal relationship with their emotions. Instead, females seek mindfulness of emotions with a view to connect with others. However, the degree of gender synchrony between the mindfulness students and the mindfulness showed; how gender specific emotion regulation influence mindfulness skills over the course of an eight-week programme. Despite having developed an emotional adjustment over time, a within-gender difference showed that some male participants suffered from low self-esteem; due to not only the unfamiliarity to explore one's emotions but an increase of uncertainty in the application of mindfulness practices. This interpersonal issue created the self-belief of just having an "awareness of their emotions" distorting their ability to engage with the meditative practice, (i.e., fear of being in the presence of their female counterpart largely undervalued by the mindfulness teacher). More importantly, this the lack of therapeutic support towards the male practitioners was also emphasised by the negative attitude of the female practitioners to engage in the meditative practice.

3.6 Limitation of the current review

There are a number of limitations to the current review. The current study could not conclude as a standard systematic review on the effect of gender in mindfulness interventions, due to a low number of qualities studies. Despite, the good quality of the studies presented in the review, all studies failed to operationalise distinctively sex and gender; as well as, reporting appropriately gender difference by incorporating the scales used (i.e., Bem's sex Inventory) and effect size when a gender difference is found as reported in table 3.4 and 3.4a. Therefore, the paper could not provide measures of gender in mindfulness interventions. In addition to this, the literature

search was limited to English language and French, and peer reviewed journal. Perhaps, including unpublished thesis and undergraduate dissertations could have increased the scope of the review.

3.7 Conclusion and Recommendations for further studies

As found in most of studies, the role of gender affects the therapeutic effectiveness of MBIs, however, gender is not clearly operationalised. The measures of gender in the previous studies are 'inadequate', as gender is not assessed with current gender scales, (i.e., the BSRI). Using statistical power provides indices of gender effect in the mindfulness intervention; but limit the understanding of which specific gender norms influence the therapeutic element of the mindfulness interventions. Many of the studies that formed the basis of the review and the ones used as supporting evidence, revealed implicit biases of gender differences. These implicit biases are based on a biological differences or sex. The use of gender scale in Yarnell et al. (2018) study in gender differences in self-compassion demonstrate a novel approach in measuring the interaction between the role of gender and self-compassion; and relying on power only limits the interpretation of gender effect. However, researchers should be cautious with using median split in the attempt to measure gender difference in mindfulness studies, due to the risk of losing statistical power (Field, 2009). Gender is a complex social construct that requires clear specifications that informs a difference in health between both sexes. Often studies such as Bowen's and Witkiewitz and Bowen's RCTs mentioned in Katz and Toner's systematic review (2012) refer to effect sizes. In their study a moderate effect size indicated a gender effect interacted with the intervention. However, no significant gender difference was found. The omission of incorporating validated gender scale such as the BSRI (Bem, 1981) and the PAQ (Spence, 1979) limited the interpretation of gender difference in the changes in mindfulness, stress, anxiety, craving and withdrawal over the eight weeks programmes and treatment a usual.

3.7.1 Direct and indirect effects of gender to determine context in mindfulness

Researchers in the field of mindfulness should devise an updated version of gender scale, integrated within their methodology and approaches to the therapeutic effectiveness of MBIs. Evidence of gender variations in mindfulness programmes indicate that this gender difference is greatly influenced by individual differences and gender role orientation as mentioned by Yarnell et al. study (2018). Gender norms provide a context in which psychopathology arise due to maintaining social values that can be explored during mindfulness programme. Moreover, a study exploring the relationships between gender, mental health and physical health revealed a clear distinction on the way men and women suffer from mental health disorders (Harder & Sumerau, 2018). Social location and identity accentuate the disparities between gender affecting specifically women, also supported by Calasanti & Kathleen (2001) study. The study reveals that direct effects of mental health affect directly physical health outcomes linked to internalising psychological distress; whereas men tend to develop personality disorders and adopt coping strategies by engaging in risky behaviour and substance abuse (Harder & Sumerau, 2018). Additionally, the study addresses similar concerns on the limited availability of data on gender identity and health in the current review; therefore, the needs to incorporate methodological and analytical approaches that delineate mental health as a clear construct that include gender specific factors and less specific to psychological conditions. These findings are also relevant to the field of psychotherapy and positive psychology programmes. As suggested by Luk, Holman & Kohlenberg (2008) study, gender identity differences in mindfulness can be found across contextual variations (i.e., unspecified, interpersonal and task-orientated contexts from gender roles and ethnicity perspectives); showing how various contexts can affect one's intrapersonal relationship with their emotions. In their study contextual differences influenced females only through regular self-insight of mindfulness meditation; often, associated positively with independence and social support and negatively associated with anxiety and avoidant attachment styles. These emotional regulation characteristics can be assessed with the difficulties in emotion regulation scale by Gratz and Roemer

(2004) which is originally designed to measure some aspect of mindfulness construct across gender.

3.7.2 Exploring a more neutral gender identity – the mindful self

In addition to designing a new gender scale, another perspective to gender identity would be to explore the concept of self-actualisation, lately revisited by positive psychology and Buddhist psychology. Self-actualisation is central to realising one's self-growth and development of one's nature sense of self or self-concept (Otway & Carnelley, 2013). Similar to the androgynous person, the self-actualised person adopts overtime a less rigid attitude towards their self-concepts by reducing the discrepancy between actual self and ideal self. In Higgins (1987) model of self-discrepancy theory suggest that this self-discrepancy impact on a person self-concept, leading to emotional discomforts and low self-esteem in non- androgynous individual. The study shows further that self- discrepancy concept affects men and women's perceptions of gender identity through negative self-referencing system, leading to psychological distress due to maintaining traditional gender norms. However, as found in Neff (2003) and Yarnell et al. (2015) studies, self-compassion enables individuals to reshape negative self-referential system. This process takes place particularly during mindfulness training, in which, the practitioner is able to gain a more balanced self-concept through regular practice of mindfulness and self-compassion (Ivtzan, Gardner & Smailova, 2011). Mindfulness meditation increases the practitioner's higher sense of self – 'true self', through the cultivation of self-acceptance towards their current self-concept. Specially, in terms of developing emotional self-growth or self-development, comparable to the process of the self-actualised person.

Interestingly, Buddhist psychologists have now coined a new notion of self-concept – the 'mindful self' which suggest a conceptual linkage with the self-actualised person (Xiao et al., 2017). The self-actualised person and Buddhist psychology of the mindful-self emphasise on one's openness to experience and self-insight on the nature of their self by reshaping one's identity into a more 'authentic self' –developing psychological flexibility (Xiao et al., 2017). In other words, the self-actualised person and the mindful-self individual are considered to have sufficient openness to experience and awareness of his/her capacities to fulfil their potential (Ivtzan &

Conneely, 2009). In fact, the mindfulness practitioner develops the psychological capacity to reconstruct a more neutral sense of self/ androgynous, through self-insights by gradually decentering from internal experiences that relate to their social sense of self. Therefore, both notions from Buddhist psychology of mindful self and humanistic approach of the self-actualised person can provide a new ground of investigation in mindfulness training; enabling the mindfulness practitioner to attain a higher psychological functioning (i.e., psychological adaptation) to overcome psychopathological conditions. But also shedding light on further understanding of the concept of psychological flexibility displayed by the androgynous person (Ivtzan, Gardner & Smailova, 2011).

This review allowed to investigate and aggregate the current evidence that the lack of operationalisation of the concepts of 'sex' and 'gender' are misleading claims of gender effects when sex differences are found. The review allowed to outline that there were no specific scales used to measure gender. Instead, differences in scores from various scales and report of statistical significance were used to emphasise a gender difference. Studies from Buddhist psychology found that the androgynous person and the self-actualising person were found to share similarities in the psychological capacities to overcome rigidity of traditional gender norms through the cultivation of self-compassion, openness to experience and self-awareness of their own limitation. However, it is not clear whether there is a gender effect in the self-actualising process and the androgynous process in mindfulness studies. This review provides rationale for the methods to be used in the thesis, which are discussed in the next chapter.

Chapter 4

Research Design

4.1 Situating the research inquiry

This chapter outlines the rationale and reasons for the methods used within the thesis, which includes the ethical process and recruitment of the participants. In psychology, a well formalised inquiry-based study is essential for the researcher to capture authentic and reliable scientific findings, but foremost when disseminating their research studies. Making an informed choice about the appropriate methodology to examine a specific research question, depends principally on the nature of the inquiry. The choice of the correct research design also can be influenced by the researcher's belief, attitude, subjective experience, values, and expertise of the phenomenon under investigation. Prior clarity on the type of methodology can be advantageous to shape the logic and underpin the rationale for the right methods to be used. The methodology gives directions to obtain the best research outcomes without diminishing rigour of the research process. However, one of the biggest disadvantages for the researcher is to identify the underlying epistemological basis, amongst a large spectrum of quantitative and qualitative paradigms that may fit with the nature of the inquiry. Conventional research methods in psychology are rooted in epistemological and ontological philosophical perspectives. Ontological philosophy focuses on the form and nature of social reality, (i.e., factual, logical, and objective) and the assumptions about the different social actors relating to that reality. Ontological philosophy is also concerned with whether this social reality exists or not independently to human experience. Ontological philosophy questions the possibility that social phenomenon can be either - a shared social reality; or whether it happens within a multiple context-specific of this particular social reality. The researcher estimates that undertaking a critical realist position offers more methodological flexibility towards the nature of the current inquiry. The critical realism movement was founded by Roy Bhaskar in the late 1970's. Bhaskar is well-known for his major work around realist philosophical theory including, '*A Realist Theory of Science*'(1975), '*The Possibility of naturalism*'(1979), '*Scientific Realism and Human emancipation*' (1986), just to name a few examples. Roy Bhaskar's critical realism paradigm integrates both ontological realism and epistemological relativism standpoints. Roy Bhaskar created a philosophy of science that bridges the traditional philosophical ontological and epistemological distinctions between the micro (i.e., natural world, individual, entities, relationship, and processes) and macro (i.e., theoretical, empirical, social sciences) levels of social reality (Gorski,

2013). Critical realism is a realist philosophical paradigm that challenges ontological depths of empirical models of that social reality. Critical realism asserts that an ontological theory should be sufficient to inform an epistemological theory. This meta-theory approach serves to provide direction to the research and the researcher such as, investigations, data collection and analysis. Although, critical realism recognises the value of empirical testing to explain the interaction between the natural world and the causal mechanisms that take place within social phenomena. Empirical observations are primarily focussing on regularities observed within empirical events to make generalisable laws. These empirical observations should be further empirically tested. This methodological approach seeks to identify whether these empirical observations are real or emerged from scientific artefact. The critical realist advocates for a need to transcend empirical reality solely based on objects of experience that are considered as universal laws. Here, the critical realist does not refute that reality is independent to human perception, theories, and empirical observations, but there a 'realist' aspect of social phenomena that can possibly happen in the natural world outside human experience. This argument is well emphasised in Bhaskar's first major work in his book, *'A Realist Theory of Science'* in 1975, before the critical realism's movement. Bhaskar argues that there is a reality independent to an individual's mind or experience that takes place in the natural world. However, this reality is influenced by human language and social powers or stratifications. The critical realist considers that the nature of reality related to social phenomena operates within multiple social layers. Therefore, producing knowledge should be tested within a stratified reality; as the relationship between individuals and the combination of causal mechanisms, (i.e., an individual worldview, perceptions, language) and social phenomena may cause new social structure with new causal mechanism. The truth needs to remain potentially scientifically based on causal explanations rather than being predictive in nature. While realist traditionalists assume the 'truth' and 'real' as normative regardless of socio-cultural context. The critical realist researcher can never confirm that the observations of the 'real world is just an understanding independent from their own beliefs, values, and subjective experience. The critical realist recognises the hermeneutic concept of knowledge as asserted by the constructivist. However, individuals' concepts and beliefs are culturally pre-existent and conditioned. Knowledge can be influenced by one's beliefs and subjective experience of social context (i.e., mindfulness and gender) and should not be

considered as absolute. The critical realist recognises that the limitations in the constructivist's tendency to reducing 'being' into semantic discourse, so into knowledge; is a linguistic fallacy. It also means that social constructivists fail to recognise that reality can be articulated beyond an individual's language. This constructivist epistemological fallacy is important to consider when analysing gender concepts and emotions within the current study. The social constructivist restricts the explanation of the social aspect of identity and emotions to the dimension of discourse related to identity and emotion. Payne (2006) addresses well this issue by outlining current evidence that link the biological (sex) as a risk component for depression in men and women; but by equally associating depression to gendered factors. From this, the critical realist can argue here that the mechanisms of one's emotions can be neither explained solely on a chemical, psychological, social, and physical level; nor trying to explain an individual's ability to experience, feel or behave just on an organic level.

In fact, critical realism begins with a critique of realism held by positivism. Critical realism is mainly concerned that the focus on objectivity and neutrality using scientific method for the pursuit of empirical laws prevents from distinguishing the social world from the natural world (Baskar, 1979). Positivism only assumes that following the epistemological and methodological lead of natural science is sufficient to produce knowledge (Guba & Lincoln, 1994). The critical realist does not attempt to find generalisable laws; but to provides deeper levels of explanations and understanding possible to the research inquiry. This critical realism worldview often leads critical realist methodologists to conduct more extensive research. To date, the positivist perspective has demonstrated in previous mindfulness studies (Van Dam et al., 2018) that Mindfulness training can be quantitatively measured evidencing the effectiveness of Mindfulness-Based Interventions (Davis, 2012). Dimidjian and Linehan (2003) support this positivist viewpoint by stating that Mindfulness is spiritually embedded allowing individuals to recognise the true nature of reality through the experiential process of enlightenment. This claim also suggests that mindfulness shares similarities with the positivist stance that there is a concept, central to a true notion of a single reality/non-dual reality/ultimate reality independent to human subjective experience. However, the Buddhist tenet about suffering implies the view that there is no permanent self, no essence and that beings are constantly changing

– this is the first mark of existence – Anatta. The second mark of existence infers that the world is in constant state of change, there is an ongoing flow – Annica – so impermanent. The third mark of existence explains Anatta and Annica is part of human suffering and that our non-acceptance to that impermanence leads to human suffering. Thus, this Buddhist concept challenges the positivist view of single reality which causes methodological issues found in previous mindfulness interventions (Grossman, 2008). Grossman (2008) suggests that quantitative methodological approaches have dominated the way Mindfulness and Mindfulness Interventions should be investigated, which are undeniably rooted within Eastern Wisdom. Moreover, Grossman and Van Dam (2011) argue that rather focussing on whether mechanisms may happen in mindfulness interventions; the research inquiry should focus on why changes occur after mindfulness exposure. Their argument offers the prospect for the need of qualitative approaches to capture the depth and complexity of the effects of the mindfulness intervention. This methodological approach will serve to really enhance the researcher understanding on the process of change in mindfulness; and the use more accurate tools and scale to measure those changes. Moreover, critical realism argues that reducing potential causes, (i.e., meta-physical events, spiritual beings) into the social nature of human life is in fact an epistemological fallacy – so flawed conclusions (Baskar et al., 1998). The social realm has characteristics that ontologically distinguishes itself from the natural world. Where the natural world is composed of things and forces that can be often represented by hard data; the social world is composed of different forms of social behaviours, institutions, cultures, languages, beliefs, and practices (Archer, 1995). This stratified perspective of this social world makes it tacit, more complex to unravel, and more contingent than the things in the natural world (Baskar, 1989). In this case, using qualitative methods of investigation is invaluable to move away from the dominant positivist approach that may provoke methodological issues with Buddhist philosophies; and fully explore the psychological processes induced by mindfulness. Therefore, employing a mixed method allows to distil the complexity of the social phenomenon. In addition, critical realism suggests that a stratified approach to reality is necessary to investigate the current social phenomenon with the view that the social realm is deep, open and a complex system (Sayer, 2004). According to Baskar (1979) social reality has three dimensions of reality - the empirical from which our experiences can be captured through our senses and perceptions; the actual where the events that happen are not

necessarily observable; and the real where the generative mechanisms or causal powers are responsible for the outcome that is observed; therefore, closure testing procedure is not possible. The empirical provides a direction for the current inquiry to access the real, but only when following a theoretical framework. Ideally, the aim of the empirical investigation is to formulate a theory of identified entities and agents and their causal power by uncovering the social structures from both transitive and intransitive dimensions (Baskar, 1978). The transitive is the dimension of knowledge that is socially produced (i.e., reasons, ideas, justifications). Nonetheless, the social phenomena are scientifically considered as real object emerged from those social structures. In the transitive dimension, 'tools' such as concept, theory reason, ideas are used to understand and explain the change of this social phenomenon overtime. The intransitive dimension is the dimension of causal powers that the current empirical investigation is attempting to discover, exists independently to human awareness, interpretation, and subjective experiences. More importantly, those experiences can be radically different and part of the real; hence, both causality and meaning must be explained. Moreover, critical realism asserts that the social world is an open system constituted of a causal network of relationships that has interacting forces counteracting or reinforcing each other (Jonas, cited in, Ruslin, 2019). Each human being and the social context individuals live in, are unique individual powers that create a change in the world. As Maxwell (2004) explains, situations and events can have causal power that may not produce regularities. These causal processes can be observed as single cases that may need to be investigated as irregularities. So, a general philosophy is needed to understand both the natural and the social (Gorsky, 2013). The empirical can only uncover superficially the nature of the research inquiry. In effect, a theory is needed into the research to explain the mechanism responsible in an open system for changes. From this, an empirical corroboration is necessary to identify these mechanisms within a multiple approach to methodology and analysis. Using a mixed method can provide the best explanation for the current research inquiry. The advantage of combining quantitative and qualitative methods allows to be more interpretative than the empirical norms by identifying prominent recurrent patterns of contexts and outcomes (Wong et al., 2011). More importantly, the epistemological stance held by critical realism shares similar trend with mindfulness being phenomenologically focused on individuals' inner and outer experience of reality. On this basis, it is important to note that the shared experience of mindfulness

varies depending on individuals' meaning, values, beliefs, and intentions, which need to be considered as potential causes (Maxwell, 2004).

These potential causes can be captured through the interpretative phenomenological analysis (IPA) lens (Maxwell, 2004). Both critical realism and IPA are concerned phenomenologically with understanding of people's first-hand lived experience of mindfulness. In effect, an integrated approach using critical realism and IPA offers a pluralistic method for this study (Harper, 2011). In fact, critical realism bridges the ontological and epistemological views also shared within IPA framework. Furthermore, when referring to Hood (2016) representation of Bhaskar's three layers of critical realism theory as an iceberg, the top portion of the iceberg is the empirical - that which is seen, felt though our senses, cognitive capacities and experienced in context of mindfulness, captured as lived experienced and explored through IPA. The middle of the iceberg is the actual – the hidden portion of the iceberg has potential causal power such as norm, values, beliefs which is part of the broader perspective of the participants. However, most of the empirical and aspects of the actual that is only observable. The layer of the actual is considered as existing whether it is experienced or not by the participants (Fletcher, 2017). As for the real, the real the deepest part of the iceberg. The real has causal mechanisms that underpin human lives, behaviours, motivations, and responses providing an in-depth of the participants subjective experience. The real domain bridges the qualitative issue of causality examined in the natural world through real open contexts. In effect, the critical realism position supports the rationale in combining a mixed methods design. Combined methodology enables the researcher to corroborate the findings by avoiding reliance on preconceived assumptions.

In effect, the ontological perspective of critical realism is not just limited to understand the nature of reality; but adopts a careful approach to concepts and theories that are used within the current research inquiry. In support of this, critical realism considers the importance of reflexivity from the researcher. The researcher helps guide and orient the empirical investigation (Baskar, 1993). The process of reflexivity allows the emergence of the researcher's value system, assumptions, biases, experiences, beliefs, presuppositions (Schatz & Walker, 1995). In other words, 'reflexivity' encourages the researcher to clarify the direction of the research, thus makes the outcome from the analysis fallible (i.e., uncertain, unexpected) rather than relying

mainly upon regularities and laws (Quinland, Kane & Trochim, 2008). This process of reflexivity allows more flexibility within research designs; and provides an enhanced explanation of a complex social inquiry. Similarly, to the pragmatist, the critical realist considers that the use of mono-methodology approach is not enough to uncover complex social inquiry that takes place within a natural setting. In fact, the risk of imposing a singular paradigm or mono method on a study may reduce the possibility of natural emergence of new pattern, connection, and produce richer research outcomes. This methodological approach enables the researcher to reduce methodical issues from a quantitative approach – independent of context, confirmation bias from researcher, and from a qualitative approach – lack of replicability, predictability and limited in generalisation to wider population. Integrating findings produced from both methods should complement and strengthen the validity of the data rather than being a by-product of experimental investigation (Smith, Bekker & Cheater, 2011). This critical realist scientific worldview gives the opportunity for a greater depth of insight within the research process to uncover the complex layers of both realities (Robert, 2014). In line with this reflexive approach to the current investigation, a mixed methods approach would help elaborating with confidence on the meanings and subjective experience (i.e., emotions and feelings) expressed by the participants; discerning novel contradictive, inconsistent, and comparative patterns that quantitative method would be limited to unravel from questionnaires and surveys. But it also means that both realities from quantitative and qualitative data can be challenged by examining the same reality from different perspectives through methodological triangulation; but also investigated embedded within a critical realist framework, namely known as philosophical triangulation (Joslin & Müller, 2016).

4.2. Triangulation

‘Triangulation’ can be understood as a research method that uses multiple combination of research methods, theories, researchers, students, teachers, sets of data (interviews and questionnaires), and alternative philosophical perspectives in the analysis of the same phenomenon (Denzin, 1978; Joslin & Müller, 2016; Patton, 1999). The use of triangulation is considered in research to increase the accuracy and credibility of the research outcome (Noble & Heale, 2019). It also means that the researcher can confirm and support the validity of the findings with confidence. Triangulation, or the combination of various methods, helps the researcher to avoid

biases that usually arise from the use of a single study. In a sense, triangulation requires to use different methods and different sources of data to identify different levels or domains of the same phenomenon. In fact, Risjord, Moloney & Dunbar (2001) suggest that triangulation confirmation permits the corroboration of the quantitative and qualitative data for a more robust conclusion. From this, both quantitative and qualitative data are used for completeness; or as a complementary approach to uncover different aspect of a social phenomenon that a mono-study cannot reveal. This method of triangulation is compatible with critical realism, as both quantitative and qualitative methods examine the various dimension of the same social reality from different perspectives. From this, the researcher is in an advantageous position to explore novel ideas, concepts, and the complexity of human behaviour; and identify real new phenomena whereas using a single method would be limited to. In addition, triangulation is a procedure that offers the possibilities to give different explanations of the phenomenon under investigation. The current study employs the 5 levels of triangulation as presented by Joslin & Müller (2016) to answer the research question and enhance the research outcomes (see, figure 1 below).

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Figure1: Five Level of triangulation (Joslin and Müller, 2016)

The 5 triangulation levels describe 5 types of triangulations – data triangulation - where multiple sources of data will be used from data collected across time, various populations, places. Investigator triangulation – where more than 1 researcher are involved in the study's coding, checking participants' responses. Methodology triangulation – also known as mixed methods, is the use of more than one method to investigate a phenomenon. The current study uses one type of mixed method called the across method where both the quantitative and the qualitative data collection techniques are used (Casey & Murphy, 2009). Theory lens triangulation – is used of several theories to interpret the data. The theory lens triangulation helps refute a set of findings that invalidates an assumption created by another set. Moreover, the theory triangulation enables to confirm a hypothesis, when one set of findings supports another set. In another word, theory triangulation prevents from providing precipitated explanations of the findings; and allow the development of theory or concepts of a new phenomenon. These first 4 levels of triangulation mainly focus on the reliability of convergent data. However, triangulation has been criticized for being used by many researchers, who have assumed to use triangulation just within a technical framework rather than an epistemological one. Instead, the current study used triangulation as a form of integration of methods, where both quantitative and qualitative methods are combined. Explicitly, it means that there is a relationship between two or more methods, data, and concepts; but both methods retain their paradigmatic position and integrity. The integration of both methods means that they are interwoven with each other with the aim to obtain more knowledge about the current phenomenon (Moran Ellis et al., 2006). Within those lines, the use of multiple methods is found to allow generating appropriate levels of data contributing towards the development of a robust explanation of social reality of the phenomenon under investigation. Just focusing on the ontological complexity of a social phenomenon is not sufficient to provide a social explanation as social phenomena operate on several levels comprising its structure and its agents. In other words, social phenomena involve both the micro and macro levels; for which a single method would prevents from fully explore research questions (Kelle, 2001). In fact, Kelle (2001) suggests that issues of linkages in their study between the correlation measured on a quantitative level - access to training for workers by sex and occupation on a micro-social processes and social phenomena and gender discrimination on macro-level – social structures and agency level was not possible to be uncovered due to a lack of sources of data. Kelle stresses the

importance of multiple datasets to uncover the micro-level outcomes of the relationship between gender and occupational type; and the macro-level outcomes to reveal the mechanisms of individuals' worldview, belief, values, and interests. Stemming from this, using a mixed methods can help underpin possible causal powers (observed and unobserved) leading to specific mechanisms of observed phenomena; and provides the best explanation of the way occupational and educational systems can mediate social structures and gender stratification.

This example is also valid for the current study exploring the link between mindfulness and gender. The first 4 levels of triangulation can be used to illustrate how a mixed methods will be employed in the current study. The mixed methods will be used as a combination of quantitative (questionnaires) and qualitative (semi-structured interview) employed in two separate phases of the study. Employing a mixed method will enable to explore extensively the psychological factors of androgyny as a measure of the psychological capacity that shows an increase in males' and females' abilities in regulating their emotions more efficiently during an eight-weeks mindfulness training. Both the quantitative and qualitative components will be planned out sequentially. In the quantitative component of the study, students will be followed up throughout the mindfulness course from baseline data (week 1) to mid-stage (week 4) and post-stage of course (week 8). As part of qualitative process, a careful selection of the participants will be first undertaken by devising the whole sample into half randomised samples. In the first half of the data, the selection of participants to be eligible for the semi-structure interviews were based on the two lowest and two highest scores on the mindfulness scale. The first series of semi-structured interviews will be undertaken no less than one month following the programme. Piloting the interview schedule is simply the first phase of the qualitative element of the mixed method that serves to evaluate possible findings; and explore the level of complementarity and compatibility between both methods. Piloting the interview schedule enables careful evaluation of the schedule to identify whether the questions unravel the context in which the social phenomenon is taking place. Not only piloting the study allows to test the accuracy of the questions helps to answer the research question; but it gives the researcher the possibility to identify whether there is a consistency between current and previous themes qualitative study (the qualitative undergraduate dissertation) and identify novel emergent pattern of behaviours. In addition, piloting the interview

schedule enables to test the feasibility of a major study as part of the research inquiry. Piloting the interview schedule serves to address potential issues and adjust the preparations protocols and procedures, recalibrate the semi-structured interview with further questions and prompts; in other words, inform the researcher for new directions for the second phase of the qualitative study (Majid et al., 2017). The second phase of the qualitative study will be proceeded by using the second randomised sample, to gain further detailed accounts of participants' subjective experience of mindfulness teaching. The researcher considers that collecting qualitative data after the quantitative intervention enables to follow-up in-depth the participants direct experience of the mindfulness teaching. The selection criteria for semi-structure interview eligibility are based on the highest and lowest scores of mindfulness from the quantitative outcomes. This method of selection of participants avoids to corroborating the findings prematurely, to ensure that the findings are not the result of a possible artefact due to combining both methods; and allow the researcher to claim the findings with transparency and confidence. In effect, employing both methods increase the validity and interpretability of the topic by converging multiple perspectives and approaches as previously demonstrated within the rationale of 5 levels of triangulation framework. The quantitative data serves to measure objectively the social reality of mindfulness, while qualitative data enables to gain a broader understanding of the complexity of the social inquiry. In this way, the actual research framework allows to obtain themes and quantitative variances that contribute to provide a more enrich and robust explanation from different datasets; towards the development of a theory or concept a new phenomenon (i.e., causal powers), which would not be possible to gather with a single method (Greene et al., 1989). Taking a critical realist position predicates the assumptions that quantitative and qualitative approaches are appropriate and supporting each other. The strength characteristics of a mixed methods design enabled to reflect on the current social inquiry from multiple perspectives and positions (Creswell, 2003). Therefore, using a mixed methods can help explore possible causal powers (observed and/or unobserved) induced by the mindfulness teaching, sex, gender of teacher and students that may generate specific mechanisms of possible observed phenomena; and provides the best explanation of how the experience of mindfulness teaching can mediate emotion regulation, compassion on an individual and social level (social structure) and psychological androgyny levels (gender stratification). From this, it can be understood that these

ontological and epistemological issues as explained above, limits the development of the best explanation of the social reality of the current phenomenon under study. Instead, Joslin & Müller (2016) recommend using the 5th type of triangulation – the philosophical triangulation. The philosophical triangulation focuses on the validity of divergent data, while maintaining a pluralistic position during the interpretation of contradictory or inconsistent findings between different data sets. Here, philosophical triangulation offers the possibility to overcome both ontological realism and epistemological relativism positions challenges that exist within theoretical triangulation by employing a critical realism perspective. Critical realism enables the researcher to go beyond these ontological and epistemological assumptions without being limited by their conceptual commitments. Hence, critical realism perspective used within a philosophical triangulation framework allows the choice of diverse theories; but also, to question whether those theories generate specific causal powers to the processes and mechanisms underpinning detected phenomena in such a way that concord with epistemological worldviews (Archer et al., 1998; Sayer, 2000; Sven Modell, 2015).

4.3 Quantitative methods

As previously described quantitative research is underpinned by the positivist paradigm. The positivist paradigm is rooted within a realist ontology and empirical epistemology perspectives that ground the researcher into applying a quantitative research methodology that is objective, but essentially independent to social context and the researcher's subjectivity. The quantitative method is a deductive approach designed to measure reality objectively that is based on a specific theory. The quantitative measures integrated within the quantitative methods are emphasised by observations of variables and testing hypotheses that provides unbiased explanations on the causes of a phenomenon. The quantitative research utilised experimental designs to evaluate effects and changes within groups of participants. These observations are conducted via quantitative data collection that enables the researcher to gather hard data in the form of numeric value and statistics evidencing the findings presented in quantitative form. The data collection is conducted with the use of questionnaires or surveys measuring a sample of a specific population. From which, the researcher interprets the relationship and interactions between the

variables under investigation by examining, identifying and comparing statistical characteristics of causations including correlations, frequencies and differences between phenomena. From this, a correlational and causal-comparative approach will be undertaken to investigate the relationship and interactions between the variables. Both approaches should allow the researcher to extrapolate additional unusual or unexpected observations outside the current observed range. A prospective longitudinal study will be undertaken to examine how mindfulness teaching impacts on the males' and females' psychological factors of androgyny, self-compassion and their relationships with their emotions following an eight-week mindfulness course.

4.3.1 Quantitative data analysis

A series of multiple regression analysis will be used for the quantitative analysis. Multiple regression is a predictive analysis used to explain the relationship between one continuous dependent variable and two or more independent variables, also called predictor variables. The predictor variables can be continuous or categorical. Multiple regression is usually performed to identify the strength of the effect that the predictor variables have on the outcome variable. Multiple regression can be used to predict effect or how much changes in the outcome variables when changes occur in the predictor variables. This research has several continuous predictor variables from the questionnaires MAAS, SCS (Self-Kindness, Self-Judgement, Common Humanity, Isolation, Mindfulness and Overidentification), BSRI (Masculinity, Femininity and Neutral) and DERS (Non-Acceptance of Emotional Responses, Difficulties Engaging in Goals Directed Behaviours, Impulse Control Difficulties, Lack of emotional Awareness, Limited Access to emotion Regulation Strategies, Lack of Emotional Clarity) (See appendix 1 for full description of the scales).

Multiple regression is performed in social research sciences and psychology to formulate a theoretical model based on a specific research question. The use of a multiple regression analysis enabled the research to develop a model incorporating the outcome variables that indicate whether males' and females' experiences of mindfulness teaching enhance their ability to regulate their emotions more efficiently. A hierarchical regression was employed as a method of analysis with all the predictors entered into the model. Multiple regression does make assumptions of distribution of data or equality of variance needs to be considered, as correlation between predictors

or multicollinearity is a common phenomenon and affect the method employed. Linearity between the predicted variables and the outcome variable is assumed to represent the strength in the relationship between the variables. In effect, homoscedasticity – where the variance of residuals is equal for any value X and independent of each other, so choosing the right regression method is essential. Known predictors were entered first in order to predict the outcome for baseline, mid-stage and post-stage of an eight-weeks mindfulness programme. To ensure that the model represents the entire population, assessing how precise the model can predict the outcome was essential in a different sample. Testing the same outcome variables and the same set of predictor variables in a different group of participants is necessary for evaluating the accuracy of the model. The main issue here is that applying the model in a different sample will reduce the predictive power and prevent the generalisation. This evaluation process would be used on an exploratory basis to guarantee the reliability of the final regression model. The evaluation process involves data splitting after collection of the entire data. The splitting of data will require randomising half of the data by computing a series of regression equation to calculate path coefficients in the first model.

Therefore, a series of regression analysis was performed to cross-validate model 1.

Indeed, another series of regression equation was used to determine path coefficients for the second model followed by a comparison of regression estimates – that include both b_s and both standard errors. The formula below can be used to compare regression coefficients from two independent regression equation form both model – p values must not be significant to cross validate the models.

$$z = \frac{b_1 - b_2}{\sqrt{SE^2 b_1 + SE^2 b_2}}$$

4.3.2 Qualitative methods

While, quantitative methods are mostly limited with randomisation of sample, objectivity based on factual observations, replication of findings and generalisation of these findings to a wider population. However, it is important to note that the

researcher's perspectives, views, beliefs are intertwined within the research process rather than being completely detached from it (Eberle, 2014). More importantly, the nature of mindfulness and gender concepts is the result of human processes which can only be interpreted through the researcher's subjective lens (Finlay, 2002). When focusing on the subjective aspect of the research, not only the researcher influences the data collection, selection, and data interpretation; but the presence and position of the researcher alter the participants' response and meanings (Finlay, 2002).

The quantitative methods may not untangle the richness of the participants lived experience. Generally, quantitative data are in nature numerical forms of scores that represent a targeted variable from chosen questionnaires and surveys. Qualitative methods are beneficial when approaching key aspects of a complex social enquiry. Qualitative methods can be used to confirming theories and hypotheses attempted by the quantitative approach; but also, to confirm qualitative causal relationship and the emergence of new concepts.

4.4 Qualitative data

Qualitative data can vary in nature depending on the qualitative method used. The main source of qualitative data for the current study is in-depth interview. In-depth interview is a type of qualitative data amongst other popular qualitative data in social research including focus group; observations (e.g., audio, video, pictures); and documents (e.g., transcripts). In-depth interview is referred as corpus data, often described as a collection of linguistic data that combines texts in both spoken and written language. The linguistic data is analysed in relation to the specific research question. The linguistic analysis involves the researcher to describe and interpret data to develop possible theories, as part of an initial investigations of the current social inquiry. The linguistic analysis process serves to unravel emergent factors, pattern and structure from the complex phenomenon. The linguistic analysis enables to explain the multiple realities and complex interactions between the complex relationship between males' and females' abilities in regulating their emotions and mindfulness teaching. Not only, the qualitative data collection provides a rich and detailed description of the phenomenon; but requires the researcher to adopt the skill in clarification the individual's experience and interpretation of mindfulness experience. These include the researcher's abilities to refine the values, the function of language

and meanings associated with males' and females' psychological factors of androgyny as key to increase their capacities in forming new relationship with their emotions, as a direct exposure to mindfulness teaching. The nature of social inquiry serves to give a voice to men and women from which their journey of mindfulness experience can be further understood.

However, unlike the quantitative data collection, the researcher is typically more involved in the data collection, which increase the researcher's risk of internal subjectivity. So, the main concern raised here, is the validity and objectivity in which the report of a multitude of realities are likely to remain true and real from participants' lived experiences. Compared to quantitative method, one major advantage of qualitative method is the possibility to generate concepts and hypothesis rather than testing large amount of data gathering and explanations on observable facts. In effect, the use of rich and detailed data in the current research allows the investigation of genuine and true experience of the mindfulness teaching. This large data may include narratives, claims and interpretations of participants' experiences which helped detect problems benefits associated with males' and females' experiences of mindfulness teaching. The psychological factors and characteristics underlined by the quantitative method can be then supported or challenged by exploring in a qualitative manner the participant's experience by giving a context to the findings (See appendix 3 for interview process and the choice of the interview schedule, and appendix 4 for ethical approach to study followed, confidentiality issues, participants' recruitment, the consent process, and the data collection process).

4.5 IPA: Qualitative method of analysis

4.5.1 The phenomenology aspect of IPA

Interpretative phenomenological analysis (IPA) is an approach to qualitative inquiry rooted initially from traditional qualitative, experiential, and psychological methods and research (Smith, 2011). IPA is concerned with the philosophical value of phenomenology related to one's experience. It means that IPA focuses on the detailed examination of human subjective experience. One essential aspect of phenomenology of IPA is its commitment to maintain the authentic essence of one's experience that is currently occurring (Pringle et al., 2011). This phenomenological inquiry is in line with the position of the critical realist, who estimates that the investigation of experience of

complex psychological systems needs to remain within its natural settings. This localist worldview of qualitative method is complementary with the methodologists and experts of IPA; as the phenomenological inquiry process can identify the 'real' and the 'natural' of one's reality within the essential qualities – nuances, particularities, contradictions through the lens of human experience (Alase, 2017). Husserl argued that phenomenology should deviate from the ordinary of everyday experience of the investigator. This phenomenal attitude allows the investigator to capture the natural essence of the participant's normality of life. A reflexive approach is necessary to eliminate the researcher's own perception, values and meanings of their everyday life. The reflexive approach allows phenomenological inquiry to be intentionally engaged in the other subjective experience as explained in section 4.6.5 below (Pringle, Hendry & McLafferty, 2011).

Husserl considers that phenomenological inquiry is a focal point for identifying the content of one's subjective experience that exist as objects (i.e., thoughts, emotions, feelings, judgments...) or phenomena appearing in the consciousness of the individual (Smith, Flowers & Larkin, 2009). In support of this, Heidegger further develops this idea of phenomenology by Husserl, by integrating the concept of hermeneutic and existential within the principle of phenomenology for ontological and empirical validity of the researcher's interpretative exercise (Smith, Flowers & Larkin, 2009). Heidegger's primary concern is the context in which the interpretative takes place; in terms of the specific nature of a context that exists outside the participant's world or external knowledge embedded within language, people, relationships, and things interacting with the participant's inner world (Smith, Flowers & Larkin, 2009). This interaction between the observer and the environment can be understood as being meaningful for the participant in that specific context/existence - 'being' in a particular 'time' (Smith, Flowers & Larkin, 2009). This interaction is only significant if the context in the phenomenon occurs and manifests itself in the participant's consciousness (Smith, Flowers & Larkin, 2009). Subjectively experienced, unique to one's specific psychological processes perception, awareness and consciousness – one's worldly perspective (valid reality specifically to the current observer) as part of the interpretative quality of one's knowledge about the world (Smith, Flowers & Larkin, 2009). As Merleau-Ponty suggests a perspective that is embodied within one's

subjectivity, so objectifying one's subjectivity through the lens of other (Smith, Flowers & Larkin, 2009).

4.5.2 The hermeneutics aspect of IPA

Hermeneutics is the theory that is concerned with the interpretation. The interpretative process begins by first considering the conventional and expectational of the researcher's own linguistic practices. For Schleiermacher, the interpretative process also includes the researcher's awareness of the impact of language that is used to shape and reshape the meaning, truth, knowledge, and value of human activities (Smith, Flowers & Larkin, 2009). This interpretative process also involves the researcher's intuition to impress a particular meaning that may add value in a wider context. These meanings may offer new insights and connections that go beyond the current participant's language acceptable as part of the researcher's analysis to form possible theories. In support of this, Heidegger suggests that both the researcher and the participant share common ground with the social phenomenon; but the researcher has access to a large dataset that allows to take an interpretative position. The dual perspective when interpreting a phenomenon that is lived in a particular time and engaged is only accessible through interpretation. The researcher must translate the meanings of the phenomenon just as it appears – the way it just shows itself. However, Heidegger considers that 'appearance' has a dual characteristic of what constitute the meaning of a text. This dual characteristic can be understood as things that have visible meanings for the researcher; as well as hidden meanings that can be detected between something that appears as a new state in contrast to a prior state. At this stage, the interpretation is affected by the researcher's own preconceptions, assumptions and experiences (called fore-structure) leading to inadvertently observe for new pattern against or in addition to the participant's truth. From this, the researcher needs to re-assess the interpretation found in the bracketing, which may in part encourage a more reflexive practice to overcome the fore structure. This reflexive practice involves the researcher to engage openly between the fore-understanding and the text itself. In qualitative research, reflexivity is a crucial process to ensure credibility and reliability of a study. Reflexivity is recognised as an essential methodical element to the qualitative research process when producing knowledge. Practicing reflexivity in the current qualitative studies allow the researcher to regularly reflect on his beliefs, worldview, subjective experience, professional experience and meditative

experiences, and their possible impact on the study. A self-reflective approach at different stages of the analysis process and outcomes of the studies will guarantee transparency by taking responsibility to identifying biases during the interpretation of findings. For example, the researcher needs awareness biases when sharing the participants' experience of mindfulness teaching; when switching from his own experiences of mindfulness teachings to the participant's experience of the mindfulness teaching; and when the researcher encounters an unfamiliar area of subject that may be related to mindfulness teaching) (Berger, 2015). To avoid these issues, the use of triangulation within the research process can be part of the reflexivity strategies. These strategies may include collecting more than one interview; involving a member of the team to read the transcripts, coding and themes; or piloting a qualitative study (Dodgson, 2019).

4.5.3 The Idiographic aspect of IPA

Idiography focuses on the 'particular'. The idiographic approach is concerned with the individual and emphasise the unique experience of human nature or one subjective experience. In psychology, Idiography is a concept to discern and contrast from 'nomothetic' science approach to numerical and statistical measurements of the participant's behaviour, from which generalisation are drawn upon. From an idiographic understanding, IPA operates within two levels. The first level is its dedication to examining the detail in an in-depth analysis of the phenomena. Secondly, IPA is dedicated to comprehending the 'particular' experience of the phenomena (i.e., event, relationship or process) from a particular perspective of a population in a unique context. Hence, the advantage of small groups allows the researcher to select purposefully and meticulously the sample. The idiographic approach emphasises on describing and explaining the 'particular' grounded within a time-based variability of each unique case/participant life. Idiography moves the investigation of unique single case study towards more general claims; and provides a different method to enable generalisations. One essential aspect of this idiographic process is that the value of one case study can be justified within a specific analysis framework. One type of analysis – the analytic induction is shown as a method that enables the researcher to obtain eventually theoretical supposition from a set of cases. The analytic induction permits to consider the uniqueness of a single case study and assess this uniqueness across other single cases within the same context. The only issue with the analytic

induction, is that its underlying aim to provide a final theory as truth for all case under study. An additional approach to valid the idiographic process in the assessment of the case studies, is the quasi-judicial approach. The quasi-judicial approach is gradually developing of a theory derived from the case studies based on the relation of each other, as applicable to the common humanity/ generalities in the specific context. The idiographic analysts agree that both the nomothetic and the idiographic approach method rely on the particular and the general. It has been argued that on an idiographic level of analysis the particular and the general are more complementary than distinctive to each other. Hermans (1988) advocates that the 'particular' situates the general and the general emerged fundamentally from the particular; whereas the nomothetic approach only assumes that findings generalities are attributed to a group of particulars. 'Idiographic' is a focus on the 'particular', which encourage the researcher the need for re-evaluation of the pertinence of a single case study. From this, IPA has analytic procedures in place that enable to move from one case study to the general; and still incorporating 'particular' claims, concerns and nuances of the participants' lived experience that are included in the sample.

4.5.4 IPA: analysis of data

IPA is generally used as a method of analytical focus; an analytical approach directed to a very detailed examination of the participant's subjective experience. IPA follows a set of analytical process that is defined as iterative and inductive— moving from the particular to the general – from the descriptive to the interpretative. IPA has commitments and principles to provide an understanding of the participant's experience (i.e., claims, concerns), and a particular focus on making sense of the participant's meanings in a unique context. The analytical process begins with a precise line by line analysis of each participants' accounts of claims, concerns, and understandings of the current phenomenon. Then the analysis tends to identify underlying patterns of meaning within the participants' accounts by depicting themes that are the most pertinent including possible convergence, divergence, commonalities and nuances that emerge first from a set of single case before moving to the other set of cases. From this, the researcher should aim to developing a reflection on the coded data weighed against their own knowledge, expertise and expectations that may influence their interpretations. This process may generate additional interpretation on the participants' experience in the current context. IPA

analysts recommend at this stage the development of structure or mapping that illustrate the relationship between the themes. These 'particular' themes can include affective, cognitive and symbolic aspects to a specific phenomenon, e.g., going to mindfulness meditation may describe a self-actualisation process for emotional mastery. For the current study, using IPA is a mean to understand males' and females' detailed experiences of living with emotion difficulties, perceptions, expression and representations of emotional control, recognised through the mindfulness meditation. The mapping process allows the researcher to revisit with ease the analysed data from the initial process, comments, clustering, thematic development and final themes. The next analytical process is to ensure that members of the research audit the interpretation as a method to eliminate research bias and to verify the coherence and the credibility of the interpretation. In addition to this, the researcher must provide a reflexive statement related to their perceptions of the current study. It is important to note that, 'thematizing meaning' is arguably commonly use across qualitative method such as Interpretative Phenomenological Analysis (IPA) (Williams et al., 2011); but also grounded theory (GT) (Langdon et al., 2012) as a basic process of analysing data in mindfulness. In recent years, these different qualitative approaches have provided initial evidence on the reality attributed to the lived experience of mindfulness meditation (Allen, 2009). Another advantage of IPA, it offers a flexible window enabling the researcher to switch from one perspective to another, (e.g., realist to constructivist) - social reality of mindfulness mediation that is experienced by male and female as a method to understand the nature of their emotions (i.e., positive or negative) the impact of their emotions on their health (anxiety, stress) and their ability to understand their relationship with their emotions (embodiment of emotion, reactions towards emotions) and how these emotions may be socially accepted from a cultural, narrative and language perspectives. This method will strengthen the validity of the study associated with males' and females' psychological experiences of mindfulness teaching, as well as the mediation of social and cultural factors in which their experiences are taking place. Perhaps, this method will enable to delineate the circumstances or context in which the mental changes in men and women induced by a particular mindfulness technique may work or not.

4.5.5 Method of Analysis

For the method of analysis, IPA was used as an exploratory method to allow a deeper understanding of the way men or women reflect and interpret their own experience and place them as being the expert of the topic related to mindfulness teaching across different groups of men and women (Smith et al., 2009). It is possible that IPA can identify a subgroup of men and women that are able to attune with the mindfulness techniques and the teaching; for whom high androgyny level resonates with a high emotion regulatory system; compared to the ones with lower androgyny level and emotion expression difficulties.

From this, I followed a reflexive approach of IPA as recommended by Smith et al. (2009) to analyse the corpus data as by to interpret the participant's experience on their own understanding of mindfulness teaching. The reflexive approach as described by Smith, Flowers & Larkin, (2009) is devised process of an IPA analysis into 6 steps.

The first step requires the researcher to immerse himself into the original corpus data from the first written transcript of the first interview followed by an initial reading. This first process allows the researcher to actively engage in the world of the participants; while, remaining focused on the initial narrative of the participants developed throughout the interview. This process can provide a structure for the current narrative from generic explanations to more detailed sections of the interview by providing an initial ground to build a certain rapport with the content of the interview, particular topics, as well as the emergence of possible contradictions and paradoxes. The initial reading involves the researcher to undertake a close read of the transcripts, a line-by-line analysis to gain an overall comprehension of the claims, concerns, and perception of each participant. Then, re-reading data or bracketing process is an essential process by actively listening to the audio-recording for a more complete initial analysis and making initial comments about the transcript. Re-reading the entire data allows to immerse oneself of the original data to gain a broad sense of its content. Re-reading is an active engagement with the data and allows the researcher to enter the participants' worldview. Re-reading enables the researcher to gain an overview of the participants' narratives from which structures of the 'particular' account can be identified related to the current phenomenon.

The second step involves an initial noting. Step 2 involves an initial analysis process of the data that allows a level of familiarity with the data. The analyst explores the semantic meaning and the language from an exploratory level. This process ensures approaching the data with an opened mind related to the participants' concerns on a particular issue. Smith, Flower & Larkin (2009) suggests that the exploratory process can include 3 type of commenting – the descriptive, linguistic, and conceptual comments. The descriptive comments highlight and colour the participants experience (i.e., idiosyncratic figures of speech, emotional responses, assumptions, see example section (to be provided as part of the appendix). This second step allows the researcher to familiarise with the sensitivity of the participant by making sense of their subjective experience – related to specific concerns about events, values, relationships, and principles as they are represented in their consciousness. The linguistic comments is another element of exploratory noting that involves the investigation of the 'language' use in the transcript reflecting the way participants' experiences are expressed. The aspects of language that can be identified during the analysis may vary from pauses, laughter, repetition, tone, metaphors to name a few. 'Linguistic comments' is a tool that enables to link the descriptive notes made earlier on with the conceptual notes. This linkage offers opportunities for generating conceptual meanings. In effect, 'Conceptual comments' is suggested to be more interpretative, where the conceptual coding process takes place. The conceptual coding is a 'dialogue' between the researcher, the coded data, and their knowledge and experience in the current subject, about the possible meaning revealed by the participants related to their understandings in the current context. As a result, this dialogue further the development of more interpretative accounts of the participants. Thus, performing exploratory commenting not only helps the researcher; but gives the researcher the opportunity to link and connect the different levels of comments to immerse oneself further in the participants' worldview. This step is flexible and not grounded in a specific protocol of analysis but promotes their commitment to maintain a phenomenological focus by keeping close to the participants' meanings.

Step 3 involves the researcher to scrutinise the selected data for emergent patterns throughout the corpus data and grouped into pertinent themes. In this stage, the researcher/analyst refers to a larger dataset in which the task involves reducing a high volume of features identified throughout the transcripts and notes. This process

requires the researcher's organisational skill to preserve the complexity of the data, whilst attempting to map the emergent patterns or connections between the different levels of commenting notes. Examining the commenting notes involves identifying emergent themes by focusing on small chunk of transcripts, which interrupts the flow of the participant's current narrative. In a sense, this reorganisation of data fragments the participant's subjective experience requiring the analyst to keep in mind the whole sense of the interview. This process depicts the very first vital aspect of the hermeneutic process of IPA in the process of making sense of the data; more so interpreting the phenomenology perspective of the participant's experience. Step 3 is a logical process that goes hand in hand with step 4.

Step 4, searching for connections across emergent themes is the natural next process as part of the researcher's reflexive approach of the data. This step enables the researcher to generate a thematic map of the actual concept of mindfulness teaching experience. Looking for connections and patterns within the themes requires the researcher to develop a structure of analytical process the link between emergent patterns. As suggested by Smith, Flowers & Larkin (2009), at this stage the analyst needs to organise and map the themes into a list in chronological order, creating clusters of related themes; but also consider eliminating the ones that may not relevant. There are a few ways to help with looking for emergent patterns and connections including abstraction, subsumption, polarization, contextualisation, numeration, and function. Abstraction allows to identify patterns between the emergent themes and develop super-ordinate themes. Similarly, the abstraction process, the subsumption process enables to develop themes that represent or related subthemes to that super-ordinate theme. Polarization is when examining transcripts opposite themes (i.e., in terms of difference) are found but these themes are interrelated. Polarization adds a higher value in the analysis process. As for, contextualisation provides elements of locality that shape the connections of the emergent themes rooted within temporal, cultural and narratives that key for the analysis process particular to the participant. Numeration and function are two process of IPA that may be useful for giving certain importance of emergent themes. Numeration highlights the frequency of how often specific emergent themes may appear throughout a transcript. In addition, examining the specific functions of emergent themes – positive or negative may serve as positioning a participant within their own narrative – so giving them a

voice. Exploring the function of emergent themes requires the researcher to undertake a more in-depth analysis as the relationship may be more complex in nature. In effect, as discussed above, these emergent themes were refined into super-ordinate themes and subthemes in order to establish the fundamental principles of mindfulness teaching defined by the participant's experience. These final themes were given names to capture the essence of each pattern illustrated by several extracts related to the narrative account used by the participant. Then, the final process of step 4 is to organise the themes by designing a table, a graphic or a figure that represent the structure of the emergent themes.

Step 5 focuses on moving to the next case. Step 5 requires moving to the next case/participant's transcript by respecting its particularity, its uniqueness. This step requires the researcher to repeating the same process of analysis from previous steps by maintaining the ideas that have emerged from bracketing the first script, while bracketing the other. This is also the opportunity for the researcher to re-evaluate their idiographic commitment and undertake further reflexive actions.

Step 6 involves the researcher to identify patterns across the cases to move towards a more theoretical position. This process helps to obtain a theoretical idea of what the data reveals across participants' experiences leading to a deeper level of interpretation. Alternatively, I will also need to consider the limitations of using IPA as the interpretation is mostly subjective. Possible miss-nuanced data may occur during interpretation, and reliability is a concern because of different interpretation from other researchers. The flexibility that IPA offers, can it difficult to focus on the real meaning of the data. In addition, I will have to be aware of my own assumptions due to my knowledge of mindfulness after completion of a MBSR programme in Coventry University, teaching the teacher course, MBCT exposure during volunteering experience, and the completion of the Gurmat-based mindfulness and psychotherapeutic diploma. At this stage, another member of the researcher re-evaluated my coding in order to ensure credibility and reliability of the corpus data.

The next chapter of this thesis introduces a prospective longitudinal study investigating the males' and females' experiences of the mindfulness teaching upon their engagement of an 8-weeks mindfulness course.

Chapter 5

Quantitative study of the effects of gender upon males' and females' experiences of mindfulness training

5.1 Introduction

Generally, research investigating the effect of gender in Mindfulness-based interventions – MBIs, suggest gender patterns specific to men and women in the habituation and relapse of psychological disorders, (i.e., depression, anxiety, or substance abuse) (Katz & Toner, 2013). However, there is little empirical evidence revealing the specific factors that can provide an understanding in the interaction between gender and MBIs. A review of the literature investigated the methodology and scientific approaches in assessing the role of gender in the therapeutic effectiveness of MBIs, observed a lack of consistent operationalisation of gender; in terms of, definition and measures that can be employed within the studies. Most of the studies that fitted the inclusion criteria in the literature review have mainly focussed on the effect size or statistical power irrespective to measure the effect of gender. It is important to note that the study satisfied the requirement of power effect for a minimum number of 74 participants, based on previous studies G-power with a minimum 68 participants when using 4 questionnaires in mindfulness studies (Faul *et al.*, 2007). Whilst the term gender was employed within their research to highlight gender differences as a result of the change in scores in various psychological metrics, (e.g., emotion regulations, chronic pain, psychopathology, and academic performance) when testing for mindfulness outcomes; in fact, the studies only considered participants' biological sex. This lack of clarity in the distinction between biological sex and gendered sex role prevented from providing conclusive insights on the specific psychological measures, representing the interaction between gender and MBIs found in those studies.

From this, a prospective longitudinal study aims to examine the effect of gender upon males' and females' experiences of an 8-week mindfulness course. The study also aims to investigate the relationships between mindfulness, self-compassion, and difficulties in emotion regulation, and the effect of gender - in terms of psychological androgyny.

5.2 Study Design

Psychological androgyny, self-compassion, emotion regulation and mindfulness measures were assessed in a prospective longitudinal cohort study in order to explore

the impact of gender role on the effectiveness of mindfulness training. Ethical approval was obtained from Coventry University Research Ethics Committee (Ref: P39452). Coventry university students from the Health and Life Sciences department including psychology students, dietetic students and occupational therapist students were administered questionnaires – Mindfulness Awareness and Attention Scale (MAAS), the Self-Compassion Scale (SCS), the Bem Sex Role Inventory Scale (BSRI) and the Difficulties in Emotion Regulation Scale (DERS) from baseline (week1), mid-stage of the course (week4) and post -stage of the course (week 8). New practitioners from the Flame Centre in Coventry, Mindfulness CIC in Leicester and Mindspace in Birmingham were also recruited as one cohort. Those new practitioners were also administered the MAAS scale, the SCS scale, the BSRI scale and the DERS scale. The mindfulness teachers were only administered the BSRI scale from baseline (week1), mid-stage (week4) and post-stage (week8) to assess their androgyny levels over the 8-week course.

5.3 Data Collection

As previously mentioned in the methodology chapter (Chapter 4), the data was collected at three time points of the mindfulness course including the Mindfulness Attention and Awareness Scale (MAAS), the Bem’s Sex Role Inventory (BSRI), The Self-compassion Scale (SCS) and the Difficulties in Emotion Regulation Scale (BSRI). For control of participants’ androgyny levels, mindfulness teachers were administered the Bem’s Sex Role Inventory (BSRI) at baseline (week1) and post stage of the course (week8).

Hypotheses:

Main Hypothesis: To demonstrate that students and teachers’ gender synchrony (i.e., the teachers’ androgyny score minus the students) enables to measure the male and female students’ experiences upon an 8-week mindfulness course. However, due to a lack of engagement from the teachers, the students and teacher’s synchrony could not be examined, and the main hypothesis could not be tested.

Other hypotheses:

1. Students with high self-compassion scores at PRE-8-week stage will show greater change in mindfulness at post 8-week stage - i.e., self-compassion positively predicts mindfulness change over the 8 weeks.
2. Students with higher emotional regulation scores at PRE-8-week stage will show greater change in mindfulness at post 8-stage - i.e., the lowest DERS scores positively predict mindfulness change over the 8 weeks.
3. Students with higher androgyny scores (nearest to zero) at PRE-8-week stage week stage will show greater change in mindfulness at post 8-week stage - i.e., student androgyny positively predicts mindfulness change over the 8 weeks.

5.4 Path Analysis for Model 1

The use of multiple regression analyses allowed to develop a model integrating the predicted variables to determine whether mindfulness and self-compassion increase an individual's androgyny level enabling them to manage their difficulties in emotion regulation over an 8-weeks mindfulness training.

A series of regression analyses was used as an exploratory method to investigate the relationships between the predictors. The analysis began with obtaining path coefficients to build the model from predictors at baseline (week 1) and mid-stage of the course (week 4). The same process was repeated for all predictors from mid-stage (week 4) to post-intervention (week 8). All path coefficients – beta coefficient (β) were examined for significance to be incorporated in the model. If significant, these path coefficients will be accountable as predictors and integrated within the model. Non-significant path coefficients would be removed also from the model.

8 multiple regression analyses were conducted to explore the strength in the relationship between the initial predictor variables (MAAS, SCS, BSRI and DERS) at baseline and outcome scores at both mid stage and post stage of the course. A multiple regression analysis is appropriate when assessing the strength in the relationship with more than one variable (Field, 2013). Therefore, a multiple regression was conducted to investigate the strength between the predictor variables outcome - baseline scores (MAAS1, SC1, And1 and DERS1) as predictors mid-stage scores for each variable (MAAS4, SCS4, And4 and DERS4). The same method was applied

between the mid-stage predictor variables (MAAS4, SCS4, And4 and DERS4) and the post-stage scores (MAAS8, SCS8, And8 and DERS8).

To ensure robust methodology, cross-validation was used as an initial method to build the model. Cross-validation is usually a preferred method to test the accuracy of a model across different sample; and obtain a less biased estimates of prediction error than the direct estimate (Koul, Becchio & Cavallo, 2018). The whole data (74 participants) was randomly split in SPSS into 2 equal samples – 37 participants model 1 and 37 participants model 2. The first half of the data was used to estimate the predicted error of the sample, as in how well the model predicts the outcome variables. Preliminary t-tests and correlations were performed to assess any large mean differences at each time point of the study – baseline, mid-stage and post-stage (appendix 5. A path analysis in model 2 was used as a cross-validation process to validate the path coefficients in model 1.

5.4.1 Preliminary data screening

Diagnostics

The data were screened to determine whether they satisfied the assumptions of all multiple regression analyses. Casewise diagnostics indicated extreme outliers for case number 28 on MAAS4 scores and case number 33 on SCS4 scores. Inspection for skewness and kurtosis was conducted with the recommendation of (Hair et al., 2010; Byrne, 2010) when assessing multivariate analysis with an acceptable range for skewness between -2 and +2 and kurtosis between -7 and +7. Skewness ranging between - .282 and .959 and kurtosis between -1.118 and 1.675 showed normality distribution of data. Examination of Cook's D indicates that this observation has moderately high influence on other data points with a Cook's D value not greater than 1. A scattergram of standardised predicted values against standardised residual values was generated to check heteroscedasticity and linearity assumptions in the relationships between the predictor and predicted variables. The data met the assumption of independence of residuals, Durbin-Watson is not above 2.5 throughout the 8 weeks range. The statistics for the variance invariance factor (VIF) were run for baseline, week4 and week8 variables to test for multicollinearity among the independent variables. Field (2013) proposes that a VIF value > 10 is problematic. The VIF results for the variables entered into the regression analysis were all <10 from

baseline to week4 range (1.022 to 3.422) and from week4 to week8 range (1.022 to 3.208), indicating that multicollinearity did not exceed. - (printouts for correlation and their interpretation, t-tests, and regression analyses are included in appendix 5).

5.4.2 Regression analyses from baseline to week4 of the course

In regressing the predictors variables scores of MAAS1, SCS1, ANDRO1 and DERS1 on MAAS4, SCS4, DERS4 and ANDRO4 it was found that the predictor variables significantly predict an increase in mindfulness skills ($p < .001$), an increase of self-compassion ($p < .001$), a reduction in difficulties in emotion regulation ($p < .001$) and an increase in androgyny ($p < .001$). Overall, the adjusted r-squares of the 4 regression analyses show that 38.5% of the variance in MAAS4, 58.9% of the variance in SCS4, 51.6% of the variance in DERS4 and 49.9% of the variance in ANDRO4 were accounted for by the predictors (MAAS1, SCS1, DERS1 and ANDRO1).

When examining the individual regression coefficients significant relationships were found between MAAS1 and MAAS4: Beta=.682, $p = .001$; SCS1 and SCS4 – Beta: .501, $p = .016$; DERS1 and SCS4 – Beta: .426, $p = .039$; DERS1 and DERS4: Beta=.764, $p = .001$; Androgyny1 and DERS4: Beta: .235, $p = .038$; ANDR1 and ANDR4: Beta=.705, $p = .001$.

5.4.3 Regression analysis from week4 to week8 of the course

In regressing the predictors variables scores of MAAS4, SCS4, DERS4 and ANDR4 on MAAS8, SCS8, DERS8 and ANDRO8, it was found that the predictor variables significantly predict an increase in mindfulness skills and at week8 ($p < .001$); an increase of self-compassion ($p < .001$), a reduction in difficulties in emotion regulation ($p = .022$) and an increase in androgyny ($p < .001$). Overall, the adjusted r-squares of the 4 regression analyses show that 37.4% of the variance in MAAS8, 43.3% of the variance in SCS8, 20.5% of the variance in DERS8 and 85.4% of the variance in ANDR8 were accounted for the predictors (MAAS4, SCS4, DERS4 and ANDRO4).

When examining the individual regression coefficients, significant relationships were found between MAAS4 and MAAS8: Beta=.594, $p=.001$; SCS4 and SCS8: Beta=.620, $p=.007$, and ANDRO4 and ANDRO8: Beta=.938, $p=.001$.

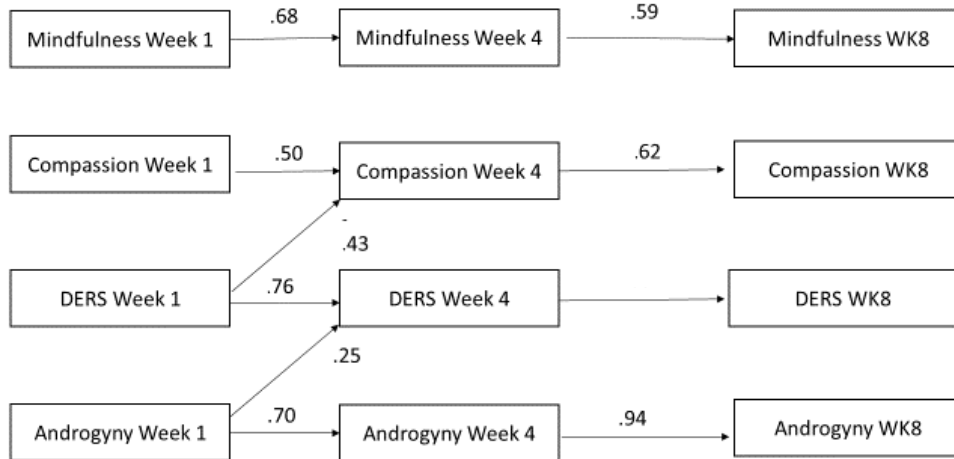


Figure: 5a Path Analysis Model

Table 5.12 MAAS1, SCS1, DERS1, ANDRO1 as predictors of MAAS4, SCS4, DERS4, ANDRO4 in Model 1.

	MAAS 4							DERS4								
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				6.62	.53	4,32	<.001**	.385				10.62	15.29	4,32	<.001**	.516
MAAS1	.682	4.37	=.001*						.001	.008	=.994					
SCS1	.041	.168	=.868						.042	.196	=.846					
DERS1	.026	.109	=.914						.764	3.56	=.001*					
ANDRO1	.150	1.14	=.264						.253	2.16	=.038*					
	SCS4							ANDRO4								
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				13.91	.40	4,32	<.001**	.589				9.95	.65	4,32	<.001**	.499
MAAS1	.256	2.01	=.052						.004	.028	=.978					
SCS1	.501	2.53	=.016*						.266	1.22	=.232					
DERS1	.426	2.16	=.039*						.048	.222	=.826					
ANDRO1	.169	1.58	=.127						.705	5.92	=.001*					

Notes. **p value is significant at the 0.01 level (2-tailed). * p value is significant at the 0.05 level (1-tailed); Ad. R² = Adjusted R²

Table 5.13 MAAS4, SCS4, DERS4, ANDRO4 as predictors of MAAS8, SCS8, DERS8, ANDRO8 in Model 1.

	MAAS8								DERS8							
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				6.37	.64	4,32	<.001**	.374				3.33	17.02	4,32	<.022**	.205
MAAS4	.594	4.02	=.001*						.148	.893	=.379					
SCS4	.264	1.18	=.256						.149	.579	=.586					
DERS4	.307	1.30	=.203						.281	1.05	=.299					
ANDRO4	.117	.877	=.387						.267	1.77	=.085					
	SCS8								ANDRO8							
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				7.88	15.29	4,32	<.001**	.433				53.50	.32	4,32	<.001**	.933
MAAS4	.027	.190	=.851						.008	.108	=.914					
SCS4	.620	2.85	=.007*						.050	.450	=.656					
DERS4	.090	.399	=.692						.160	1.40	=.170					
ANDRO4	.252	1.98	=.056						.938	14.56	=.001*					

Notes. **p value is significant at the 0.01 level (2-tailed). * p value is significant at the 0.05 level (1-tailed); Ad. R² = Adjusted R²

5.5 Path Analyses for Model 2

The use of multiple regression analyses allowed to cross-validate model1 by incorporating the predicted variables to determine whether the path coefficient in the second model replicate the coefficients in model 1. A series of regression analysis was used as an exploratory method to investigate the relationships between the predictors. As with the previous model (model1), the analysis began with obtaining path coefficients to build the model from predictors at baseline (week 1) and mid-stage of the course (week 4). The same process was repeated for all predictors from mid-stage (week 4) to post-intervention (week 8). However, it is important note that if MAAS will be removed from the final model, if as a predictor in week 1 and 4 in model 2 shows no relationships with other variable outcomes; but just with itself as suggested by the analysis in model 1.

All path coefficients – beta coefficient (β) were examined for significance values to be incorporated in the model. If significant, these path coefficients will be accountable as predictors and integrated within the model. Non-significant path coefficients would be removed from the model.

8 multiple regression analyses were conducted to explore the strength in the relationship between the initial predictor variables (MAAS, SCS, ANDRO and DERS) at baseline and outcome scores at both mid stage and post stage of the course. A multiple regression analysis is appropriate when assessing the strength in the relationship with more than one variable (Field, 2009). Therefore, a multiple regression was conducted to investigate the strength between the predictor variables outcome in model 2 – from baseline scores (MAAS1, SC1, ANDRO1 and DERS1) as predictors mid-stage scores for each variable (MAAS4, SCS4, ANDRO4 and DERS4). The same method was applied between the mid-stage predictor variables (MAAS4, SCS4, ANDR4 and DERS4) and the post-stage scores (MAAS8, SCS8, ANDR8 and DERS8).

5.5.1 Preliminary data screening

Diagnostics

The data were screened to determine whether they satisfied the assumptions of multiple regression analysis. Casewise diagnostics indicated extreme outliers for case number 28 on MAAS4 scores and case number 35 on Androgyny 8 scores. Inspection

for skewness and kurtosis was conducted with the recommendation of (Hair et al., 2010; Byrne, 2010) when assessing multivariate analysis with an acceptable range for skewness between -2 and +2 and kurtosis between -7 and +7. Skewness ranging between - .312 and 1.196 and kurtosis between -1.317 and 1.198 showed normality distribution of data. Cook's D indicated that there were no outliers. A scattergram of standardised predicted values against standardised residual values was generated to check for heteroscedasticity and linearity assumptions in the relationship between the predictor and predicted variables. The data met the assumption of independence of residuals, Durbin-Watson is not above 2.5 throughout the 8 weeks range. The statistics for the variance invariance factor (VIF) were run for baseline, week 4 and week 8 variables to test for multicollinearity among the independent variables (Appendix 5). Field (2013) proposes that a VIF value > 10 is problematic. The VIF results for the variables entered into the regression analysis were all <10 from baseline to 4 weeks range (1.100 to 1.859) and from 4 weeks to 8 weeks range (1.017 to 1.900), indicating that multicollinearity was not excessive (See printouts for correlation and their interpretation, t-tests and regression analyses in appendix 5).

8 multiple regression analyses were conducted to explore the strength in the relationship between the initial predictor variables (MAAS, SCS, BSRI and DERS) at baseline and outcome scores at both mid stage and post stage of the course. A multiple regression analysis is appropriate when assessing the strength in the relationship with more than one variable (Field, 2009). Therefore, a multiple regression was conducted to investigate the strength between the predictor variables outcome in model 2 – from baseline scores (MAAS1, SC1, And1 and DERS1) as predictors mid-stage scores for each variable (MAAS4, SCS4, And4 and DERS4). The same method was applied between the mid-stage predictor variables (MAAS4, SCS4, And4 and DERS4) and the post-stage scores (SCS8, And8 and DERS8).

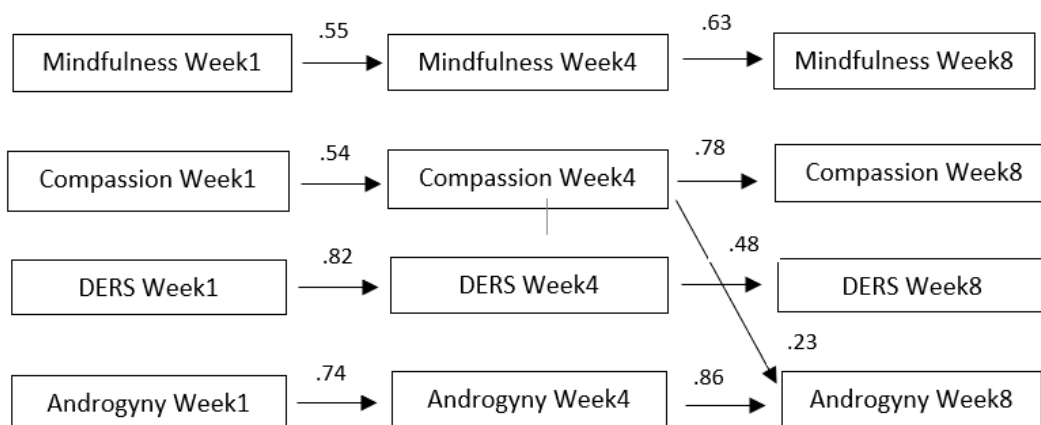


Figure 5.b Path Analysis Model 2.

5.5.2 Regression analysis from baseline to week4 of the course

In regressing the predictors variables scores of MAAS1, SCS1, ANDRO1 and DERS1 on MAAS4, SCS4, DERS4 and ANDRO4, it was found that the predictor variables significantly predict mindfulness skills ($p < .007$), an increase of self-compassion ($p < .008$), a reduction in difficulties in emotion regulation ($p < .001$), and a increase in androgyny ($p < .001$). Overall, the adjusted r-squares of the 4 regression analyses show that 26.7% of the variance in MAAS4, 26.1% of the variance in SCS4, 49.4% of the variance in DERS4 and 42.2% of the variance in ANDRO4 were accounted for by the predictors (MAAS1, SCS1, DERS1 and ANDRO1).

When examining the individual regression coefficients, significant relationships were found between MAAS1 and MAAS4: Beta=.682, $p = .005$; SCS1 and SCS4: Beta: .539, $p = .010$; DERS1 and DERS4: Beta=.822, $p < .001$; ANDR1 and ANDR4: Beta=.697, $p = .001$.

5.5.3 Regression analysis from week4 to week8 of the course

In regressing the predictors variables scores of MAAS4, SCS4, ANDRO4 and DERS4 on MAAS8, SCS8, DERS8 and ANDRO8, it was found that the predictor variables

significantly predict an increase in mindfulness skills ($p < .001$), an increase in self-compassion ($p < .001$), a reduction in difficulties in emotion regulation ($p < .001$), and an increase in androgyny ($p < .001$). Overall, the adjusted r -squares show that 42.6% of the variance in MAAS8, 45.1% of the variance in SCS8, 36.6% of the variance in DERS8 and 78.4% of the variance in ANDR8 were accounted for the predictors (MAAS4, SCS4, ANDRO4 and DERS4).

When examining the individual regression coefficients, significant relationships were found between MAAS4 and MAAS8: $Beta = .594$, $p = .001$; SCS4 and SCS8: $Beta = .784$, $p = .001$; DERS4 and DERS8: $Beta = .485$, $p = .012$; ANDR4 and ANDR8: $Beta = .861$, $p = .001$, and SCS4 and ANDR8: $Beta = .233$, $p = .027$.

Table 5.14 MAAS1, SCS1, DERS1 ANDRO1 as predictors of MAAS4, SCS4, DERS4, ANDRO4 in Model 2.

	MAAS 4					DERS4										
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				4.28	.60	4,32	<.001**	.267				9.80	13.98	4,32	<.001**	.494
MAAS1	.551	3.02	=.005*						.096	.633	=.531					
SCS1	.284	1.46	=.154						.267	1.65	=.108					
DERS1	.231	1.19	=.241						.822	5.11	=.001*					
ANDRO1	.052	.345	=.732						.014	.114	=.910					
	SCS4					ANDRO4										
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				4.18	.57	4,32	<.008**	.261				7.56	.74	4,32	<.001**	.422
MAAS1	.015	.082	=.935						.019	.119	=.906					
SCS1	.539	2.76	=.010*						.003	.017	=.986					
DERS1	.083	.429	=.671						.022	.131	=.897					
ANDRO1	.053	.355	=.725						.697	5.24	=.001*					

Notes. **p value is significant at the 0.01 level (2-tailed). * p value is significant at the 0.05 level (1-tailed); Ad. R² = Adjusted R²

Table 5.15 MAAS4, SCS4, DERS4, ANDRO4 as predictors of MAAS8, SCS8, DERS8, ANDRO8 in Model 2.

	MAAS8							DERS8								
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				7.67	.50	4,32	<.001**	.374				6.20	11.84	4,32	<.001**	.366
MAAS4	.634	3.64	=.001*						.116	.633	=.531					
SCS4	.198	1.21	=.236						.316	1.83	=.076					
DERS4	.140	.807	=.426						.485	2.65	=.012*					
ANDRO4	.202	1.58	=.123						.158	1.18	=.246					
	SCS8							ANDRO8								
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				8.41	.49	4,32	<.001**	.451				33.71	.42	4,32	<.001**	.784
MAAS4	.038	.266	=.822						.059	.555	=.582					
SCS4	.784	4.90	=.001*						.233	2.32	=.027*					
DERS4	.145	.855	=.399						.094	.880	=.385					
ANDRO4	.139	1.20	=.271						.861	11.02	=.001*					

Notes. **p value is significant at the 0.01 level (2-tailed). * p value is significant at the 0.05 level (1-tailed); Ad. R² = Adjusted R²

When comparing both models - model 1 and model 2, it can be observed that the predictor variable MAAS1 only has a relationship respectively with the outcome variable MAAS4 and not with the other variables at week 4. Similarly, the predictor variable MAAS4 has only a relationship with the outcome variable MAAS8 and not with the other variables at week 8. As a result, MAAS was omitted from the final model. Further examination of both models suggests that the path coefficient for DERS1 and the outcome variable SCS4 found in model 1 was not significant in model 2; so the path coefficient for both models was not included and neither compared for cross-validation. In addition, the relationship detected between the predictor variable ANDRO1 and the outcome variable DERS4 in model 1 was not detected in model 2; so, the path coefficient was not included in model 2 and neither compared for cross-validation. Similarly, the relationship at week 4 of the course – between SCS4 predictor variable on outcome variable ANDRO8 detected in model 2 was not significant in model 1; therefore, the path coefficients were not compared for cross-validation.

Further examination of model 1 and model 2, the path coefficients in model 1 for baseline predictor shows that SCS1 has a predictive relationship with the outcome variable SCS4, $b=.50$; DERS1 and the outcome variable DERS4, $b=.76$; and ANDRO1 and the outcome variable ANDRO4, $b=.70$. Similarly, the model also suggests significant predictive relationships between SCS4 and the outcome variable SCS8, $b=.62$; ANDRO4 and the outcome variable ANDRO8, $b=.94$. These predictive patterns in model 2 confirm that mindfulness teachings exposure from week 1 to week 4 enables participants to increase their self-compassion scores, their androgyny levels leading to a reduction in their difficulties in emotion regulation. More importantly, the self-compassion and androgyny scores keep increasing from week 4 to week 8 of the mindfulness teaching, while difficulties in emotion regulation scores kept decreasing. These findings suggest that further mindfulness teaching exposure from week 4 to week 8, allows the participants to increase their self-compassion scores and their androgyny levels predicting a further decrease in their difficulties in emotion regulation scores. More importantly, the model also suggests additional significant predictive relationships that were not revealed during the cross-validation process in model 2, suggesting that DERS1 has a predictive relationship with the outcome variable SCS4, $b=.43$; and ANDRO1 has a predictive relationship with the outcome variable DERS4,

$b=.25$. Interestingly, these predictive relationships only happen at mid-stage (week4) and post-stage of the course (week8). These significant interactions suggest that after 4 weeks of mindfulness teaching, a decrease in difficulties in emotion regulation scores predict an increase of self-compassion scores at mid-stage of the course. Moreover, at mid-stage (week4) of the course an increase in androgyny level predicts a decrease in scores in difficulties in emotion regulation.

Compared to Model 1, model 2 suggests that the path coefficients in model 1 for baseline predictor shows that SCS1 has a predictive relationship with the outcome variable SCS4, $b=.54$; DERS1 and the outcome variable DERS4, $b=.82$; and ANDRO1 and the outcome variable ANDRO4, $b=.74$. Similarly, the model also suggests significant predictive relationships between SCS4 and the outcome variable SCS8, $b=.78$; DERS4 and the outcome variable DERS8, $b=.48$; and ANDRO4 and the outcome variable ANDRO8, $b=.86$. These predictive patterns confirm that mindfulness teachings exposure from week1 to week4 enables participants to increase their self-compassion scores, their androgyny levels leading to a reduction in their difficulties in emotion regulation. More importantly, the self-compassion and androgyny scores keeps increasing from week 4 to week 8 of the mindfulness teaching, while difficulties in emotion regulation scores keeps decreasing. These findings suggest that further mindfulness teaching exposure from week 4 to week 8, allows the participants to increase their self-compassion scores and their androgyny levels predicting a further decrease in their difficulties in emotion regulation scores. More importantly, compared to model 2, ANDRO 1 also has no predictive relationship with the outcome variable DERS4 and DERS1 has no predictive relationship with the outcome variable SCS4. Interestingly, none of those path coefficients revealed from both models during the cross-validation were replicated in the main model. The model also suggests a new predictive relationship that were not revealed during the cross-validation process between SCS4 and ANDRO8, $b=.23$. Interestingly, this predictive relationship also happens at mid-stage (week4) and post-stage of the course (week8). This significant interaction suggests that after 4 weeks of mindfulness teaching, the increase of self-compassion scores at mid-stage of the course predicts an increase of androgyny levels.

Further comparative examinations of other path coefficients were undertaken to allow cross-validation of both models. A series of regression equation were used to determine path coefficients for the second model followed by a comparison of regression estimates – that include both b_s and both standard errors. As suggested by Howell, the formula below can be used to contrast regression coefficients from two independent regression equation from both models. This process allows to explore and compare pairs of paths from regression model 1 to regression model 2 by using the software Howell Excel formula (Howell, 2007). If b coefficients from both models are significant, these coefficients will be removed from the final model. The p values must not be significant to cross validate the models.

$$z = \frac{b_1 - b_2}{\sqrt{SE^2 b_1 + SE^2 b_2}}$$

Table 5.7. Regression t-test on b-coefficients for both models

Regression 1	B	SE B	Regression 2	B	SE B	P values
MAAS1+MAAS4	.545	.125	MAAS1+MAAS4	.532	.176	p=.55
MAAS4+MAAS8	.710	.176	MAAS4+MAAS8	.598	.164	p=.43
SCS1+SCS4	.469	.185	SCS1+SCS4	.615	.223	p=.89
SCS4+ SCS8	.635	.222	SCS4+ SCS8	.784	.160	p=.56
DERS1+DERS4	.718	.202	DERS1+DERS4	.786	.154	p=.81
DERS4+DERS8	.244	.231	DERS4+DERS8	.364	.138	p=.83
ANDR1+ANDR4	.673	.114	ANDR1+ANDR4	.741	.142	p=.95
ANDR4+ANDR8	.871	.060	ANDR4+ANDR8	.813	.074	p=.41

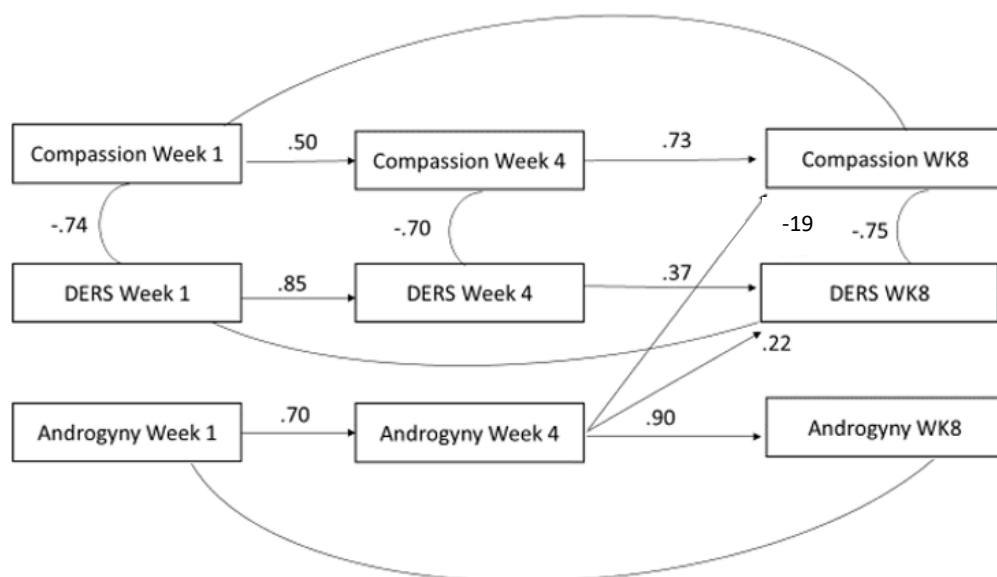


Figure 5 c Path analysis for the whole model

5.6 Path analyses – the whole model

Although the cross-validation of both models confirm the validity of paths coefficients as suggested in table 3.1; these path coefficients were based on small sample size. Therefore, the same process of multiple regression analyses was used to finalise the main model of the study. As with model 1 and 2, a series of multiple regression was performed to determine the path coefficients of each predictor variables to build the whole model. The analysis began with obtaining path coefficients to build the model from predictors at baseline (week 1) and mid-stage of the course (week 4). The same process was repeated for all predictors from mid-stage (week 4) to post-intervention (week 8). However, it is important note that similar to model 1 and model 2, MAAS has lower shared variances with difficulties in emotion regulation than self-compassion. Similarly, to model 1 and 2, MAAS1 as baseline predictor variable showed no relationships with other variable outcomes, apart with MAAS4. Additionally to the models 1 and 2, MAAS4 as baseline predictor variable showed no relationships with other variable outcomes, apart with MAAS8. Therefore, MAAS was removed from the

final model after similar results that was observed during the cross-validation process. - (printouts for correlation, t-tests, and regression analyses are included in appendix 7).

Following the same process in model 1 and 2 - All path coefficients – beta coefficient (β) were examined for significance. If significant, these path coefficients will be accountable as predictors and integrated within the model. Non-significant path coefficients would be removed from the model.

6 multiple regression analyses were conducted to explore the strength in the relationship between the initial predictor variables (SCS, BSRI and DERS) at baseline and outcome scores at both mid stage and post stage of the course. A multiple regression analysis was conducted to investigate the strength between the predictor variables outcome in the whole model – from baseline scores (SC1, ANDRO1 and DERS1) as predictors of change in mid-stage scores for each variable (SCS4, ANDRO4 and DERS4). The same method was applied between the mid-stage predictor variables (SCS4, ANDRO4 and DERS4) and the post-stage scores (SCS8, And8 and DERS8).

A series of regression analyses were used to build the final model from predictors at baseline (week 1) and mid-stage of the course (week 4). The same process was repeated for all predictors from mid-stage (week 4) to post-intervention (week 8). All path coefficients – beta coefficient (β) were examined for significance to be incorporated in the model. Path coefficients that were non-significant would be removed also from the model.

It is important to note that all the previous hypotheses could not be tested due to the MAAS scale being removed.

5.6.1 Preliminary data screening

Diagnostics

The data were screened to determine whether they satisfied the assumptions of multiple regression analysis. Casewise diagnostics indicated extreme outliers for case number 74 on MAAS4 scores and 68 on Androgyny 8 scores. Inspection for skewness and kurtosis was conducted with the recommendation of (Hair et al., 2010; Byrne, 2010) when assessing multivariate analysis with an acceptable range for skewness

between -2 and +2 and kurtosis between -7 and +7. Skewness ranging between -.068 and .837 and kurtosis between -.990 and 1.282 showed normality distribution of data. Cook's D indicated that there were no outliers. A scattergram of standardised predicted values against standardised residual values was generated to check for heteroscedasticity and linearity assumptions in the relationship between the predictor and predicted variables. The data met the assumption of independence of residuals, Durbin-Watson is not above 2.5 throughout the 8 weeks range. The statistics for the variance inflation factor (VIF) were run for baseline and week 4 variables to test for multicollinearity among the independent variables. Field (2013) proposes that a VIF value > 10 is problematic. The VIF results for the variables entered into the regression analysis were all < 10 for the 4 weeks range (1.028 to 2.359) and for the 8 weeks range (1.009 to 1.960), (See printouts for correlations and their interpretation, t-tests and regression analyses in appendix 5).

5.6.2 Regression analysis from baseline to week4 of the course

In regressing the predictors variables scores of SCS1, DERS1 and ANDRO1 on SCS4, DERS4 and ANDRO4, it was found that the predictor variables significantly predict an increase of self-compassion ($p < .001$), a reduction in difficulties in emotion regulation ($p < .001$), and an increase in androgyny ($p < .001$). Overall, the adjusted r-squares show that 41.8% of the variance in SCS4, 51.3% of the variance in DERS4, and 48.3% of the variance in ANDR4 were accounted for the predictors (SCS1, DERS1 and ANDRO1)

When examining the individual regression coefficients significant relationships were found between SCS1 and SCS4: Beta=.504, $p = .001$; DERS1 and DERS4; Beta: .854, $p = .001$, and ANDR1 and ANDR4: Beta=.701, $p = .001$.

5.6.3 Regression analysis from week4 to week8 of the course

In regressing the predictors variables scores of SCS4, ANDR4 and DERS4 on SCS8, DERS8 and ANDRO8, it was found that the predictor variables significantly predict an increase of self-compassion at week8 ($p < .001$), a reduction in difficulties in emotion regulation ($p < .001$), and an increase in androgyny ($p < .001$). Overall, the adjusted r-squares show that 47.6% of the variance in SCS8, 30% of the variance in DERS8,

and 81.8% of the variance in ANDR8 accounted for the predictors (SCS4, ANDRO4 and DERS4).

When examining the individual regression coefficients, significant relationships were found between SCS4 and SCS8: Beta=.728, $p=.001$; ANDRO4 and SCS8: Beta=.192, $p=.027$; DERS4 and DERS8: Beta=.373, $p=.008$; ANDRO4 and DERS8: Beta=.224, $p=.026$; ANDRO4 and ANDRO8: Beta=.901, $p=.001$.

Table 5.16 SCS1, DERS1 ANDRO1 as predictors of SCS4, DERS4, ANDRO4 in main model.

	SCS4							DERS4								
	β	<i>t</i>	<i>p</i>	F	SE	<i>df</i>	<i>p</i>	Ad. R ²	β	<i>t</i>	<i>p</i>	F	SE	<i>df</i>	<i>p</i>	Ad. R ²
Predictors Model 1				18.47	.49	3,70	<.001**	.418				26.67	14.50	3,70	<.001**	.513
SCS1	.504	.377	=.001*						.174	1.42	=.159					
DERS1	.196	1.46	=.149						.854	6.96	=.001*					
ANDRO1	.080	.882	=.381						.126	1.53	=.132					

	ANDRO4							
	β	<i>t</i>	<i>p</i>	F	SE	<i>df</i>	<i>p</i>	Ad. R ²
Predictors Model 1				23.70	.67	3,70	<.001**	.483
SCS1	.115	.914	=.364					
DERS1	.004	.031	=.975					
ANDRO1	.701	8.21	=.001*					

Notes. **p value is significant at the 0.01 level (2-tailed). * p value is significant at the 0.05 level (1-tailed); Ad. R² = Adjusted R²

Table 5.17 SCS4, DERS4, ANDRO4 as predictors of SCS8, DERS8, ANDRO8 in main model.

	SCS8							ANDRO8								
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				23.07	.47	3,70	<.001**	.476				110.69	.37	3,70	<.001**	.818
SCS4	.728	6.15	=.001*						.138	1.98	=.052					
DERS4	.069	.585	=.560						.036	.517	=.606					
ANDRO4	.192	2.25	=.027						.901	17.99	=.001*					

	DERS8							
	β	<i>t</i>	<i>p</i>	<i>F</i>	<i>SE</i>	<i>df</i>	<i>p</i>	<i>Ad. R</i> ²
Predictors Model 1				11.43	14.41	3,70	<.001**	.300
SCS4	.212	1.55	=.126					
DERS4	.373	2.78	=.008*					
ANDRO4	.224	2.27	=.026*					

Notes. ** p value is significant at the 0.01 level (2-tailed); * p value is significant at the 0.05 level (1-tailed); Ad. R² = Adjusted R²

In line with both models, the predictor variable MAAS1 only has a relationship respectively with the outcome variable MAAS4 and not with the other variables at week 4. Similarly, the predictor variable MAAS4 has only a relationship with the outcome variable MAAS8 and not with the other variables at week8. As a result, MAAS was omitted from the final model. Overall, the whole model suggests there is a significant predictive relationship between the independent variables – SCS, DERS and ANDRO at the 3 time points. The model also suggests significant predictive relationships between SCS1 and the outcome variable SCS4, $b=.50$; DERS1 and the outcome variable DERS4, $b=.83$; and ANDRO1 and the outcome variable ANDRO4, $b=.70$. Similarly, the model also suggests significant predictive relationships between SCS4 and the outcome variable SCS8, $b=.73$; DERS4 and the outcome variable DERS8, $b=.37$; and ANDRO4 and the outcome variable ANDRO8, $b=.90$. These predictive patterns in the main model confirm that mindfulness teachings exposure from week1 to week4 enables participants to increase their self-compassion scores, their androgyny levels and a decrease in their difficulties in emotion regulation scores. More importantly, these scores keep increasing from week 4 to week 8 of the mindfulness teaching. These findings suggest that further mindfulness teaching exposure from week 4 to week 8, allows the participants to increase their self-compassion scores, their androgyny levels and a decrease in their difficulties in emotion regulations. More importantly, the model also suggests additional significant predictive relationship that were not revealed during the cross-validation process between **SCS4 and the outcome variable DERS8, $b=-.46$** ; ANDRO4 and the outcome variable SCS8, $b=-.19$; and ANDRO4 and the outcome variable DERS8, $b=.22$. Interestingly, these predictive relationships only happen at mid-stage (week4) and post-stage of the course (week8). These significant interactions suggest that after 4 weeks of mindfulness teaching, the increase of self-compassion scores at mid-stage of the course predict a decrease the difficulties in emotion regulation scores. Moreover, an increase in androgyny levels at mid-stage of the course predicts an increase in scores outcome variables ‘self-compassion’ and a decrease in score ‘difficulties in emotion regulation’.

It can be hypothesised that in the first 4 weeks exposure to the meditative practices and the mindfulness teaching, the participants become gradually more opened with

their feelings and emotions by cultivating self-compassion traits. In turn, the participants experience psychological flexibility. It can be said that the participants display more enhanced psychological functioning. It can also be hypothesised that the participants become more androgynous in the first 4 weeks to post-stage (week8) of mindfulness teachings.

5.7 Indirect effects in the overall model

Indirect effects of baseline variable (week1) and outcome variables week4 on outcome variable week 8 in the final model were examined to provide further insights on the relationships between the predicted variables and the outcome variables over the 3 time points of the course. Generally, indirect effect models served to test hypothesis grounded in specific theories and specific statistical considerations for empirical validity; (e.g., calculation of effects by using unstandardized regression coefficients as suggested by Baron and Kenny in 1986). More importantly, all direct effects in the final model are hypothetically only considered from the predicted variable from baseline to week4 and week4 to week8 rather than week1 to week8. In the current whole model 6 indirect effects were found, and all effects were calculated by hand based on their standardised path coefficients. The path coefficients represent the relationship between baseline predictors and outcome variables at week4; and predictor variables at week4 and outcome variables at week8. Results of indirect effects suggest that the baseline variables indirectly predict changes in scores of the outcome variables at week8 mediated by change of scores of outcome variables at week4. Each indirect effect demonstrates that the variable at week4 serves as a mediator variable between baseline variable predicting the outcome variable at week8. In other words, baseline variables added indirect effects in the change of scores in the outcome variable at week8. In addition, the mediator variables (variable at week4) show that measuring the variables – MAAS, SCS, DERS and Androgyny at 3 time points allow to observe that the course begins to be effective at week4. It can hypothesise that the change

in scores of the outcome variables at week8 could increase beyond the 8-week programme and that a 12-week mindfulness programme may be more conclusive (see appendix 5 for indirect effects calculation).

Table 5.8 Indirect effects from main model (see section 5.7)

Indirect effect Calculation
$(SCS1, SCS4 \times SCS4, SCS8) = .50 \times .73 = .36$
$(SCS1, SCS4 \times SCS4, DERS8) = .50 \times -.46 = -.23$
$(DERS1, DERS4 \times DERS4, DERS8) = .85 \times .37 = .31$
$(ANDR1, ANDR4 \times ANDR4, ANDR8) = .70 \times .90 = .63$
$(ANDR1, ANDR4 \times ANDR4, SCS8) = .70 \times -.19 = -.13$
$(ANDR1, ANDR4 \times ANDR4, DERS8) = .70 \times .22 = .15$

It can be observed that the indirect effects and mediation in the overall model support the aforementioned relationships between SCS, DERS and Androgyny at mid-stage (week4) and post-stage of the course (week8). Particularly for the outcome variable DERS8, 3 indirect effects mediated by the variables – SCS4, DERS4 and ANDR4 can explain the decrease in DERS8 scores. In addition, 2 indirect effects mediated by the variables SCS4 and ANDR4 can explain an increase in scores in the outcome variable SCS8. Interestingly 2 mediators demonstrate the beginning of this change as a direct outcome of the course at week 4. This change is illustrated by the fifth and sixth indirect effect shows that Androgyny at week4 mediates the effect of androgyny at baseline in the change of scores in SCS8 (increase of self-compassion) and DERS8 (decrease in difficulty in emotion regulation). In addition, the second indirect effect shows that self-compassion at week4 mediates the effect of self-compassion at baseline in the change of scores in DERS8; so further decrease in difficulties in emotion regulations. The results of these indirect effects support the above hypotheses that exposure to the first 4 weeks of mindfulness teaching, enables the participants to become gradually more opened with their feelings and emotions by cultivating self-compassion traits. The cultivation of self-compassion allows in turn, the participants to experience psychological flexibility or less psychological rigidity in response to

social demands. In addition, the results of these indirect effects support that the participants become more androgynous following 4 weeks of mindfulness teaching course.

5.8 Mixed ANOVA for sex differences as control for gender effects

Having a full explanation of the relationships between all variables in the final model, it is now possible to examine the difference of androgyny level between sex and gender. First, each gender dimension – masculine and feminine can be independently compared using a 2x3 mixed ANOVA to investigate whether there is a sex difference within the masculine and feminine dimensions indicating a gender effect on males' and females' androgyny levels at the 3 points time of the mindfulness course. A mixed ANOVA enables one to compare mean differences between groups that have been split into 2 factors, where one is a “within- subjects” factor and the other factor is a “between-subject” factor. For example, in the current study the purpose of a two-way Mixed ANOVA is to identify whether male and female practitioners' androgyny levels is the effect of increased masculinity traits and femininity traits over an eight-weeks mindfulness course -so, sex (male and female)- between-subjects factor levels; within-subjects factor levels: 3 points time (baseline – week1, mid-stage – week4 and post-stage - week8) for each level of gender – masculinity, femininity and androgyny separately. All output for mixed ANOVA can be found in appendix 5. Meaning that, A two-way Mixed ANOVA should identify possible interaction between both factors –here, sex and time on the outcome - the dependent variable (gender – Masculinity, Femininity and Androgyny). - (printouts for ANOVAs analysis are included in appendix 8).

5.8.1 Design

A 2x3 (Sex*Time) Mixed ANOVA design was employed where Sex (male and female) were between-subject factors and within-subject factors - time (Baseline, Mid-stage and Post-stage) with specific measures -Masculinity, Femininity and Androgyny) at the 3 time points.

5.8.2 Data screening summary

Male practitioners

The initial descriptive statistics from the 3 mixed ANOVAs, seen from the descriptive statistics tables (appendix 8.2), showing that for male practitioners on average the level of masculinity was lowest for the male practitioners at week 4 (mid-stage), mean 4.59 compared to baseline mean 4.70, but increased to its highest at week 8 (post-stage), mean 4.72. As for the level of femininity was on average lower at week 4, mean 4.38 compared to 4.53 at baseline, which increased at post-stage of the course, mean 4.46. As for androgyny level on average was lower at week 4 of the course, mean .205 compared to .159 at baseline, but stable at post-stage of the course, mean .259.

Female practitioners

Instead, for the female participants on average the level of masculinity slightly increased at mid-stage of the course, mean 4.51 compared to 4.44 at baseline, but remained stable at post-stage of the course 4.60. As for level of femininity was on average increased at mid-stage (week 4), mean 5.03 compared to baseline, mean 4.89, then increased further at post-stage of the course, mean 4.99. As for the androgyny level on average decreased at mid-stage (week 4) of the course, mean -.521 compared to mean -.441 at baseline, which increased again at post-stage of the course, mean -.397.

5.8.3 Mixed ANOVA - Sex difference on Gender Masculinity traits

Assessing Sphericity

Mauchly's test indicated that the assumption of sphericity had been violated for the main effect of time, $X^2(2) = 8.083$, $p < .018$. The degrees of freedom were corrected using the Greenhouse-Geiser estimates of sphericity ($\epsilon = .903$ for the main effect of time)

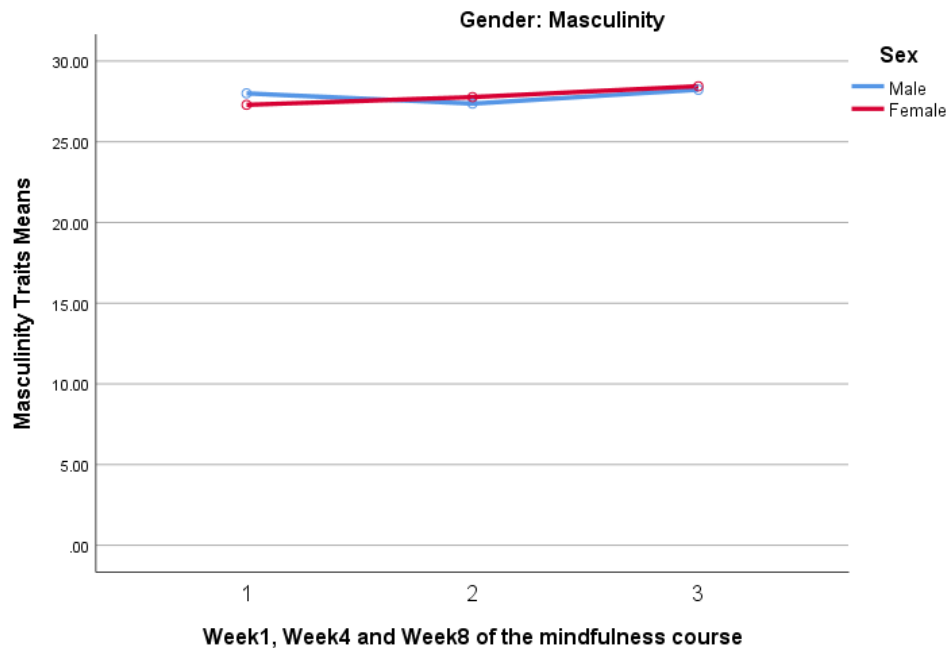
Interpreting results

The results of the Two-Way Mixed ANOVA showed that there was no significant main effect of masculinity overall, indicating that masculinity did not significantly increase overtime $F(1.8, 130) = 1.668, p = .195, \eta_p^2 = .023$.

There was no significant main effect of masculinity overall by sex, indicating that the masculinity traits scores from both sex - male and female practitioners were similar $F(1, 72) = 1.068, p = .305, \eta_p^2 = .015$.

In addition, there was no significant interaction between Time and the Sex of the participants, indicating that there was no sex difference in masculinity traits scores overtime $F(1.8, 130) = 1.053, p = .346, \eta_p^2 = .014$.

A within-subject contrast was performed comparing each level of masculinity at the 3 time points. These contrasts revealed no interactions when comparing masculinity scores at week 1 and week 4, $F(1, 72) = 0.72, p = .790, \eta_p^2 = .001$, but a near significance of masculinity scores at week 4 and week 8, $F(1, 72) = 4.272, p = .042, \eta_p^2 = .056$. The interaction graph (Gender: masculinity) – (1) shows a decrease in masculinity scores at week 4 for male practitioners and increases again at week 8. Instead, the masculinity traits for the female practitioners increase in score throughout the course. These results from the graph suggest a gender difference at baseline by sex in terms of direction but not in scores. The graph further shows that from week 4 to week 8 of the course, the male and female practitioners scores on masculinity traits are more less similar. When examining the masculinity means scores at the 3 time points support this. For the male participants – baseline: 4.70, mid-stage: 4.59 and post-stage: 4.72; compared to the masculinity means scores for the female participants – baseline: 4.44, mid-stage: 4.51 and post-stage: 4.60, showing that the male participants scored slightly higher on masculinity than female participants. At this stage, it can be hypothesised that mindfulness teaching enables male and female practitioners to recalibrate the gender level of masculinity by week 4 with almost no difference between each sex on the masculine dimension of the BSRI.



Graph 1 Masculinity traits means by sex over the 3 time points

5.8.4 Mixed ANOVA - Sex difference on Gender Femininity traits

Assessing Sphericity

Mauchly's Test of Sphericity for the repeated measures effects in the model, is non-significant for the main effect of femininity. Therefore, the condition of sphericity has been met, $X^2(2) = 4.651, p = .098$.

Interpreting results

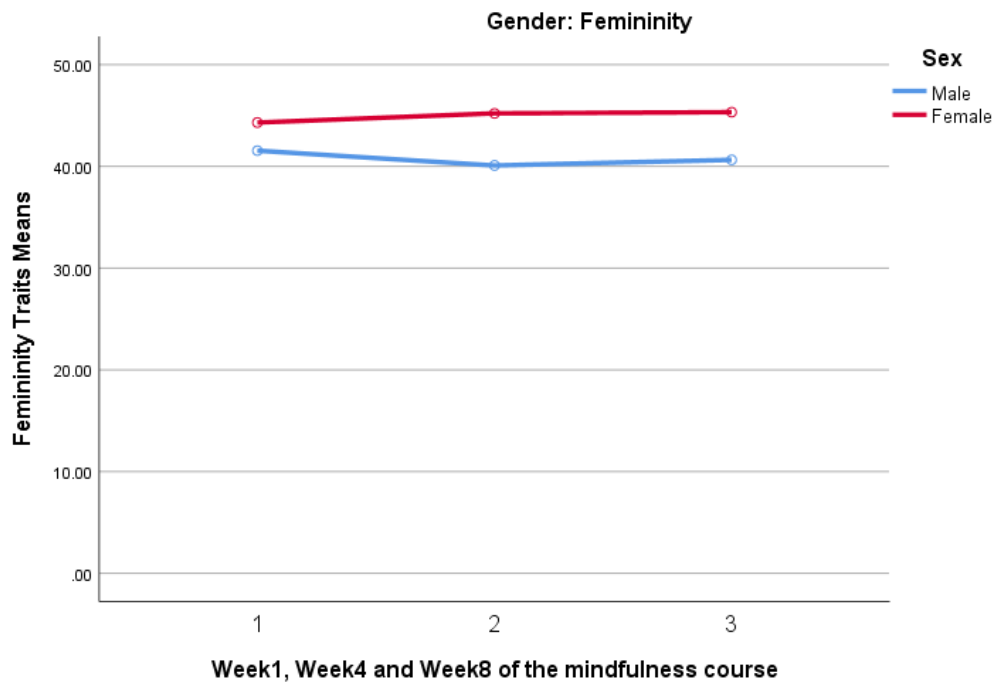
The results of the Two-Way Mixed ANOVA showed that there was no significant main effect of Femininity overall, indicating that Femininity did not significantly increase overtime $F(2, 144) = .086, p = .908, \eta_p^2 = .001$.

There was a significant main effect of femininity by sex overall, indicating that the femininity traits scores from both sex - male and female practitioners differed, $F(1, 72) = 15.237, p < .001, \eta_p^2 = 0.175$.

In addition, there was a significant interaction between Time and the Sex of the participants, indicating that there was a sex difference in femininity traits scores overtime $F(2,144) = 4.358, p = .015, \eta_p^2 = .057$.

A within-subject contrast was performed comparing each level of femininity at the 3 time points. These contrasts revealed no interactions when comparing femininity scores at week1 and week4, $F(1,72) = .000, p = .991, \eta_p^2 = .001$ and femininity scores at week 4 and week8, $F(1,72) = .178, p = .674, \eta_p^2 = .002$. In addition, these contrasts also revealed a significant interaction when comparing sex and femininity scores at week1 and week4, $F(1,72) = 7.446, p = .008, \eta_p^2 = .094$, and no interaction when comparing femininity scores at week 4 and week8, $F(1,72) = 1.692, p = .198, \eta_p^2 = .023$. The interaction graph (2) - Gender: Femininity shows that femininity traits increase in scores for female practitioners from baseline to week 4. Whereas, the femininity traits decrease in scores for the male practitioners from baseline to mid-stage. The femininity traits decrease slightly in scores for the female participants from mid-stage to post-stage but remain higher than the male participants. Instead, the femininity traits slightly increase in scores from mid-stage to post-stage for male practitioners. Further examination of the femininity means scores at the 3 time points supports this. For the female participants – baseline: 5.03, mid-stage: 4.89 and post-stage: 4.99; compared to the femininity means scores for the male participants – baseline: 4.53, mid-stage: 4.38 and post-stage: 4.46.

Overall, it can be hypothesised that mindfulness teaching enables male and female practitioners to recalibrate the gender level of femininity by week 4 with slightly higher gender difference by sex on the feminine dimension of the BSRI than the masculine dimension of the BSRI over the 3 time points.



Graph 2: Femininity traits means by sex over the 3 time points

5.8.5 Mixed ANOVA Sex difference on Androgyny Levels

Assessing Sphericity

Mauchly's test indicated that the assumption of sphericity had been violated for the main effect of Androgyny, $X^2(2) = 28.937$, $p < .001$. The degrees of freedom were corrected using the Greenhouse-Geiser estimates of sphericity ($\epsilon = .749$ for androgyny).

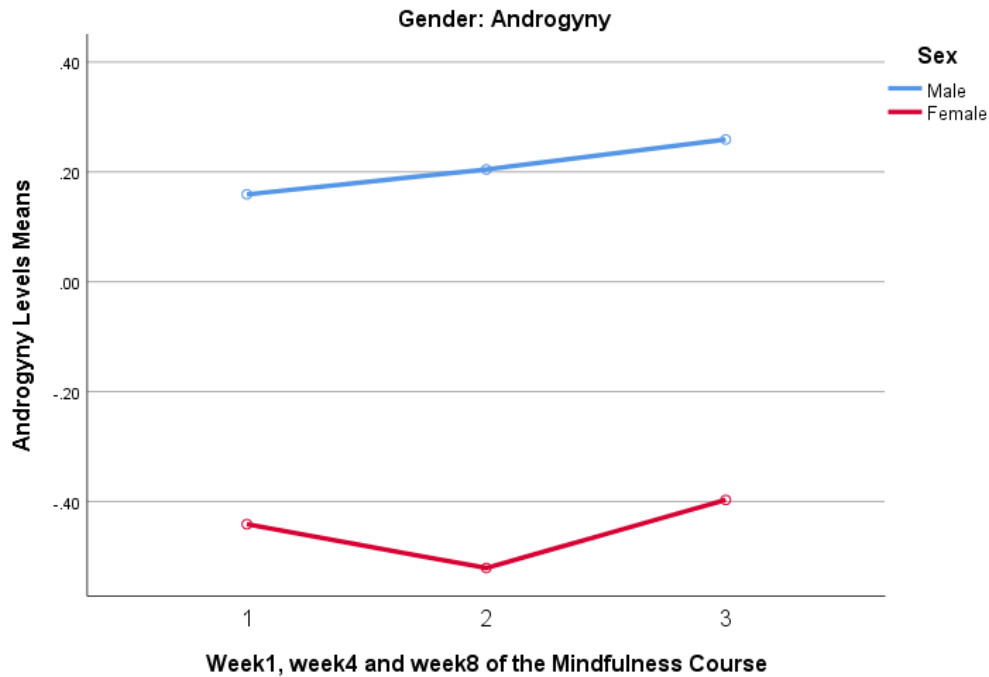
Interpreting results

The results of the Two-Way Mixed ANOVA showed that there was no significant main effect of androgyny overall, indicating that androgyny did not significantly increase overtime $F(1.5, 108) = .703$, $p = .458$, $\eta_p^2 = .010$.

There was a significant main effect of androgyny overall by sex, indicating that the androgyny levels scores from both sex - male and female practitioners differed $F(1, 72) = 10.748$, $p < .002$, $\eta_p^2 = .130$.

In addition, there was no significant interaction between Time and the Sex of the participants, indicating that there was no sex difference in androgyny levels scores overtime $F(1.5,108) = 308, p = .671, \eta_p^2 = .004$.

A within-subject Contrast was performed comparing each level of androgyny at the 3 time points. These contrasts revealed no interactions when comparing androgyny scores at week1 and week4, $F(1,72) = .034, p = .853, \eta_p^2 = .000$ and androgyny scores at week 4 and week8, $F(1,72) = 2.939, p = .091, \eta_p^2 = .039$. In addition, these contrasts also revealed no interactions when comparing sex and androgyny scores at week1 and week4, $F(1,72) = .458, p = .501, \eta_p^2 = .006$ and androgyny scores at week 4 and week8, $F(1,72) = .445, p = .507, \eta_p^2 = .006$. The interaction graph (3) - Gender: Androgyny shows a gender difference and a sex difference revealing that the male participants scores increase continuously over the 3 time points of the course. While, the female participants scores decrease by mid-stage, to slightly increase from mid-stage to post-stage. However, higher scores were observed for male practitioners. Further examination of the androgyny means scores at the 3 time points for the male participants, suggests that male practitioners were more androgynous than female practitioners. – baseline: .159, mid-stage: .205 and post-stage: .259; compared to the androgyny means scores for the female participants – baseline: -.441, mid-stage: -.521 and post-stage: -.397. It can be hypothesised that the mindfulness teaching enables both the masculine and feminine dimensions to increase androgyny by sex over an 8-weeks mindfulness course. It can also be hypothesised that male participants are more androgynous than female participants.



Graph 3: Androgyny levels means by sex over the 3 time points

5.8.6 Mixed ANOVA - Sex difference on Self-Compassion and Androgyny used as control for gender effects

Assessing Sphericity

Mauchly's test indicated that the assumption of sphericity had been violated for the main effect of Self-Compassion, $X^2(2) = 10.261, p < .006$. The degrees of freedom were corrected using the Greenhouse-Geiser estimates of sphericity, $\epsilon = .881$ for self-compassion.

Interpreting results

The results of the Two-Way Mixed ANOVA showed that there was significant main effect of self-compassion overall, indicating that self-compassion significantly increased overtime $F(1.8, 127) = 37.392, p < .001, \eta_p^2 = .342$.

There was no significant main effect of self-compassion overall by sex, indicating that the self-compassion scores from both sex - male and female practitioners did not differ $F(2, 72) = .101, p = .752, \eta_p^2 = .001$.

In addition, there was no significant interaction between Time and the Sex of the participants, indicating that there was no sex difference in self-compassion scores overtime $F(1.8,127) = 2.250$, $p = .116$, $\eta_p^2 = .030$.

A within-subject contrast was performed comparing each level of self-compassion at the 3 time points. These contrasts revealed interactions when comparing self-compassion scores at week1 and week4, $F(1,72) = 10.940$, $p < .001$, $\eta_p^2 = .132$ and self-compassion scores at week 4 and week8, $F(1,72) = 37.958$, $p < .001$, $\eta_p^2 = .345$. The interaction graph (4) – Self-compassion: shows that there is no sex difference at baseline, mid-stage and post-stage of the course. At week 4, the self-compassion scores are near identical, demonstrating that the mindfulness teaching enables to male and female participants to increase their self-compassion at 4 weeks of the course. Both the male and female participants self-compassion scores increased continuously over the 3 time points of the course. Further examination of the self-compassion means scores suggests no sex and gender difference at the 3 time points. For the male participants – baseline: 2.87, mid-stage: 3.03 and post-stage: 3.33; compared to the androgyny means scores for the female participants – baseline: 2.77, mid-stage: 3.06 and post-stage: 3.56. It can be hypothesised that the mindfulness teaching enables male and female participants to increase their self-compassion over an 8-weeks mindfulness course regardless of sex and gender.



Graph 4: Self-compassion means by sex over the 3 time points

5.8.7 Mixed ANOVA - Sex difference on Difficulties in Emotion Regulation and Androgyny used as control for gender effects

Assessing Sphericity

Mauchly's test indicated that the assumption of sphericity had been violated for the main effect of emotion regulation, $X^2(2) = 10.728, p < .001$. The degrees of freedom were corrected using the Greenhouse-Geiser estimates of sphericity $\epsilon = .877$, for emotion regulation.

Interpreting results

The results of the Two-Way Mixed ANOVA showed that there was a significant main effect of emotion regulation overall, indicating that emotion regulation did significantly decrease overtime $F(1.7, 126) = 21.151, p < .001, \eta_p^2 = .227$.

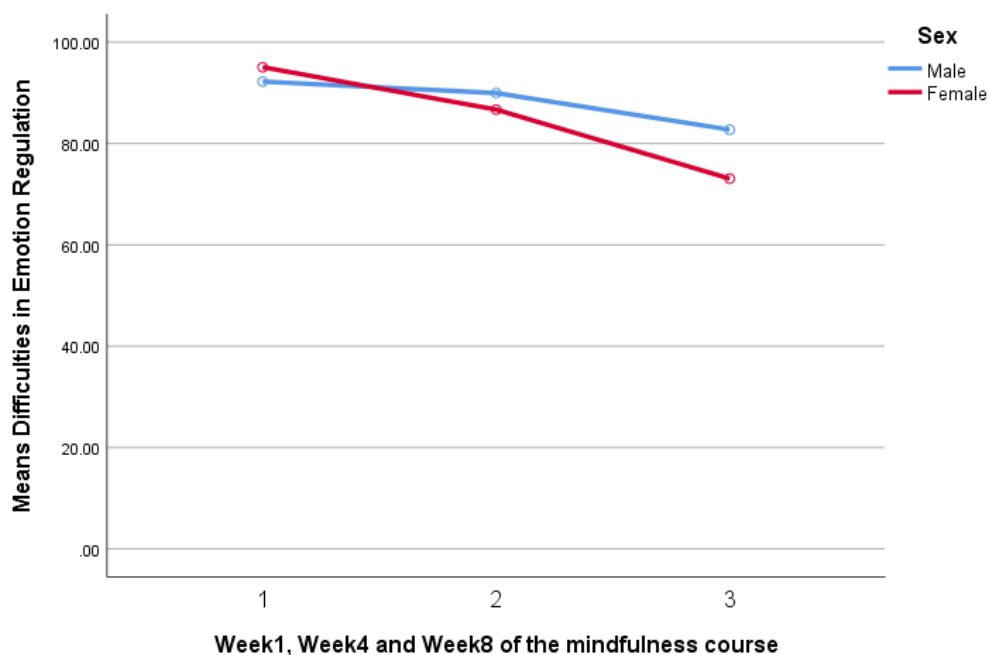
There was no significant main effect of emotion regulation overall by sex, indicating that the emotion regulation scores from both sex - male and female practitioners did not differ by sex only, $F(1, 72) = .635, p = .428, \eta_p^2 = .009$.

In addition, there was a significant interaction between Time and the Sex of the participants, indicating that there was a sex difference in emotion regulation scores overtime by sex, $F(1.7, 126) = 3.213, p = .050, \eta_p^2 = .043$.

A within-subject contrast was performed comparing each level of emotion regulation at the 3 time points. These contrasts revealed interactions when comparing emotion regulation at week1 and week4, $F(1,72) = 6.772, p = .011, \eta_p^2 = .086$ and emotion regulation scores at week 4 and week8, $F(1,72) = 18.385, p < .001, \eta_p^2 = .203$. In addition, there were no interactions when comparing sex and emotion regulation scores at week1 and week4, $F(1,72) = 2.221, p = .141, \eta_p^2 = .030$; and no interactions when comparing sex and emotion regulation scores at week 4 and week8, $F(1,72) = 1.727, p = .193, \eta_p^2 = .023$. The interaction graph – Emotion Regulation shows that there is a sex difference at baseline and mid-stage of the course with emotion regulation decreasing at week1 and mid-stage (week4) for both male and female participants. In addition, the emotion regulation scores decrease further from week4 for both sexes to 8 weeks. More importantly, the female participants scored the lowest in emotion regulation at week8 of the course, compared to the male participants.

Furthermore, when comparing the interaction graphs (4 and 5), the graphs support that there is a gender difference in difficulties in emotion regulation by sex over the 3 time points of the mindfulness course. Whilst, male androgyny levels increased overtime, their emotion regulation scores decreased overtime. Instead, female androgyny levels decreased overtime, their emotion regulation scores decreased. More importantly, not only there is a sex difference between androgyny levels and emotion regulations scores; but this sex difference in androgyny scores demonstrate that there is a gender difference in emotion regulation as well as a sex difference. This is supported by the report of the difficulties in emotion regulation means scores at the 3 time points for the male participants – baseline: 92.22, mid-stage: 90.00 and post-stage: 82.72; compared to the difficulties in emotion

regulation means scores for the female participants – baseline: 95.05, mid-stage: 86.70 and post-stage: 73.07. In addition, the report of androgyny means scores at the 3 time points for the male participants support this gender difference by sex as explained above. Androgyny means -baseline: .159, mid-stage: .205 and post-stage: .259; compared to the androgyny means scores for the female participants – baseline: -.441, mid-stage: -.521 and post-stage: -.397. So, it can be hypothesised androgyny is key indicator or psychological factor in the effect of mindfulness teaching on male and female participants' in the increase of their abilities to regulate their emotions. In addition, androgyny can be used as a psychological measure of males' and females' experience of an 8-weeks mindfulness course. This also mean that mindfulness teaching enables male and female participants who endorse rigid socialised masculinity and femininity norms to gain a gender balance by increasing their psychological androgyny; and therefore, to enhance their psychological adjustment.



Graph 5: Emotion regulation means by sex over the 3 time points

5.9 A factor loading of BSRI items value as scores for 2x3 ANOVAS

The aim of this section is to examine the original factored versions of the BSRI used in the previous ANOVA analyses, by performing factor analysis and a new series of ANOVAs. Previous empirical studies using factor analysis have shown that the original factored version of the BRSI does not have two factor structures, but at least three to four factor solutions (Lee & Kashubeck-West, 2015; Choi, Fuqua & Newman, 2009; Choi, Fuqua & Newman, 2007; Campbell, Gillaspay &, 1997; Blanchart-Fields, Suhrer-Roussel & Hertzog, 1994; Bledsoe, 1993; Martin & Ramanaiah, 1988; Whetton & Swindells, 1977; Maznah & Choo, 1986; Thompson & Melancon, 1986; Gaudrau, 1977). From this, it cannot be assumed that the 20 items that constitute the masculine dimension and the feminine dimension as conceptualised by Bem's, do measure masculinity and femininity consistently in the current study. Hence, the approach here is to perform an ANOVA analysis on masculinity and femininity by using factor analysis only on the items that have loaded consistently on factor 1 and 2 across the three measurement points on the factor analysis - the factor scores are formed manually by aggregating only those scores for items which did consistently load on factor 1 and 2 across the three time points.

The procedure for conducting factor analysis at each time points is presented as follows. Principal component analysis (PCA) was performed as a first stage method to determine the number of factors to extract, representing independently the masculine dimension and feminine dimensions in the original dataset of the BSRI. Then, Parallel Analysis (PA) can be employed as it is empirically considered as to be one of the two most accurate methods for determining the number of components/factors to extract and rotate (Zwick & Velicer, 1986). From this, the Monte Carlo Eigenvalue Simulation (software) was used to conduct the parallel analysis to assess the number of components/factors that can be extracted and rotated. Moreover, the Monte Carlo Eigenvalue Simulation enables to evaluate whether the eigenvalues presented in the output – Total Variances Explained for each set of components – are smaller than the ones from the Monte Carlo output. If the Eigenvalues from the SPSS outputs are smaller than the outputs from the

Monte Carlo simulation; then the Principal Factor Analysis can be performed with confidence to identify the constructs/factors or communalities characteristic to masculine attributes and feminine attributes rather than reducing the variables of the BSRI scale. The factor analyses printouts for baseline, mid-stage and post-stage are available in appendix 9). In a second stage, Principal Factor Analysis (PFA) was employed to extract and rotate the factors from the previous stage. PFA also allowed to explain the maximum amount of total variance (not just restricted to common variance) of original dataset of BSRI (each masculine and feminine attributes) transformed into linear components, which is presented in the correlation matrix table.

All 3 factor analyses results revealed a 4 factor-model from the original factored version of BSRI rather than a binary dimension of gender. The rotated factor solution for each factor analysis shows 4 factors, of which 2 factors represent the masculine dimension; and the other factors represent the feminine dimension. For baseline factored items, the first factor or factor1 is composed of 10 feminine items (*Sensitive, Warm, Compassionate, Tender, Eager to soothe, Cheerful, Gentle, Sympathetic, Affectionate and Understanding*). Factor 2 has 9 masculine items (*Assertive, Strong personality, Act as a leader, Dominant, Forceful, Has leadership, Make decision easily, Willing to take a stand and Defend own belief*) and 3 feminine items (shy, flatterable and Soft-spoken).

For Week 4 factored items, factor 1 is composed of 11 feminine items (*Sensitive, Warm, Compassionate, Tender, Eager to soothe, Cheerful, Gentle, Sympathetic, Affectionate and Understanding, Feminine*) and 1 Masculine item (Masculine). Factor 2 has 8 masculine items (*Assertive, Strong personality, Act as a leader, Dominant, Has leadership, Make decision easily, Aggressive and Willing to take a stand*) and 4 feminine items (Shy, Does not use harsh language, yielding and Soft-spoken).

For Week 8 factored items despite a slight reduction in items for factor 2, the majority of items observed at baseline and week4 are still relevant here. Therefore, factor 2 is still considered as the main factor structure for masculinity at week8. factor 1 is composed of 11 feminine items (*Sensitive, Warm, Compassionate, Tender, Eager to soothe, Cheerful, Gentle, Sympathetic, Loves children,*

understanding and Does not use harsh language) and 1 Masculine item (Aggressive). Factor 2 has 7 masculine items (*Assertive, Strong personality, Act as a leader, Dominant, Forceful, Has leadership, and Willing to take a stand*) and 2 feminine items (Shy and Soft-spoken).

From this, it can be concluded that only the items in italic appear with consistency in factor 1 and factor 2 of the original factored version of BSRI can be used as scores for the 2x3 ANOVAs. In a further analysis, new aggregate scores were computed with high loading items on factor 1 and factor 2 which are consistently over (>.3) across all three time points. The new aggregate scores are the sum of all the consistent items for week1, week4 and week8. Then a 2x3 ANOVA was conducted on the two new aggregate scores and compared to the original 2x3 ANOVAS scores.

5.9.1 2x3 Mixed ANOVA for aggregate scores for factor 1 – femininity

Assessing Sphericity

Mauchly's Test of Sphericity for the repeated measures effects in the model, is non-significant for the main effect of femininity. Therefore, the condition of sphericity has been met, $X^2(2) = .545, p = .762$.

Interpreting results

The new aggregate results of the Two-Way Mixed ANOVA showed that there was no significant main effect of Femininity overall, indicating that Femininity did not significantly increase overtime $F(2, 144) = .215, p = .807, \eta_p^2 = .003$.

When comparing the new aggregate scores with the original ANOVA scores of femininity for main effect of femininity, $F(2, 144) = .086, p = .908, \eta_p^2 = .001$, both ANOVAS scores remain non-significant.

There was a significant main effect of femininity by sex overall, indicating that the new aggregate femininity traits scores from both sex - male and female practitioners differed, $F(1, 72) = 8.566, p < .005, \eta_p^2 = 0.106$.

When comparing the new aggregate scores with the original ANOVA scores of femininity by sex on the original factored items of BSRI, $F(1, 72) = 15.237$, $p < .001$, $\eta_p^2 = 0.175$, both of ANOVAs scores remain significant.

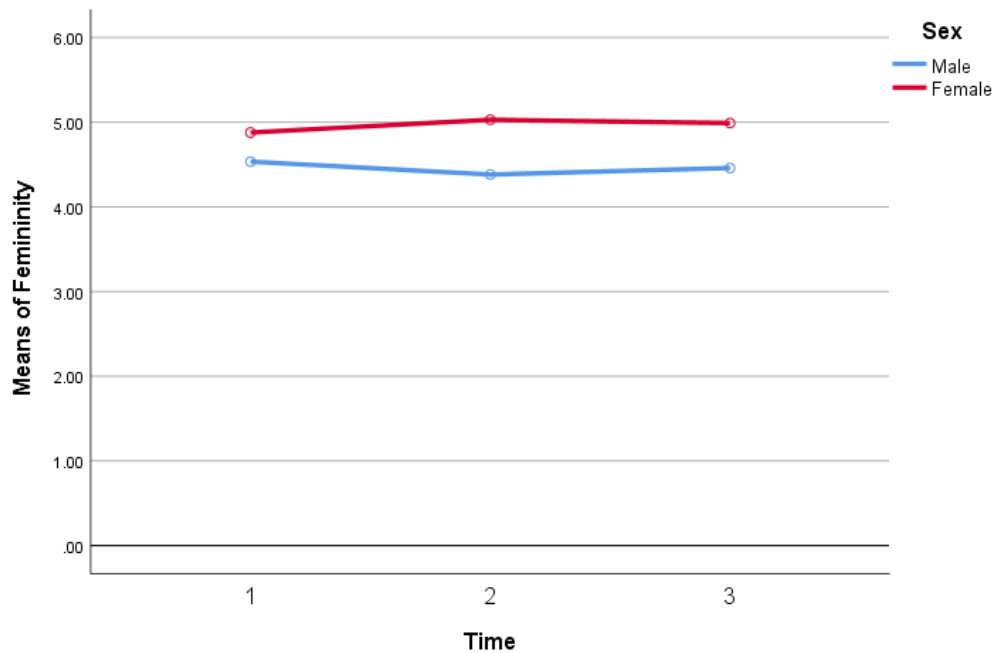
There was not a significant interaction effect by Time and the Sex of the participants, indicating that there was not an interaction effect between sex and time found in new aggregate femininity traits scores overtime $F(2, 144) = 2.710$, $p = .070$, $\eta_p^2 = .036$.

When comparing the new aggregate scores with the original ANOVA scores of femininity by sex on the original factored items of BSRI, $F(1, 72) = 15.237$, $p < .001$, $\eta_p^2 = 0.175$, both of ANOVAs scores remain significant.

A within-subject contrast was performed comparing each level of femininity at the 3 time points. These contrasts revealed one significant interaction when comparing sex and femininity scores at week1 and week4, $F(1, 72) = 4.559$, $p = .036$, $\eta_p^2 = .060$.

When comparing contrasts comparing each level of femininity by sex on the original factored items of BSRI and the contrasts for the new aggregate factor scores, no interactions were revealed to be significant over the 3 time points for the new aggregate factor.

Similar to the previous 2x3 ANOVAS' interaction graph - Gender: Femininity shows that a gender difference at baseline and mid-stage of the course. While the femininity traits increase for female practitioners at week 4, the femininity traits decrease for male practitioners suggesting a gender difference, but also a sex difference. Alternatively, there is a gender difference from week 4 to week 8, while the femininity traits decrease for the female practitioners. In addition, the femininity traits increase for male practitioners, but slightly higher than the original factored items of BSRI with no significant difference in means scores.



Graph 6a. Males and females means of femininity at week 1, week4 and week 8

5.9.2 2x3 Mixed ANOVA for aggregate scores for factor 2 – masculinity

Assessing Sphericity

Mauchly's test indicated that the assumption of sphericity had been violated for the main effect of time, $X^2(2) = 20.575, p < .001$. The degrees of freedom were corrected using the Greenhouse-Geiser estimates of sphericity ($\epsilon = .799$ for the main effect of time)

Interpreting results

The new aggregate results of the Two-Way Mixed ANOVA showed that there was no significant main effect of masculinity overall, indicating that masculinity did not significantly increase overtime $F(1.6, 115) = 1.080, p = .331, \eta_p^2 = .015$.

When comparing the original ANOVA scores of masculinity for main effect of masculinity overall on the original factored items of BSRI $F(2, 130) = 1.668, p = .195, \eta_p^2 = .023$, both ANOVAS scores remain non-significant.

There was no significant main effect of masculinity overall by sex, indicating that the new aggregate masculinity traits scores from both sex - male and female practitioners were similar $F(1, 72) = .000$, $p = .984$, $\eta_p^2 = .000$.

When comparing the new aggregate scores with the original ANOVA scores of masculinity by sex on the original factored items of BSRI, $F(1, 72) = 1.068$, $p = .305$, $\eta_p^2 = .015$, both of ANOVAs scores remain non-significant.

There was no significant interaction effect between Time and the Sex of the participants, indicating that there was no interaction effect between sex and time in the new aggregate masculinity traits scores overtime $F(1.6, 115) = .539$, $p = .545$, $\eta_p^2 = .007$.

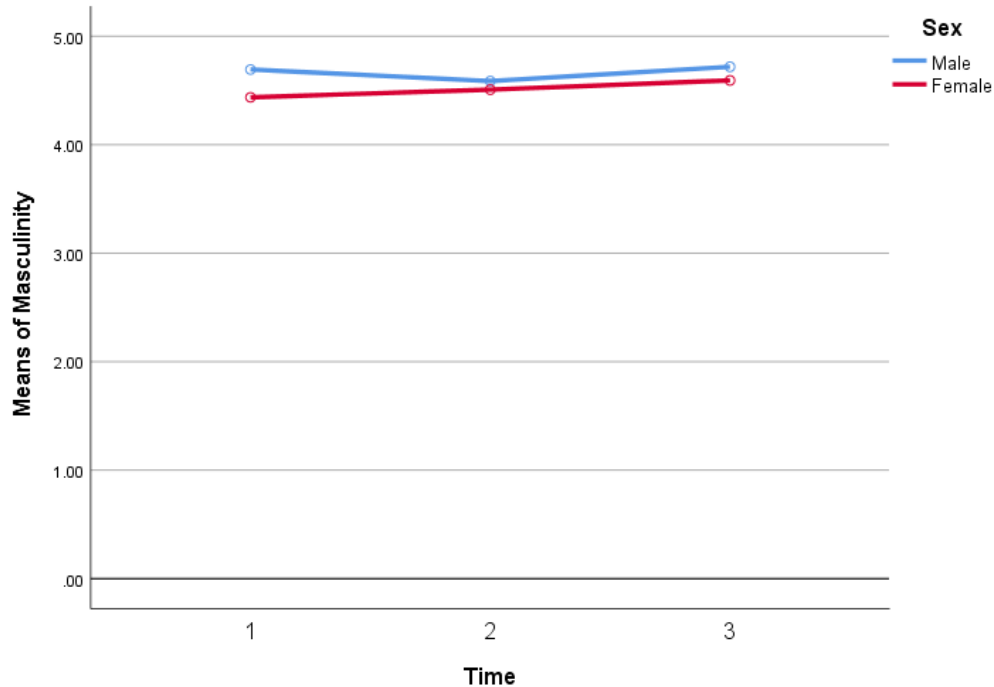
When comparing the new aggregate scores with the original ANOVA scores of masculinity by sex on the original factored items of BSRI, $F(2, 130) = 1.053$, $p = .346$, $\eta_p^2 = .014$, both of ANOVAs scores remain non-significant.

A within-subject contrast was performed comparing each level of masculinity at the 3 time points. These contrasts revealed no interactions when comparing masculinity scores at week1 and week4, $F(1, 72) = 0.15$, $p = .903$, $\eta_p^2 = .001$, and the masculinity scores at week 4 and week8, $F(1, 72) = 3.571$, $p = .063$, $\eta_p^2 = .067$. In addition, no significant interaction were observed when comparing sex and masculinity scores at week1 and week4, $F(1, 72) = .763$, $p = .385$, $\eta_p^2 = .010$, and the masculinity scores at week 4 and week8, $F(1, 72) = .055$, $p = .815$, $\eta_p^2 = .001$.

When comparing contrasts comparing each level of masculinity scores at week 4 and week 8 on the original factored items of BSRI and the contrasts for the new aggregate factor scores, one interaction was found to be near significant, $F(1, 72) = 4.272$, $p = .042$, $\eta_p^2 = .056$.

Similar to the interaction graph on the original factored version of BSRI - (Gender: masculinity) shows a gender difference between male and female practitioners. Masculinity traits decreases at week 4 for male practitioners and increases again at week 8; whereas, Masculinity increases throughout the course for the female practitioners. More importantly, both male and female practitioners showed similar masculinity mean scores at week 4 of the course, suggesting a reduction of gender

difference between male and female practitioners, but then a gender difference in scores from week4 to week 8 at post-stage of the course.



Graph 6b. Males and females means of masculinity at week 1, week4 and week 8

5.10 Discussion

This study assessed male and female participants experience upon an 8-week mindfulness course. 4 variables were recorded and logged systematically at baseline, mid-stage (week4) and post-stage (week8) to explore the relationships between self-compassion, difficulties in emotion regulation, androgyny and mindfulness.

A cross-validation process allowed to decide which independent variables to include in the model. The cross-validation process helped determine that SCS, DERS, Androgyny should be included over the 8-weeks of the mindfulness course. The cross-validation process highlighted that there were no predictive relationships between SCS and MAAS, DERS and MAAS and Androgyny and MAAS. Only 2 path coefficients in model 1, model 2 and the whole model, show that MAAS1 had a predictive relationship with the outcome variable MAAS4, $b=.68$ and MAAS4 had a

predictive relationship with the outcome variable MAAS8, $b=.59$. These path coefficients suggest an increase in the strength in the relationship between week4 measures and week8 measures in MAAS. It is important to note that when comparing MAAS and SCS with difficulties in emotion regulation, SCS predicted a higher level of variances with DERS than MAAS in model 1, 2 and the main model. One path coefficient suggests an increase in the strength in the relationship between week4 measures and week8 measures in SCS4 and Andro8 in model 2; and one path coefficient suggesting an increase in the strength in the relationship between week4 measures and week8 measures in SCS4 and DERS8 in the main model. MAAS failed to predict any unique variances for SCS, DERS and ANDRO in model 1 and model 2. Therefore, self-compassion is a stronger predictor of difficulties in emotion regulation, and for this reason MAAS was removed from the main model. These findings support previous research that have also claimed that self-compassion is stronger predictor, when comparing MAAS and SCS as predictors of emotion regulation (Woodruff et al., 2013). Another issue is that the MAAS scale is a single factor mindfulness designed to measure mindfulness in the strict traditional Theravadan Buddhist definition of “bare attention” with “no judgement”; so developed and validated to capture one’s present moment awareness (Gethin, 2011). Instead, the self-compassion scale, rooted in the Mahayana Buddhist concepts emphasising loving-kindness practice, captures the dimension of one’s acceptance and compassionate qualities of that awareness, associated with their experience with mindfulness (Neff, 2003). The self-compassion scale is specifically designed to measure one’s subjective experience related to their self-concept in the context of failure, inadequacy, and suffering. While mindfulness as the third element of the self-compassion scale serves to measure one’s awareness of their subjective experience of suffering and uncomfortable experience of life events with clarity and balance; without over-identifying themselves with the story related to these negative aspects of their self-concept (Neff, 2015). This is an important aspect of the self-compassion issue to consider, as the self-compassion scale has been evidenced to overlap in correlation with the MAAS scale in previous studies (Roemer et al., 2009). Further examination of Pearson’s correlation between MAAS, SCS and emotion regulation confirm this overlap as shown by the current findings. In addition, this overlap shows that SCS has a higher correlation with DERS, which suggests that having an accepting,

compassionate attitude towards one's experience of emotions enables an individual to respond or to regulate more efficiently with their impulsivity (i.e., self-criticism, judgment); as opposed to individuals with less ability to respond to their emotions in the present moment.

Furthermore, the path coefficients from the main model also suggests an increase in the strength of the relationship between week4 measures and week8 measures for self-compassion and androgyny. However, an increase in self-compassion led to a reduction of difficulties in emotion regulation, whereas, an increase in androgyny levels predicted an increase in difficulties in emotion regulation and an increase in self-compassion. The path coefficients for those variables show the same patterns from mid-stage to post-stage of course, also observed for the main model. When comparing the path coefficients between week1 to week4 and week4 to week8 in the main model, self-compassion shows to have a predictive relationship with difficulties in emotion regulation at 8 weeks of the course only observable at week4. It can be understood here that mindfulness teaching allows male and female participants to form a new relationship with their subjective experience. Mindfulness teaching enables the participants to become open to their feelings so more self-compassionate by week4, which enables both male and female participants experience a slight reduction in their difficulties in emotion regulation scores also at week4. However, as shown by the ANOVAS scores and graph interactions (Graph 5d and Graph 5e), as both male and female participants become opened to self-compassion their self-compassion scores increase; whilst difficulties in emotion regulation reduction scores are much more significant for female participants. From this, it can be understood that as shown by the path coefficient – SCS 4 -> DERS8, $b = -.46$, male and female participants' openness to self-compassion allows a significant reduction in difficulties in emotion regulation. When examining indirect effects, the relationship between self-compassion and difficulties in emotion regulation was mediated by self-compassion at week 4, $b = -.23$. This predictive relationship between self-compassion and difficulties in emotion regulation is well documented in other MBSR studies, using structural equation modelling showing similar relationships, $b = -.56$ in Finley-Jones, Rees and Kane (2015).

When examining gender, the current study did not find a gender difference in self-compassion similar to Robinson et al. (2016) study, but by sex rather than just gender alone. The current findings suggest a slight sex difference in scores (mean difference, .22) showing that the female participants scored slightly higher in self-compassion than the male participants, but the difference is too small to really confirm a true gender difference by sex, $p=.752$. This gender difference by sex on the self-compassion is only observable by using ANOVAS to compare self-compassion and androgyny scores. So, then androgyny can be used for sex difference as control for gender effect. From this perspective, it can be said that androgyny is a strong predictor for self-compassion for both male and female participants, $p<.000$; as opposed to be a stronger predictor for in self-compassion for women as found in Yarnell et al. (2018) study. In fact, the path coefficient from the main model - Androgyny week4 and SCS4, $b=-.19$ confirms that androgyny is a strong predictor for self-compassion for both male and female participants. The relationship between androgyny (week1) and self-compassion (week8) was mediated by androgyny at week 4, $b =-.13$. In addition to this, the path coefficient from the main model – Androgyny week4 and DERS8 suggests that androgyny has a significant predictive relationship with difficulties in emotion regulation.

Again, when examining indirect effects, the relationship between androgyny (week1) and difficulties in emotion regulation (week8) was also mediated by androgyny at week 4, $b =.15$. Furthermore, a gender difference by sex and time was found when comparing androgyny and difficulties in emotion regulation scores using ANOVAS, $p=.050$; and when comparing sex and difficulties in emotion regulation scores interactions from week1 to week8 interaction, $p=.032$. In support of this, when comparing mean scores of difficulties in emotion regulation, a mean difference by gender and sex can be observed in favour of the female participants, yet the male participants had a higher level of androgyny scores compared to the female participants. Mean 22 for the female participants compared to mean 10 for the male participants from week1 to week8, showing a gender difference by sex in emotion regulation with the female participants having the largest reduction in difficulties in emotion regulation overtime. From this, it can be said that self-compassion and androgyny is a strong predictor for an increase in self-compassion and the reduction in difficulties emotion regulation scores in both male and female participants; but

self-compassion is a stronger predictor for reducing difficulties in emotion regulation than androgyny. It is worth noting that at the predictive relationship between androgyny at mid-stage and self-compassion at post-stage suggests an increase of self-compassion scores post mindfulness course. The same predictive pattern between self-compassion and difficulties in emotion regulation suggests a further decrease in difficulties in emotion regulation from mid-stage to post-stage. Therefore, it can be assumed in the main model that these trends may continue post mindfulness programme.

Finally, employing mixed ANOVAS in the current study was very useful; specifically, in terms of measuring androgyny as control for gender effect used for sex differences. More importantly, androgyny is based on the mean difference of masculinity and femininity rather than the median of both masculine and femininity dimension, which in itself is a more robust technique as median splits tends to reduce the power of effect sizes (Osborne, 2015). Additionally, conducting additional ANOVA analysis on masculinity and femininity by using factor analysis, allowed to establish the exact items that have loaded consistently on factor 1 and 2 over the three time points. This method enabled to identify the factor scores – the new aggregate scores that should be taken into consideration in the original mixed ANOVAS scores, by comparing with the new ANOVAS scores from those aggregate scores. This process helped establish 8 items from the feminine dimension - Sensitive, Warm, Compassionate, Tender, Eager to soothe, Cheerful, Gentle, and Understanding - loaded on the first two factors consistently over the three time points should be accounting for, as part of the difference that constitute androgyny scores. Whereas, 6 masculine items form the masculine dimension - Assertive, Strong personality, Act as a leader, Dominant, Has leadership and Willing to take a stand – should be accounted for, as part of the difference that constitute androgyny scores. This factor scores loading technique support previous studies using factor analysis showing that the original factored version of the BRSI does not have two factor structures as conceptualised by Bem, but at least three to four factor solutions. The results from the factor analysis in the current study suggest four factor solutions at each 3 time points, and only the first 2 of those four factors identified the 8 masculine items and 6 feminine items represent the masculine and feminine dimensions of the BSRI.

5.11 Limitations of the study

Several limitations of the study need to be addressed. The number of male and female participants recruited are small and unequal; specifically, for the male sample. The low number of male participants are typical to standardised mindfulness courses found in mindfulness studies as suggested by the systematised literature review. A number of issues were encountered when combining the MAAS scale and the SCS scale. The SCS scale showed much higher shared variances with difficulties in emotion regulation at week4 and week8 in model 1 and 2; in addition to an increase in strength of the relationship between SCS4 and DERS8. Instead, MAAS showed less shared variance and predictive relationship than SCS in difficulties in emotion regulation (with all others variables).

The BSRI scale did not measure cleanly masculinity and femininity as originally conceptualised by Bem. Further investigation suggests that the BSRI is a four - factor structure of which only the first two factors actually measure both masculinity and femininity dimensions; whereas, the other two factors were inconsistent and were not integrated as item of masculinity and femininity dimensions. A control group could have helped in providing additional comparison of sex and gender differences to make the research method more robust. Involving a non-researcher individual to administer the questionnaires at the 3 time points can help eliminate possible bias effects; where the participants would self-report by conforming to social desirability – pleasing the researcher to take part in the research. The number of questionnaires left a very small minority of participants with a feeling of being laborious at times, but feedback remained positive. Perhaps, reducing the amounts of questionnaires can be an advantage in future research.

5.12 Conclusion

Building a model by employing a cross-validation process enabled to establish a clear understanding of the relationship between all predictors. Firstly, it helped determine, which predictors should be included for the main model; but also helped understanding that not all predictors measured what they supposed to measure as previously assumed. The MAAS scale was identified during the cross-validation as

not having predictive relationship with other variables, and this predictive pattern was also identified and verified with the path coefficients in the main model. Self-compassion was found to be a stronger predictor in the reduction of difficulties in emotion regulation followed by androgyny. The main model then suggests that self-compassion helps one to bolster their ability to have a better response in their emotion regulation scores (Shao & Wilcomb, 2013; Finley-Jones, Rees & Kane, 2015). The path coefficients for both predictors confirmed predictive relationships with difficulties in emotion regulation at 4 four weeks of the course. However, these self-compassion and androgyny predictive patterns were examined with mixed Anova for gender differences, supported by qualitative data from to male and female practitioners as complementary to the quantitative findings. ANOVA scores showed a slight sex difference in self-compassion in difficulties in emotion regulation, when controlling androgyny for gender effect, whereas a gender by sex in androgyny scores were found in difficulties in emotion regulation. In this case, androgyny was a stronger predictor in the reduction in difficulties in emotion regulation. Moreover, the main model showed that androgyny had a predictive relationship with self-compassion; but did not significantly increase the self-compassion scores. Perhaps, further investigation follow-up or an extra four-week of mindfulness teachings post-stage of the course can inform on whether, androgyny predicts further increase in self-compassion scores increase further. This predictive pattern needs to be examined as the current model was not meant to measure self-actualisation and self-realisation process through spiritual experience or connection.

Alternatively, it is worth noting that the BRSI scores is not measuring one's masculinity and femininity as previously assumed. In fact, performing factor analysis on the original factor version of the BSRI allowed to determine that 2 factor solutions out of 4 factor-structure were inconsistent across the 3 time points of the course. Therefore, the androgyny scores may not represent a true measure androgyny as originally conceptualised by Bem due to having a fewer and unequal masculine and feminine items representing the masculine and feminine dimensions. Therefore, researchers should consider to either update the BSRI scale adapted to a new diverse of current gender role and gender orientation with/or combining the Hood Mysticism Scale (1975) to assess androgyny in a secular programme such as mindfulness. Interestingly, Mercer and Durham (1999) have shown that individuals

scoring higher on the Hood Mystical Scale are the ones who were able to integrate feminine gender role and being able to unify both masculinity and femininity to be able to experience 'existence'/'God'. So, to become androgynous as defined in early Christianity and Buddhist traditions rather than androgyny defined from societal norms. Likewise, researchers need to be cautious on which mindfulness scale is best suited to measure the specific aspects of participants' experience of mindfulness. It is worth noting that the MAAS scale, the Toronto Mindfulness Scale (TMS) and the State Mindfulness State (SMS) are the most current state mindfulness scales empirically published. Unlike the SMS, the use of the MAAS scale was shown to only measure mindfulness traits rather than mindfulness state. The SMS, rooted in the Theravada Buddhist traditions, operates within two level-model of 'state' of mindfulness (Taney & Berstein, 2013). As described by the authors, the first level "the objects of mindful awareness" is related to what experiences the individual may respond to. This first level has two domains of objects of attention that include the physical sensations and mental events to capture one's experience associated with mindfulness in the present moment, measured within a hedonistic system of (i.e., pleasant, unpleasant or neutral). The second level "the qualities of mindful awareness" is related to how the individual may respond to the mindfulness experience. This level includes four qualities of mindful awareness – perceptual sensitivity to stimuli, deliberate attention, willingness to feel one's subjective experience and curiosity characteristic to a unified mental state. Both of these levels integrate similar elements of present moment awareness as emphasised in the MAAS scale; and similar elements of SCS that involve the individual to adopt an accepting, compassionate qualities of that awareness. In other words, the SMS may be a more suitable scale to be used in mindfulness research for accuracy in shared variances, when examining the predictive relationship between state mindfulness and difficulties in emotion regulation.

Chapter 6

Qualitative Study

Piloting the Interview Schedule

Towards a gender perspective of psychological androgyny through experiential mindfulness: an interpretative phenomenological analysis

This chapter delineates the findings of the qualitative study which investigated males' and females' experiences upon exposure of an 8-weeks mindfulness course.

6.1 Introduction

Whilst the psychology of androgyny is little emphasised in psychological interventions in understanding psychopathology, counselling psychologists and psychotherapists consider androgyny as a key element of the person-centred approach (Ivtzan & Connely, 2009). With the integration of mindfulness in psychotherapeutic settings, the treatment of gender factors linked to trauma has shown to enhance therapeutic effectiveness (Foster & Kelly, 2012). A recent systematic review has shown preliminary evidence that the use of Mindfulness-based interventions (MBIs) promotes the treatment of gender issues related to psychological disorders and substance abuse for both genders (Katz & Toner, 2013). However, it is not clear how gender impacts on the therapeutic effectiveness of MBIs as no research has yet focused on measuring the relationship between MBIs and gender. A current literature review on the concept of gender roles and mindfulness revealed the importance of distinguishing between sex (defined as male and female biological characteristics) and gender (sex role socially defined as men and women); as both concepts are discarded in research. Theories and research on sex roles assume that personality attributes are rigid and distinctive from both sexes. These personality attributes are accepted social norms related role, attitude and behaviour and associated with men (masculine) and women (feminine) are considered appropriate and psychologically healthy (Swenson & Ragucci, 1984). For instance, current measures of gender roles ascribe masculine or instrumental characteristics to men as assertive, competitive and independent, and feminine or expressive characteristics to women as compassionate, sensitive and affectionate (Hare-Mustin & Marecek, 1988). Instead, researchers advocating the notion of androgyny propose that personality is not a by-product of one's sex, but a combination of both set of traditional psychological attributes that co-exist within men and women. This concept of psychological androgyny suggests that the effect of masculine and feminine sex roles is a subjective indicator of emotional well-being, and that androgyny is linked to a balanced mental health (Lubinski, Tellegen

& Butcher, 1981). An androgynous person seems to exhibit favourable psychological flexibility; few studies have validated the sustainability of such cognitive malleability (Swenson & Ragucci, 1984). The androgyny literature has previously addressed that those androgynous men and women displaying dominant masculine sex role are found to be prone to neurosis, substance abuse, and low self-esteem (Cook, 1987). More recent studies on Androgynous Gender Role have now argued that both masculine and feminine gender role measures of androgyny, are just not sufficient to determine emotional wellbeing; but also achieved through ego development and psychological maturity (Ivtzan & Connely, 2009). A matured ego functioning is eminent in androgynous individuals with less restrictive traditional gender identity. Ego functioning can be understood here, in terms of, having the ability to self-regulate psychologically, emotionally, and socially when experiencing conflicts or psychological discrepancy between internal motivations (i.e., affects, impulses, drives) and external pressure (Goldstein, 1995). Developing ego functioning increases the androgynous individual's capacity to re-assess the rigidity of gender-based values imposed by social norms; into a more integrative self-deterministic approach to their inherent growth tendencies and psychological needs (Block, 1973 and Bem, 1981). However, highly developed ego functioning is not only an aspect of self-concepts necessary linked to an Androgynous Gender Identity. This androgynous gender identity is considered characteristic to 'self-actualised men and women' as well, who adopt behaviours and attitudes of the opposite traditional gender norms while maintaining their own. This notion of androgynous self-concept is even more evident when men and women undertake non-traditional sex-type occupation such as nursing, midwifery, and so on, requiring higher levels of ego and psychosocial development (Ivtzan & Connely, 2009).

Furthermore, another perspective of gender needs to be addressed in the context of individuals who maintain traditional gender norms. Current theories and research on gender suggests that gender determines one's concept of self (Ivtzan, Gardner & Smailova, 2011). This notion of self-concept provides an individual with an understanding of how their self-identity interacts with others. Self-concept defines a person based on the way their behaviour is appropriate or not compared to others. Self-concept enables one's to evaluate own beliefs, motives, emotional states; and adapt one's behaviour through a self-referential processing, (i.e., I am) in response

to threat by social pressure or new experiences. Other research on self-concept suggests that there are three aspects of the “self” such as; the actual self, the ideal self and the ought self (Higgins, Klein & Strauman, 1985). The “actual self”, or the personality characteristics attribute to an individual, defines an individual current idea of self-concept. The “ideal self”, or the personality attributes associated with an individual that would ideally possess. The “ought self”, or the personality attributes associated with an individual that should possess as part of societal demands. Higgins’ Self-Discrepancy Theory (SDT) (1987), based on Carl Rogers’ theory of self-concept (1959) suggests when there is a discrepancy between two of the self-concepts (i.e., Ideal Self vs. Real Self), an individual experiences psychological distress. For instance, if a discrepancy exists between the actual self and the ideal self (what one wants to be), the individual can experience distortion in the attempt to reducing the variance between the “actual self” and the “ideal self”. Current evidence suggests that women socialising more rigid gender norms, (i.e., “self-sacrifice” or ‘ought self’- prioritising the needs of others before their own), are highly self-critical individuals limiting their capacity to develop self-compassion or having less self-acceptance attitude; consequently, leading to depression and lower self-esteem. For men however, socialisation encourages emotional restriction and stoical behaviour are less likely to nurture self-compassion (Yarner et al., 2015).

Stemming from this, Western secular based mindfulness interventions consider that mindfulness meditation can help in reducing one’s self-discrepancy gap into a balanced self-concept through self-compassion. Self-compassion is a key ingredient of mindfulness, and it has been found to reshape one’s self-concept on a physical, psychological and emotional self-representation of oneself and hermeneutic perspective (Hu et al., 2015; Hunt, 2005). Mindfulness meditation increases mindfulness practitioners’ higher self-acceptance towards their self-concept; specifically, in terms of the development of emotional self-growth or self-development. Self-compassion can be understood as an active agent that reduces the self-referential process to a more ‘authentic self’ or ‘mindful self’, a new concept proposed by Xiao et al., (2017), comparable to the self-actualised person. This new notion of “mindful self” promotes the concept of less self-centred attitude of human development, but more in a sense of being able to mature the ego-identity through self-compassion without restricting one’s psychological growth and others.

Furthermore, current mindfulness research has begun to link the notion of 'mindful self' and self-actualisation (fulfilling one's potential), as both concepts emphasise on one's openness to experience and self-insight on the nature of their self. In fact, Buddhist psychology focuses on the 'deconstruction' and 'reconstruction' of the nature of the self that occur experientially (Kimberley et al., 2010). This process of deconstructing and reconstructing the self happens during the mindfulness meditation by which, the mindfulness practitioner regularly engages in dis-identifying with the content of their mind and their socialised 'sense of self'. In other words, mindfulness practitioners learn to develop the psychological capacity to reshape a healthy self-concept, through self-awareness and self-exploration by decentering from internal experiences that relate to themselves. With regular exposure to mindfulness meditation, the Western meditator realises the permanence of their sense of self or ego. As supported by Western psychology, usually requires one's tendency to self-preserve or using psychological defence mechanism against the others to remain. Once the mindfulness practitioner recognises the dynamic nature of ego; (i.e., transcending the ego sense of self to 'no self') one begins to understand the relationship with their internal experience and their attachment to the ego as the root of psychological suffering. This 'self-transformation' provides the mindfulness practitioner with the self-knowledge, or the ability to re-evaluate a healthier and integrated self-identity as being part of a larger world or to self-actualise (Xiao et al., 2017).

Although, the concept of the 'self-actualised person' has a particular role in developing psychological advancement in an androgynous person and a mindfulness practitioner. It is not clear, how the self-actualising process occurs within the mindfulness practitioner, the androgynous individual or traditional socialised men and women that adopt less rigid sex roles, become mature and sustainable overtime. As mentioned by both the androgyny and mindfulness literature, there is not enough studies that have explored the specific measures on the effect of gender on mindfulness interventions. Therefore, this qualitative study is the first to explore the relationship between the specific psychological attributes of androgyny, the self-actualising characteristics of the fully functioning person, and the mechanism of mindfulness on the benefits of psychological health and wellbeing by using Interpretative Phenomenological Analysis approach (IPA).

More importantly, previous IPA topics have particularly suggested fundamental concerns associated with one's sense of self or self-concept, which is also central to the current study. Many IPA works conducted in health psychology and counselling psychology, have examined the subjective experience of individuals associated with life transitions and identity, psychological distress, and health and illness. These qualitative studies have provided primary insights on existential issues by investigating first-hand experience of patients' experience, during the process of change and recovery. Often, these existential issues are linked to living with major life changes and traumas including loss of a parent, living with anxiety, living a chronic illness, going through bariatric surgery, recovering from substance abuse to name a few. To date, several qualitative studies in the field of mindfulness have also explored similar topics. The earliest thematic outcomes found from qualitative studies using Thematic Analysis (TA) and Grounded Theory (GT), mainly informed mindfulness based Cognitive Therapy (MBCT) interventions on the therapeutic effect of mindfulness on reducing the relapse of depressive symptoms (Allen et al., 2009), and the participants' engagement in continuing practicing mindfulness post treatment (Langdon et al., 2011). Moreover, the psychological shift induced by MBCT, depends on the individuals' values in the benefits of mindfulness against social demands that may hinder their commitments (i.e., lack of time due to social commitments such as work (Finucane & Mercer, 2006). Other IPA research in mindfulness has helped to inform valuable recommendations for the advances of clinical interventions and guided mental health professionals and therapists to support their practices and ethical commitments. For instance, mindfulness support groups in the recovery of psychosis promotes patients' subjective awareness of choice and control to dealing with unpleasant emotions (Dennick, Fox & Walter-Brice, 2013). In addition, other research shows that one's engagement in self-acceptance attitude towards unpleasant emotions, is determined by participants' understanding of mindfulness (Solhaug et al., 2016).

Another aspect of using IPA in the current research is that IPA and Mindfulness explore the dimension of various types of experience ranging from observation, thoughts, memory, emotion, attachment, intention to bodily awareness, embodied feelings, and social interaction (Smith, Flower & Larkin, 2009; Smith, 1996). These different levels of experience are directly manifested in one's consciousness; (i.e.,

content of the mind (thought) of a given situation, but more importantly this experience will have a particular meaning in the way the observer may interact with that event. IPA and mindfulness use intention as a vehicle to explore different layer of awareness including temporal awareness (one's awareness experienced in present moment), spatial awareness (one's perception), attention, self-insight (awareness oneself), the nature of self (as active self/ego), social interaction (outer awareness), and everyday activities in respect to their cultural practices and conditions (Sahlin et al., 2012; Crossley, 2002).

Therefore, the current study intends to use IPA to investigate male and female participants' subjective experiences upon exposure of mindfulness teaching and practicing different methods of meditative techniques. Firstly, the study intended to investigate whether the direct exposure of mindfulness meditation fosters the participants' ability to access and actualise a wider range of psychological attributes enabling them to increase their ability to regulate their emotion more efficiently. Secondly, the qualitative study aims to investigate whether the impact of mindfulness teaching and teacher encourage the integration of psychological values (i.e., self-acceptance, self-compassion) to promote self-growth characteristic the self-actualising person, and the androgynous person towards psychological adjustment.

The research question is 'Is mindfulness teaching a key element to both the development of an individual's personal growth sharing characteristics with the self-actualising process of the fully functioning person and psychological androgyny towards psychological adjustment?'

6.2 Method

6.2.1 Participants

The participants were 4 men and 4 women from the general public. The 2 lowest and the 2 highest male and female participants scores on the MAAS were eligible to take part in the interview process, as part of the selection criteria. Age ranging from 28 to 56 years old, mean age 41.11. All participants were recruited in an opportunity sampling at three various locations, Birmingham - Solihull, Moseley and Leicester area. The participants attended a standardised MBSR course in a group

format for one and a half hour per week. The participants were given a participant number and a pseudonym name to ensure that their anonymity was protected.

6.2.3 Material

An audio recording device was used to record the semi-structure interviews. Using an audio device was necessary to capture the full lived experience of the participants, rather than writing down an ongoing conversation.

6.3 Procedure

6.3.1 Ethics

The finalised ethics were approved by CU Research Committee and followed the BPS ethical guidelines. A written informed consent was provided due to the sensitivity of the topic. The participant was informed to the right to withdraw at any time.

6.3.2 Interview schedule and Data Collection Method

A semi-structure interview was conducted and recorded on an audio device. Each interview lasted 45 minutes. The interview schedule was designed following the recommendation of Smith (2008). The questions gathered information related to (a) The participants direct experience of the mindfulness meditation, (b) Identifying the benefit of mindfulness teaching, c) Particular insights that have enabled the participants to promote a reasonable health and wellbeing.

I have used open-ended questions to encourage the participants to reflect freely about their experience of mindfulness. In addition, a combination of prompts and probes were used when necessary to explore deeper recurrent themes. (See examples of the questions in appendix 1)

6.4 Method of analysis

Interpretative Phenomenological Analysis (IPA) was used as an exploratory method in support to the study 'Towards a gendered perspective of mental health through experiential mindfulness'. The IPA process enabled a deeper understanding of the way an individual reflects and interprets his/her own experience and place them as

being the expert in mindfulness meditation. IPA involves a detailed examination of personal lived experience (Smith, Flowers & Larkin, 2009).

The first step of the IPA analysis involved an initial reading of the entire data, to allow oneself to be immersed in the original data and gain a broad sense of its content. Then, followed by a re-reading and an initial level of initial noting of the data to explore semantic content and language use by the participants; (i.e., descriptive, linguistic and conceptual comments) (Brocki & Wearden, 2006). The selected data were analysed further, re-coded and developed into emergent themes in reflection to the actual participants experience of mindfulness (Smith, Flowers & Larkin, 2009). More refined search was undertaken to examine relevant connections across emergent themes. These connections were given names to capture the essence of each construct. Extracts related to each construct were collated and extensive notes were made regarding the narrative strategies used by the participants and verified by the supervisor for any discrepancies (Smith, Flowers & Larkin, 2009).

6.5 Results and findings

The participants were invited to speak freely about their experience on receiving the mindfulness teachings from their mindfulness teachers. Specific learnings and insights were explored from which they were able to draw from their engagement with an eight-weeks mindfulness course. These include relevance of significant, valuable, or difficult characteristics related to their direct experience of mindfulness teachings and mindfulness practices.

The male participants' accounts consist of four main super-ordinate themes and one miscellaneous theme emerged from the analysis – 1. Emotional awareness, 2. Barriers to meditative practices (miscellaneous), 3. Flexible teaching style 4. Self-compassion and 5. Discovering a new 'self'

The super-ordinate themes and sub-themes are outlined in a concept mapping below and explained with excerpts.

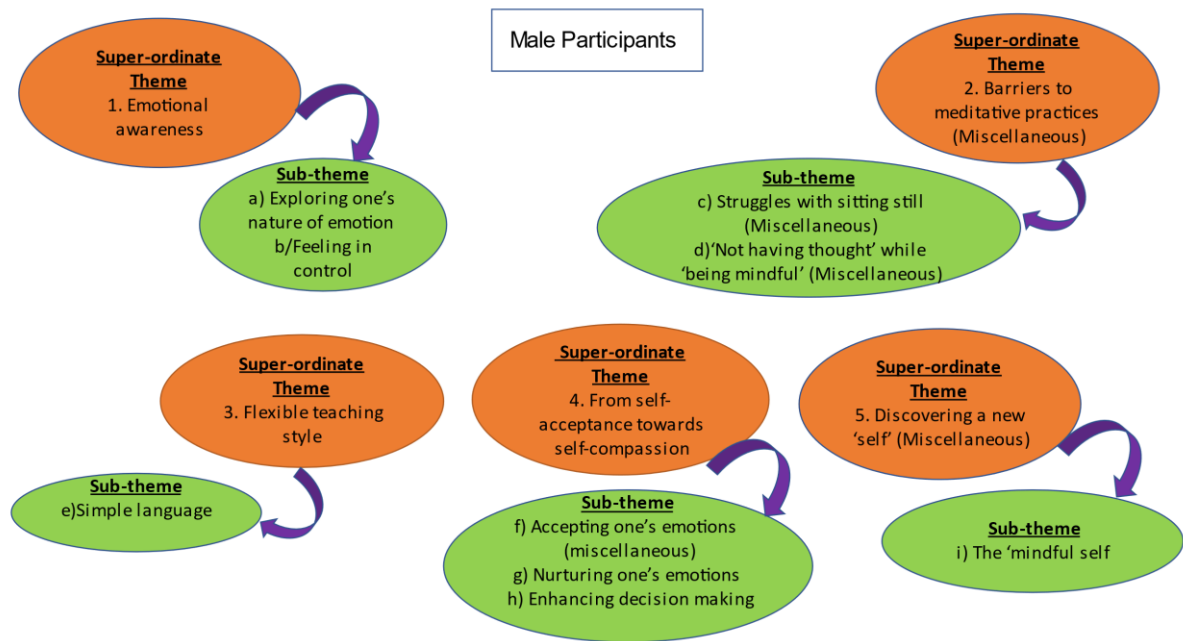


Diagram 6.4: Males' experience to mindfulness teaching

1.Emotional Awareness

This super-ordinate theme identifies the male participants' understanding of the effect of regular meditative practices on the current nature of their emotional rigid state. Most of the male participants commonly expressed that the meditative practices increased their ability to recognise the nature of their emotions. Recognising their emotions allowed to identify the triggers linked to internal (i.e., thoughts, feelings, bodily sensations) or external events, (i.e., life conflicts); but more specifically the way they react to these events. Identifying the triggers helped them to regulate their emotions more efficiently and noticing the impact of their emotions on their physiological wellbeing. The gradual familiarity with the nature of their emotional allowed them to adopt a more flexible approach by developing a healthier response to the experience of those emotions; and recentre themselves to a 'whole' new sense of self. Through regular self-insight used from different mindfulness techniques, (i.e., mindful breathing, body scan), the male participants gradually gained more confidence to examine in detail the nature of their present experience as presented below.

a) Exploring one's nature of emotion

This subtheme identifies specific mediative techniques during the mindfulness enabled Tom and Nicolas to explore the nature of their emotions and increase their ability to regulate their emotions more efficiently. The body scan and the mindfulness of breath are the conventional meditative techniques in MBSR and MBCT. After a few weeks of practice, Tom and Nicolas not only become familiar with the practice, but they begin to make sense of how those practices help them relate with their emotions.

The 'body scan' practice allowed Tom to become less judgmental towards any thoughts arising to mind. Practicing regular body scan helped **Tom** to develop a certain attention of his body by observing the state of his body and his surroundings. As a result, Tom was able to develop a healthier intra-personal relationship and interpersonal relationship with his emotions and their interaction with life conflicts. In fact, while practicing the body scan, Tom noticed a reduction of his ruminative thoughts pattern followed with an experience feeling a whole sense of self. This sense of self helped Tom to realise that he has taken himself for granted.

Excerpt

Tom: '*I think mindful body is, it is what before I did the course that mindfulness was mainly about observing the body. Um, what I experienced through the course with Joe Blog you see, it was that it's probably my second favourite way of practicing mindfulness... it's helped me to take my attention away from what is happening around me and uh, I suppose it is an interesting question. It has...it's helped me to be more aware of all of me... That is actually extremely rare for anybody I think, because we just take ourselves for granted... my mind lost all of its chatter, noise, agitation, it felt serene, calm, relaxed. And once the mindfulness session had finished, I ...my body had no muscle tension. It was (laugh) profoundly, profoundly relaxed'* (Lines: 203-207; 211-215; 271-273).

As for Nicolas, regular mindfulness of breath helped him to understand the relationship between his mental and physiological states. The mindfulness of breath created a very significant change in their perception of health; in terms of,

gradually dis-identify from the content of his mind and his social sense of self. In other words, regular mindfulness of breath training helped Nicolas to gain a sharper awareness of his internal experiences. Nicolas realised that since the loss of his friend, Nicolas suffered from anxiety which affected his personal and professional lives. Having not grieved entirely, Nicolas developed unhealthy relationship with his emotions leading to mood swings and temper towards others. Since the course, mindfulness of breath enabled Nicolas to explore or adopt a gradual openness in the experience of his emotions, as he always had a certain reluctance to confront them. Over the weeks, Nicolas began to recognise that the impact of thoughts and the use of language affected the way he interprets 'reality' - so making sense of his subjective experience. Since this self-realisation, Nicolas was able to gain a sense of calm during life conflicts and developing a new relationship with his anxiety rather than being judgmental.

