

The relationship between mindfulness, emotion regulation,
habitual thinking and eating behaviours.

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Five Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2006)

Please rate each of the following statements using the scale provided. Tick the box that best describes your own opinion of what is generally true for you.

Response options: 1) Never or very rarely true, 2) Rarely true, 3) Sometimes true, 4) Often true, 5) Very often or always true

- 1 When I'm walking, I deliberately notice the sensations of my body moving.
- 2 I'm good at finding words to describe my feelings.
- 3 I criticize myself for having irrational or inappropriate emotions.
- 4 I perceive my feelings and emotions without having to react to them.
- 5 When I do things, my mind wanders off and I'm easily distracted.
- 6 When I take a shower or bath, I stay alert to the sensations of water on my body.
- 7 I can easily put my beliefs, opinions, and expectations into words.
- 8 I don't pay attention to what I'm doing because I'm daydreaming, worrying, or otherwise distracted.
- 9 I watch my feelings without getting lost in them.
- 10 I tell myself I shouldn't be feeling the way I'm feeling.
- 11 I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.
- 12 It's hard for me to find the words to describe what I'm thinking.
- 13 I am easily distracted.
- 14 I believe some of my thoughts are abnormal or bad and I shouldn't think that way.
- 15 I pay attention to sensations, such as the wind in my hair or sun on my face.
- 16 I have trouble thinking of the right words to express how I feel about things.
- 17 I make judgments about whether my thoughts are good or bad.
- 18 I find it difficult to stay focused on what's happening in the present.
- 19 When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.
- 20 I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.
- 21 In difficult situations, I can pause without immediately reacting.

- 22 When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.
- 23 It seems I am "running on automatic" without much awareness of what I'm doing.
- 24 When I have distressing thoughts or images, I feel calm soon after.
- 25 I tell myself that I shouldn't be thinking the way I am thinking.
- 26 I notice the smells and aromas of things.
- 27 Even when I'm feeling terribly upset, I can find a way to put it into words.
- 28 I rush through activities without being really attentive to them.
- 29 When I have distressing thoughts or images, I am able to just notice them without reacting.
- 30 I think some of my emotions are bad or inappropriate, and I shouldn't feel them.
- 31 My natural tendency is to put my experiences into words.
- 32 When I have distressing thoughts or images, I just notice them and let them go.
- 33 I do jobs or tasks automatically without being aware of what I'm doing.
- 34 When I have distressing thoughts or images, I judge myself as good or bad, depending on what the thought/image is about.
- 35 I pay attention to how my emotions affect my thoughts and behavior.
- 36 I can usually describe how I feel at the moment in considerable detail.
- 37 I find myself doing things without paying attention.
- 38 I disapprove of myself when I have irrational ideas.
- 39 I notice visual elements in art or nature, such as colors, shapes, textures, and patterns of light and shadow.

Scoring: 1 – 5 , XYZ = reverse scored items

Sub-scales:

Scale 1 (Observing):	1, 6, 11, 15, 20, 26, 35, 39
Scale 2 (Acting with Awareness):	5, 8, 13, 18, 23, 28, 33, 37
Scale 3 (Describing):	2, 7, 12, 16, 22, 27, 31, 36
Scale 4 (Nonjudging):	3, 10, 14, 17, 25, 30, 34, 38
Scale 5 (Nonreactivity):	4, 9, 19, 21, 24, 29, 32

Difficulties in emotion regulation scale (Gratz & Roemer, 2004)

‘Below are some statements about emotions and how you cope with emotional situations. Read each statement and choose a response that indicates how much each one applies to you’.

Almost never
Sometimes
About half the time
Most of the time
Almost always

I am clear about my feelings.
I pay attention to how I feel.
I experience my emotions as overwhelming and out of control.
I have no idea how I am feeling.
I have difficulty making sense out of my feelings.
I am inattentive to my feelings.
I know exactly how I am feeling.
I care about what I am feeling.
I am confused about how I feel.
When I am upset, I acknowledge my emotions.
When I am upset, I become angry with myself for feeling that way.
When I am upset, I become embarrassed for feeling that way.
When I am upset, I have difficulty getting work done.
When I am upset, I become out of control.
When I am upset, I believe that I will remain that way for a long time.
When I am upset, I believe that I’ll end up feeling very depressed.
When I am upset, I believe that my feelings are valid and important.
When I am upset, I have difficulty focusing on other things.
When I am upset, I feel out of control.
When I am upset, I can still get things done.
When I am upset, I feel ashamed with myself for feeling that way.
When I am upset, I know I can find a way to eventually feel better.
When I am upset, I feel like I am weak.
When I am upset, I feel like I can remain in control of my behaviours.
When I am upset, I feel guilty for feeling that way.
When I am upset, I have difficulty concentrating.
When I am upset, I have difficulty controlling my behaviours.
When I am upset, I believe that there is nothing I can do to make myself feel better.
When I am upset, I become irritated with myself for feeling that way.
When I am upset, I start to feel bad about myself.
When I am upset, I believe that wallowing in it is all I can do.
When I am upset, I lose control over my behaviours.
When I am upset, I have difficulty thinking about anything else.
When I am upset, I take time to figure out what I am really feeling.
When I am upset, it takes me a long time to feel better.
When I am upset, my emotions feel overwhelming.

Scoring (Note: R= reverse score item)

Lack of emotional awareness: sum 2R, 6R, 8R, 10R, 17R and 34R.

Lack of emotional clarity: sum 1R, 4, 5, 7 R and 9.

Non-acceptance of emotional responses: sum 11, 12, 21, 23, 25 and 29.

Difficulties engaging in goal directed behaviour: sum 13, 18, 20R, 26 and 33.

Impulse control difficulties: sum 3, 14, 19, 24R, 27 and 32.

Limited access to emotion regulation strategies: sum: 15, 16, 22R, 28, 30, 31, 35, and 36.

Habit Index of Negative Thinking

(HINT; Verplanken, Friborg, Wang, Trafimow, & Woolf, 2007)

Two aspects of habitual thinking were assessed; the cognitive content and the habitual quality of thinking, respectively (Verplanken et al., 2007). In order to assess content, participants will be given a thought elicitation task with the following instruction: “We sometimes may think negatively about ourselves. Write down negative thoughts you may sometimes have about yourself. Write each specific thought in a separate box. Just use a few words to describe each thought is enough.” They will be provided with 10 boxes, in which to write their thoughts. They will then be asked to rate the seriousness of each thought on a 5-point scale ranging from “somewhat negative” (1) to “extremely negative” (5). The number of negative self-thoughts listed in the protocol and the average rating of perceived seriousness of the thoughts will be used as two measures of cognitive content.

In order to assess the habitual quality of negative thinking, participants will be presented with an extended version of the Habit Index of Negative Thinking (HINT; Verplanken et al., 2007) immediately after the thought-listing task. The HINT was formulated so as to assess the habitual quality of the thoughts that were listed in the thought elicitation task. The instruction was as follows: “We now want to know HOW the negative thoughts you wrote down on the previous page usually occur. Each question starts like this: *Having those thoughts is something ...*”. This was followed by 24 items (e.g., “... I do frequently”, “... I find hard not to do”, “... I start doing before I realize it”). Response format for the 12 item HINT: 1) strongly disagree – 5) strongly agree.

“Having those worrying thoughts is something ...”.

I do every day
I do frequently
I find hard not to do
I do automatically
That's typically "me"
I've been doing for a long time
That feels sort of natural to me
I do without further thinking
I start doing before I realize I'm doing it
I don't do on purpose
I do unintentionally
That would require mental effort to leave

The Three-Factor Eating Questionnaire
(TFEQ-R18V2; Cappelleri et al., 2009)

Response format and stem

Questions:

- (1) I deliberately choose small helpings to control my weight.
- (2) I start to eat when I feel anxious.
- (3) Sometimes when I start eating I just can't seem to stop.
- (4) When I feel sad, I often eat too much.
- (5) I don't eat some foods because they make me fat.
- (6) Being with someone who is eating, often makes me want to also eat.
- (7) When I feel tense or 'wound-up' I often feel I need to eat.
- (8) I often get so hungry that my stomach feels like bottomless pit.
- (9) I'm always so hungry that it's hard for me to stop eating before I finish the food on my plate.
25. (10) When I feel lonely, I console myself by eating.
- (11) I consciously restrict how much I eat during meals to avoid gaining weight.
- (12) When I smell appetizing food or see a delicious dish, I find it very difficult not to eat – even if I've just finished a meal.
- (13) I'm always hungry enough to eat at any time.
- (14) If I feel nervous, I try to calm down by eating.
- (15) When I see something that looks very delicious, I often get so hungry that I have to eat right away.
- (16) When I feel depressed, I want to eat.
- (17) Do you go on eating binges even though you're not hungry?
- (18) How often do you feel hungry?

Subscales:

Uncontrolled eating: sum 3R, 6R, 8R, 9R, 12R, 13R, 15R, 17 and 18. **Max 36, Min 9.**

Cognitive restraint: sum 1R, 5R and 11R. **Max 12, Min 3.**

Emotional eating: sum 2R, 4R, 7R, 10R, 14R and 16R. **Max 24, Min 6.**

Total: Max 72, Min 18.

Mindfulness condition instructions: (Erisman & Roemer, 2010)

The mindfulness manipulation consisted of audiotaped information about mindfulness, an experiential exercise where the participant practiced mindful awareness of her/his breath, information about the application of mindfulness principles to emotional experiences, and another experiential exercise, in which participants practiced mindfulness of emotions. According to the authors the manipulation was drawn directly from mindfulness interventions that are commonly used in mindfulness-based interventions specifically Mindfulness-based Cognitive Therapy (Segal, Williams, & Teasdale, 2002).

“For the next several minutes, I’m going to ask you to think about, and try, a particular kind of awareness, called mindfulness. The term *mindfulness* comes from Eastern spiritual and religious traditions, but psychology has begun to find that mindfulness (without the spiritual and religious context) can be helpful for people in many ways. Today I’m just going to tell you a little bit about this way of paying attention, and have you try it out, to see what it’s like for you.

Mindfulness is paying attention in the present moment, with openness and curiosity, instead of judgment. We often focus on things other than what is happening in the moment—worrying about the future, thinking about the past, focusing on what is coming next rather than what is right in front of us. And it is useful that we can do a number of things without paying attention to them. However, sometimes it is helpful to bring our attention, particularly a curious and kind attention, to what we are doing in the moment.

Sometimes we do pay close attention to what we are thinking and feeling and we become very critical of our thoughts and feelings and we try to either change them or distract ourselves because this critical awareness can be very painful. For example, we might notice while we are talking to someone new that our voice is shaky, or we aren't speaking clearly, and think, "I'm such an idiot! What is wrong with me? If I don't calm down, this person will never like me!"

Being mindful falls between these two extremes—we pay attention to what is happening inside and around us, we see events and experiences as what they are, and we allow things we can't control to be as they are while we focus our attention on the task at hand. For example, when talking to someone new we might notice those same changes in our voice, take a moment to reflect, "This is how it is now, there go my thoughts again," and gently bring our attention back to the person and our conversation. This second part of mindfulness, holding our judgments loosely and not trying to change our thoughts or feelings can be especially hard. In fact, often being mindful involves practicing not judging our tendency to have judgments!

Mindfulness is a process: We do not reach a final and total state of mindfulness. It is a way of being in one moment that comes and goes. Mindfulness is losing our focus 100 times and returning to it 101 times.

The best way to understand mindfulness is to practice it, so let's do that now.

First, just allow your eyes to close gently, or to lower... and bring yourself to sit in an upright position... begin by noticing how you are sitting in the chair... noticing the places where you are touching the chair, the places where you are touching the floor... noticing where the air is touching your skin and what that feels like... and now gently drawing your attention to your breath... noticing (without trying to change it) where

your breath is coming from... noticing where it enters your body when you inhale... how it travels through your body before you exhale it... Noticing how your body moves with each inhalation, each exhalation... allowing any thoughts or feelings that occur to naturally rise and fall, without trying to hold onto them or get rid of them... just continue bringing your awareness to your experience in this moment... and continuing to notice your breath... as you allow whatever comes to come and whatever goes to go and whatever stays to stay... and again bringing your awareness to the room, to the way you are sitting in the chair, and gradually opening your eyes when you are ready and letting the experimenter know you are ready to continue.

One of the hardest times to be mindful is when we are experiencing a strong emotion, like fear, or sadness, or joy. In those moments, we often want to either hold on to the emotion or get rid of it, rather than allowing it to rise and fall naturally. And sometimes it feels like we can make emotions stay or make them leave, but other times we may find that trying to make an emotion stay makes it leave even faster, while trying to get rid of it keeps it hanging around. Also, emotions can give us important information about our lives, a particular situation, or the way someone we care about is responding to us. So it can be useful for us to notice the emotions we are having as they happen, rather than judging them or trying to change them. We can bring the same kind of awareness you just practiced to any emotional experience, noticing what we feel in our bodies, what thoughts we have, and just letting that experience happen without getting caught up in it. Our feelings will change on their own when we let them be, rather than seeing them as bad or good or something to be changed.

This is also something that is easier to experience than it is to describe. Let's do another exercise to give you a sense of what I'm describing.

First, make yourself comfortable in your chair. Take a few moments to notice your breathing. Close your eyes, and focus on your breath.... Noticing how breath travels into your body, through your body, and back out of your body... noticing any tension in your body... and gently letting it go.... Spending a few moments just focusing your attention on your breath.... Now I would like to read you a poem and have you notice any reactions to the poem that arise.

The experimenter then read *The Guest House* by Rumi (1995, p. 104).

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

ER

4A.1

Mindfulness Condition Instructions: Erisman & Roemer

SS

1 For the next several minutes,
 2 I'm going to ask you to think about,
 3 and try,
 4 a particular kind of awareness,
 5 called mindfulness.

Describe (M)

6 The term *mindfulness* comes from Eastern spiritual and religious traditions,
 7 but psychology has begun to find that mindfulness
 8 (without the spiritual and religious context)
 9 can be helpful for people in many ways.

SS

10 Today I'm just going to tell you a little bit about this way of paying attention,
 11 and have you try it out,
 12 to see what it's like for you.

Describe (M)

13 Mindfulness is paying attention in the present moment,
 14 with openness and curiosity, *— attitude*
 15 instead of judgment.

16 We often focus on things other than what is happening in the moment—
 17 worrying about the future,
 18 thinking about the past,
 19 focusing on what is coming next rather than what is right in front of us.
 20 And it is useful that we can do a number of things without paying attention to them.
 21 However, sometimes it is helpful to bring our attention,
 22 particularly a curious and kind attention,
 23 to what we are doing in the moment.

ER

24 Sometimes we do pay close attention to what we are thinking and feeling

25 and we become very critical of our thoughts and feelings and

26 we try to either change them

27 or distract ourselves

28 because this critical awareness can be very painful.

29 For example, we might notice while we are talking to someone new that our voice is shaky,

30 or we aren't speaking clearly,

31 and think,

32 "I'm such an idiot!

33 What is wrong with me?

34 If I don't calm down, this person will never like me!"

35 Being mindful falls between these two extremes—

36 we pay attention to what is happening inside and around us,

37 we see events and experiences as what they are,

38 and we allow things we can't control to be as they are while we focus our attention on the task at hand.

39 For example, when talking to someone new we might notice those same changes in our voice, take a moment to reflect,

40 "This is how it is now,

41 there go my thoughts again,"

42 and gently bring our attention back to the person and our conversation.

43 This second part of mindfulness,

44 holding our judgments loosely and

45 not trying to change our thoughts or feelings can be especially hard.

return to reality appeared.

ER

46 In fact, often being mindful involves practicing not judging our tendency to have judgments!

47 Mindfulness is a process:

48 We do not reach a final and total state of mindfulness.

49 It is a way of being in one moment that comes and goes.

50 Mindfulness is losing our focus 100 times and returning to it 101 times.

51 The best way to understand mindfulness is to practice it,

52 so let's do that now.

53 First, just allow your eyes to close gently, or to lower...

54 and bring yourself to sit in an upright position...

55 begin by noticing how you are sitting in the chair...

56 noticing the places where you are touching the chair,

57 the places where you are touching the floor...

58 noticing where the air is touching your skin and what that feels like...

59 and now gently drawing your attention to your breath...

60 noticing (without trying to change it) where your breath is coming from...

61 noticing where it enters your body when you inhale...

62 how it travels through your body before you exhale it...

63 Noticing how your body moves with each inhalation, each exhalation...

64 allowing any thoughts or feelings that occur to naturally rise and fall,

65 without trying to hold onto them or get rid of them...

66 just continue bringing your awareness to your experience in this moment...

67 and continuing to notice your breath...

68 as you allow whatever comes to come and whatever goes to go and whatever stays to stay...

69 and again bringing your awareness to the room,

70 to the way you are sitting in the chair,

71 and gradually opening your eyes when you are ready

72 and letting the experimenter know you are ready to continue.

dearby

ER

73 One of the hardest times to be mindful is when we are experiencing a strong emotion, like fear, or sadness, or joy.

74 In those moments, we often want to either hold on to the emotion or get rid of it,
75 rather than allowing it to rise and fall naturally.

76 And sometimes it feels like ~~we can make emotions stay or make them leave,~~

77 but other times we may find that ~~trying to make an emotion stay~~ makes it leave even faster,

78 while ~~trying to get rid of it~~ keeps it hanging around. *Self trying...*

79 Also, emotions can give us important information about our lives,

80 a particular situation, or the way someone we care about is responding to us.

81 So it can be useful for us to notice the emotions we are having as they happen,
82 rather than judging them or trying to change them.

83 We can bring the same kind of awareness you just practiced to any emotional experience,

84 noticing what we feel in our bodies,

85 what thoughts we have, and just letting that experience happen without getting caught up in it.

86 Our feelings will change on their own when we let them be,

87 rather than seeing them as bad or good or something to be changed.

88 This is also something that is easier to experience than it is to describe.

89 Let's do another exercise to give you a sense of what I'm describing.

90 First, make yourself comfortable in your chair.

91 Take a few moments to notice your breathing.

92 Close your eyes, and focus on your breath... .

93 Noticing how breath travels into your body, through your body, and back out of your body...

94 noticing any tension in your body...

95 and gently letting it go... .

ER

96 Spending a few moments just focusing your attention on your breath... .

97 Now I would like to read you a poem and have you notice any reactions to the poem that arise.

Read *The Guest House* by Rumi (1995).

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

*Really resistant
to poem not sure
why.*

The Essential Rumi; translated by Coleman Barks;
HarperCollins, 1995; p. 104)

Mindfulness induction: (Heppner et al., 2008)

The “raisin-eating” task adapted from Kabat-Zinn’s (1990) mindfulness based stress reduction program (MBSR). The mindfulness induction was administered before the rejection feedback as the authors assumed that being mindful would alter the interpretation of threatening feedback, as well as the reaction to it (Heppner et al., 2008). Experimenters gave each participant five raisins and guided them through one raisin with the following instructions:

“The first task that we will have you do today is called a mindfulness exercise, one that is designed to help you become deeply aware of the present instant. Mindfulness means fully experiencing what happens in the here and now; in other words, it means focusing our minds on what is happening in and around us at this very moment. It is a technique that encourages you to stop and smell the roses.

To facilitate this state of mindfulness, we are going to have you focus on eating a raisin, but to do so in a way that is different from normal. Here is a raisin. I will talk you through it the first time, and then allow you to do it a few times on your own”.

[Experimenter says the following in a slow, methodical rhythm.]

“Imagine that you have never seen a raisin before, so begin by looking it over very carefully, considering its shape, weight, colour and texture. Next, rub the raisin gently across your lips, noticing how it feels against them. Now, put the raisin in your mouth, and roll it around slowly with your tongue, but don’t chew or swallow it. Notice how it

feels in your mouth. Now, take a very small bite out of it. Notice the immediate change in the intensity of the flavour. Now, chew the raisin slowly and thoroughly, focusing on its taste and texture.

After you have done this for a while, swallow and follow its path down your throat as far as you can. Here are a few more, I will be back shortly. Remember, focus on what it looks like, what it feels like on your lips, what it feels like rolling around in your mouth, what it tastes like when you take a small bite out of it, what it tastes and feels like chewing it slowly and thoroughly, and, finally, swallowing it”.

The experimenter then left the room for 5 minutes and returned with the “rejection” feedback.

HEP

*Heppner et al., 2008**4A.2*

- 1 The first task that we will have you do today is called a mindfulness exercise,
- 2 one that is designed to help you become deeply aware of the present instant.
- 3 Mindfulness means fully experiencing what happens in the here and now;
- 4 in other words, it means focusing our minds on what is happening in and around
- 5 us at this very moment.
- 6 It is a technique that encourages you to stop and smell the roses.
- 7 To facilitate this state of mindfulness,
- 8 we are going to have you focus on eating a raisin,
- 9 but to do so in a way that is different from normal.
- 10 Here is a raisin.
- 11 I will talk you through it the first time,
- 12 and then allow you to do it a few times on your own.
- 13 [Experimenter says the following in a slow, methodical rhythm.]
- 14 Imagine that you have never seen a raisin before,
- 15 so begin by looking it over very
- 16 carefully,
- 17 considering its shape,
- 18 weight,
- 19 colour and texture.
- 20 Next, rub the raisin gently across your lips,
- 21 noticing how it feels against them.
- 22 Now, put the raisin in your mouth,
- 23 and roll it around slowly with your tongue,
- 24 but don't chew or swallow it.
- 25 Notice how it feels in your mouth.
- 26 Now, take a very small bite out of it.
- 27 Notice the immediate change in the intensity of the flavour.
- 28 Now, chew the raisin slowly and thoroughly,
- 29 focusing on its taste and texture.
- 30 After you have done this for a while,
- 31 swallow and follow its path down your throat as far as you can.
- 32 Here are a few more,

HEP

33 I will be back shortly.

34 Remember,

35 focus on what it looks like,

36 what it feels like on your lips,

37 what it feels like rolling around in your mouth,

38 what it tastes like when you take a small bite out of it,

39 what it tastes and feels like chewing it slowly and thoroughly, and,

40 finally, swallowing it.

41 The experimenter then left the room for 5 minutes and returned with the "rejection" feedback.

Mindfulness of Breathing Meditation Session instructions: (Verplanken & Fisher, 2013) taken from Kabat-Zinn's (2002) guided sitting meditation.

Verplanken and Fisher (2013) presented participants in the mindfulness condition with an audio-recorded guided 20-min mindfulness of breathing meditation session (Kabat-Zinn 2002). Key elements of the instruction were: to make a commitment to be present in this moment; to notice where the mind wanders and what it is preoccupied with; when the mind wanders, to gently, without judgment, bring attention back to the present moment without rejecting or suppressing thoughts, emotions and sensations; and to bring acceptance to whatever arises.

Meditation bells x 1

“Coming to this period of sitting meditation practice with the firm intention to bring mindfulness and discernment to each moment. Sitting in a posture which for you in this moment embodies feelings of dignity and self-reliance and wakefulness, stillness and stability. And when you are ready, bringing your attention to settle of the breath as you feel it flowing in and out of your body, focusing in on feeling your belly, as it expands gently on the in breath and as it recedes’ gently on the out breath or on the air flowing past your nostrils or on being in touch with your breathing wherever you find it most vivid.

Silent space: 15 seconds

And just keeping your attention on the breath for the full duration of each in breath and the full duration of each out breath. Riding the waves of your own breathing as a raft would ride up and down on the waves at the seashore fully in touch with the sensations

of the breath in the belly or at the nostrils or wherever else you are following it. Breath by breath, moment by moment. Allowing the breath to remind you over and over again to be fully present to be right here, right now

Silent space: 38 seconds

If at any time you find that your attention has waned or has wandered off the breath entirely noting where your mind has gone and what it is preoccupied with once you come to notice it and then gently and without condemning yourself for it and without either clinging to the content of your thoughts or feelings or rejecting and suppressing it just letting go and bringing your attention back to the breath and doing this over and over again each time the mind loses it's focus momentarily and moves away from the breath.

Silent space: 18 seconds

Staying fully in touch, just this breath coming in, just this breath going out.

Pause: 4 seconds

Using the breath as an anchor to keep you attention right here in the present moment

Silent space: 36 seconds

And if you feel comfortable with it at a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole sitting here breathing, opening to the full spectrum of feelings associated with your body as you sit here, awareness filling the body, allowing whatever sensations arise to be held in awareness, moment by moment watching them come and go, without reacting to them,

as best you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath as you sit here fully in touch with this moment.

Silent space: 56 seconds

And here to continually bringing your focus back to the body as a whole, sitting and breathing, each time it fades or is carried off by the stream of thoughts or feelings or sensations that runs through the mind.

Silent space: 25 seconds

Perhaps reminding yourself from time to time that you're not trying to get anywhere or feel anything special, even relaxation. You are simply allowing yourself to be wherever you already are, and to feel whatever is already here to be felt in this moment, observing and accepting whatever is here simply because it is already here, a part of this experience in this moment regardless of whether it feels pleasant, unpleasant or neutral

Silent space: 53 seconds

Giving full care and attention to each moment a continual seeing and letting be, seeing and letting go

Silent space: 82 seconds

And in the last few moments of the sitting, recommitting yourself to being fully awake and focused, fully in your body. Sitting with the majesty, the beauty and the stability of a mountain. And also perhaps committing yourself to bringing mindfulness to the various situations and activities you will encounter today. So that you can respond consciously rather than automatically to the various events and occurrences in your life.

And perhaps find a way to live all your moments with greater harmony and effectiveness including those in which you are faced with obstacle and challenges.

And as the tape comes to the end you might also want to congratulate yourself for the discipline and effort that it takes to practice in this way and for your commitment to devote time each day to nourishing your own being through non doing and wakeful stillness”.

Silent space: 7 seconds

Meditation bells x 3

JKZ

VERPLANKEN & FISHER, 2013

4A.3

Meditation bells

1 Coming to this period of sitting meditation practice with the firm intention to bring mindfulness and discernment to each moment.

2 Sitting in a posture which for you in this moment embodies feelings of dignity and self reliance and wakefulness, stillness and stability.

3 And when you are ready, bringing your attention to settle on the breath as you feel it flowing in and out of your body,

4 focusing in on feeling your belly, as it expands gently on the in breath and as it recedes' gently on the out breath

5 or on the air flowing past your nostrils or on being in touch with your breathing wherever you find it most vivid.

6 Silent space

01.22 - 01.37

.15s.

7 And just keeping your attention on the breath for the full duration of each in breath and the full duration of each out breath.

8 Riding the waves of your own breathing as a raft would ride up and down on the waves at the seashore

9 fully in touch with the sensations of the breath in the belly or at the nostrils or wherever else you are following it.

10 Breath by breath, moment by moment.

11 Allowing the breath to remind you over and over again to be fully present to be right here, right now

12 Silent space

02.22 - 03.00

.38

13 If at any time you find that your attention has waned or has wandered off the breath entirely

Same pattern

JKZ

14 noting where your mind has gone and what it is preoccupied with once you come to notice it

15 and then gently and without condemning yourself for it and

16 without either clinging to the content of your thoughts or feelings or rejecting and suppressing it

17 just letting go and bringing your attention back to the breath and

18 doing this over and over again each time the mind loses its focus momentarily and moves away from the breath.

19 Silent space

03.46 – 05.04

1.18

20 Staying fully in touch, just this breath coming in, just this breath going out.

21 Pause

05.13-05.17

. 4.

22 Using the breath as an anchor to keep your attention right here in the present moment

23 Silent space

05.25 – 08.01

2.36

24 And if you feel comfortable with it at a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole sitting here breathing,

25 opening to the full spectrum of feelings associated with your body as you sit here,

26 awareness filling the body,

27 allowing whatever sensations arise to be held in awareness,

28 moment by moment watching them come and go,

JKZ

29 without reacting to them, as best you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath as you sit here fully in touch with this moment.

30 Silent space

09.00 – 09.56

31 And here to continually bringing your focus back to the body as a whole,
32 sitting and breathing,
33 each time it fades or is carried off by the stream of thoughts or feelings or sensations that runs through the mind.

34 Silent space

10.15 – 12.40

35 Perhaps reminding yourself from time to time that you're not trying to get anywhere or feel anything special, even relaxation.

36 You are simply allowing yourself to be where ever you already are,
37 and to feel whatever is already here to be felt in this moment,
38 observing and accepting whatever is here simply because it is already here,
39 a part of this experience in this moment regardless of whether it feels pleasant,
unpleasant or neutral

not is

40 Silent space

13.29 – 15.22

41 Giving full care and attention to each moment

42 a continual seeing and letting be, seeing and letting go

43 Silent space

15.35 – 16.57

JKZ

44 And in the last few moments of the sitting,

45 recommitting yourself to being fully awake and focused, fully in your body.

46 Sitting with the majesty, the beauty and the stability of a mountain.

47 And also perhaps committing your self to bringing mindfulness to the various situations and activities you will encounter today.

48 So that you can respond consciously rather than automatically to the various events and occurrences in your life.

49 And perhaps find a way to live all your moments with greater harmony and effectiveness including those in which you are faced with obstacle and challenges.

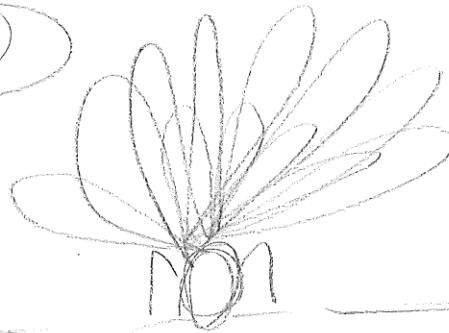
50 And as the tape comes to the end you might also want to congratulate yourself for the discipline and effort that it takes to practice in this way

51 and for your commitment to devote time each day to nourishing your own being through non doing and wakeful stillness.

52 Silent space

18.33 – 18.40

Meditation bells x3



returning
constant
contemplation
process
R. J. P.

Concentrative focus on breathing script: (Wenk-Sormaz, 2005).

The author reports that the task 20 was minutes in duration but does not indicate if there are or where or how long the silences are.

“Coming now to a comfortable sitting position in a chair with your spine erect but not strained, maintaining a thought of your spine and your torso coining up out of the hip joints all the way through your neck and your head, and your head, being light and floating gently at the top of your spine.

Take a moment now to locate the place in your body where you can feel your own breathing the most clearly and the most easily. This might be your nostrils, where you notice the air passing in and out or perhaps your chest that rises and falls slightly with your inhalation and your exhalation. Or maybe your belly, your lower abdomen, where there are slight movements with the rhythm of your breathing. Wherever it might be, bringing your attention now to this place and noticing your in-breath and your out-breath.

Without trying to change your breathing in any way, or to manipulate your breathing, or control your breathing, but rather just observing your own breathing.

Befriending your breath, bringing your awareness right up close to your breath and following the in-breath from its beginning to its end and following the out-breath from beginning to end.

Bringing your full attention to your breathing, knowing that your breath is an anchor to the present moment, a way for you to be in touch with your experience in the present, moment by moment.

Noticing the in-breath and the out-breath, as one follows the next.

Following the in-breath for the entire length of its duration and following the out-breath for the entire length of its duration.

Perhaps even noticing a slight pause at the end of the exhalation, just before your body starts to breath in its next breath. And staying in touch, in this way, breath by breath. moment by moment.

You may notice from time to time that your mind is wandering, that you are no longer with your breathing, but that your mind is lost in thought.

Understanding when this happens that it is the nature of the mind to wander. It's the habit of the mind to look for distractions.

And without criticizing yourself or your mind, without judgment, when you notice that your mind is wandering, simply note—it's the wandering mind—and then gently and with great care, invite your mind to return to your next breath.

Bringing your awareness and your full attention to the next breath, and continuing to follow your breathing.

Each time that you notice that your mind is wandering, there is no need to get caught up in the content of the thoughts, in the plot or the storyline.

Simply notice that you are thinking, that you are no longer with your breath, and very gently, escort your awareness and your full attention back to your breathing.

Letting go of any thoughts of how long you have been sitting here or how many minutes might be left in this sitting.

But just simply staying with your breathing, approaching the next breath with fresh interest and new awareness, as if it were the first breath of this sitting.

Each in-breath truly a new beginning, each out-breath another opportunity to let go of what is already over. And following your in-breath and your out-breath, one breath after the next, from moment to moment”.

4A.4

Transcript at 20-minute Concentrative Focus on Breathing used in 'Meditation can reduce habitual responding' (Wenk-Sormaz, 2005). Reports 20 minute task but does not indicate if there are or where or how long the silences are.

Coming now to a comfortable sitting position in a chair with your spine erect but not strained, maintaining a thought of your spine and your torso coining up out of the hip joints all the way through your neck and your head, and your head, being light and floating gently at the top of your spine.

Take a moment now to locate the place in your body where you can feel your own breathing the most clearly and the most easily. This might be your nostrils, where you notice the air passing in and out or perhaps your chest that rises and falls slightly with your inhalation and your exhalation. Or maybe your belly, your lower abdomen, where there are slight movements with the rhythm of your breathing. Wherever it might be, bringing your attention now to this place and noticing your in-breath and your out-breath.

Without trying to change your breathing in any way, or to manipulate your breathing, or control your breathing, but rather just observing your own breathing.

Befriending your breath, bringing your awareness right up close to your breath and following the in-breath from its beginning to its end and following the out-breath from beginning to end.

Bringing your full attention to your breathing, knowing that your breath is an anchor to the present moment, a way for you to be in touch with your experience in the present, moment by moment.

Noticing the in-breath and the out-breath, as one follows the next.

Following the in-breath for the entire length of its duration and following the out-breath for the entire length of its duration.

Perhaps even noticing a slight pause at the end of the exhalation, just before your body starts to breath in its next breath. And staying in touch, in this way, breath by breath. moment by moment.

You may notice from time to time that your mind is wandering, that you are no longer with your breathing, but that your mind is lost in thought.

Understanding when this happens that it is the nature of the mind to wander. It's the habit of the mind to look for distractions.

And without criticizing yourself or your mind, without judgment, when you notice that your mind is wandering, simply note—it's the wandering mind—and then gently and with great care, invite your mind to return to your next breath.

Bringing your awareness and your full attention to the next breath, and continuing to follow your breathing.

Each time that you notice that your mind is wandering, there is no need to get caught up in the content of the thoughts, in the plot or the storyline.

Simply notice that you are thinking, that you are no longer with your breath, and very gently, escort your awareness and your full attention back to your breathing.

Letting go of any thoughts of how long you have been sitting here or how many minutes might be left in this sitting.

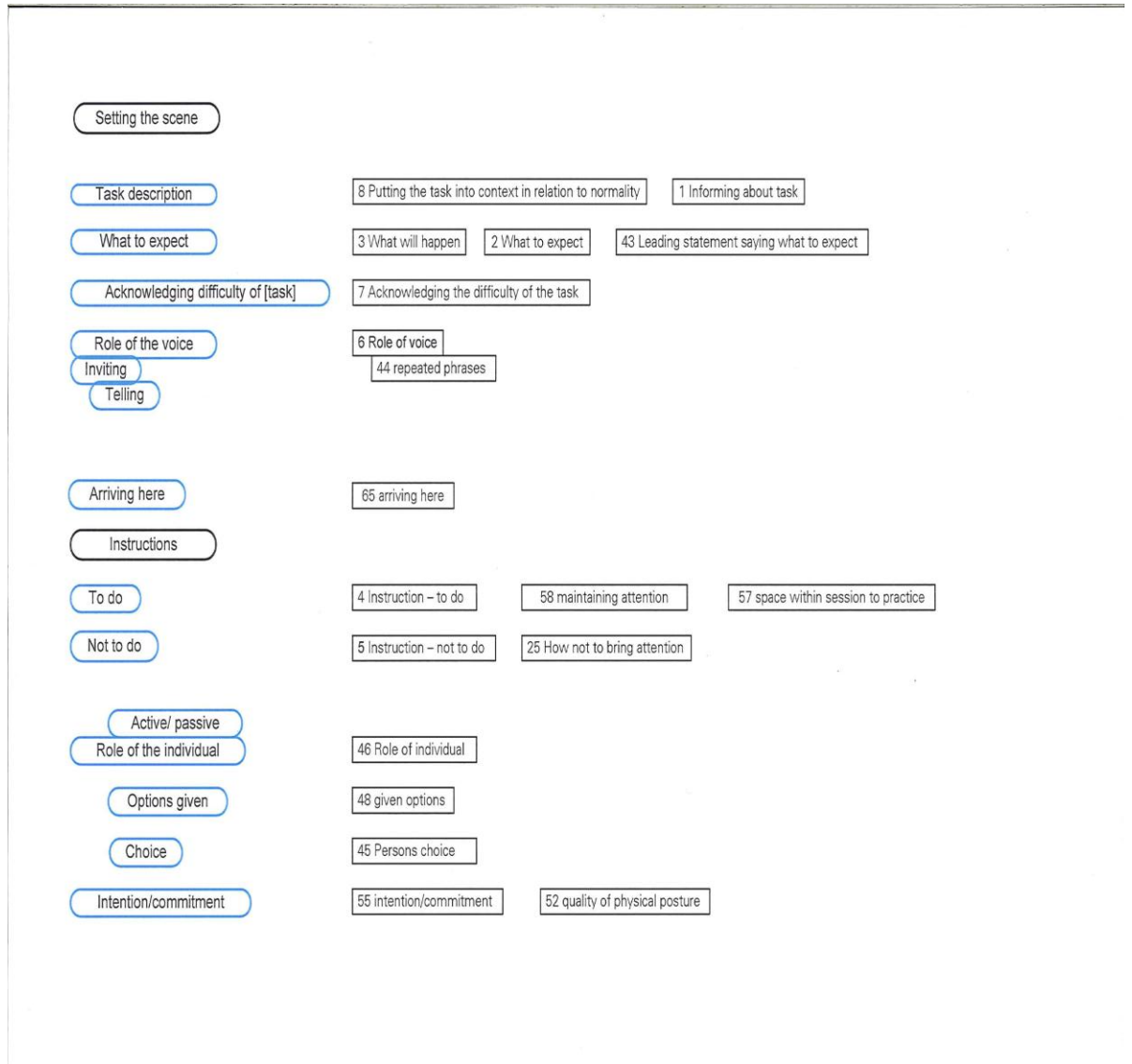
But just simply staying with your breathing, approaching the next breath with fresh interest and new awareness, as if it were the first breath of this sitting.

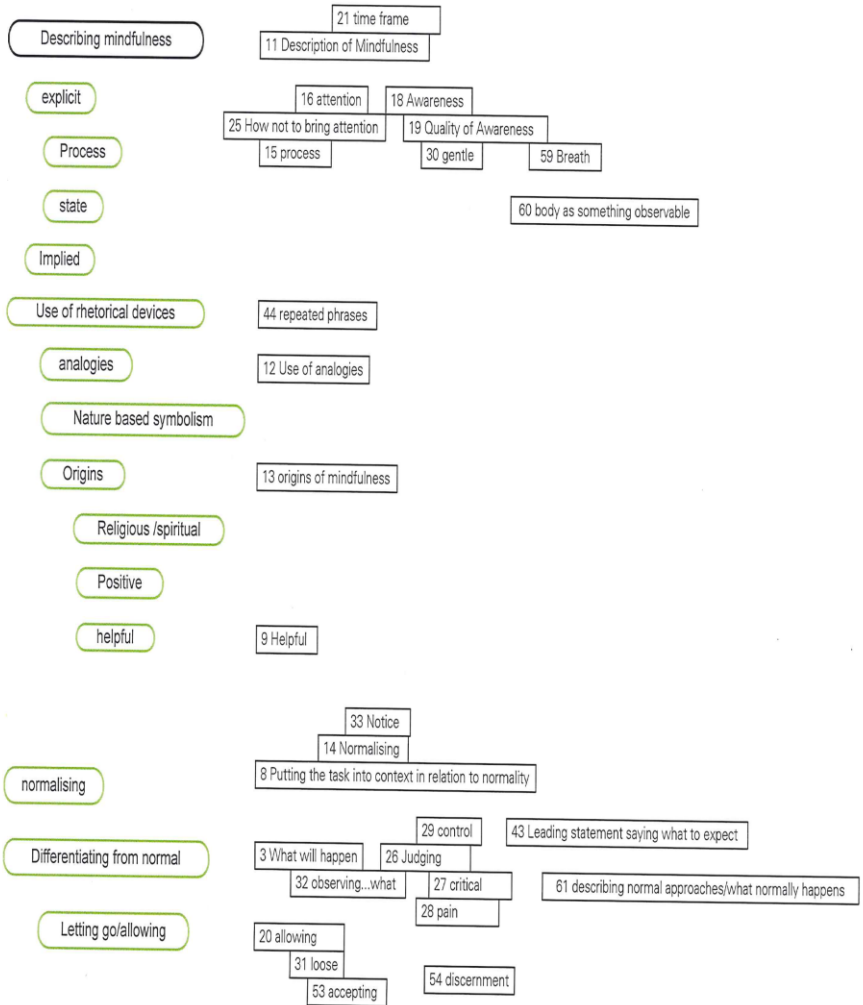
Each in-breath truly a new beginning, each out-breath another opportunity to let go of what is already over. And following your in-breath and your out-breath, one breath after the next, from moment to moment.

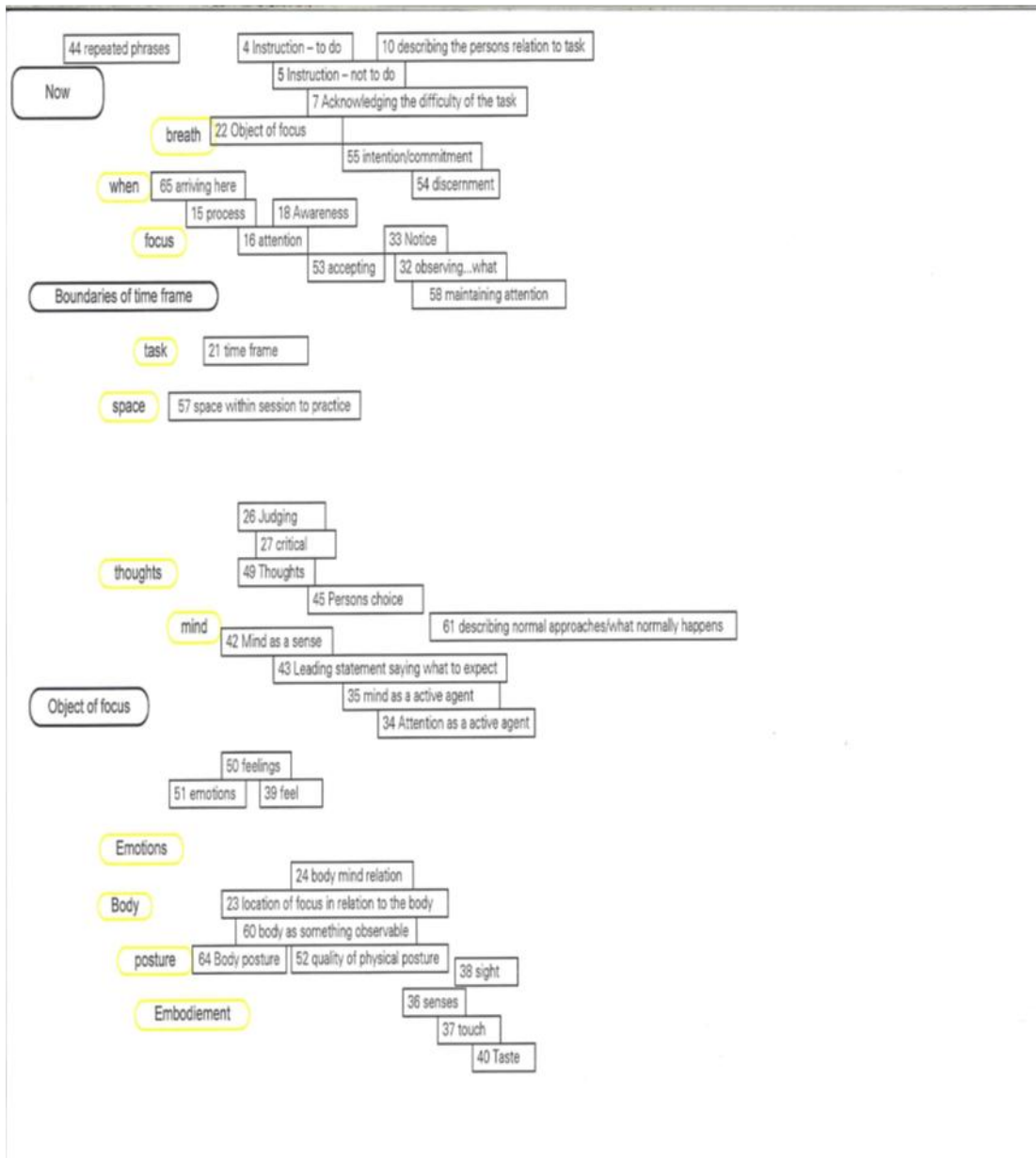
	Initial coding ideas
1	Informing about task
2	What to expect
3	What will happen
4	Instruction – to do
5	Instruction – not to do
6	Role of the voice
7	Acknowledging the difficulty of the task
8	Putting the task into context in relation to normality
9	Helpful
10	Describing persons relation to task
11	Description of mindfulness
12	Use of analogies
13	Origins of mindfulness
14	Normalising
15	Process
16	Attention
17	Focus
18	Awareness
19	Quality of awareness
20	allowing
21	Time frame
22	Object of focus
23	Location of focus in relation to body
24	Body mind relation
25	How not to bring attention
26	Judging
27	Critical
28	Pain
29	Control
30	Gentle
31	Loose
32	Observing ...what

33	Notice
34	Attention as an active agent
35	Mind as an active agent
36	Senses
37	Touch
38	Sight
39	Feel
40	Taste
41	Sensual
42	Mind as a sense
43	Leading statement saying what to expect
44	Repeated phrases
45	Persons Choice
46	Role of individual
47	guided
48	Given options
49	Thoughts
50	feelings
51	emotions
52	Quality of physical posture
53	accepting
54	discernment
55	intention/commitment
56	apply to life
57	Space within the session to practice
58	Maintaining attention???
59	Breath
60	Body as something observable
61	Describing normal approaches/what normally happens
62	Describing how it could be ... a mindful approach
63	change
64	Body posture
65	Arriving here

Mapping of emergent codes and themes and generation superordinate themes







Observing self

separate from observer

60 body as something observable 32 observing...what 33 Notice 10 describing the persons relation to task
23 location of focus in relation to the body

active agents

34 Attention as a active agent

attention

16 attention 17 Focus 18 Awareness

mind

35 mind as a active agent 58 maintaining attention
42 Mind as a sense 49 Thoughts 50 feelings
51 emotions

Quality of awareness

19 Quality of Awareness 55 intention/commitment 41 Sensual 59 Breath
40 Taste 36 senses 37 touch 38 sight
39 feel

attention

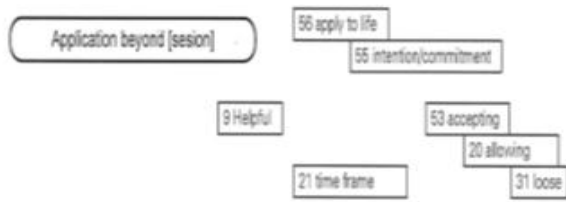
21 time frame 22 Object of focus 58 maintaining attention
15 process

gentle

31 loose 30 gentle 20 allowing 53 accepting

Critical

61 describing normal approaches/what normally happens
27 critical
26 Judging
28 pain
29 control



Broad Theme	SubTheme	Code	EXX	JCC	HEP	Data extract
Setting the scene	Task description	1 Informing about task				10 Today I'm just going to tell you a little bit about this way of paying attention. 11 and have you try it out. 12 to see what it's like for you 13 This is also something that he wants to experience that it is described. 14 Let's do another exercise to give you a sense of what I'm describing. 15 Coming to this period of sitting meditation practice with the firm intention to bring mindfulness and disengagement to each moment. 16 The first task that we will have you do today is called a mindfulness exercise. 17 to give us a sense. 18 I will talk you through it the first time.
		2 Pulling the task into context in relation to normally				20 For example, we might notice while we are talking to someone that our voice is shaky. 21 And also others experiencing your voice bringing responsibility to the various situations and activities you will encounter today. 22 So just going back a way to give all your attention with quality to the various aspects and occasions in life, you are faced 23 with the same difficulties. Another sense each day by maintaining your own being through non doing and unforced stillness. 24 Just to do so in a way that is different from normal.
		3 What we expect				25 a sense of mindfulness 26 we are going to have you focus on eating a raisin. 27 one kind is designed to help you become deeply aware of the present instant. 28 notice the immediate change in the intensity of the flavour.
	What to expect	4 Acknowledging the difficulty of (task)				29 This second part of mindfulness. 30 holding our judgments loosely and 31 and trying to change our thoughts or feelings can be especially hard. 32 One of the hardest times to be mindful is when we are experiencing a strong emotion, the fear or sadness, or joy 33 And the time to be in the moment and you might also want to congratulate yourself for the discipline and effort that it takes to practice.
Instructions	To do	4 Instruction - to do	EXX	JCC	HEP	Data extract
						34 so let's do that now. 35 First, just allow your eyes to close gently, or to focus. 36 and bring yourself to sit in an upright position. 37 and bring your feet to the floor. 38 the places where your feet are touching the floor. 39 feeling where the feet are touching your skin and what that feels like. 40 and may gently bringing your attention to your breath. 41 feeling where it enters your body when you breathe. 42 feeling how your body moves with each inhalation, each exhalation. 43 allowing any thoughts or feelings that come to be naturally your mind to be. 44 without trying to force them to go in or out. 45 just continue bringing your awareness to your experience in this moment. 46 and continuing to notice your breath. 47 as you allow whatever comes to come and whatever goes to go and whatever stays to stay. 48 and trying to change our thoughts or feelings can be especially hard. 49 to be the only one sitting in the chair. 50 and holding the opening your eyes when you are ready. 51 look, make yourself comfortable in your chair. 52 take a few moments to notice your breathing. 53 close your eyes, and focus on your breath. 54 taking five breaths to settle your body, through your body, and back out of your body. 55 and nothing any further in your body. 56 and going bring it up. 57 repeating a few moments just focusing your attention on your breath. 58 About a third that to read you a poem and have you notice any reactions to the poem that arise. 59 Coming to this period of sitting meditation practice with the firm intention to bring mindfulness and disengagement to each moment. 60 And when you are ready, bringing your attention to notice of the breath as you feel it flowing in and out of your body. 61 If you notice any and bringing your attention back to the breath and 62 And if you feel comfortable with it at a certain point expanding the field of awareness around the breath until it includes a sense of the body as a whole through breathing. 63 Perhaps recognizing yourself from time to time that you're not trying to get anywhere or feel anything special, even relaxation.
						64 imagine that you have never eaten a raisin before. 65 so begin by looking at your raisin. 66 focus, and the relate to your mouth. 67 notice how it feels in your mouth. 68 notice how it feels in your mouth. 69 notice how it feels in your mouth. 70 notice how it feels in your mouth. 71 notice how it feels in your mouth. 72 notice how it feels in your mouth. 73 notice how it feels in your mouth. 74 notice how it feels in your mouth. 75 notice how it feels in your mouth. 76 notice how it feels in your mouth. 77 notice how it feels in your mouth. 78 notice how it feels in your mouth. 79 notice how it feels in your mouth. 80 notice how it feels in your mouth. 81 notice how it feels in your mouth. 82 notice how it feels in your mouth. 83 notice how it feels in your mouth. 84 notice how it feels in your mouth. 85 notice how it feels in your mouth. 86 notice how it feels in your mouth. 87 notice how it feels in your mouth. 88 notice how it feels in your mouth. 89 notice how it feels in your mouth. 90 notice how it feels in your mouth. 91 notice how it feels in your mouth. 92 notice how it feels in your mouth. 93 notice how it feels in your mouth. 94 notice how it feels in your mouth. 95 notice how it feels in your mouth. 96 notice how it feels in your mouth. 97 notice how it feels in your mouth. 98 notice how it feels in your mouth. 99 notice how it feels in your mouth. 100 notice how it feels in your mouth.
						101 and bring gently and without understanding yourself for it and 102 without understanding the quality of your thoughts or feelings or judging and grasping at 103 anything that arises. 104 and you can just bring the joy and all its perceptions, sensations, thoughts and 105 feelings along with your breath as you sit here fully in touch with the moment. 106 Just don't close or swallow it.

Broad Theme	Sub-Theme	Code	ESK	JSC	TEP	Data extract
Instructions	Not to do	26 How not to bring attention				<p>13 Mindfulness is paying attention in the present moment, with openness and curiosity.</p> <p>14 Instead of judgment.</p> <p>15 A part of this experience is the moment regardless of whether it feels pleasant, unpleasant or neutral.</p> <p>16 And by...</p> <p>17 And how you fit it in, it's to see what it's for you.</p> <p>18 You do have to be ready to be with the moment.</p> <p>19 Encourage you to stop and think the moment.</p> <p>20 We are going to have you focus on eating a raisin.</p> <p>21 And then allow you to do it a few times on your own.</p> <p>22 I'm going to ask you to think about...</p> <p>23 Or on the air feeling past your mouth or on being in touch with your breathing whatever you feel it most vivid.</p> <p>24 Fully in touch with the sensations of the breath in the body or at the nostrils or wherever else you are following it.</p> <p>25 Be that your own request consciously rather than automatically to the various events and occurrences in your life.</p> <p>26 And then allow you to do it a few times on your own.</p> <p>27 I'm going to ask you to think about...</p> <p>28 And telling the experimenter how you are ready to continue.</p> <p>29 Sitting in a posture which for you in the moment embodies feelings of dignity and self-respect, alertness and stability.</p> <p>30 And when you are ready, bringing your attention to settle of the breath as you feel it flowing in and out of your body.</p> <p>31 Or on the air feeling past your mouth or on being in touch with your breathing whatever you feel it most vivid.</p> <p>32 Fully in touch with the sensations of the breath in the body or at the nostrils or wherever else you are following it.</p> <p>33 And then allow you to do it a few times on your own.</p> <p>34 The first task that we will have you...</p> <p>35 In recommending yourself to being fully awake and focused, fully in your body.</p> <p>36 And when perhaps committing your self to bringing mindfulness to the various situations and activities you will encounter today.</p>
	Role of the individual	40 Role of individual				
	Active passive					
	Options given	45 given options				
	Choice	45 Persons choice				
	Intention/commitment	55 intention/commitment				

Broad Theme	Sub-Theme	Code	ESK	JSC	TEP	Data extract
Describing mindfulness	explicit	11 Description of Mindfulness				<p>8 The term mindfulness comes from Eastern spiritual and religious traditions, where it is called by people in many ways.</p> <p>10 Today I'm just going to tell you a little bit about this way of paying attention.</p> <p>11 Mindfulness is paying attention in the present moment, with openness and curiosity.</p> <p>12 Instead of judgment.</p> <p>13 Being mindful has between the two last activities—</p> <p>14 This second part of mindfulness,</p> <p>15 holding our judgments loosely and</p> <p>16 not trying to change our thoughts or feelings can be especially hard.</p> <p>17 In fact, when being mindful involves practicing not judging our tendency to have judgments.</p> <p>18 Mindfulness is a process.</p> <p>19 We do not reach a final and total state of mindfulness.</p> <p>20 It is a way of being in our moment that comes and goes.</p> <p>21 Mindfulness is being our focus, full time and returning to it 101 times.</p> <p>22 The best way to understand mindfulness is to practice it.</p> <p>23 Mindfulness means fully experiencing what happens in the here and now.</p> <p>24 It is a technique that encourages you to stop and watch the mind.</p> <p>25 To facilitate this state of mindfulness.</p> <p>26 In fact, when being mindful involves practicing not judging our tendency to have judgments.</p> <p>27 Mindfulness is a process.</p> <p>28 We do not reach a final and total state of mindfulness.</p> <p>29 It is a way of being in our moment that comes and goes.</p> <p>30 Being this way and not again each time the mind leaves it focus momentarily and moves away from the breath.</p> <p>31 A continuous making and letting be, seeing and letting go.</p>
	Process	15 process				

Broad Theme	Sub-Theme	Code	ESK	JSC	TEP	Data extract
Describing mindfulness	Process	15 Quality of Attention				<p>36 and we allow things we can't control to be as they are while we focus our attention on the task at hand.</p> <p>37 For example, when talking to someone, you might notice these general changes in our voice: take a moment to relax,</p> <p>38 fully experiencing what happens.</p> <p>39 particularly a narrow and loud attention,</p> <p>40 and gently bring our attention back to the person and our conversation.</p> <p>41 And then gently and without conditioning yourself for it and</p> <p>42 through full care and attention to each moment.</p> <p>43 slowly.</p> <p>44 gently across your face.</p> <p>45 slowly.</p> <p>46 From, start the raisin slowly and thoroughly.</p> <p>47 going around in your mouth,</p> <p>48 you take a small bite out of it,</p> <p>49 what it looks and feels like chewing it slowly and thoroughly, and</p> <p>50 slowly, swallowing it.</p> <p>51 Close your eyes, and focus on your breath.</p> <p>52 Feeling how breath travels into your body, through your body, and back out of your body.</p> <p>53 and more gently drawing your attention to your breath.</p> <p>54 feeling without trying to change it where your breath is coming from.</p> <p>55 feeling where it enters your body where you exhale it.</p> <p>56 how it travels through your body before you exhale it.</p> <p>57 feeling how your body connects with each breath, each exhalation.</p> <p>58 And when you are ready, bringing your attention to settle of the breath as you feel it flowing in and out of your body.</p> <p>59 And if you feel comfortable with it, a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole sitting form breathing.</p>
	Process	35 quality				
	Process	50 breath				

Broad Theme	SubTheme	Code	Data extract
2	Describing mindfulness	16 Attention	<p>10 Today I'm just going to let you a little bit about this way of paying attention, 11 Mindfulness is paying attention to the present moment.</p> <p>20 And it is useful that we can do a number of things without paying attention to them.</p> <p>21 However, sometimes it is helpful to bring our attention.</p> <p>22 periodically a curious and kind attention.</p> <p>24 Sometimes we do pay close attention to what we are thinking and feeling 25 and we become very critical of our thoughts and feelings and 26 we try to change them</p> <p>27 or control ourselves.</p> <p>28 because this critical awareness can be very painful.</p> <p>30 we pay attention to what is happening inside and around us.</p> <p>31 and gently bring our attention back to the present and our concentration.</p> <p>3 And when you are ready, bringing your attention to either of the breath as you feel it flowing in and out of your body.</p> <p>7 And just keeping your attention on the breath for the full duration of each in-breath and the full duration of each out-breath.</p> <p>13 If at any time you find that your attention has wandered or has wandered off the breath entirely.</p>
		25 Hard not to bring attention	<p>13 Mindfulness is paying attention in the present moment.</p> <p>14 with openness and curiosity.</p> <p>15 instead of judgment.</p> <p>16 as a part of this experience in this moment regardless of whether it feels pleasant, unpleasant or neutral.</p>
		18 Awareness	<p>8 a particular kind of awareness.</p> <p>9 critical awareness.</p> <p>20 because this critical awareness can be very painful.</p> <p>24 And if you feel uncomfortable with it at a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole along with breathing.</p> <p>26 awareness of the body.</p> <p>27 allowing whatever sensations arise to be held in awareness.</p> <p>8 empty aware.</p>

Broad Theme	SubTheme	Code	Data extract
4	Describing mindfulness	60 body as something observable	<p>83 Putting into your body moves with each inhalation, each exhalation.</p> <p>84 noticing how it feels against them.</p>
	Process	44 repeated phrases	<p>14 with openness and curiosity.</p> <p>20 generate a curious and kind attention.</p> <p>21 Breath by breath, moment by moment.</p> <p>11 Allowing the breath to remind you over and over again to be fully present to be right here, right now</p> <p>10 bring this over and over again each time the mind wanders it's back momentarily and moves away from the breath.</p> <p>20 Allowing for its loss, and the breath coming to, and the breath going and</p> <p>20 moment by moment watching them come and go.</p>
	Steps	12 Use of analogies	<p>8 Raising the voice of your own breathing as a raft would rise up and down on the waves at the seashore</p> <p>20 Making the breath as an anchor to keep you attention right here in the present moment</p> <p>30 as to how it feels or is connected to the stream of thoughts or feelings or sensations that rise through the mind</p>
	Change	13 origins of mindfulness	<p>6 The term mindfulness comes from Eastern spiritual and religious traditions.</p> <p>8 (without the spiritual and religious context)</p>
	Use of material devices	9 helpful	<p>21 However, sometimes it is helpful to bring our attention.</p> <p>22 concentrated can be helpful in many ways.</p> <p>49 And perhaps find a way to link all your moments with greater harmony and effectiveness including those in which you are faced with obstacles and challenges.</p>
	Analogies		
	Nature based symbolism		
	Origins		
	Religious/spiritual		
	Positive		
	helpful		

Broad Theme	SubTheme	Code	Data extract
	Describing mindfulness	14 Normalizing	<p>7 the psychology has begun to find that mindfulness</p> <p>8 (without the spiritual and religious context)</p> <p>20 For example, we might notice while we are talking to someone that our voice is shaky.</p> <p>23 Perhaps something occurred from time to time that you're not trying to get anywhere or that something special, even relaxation</p> <p>28 For example, we might notice while we are talking to someone that our voice is shaky.</p> <p>84 nothing what we feel in our bodies.</p> <p>14 nothing where your mind has gone and what it is preoccupied with now you come to notice it</p> <p>21 nothing here it feels against them</p> <p>25 Notice how it feels in your mouth.</p>
	Normalizing	33 Notice	<p>28 For example, we might notice while we are talking to someone that our voice is shaky.</p> <p>29 And also perhaps something you did or something mindfulness to the various activities and activities you will encounter today.</p> <p>30 So that you can respond completely rather than automatically to the various events and experiences in your life.</p> <p>49 And perhaps find a way to link all your moments with greater harmony and effectiveness including those in which you are faced with obstacles and challenges.</p> <p>51 and for your commitment to devote time each day to cultivating your own being through your doing and undoing.</p> <p>8 but to do so in a way that is different from normal.</p>
	Normalizing	13 What will happen	<p>7 state of mindfulness</p> <p>8 not one going to have you focus on eating a carrot.</p> <p>20 or one exact speaking clearly.</p> <p>31 and then.</p> <p>32 The work an act.</p> <p>33 What is being with us?</p> <p>36 -84 nothing our judgments honestly and</p> <p>41 (about what you, this person will notice the most)</p> <p>46 in fact, often being mindful involves practicing not judging our tendency to have judgments!</p> <p>50 as a part of this experience in this moment regardless of whether it feels pleasant, unpleasant or neutral.</p>
	Normalizing	20 Judging	<p>20 and we become very critical of our thoughts and feelings and</p> <p>20 because this critical awareness can be very painful.</p> <p>28 because this critical awareness can be very painful.</p>
	Normalizing	27 Control	
	Normalizing	28 aware	

Broad Theme	SubTheme	Code	Data extract
Describing mindfulness	Differentiating from normal	32 observing what	30 Instead of mindless watching these come and go. 31 content reacting to them, just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath. 32 and we become very critical of our thoughts and feelings and 33 observing and describing whatever is here simply because it is already here.
		33 Leading statement saying what to expect	27 Before the inevitable change in the intensity of the breath
		31 describing normal approach/what normally happens	10 We often focus on things other than what is happening in the moment... 21 However, sometimes it is helpful to bring our attention. 22 Sometimes we do pay close attention to what we are thinking and feeling 23 and we become very critical of our thoughts and feelings and 24 we try to either change them 25 or distract ourselves 26 because the critical awareness can be very painful. 27 For example, we might make subtle we are feeling to someone new that our voice is shaky, 28 or we aren't speaking clearly. 29 and then, 30 "I'm such an idiot!" 31 What is going with me? 32 If I don't calm down, this person will never like me!" 33 Being mindful lets someone know how we experience... 34 we pay attention to what is happening inside and around us.
		31 focus	44 holding our judgments loosely and 45 a continuous seeing and letting be, seeing and letting go.
Letting go/following	31 focus	35 and we allow things we can't control to be as they are while we focus our attention on the task at hand	
		20 allowing	17 just letting go and bringing your attention back to the breath and 18 You are simply allowing yourself to be where you are already are. 19 a continuous seeing and letting be, seeing and letting go.
		33 accepting	40 just trying to change our thoughts or feelings can be especially hard 38 observing and accepting whatever is here simply because it is already here.
		34 acceptance	1 Coming in this period of sitting meditation practice with this form intention to bring mindfulness and awareness to each moment

Broad Theme	SubTheme	Code	Data extract
How	breath	34 repeated phrase	14 with openness and curiosity. 22 particularly a curious and kind attention. 23 breath. 10 Breath by breath, moment by moment 11 Allowing the breath to remind you are and over again to be fully present to be right here, right now 12 doing this over and over again each time the mind wanders, it's focus momentarily and moves away from the breath 20 Staying fully in touch, just this breath moment in, just this breath going out. 28 Instead of mindless watching these come and go...
		4 intention to do	40 just trying to change our thoughts or feelings can be especially hard 38 observing and accepting whatever is here simply because it is already here.
			1 Coming in this period of sitting meditation practice with this form intention to bring mindfulness and awareness to each moment 2 And when you are ready, bringing your attention to what is the breath as you feel it flowing in and out of your body. 3 just letting go and bringing your attention back to the breath and 4 And here, I bring this intention with it a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole. 5 And here, I bring this intention with it a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole. 20 Perhaps repeating yourself from time to time that you're not trying to get anywhere or fix anything specific, even relaxation.

Broad Theme	SubTheme	Code	Data extract
	when	32 Object of focus	18 We often focus on things other than what is happening in the moment... 21 to what we are doing in the moment 22 observing and describing 23 what happens 24 seeing or seeing 25 a clear seen a seen before 26 focusing on the felt and feeling.
		33 ending here	30 when the feeling from your breathing in the chest 31 feeling the place where you are feeling the breath 32 the place where you are feeling the breath 33 noting where the air is touching your skin and what that feels like... 34 and gently bringing your awareness to the room 35 to be here you are seeing the breath 36 and gently opening your eyes when you are ready 37 and letting the experience bring you are ready to continue.
		18 process	1 Coming in this period of sitting meditation practice. 2 And here for consistently bringing your focus back to the body as a whole. 30 You are simply allowing yourself to be where you are already are. 31 and to feel whatever is already here to be felt in this moment.
		18 attention	40 In fact, often being mindful involves preventing not judging our tendency to have judgments 41 Mindfulness is a process 42 We do not reach a final and total state of mindfulness. 43 It is a way of being in the moment that allows us to go 14 doing this over and over again each time the mind wanders the focus momentarily and moves away from the breath. 42 a continuous seeing and letting be, seeing and letting go

Broad Theme	SubTheme	Code	Data extract
		4 Introduction - to do	<p>4 Imagine that you have never seen a train before.</p> <p>10 In fact for looking it can vary</p> <p>10 exactly.</p> <p>20 Now, and the calm in your mouth.</p> <p>30 Notice how it feels in your mouth.</p> <p>40 Now, take a very small bite out of it.</p> <p>50 Now, chew the train slowly and thoroughly.</p> <p>60 After you have done this for a while,</p> <p>70 swallow and feel the path down your throat as far as you can.</p> <p>84 Introduction.</p> <p>90 Focus on what it looks like.</p> <p>90 what it feels like on your lips.</p> <p>97 what it feels like rolling around in your mouth.</p> <p>98 what it tastes like when you take a small bite out of it.</p> <p>99 what it tastes and feels like chewing it slowly and thoroughly, and.</p> <p>40 Finally, swallowing it.</p>
		5 Introduction - not to do	<p>10 and then gently and without undermining yourself for it and</p> <p>10 without undermining yourself for the support of your thoughts or feelings or any and all perceptions, sensations, thoughts and feelings along with your breath as you sit fully in touch with the contents</p> <p>24 Not just a matter of breathing.</p>
		7 Acknowledging the difficulty of the task	<p>43 This second part of introduction.</p> <p>44 feeling the purposeless breathing and</p> <p>45 not trying to change our thoughts or feelings can be especially hard</p> <p>73 One of the hardest times to be mindful is when we are experiencing a strong emotion, the fear, or sadness, or joy.</p> <p>80 And as the task comes to its end you might also want to congratulate yourself for the discipline and effort that it takes to practice in this way</p>
		10 describing the purpose relation to task	<p>4 Intro</p> <p>11 and have you by it out.</p> <p>12 to see what it's like for you</p> <p>20 instead resting in them, as you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath as you sit fully in touch with the contents</p> <p>30 Perhaps reminding yourself from time to time that you're not trying to get anywhere or feel anything special, even relaxation.</p>

Broad Theme	SubTheme	Code	Data extract
		10 attention	<p>10 Today I'm just going to tell you a little bit about the way of paying attention.</p> <p>11 Mindfulness is paying attention to the present moment.</p> <p>12 And it is useful that you see it as a matter of being without paying attention to them.</p> <p>21 However, sometimes it is helpful to bring our attention.</p> <p>22 Intentionally to notice our attention.</p> <p>24 Sometimes we do pay close attention to what we are thinking and feeling</p> <p>25 and we become very conscious of our thoughts and feelings and</p> <p>26 we try to either change them</p> <p>27 or at least control them.</p> <p>28 Because this initial awareness can be very painful</p> <p>29 we pay attention to what is happening inside and around us.</p> <p>32 and gently bring our attention back to the present and our concentration.</p> <p>3 And when you are ready, bringing your attention to either of the breath as you feel it flowing in and out of your body.</p> <p>7 And just keeping your attention on the breath for the full duration of each in-breath and the full duration of each out-breath.</p> <p>13 If at any time you find that your attention has wandered or has wandered off the breath entirely</p>
		12 awareness	<p>4 a particular kind of awareness.</p> <p>8 called mindfulness</p> <p>20 Because this initial awareness can be very painful</p> <p>21 And if your first experience with it is a rather poor one regarding the kind of your awareness about the breath used it includes a sense of the body as a whole sitting here breathing.</p> <p>26 awareness being the body.</p> <p>27 allowing whatever sensations arise to be held in awareness.</p> <p>28 simply aware</p>
		33 notice	<p>20 For example, we might notice while we are feeling to someone else that our voice is shaky.</p> <p>21 nothing what we feel in our bodies.</p> <p>24 nothing where your mind has gone and what it is preoccupied with when you come to notice it</p> <p>27 noticing how it feels against them.</p> <p>28 notice how it feels in your mouth</p>

Broad Theme	SubTheme	Code	Data extract
		33 observing - what	<p>20 content to moment noticing them come and go.</p> <p>20 instead resting in them, as you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath.</p> <p>26 observing and accepting whatever is there simply because it is already here.</p>
		33 accepting	<p>40 not trying to change our thoughts or feelings can be especially hard</p> <p>50 observing and accepting whatever is there simply because it is already here.</p>
		50 maintaining attention	<p>40 Mindfulness is being our focus, 100 times and returning to it 101 times.</p> <p>7 And just keeping your attention on the breath for the full duration of each in-breath, and the full duration of each out-breath.</p> <p>11 allowing the breath to remind you over and over again to be fully present to be right here, right now</p> <p>17 and letting go and bringing your attention back to the breath and</p> <p>20 staying fully in touch, just the breath coming in, just the breath going out</p> <p>31 and have to continuously bring your focus back to the body as a whole.</p> <p>42 a constant seeing and being in, feeling and being in</p> <p>45 recommitting yourself to being fully awake and focused, fully in your body</p>
	Boundaries of time frame	31 time frame	<p>1 For the next several minutes.</p> <p>10 Today I'm just going to tell you a little bit about the way of paying attention.</p> <p>13 to what we are doing in the moment.</p> <p>13 Mindfulness is paying attention to the present moment.</p> <p>16 we often focus on things other than what is happening in the moment...</p> <p>17 worrying about the future.</p> <p>18 thinking about the past.</p> <p>19 focusing on what is coming next rather than what is right in front of us.</p> <p>24 However, sometimes it is helpful to bring our attention.</p> <p>30 we pay attention to what is happening inside and around us.</p> <p>36 not especially, when feeling to someone else we might notice these same changes in our voice, take a moment to reflect.</p> <p>40 This is how it is done.</p> <p>1 Coming to this period of sitting meditation practice with the firm intention to bring consciousness and discernment to each moment.</p> <p>20 content to moment noticing them come and go.</p> <p>24 And as the last few moments of the sitting.</p>

Broad Theme	SubTheme	Code	Data extract
Object of focus	mind	34 Attention as a subtle agent	<p>13 If at any time you find that your attention has wandered or has wandered off the breath entirely</p>
		35 mind as a subtle agent	<p>14 nothing where your mind has gone and what it is preoccupied with when you come to notice it</p> <p>16 using this over and over again even from the mind because it's focus immediately and moves away from the breath</p> <p>20 each time it focus to its content either you observe thoughts or feelings or sensations that rise through the mind</p>
35 observing whatever is going what to accept		43 mind as a sense	<p>17 considering its shape...</p>
Emotions		51 emotions	<p>74 In these moments, we often want to either hold on to the emotion or get rid of it, or rather than allowing it to rise and fall naturally.</p> <p>76 And sometimes it feels like we can create emotions or make them better.</p> <p>77 But other times we may find that trying to make an emotion stay makes it worse even better.</p> <p>78 while trying to get rid of it keeps it hanging around.</p> <p>79 Also, emotions can give us important information about our lives.</p> <p>80 a particular situation, or the way someone we care about is responding to us.</p> <p>81 It can be useful for us to notice the emotions we are feeling as they happen, or rather than judging them or trying to change them.</p> <p>83 We can bring this same kind of awareness you just practiced to any emotional experience.</p>
		33 feel	<p>4 nothing what we feel in our bodies.</p> <p>4 nothing in us feeling your body, as it expands gently on the in-breath and as it retracts gently on the out-breath</p> <p>47 and to feel whatever is already here to be felt in this moment.</p> <p>50 Feel, not the calm gently across your lips.</p> <p>51 nothing how it feels against them.</p> <p>57 what it feels like rolling around in your mouth.</p>
		50 feelings	<p>24 Sometimes we do pay close attention to what we are thinking and feeling</p> <p>25 and we become very conscious of our thoughts and feelings and</p> <p>26 not trying to change our thoughts or feelings can be especially hard</p> <p>66 Our feelings will change on their own when we let them be.</p> <p>67 Rather than being them as bad or good or something to be changed</p> <p>68 happening in the full spectrum of feelings associated with your body as you sit here.</p>

Broad Theme	SubTheme	Code	Data extract
Boundaries of one frame	space	57 space within session to practice	57 The best way to understand mindfulness is to practice it. 58 so let's do that now. 59 This is also something that is easier to experience than it is to describe. 60 Let's do another exercise to give you a sense of what I'm describing. 61 First I would like to read you a poem and have you notice any reactions to the poem that arise. 62 silence. 63 01:22 - 01:37 64 The experimenter then left the room for 5 minutes and returned with the "injection" feedback.
Object of focus	thoughts	36 judging	36 as we reach speaking clearly. 37 and back. 38 "You both are about" 39 What is wrong with me? 40 As looking out judgments history and 41 I don't exist then, this person will never see me? 42 to feel, when being present, outside practicing not judging our tendency to have judgments? 43 a part of this experience is the moment regardless of whether it feels pleasant, unpleasant or neutral. 44 and we become very critical of our thoughts and feelings and 45 because this critical awareness can be very painful.
		27 critical	27 Sometimes we do pay close attention to what we are thinking and feeling 28 and we become very critical of our thoughts and feelings and 29 these go on thoughts again. 30 not trying to change our thoughts or feelings can be especially hard 31 what thoughts we have, and just letting that experience happen without getting caught up in it.
		49 Thoughts	

Broad Theme	SubTheme	Code	Data extract
Object of focus	Body	23 location of focus in relation to the body	23 For example, we might notice while we are talking to someone that our voice is shaky. 24 we pay attention to what is happening inside and around us. 25 feeling in on feeling your body, as it expands gently on the in breath and as it contracts gently on the out breath. 26 Using the breath as an anchor to keep your attention right here in the present moment. 27 I receive knowing our minds on what is happening in and around it on 28 close to your mouth. 29 and call it around slowly with your tongue.
		24 body-mind relation	24 sitting in a posture which for you in this moment embodies feelings of dignity and self reliance and usefulness, address and stability. 25 Using the breath as an anchor to keep your attention right here in the present moment. 26 sitting with the mouth, the body and the stability of a respiration. 27 feeling from your body moves with each inhalation, each exhalation... 28 nothing here & there against them.
	posture	52 quality of physical posture	52 sitting in a posture which for you in this moment embodies feelings of dignity and self reliance and usefulness, address and stability. 53 and bring yourself to sit in an upright position.
	Embedment	38 sense	38 fully in touch with the sensations of the breath in the belly or at the nostrils or wherever else you are following it. 39 allowing whatever sensations arise to be held in awareness.
		37 touch	37 touch, rub the rabbit gently across your lips. 38 and not it around slowly with your tongue. 39 notice how it feels in your mouth. 40 what it feels like on your lips. 41 what it tastes and feels like when it's juicy and thoroughly, and 42 we see events and experiences as what they are. 43 focus on what's before 44 looking at our 45 considering its shape. 46 weight. 47 colour and texture 48 focus on what it looks like.
		45 taste	
		34 sight	

Broad Theme	SubTheme	Code	Data extract
Observing self	separate from observer	48 body as something observable	48 feeling from your body moves with each inhalation, each exhalation... 49 nothing here & there against them.
		32 observing what	32 moment by moment watching them come and go. 33 without a strategy in mind, without you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath as you sit here fully in touch with the present moment. 34 and by. 35 not here paying it mind. 36 to see what it's like for you. 37 without a strategy in mind, without you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath as you sit here fully in touch with the present moment. 38 Perhaps reminding yourself from time to time that you're not trying to get anywhere or that anything special, even realization.
		19 describing the person's relation to task	19 For example, we might notice while we are talking to someone that our voice is shaky. 20 nothing what our feet in our bodies. 21 feeling from your mind that you are what it is processed with once you come to notice it. 22 nothing here & there against them.
		23 location of focus in relation to the body	23 For example, we might notice while we are talking to someone that our voice is shaky. 24 we pay attention to what is happening inside and around us. 25 feeling in on feeling your body, as it expands gently on the in breath and as it contracts gently on the out breath. 26 Using the breath as an anchor to keep your attention right here in the present moment. 27 I receive knowing our minds on what is happening in and around it on 28 close to your mouth. 29 and call it around slowly with your tongue.
		33 tactile	33 touch, rub the rabbit gently across your lips. 34 and not it around slowly with your tongue. 35 notice how it feels in your mouth. 36 what it feels like when it's juicy and thoroughly, and 37 we see events and experiences as what they are. 38 focus on what's before 39 looking at our 40 considering its shape. 41 weight. 42 colour and texture 43 focus on what it looks like.
	active agents	52 Attention as a active agent	52 For example, we might notice while we are talking to someone that our voice is shaky. 53 nothing what our feet in our bodies. 54 feeling from your mind that you are what it is processed with once you come to notice it. 55 nothing here & there against them. 56 notice how it feels in your mouth. 57 what it tastes and feels like when it's juicy and thoroughly, and 58 we see events and experiences as what they are. 59 focus on what's before 60 looking at our 61 considering its shape. 62 weight. 63 colour and texture 64 focus on what it looks like.

Broad Theme	SubTheme	Code	Data extract
Observing self	mind	50 mind as a active agent	50 feeling from your mind that you are what it is processed with once you come to notice it. 51 nothing here & there against them. 52 notice how it feels in your mouth. 53 what it tastes and feels like when it's juicy and thoroughly, and 54 we see events and experiences as what they are. 55 focus on what's before 56 looking at our 57 considering its shape. 58 weight. 59 colour and texture 60 focus on what it looks like.
		57 mind as a sense	57 For example, we might notice while we are talking to someone that our voice is shaky. 58 nothing what our feet in our bodies. 59 feeling from your mind that you are what it is processed with once you come to notice it. 60 nothing here & there against them. 61 notice how it feels in your mouth. 62 what it tastes and feels like when it's juicy and thoroughly, and 63 we see events and experiences as what they are. 64 focus on what's before 65 looking at our 66 considering its shape. 67 weight. 68 colour and texture 69 focus on what it looks like.
		58 maintaining attention	58 For example, we might notice while we are talking to someone that our voice is shaky. 59 nothing what our feet in our bodies. 60 feeling from your mind that you are what it is processed with once you come to notice it. 61 nothing here & there against them. 62 notice how it feels in your mouth. 63 what it tastes and feels like when it's juicy and thoroughly, and 64 we see events and experiences as what they are. 65 focus on what's before 66 looking at our 67 considering its shape. 68 weight. 69 colour and texture 70 focus on what it looks like.
		48 Thoughts	48 Sometimes we do pay close attention to what we are thinking and feeling 49 and we become very critical of our thoughts and feelings and 50 these go on thoughts again. 51 not trying to change our thoughts or feelings can be especially hard 52 what thoughts we have, and just letting that experience happen without getting caught up in it.
		50 feelings	50 Sometimes we do pay close attention to what we are thinking and feeling 51 and we become very critical of our thoughts and feelings and 52 these go on thoughts again. 53 not trying to change our thoughts or feelings can be especially hard 54 our feelings will change on their own when we let them be. 55 what thoughts we have, and just letting that experience happen without getting caught up in it.

Broad Theme	SubTheme	Code	Data extract
Observing self	attention	16 attention	<p>16 Today I'm just going to let you a little bit about this way of paying attention.</p> <p>17 Mindfulness is paying attention in the present moment.</p> <p>18 And it is useful that we can do a number of things without paying attention to them.</p> <p>19 However, sometimes it is helpful to bring our attention.</p> <p>20 particularly a curious and kind attention.</p> <p>21 Sometimes we pay close attention to what we are thinking and feeling.</p> <p>22 And we become very tolerant of our thoughts and feelings and</p> <p>23 we try to attend to things that</p> <p>24 or distant ourselves.</p> <p>25 become this curious attention that is very gentle.</p> <p>26 we pay attention to what is happening inside and around us.</p> <p>27 and gently bring our attention back to the person and our conversation.</p> <p>28 And when you are ready, bringing your attention to settle on the breath as you feel it flowing in and out of your body.</p> <p>29 And just keeping your attention on the breath for the full duration of each in-breath and the full duration of each out-breath.</p> <p>30 as if they were your feet that your attention has to rest on for the whole of the breath entirely.</p>
		17 Focus	<p>30 We often focus on things other than what is happening in the moment—</p> <p>31 on our attention to what is happening inside and around us.</p> <p>32 And when you are ready, bringing your attention to settle on the breath as you feel it flowing in and out of your body.</p> <p>33 And have to continuously bringing your focus back to the body as a whole.</p> <p>34 because keeping our minds on what is happening in our present is not at all very mindless.</p> <p>35 we are going to have our focus on what is going on.</p> <p>36 focus on what is inside the</p> <p>37 what it feels like on your lips.</p>
		18 Awareness	<p>38 a particular kind of awareness.</p> <p>39 called mindfulness.</p> <p>40 because that kind of awareness can be very gentle.</p> <p>41 And if you feel comfortable with it at a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole while here breathing.</p> <p>42 awareness filling the body.</p> <p>43 allowing whatever sensations arise to be held in awareness.</p> <p>44 simply arise.</p>

Broad Theme	SubTheme	Code	Data extract
Observing self		19 emotions	<p>45 In those moments, we often tend to either hold on to the emotion or get rid of it. It's rather than allowing it to rise and fall naturally.</p> <p>46 And sometimes it feels like we can make emotions stay or make them leave.</p> <p>47 And other times we try and try to push an emotion away and it has a way of coming back.</p> <p>48 while trying to get rid of it or trying to bring it around.</p> <p>49 And, emotions can give us a lot of information about our lives.</p> <p>50 a particular emotion, or the way someone we care about is responding to us.</p> <p>51 So, it can be useful for us to notice the emotions we are having as they happen, not trying to judge them or trying to change them.</p> <p>52 We can take the next few minutes and just practice in your emotional experience.</p>
Quality of awareness		19 Quality of Awareness	<p>53 And we often things we don't intend to be as they are while we focus our attention on the task at hand.</p> <p>54 For example, when talking to someone there is a chance that some changes in our speech, tone, or content to what,</p> <p>55 fully experiencing what happens.</p>
		19 Intention/commitment	<p>56 reconnecting yourself to being fully awake and focused, fully in your body.</p> <p>57 And also perhaps something your self to bring mindfulness to the various situations and activities you will encounter today.</p>
		19 Respects	<p>58 And when you are ready, bringing your attention to settle on the breath as you feel it flowing in and out of your body.</p> <p>59 Feel the rain gently across your lips.</p> <p>60 swallow and focus to push down your throat as far as you can.</p> <p>61 what it feels like on your lips.</p> <p>62 what it feels like around in your mouth.</p>
		19 Contact	<p>63 fully in touch with the sensations of the breath in the belly or at the nostrils or wherever else you are following it.</p> <p>64 allowing whatever sensations arise to be held in awareness.</p>
		19 Touch	<p>65 Feel the rain gently across your lips.</p> <p>66 and feel it around slowly with your tongue.</p> <p>67 how it feels in your mouth.</p> <p>68 what it feels like on your lips.</p>

Broad Theme	SubTheme	Code	Data extract
Quality of awareness		19 sight	<p>69 we see events and experiences as what they are.</p> <p>70 across across a rain falling.</p> <p>71 looking it over.</p> <p>72 understanding the shape.</p> <p>73 weight.</p> <p>74 colour and texture.</p> <p>75 focus on what it looks like.</p>
		19 feel	<p>76 noticing what we feel in our bodies.</p> <p>77 focusing in on feeling your body, as it expands gently on the in-breath and as it contracts gently on the out-breath.</p> <p>78 feel the heat wherever it already seems to be felt in the moment.</p> <p>79 feel, feel the rain gently across your lips.</p> <p>80 feeling how it feels against them.</p> <p>81 what it feels like when you take a small sip out of it.</p> <p>82 what it feels like when you take a small sip out of it.</p> <p>83 what it feels like when you take a small sip out of it.</p>
		19 Breath	<p>84 close your eyes, and focus on your breath.</p> <p>85 feeling how breath flows into your body, through your body, and back out of your body—</p> <p>86 and your gently paying your attention to your breath.</p> <p>87 noticing without trying to change it, where your breath is coming from.</p> <p>88 noticing where it enters your body when you inhale.</p> <p>89 how it feels when you inhale.</p> <p>90 feeling how your body moves with each in-breath, each out-breath.</p> <p>91 And when you are ready, bringing your attention to settle on the breath as you feel it flowing in and out of your body.</p> <p>92 And if you feel comfortable with it at a certain point expanding the field of your awareness around the breath until it includes a sense of the body as a whole while here breathing.</p>

Broad Theme	SubTheme	Code	Data extract
Quality of awareness	attention	22 Object of focus	<p>93 We often focus on things other than what is happening in the moment—</p> <p>94 on our self or things in the moment.</p> <p>95 sitting and breathing.</p>
	emotion	30 gentle	<p>96 particularly a curious and kind attention.</p> <p>97 and gently bring our attention back to the person and our conversation.</p> <p>98 and then gently our mind connecting ourselves to it.</p> <p>99 Giving full care and attention to each moment.</p> <p>100 carefully.</p> <p>101 gently across your lips.</p> <p>102 slowly.</p> <p>103 how, when the rain slowly and thoroughly.</p> <p>104 falling around in your mouth.</p> <p>105 how it feels in your mouth.</p> <p>106 what it feels like when you take a small sip out of it.</p> <p>107 what it feels like when you take a small sip out of it.</p> <p>108 what it feels like when you take a small sip out of it.</p> <p>109 feeling, experiencing it.</p>
	quality	31 touch	<p>110 holding our judgments loosely and</p> <p>111 a continuous seeing and feeling, we, seeing and feeling go.</p>
		32 listening	<p>112 we and our other things we can't control to be as they are while we focus our attention on the task at hand.</p> <p>113 just letting go and bringing your attention back to the breath and</p> <p>114 you are already allowing yourself to be where ever you already are.</p> <p>115 a continuous seeing and feeling, we, seeing and feeling go.</p>
		33 accepting	<p>116 not trying to change our thoughts or feelings can be especially hard.</p> <p>117 observing and accepting whatever is there simply because it is already here.</p>

Broad Theme	SubTheme	Code	Data extract
Quality of awareness	Attention	21 Mind frame	<p>1 For the next several minutes...</p> <p>10 Today I'm just going to do you a little bit about this way of paying attention.</p> <p>20 To what you are doing in the moment.</p> <p>30 Mindfulness is paying attention in the present moment.</p> <p>40 We often focus on things other than what is happening in the moment...</p> <p>50 Working about the future.</p> <p>60 Working about the past.</p> <p>70 Focusing on what is coming next rather than what is right in front of us.</p> <p>80 However, sometimes it is helpful to bring our attention...</p> <p>90 We pay attention to what is happening inside and around us.</p> <p>100 For example, when talking to someone near us might notice those same changes in our voice, take a moment to reflect on "this is how to see."</p> <p>110 In this part of doing meditation practice with the five intentions to bring consciousness and awareness to each moment.</p> <p>120 Intended by yourself nothing there come and go.</p> <p>130 And in the last few moments of the sitting.</p>
		38 Maintaining attention	<p>30 Mindfulness is being out focus 100 times and returning to it 101 times.</p> <p>40 And just keeping your attention on the breath for the full duration of each in-breath and the full duration of each out-breath.</p> <p>50 Allowing the breath to expand your chest and your chest to expand to be fully present to be right here, right now.</p> <p>60 Just letting go and bringing your attention back to the breath and</p> <p>70 Bringing it to focus, just this breath coming in, just this breath going out.</p> <p>80 And there to continuously bringing your focus back to the body as a whole.</p> <p>90 A continual seeing and letting go, seeing and letting go.</p> <p>100 Reconnecting yourself to being fully awake and focused, fully in your body.</p>
		33 process	<p>30 In fact, when being mindful involves practicing not judging our tendency to have judgments?</p> <p>40 Mindfulness is a process.</p> <p>50 We do not reach a final and total state of consciousness.</p> <p>60 It is a way of being in one moment that comes and goes.</p> <p>70 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>80 A continual seeing and letting go, seeing and letting go.</p>

Broad Theme	SubTheme	Code	Data extract
	Critical	01 describing normal approaches/what normally happens	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		07 critical	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		08 judging	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		09 focus	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		10 process	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>

Broad Theme	SubTheme	Code	Data extract
	Maintaining	10 process	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		33 focus	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		25 how and to bring attention	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		33 observing what	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		35 mind as an active agent	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		34 Attention as an active agent	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>

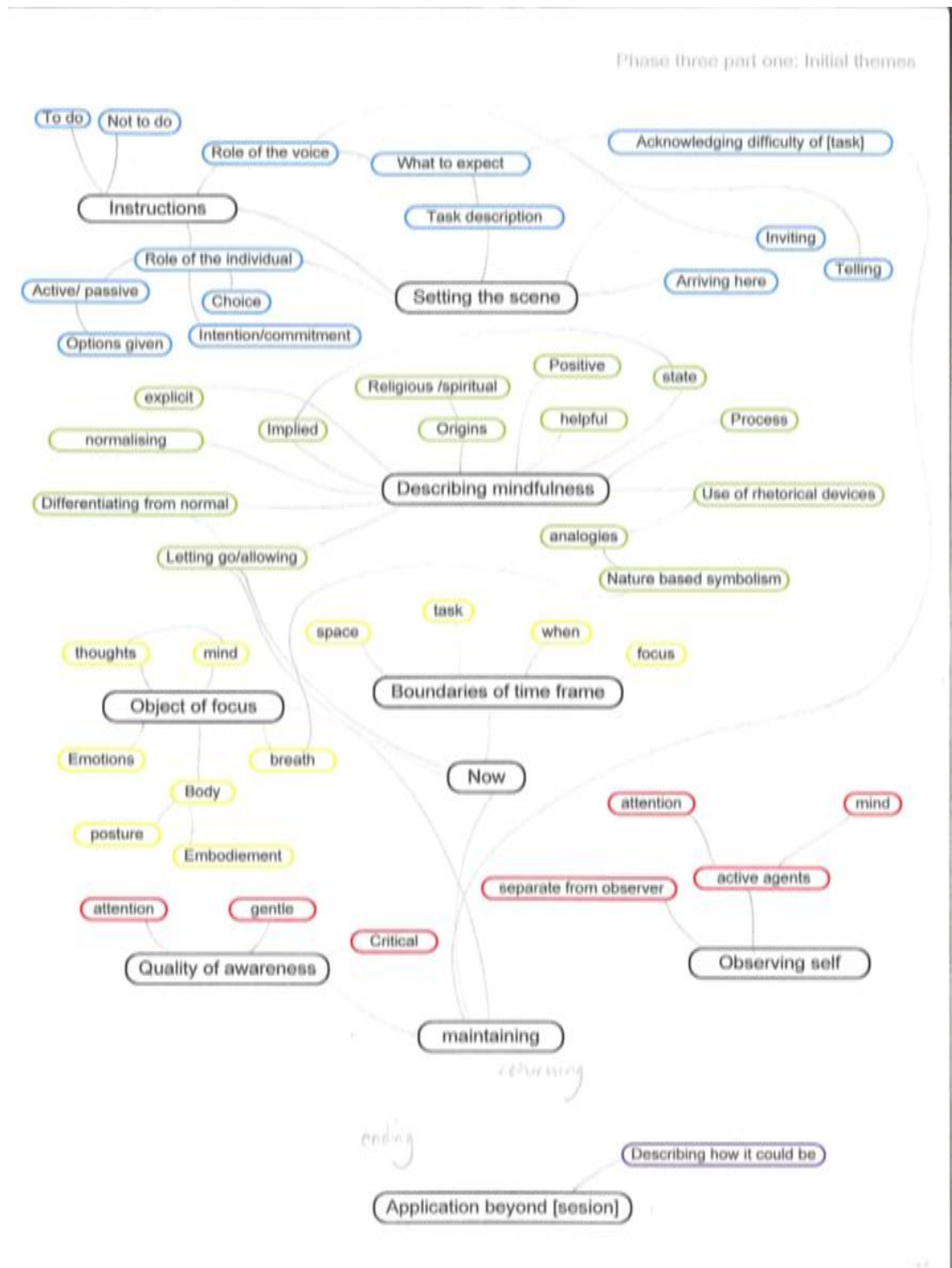
Broad Theme	SubTheme	Code	Data extract
	Maintaining	30 breath	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		07 apply within sessions to practice	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		38 maintaining attention	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		07 insight	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		05 apply to life	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>
		05 mindfulness/meditation	<p>10 We often focus on things other than what is happening in the moment...</p> <p>20 However, sometimes it is helpful to bring our attention...</p> <p>30 We do not reach a final and total state of consciousness.</p> <p>40 It is a way of being in one moment that comes and goes.</p> <p>50 Along the way and over again each time the mind focuses its focus momentarily and moves away from the breath.</p> <p>60 A continual seeing and letting go, seeing and letting go.</p>

Broad Theme	SubTheme	Code	Data extract
maintaining	Acknowledging the difficulty of the task	42 (regarded) choice	<p>14 with experience and maturity,</p> <p>15 particularly a unique and total attention,</p> <p>16 breath by breath, moment by moment,</p> <p>17 allowing the breath to control you even and even again to be fully present to be right here... right now,</p> <p>18 doing this over and over again each time the mind comes it's focus momentarily and moves away from the breath,</p> <p>19 doing this over and over again each time the mind comes it's focus momentarily and moves away from the breath,</p> <p>20 doing this over and over again each time the mind comes it's focus momentarily and moves away from the breath,</p> <p>21 noticing by moment watching them come and go.</p>
		43 Thoughts	<p>43 This second part of mindfulness,</p> <p>44 holding our judgments totally aside,</p> <p>45 not trying to change our thoughts or feelings can be especially hard,</p> <p>46 One of the hardest times to be mindful is when we are experiencing a strong emotion, the fear, or sadness, or joy,</p> <p>47 And as the hard comes for the and you might also want to congratulate yourself for the discipline and effort that it takes to practice in this way.</p>
		49 Feelings	<p>48 Sometimes we do pay close attention to what we are feeling our feeling,</p> <p>49 and we become very critical of our thoughts and feelings and,</p> <p>50 there go my thoughts again,</p> <p>51 not trying to change our thoughts or feelings can be especially hard,</p> <p>52 what thoughts we have, and just letting that experience happen without getting caught up in it.</p>
		51 emotions	<p>53 Sometimes we do pay close attention to what we are feeling our feeling,</p> <p>54 and we become very critical of our thoughts and feelings and,</p> <p>55 not trying to change our thoughts or feelings can be especially hard,</p> <p>56 Your feelings can change on their own when we let them be,</p> <p>57 There are some things that we can do about or something to be observed.</p>
			<p>58 opening to the full spectrum of feelings associated with your body as you sit here,</p> <p>59 In these moments, we often need to either hold on to the attention or get off it, it's better than allowing it to slip and fall naturally,</p> <p>60 And sometimes it feels like we can make ourselves stay or make them leave,</p> <p>61 But other times we just find that trying to make an emotion stay makes it leave even faster,</p> <p>62 while trying to get off it keeps it hanging around,</p> <p>63 Also, emotions can give us important information about our lives,</p> <p>64 In a particular situation, or in a very intense one, we can learn about our experience by us,</p> <p>65 It can be useful for us to notice the emotions we are having as they happen, not either judging them or trying to change them,</p> <p>66 We can bring the same kind of awareness you just practiced to any emotional experience.</p>

Broad Theme	SubTheme	Code	Data extract
Application beyond (person)	One focus	52 One focus	<p>1 For the next several minutes,</p> <p>10 I'm just going to let you a little bit about this way of paying attention,</p> <p>23 to what we are doing in the moment,</p> <p>18 Mindfulness is paying attention in the present moment,</p> <p>19 the other focus is about what is happening in the moment...</p> <p>17 something about the future,</p> <p>18 thinking about the past,</p> <p>19 focusing on what is going on right now rather than what is right in front of us,</p> <p>21 However, sometimes it is helpful to bring our attention,</p> <p>22 on any attention to what is happening inside and around us,</p> <p>23 For example, when talking to someone over one might notice these some changes in our voice, take a moment to reflect,</p> <p>24 This is how it is done,</p> <p>25 coming to the point of being meditative practice with the firm intention to bring mindfulness and observation to each moment,</p> <p>26 moment by moment watching them come and go,</p> <p>27 And in the last few moments of the sitting.</p>
		53 accepting	<p>45 not trying to change our thoughts or feelings can be especially hard,</p> <p>46 observing and accepting whatever is here simply because it is already here,</p>
		54 allowing	<p>47 not trying to change our thoughts or feelings can be especially hard,</p> <p>48 not trying to change our thoughts or feelings can be especially hard,</p>
		55 focus	<p>49 not trying to change our thoughts or feelings can be especially hard,</p> <p>50 not trying to change our thoughts or feelings can be especially hard,</p>
			<p>51 not trying to change our thoughts or feelings can be especially hard,</p> <p>52 not trying to change our thoughts or feelings can be especially hard,</p>

Broad Theme	SubTheme	Code	Data extract
Describing how it could be	Describing how it could be... mindful approach	57 describing how it could be... mindful approach	<p>57 For example, when talking to someone over one might notice these some changes in our voice, take a moment to reflect,</p> <p>58 This is how it is done,</p> <p>59 there go my thoughts again,</p> <p>60 and gently bring our attention back to the person and our conversation.</p>
		61 Putting the task into context in relation to normally	<p>59 For example, we might notice while we are talking to someone over that our voice is shaky,</p> <p>60 For other things concerning your self in bringing attention to the various events and occurrences in your life,</p> <p>61 So that you can respond compassionately rather than automatically to the various events and occurrences in your life,</p> <p>62 And practice find a way to live all your moments with greater harmony and effectiveness including those in which you are faced with adversity and challenge,</p> <p>63 And your commitment to devote time each day to nurturing your own being through our doing and useful activities,</p> <p>64 And to do so in a way that is different from most.</p>
		61 describing normal approaches that normally happens	<p>18 We often focus on things other than what is happening in the moment...</p> <p>21 However, sometimes it is helpful to bring our attention,</p> <p>22 sometimes we do pay close attention to what we are thinking and feeling,</p> <p>23 and we become very critical of our thoughts and feelings and,</p> <p>24 we try to make things better,</p> <p>25 or at least ourselves,</p> <p>26 because the other sometimes can be very painful,</p> <p>27 For example, we might notice while we are talking to someone over that our voice is shaky,</p> <p>28 or we aren't speaking clearly,</p> <p>29 and then,</p> <p>30 "I'm such an idiot,"</p> <p>31 What is wrong with me?</p> <p>32 "I can't believe, this person will never let me!"</p> <p>33 Being mindful helps balance these two extremes...</p> <p>34 we pay attention to what is happening inside and around us.</p>

Broad Theme	SubTheme	Code	Data extract
maintaining	process	18 process	<p>46 in fact, when being mindful involves practicing not judging our tendency to have judgments,</p> <p>47 Mindfulness is a process,</p> <p>48 We do not reach a final and total state of mindfulness,</p> <p>49 it is a way of being in one moment that comes and goes,</p> <p>50 doing this over and over again each time the mind comes it's focus momentarily and moves away from the breath,</p> <p>51 a constant seeing and letting be, seeing and letting go.</p>
		33 Notice	<p>59 For example, we might notice while we are talking to someone over that our voice is shaky,</p> <p>60 noticing what we feel in our bodies,</p>
		32 observing... what	<p>51 noticing how it feels against them,</p> <p>52 Notice how it feels in your mouth,</p>
		33 mind as a subtle agent	<p>53 moment by moment watching them come and go,</p> <p>54 without wanting to reach, we need you can just observing the play of any and all perceptions, sensations, thoughts and feelings along with your breath,</p> <p>55 observing and accepting whatever is here simply because it is already here,</p>
		34 Attention as a subtle agent	<p>56 doing this over and over again each time the mind comes it's focus momentarily and moves away from the breath,</p> <p>57 each time it feels or is carried off by the stream of thoughts or feelings or sensations that come through the mind,</p> <p>58 If at any time you find that your attention has wandered from its intended all the breath ending.</p>



Acceptance training condition instructions: (Singer & Dobson, 2007)

“One way to relate to unpleasant experiences is to register that they are here, to allow them to be as they are in this moment and simply hold them in awareness. Now, closing your eyes, if that feels comfortable for you, the first step is being aware, really aware, of what is going on with you right now. Accepting experience means register the thoughts that are there, to allow them to be there, in this moment and simply hold them in awareness. Think of thoughts as if they were projected on the screen at the cinema. You sit, watching the screen, waiting for the thoughts or images to arise. When it does you pay attention to it so long as it is there “on the screen” and then let it go as it passes away. So rather than try to push the thoughts away or shut them out, just acknowledge them, perhaps saying ‘Ah, there you are, that’s how it is right now.’ And similarly with sensations in the body ‘Are there sensations of tension, of holding or whatever?’ And again, awareness of them, simply noting them. ‘OK, that is how it is right now.’”

Participants were provided with cue cards to aid cultivation of acceptance in the actual experimental mood induction statements included “let me be present with my sadness” and “I can accept this experience”(Singer & Dobson, 2007, p. 567).

Mindful attention induction and cue exposure script

‘Welcome to this part of our study

There are three parts to this phase.

First I will ask you to complete some questions and then read some information about a particular kind of awareness called mindfulness.

Once you have done that we will practice some mindfulness together.

In the third part we will ask you to use the information and mindfulness you have practiced as you complete a task.

So if you are ready let’s start. Please complete this measure and read this information [printed on a separate sheet for participants]. Let me know when you have finished.’

What is mindfulness?

In this study we are going to ask you to think about and try a particular kind of awareness called mindfulness.

Mindfulness is paying attention in the present moment, with openness and curiosity, instead of judgment or reacting to thoughts, emotions or physical sensations on automatic pilot. You can probably think of some things that you do as if on autopilot. For example cleaning your teeth, or getting to work or college, and realising that your mind has been everywhere else but on what you were doing. Take a moment to think of something you do on automatic pilot.

We often focus on things other than what is happening in this moment— worrying about the future, thinking about the past, focusing on what is coming next rather than what is right in front of us.

Being mindful means noticing what you are experiencing without judgment or trying to ignore or control your responses. Being mindful means stepping back letting your thoughts, emotions and physical sensations be and letting them go without having to change or react to them.

Bringing mindfulness to everyday situations and experiences can be helpful when you want to make decisions with awareness rather than on automatic pilot.

‘OK so the best way to understand mindfulness is to practice it,

So let’s do that now. I am going to talk you through a way of being mindful that you can use in your everyday life.

First, just allow your eyes to close gently, or to just lower them ...

and bring yourself to sit in an upright position...

begin by noticing how you are sitting in the chair...

noticing the places where you are in contact with the chair,

the places where you are touching the floor...

noticing where the air is touching your skin and what that feels like...

and now gently drawing your attention to your breath...

Silent space: 40 seconds

Noticing (without trying to change it) where your breath is coming from...

noticing where it enters your body when you inhale...

how it travels through your body before you exhale it...

Silent space: 40seconds

Noticing how your body moves with each inhalation, each exhalation...

allowing any thoughts or feelings that occur to naturally rise and fall,

Silent space: 70 seconds

Noticing without trying to hold onto them or get rid of them...

just continue bringing your awareness to your experience in this moment...

Silent space: 40seconds

and continuing to notice your breath...

Silent space: 40seconds

As you allow whatever comes to come and whatever goes to go and whatever stays to stay...

and again bringing your awareness to the room,

to the way you are sitting in the chair,

and gradually opening your eyes when you are ready'

'We can bring the same kind of awareness you just practiced to any experience such as eating or the desire to eat,

noticing what we feel in our bodies,

noticing what thoughts we have, and just letting that experience happen without getting caught up in it.

Our feelings will change on their own when we let them be,

rather than seeing them as bad or good or something to be changed.

This is also something that is easier to experience than it is to describe.

Let's do another exercise to give you a sense of what I'm describing,

As we do this try to apply the same kind of mindful awareness we practiced in the first exercise’

Researcher leaves room to get food

Here are some foods that people often find themselves eating. As you see we have four different types of food. Every tub contains two pieces of food and I will show you what to do with them.

I want you to smell each food, touch it against your lips and rotate it between your fingers. I will show you how to do that. I will ask you to do this for 1 minute for each piece of food, I will time this with a stop watch. Please do not eat the food or actually put it in your mouth

Here is how I would like you to do the task (guidance italicised only included in MFCE)

First, make yourself comfortable in your chair. Take a few moments to notice your breathing. We will start with the crisps. You pick up one piece and smell it intensively, then touch it against your lips, rotate between your fingers, look intensively at it and just try to feel it by touching. Again smell intensively, touch it against your lips and rotate it between your fingers. Keep repeating this until I say stop. Please DO NOT EAT the food. Use the bowl of water and napkins to wipe your fingers and lips, and have a sip of water after each food tub.

What we want you to do during this task is to smell, touch and hold the food against your lips focusing on the sensations, thoughts and feelings that are associated with the food. If you find your mind wandering away, gently bring it back to the smell and feel of the food. *Notice your thoughts, feelings and sensations without judging or trying to change them. Just observing your thoughts, feelings and sensations without trying to hold onto them or pushing them away.*

[experimenter recaps: So, “touch against your lips” – do it. “smell it” – do it. “rotate it” – do it. “look at it” – do it. Then put it all together and show them without you speaking].

Please DO NOT EAT the food. Use the bowl of water and napkins to wipe your fingers and lips, and have a sip of water after each food tub. **OK. We are ready to start.** When

you are ready pick up the food and start doing what the exercise I have just shown you.
I will time this and tell you when to stop.

[Experimenter starts stopwatch and times two exposures in one minute blocks]

OK.

Between food exposures: 'please smell the food intensively, touch against your lips, rotate between your fingers, etc.. *remembering to allow whatever thoughts or sensations arise to be, watching them come and go, without reacting to them, as best you can just observing any thoughts and feelings without getting caught up in them as you sit here fully in touch with this moment.*

OK. Thank you please fill in these ratings sheets and questionnaires. