

## SUMMARIES

*Louise Fransgaard: Buddhist meditation in Western psychotherapy*

This article starts off by presenting the Buddhist foundation behind the expanding of therapeutic application of mindfulness meditation and philosophy in Western psychotherapy the recent years. Two different mindfulness based therapies are presented as examples of the so called third wave in the behavioural therapy tradition and later the pro's and con's of integrating eastern philosophy in a Western secularised context are discussed. Amongst other things a problem is a tendency in the West to ignore the basic Buddhist understanding of mindfulness as something closely founded in and tied to cultivation of an ethical living as well as a collectivistic understanding of the human (mind) as impermanent and interdependent. It is also stated that a negative consequence of mindfulness therapy is the risk of making the individual responsible of mistakes and deficiencies in the society system due to the focus on learning a more ideal way to perceive and evaluate outside stressors.

*Bronwyn Davies: Intersections between zen Buddhism and deleuzian philosophy*

This paper teases out some of the common threads between two separate traditions: zen buddhist thought as it is interpreted by Thich Nhat Hanh and by Allan Watts, and post-structuralist thought as it is interpreted by Gilles Deleuze, and by Henri Bergson. Despite some semantic differences, zen buddhism and deleuzian thought are found to have a great deal in common. Both open up new ways of thinking and of being that challenge the apparent inevitabilities of today's neoliberal world. The inter-related areas I will explore in this paper, in which deleuzian scholars and buddhist thinkers/practitioners can fruitfully be put in dialogue with each other include abandoning the self-as-entity or ego, resisting the pull of binary thinking, and the interconnectedness of being.

*Jacob Hilden Winsløw: Mindfulness training as a remedy against workplace aggression and victimization*

There is a large and quickly growing literature on the effects of mindfulness training programs inspired by the Mindfulness Based Stress Reduction (MBSR) program of Jon Kabat Zinn and associates. This literature deals with effects of the training on the individual level exclusively. In this paper I propose that mindfulness training may have interesting effects on the level of groups and organizations as well. Specifically I claim that mindfulness training may reduce interpersonal aggression and victimization in the workplace along two routes. Firstly, mindfulness training may reduce workplace aggression directly through reducing negative affectivity and rumination among reactive aggressors. Secondly, mindfulness training may reduce workplace victimization and thus indirectly workplace aggression by increasing assertive forms of coping among victims of and witnesses to workplace aggression. In the final section of the paper I outline three focal points for future investigations into the effects of mindfulness training on the level of groups and organizations.

*Hanne Kirstine Adriansen & Simon Krohn: Using mindfulness for facilitation*

Within the past 30 years, mindfulness has changed from being an existential project also to be a means of treatment, and most recently mindfulness is also applied in work life. The present paper demonstrates that mindfulness further can be used as a tool for facilitation. Facilitation is utilised in work life for instance at meetings and conferences where a group of people is gathered to learn or accomplish something together. The combination of mindfulness with facilitation is novel as it changes the focus of mindfulness from individuals to groups. We analyse how mindfulness can be combined with facilitation and discuss the problems this entails. Based on our own experiences with using mindfulness for facilitation, we discuss how mindfulness can affect a group's attention, the level of energy, and the atmosphere.

*Mia Herskind & Anne Maj Nielsen: Learning Mindfulness – a Culture-Sensitive Approach*

There is a growing interest in mindfulness and mindfulness-based interventions in schools and kindergartens. Research indicates that activities and practice such as relaxation, breathing-exercises, awareness-exercises and visualization can support calmness, friendliness, happiness, thriving and general wellbeing as well as learning motivation. However, research in the field is scarce. Most of the research is characterized by an individualized approach. In this paper we examine how a culture- and context-sensitive approach can contribute to research that study mindfulness in educational interventions. For the culture- and context-sensitive approach we apply culture psychology, social learning theory and phenomenology. The point of departure of the examination is reviews of research about mindfulness as clinical intervention and of mindfulness as educational intervention. Based on a critical evaluation of the individualizing research approaches the discussion includes examples from a qualitative study of teachers, who practice mindfulness in a course context and afterwards attempt to practice mindfulness in classes in school.

