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Mindfulness Subjectivity through Q Methodology: Training and Practising Mindfulness in an Educational Program as Influential and Transformative

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Abstract: This study investigated the experience of mindfulness practice with a group of students who had participated in a one-year college program that included mindfulness-based training. The specific question was: How does learning about mindfulness through training and practising various mindful activities in an educational program influence and transform participants' lives? A two-factor solution was chosen with one factor expressing a new found and deeply-felt generous acceptance, being in touch with and at one with oneself, with others and with nature. The other factor reflected the experience of being in an on-going learning process with a yet to be realized hope of gradual and explicit integration of the whole self-in-relation with others. Discussion of the two factors focuses on the different stages of the developmental processes that the participants associated with each factor seem to be in, with Factor 1 exemplifying a mature phase of mindfulness and awareness and Factor 2 revealing itself to be in an earlier less comfortable phase. In both cases, the attitude towards and experience of mindfulness is positively oriented in terms of life changes.

Keywords: acceptance, awareness, being at one with oneself, life changes. practising mindfulness, the here-and-now

Introduction

This study asks adult students, from two separate classes in a continuing education mindfulness program at a college in Norway, how they subjectively perceive the effects of learning about mindfulness and of their experiences practising mindfulness – assessed through Q sorting a sample of mindfulness statements. In this one-year program, students meet in ten formal teaching gatherings including a weekend retreat. In addition the participants partake in the MBSR-program (Mindfulness Based Stress Reduction) during eight teaching and practising evening events. They are strongly encouraged to practice daily meditation between the formal educational course gatherings, which is an appeal well supported by its founder John Kabat-Zinn (2013, p. xxxi):

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> You don`t have to like the daily meditation practice schedule; you just have to do it [on the disciplined schedule you are agreeing to by signing up and then doing the best you can]. Then, at the end of the eight weeks, you can tell us whether it was a waste of time or not. But in the interim, even if your mind is telling you constantly that it is stupid or a waste of time, practice anyway, and as wholeheartedly as possible, as if your life depended on it. Because it does – in more ways than you think.

This is a strong appeal and is like a promissory persuasion contract pointing out the experimental as well as experiential nature of obtaining results of any such disciplined exercising. In this way there seems to be no difference between training in mindfulness and in sports or any other skills, to become an "athlete", metaphorically speaking. It takes exercising, endurance, and doing it anyway despite resistances of different kinds, to experience the resulting mastery and self-efficacy in developing the skill.

The distinct themes of the educational modules are: 1) learning about different perspectives of mindfulness, 2) training and exercising in becoming mindful professionals and 3) showing how being mindful will apply in relational as well as professional fields. In other words, the program is advertised as useful and prophylactic for the professional worker in his or her helping relations/professions, to prevent burnout, decrease anxiety and depression, reduce stress and ruminations, and generally enhance the quality of life both individually and relationally. Before describing this study in more detail, the authors will say something more about what mindfulness is and point to some of the research literature reviews (Baer 2003; Davis & Hayes 2011) demonstrating the benefits of practising mindfulness.

General Background

Practising mindfulness has become a popular as well as a secular activity in present times – and is taught and facilitated in courses worldwide (Campbell & Christopher, 2012; McCown, Reibel & Micozzi, 2011). In earlier times such practices were not so visibly featured and advertised as they are now. Previously such mindful exercising was prevalent among those willing to engage in disciplined spiritual or religious monastic activities and practices, people particularly dedicated to enduring meditation and praying (Kabat-Zinn, 2013).

It can also be stated that such activities have been more out of sight in western societies and cultures on a daily basis than in the eastern traditions (Baer, 2003), although church bells are still ringing on Sundays calling people to come to church for the service. Thich Nhat Hanh (1995) pointed out that daily mindful activities were common in Vietnam when he was a young monk. Every village had a temple with its own bell that traditionally, when it rang, invited people to stop working for a short while in order to connect to oneself mindfully, i.e., becoming aware of one's stance and breathe, be attentive, sensing and perceiving oneself in the moment.

The recent awakening to mindfulness and the popularity of practising mindfulness in secular settings is somehow connected to the eastern wisdom of practising spiritual mindfulness and the contemplative traditions in western Christianity, although probably for slightly different reasons (Baer, 2003; Hanh, 1995). The deeper meaning in spiritual meditation is to see the miracles of mindfulness in the moment, where peace and rest within oneself, with the world and with the living God (Buddha and Christ), can be realised (Hanh, 1975, 1995). Kabat-Zinn's (2004) unique background, a doctoral degree in molecular biology and training and experiences in Zen-Buddhism,

provided him not only with "scientific credibility and a committed focus on the relief of human suffering as his life's work" (Salmon, Sephton & Dreeben, 2011, p. 133), but also with a unique ability to translate spiritual mindfulness as relevant for the present-day needs of western secular societies. Kabat-Zinn (2004, p. 3) states that mindfulness is "an ancient Buddhist practice which has relevance for our present-day lives", although the "…relevance has nothing to do with Buddhism per se or with becoming a Buddhist, but it has everything to do with waking up and living in harmony with oneself and the world….Most of all, it has to do with being in touch." So the shift in vocabulary and language concerning why people are training and practising mindfulness today is mainly connected to its universal or natural relevance for alleviating suffering and promoting health through being in touch with oneself, thereby changing one's stance to a more adaptive one by choosing mindfulness training and interventions.

Kabat-Zinn (2013) reflects this exactly in his profound ability to translate mindfulness into a slightly different vocabulary, and advocate practising it for different reasons than the spiritual or religious ones rooted in ancient wisdom. The MBSR-program was first and still is conducted at the Stress Reduction Clinic at the University of Massachusetts Medical Center in Worcester, Massachusetts, as well as in other hospitals and educational settings worldwide. It is a time limited (8-10 weeks) participatory group-based intervention, which has the intention to redirect and change behaviour for purposes of health improvement and life enhancement (Baer, 2003; Baer & Krietemeyer, 2006; Salmon et al., 2011). Kabat-Zinn (2004, p. 4) defines mindfulness as: "…paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally. This kind of attention nurtures greater awareness, clarity and acceptance of present moment reality. It wakes up to the fact that our lives unfold only in moments." The defining vocabulary is non-religious and points to a purpose of having a richer life, being healthier – and seeing each moment as potentially transforming and facilitating growth.

The "paying attention in a particular way: on purpose, in the present moment", can be interpreted as Kabat-Zinn's pragmatic turn denoting that mindfulness can be useful for different purposes, either for spiritual or for secular ones or for that matter any other purpose (Epstein, 1999). His deeper concern is that if we, human beings, lose touch with ourselves in the moment - we will eventually be in trouble. Particularly, he points out that "…a diminished awareness of present moment inevitably creates other problems for us as well through our unconscious and automatic actions and behaviors, often driven by deep-seated fears and insecurities" (p. 4). Low-level mindful awareness seems rather to be connected with a feeling of being stuck and out of flexible touch with the ongoing reality of each moment. Mindfulness therefore is the remedy for the trouble created by its absence or non-attendance. Salmon et al., (2011, p. 33) point to the need for *change* as the main reason for most participants engaging in the MSBR-program, change because of dissatisfaction with their current lives and sufferings, and a need for transformation "…to which the seemingly paradoxical response in the program is one that advocates patience, self-trust, and *psychological acceptance."* In this way there seems to be a wider and more general meaning for practising mindfulness than health promotion alone that opens up for life-enhancing forces that will improve the general quality of life both personally and professionally.