(See quote extract in appendix 12 due to word limit)

b/ Feeling in control

This subtheme identifies that mindfulness teachings and the meditative practices enabled Jimmy and Howard to develop a sense of control over their emotions. Over the weeks, the concepts of mindfulness provided a psychological understanding of how the mind works when internal and external events impact their emotions. Moreover, regular practice of the meditation allowed Jimmy and Howard to reduce their automatic reaction towards their emotions. Instead, the meditative practice enabled them to respond to their emotions more efficiently which gave them a sense of control or mastery as described below.

Jimmy, the purpose of participating in an eight-week course was to be in control of his own emotions. Jimmy explains that the mindfulness teaching helped him to be more positive. Moreover, the mindfulness teaching helped him to realise that he should take ownership of his emotions – so feeling in control. Feeling in control helped Jimmy to overcome his negative relationship with his emotions.

Excerpt

'because my tendency is to be positive and in control of my emotions maybe this course helped me...hum...maybe helped me...hum to approach my emotions

differently, maybe more been in charge and hum...in control of my emotions whereas before hum ...maybe euh I've had euh...the emotions could overcome' (Lines: 27-31).

As for Howard, suffering from muscular dystrophy, the effect of the body scan technique helped him to develop a new attitude towards the pain caused by the disease which gave him a sense of mastery. Overtime, **Howard** learnt to distinguish between different type of sensations or pain from the ones caused by the disease. By cultivating specific awareness on his body, (i.e., scanning for sensation on certain parts of his body), **Howard** increased the 'psychological flexibility' towards his emotional rigidity. Having this psychological flexibility allowed him to develop a 'self-knowledge' in great details on the nature of different pains experienced within the body by linking them with his emotions. This new relationship with his emotions gave him a sense of control over the disease, as to decentre himself from the disease and allow other emotions to emerge in his experience. Interestingly, **Howard** realised that there are emotions that can be manifested either physiologically due to an illness, but also somatically caused by emotional reactions to life conflicts. In other words, Howard realised that the nature of the thought can trigger a specific emotion, which in turn, impact on the physicality of the body.

(See quote extract in appendix 12 due to word limit)

Moreover, these new feelings described by **Howard**, were as if Howard discovered these feelings for the first time. Howard never thought that certain feelings or emotions, would happen in specific part of his body. This experience enabled Howard to develop a sense of emotional mastery in the subtlety of his feelings, giving him the confidence and stability to facing other fears, (i.e., going to the dentist).

(See quote extract in appendix 12 due to word limit)

2. Barriers to meditative practices (Miscellaneous)

This superordinate theme identifies the impact of mindfulness teaching on the learning process of one male practitioner - Howard. Howard struggled with integrating meditative practice in his life. The most current barrier challenging his

commitment to practice is related to life business including personal and professional obligations.

c) Struggles with sitting still

This subtheme identifies that at the early stage of the course, Howard experienced difficulties in establishing a meditative practice on the daily basis which is really a common theme for beginners in mindfulness (Allen et al., 2009). For instance, Howard has particularly expressed the lack of time and that unguided meditation, greatly impeded his effort to integrate mindfulness routinely. More interestingly, Howard's struggle in setting up a regular practice is key factor in understanding these challenges. For example, 'having every intention' in practicing mindfulness highlights the psychological barrier of his struggle.

Excerpt

Howard: *'...without guided meditation it's particularly more difficult yeah'... 'I do during the day in terms of mindful walks and pauses, but not so much um...actually sitting down in the evening and doing that. I have every intention to but uh...it's the difficult bit really* (Lines: 73 – 77).

However, Howard explains that sitting meditation is the most difficult meditative practice to implement in his everyday life. This struggle is a common theme in standardised mindfulness course (Finucane & Mercer, 2006). Instead, Howard overcame his struggle to meditate by adapting his meditative routine through practical meditation technique around work.

(See quote extract in appendix 12 due to word limit)

d) 'Not having thought' while 'being mindful' (Miscellaneous)

This subtheme identifies the challenges related to the mindfulness teaching. For most male participants, the mindfulness concepts were useful to facilitate their learning. However, Howard found occasionally that certain concepts were too abstract and difficult to understand. For example, at early stage of the course, Howard struggled to understand the concept of 'being mindful'. At first, Howard understood that being mindful was 'not having thought'.

Excerpt

Howard: *'it took a week or two to actually grasp what it was meaning by being mindful'* (Line 106). *'it was not really hindrance...it was just, I think a lot of the term, this all kind of idea of um not having thought while being mindful'*(Lines: 108 – 109).

3. Flexible teaching style

This super-ordinate theme identifies the benefits of providing a flexible teaching style that allow the therapeutic attunement between the teacher and the mindfulness practitioners. The examples from the teacher's personal experiences shared within the group, (i.e., current struggles), were crucial to their learning. Revealing such intimate experiences, demonstrated the teacher's expertise and confidence of his teachings, not only in his understanding of practicing current mindfulness practices, but also demonstrating a very profound knowledge on the quality of his experiences acquired overtime. This type of teaching style has shown the importance of fostering a natural rapport between the new practitioners and the teacher. The mindfulness teacher's style used very modern examples of everyday life complexities, which seem to have facilitated Nicolas, Howard and Jimmy's understanding the practicality of being mindful.

e) Simple language

This subtheme outlines that Nicolas, Howard and Jimmy considered that the use of simple language and simple delivery helped them to engage with the mindfulness course. The male participants were able to learn many concepts of the course. The male participants described that the mindfulness teacher was able to make the course interesting and obtain the audience attention to convey his message and teaching.

Excerpt

Nicolas: *'he explains mindfulness in a very sort of simple way and uh....I got a lot from learning about it. Just really interesting, and uh, it was just it was a great teacher so yeah...'*(Lines: 64-66)

(See quote extract in appendix 12 due to word limit)

However, in particular for Howard, this positive aspect of the teaching encouraged him to gain trust and contribute to collective experiences even the most intimate. The teaching delivery plays important part of the therapeutic relationship with the participants. Howard felt safe to reveal personal experience of the meditative practice that he would not reveal in other social interactions and circumstances.

(See quote extract in appendix 12 due to word limit)

4. From self-acceptance towards self-compassion

This super-ordinate theme identifies that over the weeks, the male participants developed self-acceptance of their self-concepts. As a result of regular meditative practices, this self-acceptance attitude allowed gradually to cultivate self-kindness. Regular introspection during meditation allowed the male practitioners to gradually become familiar with positive or negative feelings and emotions. By around week 4, the male participants began to experience a sense of tolerance towards the meditative practice, which in turn, enabled them to sit with unpleasant experiences more gently. This psychological process led to develop a self-kindness attitude which led not only to be kind to themselves, but also having kindness toward others. In addition, this self-kindness tendency enabled the male participants to adopt a self-acceptance attitude toward their self-concept. This self-acceptance towards their self-concept can be seen as a self-growth process of who they are; (i.e., being male with emotions is acceptable).

f) Accepting one's emotions

This subtheme outlines that self-acceptance process for Howard and Nicolas began with labelling his emotions, i.e., examining what they may be or what they mean. The labelling exercise helped to understand the specificity of their current emotion without judging the very nature of their feelings or emotions.

Stemming from this, **Howard** began to question the concept of 'what it is to be human' as the meditative practices enabled Howard to making sense of his humane capacities to actualise his emotions. It is evident here, that by accepting the nature of the pain caused by the disease, he began to accept himself as a man having the disease. This psychological shift happened once Howard was able to develop a kinder attitude towards himself over the weeks. Howards discovered to having

developed a less reactive 'self'. This shift can be understood as an organic shift that reshaped his distorted sense of self to a more authentic self or 'mindful self' on a daily basis.

Excerpt

Howard: *“also a curious thing that I’ve discoveredin my everyday busy counts with stuff self, but there is also a mindful self which is (Lines: 368-369)”*

From this, Howard gained confidence in his abilities to manage his health and wellbeing, but also the confidence to engage with people, (i.e., developing an empathetic attitude towards his relationships).

(See quote extract in appendix 12 due to word limit)

In addition, Howard has developed a sense of more profound care towards himself (i.e., to respond his own emotional needs), but also towards others with the ability to identify distress in others behaviour and feelings.

(See quote extract in appendix 12 due to word limit)

Before the course, Howard admitted that he would impose a thread of the conversation rather than letting people talk, and now he is more mindful about it. This attitude towards others was related to his managerial position at work, as he may need to be assertive towards his colleagues – so to develop healthy boundaries between himself and others. Here it can be noted that mindfulness teachings and the meditative practices help Howard to develop the capacity to grow healthy boundaries which is a direct outcome of the mindfulness exposure.

(See quote extract in appendix 12 due to word limit)

As for **Nicolas**, self-compassion enabled him to dis-identify himself with his social sense of self and the meaning of grief, as imposed by cultural and moral influences, i.e., a man should not show his feelings and emotions. Nicolas expressed that avoiding these feelings was a safer way of dealing with the death of his friend at the time. However, suppressing these feelings led him to constant rumination over the loss, and began to suffer from anxiety. Instead, self-compassion enabled him to be more kind to himself and allowing the grieving process to begin. Over the weeks,

the compassion process allowed him not only to foster self-compassion; but to be more tolerant towards social expectations.

(See quote extract in appendix 12 due to word limit)

g) nurturing one's emotions

This subtheme identifies that over the weeks, Howard, Nicolas and Jimmy began to respond to their emotions more efficiently. The mindfulness teachings and mindfulness practices enabled them to develop the psychological flexibility (i.e., by accessing a greater emotional awareness on the nature of their emotions) to respond to difficult experiences. This ability to respond to their emotions allowed them to self-care.

Howard felt that mindful breathing was for him natural to practice as he is already used to practice various breathing techniques previous to the course to overcome various pain and fears. The mindful breathing has helped him to relax before going to sleep and find calmness during stressful situations; especially when going to the dentist.

Excerpt

'Well I always done that uh... that it's something that came quite naturally to me. Because um...I found it quite useful in other situations and other stressful situations and uh...that is just um... relaxation generally, umm you know, a way of getting me to sleep that kind of thing so'... (Line 143 – 146) ... 'Well it was a kind of relaxation and then I would do it if I was in the dentist or um in any other stressful situation when I needed to be calm. When I was not feeling calm then I would...um... practice the breathing and was the reason of that' (Line 165 -167)

Howard suggests that mindfulness teachings and the body scan allowed him to develop the human capacity in actualising the role of emotions; thereby, he was able to form a new relationship with his emotions. For example, Howard understood that his emotions are malleable as in different type of emotions co-exist within his experience, and different in nature.

(See quote extract in appendix 12 due to word limit)

Furthermore, having a better understanding of the nature of his emotions enabled Howard to let go of– the pain caused by the disease and making sense of these changes. Howard realised that once he gained a sort of control over his emotions and feelings, he had a conscious choice to react or not to the pain. This realisation has in itself empowered Howard to have a sense of freedom from suffering. In fact, Howard suggests that the nature of his sense of self is felt beyond the pain, which can be understood as transcending the conditioned sense of self. He also explained to feel like being in touch with his conscious ‘self’ or mindful ‘self’; therefore, suggesting here an identity shift.

(See quote extract in appendix 12 due to word limit)

As for **Nicolas**, the mindfulness teaching and the body scan enabled him to develop a greater emotional awareness on the role of his anxiety and nurturing his emotional health more efficiently. More importantly, this emotional awareness allowed Nicolas to gain focus and mental clarity of what it is happening in daily experiences.

(See quote extract in appendix 12 due to word limit)

As for **Jimmy**, the mindfulness teaching provided him a new perspective of how he perceives himself; in terms of, reshaping oneself into a basic self-concept. Jimmy refers that the course enabled him to discover his inner nature by discovering his human nature.

(See quote extract in appendix 12 due to word limit)

h) Enhancing decision-making- miscellaneous

This subtheme outlines that in addition to having developed an enhanced emotional capability to understand the root of his psychological distress, Howard developed very effective novel managerial skills. Having a mindfulness routine at work, gave Howard the opportunity to manage professional pressures. While finding the benefits of pausing regularly, through the practice of mindful breathing and the body scan, Howard learnt to pause before making a decision or taking action during managerial conflicts.

Excerpt

Howard: *'I try to prioritise and prioritising work that you know they can change from minutes to minutes. And just taking stock and just thinking ok, and just this...I don't think that you have many options at the moment ... kind of planning ahead so that are main use of those pauses as an anchor'* (Lines: 257-260)

5. Discovering another self - miscellaneous

This super-ordinate theme identifies that the lack of self-compassion has played an important role for Howard to moving from an unhealthy sense of self towards a healthier sense of self. However, this psychological shift was very significant for Howard. Self-kindness has helped Howard to reshape a damaged identity caused by the disease; and develop a psychological flexibility to fit social constraints while maintaining traditional gender norms.

i) The mindful self

This subtheme highlights that for Howard, it becomes apparent that the disease has damaged his sense of self over the years. More importantly, the lack of control over his condition hindered his self-esteem, as to trying to maintain his traditional gender norms. Judging people's appearances, (i.e., jumping to conclusion on individual differences or having prejudicial attitudes toward others), suggests a fear of being judged by others. In effect, the fear of being criticised by others due to his condition or feeling less 'masculine' led Howard to become prejudicial towards others. This prejudicial attitude can be understood as a self-preservation tendency of his ego to protect itself. However, the findings show that the mindfulness teaching enabled Howard to be more conscious of his distorted rigidified sense of self by developing a less rigid sense of self that he called his mindful self.

Excerpt

Howard: *'I make an assessment in my own mind about what they may be like and when you start talking to them then you realise actually tum... just by the appearance or whatever that the person actually and sometimes very different to what you expect...'* (Lines: 318-320)

This is relevant during the course for Howard, specifically in the language used when comparing his progress in mindfulness to others. For example, Howard criticises himself about his performance in mindfulness. He feels that other

individuals in the course are more natural in focusing in one thing, while ruminating on his slow progress.

(See quote extract in appendix 12 due to word limit)

However, mindfulness teachings enabled Howard to notice his prejudicial attitude towards others during social interactions, which gives a sense that Howard has a lack of self-compassion towards himself and a lack of compassion towards others but eventually develop self-kindness over the weeks.

(See quote extract in appendix 12 due to word limit)

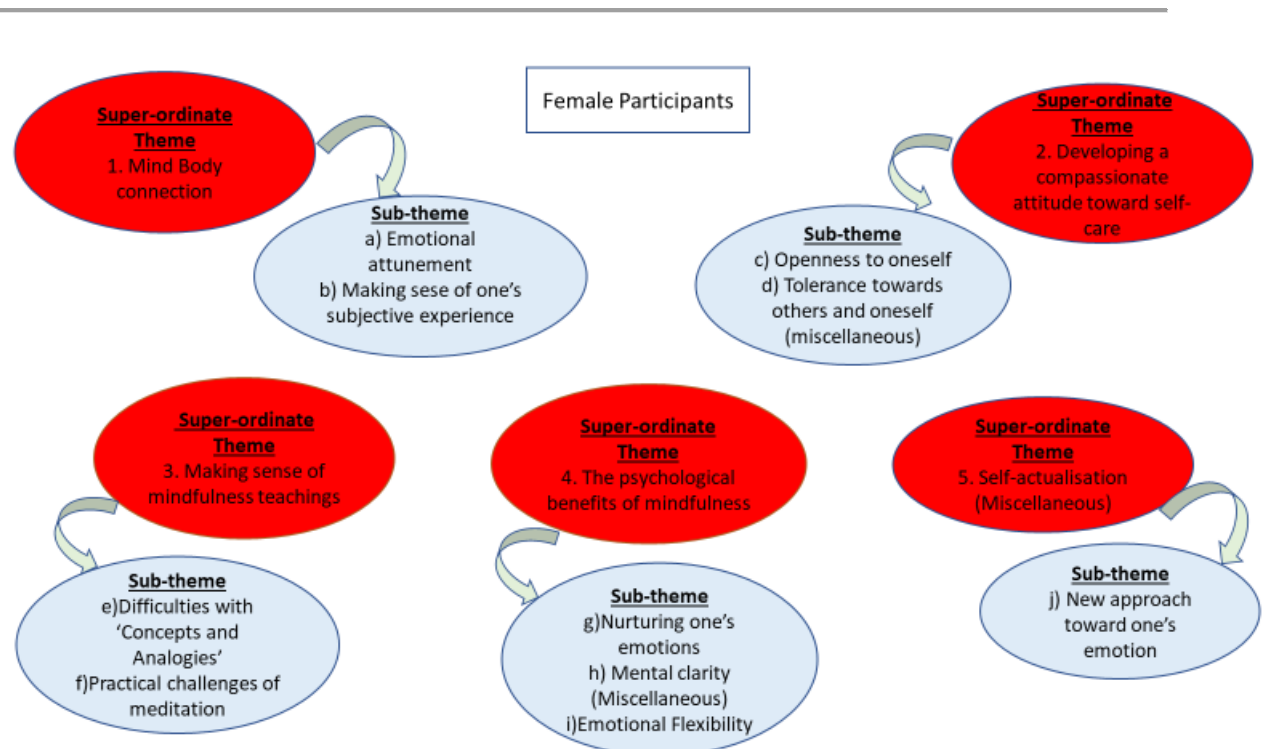


Diagram 6.4 a Females' experience of mindfulness teaching

1) Mind and body connection

This super-ordinate theme identifies that practicing the meditative teachings regularly develop a gradual awareness on the organic relationship between the mind and body interaction. For example, two female participants – Jane and Jo, highlighted the importance that practicing the meditative practices enabled them to develop an awareness of mind-body interaction. More importantly, they began to

recognise the impact of their psychological distress on their inter-relationship and intra-relationship with their emotions. Interestingly, while both the female participants struggled similarly to manage their emotional distress; their approach to overcome life conflicts differed in their ability to nurture their emotions.

a. Emotional attunement

This subtheme highlights that over the weeks regular meditative practices helps develop an emotional attunement. This attunement seems only possible with a certain effort or willingness to approach the feeling with curiosity rather than ignoring the feeling. This attunement is expressed by Jane and Jo differently as described below.

For Jane, one of the most significant psychological shifts that she experienced over the course, is the understanding that the meditative practices helped to attune with her feelings and emotions. The willingness to approach her feeling differently allowed Jane to make sense of her emotional distress. With regular meditation Jane gradually gained an awareness on the impact of her emotions; in particular, growing the psychological ability to evaluate her emotions caused by current conflicts. Attuning with her feelings increased Jane's ability to regulate her emotions more efficiently and evaluate the type of emotions she needs to be aware of.

Excerpt

Jane: '...I think I just became more aw...more aware of kind of how I am feeling...more willing to tap in how I was feeling rather than just ignoring it or you know so thinking rather thinking about what have happened actually trying to consider, how I was feeling about that situation...so just being able to do that was quite...quite positive. It's not always easy because there are emotions that you were feeling are not always positive you now. (Lines 78-85)

In fact, Jane is now able to distinguish between meditative state and non-meditative state, (i.e., being caught up in ruminative thinking) rather than engaging herself in the meditative practice by simply listening to her feelings. For instance, regular engagement in a meditative state enabled her to recognise the nature of her feelings in her experience with complete openness and receptiveness.

Excerpt

(See quote extract in appendix 12 due to word limit)

Furthermore, the mindfulness teaching enabled Jane to identify her emotional interaction with life conflicts, distinguish the nature of her emotions. Jane quotes that she has tendency to 'punish herself' with frustration and outburst on the daily basis. Another benefit of applying the meditative practices daily is that she was able to allow herself in experiencing these emotions. Jane gained specific insights on the specific triggers and context in which she experienced states of anxiety. Moreover, practicing mindfulness increased her psychological abilities to understand that if caught in experiencing certain emotions; she has now the ability to centre herself in a calmer psychological space.

Excerpt

(See quote extract in appendix 12 due to word limit)

As for Jo, Jo feels that she was already in touched with emotions and found difficult to explain how mindfulness enabled her to heighten her awareness with her emotions. In fact, Jo describes that mindfulness may have reinforced her connection with her emotions.

(See quote extract in appendix 12 due to word limit)

b. Making sense of one's subjective experience

This subtheme highlights that for 2 female participants, Jane and Christine, mindfulness meditation enabled them to make sense of their experience of their emotions. Practicing regularly the meditative practices allowed both participants to develop a greater awareness of the reality of their subjective experience as described below.

For **Jane** the meditative practices helped her to identify the root cause of her anger or frustration state. Being able to identify the source of these emotions increase a sense of control over dwelling on bodily sensations as a sense of physical manifestation caused by internal or external stimuli. The meditative practices enabled her to reduce the rumination thought patterns about how to deal with these feelings.

Excerpt:

Jane: 'So...began to understand...I might not just be frustrated, or you know I might just be angry about that you know the things I am having an outburst about actually.... Being able to consider more where that frustration comes from'...and things like that. So I think on a positive note, it does help you, it stopped me just thinking about the physical thing that impacted me, and actually stopped thinking how am I...How am I...How I am feeling about that stuff (Lines: 85-91).

As for Christine, she realised that her emotions seem to be well-rooted in her personality. Christine has developed the awareness that she has a tendency to 'internalising her emotions'. Meaning that, Christine is now aware of her emotionally restrictive behaviour, (i.e., as not showing her emotions). The meditative practices have allowed to try reconnecting with them; and manage them more efficiently to gain internal balanced. This emotional awareness enabled Christine to overcome her emotional rigidity more efficiently through the cultivation of meditative practices. Moreover, the meditative practices have increased her ability to develop a psychological space where she can be the way she wants to be. She recognises that she can now regulate her feelings more efficiently, and that she does feel that external events do not upset her as they used to.

(See quote extract in appendix 12 due to word limit)

In addition, Christine explains that mindfulness helps her pause from ruminative thought patterns by re-appraising the way she would usually approach stressful situation. Mindfulness teaching provided her with a wider understanding of her emotions by opening herself to them. This openness enabled Christine to be less reactive during life conflicts. Ruminating less, enabled Christine to realise that thinking about different ways to resolve her issues does not help.

(See quote extract in appendix 12 due to word limit)

In addition, the 3 breathing space technique enabled her to recognise bodily triggers which allowed her to reduce bodily tensions and feel more relax.

(See quote extract in appendix 12 due to word limit)

2. Developing a self-compassion attitude towards self-care

This super-ordinate theme identifies the female participants' gradual dis-identification with the content of the mind, i.e., emotions and feelings and their actual sense of self enabled to develop a compassionate attitude towards themselves. It is evident that over the weeks, this self-compassionate process enables Jane and Jo to connect with a more authentic self-concept. This connection with their authentic 'self' enabled them to gain psychological flexibility towards life conflicts; and navigate between 'behaving' authentically towards others and 'self-care'. More importantly, this psychological flexibility allowed them to become more emotionally and mentally grounded to promote a healthier ego functioning.

c. Openness to oneself

This subtheme highlights that the practice of self-compassion was an important component to respond to their own needs on a psychological and emotional level. For Jane and Jo, self-compassion was an important ingredient to open themselves to their limitations and developing self-care strategies by creating a space of healing.

For Jane, her experience of self-compassion began when realising that she was giving herself a hard time. Regular attentiveness towards her emotions brought clarity on her attitude towards herself, for example, the lack of giving herself kindness. Jane realised this lack of self-kindness impacted on her professional sense of self at work.

Excerpt

Jane: 'so at first the kind of experience was in term of kindness and things like was about assigning it to myself'...and being able to...offer myself that kind of kindness and kind of...like you say it's just taking that time or thinking about yourself a bit more...and prioritising that sense needing to prioritising yourself sometimes and to I think that was kind of the first thing to and then in my day to day life. Obviously and this especially you know due volunteering and this like that, for my...for my counselling role'... (Lines: 182-190)

Cultivating self-compassion enabled Jane to realise that her false intention towards the client led to recognise her lack of empathy towards her clients. Not being opened

to clients' emotions and feelings during the therapeutic sessions. Jane could not hide her false intention anymore to the point that she began to self-criticise. Jane realised that honesty was the only way to disengage from her self-criticism tendency.

(See quote extract in appendix 12 due to word limit)

However, self-compassion helped her to reduce from her overthinking tendency. In fact, self-compassion helped her to recognise her struggle to identify and manage her own emotions. Thereby, she was able to connect with a more congruent sense of self and gain emotional mastery.

(See quote extract in appendix 12 due to word limit)

In fact, Jane was able to recall one Buddhist analogy (the daggers depicting one's attitude towards emotions and feelings), which helped her to understand that the way one reacts to their emotions triggers the ruminative thinking patterns.

(See quote extract in appendix 12 due to word limit)

When asked about her experience of self-compassion, Jo felt that self-compassion enabled her to be more aware of herself. Self-compassion was beneficial in becoming calmer within herself and being calmer towards external events. Jo describes that she is now able to empty her mind.

(See quote extract in appendix 12 due to word limit)

d. Tolerance towards oneself and others - miscellaneous

This subtheme highlights that when asked about Jo's experience of self-compassion, self-compassion led her to develop her healthier aspect of her ego functioning by being more kind to herself, (i.e., total detachment from social and professional obligations). Self-compassion increased her ability to tolerate self-care, (i.e., giving herself a break from life duties and trials). Perhaps, in a sense of giving herself the permission to care about herself. In addition, self-compassion allowed her to be more tolerant about others too.

Excerpt:

Jo: *'I suppose it brought my awareness back to me because you are involved in going out to work and looking after the home etc...etc...You can sometime forget about yourself....and it's ...it made me aware that I have to give myself time 'more tolerant with others' (Lines: 125-131).*

3/ Making sense of mindfulness teaching (Miscellaneous)

This super-ordinate theme highlights that at early stage of the course, Christine found difficult to understand the concepts and practicality aspects of the mindfulness teaching meditation techniques. This struggle is particularly highlighted whilst practicing 'mindful breathing' and Zen Buddhist Analogies, (i.e., Wheel of life); or integrating mindfulness on the daily basis.

e. Difficulties with 'Concepts and Analogies' (Miscellaneous)

This subtheme outlines that many concepts and analogies within the mindfulness teachings can be difficult to grasp specially as new practitioners. Christine really struggles with certain Buddhist concepts and analogies. This struggle created some difficulties in integrating some of the mindfulness teaching in her practice. This struggle is evident in the way that Christine tries to recall them. More importantly, Christine presents great uncertainty and confusion with the exact analogies the teacher described during the course.

Excerpt

Christine: *'yeah in some of the...some of the intexts are just teachings that he mentioned, were a bit harder to, ...because he was only about touching on them, but some of those where it was bit hard to...hard the wheel of life something like that about different animosity' ... I think it was a circle, something like that...some...he had a picture....(Line 116-126).*

f. Practical challenges of meditation

This subtheme highlights that the meditative practices can be challenging in the practice itself at first, while trying to integrate the practices in one's daily life. For two female participant – Christine and Jane experienced practical challenges. Christine struggled to practice two mindfulness techniques, (i.e., the body scan and the

mindful breathing); while Jane struggles to integrate mindfulness in her daily life as described below:

Excerpt

Christine: *'the breathing one. To start with I felt like I was...I don't know how I felt like, I couldn't breathe ...I couldn't get enough air or something like that...breathless but, um...like I said, I found counting, this is not um...particularly helpful. And it's not um...it's not something that I particularly enjoy'* (Line 155-162).

For Christine, these challenges hindered her mindfulness meditation practice at early stage of their learning. Christine experienced psychological distress related to the mindful breathing. Counting down the breath was not helpful and Christine felt breathless at time, she felt as if this technique was not useful for reducing her ruminative tendency. Instead, gradually the body scan practice enabled Christine to stay grounded in her experience.

(See quote extract in appendix 12 due to word limit)

As for Jane, the main barrier was to integrate the practice in everyday life due to lack of time. The struggle to integrate meditative routine hindered her consistency and commitment essential to progress in her meditation.

(See quote extract in appendix 12 due to word limit)

4. The psychological benefits of mindfulness

This super-ordinate theme highlights the psychological benefits of practicing the meditative practices over the eight-week course. As reported from the interviews, the mindfulness of breath, the 3 breathing space techniques particularly enabled to reduce the experience of fear and anxiety. For Fazilla, Christine and Jo, mindfulness was beneficial to use in case of psychological distress. For instance, the participants considered the various mindfulness techniques provided a sense of relief when managing life conflicts (i.e., panic attacks, anxiety) to nurture their emotions and develop psychological flexibility.

g. Nurturing one's emotions

This subtheme outlines that Fazila for instance expresses that some techniques helped her managed directly with her fear. Mindful breathing helped her to deal with her fear when stuck in queues or being in public to remain present.

Excerpt

Fazila: *'before I took the classes. I think there are some you know there was some techniques how to hum how to manage your anxious or your distress'... 'maybe I just use the techniques, I went for shopping and I was in the queue and then I try to use the techniques to be the present'* (Line: 48-50; 68-70)

For Fazilla, mindfulness helped her to realise that one of the purposes of mindfulness is to develop as she describes inner resources. For example, using 'intuition', (i.e., internal insights) to deal with difficult life events enabled her to manage her emotional struggle more efficiently.

(See quote extract in appendix 12 due to word limit)

For Christine, despite her early issue with mindful breathing, the 3 breathing space technique was efficient. Christine can be easily overwhelmed by difficult situation. The 3 breathing space technique allowed her to assess immediately her experience of unpleasant stressful situation.

(See quote extract in appendix 12 due to word limit)

For Jo, mindful breathing helped with managing her asthma, and coping with uncomfortable physical distress.

(See quote extract in appendix 12 due to word limit)

h. Mental clarity - Miscellaneous

This subtheme highlights that for one female participant in particular, Jane, the mindfulness teaching allowed her to regularly cultivate calmness and mental clarity. Jane explains that mental clarity was significant in identifying that when not practicing the meditative practices on a regular basis. When not practicing mindfulness, Jane recognises that potential triggers lead to ruminative thinking and inappropriate outburst. Those triggers drove her to experience anxiety, but mindfulness integrated in her life enables her to regain a sense of calmness. Jane

realises that she needs mindfulness in her life, and she is hoping that with practice she will experience more consistent feelings.

Excerpt:

Jane: *'clarity and calm...because that there more often that not when I am not practicing it, that the things I don't have day to day. There are the things that drive can kind of maybe inappropriate emotions, that the things that drive the inappropriate outburst or the...you know the overthinking things'* (Lines: 505-509).

i. Emotional flexibility

This subtheme identifies that mindfulness teachings allowed Christine's and Jo's to develop intrapersonal and interpersonal skills with their emotions. Nurturing a gradual flexibility towards psychological distress during their experience was pivotal in gaining the ability to control their emotional responses from life conflicts. Over the weeks, mindfulness teaching enabled two female participants, (i.e., Christine and Jo to recognise their rigidity towards the nature their emotions).

For Christine, mindfulness helped her understand that practicing mindfulness should not be imposed on oneself; but it is to give oneself the opportunity to practice, making changes about oneself. Christine describes that she has a different perspective of mindfulness in a sense that practicing more is being able to give oneself more opportunity to practice.

Excerpt:

Christine: *'if I only knew in my hand um...understood this whole concept of just giving yourself ... this and that actually giving you, you know the opportunity to...I don't know yeah just...ah yeah doing meditation was something for me you had to um...really constrict at... and...and somehow by doing that you actually making some change about yourself, but I think I've got a different view of it now, do more to be able to give yourself a bit more'* (Lines: 50-54).

Practicing mindfulness enabled her to develop an empathetic attitude towards herself when feeling threaten. Jo describes that mindfulness helped her to disengage with others when feeling uncomfortable in their presence or converse with them.

(See quote extract in appendix 12 due to word limit)

5/ Self-actualisation (miscellaneous)

This super-ordinate theme outlines that there are elements of the mindfulness teachings and meditative practices are catalyst to the development of the self-actualising process. For example, the meditative practices provided an understanding on the specific mechanism of emotions and their roles on one's health with psychological flexibility – so to self-actualise. One of female participants – Christine has identified that the mindfulness teaching helped her to develop the possibility to assess her emotions in a more flexible approach by using her own potential. As a result, Christine was able to develop and nurture her psychological growth.

j. New approach toward one's emotions

This subtheme highlights that for Christine, over the weeks, mindfulness helped her realise to approach her daily issues one step at a time. In this way, Christine describes that she can work towards her own potential. It can be understood here that having quoted 'working towards her own potential', Christine perceives the mindfulness teachings as a mean to develop her understanding of her emotions – so to access and actualise her emotions in a sense of making sense her subjective experience. Christine further describes that mindfulness enabled her to give herself personal boundaries by refocusing in the present and slowing down rather than rushing from one activity to the next and ruminating about the future.

Excerpt

Christine: *'actually just um...you know to deal with (laugh) each day problem is enough really... working towards one's potential really...'* *'giving myself space...um...and um...not being rushed onto the next thing all the time and that...that whole...um...yeah... I think I have intended in the past to be rushing from one to the next, as I've always been trying to get to the ...uh...so yeah I have sort to tend to live in the future and then I take of all that I have to do in that moment to get to that next point and that...now I am much more aware of um...yeah that um...it's all about now. It...and having those breaks and slowing a bit, it's really*

much better you that...that's...I can't think about other things' (Lines: 82-84; 390-395).

6.6 Discussion

The study had two main objectives of investigation grounded in mindfulness and androgyny literature. Firstly, the study intended to investigate whether mindfulness teachings contribute to the development of psychological factors enabling male and female participants to increase their ability to regulate their emotion more efficiently. Secondly, the study aimed to investigate whether the effect of mindfulness teaching and teacher promote self-growth characteristic to the self-actualising person, and the androgynous person towards psychological enhancement.

The analysis of the participants' experience of meditative practices and mindfulness teaching revealed five super-ordinate themes for the male participants and five super-ordinate themes for the female participants. The main super-ordinate themes were devised into two distinct gender perspectives - the males' experience of mindfulness on one hand and the females' experience of mindfulness on the other.

The super-ordinate themes for male participants captured their perception on the benefits of mindfulness teaching, as a method to understanding their relationship with emotional struggles; and accessing a healthier sense of sense, while maintaining their traditional gender identity. The super-ordinate themes for the male participants are as follow: 1. Mind body interaction, 2. Challenges and barrier to meditative practice, 3. The benefits of teacher's authenticity – trust and engagement, 4. Compassion as an initial process to self-actualising, 5. Ego – dis-identifying with suffering. As for the female participants, mindfulness teaching helped them to connect with a more authentic self-concept as true 'self', leading them to develop a more flexible sense of self. The super-ordinate themes for female participants are follow: 1. Better mind and body awareness, 2. Compassion – dis-identifying with mental pain, 3. Making sense of the benefits of mindfulness teaching, 4. Psychological benefits of mindfulness and 5. Self-actualisation.

The research question has been answered; mindfulness teaching is a key element to both the development of an individual's their self-actualising process and their psychological androgyny development. In line with the androgyny and mindfulness

literature, the findings show that both psychological androgyny and self-actualising process play a role on male and female participants' psychological adjustment upon the experience of 8-weeks mindfulness course. The findings demonstrate that specific elements of mindfulness teachings and meditative practices initiate the self-actualising process and the increase of psychological androgyny for both the male and female participants. Regular meditative practice such as - i.e., the "body scan" and the "mindful of breath" serve as catalysts to increase the participants' ability to regulate their emotions more efficiently. One important process that happens during the meditative practices that has been pivotal for the male and female participants is the self-inquiry process. The self-inquiry process is a crucial element that initiates the self-actualising process, (i.e., having the intention to be present, to make sense of a particular situation, etc....). During the meditative practice, the self-inquiry process involves the male and female participants to not only assess their beliefs about the nature of their emotions. But more so, to understand the way these perceptions about their emotions impact their health and wellbeing. Regular self-insight with the use of mindfulness practice, (i.e., breath, body scan), led both participants to engage in deconstructing their self-concepts. This deconstructive process of the 'self' required the male and female participants to develop an open and receptive awareness in a non-judgmental attitude to their present experience. Another important aspect of the self-inquiry process is that it involves the male and female participants' willingness to evaluate their subjective experience when challenged by certain emotions rather than reacting to them. Once familiar with this psychological mechanism of their subjective experience, this self-awareness process allows both male and female participants to acknowledge the presence of difficult or unpleasant emotions rather than attempting to avoid them. More importantly, this process enabled the male and female participants to gradually detach themselves from their current sense of self; and explore their emotions and feelings from a more neutral perception. Therefore, those two self-inquiry qualities that take place during the meditative practices initiate the self-actualising process. Not only the self-inquiry process encouraged them to develop a new attitude towards their emotions; but, to master their response towards their intrapersonal and interpersonal relationships with their emotions. More importantly, the self-inquiry process applied within the body scan and the mindfulness of breath allowed the gradual disidentification from the content of their mind. The very acting

of anchoring to the breath or the body enabled the male and female participants to adopt an attitude of non-attachment to any thoughts, feelings or emotions. For instance, this non-attachment attitude enabled the male participants to respond to the nature of their subjective experience rather than identifying themselves with their emotions, such as, grief (as experienced by Nicolas), the pain caused by dystrophy (as experienced by Howard), being in control of his emotions and self-discovery (as experienced by Jimmy) or enhancing the sense of self (as experienced by Tom); emotional distress (as experienced by Jane and Christine), more tolerance towards others (as experienced by Jo) and fear (as experienced by Fazila). Anchoring themselves to the breath or the body encouraged the male participants to disengage with the phenomena of the mind. Anchoring to the breath or the body served to deconstruct organically their conditioned 'self'; specifically, to deconstruct habitual patterns in the relationship with their emotions. In effect, the deconstruction of the 'conditioned self' is the actual organic process characteristic to self-actualisation. This deconstruction of the 'self' allows the male and female participants to learn to develop a better awareness of their emotions. Having gained more emotional awareness helps them to make sense of their experience of reality with flexibility rather than resistance.

Alternatively, it is important to note that the deconstruction of the self is experienced differently from both the male and female participants'; in terms of, 'self-acceptance' for the male participants and 'emotional attunement' for the female participants. The findings support the idea that through the cultivation of self-compassion both the male and female participants developed emotional mastery. Furthermore, self-compassion is found to be the main component of the self-actualising process that leads the participants to experience psychological adjustment. Indeed, self-compassion is another important element of the self-actualising characteristic. The findings show that 'self-compassion' is a psychological emergence leading to the development of several psychological qualities that part and parcel of the self-actualised person, (i.e., openness, psychological flexibility, self-acceptance, emotional mastery), which are direct outcomes of mindfulness teachings. The deconstruction of their self-concept was found to increase the male and female participants' emotional awareness leading them to adopt a certain openness towards their emotions. This openness allowed the male and female participants to

experience positive and negative emotions and feelings with less automatic reaction. Being less reactive attitude towards unpleasant and pleasant emotions increased their psychological capacity to approach their emotional states with flexibility rather than resistance as described by Rogers (1973), Shostrom (1974) and Hayes (2013). This psychological flexibility allowed the male and female participants' to disidentify with their emotional states from which then self-compassion emerged. In a sense, it can be said that this disidentification process is the direct consequence of this psychological deconstruction process specific to self-actualisation through the cultivation of self-compassion. In fact, two of the male participants - Howard and Nicolas demonstrate that self-compassion begins with the self-acceptance of their current self-concept. Having self-acceptance, enabled the male participants to dissolve this traditional gender rigidity to a more flexible self-identity or accessing androgynous traits (i.e., Openness). Their current self-concept often limited with the content of their mind (i.e., the way they think, feel, act, behave and interact with others) – so conditioned. Moreover, self-compassion naturally enables the male and female participants to develop their capacity to understand the nature of their emotions.

6.6.1 Male experience of mindfulness

The male participants demonstrate that self-acceptance is an important psychological step to make sense of their subjective experience. For instance, the emergence of self-compassion helped Howard to adopt an acceptance attitude towards the nature of the pain caused by the disease. The willingness to see the nature of his pain for what is, helped Howard to form a new relationship with the disease. Accepting the nature of the pain led Howard to disidentify with the pain. Consequently, disidentifying from the pain helped Howard to resolve the distortion of his current self-concept and the disease. So, being a man with a disease rather than being victim of the disease that made him feel being less than a man. It is evident that the long-term condition has impacted on his self-esteem; not only the way he perceives himself as being self-critical (i.e., self-image – disease changing his physiology), but also feeling vulnerable around others (i.e., having a weakness) and becoming judgmental towards others' behaviours. Maintaining his masculine sense of identity has become more difficult due to the gradual physical decline with the disease. Therefore, preserving his current traditional gender identity forced

Howard to operate in a lower ego functioning, causing him to experience low self-esteem and being judgmental towards others. This can be identified in Howard's reluctance to show vulnerability of his sense of self and be forceful towards others; when interacting at work and other social settings, (i.e., interrupting people during conversation). However, this acceptance process led Howard to develop self-compassion over the weeks. From this, not only Howard increased his ability to self-regulate his emotions; but also, his ability to understand the malleable nature of his emotions (i.e., distinguish each of these emotions). This new attitude towards his emotions enabled Howard to recognise the exact root cause of his emotions when arising to his awareness. In effect, the meditative practice and self-compassion helped Howard to transcend beyond the pain itself; but more importantly his 'ego' by connecting with his 'mindful self'. The findings suggest that 'mindful self' is an aspect of a more fully functioning person; enabling Howard to develop 'androgyny' attributes that served to navigate social demands. However, these androgynous attributes are certainly not from a gender role perspective as found in research (Ivtzan et al., 2009). Connecting with his 'mindful self' is a psychological shift that enabled him to adopt a less self-centred attitude/egoistical attitude towards his current self-concept (a distorted version of himself) and the content of his mind (i.e., thought, emotions or feelings - being less than a man) from which self-compassion emerged. It can be said that not only this psychological shift required progressive greater self-actualising development leading to a healthier ego functioning, but self-compassion is also found to be a necessary ingredient to develop this aspect of ego functioning. This disidentification helped Howard to gain a sense of mastery over his response towards his emotions – so developing emotional mastery. In support of this, the findings suggest that this psychological shift is characteristic as to having been able to transcend the distortion of his egoic self. This ego transcendence led to the dissolution of the negative perceptions he had about himself; but more so enabled Howard to question the worldview he had about the disease, and its impact on his self-concept. In turn, the dissolution of his distorted self-concept helped him to being less reactive/judgmental towards his emotions and others. In particular, the dissolution between his ought self (i.e., a distorted version of himself – being less than a man) and the ideal self (must show that he still a man despite the disease). From this organic shift, Howard was then able to develop psychological androgyny attributes (i.e., openness) that led him to adopt empathetic attitude towards others;

but more so to develop healthy boundaries between himself and others. To the point that he was even able to care about what others feel. It can be understood here that the cultivation of self-compassion led Howard to develop androgynous attributes (i.e., openness, psychological flexibility), which in turn increased his abilities to understand others. Self-compassion seems to be an active ingredient in Howards' self-actualising process that enabled him to transcend the barriers of individual differences between him and others – so realising that other individuals also feel pain like himself. Moreover, self-compassion enabled him to have more self-acceptance towards his lack of control over the disease. Howard could then accept his physiological limitations and reshape his distorted self-view within a healthier ego functioning process. In other words, self-compassion enabled Howard to self-actualise his intra-relationship and inter-relationship with his emotions related to his self-concept. This self-actualisation process gave Howard an enhanced self-knowledge towards his emotions and a sense of control over his emotions. More importantly, this self-actualisation process helped Howard realised that the mindfulness teaching helped him to explore and making sense of his emotions from a 'mindful self' lens; or connecting with his 'authentic self'.

As for Nicolas the self-actualising process helped him to develop an understanding related to his mood and anxiety issues; in particular, overcoming 'grief'. During the psychological deconstruction of 'grief', Nicolas realised the impact of the use of 'language' and 'thought' on the way he interprets reality. As explained by Nicolas, the role of language and thought defines his reality; even distorted his perceptions, values, beliefs, and attitudes about death. In lines with Howard's experience of self-compassion, self-compassion helped Nicolas to accept the nature of 'grief'. Nicolas' fear of grieving prevented him from overcoming his friend's death. It can be said that self-compassion is found again to be an active element of self-actualising process, in which Nicolas developed a healthier self-concept or a more authentic self. More importantly, this healthier self-concept cultivated through self-compassion has similar psychological attributes with the androgynous person. Moreover, self-compassion is an important ingredient of self-actualising process that enabled Nicolas to dis-identify with his traditional masculinity from his 'ought self' to a more 'congruent actual self' toward the concept of grief. This disidentification allowed the development of a healthier ego-functioning to then

reshape a healthier self-concept. This psychological shift enabled Nicolas to be open and receptive to his feelings and deal with the loss of his friends. This process of actualisation is supported by current androgyny research (Ivtzan & Connely, 2009), suggesting that Nicolas grew the capacity to access momentarily androgynous traits (i.e., openness, psychological flexibility towards grief) to overcome the death of his friend, while maintaining his dominant traditional gender identity. In effect, this psychological shift enabled Nicolas to realise that in addition to not facing his experience about death, the pressure to grieve imposed by his friends and family increased his tendency to internalise his feelings, his moods and anxiety. Furthermore, the development of psychological androgyny allowed him to transcend the social principle of grieving; and to go beyond the idea or reality of death conditioned by his mind. In effect, both Howards and Nicolas' experiences of self-compassion led them to become androgynous – so having the ability to respond to their needs and feelings by adhering less to social principles, and self-care. It can be concluded here that the male practitioners – Howard and Nicolas developed the ability to address and re-orient their traditional ways of behaving by gradually lessening their current rigid sense of self to a more flexible sense of self linked to the more conventional definition of androgyny.

As for Tom and Jimmy, mindfulness teaching led them to an early stage of the self-actualising process as opposed to Howard and Nicolas. In cultivating self-compassion, both Tom and Jimmy expressed the idea that mindfulness held them to regain a sense of control over their emotions. Tom experiences this sense of self-control as a way, to bring himself back to a more wholesome sense of self; and disengage from the activity of the mind. As for Jimmy, his sense of self control is experienced by connecting with his inner self. Having this emotional awareness helped Jimmy to be less reactive to the life conflicts. It can be said here that as compared to Howard and Nicolas, the self-actualising process has not enabled Tom and Jimmy to develop androgynous characteristics. It can be concluded here that both Tom and Jimmy are in an early within the development of their self-actualising process. It might be possible that Tom and Jimmy may be less androgynous or non-androgynous due to having dominant social norms.

6.6.2 Female experience of mindfulness

Instead, the self-actualisation process for the female participants were experienced differently. For example, the mindfulness teaching enabled Jane to develop an awareness of the nature of her emotions. Regular self-inquiry during the meditative practices helped Jane to understand the nature of her subjective experience. Again, the self- inquiry process is key to develop specific aspects of self-actualisation by encouraging Jane to investigate from her own perspective the function of her emotions. With regular body scan and mindfulness of breath, Jane gradually connected with her feelings and emotions. In fact, Jane quoted: ‘being able to hear it’ is in a sense attuning with her feelings. This attunement required a higher level of self-actualisation accessible through acceptance and curiosity cultivated through the meditative practices. As a result, Jane developed ‘psychological flexibility’ in the response of her emotional state (i.e., inquiring whether is frustration? Outburst?); but also developed the psychological ability to distinguish different levels of mindful states (i.e., being caught up in ruminative thinking pattern rather than meditating). Another strong element of this self-actualising feature is that the openness gained through this continual deconstruction acquired from the meditative practices. This openness towards her emotions helped Jane the ability to understand that having certain emotions do not reflect one’s reality. In fact, the body scan and the mindfulness of breath allowed her to develop the ability to recognise the root of her emotions by identifying the exact type of feeling when experiencing emotional distress with clarity. This emotional awareness also helped Jane to develop a more compassionate attitude towards her own emotional needs – taking time for herself. Cultivating self-compassion helped Jane realised the destructive impact of ruminative patterns or emotional aversion during confrontation had on her physical health. This emotional mastery allowed Jane to nurture certain feelings and emotions during life conflicts. Once again as with the male participants Howard and Nicolas, self-compassion is an important element to the self-actualising process by developing Jane’s perception the reality of her subjective experience from a lower ego functioning to a higher ego functioning – a so greater psychological enhancement. More importantly, this emotional ability helped Jane to develop an empathetic attitude towards her clients who experienced psychological distress. This level of psychological understanding related to her health is in line with the qualities displayed by a self-actualised person as found with Howard and Nicolas. Stemming from this, self-compassion allowed Jane to realise that there was a

discrepancy between the way she needed to act during her counselling session (the ought self) and the way she wanted to be/feel (the ideal self). Similarly, as found with Howard, cultivating self-compassion seems to be also a self-actualising element that enabled Jane to develop psychological androgyny (openness, self-acceptance). In effect, developing psychological androgyny helped her to transcend this discrepancy created by her self-critical attitude; and getting in touch with a more authentic self-concept.

As for Christine, the deconstruction process through the meditative practices helped her to recognise the root of her emotional rigidity. This psychological deconstruction allowed Christine to affirm her inability to express her emotions. Regular self-inquiry during the meditative practices led Christine to approach her emotions with more flexibility. This psychological flexibility allowed Christine to adopt a certain openness towards her ruminative thought patterns. Christine understood that her rumination such as overanalysing or overthinking is a result of trying to resolve her life conflicts by using different solutions. This psychological flexibility enabled Christine to distance herself from this cyclic thought patterns. As Christine mentioned, taking a pause from rumination allowed her to be less reactive towards life conflicts. Being less reactive helped Christine to re-centre herself in a calmer inner state; therefore, having attained a certain level of emotional mastery. It can be said here that like Jane, this emotional mastery is a by-product of the emergence of self-compassion. Self-compassion is once more a very active self-actualising process element; allowing Christine to develop self-care strategies and work towards her own potential – also quoted during her interview. Interestingly, Christine sought that ‘self-compassion’ resembled to Christian prayers, which helped to bridge the concept of mindfulness and her belief system – also quoted by Christine as a ‘bridge’. Self-compassion enabled Christine to activate the self-actualising process of a specific aspect of her intra-personal relationship with her emotions. Self-compassion helped Christine to self-regulate her emotions more efficiently; but still in early inter-personal relationship stage with her emotions and others – so just having an awareness of the impact her relationship on her emotions when interacting with others. Moreover, as opposed to Jane, Christine had more difficulties to completely self-actualised due to several barriers encountered during the mindfulness teachings including understanding mindfulness concepts and several elements of

the meditative practices. Christine struggled to grasp Buddhist's representation of the wheel of life or giving herself time. Or applying the mindfulness technique of 'letting pass the thoughts', which created a misunderstanding between disengaging with her thought process and 'stopping her thoughts'. In addition, practicing the mindfulness of breath led her to develop a fear of stopping from breathing which was resolved later during the course; (i.e., gasping for air for weeks). It is evident here that not only misunderstanding aspects of the mindfulness teachings hindered Christine's development to fully self-actualise from a lower ego functioning to a higher ego functioning level towards androgynous characteristics. It is also evident that unresolved struggles from specific elements of these teachings prevented the development of androgynous attributes to navigate the family conflicts.

As for Jo, mindfulness teachings increased her ability to self-regulate her emotions more efficiently. It is important to note that Jo struggled to explain her ability to connect with her emotions, apart from having a better awareness of her emotions. There is not much evidence reporting of the deconstruction process as found with Christine and Jane. However, self-compassion is a recurrent theme showing being an element of active self-actualising process evident also for Jo. Self-compassion enabled Jo to recentre herself within a sense of calm and respond to external events with more composure. Cultivating self-compassion allowed Jo to develop a psychological space where; as she quoted: 'to empty her mind'. 'Emptying her mind' is a very Buddhist concept that Jo was able to integrate as part of her development process. It can be said that the Buddhist concept of 'emptying her mind' enhanced the self-actualising process developed through the cultivation of self-compassion. In addition to that, self-compassion helped Jo realised that she has had the tendency to put her clients' needs before her own and her family. Being a therapist for the last 20 years, the process of self-compassion enabled her to realise the lack of self-care and empathy towards her family, due to her long-term professional commitment. In a sense here, self-compassion has enabled the psychological deconstruction process of this self-sacrificing, which led her to realise that she had to disengage from social demands. Jo displays a discrepancy between her ought 'self', actual 'self' and ideal 'self'. Her ought 'self' can be understood as – fulfilling clients' needs for the last 20 years and her actual 'self' – the need to build boundaries between her 'self' and others. Meaning that, mindfulness teaching

helped her to tolerate others, while building personal space to focus on herself. The findings show further that cultivating compassion has increased Jo's self-actualising attributes that led her to adopt a more empathic attitude towards herself during conflicts and self-care. More importantly, self-compassion increased her androgynous qualities (i.e., openness to others, psychological flexibility towards social demands) that enabled her to increase the discrepancy between the ought self and the ideal self; therefore, to develop self-congruence between each self-concepts and developing a more congruent actual self or authentic self. Finally, for Fazila, the mindfulness teachings increased her emotional awareness of the ways to deal with her 'fear' (i.e., fear of the crowd). The mindfulness of breath helped her to increase her ability to self-regulate her emotions more efficiently. However, unlike the other female participants Fazila has not yet discovered the root of her suffering apart from knowing that she suffers from certain 'fears'. It can be said that Fazila is at the initial stage of the self-actualising process. Fazila understands that the meditative practices allow her to recentre herself when fear arises to her awareness. Furthermore, recentring herself as she describes, (i.e., it begins from the inside) creates a safe psychological space to nurture her emotions while dealing with the feeling of fear. It can be concluded said here that as compared to Jane, the self-actualising process began prominently in Christine's development but less obvious in Jo's and Fazila's growth. As opposed to Christine, Jo and Fazila, Jane showed already more psychological maturity and displayed androgynous characteristics while maintaining feminine norms.

6.7 Conclusion

Piloting the interview schedule for the main study enabled to evaluate whether the questions captured the males' and females' experience of the mindfulness teachings. The findings demonstrate that the questions did capture the males' and females' experience of the mindfulness course. Unexpectedly, new themes pattern emerged from the data related to concepts of the self, i.e., concept of ego functioning and mindful 'self'. These themes pattern indicate that more prompts questions should be drafted within the interview schedule; so, a more in depth understanding of the self-actualising process can be unravelled further. As demonstrated by the current findings, the mindfulness teaching is a major key element in the participants' self-actualising growth. Specific components within the

mindfulness teaching, (i.e., self-inquiry, meditative practices) were found to directly initiate the participants' self-actualisation. However, the finding shows that the self-actualising process begins organically during regular self-inquiry. The self-inquiry requires the participants to examine the temporal effects of mindfulness on the content of their mind (i.e., their body, feeling, thoughts and emotions) and their social sense of self. The study has clearly shown that regular body scan or mindfulness of breath allows the participants to disengage or to disidentify from their current psychological conditions. This gradual disidentification helps the participants to deconstruct their relationship with their emotions allowing the participants to make sense of their subjective experience - so reconstructing a phenomenological sense of their reality (Murray et al., 2014). The psychological deconstruction is shown to be an important self-actualising process that leads the participants to increase their psychological flexibility as described by Rogers (1973). Mindfulness teaching enables 4 participants (Howard, Nicolas, Jane and Jo) to gain psychological flexibility in line with Carl Rogers' seven stages of therapeutic growth towards fully functioning person and reduce the discrepancy between the actual 'self' and the ideal 'self'. In the first stage, the individual usually displays rigid personality toward their emotions. The rigidity gradually dissolves as the therapy progresses around stage 5 and 6 and the individual begin to develop more psychological flexibility (Merry & Lusty, 1993). More importantly, this psychological deconstruction is for the male and female participants a self-actualising space where their worldview is often challenged. In that psychological space, the participants learnt to re-evaluate their assumptions, beliefs, and attitude on the relationship between their self-identity and their wellbeing. In fact, the findings suggest that this deconstruction is 'the deconstruction of their ego' (i.e., social sense of self) dissolving the psychological rigidity conditioned through their egoistical attitude towards life events. In addition, the dissolution of the 'self' is found to lessen the participants' psychological rigidity and develop an openness towards unpleasant experiences. Here, the ego can be understood as a psychological tool that helps individuals to make sense of reality – so to make sense of their subjective of reality using egoic functions such as make sense of one's reality, self-regulation, judgment, cognitive thoughts, drives, motivations, positive and negative affective states, and impulses (Goldstein, 1995). For two male participants – Howard (i.e., mindfulness self), Nicolas (i.e., impact of language on his health) and one female participant –

Jane (i.e., the conflict between her persona (the volunteering counselling role) and her shadow self (her incongruence during the session), the development of 'ego' functioning is evident, showing the transition from lower ego functioning at the beginning of the course to a higher ego functioning level (Lower, Escoll & Huxster, 1972). This notion of ego functioning is supported by Bellak & Meyers, (1973) study on a phenomenological aspect; but also, as demonstrated by the participants on a cognitive capacity as well. Here, regarding self-actualisation, it can be concluded that the level of the participants' ego functioning serves as an indicator to the self-actualising process – from a lower ego functioning to a higher ego functioning, or a fully functioning person. As for the androgyny element of the study, there is a combination of findings that encompasses androgyny characteristics of gender norms (not as stipulated by Bem's Inventory), and characteristics that transition between the self-actualising person into androgynous person's qualities (i.e., understanding others pain, not being as different as others). In other words, some aspects of mindfulness teaching are self-actualising precursor to increase the participants' psychological androgyny attributes. Two male participants – Howard and Nicolas clearly demonstrate that the self-actualisation process enabled them to gain the psychological capacity to become also androgynous, while maintaining traditional gender identity. Unlike, Ivtzan et al., (2009) study which only focus on traditional occupations, those androgyny characteristics are not linked to traditional occupations that require specific gendered skills or adopting those skills (i.e., compassion and care). Instead, those androgyny attributes are a direct consequence of mindfulness teachings exposure, the result of having develop openness and self-acceptance once the self-actualising process took place. Furthermore, those androgynous qualities led Howard to connect with what he describes as his 'mindful- self'. This 'mindful-self' concept shares similarities with a healthier sense of self or healthier ego (i.e., positive ego death), which is an indicator of spiritual growth (Hama, 2019; Pawle, cited in, Mathers, Miller and Osamu, 2009). Interestingly, the concept of mindful self is also coined by Xiao et al., (2018) study from which the mindful self represents a less self-egoistical tendency like the self-actualised person, who have adopted a more fluid sense of self when responding to their interrelationship and intra-relationship with their emotions. Moreover, similarly to Xiao et al. study, this mindful 'self' concept was found to indicate an ego-identity maturation cultivated through self-compassion. The findings support that

'ego-identity maturation' or higher ego functioning enhances the participants' psychological adjustment leading to the development of psychological androgyny. In addition, similarly to Ivtzan et al. study (2009), not all participants did display androgynous attributes. Due to little evidence in the study the comparison between androgynous and non-androgynous participants is limited. However, the next study should provide an opportunity to compare the androgynous and non-androgynous participants.

6.8 Limitations and future suggestions

There are several limitations identified in the current study. Despite that the interview schedule was able to capture the experience of the mindfulness teaching, 2 miscellaneous themes and subthemes from the both the male and female participants emerged from the data. These miscellaneous themes and subthemes highlight direct struggles related to the mindfulness teaching only experienced by a very few participants. Perhaps, more specific prompts on the long-lasting impact of those experiences on their wellbeing may encourage the participants to discuss more in-depth their struggles. There was no difference between the participants interviewed on the phone and the ones interviewed face to face; apart from the fact they seemed more at ease and more engaging with the questions. For the next study, the interview schedule should be revisited, so several prompt questions around participants self-concepts inspired from the characteristics of self-actualization scales (CSAS) by Kaufman (2018) will be implemented. The prompts will help unravel more around the participants' experience of the self-actualising process including, i.e., a sense of community, autonomy, culture independence, problem centering, acceptance, interpersonal relations, and resistance to enculturation. These self-actualisation measures inspired from the CSAS should provide further psychological measures between interaction between gender and mindfulness teaching. These psychological factors can offer a further understanding to help establish the characteristics that can be attributed to a self-actualised person transitioning to an androgynous person or a person remaining non-androgynous.

Piloting the interview schedule allowed to confirm that the questions captured the participants' experience of the mindfulness teachings. Interestingly, a couple of new themes suggest more probes and prompts related to the experiences of self-

actualisation and psychological androgyny. The next chapter delineates the findings following the updated version of the interview schedule for the main qualitative study.

Chapter 7

Qualitative Study

Main Study

Towards a gender perspective of psychological androgyny through experiential mindfulness: an interpretative phenomenological analysis

7.1 Introduction

The current study is a follow-up with the aim to examine further the research question: 'Is mindfulness teaching a key element to both the development of an individual's personal growth sharing characteristics with the self-actualising process of the fully functioning person and psychological androgyny towards their psychological adjustment?'

As previously concluded, the interview schedule captured both the male and female participants experience of the mindfulness teachings. However, new super-ordinate themes and subthemes emerged from both the male participants, (i.e., super-ordinate theme 2. Barriers to meditative practices (Miscellaneous); subtheme c) Struggles with sitting still (Miscellaneous), subtheme d) 'Not having thought' while 'being mindful' (Miscellaneous), subtheme i) The 'mindful self' (Miscellaneous) and the female participants (i.e., subtheme m) Tolerance towards others and oneself (miscellaneous); and super-ordinate 10. Self-actualisation (Miscellaneous) which required further investigation. Stemming from this, several prompts based on the characteristics self-actualisation scale (CSAS) developed by Kaufman (2018), (i.e., a sense of community, autonomy, culture independence, problem centering, acceptance, interpersonal relations, and resistance to enculturation) were developed to capture the participants experience of the self-actualisation process transitioning towards androgynous individuals. In addition, the prompts are designed to shed more light on the different level of ego functioning as developed by Bellak & Meyer, (1973) and Goldstein, (1995) characteristic to the self-actualising person. The evidence from the previous qualitative study showed that the concept of 'ego' is key to understand the self-actualising process of the participants. The evidence demonstrated that mindfulness teachings and techniques support the deconstruction of the participants egoic psychological space to a more actualised psychological space or remodelled to healthier sense of self; led to even a psychological development towards a spiritual self. Moreover, key elements to self-

actualisation, (i.e., deconstruction, self-acceptance, psychological flexibility, openness, and emotional mastery) were found to be catalysts to self-actualisation. In fact, those self-actualising elements were pivotal in the development of psychological androgyny in some participants, but not in others who were possibly at an early stage of the self-actualising stage; or possibly cannot develop androgynous attributes as found in Ivtzan et al. (2009) study.

Therefore, the study has 3 main objectives of investigation to ensure rigour in the current research. The first objective of the current study is to further examine similar themes pattern that have emerged from the previous data. The second objective is to identify further the specific elements of the mindfulness teachings that induce the self-actualising process and the development of psychological androgyny. Finally, the third objective is to provide further evidence that may help reach an initial understanding of the self-actualising process and psychological androgyny after exposure of an eight-weeks mindfulness course; and their implications in future research.

7.2 Method

7.2.1 Participants

The participants were 6 men and 4 women from the public, university students and 2 mindfulness teachers. Ages ranged from 18 to 59 years, with a mean age of 31.1. All participants were recruited using opportunity sampling at Coventry University and the Flame Centre. The participants followed the same course format as the previous study. The participants attended a standardised MBSR course in a group format for one and a half hour per week. As in the previous study, the participants were given a participant number and a pseudonym name to ensure that their anonymity was protected. In addition, two separate face-to-face interviews were conducted for the mindfulness teachers.

7.2.2 Material

Same as the pilot study, the same audio recording device and mobile phone were used to record one the semi-structure interview for one participant. Otherwise, the same audio recorder was used to record the semi-structure interviews face to face.

7.3 Procedure

No further ethical approval was needed at this point of the study. The Interview schedule (used in the pilot study reported in chapter 6) was redrafted with prompts and probes based on the characteristics of self-actualisation developed by Kaufman (2018). The data collection method followed the same structure as the previous study. The semi-structured interview was conducted and recorded on an audio device (voice recorder) and a mobile phone. Each interview also lasted 45 minutes. As with the previous study, the interview schedule followed the recommendation of Smith (2008). Similarly, the questions gathered information related to (a) The participants direct experience of the mindfulness meditation, (b) Identifying the benefit of mindfulness teaching, c) Particular insights that have enabled the participants to promote a reasonable health and wellbeing. I have also used open-ended questions to encourage the participants to reflect freely about their experience of mindfulness. A combination of prompts and probes were used linked to the characteristics self-actualising scale as explained above, and additional prompts were used when necessary to explore deeper recurrent themes. The method of analysis is the same as the previous study.

7.4 Analysis

The analysis of the participants' experience of the mindfulness teaching revealed five super-ordinate themes for the male participants and six super-ordinate themes for the female participants. Using the same process in the previous study, the main super-ordinate themes were devised into two distinct gender aspects. On the one hand, the male experience of mindfulness teaching and the female experience of mindfulness teaching on the other.

The super-ordinate themes for male participants are as follow: *1. The role and nature of emotions 2. Meditation, the practical challenges and benefits, 3. Compassion - a two-way process, 4. The skill of discernment and 5. Transcending the 'self'.*

When comparing the super-ordinate themes from the previous study, two new super-ordinate themes emerged from the corpus data. The two new super-ordinate themes revealed through one male participant lived experience account of

meditative practices – ‘Psychological disidentification process’ depicted a progressive experience towards a sense of “detachment”, which was associated with a psychological separation between the (mind and body; feeling and emotion) as expressed by Harry, and the distinction between different emotions (polarity of emotion) as expressed by Mark. In addition to this, the super-ordinate theme “transcending the ‘self’” resulted in the experience of separation between the mind, body and soul that can be understood as spiritual emergence (Crowley, 2006).

The super-ordinate themes for female participants are as follows: 1. *Building emotional balance*, 2. *Challenges of mindfulness*, 3. *Cultivating awareness through attention*, 4. *Unconditional positive self-regards*, 5. *The impact of one’s Worldview* and 6. *Spiritual transcendence*. One new super-ordinate theme emerged from the corpus data - “the impact of worldview”. Additionally, the theme – “spiritual transcendence” which emerged from one of the female participants’ experience as a direct effect of mindfulness teaching and training.

The super-ordinate themes for the mindfulness teachers are as follows: 1/*Practicing mindfulness is a way of being*, 2/*The teacher’s role and responsibilities*, 3/*Creating a therapeutic attunement*, 4/*Recognising students’ experience of struggle*, 5/*Gender differences in the benefits of mindfulness*. The super-ordinate themes from the teachers enabled the corroboration of the data related to the gender differences in the male and female participants’ experiences of the mindfulness teaching.

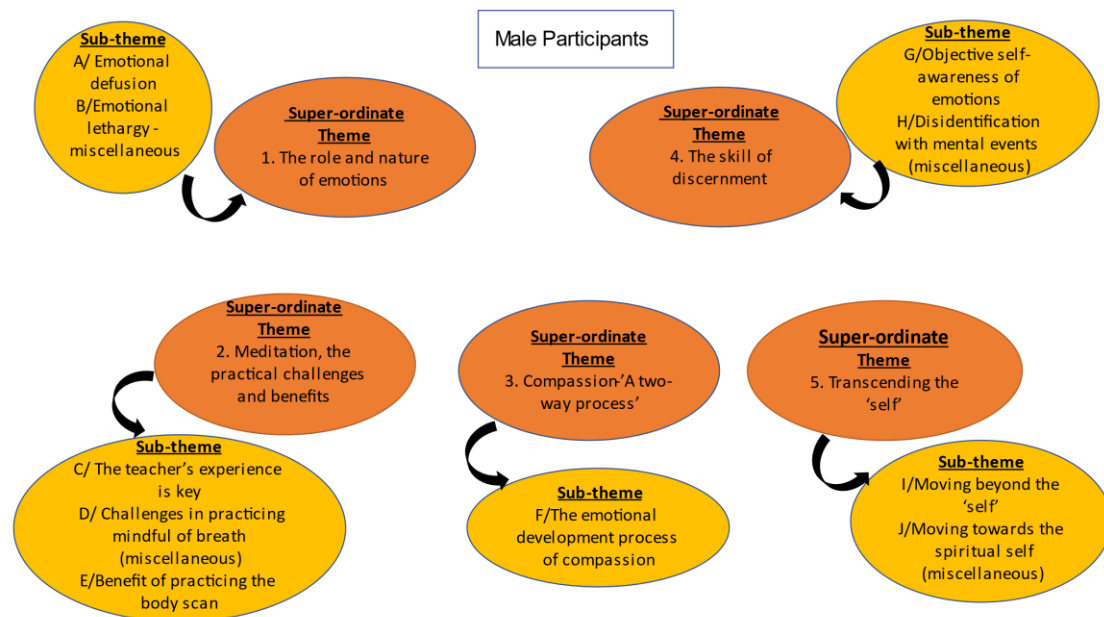


Diagram 7.4 The males' experience of mindfulness

1. The role and nature of emotions

The super-ordinate theme highlights that the mindfulness teaching and the meditative techniques helped 3 male participants – Harry, Mark and Peter to develop a certain knowledge on the role and nature of their emotions. Regular self-insight during the practice of mindfulness meditation enabled them to gain a more objective and clearer awareness of their subjective experience. In fact, the super-ordinate theme highlights the way this understanding about their emotions is acquired on a cognitive level through the direct experience of the meditative practices, (i.e., thought, experience and senses). However, one male participant - Robert found that listening to the teaching was challenging and struggled to fully engage with the mindfulness teaching.

A/ Emotional defusion

This subtheme highlights that regular practice of meditative techniques enabled Harry to develop a novel perception on the nature of his emotions from an objective lens rather a subjective lens. Over the weeks, Harry developed a very precise awareness of his emotions, in such a way that he is able to recognise the very nature of the current emotion in his experience, for what it is - rather than being caught into the feeling created by that emotion. In other words, Harry does not identify himself with the feeling of sadness anymore. Instead, there is a sense of

mental separation from the psychological reality of sadness and the physical feeling of sadness combined with the physical feeling of pain. It can be said here that the mindfulness teaching and the meditative practices created a psychological deconstruction of his emotions. Consequently, Harry began to form a new relationship with his emotions which helped him to respond more efficiently with his emotions with clarity and make sense of his subjective experience.

Harry: *“so, my experience of emotions is very subjective or objective sorry. So very objective as in, I mean when I experience an emotion. I see it as that emotion – so I am sad rather than whereas before it was the feeling of sadness and the feeling of pain. That physical feeling of pain and sadness”.* (Lines: 10 to 12)

This emotional defusion process allowed Harry to make a choice in the way he needs to respond to a particular emotion. This emotional deconstruction gives Harry the opportunity to examine the nature of his emotions rather than reacting to an emotion automatically. The quote ‘embody it’ (as in embodying the emotion) reveals that Harry has acquired an in-depth knowledge of his emotions quite rapidly during the course. Harry clearly understands that ‘embodying an emotion’ or identifying himself with that emotion, (i.e., sadness) has been the source of his past depression. As expressed by Harry, choosing to entertain a specific feeling or not, demonstrates a level of control and emotional mastery as a result of regular meditative practices.

Harry: *“And I can choose to engage with that. For example, if I have a feeling of happiness or something like that, I can choose to give it energy to that feeling kind of ‘embody it’”* (Lines: 16 -18).

It is evident here that not only the mindfulness teachings and meditative practices allowed Harry to create a distance from himself and the current experience of an emotion; but learning to disengage from ‘sadness’ enabled him to gain a sense of happiness temporarily, thereby recognising the transient nature of that emotion. It can be understood here that regular meditative practices allowed Harry to develop a higher level of cognition, (i.e., through his thought, experience, and senses) or higher sense of comprehension of his emotions with the ability to identify the root of his emotional turmoil. Here, Harry is now able to recognise that the impact of a sad thought creates a sad emotion. Harry has developed the psychological capacity to

investigate the root initiator of that emotion – so to self-regulate his emotion more efficiently.

(See appendix 12 for quote extract due to word count limit)

As for Mark, this emotional defusion helped him to understand that “emotions” have positive and negative polarities by nature, co-existing in one’s emotional system – existing mutually by nature. In other word, Mark experiences that different emotions are not separated, but dual by nature in the same instance, (i.e., one can feel upset and happiness simultaneously rather than feeling them separately). Also, Mark understands that the lack of awareness of negative feelings can lead to psychological distress over time. It can be understood here that regular meditative practices allowed Mark to observe the malleable nature of emotions possible through a gradual psychological detachment from the emotional reality present at the time.

(See appendix 12 for quote extract due to word count limit)

As for Peter, the experience of psychological defusion was not as in depth as Harry and Mark. But Peter felt that the meditative practices allowed him to self-care and disengage from anxiety triggered by university assignments and speaking in front of people when presenting. The mindfulness of breath helped Peter to reduce his fear from giving a presentation by having a certain openness to the current situation rather than engaging in certain thoughts related to the fear of speaking in front of people. However, it can be understood here that Peter has an initial understanding on the nature of his emotions, and this awareness allows him to use the meditative practice to overcome this fear of speaking in front of people.

(See appendix 12 for quote extract due to word count limit)

B) Emotional lethargy - Miscellaneous

Instead, Robert had a more negative experience of the mindfulness teaching. Robert did not experience a particular positive or negative change in his emotions; nor did he experience an emotional defusion. Due to a lack of engagement in receiving the mindfulness teaching and practicing the meditative techniques, Robert experienced emotional ‘lethargy’. It is not clear what kind of conditions or factors of the course led Robert to experience such intense psychological distress.

Robert: *“Change specifically, I suppose I became all lethargic over the 8 weeks. But then over Christmas I would say it returned” ...As the 8 weeks went on, it got worse and more...but more intense, lack of intensity but definitely lethargic”...* (Lines: 9-10;15-16).

However, further descriptions of his views related to the mindfulness teacher may explain in part this emotional state. Robert admitted his lack of commitment with listening to the teacher over the eight weeks course. The opinion expressed by the mindfulness teacher regarding the inadequacy of the biomedical model of health has challenged his cultural and scientific worldviews. Robert thought that those remarks were strongly dogmatic, (i.e., the inadequacy of Western psychology model to human modern health such as Freud). This challenge created a resistance in Robert’s perception of the benefits of the mindfulness teaching on his health. Robert particularly expressed that; other comments shared by the mindfulness teacher distracted him from engaging in practising mindfulness. In addition, Robert reacted to teacher’s opinion related to the use of technology, (i.e., technology distracting individuals from themselves) which created further disagreement with the teacher. It can be understood here that this kind of rapport with the teacher is unusual; but it seems that Robert has a strong cultural worldview despite agreeing to a degree with the teacher.

(See appendix 12 for quote extract due word limit)

The only time he identified with the teacher, is when the teacher gave a past experience of abuse when growing up as an immigrant in the UK. This particular experience shared by the teacher encouraged Robert to engage more in the course. Robert revealed similar struggles in living as a transgender and experienced some form of abuse during fresher’s week.

(See appendix 12 for quote extract due word limit)

2) Meditation, the practical challenges and benefits

The super-ordinate theme highlights that applying, integrating and maintaining regular meditative practice are the major challenges for Harry, Mark, Robert and Peter. The super-ordinate theme further suggests that these challenges vary from one participant to the other; in terms of, either understanding the full benefits of the

mechanism of certain meditative practices, or gradually using the meditative techniques skilfully to reduce the psychological or emotional distress.

For Harry, the challenge is trying to comprehend the way the meditative practices would mechanically reduce the intensity of his thoughts and emotions. More specifically, Harry struggled to understand the effect of mindfulness on slowing the presence of his thoughts into a psychological space of calm where the rumination process becomes more a fluid rhythm. It can be understood here that Harry displays expectations about the psychological benefits of mindfulness which are expected from new practitioners. Here, having expectations prevented Harry from gaining clarity about this psychological pattern taking place at the back of his mind.

Harry: *“The biggest challenge was the meditation actually; was calming the mind; was calming the stream of thoughts. And calming these rises and falls of emotions and calming them and getting them into a stable rhythm. That was the most difficult thing and understanding what it is going on as it is a rhythm in the background. That was the hardest thing I think.”* (Line: 29-31).

Robert’s lack of understanding of the meditative practices – light form of Tai Chi and Chi Gong impeded his engagement to practising them regularly. These practices are usually part a standardised MBSR, but they were introduced as complementary to mindful movement. Robert felt inadequate to practice Tai Chi and Chi Gong as he could not understand the concept of “energy” which was the central aim to the practice. This inadequacy led Robert to struggle to connect with the practices; however, he kept practicing regularly due to having an awareness of their health benefits. Supposedly, Robert’s main struggle was the cultural element attached to these practices which created a barrier to his engagement to those meditative practices. It can be understood here that this reaction to these practices is justified specially not being culturally integrated.

(See appendix 12 for quote extract due to word count limit)

For both Mark and Peter, the main struggle was to integrate the mindfulness practices within their daily lives. Learning and practicing mindfulness were challenging at the start, often due to the lack of time, falling asleep, forgetting to practice, or working long hours. These struggles are common for the new

practitioners who attend standardised mindfulness course (Allen et al., 2009; Finucane & Mercer, 2006)

(See appendix 12 for quote extracts due to word count limit)

C/The teacher's experience is key

The subtheme highlights that the teacher's in-depth knowledge and long-term practice in mindfulness meditation allowed them to engage in the course. The theme suggests that the teacher has a good ability to express an in-depth understanding of his personal relationship with his emotions and the meditative practices. The theme further highlights the teacher's ability to tailor the application of the mindfulness teaching to the participants' needs leading to improve rapport with the mindfulness teacher.

Harry explains that the teacher's ability to convey practical and simplistic methods to understand the role of emotions on one's health helped him to grasp the concept of emotions, which is key to be a good teacher. Here it can be noted that the teaching delivery styles allowed Harry's engagement to the course and develop a good therapeutic relationship.

Harry: *"He expressed idea with emotions and everything with great understanding ...And I say that because I understood them very quickly which is, an indication of a good teacher"* (Lines: 36-38).

The teacher's tone of voice seems to be a positive element in the delivery to mindfulness teaching and the participants engagement to meditative practice. Harry expresses that the teacher's tone of voice helped him to attune with the meditation and disengage from mind and body activities – such as rumination and bodily tension.

(see appendix 12 for quote extract due to word limit)

As for Mark, the teacher's experience allowed him to gain focus and to be "opened" to his teachings. Mark expressed profound respect for the teacher and described that his teachings improved his wellbeing by using relevant examples. Here, it can be noted that the teaching delivery was again key to promote a good therapeutic relationship which in turn promoted Mark's engagement to the course.

(See appendix 12 for quote extract due to word count limit)

D) Challenges in practicing mindfulness of breath (miscellaneous)

The super-ordinate theme highlights that practising mindfulness of breath can be difficult leading to agitation or experience of frustration. This frustration or agitation is common at the beginning of mindfulness courses (Allen et al., 2009). The familiarisation with the meditative practices requires patience and continuous practices. Self-criticism and expectations from new practitioners can create and emphasise a loss of control of their practice resulting in psychological distress.

For example, Harry experienced frustration as he began to be annoyed over his practice, which lasted at least five weeks before mastering the breathing technique. Harry was frustrated as he was attempting to create a space of calm and peace by synchronising his mind through the rhythm of the breath rather than being trapped into the pace of unwanted thinking patterns.

Harry: *“ I think that was a little bit difficult to get at the beginning. For me anyway to calm everything down. To get everything synchronise with the breathing and the rhythm, it took time and a lot of frustration... there was a lot frustration because while meditation I want everything to be calm and good and peaceful. And I got to that stage sometimes, but at times my mind was too active. And that annoyed my and that frustrated me... I think it is probably four weeks, four or five weeks, but it is something you practice.”* (Lines: 67-76).

With practice over the weeks, Harry was able to overcome this frustration by letting go of his expectations and his self-criticism. Harry began to approach the experience of meditation with more flexibility, (i.e., observing the mental events arising in his experience without trying to judge them and anchoring his mind to his breath). Continuing the mindfulness of breath practice regularly for a while and with the guidance and support of the mindfulness teacher, Harry noticed his ability to evaluate his meditation through the process of self-inquiry. This self-inquiry process helped Harry to develop a sharper perception of the breath; in terms of detailed mechanism and rhythm of the breath, which increased his focus in the practice of the breath. This new knowledge of the use of the breath enabled Harry understand that letting go of the idea to control these mental events lead him to find stillness.

(See appendix 12 for quote extract due to word count limit)

E) The benefits of practicing the body scan

The subtheme highlights that the practice of the body scan increases the awareness of pain with precision, (i.e., the ability to locate the exact pain in certain part of the body). Being able to assess and identify the pain allowed Harry and Mark to identify specific issues with their body.

Harry experienced the body scan as a technique to survey and assess the state of the body. For example, over time the body scan allowed Harry to increase his awareness on the intensity of the bodily sensations. Harry realised that not only does the body scan enables one to relax, but also that the magnitude of the sensation, (i.e., muscle tension or discomfort) indicates potential health issues.

Harry: *“the interesting thing as well is that when I focus on a part of the body, it tends to relax which is really, really awesome you know. The sensations tend to increase in magnitude as you keep your focus on it. And this magnitude increase of sensation gives an indication of any problems, of any pains that are in that area”* (Lines:93-96).

For Mark, the body scan helped him to gain a sharper awareness of the pain he was experiencing during the meditative practice. The body scan helped him realise that he was sitting up too rigidly. Therefore, the body scan helped him to develop an awareness of his posture. However, on the advice of the mindfulness teacher, Mark was then able to sit not so rigidly. As a result, Mark was able to fully engage in the body scan experience and developed a better awareness of different sensations in various parts of his body internally and externally.

(See appendix 12 for quote extract due to word count limit)

3. Compassion is a two-way process

The super-ordinate theme highlights that the mindfulness teaching and mindfulness techniques enable the development of emotional intelligence as experienced by both Mark and Harry. More importantly, both participants experienced that through regular meditative practices, they developed the psychological ability to identify the nature of their emotions as described in theme 1. However, this psychological ability

seems to have increased in such a way that they are able to recognise their emotional needs and those of others. The theme also revealed that this psychological capacity to self-regulate their emotions allowed them to understand the meaning and impact of those emotions on themselves. This higher understanding of the role of their emotions seems to have developed a sense of care in both participants but more evident in Harry which is characteristic of self-compassion and then compassion to others – so in a dual process. Instead, Mark’s understanding of emotions led to a more open relationship with his emotions – so he is more compassionate when interacting with others which is also a dual process allowing him to adapt to the way others are thinking, feeling and behaving.

F/ The emotional development process of compassion

The subtheme highlights compassion is a process as not all participants may experience self-compassion. Instead, the process of compassion can help the participants to understand and identify the role of emotions in others. For example, Mark did not feel that the mindfulness teaching enabled him to develop “compassion”, nor increase or decrease altruistic and philanthropic behaviours. For Mark, the mindfulness teaching helped him realise that his journey of mindfulness is centred on himself. More importantly, Mark considers that mindfulness helped him to understand others’ emotional development by learning to identify and assess emotions in others based on his own emotions.

Mark: “I don’t think it contributed significantly to an increase or decrease of altruism, philanthropy or charitable giving or helping others...Mindfulness it is just about myself. It made me understand why people do some actions. There is a difference between empathy and sympathy...like psychopath, narcissist. They know how they feel or behave but they are not necessarily compassionate or empathetic towards them. So it made me understand people in general, why they would do, feel or behave in certain ways, based on my own experience” (Lines: 174-180).

For Harry, mindfulness teachings helped him to gain the psychological capability to be compassionate towards himself and others. Harry also developed this understanding that compassion is a dual process by nature. Not only he realises that he possesses the ability to have compassion toward others, but Harry describes that compassion also means that he can be compassionate to himself. Harry

realised that compassion is being less self-critical and being able to self-care or even allowing himself to self-care (i.e., taking a care of his body). Harry also realised that self-compassion means to allowing to feel lazy and treating himself from time to time; in essence listening to himself, listening to his body.

(See appendix 12 for quote extract due to word count limit)

Harry describes further that compassion involves trying to be open and supportive with other practitioners' progress. Another important point is that cultivating compassion enabled Harry to learn and develop an emotional understanding towards his family and his environment. For example, Harry shows compassionate attitude and qualities through language and behaviour including expression of love to his loved ones.

(See appendix 12 for quote extract due to word count limit)

4. The skill of discernment

The super-ordinate theme highlights that the mindfulness teaching and meditative practices develop a sharper perception of one's subjective experience. The mindful skills of noticing, paying attention, non-judgment, non-reacting to thoughts/emotions/feelings learnt during the 'awareness training' enabled Mark, Robert and Harry to develop a higher awareness of their emotions. These mindful skills elements were experienced as experiential cognitive processes which catalysed their subjective experience of thoughts, emotions, and feelings into a more objective perspective. This objective awareness skill as experienced by Mark and Harry also inferred that the mindfulness teachings are an important indicator in the actualisation of one's emotions; in other words, a major key contributor in building one's understanding of an individual's psychology. It can be understood here that objective awareness enables both Mark and Harry to develop a higher awareness of present emotions created by thoughts, emotions, or feelings; to have a 'knowing' in the response they need to have with those emotions – the ability to judge reality of those emotions and taking specific action in nurturing those emotions.

G/ Objective self-awareness of emotions

This subtheme highlights that for Harry, Mark and Robert the regular meditative practice enabled them to develop a higher awareness of their intra-relationship with their emotions. In other words, the mindful skills of noticing, paying attention, non-judgment and non-reaction allowed the male participants to be more objective towards their subjective experience created by any thoughts, feelings, or emotions arising to mind – so enabling them to examine their thoughts examining thoughts, feelings, or emotions as objects of awareness.

Although, examining his emotions through an objective lens helped him to understand his emotions, Mark has the awareness that being too objective is not necessarily beneficial. Noticing helped him to understand that he has a choice in identifying himself with his own emotions or not. In fact, Mark understands that identifying oneself with mental events is a reaction to one's emotions; therefore, psychological distress is a by-product of one's reaction to their emotions.

Mark: "Then in terms of noticing emotions, it helps, it helps every day. It is good to be mindful of one's emotions. So, it is helpful to know how we are feeling. It only takes a few seconds to realise. I think I should not be the by-product of my emotions." (Lines:110-113).

Instead, the skill of paying attention as part of the body scan practice enabled Mark to develop a self-care attitude towards his physiological health. Over the weeks, paying attention helped Mark to gain a more detailed awareness of his usual stomach pain. However, he noticed that the pain was unusual from which is he decided to book an ultrasound scan appointment.

(See appendix 12 for quote extract due to word count limit)

As for the skill of non-judgement, Mark believes that practicing the skill of non-judgement within the meditative practices during the course enabled him to realise that 'judgement' is a survival skill useful for nurturing one's emotions. Investigating one's own emotions can help one to understand their own psychology – to know oneself better. By evaluating his own emotions objectively, Mark realised that he is not a side-effect of his emotions – or he is not his emotions (identified with them); but enabled him to recognise the mind and body's emotional states conveyed to his awareness.

(See appendix 12 for quote extract due to word count limit)

Instead, the mindful skills of noticing and paying attention as directed by the mindfulness teacher were two powerful concepts that enabled Harry to cultivate and expand his self-awareness. Noticing helped Harry to develop a particular focus in his current experience in terms of understanding the nature of his thoughts and emotions as being objects of his emotional distress, which in turn provided a state or a psychological space of calmness and peace. Objectifying the way, he relates to his emotions was already initially uncovered in subtheme *A/ Emotional Defusion*. However, this notion of adopting an objective stance on one's emotions gradually helped him to develop psychological discernment, (i.e., self-awareness, understanding the nature of emotion and taking the right-action in the response of those emotions) illustrating in a sense the actualising process of one's emotions and making sense of one's internal states (i.e., psyche). Moreover, Harry revealed that seeing thoughts, emotions and feelings as objects prevent him from identifying with them – leading to psychological distress. Whereas, paying attention is experienced by Harry as a process that requires mental effort as in stronger concentration, (i.e., body parts), during mindfulness practice. As paying attention does not necessarily involve a particular focus on the breath for instance; but perhaps involves Harry to develop a wider span of his awareness of various bodily and mental events.

(See appendix 12 for quote extract due to word count limit)

Instead, 'non-reacting' was experienced as the main element of the mindfulness training that provided Harry the skill to respond to uncomfortable mental events rather than reacting to those events as he used to. 'non-reacting' enabled Harry to reduce the intensity of his ruminative thoughts pattern.

(See appendix 12 for quote extract due to word count limit)

As for Robert, this objective stance towards his emotions was different from other male participants. However, Harry and Mark considered judgement as a tool to allow objective assessment of their subjective experience as part of their meditative practices; Robert suggests that being objective towards his psychological distress did not help in responding to his emotions with flexibility (i.e., understanding of whether it was right or wrong). Despite remaining objective while making sense of

his subjective experience of emotion, Robert uses daydreaming regularly as a form of mindfulness technique to understand and make sense of his emotions.

(See appendix 12 for quote extract due to word count limit)

H) Disidentification with mental events (miscellaneous)

This subtheme highlights that as explained above, the notion of objective awareness used as a lens to examine one's subjective experience allowed Harry to form a new relationship with his emotions cultivated through the skill of discernment. More importantly, this objective awareness created a psychological space in which Harry became gradually disidentified or separated from the thoughts, feelings and emotions created by psychological distress. This experience of separation from mental events helped him realise that the meditative practices encourage distancing himself from the thoughts (content of the mind) – which enabled him to disengage from interacting with those mental events. Moreover, this psychological capability to dissociate himself from painful thoughts or feelings is only possible because of learning to discern what his thoughts, emotions, or feelings for what they really are rather than interpreting the meaning of what they may represent and avoiding getting caught in that meaning leading to self-judgement. This dissociation helped him to reduce self-criticism which he struggled with. The meditative practices helped him detach himself from the thoughts associated to as he quoted that if “he feels bad, he should feel bad”.

Harry: “I think being non-judgemental is hard. Because there is always something inside you that judges the thoughts. After a while, I’ve learnt to ignore that. Not only to ignore the thought itself, if I don’t like it. Or any random thoughts, even if I like it or don’t like it. You learn to ignore it while meditating. You learn to ignore its associated thoughts. As in, you have your thoughts and something else that is bad for you. And because it is bad for you, I should feel bad. Because I feel bad I should feel sad. So it is like that, you have a thought and you have a thought associated with it”.(Lines:136-141).

Therefore, this cognitive separation from the negative thoughts seems to provide a sense of security rather than pain. More importantly, Harry understands that the embodiment or identification of a negative thought creates pain. However, mindfulness teachings and the meditative practices helped him to gain the

awareness of choosing not to identify himself with what he describes “unpleasantness”. This choice is the direct consequence of having cultivated the skill of discernment which in turn provides a sense separation or detachment from unpleasant feeling.

(See appendix 12 for quote extract due to word count limit)

5. Transcending the ‘self’

The super-ordinate theme highlights that the mindfulness teachings and the meditative practices allowed a gradual deconstruction of the participants’ conditioned sense of self prominent in Harry and Mark into a more neutral or authentic ‘self’. The cultivation of objective awareness of one’s experience, the cultivation of psychological discernment, and self-compassion developed throughout the course enabled both participants to obtain a higher understanding of their human condition. By default, the mindfulness teachings and the meditative practices seem to have not only helped them to accept their own limitations; but this acceptance of their current self-concept has enabled them to develop the ability to navigate difficult times by re-evaluating the impact of their conditioned self on their health and wellbeing. Moreover, this acceptance attitude fostered a sense of gratitude towards life experiences and being able to adopt a positive approach towards life conflicts more efficiently.

I/Moving beyond the conditioned ‘self’

This subtheme highlights that Harry is being bounded within the limitations of his self-concept directly impacts on his psychological and physiological health – so creating stress. The self-inquiry process seems to have provided a psychological space in which Harry was able to recognise and befriend his limitations – weaknesses and strengths. In fact, Harry admitted that he used to go beyond his own abilities which created emotional distress. However, re-evaluating his limitations allowed him to re-shape and integrate a healthier attitude towards his self-concept - so making him less self-centred. Recognising and accepting his own weaknesses was challenging, but Harry came to the self-realisation that this process was part of his development consequent to the course. It can be understood here that his conditioned self is a result of social conditioning; and overcome his

conditioned self by cultivating self-acceptance. Cultivating self-acceptance enabled the emergence of self-compassion which led Harry to realise the way he has treated himself and others. From this, Harry clearly states that he had to form his own ethics allowing him to become psychologically grounded.

Harry: *“That was a very difficult thing to learn. I have abilities. I can improve these abilities, but I can’t go beyond these abilities too far without going beyond these abilities. So learning what my strengths are, learning what my weaknesses are and accepting them. It is a big part of this mindfulness course... Once you know what your abilities and shortcomings are, then you formulate plans with what you have...Then that will reduce any stresses caused by you assuming that you could something....As we grow up we are given ‘this is how we should act, this is how we should treat people, this is how you should treat yourself’. ... I had to form my own ethics. Forming my own ethics makes it more rewarding, much more stronger, I even stand my ground towards these ethics.”* (Lines:174-180; 188-192).

As for Mark, regular self-insight during the meditative practices enabled him to identify and recognise the impact of conditioned way of thinking and behaving. Moreover, mindfulness helped him to make a choice to respond rather than reacting automatically – so to disidentify himself with the content of his mind. More importantly, mindfulness helped Mark to examine this automatic behaviour with authenticity perspective or psychological discernment. It can be understood here that regular meditative practice is essential to develop the skill of discernment necessary to help Mark dissolves his conditioned behaviour by having a choice.

(See appendix 12 for quote extract due to word count limit)

J/ Moving towards the spiritual ‘self’ (miscellaneous)

This subtheme highlights that the mindfulness teaching and meditative practices helped develop healthy social boundaries and ethics. Having formed personal and collective ethics, Harry seems to have developed a new perspective on himself and others being collectively connected, (i.e., collective awareness) - everybody is equal. Harry identifies that he is not as different from others; in terms of, having the same essence, same bodily structure, and functions. All human beings are connected, but the difference lies within the individual’s choices. Furthermore, Harry seems to experience a self-realisation shift, as he sees himself in others. Harry

considers that suffering is common to every human being and other creatures, and everybody is looking to liberate themselves from it. It is knowing how to treat others from which Harry bases his ethics on.

Harry: *“The Buddhists say God is within...in essence we are all the same thing... Even our subconscious has structure, and it is common for all of us...Your set of choices this is what really makes you individual; Because if you see yourself as everyone else, and every other living thing as well...It is calming you know because you know you are not alone and you know how to treat others. You know what they want, you know that you don’t want pain, but you want pleasure. Using this kind of knowledge this is how I form my ethics...”* (Lines: 213-219; 220-224).

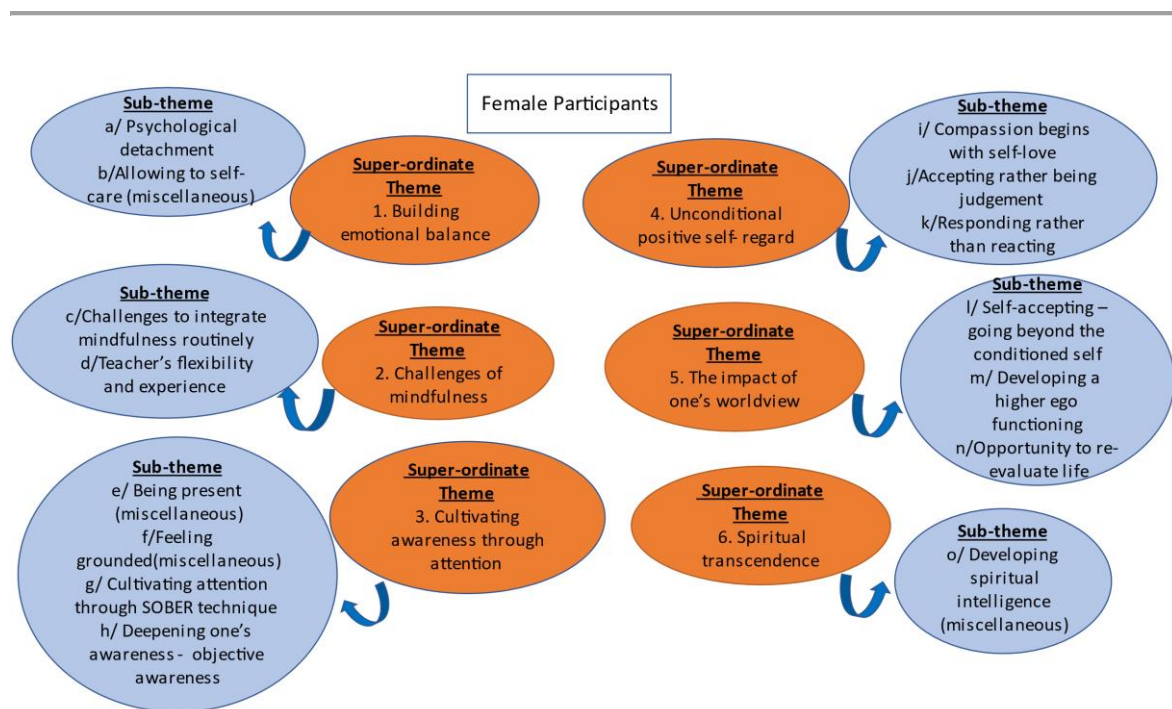


Diagram 7.5.a The females’ experience of mindfulness

1. Building emotional balance

The super-ordinate theme highlights that the mindfulness teaching and the meditative practices helped individuals to develop ‘psychological detachment’ towards their emotional states. This psychological experience was particularly

experienced by 2 female participants – Anne and Magali, as a sense of mastery over their psychological distress; and enabling them to form a new relationship with their emotions. The theme also reveals that this psychological ability to detach from an uncomfortable feeling allowed them to disidentify emotionally with the feeling. Consequently, both participants experienced a sense of mastery towards the response of their emotional states – so developing an emotional balance.

a/Psychological detachment

This detachment process induced by the mindfulness practices, encouraged Anne to feel less of a need to control life events. The meditative practices seemed to enable Anne to develop a greater tendency to respond to life events with no judgement. However, Anne struggles to articulate completely these particular experiences, in terms of feelings.

Anne: “I’ve learnt techniques where I can put into place where I am feeling quite anxious or feeling...what’s the word... when I was feeling my low days...so those techniques I’ve used and my meditation every day. It just helped you to...I can’t explain the feeling, I just... not control thing, like you feel like, nothing doesn’t really bother me as much” (Lines: 58-62).

Anne further describes this process of detachment as experiencing the transitory nature of her anxiety and depression. Anne’s experience of emotion suggests that emotion is temporary; and that the transitory effect of symptoms of depression and anxiety tend to subside. Anne further explains that the nature of emotion has polarities (i.e., sadness/happiness) coexisting together in one’s psychological and emotional health system.

(See appendix 12 for quote extract due to word count limit)

As for Magali, the mindfulness teachings and meditative practices enabled her to develop a psychological distance between her “self” and other instances (i.e., mental events) such as feelings and emotions. In fact, Magali describes this cognitive separation in a sense of “being detach” from a feeling in that moment, as taking a stance back. This emotional detachment enabled her to observe the current psychological phenomenon rather than being subjectively involved with it which promoted an emotional balance.

(See appendix 12 for quote extract due to word count limit)

b/ Allowing to self-care - miscellaneous

This subtheme highlights that Anne recognises that self-caring is important to value especially in terms of nurturing one's emotions. Having the understanding that one should give importance to each moment of life. Also, allowing her to recognise and allow herself to give a particular importance to approaching negative emotions with compassion by allowing her to express her sadness. Building boundaries between herself and others is revealed to be an important part of self-care. According to Anne, allowing also means developing a new approach to her emotional distress which allows her sooth the pain with a particular attention to giving unconditional self-love (Rogers, 1967).

Anne: *"it is just learning to appreciate every moment, and knowing that when you are feeling low, that you are allowed to cry, and that you are allowed to retreat and keep to yourself and look after yourself...for me the main thing was that loving myself that what the positive I have taken from it and that ..."* (Lines: 75-80).

2) Challenges of mindfulness

The super-ordinate theme highlights that the mindfulness teachings and the meditative practices created psychological distress often related to a lack of time in integrating the practices daily. Interestingly, one particular participant – Harriet experienced psychological distress due to revisiting an old fear during a 'fear exposure technique' as part of one of the therapeutic practices. It is important to mention here that the exposure technique is a technique used in cognitive behavioural therapy (CBT) to illustrate the concept of 'fear' as the root of human suffering.

c/ Challenges to integrate mindfulness routinely

This subtheme highlights the different challenges encountered by participants often related to the lack of time or busyness of life leading to self-criticism, anger or frustration.

One of the challenges that Anne experienced over the 8 weeks course is the attempt to integrate the meditative practices in her daily routine due to the lack of time. This struggle in fitting in the meditative practices gives rise to frustration and self-criticism.

Anne: *“when you are really busy and that you don’t have time for the meditation, and I think that’s what I find difficult and I get annoyed with myself that I haven’t given myself that time”* (line: 85-87).

Moreover, these challenges were reinforced by trying to integrate complementary novel methods of health to enhance her wellbeing. For example, cooking Ayurvedic recipes and meditating after work is exhausting for Anne, and she struggles to maintain the daily mindfulness practices.

(See appendix 12 for quote extract due to word count limit)

However, Anne practiced Chi Kung which gave her a sense of wellbeing. She emphasises the fact that she should schedule time for her practice without trying to criticise herself. The biggest challenge is trying to fit it all in.

(See appendix 12 for quote extract due to word count limit)

More importantly, Anne experienced emotional challenges that emerged over the 8 weeks course. Despite feeling the full benefit of the mindfulness teaching and the meditative practices, Anne experienced a period of strong emotional and psychological distress. She felt she was at the lowest point of her life. She felt that she lost all hope and purpose in life. It is not clear though, whether her quote: “I thought, what is the point of being here?” was related to suicidal ideation or taking part into the course. Then she came to the self-realisation that taking one step at the time was the best approach to her current emotional struggles rather than trying to control her current feelings about the situation.

(See appendix 12 for quote extract due to word count limit)

Another participant – Madeline felt that the meditative practices were beneficial but also found that the lack of time was an issue due to having a busy life.

(See appendix 12 for quote extract due to word count limit)

Instead, Harriet experienced that one specific therapeutic exposure, (i.e., fear exposure as in imagining a fearful situation to evaluate whether the fear is imagined or real) introduced in the 8-week course created psychological distress.

(See appendix 12 for quote extract due to word count limit)

d/ Teaching flexibility and experience

This subtheme outlines that the expertise of teacher's experience is invaluable for building an efficient therapeutic relationship.

Anne thought that the teacher's meditative experience provided solid credentials to his teachings. She thought that having taught mindfulness for over 25 years to academic and corporate settings, and being a trained chemist give the teacher more credibility to his teachings and genuine knowledge.

Anne: *"he was able to answer and that you know with the background of being a chemist...you know rather than thinking that they don't know what they are talking about"* (Lines: 151-157).

In fact, a strong aspect in the delivery of the mindfulness teaching experienced is the teacher's ability to tailor his answers to the student's needs. This positive aspect of mindfulness teaching fosters the trust between the mindfulness teacher and the new mindfulness practitioner. In particular, establishing a rapport between the student and the teacher enabling therapeutic effectiveness. Anne felt that the teacher was approachable and easy to confide in, specially, during mental distress episodes. In addition to providing very practical, day-to-day examples based on his personal experiences and practices helped to attune with the mindfulness teachings. Another positive teaching quality is being able to offer simple method of incorporating mindfulness into day-to-day basis, when experiencing personal challenging in practicing mindfulness or setting up a meditative routine.

(See appendix 12 for quote extract due to word count limit)

For Magali, the teaching delivery was really important to learn new mindfulness concepts and practices. Magali emphasises that the gradual introduction of small and simple concepts and techniques for the practitioners helped to familiarise themselves with, and gradually notice the changes overtime. This slow-paced

teaching delivery gave Magali the confidence to engage in the mindfulness course. The mindfulness teachings helped her to understand the role and impact of her emotional wellbeing on her physiological health rather than being overwhelmed with complex mindfulness notions.

(See appendix 12 for quote extract due to word count limit)

Furthermore, Magali expressed that the mindfulness teaching's delivery was well paced throughout rather than being introduced deep mindfulness concepts too early in the course. The mindfulness teacher showed an ability to devise mindfulness concepts into building blocks, so the participants had time to understand them and connect with the teacher. Magali identified that too much information could have hindered her engagement to the course. These building blocks enabled Magali to make sense of negative and positive emotions and her relationship to them. Being introduced gradually mindfulness concepts helped Magali to notice the psychological changes related to her relationships with her emotions over the course. These emotional changes provided a sort of evidence that the course is helping in enhancing emotional self-regulation.

(See appendix 12 for quote extract due to word count limit)

3) Cultivating awareness through attention

This super-ordinate theme highlights that the mindful skill of 'paying attention' enabled the female participants to develop a higher awareness about their emotional states; and reduced the automatic pilot tendency – so as to slow down. The theme further reveals that the skill of "paying attention" enabled one female participant – Anne to cultivate awareness in the moment to moment unfolding of life, (i.e., being grounded in the present moment).

e/Being present - Miscellaneous

This subtheme highlights that the cognitive process of paying attention act as a catalyst to become more present. For example, Anne describes that paying attention helped her to recentre herself in the here and now rather than being trapped in ruminative thought patterns of the past or the future, (i.e., about her parents, career, seeing friends) causing psychological distress. Stemming from this, Anne realised the need to be more appreciative of her current social interactions;

and made her realise that her current experience of the present moment may not happen again.

Anne: *“ I make more of a conscious effort to think about now and appreciating now...Rather than...my past used to affect me a lot... I was going into the future worrying thinking about what is it going to happen to me... my parents are looking olderand what is going to happen like with my job...you just like...stress myself out that way.... I really looked into that and yeah that’s true like when I see my friends... I am just learning to be just focus on now...I am never ever gonna have it again”*. (Lines:280-282)

f/ Feeling grounded - Miscellaneous

This subtheme highlights that when practicing the meditative practices regularly helps to become more grounded. For example, despite experiences of struggles when first practicing the body scan (i.e., due to falling asleep), paying particular attention to certain parts of the body during the body-scan practice allowed Anne to feel more grounded again.

Anne: *“I find that I feel more grounded... it was tough to begin with cause, I kept falling asleep, so I thought what is the point I guess, but as I have done it more, I can focus more like on different part of my body and gives you that stuff. Yeah you feel like more grounded again”* (Lines: 187-191).

g/ Cultivating attention through SOBER technique

This subtheme highlights that the SOBER technique which means (stop, observe, breath, expand and respond), allows the participants to tune themselves into the present moment. The technique also used in psychotherapeutic settings helped them to observe their mental and physical states and eventually the participants learn to disidentify themselves with the current psychological distress.

The SOBER technique enabled Anne to refocus on herself and approach the day with a flexible attitude. In a sense the technique served to recalibrate her perspective of the day by starting the day in a positive manner.

Anne: *“And it gives you that focus for the day. What you want to be that day... So mine was like be nice to me and be nice to everyone else . So it sets you up for the*

day, so really enjoyed doing that... it is just a quick check of your body, see how you are feeling. And then do a deep breath and that you are ready to function and yeah, start the day in a really positive way” (Lines: 236-243).

As for Magali, the SOBER technique helped her to gain a greater awareness about different aspects of her body. Magali began to notice bodily sensations while going to places that were imperceptible when being on automatic pilot tendency. Magali recognises that the SOBER technique is a brief technique that has an immediate impact a person psychological and physiological states such as: calming the person, in lowering the blood pressure, and in lowering the stress level. Magali reveals that the correct application of the SOBER technique can relieve several parts of body and eventually relying less on the use of medication.

(See appendix 12 for quote extract due to word count limit)

h/ Deepening one’s awareness - objective awareness

This subtheme highlights that at early stage of the mindfulness course, the new practitioners began to learn different specific mindfulness core skills such as noticing, paying attention, non-reaction, being non-judgmental. These core skills allowed them to develop their self-awareness through meditative techniques. Most of the participants experienced these mindfulness skills as a method to familiarise themselves with the nature of their emotions, thoughts, and bodily sensations – as objects of awareness. With practice the participants were able to recognise the specific triggers associated with the emergence of symptoms of stress, anxiety, or depression.

By cultivating the mindful skill of noticing regularly, Anne identified that her relationship with anxiety is rooted in the type of thoughts that emerge during her difficult experiences with her emotions. Anne realised that these thoughts are often linked to worries, psychologically trapping Anne into an inner turmoil (cognitive dissonance) about the future. However, “noticing” helped her to identify this psychological pattern through the practice of mindfulness of breathing which developed a psychological space of calmness. Developing a sharper awareness of this psychological cycle enabled her to reduce the ruminative process. ‘Noticing’ through mindful breathing helped Anne to come to the realisation that thoughts are just thoughts – just stories.

Anne: *“all the thoughts I am having like my worries and all anxiety about the future...I used to get really overwhelmed, like oh my God. ‘This is going to happen to me’, ‘This is going to happen to me’. The breathing just helped me to just like calm myself down... it is just like the way you, He explained that society around you and that stuff caused all of these thoughts. But when you look at ...in reality the things that are not actually real, you just made all of these stuffs up in your head.”*(Lines:246-261).

As for Magali, ‘Noticing’ helped her to deal with her previous long-lasting anxiety and panic attacks. Magali explains that before the mindfulness teachings just focusing on the breath would trigger her to be in state of panic. Taking medication was the necessary to reduce the impact of panic. Since mindfulness, the meditative practices enabled her to regulate her breath by noticing the changes in the breath, and therefore regulating her panic attacks. Magali also describes that if the practice would not be enough to regulate the panic attack, she would be using ‘self-talk’ technique to help calm the panic attack down.

(See appendix 12 for quote extract due to word count limit)

4) Unconditional positive self-regard

This super-ordinate theme highlights that over the 8-week course, the mindful skills of noticing, paying attention, non-judging, and non-reacting integrating within the mindfulness teachings creates a gradual deconstruction of Anne’s and Magali’s rigid sense of self. In fact, this psychological deconstruction involves the participants to developing a higher awareness of their self-critical attitude towards their emotional distress. Having developed self-awareness of the way they self-regulate their emotional states allowing them to form a more flexible relationship with their emotions – so psychological flexibility. As a result of this psychological flexibility, the participants expressed unconditional positive self-regard towards themselves and kindness toward others.

i/ Compassion begins with self-love

This subtheme highlights that compassion is a process that begins often to love oneself. The mindfulness teachings and the mindfulness teachers enable the

cultivation of compassion which is an essential psychological component to overcome depression, anxiety and self-criticism.

Compassion made Anne realise the need to love herself. This realisation was experienced as a sense of relief. Anne realised that she deserves love and that it is acceptable to love herself. This new perception of self-love profoundly increased her self-esteem, confidence, and believe more in herself. Moreover, this self-realisation enabled her to understand that she does not have to wait for others to express love towards her; but she can give that love to herself. Moreover, this self-realisation helped her to decrease depression and ruminative pattern by cultivating this loving-kindness attitude; and developing psychological resilience.

Anne: "I thought 'oh my God', I love myself. I don't this from anyone else. I can give that love to myself... it made me feel much stronger in myself. I felt that all I need is me... and that's good you know because you need to have a social aspect, but then I realised that at the end of the whole, that I don't need anyone. It gives me the strength to get through each day... and it made me appreciate myself more and made me believe in myself more... because the feelings I get like depression, I think it helped decrease the feelings of depression, and I could see that I should not worry about things that. As long as I know that I got me, then it would be alright." (Lines: 164-181).

As for Magali, the concept of compassion helped her realise that she is already an empathetic person. "Being an empathetic person" is for Magali someone who perceives people just the way they are rather having preconceptions about them; to recognise that their assumptions about people are just "story telling" – the way they interpret others. Magali realised that this critical attitude towards others lead individuals to be judgmental of how they see that person in that situation. Hence, being empathetic is also being able to recognise our own mistakes in others.

(See appendix 12 for quote extract due to word count limit)

As for Harriet and Madeline, cultivating compassion enabled them to increase their emotion regulation by stepping back rather than rushing into conclusion.

(See appendix 12 for quote extracts due to word count limit)

j/ Accepting rather than being judgmental

This subtheme highlights that the skill of being “Non-judgmental” through regular meditative techniques, is experienced by the participants as a way to step back and examine their internal and external conflicts. Here, it can be understood that this non-judgmental attitude allows them to form a new intrapersonal relationship and their interrelationship with their emotions. The participants also describe that “being non-judgmental” helped them to step out of self-criticism mode, when critical about themselves and others. More importantly, being non-judgmental allowed the participant to become more accepting of their own self, their own actions, thoughts and emotions during times of psychological conflicts in themselves and enhance their relationship with others.

For example, Anne realised that the meditative practices and the mindfulness teaching allowed her to be emotionally less reactive to her mums’ suggestions. The mindfulness skill of non-judgment helped her to become less judgmental towards her mums’ traditions of doing things. Over the eight-weeks course, Anne was able to let go of her mums’ behaviours by accepting them rather than trying to control the way these conflicts affected her emotional states. In a sense, cultivating this non-judgmental attitude allowed her to develop a psychological space of calmness in which she began to let go the conflicts with her mum.

Anne: “I’d be very ... not aggressive, but I would always question my mum, like why doing this, why doing that. We should do things like this, not really taking the time to understand, where she is coming from... I think from the meditation and things, learning to calm down and like looking at things more ...in more depth in more details and thinking that actually does it really matter, I’ve applied that to my relationship with my mum. And like one of them her behaviours that affects me, learnt to letting go”(Lines: 302-309).

“Being non-judgmental” enabled Magali to increase a better awareness of how judgmental she was on herself. The mindful skill of non-judgement integrated within the meditative practices allowed Magali to notice and accept the way she was feeling about herself. Furthermore, being non-judgmental enabled Magali to recognise the pressure to act in certain ways which shifted over the course. Moreover, she realised that the worse attitude towards the negative circumstances is to criticise herself. In fact, the use of the modal auxiliary verb ‘SHOULD’

demonstrates the psychological pressure from social conditioning to act a certain way and is still present in the language she uses.

(See appendix 12 for quote extract due to word count limit)

From another perspective, 'being non-judgmental' enabled Harriet to increase her awareness of the impact of her self-critical attitude on her psychological health. Again, being non-judgemental is an essential mindfulness skill to develop to overcome self-criticism. For example, Harriet was able to recognise her judgmental tendency towards her 'self' to the point that care more about other than herself. Harriet describes that she is too hard on herself; but she would be the opposite if it is someone else. Harriet expresses that she does not judge anyone, but she judges herself she gets angry.

(See appendix 12 for quote extract due to word count limit)

k/ Responding rather than reacting

This subtheme highlights that the skill of "non-reacting" is experienced for two female participants – Anne and Magali as a process of acceptance – as in developing more tolerance towards uncomfortable experience.

For Anne, "non-reacting" helped her to accept life events as they are rather than reacting to them and becoming psychologically distressed. This notion of acceptance helped Anne to prevent further psychological turmoil caused by ruminative thought processes linked to the future. In addition, this process of acceptance enabled Anne to stop being consumed with mental activities associated with fear of uncertainties about future events. In a sense, the mindful skill of non-reaction helped Anne to develop a gradual psychological detachment to these negative thought patterns associated with worries of the future. This psychological defusion with uncomfortable experience resulted from the development of an intuitive feeling of contentment. This intuitive feeling is expressed as a mystical experience.

Anne: "I think having the worries of the future, I feel that I am no longer reacting to them. I am just like accepting...That it is the way it should be so, why am I trying to fight it, why am I trying to worry about it, why am I getting myself all stressed. God

and the universe said to me this is the way it should be so, just go with it' (Lines: 324-327).

Furthermore, acceptance helped Anne to deal with other aspects of her life with equanimity and balanced rather than being distressed. The concept of accepting helped Anne to respond rather than reacting to life events. This psychological process indicates her growing capacity to manage her emotion regulation more efficiently. For example, when receiving the news of losing her the job, Anne recognised that the mindfulness teaching helped her to respond more efficiently. Anne describes mindfulness teaching helped her refocus actively on new job applications, instead of feeling hopeless.

(See appendix 12 for quote extract due to word count limit)

As for Magali, learning to respond to her thoughts and feelings in her current experience rather than judging them, allowed her to acknowledge the way she was feeling in that moment. The skill of non-reacting helped her to identify her relationship with her thoughts and recognise that being so judgemental about herself caused her to feel hopeless.

(See appendix 12 for quote extract due to word count limit)

5. The impact of one's worldview

This super-ordinate theme highlights that the mindfulness teachings and the meditative practices help develop an understanding of the impact of one's perception of life on their health. For instance, in the course having a distorted view of life can lead an individual to experience constant suffering. In the same line of thought, the super-ordinate theme depicts that this conditioned worldview also affects Anne and Magali the same way.

For Anne, the cultural worldview imposed by her parents, conflicts with her own worldview of being just herself. Anne expresses her struggles to conform to societal demands such as getting married, having kids, and having a house stemming from cultural pressure – since living back with her parents. This struggle is emphasised with the modal auxiliary verb 'SHOULD' demonstrating the psychological pressure of social conditioning.

Anne: “because like I am 36. I am not married. I have lived away, but I came back home to live with my parents. So they expect that you should be married, you should have kids, you should have a house and so on...you should have a great job” (Lines: 386-389).

Magali feels that mindfulness has helped her to mature as a person. The mindfulness teaching enabled her to realise the impact of prejudice she experienced during her upbringing. Growing up in two different cultures – Indian and British, Magali was constantly exposed to prejudice that was indirectly imposed on her by her parents. Being involved in research and mindfulness helped her realise that she was not as judgmental towards others. Magali tends to respect other people’s opinion, even if she does not necessarily agree with. Magali claims that she is not judgmental towards others and very understanding, despite saying unkind remarks to her. Magali explains that her exposure to prejudice during her childhood helped her to understand the notion of prejudice and the stereotype of which people judge upon, as one may not judge people the same way.

(See appendix 12 for quote extract due to word count limit)

I) Self-acceptance - going beyond the conditioned ‘self’

This subtheme highlights that acceptance seems to be the core transformation to an individual’s psychological rigidity into spiritual growth/transcendence. The subtheme highlights further that Anne, Magali and Madeline experiences of the transcendence of the self happens when one realises the impact of conditioning on their psychological and emotional health.

The cultivation of self-acceptance enabled Anne expressed a strong connection with the existence. This spiritual connection seems to have developed in Anne a flexible attitude towards the lack of control over life events. In other words, this spiritual connection developed the psychological capacity to trust that things happen the way it should be; according to the existence rather than resisting and rationalising about the situation. As a result, Anne realised that she is able to fulfil her potential by being the best version of herself, which indicates the ability to reshape her distorted sense of self to a healthier sense of self.

Anne: “*There will be something that happens that you see that wasn’t for you. So you just have to like have the faith to trust. And the universal god or it I just follow, why you are doing that. Be the best person that you can be*” (Lines: 373-375).

In addition, Anne realised that as opposed to being a 20 year old individual who has accomplished everything academically and financially is not something that inspires her at the moment. Anne realises that there is no need to be distressed about being on a different path; and that she is able to fulfil her potential at some point in life.

(See appendix 12 for quote extract due to word count limit)

As for Magali, having such worldview impacted on her self-image. Born from two different cultures created conflicts while growing up and has had an impact on her self-identity. Growing up Magali developed a distorted perception of herself – a distorted self-image which trapped her into recurring negative view of her ‘self’. Magali mentions that this negative sense of ‘self’ as a mental ‘self’. This negative sense of self led her to experience anxiety and depression leading to suicidal ideation over time. Her relationship with her “mental-self” developed intense internal conflicts associated with social norms of feelings and thinking. Magali explains that this internal climate created doubt and feeling of not being in control. This lack of control created fear of failure of exams and ruminating over situations and stories that may happen in the future to her family and friends. However, noticing helped to develop a non-judgmental attitude towards these ruminative thought patterns. The regular self-insight during meditative practice helped her realise that she was able to reduce her reactions towards the thoughts, feelings or emotions related to self-conceit. This non-judgemental attitude to distance herself from her desires to fix her self-identity and regain emotional balance.

(See appendix 12 for quote extract due to word count limit)

As for Madeline, the course helped her realise the negative impact of her worldview. She realised that her perception of her ‘self’ is different to her social sense of self and this difference created emotional struggle. The course helped her discover that feeling ashamed by not achieving others’ expectations is conforming to the rigidity of social standard leading to self-criticism.

(See appendix 12 for quote extract due to word count limit)

m/ Developing a higher ego functioning

The subtheme highlights that over the 8 weeks course, all the female participants demonstrated gradual mastery over their intrapersonal and interpersonal relationship with their emotions. The mindfulness teachings and meditative practices seems to have developed novel abilities in regulating their emotions more efficiently; in terms of having acquired emotional resilience through mindfulness practices. For example, Magali and Anne express their understanding in the role and nature of their emotions on their wellbeing. This new understanding about the nature of their emotions enabled them to reduce negative thought patterns by being able to respond to them more efficiently. However, this resilience is further experienced as having the ability to access of greater values and meanings tailored to themselves. In addition, this resilience helped both participants to maintain these values and meanings to their 'self' in the purpose to fulfil their potential and characteristic to having acquired a higher ego-functioning.

This higher ego-functioning quality began to be apparent for Anne in her attitude towards herself and others – self-compassion and compassion. The other attribute to a higher ego-functioning is the psychological ability to identify the trigger in more depth; specifically in recognising the root cause of ill-health, and how to overcome psychological distress through meditation.

Anne: “And then I kind of realise when I am really busy, and or really tired, I know I have that I have started to flag – I start to get irritable, and I start to feel down about things” (Lines:422-424).

Moreover, these characteristics of a higher ego-functioning can be understood as spiritual intelligence attributes, including personal values and meaning for greater good. For example, accepting her sense of self without dwelling on them is a personal quality to allow one to flourish. More importantly, Anne expresses strong qualities of personal ethics by engaging in living morally – ‘no causing harm to others’.

(See appendix 12 for quote extract due to word count limit)

Another aspect of this spiritual intelligence is the awareness of developing her relationship with others with compassion and empathy. As a result of experiencing

self-compassion, Anne developed during the course humility in her actions and being empathetic towards others and being more mindful of the collective.

(See appendix 12 for quote extract due to word count limit)

Instead, Magali understands that “pride” can inflate an individual’s ego but should not control one’s psychological functioning. Magali reveals further that “pride” can feed into someone’s sense of ego leading one with a sense of pride for oneself. Magali is open minded with talking about God and admit when she does not know about certain things. Magali is aware that in certain traditions or beliefs systems that people do not necessarily understand which push individuals to the need to have an answer. Magali reveals that she is not judgmental towards others and feels that her ego is more less neutral. Magali expresses that she able to see her own “self” in others, which make her feel connected empathetically to other people. It can be understood here that mindfulness teaching enabled her to develop a higher ego functioning.

(See appendix 12 for quote extract due to word count limit)

n/ Opportunity to re-evaluate life

The subtheme highlights that the benefits of the mindfulness course were experienced as an opportunity to re-evaluate life and redefine values. As a gradual process during the course, Anne and Magali discovered the psychological strengths to overcome current personal and professional conflicts.

For Anne the course helped her to gradually be more resilient in the face of hardship. The mindfulness teachings and meditation help her to overcome depression. Gratitude seems to be a new quality that emerged in the participants’ awareness during the course, which enabled them to appreciate life the way it is. For example, Anne began to have gratitude of her previous and current life experience, relationships, when discovering spiritual connection with nature and the universe. This self-realisation enabled her to understand that all this suffering led her to be at the right stage of her life. Anne does not identify with every human being; but only with the individual that have similar experiences within the group.

Anne: “Having really dark thought. Like did not want to be here, but now I feel like yes I have lost my job last year that was the biggest challenge for me...Just dealing

with life I had a lot of lows, moving here as well. I feel that the mindfulness has given me the support that I need...Everyday I am grateful for my family, my friend and these things matter. Going in the garden and the sun is out, I am like thank you god, thank you sun. praying to god and thank you for everything I have and thank you for the stuff I have gone through to get me to where I am today... not all, I think when you attract the people that come into your life, I have identification with them. Because when you hear their stories to what they've gone through” (Lines: 452-455;461-463-468-469).

For Magali, the mindfulness teachings enabled her to have a new outlook on life by recognising and appreciate more the positive aspect of life rather than the negativity. Magali explains that the course has strengthen her positive perception of the world and see the good in life situations.

(See appendix 12 for quote extract due to word count limit)

6. Spiritual transcendence

This super-ordinate theme highlights that this spiritual transcendence is expressed as ‘being one’ with the universe (Hosseini, 2010). These statements suggest that the course induced a mystical experience for one participant - Anne. The course seems to have induced an awakening/self-realisation process in which the language and behaviour of the participants have changed. Anne felt being connected with God, as being one. No separation between her sense of self and the universe. Anne believes that the importance of building trust with the existence and being part of something bigger than herself. Anne revealed that meditation enabled her to experience this sense of oneness with God or the Universe.

(See appendix 12 for quote extract due to word count limit)

o/Developing spiritual intelligence (miscellaneous)

This subtheme highlights that another example is that as part of mindfulness of movement - the practice of Chi-Kung, Anne began to understand the physical impact that mental distress has on the body. Its benefits were experienced as a method to eliminate the negative bodily impact of stress and re-energise the body, but in terms of energy. Anne experienced this ‘energy’ in form of tingling sensations

throughout the body; but also experienced a particular connection with the universe – being one with the universe – no separation

Anne: “such a nice feeling and I do that when I do the five movement. It is like there something between me and the universe. There is a bond...The Chi Kung that the teacher taught us, there is sort of like being one with the universe, so very nice” (Lines: 206-211).

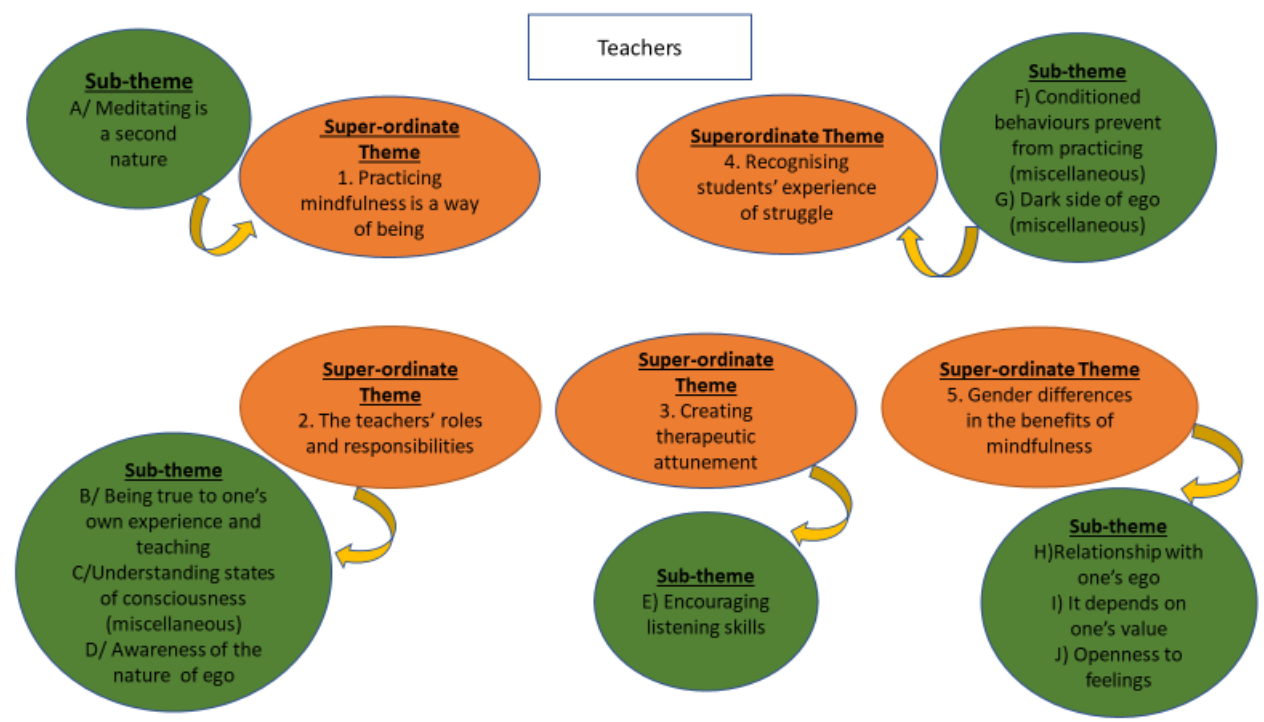


Diagram 7.5.b Teachers' experience of Mindfulness

1. Practicing mindfulness is a way of being

The super-ordinate theme highlights that the mindfulness teachers have not expressed major personal concerns nor experienced many challenges during their own mindfulness practices. Instead, both teachers shared their personal understanding and experiences of their living experience of mindfulness practice on a-daily-basis.

A/ Meditating is a second nature

The subtheme highlights that practicing mindfulness is part and parcel of the mindfulness teachers' life. The subtheme also highlights that mindfulness is integrated as a way of life, a way of being as mindfulness is experienced on the daily basis. This concept

Matt explains that practicing mindfulness over a long period of time becomes a way of life. The teacher realises that practicing mindfulness becomes one's second nature – a way of being or even a natural state of being. Meaning that, practicing does not have to be ritualised into a rigid daily routine as in performance, but a form of discipline that provides psychological understanding to oneself. The practitioner realises that regular self-insight develops the practitioner awareness of knowing their own psychology. Matt explains that personal challenges in practicing mindfulness meditation can occur during times of illness.

Matt: "So mindfulness begins with a practice, but then becomes a natural state. And then it becomes a natural state, then we realise that the formal practice has a place. But a state of being so to speak, does not necessarily need to be cultivated on purpose because it is there...So challenges...the only challenges...illness I guess but apart from that there is little challenge" (Lines: 5-9)

Joseph further reveals that mindfulness teaching is an adjunct or complementary to his personal practice. Teaching mindfulness is the direct application of his long-term personal practice by indirectly sharing his personal experiences to the group. Teaching mindfulness enhances his practice and does not feel separated from the group. He feels as being one with the group and that the group mirror his teachings as if he was teaching the course back to himself by sharing their experiences. Joseph highlights his effort in demonstrating the benefits of mindfulness meditation to the public limited due to the lack of logistical resources.

(See appendix 12 for quote extract due to word count limit)

2.The teachers' roles and responsibilities

The super-ordinate theme highlights that the roles and responsibilities of the mindfulness teacher are the crux in the delivery of mindfulness teaching. The super-ordinate theme further highlights that a mindfulness teacher who understands his

role and responsibility guarantees the therapeutic effectiveness of mindfulness on one's psychological and emotional development.

B/ Being true to one's own experience and teaching

This subtheme highlights that the mindfulness teacher should be true to their own experience in a sense to not going beyond their own limitations. This subtheme highlights that this point of view differs depending on the background and experience of the teacher.

For example, Matt describes the role of the mindfulness teacher as profound in a sense of extremely intimately transformative and meaningful in one's personal growth. Matt considers this personal path is only relevant to the teacher's experience of life – only true to himself and that it is important to remain in that particular viewpoint – as in avoiding to introducing concepts and practices that are outside of their own abilities. Matt provides a definition of a teacher as being himself part of a Sikh tradition and lineage back to Guru Nanak Dev Ji of way of life and meditation. Matt describes from an Eastern worldview – what a teacher should be defined as. Matt also explains that a teacher is not a “Guru” as connoted by the Western in terms of being a religious leader of a sect. In the Eastern tradition, a teacher is a guru that facilitates a particular knowledge to an individual, in understanding themselves by discover their own psychology. Matt states that the term “guru” means “a given knowledge that takes one out of ignorance into light”; from not knowing to knowing.

Matt: 'Absolutely profound. Mindfulness teacher is...look...first let's define the word teacher before defining the mindfulness teacher. My understanding and my experience of life can only be my truth and I can come from that position. A teacher in my tradition is someone who is known as a guru. And a guru is not in a religious sense. Guru means that which takes you out of ignorance into light, from not knowing to knowing' (Lines: 12-16).

However, Matt considers that the mindfulness teacher has a commitment towards the student once the student is exposed to his teachings. Matt further reveals that by inviting the student to access and experience his lineage the mindfulness teacher is directly responsible to the welfare of the student. However, it is important to note here that the concept of lineage is not a requirement in secular mindfulness. Having

a Sikh lineage, Matt argues that the current role of a mindfulness teacher in a standardised mindfulness course only students for a short while, (i.e., 10 weeks) is not as experienced and as committed as opposed to a teacher who has accessed to a lineage. Matt further argues that a teacher who has a lineage considers that the teacher has a genuine experience in mindfulness teaching and practice. In addition, the mindfulness teacher enables individuals to discover themselves – and verify who they are for themselves through the teaching of ancient wisdom.

(See appendix 12 for quote extract due to word count limit)

Matt suggests that there are two types of teachers. Traditionally speaking, Matt explains that there are teachers called Satgurus; the ones who have achieved self-realisation and attained self-sovereignty – in a sense of self-ownership (include person's body and mind own autonomy and integrity, being ethically independent and control their own life). Then Matt mentions that there are teachers that are just gurus, which are those that on the way to self-realisation or enlightenment. In addition, Matt describes further that the concept of teacher is delineated clearly; in terms of, someone that has been given access to an authentic lineage. However, to be part of this lineage has to be honed by his commitment to mindfulness practice and wisdom taught by several teachers which is not always relevant to secular mindfulness course.

(See appendix 12 for quote extract due to word count limit)

As for Joseph, the role of the teacher is to have an in-depth mindfulness practice themselves over a consistent period of time and being able to relate to their practice within everyday life – knowing and having a great experience of life. Joseph considers that the main qualification of the teacher – or the credentials that entitle the teacher to teach mindfulness is their own practice.

(See appendix 12 for quote extract due to word count limit)

C/Understanding states of consciousness – (miscellaneous)

This subtheme highlights that one of the concerns in teaching mindfulness in secular courses and programmes is the lack of understanding of the different levels of consciousness induced by conventional meditative practices such as the body scan or the mindful of breath. For example, Matt describes a critical point often

dismissed by Western mindfulness related to the understanding of consciousness. Consciousness in the Eastern is understood as a life force/an energy/ awareness that is aware of itself. In addition, Matt further explains that consciousness – as in altered consciousness is one area of mindfulness that a teacher must be experienced and shared within his teachings. In fact, Matt considers that as part of the new practitioner development is to initiate them to different states of consciousness in reference to Buddhist and Sikh understanding of the four stages – wake state, deep sleep, dreams, consciousness, which differ from an individual normal state of wake state. Matt also explains that these states of consciousness are not understood as they are not scientifically proven nor in the metaphysic and the supernatural domain (spiritual emergence, possessions). Therefore, these states of consciousness must be experienced and understood by the teacher as mindfulness can reveal past psychological traumas or induced psychological distress. Matt describes that it is the responsibility of the mindfulness teacher to teach within his own boundaries. The teacher needs to be accountable and take responsibility for the meditative practices introduced to the students. Matt acknowledges that there are other types of struggles a mindfulness teacher needs to be aware of and have the right expertise in, is when individuals undergo extraordinary/mystical experiences. For example, these mystical experiences vary from change in behaviour or change in language and so on.

Matt: 'So that does not necessarily mean that the teacher has the knowledge; but has the access to that knowledge at any given time. So that brings us then the responsibility of the teacher teaching the student introducing state of consciousness, which haven't been experienced before, and are very subjective to the individual. So you can't say I had this experience and that you gonna have the same one. So this has to be realised. Whatever that may throw up with your experience, you can only deal with what you know. But there are many times that things may come up, which sometime are beyond your current definition of physics – channelling – change of language – change of conversation – those kinds of issues. So, for that you need people to know that, so I feel this is where the role of a teacher to be a life-long committed responsible individual' (Lines:31-39).

D/Awareness of the nature of ego

This subtheme highlights that for both the mindfulness teachers, the role of ego plays an important in the mindfulness teaching. More importantly in terms of the impact of ego on the therapeutic relationship between the new practitioner and the teacher.

Matt explains that the relationship between the teacher and the student is a two-way learning process. Matt considers that is no hierarchy between the teacher and the student. The teacher is not superior due to having more experience and the student is not inferior because of having less experience. Matt explains that the teacher can learn something from the student and the student can teach something to the teacher. Matt considers that the teacher needs to recognise the different manifestations/ side of ego that can affect the therapeutic attunement. Recognising this can refrain the ego to be projected onto the student preventing the progress of the student. So, the other role of the teacher is to promote authentic teaching and show transparency in the course delivery to enable personal growth. Matt also considers that this method enables the teacher to preserve collective equality -as in therapeutic relationship that can be damaging for the student but also the teacher.

Matt: 'That works really, whoever who takes a bit of that collective. However there is also a relationship between the student and the teacher that changes. So there are moments when the teacher is the teacher and the student is a student, but there are moments when the teacher is the student and the student is the teacher. This is the little movement is called and otherwise you see ego comes in many ways. And then all this can build all sorts of situation which are not necessarily conducive, not necessarily for the teacher but for the student. So if the teacher is authentic, understands and knows the ego, understand by knowing the ego has transcended the ego. Then which he will know to maintain this collective equality. And there is not this guru and the pupil, there is no this hierarchy. Because that also damaging for the student, and for the teacher'(Lines: 39-48).

In the same line of teaching style, Joseph explains that mindfulness teaching should be delivered without projecting the teacher's own ego to the students. Being aware of the shadow-self while teaching, demonstrate the essential quality and experience of the teacher. Projecting the ego can greatly damage the therapeutic effectiveness when teaching and cause further damage to the students' psychological and

emotional development. Joseph explains that one way to enhance mindfulness teaching is to lower the ego – arrogance/pride. I also mean to teach mindfulness with compassion embedded within the teacher’s attitude and language and show empathy to the student and help them identify at which stage of their development they are at. Compassion allows the teacher to tailor its teaching to the need of the new practitioner.

(See appendix 12 for quote extract due to word count limit)

3. Creating a therapeutic attunement

This super-ordinate theme reveals the importance of creating a therapeutic attunement between the teacher and the students. Creating a therapeutic attunement helps the students to engage with the mindfulness course.

E/ Encouraging listening skills

This subtheme highlights that the listening skill is an important element of the mindfulness teachings. The concept of listening increases the engagement of the participants not only in the application of given instruction, practicing the mindfulness techniques or understanding the role of their emotions and their impact on their physical, psychological and emotional health.

Matt considers that the teacher can help the therapeutic attunement by guiding the student to cultivate a specific way of listening. However, this method of listening is not the usual way of listening with our ears but listening with one’s awareness so to speak. Matt considers that to enhance one’s listening skills is to introduce the students with the concept of “awareness” and “Objective awareness”. Generally, students found difficult to focus on the breath. One approach to “objective awareness” is to teach them to channel their awareness by focussing on the sole of their feet. The mindfulness teacher needs to encourage the students to become aware and simply maintain awareness. Depending on the experience of teacher, is to try to tailor their teachings to the students’ needs.

Matt: “without listening we can’t do anything. Without awareness what can we know. So the first thing to understand is to introduce the participant to the difference between awareness and objective awareness. That always been the hard one. Because without you cannot get mindfulness right, you just play a little game. But it

is this awareness element. So I would say the learning outcome in any approach would be looking at the student, because you have some people who have real difficulty focusing on the breath. So for them what do you do. Maybe you bring them to the bottom of their feet as an awareness technique. So just become aware and start to become aware. So I think it depends on the student, and if the teacher has sufficient experience is to then mould the teaching process to meet the need of the student” (Lines: 51-59).

Matt also explains that the commonality between each student to partake in a mindfulness course is to understand their pain and suffering. As Matt explains, the therapeutic attunement begins with helping the students to create the mental capacity to understand the role of being judgmental on how they perceive themselves irrespective of their gender. Matt further explains that self-judgment tends to reduce one’s awareness when facing challenges in their practice. The essential teaching here is to help them develop this awareness of the automatic judgement process during contact and stimulus. The mind remains distracted prevent the practitioner to expand their awareness and experience the meditation as it should be or and see the things the way they are – so stuck into ruminative pattern/distractions created by the mind. Matt also describes that one thing that the teacher can do is to help the student realise the inherent drive of the ego to remain on automatic pilot by engaging into ruminative patterns without being aware of that.

(See appendix 12 for quote extract due to word count limit)

Instead, Joseph explains that the students find that being kind to themselves can be challenging. This difficulty is an outcome of not listening. Listening in a sense of focusing on their own self and expanding this listening within rather than trying to find the answer from outside. This is also the case for not listening to the guidance within the mindfulness teaching. Students are not listening as a result of conditioning - automatic judgement based on their intellect, which hinder their meditative experience.

(See appendix 12 for quote extract due to word count limit)

4)Recognising students’ experience of struggle

This super-ordinate theme highlights that both the mindfulness teachers recognise the importance to identify when students experience difficulties in applying the concepts and techniques of mindfulness, (i.e., this idea of not “listening).

F/ Conditioned behaviours prevent from practicing – (miscellaneous)

The subtheme highlights that the support from the mindfulness teacher is important particularly at the beginning of their learning process. The new practitioner is usually conditioned to think, behave, and act in certain ways. This conditioning act as barrier which hinders the new practitioner’s attempt to integrate the practice of the meditative techniques on a regular basis.

Matt explains that students experience conflicts in the understanding between the concepts of “awareness” and automatic pilot noticeable by week 4 of the course. The students experience further difficulties associated with conditioned/socialised behaviours that act as a barrier in the engagement and practice of mindfulness meditation. Matt suggests that this struggle is due to the habituating pattern of automaticity/mindlessness in engaging in rumination. Then beginning to gain a greater awareness of the nature emotions when encountering them. More importantly realising that one can indirectly create their emotions by identifying themselves with their emotions, whilst having the ability to detach themselves from them by recognising them for what they are.

Matt: “the eight weeks course, I think it is only around week 4 I’ve noticed. The first week can also be a little bit difficult. The reason it can be difficult is just the idea of awareness and being on automatic pilot. That in itself can be a ground-breaking realisation, that we all operate on automatic pilot. That is the first week...The third bit that I find people having some difficulties is in the fourth week when we are becoming aware about emotions and start playing with emotions. And realising that we can create them, and we can dissolve and transform them” (Lines:65-68;72-74).

G/ Dark side of ego - Miscellaneous

The subtheme highlights that another issue is learning to let go by going through the process of acceptance by week five or six. Matt describes that first is to recognise that the nature of their emotional ‘self’ is the by-product of the story that they tell themselves; mostly by playing the role of the victim. Then is to realise and accept

that there is a hidden side of their ego – a dark side of our personality – aspects of ourselves that we don't accept leading to negative emotions and impulses that we tend to project onto others. Not accepting that the thoughts arising in our awareness are not fact – we are not our thoughts.

Matt: “So the fifth week it is usually the transformation of kind of letting go, but the biggest problem is when they encounter their own emotional-self without identifying themselves with the story of the victim. And when you really see yourself for what you really are, people find it is a really hard process of realising that there is a shadow side of me. And the shadow side has to be accepted. So the then the acceptance become an interesting area of working in week 5/6. And then obviously the fundamental one, is that when you realise you have thoughts but you are not your thoughts”(Lines: 75-80).

These types of experiences are generally induced by altered states of consciousness (metaphysical) during the mindfulness practice, creating extreme psychological distress in that moment. Therefore, the mindfulness teacher needs to be able to provide strategies to help them to go through intense experiences – spiritual emergency (Grof & Grof, 2017). Matt suggests that the mindfulness teacher has to be familiar with the contra-indications in mindfulness teachings. In terms of having a great understanding of Eastern traditions of mindfulness associated with different mental and meta-physical phenomena that may surface during one subjective experience of the meditation, (i.e., limbo state, seeing lights, hearing noises, voices, hallucination, premonition as part of the mindfulness process). The issue here is that those spiritual phenomena are not scientifically evidenced at the moment. The teacher has to acknowledge the dark night of the soul where the student may enter a limbo state, where they begin to develop anxiety related to this novel state of consciousness. Often, the student may experience this state of consciousness manifesting as seeing things, hearing things and so on.

(See appendix 12 for quote extract due to word count limit)

5) Gender difference in the benefits of mindfulness

This super-ordinate theme highlights that both mindfulness teachers have experienced a noticeable gender difference in the way men and women relate to

them and to the mindfulness teaching. However, this gender difference differs from both the mindfulness teachers' perspectives.

H) Relationships with one's ego

This subtheme highlights that the benefit of mindfulness is experienced differently between men and women depending on the perception of themselves, values, belief and reasons related to their 'self' or current life circumstances they may experience.

For Matt, as a general perception of the years of teaching mindfulness, individuals tend to partake in his course is due to experiencing a health crisis. For men in particular, the masculine ego is vulnerable in this moment, which creates a resistance to engage in the practice of mindfulness. Instead, women have more the willingness to follow the instructions and apply them to their learning. Men are analytical and much eager to wanting to know supported by facts, science rather than experiencing the meditation. Interestingly their relationship with the teacher changes when they finally have a profound experience of stillness. This profound experience works as a sort of validation that practicing mindfulness is effective on their health.

Matt: "Most of the people I came across doing the 8 weeks course tend to be people who are in a particular health crisis. So your kind of masculine ego is slightly compromised in that situation. There is a major difference I would say that I have experienced. I think with female – women participants they seem to be more accepting of the instructions and following them...I think with female – women participants they seem to be more accepting of the instructions and following them. This is a generalisation right...I am not saying it is across. More tend to be more analytical, more wishing to know detail, science, information, fact, and not so much the experience. But what I do notice is once they experience on or two very profound stillness their relationship changes with you"...(Lines:113-119).

Matt explains that an unhealthy relationship with the ego creates psychological diseases. For example, Matt describes that human, beings are victims of their own ego, often destroying relationships with themselves and others. However, individuals only perceive the benefits of mindfulness practice only when they are at the lowest point of their life – pushed over the edge. Normally, this health crisis is associated with the experience intense psychological distress and physical illness

leading to hopelessness – ranging from depression, anxiety, cancer, long-term diseases, stress related diabetes type 2.

(See appendix 12 for quote extract due to word count limit)

Matt further describes that there are now scientific evidenced-based research suggesting the link between emotional distress and its impact on our organs and their physiology. The mindfulness practitioner who practices mindfulness as a way of life/lifestyle (reference of chi kung and Thai chi masters), have understood the way are body stores emotional energy and how they impact our health. Therefore, recognising that this process happens in our body, encourages us to engage and take responsibility in promoting self-care, through the practice of traditional mindful movements.

(See appendix 12 for quote extract due to word count limit)

As for Joseph, he explains that some students may take the teacher's instructions the wrong way or understood half-way, because they already have a conditioned tendency to judge things. As the students judge the instructions, this attitude leads to hijacking their meditative practices. This happens because the ego resists and realises that it is being challenged. So, the ego finds excuses to prevent practicing.

(See appendix 12 for quote extract due to word count limit)

Furthermore, Joseph considers that women show more confidence and openness to their emotions sooner than men. Joseph explains further that, men and women display and express their sex role attributes differently. Joseph describes that some men are able to express more feminine traits than other. On the other hand, some women express more masculine traits than other women. Joseph suggests gender norms can influence men. Joseph observed that men need this masculine physicality/presence safety around them - as in being surrounded by fewer men in a mindfulness group. However, this perspective changes greatly through the development of mindfulness. Mindfulness enables men overtime to open up to their feminine characteristics. The mindfulness practice helps overtime men to open up, to reach their feminine side – such as acceptance and tolerance of the nature of their emotions through self-compassion. This experience is transformative as in ground-breaking for men.

(See appendix 12 for quote extract due to word count limit)

Joseph also considers that everyone can benefit from mindfulness teaching. Someone who is highly stressed can feel the benefits of mindfulness straight away, compared to someone who is already at peace.

(See appendix 12 for quote extract due to word count limit)

However, Joseph explains that people cannot benefit from mindfulness meditation, if they cannot integrate and apply the mindfulness concepts in their life. For example, rushing to the course mindlessly or thinking about the course next week will not benefit the practitioners. Joseph describes further that someone that can benefit from the mindfulness teaching, it is someone who is able to incorporate mindfulness in their lives and going to the class mindfully.

(See appendix 12 for quote extract due to word count limit)

I/ Gender differences in practice depends on one's value

This subtheme highlights that both teachers differ on the differences associated with men's and women's practice of mindfulness techniques. Where Joseph noticed a gender difference in men's and women's experience in practicing certain meditative practice. Matt considers that this gender difference lies in the value of the practice for their personal growth.

Matt noticed a difference in the value that emerges as a result of practicing the mindfulness techniques. For example, Matt describes that regular self-insight during the mindfulness practice enables men to experience the importance of discipline in their engagement in practice of mindfulness. Discipline encourages them to gain mastery over intrapersonal and interpersonal relationships with their emotions. Discipline and mastery are extremely valued by men as key factors to understand their hostile egoistical relationship with their environment; and recognising that this hostile relationship damages their physical health. The difference is not in the experience of breathing, but in the approach in which they integrate mindfulness concepts and practices. Other gender difference that is noticeable in Women, is their compliance to try other practices – mindful movement. For instance, women prefer practicing Thai Chi and Chi Kung rather than men as it is softer; whilst men seem to be more resistant. Additional gender differences can be noted in men's and

women's engagement with loving-kindness; but as explained by Matt, this depends on how loving-kindness is introduced. The difference between men and women in their engagement with loving kindness depends on when it is introduced. Matt describes that introducing loving-kindness in week 4/5 may have a different effect - perhaps less soft as if it is introduced by week 7/8. Introducing loving-kindness by week 7/8 which may be more effective in a sense of more gradual gentle for individuals as mindfulness would encourage individuals to open up by week 4/5 rather than displaying psychological rigidity.

Matt: *"What helps with men I feel is once they understand the value of discipline and mastery. This is self-discipline and it only enables us to things better in the future, and it is getting a handle on something, becoming a master in something. And that is the master of yourself, not of a particular thing but just of yourself. So I think once you add some of the contextual area to do with masculinity, non in terms of aggression but looking at the mind body relationship where aggressive egocentric kind of interaction with the world how this can create these stress systems in your stress cycle that damages your physiology. So by bringing a bit of science in, by bringing a bit of context behind this, I think there isn't a difference in the breathing but there may be a difference in integrating other things. For example women are far more likely to take Thai Chi, Qi Kung...men are slightly more reluctant. It is a bit softer."* (Lines: 139-154).

Instead, Joseph identifies that women experience difficulties in practicing the mindfulness of breath, due to having an overthinking tendency. In general, Joseph observes that women tend to "think of their breath" rather than "becoming their breath". Thinking of their breath is the main obstacle, as it alters the flow of the breath leading them to become anxious or nervous. Becoming anxious during the mindfulness of breath is a major block for the women. On the other hand, Joseph describes men may not overthink that much. Instead, they seem more grounded, down to earth. Joseph describes further men are more in their body, whereas women are lighter in their head and heart. Joseph makes a reference to the 18th Century Industrial Revolution, where men had to leave the household and work in factories and the women had to manage the household and raising the children. From this, Joseph explains that these events are historically in people's genes.

(See appendix 12 for quote extract due to word count limit)

J/ Gender differences in openness to feelings

This subtheme highlights that both mindfulness teachers consider that men and women differ in terms of accepting to see their feelings/emotions for what they truly are.

For Joseph, there is a difference between men and women openness to their feelings. This difference is associated with the way sex role is expressed in men and women. Joseph reveals that women are more “opened” than men and are more expressive than men – in terms of expressing their feelings to someone else. However, some men with more feminine tendencies may open up and express feelings, whereas women with more masculine tendencies may find it difficult to open.

Joseph: *“Because women are generally more heart opened than men... Because although that men may not be externally expressive... they don’t necessarily show it. So, I think there is still a light engagement but, and again some women have more masculine tendencies, and some men have more feminine tendencies. That’s means that some men with feminine tendencies will find it easier. And some women with more masculine tendencies won’t”* (Lines: 166-174).

Other gender differences that Joseph has noticed is that men are more reserved, and women are more opened. Men tend to open up over the course as their masculinity becomes softer as an organic shift towards the opposite gender, so endorsing feminine in their behaviour. Hence self-compassion is key for activating this openness process for men which encourages men to talk about their feelings and emotions.

(See appendix 12 for quote extract due to word count limit)

Moreover, Joseph explains that this difference in which men and women share their experience changes within society. Women have a stronger tendency to be more judgmental than men, and this reflects on their practice. Women have the ability to articulate and express their emotions greater than men; however, this skill can also

hinder their focus to be in the present moment. Instead, men are able to come out of their mind and focus on their body as in becoming grounded. Women tend to trust quicker and show more willingness to share their personal experience of meditation than men. Joseph suggests that women display the need to connect to manage their emotions more efficiently – as in going through their own therapy. For men expressing themselves is an unknown territory and they are not used to talk about their feelings with others. It could be a difficult process as they may feel vulnerable, but they find liberating when they finally open up. Joseph further describes men are reluctant to show their emotion, due to maintaining socialised gender norm – gender rigidity.

(See appendix 12 for quote extract due to word count limit)

As for Matt, a common example that Matt encounters during his mindfulness teachings is that typically men avoid talking about themselves for a long time, before finally open to the teacher and others. Men tend to open up when they feel a sense of security first, which is provided within the mindfulness teachings. Men seem to not have the skills to share like women. On the other hand, Matt explains that men realise and identify the tendency of their ego sooner than women, but they struggle to control it. Men only realise the role of ego compared to women, and somehow relapse into their old pattern.

(See appendix 12 for quote extract due to word count limit)

Alternatively, being part of traditional lineage of mindfulness involves a teacher to right-mindfulness, and inevitably introducing different stages and states of consciousness. Matt explains that one of these states of consciousness can be an experience of compassion or contentment. For Matt, compassion is the understanding of how ones treat himself and how it impacts their physiology. This understanding is for men, the self-realisation that self-abuse is not appropriate; yet they punish themselves. Therefore, mindfulness provides this self-insight – greater self-awareness of their own psychology. So, self-compassion is not just having self-compassion. As Matt describes - Self-compassion opens at first-hand experience – lived experience. Loving-kindness is a formal practice for the one who have chosen that path.

(See appendix 12 for quote extract due to word count limit)

7.5 Discussion

The participants were invited to speak freely about their experience on receiving the mindfulness teachings from their mindfulness teachers; and explore the specific learnings and insights they were able to draw from their engagement with an eight-weeks mindfulness course. These include relevance of significant, valuable, or difficult characteristics related to their direct experience of mindfulness teachings and mindfulness practices. The current findings support that once again the interview schedule captured the male and female participants' experience of the mindfulness teachings over the 8-weeks course. The findings confirm that similar themes were found as the previous assessment of the interview schedule for both the male and female participants, (i.e., related to compassion), and apart for the theme 'mindful self' which did not emerge again in the main study. Instead, the findings confirm that the prompts and probes helped to capture new superordinate themes suggesting that **the mindfulness teaching is again a key element to the self-actualising process (i.e., the skill of discernment, transcending the self), increases psychological androgyny (i.e., acceptance of one's limitation, recognising duality (division of things – right and wrong), and initiate the self-realisation process (i.e., transcending one's ego, spiritual connection with other human being and nature or the universe)**, (Miller, cited in Prendengast, Fenner & Krystal, 2003, p. 215). The current finding shows that the self-actualising process shares similar psychological elements to self-actualisation found previously during mindfulness exposure. The findings demonstrate that regular mindfulness teachings and meditative practices stimulate various physiological, cognitive, emotional, and spiritual processes, which create an organic psychological shift in the way the male and female participants perceive themselves and the world – so a shift in their worldview. Regular self-inquiry or delving into the 'self' involves the male and female participants to go through a psychological deconstruction (Dahl, Lutz & Davidson, 2015). Integrated within the meditative practices, the mindful skills of noticing, paying-attention, non-reacting, and non-judging were shown to activate the psychological deconstruction process. The findings show that the psychological deconstruction is the

psychological process in which the male and female participants begin to recognise old psychological patterns or identifying their automatic reaction to internal and external events. Once aware of their old psychological pattern, this psychological deconstruction process allows the male and female individuals to disidentify from their conditioned reaction to the event by distancing themselves from it. Becoming familiar with mental events, (i.e., thoughts, emotions, feelings, and sensations) arising to mind, the male and female participants begin to loosen their rigid attitude towards uncomfortable experiences by adopting a certain openness towards those experiences rather than avoiding them. Investigating into their own 'Self' or the self-inquiry encouraged the male and female participants to adopt a new attitude towards their feelings, thoughts, sensations, and emotions. As demonstrated by the findings, the male and female participants are in fact exploring the reality (i.e., interpretation) of painful feelings, sensations or emotions associated with the way they interact with them. It is evident that the gradual psychological deconstruction of depression (i.e., as experienced by Harry and Anne), anxiety (i.e., Mark, Peter, Magali, Harriet and Madeline) enabled them to disidentify with their current psychological conditions by shifting their habitual conditioned perspective to a more detached attitude to those events. In a sense, this openness towards those uncomfortable experiences enables them to develop 'psychological flexibility' as both the male and female participants are now able to discern the nature or root of their psychological distress. Over the weeks, the finding shows that the skill of discernment developed self-acceptance – but self-acceptance in the way that one's ignorance (as in not having the knowledge or limitations) to respond to their emotions impact on their health. Therefore, the acceptance of their own limitations and the awareness of their conditioned self-concept are shown to be indicators of their self-actualisation process and increase their psychological androgyny. This increase in psychological androgyny develops the male and female participants' sense of emotional mastery. This emotional mastery allows them to develop a higher level of ego functioning and increase their psychological enhancement. In a sense, supported by the current evidence, it can be understood that the transition from low emotional mastery to higher level of emotional mastery illustrate the emotional shift of one's ego – from lower ego functioning to a higher ego-functioning; but also highlighting the transition to ego transcendence. Transcending the unhealthy ego to a more wholesome sense of self led Harry and Anne to experience

spiritual attributes like having a mystical experience of oneness with nature or God – so having a nondual awareness experience (i.e., sense of oneness, sense of divinity, ineffability, feeling of profound joy and peace, (Hood, 1975)) leading to one's self-realisation for both the male and female participants. In a sense, it can be understood that this spiritual experience witnessed by Harry and Anne illustrates this self-realisation process; where the experience of the mindfulness teachings created a psycho-spiritual connection of the self with nature and the universe, (i.e., ecological consciousness/collective as defined by White (2009)).

From this, the new superordinate themes depicting the self-actualising process are as follows: superordinate theme 1. Role and nature of emotions; the superordinate theme 3. Compassion is a two-way process, and the superordinate theme 4. the skill of discernment. Not only these superordinate themes highlight the difference in the males' experience of the process of self-actualisation as opposed to when the interview schedule was first assessed, but also differ from the female participants. As for the superordinate theme 5. Transcending the 'self' illustrates the psycho-spiritual process of self-realisation from the conditioned self to the more authentic sense of self.

As for the female participants, their experiences of self-actualisation process are associated with the superordinate theme 1. Building Emotional Balance; the superordinate theme 3: Cultivating awareness through attention; the superordinate theme 4: Unconditional positive self-regard; the superordinate theme 5. The impact of worldview. Instead, the superordinate theme 6. Spiritual transcendence represents the psycho-spiritual process of self-realisation through the connection with others for Magali. Instead, the superordinate theme revealed that Anne developed a psycho-spiritual connection with nature and the universe - so more on an ecological consciousness.

Alternatively, this gender difference in the male and female participants' self-actualisation and self-realisation process is supported by the mindfulness teachers' experience illustrated by the superordinate theme 5: Gender Differences in the Benefits of Mindfulness. In addition, the self-actualising process highlighted in this study has some association with the Rogerian Model of the 'self-actualised person' (Proctor, Tweed & Morris, 2015; Rogers, 1963; Rogers, 1967). Over the weeks,

mindfulness training is shown to be a key factor in development of both androgyny and the more general capacity to self-realise. It is important to note that the findings support the psychological androgyny concept as defined in early Christian gnostic and Early Buddhism rather than Bem's definition; therefore, it goes beyond the current theory of androgyny (Graham, 2015; Ditrich, 2013).

7.6. Males' experiences of mindfulness teachings

Overcoming psychological avoidance

The super-ordinate theme for the male participants captured their experience of mindfulness teaching as an "organic" psychological process that occurred on a cognitive, psychological, emotional, and spiritual level. It can be understood that these physio- psycho-spiritual changes induced by both the mindfulness teaching and the meditative practices take place on an experiential level within the field of awareness. Regular self-inquiry leads the male practitioners to increase their psychological capacity to observe the content of their mind (i.e., thoughts, emotions, feelings, and sensations) associated with their current self-concept – so cultivating their self-awareness. More specifically, the self-inquiry method enabled the male participants to expand their awareness on the nature of their thoughts, feelings and emotions related to their self-identity and how this mind-body interaction impact on their health.

Over the eight weeks, one male participant - Harry realised that his lack of awareness on the nature of his ruminative thoughts pattern led him to experience psychological avoidance. The mindfulness teaching and the meditative practices helped Harry to overcome his experience of psychological avoidance. Regular self-inquiry enabled Harry to realise that his suffering from long-term clinical depression is embedded in his self-centredness tendency to go beyond his own abilities. In fact, Harry realised that this egoistical tendency is rooted in a particular '*attachment*' (i.e., in the idea to achieve personal aims and goals that may have been unrealistic) to better his current self-identity. The psychology of Zen supports this point in terms of pathological functioning of the ego. From the psychology of Zen perspective, ego is central to an individual's identity reified through one's ego self 'I', 'I am', 'I-maker', 'mine-maker'; often assumes by individuals that the 'I' is separate from the other - 'you' to affirm one's existence (Fink, 2012). Equally, Buddhism suggests that the

reification of the 'I' distorts the individual's worldview influenced by the way the ego judges whether something is important or not (Pawle, 2003). According to Zen, this distortion creates the belief that the ego is an actual being that needs protection, nourishment, and care regardless rather a function creating a separate self – which can be understood here as a pathological function – an illusion (Pawle, 2003). Those individuals identify themselves with their egos as separate entities by which inadvertently misinterpret their subjective experience and the internal or external events, rather than seeing the link between their subjective experience and the stimulus. Trapped in the idea to achieve his goal despite his personal limitations, led Harry to experience psychological distress. Here, it can be understood that 'being psychology trapped' or 'ruminating' is the result of ego defence mechanisms that serve to protect Harry from uncomfortable experiences. As outlined by Tsarfarti (2017), ego defences mechanisms have certain levels of distortion which rigidify one's perception of reality – making sense of his subjective experience. In this instance, Harry became stuck with these thoughts of desiring for a better 'self', from which he developed maladaptive ruminative patterns. From a Zen perspective, 'desire' is not the main issue, but the issue is the one who desires – so in this instance the ego, the source of the pathological mind/ego. The other issue is that the emotional attachment, (i.e., Harry's desire to better himself) to one's attachment their ego, the root of psychological suffering (Pawle, 2003). From a Rogerian perspective of concept of the 'self', there is a self-discrepancy between the actual self and the ideal self (Rogers, 1963). This self-discrepancy can be understood as a gap between Harry's self-attribute of current 'self' (i.e., achieving his goals despite going beyond his own abilities) that is not matching with his ideal 'self' (i.e., to better his self-concept) (Higgins, 1987; Rogers, 1963). In other words, the discrepancy between the current self and the ideal 'self' created a psychological tension or 'attachment' in his attempt to reduce this self-discrepancy gap over the years. This psychological attachment led Harry to experience emotional entanglements, but precisely suffering from existential anxiety (Weems et al., 2004). Furthermore, this attachment tendency can be inferred to the cognitive fusion (as currently coined in Acceptance and Commitment Therapy (ACT)). In ACT, the cognitive fusion is defined as the way individuals interpret thoughts, emotions, or feelings arising to mind, and the way they identify themselves to them – or the way those individuals embody them (Bolderston, 2013). Moreover, this identification with internal and

external events creates a distorted worldview by which Harry relate himself with; in other words, Harry realised that his subjective experience is the by-product of his own mind (Hayes et al., 2004). In support of this, one of the mindfulness teachers – Matt explains that in Indic traditions and psychotherapy, this psychological attachment is caused by our innate defence mechanism to protect ourselves against threats (Hartmann, 1958). This defence mechanism is activated and orchestrated by the ‘ego’ which experiences a fragile sense of existence. So, the ego is conditioned to automatically react to events related to the meanings and values of one ‘self’. For Harry, these meanings and values may have been considered as harmful to his sense of self – compromising his self-identity. Matt further explains that this attachment process to one’s minds’ activities (thoughts, feelings, and emotions) developed on a continuum are influenced by one’s self-judgment (i.e., such as wanting to fix, wishing to be or avoid certain mental events) (Tarachow, 1963). Alternatively, self-judgment can diminish one’s awareness capacity to recognise the effects of these emotional entanglements. This lack of awareness creates a distorted version of oneself - of what one urges to be (always becoming the opposite or what it is not), which in turn affects the individual’s ego functioning on a cognitive and emotional level (Loevinger, 1976). In addition, Matt explains further these psychological attachments tend to disharmonise individuals’ internal climate by creating conflicts, namely cognitive dissociation (Bem, 1967). Hence, it is important to note here, the mindfulness teaching and the meditative practices are major contributors to actualise one’s level of ego functioning towards the development of psychological flexibility.

7.6.1 The organic process of deconstruction of the ‘self’

Moreover, regular meditative practices such as ‘mindful breathing’ and the ‘body scan’ helped Harry to decentre himself from his ruminative thoughts patterns by either focussing on the breath or the body. It is important to note that as found from the previous findings, the mindful skills of ‘noticing, paying attention, non-reacting and non-judgment’, as instructed by the mindfulness teachers serve as catalyst to the psychological deconstruction. Harry is able to depict the embodiment and disembodiment process of sadness with precision and accuracy within the context of the meditative practices. In fact, the meditative practice of the breath enabled Harry to gain an understanding of the mechanism of the embodiment process.

Harry explains that focusing on the breath regularly enabled him to observe he was gradually being separated from the content of his mind – or progressively stepping out of the ruminative cycle. More specifically, Harry discovered that the nature of his current awareness when ‘heightened’ during mindfulness training, helped him to develop the psychological capacity to be aware of itself. In other words, the mindful skills of noticing, paying attention, non-reacting and non-judgment integrated within the meditative practices (i.e., mindfulness of breath, body scan) enabled Harry to psychologically deconstruct the ruminative thinking pattern - so to separate himself from the thoughts, feelings or emotions arising to his experience. As a result, Harry gradually cultivated the attitude of ‘non-attachment’ to his thoughts, as in having the ability to disidentify himself with mental events, namely cognitive defusion as found in ACT research (Harris, 2006). Harry explained that embodying negative thoughts increases the tendency to reacting to thoughts that would lead to experience uncomfortable emotions and feelings that are painful. Moreover, this notion of separation fostered within the meditative practices did not only help Harry to gain a greater awareness of his relationships with his own feelings and thoughts; but also, to others. In other words, Harry experiences an increase of tolerance with the different aspects of his sense of self and the external world (model of ego development). In fact, Harry’s experience of this psychological shift reveals other aspects of the disidentification process that are not based on a rigid gender-based values (i.e., sex roles characteristics) but based on a social stereotyping of the person. For instance, Harry stresses the importance of the differentiated perceptions of an individual - between one’s current perception and the stereotypical associations that are socially defined. Harry clearly demonstrates that this sense of separateness is a complete organic deconstruction of the socialised ‘self’. The deconstruction or dissolution of the conditioned self takes place within the individual’s self-concept, reshaped into a more authentic self-concept. Therefore, this sense of separation helped Harry to develop ‘a certain psychological and emotional transparency’, (i.e., to cultivate a non-judgemental attitude towards his thoughts, emotions, and feelings) that can only happen on an experiential level enabled him to adapt his response to unwanted mental events. The emotional transparency provides a neutral ground in which Harry is able to discriminate an event with an amount of congruence and neutrality. In Zen, this emotional transparency or neutrality along with pleasant and unpleasant emotions are

considered being inherent evaluative qualities of ego functioning (Pawle, cited in, Dahl, Lutz, & Davidson, 2015). In addition to this, this sense of transparency also provides a space of security/calmness encouraging the participant to disengage with any thoughts and emotions linked to pain or uncomfortable feelings. More importantly, this new sense of security enabled Harry to increase his self-awareness confidently during situations that are of relapse into ruminative cycle, while trying to maintain regular practice. This self-awareness is cultivated through directed intention - directed purposefully during formal meditation such as, 'noticing' and 'paying attention'. 'Intention' can be understood as directing one's awareness on purpose on an object of focus (i.e., breath or part of the body), which enabled Harry's to develop psychological capacity of discernment. The skill of discernment can be understood here as 'heightened emotional awareness' of difficult experiences without having a particular judgment. More importantly, over the 8-week, developing the skill of discernment allowed Harry to adopt a '*non-judgmental attitude*' that served as the antidote to self-criticism while experiencing uncomfortable experiences; and enhanced his ego functioning (Neff, 2003). In fact, this non-judgement attitude enabled Harry's to develop the ability to tolerate drives and impulses that force him to go beyond his own limitations and regain control of his emotions during time of relapse (Bowen et al., 2009). Therefore, the skill of discernment is experienced by Harry as having the ability to differentiate between an emotion and a feeling, and to distinguish between mind, body, and soul. It can be understood further that while the mindful skills of noticing, paying attention, non-reacting, and non-judging not only help to initialise the self-actualising process through 'intention'; but enabled Harry to develop the skill of discernment being a specific element of self-actualisation. This self-actualising process allowed Harry to accept his conditioned self-concept and gradually deconstructing his current self-concept through regular self-inquiry during the meditative practices. In effect, self-acceptance allowed Harry to accept his conditioned sense of self, but to adopt a self-compassionate attitude towards his distorted view of himself. Self-compassion can be noted as a specific key element to the self-actualising process even to a higher self-actualisation, which was higher in Harry compared to the other male participants (Paudi, Purnamasari & Sari, 2022).

7.6.2 A within-male gender difference of ‘skill of discernment’, key to deconstruction of ‘self’

Unlike Harry, mindfulness teaching helped Mark to develop an in-depth awareness of ‘physio-psychological’ interaction of his emotions and their impact on his psychological and physical health. Regular self-insights during the meditative practices (body scan and mindful breathing) enabled Mark to develop a sharper awareness on the malleability of his emotions, in terms of, differentiating the role and nature of emotions. Mark experienced that ‘emotions’ have distinctive polarity – positive and negative, co-existing simultaneously in one’s experience rather than being separate. Similarly, to Harry, Mark also developed the skill of discernment can be inferred here in this context as the ability to tell the difference between ‘heightened emotional awareness’ as opposed to narrow awareness (lack of awareness) from an organic perspective of mind and body relationship. For example, regular body scan enabled Mark to disidentify himself with the mental association of his physical pain and emotion. More precisely, Mark has developed an ability to understand the mechanism related to mind and its response to stimulus. Having developed self-knowledge about mind and body interaction, Mark is now able to recognise the intensity and exact location of the pain; but also, the different sensations manifesting from his internal organs. As a result, Mark gained the psychological capacity to reduce the ruminative thought pattern when experiencing uncomfortable feelings. This self-knowledge acquired through the mindfulness teaching – (i.e., ‘noticing’ and ‘paying attention’) helped Mark to realise that he can make a conscious ‘choice’ or discern whether he should embody or not his emotions; and realising that his reaction to emotion is a side effect of his current experience of emotional distress. More importantly, Mark explains the importance of being able to objectify his subjective experience – as in having the novel ability to evaluate objectively his emotions that cannot usually be observed during psychological turmoil. Therefore, the skill of discernment can be considered as a higher skill of objectifying one’s subjective experience that takes place through a natural organic growth process towards developing one’s ego functioning rather than being a conditioned skill, or subject to conventional definition. The skill of discernment is key element for psychological growth and self-actualising one’s emotion rooted within the mindfulness teaching – (i.e., Mark developed self-care

strategy such as booking an ultrasound appointment for his stomach). It can be concluded here that the skill of discernment helped Mark to differentiate between different unconscious drives and impulses linked to specific emotions without reacting to them – so to gain a certain mastery over his intrapersonal relationship with his emotions (Howenstine, 2015). The skill of discernment confirms the importance to cultivate these mindful skills of noticing, paying attention, non-reacting, and non-judgment to initiate the self-actualising process as part and parcel of the mindfulness teaching.

7.6.3 A within-male gender difference of ‘heightened awareness’ key to understand psychological numbness

Unlike Harry and Mark, Robert’s experience of mindfulness teaching did not help with overcoming psychological avoidance nor enhancing his ego development. Instead, the resistance to accept the mindfulness teaching from an Eastern perspective impeded Robert’s engagement to the mindfulness course. To a degree the meditative practices helped Robert to gradually understand the root of his psychological numbness. However, the mindfulness teaching did not help Robert overcome cognitive deconstruction created by the current rejection from society of being a transgender person. Cognitive deconstruction is defined as a cognitive phenomenon activated by social exclusion (Twenge & Baumeister, 2003). Research on cognitive deconstruction suggests that the impact of social exclusion on an individual’s ego development and psychological maturity can delay an individual’s interpersonal relationship with their emotions. For example, an individual suffering from social exclusion tends to purposefully suppress threatening thoughts that are kept out of their conscious awareness, leading to emotional lethargy. In support of this, Robert explains that his experiences of social rejection are largely related to his transgender orientation. These experiences affect his experience of feeling either positive or negative changes in his emotions. In addition to cognitive deconstruction, Robert’s worldview is deeply embedded in Western’s approach to health creating numerous challenges and resistance. For example, the teacher’s claim related to *‘the inadequacy of Western psychology model of human health’* and *‘the use of technology distracting the individuals from themselves rather than being*

a tool for human advancement' created a struggle, a resistance to accept the teachings creating a resistance to attune with the teacher's instruction as those claims appeared to Robert dogmatic. It is important to note that Robert's resistance in engaging in mindfulness teaching can be evidence to characteristics of lower ego development; where the ego is highly involved in defending itself against threats (i.e., struggles in society and non-engagement with the mindfulness teaching) (Brendall, 1999). Robert's experiences of emotional lethargy indirectly to a degree illustrate a lower ego functioning constantly reacting to threats. Interestingly, Robert experiences this lower stage of ego functioning as a pathological expression of the ego – as understood in Eastern tradition, ego as being unhealthy (Waller, Dickson & Ohanian, 2002). Despite his emotional lethargy, Robert displays a very objective understanding of his subjective experience (rationalisation of his experience) and the use of cognitive strategies to respond to intense emotional distress. For example, the regular use of day dreaming is purposefully and consciously performed by Robert to avoid reacting to uncomfortable feeling (psychological avoidance) to external event (i.e., abuse related to his sexual orientation). In a recent psychoanalysis study by Debrot (2019) suggests that day dreaming is the ego defence mechanism that protects the individual from internal and external threat that can lead the individual to experience uncomfortable feelings or emotions (Golstein, 1995). Robert further explains that this cognitive strategy to daydream enables him to overcome self-judgment; in a sense of self-criticising himself over his reaction to threat. In fact, Robert considers that judgment is beneficial in making sense of one's subjective experience; or the reality in which an individual reacts or responds to their emotions.

7.6.4 Females' experiences of mindfulness teachings

An organic deconstruction of 'self', a gender difference

As opposed to Harry's experience of deconstruction of the self, the mindful skills of noticing, paying attention, non-reaction and non-judgment enabled Anne to develop a great understanding on the transient nature of her experience as the main cause of her emotional affliction. Mindfulness teachings helped Anne to gain a heightened awareness in the very transient nature of experiencing emotions. When experiencing a positive emotion such as 'feeling ecstatic' as she quoted, Anne

realised the temporary nature of her experience, as in the feeling of ecstasy is short-lived. This experiential discovery enabled her to realise that experiencing depressive symptoms and anxiety is also short-lived in nature. This realisation allowed Anne to detach herself from the ruminative pattern which provided a certain serenity during times of facing negative events rather than trying to control her experience of difficult emotions. Moreover, in line with Buddhist's worldview of the nature of suffering, Anne's self-insight on the nature of her emotions allowed her to observe that her detachment from ruminative cycle was only possible by recognising her non-acceptance of the temporary nature of emotions and other life events; and that these emotions are subject to change. But also, recognising that the lack of awareness in the changing process of emotions created the fear that nothing remains the same, (i.e., the remaining feeling of ecstatic). In addition, Anne's experiences of this 'organic' mental deconstruction led to a gradual detachment related to her social sense of self and content of the mind (i.e., thoughts, feelings, and emotions). The mindfulness skill of noticing seems to be the direct psychological element that enabled Anne to gradually experience this cognitive defusion. In fact, the mindful skill of noticing enabled Anne to develop the psychological capacity to recognise the temporary nature of thoughts (Harris, 2006). Indeed, the skill of noticing enabled her to observe the story – (i.e., meaning and value associated with her self-concept); in terms of, thinking, feeling and behaviour according to social norms), creating inner conflict about the past or future – so creating a cognitive dissonance (Bellak,1961). In effect, Anne realised that the temporary nature of her thoughts is the side effect of the conditioned self-identity – so as to give Anne a sense of the reality of her emotions (i.e., the story) interpreted by her mind.

Moreover, unlike Harry's experience of body scan, Anne describes that the body scan increased her awareness of the direct association between the effect of ruminative thoughts pattern and physiological manifestation of stress – i.e., bodily tensions. Recognising this mind body connection, allowed Anne to disengage from the rumination cycle and reach an absorption state characteristic to focus and concentration process, (i.e., vipassana), which was felt as 'feeling grounded' or being more present. Moreover, 'paying attention' as directed during the awareness training, helped Anne to expand her field of awareness rather than being

automatically trapped into a reduced mode of awareness that is bounded in time and space. In other words, Anne gained a greater awareness in trying to fix (i.e., resolving) her concerns of the past and the future, which inevitably led to existential crisis. In fact, Anne's experiences of self-concern can be understood from a Buddhist psychology perspective, as the innate and automatic tendency of the ego to self-preserve by clinging onto temporary desire and cravings, creating a permanent life dissatisfaction (Shiah, 2016). This experiential process of paying attention reaffirmed Anne's perception of the impermanent nature of her experience and that her automatic reaction, (i.e., fulfilling prophecy) is a distorted adaptation against social norms. Despite the gender difference in the psychological deconstruction experienced by Harry and Anne, it is evident that the mindful skills (i.e., noticing, paying attention, non-reacting, and non-judgment) initiated the self-actualising process for both participants. This psychological deconstruction led to the deconstruction of their conditioned-self reshaped into a healthier sense of self by transcending the ego. In addition, for the both the participants, the process of self-acceptance of their conditioned self was necessary to allow their 'ego transcendence' to happen through the cultivation of self-compassion. Once again, self-compassion is a key element to the self-actualisation process.

7.6.5 Mindfulness teaching induces ego development and actualising one's emotions – a gender difference

It is important to note that, the findings thus far do support that the idea that '*the skill of discernment*' and self-compassion are characteristic elements to the development of the self-actualised person, but also to the development of psychological androgyny (i.e., psychological flexibility, self-acceptance, openness, emotional mastery). In fact, the skill of discernment is cultivated within the experiential qualities of one's subjective experience of the observer, established within the mindfulness teachings and meditative practices. Furthermore, the terms '*Openness*', '*Compassion*' and '*Acceptance*' found from the findings are not characteristics to masculine or feminine attributes on the BSRI scales. Instead, *Openness*, *Compassion* and *Acceptance* are essential skills resulting from the deconstruction of the self, through the cultivation of mindfulness skills as directed by the mindfulness teacher such as; 'noticing', 'paying attention', 'non-reaction' and

'non-judgment'. As these mindfulness skills mature overtime, novel mindfulness skills emerge from the practitioner's awareness field. *Openness, Compassion and Acceptance* can be understood as psychological capacities that help the practitioners to develop a heightened emotional awareness of their self-concept. These new psychological abilities enable the deconstruction of the rigidified structure of the self into a fluid 'self', or the authentic 'self' in Buddhist psychology (Mathers, Miller, and Ando, 2009). Effectively, the mindfulness teaching allowed Harry to decentre himself from his current sense of self to a more transparent or impersonal 'self' perspective. The decentering process began with discerning between objective and subjective awareness leading to develop the psychological capacities to deconstruct his current self-concept reshaped into a healthier sense of self. Moreover, this psychological deconstruction encouraged Harry to develop novel abilities that allow him to navigate from rigid self-concepts/self-images caused by social conditioning to a more flexible self-system. In fact, from regular decentering from the 'self', Harry developed personal ethics that are authentic to his sense of 'self' and others. For example, Harry explains that compassion begins with listening to his own needs, but also by learning to develop an empathetic attitude towards others.

Instead for Anne, identifying the temporary nature of life events and experience of her emotions, profoundly impacted not only her psychological capacity to actualise her emotions and feelings. Regular practice of the mindful skills of noticing, paying attention, non-reaction and non-judgement within meditation enabled Anne to experience an organic shift of 'being' – a shift in her self-concept or the deconstruction of the self. This psychological shift can be understood as a transpersonal transformation of the 'self' or the transcendence of the conditioned 'self'. As part of this transpersonal process, Anne realised the importance of experiencing suffering as a necessary process for ego development and psychological growth. Recognising that experiencing positive or negative feelings and emotions are part of human psychology allowed Anne to fully function as a human being. In fact, this psychological deconstruction enabled Anne to discern that it is acceptable to cultivate self-kindness to allow 'soothing' her suffering, to treat herself better, and to self-care. Moreover, this self-realisation is characteristic to a healthier model of ego development, in which Anne experience a greater

awareness of her inner states that are authentic to herself (Epstein, 1988). But also, being emotionally independent to internal and external factors, however, this ego functioning is an ongoing process towards ego growth. For example, Anne seems to be really protective over her 'self-love' suggesting that the different stages of the ego development lack maturity. In other words, Anne experiences of ego development is shifting back and forth between lower and higher ego functioning as the process of deconditioning happens, while integrating different methods of meditative practices and health methods (i.e., Ayurvedic cooking) in her daily routine. More importantly, in the attempt to establish daily practices of different meditative practices to maintain self-care, Anne is confronted with social challenges, (i.e., work, time restrictions), which impede her self-esteem and inevitably leading to self-criticism. In fact, Anne explains that despite going through emotional distress during the course, the mindfulness teaching helped her gain a greater awareness of the mechanical process of rumination that led her to experience these intense emotional afflictions. More so, gaining a sharper understanding of the spiralling effect of self-criticism leading to existential crisis - spiritual emergence (Crowley, 2006); in terms of, losing hope and meaning of life leading to having suicidal ideation. Instead, Anne realises that rather controlling which creates mental afflictions, life takes care of itself – in a sense of accepting that she is not always in control. In support of this, Matt stressed the importance of helping identify the new practitioner the impact of the dark side of the ego related to one's automatic judgment on one's thoughts, emotions and feelings and their psychological health and wellbeing to enable the self-actualisation process.

Similarly, Magali shares common experience related to the negative impact of self-concept caused by her conditioned sense of self. More importantly, growing up in two different cultures, Magali experienced a self-discrepancy gap between her actual 'self' and her ideal 'self'. The actual self - embracing both Indian and British identities and the ideal self - aspiring to be either Indian or British. These cultural differences created conflicts or cognitive dissonance impacting on her psychological and emotional development. More importantly, this cognitive dissonance distorted her self-concept (i.e., self-images), constantly divided and reinforced by two types of social conditioning – distorted within two worldviews. Overtime, the recurring negative view of her 'self' created doubt and decreased her self-esteem in early

stage of her ego development. In line with the Buddhist psychology, doubt is considered as being a psychological trap where an individual experiences regular self-concern (ruminative thoughts pattern) – giving rise to feeling of insecurity, and a fragile sense of existence leading to life dissatisfaction (Fenner, 2003). Moreover, her experience of distorted sense of ‘self’ is a constant reminder of what she is not – (i.e., neither Indian nor British). This distorted sense of self (*ego*) led her to experience self-concern as in fear of not knowing who she really is. This fear can be understood as being always on the lookout to survive (*ego desiring/cravings to grasp what it is not*), not knowing how to respond by wanting to fix herself (*psychological avoidance*). These survival mechanisms of the ego are ways to separate herself from reality and protect herself from others by creating a virtual reality (Welwood, 2003). In turn, the ego tends to attach itself to the idea to fix itself inevitably creates the feeling of doubt about her self-image (*low self-esteem experienced as physical manifestation of panic attack and symptoms of depression*) and reinforce the feeling of constant dissatisfaction due to the unacceptance of an impermanent self; therefore, giving rise to spiritual emergency, (i.e., feeling suicidal) (Miller, 2003). Instead, the mindfulness teachings developed Magali’s psychological capacity to gain a heightened awareness of her conditioned ‘self’. In fact, the mindful skill of noticing and nonjudgment enabled Magali to gain a higher acceptance of her self-concept. More importantly, Magali developed the understanding that this conditioned self is the result of a divided sense of self, an inherent tendency of the mind to fragment reality of one’s subjective experience into separate mental objects (Miller, 2003). For example, noticing enabled her to understand the impact of her distorted self-image on the ways she should be thinking, feeling, and behaving was a result of early socialisation. More precisely, the mindfulness teaching helped Magali to develop self-acceptance towards herself and become less critical or more compassionate towards her reactions during stressful time. In fact, the mindful skill of noticing and non-judgement helped Magali to identify her tendency of being too judgemental about own thoughts; but also recognised that those automatic reactive judgements led her to feel suicidal. Being non-judgement was key to reduce her self-criticism and tolerate this constant fixing tendency of her appearances manifested from thoughts, feelings, or emotions arising to mind that became a lifestyle. In other words, Magali was able to detach herself from this fixing tendency of her self-identity. Alternatively, this acceptance process allowed Magali not only

to heighten her ego development; but also, to move towards a state of congruence in her experience - in a sense to a more authentic sense of self. Again, it can be concluded here that the mindful skills such as 'noticing', 'paying attention', 'non-reaction' and 'non-judgment' are acting as a psychological catalyst enabling to initiate the psychological deconstruction of her psychological distress. The psychological deconstruction gradually enabled Magali to develop a heightened emotional awareness or develop a higher discernment about her emotional distress. As demonstrated by the finding, the skill of discernment is a key element to develop self-actualising process, but more so in the emergence of self-compassion. Self-compassion can be understood not only as a characteristic of self-actualisation; but more importantly, self-compassion seems to be a direct indicator of psychological androgyny. Psychological androgyny is evidenced by Harry, Anne and Magali experiences of oneness or a non-dual experience of both mental object and subjective object; in terms of overcoming internal conflicts, but also by recognising the importance of experiencing both positive and negative emotions (Anne), accepting one's limitations (Harry).

7.6.6 “openness, acceptance and compassion”, active elements of ego development of Rogerian functioning – a gender difference

Instead, this psychological growth related to ego development and gender role development revealed through the mindfulness teaching, share commonalities with the five characteristics of Rogerian fully functioning person. Mindfulness teachings enabled both Harry, Anne, Magali to develop the psychological skills of 'openness', 'compassion' and 'acceptance' that are characteristics to the self-actualised process but experienced differently. For example, the meditative practices helped Harry and Anne to be opened to experience gradual psychological flexibility, (i.e., displaying less defensive attitude towards any thoughts); being able to express current emotions as they are with an increase of tolerance for the difficult experiences of emotions or feelings; accepting the automatic nature of their reactions to thoughts and feelings. These experiences have similar characteristics to the first 5 stages of Rogerian functioning model of the self-actualised person. However, The Rogerian model of the self-actualised person tends to dissolve the fixation of the structure of the 'self', as in closing the discrepancy between the actual self and the ideal self

within social structure (Rogers, 1963). The ideal-self develops due to the discrepancy between the actual self and the ideal-self influenced by social norms and expectations in early socialisation, which can be referred as gendered conditions of worth (Proctor, 2017; Rogers, 1963; Rogers, 1967)). The Rogerian notion of conditions of self-worth is an essential aspect of one's psychological functioning and identity in the self-actualisation process, which is well illustrated in stage 6 of the Rogerian functioning (Rogers, 1962). As the individual begins to experience a greater degree of congruence, the individual begins to develop unconditional positive regards to others. Effectively, Harry and Anne experiences are similar to the stage 6 of self-actualising process induced by the mindfulness teaching. Both Harry and Anne acquired a more authentic relationship with their self-concept by experiencing of a sense of higher 'self'. This higher sense of self can be understood as a higher existential meaning and value of their 'self' through self-compassion. The self-compassion process enabled Harry and Anne to define personal ethical boundaries between themselves and others. More importantly, this self-compassion process allowed them to become more caring and more empathetic to others, while promoting self-care. This self-caring process also shares similarity with stage 7 of the Rogerian model of the fully functioning person, where Harry and Anne self-processes have gained more fluidity with their relationship with their self-concepts and others (Rogers, 1962). In other words, self-care is an outcome that only happened through the cultivation of self-compassion. The self-compassion process allowed Harry and Anne to experience more congruent understanding of their own human conditions and ever-changing self-structure as their own truth rather than based on others. This self-structure seems to become fluid at a later stage of the course which can be considered as a psychological indicator of self-actualisation enabling Harry and Anne to be more available to experience; to develop a strong sense of self-worth; to trust their feelings; to relate with others with equanimity and having the flexibility to adapt to the change around them as an opportunity to personal growth (Ford, 1991; Merry & Lusty, 1993).

7.6.7 Teacher's perspective of ego development

In support of this, Matt explains that one's relationship with their ego can be destructive for themselves and damages intimate relationships. The Eastern

worldview of ego considers the ego as the creator of one's psychological, emotional, and physical disease (Keval & Keval, 2015). Often, individuals have a lack of awareness of the link between emotional affliction and its impact on their physiology. Therefore, engaging in mindfulness as a way of life allows the individual to observe that one is the victim of their own ego. More importantly, Matt suggests that the mindfulness teacher needs to help the practitioners to recognise the nature of one's ego. Identifying that one's emotional self is the side effect of one's monologue afflicted to themselves. Then, the mindfulness teacher must help them realise and accept the dark side of their personality often projected on others. This dark side of the ego or dark night of the soul is activated through intense negative emotions and impulses (Jung, 1933). Matt here refers to the Jungian philosophical viewpoint of two side of the ego – the persona (the public mask that one's wear) and the shadow self (the hidden, suppressed, or repressed part of the ego – one's authenticity) create conflicts between with one's internal psyche and the external world (Bolea, 2016). In line with this Jungian understanding of ego, Matt explains that men can overcome this egoistical tendency issue rooted in their persona through the mindfulness teachings. Matt explains further that the teachings need to enable men to open themselves in recognising the different aspects of their shadow self, and this openness happens once they experience discipline. Experiencing discipline seems to reshape the value of mindfulness leading to develop mastery over their emotions. For example, Harry felt that meditation was the main challenge in reducing the rumination cycle. Once Harry was able to experience stillness during meditation, he realised the importance of discipline to create a space of calm and let go off expectations. In turn, the value of discipline is essential to discover their toxic egocentric relationships with themselves and others leading them to open themselves to their feelings and emotions. Alternatively, regular meditative practices of such as mindfulness movement can help one to recognise how emotions impact on our health. More importantly, these practices help the individual to embody the breath in more depth and realise that the process happens in the body. For example, Harriet experience of the mindfulness of breath led to heighten her physiological and psychological symptoms of stress and anxiety. The meditative practice of mindfulness of breath acted as a catalyst for her experience of panic attacks, which heightened her awareness of panic attacks. Moreover, the mindful of breath enabled Harriet to constantly identify herself with the symptoms,

leading to worsening her experience of the symptoms. In support of this, Matt stresses the importance of the teacher's responsibility to introducing meditative practices that can possibly induce or heightened one's awareness of mental and physiological manifestations. These contra-indications are often overlooked within secular mindfulness programme including Mindfulness-based stress reduction (MBSR) and Mindfulness-based cognitive therapy (MBCT) (Purser, 2019; Farias & Wikholm, 2016). In effect, these practices encourage the practitioner to self-care, which is validated by all the participants regardless of their gender. More importantly, the new practitioner can develop a sense of higher connectedness, as in having the experience of unity with all human beings and the existence. Matt explains further that his feeling of connectedness has characteristics to the self-actualised person reaching optimum wellbeing. Moreover, in line with Matt's explanation of 'connectedness', this connectedness with nature and others experienced by Harry and Anne was only possible by transcending their conditioned self (Mayer & Frantz, 2004). This connectedness can be understood as a key element to the self-actualised person towards a self-realised person, namely – 'ego transcendence' which helps the individual to transition from a conditioned ego state which is more flexible, opened, authentic, expressive, and connected to everything states (Martela & Pessi, 2018). In support of this, the findings demonstrate clearly that Harry's and Anne's process of self-actualisation happens gradually in specific psychological stages. For example, Harry's and Anne's process of self-actualisation can be understood as having a higher acceptance of his 'self-concept'. This self-acceptance was developed by the cultivation of self-compassion which enabled Harry and Anne to develop authentic meanings and values, and to foster positive relationships with others. Those characteristics can be understood as important indicators of their personal growth within the self-actualising framework. So, from limited potential prior to the mindfulness teaching to limitless humane possibilities as an effect of mindfulness teaching. Interestingly, the association with ego development and psychological androgyny development is a precursor to self-actualisation, and also a direct consequence of mindfulness teachings exposure.

Alternatively, Joseph explains that the effect of gender role impacts on one's engagement in mindfulness observed within his mindfulness groups. Joseph

explains that men and women display gender roles differently – for example, men may express more feminine traits than women; whilst women may express more masculine characteristics than men. The findings do not reveal which masculine and feminine attributes in men and women are element to their ego development. However, a recent study on gender-related personality traits and ego development found a gender difference in the association of ego development and gender role development (Loevinger, 1976). Moreover, Loevinger' study (1976) suggests that women tend to integrate non-traditional gender role (masculine attributes) as part of their ego developmental process; whereas men adopt non-traditional gender (feminine attributes) that are essential to their emotional process (Loevinger, 1976). However, there is a social acceptance that women can access non-traditional gender role than is for men, encouraging emotional restriction and preventing them from attaining psychological maturity. Instead, a man with lower ego functioning will focus on ideal masculinity and experience psychological distress; versus a man with higher ego functioning will navigate from traditional gender role to non-traditional gender role without restriction (Bursik, 1995). Moreover, a man with lower ego functioning remains trapped on to 'automatic judgement' based on their intellect which is conditioned to project what they avoid experiencing (uncomfortable memories, desire) – so to have control on the events they want or do not want to experience (Berkow, cited in, Prendergast, Fenner & Krystal, 2003). The student sabotage their own practice as taking an instruction as a threat. The threat is a reaction of the ego realising of being challenged, self-preservation. As Joseph suggests the egoistical tendency of the male participants is exposed during the course, which creates a resistance to engage in mindfulness practices. In the same line, Joseph reveals that at the beginning of mindfulness classes and retreats, some men need the masculine presence within the mindfulness group to feel more secure; but dissolves once men open to the experience of mindfulness.

7.6.8 The self-realised - a gender difference

Whilst the current findings show that the self-actualised person can be defined within social structure; both Harry's and Anne psychological development is more characteristic to the self-realised person as described in Eastern tradition, (i.e., Buddhist psychology) (Prendergast, Fenner & Krystal, 2003). Harry's and Anne's experiences of spiritual connectedness and experience of 'selflessness' can be

understood in the context of Eastern worldview of mystical experience rather than being a psychotherapeutic outcome of a Mindfulness-based Intervention (MBIs) (Prendergast, Fenner & Krystal, 2003). For example, the deconditioning process of their ego enabled Harry and Anne to access a new understanding of the structure of their 'self' concept. The findings demonstrate that the 'self' undergo a deconstruction that enables the transition from one's conditioned self to a more authentic 'self-concept. In this psychological space, Anne and Harry transcended their egoic sense of self or going beyond their conditioned ego to connect with their authentic self on a transpersonal level. This psycho-spiritual process can be understood as the 'transpersonal transformation of the ego' (Kaspro & Scotton, 1999). It can be concluded here that this transpersonal health aspect is a direct outcome of the mindfulness teachings linking the transition between the deconstruction of one's ego to reconstruct a 'selfless ego' per se (Fink, 2012). However, this psycho-spiritual development is shown to differ between both participants. The transpersonal growth is characterised in Harry's experience, as having the realisation that he is connected to others, or a collective 'self' based on an ethical perspective (Shiah, 2016). In fact, Harry infers that 'existence' resides in every being, but also that there is no difference between himself, the existence, and others. Harry explains further that the difference lays on one's individuality and that the liberation from suffering is common to all human beings. Instead, Anne experienced gratitude towards her past experiences of suffering enabling her to transcend her conditioned self-identity to a more authentic sense self or selflessness by connecting spiritually. Moreover, Anne's experience of this spiritual connection is characteristic to spiritual transcendence. Indeed, by recognising the innate tendency of ego to self-preserve (as being the main health issue) enabled Anne to transcend her egoic state of survival and experience a feeling of connectedness with nature – so developing an ecological connection (Windhorst, 2019). More importantly, the mindfulness teaching enabled Anne to initiate an awakening/self-realisation process, in which her language and behaviour have entirely shifted, (i.e., building 'trust' with the universe) and being part of something larger than herself. Moreover, this feeling of connection is experienced by Anne emergence with herself and the existence or 'being one' with the existence rather than being separated from the existence.

7.7 Conclusion

The interview schedule for the main study captured the male and female participants lived experiences of an 8-weeks mindfulness course. New themes emerged from the data related to the psychological deconstruction of the self, the skill of discernment, psychological androgyny attributes (i.e., openness, self-compassion and psychological flexibility, emotional mastery), and the self-realisation process. The findings show that the mindfulness teaching is a key element to develop an individuals' self-actualising process and the increase of one's psychological androgyny. More importantly, the current study revealed that specific elements of the mindfulness teaching already present from the initial interview schedule such as the mindful skills of 'noticing', 'paying attention', 'non-reacting' and 'non-judgement' are active ingredients to initiate this self-actualisation process. As the self-actualisation process develops, the findings demonstrate that the mindfulness teachings help them to enhance their cognitive skill, such as the skill of discernment. The skill of discernment is shown to enable the participants to develop a higher self-awareness about the nature of their emotions, to form a new relationship with their emotions (i.e., to regulate one's emotions more efficiently), and to develop the psychological capacity of self-acceptance. The findings show that the concept of self-acceptance is an essential key to the deconstruction of their conditioned ego leading to increase one's psychological androgyny (i.e., openness, compassion to oneself and to others, psychological flexibility, emotional mastery). In support of this, the themes in the main study support the findings from the previous findings; and also provide a more sophisticated understanding of the self-actualisation process. The super-ordinate themes (1, 3 and 4 - for the male participants) and (1, 3, 4 and 5 – for the female participants) suggest that mindfulness teaching induces the self-actualisation that can be understood as a psychological deconstruction of one's current sense of self towards the reconstruction of a more adequate self-concept. The themes 4 – for the male participants and 1 and 3– for the female participants demonstrate that this initial psychological deconstruction takes place through the meditative practices and mindfulness concepts allowing the participants to feel detached from unpleasant experiences. Moreover, as found with the previous study, self-compassion is the key element to enable the self-actualisation process to fully develop. As a result, both male and female participants gained the psychological

capacity to detach themselves from their conditioned sense of self or 'ego'; and enhance their psychological adjustment. This psychological adjustment begins from an ego functioning development perspective which differs between both male and female participants. However, this gender difference that happens in the self-actualisation process reduces for both male and female participants, once they gain the psychological ability to transcend their conditioned self. It is important to note here that the additional prompts and probes in the interview schedule allowed a more in-depth understanding of the self-actualising process; but also led to uncover elements related to psychological androgyny and the self-realisation process. The findings show that the psychological development of self-actualisation can increase the psychological androgyny attributes of self-compassion, openness, psychological flexibility, and emotional mastery). However, it is important to note that this notion of psychological androgyny is more resonant with the spiritual definition and transpersonal growth framework rather than the more secular consideration of gender role as conceptualised by Sandra Bem.

Furthermore, the mindfulness teachings not only enable an individual to self-actualise; but also, to develop their transpersonal growth, so to self-realise. Meaning that, firstly the mindfulness teaching provides the participants a greater self-awareness of their psycho-physiological approach to their emotions – often experienced within an 'ego reaction to stimulus' process. This heightened emotional awareness gives the participants the opportunity to investigate their current condition on a physical, psychological, and emotional plane in which the self-actualisation takes place. Furthermore, the evidence revealed that the mindfulness teaching is also key indicator to develop a psycho-spiritual pathway (transpersonal development) to enhance one's psychological and emotional health. This psycho-spiritual model begins with an 'organic' process within the person, once the practitioners identify and recognise the nature and function of their conditioned identity (themes 5 for the male participants and 5 and 6 for the female participants), the transpersonal transformation, or the ego transcendence can occur. Furthermore, the findings show that most of the participants commonly experience various transcendental moments or altered states of being, so clearly articulated by Anne, Harry, Mark and Magali. These states of being are often expressed by those participants as compassion, self-love, self-care, gratitude, and connectedness with

the existence/universe. However, this transcendental experience by Anne and Harry, is expressed as a profound self-realisation experience of the whole person, but in terms of existential phenomenon. More importantly, this organic transition from their conditioned self to a transcendental experience of their egoic state to an authentic state changes the participants' subjective experience. As mentioned by Anne and Harry, this transcendental psychological shift impacts on the way they reflect and re-appraise their values, purposes, ideals, intentions, emotions, and relationships. More importantly, this psychological shift seems to encourage them to become more independent of social conformity in such a way that they are able to navigate between social conformity and being independent thinkers. This organic transition concept found in this study also provides element of transpersonal psychology as the bridge between self-actualisation and self-realisation experienced through lived accounts of spiritual growth and development.

7.8 Limitation and research recommendations

This study has several limitations. The interview schedule was limited to the experience of mindfulness teaching and only integrated a few self-actualisations prompts and probes. However, the current findings suggest that mindfulness teachings can develop an individual's sense of self beyond just the self-actualisation process; in this case, transpersonal growth and development that may begin at 4 weeks and 8 weeks stage of an eight-weeks course. Perhaps, specific questions inspired from the Hood's Mysticism Scale (1975) can be useful to measure the participants' subjective experience in more depth, so more conclusive findings can be made for the transpersonal aspect of the course. More importantly, including such scale in future research can be of value to understand transpersonal issues such as, spiritual emergence (i.e., compassion) linked to the transformation of one's ego functioning during the self-actualising process; and spiritual emergencies linked to transformational crises (i.e., experience of loss or vision that challenges the ego leading to psychosis) (Collins, 2012), which are becoming contra-indicative within current Western scientific mindfulness if not understood. The current evidence shows that introducing altered states of consciousness that are not experienced or not well understood by the mindfulness teacher even from well standardised and not so well standardised mindfulness course available to the public, can be

extremely damaging for patients and clients who may experience irreversible psychological impact (Purser, 2018). Finally, future research should focus on the association between ego development in one's understanding of emotions regulation and gender role development as part of the self-actualisation process, in term of psychological factor of androgyny towards a mystical understanding of androgyny as defined by Eilberg-Schwartz (2002) and Katz (1996). As the findings demonstrate, the concept of androgyny needs clarification. Moreover, the process of self-actualisation induced within the mindfulness teaching enables men and women to dissolves their gender role boundaries by enhancing their ego functioning (Bellak & Meyers, 1975), but more studies need to investigate which elements of ego functioning in men and women interact with gender role within their self-actualisation process. Therefore, research in mindfulness can possibly focus on designing a comprehensive scale that comprises a more in-depth exploration of individual subjective experiences related to their psycho-spiritual accounts of mind-body and consciousness phenomena. Alternatively, the findings related to the self-actualising process, psychological androgyny and self-realisation process can be used to create a course (i.e., train the trainer) to develop current and future mindfulness teachers who may be interested in implementing mindfulness skills that enable new practitioners to actualise on a physical, psychological, and emotional levels and self-realise on a spiritual level.

The next chapter, the conclusion will discuss the results of both qualitative and quantitative studies and the key contributions to knowledge.

Chapter 8

Conclusion

This chapter incorporates the results of both qualitative and quantitative studies into a comprehensive and informative summary. The findings from the systematized review, the quantitative study and the qualitative outputs have generated outcomes that complement each other, but also produced key contributions to knowledge that require particular attention. This final chapter will conclude the outcomes and provide suggestions for future research.

8.1 Research summary

The aim of this research was to investigate the effect of gender upon males' and females' experiences of an eight-weeks mindfulness course. This research has fulfilled its aims by undertaking the three objectives as summarised below.

The first objective was to review the literature investigating the effect of gender upon males' and females' experiences of an eight-week mindfulness course. The review informed that the studies have biasedly claimed a gender difference between men and women after exposure of mindfulness when a sex difference was found. The review identified that a sex difference was also true for sex-specific cognitive and emotion regulation processes induced by mindfulness training rather than a gender difference. The review allowed noticing that all the studies lacked varied methodologies, protocols, scales, and definitions of the concept of gender and therefore contributed to the lack of transparency when disseminating the findings. Instead, most of the studies determined gender effects by evaluating their effect sizes or relying on the significance of P values from Anovas, Manovas, Regressions

and T-Tests analysis. The review highlighted the need for clarification of the 'sex' and 'gender' concepts in terms of; sex - biologically defined as male and female characteristics, and gender conventionally defined as gender/sex roles characteristics to men and women. More importantly, the review highlighted that these gender roles are independent, appropriate, and co-existing in all men and women; however, an androgynous individual (i.e., who can navigate between masculine and feminine traits in response to social pressure) is found to have more psychological flexibility. In other words, an androgynous person has a more enhanced psychological functioning than an individual who maintains rigid social norms. Stemming from this, the review highlighted there is a growing interest within research in mindfulness to integrate gender roles as important contextual factors in mindfulness and self-compassion research to understand the role of one's identity and their subjective experience in response to emotional distress.

After reviewing the literature, the following objective was to perform a longitudinal prospective study investigating the psychological measures between the effects of psychological androgyny and the psychological factors of mindfulness, self-compassion, and difficulties in emotion regulation. The participants completed a series of questionnaires to evaluate predictive psychological characteristics at baseline (week1), mid-stage (week4) and post-stage (week8). As part of the analysis, path coefficients were obtained from baseline (week1) to mid-stage (week4) and from mid-stage (week4) to post-stage (week 8) of the course; followed by a cross-validation used across different samples to build a model. The model shows that mindfulness failed to predict any unique variances for self-compassion, androgyny, and difficulties in emotion regulation; possibly as mentioned in a previous study the Mindfulness Awareness and Attention scale (MAAS) is designed as a single psychological dimension to capture one's present moment awareness. Self-compassion is shown to be a stronger predictor for difficulties in emotion regulation; specifically designed to measure one's subjective experience. Based on the baseline scores, the model shows that an increase in the predictive psychological measures of self-compassion at week 4, predicts a reduction in difficulties in emotion regulation at week 8, $b = -.46$. Furthermore, Androgyny is shown to be a stronger predictor for difficulties in emotion regulation and self-compassion. Based on the baseline scores, the model shows that an increase in

the predictive psychological measures of (self-compassion at week 4, predicts a reduction in difficulties in emotion regulation at week 8, $b = -.46$) of androgyny levels at week 4 predict a reduction in difficulties in emotion regulation at week 8, $b=.22$, while an increase in androgyny at week 4 predicts a decrease in compassion at week 8, $b=-.19$. However, it is important to note that these predictive psychological characteristics are only observable at week 4 of the model. A series of ANOVAs allowed to determine sex difference by using androgyny scores as control for gender effect for self-compassion and difficulties in emotion regulation. Androgyny was a strong predictor for both male and female participants in self-compassion, but the sex difference was too small to confirm a true difference, $b=.05$. Instead, androgyny was a stronger predictor in difficulties in emotion regulation in female participants rather than male participants, $b=.032$. When exploring the consistency of factor loading of the original factored versions of the BSRI using factor analysis at baseline (week1), mid-stage (week4), and post-stage (week8) of the course, it was found that the BSRI is a four-factor structure rather than two factors as previously conceptualised by Bem. Out of the four factors, the first two factors only measured the masculine and feminine dimensions; however new ANOVA scores did not detect significant difference from the original factored versions. Instead, the other two factors were inconsistent and were therefore not integrated in the masculine and feminine dimensions of the BSRI. These inconsistencies raise questions whether the first two factor solutions can be used to measure androgyny, but more so whether the BSRI scale is suitable to measure androgyny at all.

The third objective was to explore male and female participants' experiences upon the experience of an eight-weeks mindfulness course via a qualitative method. The questionnaires may not reveal all important psychological factors of androgyny and all other important psychological factors related to mindfulness, self-compassion, and difficulties in emotion regulation. So, interviewing the participants' views and perceptions of mindfulness teaching can uncover their experiences at a deeper level. The interview schedule was first piloted to ensure that the questions captured males' and females' participants of mindfulness teaching and revealed important and insightful themes. 'Self-Compassion allows to self-care', 'Discovering a new Self', 'Self-actualisation' emerged for the corpus data which were beyond what the questions were meant to capture. Those themes required to adjust the interview

schedule with additional prompts and probes related to self-actualisation for the main study. Those themes highlighted that several components of the mindfulness teachings (i.e., self-inquiry, mindfulness of breath, body scan) served to directly initiate the self-actualisation process. The mindfulness teaching is found to be a catalyst to the participants' organic psychological deconstruction of their conditioned self-concept related to the content of their mind. This deconstruction process allowed the participants to disidentify themselves from their emotional rigidity and make sense of their subjective experience. The themes further depicted that this organic psychological deconstruction enabled the participants to develop psychological flexibility resulting to the emergence of self-compassion. Self-compassion is highlighted to be an active ingredient to the self-actualising process contributing to the participants' psychological enhancement. More importantly, self-compassion enabled the development of psychological qualities linked to the self-actualised person such as, (i.e., self-acceptance, psychological flexibility), and psychological attributes related to the androgynous person such as, (i.e., openness to one's emotions and feelings, care, compassion) indicators to a higher ego functioning (i.e., non-judgement; awareness of one's drives, motivations, impulses, emotion regulations, thoughts); in other words having developed a higher psychological improvement through the lens of one's egoistical tendencies.

Stemming from this, the main study uncovered similar themes from the previous qualitative study related to 'compassion' but did not confirm themes related to the mindful 'self'. Instead, additional prompts and probes allowed capturing new superordinate themes - 'the skill of discernment', 'transcending the self' confirming that mindfulness teaching is again a key element to the self-actualising process, (i.e., acceptance of one's limitation, self-compassion, the skill of discernment), increasing psychological aspects of androgyny (i.e., self-care, openness) and initiating the self-realisation process (i.e., ego transcendence, spiritual connection with other human being and nature or the universe). As previously revealed by the qualitative study, regular self-inquiry, and the mindful skills of 'noticing', 'paying-attention', 'non-reacting' and 'non-judging' served as psychological catalysts that helped initiating the participants' psychological deconstruction, and adopt new attitude towards their thoughts, feelings, emotions, and sensations arising to mind. This deconstruction enabled the participants to understand the reality of their

subjective experience related to internal and external events; but more importantly the way one's subjective experience is interpreted. The themes highlighted that this new understanding of their subjective experience enabled them to develop the skill of 'discernment', (i.e., higher perception, deeper insight) in the male participants. The skill of discernment developed the participants' capacity to discriminate the difference between the impact of automatic judgment of uncomfortable experiences on their physical, psychological, and emotional health as opposed to having the ability to respond to uncomfortable experiences with flexibility. In effect, the skill of discernment created a certain openness that enables the male participants to become more detached from these uncomfortable experiences. This psychological detachment is also highlighted within the female participants demonstrating that this new ability to detachment or to defuse themselves from difficult experiences allow them to self-regulate their emotion more efficiently – so to enable male and female participants to self-actualise. However, this self-actualisation is experienced differently between the male and female participants, in terms of ego functioning including differences in worldviews (i.e., the way they perceive themselves, and interact with the world), differences in their self-awareness abilities (i.e., attunement with emotions, feelings, thoughts and actions), differences in the interpretations of their reality (i.e., making sense of their subjective experience), differences in the response to their egoistical tendencies (impulses, drives and ideas), and abilities to regulate their emotion efficiently. Interestingly, this gender difference in the self-actualisation process dissolves once both male and female participants transcend their conditioned ego towards self-realisation – so transitioning from an egoic state to a more opened, flexible, authentic, and expressive state of consciousness.

The results from both the quantitative and qualitative studies partially complement each other. The quantitative study revealed androgyny is a strong predictor for self-compassion and difficulties in emotion regulation. However, a factor analysis on the original BSRI showed inconsistencies over the 3 time points being 4 structure factors rather than 2 structure factors as previously suggested by Bem. Despite not being statistically different from the original factored version, these inconsistencies raised questions on the validity of the items found on those factor solutions. The qualitative inquiry revealed some salient key points that require specific attention, which may help to understand further the role of the mindfulness teaching and its

role in the physical, psychological, emotional, and spiritual development of the participants. The qualitative studies demonstrated that specific elements of the mindfulness teachings (i.e., self-inquiry, intention), mindful skills (i.e., noticing, paying attention, non-reacting, and non-judgement) and meditative techniques (i.e., mindfulness of breath and the body scan) are key initiators to the self-actualisation process. Both studies presented that those specific elements of the mindfulness teachings induced the self-actualising process beginning with the psychological deconstruction of the self; a process that seems necessary for making sense of their subjective experience using egoic functions to make sense of one's reality, self-regulation, judgment, cognitive thoughts, drives, motivations, positive and negative affective states, and impulses. Both studies also outlined that as a direct outcome of the psychological deconstruction, participants can develop higher cognitive skills 'disidentification' highlighted in the first qualitative study and the 'skill of discernment' outlined in the main study can be considered as indicators of the self-actualising process. These higher cognitive skills allow them to detach themselves from their uncomfortable experiences as they realise that their current psychological distress is a by-product of their automatic reaction towards these experiences rather than responding to them with flexibility, a defence mechanism towards internal and external threats. Both studies presented that having gained such cognitive skills can create self-actualising attributes such as openness, self-acceptance, tolerance, self-awareness, personal ethics leading to the emergence of self-compassion. Self-compassion is found to be a resultant of the self-actualising process increasing the development of psychological androgyny attributes such as compassion for oneself and for other, self-care, psychological flexibility that were not found in the quantitative study as the quantitative study only used androgyny measures based on gender roles. More importantly, the main qualitative study outlined specific elements of the psychological androgyny help to transition (i.e., gratitude, connectedness) from the self-actualising process transcending egoic state of the self to the self-realisation process, which is in fact a psycho-spiritual growth of the fully functioning person. Stemming from these qualitative outcomes, 'a train the trainer course' can be developed for the mindfulness teachers' community to enable them implement elements of self-actualising process within their teachings for health optimisation.

8.2 Recommendations for future research

Implications for researchers

Future research should focus on re-testing the model by measuring one's experience of state of mindfulness developed by Tanay and Bernstein (2013). As previously found by Brown and Ryan (2003), state mindfulness has been shown to capture an individual's subjective experience on two level-model of 'state' – physical (bodily sensations) and mental states (emotions, pattern of thoughts) and the qualities of mindfulness (awareness, perceptual sensitivity to stimuli, deliberate attention, willingness to feel one's subjective experience and curiosity characteristic to a unified mental state) sharing significant unique variance in the prediction of momentary wellbeing states as opposed to trait mindfulness measured from the MAAS scale. Therefore, employing the SMS may demonstrate stronger predictive effects when examining the predictive relationship between the SCS scale and the DERS scale over an eight-weeks mindfulness course. More importantly, the advantage of using the SMS is that the scale is designed as a dual psychological dimension to capture the nature of events of one's experience in the present moment (i.e., objects of meditation) sharing similarities with the MAAS scale; and the qualities of mindfulness (i.e., how the person responds on a subjective level) sharing similar components of SCS which require an individual to adopt an accepting, compassionate qualities of that awareness. A new gender scale should be devised to capture the development of ego functioning in male and female participants within the self-actualising process (i.e., acceptance, openness, compassion) that allows an increase in their psychological androgyny (i.e., specific elements characteristic to an androgynous person) that share elements of contemporary androgyny attributes and mystical androgyny attributes/experiences (i.e., Hood's Mysticism Scale, 1975) leading to the self-realising process – to transcend the conditioned ego.

8.3 Reflection of the research

This thesis has unquestionably furthered my knowledge and skills in mindfulness from a range of academic, secular, and traditional perspectives.

The beginning of the process involved a daunting search in the literature for potential studies investigating the role of gender in Mindfulness-Based Interventions due to the slow interest in this area. However, an initial literature review on gender and mindfulness was possible. Writing up a literature review gave me the opportunity to present the review at an international conference in Bangkok in Thailand February 2017, followed by applying for ethics. Presenting the literature review was a great experience in presenting a research output in an academic conference setting. Later, in 2018, additional literature in mindfulness and gender allowed to devise and write up a systematised review. The systematised review enabled me to uncover the lack of clarity of the concepts of sex and gender used in research. The systematised review gave me the opportunity to re-address the importance of their use in mindfulness studies, which became the foundation of my thesis. The systematised review supported the rationale for a methodology used to carry out the research in the thesis.

Collecting data from participants at baseline (week1), mid-stage (week4) and post-stage (week 8) was challenging, as the mindfulness teachers were worried about filling 4 questionnaires at 3 points time of the course. The mindfulness teachers' concerns were that it may add further stress on the participants and impact their business. So, an exceptional relationship with the mindfulness teachers and the participants was necessary to maintain a reasonable rapport. Seeking regular feedback from the participants including guidance to fill in the forms helped them to engage in the study. Supporting them, when concerned with filling in the questionnaires appropriately or enquiring about the progress of the study either face to face or via email; allowed a smooth data collection with a good attendance and full completion of the questionnaires. Approaching independent mindfulness teachers taught me that relying on secular mindfulness does not guarantee a limitless access to participants; but setting up mindfulness courses with independent teachers specifically for the research would have been more advantageous.

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Appendices

Appendix 1: Participants demographic Information

Pseudonym	Gender	Age	Time post intervention until interview
Jo	Female	56	1 week
Jane	Female	36	1 week
Christine	Female	35	1 week
Fazilla	Female	32	1.5 week
Howard	Male	55	1 week
Tom	Male	52	1.5 week
Nicolas	Male	28	1.5 week
Jimmy	Male	31	1 week
Joseph Teacher	Male	45	1 week

Pilot study: Participant characteristics

Pseudonym	Gender	Age	Time post intervention until interview
Anne	Female	32	1 week
Magali	Female	21	1.5 week
Harriet	Female	19	1.5 week
Madeline	Female	18	1.5 week
Harry	Male	35	1.5week
Robert	Male	19	1 week
Mark	Male	20	1 week
Peter	Male	20	1 week
Matt Teacher	Male	56	1 week

Study 2: Participant characteristics

Appendix 2: MAAS

Mindful Attention Awareness Scale

Description:

The MAAS is a 15-item scale designed to assess a core characteristic of dispositional mindfulness, namely, open or receptive awareness of and attention to what is taking place in the present. The scale shows strong psychometric properties and has been validated with college, community, and cancer patient samples. Correlational, quasi-experimental, and laboratory studies have shown that the MAAS taps a unique quality of consciousness that is related to, and predictive of, a variety of self-regulation and well-being constructs. The measure takes 10 minutes or less to complete.

Day-to-Day Experiences

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

	1	2	3	4	5	6
	Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never
I could be experiencing some emotion and not be conscious of it until some time later.				1	2	3 4 5 6
I break or spill things because of carelessness, not paying attention, or thinking of something else.				1	2	3 4 5 6
I find it difficult to stay focused on what's happening in the present.				1	2	3 4 5 6
I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.				1	2	3 4 5 6
I tend not to notice feelings of physical tension or discomfort until they really grab my attention.				1	2	3 4 5 6
I forget a person's name almost as soon as I've been told it for the first time.				1	2	3 4 5 6

It seems I am "running on automatic," without much awareness of what I'm doing.	1	2	3	4	5	6
I rush through activities without being really attentive to them.	1	2	3	4	5	6
I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there.	1	2	3	4	5	6
I do jobs or tasks automatically, without being aware of what I'm doing.	1	2	3	4	5	6
I find myself listening to someone with one ear, doing something else at the same time.	1	2	3	4	5	6
I drive places on "automatic pilot" and then wonder why I went there.	1	2	3	4	5	6
I find myself preoccupied with the future or the past.	1	2	3	4	5	6
I find myself doing things without paying attention.	1	2	3	4	5	6
I snack without being aware that I'm eating.	1	2	3	4	5	6

Scoring information:

To score the scale, simply compute a mean of the 15 items. Higher scores reflect higher levels of dispositional mindfulness.

Reference:

Brown, K.W. & Ryan, R.M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84, 822-848.

2.3 Screen Print of Bem's Sex Inventory

Bem Sex-Role Inventory (BSRI)

Rate yourself on each item, on a scale from 1 (never or almost never true) to 7 (almost always true). When you have completed the inventory, transfer your ratings to the inventory score sheet.

- | | |
|--------------------------------------------|-----------------------------------------|
| 1. _____ self-reliant | 31. _____ makes decisions easily |
| 2. _____ yielding | 32. _____ compassionate |
| 3. _____ helpful | 33. _____ sincere |
| 4. _____ defends own beliefs | 34. _____ self-sufficient |
| 5. _____ cheerful | 35. _____ eager to soothe hurt feelings |
| 6. _____ moody | 36. _____ conceited |
| 7. _____ independent | 37. _____ dominant |
| 8. _____ shy | 38. _____ soft-spoken |
| 9. _____ conscientious | 39. _____ likable |
| 10. _____ athletic | 40. _____ masculine |
| 11. _____ affectionate | 41. _____ warm |
| 12. _____ theatrical | 42. _____ solemn |
| 13. _____ assertive | 43. _____ willing to take a stand |
| 14. _____ flatterable | 44. _____ tender |
| 15. _____ happy | 45. _____ friendly |
| 16. _____ strong personality | 46. _____ aggressive |
| 17. _____ loyal | 47. _____ gullible |
| 18. _____ unpredictable | 48. _____ inefficient |
| 19. _____ forceful | 49. _____ acts as a leader |
| 20. _____ feminine | 50. _____ childlike |
| 21. _____ reliable | 51. _____ adaptable |
| 22. _____ analytical | 52. _____ individualistic |
| 23. _____ sympathetic | 53. _____ does not use harsh language |
| 24. _____ jealous | 54. _____ unsystematic |
| 25. _____ has leadership abilities | 55. _____ competitive |
| 26. _____ sensitive to the needs of others | 56. _____ loves children |
| 27. _____ truthful | 57. _____ tactful |
| 28. _____ willing to take risks | 58. _____ ambitious |
| 29. _____ understanding | 59. _____ gentle |
| 30. _____ secretive | 60. _____ conventional |

2.4 Screen Print of Self-Compassion Scale

HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

Almost never					Almost always
1	2	3	4	5	

___ 1. I'm disapproving and judgmental about my own flaws and inadequacies.

___ 2. When I'm feeling down I tend to obsess and fixate on everything that's wrong.

___ 3. When things are going badly for me, I see the difficulties as part of life that everyone goes through.

___ 4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.

___ 5. I try to be loving towards myself when I'm feeling emotional pain.

___ 6. When I fail at something important to me I become consumed by feelings of inadequacy.

___ 7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am.

___ 8. When times are really difficult, I tend to be tough on myself.

___ 9. When something upsets me I try to keep my emotions in balance.

___ 10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.

___ 11. I'm intolerant and impatient towards those aspects of my personality I don't like.

___ 12. When I'm going through a very hard time, I give myself the caring and tenderness I need.

___ 13. When I'm feeling down, I tend to feel like most other people are probably happier than I am.

___ 14. When something painful happens I try to take a balanced view of the situation.

___ 15. I try to see my failings as part of the human condition.

___ 16. When I see aspects of myself that I don't like, I get down on myself.

___ 17. When I fail at something important to me I try to keep things in perspective.

- ___ 18. When I'm really struggling, I tend to feel like other people must be having an easier time of it.
- ___ 19. I'm kind to myself when I'm experiencing suffering.
- ___ 20. When something upsets me I get carried away with my feelings.
- ___ 21. I can be a bit cold-hearted towards myself when I'm experiencing suffering.
- ___ 22. When I'm feeling down I try to approach my feelings with curiosity and openness.
- ___ 23. I'm tolerant of my own flaws and inadequacies.
- ___ 24. When something painful happens I tend to blow the incident out of proportion.
- ___ 25. When I fail at something that's important to me, I tend to feel alone in my failure.
- ___ 26. I try to be understanding and patient towards those aspects of my personality I don't like.

2.5 Difficulties in emotion regulation scale

Difficulties in Emotion Regulation Scale (DERS)

Identifier

Date

Please indicate how often the following 36 statements apply to you by writing the appropriate number from the scale above (1 – 5) in the box alongside each item.

- | | |
|--------------------------------------------------------------------|--------------------------|
| 1 I am clear about my feelings (R) | <input type="checkbox"/> |
| 2 I pay attention to how I feel (R) | <input type="checkbox"/> |
| 3 I experience my emotions as overwhelming and out of control | <input type="checkbox"/> |
| 4 I have no idea how I am feeling | <input type="checkbox"/> |
| 5 I have difficulty making sense out of my feelings | <input type="checkbox"/> |
| 6 I am attentive to my feelings (R) | <input type="checkbox"/> |
| 7 I know exactly how I am feeling (R) | <input type="checkbox"/> |
| 8 I care about what I am feeling (R) | <input type="checkbox"/> |
| 9 I am confused about how I feel | <input type="checkbox"/> |
| 10 When I'm upset, I acknowledge my emotions (R) | <input type="checkbox"/> |
| 11 When I'm upset, I become angry with myself for feeling that way | <input type="checkbox"/> |
| 12 When I'm upset, I become embarrassed for feeling that way | <input type="checkbox"/> |

- 13 When I'm upset, I have difficulty getting work done
- 14 When I'm upset, I become out of control
- 15 When I'm upset, I believe that I will remain that way for a long time
- 16 When I'm upset, I believe that I'll end up feeling very depressed
- 17 When I'm upset, I believe that my feelings are valid and important (R)
- 18 When I'm upset, I have difficulty focusing on other things
- 19 When I'm upset, I feel out of control
- 20 When I'm upset, I can still get things done (R)
- 21 When I'm upset, I feel ashamed with myself for feeling that way
- 22 When I'm upset, I know that I can find a way to eventually feel better (R)
- 23 When I'm upset, I feel like I am weak
- 24 When I'm upset, I feel like I can remain in control of my behaviours (R)
- 25 When I'm upset, I feel guilty for feeling that way
- 26 When I'm upset, I have difficulty concentrating
- 27 When I'm upset, I have difficulty controlling my behaviours

- 13 When I'm upset, I have difficulty getting work done
- 14 When I'm upset, I become out of control
- 15 When I'm upset, I believe that I will remain that way for a long time
- 16 When I'm upset, I believe that I'll end up feeling very depressed
- 17 When I'm upset, I believe that my feelings are valid and important (R)
- 18 When I'm upset, I have difficulty focusing on other things
- 19 When I'm upset, I feel out of control
- 20 When I'm upset, I can still get things done (R)
- 21 When I'm upset, I feel ashamed with myself for feeling that way
- 22 When I'm upset, I know that I can find a way to eventually feel better (R)
- 23 When I'm upset, I feel like I am weak
- 24 When I'm upset, I feel like I can remain in control of my behaviours (R)
- 25 When I'm upset, I feel guilty for feeling that way
- 26 When I'm upset, I have difficulty concentrating
- 27 When I'm upset, I have difficulty controlling my behaviours

3. Questionnaires

Questionnaires are structured as a set of questions on a topic involving an individual to provide a response – a respondent. Questionnaires can be opened and closed ended – closed ended can range from simple dichotomy or multiple choice that enable

a researcher to undertake qualitative exploration. Multiple choice can be in nature determinant choice or under a form of checklist. Open ended questionnaires invite the respondent to answer using their own words. Closed ended questionnaires involve the respondent to select one or more options from pre-determined list of questions – for example simple dichotomy questionnaire is limited to two alternatives responses. As for the multiple choice the respondents can refer to more than two alternative responses. The latter questionnaires (multiple choice) are used for the purpose of the thesis, designed under a Likert-Type response format. The Likert-Type format is sought to allow the participants to make a judgement (e.g., attitude and behaviours) on a particular topic as facts reflecting their reality used a confirmatory approach of a theoretical position on a phenomenon. As any other method of data collection, questionnaires have limitations such as; misinterpretation of certain points in the questions, large amount of data generated, lack of concision in response, superficial answer due to large amount of questions and but not least social desirability. The main purpose in using questionnaires in the study was to evaluate the experience of mindfulness teaching on one's psychological capacity to manage their emotions by measuring the participants' experience of mindfulness, one's psychological factors of androgyny, one's self-compassion and one's ability to regulate difficult emotions. All questionnaires were reviewed for reliability and validity through the current literature to ensure a corroboration of data evaluated and relevant to the current research. The participants were assured confidentiality and asked demographic questions including age and gender.

a) The MAAS Scale - Brown, K.W. & Ryan, R.M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, Vol.84, pp. 822-848.

The MAAS Scale is initially developed to explore the role of mindfulness on psychological and physical wellbeing within the healthy population (Brown & Ryan, 2003; Carlson & Brown,2005). The MAAS scale is designed to measure the core elements of dispositional mindfulness. 'Dispositional mindfulness' can be understood as a particular form of consciousness/awareness that occurs in the present moment. This heightened awareness is an open or receptive awareness and attention on events and experiences, related to a number of factors associated with self-regulation and wellbeing constructs. The MAAS consists of 15-

items using a 6 points Likert Scale '1 – Almost always; 2 – Very frequently; 3/ Somewhat frequently – 4/ Somewhat infrequently; 5/ Very infrequently; 6/ Almost never, where participants are invited to reflect on how frequently or infrequently, they experience each statement, e.g. 'I could be experiencing some emotion and not be conscious of it until sometime later'; 'I break or spill things because of carelessness, not paying attention, or thinking of something else'; 'I find it difficult to stay focused on what's happening in the present'. High scores on the 15 items inform a high level of dispositional mindfulness. The MAAS Scale is considered to have a good internal consistency level above .80 in both college students and general adult samples. For example, in the student sample Cronbach's alphas was .82 and in the adult sample Cronbach's Alpha was .87

b) Multidimensional Assessment of Emotion Regulation and Dysregulation – Gratz, K., Roemer, L. (2008). Multidimensional Assessment of Emotion Regulation and Dysregulation: Development, Factor Structure, and Initial Validation of the Difficulties in Emotion Regulation Scale. *Journal of Psychopathology and Behavioural Assessment*, Vol.30 (4), pp.315-315

The DERS Scale is a 36-items using a five-point Likert scale. 1/ Almost never 2/Sometimes 3/About half the time 4/ Most of the time 5/ Almost always. DERS is a self-report questionnaire designed to measure different aspects of emotion dysregulation. These include a/ awareness and understanding of emotion; b/acceptance of emotions; c/the ability to engage in goal directed behaviour and refrain from impulsive behaviour, when experiencing negative emotions; d/access to emotions strategies perceived as effective. For example, 'I am clear about my feelings', I pay attention to how I feel', When I am upset, I feel out of control'. In addition, the scale contains 6 factors that interpret and reflect the different aspects of emotion regulation, labelled as 1) Non acceptance of Emotion Responses (Non-Acceptance) describes a tendency to have negative secondary emotional responses to own negative emotions or not accepting emotional reactions to own emotional distress; 2) Difficulties Engaging in Goal- directed

Behaviour (Goals) describes difficulties in concentrating and achieving tasks when upset; 3) Impulse Control Difficulties (Impulse) describes difficulties in controlling own emotions when experiencing negative emotions; 4) Lack of Emotional Awareness (Awareness) describes ability to attend and knowledge emotions; but when those items are reversed scores this factor delineate inattention, lack of awareness of emotional responses; 5) Limited Access to Emotion Regulation Strategy (Strategies) describes the belief that little can be done to regulate emotion once an individual is upset; 6) Lack of emotional Clarity (Clarity) describes the extent to which an individual is understand and clear about the emotions they experienced. The reverse items scores are numbered 1, 2, 6, 7, 8, 10, 17, 20, 22, 24 and 34. Higher scores suggest greater issues with emotion regulation. The measure yields a total score (SUM) as well as score on six subscales. The Cronbach's Alpha revealed a good internal consistency for the whole scale, which was .93, and over .80 for each subscale. The DERS Scale is usually used in the field of psychotherapy for individuals diagnosed with Fragile x syndrome, a form of personality disorder and other personality disorders.

c) Bem, S. L. (1974). The measurement of psychological androgyny. *Journal of Consulting and Clinical Psychology*, Vol. (42) 2, pp.155-162.

The BRSI (Bem, 1974) is a self-report measure, designed to assess the nature of sex role orientation, using a 7-point Likert Scale ranging from 1 (never or almost never true) to 7 (always to almost always true). Respondents are asked to indicate how well the items describe them. Bem's Sex Role Inventory scale, which has 60 items with 3 subscales – Masculinity, Femininity and Social desirability, a neutral concept of sex role. In effect, 60 masculine and feminine adjectives that represent specific masculine and feminine traits. These adjectives define men's and women's gender role and – or actions embedded within social and cultural expectations. Each subscale has 20 items representing masculine and feminine and social desirability characteristics, depicting positive and negative personality characteristics, notwithstanding sex. In addition, these items were considered to suit the definition of femininity, e.g., 'being expressive oriented', and masculinity, e.g., 'instrumental oriented'. The 20 masculinity items are traits that are socially desirable characteristics to men, e.g., Competitive, Independent and Forceful. Instead, the 20 femininity items are traits

that are socially desirable characteristic to women, e.g., Affectionate, Compassionate, and Sensitive to the needs of others. The other 20 items are neutral items unrelated to gender roles. The scale has a good internal consistency. Additionally, Bem reported two types of internal consistency reliability coefficients on two student samples (723 students and 816 students) - .80 and .86 for the femininity subscale score, .86 and .86 for the masculinity subscale score. The test-retest reliability was .82 for females on femininity, .94 for females on masculinity, .89 for males on femininity and .76 for male on masculinity. The BRSI is considered to help researchers to obtain an evaluation of androgyny level, consisting of high levels of both masculinity and femininity. Bem found that an individual having a high androgyny level is not constraint from societal influences and navigate between a wider range of behaviour appropriate to either gender. In other words, this psychological flexibility permits an individual androgynous to be psychological healthier and adapt to life's restriction. Alternatively, it is important to note that, because BRSI depicts American culture tendencies; some items of the androgyny scale may be only relevant to the American population. It seems that gender attributes to men and women are conceptualised differently not only across culture, but also overtime (Colley et al., 2009).

From this, the study will investigate whether an individual with a high level of androgyny (more specifically an individual who is able to be in touch with its emotions) is able to attune with the mindfulness meditation and the teacher's guidance, as this is the first study to examine the psychological androgyny in mindfulness studies. Therefore, using the Bem's scale may indicate the psychological androgyny factors of males' and females' experiences upon an eight-week mindfulness teaching.

d) The Self Compassion Scale - Neff, K. D. (2003). Development and validation of a scale to measure self-compassion. *Self and Identity*, Vol (2), pp. 223-250.

The self-Compassion Scale is a self-report measure that has 26 items that assess six components of self-compassion – Self-Kindness, e.g. I try to be loving towards myself when I am feeling emotional pain. Self-judgment, e.g. When times are difficult, I tend to be tough on myself. Common Humanity, e.g. I try to see my feeling as part of my human condition. Isolation, e.g. When I

am really struggling, I tend to feel like other people must be having an easier time of it. Mindfulness, e.g., when something upsets me, I try to keep my emotions in balance. Over-identified, e.g., when I am feeling down, I tend to obsess and fixate on everything that is wrong. The items are rated on a five points Likert-scale from 1 (almost never) to 5 (almost always). Negative subscale items are reversed coded for self-judgment, isolation, and over-identification. The internal consistency reliability for individual items range between .68 and .88.

3. Semi-structure interview

Interview schedule mindfulness students (pilot study)

1/Please explain the reasons for participating in an eight weeks mindfulness course?

2/ Please describe any ways in which your experience of emotions (both positive and negative) has changed over the 8 week course?

Prompts: Perceptions and experiences of intensity in emotions: anger, frustration, sadness etc... - experiences of mastery over own emotions/control. Experience of pleasant and unpleasant feeling, emotions or thoughts, mood.

3/ Have you experienced any challenges whilst learning and practicing mindfulness on this 8 week course?

Prompts: perceptions related to barriers caused by previous assumptions about mindfulness, beliefs about your own health, identity -culture, religion, social groups.

4/ What was your experience of receiving mindfulness teaching from the mindfulness teacher over the 8 week course?

Prompts: Experience related to content of the course – other expectations – teaching style, i.e. building rapport - support offered by the teacher.

5/ Please describe any experiences of the mindfulness teacher and teaching which helped or hindered your ability to practice mindfulness over the duration of the 8 week?

Prompts: experience of teacher being a male – aspect of the teaching such as home practice – experience of incorporating mindfulness techniques in everyday life – perceptions of concepts told by teacher

6/ Please describe your personal experiences of practicing and learning Mindful Breathing, sensations and sound , both within the 8 week course and also in your private home practice if relevant?

Prompts: experience of counting the breath, observing the breath, experience of understanding the quality of the breath – the nature of the breath.

7/ Please describe your personal experiences of practicing and learning SOBER Stop; observe; breathe; expand; respond scan - , both within the 8 week course and also in your private home practice if relevant?

8/ Please describe your personal experiences of practicing and learning the body scan meditation, both within the 8 week course and also in your private home practice if relevant?

9/ Please describe your personal experiences of practicing and learning Mindful movement (Thai Chi, Qigong) , both within the 8 week course and also in your private home practice if relevant?

10/Please describe your personal experiences of practicing and learning the 3 step breathing space meditation, both within the 8 week course and also in your private home practice or personal public life if relevant?

11/ Please describe your experience of noticing as directed by the mindfulness teaching associated with feelings, thoughts and bodily sensations?

12/ Please describe your experience of paying attention to what is going on in the present moment?

13/ Please describe your experience of being non-judgemental towards any actions, emotions or thoughts?

Prompts: self-criticism, guilt, shame

14/ Please describe your experience of non-reacting to inappropriate thoughts, ideas or emotions?

Prompts: self-criticism, guilt, shame

15/ What are your perceptions of health since completion of the course?

Prompts: Physical- mental -emotional -spiritual health

16/ What are your perceptions of men/women looking after their own health in this society?

Prompts: your perceptions of the acceptability for men in expressing their emotions, be open to others – to go to this type of courses.

17/ Can you describe your insight of being kind to yourself and others?

Prompts: nurturing self-compassion – relationship with others

18/What specific personal learnings and insights have you drawn from your engagement with this mindfulness eight weeks course?

Interview schedule mindfulness students (main study)

1/Please explain the reasons for participating in an eight weeks mindfulness course?

2/ Please describe any ways in which your experience of emotions (both positive and negative) has changed over the 8 week course?

Prompts: Perceptions and experiences of intensity in emotions: anger, frustration, sadness etc... - experiences of mastery over own emotions/control. Experience of pleasant and unpleasant feeling, emotions or thoughts, mood.

3/ Have you experienced any challenges whilst learning and practicing mindfulness on this 8 week course?

Prompts: perceptions related to barriers caused by previous assumptions about mindfulness, beliefs about your own health, identity -culture, religion, social groups.

4/ What was your experience of receiving mindfulness teaching from the mindfulness teacher over the 8 week course?

Prompts: Experience related to content of the course – other expectations – teaching style, i.e. building rapport - support offered by the teacher.

5/ Please describe any experiences of the mindfulness teacher and teaching which helped or hindered your ability to practice mindfulness over the duration of the 8 week?

Prompts: experience of teacher being a male – aspect of the teaching such as home practice – experience of incorporating mindfulness techniques in everyday life – perceptions of concepts told by teacher

6/ Please describe your personal experiences of practicing and learning Mindful Breathing, sensations and sound , both within the 8 week course and also in your private home practice if relevant?

Prompts: experience of counting the breath, observing the breath, experience of understanding the quality of the breath – the nature of the breath.

7/ Please describe your personal experiences of practicing and learning SOBER Stop; observe; breathe; expand; respond scan - , both within the 8 week course and also in your private home practice if relevant?

8/ Please describe your personal experiences of practicing and learning the body scan meditation, both within the 8 week course and also in your private home practice if relevant?

9/ Please describe your personal experiences of practicing and learning Mindful movement (Thai Chi, Qigong) , both within the 8 week course and also in your private home practice if relevant?

10/Please describe your personal experiences of practicing and learning the 3 step breathing space meditation, both within the 8 week course and also in your private home practice or personal public life if relevant?

11/ Please describe your experience of noticing as directed by the mindfulness teaching associated with feelings, thoughts and bodily sensations?

12/ Please describe your experience of paying attention to what is going on in the present moment?

13/ Please describe your experience of being non-judgemental towards any actions, emotions or thoughts?

Prompts: self-criticism, guilt, shame

14/ Please describe your experience of non-reacting to inappropriate thoughts, ideas or emotions?

Prompts: self-criticism, guilt, shame

15/ What are your perceptions of health since completion of the course?

Prompts: Physical- mental -emotional -spiritual health

16/ What are your perceptions of men/women looking after their own health in this society?

Prompts: your perceptions of the acceptability for men in expressing their emotions, be open to others – to go to this type of courses.

17/ Can you describe your insight of being kind to yourself and others?

Prompts: nurturing self-compassion – relationship with others

18/What specific personal learnings and insights have you drawn from your engagement with this mindfulness eight weeks course?

19/ Int: Can you describe your perception of trying to see things are they truly are, without trying to project your own wishes, hope, fear, anxiety and stereotypes onto the world?

20/ Can you describe whether you accept all sides of yourself including your shortcomings?

21/ What are your perceptions of your personal code of ethics in whether your personal code of ethics can be influence by others?

22/ Do you think you have a focus in solving problem outside yourself that does not necessarily provide self-gratification?

23/ Do you feel stable in the face of hard knocks, blows, deprivation, and frustration?

24/ Do you feel gratitude for the goods in your life no matter how many time you encounter it?

25/ so do you feel that you have a deep identification with all human beings?

Interview Schedule for mindfulness teachers

1/What are the main challenges with your daily practices and teaching of mindfulness?

2/Can you describe the role of a mindfulness teacher?

3/What is the best approach for participants to attune efficiently with the mindfulness meditation and the mindfulness guidance?

4/ In your experience of teaching mindfulness what difficulties might students experience in taking part in the 8 week course?

5/Do you as a mindfulness teacher relate to difficulties experienced by students during the 8 week course?

6/Have you experienced any differences in the way male and female participants relate to both you as a teacher of mindfulness during the 8 week course and also to the practice of mindfulness during the 8 week course?

7/Can you describe the type of participants that may benefit from practicing mindfulness?

8/ Are there in your experience any differences in men's and women's engagement with mindfulness of breathing on an 8 week course?

9/ Are there in your experience any differences in men's and women's engagement with loving-kindness on an 8 week course?

10/ Are there in you experience any differences in men's and women's engagement with the body scan meditation on an 8 week course?

11/ Are there in your experience any differences in degree to which men and women share their experiences with the mindfulness practices in the learning group and with yourself on the 8 week course?

12/ What are your perceptions of men and women's practicing non-judgment during the meditation process?

13/What is your experience of teaching mindfulness when interacting with men on one to one compared to women?

4.1 The Interview processes and the choice of the interview schedule

The process of the in-depth interview is based on selecting the highest and lowest scores of the mindfulness questionnaire to allow delving extensively on the individual's experience of mindfulness within the context of their lives, and social interactions. The choice of the type of interview method to implement when developing insights on a complex social phenomenon, depends on the researcher's understanding in the current subject. The researcher's expertise is essential for a theoretical framework to avoid confirmation bias. The lack of context related to the social phenomenon may weakens the richness of the data gathered; but also devalues the interpretation of objective facts through the lens of individual's own reality into the current context. The researcher's clarity is the crux when describing an individual's experience under investigation, as the collected data provides evidence of that experience. Therefore, further awareness on the right method or interview technique enhances the rigour of the interview material. Because the current research employs a critical realist perspective, the critical realist employs a flexible approach to the interview process. This approach will allow to extract unforeseen, unique and unexpected themes within the data; in addition to gaining a wider understanding on the complex relationship between the psychology factors of androgyny as a measure of males' and females' abilities in regulating their emotions and mindfulness teaching. From this, the semi-structure schedule will be used as a standalone method complementary to the quantitative methods as part of a mixed method designs. Developing the schedule of a semi-structured interview will enable to gain a deeper insight in participants' subjective experience. To begin with, there are disadvantages of using semi-structure interview to be aware of as a researcher. The most current disadvantage is the limited number of participants that can be involved in the study due to the lengthy process (i.e., preparing and setting up the interviews, conducting and analysing the transcripts for many hours often accompanied with a huge number of notes) (Adam, 2011). This

time-consuming process prevents from recruiting larger number of participants as opposed to focus group or standardised survey that may limit generalisability and replicability of the study. However, the semi-structured interview is designed following the interpretative phenomenology analysis (IPA) principles and protocols as suggested by (Flower, Smith & Larkin, 2009), preceded by an heterogeneous participants selection. From this, it is important to note that less participants recruited does not mean less generalisability and replicability the study may be. Again, from a critical realist perspective also in line with Smith & Osborn (2003), that IPA does not always lead to generalisation and replicability but provides new insight to uncover complex phenomena (Brocki & Wearden, 2006). Another disadvantage to be aware of, is the lack of openness and honesty from participants when challenged or may feel uncomfortable to answer certain questions similar to focus group. This issue can be resolved during the interview process by rephrasing and reframing the questions that be viewed less personal through general life examples; and this depends on the researcher skills, flexibility, and sensitivity towards the participants. Alternatively, piloting the interview schedule will be necessary to evaluate whether the questions capture the participants' experience of mindfulness teaching. This evaluation will give the opportunity to add prompts and probes in case of new emergent themes for the main study. Therefore, the advantage of semi-structured interviews is that its structure will encourage participants to speak openly and expansively about their emotions, feelings and concerns related to their interactions with the current topic. The semi-structure interview will increase the breadth of the current inquiry and add depth to the combined research methods. Conducting a semi-structure interview will require a more extensive analysis of the data, in adjunct to the quantitative method. An additional advantage raised by methodologist and expert users of semi-structure interviews such as Flower, Smith & Larkin, (2009); Larkin, Watts & Clifton, (2006), is the flexibility that the schedule provides in the formulation of open and ended questions; but also, the opportunity to recalibrate and enhance the focus of investigation for future research.

4.2 Participant information sheet

Participant Information Sheet

What is the purpose of the study?

The purpose of the study is to explore whether gender difference is a potential factor that affects men's and women's responsiveness to adhering to an 8 weeks standard mindfulness course.

Why have I been chosen to participate?

This study is open to individuals who wish to complete an 8 weeks standard mindfulness course.

Do I have to participate?

No. Participation is entirely voluntary. If you change your mind about participation you can withdraw at any point during phase 1 and phase 2 of the study (see next section). Furthermore, you can withdraw at any time in the two weeks following the completion of phase 1 and 2. This can be achieved by contacting the researcher on the email address below and providing your participant information number. If you decide to withdraw, all your data will be destroyed and will not be used in the study. If you are a Coventry Student, this decision will not impact upon your course credit, as no credits will be awarded for completing either phase.

What will happen in this study?

This is a two parts study. In phase 1, the mindfulness students are invited to fill in four questionnaires (the Mindfulness Awareness and Attention Scale (MAAS); the Bem's Sex Role Inventory Scale (BSRI); the Difficulties in Emotion Regulation Scale (DERS) and the Self-Compassion Scale (SCS) at 3 time points during the 8 weeks course (week1, week 4 and week 8). Those scales intend to measure students' experience and relationship with mindfulness

throughout the programme. If the results from the scales are significant, the mindfulness students will be invited for an interview in phase two after completing the programme. In phase 2, the interview will involve the mindfulness students to talk mainly about their lived experiences of mindfulness. These will include a reflection on what they found valuable, significant or difficult about an 8 weeks mindfulness course. Teachers are invited to talk mainly about their experience of teaching mindfulness. The interview will last between 45minutes to 60minutes and recorded on a digital voice recorder. Teachers are required to fill in the Bem's Sex Role Inventory Scale (BSRI) only at 3 time points during the 8 weeks course (week1, week 4 and week 8) so at the time as the participants in phase 1. Then, the teachers will be invited for an interview (phase 2) after teaching the programme.

What are then potential disadvantages of participation?

The subject of this study can be sensitive to those who have just recovered from or suffering from psychological distress. If this is the case please inform the researcher. If you feel that it may be a problem for yourself, then you may wish to withdraw. You can withdraw at any time of the 3 stage of the study and the interview process. If you decide to re-enrol to the study, please contact the researcher as you will need to re-consent to participate to the study. This can be achieved by contacting the researcher on the email address below and providing your participant information number. However, the questions are not invasive. There are links for further information and help with mental health on page two.

What are the possible benefits of taking part?

As an undergraduate student, by taking part in this study you will gain an insight into how research in psychology is conducted, and experience what it is like to be a participant in such a study. For Coventry students 480 credits will be awarded for filling in the questionnaires and 60 for taking part in an interview. If you are a member of staff at Coventry University, and/or a teacher in mindfulness, this is an opportunity to contribute to the mindfulness field with your knowledge and expertise.

What if something goes wrong?

There are no psychological or physical risks to both the researcher and the participants. However, if you feel uncomfortable for any reason during the interview, you can withdraw from the study and the data will be destroyed.

Will my participation/performance be confidential?

All recordings will only be identified via a participant number. The participation number will correlate to your consent form, which will have your name. Consent forms will be stored separately. Once your data has been entered into a (password protected) computer file, your interview will only be associated with a participation number. Hard-copies of the data will be stored in a locked cabinet. Once the data is analysed, the raw data will be destroyed. Your participation will remain confidential. Direct quotes from the interviews may be integrated for the purpose of the study. However, pseudonyms will be used to preserve the identity of all participants.

What will happen to the results of the study?

The result of the study will contribute to a thesis project and possibly to future publication. This study may be presented at an academic conference.

Who is organising and funding the research?

The research is organised by Stephane Calteau. The project is not externally funded.

Who has reviewed the study?

The study has been through the University Peer Review process and it has been approved by the Coventry University Ethics Committee.

Contact for Further Information

Researcher: Stephane Calteau Director of study: Dr. Tony Lawrence

Email: Calteauj@uni.coventry.ac.uk Email@: hsx065@coventry.ac.uk

If you wish to make a complaint with respect to any component of this experimental procedure that you were dissatisfied with, you may contact Prof. Ian Marshall (Chair of Coventry University Ethics Committee) – email: Ian.Marshall@Coventry.ac.uk.

Participant Information Sheet

What is the purpose of the study?

The purpose of the study is to explore whether gender difference is a potential factor that affects men's and women's responsiveness to adhering to an 8 weeks standard mindfulness course.

Why have I been chosen to participate?

This study is open to individuals who have recently completed an 8 weeks standard mindfulness course and individuals who have experience in teaching mindfulness for various type of audience.

Do I have to participate?

No. Participation is entirely voluntary. If you change your mind about participation you can withdraw at any point during phase 1 and phase 2 of the study (see next section). Furthermore, you can withdraw at any time in the two weeks following the completion of phase 1 and 2. This can be achieved by contacting the researcher on the email address below and providing your participant information number. If you decide to withdraw, all your data will be destroyed and will not be used in the study.

What will happen in this study?

This is a two parts study. In phase 1, the mindfulness students are invited to fill in four questionnaires (the Mindfulness Awareness and Attention Scale (MAAS); the Bem's Sex Role Inventory Scale (BSRI); the Difficulties in Emotion Regulation Scale (DERS) and the Self-Compassion Scale (SCS) at 3 time points during the 8 weeks course (week1, week 4 and week 8). Those scales intend to measure students' experience and relationship with mindfulness throughout the programme. If the results from the scales are significant, the mindfulness students will be invited for an interview in phase two after completing the programme. In phase 2, the interview will involve the mindfulness students to talk mainly about their lived experiences of mindfulness. These will include a reflection on what they found valuable, significant or difficult about an 8 weeks mindfulness course. Teachers are invited to talk mainly about their experience of teaching mindfulness. The interview will last between 45minutes to 60minutes and recorded on a digital voice recorder. Teachers are required to fill in the Bem's Sex Role Inventory Scale (BSRI) only at 3 time points during the 8 weeks course (week1, week 4 and week 8) so at the time as the participants in phase 1. Then, the teachers will be invited for an interview (phase 2) after teaching the programme.

What are then potential disadvantages of participation?

The subject of this study can be sensitive to those who have just recovered from or suffering from psychological distress. If this is the case please inform the researcher. If you feel that it may be a problem for yourself, then you may wish to withdraw. You can withdraw at any time of the stage of the study and the interview process. If you decide to re-enrol to the study, please contact the researcher as you will need to re-consent to participate to the study. This can be achieved by contacting the researcher on the email address below and providing your participant information number. However, the questions are not invasive. Links for further information and help with mental health can be signposted on request.

What are the possible benefits of taking part?

This is an opportunity to contribute to the mindfulness field with your knowledge and expertise.

What if something goes wrong?

There are no psychological or physical risks to both the researcher and the participants. However, if you feel uncomfortable for any reason during the interview, you can withdraw from the study and the data will be destroyed.

Will my participation/performance be confidential?

All recordings will only be identified via a participant number. The participation number will correlate to your consent form, which will have your name. Consent forms will be stored separately. Once your data has been entered into a (password protected) computer file, your interview will only be associated with a participation number. Hard-copies of the data will be stored in a locked cabinet. Once the data is analysed, the raw data will be destroyed. Your participation will remain confidential. Direct quotes from the interviews may be integrated for the purpose of the study. However, pseudonyms will be used to preserve the identity of all participants.

What will happen to the results of the study?

The result of the study will contribute to a thesis project and possibly to future publication. This study may be presented at an academic conference.

Who is organising and funding the research?

The research is organised by Stephane Calteau. The project is not externally funded.

Who has reviewed the study?

The study has been through the University Peer Review process and it has been approved by the Coventry University Ethics Committee.

Contact for Further Information

Researcher: Stephane Calteau Director of study: Dr. Tony Lawrence

Email: Calteauj@uni.coventry.ac.uk Email@: hsx065@coventry.ac.uk

If you wish to make a complaint with respect to any component of this experimental procedure that you were dissatisfied with, you may contact Prof. Ian Marshall (Chair of Coventry University Ethics Committee) – email: Ian.Marshall@Coventry.ac.uk.

Links to mental health resources:

www.cwmind.org.uk

counsell.ss@coventry.ac.uk

4.3 Consent form

Gender:

Sex:

Participant Number:

Participant Initials:

CONSENT FORM

The main study and Interview

Title of Project:

Name of Primary Researcher:

1. I confirm that I have read and understand the information sheet dated.....version.....for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

2. I understand that I am providing consent for the use of audio taping, with possible use of verbatim quotation.

3. I understand that my participation is voluntary and that I am free to at any time, without giving any reason, without my medical care or legal rights being affected.

4. I agree to take part in the above study

Name of Participant

Date

Signature

Primary Investigator

Date

Signature

When completed, 1 for participant, 1 for primary investigator.

4.4 Debrief sheet

Debriefing Form: Effect of mindfulness teaching style on gender-specific emotion regulation and personality.

Thank you for your participation. The current study is an investigation into male and female students' perceptions and experiences of the benefits of Mindfulness, following an eight-week Mindfulness course on academic performance.

Current studies have found that women use mindfulness to manage their emotions more efficiently; whereas, mindfulness helps men to only have an awareness of their emotions (Devibes et al., 2013). However, it is not really clear to what degree the specific mindfulness mechanism induces such psychological or physical change. Drawn from this new concept in the mindfulness literature, my previous dissertation explored men's and women's experience of mindfulness meditation during an eight-week mindfulness course. The results revealed that mindfulness helped men to gain mastery in response to their intrapersonal relationship with their emotions, whilst mindfulness helped women to manage their emotions by communicating with others.

On this basis, it seems that gender may be a major factor hindering men's and women's learning process of the mindfulness meditation. Therefore, I intend to evaluate participants' reflections in relation to what they have found valuable, significant or difficult about mindfulness techniques. In effect, a number of participants have been selected, to establish the specific functionality of psychological changes, e.g. emotion regulation, self-compassion, induced by the mindfulness techniques impact on academic performance. In addition, I will explore how those processes are handled both by sex and gender.

Once again, your participation is greatly appreciated. If you have any further questions, please ask the researcher or contact the study supervisor Dr. Tony Lawrence (hsx065@coventry.ac.uk). Furthermore, you are permitted to request the withdrawal of your data from the study within 2-weeks from the completion of the study. In the event that you seek to make a complaint regarding your treatment within the interview you may contact Prof. Ian Marshall (Chair of Coventry University Ethics Committee) – email: Ian.Marshall@Coventry.ac.uk

If you would like to read more on the topics covered in this study, the following reference may be of interest.

De Vibe, M. , Solhaug, I. , Tyssen, R. , Friberg, O., Rosenvinge, J. H., Sorlie, T., Bjorndal, A. (2013). Mindfulness training for stress management: a randomised controlled study of medical and psychology students. *BMC Medical Education*, Vol.13, p.107

Further reading:

Calteau, J.S. (2015). Do gender difference hinder the practice of mindfulness. *Unpublished Dissertation. Coventry: Coventry University*

If you would like to know more about Mindfulness and its benefits on your mental health, the following website and articles may be of interest:

4.5 Ethical approach to research

The term 'research ethics' is defined as a set of moral principles and actions that guide and shape the direction of a research. Ethics enable the researcher to identify eventual deceptions during the completion of a study, when disseminating research outcomes or when publishing or sharing of data. The BPS considers that the role of the psychologist plays an essential part in the protection of individuals that are partaking in research. The BPS has devised set of highest standards of professionalism for the psychologist to comply by promoting ethical behaviour, attitudes and judgments (BPS 2009; 2018). These rules include the psychologist to be mindful of the need for protection of the public; to express clear ethical principles, values and standards and promote such standards by education and consultation. The BPS helps psychologists to develop and implement methods to monitor their professional behaviour and attitudes. The BPS also support psychologist to make ethical decisions and discuss them. The psychologist must have awareness of ethical implications when conducting surveys. Ethical considerations and issues are generally linked to multiple relationships – (where psychologists have an allegiance to several different stakeholders), personal relationships – (where the psychologist infringes or violates the trust of a client or clients), unclear standards of practices, breaches of confidentiality, competence, misleading claims, falsifying data, failure to gain inform consent, plagiarism, health problems that can impede professional and the Society reputation and possibly leading to disrepute. There are other additional areas of professional concerns that need consideration – lack of information, poor planning, and carelessness. To overcome these, the BPS recommends to reflective practice, peer support and professional transparency. The current study adheres to these ethical codes of practice and guidelines, from which the study was subject to a peer review process by Coventry University Committee (CUC).

The BPS follows 4 main ethical principles published in 2009 and revisited in 2018 – Respect, Competence, Integrity and Responsibility.

Respect: as established by the BPS, respect stipulates that the psychologist has the duty to promote respect – dignity persons and peoples and worth of all individuals. The psychologist should value the participant's right, privacy and self-determination. When applying for ethical approval the researcher had to consider the level of risk of causing harm. The study was designed to not causing harm to the participants. To ensure the participant's right, a consent form was introduced to them to show good practice from the researcher. The consent form was presented to the participants as a validation that they would participate to the study on the voluntary basis; along with a signature as an agreement that it was from their own will. Completing the consent form was an opportunity for them to ask any questions or raise concerns. The participants were informed to the right to withdraw without prejudices towards any member of the public or penalties for the students' right of studying at the university, if they felt uncomfortable or distressed. It was even more important to ensure that the participants would experience the least psychological distress as much as possible, when filling in the questionnaire and conducting the interview. The reason for this, is that the participants' primary aim to partake in a mindfulness course is to learn how to reduce stress or even manage other psychological conditions (i.e., depression, low self-esteem, grief, loss); therefore, one of the psychologist's main roles was to ensure the participants' safety. In addition, the participants were informed of the current research being a two-part study, which could be lengthy process for some participants who may feel unwilling to take part. The two-part study consists of a quantitative element to the study, which comprises 4 questionnaires. The other part of the study consists of an interview process. it is important to note that depending on the selection criteria process from the mindfulness awareness and attention scale (MAAS), the participants who scored the lowest and highest on the MAAS scale would then take part in the second part of the study; however, the interview process is not always guaranteed. For the smooth running of the study, just being aware of the possibility to take part in the interview process, the participants then had the choice to wanting to go ahead with the interview process or not; due to being based

on a volunteer principle. The other psychologist's role was to monitor 'questionnaire fatigue' due to having 4 questionnaires to complete at week 1,4 and 8; but there was no report of questionnaire fatigue across the study. In addition to this, occasional uncertainties, or doubt during questionnaire completion, the psychologist took time to resolve the issue with them and reassured the participants to do their best to minimize further distress to avoid boredom or superficially completing the questionnaire. The researcher only made himself available (by staying outside the room) to help the participants only when required. In effect, they would not feel as if they had to please the researcher, which is another limiting in the self-reporting - so by conforming to social desirability. Due to distance issues and participants availability due to personal and professional commitments, the participants were offered the option to being interview either face to face by meeting them back to where the mindfulness course took place with permission of the mindfulness teacher or building manager for the public; or by booking a room at the psychology laboratory for the Coventry University students. In case of distress during the interview, the psychologist would give the opportunity for the participants to withdraw from the study and inform the mindfulness teacher, his supervisor about the situation, and signpost them to the relevant mental health services for support (i.e., IAPT, the university mental health services).

Competence: the psychologist must recognise their own limitation when undertaking a research project. The psychologist values of regular continued-professional development workshops to enhance their knowledge, skills, training, education, and experience to research. Any gap in competences was overseen by the director of study, skills developed during the dissertation and supervisors' guidance to complete specific module offered by the Doctoral College when completing the Masters by Research. Further competences were acquired during work experience within public, student, care, and mental health settings.

Integrity: the psychologist values the responsibility to protect clients, professional and the public from causing harm and prevent from misuse or abuse. The psychologist ensured that the study would not interfere with the integrity and the reputation of the mindfulness teacher by respecting his teachings, business hours and clients. The psychologist ensured that anonymity and confidentiality of the participants were always respected by the psychologist himself and from the mindfulness teacher. The

psychologist ensured that if a participant was uncomfortable to fill in the questionnaire or continue the interview for any reason, the psychologist asked them to stop and withdraw from the study. The psychologist was not present during the mindfulness session to maintain integrity.

Responsibility: the psychologist values honesty, probity, accuracy, clarity and fairness. The psychologist monitored the participants tolerance when filling in the questionnaires and during the interview process. To do this, the psychologist ensured in reinforcing clarity about the study, accuracy about completing the scales, and give them enough time to complete the questionnaires. In case of distress, the psychologist was prepared to act by asking the participants to withdraw from the study right away and signposting the participants to the relevant health services. The psychologist made sure that filling in the questionnaire and the interview process would not interfere with the mindfulness course for the remaining clients that did not partake in the study.

Confidentiality issues

Participant's confidentiality was assured by given each participant an identification number. All written consent forms were kept separate from the research pack to prevent from possible individual identification, as they had both their name and the identification number. The consent forms served as a reference document, filed in a locked cabinet at home and will kept under the GDPR guidelines 2018 until completion of the study. To secure further their anonymity, each participant was allocated a pseudonym name against their ID number only known to the principal researcher. All interviews were password protected in dedicated files on the psychologist's personal computer protected also with passwords. The USB key used for extra storage was also password protected, as well as the audio recorder. The computer, USB key and the audio recorder were kept safe either at the university or at home in a locked cupboard. Possible publication of data collection will not include participants' personal information to reinforce and maintain their anonymity.

Participants' recruitment

Inclusion and exclusion criteria

The participants were invited to participate in the research if they were 18 and above. The participants were invited to participate if they took part in the mindfulness courses; and whether this course was their first ever course as their first experience of mindfulness to ensure homogeneous cohorts. Two of those participants were two mindfulness teachers who provided the teaching. Each teacher had at least 20 years' experience in teaching mindfulness. The participants were invited to fill in the questionnaires at baseline, mid-stage (week 4) and post-stage (week 8), then selected for an interview if they scored the lowest or highest scores on the mindfulness awareness and attention scale (MAAS). Participants were excluded if they were below 18, did not fill in the questionnaires at week 4, if they already had mindfulness experience or if they decided to withdraw from the study. 15 participants were excluded from the study due to inconsistencies in giving the questionnaires back on time; or expressed that they were no longer interested in taking part.

Consent process

The consent process began with clarification that partaking in the research is entirely voluntary, and that no one is under any obligation to do so. All other potential concerns and issues were discussed face to face. The consent form was signed along all demographic questions part of the same form. All psychological questionnaires were given to the participants to be completed at home and asked to return them the following week. The participants were informed of their right to withdraw from the study at any time. The research involves the participants to talk mainly about their lived experiences of mindfulness. These will include a reflection on what they found valuable, significant or difficult about mindfulness teaching. To avoid any deception, the participants will be instructed that the interview is not equal to a therapy session. The participants were signposted to relevant mental services available to the public to both the public and the students, in case of experiencing possible emotional distress as a result of the

mindfulness course. 2 participants chose to withdraw from the study as they found the large number of questions were laborious. Contact details for counselling or other psychological services were provided.

Data Collection

The participant information sheet, consent form, demographic questionnaires, debriefing sheet and questionnaires were collected during their mindfulness session. Data collection at baseline (week1) were collected at week 2; data collection at mid-stage (week4) were collected at week 5 and post-stage (week8) data collection were collected at week 8, including the mindfulness attention and awareness scale (MAAS) (Brown & Ryan, 2003), the Self-Compassion Scale (SCS) (Neff, 2003) , the Bem Sex Role Inventory (BSRI) (Bem, 1981) and the Difficulties in Emotion Regulation Scale (DERS) (Graz & Kroemer, 2008). The BSRI was collected at baseline and post-stage of the mindfulness course from the mindfulness teachers.

18 semi-structured interviews were conducted at least one-month post mindfulness course delivery across the study. All 18 participants were invited to take part in a 45 minute semi-structured interview recorded on a digital voice recorder with the recommendation of Smith (2008). The interviews were arranged according to the availability of the participants. 4 participants out 12 from the public from independent mindfulness teachers agreed to participate to the following week after the 8 weeks programme at the same conference room at 7 pm based at the Kendrick Centre in Harborne. The other 8 recruited from the Works in Moseley, the Flame Centre in Coventry, at the Mindfulness CIC in Leicester preferred scheduled phone interviews whenever they were available due to work and life commitments and travelling issues. The other 6 Participants from Coventry University were invited to participate to the interview on campus in the psychology laboratories room based in the Charles Ward Building. All the interviews lasted at least 60 minutes and were recorded and transcribe by the same researcher (S.C).

The researcher did not have any involvement with the delivery of each course or the experience of the mindfulness teaching, as it can affect the outcome of the research and create social desirability bias. One of the disadvantages of a face-to-face interview

may be due to the personal and interpersonal contact between the interviewer and the interviewee. The interviewees were aware that the interviewer was the principal researcher, who may at times made them feel uncomfortable and possibly led to bias responses; specifically, true for the ones whom, were interviewed for the first time. For the participants who had the phone conversation as a part of their interviews, the participants felt more at ease. As per feedback, the participants enjoyed the interview experience more than if it would have been on a face-to-face basis. Unlike the face-to-face interviews, the greatest advantage of the phone interviews, is that phone conversations created a neutral space in which the interviewees were more relaxed by being themselves and elaborated freely on the topic. However, when analysing the data from the phone interviews, there was not much of a difference in the textual richness of the data. In fact, Cachia and Millward, (2011) suggest that phone conversation is complementary to the semi-structure interview.

5. Path analysis for Model 1

5.1. Preliminary data screening

Descriptive Statistics

	N Statistic	Minimum Statistic	Maximum Statistic	Mean Statistic	Std. Deviation Statistic	Skewness		Kurtosis	
						Statistic	Std. Error	Statistic	Std. Error
MAAS1	37	1.40	5.13	3.3874	.84457	-.231	.388	.076	.759
MAAS4	37	2.07	5.13	3.5676	.67543	.387	.388	.127	.759
MAAS8	37	2.20	6.00	4.0577	.80725	.298	.388	.613	.759
SelfCompW1	37	1.60	4.80	2.7814	.66671	.556	.388	1.154	.759
SelfcompW4	37	1.64	4.83	2.9953	.62385	.365	.388	.980	.759
SelfcompW8	37	1.76	4.96	3.4374	.63866	.089	.388	.679	.759
DERSW1	37	47.00	131.00	95.1351	23.37040	-.142	.388	-1.118	.759
DERSW4	37	41.00	136.00	89.4324	21.98047	.389	.388	-.048	.759
DERSW8	37	40.00	110.00	78.7297	19.09719	-.282	.388	-.776	.759
AndrogynyW1	37	-2.25	2.65	-.2081	.96368	.659	.388	1.132	.759
AndrogynyW4	37	-1.90	2.60	-.3122	.91972	.959	.388	1.675	.759
AndrogynyW8	37	-1.65	2.40	-.1959	.85378	.860	.388	.991	.759
Valid N (listwise)	37								

5.2Correlation

Correlations

		MAAS1	MAAS4	MAAS8	SelfCompW1	SelfcompW4	SelfcompW8	DERSW1	DERSW4	DERSW8	AndrogynyW1	AndrogynyW4	AndrogynyW8
MAAS1	Pearson Correlation	1	.656**	.259	.513**	.199	-.008	-.513**	-.341*	-.044	.120	.200	.199
	Sig. (2-tailed)		.000	.122	.001	.239	.962	.001	.039	.798	.478	.235	.237
	N	37	37	37	37	37	37	37	37	37	37	37	37
MAAS4	Pearson Correlation	.656**	1	.633**	.327*	.377*	.255	-.332*	-.440**	-.337*	-.067	-.034	-.076
	Sig. (2-tailed)	.000		.000	.048	.022	.128	.045	.006	.041	.692	.843	.656
	N	37	37	37	37	37	37	37	37	37	37	37	37
MAAS8	Pearson Correlation	.259	.633**	1	.017	.198	.449**	-.063	-.339*	-.643**	-.119	-.129	-.145
	Sig. (2-tailed)	.122	.000		.922	.239	.005	.713	.040	.000	.483	.446	.391
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfCompW1	Pearson Correlation	.513**	.327*	.017	1	.721**	.409*	-.834**	-.590**	-.172	.023	.244	.209
	Sig. (2-tailed)	.001	.048	.922		.000	.012	.000	.000	.308	.890	.146	.214
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfcompW4	Pearson Correlation	.199	.377*	.198	.721**	1	.658**	-.700**	-.816**	-.407*	-.159	.102	.017
	Sig. (2-tailed)	.239	.022	.239	.000		.000	.000	.000	.012	.349	.549	.920
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfcompW8	Pearson Correlation	-.008	.255	.449**	.409*	.658**	1	-.421**	-.556**	-.785**	-.308	-.178	-.278
	Sig. (2-tailed)	.962	.128	.005	.012	.000		.010	.000	.000	.064	.292	.096
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW1	Pearson Correlation	-.513**	-.332*	-.063	-.834**	-.700**	-.421**	1	.712**	.243	-.070	-.225	-.162
	Sig. (2-tailed)	.001	.045	.713	.000	.000	.010		.000	.147	.681	.181	.340
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW4	Pearson Correlation	-.341*	-.440**	-.339*	-.590**	-.816**	-.556**	.712**	1	.438**	.201	-.113	.010
	Sig. (2-tailed)	.039	.006	.040	.000	.000	.000	.000		.007	.234	.505	.952
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW8	Pearson Correlation	-.044	-.337*	-.643**	-.172	-.407*	-.785**	.243	.438**	1	.292	.225	.296
	Sig. (2-tailed)	.798	.041	.000	.308	.012	.000	.147	.007		.079	.181	.075
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW1	Pearson Correlation	.120	-.067	-.119	.023	-.159	-.308	-.070	.201	.292	1	.709**	.749**
	Sig. (2-tailed)	.478	.692	.483	.890	.349	.064	.681	.234	.079		.000	.000
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW4	Pearson Correlation	.200	-.034	-.129	.244	.102	-.178	-.225	-.113	.225	.709**	1	.925**
	Sig. (2-tailed)	.235	.843	.446	.146	.549	.292	.181	.505	.181	.000		.000
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW8	Pearson Correlation	.199	-.076	-.145	.209	.017	-.278	-.162	.010	.296	.749**	.925**	1
	Sig. (2-tailed)	.237	.656	.391	.214	.920	.096	.340	.952	.075	.000	.000	
	N	37	37	37	37	37	37	37	37	37	37	37	37

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 5.1 Descriptive Statistic for Mindfulness, Self-Compassion, Difficulties in Emotion Regulation and Androgyny at Baseline, Mid-stage and Post-stage of the mindfulness course.

PAIRS	N	Mean	St. Deviation	St. Error
MAAS1	37	3.38	.84	.14
MAAS4	37	3.56	.67	.11
MAAS8	37	4.05	.80	.13
SCS1	37	2.80	.66	.11
SCS4	37	2.99	.62	.10
SCS8	37	3.43	.64	.10
DERS1	37	95.13	23.37	3.84
DERS4	37	89.43	21.98	3.61
DERS8	37	78.73	19.09	3.14
AND1	37	-.21	.96	.16
AND4	37	-.31	.92	.15
AND8	37	-.19	.85	.14

Table 5.3 Correlation between mid-stage (week4) predictive variables and outcome variable post-stage (week 8) Model 1.

	MAAS4	SCS4	DERS4	ANDRO4
MAAS1	r=.656** p=.000	r=.199 p=.239	r=-.341* p=.039	r=.200 p=.235
SCS1	r=.327* p=.048	r=.721** p=.000	r=-.590** p=.000	r=.244 p=.146
DERS1	r=-.332** p=.045	r=-.700** p=.000	r=.712** p=.000	r=-.225 p=.181
ANDRO1	r=-.067 p=.692	r=-.159 p=.349	r=.201 p=.234	r=.709** p=.000

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Table 5.2 Correlation between baseline variables and outcome variables mid-stage (week4) Model 1.

	MAAS8	SCS8	DERS8	ANDRO8
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MAAS4	r=.633** p=.000	r=.255 p=.128	r=-.337** p=.041	r=-.076 p=.656
SCS4	r=.198 p=.239	r=.658** p=.000	r=-.407* p=.012	r=.017 p=.920
DERS4	r=-.339* p=.040	r=-.556** p=.000	r=.438** p=.007	r=-.010 p=.952
ANDRO4	r=-.129 p=.446	r=-.178 p=.292	r=.225 p=.181	r=.925** p=.000

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Correlation

Correlations between baseline variables and outcome variables at 4 weeks and 8 weeks were conducted. Baseline variables indicate a moderate to strong correlation at week 4, MAAS1 and MAAS4, $r = .656$; SCS1 and SCS4, $r = .721$; DERS 1 and DERS4, $r = .712$; Androgyny1 and Androgyny4, $r = .709$. Predictor variables at week4 and outcome variables at week8 were strongly correlated. MAAS4 and MASS8, $r = .633$; SCS4 and SCS8, $r = .658$; Androgyny4 and Androgyny8, $r = .925$.

Further examination of Pearson's correlation suggests that SCS has higher shared variances with DERS than MAAS. MAAS1 and DERS4, $r = -.341$; MAAS4 and DERS8, $r = -.337$; SCS1 and DERS4, $r = -.590$; SCS4 and DERS8, $r = -.407$ (see table 5.1, 5.2, 5.3, appendix 5.2).

Table 5.4 Descriptive Statistic for Mindfulness, Self-Compassion, Difficulties in Emotion Regulation and Androgyny at Baseline, Mid-stage and Post-stage.

	N	Mean	St. Deviation	St. Error
PAIRS				
MAAS1	37	3.23	.73	.12
MAAS4	37	3.71	.70	.11
MAAS8	37	4.20	.66	.11
SCS				
SCS1	37	2.82	.58	.09
SCS4	37	3.11	.66	.11
SCS8	37	3.55	.66	.11
DERS				
DERS1	37	93.29	20.56	3.38
DERS4	37	85.89	19.66	3.23
DERS8	37	73.16	14.87	2.44
AND				
AND1	37	-.31	.91	.15
AND4	37	-.29	.97	.16
AND8	37	-.20	.91	.15

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Table 5.5 Correlation between baseline variables and outcome variables mid-stage (week4) Model 2.

	MAAS4	SCS4	DERS4	ANDRO4
MAAS1	r=.536** p=.000	r=.199 p=.239	r=-.341* p=.039	r=.200 p=.235
SCS1	r=.327* p=.048	r=.721** p=.000	r=-.590** p=.000	r=.244 p=.146
DERS1	r=-.332** p=.045	r=-.700** p=.000	r=.712** p=.000	r=-.225 p=.181
ANDRO1	r=-.067 p=.692	r=-.159 p=.349	r=.201 p=.234	r=.709** p=.000

Table 5.6 Correlation between mid-stage (week4) predictive variables and outcome variable post-stage (week 8) Model 2.

	MAAS8	SCS8	DERS8	ANDRO8
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MAAS4	r=.644** p=.000	r=.306 p=.065	r=-.364* p=.027	r=-.040 p=.814
SCS4	r=.489** p=.002	r=.686** p=.000	r=-.536** p=.001	r=-.191 p=.258
DERS4	r=-.369* p=.025	r=-.273** p=.103	r=.585** p=.000	r=-.035 p=.835
ANDRO4	r=-.179 p=.289	r=-.189 p=.261	r=.161 p=.340	r=.881** p=.000

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Correlation

Correlations between baseline variables and outcome variables at 4 weeks and 8 weeks were conducted. Baseline variables indicate a moderate to strong correlation at week 4, MAAS1 and MAAS4, $r=0.536$ and SCS1 and SCS4, $r=.579$. Instead, DERS1 and DERS4, $r=.713$; Androgyny1 and Androgyny4, $r=.697$ show a strong correlation. Predictor variables at week4 and outcome variables at week8 were moderate to strongly correlated, MAAS4 and MASS8, $r=.644$; SCS4 and SCS8, $r=.686$; DERS4 and DERS8, $r=.585$. Whereas Androgyny4 and Androgyny8, $r=.881$.

Similarly, to model 1, further examination of Pearson's correlation between MAAS, SCS and DERS also suggests that the self-compassion scale overlaps in correlation. Correlations were observed with the subsequent variables – MAAS1 and DERS4,

$r=-.407$; MAAS4 and DERS8, $r=-.364$; SCS1 and DERS4, $r=-.287$; SCS4 and DERS8, $r=-.536$. It can be observed that self-compassion showed higher shared variances with difficulties in emotion regulation than MAAS.

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	MAAS1	3.3874	37	.84457	.13885
	MAAS4	3.5676	37	.67543	.11104
Pair 2	MAAS4	3.5676	37	.67543	.11104
	MAAS8	4.0577	37	.80725	.13271
Pair 3	SelfCompW1	2.7814	37	.66671	.10961
	SelfcompW4	2.9953	37	.62385	.10256
Pair 4	SelfcompW4	2.9953	37	.62385	.10256
	SelfcompW8	3.4374	37	.63866	.10499
Pair 5	DERSW1	95.1351	37	23.37040	3.84207
	DERSW4	89.4324	37	21.98047	3.61357
Pair 6	DERSW4	89.4324	37	21.98047	3.61357
	DERSW8	78.7297	37	19.09719	3.13956
Pair 7	AndrogynyW1	-.2081	37	.96368	.15843
	AndrogynyW4	-.3122	37	.91972	.15120
Pair 8	AndrogynyW4	-.3122	37	.91972	.15120
	AndrogynyW8	-.1959	37	.85378	.14036

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	MAAS1 & MAAS4	37	.656	.000
Pair 2	MAAS4 & MAAS8	37	.633	.000
Pair 3	SelfCompW1 & SelfcompW4	37	.721	.000
Pair 4	SelfcompW4 & SelfcompW8	37	.658	.000
Pair 5	DERSW1 & DERSW4	37	.712	.000
Pair 6	DERSW4 & DERSW8	37	.438	.007
Pair 7	AndrogynyW1 & AndrogynyW4	37	.709	.000
Pair 8	AndrogynyW4 & AndrogynyW8	37	.925	.000

Paired Samples Test

		Paired Differences				t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower Upper			
Pair 1	MAAS1 - MAAS4	-.18018	.64862	.10663	-.39644 .03608	-1.690	36	.100
Pair 2	MAAS4 - MAAS8	-.49009	.64583	.10617	-.70542 -.27476	-4.616	36	.000
Pair 3	SelfCompW1 - SelfcompW4	-.21389	.48400	.07957	-.37526 -.05251	-2.688	36	.011
Pair 4	SelfcompW4 - SelfcompW8	-.44212	.52221	.08585	-.61623 -.26800	-5.150	36	.000
Pair 5	DERSW1 - DERSW4	5.70270	17.26889	2.83899	-.05503 11.46044	2.009	36	.052
Pair 6	DERSW4 - DERSW8	10.70270	21.92014	3.60365	3.39416 18.01124	2.970	36	.005
Pair 7	AndrogynyW1 - AndrogynyW4	.10405	.72009	.11838	-.13603 .34414	.879	36	.385
Pair 8	AndrogynyW4 - AndrogynyW8	-.11622	.34941	.05744	-.23272 .00028	-2.023	36	.051

5.3 Repeated measures t-test Model 1

The following section provides inferential statistics for all related changes in scores of the variables between the 3 time points. The variables in investigation include mindfulness, self-compassion, emotion regulation and androgyny.

Repeated measures design involves multiple measures of the same variable from each participant over two or more time points. In longitudinal studies, repeated measurements are collected to assess whether a change occurs overtime. A repeated measures t-test is used to compare the means of the dependent variables - mindfulness scores, self-compassion scores, emotions regulation (lowest score is significant) and androgyny level (closest to zero) are roughly equal in the three time points of the mindfulness course. The correlated t-test is used in this study as an exploratory method rather than an attempt to test any hypotheses.

Mindfulness variable (MAAS)

On average, the mean difference between mindfulness scores at baseline and mid-stage (week4) suggests an increase in mindfulness scores mean -.18. This difference was not statistically significant $t(36) = 1.690, p = .100$ (2-tailed). The effect size was small, $d = .22$.

However, on average the mean difference between mindfulness scores at mid-stage (week4) and post stage (week8) suggests an increase in mindfulness scores mean -.49. This difference was statistically significant $t(36) = 4.616, p < .001$ (2-tailed). The effect size was medium, $d = .58$.

Self-Compassion variable (SCS)

On average, the mean difference between self-compassion scores at baseline and mid-stage (week4) suggests an increase in self-compassion scores mean -.21. This difference was statistically significant $t(36) = 2.688, p = .011$ (2-tailed). The effect size was small to medium, $d = .31$.

Similarly, on average the mean difference between self-compassion scores at mid-stage (week4) and post stage (week8) suggests an increase in self-compassion scores mean -.44. This difference was statistically significant $t(36) = 5.150, p < .001$ (2-tailed). The effect size was medium to large, $d = .63$.

Difficulties in emotion regulation variable (DERS)

On average, the mean difference between DERS scores at baseline and mid-stage (week4) suggests a decrease in DERS scores mean 5.70. This difference was not statistically significant $t(36) = 2.009, p = .052$ (2-tailed). The effect size was small, $d = .25$.

However, on average the mean difference between DERS scores at mid-stage (week4) and post stage (week8) suggests a decrease in scores, mean 10.70. This difference was statistically significant $t(36) = 2.970, p < .005$ (2-tailed). The effect size was medium, $d = .52$.

Androgyny variable

On average, the mean difference between androgyny scores at baseline and mid-stage (week4) suggests no change in androgyny levels, mean $-.10$. This difference was not statistically significant $t(36) = .879, p = .385$ (2-tailed) and the effect size was very small, $d = .10$.

Similarly, on average the mean difference between Androgyny scores at mid-stage (week4) and post stage (week8) suggests change in scores, mean $-.11$. This difference was not statistically significant $t(36) = 2.023, p = .051$ (2-tailed) and the effect size was very small, $d = .13$.

5.4 Regression analysis from baseline to week4 of the course

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				Sig. F Change	Durbin-Watson
					R Square Change	F Change	df1	df2		
1	.591 ^a	.349	.267	.60388	.349	4.284	4	32	.007	1.722

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: MAAS4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	3.715	1.222		3.040	.005	1.226	6.205					
	MAAS1	.532	.176	.551	3.019	.005	.173	.892	.536	.471	.431	.611	1.637
	SelfCompW1	-.343	.235	-.284	-1.460	.154	-.822	.136	.149	-.250	-.208	.538	1.859
	DERSW1	-.008	.007	-.231	-1.195	.241	-.021	.006	-.367	-.207	-.170	.543	1.841
	AndrogynyW1	.040	.116	.052	.345	.732	-.196	.276	.206	.061	.049	.909	1.100

a. Dependent Variable: MAAS4

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6.249	4	1.562	4.284	.007 ^b
	Residual	11.670	32	.365		
	Total	17.919	36			

a. Dependent Variable: MAAS4

b. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.8532	4.4979	3.7135	.41664	37
Std. Predicted Value	-2.065	1.883	.000	1.000	37
Standard Error of Predicted Value	.120	.358	.215	.057	37
Adjusted Predicted Value	2.8507	4.5300	3.7243	.42924	37
Residual	-1.31999	1.12210	.00000	.56935	37
Std. Residual	-2.186	1.858	.000	.943	37
Stud. Residual	-2.508	2.263	-.008	1.034	37
Deleted Residual	-1.73823	1.66421	-.01079	.68959	37
Stud. Deleted Residual	-2.754	2.430	-.013	1.076	37
Mahal. Distance	.450	11.644	3.892	2.676	37
Cook's Distance	.000	.495	.046	.103	37
Centered Leverage Value	.012	.323	.108	.074	37

a. Dependent Variable: MAAS4

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				Sig. F Change	Durbin-Watson
					R Square Change	F Change	df1	df2		
1	.797 ^a	.635	.589	.39980	.635	13.913	4	32	.000	1.646

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: SelfcompW4

Coefficients^a

Model		Unstandardized Coefficients		Standardized	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	3.391	1.007		3.367	.002	1.340	5.443					
	MAAS1	-.189	.094	-.256	-2.015	.052	-.381	.002	.199	-.335	-.215	.704	1.420
	SelfCompW1	.469	.185	.501	2.535	.016	.092	.845	.721	.409	.271	.292	3.422
	DEERSW1	-.011	.005	-.426	-2.156	.039	-.022	-.001	-.700	-.356	-.230	.293	3.417
	AndrogynyW1	-.110	.070	-.169	-1.567	.127	-.252	.033	-.159	-.267	-.167	.979	1.022

a. Dependent Variable: SelfcompW4

Casewise Diagnostics^a

Case Number	Std. Residual	SelfcompW4	Predicted Value	Residual
33	3.012	3.38	2.1792	1.20414

a. Dependent Variable: SelfcompW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.1127	4.2116	2.9953	.49709	37
Std. Predicted Value	-1.775	2.447	.000	1.000	37
Standard Error of Predicted Value	.089	.229	.143	.035	37
Adjusted Predicted Value	1.8891	4.1937	2.9930	.49729	37
Residual	-.63826	1.20414	.00000	.37694	37
Std. Residual	-1.596	3.012	.000	.943	37
Stud. Residual	-1.878	3.355	.003	1.040	37
Deleted Residual	-.88285	1.49425	.00229	.46052	37
Stud. Deleted Residual	-1.959	4.102	.022	1.121	37
Mahal. Distance	.797	10.822	3.892	2.400	37
Cook's Distance	.000	.542	.048	.109	37
Centered Leverage Value	.022	.301	.108	.067	37

a. Dependent Variable: SelfcompW4

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.755 ^a	.570	.516	15.28903	.570	10.602	4	32	.000	2.125

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: DERSW4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	18.526	38.516		.481	.634	-59.928	96.980					
	MAAS1	-.027	3.596	-.001	-.008	.994	-7.351	7.297	-.341	-.001	-.001	.704	1.420
	SelfCompW1	1.386	7.070	.042	.196	.846	-13.015	15.787	-.590	.035	.023	.292	3.422
	DERSW1	.718	.202	.764	3.564	.001	.308	1.129	.712	.533	.413	.293	3.417
	AndrogynyW1	5.775	2.673	.253	2.161	.038	.331	11.219	.201	.357	.250	.979	1.022

a. Dependent Variable: DERSW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	54.7607	115.2828	89.4324	16.59396	37
Std. Predicted Value	-2.089	1.558	.000	1.000	37
Standard Error of Predicted Value	3.390	8.751	5.466	1.327	37
Adjusted Predicted Value	60.4480	112.7923	89.3283	16.52727	37
Residual	-36.66156	32.27141	.00000	14.41464	37
Std. Residual	-2.398	2.111	.000	.943	37
Stud. Residual	-2.621	2.482	.003	1.037	37
Deleted Residual	-43.79226	44.63803	.10411	17.49736	37
Stud. Deleted Residual	-2.911	2.719	-.001	1.101	37
Mahal. Distance	.797	10.822	3.892	2.400	37
Cook's Distance	.000	.472	.046	.100	37
Centered Leverage Value	.022	.301	.108	.067	37

a. Dependent Variable: DERSW4

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.745 ^a	.554	.499	.65113	.554	9.956	4	32	.000	2.002

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: AndrogynyW4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	-1.387	1.640		-.846	.404	-4.728	1.954					
	MAAS1	.004	.153	.004	.028	.978	-.308	.316	.200	.005	.003	.704	1.420
	SelfCompW1	.367	.301	.266	1.218	.232	-.247	.980	.244	.210	.144	.292	3.422
	DERSW1	.002	.009	.048	.222	.826	-.016	.019	-.225	.039	.026	.293	3.417
	AndrogynyW1	.673	.114	.705	5.913	.000	.441	.905	.709	.723	.698	.979	1.022

a. Dependent Variable: AndrogynyW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.5815	1.5782	-.3122	.68485	37
Std. Predicted Value	-1.853	2.760	.000	1.000	37
Standard Error of Predicted Value	.144	.373	.233	.057	37
Adjusted Predicted Value	-1.5541	2.2980	-.2964	.72962	37
Residual	-1.87823	1.47547	.00000	.61389	37
Std. Residual	-2.885	2.266	.000	.943	37
Stud. Residual	-3.393	2.488	-.011	1.037	37
Deleted Residual	-2.59798	1.77923	-.01574	.74640	37
Stud. Deleted Residual	-4.173	2.727	-.028	1.139	37
Mahal. Distance	.797	10.822	3.892	2.400	37
Cook's Distance	.000	.882	.046	.148	37
Centered Leverage Value	.022	.301	.108	.067	37

a. Dependent Variable: AndrogynyW4

5.5. Regression analysis from week4 to week8 of the course

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.666 ^a	.443	.374	.63890	.443	6.368	4	32	.001	1.813

a. Predictors: (Constant), AndrogynyW4, MAAS4, SelfcompW4, DERSW4

b. Dependent Variable: MAAS8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
		B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1	(Constant)	3.526	1.750		2.015	.052	-.039	7.090						
	MAAS4	.710	.176	.594	4.024	.000	.351	1.069	.633	.580	.531	.799	1.252	
	SelfcompW4	-.342	.296	-.264	-1.157	.256	-.944	.260	.198	-.200	-.153	.333	3.000	
	DERSW4	-.011	.009	-.307	-1.300	.203	-.029	.006	-.339	-.224	-.171	.312	3.208	
	AndrogynyW4	-.103	.117	-.117	-.877	.387	-.341	.136	-.129	-.153	-.116	.978	1.022	

a. Dependent Variable: MAAS8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.7888	5.2838	4.0577	.53741	37
Std. Predicted Value	-2.361	2.281	.000	1.000	37
Standard Error of Predicted Value	.116	.423	.225	.069	37
Adjusted Predicted Value	2.9499	5.3930	4.0452	.53559	37
Residual	-1.20610	1.85718	.00000	.60236	37
Std. Residual	-1.888	2.907	.000	.943	37
Stud. Residual	-2.030	3.217	.009	1.029	37
Deleted Residual	-1.39523	2.27519	.01245	.71994	37
Stud. Deleted Residual	-2.141	3.850	.023	1.101	37
Mahal. Distance	.212	14.772	3.892	3.043	37
Cook's Distance	.000	.466	.041	.084	37
Centered Leverage Value	.006	.410	.108	.085	37

a. Dependent Variable: MAAS8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.704 ^a	.496	.433	.48082	.496	7.878	4	32	.000	1.540

a. Predictors: (Constant), AndrogynyW4, MAAS4, SelfcompW4, DERSW4

b. Dependent Variable: SelfcompW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1	(Constant)	1.804	1.317		1.369	.180	-.879	4.486						
	MAAS4	-.025	.133	-.027	-.190	.851	-.296	.245	.255	-.034	-.024	.799	1.252	
	SelfcompW4	.635	.222	.620	2.855	.007	.182	1.088	.658	.451	.358	.333	3.000	
	DERSW4	-.003	.007	-.090	-.399	.692	-.016	.011	-.556	-.070	-.050	.312	3.208	
	AndrogynyW4	-.175	.088	-.252	-1.986	.056	-.354	.005	-.178	-.331	-.249	.978	1.022	

a. Dependent Variable: SelfcompW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.6427	4.6808	3.4374	.44987	37
Std. Predicted Value	-1.766	2.764	.000	1.000	37
Standard Error of Predicted Value	.087	.318	.169	.052	37
Adjusted Predicted Value	2.5671	4.5448	3.4339	.45171	37
Residual	-1.14838	1.00006	.00000	.45333	37
Std. Residual	-2.388	2.080	.000	.943	37
Stud. Residual	-2.569	2.302	.003	1.010	37
Deleted Residual	-1.32846	1.22516	.00347	.52243	37
Stud. Deleted Residual	-2.838	2.481	.005	1.052	37
Mahal. Distance	.212	14.772	3.892	3.043	37
Cook's Distance	.000	.239	.031	.054	37
Centered Leverage Value	.006	.410	.108	.085	37

a. Dependent Variable: SelfcompW8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.542 ^a	.294	.205	17.02471	.294	3.325	4	32	.022	1.527

a. Predictors: (Constant), AndrogynyW4, MAAS4, SelfcompW4, DERSW4

b. Dependent Variable: DERSW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
		B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1	(Constant)	87.291	46.635		1.872	.070	-7.700	182.283						
	MAAS4	-4.197	4.701	-.148	-.893	.379	-13.773	5.379	-.337	-.156	-.133	.799	1.252	
	SelfcompW4	-4.565	7.878	-.149	-.579	.566	-20.613	11.482	-.407	-.102	-.086	.333	3.000	
	DERSW4	.244	.231	.281	1.055	.299	-.227	.715	.438	.183	.157	.312	3.208	
	AndrogynyW4	5.539	3.119	.267	1.776	.085	-.815	11.893	.225	.299	.264	.978	1.022	

a. Dependent Variable: DERSW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	52.2979	95.8440	78.7297	10.34729	37
Std. Predicted Value	-2.554	1.654	.000	1.000	37
Standard Error of Predicted Value	3.089	11.259	5.993	1.829	37
Adjusted Predicted Value	55.8742	101.9156	78.7963	10.61505	37
Residual	-41.00031	30.01895	.00000	16.05105	37
Std. Residual	-2.408	1.763	.000	.943	37
Stud. Residual	-2.762	1.811	-.002	1.023	37
Deleted Residual	-53.91555	31.67717	-.06660	18.99257	37
Stud. Deleted Residual	-3.115	1.882	-.014	1.065	37
Mahal. Distance	.212	14.772	3.892	3.043	37
Cook's Distance	.000	.480	.039	.085	37
Centered Leverage Value	.006	.410	.108	.085	37

a. Dependent Variable: DERSW8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.933 ^a	.870	.854	3.2660	.870	53.505	4	32	.000	2.393

a. Predictors: (Constant), AndrogynyW4, MAAS4, SelfcompW4, DERSW4

b. Dependent Variable: AndrogynyW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	-.719	.895		-.804	.427	-2.542	1.103					
	MAAS4	.010	.090	.008	.108	.914	-.174	.193	-.076	.019	.007	.799	1.252
	SelfcompW4	.068	.151	.050	.450	.656	-.240	.376	.017	.079	.029	.333	3.000
	DEERSW4	.006	.004	.160	1.404	.170	-.003	.015	.010	.241	.090	.312	3.208
	AndrogynyW4	.871	.060	.938	14.557	.000	.749	.993	.925	.932	.928	.978	1.022

a. Dependent Variable: AndrogynyW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.5521	2.3013	-.1959	.79632	37
Std. Predicted Value	-1.703	3.136	.000	1.000	37
Standard Error of Predicted Value	.059	.216	.115	.035	37
Adjusted Predicted Value	-1.5297	2.2246	-.1965	.79544	37
Residual	-.65017	.85231	.00000	.30792	37
Std. Residual	-1.991	2.610	.000	.943	37
Stud. Residual	-2.203	2.700	.000	1.005	37
Deleted Residual	-.79651	.91202	.00051	.35127	37
Stud. Deleted Residual	-2.355	3.024	.006	1.046	37
Mahal. Distance	.212	14.772	3.892	3.043	37
Cook's Distance	.000	.219	.028	.044	37
Centered Leverage Value	.006	.410	.108	.085	37

a. Dependent Variable: AndrogynyW8

6. Path analysis for model 2

6.1. Preliminary data screening

Descriptive Statistics

	N Statistic	Minimum Statistic	Maximum Statistic	Mean		Std. Deviation Statistic	Skewness		Kurtosis	
				Statistic	Std. Error		Statistic	Std. Error	Statistic	Std. Error
MAAS1	37	1.87	4.67	3.2342	.12008	.73040	.066	.388	-.787	.759
MAAS4	37	2.53	5.33	3.7135	.11599	.70551	-.057	.388	-.405	.759
MAAS8	37	2.67	5.53	4.2018	.10934	.66509	-.312	.388	.097	.759
SelfCompW1	37	2.02	4.59	2.8273	.09594	.58359	1.196	.388	1.497	.759
SelfcompW4	37	1.94	4.83	3.1151	.10948	.66591	.314	.388	-.115	.759
SelfcompW8	37	2.42	4.79	3.5570	.10949	.66601	-.072	.388	-1.317	.759
DERSW1	37	51.00	131.00	93.2973	3.38027	20.56138	.004	.388	-.799	.759
DERSW4	37	50.00	132.00	85.8919	3.23290	19.66495	.479	.388	-.532	.759
DERSW8	37	46.00	109.00	73.1622	2.44474	14.87076	.385	.388	-.234	.759
AndrogynyW1	37	-1.85	2.35	-.3176	.14989	.91175	.543	.388	.632	.759
AndrogynyW4	37	-1.95	2.50	-.2986	.15957	.97064	.709	.388	1.198	.759
AndrogynyW8	37	-1.75	2.65	-.2081	.15071	.91671	.851	.388	1.786	.759
Valid N (listwise)	37									

6.2. Correlation

		Correlations											
		MAAS1	MAAS4	MAAS8	SelfCompW1	SelfcompW4	SelfcompW8	DERSW1	DERSW4	DERSW8	AndrogynyW1	AndrogynyW4	AndrogynyW8
MAAS1	Pearson Correlation	1	.536**	.534**	.534**	.329*	.192	-.549**	-.407*	-.129	.192	.142	.143
	Sig. (2-tailed)		.001	.001	.001	.047	.256	.000	.012	.446	.255	.401	.398
	N	37	37	37	37	37	37	37	37	37	37	37	37
MAAS4	Pearson Correlation	.536**	1	.644**	.149	.569**	.306	-.367*	-.639**	-.364*	.206	.062	.040
	Sig. (2-tailed)	.001		.000	.377	.000	.065	.025	.000	.027	.222	.716	.814
	N	37	37	37	37	37	37	37	37	37	37	37	37
MAAS8	Pearson Correlation	.534**	.644**	1	.260	.489**	.629**	-.177	-.369*	-.523**	.071	-.179	-.113
	Sig. (2-tailed)	.001	.000		.120	.002	.000	.293	.025	.001	.677	.289	.506
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfCompW1	Pearson Correlation	.534**	.149	.260	1	.579**	.422**	-.613**	-.287	-.290	-.050	-.035	-.108
	Sig. (2-tailed)	.001	.377	.120		.000	.009	.000	.085	.081	.768	.835	.526
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfcompW4	Pearson Correlation	.329*	.569**	.489**	.579**	1	.686**	-.413*	-.572**	-.536**	.036	-.053	-.191
	Sig. (2-tailed)	.047	.000	.002	.000		.000	.011	.000	.001	.834	.756	.258
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfcompW8	Pearson Correlation	.192	.306	.629**	.422**	.686**	1	-.223	-.273	-.731**	-.046	-.189	-.316
	Sig. (2-tailed)	.256	.065	.000	.009	.000		.184	.103	.000	.788	.261	.057
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW1	Pearson Correlation	-.549**	-.367*	-.177	-.613**	-.413*	-.223	1	.713**	.451**	-.147	-.092	-.083
	Sig. (2-tailed)	.000	.025	.293	.000	.011	.184		.000	.005	.386	.587	.626
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW4	Pearson Correlation	-.407*	-.639**	-.369*	-.287	-.572**	-.273	.713**	1	.585**	-.167	-.043	-.035
	Sig. (2-tailed)	.012	.000	.025	.085	.000	.103	.000		.000	.324	.801	.835
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW8	Pearson Correlation	-.129	-.364*	-.523**	-.290	-.536**	-.731**	.451**	.585**	1	-.055	.161	.116
	Sig. (2-tailed)	.446	.027	.001	.081	.001	.000	.005	.000		.746	.340	.494
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW1	Pearson Correlation	.192	.206	.071	-.050	.036	-.046	-.147	-.167	-.055	1	.697**	.674**
	Sig. (2-tailed)	.255	.222	.677	.768	.834	.788	.386	.324	.746		.000	.000
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW4	Pearson Correlation	.142	.062	-.179	-.035	-.053	-.189	-.092	-.043	.161	.697**	1	.881**
	Sig. (2-tailed)	.401	.716	.289	.835	.756	.261	.587	.801	.340	.000		.000
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW8	Pearson Correlation	.143	.040	-.113	-.108	-.191	-.316	-.083	-.035	.116	.674**	.881**	1
	Sig. (2-tailed)	.398	.814	.506	.526	.258	.057	.626	.835	.494	.000	.000	
	N	37	37	37	37	37	37	37	37	37	37	37	37

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Correlations

		MAAS1	MAAS4	MAAS8	SelfCompW1	SelfcompW4	SelfcompW8	DERSW1	DERSW4	DERSW8	AndrogynyW1	AndrogynyW4	AndrogynyW8
MAAS1	Pearson Correlation	1	.656**	.259	.513**	.199	-.008	-.513**	-.341*	-.044	.120	.200	.199
	Sig. (2-tailed)		.000	.122	.001	.239	.962	.001	.039	.798	.478	.235	.237
	N	37	37	37	37	37	37	37	37	37	37	37	37
MAAS4	Pearson Correlation	.656**	1	.633**	.327*	.377*	.255	-.332*	-.440**	-.337*	-.067	-.034	-.076
	Sig. (2-tailed)	.000		.000	.048	.022	.128	.045	.006	.041	.692	.843	.656
	N	37	37	37	37	37	37	37	37	37	37	37	37
MAAS8	Pearson Correlation	.259	.633**	1	.017	.198	.449**	-.063	-.339*	-.643**	-.119	-.129	-.145
	Sig. (2-tailed)	.122	.000		.922	.239	.005	.713	.040	.000	.483	.446	.391
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfCompW1	Pearson Correlation	.513**	.327*	.017	1	.721**	.409*	-.834**	-.590**	-.172	.023	.244	.209
	Sig. (2-tailed)	.001	.048	.922		.000	.012	.000	.000	.308	.890	.146	.214
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfcompW4	Pearson Correlation	.199	.377*	.198	.721**	1	.658**	-.700**	-.816**	-.407*	-.159	.102	.017
	Sig. (2-tailed)	.239	.022	.239	.000		.000	.000	.000	.012	.349	.549	.920
	N	37	37	37	37	37	37	37	37	37	37	37	37
SelfcompW8	Pearson Correlation	-.008	.255	.449**	.409*	.658**	1	-.421**	-.556**	-.785**	-.308	-.178	-.278
	Sig. (2-tailed)	.962	.128	.005	.012	.000		.010	.000	.000	.064	.292	.096
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW1	Pearson Correlation	-.513**	-.332*	-.063	-.834**	-.700**	-.421**	1	.712**	.243	-.070	-.225	-.162
	Sig. (2-tailed)	.001	.045	.713	.000	.000	.010		.000	.147	.681	.181	.340
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW4	Pearson Correlation	-.341*	-.440**	-.339*	-.590**	-.816**	-.556**	.712**	1	.438**	.201	-.113	.010
	Sig. (2-tailed)	.039	.006	.040	.000	.000	.000	.000		.007	.234	.505	.952
	N	37	37	37	37	37	37	37	37	37	37	37	37
DERSW8	Pearson Correlation	-.044	-.337*	-.643**	-.172	-.407*	-.785**	.243	.438**	1	.292	.225	.296
	Sig. (2-tailed)	.798	.041	.000	.308	.012	.000	.147	.007		.079	.181	.075
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW1	Pearson Correlation	.120	-.067	-.119	.023	-.159	-.308	-.070	.201	.292	1	.709**	.749**
	Sig. (2-tailed)	.478	.692	.483	.890	.349	.064	.681	.234	.079		.000	.000
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW4	Pearson Correlation	.200	-.034	-.129	.244	.102	-.178	-.225	-.113	.225	.709**	1	.925**
	Sig. (2-tailed)	.235	.843	.446	.146	.549	.292	.181	.505	.181	.000		.000
	N	37	37	37	37	37	37	37	37	37	37	37	37
AndrogynyW8	Pearson Correlation	.199	-.076	-.145	.209	.017	-.278	-.162	.010	.296	.749**	.925**	1
	Sig. (2-tailed)	.237	.656	.391	.214	.920	.096	.340	.952	.075	.000	.000	
	N	37	37	37	37	37	37	37	37	37	37	37	37

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 5.9 Descriptive Statistics of Mindfulness, Self-Compassion, Difficulties in Emotion Regulation and Androgyny at Baseline, Mid-stage and Post-stage

N	Mean	St. Deviation	St. Error
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PAIRS				
SCS1	74	2.80	.62	.07
SCS4	74	3.05	.64	.07
SCS8	74	3.49	.65	.07
DERS1	74	94.21	21.87	2.54
DERS4	74	87.66	20.78	2.41
DERS8	74	75.94	17.22	2.00
AND1	74	-.26	.93	.11
AND4	74	-.30	.94	.11
AND8	74	-.20	.88	.10

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Table 5.10 Correlation between baseline variables and outcome variables mid-stage (week4) main model.

	SCS4	DERS4	ANDRO4
SCS1	r=.649** p=.000	r=-.458** p=.000	r=.110 p.353

DERS1	r=-.560** p=.000	r=.713** p=.000	r=-.160 p=.172
ANDRO1	r=-.066 p=.576	r=.037 p=.754	r=.700** p=.000

Table 5.11 Correlation between mid-stage (week4) predictive variables and outcome variable post-stage (week 8) main model.

	SCS8	DERS8	ANDRO8
SCS4	r=.675** p=.000	r=-.467** p=.000	r=-.094 p=.425
DERS4	r=-.423** p=.000	r=.503** p=.000	r=-.011 p=.923
ANDRO4	r=-.182 p=.120	r=.190 p=.105	r=.901** p=.000

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Correlations interpretations

Correlations between baseline variables and outcome variables at 4 weeks and 8 weeks were conducted. Baseline variables indicate a moderate to strong correlation for the subsequent variables, SCS1 and DERS4, $r=-.458$; DERS1 and SCS4, $r=-.560$, SCS1 and SCS4, $r= .649$, and DERS 1 and DERS4, $r=.713$; Androgyny1 and Androgyny2, $r=.700$. Predictor variables at week4 and outcome variables at week8 were strongly correlated, SCS4 and SCS8, $r= 0.675$; Androgyny4 and Androgyny8, $r=.901$.

Further examination of Pearson's correlation suggests that SCS has higher shared variances with DERS than MAAS. MAAS1 and DERS4, $r=-.341$; MAAS4 and DERS8, $r=-.337$; SCS1 and DERS4, $r=-.590$; SCS4 and DERS8, $r=-.407$. (See table 5.9, 5.10, 5.11, appendix 6.2).

Similarly, to model 1 and 2, further examination of Pearson's correlation between MAAS, SCS and DERS also suggests that the self-compassion scale overlaps in correlation. Correlations were observed with the subsequent variables – MAAS1 and DERS4, $r=-.358$; MAAS4 and DERS8, $r=-.356$; SCS1 and DERS4, $r=-.458$; SCS4 and DERS8, $r=-.467$.

6.3. Repeated measures t-test

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	MAAS1	3.3874	37	.84457	.13885
	MAAS4	3.5676	37	.67543	.11104
Pair 2	MAAS4	3.5676	37	.67543	.11104
	MAAS8	4.0577	37	.80725	.13271
Pair 3	SelfCompW1	2.7814	37	.66671	.10961
	SelfcompW4	2.9953	37	.62385	.10256
Pair 4	SelfcompW4	2.9953	37	.62385	.10256
	SelfcompW8	3.4374	37	.63866	.10499
Pair 5	DERSW1	95.1351	37	23.37040	3.84207
	DERSW4	89.4324	37	21.98047	3.61357
Pair 6	DERSW4	89.4324	37	21.98047	3.61357
	DERSW8	78.7297	37	19.09719	3.13956
Pair 7	AndrogynyW1	-.2081	37	.96368	.15843
	AndrogynyW4	-.3122	37	.91972	.15120
Pair 8	AndrogynyW4	-.3122	37	.91972	.15120
	AndrogynyW8	-.1959	37	.85378	.14036

Paired Samples Test

		Mean	Std. Deviation	Paired Differences		t	df	Sig. (2-tailed)
				Std. Error Mean	95% Confidence Interval of the Difference			
				Lower	Upper			
Pair 1	MAAS1 - MAAS4	-.18018	.64862	.10663	-.39644 .03608	-1.690	36	.100
Pair 2	MAAS4 - MAAS8	-.49009	.64583	.10617	-.70542 -.27476	-4.616	36	.000
Pair 3	SelfCompW1 - SelfcompW4	-.21389	.48400	.07957	-.37526 -.05251	-2.688	36	.011
Pair 4	SelfcompW4 - SelfcompW8	-.44212	.52221	.08585	-.61623 -.26800	-5.150	36	.000
Pair 5	DERSW1 - DERSW4	5.70270	17.26889	2.83899	-.05503 11.46044	2.009	36	.052
Pair 6	DERSW4 - DERSW8	10.70270	21.92014	3.60365	3.39416 18.01124	2.970	36	.005
Pair 7	AndrogynyW1 - AndrogynyW4	.10405	.72009	.11838	-.13603 .34414	.879	36	.385
Pair 8	AndrogynyW4 - AndrogynyW8	-.11622	.34941	.05744	-.23272 .00028	-2.023	36	.051

Repeated measures t-tests model 2

Mindfulness variable (MAAS)

On average, the mean difference between mindfulness scores at baseline and mid-stage (week4) suggests an increase in mindfulness scores mean -.48. This difference was statistically significant $t(36) = -4.215, p < .001$ (2-tailed). The effect size was medium to large $d = .67$

However, on average the mean difference between mindfulness scores at mid-stage (week4) and post stage (week8) suggests an increase in mindfulness scores mean -.49. This difference was statistically significant $t(36) = -5.129, p < .001$ (2-tailed). The effect size was medium to large, $d = .72$.

Self-Compassion variable (SCS)

On average, the mean difference between self-compassion scores at baseline and mid-stage (week4) suggests an increase in self-compassion scores mean -.28. This difference was statistically significant $t(36) = -3.030, p < .005$ (2-tailed). The effect size was small to medium $d = .32$.

Similarly, on average the mean difference between self-compassion scores at mid-stage (week4) and post stage (week8) suggests an increase in self-compassion scores mean -.44. This difference was statistically significant $t(36) = 5.092, p < .001$. The effect size was medium to large, $d = .70$.

Difficulties in emotion regulation variable (DERS)

On average, the mean difference between DERS scores at baseline and mid-stage (week4) suggests a decrease in DERS scores mean 7.40. This difference was not statistically significant $t(36) = 2.951, p < .006$ (2-tailed). The effect size was small to medium, $d = .37$.

However, on average the mean difference between DERS scores at mid-stage (week4) and post stage (week8) suggests a decrease in scores, mean 12.73. This difference was statistically significant $t(36) = 4.752, p < .001$ (2-tailed). The effect size was medium to large, $d = .73$.

Androgyny variable

On average, the mean difference between androgyny scores at baseline and mid-stage (week4) suggests no change in androgyny levels, mean $-.02$. This difference was not statistically significant $t(36) = -.157, p = .876$ (2-tailed) and the effect size was very small $d = .02$.

Similarly, on average the mean difference between Androgyny scores at mid-stage (week4) and post stage (week8) suggests change in scores, mean $-.09$. This difference was not statistically significant $t(36) = -1.187, p = .253$ (2-tailed) and the effect size was very small, $d = .09$.

6.4. Regression analysis from baseline to week4 of the course

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.673 ^a	.453	.385	.52987	.453	6.624	4	32	.001	1.516

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: MAAS4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1	(Constant)	1.886	1.335		1.413	.167	-.833	4.605						
	MAAS1	.545	.125	.682	4.375	.000	.291	.799	.656	.612	.572	.704	1.420	
	SelfCompW1	-.041	.245	-.041	-1.68	.867	-.540	.458	.327	-.030	-.022	.292	3.422	
	DERSW1	-.001	.007	-.026	-1.09	.914	-.015	.013	-.332	-.019	-.014	.293	3.417	
	AndrogynyW1	-.105	.093	-.150	-1.136	.264	-.294	.083	-.067	-.197	-.149	.979	1.022	

a. Dependent Variable: MAAS4

Casewise Diagnostics^a

Case Number	Std. Residual	MAAS4	Predicted Value	Residual
28	3.053	4.60	2.9821	1.61787

a. Dependent Variable: MAAS4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.5320	4.5247	3.5676	.45457	37
Std. Predicted Value	-2.278	2.106	.000	1.000	37
Standard Error of Predicted Value	.117	.303	.189	.046	37
Adjusted Predicted Value	2.6599	4.3797	3.5658	.44823	37
Residual	-.94213	1.61787	.00000	.49957	37
Std. Residual	-1.778	3.053	.000	.943	37
Stud. Residual	-1.933	3.218	.001	1.022	37
Deleted Residual	-1.11307	1.79711	.00177	.58822	37
Stud. Deleted Residual	-2.024	3.851	.020	1.097	37
Mahal. Distance	.797	10.822	3.892	2.400	37
Cook's Distance	.000	.229	.037	.061	37
Centered Leverage Value	.022	.301	.108	.067	37

a. Dependent Variable: MAAS4

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.586 ^a	.343	.261	.57234	.343	4.184	4	32	.008	1.563

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: SelfcompW4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	1.686	1.158		1.456	.155	-.673	4.045					
	MAAS1	-.014	.167	-.015	-.082	.935	-.354	.327	.329	-.014	-.012	.611	1.637
	SelfCompW1	.615	.223	.539	2.758	.010	.161	1.069	.579	.438	.395	.538	1.859
	DERSW1	-.003	.006	-.083	-.429	.671	-.016	.010	-.413	-.076	-.062	.543	1.841
	AndrogynyW1	.039	.110	.053	.355	.725	-.185	.263	.036	.063	.051	.909	1.100

a. Dependent Variable: SelfcompW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.5755	4.3349	3.1151	.39021	37
Std. Predicted Value	-1.383	3.126	.000	1.000	37
Standard Error of Predicted Value	.114	.339	.203	.054	37
Adjusted Predicted Value	2.5090	4.0981	3.1232	.39364	37
Residual	-1.00912	.81678	.00000	.53960	37
Std. Residual	-1.763	1.427	.000	.943	37
Stud. Residual	-2.023	1.531	-.006	1.018	37
Deleted Residual	-1.32886	.93969	-.00806	.63124	37
Stud. Deleted Residual	-2.132	1.565	-.010	1.033	37
Mahal. Distance	.450	11.644	3.892	2.676	37
Cook's Distance	.000	.259	.035	.051	37
Centered Leverage Value	.012	.323	.108	.074	37

a. Dependent Variable: SelfcompW4

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.742 ^a	.551	.494	13.98158	.551	9.804	4	32	.000	2.109

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: DERSW4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	-4.626	28.294		-.164	.871	-62.259	53.007					
	MAAS1	-2.584	4.082	-.096	-.633	.531	-10.899	5.731	-.407	-.111	-.075	.611	1.637
	SelfCompW1	9.001	5.444	.267	1.653	.108	-2.089	20.091	-.287	.281	.196	.538	1.859
	DERSW1	.786	.154	.822	5.111	.000	.473	1.099	.713	.670	.606	.543	1.841
	AndrogynyW1	-.307	2.681	-.014	-.114	.910	-5.768	5.154	-.167	-.020	-.014	.909	1.100

a. Dependent Variable: DERSW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	60.1156	112.4059	85.8919	14.59268	37
Std. Predicted Value	-1.766	1.817	.000	1.000	37
Standard Error of Predicted Value	2.780	8.277	4.971	1.325	37
Adjusted Predicted Value	55.6896	114.4438	85.7255	14.71089	37
Residual	-33.52477	25.46578	.00000	13.18196	37
Std. Residual	-2.398	1.821	.000	.943	37
Stud. Residual	-2.508	2.014	.005	1.008	37
Deleted Residual	-36.68192	32.31036	.16637	15.09664	37
Stud. Deleted Residual	-2.754	2.121	.003	1.042	37
Mahal. Distance	.450	11.644	3.892	2.676	37
Cook's Distance	.000	.257	.029	.049	37
Centered Leverage Value	.012	.323	.108	.074	37

a. Dependent Variable: DERSW4

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.697 ^a	.486	.422	.73820	.486	7.560	4	32	.000	2.023

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, MAAS1, DERSW1

b. Dependent Variable: AndrogynyW4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	-.259	1.494		-.173	.863	-3.302	2.784					
	MAAS1	.026	.216	.019	.119	.906	-.413	.465	.142	.021	.015	.611	1.637
	SelfCompW1	.005	.287	.003	.017	.986	-.581	.590	-.035	.003	.002	.538	1.859
	DERSW1	.001	.008	.022	.131	.897	-.015	.018	-.092	.023	.017	.543	1.841
	AndrogynyW1	.741	.142	.697	5.238	.000	.453	1.030	.697	.679	.664	.909	1.100

a. Dependent Variable: AndrogynyW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.4314	1.6951	-.2986	.67658	37
Std. Predicted Value	-1.674	2.947	.000	1.000	37
Standard Error of Predicted Value	.147	.437	.262	.070	37
Adjusted Predicted Value	-1.4845	1.3606	-.3083	.68001	37
Residual	-2.11131	1.34032	.00000	.69598	37
Std. Residual	-2.860	1.816	.000	.943	37
Stud. Residual	-3.121	2.040	.006	1.019	37
Deleted Residual	-2.51358	1.72851	.00963	.81512	37
Stud. Deleted Residual	-3.683	2.153	-.008	1.090	37
Mahal. Distance	.450	11.644	3.892	2.676	37
Cook's Distance	.000	.371	.035	.076	37
Centered Leverage Value	.012	.323	.108	.074	37

a. Dependent Variable: AndrogynyW4

6.5. Regression analysis from week4 to week8 of the course

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				Sig. F Change	Durbin-Watson
					R Square Change	F Change	df1	df2		
1	.700 ^a	.490	.426	.50396	.490	7.675	4	32	.000	2.354

a. Predictors: (Constant), AndrogynyW4, DERSW4, SelfcompW4, MAAS4

b. Dependent Variable: MAAS8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	.918	1.069		.859	.397	-1.259	3.095					
	MAAS4	.598	.164	.634	3.644	.001	.264	.932	.644	.542	.460	.527	1.899
	SelfcompW4	.197	.164	.198	1.207	.236	-.136	.531	.489	.209	.152	.594	1.683
	DERSW4	.005	.006	.140	.807	.426	-.007	.017	-.369	.141	.102	.526	1.900
	AndrogynyW4	-.138	.087	-.202	-1.585	.123	-.316	.039	-.179	-.270	-.200	.983	1.017

a. Dependent Variable: MAAS8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.9635	5.3317	4.2018	.46539	37
Std. Predicted Value	-2.661	2.428	.000	1.000	37
Standard Error of Predicted Value	.094	.299	.178	.053	37
Adjusted Predicted Value	3.1243	5.2623	4.1939	.46175	37
Residual	-1.25713	1.02948	.00000	.47514	37
Std. Residual	-2.495	2.043	.000	.943	37
Stud. Residual	-2.672	2.097	.007	1.017	37
Deleted Residual	-1.44198	1.08498	.00794	.55526	37
Stud. Deleted Residual	-2.983	2.222	.005	1.057	37
Mahal. Distance	.278	11.677	3.892	2.928	37
Cook's Distance	.000	.271	.035	.060	37
Centered Leverage Value	.008	.324	.108	.081	37

a. Dependent Variable: MAAS8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.716 ^a	.512	.451	.49327	.512	8.407	4	32	.000	2.103

a. Predictors: (Constant), AndrogynyW4, DERSW4, SelfcompW4, MAAS4

b. Dependent Variable: SelfcompW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	.799	1.046		.764	.451	-1.332	2.930					
	MAAS4	-.036	.161	-.038	-.226	.822	-.363	.291	.306	-.040	-.028	.527	1.899
	SelfcompW4	.784	.160	.784	4.894	.000	.458	1.110	.686	.654	.604	.594	1.683
	DERSW4	.005	.006	.145	.855	.399	-.007	.017	-.273	.149	.106	.526	1.900
	AndrogynyW4	-.096	.085	-.139	-1.119	.271	-.270	.078	-.189	-.194	-.138	.983	1.017

a. Dependent Variable: SelfcompW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.4756	4.6724	3.5570	.47675	37
Std. Predicted Value	-2.268	2.340	.000	1.000	37
Standard Error of Predicted Value	.092	.292	.174	.052	37
Adjusted Predicted Value	2.0874	4.6314	3.5501	.50881	37
Residual	-.68105	1.46204	.00000	.46506	37
Std. Residual	-1.381	2.964	.000	.943	37
Stud. Residual	-1.665	3.556	.006	1.049	37
Deleted Residual	-.99101	2.10427	.00686	.57998	37
Stud. Deleted Residual	-1.715	4.500	.033	1.152	37
Mahal. Distance	.278	11.677	3.892	2.928	37
Cook's Distance	.000	1.111	.055	.185	37
Centered Leverage Value	.008	.324	.108	.081	37

a. Dependent Variable: SelfcompW8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.542 ^a	.294	.205	17.02471	.294	3.325	4	32	.022	1.527

a. Predictors: (Constant), AndrogynyW4, MAAS4, SelfcompW4, DERSW4

b. Dependent Variable: DERSW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	87.291	46.635		1.872	.070	-7.700	182.283					
	MAAS4	-4.197	4.701	-.148	-.893	.379	-13.773	5.379	-.337	-.156	-.133	.799	1.252
	SelfcompW4	-4.565	7.878	-.149	-.579	.566	-20.613	11.482	-.407	-.102	-.086	.333	3.000
	DERSW4	.244	.231	.281	1.055	.299	-.227	.715	.438	.183	.157	.312	3.208
	AndrogynyW4	5.539	3.119	.267	1.776	.085	-.815	11.893	.225	.299	.264	.978	1.022

a. Dependent Variable: DERSW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	52.2979	95.8440	78.7297	10.34729	37
Std. Predicted Value	-2.554	1.654	.000	1.000	37
Standard Error of Predicted Value	3.089	11.259	5.993	1.829	37
Adjusted Predicted Value	55.8742	101.9156	78.7963	10.61505	37
Residual	-41.00031	30.01895	.00000	16.05105	37
Std. Residual	-2.408	1.763	.000	.943	37
Stud. Residual	-2.762	1.811	-.002	1.023	37
Deleted Residual	-53.91555	31.67717	-.06660	18.99257	37
Stud. Deleted Residual	-3.115	1.882	-.014	1.065	37
Mahal. Distance	.212	14.772	3.892	3.043	37
Cook's Distance	.000	.480	.039	.085	37
Centered Leverage Value	.006	.410	.108	.085	37

a. Dependent Variable: DERSW8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.899 ^a	.808	.784	.42583	.808	33.709	4	32	.000	1.777

a. Predictors: (Constant), AndrogynyW4, DERSW4, SelfcompW4, MAAS4

b. Dependent Variable: AndrogynyW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	1.123	.903		1.243	.223	-.717	2.962					
	MAAS4	.077	.139	.059	.555	.582	-.205	.359	.040	.098	.043	.527	1.899
	SelfcompW4	-.320	.138	-.233	-2.317	.027	-.602	-.039	-.191	-.379	-.179	.594	1.683
	DERSW4	-.004	.005	-.094	-.880	.385	-.015	.006	-.035	-.154	-.068	.526	1.900
	AndrogynyW4	.813	.074	.861	11.022	.000	.663	.963	.881	.890	.853	.983	1.017

a. Dependent Variable: AndrogynyW8

Casewise Diagnostics^a

Case Number	Std. Residual	AndrogynyW8	Predicted Value	Residual
35	-3.233	-1.70	-.3235	-1.37652

a. Dependent Variable: AndrogynyW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.5696	2.2609	-.2081	.82411	37
Std. Predicted Value	-1.652	2.996	.000	1.000	37
Standard Error of Predicted Value	.079	.252	.150	.045	37
Adjusted Predicted Value	-1.5638	2.1083	-.2201	.82571	37
Residual	-1.37652	.78030	.00000	.40148	37
Std. Residual	-3.233	1.832	.000	.943	37
Stud. Residual	-3.305	2.008	.013	1.004	37
Deleted Residual	-1.43918	.93705	.01198	.45739	37
Stud. Deleted Residual	-4.009	2.114	-.004	1.083	37
Mahal. Distance	.278	11.677	3.892	2.928	37
Cook's Distance	.000	.172	.028	.046	37
Centered Leverage Value	.008	.324	.108	.081	37

a. Dependent Variable: AndrogynyW8

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.661 ^a	.437	.366	11.83838	.437	6.201	4	32	.001	2.382

a. Predictors: (Constant), AndrogynyW4, DERSW4, SelfcompW4, MAAS4
 b. Dependent Variable: DERSW8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1	(Constant)	55.246	25.107		2.200	.035	4.104	106.387						
	MAAS4	2.441	3.854	.116	.633	.531	-5.410	10.291	-.364	.111	.084	.527	1.899	
	SelfcompW4	-7.048	3.844	-.316	-1.834	.076	-14.878	.781	-.536	-.308	-.243	.594	1.683	
	DERSW4	.367	.138	.485	2.655	.012	.085	.649	.585	.425	.352	.526	1.900	
	AndrogynyW4	2.423	2.050	.158	1.182	.246	-1.753	6.600	.161	.205	.157	.983	1.017	

a. Dependent Variable: DERSW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	56.0358	92.9156	73.1622	9.82671	37
Std. Predicted Value	-1.743	2.010	.000	1.000	37
Standard Error of Predicted Value	2.207	7.018	4.176	1.242	37
Adjusted Predicted Value	57.1468	100.7645	73.3916	10.36238	37
Residual	-30.91556	22.08681	.00000	11.16134	37
Std. Residual	-2.611	1.866	.000	.943	37
Stud. Residual	-2.924	2.014	-.009	1.032	37
Deleted Residual	-38.76451	25.74343	-.22940	13.42516	37
Stud. Deleted Residual	-3.362	2.122	-.025	1.092	37
Mahal. Distance	.278	11.677	3.892	2.928	37
Cook's Distance	.000	.434	.043	.099	37
Centered Leverage Value	.008	.324	.108	.081	37

a. Dependent Variable: DERSW8

7. Path analysis for the whole model

7.1. Preliminary data screening

Descriptive Statistics

	N Statistic	Range Statistic	Minimum Statistic	Maximum Statistic	Mean		Std. Deviation Statistic	Variance Statistic	Skewness		Kurtosis	
					Statistic	Std. Error			Statistic	Std. Error	Statistic	Std. Error
MAAS1	74	3.73	1.40	5.13	3.3108	.09159	.78791	.621	-.068	.279	-.303	.552
MAAS4	74	3.27	2.07	5.33	3.6405	.08019	.68981	.476	.159	.279	-.313	.552
MAAS8	74	3.80	2.20	6.00	4.1297	.08580	.73808	.545	.020	.279	.333	.552
SelfCompW1	74	3.20	1.60	4.80	2.8043	.07238	.62265	.388	.784	.279	1.204	.552
SelfcompW4	74	3.19	1.64	4.83	3.0552	.07482	.64362	.414	.345	.279	.267	.552
SelfcompW8	74	3.20	1.76	4.96	3.4972	.07565	.65078	.424	.015	.279	-.475	.552
DERSW1	74	84.00	47.00	131.00	94.2162	2.54339	21.87904	478.692	-.065	.279	-.990	.552
DERSW4	74	95.00	41.00	136.00	87.6622	2.41657	20.78809	432.145	.444	.279	-.255	.552
DERSW8	74	70.00	40.00	110.00	75.9459	2.00258	17.22684	296.764	.053	.279	-.700	.552
AndrogynyW1	74	4.90	-2.25	2.65	-.2628	.10849	.93325	.871	.601	.279	.797	.552
AndrogynyW4	74	4.55	-1.95	2.60	-.3054	.10916	.93905	.882	.808	.279	1.242	.552
AndrogynyW8	74	4.40	-1.75	2.65	-.2020	.10227	.87974	.774	.837	.279	1.282	.552
Valid N (listwise)	74											

7.2. Correlation

Correlations

		MAAS1	MAAS4	MAAS8	SelfCompW1	SelfcompW4	SelfcompW8	DERSW1	DERSW4	DERSW8	AndrogynyW1	AndrogynyW4	AndrogynyW8
MAAS1	Pearson Correlation	1	.580**	.360**	.515**	.248*	.076	-.521**	-.358**	-.061	.157	.170	.171
	Sig. (2-tailed)		.000	.002	.000	.033	.518	.000	.002	.608	.181	.147	.145
	N	74	74	74	74	74	74	74	74	74	74	74	74
MAAS4	Pearson Correlation	.580**	1	.638**	.244*	.484**	.289*	-.350**	-.539**	-.356**	.062	.017	-.015
	Sig. (2-tailed)	.000		.000	.036	.000	.013	.002	.000	.002	.602	.885	.898
	N	74	74	74	74	74	74	74	74	74	74	74	74
MAAS8	Pearson Correlation	.360**	.638**	1	.121	.338**	.533**	-.114	-.357**	-.601**	-.041	-.150	-.129
	Sig. (2-tailed)	.002	.000		.303	.003	.000	.332	.002	.000	.726	.203	.273
	N	74	74	74	74	74	74	74	74	74	74	74	74
SelfCompW1	Pearson Correlation	.515**	.244*	.121	1	.649**	.415**	-.738**	-.456**	-.223	-.012	.110	.055
	Sig. (2-tailed)	.000	.036	.303		.000	.000	.000	.000	.056	.919	.353	.641
	N	74	74	74	74	74	74	74	74	74	74	74	74
SelfcompW4	Pearson Correlation	.248*	.484**	.338**	.649**	1	.675**	-.560**	-.697**	-.467**	-.066	.020	-.094
	Sig. (2-tailed)	.033	.000	.003	.000		.000	.000	.000	.000	.576	.863	.425
	N	74	74	74	74	74	74	74	74	74	74	74	74
SelfcompW8	Pearson Correlation	.076	.289*	.533**	.415**	.675**	1	-.327**	-.423**	-.755**	-.182	-.182	-.297*
	Sig. (2-tailed)	.518	.013	.000	.000	.000		.004	.000	.000	.121	.120	.010
	N	74	74	74	74	74	74	74	74	74	74	74	74
DERSW1	Pearson Correlation	-.521**	-.350**	-.114	-.738**	-.560**	-.327**	1	.713**	.329**	-.102	-.160	-.122
	Sig. (2-tailed)	.000	.002	.332	.000	.000	.004		.000	.004	.387	.172	.299
	N	74	74	74	74	74	74	74	74	74	74	74	74
DERSW4	Pearson Correlation	-.358**	-.539**	-.357**	-.458**	-.697**	-.423**	.713**	1	.503**	.037	-.079	-.011
	Sig. (2-tailed)	.002	.000	.002	.000	.000	.000	.000		.000	.754	.503	.923
	N	74	74	74	74	74	74	74	74	74	74	74	74
DERSW8	Pearson Correlation	-.061	-.356**	-.601**	-.223	-.467**	-.755**	.329**	.503**	1	.152	.190	.210
	Sig. (2-tailed)	.608	.002	.000	.056	.000	.000	.004	.000		.197	.105	.073
	N	74	74	74	74	74	74	74	74	74	74	74	74
AndrogynyW1	Pearson Correlation	.157	.062	-.041	-.012	-.066	-.182	-.102	.037	.152	1	.700**	.709**
	Sig. (2-tailed)	.181	.602	.726	.919	.576	.121	.387	.754	.197		.000	.000
	N	74	74	74	74	74	74	74	74	74	74	74	74
AndrogynyW4	Pearson Correlation	.170	.017	-.150	.110	.020	-.182	-.160	-.079	.190	.700**	1	.901**
	Sig. (2-tailed)	.147	.885	.203	.353	.863	.120	.172	.503	.105	.000		.000
	N	74	74	74	74	74	74	74	74	74	74	74	74
AndrogynyW8	Pearson Correlation	.171	-.015	-.129	.055	-.094	-.297*	-.122	-.011	.210	.709**	.901**	1
	Sig. (2-tailed)	.145	.898	.273	.641	.425	.010	.299	.923	.073	.000	.000	
	N	74	74	74	74	74	74	74	74	74	74	74	74

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

7.3 Repeated measures t-test

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	MAAS1	3.2342	37	.73040	.12008
	MAAS4	3.7135	37	.70551	.11599
Pair 2	MAAS4	3.7135	37	.70551	.11599
	MAAS8	4.2018	37	.66509	.10934
Pair 3	SelfCompW1	2.8273	37	.58359	.09594
	SelfcompW4	3.1151	37	.66591	.10948
Pair 4	SelfcompW4	3.1151	37	.66591	.10948
	SelfcompW8	3.5570	37	.66601	.10949
Pair 5	DERSW1	93.2973	37	20.56138	3.38027
	DERSW4	85.8919	37	19.66495	3.23290
Pair 6	DERSW4	85.8919	37	19.66495	3.23290
	DERSW8	73.1622	37	14.87076	2.44474
Pair 7	AndrogynyW1	-.3176	37	.91175	.14989
	AndrogynyW4	-.2986	37	.97064	.15957
Pair 8	AndrogynyW4	-.2986	37	.97064	.15957
	AndrogynyW8	-.2081	37	.91671	.15071

Paired Samples Test

		Mean	Std. Deviation	Paired Differences		t	df	Sig. (2-tailed)	
				Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper				
Pair 1	MAAS1 - MAAS4	-.47928	.69172	.11372	-.70991	-.24865	-4.215	36	.000
Pair 2	MAAS4 - MAAS8	-.48829	.57907	.09520	-.68136	-.29522	-5.129	36	.000
Pair 3	SelfCompW1 - SelfcompW4	-.28784	.57786	.09500	-.48051	-.09517	-3.030	36	.005
Pair 4	SelfcompW4 - SelfcompW8	-.44189	.52789	.08679	-.61790	-.26588	-5.092	36	.000
Pair 5	DERSW1 - DERSW4	7.40541	15.26335	2.50928	2.31635	12.49446	2.951	36	.006
Pair 6	DERSW4 - DERSW8	12.72973	16.29357	2.67865	7.29718	18.16228	4.752	36	.000
Pair 7	AndrogynyW1 - AndrogynyW4	-.01892	.73497	.12083	-.26397	.22613	-.157	36	.876
Pair 8	AndrogynyW4 - AndrogynyW8	-.09054	.46381	.07625	-.24518	.06410	-1.187	36	.243

Repeated-measures t-test Main Model

The following section provides the descriptive statistics for the mean differences from all related changes in scores of the variables between the 3 time points – baseline, mid-stage (week4) and post-stage (week8). The variables in investigation include mindfulness, self-compassion, emotion regulation and androgyny for the whole model.

As performed in the cross-validation method, repeated-measures t-test is used to compare the means of the outcome variables - self-compassion scores, emotions regulation (lowest score is significant) and androgyny level (closest to zero) are \pm equal at the three time points of the mindfulness intervention.

Self-compassion variable

On average, the mean difference between self-compassion scores at baseline and mid-stage (week4) suggests an increase in self-compassion scores mean $-.25$. This difference was statistically significant $t(73) = 4.067$, $p < .001$ and the effect size was small to medium, $d = .44$. Similarly, on average the mean difference between self-compassion scores at mid-stage (week4) and post stage (week8) suggests an increase in self-compassion scores mean $-.44$. This difference was statistically significant $t(73) = 7.292$, $p < .001$ and the effect size was medium to large, $d = .68$.

Emotion regulation

On average, the mean difference between difficulties in emotion regulation scores at baseline and mid-stage (week4) suggests a decrease in difficulties in emotion regulation scores mean 6.55 . This difference was statistically significant $t(73) = 3.479$, $p < .001$ and the effect size was small to medium, $d = .40$. Similarly, on average the mean difference between difficulties in emotion regulation

scores at mid-stage (week4) and post stage (week8) suggests a decrease in difficulties in emotion regulation scores mean 11.71. This difference was statistically significant $t(73) = 5.427, p < .001$ and the effect size was medium to large, $d = .69$.

Androgyny

On average, the mean difference between androgyny scores at baseline and mid-stage (week4) suggests a decrease in androgyny scores mean .04. This difference was not statistically significant $t(73) = .505, p = .615$ and the effect size was very small $d = .04$. Nevertheless, on average the mean difference between androgyny scores at mid-stage (week4) and post stage (week8) suggests an increase in androgyny scores mean -.10. This difference was statistically significant $t(73) = 2.180, p = .033$ and the effect size was small, $d = .11$.

7.4 Regression analysis from baseline to week4 of the course

Descriptive Statistics

	Mean	Std. Deviation	N
SelfcompW4	3.0552	.64362	74
SelfCompW1	2.8043	.62265	74
DERSW1	94.2162	21.87904	74
AndrogynyW1	-.2628	.93325	74

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Durbin-Watson	
						F Change	df1	df2		
1	.665 ^a	.442	.418	.49104	.442	18.472	3	70	.000	1.617

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, DERSW1

b. Dependent Variable: SelfcompW4

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.362	3	4.454	18.472	.000 ^b
	Residual	16.878	70	.241		
	Total	30.240	73			

a. Dependent Variable: SelfcompW4

b. Predictors: (Constant), AndrogynyW1, SelfCompW1, DERSW1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
	B	Std. Error	Beta				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	2.123	.709		2.997	.004	.710	3.537					
	SelfCompW1	.521	.138	.504	3.772	.000	.245	.796	.649	.411	.337	.447	2.236

DERSW1	-.006	.004	-.196	-1.459	.149	-.014	.002	-.560	-.172	-.130	.443	2.259
AndrogynyW1	-.055	.062	-.080	-.882	.381	-.180	.069	-.066	-.105	-.079	.973	1.028

a. Dependent Variable: SelfcompW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.2947	4.3903	3.0552	.42783	74
Std. Predicted Value	-1.778	3.121	.000	1.000	74
Standard Error of Predicted Value	.065	.225	.110	.031	74
Adjusted Predicted Value	2.2016	4.3075	3.0559	.42597	74
Residual	-.97089	1.08863	.00000	.48085	74
Std. Residual	-1.977	2.217	.000	.979	74
Stud. Residual	-2.075	2.310	-.001	1.011	74
Deleted Residual	-1.08501	1.18169	-.00074	.51256	74
Stud. Deleted Residual	-2.127	2.386	-.001	1.021	74
Mahal. Distance	.298	14.355	2.959	2.506	74
Cook's Distance	.000	.145	.017	.029	74
Centered Leverage Value	.004	.197	.041	.034	74

a. Dependent Variable: SelfcompW4

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	AndrogynyW1, SelfCompW1, DERSW1 ^b	.	Enter

a. Dependent Variable: DERSW4

b. All requested variables entered.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					
					R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.730 ^a	.533	.513	14.50100	.533	26.674	3	70	.000	1.480

a. Predictors: (Constant), AndrogynyW1, SelfCompW1, DERSW1

b. Dependent Variable: DERSW4

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	16827.027	3	5609.009	26.674	.000 ^b
	Residual	14719.527	70	210.279		
	Total	31546.554	73			

a. Dependent Variable: DERSW4

b. Predictors: (Constant), AndrogynyW1, SelfCompW1, DERSW1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
	B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	-4.312	20.926		-.206	.837	-46.047	37.424					
SelfCompW1	5.806	4.076	.174	1.425	.159	-2.323	13.935	-.458	.168	.116	.447	2.236
DERSW1	.811	.117	.854	6.958	.000	.579	1.044	.713	.639	.568	.443	2.259
AndrogynyW1	2.814	1.844	.126	1.526	.132	-.864	6.491	.037	.179	.125	.973	1.028

a. Dependent Variable: DERSW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	58.8807	116.9580	87.6622	15.18246	74
Std. Predicted Value	-1.896	1.930	.000	1.000	74
Standard Error of Predicted Value	1.923	6.648	3.249	.906	74
Adjusted Predicted Value	58.4722	118.1979	87.5847	15.17027	74
Residual	-39.40318	42.64561	.00000	14.19991	74
Std. Residual	-2.717	2.941	.000	.979	74

Stud. Residual	-2.750	3.184	.003	1.015	74
Deleted Residual	-40.40429	50.00088	.07743	15.27859	74
Stud. Deleted Residual	-2.891	3.419	.002	1.043	74
Mahal. Distance	.298	14.355	2.959	2.506	74
Cook's Distance	.000	.437	.020	.056	74
Centered Leverage Value	.004	.197	.041	.034	74

a. Dependent Variable: DERSW4

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	AndrogynyW1, SelfCompW1, DERSW1 ^b		Enter

a. Dependent Variable: AndrogynyW4

b. All requested variables entered.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			Durbin-Watson
					R Square Change	F Change	Sig. F Change	

1	.710 ^a	.504	.483	.67547	.504	23.696	3	70	.000	2.032
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a. Predictors: (Constant), AndrogynyW1, SelfCompW1, DERSW1

b. Dependent Variable: AndrogynyW4

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	32.435	3	10.812	23.696	.000 ^b
	Residual	31.938	70	.456		
	Total	64.373	73			

a. Dependent Variable: AndrogynyW4

b. Predictors: (Constant), AndrogynyW1, SelfCompW1, DERSW1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients		95.0% Confidence Interval for B			Correlations			Collinearity Statistics	
	B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	-.590	.975		-.606	.547	-2.535	1.354					
SelfCompW1	.173	.190	.115	.914	.364	-.205	.552	.110	.109	.077	.447	2.236
DERSW1	.000	.005	-.004	-.031	.975	-.011	.011	-.160	-.004	-.003	.443	2.259
AndrogynyW1	.705	.086	.701	8.212	.000	.534	.877	.700	.700	.691	.973	1.028

a. Dependent Variable: AndrogynyW4

Casewise Diagnostics^a

Case Number	Std. Residual	AndrogynyW4	Predicted Value	Residual
71	-3.015	-.30	1.7363	-2.03630

a. Dependent Variable: AndrogynyW4

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.6392	1.7363	-.3054	.66657	74
Std. Predicted Value	-2.001	3.063	.000	1.000	74
Standard Error of Predicted Value	.090	.310	.151	.042	74
Adjusted Predicted Value	-1.6327	2.0875	-.3047	.67500	74
Residual	-2.03630	1.47353	.00000	.66144	74
Std. Residual	-3.015	2.182	.000	.979	74
Stud. Residual	-3.264	2.281	.000	1.016	74
Deleted Residual	-2.38751	1.63007	-.00066	.71260	74
Stud. Deleted Residual	-3.520	2.354	-.005	1.047	74
Mahal. Distance	.298	14.355	2.959	2.506	74
Cook's Distance	.000	.459	.020	.060	74
Centered Leverage Value	.004	.197	.041	.034	74

a. Dependent Variable: AndrogynyW4

7.5 Regression analysis from week4 to week8 of the course

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	AndrogynyW4, SelfcompW4, DERSW4 ^b	.	Enter

a. Dependent Variable: SelfcompW8

b. All requested variables entered.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Durbin-Watson	
						F Change	df1	df2		
1	.705 ^a	.497	.476	.47123	.497	23.076	3	70	.000	2.200

a. Predictors: (Constant), AndrogynyW4, SelfcompW4, DERSW4

b. Dependent Variable: SelfcompW8

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
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1	Regression	15.373	3	5.124	23.076	.000 ^b
	Residual	15.544	70	.222		
	Total	30.917	73			

a. Dependent Variable: SelfcompW8

b. Predictors: (Constant), AndrogynyW4, SelfcompW4, DERSW4

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
	B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1 (Constant)	1.018	.638		1.595	.115	-.255	2.291						
SelfcompW4	.736	.120	.728	6.152	.000	.497	.974	.675	.592	.521	.513	1.949	
DERSW4	.002	.004	.069	.585	.560	-.005	.010	-.423	.070	.050	.510	1.960	
AndrogynyW4	-.133	.059	-.192	-2.253	.027	-.251	-.015	-.182	-.260	-.191	.991	1.009	

a. Dependent Variable: SelfcompW8

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.3788	4.6969	3.4972	.45890	74
Std. Predicted Value	-2.437	2.614	.000	1.000	74

Standard Error of Predicted Value	.059	.191	.105	.033	74
Adjusted Predicted Value	2.3714	4.6752	3.4933	.46388	74
Residual	-1.13160	1.34442	.00000	.46145	74
Std. Residual	-2.401	2.853	.000	.979	74
Stud. Residual	-2.465	3.109	.004	1.012	74
Deleted Residual	-1.19282	1.59643	.00390	.49388	74
Stud. Deleted Residual	-2.562	3.325	.009	1.033	74
Mahal. Distance	.159	11.019	2.959	2.571	74
Cook's Distance	.000	.453	.018	.056	74
Centered Leverage Value	.002	.151	.041	.035	74

a. Dependent Variable: SelfcompW8

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	AndrogynyW4, SelfcompW4, DERSW4 ^b	.	Enter

a. Dependent Variable: DERSW8

b. All requested variables entered.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			Durbin-Watson	
					R Square Change	F Change	Sig. F Change		
1	.573 ^a	.329	.300	14.41205	.329	11.433	3 70	.000	2.141

a. Predictors: (Constant), AndrogynyW4, SelfcompW4, DERSW4

b. Dependent Variable: DERSW8

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7124.276	3	2374.759	11.433	.000 ^b
	Residual	14539.508	70	207.707		
	Total	21663.784	73			

a. Dependent Variable: DERSW8

b. Predictors: (Constant), AndrogynyW4, SelfcompW4, DERSW4

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics		
	B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF	
1	(Constant)	67.455	19.516	3.456	.001	28.531	106.379						

SelfcompW4	-5.671	3.658												
DERSW4	.309	.114												
AndrogynyW4	4.108	1.804												

a. Dependent Variable: DERSW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	51.6785	95.6232	75.9459	9.87891	74
Std. Predicted Value	-2.456	1.992	.000	1.000	74
Standard Error of Predicted Value	1.806	5.844	3.202	.994	74
Adjusted Predicted Value	52.5962	98.2707	76.0918	10.01458	74
Residual	-41.33314	29.92484	.00000	14.11281	74
Std. Residual	-2.868	2.076	.000	.979	74
Stud. Residual	-3.050	2.104	-.005	1.011	74
Deleted Residual	-46.74633	30.73473	-.14589	15.05300	74
Stud. Deleted Residual	-3.252	2.159	-.008	1.030	74
Mahal. Distance	.159	11.019	2.959	2.571	74
Cook's Distance	.000	.305	.017	.042	74
Centered Leverage Value	.002	.151	.041	.035	74

a. Dependent Variable: DERSW8

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	AndrogynyW4, SelfcompW4, DERSW4 ^b	.	Enter

a. Dependent Variable: AndrogynyW8

b. All requested variables entered.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Durbin-Watson	
						F Change	df1	df2		
1	.909 ^a	.826	.818	.37495	.826	110.618	3	70	.000	1.908

a. Predictors: (Constant), AndrogynyW4, SelfcompW4, DERSW4

b. Dependent Variable: AndrogynyW8

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	46.656	3	15.552	110.618	.000 ^b
	Residual	9.841	70	.141		
	Total	56.497	73			

a. Dependent Variable: AndrogynyW8

b. Predictors: (Constant), AndrogynyW4, SelfcompW4, DERSW4

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
	B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	.765	.508		1.506	.137	-.248	1.777					
SelfcompW4	-.188	.095	-.138	-1.977	.052	-.378	.002	-.094	-.230	-.099	.513	1.949
DERSW4	-.002	.003	-.036	-.517	.606	-.007	.004	-.011	-.062	-.026	.510	1.960
AndrogynyW4	.844	.047	.901	17.990	.000	.751	.938	.901	.907	.897	.991	1.009

a. Dependent Variable: AndrogynyW8

Casewise Diagnostics^a

Case Number	Std. Residual	AndrogynyW8	Predicted Value	Residual
68	-3.586	-1.70	-.3553	-1.34471

a. Dependent Variable: AndrogynyW8

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.5777	2.2500	-.2020	.79945	74
Std. Predicted Value	-1.721	3.067	.000	1.000	74

Standard Error of Predicted Value	.047	.152	.083	.026	74
Adjusted Predicted Value	-1.5736	2.1770	-.2053	.79924	74
Residual	-1.34471	.87363	.00000	.36717	74
Std. Residual	-3.586	2.330	.000	.979	74
Stud. Residual	-3.615	2.421	.004	1.006	74
Deleted Residual	-1.36616	.94332	.00329	.38817	74
Stud. Deleted Residual	-3.979	2.511	.000	1.036	74
Mahal. Distance	.159	11.019	2.959	2.571	74
Cook's Distance	.000	.154	.015	.028	74
Centered Leverage Value	.002	.151	.041	.035	74

a. Dependent Variable: AndrogynyW8

8. Mixed Anovas for sex differences as control for gender effect

8.2 Data screening summary

Descriptive Statistics

	Sex	Mean	Std. Deviation	N
MasculinityW1	Male	4.6932	.77387	22
	Female	4.4365	.58201	52
	Total	4.5128	.65029	74
MasculinityW4	Male	4.5864	.73130	22
	Female	4.5077	.64332	52
	Total	4.5311	.66655	74
MasculinityW8	Male	4.7182	.71573	22
	Female	4.5923	.60855	52
	Total	4.6297	.63988	74
FemininityW1	Male	4.5341	.64833	22
	Female	4.8779	.53582	52
	Total	4.7757	.58866	74
FemininityW4	Male	4.3818	.52792	22
	Female	5.0288	.53627	52
	Total	4.8365	.60807	74
FemininityW8	Male	4.4591	.59174	22
	Female	4.9894	.57653	52
	Total	4.8318	.62650	74
AndrogynyW1	Male	.1591	1.10277	22
	Female	-.4413	.79790	52
	Total	-.2628	.93325	74
AndrogynyW4	Male	.2045	.97686	22
	Female	-.5212	.84240	52
	Total	-.3054	.93905	74
AndrogynyW8	Male	.2591	.94814	22
	Female	-.3971	.77917	52
	Total	-.2020	.87974	74

Mauchly's Test of Sphericity^a

Within Subjects Effect	Measure	Mauchly's W	Approx. Chi-Square	df	Sig.	Epsilon ^b		
						Greenhouse-Geisser	Huynh-Feldt	Lower-bound
time	Masculinity	.892	8.083	2	.018	.903	.938	.500
	Femininity	.937	4.651	2	.098	.940	.978	.500
	Androgyny	.665	28.937	2	.000	.749	.772	.500

Tests the null hypothesis that the error covariance matrix of the orthonormalized transformed dependent variables is proportional to an identity matrix.

a. Design: Intercept + Sex
Within Subjects Design: time

b. May be used to adjust the degrees of freedom for the averaged tests of significance. Corrected tests are displayed in the Tests of Within-Subjects Effects table.

8.3.1. Mixed Anova for masculinity traits measures

8.4.1. Mixed Anova for femininity traits measures

8.5.1. Mixed Anova for androgyny level measures

Univariate Tests

Source	Measure		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
time	Masculinity	Sphericity Assumed	.416	2	.208	1.668	.192	.023
		Greenhouse-Geisser	.416	1.806	.231	1.668	.195	.023
		Huynh-Feldt	.416	1.875	.222	1.668	.194	.023
		Lower-bound	.416	1.000	.416	1.668	.201	.023
	Femininity	Sphericity Assumed	.014	2	.007	.086	.918	.001
		Greenhouse-Geisser	.014	1.881	.008	.086	.908	.001
		Huynh-Feldt	.014	1.956	.007	.086	.914	.001
		Lower-bound	.014	1.000	.014	.086	.770	.001
	Androgyny	Sphericity Assumed	.278	2	.139	.703	.497	.010
		Greenhouse-Geisser	.278	1.498	.185	.703	.458	.010
		Huynh-Feldt	.278	1.544	.180	.703	.462	.010
		Lower-bound	.278	1.000	.278	.703	.404	.010
time * Sex	Masculinity	Sphericity Assumed	.263	2	.131	1.053	.351	.014
		Greenhouse-Geisser	.263	1.806	.146	1.053	.346	.014
		Huynh-Feldt	.263	1.875	.140	1.053	.348	.014
		Lower-bound	.263	1.000	.263	1.053	.308	.014
	Femininity	Sphericity Assumed	.723	2	.362	4.358	.015	.057
		Greenhouse-Geisser	.723	1.881	.385	4.358	.016	.057
		Huynh-Feldt	.723	1.956	.370	4.358	.015	.057
		Lower-bound	.723	1.000	.723	4.358	.040	.057
	Androgyny	Sphericity Assumed	.122	2	.061	.308	.735	.004
		Greenhouse-Geisser	.122	1.498	.081	.308	.671	.004
		Huynh-Feldt	.122	1.544	.079	.308	.678	.004
		Lower-bound	.122	1.000	.122	.308	.580	.004
Error(time)	Masculinity	Sphericity Assumed	17.967	144	.125			
		Greenhouse-Geisser	17.967	130.011	.138			
		Huynh-Feldt	17.967	135.008	.133			
		Lower-bound	17.967	72.000	.250			
	Femininity	Sphericity Assumed	11.949	144	.083			
		Greenhouse-Geisser	11.949	135.414	.088			
		Huynh-Feldt	11.949	140.854	.085			
		Lower-bound	11.949	72.000	.166			
	Androgyny	Sphericity Assumed	28.424	144	.197			
		Greenhouse-Geisser	28.424	107.887	.263			
		Huynh-Feldt	28.424	111.198	.256			
		Lower-bound	28.424	72.000	.395			

Tests of Within-Subjects Contrasts

Source	Measure	time	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
time	Masculinity	Level 1 vs. Level 2	.020	1	.020	.072	.790	.001
		Level 2 vs. Level 3	.724	1	.724	4.272	.042	.056
	Femininity	Level 1 vs. Level 2	2.658E-5	1	2.658E-5	.000	.991	.000
		Level 2 vs. Level 3	.022	1	.022	.178	.674	.002
	Androgyny	Level 1 vs. Level 2	.018	1	.018	.034	.853	.000
		Level 2 vs. Level 3	.493	1	.493	2.939	.091	.039
time * Sex	Masculinity	Level 1 vs. Level 2	.490	1	.490	1.783	.186	.024
		Level 2 vs. Level 3	.034	1	.034	.203	.654	.003
	Femininity	Level 1 vs. Level 2	1.422	1	1.422	7.446	.008	.094
		Level 2 vs. Level 3	.211	1	.211	1.692	.198	.023
	Androgyny	Level 1 vs. Level 2	.243	1	.243	.458	.501	.006
		Level 2 vs. Level 3	.075	1	.075	.445	.507	.006
Error(time)	Masculinity	Level 1 vs. Level 2	19.773	72	.275			
		Level 2 vs. Level 3	12.205	72	.170			
	Femininity	Level 1 vs. Level 2	13.745	72	.191			
		Level 2 vs. Level 3	8.960	72	.124			
	Androgyny	Level 1 vs. Level 2	38.151	72	.530			
		Level 2 vs. Level 3	12.077	72	.168			

Tests of Between-Subjects Effects

Transformed Variable: Average

Source	Measure	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Intercept	Masculinity	1302.263	1	1302.263	3808.011	.000	.981
	Femininity	1372.900	1	1372.900	5263.110	.000	.987
	Androgyny	.933	1	.933	1.485	.227	.020
Sex	Masculinity	.365	1	.365	1.068	.305	.015
	Femininity	3.975	1	3.975	15.237	.000	.175
	Androgyny	6.750	1	6.750	10.748	.002	.130
Error	Masculinity	24.623	72	.342			
	Femininity	18.781	72	.261			
	Androgyny	45.218	72	.628			

8.6.1 Mixed Anova for self-compassion and androgyny used as control for gender effect

8.7.1 Mixed Anova for difficulties in emotion regulation and androgyny used as control for gender effect

Descriptive Statistics

	Sex	Mean	Std. Deviation	N
AndrogynyW1	Male	.1591	1.10277	22
	Female	-.4413	.79790	52
	Total	-.2628	.93325	74
AndrogynyW4	Male	.2045	.97686	22
	Female	-.5212	.84240	52
	Total	-.3054	.93905	74
AndrogynyW8	Male	.2591	.94814	22
	Female	-.3971	.77917	52
	Total	-.2020	.87974	74
SelfCompW1	Male	2.8785	.59490	22
	Female	2.7729	.63705	52
	Total	2.8043	.62265	74
SelfcompW4	Male	3.0333	.72630	22
	Female	3.0644	.61273	52
	Total	3.0552	.64362	74
SelfcompW8	Male	3.3519	.66478	22
	Female	3.5587	.64131	52
	Total	3.4972	.65078	74
DERSW1	Male	92.2273	23.33183	22
	Female	95.0577	21.41505	52
	Total	94.2162	21.87904	74
DERSW4	Male	89.9545	21.23222	22
	Female	86.6923	20.72938	52
	Total	87.6622	20.78809	74
DERSW8	Male	82.7273	20.81936	22
	Female	73.0769	14.76727	52
	Total	75.9459	17.22684	74

Multivariate Tests^a

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared	
Between Subjects	Intercept	Pillai's Trace	.995	4680.877 ^b	3.000	70.000	.000	.995
		Wilks' Lambda	.005	4680.877 ^b	3.000	70.000	.000	.995
		Hotelling's Trace	200.609	4680.877 ^b	3.000	70.000	.000	.995
		Roy's Largest Root	200.609	4680.877 ^b	3.000	70.000	.000	.995
	Sex	Pillai's Trace	.148	4.061 ^b	3.000	70.000	.010	.148
		Wilks' Lambda	.852	4.061 ^b	3.000	70.000	.010	.148
		Hotelling's Trace	.174	4.061 ^b	3.000	70.000	.010	.148
		Roy's Largest Root	.174	4.061 ^b	3.000	70.000	.010	.148
Within Subjects	time	Pillai's Trace	.479	10.254 ^b	6.000	67.000	.000	.479
		Wilks' Lambda	.521	10.254 ^b	6.000	67.000	.000	.479
		Hotelling's Trace	.918	10.254 ^b	6.000	67.000	.000	.479
		Roy's Largest Root	.918	10.254 ^b	6.000	67.000	.000	.479
	time * Sex	Pillai's Trace	.073	.877 ^b	6.000	67.000	.517	.073
		Wilks' Lambda	.927	.877 ^b	6.000	67.000	.517	.073
		Hotelling's Trace	.079	.877 ^b	6.000	67.000	.517	.073
		Roy's Largest Root	.079	.877 ^b	6.000	67.000	.517	.073

a. Design: Intercept + Sex
Within Subjects Design: time

b. Exact statistic

Mauchly's Test of Sphericity^a

Within Subjects Effect	Measure	Mauchly's W	Approx. Chi-Square	df	Sig.	Epsilon ^b		
						Greenhouse-Geisser	Huynh-Feldt	Lower-bound
time	Androgyny	.665	28.937	2	.000	.749	.772	.500
	Selfcompassion	.865	10.261	2	.006	.881	.914	.500
	Emotionregulation	.860	10.728	2	.005	.877	.910	.500

Tests the null hypothesis that the error covariance matrix of the orthonormalized transformed dependent variables is proportional to an identity matrix.

a. Design: Intercept + Sex
Within Subjects Design: time

b. May be used to adjust the degrees of freedom for the averaged tests of significance. Corrected tests are displayed in the Tests of Within-Subjects Effects table.

Univariate Tests

Source	Measure		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
time	Androgyny	Sphericity Assumed	.278	2	.139	.703	.497	.010
		Greenhouse-Geisser	.278	1.498	.185	.703	.458	.010
		Huynh-Feldt	.278	1.544	.180	.703	.462	.010
		Lower-bound	.278	1.000	.278	.703	.404	.010
	Selfcompassion	Sphericity Assumed	12.600	2	6.300	37.392	.000	.342
		Greenhouse-Geisser	12.600	1.763	7.148	37.392	.000	.342
		Huynh-Feldt	12.600	1.829	6.890	37.392	.000	.342
		Lower-bound	12.600	1.000	12.600	37.392	.000	.342
	Emotionregulation	Sphericity Assumed	7928.768	2	3964.384	21.151	.000	.227
		Greenhouse-Geisser	7928.768	1.754	4520.361	21.151	.000	.227
		Huynh-Feldt	7928.768	1.819	4358.198	21.151	.000	.227
		Lower-bound	7928.768	1.000	7928.768	21.151	.000	.227
time * Sex	Androgyny	Sphericity Assumed	.122	2	.061	.308	.735	.004
		Greenhouse-Geisser	.122	1.498	.081	.308	.671	.004
		Huynh-Feldt	.122	1.544	.079	.308	.678	.004
		Lower-bound	.122	1.000	.122	.308	.580	.004
	Selfcompassion	Sphericity Assumed	.758	2	.379	2.250	.109	.030
		Greenhouse-Geisser	.758	1.763	.430	2.250	.116	.030
		Huynh-Feldt	.758	1.829	.415	2.250	.114	.030
		Lower-bound	.758	1.000	.758	2.250	.138	.030
	Emotionregulation	Sphericity Assumed	1204.282	2	602.141	3.213	.043	.043
		Greenhouse-Geisser	1204.282	1.754	686.587	3.213	.050	.043
		Huynh-Feldt	1204.282	1.819	661.956	3.213	.048	.043
		Lower-bound	1204.282	1.000	1204.282	3.213	.077	.043
Error(time)	Androgyny	Sphericity Assumed	28.424	144	.197			
		Greenhouse-Geisser	28.424	107.887	.263			
		Huynh-Feldt	28.424	111.198	.256			
		Lower-bound	28.424	72.000	.395			
	Selfcompassion	Sphericity Assumed	24.262	144	.168			
		Greenhouse-Geisser	24.262	126.921	.191			
		Huynh-Feldt	24.262	131.670	.184			
		Lower-bound	24.262	72.000	.337			
	Emotionregulation	Sphericity Assumed	26990.358	144	187.433			
		Greenhouse-Geisser	26990.358	126.289	213.719			
		Huynh-Feldt	26990.358	130.988	206.052			
		Lower-bound	26990.358	72.000	374.866			

Tests of Within-Subjects Contrasts

Source	Measure	time	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
time	Androgyny	Level 1 vs. Level 2	.018	1	.018	.034	.853	.000
		Level 2 vs. Level 3	.493	1	.493	2.939	.091	.039
	Selfcompassion	Level 1 vs. Level 2	3.079	1	3.079	10.940	.001	.132
		Level 2 vs. Level 3	10.213	1	10.213	37.958	.000	.345
	Emotionregulation	Level 1 vs. Level 2	1749.538	1	1749.538	6.772	.011	.086
		Level 2 vs. Level 3	6715.842	1	6715.842	18.385	.000	.203
time * Sex	Androgyny	Level 1 vs. Level 2	.243	1	.243	.458	.501	.006
		Level 2 vs. Level 3	.075	1	.075	.445	.507	.006
	Selfcompassion	Level 1 vs. Level 2	.289	1	.289	1.026	.314	.014
		Level 2 vs. Level 3	.477	1	.477	1.773	.187	.024
	Emotionregulation	Level 1 vs. Level 2	573.862	1	573.862	2.221	.141	.030
		Level 2 vs. Level 3	630.869	1	630.869	1.727	.193	.023
Error(time)	Androgyny	Level 1 vs. Level 2	38.151	72	.530			
		Level 2 vs. Level 3	12.077	72	.168			
	Selfcompassion	Level 1 vs. Level 2	20.267	72	.281			
		Level 2 vs. Level 3	19.373	72	.269			
	Emotionregulation	Level 1 vs. Level 2	18602.421	72	258.367			
		Level 2 vs. Level 3	26300.171	72	365.280			

Tests of Between-Subjects Effects

Transformed Variable: Average

Source	Measure	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Intercept	Androgyny	.933	1	.933	1.485	.227	.020
	Selfcompassion	598.086	1	598.086	2007.620	.000	.965
	Emotionregulation	463999.399	1	463999.399	1686.237	.000	.959
Sex	Androgyny	6.750	1	6.750	10.748	.002	.130
	Selfcompassion	.030	1	.030	.101	.752	.001
	Emotionregulation	174.606	1	174.606	.635	.428	.009
Error	Androgyny	45.218	72	.628			
	Selfcompassion	21.449	72	.298			
	Emotionregulation	19812.140	72	275.169			

9. A factor analysis loading of BSRI items value as scores for 2x3 Anovas

9.1 2x3 Mixed Anovas for aggregate scores for factor 1 – femininity

9.2 2x3 Mixed Anovas for aggregate scores for factor 2 - masculinity

Descriptive Statistics

	Sex	Mean	Std. Deviation	N
Factor2W1_masc	Male	28.0000	6.72593	22
	Female	27.2885	6.33180	52
	Total	27.5000	6.41328	74
Factor2W4_masc	Male	27.3636	6.50674	22
	Female	27.7692	6.67044	52
	Total	27.6486	6.58024	74
Factor2W8_masc	Male	28.2273	6.63994	22
	Female	28.4423	5.83570	52
	Total	28.3784	6.04028	74
Factor1W1_fem	Male	41.5455	7.46884	22
	Female	44.3077	5.92614	52
	Total	43.4865	6.49603	74
Factor1W4_fem	Male	40.0909	6.32387	22
	Female	45.2115	5.61279	52
	Total	43.6892	6.25032	74
Factor1W8_fem	Male	40.6364	6.31359	22
	Female	45.3269	6.09957	52
	Total	43.9324	6.48989	74

Univariate Tests

Source	Measure		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Time	Masculinity	Sphericity Assumed	22.123	2	11.062	1.080	.342	.015
		Greenhouse-Geisser	22.123	1.598	13.845	1.080	.331	.015
		Huynh-Feldt	22.123	1.651	13.398	1.080	.333	.015
		Lower-bound	22.123	1.000	22.123	1.080	.302	.015
	Femininity	Sphericity Assumed	3.876	2	1.938	.215	.807	.003
		Greenhouse-Geisser	3.876	1.985	1.953	.215	.805	.003
		Huynh-Feldt	3.876	2.000	1.938	.215	.807	.003
		Lower-bound	3.876	1.000	3.876	.215	.644	.003
Time * Sex	Masculinity	Sphericity Assumed	11.042	2	5.521	.539	.585	.007
		Greenhouse-Geisser	11.042	1.598	6.910	.539	.545	.007
		Huynh-Feldt	11.042	1.651	6.687	.539	.551	.007
		Lower-bound	11.042	1.000	11.042	.539	.465	.007
	Femininity	Sphericity Assumed	48.777	2	24.388	2.710	.070	.036
		Greenhouse-Geisser	48.777	1.985	24.575	2.710	.070	.036
		Huynh-Feldt	48.777	2.000	24.388	2.710	.070	.036
		Lower-bound	48.777	1.000	48.777	2.710	.104	.036
Error(Time)	Masculinity	Sphericity Assumed	1475.579	144	10.247			
		Greenhouse-Geisser	1475.579	115.054	12.825			
		Huynh-Feldt	1475.579	118.889	12.411			
		Lower-bound	1475.579	72.000	20.494			
	Femininity	Sphericity Assumed	1295.845	144	8.999			
		Greenhouse-Geisser	1295.845	142.908	9.068			
		Huynh-Feldt	1295.845	144.000	8.999			
		Lower-bound	1295.845	72.000	17.998			

Tests of Within-Subjects Contrasts

Source	Measure	Time	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Time	Masculinity	Level 1 vs. Level 2	.374	1	.374	.015	.903	.000
		Level 2 vs. Level 3	36.507	1	36.507	3.571	.063	.047
	Femininity	Level 1 vs. Level 2	4.688	1	4.688	.249	.620	.003
		Level 2 vs. Level 3	6.751	1	6.751	.411	.524	.006
Time * Sex	Masculinity	Level 1 vs. Level 2	19.293	1	19.293	.763	.385	.010
		Level 2 vs. Level 3	.561	1	.561	.055	.815	.001
	Femininity	Level 1 vs. Level 2	85.986	1	85.986	4.559	.036	.060
		Level 2 vs. Level 3	2.859	1	2.859	.174	.678	.002
Error(Time)	Masculinity	Level 1 vs. Level 2	1820.072	72	25.279			
		Level 2 vs. Level 3	736.033	72	10.223			
	Femininity	Level 1 vs. Level 2	1357.974	72	18.861			
		Level 2 vs. Level 3	1182.762	72	16.427			

Tests of Between-Subjects Effects

Transformed Variable: Average

Source	Measure	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Intercept	Masculinity	47957.600	1	47957.600	1411.266	.000	.951
	Femininity	113558.523	1	113558.523	3582.020	.000	.980
Sex	Masculinity	.014	1	.014	.000	.984	.000
	Femininity	271.556	1	271.556	8.566	.005	.106
Error	Masculinity	2446.702	72	33.982			
	Femininity	2282.570	72	31.702			

Univariate Test Results

Transformed Variable: AVERAGE

Source	Measure	Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Contrast	Masculinity	.014	1	.014	.000	.984	.000
	Femininity	271.556	1	271.556	8.566	.005	.106
Error	Masculinity	2446.702	72	33.982			
	Femininity	2282.570	72	31.702			

Factor analysis

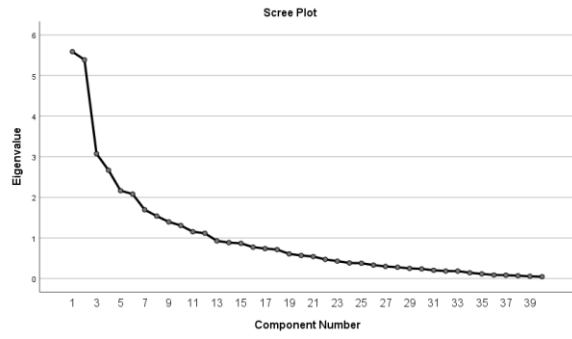
WEEK1

Rotated Factor Matrix^a

	Factor			
	1	2	3	4
Sensitive	.757			
Warm	.708			
Compassionate	.705			
Tender	.689			
Eager to southe	.677			
Cheerful	.591			
Gentle	.572			
Sympathetic	.563			
Affectionate	.475			
Understanding	.458			
Loves Children				
Aggressive				
Assertive		.755		
Strong Personality		.740		
Act as a leader		.688	.316	
Dominant		.633	.331	
Forceful		.515		
Has leadership		.514	.458	
Makes decisions easily		.502		
Shy		-.483		
Willing to take a stand	.314	.460		
Flatterable		.428		
Defends own beliefs		.397		
Soft-spoken		-.396		-.319
Does not use Harsh Lg				
Masculine			.702	
Ambitious			.528	
Competitive			.491	
Individualistic			.471	
Childlike			.407	
Feminine	.339	.320	-.349	
Analytical			.302	
Athletic			.301	
Yielding				
Gullible				
Willing to take risks				
Self-sufficient				.749
Self-Reliant				.673
Independent				.644
Loyal				.401

Extraction Method: Principal Axis Factoring.
Rotation Method: Varimax with Kaiser Normalization.^a

a. Rotation converged in 6 iterations.



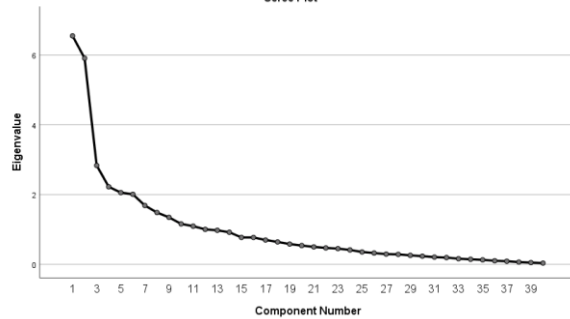
Week 4

Rotated Factor Matrix^a

	Factor			
	1	2	3	4
Sensitive	.716			
Compassionate	.684			
Warm	.635			
Masculine	-.632		.303	
Feminine	.626			.304
Sympathetic	.599			
Eager to soothe	.586			
Cheerful	.572			
Understanding	.566			
Tender	.566			
Affectionate	.545			
Gentle	.478	-.420		
Loves Children				
Defends own beliefs				
Loyal				
Assertive		.767		
Dominant		.722		.444
Has leadership		.686	.375	
Strong Personality		.678		.303
Act as a leader		.658	.437	
Does not use Harsh Lg		-.584		
Shy		-.562		
Soft-spoken		-.550		
Willing to take a stand		.467	.322	
Aggressive	-.327	.422		.339
Yielding		-.397		
Makes decisions easily		.350		
Flatterable				
Athletic				
Self-sufficient			.647	
Independent			.619	
Ambitious			.553	
Self-Reliant	.422		.514	
Competitive		.341	.486	
Individualistic			.379	
Analytical				
Willing to take risks				
Gullible				.629
Forceful		.352		.561
Childlike				.329

Extraction Method: Principal Axis Factoring.
 Rotation Method: Varimax with Kaiser Normalization.^a
 a. Rotation converged in 6 iterations.

Scree Plot

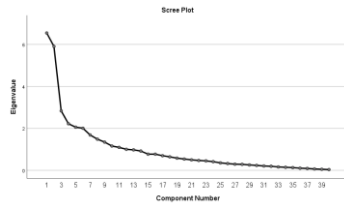


Week 8

Rotated Factor Matrix^a

	Factor			
	1	2	3	4
Sensitive	.716			
Compassionate	.684			
Warm	.635			
Masculine	-.632		.303	
Feminine	.626			.304
Sympathetic	.599			
Eager to southe	.586			
Cheerful	.572			
Understanding	.566			
Tender	.566			
Affectionate	.545			
Gentle	.478	-.420		
Loves Children				
Defends own beliefs				
Loyal				
Assertive		.767		
Dominant		.722		.444
Has leadership		.686	.375	
StrongPersonality		.678		.303
Act as a leader		.658	.437	
Does not use Harsh Lg		-.584		
Shy		-.562		
Soft-spoken		-.550		
Willing to take a stand		.467	.322	
Aggressive	-.327	.422		.339
Yielding		-.397		
Makes decisions easily		.350		
Flatterable				
Athletic				
Self-sufficient			.647	
Independent			.619	
Ambitious			.553	
Self-Reliant	.422		.514	
Competitive		.341	.486	
Individualistic			.379	
Analytical				
Willing to take risks				
Quillible				.629
Forceful		.352		.561
Childlike				.329

Extraction Method: Principal Axis Factoring.
 Rotation Method: Varimax with Kaiser Normalization.^a
 a. Rotation converged in 6 iterations.



Appendix 10. Systematised review

Table 3.4 Articles of selected for review

Author, year	Type of Study	Number of participants	Type of psychological disorder	Intervention	Comparison Intervention Outcome	Follow up	Gender differences measures using BSRI – and gender and sex protocol for difference
Biegel et al. (2009)	RCT	TAU 52 – 76.9% female	Anxiety, depression, somatic distress - obsessive/compulsive, interpersonal sensitivity, self-esteem, sleep quality	MBSR	Improvement in MBSR overtime in MBSR compared to TAU on anxiety, depression, somatic distress, increased self-esteem and sleep quality	3 months following post-test, reduction anxiety, depression other somatic distress remained significant at follow up including improvement in self-esteem and sleep quality	No gender scale used, no gender and sex protocol for difference, gender difference just based on demographic characteristics as male or female, and Axis I mood disorder at pre-test, including anxiety disorders, V-code disorder and other disorder
Carlson et al. (2000)	Longitudinal	None	Mood and Symptoms of stress	MBSR	Patient's scores decreased	6 months follow up; Decrease in	Majority Female, no gender scale, gender and sex protocol for

					pre and post intervention on the SOSI and POMS	POMS TMD scores	difference, no gender and sex protocol for difference just regressed. Gender difference is just based on higher initial scores on SOSI and POMS but predicted greater improvement between post intervention and follow up.
Devibes et al. (2013)	RCT	Control group Males 43 Females 101	Mental distress, Burnout, study stress, subjective wellbeing and Five facet mindfulness questionnaire	MBSR	Reduction in mental distress and increase of subjective wellbeing.	None	No gender scale and no gender and sex protocol for difference used. Reduction in study stress and increase of mindfulness facet of non-judging in female students compared to male students
Raes et al. (2013)	RCT	TAU 119/60% female	Depression	Mindfulness Based Program derived	Decrease in scores for depression on DASS 21	At 6 months follow-up, scores in depression	Failed to find gender differences just based on g-power, no gender scale and no gender and sex

		80/40% males		from MBCT and MBSR		remained low compared to TAU	protocol for difference used
Kang et al. (2018)	RCT	TAU – active control group history class 52% male 48% females	Cognitive and Affective Mindfulness Scale, Emotional wellbeing – Global affect (STAI-C) and Positive affect (STAI-C), Self-compassion	6 weeks mindfulness meditation	Increase of emotional wellbeing in meditators compared to control group	None	No gender scale used and no gender and sex protocol for difference . Gender difference based on statistics (mixed ANOVAs). Female meditators experienced increase of positive affect compared to control group; whereas male meditators and control group experienced equivalent benefits. Female meditators experienced increase of self compassion related to increase in affect.

Table 3.4a Articles of selected for review

	Reference	1. Did the study address a clearly focused research question?	2. Was the assignment of participants to interventions randomised?	3. Were all participants who entered the study accounted for at its conclusion?	4. • Were the participants 'blind' to intervention they were given?	5. Were the study groups similar at the start of the randomised controlled trial?	6. Apart from the experimental intervention, did each study group receive the same level of care (that is, were they treated equally)?	7. Were the effects of intervention reported comprehensively?	8. Was the precision of the estimate of the intervention or treatment effect reported?	9. Do the benefits of the experimental intervention outweigh the harms and costs?	10. Can the results be applied to your local population/in your context?	11. Would the experimental intervention provide greater value to the people in your care than any of the existing interventions?	Quality
1	Biegel, G.M., et al. (2009)	Y	Y	y	Y	Y	Y	Y	Y	Y	N	N It does not have a gender protocol or scale	10 of 11
2	Carlson, L.E., et al. (2001)	Y	Y	N	y	Y	Y	Y	Y	Y	N	N It does not have a gender protocol or scale	8 of 11
3	De Vibe, M., et al. (2013)	Y	Y	y	y	Y	Y	Y	y	Y	Y - in University students and general population	N It does not have a gender protocol or scale	10 of 11
4	Raes, F., et al. (2013).	Y	Y	N	y	y	Y	Y	Y	Y	Y - in University students and general population	N It does not have a gender protocol or scale	9 of 11
5	Kang, Y., et al. (2018)	Y	Y	Y	y	Y	Y	Y	y	Y	N	N It does not have a gender protocol or scale	9 of 11

10.1 Screenshot systematic review 2017 and refresh 2019

The screenshots show a systematic review of search results on EBSCOhost. The top screenshot displays results S1, S2, and S3, while the bottom screenshot displays results S5, S6, S7, and S8. Each result entry includes search terms, search modes, and a list of databases used for the search.

Result ID	Search Terms	Search Modes	Databases	Action
S3	mindful* or mindful breathing or mindful meditation or mindful therapy	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S2	mbsr or mindfulness based stress reduction or mbct or mindfulness based cognitive therapy or mindfulness based intervention*	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S1	Mindfulness*	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S8	emotion regulation or emotion dysregulation or regulation of emotion	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S7	emotion* or feeling or mood or affect	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S6	gender difference or sex difference	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S5	gender* or gender role or gender norm or gender identity or sex role	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine	Display

Print Search History: EBSCOhost - Google Chrome

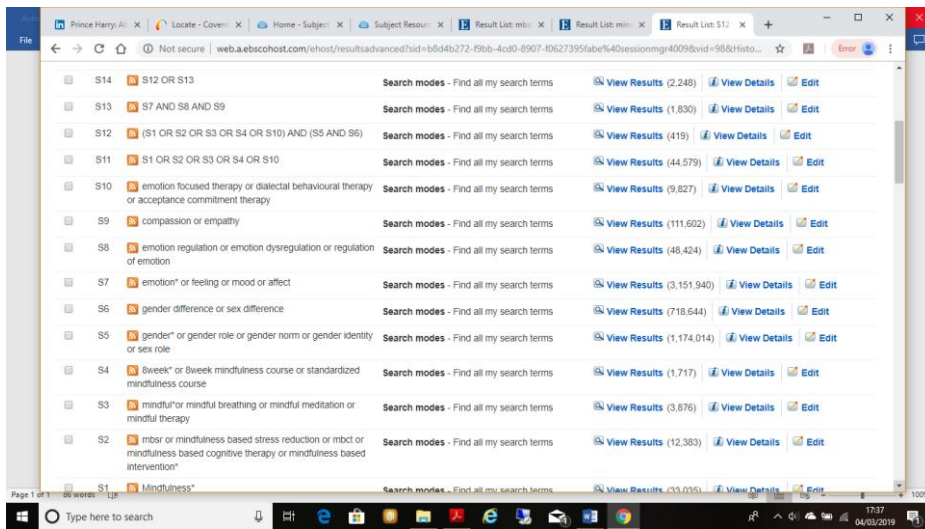
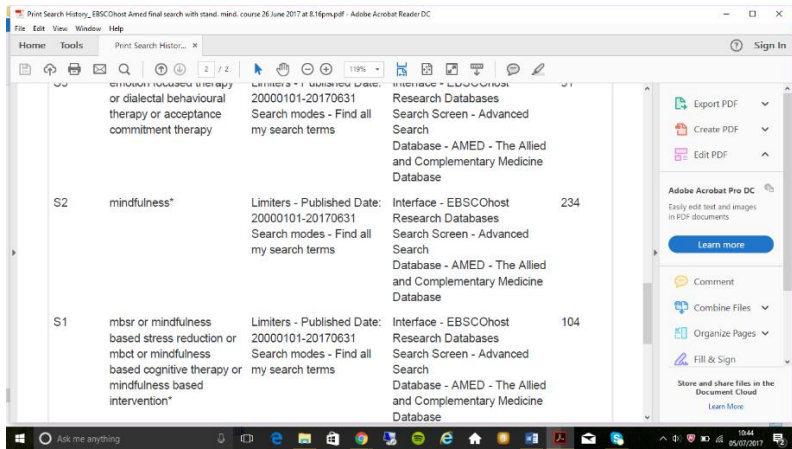
web.s.ebscohost.com/ehost/searchhistory/PrintSearchHistory?sid=1d61aa81-8049-46b1-8e38-d79520384cea%40redis&vid=9&HistoryItemID=S14&bquery=(...

S11	S1 OR S2 OR S3 OR S4 OR S10	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S10	emotion focused therapy or dialectal behavioural therapy or acceptance commitment therapy	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S9	compassion or empathy	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S8	emotion regulation or emotion dysregulation or regulation of emotion	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED -	Display

Print Search History: EBSCOhost - Google Chrome

web.s.ebscohost.com/ehost/searchhistory/PrintSearchHistory?sid=1d61aa81-8049-46b1-8e38-d79520384cea%40redis&vid=9&HistoryItemID=S14&bquery=(...
Wednesday, August 31, 2022 1:55:54 PM

#	Query	Limiters/Expanders	Last Run Via	Results
S14	S12 OR S13	Limiters - Full Text; Peer Reviewed; Published Date: 20000101-20211231 Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete	415
S13	S7 AND S8 AND S9	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S12	(S1 OR S2 OR S3 OR S4 OR S10) AND (S5 AND S6)	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine Database;CINAHL Complete;APA PsycArticles;MEDLINE;APA PsycInfo	Display
S11	S1 OR S2 OR S3 OR S4 OR S10	Search modes - Find all my search terms	Interface - EBSCOhost Research Databases Search Screen - Advanced Search Database - Academic Search Complete;AMED - The Allied and Complementary Medicine	Display



Appendix 10.2 Ethics full application

Effect of Mindfulness Teaching Style on Gender-Specific Emotion Regulation and Personality P39452

Stephane Calteau Page 1 of 1 20 October 2016

REGISTRY RESEARCH UNIT

ETHICS REVIEW FEEDBACK FORM

(Review feedback should be completed within 10 working days)

Name of applicant: Stephane Calteau

Faculty/School/Department: [Faculty of Health and Life Sciences] Psychology

Research project title: Effect of Mindfulness Teaching Style on Gender-Specific Emotion Regulation and Personality

Comments by the reviewer

1. Evaluation of the ethics of the proposal:

Project description is much better throughout - there is now an appropriate level of detail and clarity provided.

2. Evaluation of the participant information sheet and consent form:

All documentation addresses the ethical concerns of the current study.

3. Recommendation:

(Please indicate as appropriate and advise on any conditions. If there any conditions, the applicant will be required to resubmit his/her application and this will be sent to the same reviewer).

Approved - no conditions attached

Approved with minor conditions (no need to re-submit)

Conditional upon the following – please use additional sheets if necessary (please re-submit application)

Rejected for the following reason(s) – please use other side if necessary

Not required

Ethic full Application

Effect of Mindfulness Teaching Style on Gender-Specific Emotion Regulation and Personality P39452

Stephane Calteau Page 1 of 23 20 October 2016

Medium to High Risk Research Ethics Approval

Project Title **Effect of Mindfulness Teaching Style on Gender-Specific Emotion Regulation and Personality**

Record of Approval

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|
| Principal Investigator I request an ethics peer review and confirm that I have answered all relevant questions in this checklist honestly. | X |
| I confirm that I will carry out the project in the ways described in this checklist. I will immediately suspend research and request new ethical approval if the project subsequently changes the information I have given in this checklist. | X |
| I confirm that I, and all members of my research team (if any), have read and agreed to abide by the Code of Research Ethics issued by the relevant national learned society. | X |
| I confirm that I, and all members of my research team (if any), have read and agreed to abide by the University's Research Ethics, Governance and Integrity Framework. | X |

Medium to High Risk Research Ethics Approval Checklist

Project Information	Project Ref	P39452
	Full name	Stephane Calteau
	Faculty	Faculty of Health and Life Sciences
	Department	Psychology
	Supervisor	Tony Lawrence
	Module Code	PHD-PBA
	EFAAF Number	
	Project title	Effect of Mindfulness Teaching Style on Gender-Specific Emotion Regulation and Personality
	Date(s)	21/09/2015 - 21/08/2018
	Created	25/11/2015 17:41

Project Summary The aim of the study is to examine the degree of gender similarity between the mindfulness student and the teacher of mindfulness, and how gender specific emotional regulation influences mindfulness over the course of an eight-week mindfulness course. Gender similarity is assessed by the similarity of scoring between teacher and student on the Bem Sex-Role inventory (BRSI).

Names of Co-Investigators and their organisational affiliation (place of study/employer)

Is the project self-funded?

YES

Who is funding the project?

N/A

Has the funding been confirmed?

NO

Are you required to use a Professional Code of Ethical Practice appropriate to your discipline?

YES

Have you read the Code?

YES

Project Details What is the purpose of the project?

Based on a qualitative study (UG dissertation), I found that the experience of the benefit of an 8 weeks mindfulness course is expressed differently in males and females in terms of emotion regulations. Mindfulness teaching allows males to develop mastery in response to intrapersonal relationship with their emotions, whilst females increase their ability to regulate their emotion by connecting with others. In addition, the literature on mindfulness suggests a lack of clarity between the concepts of sex (male or female biological characteristics) and gender (sex role socially defined). In fact biases were found in most studies looking at the relationship between mindfulness and gender differences as they only measured sex rather than gender. My thesis aims to redress this gap by using a mixed method that explores this gender-specific emotional

regulation over a 8 weeks mindfulness course. Quantitative measures of change in mindfulness, self-compassion, emotion regulation and gender-role will be used alongside qualitative interviews with students showing the greatest and lowest mindfulness variances, and teachers showing high or low gender scores contributing to those mindfulness changes.

What are the planned or desired outcomes?

This study will demonstrate that students and teachers with a high gender score (both scoring high on masculinity and femininity on the BRSI) will complete the course and benefit from it. It will also indicate that those scoring low on BRSI will benefit from a more tailored mindfulness course. From this, the principle hypothesis is that high synchrony between teacher and student on androgyny (derived scores from masculine and feminine scores on BRSI) predicts greater change in mindfulness scores from pre to post 8-week course.

Other hypotheses:

1. Students with high self-compassion scores at PRE 8 week stage will show greater change in mindfulness at post 8 week stage - i.e. self-compassion positively predict mindfulness change over the 8 weeks.
2. Students with higher emotional regulation scores at PRE 8 week stage will show greater change in mindfulness at post 8 week stage - i.e. the DERS scores positively predict mindfulness change over the 8 weeks.
3. Students with higher androgyny scores at PRE 8 week stage week stage will show greater change in mindfulness at post 8 week stage - i.e. student androgyny positively predict mindfulness change over the 8 weeks.

Explain your research design

A mixed method design will be use:

The quantitative part of the study involves a pre-post mindfulness 8 week course. Self-compassion, masculine and feminine scores and androgyny (BRSI), difficulties in emotion regulation, and mindfulness (MAAS) are measured at baseline (pre) study, mid-study (week 4) and post-study.

For the quantitative analysis: a repeated measures ANOVA will be used to establish whether there are significant differences in Self-Compassion, Masculinity, Femininity, Androgyny, difficulties in emotional regulation, and Mindfulness on the MAAS.

In addition, a multiple regression analyses will be used to test which variance in the baseline metrics, predicts change in mindfulness from pre to post course. The same process will be done using mid stage as well as predictors of mid to post.

change.

The relationship between teacher and student gender synchrony will be examined. The teacher will complete BRSI at baseline. The pre study difference scores between student and teacher masculinity, femininity and androgyny will be calculated and used as predictors of mindfulness change, self-compassion change, and emotional regulation change scores over 8 week course.

Outline the principal methods you will use

Quant: The predictors include Self-compassion, Emotion Regulation and the difference between teacher and student androgyny (i.e. teacher androgyny score minus the students). This difference in scores is used to test the main hypothesis. The predicted variable is the DIFFERENCE between mindfulness POST study and at BASELINE. Large difference means that mindfulness improved. Small difference means no change. Negative difference means that mindfulness declined from pre to post. A regression analysis will test whether students with high androgyny, high self-compassion, high emotional regulation scores at the PRE 8 weeks stage predict greater change in mindfulness post course. POST 8 weeks self-compassion, DERS, Mindfulness, and student androgyny scores will be tested for significant differences from pre 8 weeks scores using repeated measures ANOVA

Qual: The top two males and females on the MAAS change scores, and the bottom two males and females on the MAAS change scores, are invited to the interview process and analysed comparatively by using thematic analysis for each gender and sex. Teachers will be interviewed to gain their insights on teaching mindfulness with males and females.

Are you proposing to use an external research instrument, validated scale or follow a published research method?
If yes, please give details of what you are using

YES

The Bem's Sex role Inventory (BSRI), The Difficulties Emotion Regulation Scale (DERS), The Self-Compassion Scale (SCS) and the Mindfulness Awareness and Attention Scale (MAAS).

Reference:

Bem, S. L. (1974). The measurement of psychological androgyny. *Journal of Clinical and Consulting Psychology*, 42, 155-162.

Brown, K.W. & Ryan, R.M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84, 822-848.

Gratz, K., Roemer, L. (2008)

'Multidimensional Assessment of Emotion Regulation and Dysregulation: Development, Factor Structure, and Initial Validation of the Difficulties in Emotion Regulation Scale', *Journal of Psychopathology and Behavioral Assessment*, Vol.30(4), pp.315-315

Raes, F., Pommier, E., Neff, K. D., Van Gucht, D. (2011). 'Construction and factorial validation of a short form of the Self-Compassion Scale', *Clinical Psychology and Psychotherapy*, 18, 250-255

Will your research involve consulting individuals who support, or literature, websites or similar material which advocates, any of the following: terrorism, armed struggles, or political, religious or other forms of activism considered illegal under UK law? NO

Are you dealing with Secondary Data? (e.g. sourcing info from websites, historical documents) NO

Are you dealing with Primary Data involving people? (e.g. interviews, YES

questionnaires, observations)

Are you dealing with personal or sensitive data? YES

Is the project solely desk based? (e.g. involving no laboratory, workshop or off-campus work or other activities which pose significant risks to researchers or participants) NO

Are there any other ethical issues or risks of harm raised by the study that have not been covered by previous questions? NO

DBS (Disclosure & Barring Service) formerly CRB (Criminal Records Bureau) Question

Yes **No**

1 Does the study require DBS (Disclosure & Barring Service) checks? X

If YES, please give details of the serial number, date obtained and expiry date

2 If NO, does the study involve direct contact by any member of the research team:

- a) with children or young people under 18 years of age?
- b) with adults who have learning difficulties, brain injury, dementia, degenerative neurological disorders?
- c) with adults who are frail or physically disabled?
- d) with adults who are living in residential care, social care, nursing homes, re-ablement centres, hospitals or hospices?
- e) with adults who are in prison, remanded on bail or in custody?

External Ethical Review Question	Yes	No
1	Will this study be submitted for ethical review to an external organisation? (e.g. Another University, Social Care, National Health Service, Ministry of Defence, Police Service and Probation Office)	<input checked="" type="checkbox"/>

If YES, name of external organisation

- 2 Will this study be reviewed using the IRAS system? X
- 3 Has this study previously been reviewed by an external organisation? X

Question

Yes

No

1

Are there any reasons why you cannot guarantee the full security and confidentiality of any personal or confidential data collected for the study? X

If YES, please give an explanation

2

Is there a significant possibility that any of your participants, and associated persons, could be directly or indirectly identified in the outputs or findings from this study? X

If YES, please explain further why this is the case

3

Is there a significant possibility that a specific organisation or agency or participants could have confidential information identified, as a result of the way you write up the results of the study? X

If YES, please explain further why this is the case

4

Will any members of the research team retain any personal or confidential data at the end of the project, other than in fully anonymised form? X

If YES, please explain further why this is the case

5

Will you or any member of the team intend to make use of any confidential information, knowledge, trade secrets obtained for any other purpose than the research project? X

If YES, please explain further why this is the case

6

Will you be responsible for destroying the data after study completion? X

If NO, please explain how data will be destroyed, when it will be destroyed and by whom

Question

1

Yes

Will all the participants be fully informed BEFORE the project begins why the study is being conducted and what their participation will involve?

No

X

If NO, please explain why

2

Will every participant be asked to give written consent to participating in the study, before it begins?

X

If NO, please explain how you will get consent from your participants. If not written consent, explain how you will record consent

3

Will all participants be fully informed about what data will be collected, and what will be done with this data during and after the study?

X

If NO, please specify

4	Will there be audio, video or photographic recording of participants?	X
Will explicit consent be sought for recording of participants? X		
If NO to explicit consent, please explain how you will gain consent for recording participants		
5	Will every participant understand that they have the right not to take part at any time, and/or withdraw themselves and their data from the study if they wish?	X
If NO, please explain why		
6	Will every participant understand that there will be no reasons required or repercussions if they withdraw or remove their data from the study?	X
If NO, please explain why		
7	Does the study involve deceiving, or covert observation of, participants?	X
Will you debrief them at the earliest possible opportunity?		
If NO to debrief them, please explain why this is necessary		

Question	Yes	No
1	Is there any significant risk that the study may lead to physical harm to participants or researchers?	X
If YES, please explain how you will take steps to reduce or address those risks		
2	Is there any significant risk that the study may lead to psychological or emotional distress to participants?	X
If YES, please explain how you will take steps to reduce or address those risks		
3	Is there any risk that the study may lead to psychological or emotional distress to researchers?	X
If YES, please explain how you will take steps to reduce or address those risks		
4	Is there any risk that your study may lead or result in harm to the reputation of participants, researchers, or their employees, or any associated persons or organisations?	X
If YES, please explain how you will take steps to reduce or address those risks		
5	Is there a risk that the study will lead to participants to disclose evidence of previous criminal offences, or their intention to commit criminal offences?	X
If YES, please explain how you will take steps to reduce or address those risks		
6	Is there a risk that the study will lead participants to disclose evidence that children or vulnerable adults	X

are being harmed, or at risk
or harm?

If YES, please explain how you will take steps to reduce or address those risks

7 Is there a risk that the study X
will lead participants to
disclose evidence of serious
risk of other types of harm?

If YES, please explain how you will take steps to reduce or address those risks

8 Are you aware of the CU Disclosure
protocol?

Question

1

Yes

Do you intend to offer
participants cash payments
or any kind of inducements,
or reward for taking part in
your study?

No

X

If YES, please explain what kind of payment you will be offering (e.g. prize draw or store
vouchers)

2

Is there any possibility that such payments
or inducements will cause participants to
consent to risks that they might not
otherwise find acceptable?

3

Is there any possibility that the prospect of
payment or inducements will influence the
data provided by participants in any way?

4

Will you inform participants that accepting
payments or inducements does not affect
their right to withdraw from the study at any
time?

1

Do you propose to recruit any participants
who are:

- | | | |
|----|---------------------------------------------------------------------------------------------------------------------------------------|---|
| a) | children or young people under 18 years of age? | X |
| b) | adults who have learning difficulties, mental health condition, brain injury, advanced dementia, degenerative neurological disorders? | X |
| c) | adults who are physically disabled? | X |
| d) | adults who are living in residential care, social care, nursing homes, re-ablement centres, hospitals or hospices? | X |
| e) | adults who are in prison, remanded on bail or in custody? | X |

If you answer YES to any of the questions please explain how you will overcome any challenges to gaining valid consent

- | | | |
|----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|
| 2 | Do you propose to recruit any participants with possible communication difficulties, including difficulties arising from limited use of knowledge of the English language? | X |
|----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|

If YES, please explain how you will overcome any challenges to gaining valid consent

- | | | |
|----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|
| 3 | Do you propose to recruit any participants who may not be able to understand fully the nature of the study, research and the implications for them of participating in it or cannot | X |
|----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|

provide consent
themselves?

If YES, please explain how you will overcome any challenges to gaining valid consent

- 1 Do you propose to recruit any participants who are:
- a) students or employees of X
Coventry University or
partnering organisation(s)?

If YES, please explain if there is any conflict of interest and how this will be addressed

The participants will include employees and students recruited on campus at Coventry University and at Mindfulness CIC in Leicester for general public. Those participants have booked a standard 8 weeks Mindfulness-based Stress Reduction course (MBSR) which happens regularly throughout the year. The course is delivered by Mindfulness CIC (MCIC). The course delivered by Dr.Liz Sparkes business partner and Suryacitta Malcom Smith the owner. I obtained permission once my ethic has been approved to collect data on campus and on site in Leicester. The participants are recruited for research purpose only and do not have any involvement with Mindfulness CIC. There is no conflict of interest with employees and students and Mindfulness CIC. The study is not a service evaluation for Mindfulness CIC. None of the parties are expected or gain a reward from the study but will have access to the results of the study once published.

Due to the high number of participants required (64), I am negotiating with other organisations such as independent businesses for their permission to conduct further data collection. Once, receiving their permission letter, I will notify the ethics department.

- b) employees/staff recruited through other businesses, voluntary or public sector organisations? X
- If YES, please explain how permission will be gained
- c) pupils or students recruited through educational institutions (e.g. primary schools, secondary schools, colleges)? X
- If YES, please explain how permission will be gained
- d) clients/volunteers/service users recruited through voluntary public services? X

- e) If YES, please explain how permission will be gained participants living in residential care, social care, nursing homes, rehabilitation centres hospitals or hospices? X
- f) If YES, please explain how permission will be gained recruited by virtue of their employment in the police or armed forces? X
- g) If YES, please explain how permission will be gained adults who are in prison, remanded on bail or in custody? X
- h) If YES, please explain how permission will be gained who may not be able to refuse to participate in the research? X
- If YES, please explain how permission will be gained

Question	Yes	No
1	Will any part of your study involve collecting data by means of electronic media (e.g. the Internet, e-mail, Facebook, Twitter, online forums, etc)?	X
2	If YES, please explain how you will obtain permission to collect data by this means Is there a possibility that the study will encourage children under 18 to access inappropriate websites, or correspond with people who pose risk of harm?	X

If YES, please explain further

3 Will the study incur any other risks that arise specifically from the use of electronic media? X

If YES, please explain further

4 Will you be using survey collection software (e.g. BoS, Filemaker)? X

If YES, please explain which software

5 Have you taken necessary precautions for secure data management, in accordance with data protection and CU Policy? X

If NO

If YES

please explain why not

Specify location where data will be stored

The data will be stored on secured servers of Coventry University when working on data on site and at home. Files will have encrypted password on a computer provided by the PBA with password (login). The digital recorder and USB Stick will have both password and locked in cabinet at on site and at home. Pseudonym will be allocated to participants to preserve their identity. Inquiries to IT department were made in regards to CU Policy on Data Protection which is

regulated by the Data protection Act 1998.

Planned disposal date 31/08/2018
If the research is funded by an external organisation, are there any requirements for storage and disposal? X

1 Are all or some of the consent forms, information leaflets and research instruments associated with this project likely to be used in languages other than English? X

If YES, please specify the language[s] to be used

2 Have some or all of the translations been undertaken by you or a member of the research team?

Are these translations in lay language and likely to be clearly understood by the research participants?

Please describe the procedures used when undertaking research instrument translation (e.g. forward and back translation), clarifying strategies for ensuring the validity and reliability or trustworthiness of the translation

3 Have some or all of the translations been undertaken by a third party?

If YES, please specify the name[s] of the persons or agencies performing the translations

Please describe the procedures used when undertaking research instrument translation (e.g. forward and back translation), clarifying strategies for ensuring the validity and reliability of the translation

1 Does any part of the project involve work in a laboratory or workshop which could pose risks to you, researchers or others?

If YES:

If you have risk assessments for laboratory or workshop activities you can refer to them here & upload them at the end, or explain in the text box how you will manage those risks

Will any part of the project involve animal habitats or tissues or non-human vertebrates?

If YES, please give details

2 Does the project involve any procedure to the protected animal whilst it is still alive?

3 Will any part of your project involve the study of animals in their natural habitat?

If YES, please give details

4 Will the project involve the recording of behaviour of animals in a non-natural setting that is outside the control of the researcher?

If YES, please give details

5 Will your field work involve any direct intervention other than recording the behaviour of the animals available for observation?

If YES, please give details

- 6 Is the species you plan to research endangered, locally rare or part of a sensitive ecosystem protected by legislation?
If YES, please give details
- 7 Is there any significant possibility that the welfare of the target species or those sharing the local environment/habitat will be detrimentally affected?
If YES, please give details
- 8 Is there any significant possibility that the habitat of the animals will be damaged by the project, such that their health and survival will be endangered?
If YES, please give details
- 9 Will project work involve intervention work in a non-natural setting in relation to invertebrate species other than *Octopus vulgaris*?
If YES, please give details
- 1 Does your study involve collecting or use of human tissues or fluids? (e.g. collecting urine, saliva, blood or use of cell lines, 'dead' blood) X
- 2 If your study involves blood samples or body fluids (e.g. urine, saliva) have you clearly stated in your application that appropriate guidelines are to be followed (e.g. The British Association of Sport and Exercise Science Physiological Testing)

Guidelines (2007) or equivalent) and that they are in line with the level of risk?

If NO, please explain why not
3

If your study involves human tissue other than blood and saliva, have you clearly stated in your application that appropriate guidelines are to be followed (e.g. The Human Tissues Act, or equivalent) and that they are in line with level of risk?

If NO, please explain why not

1

Does any part of the project X
require data collection off
campus?
(e.g. work in the field or
community)

If YES:

You must consider the potential hazards from off campus activities (e.g. working alone, time of data collection, unfamiliar or hazardous locations, using equipment, the terrain, violence or aggression from others). Outline the precautions that will be taken to manage these risks, AS A MINIMUM this must detail how researchers would summon assistance in an emergency when working off campus.
For complex or high risk projects you may wish to complete and upload a separate risk assessment

In the case of insufficient participants, I will be required to conduct additional data collection off campus.
I will collect data with Minfulness CIC in Leicester from which I have obtained the permission letter. The data collection will take place during the day from 10am to 4pm. The location is accessible to the public and does not present any potential hazards threatening my safety and the participants. Neither the participants and I will be exposed to manual handling and other physical hazards. I do not foresee any threat to the safety of myself or others. However, prior to the data collection I will make sure that MCIC has a public liability insurance that covers potential accidents.

Once, I have permission to collect data from other venues in the West midlands and the Midlands, I will conduct a risk assessment and update my DOS.

When travelling to the venues for data collections, I will contact my DOS, other supervisors or my wife when I arrive to the venue and when I am returning home.

2 Does any part of the project involve the researcher travelling outside the UK (or to very remote UK locations)?

If YES:

Please give details of where, when and how you will be travelling. For travel to high risk places you may wish to complete and upload a separate risk assessment



MASTERS & PhD STUDENTS NEEDED

Full time/ Part time at Coventry University?

This is the perfect opportunity to take part in an 8-weeks introductory course to mindfulness run all year long as part of a research project at Coventry University!

Key Benefits:

- 1-To gain a deep insight of our personal experiences when dealing with emotional ill-being
- 2-To improve your general wellbeing
- 3-To integrate psychology/spirituality element into your personal and future professional role



Please contact Stephan by email:
calteauj@uni.coventry.ac.uk, to
access our:

Free introductory 8 weeks
mindfulness course on 23rd May
2018.

Pictures from Pixabay.com

Appendix 11: Extracts of transcripts for pilot and main qualitative study

File Home Insert Draw Design Layout References Mailings Review View Help Table Design Layout

Clipboard Font Paragraph Styles Editing Voice Sensitivity Reuse Files

<p>Managing stress and coping with life conflicts Dealing with emotion more efficiently Letting go of things Identifying autopilot mechanism Body scan as a method to detach from distraction Relieving stress by stepping out of judgmental attitude Being non-judgmental as freedom from suffering</p> <p>The significance of having a direct personal experience of mindfulness Understanding its impact on one's health and wellbeing Relating to the breath as an innate process</p> <p>Cultivating compassion towards self and others Cultivating patience through Mindfulness Sharpened attention through mindfulness practice</p> <p>Comparing oneself to the teacher The desire to become an accomplished mindfulness practitioner as comparing oneself to the teacher</p> <p>Acknowledging devotion and commitment in mindfulness practice Expectation of being spontaneous</p> <p>Deeper insight and initial super-ordinate themes and subtheme Super-ordinate Themes: Experiential mindfulness for sustaining health and wellbeing Sub: Gaining interpersonal mastery over one's emotion Sub: Experiential mindfulness as one's reality Sub: Developing emotional intelligence Super-ordinate Theme: trials and tribulation towards one's engagement to mindfulness meditation Sub: mindfulness-ego as spiritual materialism</p>	<p>Establishing a routine to become a habit as a way of life Trying to hard to set up a routine Barriers to set up a routine</p> <p>Shutting the mind as misunderstanding its purpose</p> <p>Mindful movement purpose as being challenging Body scan as observing the body Struggle to attune with mindfulness movement as feeling unpleasant</p> <p>An array of meditative methods is beneficial for new mindfulness practitioners Simple language and humour Mindfulness teaching enables to deepen one's experience Controlling individuals' enquiries efficiently as part of teacher's profound experience Meditating in a large group affect one's engagement</p> <p>Having an extraordinary experience as spiritual experience of own self</p> <p>Sub: Consistency versus belief Sub: Struggle towards regular practice Sub: Contra-indication of mindfulness Sub: Practical challenges of mindfulness techniques Super-ordinate Theme: Establishing an effective therapeutic rapport Sub: Flexible teaching style Sub: Using common language Sub: Controlling group dynamic</p>	<p>Experiencing oneness of the mind and body as non-dual reality Being aware of one authentic 'self' Achieving self-realisation is rare due to being stuck in one's life disillusion</p> <p>The mindfulness course created a life of possibility Transforming one's life as the whole person curiosity The mere sense of living in joy of what it is to be human Gaining mental clarity as being proactive and prioritising To prioritise as a form of masculine discipline Developing emotional wisdom to manage societal constraints</p> <p>Super-ordinate Theme: Discovering the true nature of one's 'self' through self-evaluation Sub: The limits of one's reality Sub: Exploring beyond the ego Sub: Understanding the cause of suffering Super-ordinate Theme: Mindfulness being the paradigm of human functioning to self-actualisation. Sub: Discovering the true nature of human condition Sub: Masculinising mental health Sub: On the path to spiritual intelligence</p>
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<p>Having a stressful life led to doing meditation Mindfulness transforming one's life Acknowledging the value of meditation Having the options to alternative therapy Adapting meditation to life complexity Even little practice impact one's life greatly Mindfulness made him more mindful</p> <p>Help understand his emotions Detaching from ruminative process Stepping out of the cognitive trap Mindfulness as a contingency tool Freeing oneself from cognitive distress through meditation Mindfulness as a counteragent to mental distress Becoming less reactive to conflicts Recognising being on autopilot during life adversity Staying grounded in the present moment Developing emotional intelligence Slowing down rather than dwelling in things</p> <p>Being more gentle towards self Self-compassion as nurturing self Cultivating of self-compassion towards self and others Being more open towards relationships rather than self-centred Being non-judgmental allowed empathic attitude Being non-judgmental requires commitment and devotion</p> <p>Allowing practitioners to speak about their experiences The mindfulness teacher speaking about his own experience Clarifying concepts to enhance learning Misconception of mindfulness as hippie lifestyle Simple teaching The teaching helped you to see new life perspectives</p> <p>Mindful breathing as challenging meditative practice Mindfulness movement has challenging practice Meditating in a group was challenging</p>	<p>Deeper insight and initial super-ordinate and subthemes</p> <p>Super-ordinate Theme: The path to health and wellbeing through inner balance Sub: Reshaping one's lifestyle</p> <p>Sub: Gaining interpersonal mastery</p> <p>Sub: Compassion as antidote to psychological conflicts</p> <p>Super-ordinate Theme: establishing therapeutic effectiveness Sub: Adapting teaching style</p> <p>Sub: Using common language</p> <p>Sub: Practical challenge of meditation</p>	<p>Readiness to let go of current pain Facing unpleasant experiences to heal Facing the nature of emotions to allow grieving</p> <p>Understanding the nature and causes of psychological suffering Cultivating a sense of oneness No turning back from previous self</p> <p>Non-reacting enhances clarity as mental dexterity Gaining mental clarity Sustaining a reasonable mental health through meditation</p> <p>Language define the experience of one's reality</p> <p>Making a choice for own wellbeing Taking responsibility for own health and wellbeing Having a healthier intention</p>	<p>Super-ordinate Theme: Ego-complex -the disease and the cure Sub: Acceptance as the organic process to healing</p> <p>Sub: In the search of 'authentic self'</p> <p>Sub: Redefining mental health</p> <p>Sub: Impact of worldview on health</p> <p>Sub: Creating one's health pace</p>
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Calibri (Body) 11 A[^] A_v Aa A_v

B I U X₂ X² A_v A_v

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20 Int: alright ok so we should go then for it. Ok so first question uh...please explain the reason for participating in an week___weeks mindfulness course?

21

22 Nicolas: ok well the last course I did with Adam, uh was my third course

23 Int: ok

24 Nicolas: I was in course with him last year, really enjoy them uh, this was the first I did a proper meditation in his class. So this, this class this year was a follow on so I could learn more, about meditation.

25

26

27 Int: ok.

28 Nicolas: yeah.

29 Int: excellent. Hum please describe any way in which you experience of emotions (both positive and negative) has changed over the 8 week course?

30

31 Nicolas: hum I think it just added on what I previously learn

32 Int: hum...hum...

33 Nicolas: so, hum it just giving more learning information, hum and like something really stressful happened to me this start of this year. A friend of mine passed away.

34

35 Int: oh...sorry to hear that.

36 Nicolas: thanks...so I think because of meditation it helped me....it helped to keep my emotions a bit calmer. It helped to look at things a bit more sort of calm way, hum, so yeah I think going to the course, has probably helped me to understand my emotions a bit more, whereas before I'd might be very stress, and dwell on things.

37

38

39

40 Int: ok

41 Nicolas: I think uh...this course has just made feel more mindful, about things yeah...

Stephan Calteau
The reasons to go to the course was by curiosity of how mindfulness would work for him

Stephan Calteau
The course helped to understand more about his experiences of emotions, as his friend passed away which caused a lot of stress. Facing the nature of emotions; is there a sense of beginning the grief process.

Stephan Calteau
So the experience of the meditation helped to control his emotions in a sense of 'calmer'. Enable to look at things in a calm way, rather than dwelling on events. is there a sense of trying to gain interpersonal mastery?

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4 straight away on the
5 interview. Is that ok with you?
6 **Jimmy:** sure..
7 **Int:** ok...first, euh... please explain the reasons for participating in an
8 8week...8weeks mindfulness course?
9 **Jimmy:** hum.. reasons...hum... for attending mindfulness was...hum.....hum...I
10 was experiencing ...hum.., perhaps because of my life and style, and because of
11 my work, and uh...and uh general things in life...uh...and uh I was hoping by
12 attending mindful class I can find a bit of peace, a bit of...uh...hum...calm in
13 myself and hum... discovering more about myself and make peace, inner peace
14 with myself, so that was the main probably main reason...yeah attending the
15 class.
16
17 **Int:** Ok so now we can move on, it's gonna become a bit more specific...ok...so
18 please describe...uh any ways in which your experience of emotions (both
19 positive and negative) has change over the 8weeks?
20
21 **Jimmy:** Alright, ok. Hum...Hum my experience of emotion were positive and
22 negative has change over the past 8 weeks... Hum... I'd say in terms of negative
23 emotions, I'd say hum...I have been ...I have been I have been more on top
24 of my negative emotion and positive emotions...Hum...I thin...I ...slightly but I
25 think in both of them I think a slight improvement in terms of be ope...let's put
26 it this way I am more aware of my emotions...and hum maybe...hum...maybe
27 hum I am more aware of emotions...uh...and hum...because my tendency is to
28 be positive and in control of my emotions maybe this course helped
29 me...hum...maybe helped me...hum to approach my emotions differently,
30 maybe more been in charge and hum...in control of my emotions whereas
31 before hummaybe euh I've had euh...the emotions could overcome.

Stephan Calteau
The reason for attending the mindfulness course was due to experiencing psychological distress - life business
Find peace. Self-discovery of the 'self' by turning inwards spiritually.

Stephan Calteau
Taking control of negative and positive emotions

Stephan Calteau
Developing an awareness in recognising emotional shifts

Stephan Calteau
Previous to the course he would overcome his emotions the way he could. Whereas, now he has a tendency to be positive about his emotions and control his emotions. However, the course helped him to adopt a new attitude about his emotions in a sense of mastery.

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Calibri (Body) 11 | A[^] A^v Aa A^o | AaBbCcDc AaBbCcDc AaBbCc AaBbCc | Find Replace Select | Dictate | Sensitivity | Reuse Files

<p>Jimmy themes and subthemes</p> <table border="1"> <tr> <td data-bbox="392 518 593 901"> <p>Reducing the experience of stress due to lifestyle Recognising signs of stress through the quality of the breath</p> <p>Taking control of intrapersonal emotional skills Developing and cultivating an awareness in identifying emotional changes Approaching emotions from a new stance as being responsible for own emotions Surmounting emotions more efficiently</p> <p>Identifying the nature and specificity of emotions Understanding the impact of negative emotions on decision making Nurturing emotional self-efficacy through developing awareness Taming the mind against challenging emotions Taking control of own emotions Making sense of emotions through mindfulness practice (conscious experience of emotions) Understanding own emotional functioning</p> <p>Stepping out of mental turmoil as a working progress Possibility to detach from mental rumination Awareness of loss of concentration Distinguishing between mental and bodily triggers Focusing on the breath helps disengaging from distractions Overthinking on the way to resolve the conflict Intrapyschic conflict with own emotions</p> </td> <td data-bbox="593 518 806 901"> <p>The panacea of modern life</p> <p>De-masculinising emotions: the path to understanding emotional health</p> </td> </tr> <tr> <td data-bbox="392 901 593 1101"> <p>Towards a definition of mental health</p> </td> <td data-bbox="593 901 806 1101"></td> </tr> </table>	<p>Reducing the experience of stress due to lifestyle Recognising signs of stress through the quality of the breath</p> <p>Taking control of intrapersonal emotional skills Developing and cultivating an awareness in identifying emotional changes Approaching emotions from a new stance as being responsible for own emotions Surmounting emotions more efficiently</p> <p>Identifying the nature and specificity of emotions Understanding the impact of negative emotions on decision making Nurturing emotional 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40 Jo: because I really wanted to find out in more detail about mindfulness.

41 Int: ok. It just to find out a bit more about mindfulness.

42 Jo: yes.

43 Int: ah. Ok

44 Jo: I wanted to, I wanted to hum...I really wanted to understand how it impacts on a...a person and

45 how I could use it.

46 Int: ok...ok thank you.

47 Int: hum...please describe any ways in which you experienced your emotions both positive and

48 negative have changed over the 8 week course.

49 Jo: hum... probably...hum...heightened awareness.

50 Int: ok hum maybe can you me a short example?

51 Jo: hum...heightened awareness? I probably was in touched with my emotions previously, but it

52 perhaps hum...probably reinforced it for me but you know hum...it's hard to put it to words.

53 Int: it's ok don't worry about that...its' ok.

54 Jo: my emotions are important and the way that I feel is important.

55 Int: ok. So you you were able to uh... identify a bit more and develop an understanding of your

56 emotions this is what you are trying to say. (here I felt the participants was quite reticent to disclose

Stephan Calteau
Understanding the impact of mindfulness on someone and how she could use it.

Stephan Calteau
Hesitant repetitions 'um' and the use of adverb 'probable' emphasise the uncertainty when describing her experience.

Stephan Calteau
Mindfulness heightened her emotional awareness

Stephan Calteau
Again the use of 'probably' accentuate this struggle to describe the quality of her experience related to the change of her emotions, but there is a sense trying to connect with her emotions

Stephan Calteau

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26 Int: (laugh) it's ok.
 27 Jane: Say that again. Sorry
 28 Int: Yeah, do you think it's difficult to integrate whatever you've learnt over the 8 weeks in your everyday life activities.
 30 Jane: yeah, I think you know, I think the things that you know the lessons that we were taught to how our mind works and things like that, I think that.... I am very able to see how that those kind of...how that affect my life. It affects how I respond to things.
 33 Int: ok.

34 Jane: and I think in terms of ... you know understanding a little bit more like in one lesson, I think it was about the second dagger and how we can really punish ourselves by overthinking. That, so Things like that
 37 Int: yeah
 38 Jane: are things that I am very much more aware, in terms of how I...how I approach things, and I think being in that helps you being more in the moment. So that is really sort of...the actual practice makes the meditative practice harder.
 41 Int: um...um...
 42 Jane: (laugh)
 43 Int: it's ok. Alright, let's...ok so...the interview it's fifteen questions
 44 Jane: um...um...
 45 Int: it can last as long as you want
 46 Jane: ok.
 47 Int: or as short as you want. Um...it's you know it's...the questions are not difficult....

Comments

- Jean Calteau A few seconds ago
Initial noting
Reply Resolve
- Stephane Calteau
Using the mindfulness teachings to build the capacity to identify specific emotions that may impact her life.
- Stephane Calteau
Using the mindfulness concepts to highlight how cognitive rumination can be described, and the way it affects someone's psyche here as an upliftment. Is there a issue in understanding the therapeutic effectiveness of mindfulness meditation?
- Stephane Calteau
Having a new approach to life as being more in the present moment.
- Stephane Calteau
Specific practice hinder her engagement to mindfulness practice.

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59 Int: the first question would be then, please explain the reasons for participating in an eight weeks mindfulness course?
 60
 61 Jane: ok. Uh had a couple of reasons, so predominantly it was because I recently trained and qualified as a person centred counsellor.
 62
 63 Int: ok.
 64 Jane: and one of the things I knew I needed to work on in terms of that was being present with my clients and being able to be with them in the moment and not trying second guess what they are on going, just stay with them and their feelings.

67 Int: ok.
 68 Jane: um...and that...that feeling especially rather than being cognitive about the response to them, actually tapping into what I am feeling about the things, they are saying. Because if I am empathising well, it will actually be probably what they are feeling so, it was really to trying to focus on that a bit more; but also, for my own sort o sense of wellbeing – I am very aware that I am an overthinker, I am very aware that
 73 Int: yeah.
 74 Jane: I can hurt myself with that...with that overthinking, you know I get myself into a right state sometimes...so it also about trying to take control of that a bit more.
 76 Int: ok. Um...um...Please describe in any ways in which your experience of emotions so both positive and negative has changed over the eight-week course?
 78 Jane: ok. Um...so, I think...I think I just became more aw...more aware of kind of how I am feeling...more willing to tap in how I was feeling rather than just ignoring it or you know so thinking rather thinking about what have happened actually trying to consider, how I was feeling about that situation...so just being able to do that was quite...quite positive. It's not always easy because there is emotions that you were feeling are not always positive you know. So... began to understand.

Stephane Calteau
 The main reason is to keep fostering an authentic therapeutic relationship with her clients. Cultivating an empathic attitude towards clients' distress rather than diving on her discriminative attitude of what they should be feeling.

Stephane Calteau
 Understanding the true nature of her empathetic attitude related to feelings and understanding how self-compassion can influence her wellbeing. So having an awareness on the benefits of developing self-compassion would enable her to deal with her psychological attachment to rumination was the main focus.

Stephane Calteau
 Having control of her cognitive rumination is essential rather than it often leads her to psychological distress.

Stephane Calteau
 Enhanced awareness of direct feelings rather than suppressing them.

Stephane Calteau
 There is a change in the approach to feeling – to what it is felt rather than just getting caught in the event.

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<p>Mindfulness as more than relaxation</p> <p>Mindfulness useful for contingency</p> <p>Gaining calmness through mindfulness meditation Slowing down from daily commitments to refocus on herself Taking some time to herself</p> <p>Controlling Asthma through mindful breathing</p> <p>Enhancing emotional attentiveness Developing emotional intelligence Sharpen and develop emotional intelligence Significance of emotional awareness</p> <p>Accepting others</p> <p>Contend with expressing emotional states</p> <p>Understanding human health in its entirety through mindfulness teaching</p> <p>In search of clarity on mindfulness experience Experiencing the effect of mindfulness for herself Surrendering to trials of life</p> <p>Exploring the nature of the 'self' Developing awareness of the 'self' through mindfulness teaching</p>	<p>An advanced therapeutic approach</p> <p>A tool for psychological emergencies (ego fixing)</p> <p>Opportunity to self-care</p> <p>Managing chronic condition more efficiently</p> <p>Emotional health shaped through mindfulness practice</p> <p>Building Health boundaries towards her 'self' to tolerate others</p> <p>Emotional connectivity through awareness</p> <p>The experience of human condition</p> <p>Mental clarity or a quest towards understand mental health</p> <p>The meaning of the 'self' through inwards exploration</p>
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 28 Int: Yeah, do you think it's difficult to integrate whatever you've learnt over the 8 weeks in
 29 your everyday life activities.
 30 Jane: yeah, I think you know, I think the things that you know the lessons that we were
 31 taught to how our mind works and things like that, I think that.... I am very able to see how
 32 that those kind of...how that affect my life. It affects how I respond to things.
 33 Int: ok.

34 Jane: and I think in terms of ... you know understanding a little bit more like in one lesson, I
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 45 Int: it can last as long as you want
 46 Jane: ok.
 47 Int: or as short as you want. Um...it's you know it's...the questions are not difficult...
 48 Jane: um...

Stephane Calteau
 Using the mindfulness teachings to build the capacity to identify specific emotions that may impact her life.

Stephane Calteau
 Using the mindfulness concepts to highlight how cognitive rumination can be described, and the way it affects someone's psyche here as punishment. Is there a issue in understanding the therapeutic effectiveness of mindfulness meditation?

Stephane Calteau
 Having a new approach to life as being more in the present moment.

Stephane Calteau
 Specific practice hinder her engagement to mindfulness practice.

Page 1 of 16 5263 words

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<p>Howard: deeper insight and possible super-ordinate theme and subtheme process</p> <table border="1"> <tr> <td data-bbox="421 526 609 1093"> <p>Pauses as an opportunity to get a break from life business Pauses to prioritise tasks Pauses as anchor (staying grounded) to plan life business Pausing before getting involved in any situations</p> <p>Mindful breathing helps to relax against fear while being at the dentist and improve sleep Mindful breathing improved helped managed stressful situation</p> <p>Mindful breathing to overcome stressful situation Identifying negative emotions Developing the ability to understand the nature of bodily experiences Discovery of feelings for the first time (stomach) Experiential realisation in the ability to feel Labelling and describing emotions Enhanced awareness as perception of feelings suddenly Awareness of malleability of emotion leading to mental clarity Gaining emotional balance to face unpleasant experiences Developing mental clarity overtime Occasional daydreams as a cue to regain mindful stance Cultivating awareness as de-centering from rumination Being mindful was the most meaningful experience of the course Developing body awareness as positive outcome of the course De-centering from disease to re-centering to other bodily experiences Awareness of the impact of disease related to the experience of pain in his muscles</p> <p>Noticing as key to significant benefits of the course Paying attention helped him to being more present</p> </td> <td data-bbox="616 526 810 1093"> <p>Enhancing decision-making and planning through mindful practice (Pausing for everyday life awareness)</p> <p>Mindful breathing as a contingency to distress (developing sense of emotional mastery – facing fear)</p> <p>Making sense of one's feelings and emotions (discovery of emotions/new attitude – emotional and body self-awareness)</p> <p>Self-Awareness of the present moment</p> </td> </tr> </table>	<p>Pauses as an opportunity to get a break from life business Pauses to prioritise tasks Pauses as anchor (staying grounded) to plan life business Pausing before getting involved in any situations</p> <p>Mindful breathing helps to relax against fear while being at the dentist and improve sleep Mindful breathing improved helped managed stressful situation</p> <p>Mindful breathing to overcome stressful situation Identifying negative emotions Developing the ability to understand the nature of bodily experiences Discovery of feelings for the first time (stomach) Experiential realisation in the ability to feel Labelling and describing emotions Enhanced awareness as perception of feelings suddenly Awareness of malleability of emotion leading to mental clarity Gaining emotional balance to face unpleasant experiences Developing mental clarity overtime Occasional daydreams as a cue to regain mindful stance Cultivating awareness as de-centering from rumination Being mindful was the most meaningful experience of the course Developing body awareness as positive outcome of the course De-centering from disease to re-centering to other bodily experiences Awareness of the impact of disease related to the experience of pain in his muscles</p> <p>Noticing as key to significant benefits of the course Paying attention helped him to being more present</p>	<p>Enhancing decision-making and planning through mindful practice (Pausing for everyday life awareness)</p> <p>Mindful breathing as a contingency to distress (developing sense of emotional mastery – facing fear)</p> <p>Making sense of one's feelings and emotions (discovery of emotions/new attitude – emotional and body self-awareness)</p> <p>Self-Awareness of the present moment</p>	<table border="1"> <tr> <td data-bbox="945 486 1137 1093"> <p>Awareness of his judgmental attitude toward others Observing nature rather being caught up in his thoughts</p> <p>Ability to identify others behaviour and feelings Being empathetic/compassionate towards himself and others Jumping to conclusion on individual differences Recognising judgmental tendencies The benefits of being non-judgmental Embracing differences Flexible approach during social interaction Allowing the development of relationship Developing a sense of more profound care towards himself Loving kindness developed his decision-making skills and tolerance towards others Realising that judging appearances leads to mistakes Awareness of dominating conversations - making a conscious effort Being judgmental towards his meditative practices as compared to others Responding with more flexibility during conflicts in relationships Recognising body language in others Taking care more about his body</p> <p>Lack of time as a barrier to regular practice Unguided meditation as a reinforcer to disengagement Meditating scheduled at work easier than home practice Lack of intention challenges his commitment to practice</p> <p>Struggle to understand the concept of being mindful Misinterpretation of mindfulness purpose related to practice as to find a place Struggle to understand mindfulness concept leading to unpractical meditation (such as 'letting go' and 'thought')</p> <p>The teacher encouraged group contribution Confidence to reveal his own experience, not possible in normal situation Teaching flexibility enhanced learning process and building rapport</p> </td> <td data-bbox="1144 486 1337 1093"> <p>The organic process of compassion (Towards the development of self-compassion and psychological flexibility)</p> <p>The challenges to establish meditative practice</p> <p>Negative impact of mindfulness teaching (Buddhists' concepts difficult to grasp)</p> <p>Positive impact of mindfulness delivery</p> </td> </tr> </table>	<p>Awareness of his judgmental attitude toward others Observing nature rather being caught up in his thoughts</p> <p>Ability to identify others behaviour and feelings Being empathetic/compassionate towards himself and others Jumping to conclusion on individual differences Recognising judgmental tendencies The benefits of being non-judgmental Embracing differences Flexible approach during social interaction Allowing the development of relationship Developing a sense of more profound care towards himself Loving kindness developed his decision-making skills and tolerance towards others Realising that judging appearances leads to mistakes Awareness of dominating conversations - 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35 positive and negative) has changed over the 8 week course.

36 Howard: oh...yeah more...more positive I think....always more positive first yeah. It's been
37 more positive, yeah...

38 Int: ok. Could...Do you think maybe um explore for me the positive.

39 Howard: uh I suppose, the positive has been in the mindful pauses particularly, um just not
40 being, having...feeling so much... to rush just more um enjoying things in the moment really
41 this is what I would say.

42 Int: ok. And no comment on negative...do you think?

43 Howard: negative from the course...um...

44 Int: no...no...not the course... but your experience of emotions really.

45 Howard: um...

46 Int: So mindfulness has maybe changed perhaps, uh...negative emotions you may have had.
47 And they may have changed over the course.

48 Howard: oh, yeah I think...I think certain negative emotions have been able to sort of take
49 account of, make note of... and deal more easily, I would say. As a result of the course.
50 Yeah...

51 Int: ok. No problem. So have you experienced any challenges whilst learning and practicing

Stephan Calteau
Mindful pauses were a positive experience

Stephan Calteau
Experiencing life events in the present moment and being in that moment rather than rushing

Stephan Calteau
The course helped to identify specific negative emotions. Is there a sense that the course enabled him to develop aspects of emotional intelligence as of regulating emotions; but also gaining mental clarity by labelling specific emotions and managing these emotions.

Page 2 of 13 | 3802 words | Focus | 100%

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

44. learning and practicing mindfulness during the eight week course.

45. Fazilla: hum...hum...actually, I am nearly hum...uh...maybe about 78%

46. about what I felt, Adam in the class. I already knew.

47. Int: um...um...

48. Fazilla: uh....before I took the classes. So hum...I think there are some...

49. you know there was some techniques how to hum how to manage your

50. hum.... Your hum... your anxious or your distress

51. Int: um...um...

52. Fazilla: with your...uh particular normal life

SC **Stephan Calteau**
Similar previous knowledge of concepts and practice due to her traditions. Is there a sense there that having already these mindfulness concepts embedded in her traditions are culture norms?

SC **Stephan Calteau**
Managing anxiety or distress.

SC **Stephan Calteau**
Certain way to gain a normal life

Page 3 of 12 | 1806 words | Focus | 100%

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Page 1 of 1 | 92 words | 19°C Cloudy | 30/08/2022 16:01

| | |
|------------------------------------------------------------|----------------------------------------------------------|
| Establishing a normal life | Mindfulness enables reshaping a reasonable life |
| Incorporating mindfulness in life to experience its effect | |
| Mindfulness in case of emergency | Mindfulness as a contingency for psychological wellbeing |
| Managing Stress and anxiety | |
| Practicing reduce stress | |
| Feeling calm | |
| Improve decision making | Cultivating and nurturing health and wellbeing |
| Improving sleep | |
| Improving attention | |
| Eating more slowly | |
| Improve sleep posture | |
| Finding her 'self' | Uncovering the boundaries: the 'authentic self' |
| Different attitude to life | Towards a new mental health definition |
| Psychological Clarity | |

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

Deeper insight and Initial noting on super-ordinate themes and Subthemes for Christine

| | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Facing the conflict rather than fixing
 Awareness of dwelling on daily issues
 Finding inner-strength to resolve problems
 More flexibility in problem solving
 Positive attitude towards emotional struggle</p> <p>Being more appreciative of her family
 Being in touch with her environment
 Being more kind to herself</p> <p>Mindful walking helped notice surrounding
 Mindful movement created a sense of wellbeing
 The benefits of slowing down
 Benefits of breathing technique
 Body scan perceived as relaxing
 Identifying tension in body
 Detachment from rumination</p> <p>Using 3 breathing space in case of emergency</p> <p>Body scan amplifies the rumination process
 Stopping thinking is strange
 Rethinking leads to worrying</p> <p>Personality influences emotion</p> <p>Denial as protecting the 'self' - Meaning of 'self'</p> <p>Accepting the situation</p> | <p>Overcoming ego-fixing attitude</p> <p>Gratitude towards 'self' and others.</p> <p>A health and wellbeing structure</p> <p>Mindfulness as a contingency for psychological distress</p> <p>The contra-indication of mindfulness meditation</p> <p>The role of personality on emotional regulation</p> <p>The discovery of the 'self'</p> <p>Surrendering the ego</p> <p>Having a sense of health space</p> | <p>Physical struggles during practice
 Unnatural feeling of breathing
 Uncomfortable experience during practice
 Too much effort in focusing on the breath
 Better at focusing on pacing the breath</p> <p>The constraint of meditation
 Step backs due unfamiliarity with mindfulness rituals
 Struggle with integrating mindfulness in daily life
 Struggle with practicing mindful activities
 Struggle with mindfulness practices</p> <p>Clarifying key concepts
 Teacher's own experiences is crucial
 Evidence based from professional circle</p> <p>Unfamiliarity affected teacher and students' alliance
 Struggles with mindfulness concepts
 Struggles with analogies and concepts
 Disagreement with mindfulness concepts
 Struggling to be non-judgmental
 Difficult not to react</p> | <p>Experiential barriers from mindfulness practice</p> <p>The challenges of developing a meditative schedule</p> <p>Teacher's authenticity promotes trust practitioners</p> <p>Lack of common language hinders therapeutic alliance</p> |
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Page 1 of 3 | 335 words | Focus | 59%

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1 Int: ok so, huh the first question then, please explain the reasons for participating in an 8 weeks mindfulness course.

2

3 **Christine:** Ok. The main reasons I actually did it, it is because my husband has previously done the course.

4

5 **Int:** ok.

6 Christine: and he thought it would be good for me (laugh).

7 Int: ok

8 Christine: so yeah. He said I would benefit from it and obviously he tried it as well so I wasn't against the idea, but it was me he thought it would be a good thing to do. (laugh)

9

10 Int: ok. Fair enough, it is a good curiosity...

11 Christine: yeah

12 Int: That's good.

13 Christine: yeah.

14 Int: ok. So please describe any ways in which your experience of emotions both positive and negative has changed over the eight- week course.

15

16 Christine: so...so...ok...so I was my experience of emotional change, I think sometime, I am calmer um...and maybe don't react to things so much as I Previously did um...

17

18 Int: ok

19 Christine: I am not a very um...I am a very...like emotional sort of person in terms of I don't cry...I don't show that sort of things generally, but uh...it's how I feel inside, I feel uh...I feel a little bit more uh...yeah...a little bit calmer, as yeah with things. If I got the way I want ...I have been where I want to be on the inside. Yeah I think I can handle it better than I was before.

20

21

22

Page 1 of 12 | 3887 words | Focus | 68%

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22 Tom: No ok, I have schedule for around about 45 min, so I've got an appointment at 10:30 so I am ok until then.

23

24 Int: ah ok. That's alright then. Ok so let's go for it then. Just ahead and see how it goes. Ok some of the question are quite a bit repetitive but that's because of the structure that they want me to do

25 ok. So hum, the first one would then, please explain the reason for participating in an 8 weeks

26 mindfulness course

27

28 Tom: Hum...I would say that there is two that's come to mind. One: is to help with managing factious

29 of life, stress

30 Int: ok

31 Tom: and the other one is curiosity, and understanding how my mind works and how I can improve

32 as a person.

33 Int: alright interesting. Ok very good thank you.

34 Tom: It's ok.

35 Int: ok so, please describe any ways which your experience of emotions, both positive and negative

36 has changed over the 8 weeks course.

37 Tom: Ok I need to think about that one.

38 Int: It's ok don't worry.

39 Tom: yeah I need to reflect. Hum...I don't feel as rushed, so have better self-control.

40 Int: ok

41 Tom: so that's the positive.

Stephan Calteau
The reasons for participating was to manage the conflicts of life and stress.

Stephan Calteau
The other reason was curiosity and understanding how the mind works and how he could improve as a person.

Stephan Calteau
Gradual interpersonal enhancement towards emotions - emotional mastery

Page 1 of 11 3197 words

19°C Cloudy 16:35 30/08/2022

1 Int: Good afternoon, thank you for coming today. Please explain the reasons for participating in an 8-
2 weeks mindfulness [course?](#)

3 **Robert:** yeah (laugh) the fact it was that you could gain credits for the participation, I heard...for
4 what I have read bits on mindfulness...I remember Stephen Fry actually, in an interview once. And it
5 was one of those things that I wanted to overlook at and explore a bit. [So](#) I saw the study coming up
6 and I just took it.

7 Int: ok thank you. Please describe any ways in which your experience of emotions both positive and
8 negative has changed over the 8 weeks course.

9 Robert: Change specifically, I suppose I became all lethargic over the 8 weeks. But then over
10 Christmas I would say it returned.

11 Int: could explained a little bit more about lethargic? What do you mean by that?

12 Robert: not particularly feeling anything, positive or negative. Sort of just not caring about things
13 more.

14 Int: was this consistent over the 8 weeks?

15 Robert: yeah. As the 8 weeks went on, it got worse and more...but more intense, lack of intensity but
16 **definitely lethargic.**

17 Int: Have you experienced any challenges while learning and practicing mindfulness over the 8 eight-
18 weeks course?

19 Robert: I suppose the only challenge was the willingness to listen to the teacher sometimes. Because
20 he did start with fanciful things and going immediately into going that seems to appear from our
21 cultural as from the rest as suppose. [So](#) he mentioned somebody ringing a bell from thirty meters
22 away using wireless thing and I suppose that constant rhetoric I suppose (?), that Western
23 psychology is so on and so forth is wrong, which in my opinion is wrong in a lot of places but that is
24 the point of science that gets what's right eventually.

25 Int: could you explain a bit more on the wrong?

26 Robert: He mentioned about that psychology is one hundred years behind, which I think that on
27 certain things they are. I think the similarity between CBT and Mindfulness are so much similar that
28 people seem to see. I think they are essentially doing the same job.

29 Int: What was your experience of receiving the mindfulness teaching from the mindfulness teacher
30 over the 8 weeks course?

31 Robert: he was a good teacher as far as I can tell, but he was rather strong. Like his views were very
32 put. I don't know that really put me off that's all. I don't know or distracted me from mindfulness
33 specifically.

34 Int: could you elaborate on this please?

35 Robert: I think a lot of it was based on opinion, he went into a lot of about Freud which a hundred
36 years ago, you know, may have been accepted a [lot](#) Feuds of theories. But now no one does. It has
37 just been made off eventually. If you make up enough stuff someone thinks that you'll be right and
38 someone is/ was and. I don't think he had adequate knowledge on some of the stuff he was saying
39 to make these assessments.

Jean Calteau Case number 8

Jean Calteau August 30, 2022
Initial noting and thoughts on [super-ordinate themes](#)
and subthemes
Theme: [Psychological numbness/detachment](#)
Subtheme: [emotional lethargy](#)
Subtheme: [challenges to one's worldview](#)

[Reply](#) [Resolve](#)

Stephane Calte... The reason to participate in the

Stephane Calte... Deeper thoughts: Feeling of [▼](#)

Stephane Calte... Getting worse over the 8 weeks.

Stephane Calte... Resistance to listen to the [▼](#)

Stephane Calte... As being a scientist advocate, [▼](#)

Stephane Calte... Comparing mindfulness to CBT [▼](#)

Stephane Calte... The teachers' views were too [▼](#)

Stephane Calte... Teachers' opinions showed a lack

1 Int: Good morning, Peter.

2 Peter: good morning.

3 Int: thank you for coming today. Please explain the reasons for participating in an 8-weeks

4 mindfulness course?

5 Peter: I saw the study online and it is my first year and I decided to engage in the study for the

6 experience. Because I have never experienced a course like that before, and I was pretty interested

7 in it because I saw things online about mindfulness and it affects and enable people psychologically.

8 And I wanted to try it out.

9 Int: Please describe any ways in which your experience of emotions both positive and negative has

10 changed over the 8 weeks course.

11 Peter: as I started in engaging in mindfulness and when doing the exercise. I had less negative

12 emotions about things that I did before. And like few more positive emotions, specially like

13 exercising more and feeling more positive in life.

14 Int: and what do you mean by negative emotion then?

15 Peter: Like feeling down on certain days. So though mindfulness I managed to lessen – to reduce

16 these feelings sometimes.

17 Int: and what do you mean by positive emotions? You related them with exercise.

18 Peter: so I started to feel wellbeing, like being happier all the time. When you engage in exercise you

19 release the chemical in your brain which makes you happy.

20 Int: Have you experienced any challenges while learning and practicing mindfulness over the 8 eight-

21 weeks course?

22 Peter: near the start it was kind of challenging to focus on small things that he would tell us to focus

23 on. Overtime it got a bit easier. It was also to stick to morning or night practice. I used to forget all

24 the time at night and fall asleep. And then wake up in the morning and remember but it would be

25 too late.

26 Int: how long it took you to have a bit of a routine.

27 Peter: probably about by the third week everyday.

28 Int: how did you managed to set up a routine then?

29 Peter: first of all, I kind of wrote it down and then tried to write it on a big board trying to remember,

30 near my bed when trying to go to sleep, or before going to sleep trying to remember to do

31 mindfulness first and last on the day.

32 Int: and it eventually become...

33 Peter: a routine yes.

34 Int: What was your experience of receiving the mindfulness teaching from the mindfulness teacher

35 over the 8 weeks course?

36 Peter: I thought it was a very well taught course and he was a good teacher obviously. And he taught

37 me a lot about stuff that I didn't really know about.

Jean Calteau
Case number 7

Jean Calteau
Initial Noting and thoughts on the super-ordinate theme and subtheme

Super-ordinate Theme: **practical challenges of meditation**
Subtheme: **Impact of automatic pilot**

Stephane Calteau
Participating in a mindfulness was out of curiosity and how mindfulness enhances one's psychology

Stephane Calteau
He started to engage when exercising. Combining mindfulness with sport increase positive emotions.

Deeper thoughts: **Engaging in mindfulness and exercise enabled to reduce negative emotions, which increased the emergence of positive emotions.**

Stephane Calteau
Engaging in mindfulness enabled to have a sense of wellbeing.

Deeper thoughts: **The practice of mindfulness increase his wellbeing**

Stephane Calteau September 25, 2019
Learning and practicing mindfulness was challenging at the start, often due to barriers that impeded daily practice – lack of time, falling asleep, forgetting to practice

Deeper thoughts: **Remembering to integrate mindfulness in daily routine was the main barrier but became easier later on in the course**

[Reply](#) [Resolve](#)

Stephane Calteau
Routine took place around third week.

Stephane Calteau
Keeping a reminder by bed or writing on a white board to practice and eventually it become a routine

1 Int: Good afternoon, thank you for coming today.

2 **Mark: good afternoon.**

3 Int: Please explain the reasons for participating in an 8-weeks mindfulness course?

4 Mark: it was an unknown concept to me. And I wished to explore it in more depth. Also, it offered a decent reward for participation, which made it more attractive and made it stand out in comparison with other studies.

5

6

7 Int: ok thank you. Please describe any ways in which your experience of emotions both positive and negative has changed over the 8 weeks course.

8

9 Mark: I grasped the concept of mutual emotions being present at the same time. Rather than distinctively separating bad feelings and happy feelings. It came to me that feelings can be mutual and that a person can feel happy and upset at the same time. And that it is normal to feel this way, so missing negative feelings could lead to mental strain in the long run. So I think that acknowledging that we can be both happy and unhappy at the same time, it's something that I have learnt over the course.

10

11

12

13

14

15 Int: Have you experienced any challenges while learning and practicing mindfulness over the 8 eight-weeks course?

16

17 Mark: yes. In particular, in made me aware of concept of thoughts and feelings that were deemed unnecessary at the time. What I mean by that, I have attended the 8 weeks course as a final year psychology student and this was a very stressful and busy time. And I felt that mindfulness is something that I would take more advantage of if I wasn't at the time of life which I was at the point of conducting the experiment. What I mean by this, I was made aware of emotions that were telling me to change my ways and prospective that for example some behaviours were not good for my short-term health. But for me I prioritised it and it was just deemed necessary for me to engage in such behaviours. Because I have work to attend to and I basically completely ignored that what mindfulness was offering for me, because at the point of life I was at, I had to do with what was necessary to achieve something I believed. And acknowledging that, I worked to much or I am doing stuff that maybe self-destructive, I had to make a choice to ignore it. Even though I was aware of it, I made a conscious choice to proceed with my old ways in order to be productive. It was about productivity, but it was good to be aware of it. And maybe in the future when I can afford to be more lay back, I will look into the concept of mindfulness again with a higher appreciation.

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31 Int: so stress related to your studies was one of the main challenges to mindfulness.

32 Mark: lot of workloads and the highest possible productivity was necessary of me at this point of life. So mindfulness made me aware that actually, that some practices (as behaviour) I was engaging in are quite harmful for me. But I had to reject that because I need to be productive at this point of my life is that make sense. It made me feel pain. It made me aware for example that working night shifts is not good for my physical health and my mental health. But I had to work them and do long hours on it because I just could not to. And this year it was all about hard work and productivity. So at this point of life I had to reject what mindfulness had to offer me to maybe achieve it the long term. Because you know, I have the whole life to be mindful to self-actualise...I appreciate and acknowledge what can be done with mindfulness, although I chose not to engage with it, because of the self-destruction of what it needs to be done at this point of time.

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Jean Calteau Case number 6

Jean Calteau August 30, 2022
Initial thoughts on the super-ordinate themes and subthemes

Super-ordinate Theme: Emotional detachment
Subtheme: Polarity of emotions

[Reply](#) [Resolve](#)

Stephane Calte... Learning out curiosity

Stephane Calte... Mutuality of emotions as ▾

Stephane Calte... ▾

Stephane Calte... Lack of awareness of negative ▾

Stephane Calte... Deeper Thoughts: Realisation ▾

Stephane Calte... His sharp emotional awareness?P

Stephane Calte... Recognising the negative effect?P

Stephane Calte... Conscious decision to engage i?P

Stephane Calte... Hope to be able to do the cour?P

Stephane Calte... Theme: impact of worldview?P

Stephane Calte... Having a whole life to practice ▾

1 Int: Thank you for coming today.

2 **Magali: no worries.**

3 Int: Please explain the reasons for participating in an 8-weeks mindfulness course?

4 Magali: I was always interested in mindfulness, when I was in A level I studied philosophy,
 5 psychology. I was always interested in the mind and the body. And how they kind of interacted.
 6 However, mindfulness is something I always do outside of university, maybe taking a mindfulness
 7 course to see if it helped with anxiety. However, I never found the time, I always be doing
 8 something. So it just made sense as it is something I was always interested in. something that would
 9 help me if it could help me if I could use it in my own life. But something that could be probable
 10 being hard at some point to go and find outside of my schedule.

11 Int: Please describe any ways in which your experience of emotions both positive and negative has
 12 changed over the 8 weeks course.

13 Magali: I feel that my outlook on y own emotions has changed. So before, I would view ...say I was in
 14 a bad headset, that was going to be that way. The world is kind of against me and just kind of
 15 feeding into it. Whereas now it is like if I am feeling bad or something has gone wrong, I address it, I
 16 understand why I feel that way. However, I don't let it consume me. I understand it, I learn how to
 17 work with it and move forward from it.

18 Int: ok interesting. Have you experienced any challenges while learning and practicing mindfulness
 19 over the 8 eight-weeks course?

20 Magali: probably, as I was saying when it came down to when we started learning about the stories.
 21 So for me, I think a lot anyway. So I struggle with sleep and that. Because my mind is constantly
 22 going. When at the time I was arguing with my partner and it was about something silly. And it was
 23 kind of linked due to a story that kind of created in my head from small parts of knowledge about
 24 the situation. And it made me realise that I do do this. I do create stories and I live a lot of my time in
 25 the story. Instead of, kind of knowing a situation I accept or you don't. you know the fact that I
 26 create what is a kind of happened. And it kinds of for a minute to stop me. I think I left the session
 27 and I got on the phone to my friend who I usually kind of tell him about a lot of stuff and I was like.
 28 What am I going to do, I am always telling myself stories, how do I stop that? And it took about a
 29 week or two, for me to realise that it is not something that you can stop. It actually happens
 30 however, you can identify when you are doing it. And then kind of work with that. it is like you can't
 31 help to tell yourself about a story. But picking up when you do. So you know the right from wrong, if
 32 that make sense. From a minute it kinds of mini crash and bang, 'ha I am telling myself all these
 33 stories, and for a second it made realise that actually how I could use in a positive way. So be more
 34 aware.

35 Int: Thank you. What was your experience of receiving the mindfulness teaching from the
 36 mindfulness teacher over the 8 weeks course?

37 Magali: when I first went in the mindfulness, even if I was open minded I feel like I didn't expect it to
 38 have a massive effect on me. Because I think a lot anyway. So I am quite conscious, I try to be
 39 naturally. However, with the teaching and how he taught it and maybe not going to, too quick too
 40 fast and slowly bringing in little concepts; instead of let's say straight movement. And everything he
 41 was to understand how it would affect you. instead of being too much too soon. Through the way he

Jean Calteau Case number 5

JC Jean Calteau August 30, 2022
 Initial noting and thoughts on the super-ordinate theme and subtheme
 Super-ordinate Theme: emotional detachment
 Subtheme: Cultivating greater awareness of psychological distress

Reply Resolve

Stephane Calte... The reason for participating in 8 weeks course

Stephane Calte... Struggled to find the time, I always be doing something

Stephane Calte... Her perception of her emotion? I feel that my outlook on y own emotions has changed

Stephane Calte... Instead, having completed the 8 weeks course

Stephane Calte... Always wrapped up in stories

Stephane Calte... Affecting her relationship. The 8 weeks course

Stephane Calte... Deeper thoughts: Mindfulness

Stephane Calte... It took about one week or two to realise that it is not something that you can stop

Stephane Calte... The course has had a great effect on me

Stephane Calte... Theme: Teaching style is key

1 Int: Good afternoon, thank you for coming today.

2 Madeline: good afternoon.

3 Int: Please explain the reasons for participating in an 8-weeks mindfulness course?

4 Madeline: I was always interested into mindfulness, but I never understood it really. I always overthink everything. And I knew it suppose to help with anxiety. I thought I participate in the course and see if it worked for me and it did.

7 Int: Please describe any ways in which your experience of emotions both positive and negative has changed over the 8 weeks course.

9 Madeline: I feel less anxious a lot of the time. And I take more note of everything. I feel a lot happier, a lot relieved.

11 Int: so what type of negative emotions you used to have compared to now?

12 Madeline: Emotionally I was stressed and stress and overthinking things but, it has calm down a lot since the course.

14 Int: Have you experienced any challenges while learning and practicing mindfulness over the 8 eight-weeks course?

16 Madeline: the only thing that I found challenging is setting time aside to actually do it. Because we all have such busy life that we forget to like do these little things. But it helps a lot to...I have tried my hardest to like to do it twice a day like he said.

19 Int: ok and how did you manage to set up the routine?

20 Madeline: I just do it once in the morning, but if I woke late or being late, I would make sure that I do it at least once.

22 Int: What was your experience of receiving the mindfulness teaching from the mindfulness teacher over the 8 weeks course?

24 Madeline: I thought he was really good and helpful. And I thought and I you had a lot question and you didn't understand he would explain it so it was good. It was a good experience. He used simple language to start with so he is good.

27 Int: Please describe your experiences of the mindfulness teaching and teacher that helped you or hindered your ability to practice mindfulness over the 8 weeks?

29 Madeline: all the concepts and techniques we learn there were helpful to different people, so some choose over different ones to practice but it depends on which ones is the beneficial for you.

32 Int: Was the delivery simple enough to understand the Eastern Wisdom?

33 Madeline: yeah, he explained it very well. It was clear on what to do and how we do it all.

34 Int: Please describe your personal experiences of learning and practicing compassion over the 8 weeks course?

35

JC Jean Calteau
Case 4 –

JC Jean Calteau
Super-ordinate Theme: teacher's personal experience is key
Subtheme: tailored teaching
Initial thoughts for super-ordinate themes and subthemes

SC Stephane Calteau
The reasons for participating in an 8 weeks course was to help me with anxiety.

SC Stephane Calteau
Feeling less anxious and relieved and having more awareness of current experiences.

SC Stephane Calteau
The course helped to reduce stress and rumination

SC Stephane Calteau
Time was the main barrier to practice mindfulness.

SC Stephane Calteau
The mindfulness teaching was delivered using a simple language. The teacher was able to answer doubt and uncertainties efficiently.

SC Stephane Calteau
All concepts enhanced the practice but it depends on which ones relates to you the most

JC Jean Calteau
Madeline explained that the teacher explained the Eastern Wisdom well and with clarity

Deeper thoughts: good teaching delivery helps built rapport between the teacher and the participants

1 Int: Hi Joseph, thank you for coming this afternoon.

2 Joseph: hello, you're welcome.

3 Int: and participating to my interview.

4 Joseph: no problem.

5 Int: what are the main challenges with your daily practices and teaching of mindfulness?

6 Joseph: I suppose the teaching of mindfulness is in essence an extension of the practice, and we could it bring it together – the teaching and the practice id you have that approach which I try to. And the main challenges, from a personal point of view I find teaching

7 mindfulness deepens my practice. It is a bit like, I am teaching myself. It is like I am part of the group.

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11 Int: ok.

12 Joseph: do you know what I mean. It is like sometimes I am teaching and thinking, ah yeah this is. And then I go away from the class as if I have received the teaching.

13

14 Int: ok, alright.

15 Joseph: it is two ways. It is almost like, instead of being me here and then there, it is like it is one world. It is not this world over here and that world over there. It is like I just happen to be the mouthpiece for this. but I am hearing it thinking, you know this is good, I am gonna

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18 deepen my experience of this. it is not like I am sitting here and telling you I think this is what you need to do. And then when students ask questions and even remarks – I am thinking it is like I am going to get some teaching. It is like they are teaching me something so in terms of challenges... so.

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22 Int; do you think sometimes in the week, you may feel like oh, ok. It is like...oh, it is not really a good day.

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24 Joseph: I am not making it up, but I never get it. I don't ever think, oh no...I have to go and give a class. I never think that and with the course I am given at the moment the main challenge from a logistic point of view is trying to establish a group early in the morning. I know the benefits of that but it is trying to pass on to the community.

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28 Int: yeah, that's looks like a challenge.

29 Joseph: that is a big challenge. And it is coming to a point where, I have been going quite significantly out of my way, offering morning class, this last 8-week course. I don't need it but I wanted to offer it to the community. And it has been a very slow uptake. It may just be just a slow burner but that's a challenge.

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33 Int: ok thank you. Can you describe the role of the mindfulness teacher?

34 Joseph: to practice mindfulness themselves. To have a deep practice within knowing life. If you practice yourself, you are ninety percent there. I mean the actual articulation of teaching and sitting down and talking it is like ten percent. I mean anyone can sit and talk

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Jean Calteau Teacher case number 2

Jean Calteau Initial notes and thoughts on ▾

SC Stephane Calteau October 02, 2019
 Theme: Essence of teaching
 Subtheme: Knowing the in-depths of life
 There is no challenges in teaching mindfulness as being an extension of the practice, as in trying to bringing it together. Teaching mindfulness deepens the teacher's practice, not as different as being part of the group.
 Deep thoughts: the teacher's practice is like a second nature

Reply Resolve

Stephane Calte... Receiving the teaching from ovrn

Stephane Calte... The teacher is the channel for ▾

Stephane Calte... The teacher does not make it up

Stephane Calte... The main challenge is a logistic

Stephane Calte... Slow response to the new class

Stephane Calte... The role of the teacher is to ▾

1 **👋** Good **afternoon** Matt, thank you for receiving me this afternoon.

2 Matt: Good afternoon.

3 Int: what are the main challenges with your daily practices and teaching of mindfulness?

4 Matt: I don't have a challenge regarding my mindfulness because it is part and parcel...because it is like asking
5 do you have a challenge in breathing? **So** mindfulness begins with a practice, but then becomes a natural state.
6 And then it becomes a natural state, then we realise that the formal practice has a place. But a state of being
7 so to speak, does not necessarily **needs** to be cultivated on purpose because it is there. **So** challenges...the only
8 challenges...I guess but apart from that there is little challenge. And even in illness you **are** mindful of
9 anything you are going through I guess.


10 Int: Ok thank you. Can you describe the role of the mindfulness teacher?

11 Matt: **ਬਾਬਾ ਸਿੰਘ ਸਿੰਘ**. Mindfulness teacher is...look...first let's define the word teacher before defining
12 the mindfulness teacher. My understanding and my experience of life can only be my truth and I can come
13 from that position. A teacher in my tradition **ਬਾਬਾ ਸਿੰਘ ਸਿੰਘ** is known as a guru. And a guru is not in a
14 religious sense. Guru means that which takes you out of ignorance into light, from not knowing to knowing.
15 But the commitment of a teacher, a mindfulness teacher is life-long. The student enters that sanctuary, but it
16 puts a responsibility on the teacher. **So** if a mindfulness teacher says let's give someone an eight weeks -50
17 weeks course this is a different kind of teacher. But a mindfulness teacher who is authentic in their practice
18 and has taken on their commitment to enable another to witness their own truth; to sharing wisdom and
19 practices and techniques like that. Then I think this is the main and essential role of a teacher. And a teacher
20 really, so there is different kind of teachers. **So** there is a Satguru, the one that already knows, already being
21 there, seeing it, done it, self-experienced, self-realised, self-sovereign. Filled with the world but that it is real
22 McCoy. Then there are those who are called just gurus. Those who teach, but they haven't necessary got to
23 that place. They haven't got to that **ਜਗਤ ਚਕੁਰ**, whatever that may be. And then there are the regulars.
24 **So** to me, a teacher first definition is someone whose flame has been lit by an authentic lineage. **So** if you
25 have a teacher, that teacher must have had a teacher, that must have had teacher, that must have had a
26 teacher in the same discipline. **So** my teaching and experience can be trace down Baba **ਸਿੰਘ** Singh, Baba Arjan
27 Singh, Baba **ਸਿੰਘ** Singh to 1469 maybe beyond that. So that gives the capacity of ...and what comes with this
28 teacher in this lineage is the knowledge. So that does not necessarily mean that the teacher has the
29 knowledge; but has the access to that knowledge at any given time. So that brings us then the responsibility of
30 the teacher teaching the student introducing state of consciousness, which haven't been experienced before,
31 and are very subjective to the individual. **So** you cant say I had this experience and that you **ਸਿੰਘ** have the
32 same one. **So** this has to be realised. Whatever that may throw up with your experience, you can only deal
33 with what you know. But there are many **ਸਿੰਘ** that things may come up, which sometime are beyond your
34 current definition of physics – channelling – change of language – change of conversation – those kind of
35 issues.

36 **So** for that you need people to know that, so I feel this is where the role of a teacher to be a life-long
37 committed responsible individual. That works really, whoever who takes a bit of that collective. **However** there
38 is also a relationship between the student and the teacher that changes. **So** there are moments when the
39 teacher is the teacher and the student is a student, but there are moments when the teacher is the student
40 and the student is the teacher. This is the little movement is called and otherwise you see ego comes in many
41 ways. And then all this can build all sorts of situation which are not necessarily conducive, not necessarily for
42 the teacher but for the student. **So** if the teacher is authentic, understands and knows the ego, understand by
43 knowing the ego has transcended the ego. Then which he will know to maintain this collective equality. And
44 there is not this guru and the pupil, there is **ਸਿੰਘ** this hierarchy. Because that also damaging for the student, and
45 for the teacher.

46 Int: ok thank you. What is the best approach for participants to attune efficiently with the mindfulness
47 meditation and the mindfulness guidance?

- SC** **Stephane Calteau**
Case 1 Theme: Practicing mindfulness is a way of being
Subtheme: Meditating is a second nature
Initial Noting: There is no challenge in the teacher's mindfulness practice. Practicing for a long time
- SC** **Stephane Calteau**
Theme: The teacher's role and responsibilities
Subtheme: Being true to one's own experience and teaching
Subtheme: Understanding state of consciousness
Subtheme: Awareness of nature of ego
- SC** **Stephane Calteau**
A teacher in Eastern tradition is known as a guru but not in a religious sense. The guru means "a given knowledge that takes you out of ignorance into light". From not knowing to knowing. However, the mindfulness teacher has life-long commitment with
- SC** **Stephane Calteau**
A mindfulness teacher is not someone that just give an eight **week** course, but someone who is authentic in their practice and who has taken on their commitment to enable other to witness their own truth, to sharing wisdom and practices and techniques.
- SC** **Stephane Calteau**
There **is** these teachers called Satgurus, the ones have self-experienced, self-realised, self-sovereign. And then the ones who are just called gurus; those who teach but haven't been to the stage of enlightenment. **So** a teacher definition begins with someone whose flame has been lit by an authentic lineage; also
- SC** **Stephane Calteau**
Therefore, the teacher needs to have an awareness of these issues and work with people who are specialised in these areas.
The relationship with the student also changes – there are situations where teacher becomes a student

1  Good afternoon Matt, thank you for receiving me this afternoon.

2 Matt: Good afternoon.

3 Int: what are the main challenges with your daily practices and teaching of mindfulness?

4 Matt: I don't have a challenge regarding my mindfulness because it is part and parcel...because it is like asking
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 6 And then it becomes a natural state, then we realise that the formal practice has a place. But a state of being
 7 so to speak, does not necessarily [need](#) to be cultivated on purpose because it is there. [So](#) challenges...the only
 8 challenges...I guess but apart from that there is little challenge. And even in illness you [can](#) mindful of
 9 anything you are going through I guess.

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11 Matt: [So](#) the role of the mindfulness teacher is...look...first let's define the word teacher before defining
 12 the mindfulness teacher. My understanding and my experience of life can only be my truth and I can come
 13 from that position. A teacher in my tradition [is someone who is](#) known as a guru. And a guru is not in a
 14 religious sense. Guru means that which takes you out of ignorance into light, from not knowing to knowing.
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 21 there, seeing it, done it, self-experienced, self-realised, self-sovereign. Filled with the world but that it is real
 22 McCoy. Then there are those who are called just gurus. Those who teach, but they haven't necessary got to
 23 that place. They haven't got to that [level of attainment](#), whatever that may be. And then there are the regulars.
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 26 teacher in the same discipline. [So](#) my teaching and experience can be trace down Baba [Satguru Singh](#), Baba Arjan
 27 Singh, Baba [Satguru Singh](#) to 1469 maybe beyond that. So that gives the capacity of ...and what comes with this
 28 teacher in this lineage is the knowledge. So that does not necessarily mean that the teacher has the
 29 knowledge; but has the access to that knowledge at any given time. So that brings us then the responsibility of
 30 the teacher teaching the student introducing state of consciousness, which haven't been experienced before,
 31 and are very subjective to the individual. [So](#) you can't say I had this experience and that you [cannot](#) have the
 32 same one. [So](#) this has to be realised. Whatever that may throw up with your experience, you can only deal
 33 with what you know. But there are many [times](#) that things may come up, which sometime are beyond your
 34 current definition of physics – channeling – change of language – change of conversation – those kind of
 35 issues.

36 [So](#) for that you need people to know that, so I feel this is where the role of a teacher to be a life-long
 37 committed responsible individual. That works really, whoever who takes a bit of that collective. [However](#) there
 38 is also a relationship between the student and the teacher that changes. [So](#) there are moments when the
 39 teacher is the teacher and the student is a student, but there are moments when the teacher is the student
 40 and the student is the teacher. This is the little movement is called and otherwise you see ego comes in many
 41 ways. And then all this can build all sorts of situation which are not necessarily conducive, not necessarily for
 42 the teacher but for the student. [So](#) if the teacher is authentic, understands and knows the ego, understand by
 43 knowing the ego has transcended the ego. Then which he will know to maintain this collective equality. And
 44 there is not this guru and the pupil, there is [no](#) this hierarchy. Because that also damaging for the student, and
 45 for the teacher.

46 Int: ok thank you. What is the best approach for participants to attune efficiently with the mindfulness
 47 meditation and the mindfulness guidance?

Stephane Calbeau... Case 1 Theme: Practicing ▾

Stephane Calbeau... Theme: The teacher's role ▾

Stephane Calbeau... A teacher in Eastern tradition Ⓜ

Stephane Calbeau... A mindfulness teacher is not ▾

Stephane Calbeau... There [is](#) these teachers called ▾

 Stephane Calbeau October 01, 2019
 Therefore, the teacher needs to have an awareness of these issues and work with people who are specialised in these areas.

The relationship with the student also changes – there are situations where teacher becomes a student and the student the teacher, which prevents the teacher from displaying the ego – which comes in many forms and affect the students to progress. This allows the therapeutic attunement between the teacher and student. [So](#) the other role of the teacher is to be aware of the role and impact of ego with authenticity and transparency.

Deeper thoughts: In this way the teacher [is able to](#) maintain collective equality, so no hierarchy as it can be damaging for the student but also the teacher.

 Reply  React

1 Int: Good afternoon, thank you for coming today. Please explain the reasons for participating in an 8-
 2 weeks mindfulness [course](#)?

3 Harry: So the [reasons](#) for participating is, I've had severe depression in the past and it's been long
 4 term. It was affecting me, all aspect of my life. And it is something that needed to change.
 5 Conventional counselling from NHS, and IAPT services won't helping much, won't given answers to
 6 questions that I had. So, I thought I went and to try this mindfulness course and yes it has answered
 7 some answers I was looking for.

8 Int: ok thank you. Please describe any ways in which your experience of emotions both positive and
 9 negative has changed over the 8 weeks course.

10 Harry: [so](#) my experience of emotions is very subjective or objective sorry. So very objective as in, I
 11 mean when I experience an emotion I see it as that emotion – so I am sad rather than [where as](#)
 12 before it was the feeling of sadness and the feeling pain. That physical feeling of pain and sadness.
 13 Whereas now I am looking at it. And I am sad...I am trying to at all times to understand what I am
 14 [feeling](#) and I am experiencing.

15 Int: and so that was related to both?

16 Harry: yeah to both, both positive and negative. And I can choose to engage with that. for Example,
 17 if I have a feeling of happiness or something like that, I can choose to give it energy that feeling kind
 18 of 'embody it'. And that will cause more happiness for a short while and then it will come down
 19 there again. And the same with the sadness, if a sad thought comes and creates a sad emotion, then
 20 I want to explore it more where the sad emotion comes from. So, I embody this sad emotion into
 21 this physical existence, and it would tell me something.

22 Int: you talked about giving it energy.

23 Harry: yeah.

24 Int: [So](#) do you feel like it is an energy.

25 Harry: Of course, yes.

26 Int: ok interesting. Have you experienced any challenges while learning and practicing mindfulness
 27 over the 8 eight-weeks course?

28 Harry: The biggest challenge was the meditation actually; was calming the mind; was calming the
 29 stream of thoughts. And calming these rises and falls of emotions and calming them and getting
 30 them into a stable rhythm. That was the most difficult thing and understanding what it is going on as
 31 it is a rhythm in the background. That was the hardest [thing](#) I think.

32 Int: this description of rhythm, this is a nice description. Thank you. What was your experience of
 33 receiving the mindfulness teaching from the mindfulness teacher over the 8 weeks course?

34 Harry: I think the teacher is incredibly important, our teacher is excellent, and he conveyed his ideas
 35 very clearly not only expressed with body language but also with facial features and all that kind of
 36 stuff. He expressed idea with emotions and everything with great understanding and he expresses
 37 these very well. And I say that because I understood them very quickly which is, an indication of a
 38 good teacher.

39 Int: ok. Please describe your experiences of the mindfulness teaching and teacher that helped you or
 40 hindered your ability to practice mindfulness over the 8 weeks.

Jean Calteau Super-ordinate Theme: ▾
 Jean Calteau Initial theme and noting for CasE
 Stephane Calte... The reasons for participating in▾
 Stephane Calte... Psychological services provided▾
 Stephane Calte... Mindfulness helped answering▾

Stephane Calte... The course helped Harry to ▾

Stephane Calte... Mindfulness helped to make ▾

Stephane Calte... Mindfulness helped Harry to ▾

Stephane Calte... Subtheme: Dual nature of ▾

Stephane Calte... Theme: the challenges and ▾

| Stephane Calte...

Stephane Calte... Comparable to a rhythm in the▾

SC Stephane Calteau September 24, 2019
 Subtheme: the importance of the teacher's experiences
 The teaching style in the delivery of the course is key to understand the mechanism and impact of emotions. A good delivery reflects on the teacher's experience.
 Deep thoughts: the teacher's experience is essential to built rapport

Reply Resolve

1 Int: Thank you for coming today. Please explain the reasons for participating in an 8-weeks
 2 mindfulness course?

3 Harriet: it is probably because I have got anxiety. With having that, I thought it might help.

4 Int: ok thank you. Please describe any ways in which your experience of emotions, so both
 5 positive and negative has changed over the 8 weeks course?

6 Harriet: I think at the start, I was quite stress over the all course. But I don't think that
 7 during the 8 weeks, it has gone any easier.

8 Int: ok.

9 Harriet: is that make sense?

10 Int: ok. And do you know why?

11 Harriet: I don't know. I don't feel like maybe I was not doing it enough, for it to have an
 12 effect. But I don't feel like that my anxiety did decrease.

13 Int: ok

14 Harriet: if anything, it got worse, but I have a kind of everything is going on so...

15 Int: Ok. Ok. No problem. Have you experienced any challenges while learning and practicing
 16 mindfulness over the 8 eight-weeks course?

17 Harriet: yes when we did the phobia bit. I found that week really hard. Just because I was
 18 really anxious I couldn't do that week it was hard for me. I don't know why?

19 Int: and that was the main challenge due to a specific exercise that you did during that time.

20 Harriet: yeah.

21 Int: and how did you feel about that?

22 Harriet: I don't know, I didn't like it. It stressed me out.

23 Int: ah ok. How did you feel physically?

24 Harriet: like, it is hard to describe now, but it just felt like really uncomfortable. Really
 25 uncomfortable.

26 Int: ok. The fact you did the phobia exercise, do you think it led you reliving the fear again?

27 Harriet: a little bit yeah. Even though it was just an image in the head, it did feel realistic.

28 Int: oh. Ok.

29 Harriet: which is strange.

30 Int: and that was enough to put you off.

31 Harriet: because then after that, while we were doing it I did stop. And then I just opened
 32 my eyes and I didn't want to do it anymore.

Jean Calteau **Case 2**

Jean Calteau **Theme: Trying to find motivation**

Stephane Calte... Initial notes: The reason for ▾

Stephane Calte... Struggling over the 8-weeks ▾

Stephane Calte... Recognising the lack of ▾

Stephane Calte... The anxiety symptoms are felt in ▾

Stephane Calte... The phobia was challenging and ▾

Stephane Calteau September 24, 2019
 Difficult to describe, just really uncomfortable.

Deeper thoughts: contra-indication of mindfulness technique used as fear exposure

Reply Resolve

Stephane Calte... Despite that the phobia exercis ▾

Stephane Calte... She thought it was strange

Jean Calteau She stopped as she too scared ▾

31 Int: ok.

32 Anne: and quite, I was pretty depressed, I was very anxious as well. And I've tried counselling.

33 I have tried CBT. And then, actually, my grandma got me the leaflet from the Flame.

34 Int: ok.

35 Anne: I was reading through it and I was quite interested in doing the retreat.

36 Int: ooh...

37 Anne: And Pushy said that you have to do the course before you can do the retreat.

38 Int: yeah, yeah...

39 Anne: yeah, so I thought just give it a go. So I just thought how it goes, because I've heard of mindfulness before, but I have tried it in the past, but...

40

41 Int: yeah...yeah...

42 Anne: it was not a guided course, it was me just doing a lot of things on my own

43 Int: yeah

44 Anne: but it kind of helped, but it was like, you know when you have a lot of questions, but you don't know who to go to...

45

46 Int: Does it

47 Anne: and you don't know where to go to.

48 Int: yeah.

49 Anne: I thought just try the course out and a couple years ago, I've been to they've held something at the cathedral.

50

51 Int: yeah.

52 Anne: and I have seen Dav before. Also, I didn't really knew too much about it. So, I mean that's why uh...

53

54 Int: ok

55 Anne: it helped me, so...

56 Int: Ok, fantastic thank you so much. Please describe any ways in which your experience of emotion, so both positive and negative have changed over the 8-weeks mindfulness course.

57

58 Anne: How has it changed? Positive, I feel, from doing the course, I've learnt techniques where I can put into place where I am feeling quite anxious or feeling...what's the word... when I was feeling my low days...so those techniques I've used and my meditation every day.

59

60 It just helped you to, I can't explain the feeling, I just... not control thing, like you feel like,

61 nothing doesn't really bother me as much.

62

63 Int: ok yeah...

Jean Calteau Case 1 potential super-ordinate

SC Stephan Calteau May 10, 2019
Initial Notes
Emphasis on the gravity of the psychological problem – depression and anxiety as to justify the reasons to participate in the mindfulness course. She tried counselling and CBT. Her grandma gave her a leaflet from the Flame

Deeper thoughts
Urgency to get overcome her depression

Reply Resolve

Jean Calteau Anne read their services and h

Jean Calteau Anne was advised to attend the

Jean Calteau Anne thought to try mindfulness

Jean Calteau She tried by herself without

Jean Calteau Anne said that it helped her at

Jean Calteau Trying the course after attendi

Jean Calteau Did not know too much about

Stephan Calteau Applying meditation tools daily

Stephane Calte...

Jean Calteau The techniques helped her to

Stephan Calteau Difficult to express, it is not

Stephane Calte... Subtheme: Psychological

Focus



Appendix 12.

Chapter 6

1. Emotional Awareness

a) Exploring one's nature of emotion

Nicolas: *'I had that period when I was scared of my own emotions and I thought I need to fix this because something isn't right. And um...you know the meditation as helped you know so much with that' ... to live life more in the moment, hum.. and you know hum, you know sometimes when you have a stressful thought... you know your thoughts define your own things so. It just helped in everyday you know day to day life just helped slow down a bit'* (Lines: 81-83; 420-422).

b/ Feeling in control

Howard: *'I've always kind of acknowledge what I am feeling, but I think I do have more and then I realised that those feelings are coming more subtle' ... 'or you know in my neck and you know sometime in other part of the body, and that's what... why I am feeling that and when I kind of notice it I would realise that some emotion was causing that'* (Lines: 193-195; Lines: 275-276)

Howard: *'and that I haven't done before and that was very interesting to realise that I might be feeling something. In some particular place of your stomach which you wouldn't tend to think it takes place'* (Lines: 189-191)

2. Barriers to meditative practices (Miscellaneous)

c) Struggles with sitting still

Howard: And *'I tend to focus on the movement which has been good...I just take like 5 minutes' walk, go to a nice walk to the pool from where I work'* (Lines: 228-230).

d) 'Not having thought' while 'being mindful' (Miscellaneous)

3. Flexible teaching style

e) Simple language

Jimmy: *To the...Yes....for....what is...what is....(inaudible) very important that is able to hum....draw...hum...hum the participants at...attention and the audience attention and he can do that and he is hum.... He is good in delivering hum... his message and his teaching to...to that* (Lines: 99-102).

Howard: *'felt like a comfortable environment and um... to express certain things that you might not do in another group situations'* (Lines: 83-85)

4. From self-acceptance towards self-compassion

f) Accepting one's emotions

'I...I engage with more people on a casual basis'. (Line:315) and 'and being open particularly about people um...some extent... situations and that's....that's (Lines: 334 -335).

'you know noticing other people sort of...body language, that kind of thing...although, I am pretty good at that but um...'(301-3012) and 'now I have been more sensitive to my own emotions that I think I have more sensitive to other people's as well' (Lines:307-309)

Howard: 'make sure that I am sort of interacting in appropriate way and give people a chance to talk and it's probably led to better conversation' (Lines: 371-373)

'being...being a bit more compassionate, I guess. Hum not be so selfish, not to be so caught up in my own world think about other people views and that certain were friends, family' (Lines: 96-97).

g) nurturing one's emotions

Howard: *'I can sort of realise where they're coming from, and sometimes of course there more than one emotion, and such as mixing a more malleable emotion I am trying to...a clear understanding and distinguishing what those are really are really...'* (Lines:278-281)

'by kind of calling out my mindful self'... 'I am much more aware of and. I thought I kind of...the way I see it kind of caught my mindful self-of.' (Lines: 365-369)

Nicolas: *'so mindful body is just for me again, is a kind of similar but just help me to be more focused about what is going on in that moment about my mood...'* (Lines: 142-143)

Jimmy: *'And connect with nature, connect with your inner self and...and hum... disconnect from all the complexity of all other lives you know. Just go to basic and just be human. I think it connects...I think it bring you closer to inner self'* (Lines: 412-415)

h) Enhancing decision-making- miscellaneous

5. Discovering another self - miscellaneous

i) The mindful self

'I think other people than me are more naturally doing that, I tend to be focused more on more than two things, but um...I think in terms... in meetings, in just daily life....' (Line 297-298)

Howard: *'I've noticed how judgmental I can be, um... then you realise actually... just by the appearance or whatever that the person actually and sometimes very different to what you expect'. it is not necessarily a true picture of what that person is like'. And 'therefore, generally I tend to have...I am more opened minded about or not ... acknowledging prejudices on... (Lines: 315-327)*

1) Mind and body connection

a. Emotional attunement

Jane: *'and you know that you are not really engaging with how you feel... It's not something you have to know. It's something you have to listen for. You have to be able to hear it'* (Line 118-120)

Jane: *'ok. so...as I said really I think um... feelings especially for me um... have been important in...in...experiencing those emotions, allowing myself in experiencing these emotions. Having a better understanding of what they are...there are things that drives all of that kind of anxiety for. So when I do practice mindfulness, that...that's the place I can get to...that clear...all pattern and that calmness within me and that's a place a know I need'* (Lines: 364-365;511-513)

Jo :*'heightened awareness? I probably was in touched with my emotions previously, but it perhaps hum ...probably reinforced it for me but you know hum...it's hard to put it to words'* (Lines: 51-52).

b. Making sense of one's subjective experience

Christine: *'I am not a very...um...a very...like emotional sort of person in terms of I don't cry...I don't show that sort of things generally, but uh...it's how I feel inside, I feel uh...I feel a little bit more uh...yeah...a little bit calmer, as yeah with things. If I got the way I want ...I have been where I want to be on the inside'... 'Yeah I think I can handle it better than I was before....now I don't feel, um I don't feel so much in that way.*

Christine: *'this pause...this break that actually to you deal with stuff in a different way and in a better way. Whereas I always been tentative, overanalyse, things that kind of we don't have to that all the time (Lines: 56-58)... now I think I am a bit more...more uh....be open, that maybe that actually help. It doesn't help to actually think to keep thinking about of this stuff, of different things, different possibilities' (Lines 78-80).*

Christine: *'I think it's just...I feel a bit...um...calmer and I don't know how to describe, um... yeah I mean there is the things that...um...in my shoulder, I feel the tension...then if I do that then I can...feel my shoulder feelings relax a bit' (Lines: 301-303)*

2. Developing a self-compassion attitude towards self-care

Jane: *I think then you can spend the day practicing...you can start being a bit more compassionate and a bit more you know and a bit considerate and kind to other which you kind can start that process because you do actually know that it is not very real. You know if you are offering it to yourself. Then actually, do you when you say it to others? These emotions, you do actually believe it you know, you are not willing kind of to take this on to yourself to, it makes you much more opened to offering that to someone else...(Lines: 193-198).*

Jane: *'I can hurt myself with that...with that overthinking, you know I get myself into a right state sometimes...so it also about trying to take control of that a bit more'...*(Lines: 74-75)

Jane: *'you know understanding a little bit more like in one lesson, I think it was about the second dagger and how we can really punish ourselves by overthinking'.* (Lines: 34-36)

Jo: *'Probable the benefits would be that you are more self-awareand that you are calmer within yourself, and things do not bother you. You can empty your mind'* (Lines: 118-121).

d. Tolerance towards oneself and others - miscellaneous

3/ Making sense of mindfulness teaching (Miscellaneous)

e. Difficulties with 'Concepts and Analogies'

f. Practical challenges of meditation

Jane: *um...yeah I think I even during the course, I think the challenge for me in particular was that practice and it to...we learn of course we can't...it has to become routine. You can't just think I need to make time for it.* (Lines: 96-98).

4. The psychological benefits of mindfulness

g. Nurturing one's emotions

Fazila: *'before I took the classes. I think there are some you know there was some techniques how to hum how to manage your anxious or your distress'...'maybe I just use the techniques, I went for shopping and I was in the queue and then I try to use the techniques to be the present'* (Line: 48-50; 68-70)

Fazilla: *'and it's something you have to practice...not practice instead it's something you have to just understand it from inside of your body, from your heart and ...and uh...just hum...I don't know'* (Line 90-92)

Christine: *'I do it from time to time when I...yeah I feel...um... a bit overwhelmed by things, you know of... If I feel...yeah... I do...I do actually do it. But I...it's...yeah, it's a very regular thing it's... more of a...in case of (laugh) emergency'* (Line 283-285)

Jo: *'for me it's good because I have asthma and so if I feel that hum my...my chest is feeling tight especially when the weather is like this, I concentrate on my breathing.'* (Line 150-151)

h. Mental clarity - Miscellaneous

i. Emotional flexibility

Jo: *'what if something annoys me with somebody. I don't have to stay with either the conversation or with their company. I can move away'* (Line 133-134)

5/ Self-actualisation (miscellaneous)

Chapter 7

1. The role and nature of emotions

A/ Emotional defusion

Harry: *"And I can choose to engage with that. For example, if I have a feeling of happiness or something like that, I can choose to give it energy to that feeling kind of 'embody it'"* (Lines: 16 -18).

Harry: *“And that will cause more happiness for a short while and then it will come down there again. And the same with the sadness, if a sad thought comes and creates a sad emotion, then I want to explore it more where the sad emotion comes from”*. (Lines: 18-21).

Mark: *“I grasped the concept of mutual emotions being present at the same time...a person can feel happy and upset at the same time. And that it is normal to feel this way, so missing negative feelings could lead to mental strain in the long run”* (Lines: 9-12).

Peter: *“I just get stress out (sic) about assignments. Just taking your time and think to yourself ok all the time, don't worry about that much”... it makes you open minded to the situation and not to think that like that in certain ways. Because if a crowd makes you nervous for me speaking in front of people, or presentation would make very nervous normally but as I engaged in mindfulness the breathing really helped in presenting.* (Lines: 61-62;76-79)

B) Emotional lethargy - Miscellaneous

2) Meditation, the practical challenges and benefits

Robert: *“the actual exercises, I looked them up a bit at home and I never continued with other practices. At first they felt silly, and looking at them, trying to analysed them and about what it was saying about energy was clearly to me a cultural understanding about what it is going on. Whereas when I look at them all it was just an exercise was inevitably healthy. I didn't feel any benefits from the exercise at all and all other movement exercise”* (Lines: 81-85)

Robert: *“I suppose the only challenge was the willingness to listen to the teacher sometimes. Because he did start with fanciful things and going immediately into going that seems to appear from our cultural as from the rest as suppose...that Western psychology is so on and so forth is wrong, which in my opinion is wrong in a lot of places...”; “on Eastern psychology and Western culture and more technology especially. He thought that technology distracts us from ourselves, where I can see it is just being a*

different way of going around life”... “I don’t know, I reject most of the Western psychology teachings anyway” (Lines:19-23; 41-43; 70).

Robert: *“But the way I suppose it also helped, his sort of life story. So he told us a story where he came over here as an immigrant and being spat at basically, as I told him I was spat at... I suppose that helped to engage with him, trying to understand him” ... “I think it was just the freshers and my life ‘transgender’ I get a lot of stick for that”. (Lines:47-49; 102).*

Peter: *“near the start it was kind of challenging to focus on small things that he would tell us to focus on. Overtime it got a bit easier. It was also to stick to morning or night practice. I used to forget all the time at night and fall asleep. And then wake up in the morning and remember but it would be too late” (Lines:22-23;).*

Mark: *“But I had to work them and do long hours on it because I just could not to. And this year it was all about hard work and productivity. So at this point of life I had to reject what mindfulness had to offer me to maybe achieve it the long term” (Lines: 36-38).*

C/The teacher’s experience is key

Harry: *“He has a certain tone of voice that just calm everything and if I tune my frequency to his voice... I automatically calm down and affects my core physical being so to speak (Lines: 41-43).*

Mark: *“The mindfulness teacher was really good at it was doing. He made me really focused and listen to what he had to offer. I was thinking about his teachings when the session was finished. I also have a lot of respect for the teacher. I feel that he knows what he is talking about and his practices definitely helped over my wellbeing. He used very good examples, and good practice” (Lines: 44-47).*

D) Challenges in practicing mindfulness of breath (miscellaneous)

Harry: *“See how it does and see how to deal with it. So it is what I did, I explored it. I meditated more, let the frustration calm, let the brain to do what it wants to do. And then try to understand what it is actually doing and can we calm it down somehow... So for the breathing meditation, the longer I have the focus on my breath, the more detailed I can see it. I can see his movements in more details. I can see the beginning, middle and end. And that comes when I keep my focus on there for a very long time”* (Lines: 72-74; 99-101).

E) The benefits of practicing the body scan

Mark: *“the body scan made acknowledge the pain, the physical pain I was going through. Specially back pain. After two practices I was made aware that I can’t sit up straight and that it is making me not mindful because I have to focused to be up straight. So the teacher said I can sit however I am pleased during the session. And that made my experience of the body scan a bit more pleasant as I didn’t have to sit up straight. So it made me aware of the pain, like back pain, shoulder pain and at some point I thought I could feel my internal organs. It was quite cool”* (Lines: 78-83).

3. Compassion is a two-way process

F/ The emotional development process of compassion

Harry: *“learning to give compassion to others, which give me the idea and ability that I can give compassion this is what love and kindness look like when I give it to someone else. And I can learn and turn that around and apply it to myself. To me it means not*

criticising myself too much, it means taking care of my body, taking care of myself...I do what I feel like without too much criticism and something like that. if I feel being lazy, just be lazy. And treat myself, like if I feel about a special food or something special, I go and buy something nice for myself” (59-64).

Harry: *“ I tried to show it as supporting colleagues when they shared information and adding supporting commenting...making sure that you have an open ear to listen to whatever they say....One thing is with my family, I started to hug more..., just like giving bread to the pigeon, or feeding a cat or something like that” (Lines: 51-56).*

4. The skill of discernment

G/ Objective self-awareness of emotions

Mark: *“I went for an ultra-sound appointment as I noticed that my stomach pain is unordinary. I had benign stomach pain for a long time, but it is only after mindfulness that I realise that ‘hang on’ it is not supposed to be hurting that way...it has hurting for a long time but I now I have paid attention to it I have an appointment for an ultrasound” (Lines:117-120).*

Mark: *“My core belief is that objectivity is a virtue in life that it is worth possessing. Although we are too objective, nothing is worthy of anything and makes no sense so, so to some extent judgement is a trait in humans that is necessary for our survival” ...“yes, because emotions are subjective right? If you look at them from an objective mirror, then you can potentially understand yourself a bit more. So, you are not a by-product of our emotions. You objectively assess what your body and mind is telling you” (Lines: (Lines: 124-126;130-132).*

Harry: *“I think it was a kind of noticing these thoughts, emotions and feelings. I think of this as the doorway to your internal world. Because before I went to the course, I never noticed these things. I thought I was too involved in them. I didn’t notice them as*

objects. So, noticing them as object, gives a lot of calm and peace and relaxation Because paying attention requires energy. It is to me anyway, when I want to pay attention to something, I need to focus on it” (Lines:122-125;130-131).

Harry: “So My experience of not reacting, is very empowering. Before, I used to have a bad thought and then I would react, and then starting a whole stream of bad thoughts because of these bad thoughts” (Lines:145-147)

Robert: “during the 8 weeks course I don’t think I had a reaction that was or any thoughts that was unordinary. I for a long time had put myself into a day-dream mode, and just watch what’s just happen and it is one of the way I pass time I suppose... but again I think being able to just watch the thought and watch just what is going on or what you heard around you without thinking, consciously thinking then. Yes, it is quote important to objective this, it is kind of training in mindfulness. (Lines: 133-138).

H) Disidentification with mental events (miscellaneous)

Harry: “the most important insights for me is the idea of separation. The separation of mind, body and soul. And the separation between the awareness and the thoughts themselves...So there is less identification from it. There is also more safety. If you are separated from, if you are identified with a negative thought or if you embodied this negative thought, you start having negative emotions and feelings and that is painful...But knowing that there are unpleasant thoughts, but I don’t want to carry on, that unpleasantness hasn’t come to you, because there is a separation. And obviously all the tools and techniques that helps to calm everything down, it is very powerful” (Lines:151-158).

I/Moving beyond the conditioned ‘self’

Mark: *“If there is something that is bringing me down, I can be more mindful about what to do with it rather than being conditioned of doing a behaviour like Skinner’s rat... The key is to make a choice and be mindfulness about it rather than reacting like a dog. And mindfulness has helped me since I started”*. (Lines: 149-151; 157-158).

J/ Moving towards the spiritual ‘self’ (miscellaneous)

1. Building emotional balance

a/Psychological detachment

Anne: *“I’ve learnt that life is ups and down. It is like you can’t have good without bad, you can’t have sad without happy... Like when you are ecstatic, you don’t think that this is not going to be there forever, and when you’re feeling so depressed, you know that it won’t there forever”*. (Lines: 64-65; 69-71).

Magali: *“you can step out and you can see you feel that way and you can move. You can move passed it and detach yourself from how you feel in that moment. And kind of look at it and work with it instead of being so emotionally involved in it. That you are so attached, that you can’t objectively look at how you feel in that situation. It is so subjective, so I feel that it helped me lot”* (Lines: 160-163).

b/ Allowing to self-care - miscellaneous

2) Challenges of mindfulness

c/ Challenges to integrate mindfulness routinely

Anne: *“because I do follow Ayurvedic diet and practice while also I do that in the morning and try to fit the mindfulness in, going to work; come back home and then making dinner and eating and by the time you do actually sit down I find by the time I meditate, I just fall asleep”* (Lines 98-101).

Anne: *“but then you do like the Chi Kung, I do that and then I feel good. So I think it’s just a kinda like give yourself that time, hard of not beating yourself up and you don’t get that time so...yeah I think for me the biggest challenge is to try to put it all in”* (Line 108-110).

Anne: *“it was a really... I felt really good from the experience even though during the eight weeks, it was tough. I cried a lot, I was going through a lot of ups and downs”...and it like a wow moment. It is really hard to explain it but I felt like... I’d lost all purpose. I didn’t have any purpose. I thought what’s the point of being here”...“what’s the point I mean. Now I realise it does not matter, as long as just keep going. And keep going one step at the time and realising that everything is ok”* (Line: 116-117; 121-125).

Madeline: *“the only thing that I found challenging is setting time aside to actually do it. Because we all have such busy life that we forget to like do these little things. But it helps a lot to...I have tried my hardest to like to do it twice a day like he said”*...(Lines: 15-17)

Harriet: *“yes when we did the phobia bit. I found that week really hard. Just because I was really anxious I couldn’t do that week it was hard for me. I don’t know why?...it just felt like really uncomfortable. Really uncomfortable... Even though it was just an image in the head, it did feel realistic”*. (Lines: 17-27).

d/ Teaching flexibility and experience

Anne: *“and for each person who had a question, he would not just give a generic answer. He would make it specific to you” ... he told me to try just 5 minutes in the morning don’t wake any earlier in the morning jus fit in in your schedule... If we had any*

question outside of the class he said don't feel like you can't contact me just sending him a text and he would be there for me". (Line:132-145).

Magali: " However, with the teaching and how he taught it and maybe not going to, too quick too fast and slowly bringing in little concepts; instead of let's say straight movement...instead of being too much too soon... it is kindly and slowly built up and you can see the little changes, it makes engage with it . But if it is too much too soon, it like 'wow'". (Lines:39-41; 48-49)

Magali: "However, with the teaching and how he taught it and maybe not going to, too quick too fast and slowly bringing in little concepts; instead of let's say straight movement...Through the way he taught it, he kind of made you understand it instead of being like 'wow', that's a lot. Is that make sense? It is like building block that build on the top of that negative and positive emotions and obviously what they are to you... And you could, instead of connects with it you could go the opposite way. Whereas if it is kindly and slowly built up and you can see the little changes, it makes engage with it . But if it is too much too soon, it like 'wow', because everyone looks at evidence, everyone looks for something as so scientific down to a T. So you have to, you mind can actually link to it"... (Lines: 39-50).

3) Cultivating awareness through attention

e/Being present - Miscellaneous

f/ Feeling grounded - Miscellaneous

g/ Cultivating attention through SOBER technique

Magali: "I do briefly. I like that because it made me able to kind of notice and comprehend different things regarding my body. Even down to the day before I was walking, I didn't take notice. I was like on automatic pilot of where was going. But since the S.O.B.E.R technique, because it was not long, it was done within a couple of minutes....And also to a degree it calms you, I feel it lowers your

blood pressure, lower your stress levels, and it has a lot of effects of other parts of the body so I feel like with the right use of it can obviously alleviate without medication” (Lines: 119-126).

h/ Deepening one’s awareness - objective awareness

Magali: “For me before the session, obviously I dealt with anxiety and panic attacks for a while. “And actually over the years, over the last year the doctor was saying that I need to try medication and I was quite bad...So before mindfulness, I was quite focus on my breathing so when I start to be in a state of panic. One of the thing that start changing is your breathing so by regulating that it helps regulate your state of panic. ...So, say if I was stressed or kind of going through a situation and I couldn’t bring myself out it by having a practice instead of just a little talking mechanism in your head it helps a lot to calm it” (Lines: 62-72).

4) Unconditional positive self-regard

i/ Compassion begins with self-love

Magali: “To a degree, I felt naturally myself a very empathetic person. So even let’s say for example we spoke about the stories. You are able to understand how other people get to actually make the assumptions or maybe in the situation of thinking the way they are. Due to the way you are telling yourself the story. So instead of being so judgmental and maybe how someone’s head is, how someone is in that situation. You can kind of empathise with them due to your own kind of pattern of mistakes that you can in other people. If that makes sense” (Lines:54-59).

Harriet: “to be fair if it is just emotions, I just shut up. And I don’t do anything and I just try to blank everything out. I just usually find that the best way to handle thing, to just not to let it get to you, but to just sort of push it away” (Lines: 124-126).

Madeline: *“Rather than just jumping into conclusion, you think about things and trying to understand before you just make a decision or act in certain way...”*(Lines:36-39).

j/ Accepting rather than being judgmental

Magali: *“ instead of noticing how I felt, and acknowledging it, and accepting the way I felt. I was being so judgmental on myself. Being very pressured on myself, I shouldn't be this way. I shouldn't be this way...I should be this way. It was kind of changing point through the course, where I started realising that. If for example, something negative happened and that I feel away from it. The worse thing you can do it is do be judgmental on yourself.... I'd say that when I was younger, I was so judgmental upon what day - time it was right and in turn I was thinking on myself what I should look, what I should wear, what I should be like. Whereas now, you've kind of realised that it is a lot of rubbish.”* (Lines: 138-142; 236-239).

Harriet: *“to be fair with myself. I am judgmental if it is myself. I am always judgmental, like I am always judgmental with me. I think I am a bit too hard on myself. Most of the time. If it is someone else I am the complete opposite. Sometime I think I should like that towards me but it is hard to be , but I don't know, it is like I don't really care about myself, as much as care about other people. I never judge anyone else, but if it is me, I get angry with myself”*(Lines: 112-116)

k/ Responding rather than reacting

Anne: *“I think before the mindfulness course I would have probably got myself into such a mess, and been crying and getting anxious, worked up and instead of focusing on what I needed to do, like find a job...”* (Lines: 339- 341).

Magali: *“So I feel the main change from me in my thoughts and feelings was no to be so judgmental on the way I thought, on the way I felt in the moment. And I kind of learning and working with the way I feel at the moment. I feel like last year around December,*

I have been through a stage so judgmental on myself on my own thoughts, that I didn't want to be here at one point. This is not the life, I am not good enough" (Lines: 147-151).

5. The impact of one's worldview

Magali: "personally, it has been to do with mindfulness and myself over the last year. I kind of grew as a person. So I was brought up in a half Indian – and in a half English family. They had certain prejudice. My dad did have prejudice, my mum had certain prejudice and therefore, inflicted upon on me. Whereas now due to my own research and even down to mindfulness, I am not as judgmental of people.... Even if it is something that you don't agree with, it does not mean it is wrong. It means that it is a personal opinion. And like I said I am not very judgmental as a person and you can come to me and you can say the worse of things and I can still understand without being non-judgmental upon it. So I feel that it helps with maybe prejudice, with maybe to a degree the stereotypes and that upon people because you kind of do not judge people the same way you may have before" (Lines:220-229).

1) Self-acceptance - going beyond the conditioned 'self'

Anne: "and it is just because someone in their 20's just had them all, it does not mean that I am not going to get it. If I don't get it, it does not matter because I had different experience" (Lines: 405-406).

Magali: " For example, if something would happen and I was feeling really bad from it, something with family, with friend or with partner and would go for a very hard time...I realised that I was being so judgmental on myself. Being very pressured on myself, I shouldn't be this way... It was kind of changing point through the course, where I started realising that". If "I feel it helps with like the mental self. For instance, depression and anxiety, even your mental view of yourself, by being so judgmental it can lead you into a negative route...Because you are so judgemental and you're feeling that way, it ends up in a downward spiral". (Lines: 133-134;138-140; 176-179).

Madeline: *“inside you head it is like how you perceive yourself. But specifically, other persons perceptions of who you think you are at a level of social expectations... Probably, if I didn’t do well in the exam like other people – parents and other around me in my family would be disappointed in me as well. So, you get scared that you get disappointed. So, you start beating yourself up even more...”* (Lines 158-159; 163-165).

m/ Developing a higher ego functioning

Anne: *“For me, as long as I don’t upset people, and I don’t do things which could have a negative impact on something then... The way I engage with them in living morally, it is like how is this happen to me”* (Lines:437-440).

Anne: *“This is my intention, I don’t want people to say well done. I say this is a team effort not just one person in doing things. Because you know you have a relationship with everything, nature, animal...everything. So it is just understanding who you affect other people.”* (Lines: 446-449).

Magali: *“pride is a thing that everyone has to a degree but shouldn’t control you. It is fed into a negative sense of ego, in a sense of ego by having pride for... I had no clue about what it is going on. I am happy to say whether there is a god, whether there is a god, I am happy to say that I don’t know. Whereas there are people very proud and maybe in traditions, or beliefs systems that they can’t comprehend and they have to have an answer and it is me quite open minded and have less of a higher ego more kind of neutral”... “You can see you own self within someone else, and therefore feel more connected to individuals and more empathetic towards people and being as judgmental before upon other people’s actions”...* (Lines:254-259;283-285).

n/ Opportunity to re-evaluate life

Magali: “ *And now you see more the good, you don’t take negative I think it helped me appreciating how life negative is instead of the positive. And I feel that the course has strengthen that. I thought before I had a strong perception of the world. However, after the course has cemented that. it made me able to appreciate the good and see it in situations*”(Lines: 277-280).

6. Spiritual transcendence

Anne: “*you accept things as they are...I feel everything of the universe is there for you. And you just have to trust the universe... believing in and in my faith that given me like a grounding as well so combined with the mindfulness I feel like there is things bigger than me. I think that the meditation linked to god -the universe.*” (Line:366-368; 408-412).

o/Developing spiritual intelligence (miscellaneous)

1.Practicing mindfulness is a way of being

A/ Meditating is a second nature

Joseph: “*It is like I just happen to be the mouthpiece for this. but I am hearing it thinking, you know this is good, I am gonna deepen my experience of this...And then when students ask questions and even remarks – I am thinking it is like I am going to get some teaching...the main challenge from a logistic point of view is trying to establish a group early in the morning*” (Lines: 16-26).

22.The teachers’ roles and responsibilities

B/ Being true to one’s own experience and teaching

Matt: ‘*But the commitment of a teacher, a mindfulness teacher is life-long. The student enters that sanctuary, but it puts a responsibility on the teacher. So if a mindfulness teacher says let’s give someone an eight-week -10 week course this is a different kind of teacher. But a mindfulness teacher who is authentic in their practice and has taken on their commitment to enable another*

to witness their own truth; to sharing wisdom and practices and techniques like that. Then I think this is the main and essential role of a teacher. And a teacher really, so there is different kind of teachers' (Lines: 16-22).

Matt: 'So there is a Satguru, the one that already knows, already being there, seeing it, done it, self-experienced, self-realised, self-sovereign. Filled with the world but that it is real McCoy. Then there are those who are called just gurus. Those who teach, but they haven't necessary got to that place. They haven't got to that final destination, whatever that may be. And then there are the regulars. So to me, a teacher first definition is someone whose flame has been lite by an authentic lineage. So if you have a teacher, that teacher must have had a teacher, that must have had teacher, that must have had a teacher in the same discipline. So my teaching and experience can be trace down Baba Arjun Singh, Baba Arjun Singh, Baba Purh Singh to 1469 maybe beyond that. So that gives the capacity of ...and what comes with this teacher in this lineage is the knowledge.' (Lines:22-30).

Joseph: "to practice mindfulness themselves. To have a deep practice within knowing life...I mean the actual articulation of teaching and sitting down and talking it is like ten percent...but the main qualification for the teacher needs to be at their own personal practice" (Lines 34-39).

C/Understanding states of consciousness – (miscellaneous)

D/Awareness of the nature of ego

Joseph: "it is like as soon as you teach, it is like you start building this shadow of your ego. I have been teaching ten years, I have been teaching twenty years... It is not good really because ultimately you expect them to be you be in your own life, and then you don't help people as much... and compassion. To try to develop and increase your compassion. So when you are talking, and you are talking with compassion, not with arrogance or pride...So the rapport and the compassion are very important from the teacher to the students. With compassion you know where the student is at, because you can empathise (Lines: 54 -64)

3. Creating a therapeutic attunement

E/ Encouraging listening skills

Matt: *“The second week is all the barriers that come up. Yeah the dog ate my dinner, I didn’t have time, I tried but I fell asleep...I felt anxious ...there are so many excuses but it is to demonstrate to them how our mind or in my approach maybe in our ego sense of self tend to maintain the continuity of automatic pilot by engaging in thoughts and emotions, but not become aware...so that’s the second stage...again it is how we teach them. I think the capacity for a man or a woman to recognise the automatic judgement, the moment they come into contact with something this judgment happens. As long as they realise that then I think it is immaterial whether they are male or female. I think it depends not on the gender but on the capacity of the individual to become aware of this process on contact and stimulus” (Lines: 68-72; 195-199).*

Joseph: *“the main difficulty in the beginning for students is not being kind to themselves. Having a judgmental view towards themselves and their own practice... It is like people lock themselves in a dark room, their mind become narrower instead of expansive ... Because they are not listening, it is like the instructions have many levels and if you just listen to them on the surface, you can quickly make a judgment. And that often prevents them from having any experience because they are making a judgment based on their intellect, which is not correct” (Lines: 82-89)*

4)Recognising students’ experience of struggle

F/ Conditioned behaviours prevent from practicing – (miscellaneous)

G/ Dark side of ego - Miscellaneous

Matt: *“Now tell me how do you provide people with that guide and support in that kind of situation. So whatever difficulties that come up, you have to be present. Because if you have taken the responsibility of introducing new stages and states of consciousness then it is your responsibility to get these people through that. because there are contra-indications with mindfulness that need to be acknowledged. And that is knowing as the dark night of the soul and it can last days to years. Where people are in this limbo state, not knowing where they can’t be admitting. Then there is this anxiety about this new state of consciousness, then there is these new experiences of sensations like seeing lights or hearing noises or sounds or sensitivity – premonition. All of these are part and parcel of mindfulness process”* (Lines: 95-104).

5) Gender difference in the benefits of mindfulness

H) Relationships with one’s ego

Matt: *“Every single human being. Because we are all lost in our own ego trips. And we have brought this world into chaos and we are destroying relationships with other people with ourselves. Then for who is it beneficial? It is beneficial for everyone . However, we don’t see the benefit of something until life pushes us there. So it is normally pain, depression, anxiety, stress, anger management, fear, cancer, terminal disease, stress related diseases like diabetes type 2, even disease related type 1. If we begin to look at some of the evidence of emotional impact on the organs and their physiology, then we would find that there is an uncommon or a significant link between emotional incident – break up or death and bereavement and onset of type 1 diabetes”* (Lines:123-130).

Matt: *“And for those people who engage in mindfulness from a more lifestyle, also recognise that our bodies have a way, our physical muscles, our physical organs tissue have a way of storing emotional energy, an emotional impact of emotional energy. So by recognising what exist within our body and being sensitive to that, we are able to take some actions and maybe just to do*

with awareness, but perhaps adding things like Thai Chi, Qi Kung, Yoga to complement our mindfulness and enable the body to release some of those emotional stuff, if they are definitely anything back” (Lines: 130-136).

Joseph: “They may hear a sentence and they may turn around a sentence in their mind, and they take it personally and then it is like they sabotage their own practice...which can be related to the ego. Because the ego realises that this is going to challenge me. So I am going to make up some excuses to not practice”(Lines: 90-95)

Joseph: “the thing is with the men and women, because you have some men who are feminine...So sometimes you may meet a woman who have more masculine tendencies and portrait those and a man who is more feminine so... the actual men feel physically, they more comfortable if they are a few more men. I think in general, the feminine heart - the heart feminine felt side of men, and women come out and it is almost encouraged to come out through the practices that sort of openness. And I think if men can get into that, they can experience great transformation. You know if they can get their head around this openness, it is almost like they can have a sense of liberation – freedom” (Lines:110-130)

Joseph: “the way you say it is more like generalisation, it is everyone. Everyone can benefit. If you are highly stress and anxious, and you may experience immediate relief, more so compared to someone who is peaceful” Lines: 136-138).

Joseph: “And it is like slightly schizophrenic in a sense of someone rushing to a meditation class, mindlessly, to be mindfulness for an hour and then rushing home mindlessly and then going back to their daily life. And then thinking about being mindful next week. It is a start but they won’t get much benefits. If someone can see it needs to be a lifestyle, going to the class mindfully starting to integrate into your life not just having an hour a week” (Lines: 142-147).

I/ Gender differences in practice depends on one’s value

Joseph: *“I find many women have questions about in respect with the mindfulness breathing they have these issues with overthinking. Maybe men don’t overthink as much for what I am getting. So they are sitting trying to focus on their breath, and they are thinking their breath as opposed to becoming their breath and that is an obstacle to practice because it alter your breath and then you become nervous and anxious. And that it is the major issue of mindful breathing which is a block for women. and I had a man mentioning that maybe because they are more grounded. Men in general are grounded, all down to earth. So they are more in their body and women are more in their head. It is lighter, head and heart.... Going back to previous generation of men the man would go out and work in the pit, working in the factory, doing heavy lifting work very down to earth. The women lighter jobs, cooking and cleaning and so forth. I mean of course the world is changing but there is still a history of that in our genes and...”*
(Lines:150-163)

J/ Gender differences in openness to feelings

Joseph: *“the men are far more reserved. I find with the women they are more open but what happen is if you have 35% men and 65% women. You’ll find that men start to open as we go along and become quite feminine (if it is the right word I am using) in their behaviour relative to when they came in, which is more their masculinity becomes softer. And that’s why self-compassion works as well and the openness. Men can talk about these things”* (Lines: 188-192).

Joseph: *“I suppose things change a lot in our society... I would say, I think particularly women in general, possibly think slightly quicker than men... therefore they are quicker to make judgement about their own practice. It may be that they can articulate better than men but...so more judgmental of their own practice that interfere with going then into the present moment... have more trust then as a result to talk about something quite personal...In a sense they are through their own therapy, may be with their friend or with their mum or...their sister... for some men , they don’t necessarily, they are not used articulate how they feel in public or to*

anybody... if a man can be to that point it can be very emotional, but they may think that this may a weakness and they may refrain from opening again.” (Lines: 187-218)

Matt: “men will speak to other thing before we get to the point. Because there is safety that has to be build around, what am I sharing with this individual, and I think sometimes men don’t know how to share . So you have almost like create that space in order for that to take place. So there is definitely a difference, whereas when I work with women you quite quickly go into that space where they are open and they are able to see that . And the other differences with men they realise their ego quite quickly, quicker than women realise it. But that does not mean that they have control over it. They just realise it. It is a quicker recognition where the other one suddenly go back to the old pattern not as clear” (Lines: 202-209).

Matt: “So the first one is that you get into that contentment space, which we experience very quickly. And then when we work with that the next element that becomes apparent as a part of you is compassion. And that is how you treat yourself, it is self-treatment and how that self-treatment impact your physiology, your health and stuff like that. Once I feel that men realise that ...so it is actually not good to be bullied, but sometimes they bully themselves. So it kind of give some insight into their own psychology. so if your mindfulness is properly delivered, guaranteed week 7 week 8 self-compassion opens as a very lived experience. If its is taught properly. So you don’t have to had self-compassion or loving-kindness, you don’t have to add it as an additional thing. No. if they are walking down that road that a sign that they will experience for themselves. And when you know it is there, that when you add loving-kindness. As a formal practice” (Lines: 161-171).