*Yvonne Terjestam: Stillness at school: Well-being after eight weeks of meditation-based practice in secondary school*

Stress-related psychological difficulties amongst youths are of major concern in Western countries. Causations are complex and not fully understood but school is known to be one major factor. Stress is well known to increase during adolescence and a WHO school-based study of some 120 000 students in 28 countries showed a threefold increase from the age of 11 to 15 years. Teachers in the modern classroom need means to handle contemporary problems in classroom milieus that are high in stress and low in concentration.

The aim of the present project was to study whether scheduled practice of a meditation-based technique for stillness affects pupils' stress and general wellbeing at school. Some 400 pupils aged 12-15 years in Swedish schools were taking part in this pre-test, post-test study. Parallel classes were assigned to either a control- or experiment group. A meditation based technique for inducing stillness was introduced and scheduled for practice in class three times a week during eight weeks in the experiment group. The control group received no intervention. All pupils completed a questionnaire individually in class before the intervention started (pre-test) and 10 weeks after (post-test). During this time the experiment group had practiced the technique for eight weeks. Testing for differences

between groups showed no major differences between the control- and the experiment group. These results of ANOVA pre-test, post-test analysis revealed improvement on psychological difficulties measured by the total score of the “Strengths and difficulties questionnaire” (SDQ) as well as on the subscale “Emotional symptoms” (SDQ) in the experiment- but not control group. Furthermore, general stress level measured by “General stress scale” (GSC) was somewhat lower at post condition after stillness practice. Results showed no significant differences in pre-test post-test scores in the experiment group as regards the scales “Psychological distress” (PD) or “Well-being at school” (WBS). Gender differences showed that girls but not boys in the experiment- but not the control group at post-test reported better well-being at school, less peer problems and less overall psychological difficulties. The results indicate that meditation-based techniques for stillness practices can have a positive effect on adolescent well-being when scheduled and practiced by pupils in class whereas the gender differences show that such techniques practiced in class during adolescence have different effects on girls’ well-being, compared to boys’.

Results show that the meditation-based technique for stillness used in this study enhances aspects of pupils well-being. This is supported by the fact that at one of the schools where this study was done the stillness practice is now mandatory. Every class practices scheduled stillness several times a week and the pupils frequently asks for extra practices before examinations and other stress related events. Other schools in the city also have started this practice.

*Klaus B. Børretsen: Mindfulness, Meditation, and Brain Processes*

Meditation is a classical spiritual practice, which aims to still the fluctuations of the mind. This paper reports an fMRI investigation of brain processes during meditation. The purpose is to identify and characterise the course of brain processes during the change from normal rest to meditation, and during continuous uninterrupted meditation. During the shift into meditation increased brain activity was found in areas involved in the regulation of structured activities, whereas activity decreases were found in parts of the cortex which are important for self related attention. In scans of the shift from rest to meditation, continuous meditation, resting state, and fingertapping, components of brain processes were identified which are known from investigations of resting state. These components display time varying patterns of mutual correlations during the different tasks. On the basis of the results of the investigation it is hypothesized, that brain processes during meditation are not primarily characterised by specific parts of the brain being especially active, but by a special dynamic of the brain processes as a whole.

*Karen Wistoft: Mindfulness and Mental Health*

Mindfulness is a way to practice ‘healthy mindedness’ – a form of self help that has been the subject for research and development of a number of new significant self-technologies, therapy and meditation treatment methods. To be mindful can help people to feel more relaxed (serenity) and fully alive. The article aims at describing realistic expectations to the contribution of mindfulness to health education work in the field of mental health. The article discusses ways in which mindfulness is connected with established health education in the mental health promotion field, and ways in which mindfulness breaks with established health education.

Interest in utilising mindfulness and mindfulness-inspired methods in health-education intervention has increased in recent years. Mindfulness is seen here as an answer to how to achieve more accepting presence, and thereby a healthier mental life. In the beginning, cognitive approaches were central, but these have been gradually replaced by spiritual, phenomenological or existential perspectives. The article takes a historical point of departure in Williams James' (1902) groundbreaking study of spiritual experiences related to 'healthy-mindedness' and 'mind-cure' and explains a series of characteristics and documented effects of contemporary Buddhist psychological or spiritual inspired practice of mindfulness. It is concluded that mindfulness challenges established health education and the outlined understandings of mental health by breaking with the action orientation they rely on. Here, focus is on potential opportunities of action and achievement of objectives. The break means that the focus on human action potential is differentiated with a focus on experience and non-judgmental attention. Future is replaced with present or eternity.