Research on the Effects of Practising Mindfulness

The empirical research studies in clinical settings have been reviewed and analysed (Baer, 2003). Despite methodological flaws, with for example quasi-experimental pre-

post testing of (mindfulness based interventions - MBI) groups without control groups, possibly inducing difficulties (placebos) in controlling MBI-treatment effects, the empirical literature suggests that mindfulness-based interventions and practising may well help alleviate suffering due to health problems (chronic pain, anxiety, eating disorders as well as other health suffering including mental problems) and also improve psychological functioning. According to Ruth Baer (2003, p. 140) who conducts clinical research based on MBI and MBSR treatments, there is an inherent problem in such research as originally these approaches were not meant to treat any specific health disorder, and participants attend these group treatments for a variety of different reasons other than suffering. She says, "As the term *stress reduction* implies, it is designed to reduce suffering and improve health and well-being, and to be broadly applicable to many problems." Therefore the problem is a problem of specificity, of how to know for what particular disorder MBI is a remedy. In mixed treatment populations this can be controlled for by thoroughly assessing participants' diagnostic stance, thereby validating treatment effects on specific disorders. Baer recommends that future research on MBI incorporate sound research approaches for a range of different problems. We would add also the inclusion of the life-enhancing effects for a more balanced psychological wellbeing (Germer, Siegel & Fulton, 2005; Styron, 2005). Other researchers (Davis & Hayes, 2011; Martin, 1997) argue in similar ways as they review the research on mindfulness effects, pointing to the need for specifying the conditions for which mindfulness can be a remedy. Davis and Hayes (2011) also emphasise mindfulness as an important common factor, that is, applicable across many different therapeutic or counselling approaches, also denoted as relational qualities (empathy, listening, coming to a mutual agreement, etc.). In his reviews of psychotherapeutic research literature on effects, Wampold (2001) clearly showed that the common factors are probably accounting for most of the effect sizes in psychotherapy and counselling outcomes. To practise mindfulness, therefore, seems promising for strengthening mutual relational conversations in the helping profession fields.

In his new introduction to the second edition of *Full Catastrophe Living,* Kabat-Zinn (2013) points out that all the facts emerging from recent scientific support of the MBSR-program have made a flourishing science of mindfulness possible. Positive research results seem massive and have been reported in more than 1500 papers as well as in numerous books. These results point out that living attentively in the moment, in an awareness-relation with oneself and others in one`s world, is a tremendously prosperous health-promoting and life-enhancing endeavour.

Method

Q methodology facilitates the study of subjective behaviour or communication seen from within a holistic personal agency, and is unique in its ability to make subjectivity operant (Stephenson, 1953) through the act of sorting a Q sample of statements to depict subjective views, in this case 48 statements (see Appendix A) about slightly different effects of practising mindfulness (Allgood, 1995; Brown, 1980; Kvalsund, 1998; Stephenson, 1953). The sorting technique in Q methodology is based on seeing all the statements at once, reading them all, perceiving and evaluating them in one interactional field and deciding what each statement means to the Q-sorting person, in order for him or her to place or rank order each statement into a quasi-normal Q-sorting grid (see Appendix B). All meanings distend or expand from zero, such that all statements placed in the zero-column of the grid mean the least of all statements

compared, and this applies to any sorter. Therefore the "distensive zero" points out which statements in the Q-sort distribution expand into more meaning, the most meaningful statements being found at the extreme distension of the grid, either on the minus or the plus side of the grid or array. So the vocabulary according to the principle of the "transitory postulate" in Q methodology (Brown, 1980, p. 22; Kvalsund, 1998, pp. 228-231; Stephenson, 1953, pp. 195-196) holds that a score value for a statement subjectively perceived is *bigger than or lesser than* in terms of meaning strengths in the following way: +5 > +4 > +3, and so on and -5 > -4 > -3, and so on. The stronger meanings are found at the most extreme score values, for example minus 5, indicating the strongest negative response or disagreement, and similarly + 5 the strongest agreeable meaning, + 5 and -5 scores become strengths with opposite meaning, while zero has the least meaning.

The Concourse and Q sample

Where does one find subjective communication about mindfulness in general and the benefits of practising mindfulness in particular? Wherever people turn to talk about mindfulness today, in our experience at least, many adults have heard about it in the media, in newspapers and magazines, in health programs, in the workplace, or from one or more people that have taken some training in it. One can assume that most people with some acquaintance of mindfulness also have opinions about it, some being negative, having read something about the self-centeredness of prioritising the use of so much time on meditation and self-development instead of using one's resources for the common good, alleviating some of the sufferings in the world. Others have positive opinions and believe that a mindfulness intervention seems beneficial and helpful, creating better and more balanced lives for people, and they might even think of attending such courses themselves. As previously mentioned, there is an abundance of subjective communication in all the books and papers that have been published, not to speak of all the courses held worldwide and so mindfulness conversations have been and are sifting into our communities and societies (Kabat-Zinn, 2013). The possibilities of finding concourses of mindfulness subjectivity seem abundant.

The informants or Q sorters in this study were students from the College mindfulness program and the authors, therefore, chose to stay close to the subjective communication and meanings held by participants in the actual training setting as the primary concourse source, while books, research papers, newspapers and magazines were supplementary (Brown, 1980; Kvalsund, 1998; Skorpen, 2014). Having collected and sampled the communication from the actual setting we were investigating, we hoped to create a relevant and recognizable Q sample for the participants as a subjective measurement of mindfulness.

We decided to interview participants from two different classes in order to converse with them about their subjective experiences from the course in general and how they experienced the benefits from training and practising mindfulness. In addition, we held a two-hour long focus group interview with one of the classes. These interviews produced hundreds of statements about mindfulness and the effects of practising it (i.e. a rich narrative about mindfulness as experienced).

In order to re-present the concourse in a Q sample – we started to explore whether we could find a structure in the rich interview data, to be able to balance the statements into conceptual blocks and thus select statements and assign them to the sample design. For this purpose we used a Fisherian balanced block design (Brown, 1980; Fisher, 1960; Kvalsund, 1998). Analysing the interviews and the statements

expressed about how the program had influenced them in efficient ways, three main effects emerged from the material, that is, how the program had 1) been *helpful* for them in certain ways to become more present with themselves in the moment, more tolerant of unease, more accepting of feelings as well as becoming better at observing and just registering what was going on in the experiential field without judging, less avoidance of unpleasant feelings, better regulation of impulses, 2) touched them in terms of experiencing mindfulness training as *meaningful*, leading to more peace and serenity, relational awareness of becoming closer to oneself as well as with nature, more socially oriented, more generous to oneself and to others and 3) increased their feelings of *mastery* and building the skill of mindfulness practice to the point of self-efficacy as well as acting more in line with their own intentions, becoming more aware of their own purposes and wants.

Table 1: Fisherian balanced block design

Effects	**Level 1**	**Level 2**	**Level 3**	**Cells**
Helpful	a) Attending and accepting present moments (non-judgmentally)	b) Regulating impulses	c) Tolerating unpleasantness and enduring uneasiness (suffering)	3
Meaningful	d) Peaceful relational participation	e) Generosity		2
Mastery	f) Self-efficacy	g) Intentional awareness		2
Sum				12 cells

The design is composed of 12 cells, that is, adf, adg, aef, aeg, bdf, bef, bdg, beg, cdf, cef, cdg, ceg (see above). We chose to include four replications in each cell adding up to 12x4 = 48 statements in our Q sample. For the purpose of illustration we will pick out a few statements to show the connection between the logic of the design structure and the full expression of the subjective statements. The cell aeg reflects a theoretical logic that integrates level **a** (accepting the present moment), **e** (generosity) and **g** (being intentionally aware). Statement 38 is expressed in the following way:

> 38. When my attention is fully present in non-judgmental mindfulness, I experience that I can receive what is there, stand by it and accept it, even if it has its price. It is my awareness and will that intentionally accept the whole, and as such creates a feeling of generosity both for myself and for others.

Another example is statement 14 (cdg) where **c** reflects (tolerating unpleasantness and pain). **d** reflects (peaceful relational participation) and **g** reflects (being intentionally aware) cf. the design logic:

> 14. The biggest change I experience when I practice mindfulness is that I am not so reactive anymore. I am not so easily provoked; I tolerate standing in felt unpleasantness and difficulties without having to react. I have become more serene and tolerant.

A third example is statement 10 (cdf) where **c** reflects (tolerating unpleasantness and pain), **d** (peaceful relational awareness) and **f** (self-efficacy):

> 10. I cannot tolerate being silent and concentrating on my own inner here and now life. I feel more satisfied when I partake in more extrovert activities.

The exemplified statements reflect the expressive subjective communication in the actual setting and at the same time they are adapted and edited to fit the structural logic of the Fisherian multivariate balanced block design. The purpose of using a design is to make sure that the Q sample represents the concourse in a balanced way and also does not omit possible meanings from subjective measurement. The Q sample of all 48 statements is in Appendix A.

The Q sorting Procedure and Process

All participants signed a declaration of agreement about participating in the study and received written information about it as well as written instructions for the sorting procedure. They were told that our interests were in how they had experienced and had been influenced by learning, training and practising mindfulness. We wanted them to sort the statements according to their own meanings and narratives of their experiences while partaking in the program. After comparing all the statements and evaluating them for self-referencing purposes, either as agreement, disagreement or neutrality (around zero) they allocated them to the attached quasi-normal grid (see Appendix B). In addition they were informed about the precise condition of instruction for sorting the statements: *Sort the statements out from how you have experienced practising mindfulness and how it has influenced you*. After completing the sorting process all participants were asked to write a short narrative of how they experienced the Q sorting procedure in its entirety. All of them delivered short narratives where they declared that the sorting process had been interesting and challenging for them, especially when it came to deciding and prioritising among the statements in order to explicate their own view. Most participants found the process demanding yet very close to their interests and hearts, and they stated that they had learned a lot about themselves and their own choices. Even if it was challenging most participants managed to place the statements on the Q sort grid without difficulties. A few participants thought there were too many positive statements and felt a little constrained by the grid distribution. All in all, our interpretation of the narratives is that the Q-sample statements stimulated the sorters, expressed meanings close to their hearts for the condition of instruction and seemed to be pretty well balanced as well as representative of the communication in that particular setting.

Twenty-seven participants in the mindfulness education program sorted the Q sample once including the two main teachers, one of them sorting twice with a time delay, resulting in almost identical loadings on the same factor. All together, 1 male and 24 female student participants performed 25 Q sorts. In addition two teachers, one female and one male (who sorted twice) sorted a total of three Q sorts adding up to 28 sorts.

Using PQMethod (Schmolk, 2014), principle component factor analysis and varimax rotation, a two-factor solution was chosen from other possible solutions with the principle of "simplest structure" (Stephenson, 1953) in mind. The resulting factor solution consists of a large factor and a smaller one that represents a particularly nuanced separate view. Fourteen participants define Factor one and three participants define Factor two (see factor solution in Appendix C). The residual 11 participants' Q sorts were not chosen to define the factors mainly due to their confounded nature, contributing to raising the correlation between the factors. By omitting those mixed sorts a decrease in the correlation coefficient between the factors was obtained from r= .54 to r= .4366. There seems to be two views on how the participants experienced practising mindfulness and how it influenced them. At the same time there are fields of both agreement and distinction between the two factor views, as we shall delineate when analysing and interpreting the content of the two factors.

Results

In presenting and analysing the factors we begin with the factor arrays as we show how we analysed and interpreted them (see Appendix B for the two factor patterns). There is no recipe for how to analyse a factor array, in the form of a Q sort, other than looking at the score values and statement contents at the extreme ends of the array (+/-4 and +/-5 values), where we find the statements of high psychological significance and in the neutral middle zone (0 and +/-1 statements), where we find those with no or low psychological significance. From this strategy, we hope to be able to present, analyse and interpret the meaning of the two views, what they might have in common as well as what separates them. In such an approach we believe that the gestalt-oriented meanings will emerge out of the holistic dynamics of parts and wholes, of what becomes foreground (figure) and what becomes (back)ground in the factor views.

Factor 1: A deeply felt generous acceptance, being in touch with and at one with oneself, with others and with nature.

The Factor one array is a result of how these fourteen defining Q sorts - in line with the condition of instruction - represent the experiences of learning about and practising mindfulness and how the training endeavour is generally felt in terms of influence. Statements 45 and 35 are the psychologically most significant statements for this factor with a score value of +5.

> 45. When I get in contact with my breath and feel that I calm down, I become happy with being in touch with myself, my thoughts, emotions and my body, and that I tolerate all there is, both the positive and joyful dimensions as well as the painful and unpleasant ones.

> 35. Through mindfulness I am becoming more open and accepting for who I am, for good and bad. I know myself as a more whole and rich person in all my resources and I also see others more clearly.

In this factor type one feels that awareness of one's breathing is calming one down, helping one to sink into relaxation, giving joyous responses from one's thoughts, feelings and body reactions. It seems that this type becomes happy just being in touch with oneself, tolerating and embracing all there is, positive as well as negative dimensions of one's experiences. It seems that in this view one finds it deeply meaningful to be mindful, that it helps one to become more open and accepting both the good and bad, with a discovery of being a richer and a more whole person, realising an increased ability to understand oneself and clearly see both one's own as well as others' resources.

It is this holistic acceptance for the good and bad that creates a different stance and moves this factor type to seeing oneself as transforming into something different. Statements 41, 38 and 32 have the next highest psychological significance in this view (+4) and expand the factor meanings to include the impacts of one's experiences of mindfulness practising.

> 41. The biggest change I am noticing, through being mindful, is serenity and the feeling of being at one with everything and everybody, and with nature. It is fantastic, now I also know much more about what I want to use my life for.

> 38. When my attention is fully present in non-judgmental mindfulness, I experience that I can receive what is there, stand by it and accept it, even if it has its price. It is my awareness and my will that intentionally accept the whole, and as such creates a feeling of generosity both for myself and for others.

> 32. The new serenity I have found through meditation and mindfulness practice has given me a totally different ability to accept the wholeness for good and bad. Unpleasantness and painful experiences are still difficult, but now I will stand in them and understand the whole of me.

Learning to know oneself through being mindful creates not only serenity but also a participatory feeling of being at one with everything in nature and with everyone in the social world, which seems to have achieved the largest experiential and influential transforming power, leading one to know much more about what one wants to use one's life for. This is fantastic, almost too impressive a meaning to be true, but the expressive force of statement 41 seems to be confirmatory of such a transformational interpretation. Having chosen to be mindfully aware and operate through one's will to accept the whole without condemning, a feeling of holistic generosity integrating oneself and the other seems to create a deeper participatory, relational and universal unity (38). There seems to be no doubt in this view (32) that the new serenity one experiences through mindfulness practising has given this factor type a totally different capacity to accept the wholeness of one's experience, the pleasant as well as unpleasant forces in it and stand by them, even if it is painful, prompted by a trusted, wise will to understand oneself holistically. The +3 statements 12, 7, 39, 32 (see Appendix A) also confirm the Factor one descriptions of subjectivity.

The polar opposite or the disagreement part of the grid pattern for Factor one, the –5 and –4 statements, represent the distended meanings in form of antithesis or negative meaningful reactions, with the highest psychological significance on the minus side of the distribution. Logically speaking the polarity in this factor distribution represents the parabolic strong reactions or disagreements (Brown, 1980, p. 198) yet, a highly meaningful oppositional foreground on the negative side of the factor configuration. The two statements with the highest psychological significance and meaning (-5) in this factor are statements 1 and 46.

1. After practising mindfulness for a while, I admit that it doesn't give me as much as I thought it would. The discipline has a too high price and even if I notice that I discover much more about myself, it is also painful and unpleasant. I also see that I cannot embrace myself and others in a generous way. I do not know fully what I want.

46. I am sorry, but I do not feel that mindfulness has given me greater serenity and patience. I recognize that I feel frustrated by not having developed greater self-efficacy in my mastery of practising mindfulness.

Statement 1 expresses more or less that mindfulness does not fulfil one's expectations, that the discipline in doing the exercises is too costly and, that even if there might be important learning and discoveries about oneself in it, the painful part is too unpleasant. There is no deeper recognition of being able to recognise oneself or others in a more generous manner. Statement 46 confirms statement 1 in pointing to a lack of fulfilment in one's expectations, with recognition of no greater serenity and patience, and of no development of greater self-efficacy and belief in the mastery of practising mindfulness. The Factor one type reacts to and disagrees with these statements and expressions because they symbolise exactly the opposite of what one deeply experiences and believes in this view. The need is to clearly oppose and flag these expressions by putting them into a highly conscious negative foreground (- 5), being strongly aware of them not only as oppositional, but as non-truthful for this factor type's fully united participatory mindful attitude.

The statements of next highest psychological significance in Factor one on the minus side (-4) are numbers 17, 6 and 9.

17. I believe mindfulness practising is too optimistic about what it promises. I have not succeeded in accepting either myself or others in better ways and I wonder if all what is said about feeling at one with nature is just nonsense.

6. I find it strenuous to meditate and cannot immediately see the use of it for myself. I am uncertain about this being anything for me in the long run, as I think it is a very high price to pay.

9. Some say I have become a more closed and unavailable person after beginning with mindfulness. It is in a way true as I prioritise myself and my own meditating rather than companionship and social life.

In statement 17 one can see an expressed experiential uncertainty about mindfulness, where the concluding belief is that it is too optimistic. A gnawing doubt emerges from the experience of having succeeded neither in accepting oneself nor in

accepting others, and a profound wondering of whether or not all the talk about feeling at one with nature is *just nonsense.* In statement 6 the feeling of insecurity and uncertainty continues through the emotional fact that mindfulness feels strenuous and one pays a high price for achieving any benefit and usefulness. The basic insecurity is whether or not mindfulness is anything for the practitioner in the long run. There is also an expression of mindfulness being somehow non-social in its introverted meditative prioritising at the expense of being more outward going, together with others in the social field, as in statement 9. All these expressions confirm the opposite for Factor one in that the participants disagree so deeply and fully with the uncertainty conveyed in the negative score values of these statements. That is, the defining Q sorts in this factor type mean that one does not feel insecure, rather by gaining serenity and generosity through mindfulness, one feels the deep mindful meaningfulness of being whole and united.

Since we now have pointed to the antithetical foregrounds, both on the plus and minus sides of the configuration in this factor, the background of the configuration is the in-different ground, conveyed in those statements placed in the neutral zone of the factor-array, that shrink the meaning to close to zero, with low or almost no psychological meaning in comparison with other statements in the distribution. Mainly, these statements describe that one has received feedback from others that mindfulness practising has changed them into more sociable, open, accepting and listening persons (8, 19) and that it is one's own strong will and direct purpose in disciplining oneself that has helped one to choose to be more generous, and to control one's impulses and one's life (34, 40, 25). Another dimension in these statements in the zero column points to an increased regulation of impulses and control in conversations, with no need to interrupt (36) which points to the virtue of patience, an attitude one has, that one manages to use through a deep inner calmness in being mindful (21). Last but not least, statement 47 is about emotions one earlier could not accept, that now one can own, through the help of the learning process in mindfulness practising.

The fact that these statements have low psychological meaning in this factor reveals that one cannot relate to these statements as significant for one's own subjective self-understanding. There seems to be no energy or reactive force in the interactional field of statement comparisons for allocating these statements to higher score values. The meanings in these statements do not speak to one's heart, and even if one understands the expressive content of them, they do not concern one's self, there seems to be no or little experiential responses other than in-difference and an assignment of them to non-familiarity.

Concluding Remarks for Factor 1

There seems to be a general and holistic attitudinal transformation in this factor view in terms of seeing oneself participating in unity with oneself, with others and with nature. A strong belief in the power of mindfulness is held by this view. There seems to be a conscious and trusted willingness to embrace non-judgmental acceptance with an opening up for and prolonging of participatory relational self-awareness, accompanied by generosity. Within the wholeness of one's own and others' resources lies the operating force of this view, rather than in any partial knowing and acceptance. In this connection, the neutral zone of the quasi-normal distribution shows that neither uncontrollable impulses nor unacceptable feelings as partial challenges are seemingly meaningful. Additionally, there seems to be no familiarity with expressing that it is

one's own strong will in disciplining and controlling oneself that has generated impulsive control or the acquirement of generosity.

Factor 2: Being in a learning process with a hope of gradual and explicit integration of the whole self-in-relation

Factor two points to a profound attitudinal shift in one's self-relations through meditation. Practising meditation in this view does not generate any quick fixed solutions, where one can fully be in charge of one's life quickly, but rather it is an experientially slow process in the direction of learning to know oneself, know different parts of oneself, accept and embrace oneself in ways that one could previously not do. In particular, this factor view points to a feeling of having a *long way to go* before a full acceptance of oneself will emerge, where one can fully know what one wants and one can accept oneself just as one is. This factor type is explicating that the mindfulness processes have helped one to not only be aware of one's feelings and emotions, but also to like them and become fond of them in ways that gives one hope for more self-acceptance and a distinct relation to oneself. Statements 5 and 30 are the most psychologically significant ones in the factor array (+5).

5. Even if I meditate it is not just a simple case to become captain of the ship that is my own life. I have a long way to go before I fully know what I want and wish and can accept myself as I am.

30. Through practising mindfulness I have become fond of my feelings, recognizing that I am more at one with myself – and know that I have gotten - and will continue to develop - a clearer relationship to myself.

In the statements of the next highest psychological significance for this factor (+4) there seems to be a gratitude for having had the opportunity through mindfulness to slow down one's pace of life and be more present to one's self. An increase of awareness helps one to notice what is going on in the internal space of experiencing, including the feeling processes. This seems to give one an expanded possibility to learn to know who one is and wants to be, simply becoming more clear about oneself and one's own self-relations (31). Particularly there is a sustained focus on feelings that previously have not been easy to accept and that to a large extent have been neglected, which are now, through practising mindfulness, more easily appropriated and owned (47). Even if there are gradual and partial integrating processes going on in the self-relational dimension in this view, there is also a clearly stated difficulty about the capacity to fully accept oneself and stand by who one is. In spite of all the mindfulness training, there is still a tendency to partially condemn both oneself and others, and so recognise a deficiency in being short on generosity. The statement pointing to this (13) is categorical, but held together with other statements with high psychological significance (31 and 47) it seems to soften a bit. There is a positive developmental direction of hope, at least, that generosity and unconditional acceptance might possibly emerge with more mindfulness learning and training.

13. I cannot accept myself unconditionally and stand by whom I am. Notwithstanding how mindful I become, it is difficult for me not to condemn something both in myself as well as in others. I notice that I am short of generosity.

31. Mindfulness has provided me with the opportunity to be more consciously present, slow down my pace so I can be more aware of myself, of what is going on in my experience and what happens to me. I am grateful to have had this opportunity to learn about and know myself, both my impulsive side and my increased clarity about what I want.

47. Emotions that I earlier could not accept and neglected easily, I have gotten help to own through my learning process and practising mindfulness.

The + 3 column statements (45, 43, 39 and 32, see Appendix A) in the factor array are confirming the directional hope of coming to terms with and accepting oneself fully. When one is in touch with oneself and one's breathing there is a growing feeling of becoming calmer and happier, being aware of one's thoughts, body and feelings. One can tolerate more of what is observed both for good and bad. So there is a kind of discovery that being in a state of mindfully observing one's self generates other opportunities than what the fast-paced driven life routines can offer. There seems also to be a recognition of becoming more whole and liking oneself more as a person as one accepts oneself more and discovers more of who one is. There is a process going in the right direction for this factor type, giving one who holds this view a taste of mindfulness serenity, facilitating the possibilities to see and accept the wholeness. Even if it is difficult, with unpleasant and painful experiential processes, there is a willingness to stand by them and learn more about oneself.

On the minus side of the factor array are statements 8 and 41 with the highest negative significance (-5) delineating that any profound holistic change has not yet happened, neither feeling at one with everything and everybody, nor with nature. Neither does there seem to be any sign of having transformed into a different person, more social and extrovert, clearly observable by others. There is no feedback of the kind from either close or distant relationships.

8. Through practising mindfulness I have become more social and extroverted, much more than I was before. Such feedback I have gotten from several persons, in both close and distant relationships.

41. The biggest change I am noticing, through being mindful, is serenity and the feeling of being at one with everything and everybody, and with nature. It is fantastic, now I also know much more about what I want to use my life for.

Even if mindfulness practising has been a process of slowly opening up for new discoveries and learning about oneself – and has not yet reached a level of full holistic realisation and integration, this factor type does not find it strenuous to meditate or have difficulties in seeing the benefit and usefulness for oneself. It also confirms that practising is absolutely something important in the long run and not too high a price to pay for participating. The next highest significant statements (-4) express that mindfulness seems to be a worthwhile activity.

6. I find it strenuous to meditate and cannot immediately see the use of it for myself. I feel insecure about this being anything for me in the long run, as I think it is a very high price to pay.

17. I believe mindfulness practice is too optimistic about what it promises. I have not succeeded in accepting either myself or others in better ways, and I wonder if all that is said about feeling at one with nature is just nonsense.

14. The biggest change I experience when practising mindfulness is that I am not so reactive anymore. I am not so easily provoked; I tolerate standing in felt unpleasantness and difficulties without having to react. I have simply become more serene and tolerant.

This factor type disagrees that mindfulness practice is too optimistic about developing and seeing future possibilities in reaching a level of feeling at one with oneself and nature. In this way the view negates the feeling that being at one and in unity with everything is *just nonsense* (17*)*. Statement 14, however, points to how careful this view is in stating that it has reached a level of permanent change, in being reactive, in easily feeling provoked, in tolerating unpleasantness and in standing by experienced difficulties without reacting. This is not the stance of either being calm or being tolerant. This statement shows that it takes more practising and training to obtain such realisations.

The statements in the (-3) column (3, 1, 23, 22, see Appendix A) reflect a careful, but felt progressive optimism about managing to develop and accept generosity for oneself and for others. The participants have tasted enough to see the promises of practising mindfulness as an attractive goal and seem to think that reaching such a goal, being closer and more present to oneself, could be really possible. The view contains enough courageous power to enhance the optimistic motivation of continuing mindfulness training.

In the zero-column we find the statements that become the comparatively indifferent background for this factor-view's configuration (38, 48, 21, 26, 44, 10, 15, 37). It is not particularly meaningful to say that one would like to be extroverted rather than concentrating on and be quietly attentive to the phenomenal interiority (10). The hope for greater control and regulation of impulses has not happened in spite of the exercise of mindfulness (15). The mastery of patience as a good virtue does seem to be an indifferent statement for this factor type (21). Full intentional acceptance of oneself and others creates generosity (38) and has, in comparison with other statements, low or no meaning at all. The zero-ground statements do not seem to create any feeling responses, or trigger any strong reactions or emotions. This basic indifferent state reflects that this factor type does not find psychological significance in the foci of extroversion vs. introversion, the regulation of impulses, mastery of patience as a good virtue, or feeling at one with all and everyone (see Appendix A).

Concluding Remarks for Factor 2

Factor 2 reflects a view that learning about mindfulness and practising it is a slow transformative process, in which one will have to decrease one's pace of life in order to learn more about oneself. Step by step, by observing one's own experiential field, one's feelings in particular, one enters into a learning process of liking and owning them, and slowly discovers how to partially accept oneself and develop a more clear relational self-knowing in terms of agency and autonomy. In spite of this positive process there is a recognition of difficulties in accepting oneself unconditionally as well and, there is still a proclivity for condemning oneself and others, not being tolerant, generous or accepting. Despite the honesty of not having experienced much of what mindfulness practising promises, in terms of acceptance, relaxations, serenity, generosity, etc., there

is no rejection or negation of possibilities; rather the thinking is one of hope and belief. There is a seemingly profound willingness to try out and stand by whatever there is. The view reflects an optimistic rather than a pessimistic transformational attitude.

The zero ground state of this factor type reflects statements that point to acceptance, generosity, patience, regulation of impulses, feeling at one with oneself, nature and others as developmental facts that are not yet present. The configuration is therefore pushing the partial, feeling dimension as a possible, optimistic step by step integration of self-acceptance and self-listening into the foreground, with the optimistic goal of experiencing acceptance, serenity and generosity even if it is only a remote hope for the future. The negative polarity in this factor view confirms some positive taste for mindfulness, but also acknowledges the hard work ahead accompanied with an optimistic tone for future transformation, while the zero-statements confirm the developmental facts of mindfulness practising as more or less non-existent and as not known in its phenomenal field.

Differences and Agreements between Factors 1 and 2

In Factor one there is a clear and strongly stated achievement of more openness and self-acceptance and a feeling of being whole and rich, seeing one's own and others' resources distinctly. There is an almost indifferent attitude – a tiny bit more, but hardly recognisable – for the same statement in Factor two. Statement 35 reflects this - *Through mindfulness I am becoming more open and accepting for who I am, for good and bad. I know myself as a more whole and rich person in all my resources and I also see others more clearly (F1*: *+5, F2*: *+1).* The same general feeling is conveyed in statement 38: *When my attention is fully present in non-judgmental mindfulness, I experience that I can receive what is there, stand by it and accept it, even if it has its price. It is my awareness and will that intentionally accept the whole, and as such creates a feeling of generosity both for myself and for others* (*F1*: *+4, F2*: *0*). There is a high and significant agreement in Factor one with this statement, but low or no psychological significance in Factor two.

In Factor two there is no recognition of a strong overall transformation in the way Factor one confirms such recognition. Statement 41 represents a polarity and comes in opposition in the two factors: *The biggest change I am noticing, through being mindful, is serenity and the feeling of being at one with everything and everybody, and with nature. It is fantastic, now I also know much more about what I want to use my life for (F1*: *+4, F2*: *–5).* Despite this difference in the experience of transformation between the factors, Factor two expresses gratitude for the opportunities that mindfulness practising has opened up and facilitated – for becoming more aware, slowing down the pace and noticing what is going on in the phenomenal field, learning to know one's impulsiveness (feelings) and slowly becoming clearer about what one wants. Statement 31 shows this: *Mindfulness has provided me with the opportunity to be more consciously present, slow down my pace so I can be more aware of myself, of what is going on in my experience and what happens to me. I am grateful to have had this opportunity to learn about and know myself, both my impulsive side and my increased clarity about what I want (F1*: *+2, F2*: *+4).* Another statement about change is statement 14: *The biggest change I experience when practising mindfulness is that I am not so reactive anymore. I am not so easily provoked. I tolerate standing in felt unpleasantness and difficulties without having to react. I have simply become more serene and tolerant (F1*: *+1, F2*: *–4)* There is a strong reaction in the Factor two type to seeing any changes in the patterns of reactiveness and becoming calmer and more tolerant. As we have

seen, there seems to be a hope for transformation, but it has not happened so far. Factor one participants on the other hand, do not seem to recognise or be familiar with such reactions or provocations. A plausible interpretation can be that Factor two is in a process about accepting rather than wanting to change partial experiential dimensions such as unpleasant feelings (reactions and provocations). Learning to know oneself is something different from a general transformation. This factor type is simply not yet there to experience transformation. Statement 30 shows this: *Through practising mindfulness I have become fond of my feelings, recognizing that I am more at one with myself – and know that I have gotten – and will continue to develop - a clearer relationship to myself (F1*: *1, F2*: *+5).* The change is about developing a distinct relation to oneself through acceptance of partialities like feelings and not about changing diverse characteristic reaction patterns, transforming one as a person. The disparity of the two factors in this way is further confirmed by statement 47 where Factor two has found help in accepting, owning and integrating earlier unacceptable feelings, while Factor one is more or less indifferent to such challenges: *Emotions that I earlier could not accept and neglected easily, I have gotten help to own through my learning process and practising mindfulness (F1*: *0, F2*: *+4)*. In statement 8: *Through practising mindfulness I have become more social and extroverted, much more than I was before. Such feedback I have gotten from several persons, in both close and distant relationships (F1*: *0, F2*: *–5).* Neither Factor one nor Factor two seems to have become extroverted and more social through practising mindfulness. In Factor one there is a neutral or indifferent attitude while in Factor two there is a strong negative and oppositional attitude. In statement 5: *Even if I meditate it is not just a simple case to become captain of the ship that is my own life. I have a long way to go before I fully know what I want and wish and can accept myself as I am (F1*: *–1, F2*: *+5),* there is also a difference in that the Factor 2 type fully agrees with the difficulties being in the process of gaining control in obtaining agency in one's life and coming to terms with knowing oneself and accepting oneself as one is, while the Factor one type responds with more or less indifference and non-familiarity, i.e. with no or little psychological significance accompanied with almost neutral feelings for this statement. Statement 13 shows that Factor two type is striving with unconditional self-acceptance and with standing by oneself, revealing a tendency to condemn oneself and others, thereby feeling insufficiently generous – while this is quite the opposite for Factor one: *I cannot accept myself unconditionally and stand by whom I am. Notwithstanding how mindful I become, it is difficult for me not to condemn something both in myself as well as in others. I notice that I am short of generosity (F1*: *–2, F2*: *+4).* In Factor one, one seems firm in reaction to statement 15, acknowledging that one's hope for more self-regulation and self-control to a certain degree has actualised through mindfulness, while one in Factor two is indifferent or neutral to this statement: *I had hoped that mindfulness could help me to control my impulses and whims in a different way, as I myself want to steer them, unfortunately it has not happened. (F1*: *–3, F2*: *0)* Last but not least, statement 46 confirms that one in factor one believes in mindfulness as a powerful transformative force, leading to a satisfactorily increased internal calmness and patience. In Factor two there seems to be neutral feelings or a weak conformation about this, a kind of non-familiarity: *I am sorry, but I do not feel that mindfulness has given me greater serenity and patience. I recognise that I feel frustrated by not having developed greater self-efficacy in my mastery of practising mindfulness (F1*: *–5, F2*: *–1).* For Factor one there simply is no frustration of this kind, since this factor type feels close to the transformative power of mindfulness in the direction of calmness, serenity and of unity and participation (see