*Mette Kold, Hanne Vedsted-Hansen & Tia Hansen: Mindfulness as pain management tool for women with endometriosis*

Endometriosis is a chronic pelvic disease causing pain and derivative problems that may require more than medical intervention. This article advocates a mindfulness based approach focussing on pain management for this client group. In the context of Western psychotherapy, mindfulness can be characterised as: awareness, observation, and description of sensory experience without judging or reacting. Mindfulness training has proven efficient for management of stress and chronic pain in other domains, and the article provides a sketch for its application to endometriosis. A clinical case fleshes out the main themes by intertwining the voices of therapist and client. Main themes are: improvement of sleep, management of pain, resource-demand-balance, and relationship with the life partner. Limitations and potentials of the approach are discussed.

*Nanja H. Hansen & Esther Sorgenfrei: Mindfulness, yoga og dialektisk adfærdsterapi: metodeudvikling af mindfulness-træning gennem yoga*

In 2008 Askovhus received funds from the Ministry of Health and Prevention for a two-year project offering treatment for eating disorders using dialectical behavioral therapy as the treatment method. The clientele were women with eating disorders and personality disorders (BPD).

The aim was to supplement DBT with physical training in Mindfulness and thereby developing greater body awareness and enhance learning of mindfulness skills. The mindfulness training addressed the bodily issues that are specific to individuals suffering from eating disorders.

Initially, the women were taught mindfulness by an external mindfulness coach. The mindfulness training consisted of simple yoga postures and short exercises in sitting meditation. Participation was mandatory. Through experience it was noted that this form of mindfulness was not appropriate due to, what the treatment team estimated as, a lack of necessary skills in the clients. Based on this, the form of mindfulness training was changed to solely consist of yoga postures and relaxation. The training was carried out by an internal yoga instructor.

Preliminary results showed stabilized participation and a positive effect within the body and mind.

*Anders Thingmand: Mindfulness and bodily existence in meditation-based therapy*

The article takes its point of departure by observing, that psychotherapy at the moment is in a transience from being almost synonymous with dialogue-based therapy, and towards including meditation-based therapy. At the moment this is primarily as mindfulness-based therapy. From this, it is asked what would be a scientifically sound approach to meditational therapy. On the basis of an analysis and critique of the approach used in the pioneering programs *Mindfulness Based Stress Reduction* and *Mindfulness Based Cognitive Therapy*, where scientific theories are supplemented by “metaphoric” and “poetic” language to make it possible to account for bodily existence as experienced in meditational therapy, it is argued that the next generation of meditation-based therapy should include as phenomenological understanding of bodily existence and thus be based on a phenomenological cognitive science/psychology.

*Rashmi Singla: Mindfulness & Meditation: Origins in Indian thought  
Interplay of Eastern & Western Psychology*

Mindfulness & meditation are gaining popularity in the Western psychological practice in the past 3-4 decades, especially within psychotherapeutic approaches, health promotion, and stress reduction. The origins and the broader context, however, seem to be overlooked in some of these practices.

This article focuses on the origin of these phenomena in the first part, as it is important for both their interpretation and application in the current Western context. As these practices, entered Western psychology through India, basic assumptions about human nature in Indian psychology, *monoism of body-mind*, *centrality of consciousness* and meditation as a part of *daily conduct* are presented. The basic constructs of Buddhism, an integral part of Indian psychology, in relation to mindfulness and meditation, are also delineated as illustrations of these assumptions.

The second part reflects on the application of the meditative practices through cognitive existential study of mindfulness (Kabat-Zinn, 2003) and a study on the phenomenology of meditation (Madsen, 2007). Both emphasize an experienced instructor, regular practice as a part of daily life, conceptual consciousness understandings for beneficial effects of these practices.

The last part reflects critically on perils of mindfulness and meditation in the context of modernity. There is an appeal for considering these as a part of daily life, not just a technique, along with considering their origin, spirituality as compassion, interplay between the Eastern and Western psychological understandings and the broader context.