statements 45 and 41) while for Factor two this rather pessimistic statement is placed into the background for a more optimistic view of embracing more self-acceptance and tolerance step by step through partial self-integration (see statements 5 and 30).

The similarities of these two factors are contained in the positive relation to learning about and practising mindfulness, that both find mindfulness meaningful and verify its potential beyond any doubt, and yet these two factor types are differentiated by their disparate developmental courses. The biggest disparity between them seems to be that in the Factor one type, one has experienced a deeper transformative power, where self-acceptance, serenity and tolerance are united in a feeling of being at one with oneself, others and nature and where there is an overall deeper generous non-judgemental holistic participation. The holistic transformation seem to be the result of a readiness for the learning processes in mindfulness practising and being in touch with one's self in the mindful here and now. In contrast Factor two is grateful for the opportunity to practise mindfulness and in being able to see a slow and partial potential for self-acceptance and more generosity, happy for all the small steps in the right direction of slowly being able to embrace, accept and even like some feeling parts of oneself. Factor one has an experiential certainty and faith in perceiving all the benefits of mindfulness, while Factor two has tasted enough to build up and have a hope for staying in touch with oneself, that such a close standing by oneself in mindfulness will generate future realisations and transformations.

Discussion

Two views or factors were discovered in this study as we have delineated and interpreted them. In order to understand the views more fully we will now discuss them using a structure that we feel will help the abductory process of understanding and that takes into account developmental phases in mindfulness practice, particularly for students in a mindfulness practice program. The structure divides mindfulness practice into three distinct but overlapping phases or periods, that have been recognised in the tradition of Buddhist thinking and contemplation (Germer et al., 2005; Styron 2005), connected to where students or practitioners of mindfulness are in their practising experience; new beginners, relatively mature and experienced, and accomplished. The first and early period of practising is characterised by becoming aware of one's own sufferings and opening up for various healing and integrating processes. Here, practitioners deal with the awareness of a discrepancy between their actual feeling stance and the desired one (Allgood & Kvalsund, 2003; Kvalsund, 2003; Perls, Hefferline & Goodman, 1992; Rogers, 1951, 1961; Wheeler & Axelsson, 2015). One is awakened to one's own wounds, depressions, traumas as well as other disorders, and becomes aware of how to overcome them. The second period transcends the first one by not being so extremely aware of and occupied with oneself and one's own sufferings, rather becoming more aware of the non-self, that is, recognising the other, being on an awakening path, feeling the emptiness in oneself and becoming more compassionate and interested in otherness, the world, nature and the universe (Adams, 2007; Styron, 2005; Levinas, 1985). In the third and late period, according to Styron (2005), advanced students of mindfulness seem to have achieved a deeper enlightenment both about themselves and others, being able to contain the wholeness and integration of the early period, holistically holding both the negative and positive together (Allgood, 1995; Allgood & Kvalsund, 2003; Assagioli, 2007; Kvalsund, 1998, 2014; Macmurray, 1961). However, they no longer fear meeting difficult and challenging situations and persons. They seem to be able to hold the

tensional and splitting material in its wholeness, having become more courageous and resilient.

In Factor one there seems to be a readiness for learning and receiving the message of self-acceptance (Germer et al., 2005; Kabat-Zinn, 2013; Rogers, 1951, 1961) in practising mindfulness. One has learned to concentrate on breathing, embracing any materials emerging, pleasant or unpleasant, such as thoughts, feelings and body-reactions (45)[1] and, to meet and deal with any appearances in constructive ways as they emerge into awareness (35). The Factor one type, therefore, seems to have passed through the early period of meditation and in many ways has dealt with and transcended the suffering dimension, now experiencing themselves as more than painful discrepancies between who one is and who one wants to be (Allgood & Kvalsund, 2003; Assagioli, 2007; Kvalsund, 2003; Rogers, 1951, 1961; Styron, 2005). One is now able to handle one's mindfulness practice and know skilful ways to open up for and expand one's acceptance of oneself, embracing oneself as one is, without having to deny any parts of the wholeness of one's phenomenal field or struggling with unpleasant feelings to the point of finding meditation strenuous (6, 32). So this factor type has prepared systematically for transcending any partial hang-ups, such as any dependencies in personality traits or any other dispositions that might exclude, or be a hindrance to, an embracing containment of the wholeness of one's being (38). The focus in Factor one is more on otherness and feeling at one with the wholeness of one's being, including others, the world and nature. There seems to be a transcendence of egotistical needs, seeing others' sufferings rather than one's own, seeing oneself in relational connections and feeling a deep joy and generosity (38), because this seems to be what one wants and is called to become (41). The Factor one type has realised the skills needed for practising mindfulness, being able to attentively suspend, direct and re-direct mental and bodily content for becoming aware without feeling threatened (Depraz, Varela & Vermersch, 2003; Varela & Shear, 1999), and being able to intentionally configure the wholeness in terms of what is in the foreground and background. Learning what one needs to do in the early period has materialised and has made transcendence to the next middle period possible. The Factor one type has reached a level of equanimity being able to balance one's experiential field to the point of serenity (32) even if it is sometimes hard to contain. One has become an advanced student, skilled in the requirements of the early period of practising mindfulness, yet continuing to practise the fundamentals of this phase while being at times in both the middle and the late periods of development. The main signal that this is happening is the ability to transcend oneself as both fulfilled and empty at the same time (Germer et al., 2005), being in a position of acquiring empathic feelings for the other, compassion for others' sufferings, including the world and nature (41, 32), (Buber, 2004; Depraz et al., 2003; Levinas, 1985; Merleau-Ponty, 1962; Rogers 1951, 1961). Styron (2005, p. 265) states the move in this way:

> They [advanced students] have experienced no-self intimately and have survived with a measure of cheerfulness. Concomitantly, the suffering of others has become extremely poignant and inescapable for them. It is ubiquitous. As a result, compassion has spontaneously taken residence in their being.

The Factor one type has reached the developmental level of realising the potential of the early period and entered the middle period, being able now to practice

[1] Numbers in parentheses refer to specific statements in Appendix A.

mindfulness as non-self, embracing the participatory holistic dimension of the interrelatedness of the self and welcoming alterity, that is, the otherness of the other (Buber, 2004; Macmurray, 1961; Styron, 2005), the world and nature as crucial and important non-self dimensions of any agency (Adams, 2007; Allgood & Kvalsund, 2003). The welcoming of the other in the middle period is also the welcoming of ethical behaviour (Adams, 2007; Levinas, 1985), being awakened to a path that advocates for "gentleness and loving kindness" (Styron 2005, p. 265). All in all, therefore, "to remove lingering egotistical obstacles, middle period students overtly practice the six virtues of generosity, discipline, patience, exertion, meditative action, and wisdom" (p. 265-266).

Through experiencing the early period of mindfulness practice, the Factor one type seems to put heavy weight on the participatory interactions going on in the phenomenal field of mindfulness training, causing the interrelatedness to be primary (Adams, 2007; Allgood, 1995; Allgood & Kvalsund, 2003; Kvalsund, 2014; Kvalsund & Meyer 2005) rather than one's own strong will and intention to change (Assagioli, 1993) and therefore being able to recognise a powerful relational dynamic supporting the change processes. This is pointed out in the non-significant statements 25, 34 and 40, showing that one is indifferent to one's own will as the causal agent for the changes. It is this factor type's engagement and flow with the dynamic participatory feeling and attitude of being at one with oneself, others, the world and nature (45) that creates and facilitates the realisation of the potential in the early period (Rogers, 1957, 1961; Styron, 2005), pushing toward transcendence and as we have seen, entering the middle period.

The non-self agency in the middle period creates the feeling of both fulfilment and emptiness, encompassing oneself as no one in particular (Adams, 2007; Buber, 2004; Levinas, 1985; Rogers, 1961; Styron, 2005). Rather one is enmeshed in the flowing wholeness of generosity, patience, non-self agency, and so on, which changes from moment to moment. The late period of practising mindfulness contains the two previous periods as integral and ever accessible, that is, evoked as periodic working on one's own sufferings, continuing the training to concentrate on personal phenomenal fields in order to overcome disorders, meeting all kinds of difficulties while breathing generosity and patience into them, skills from the middle period. The late period extends the meditator's self by thawing the frozen energy hidden in residual blockages and disorders through applying all the acquired attitudinal virtues of the middle period, resulting in a feeling of deep acceptance and emptiness as well (Hanh, 1995; Kabat-Zinn, 2004; Rogers, 1957; Styron, 2005). In the late period one comes to the realisation that one can accept oneself and others unconditionally as something whole and pure (Allgood, 1995; Rogers, 1961), and one can respect oneself and others while struggling to participate in one's relational universe (Kvalsund, 1998; Macmurray, 1961). Yet, at the same time, in embracing a deeper knowledge and wisdom from the experiences in the late period, there is the ever growing potential of coming back to the equanimity of unconditional acceptance, wholeness and joyful purity (Assagioli, 2007; Styron, 2005).

To end the discussion of Factor one, it seems that this view has reached a level where all the developmental phases have come into play (Germer et al., 2005; Styron, 2005). This is not too difficult to document and interpret through the Factor one's array and pattern, in reference to the placement of the statements. All the participants wrote a narrative after the sorting event and reported that it had been a deep learning endeavour and quite engaging to express their views on the effects of mindfulness

practice. Many wrote that they had been practising mindfulness long before attending the course, which of course can count for much of the readiness and development of Factor one participants. They seem to have had a head start compared to participants beginning from scratch. This is a plausible explanation, but there are many other possible explanations as well. Some might have had an affinity to mindfulness from earlier times, some might have gone through therapeutic treatments and worked through different disorders and so on. The latter explanations belong to the field of speculation, while the first one might to a certain degree be documented in their journals.

In Factor two there seem to be difficulties in handling the values and skills of the early period (5). This factor type seems to be able to participate in mindfulness practice, but finds it somewhat hard and sometimes painful to connect to the phenomenal field and just accept what is there (Allgood & Kvalsund, 2003; Kvalsund, 2003; Rogers, 1961), so there are limitations to the development so far (13, 30), but not at all without hope for further development. Particularly there is some optimism about having learned to accept some previously unacceptable feelings and having gotten help to own them (47, 30), with a hope to continue the integration process and develop further. Factor two is, therefore, in a waiting position carefully anticipating more to happen. One is learning about the full acceptance of oneself and others, the unconditional embracing (Buber, 2004; Macmurray, 1961; Rogers, 1957), and so on, but is honestly declaring that one seems to be short of those experiences typical for the middle period (31) and admits that one is still in the habit of judging oneself and others as well, which is more typical for the early period (13). So far there seems to be no signs of a fully participatory relational dynamic in this factor, reflecting generosity, non-self agency, interrelatedness and non-judgemental attitudes (41), virtues practiced in the middle period (Styron, 2005). Rather there seems to be a slow but steady and somehow attractive learning process toward accepting one's feelings as they are and owning them (Rogers, 1951, 1961), without having changed anything in order to become more aware of and empathic toward others, for example (8, 41). The Factor two type still seems to be in a reactive mode (14) being provoked by and not able to handle the unpleasant dimension of the interior of the phenomenal field (Allgood & Kvalsund, 2003; Kvalsund, 2003), honestly admitting the lack of ethical behaviour (Levinas, 1985) as it still has the tendency to condemn self and others (Perls, et al., 1992; Rogers, 1961). On the other hand, there is a shining optimism of anticipated development that makes mindfulness practice neither strenuous (6) nor too optimistic for what it promises (17). Holding a firm foothold in the early period and honestly admitting to be working on one's own sufferings and integrating one's own disorders, that is, accepting the discrepancy between who one is and who one wants to be (14), one's practising for further development is fuelled by the hope expressed by the promises of the middle and late periods of coming to another felt dimension (Styron, 2005). These other dimensions are experienced through practising the virtues prompting ethical behaviour, and eventually, in the late period through accepting oneself and others unconditionally admitting one's own deep goodness and purity (Kvalsund & Allgood, 2008; Levinas, 1985; Rogers, 1957, 1961; Styron, 2005). Factor two is on its way, motivated by something important that one has tasted, in particular the bliss of owning one's own feelings.

In this manner, Factor one and Factor two are both very positive toward the effects of mindfulness practice, although Factor one has had a head start and developed beyond the place where Factor two finds itself. Factor one's process is coming to a

mature state, while Factor two still is struggling with phenomenal partialities, but is hopefully seeing its own developmental course realised in some future fulfilling process (30).

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Appendices

Appendix A: Q Sample

1. After practicing mindfulness for a while, I admit that it doesn't give me as much as I thought it would. The discipline has too high a price and even if I notice that I discover much more about myself, it is also painful and unpleasant. I also see

that I cannot embrace my self and others in a generous way. I do not know fully what I want.

2. I do not experience or observe any change in having acquired more control over my own impulses, or that I have become a more generous citizen. Rather, I have increased my doubt as to whether or not such a relation is changeable, even if that might be desirable, as I have been practicing mindfulness now for a good while.
3. By judging my self and others, I become guilty of not showing the generosity that acceptance demands. I have a feeling that I will not succeed in becoming more generous however much I practice mindfulness.
4. Mindfulness is relaxing and pleasant when I take time to meditate, but as soon as I finish my practicing, it does not take me long before I am back to my old me, a life with much unease, unpleasantness and stress.
5. Even if I meditate it is not just a simple case to become captain of the ship that is my own life. I have a long way to go before I know fully what I want and wish and can accept myself as I am.
6. I find it strenuous to meditate and cannot immediately see the use of it for myself. I am uncertain about this being anything for me in the long run, as I think it is a very high price to pay.
7. By training in mindfulness, I have become more clever at caring for myself, and being more empathic to my own as well as others' pain.
8. Through practicing mindfulness I have become more social and extroverted, much more than I was before. Such feedback I have gotten form several persons, in both close and distant relationships.
9. Some say I have become a more closed and unavailable person after beginning with mindfulness. It is true in a way as I prioritise myself and my own meditating rather than companionship and social life.
10. I cannot tolerate being silent and concentrating on my own inner here and now life. I feel more satisfied when I partake in more extrovert activities.
11. It is the increased contact with my self in the here and now situation and the experience of being able to choose what I am focusing on, that gives me belief in my own mastery, safe foothold and greater self-confidence.
12. I feel more open and generous in relation to myself and others. I am convinced that practicing mindfulness has affected this change in me.
13. I cannot accept myself unconditionally and stand by whom I am. Notwithstanding how mindful I become, it is difficult for me not to condemn something both in myself as well as in others. I notice that I am short of generosity.
14. The biggest change I experience when practicing mindfulness is that I am not so reactive anymore. I am not so easily provoked; I tolerate standing in felt unpleasantness and difficulties without having to react. I have simply become more serene and tolerant.
15. I had hoped that mindfulness could help me to control my impulses and whims in a different way, as I myself want to steer them, unfortunately it has not happened.
16. There are many who say they feel safer in themselves and know what they want. I still feel much uneasiness and stress, and I do not know, yet, what I shall use this mindful practicing for.

17. I believe mindfulness practice is too optimistic about what it promises. I have not succeeded in accepting either myself or others in better ways and I wonder if all that is said about feeling at one with nature is just nonsense.
18. To give one's self lots of attention, and at the same time practice mindfulness, and through it become quiet and reflect one's own breath and inner calm, gives a strong basis for self-centred rather than social priorities.
19. Several people that know me say they think I have become more open and accepting, more receptive and concerned about establishing good contact. I feel such feedback gives me hope that I can develop my relationships for the better.
20. When I practice mindfulness, I become so acutely aware of my own suffering and pain, that I cannot completely manage to be present and in touch with my self. It becomes too difficult and I withdraw from the contact and shift focus to something more pleasant.
21, Patience is truly a virtue, but a good virtue that I succeed in applying. I notice a deep inner calmness, almost like a sort of serenity by steadily becoming more mindful.
22. Many people talk about the fact that mindfulness practicing works and that one becomes more one with oneself and nature. I easily lose my courage and feel that I am not so optimistic.
23. It is too unpleasant for me to come too near to myself- and too near to others as well. It is much more pleasant to keep a little distance. This is my pattern, which I find difficult to manage or want to change. I am in doubt.
24. By practicing mindfulness I get in touch with my self and feel more at one with nature, find calmness and feel I have more sides in me than I use. It gives me hope.
25. I am not so easily carried away by different whims and impulses anymore. I experience steering my ship according to my own choices and wants. This is obviously a result of my mindfulness practicing.
26. Without doubt I would say that mindfulness training has given me more self-acceptance for good and bad. I tolerate myself better, even if it can be painful, and that gives me both hope and faith in that who I am, means something to me and others.
27. Practicing to become mindful is demanding and requires hard work. It is often lonely, but gives a good basis for being in touch with oneself here and now. I often doubt whether or not I am too self-centred and thereby do not manage to be so generous to others anymore.
28. By practicing mindfulness I experience greater opportunities for choosing to be attentive toward what I wish and want, and also for being open rather than reactive and closed in the meeting with myself and others. It gives me a feeling of being generous rather than stingy.
29. By practicing mindfulness I have noticed that I have become more generous towards people who think differently than I do, I do much better in tolerating to meet what is different by openly asking and responding rather than reacting negatively.
30. Through practicing mindfulness I have become fond of my feelings, recognizing that I am more at one with myself – and know that I have gotten - and will continue to develop - a clearer relationship to myself
31. Mindfulness has provided me with the opportunity to be more consciously present, slow down my pace so I can be more aware of myself, of what is going

on in my experience and what happens to me. I am grateful to have had this opportunity to learn about and know myself, both my impulsive side and my increased clarity about what I want.

32. The new serenity I have found through meditation and mindfulness practice has given me a totally different ability to accept the wholeness for good and bad. Unpleasantness and painful experiences are still difficult, but now I will stand in them and understand the whole of me.
33. I experience that mindfulness is to be awakened to and aware of what happens in the here and now in every moment, observing myself in my environment, also where automatic and habitual thoughts, feelings and body-reactions operate, without condemning what I observe.
34. It is obviously my own will and that I intend to become a disciplined mindful practitioner that leads me to choose, through my practicing, to become more generous toward myself and others.
35. Through mindfulness I am becoming more open and accepting for who I am, for good and bad. I know myself as a more whole and rich person in all my resources and I also see others more clearly.
36. Together with others I succeed in being more present and intensely follow the conversation without having to impulsively interrupt. Here I notice a big change in how I myself can decide and contribute to a more holistic companionship with others, even if it sometimes is very demanding and unpleasant.
37. Finally I can say that now I see results of the mindfulness practicing. More and more I experience that it is I myself who controls my impulses and decides whether or not they shall have a place in me.
38. When my attention is fully present in non-judgmental mindfulness, I experience that I can receive what is there, stand by it and accept it, even if it has its price. It is my awareness and will that intentionally accept the whole, and as such creates a feeling of generosity both for myself and for others.
39. I have become more whole and congruent with the one I wish to be after having started my mindfulness practice. It is good to feel the calmness I have found by accepting myself. Now I discover myself and know more about who I am and who I want to be.
40. I experience greater serenity after having begun to meditate, and I can regulate my impulses and often poorly planned actions in a much more satisfactory way than before. Now I do what I want, the way I want.
41. The biggest change I am noticing, through being mindful, is serenity and the feeling of being at one with everything and everybody, and with nature. It is fantastic, now I also know much more about what I want to use my life for.
42. Many say they tolerate better their own unpleasantness, their own inner conflicts and pains, and can endure and embrace themselves in a different more generous way. That, unfortunately I must admit, I cannot manage and have a hard time seeing it as a real possibility.
43. Mindfulness gives me possibilities to listen to what is there, to be more open and accepting, and also to care for how I and others are doing, in a very different way than what happens when I live my habitual, routine life.
44. Mindfulness exercises give me courage to be who I am, and also to transfer the same value to others close and dear persons.
45. When I get in contact with my breath and feel that I calm down, I become happy with being in touch with myself, my thoughts, emotions and my body, and that I

tolerate all there is, both the positive and joyful dimensions as well as the painful and unpleasant ones.

46. I am sorry, but I do not feel that mindfulness has given me greater serenity and patience. I recognize that I feel frustrated by not having developed greater self-efficacy in my mastery of practicing mindfulness.
47. Emotions that I earlier could not accept and neglected easily, I have gotten help to own through my learning process and practicing mindfulness.
48. I think that there is too much talk about becoming disciplined, to get greater control over one's own impulses and steer one's life from a-z. It seems a little overrated, if you ask me. It is so easy to fall back to old sins, even though I am practicing mindfulness more than ever.

Appendix B: Factor Arrays

Factor 1

Not like me Like me

-5	-4	-3	-2	-1	0	1	2	3	4	5
(1)	17	15	16	(5)	21	(14)	(24)	12	(41)	(45)
(46)	6	20	18	4	25	28	11	7	(38)	(35)
	9	23	(13)	48	40	26	(37)	39	32	
		2	3	22	36	(30)	31	33		
			42	27	(47)	(29)	43			
				10	(8)	44				
					19					
					34					

Factor 2

Not like me Like me

-5	-4	-3	-2	-1	0	1	2	3	4	5
(41)	6	3	2	40	(38)	25	11	(45)	31	(30)
(8)	17	(1)	27	(29)	48	4	28	43	(47)	(5)
	(14)	23	9	(24)	21	42	33	39	(13)	
		22	20	16	26	(35)	12	32		
			34	18	44	19	7			
				(46)	10	36				
					15					
					(37)					

NOTE: Distinguishing statements for factors 1 and 2 are in brackets.

Appendix C: Factor Matrix

QSORT		Factor 1	Factor 2
1.	Erling	0.8548**X**	0.1327
2.	Ingrid	0.7549	0.4479
3.	Wilfrid	-0.1274	0.7426**X**
4.	Lise	0.6323	0.4169
5.	Else	0.5734	0.4756
6 .	Kirsti	0.7599	0.4080
7.	Maren	0.7770**X**	0.3076
8.	Ellen	0.7552**X**	0.3609
9.	Jon-Roar	0.7942**X**	0.2159
10.	Norunn	0.7460**X**	0.3521
11.	Inga-Lill	0.8206**X**	0.2600
12.	Karina	0.2427	0.6891**X**
13.	Jofrid	0.7666	0.4410
14.	Unn	0.7597**X**	0.1815
15.	Ilse	0.5346	0.5250
16.	Tiril	-0.6119	-0.4122
17.	Mildrid	0.5142	0.4426
18.	Karin	0.8310**X**	0.2474
19.	Toril	0.7210	0.4197
20.	Jorun	0.2856	0.7267**X**
21.	Britt	0.8421**X**	0.2119
22.	Isabella	0.5811	0.6001
23.	Erling	0.8073**X**	0.1847
24.	Marit	0.7053	0.5375
25.	Karin	0.7863**X**	0.3673
26.	Ildrid	0.7944**X**	0.2230
27.	Oline	0.8013**X**	0.0652
28.	Tina	0.6330**X**	0.2183
% Explained Variance:		49	17

X Indicates Defining Sort Loadings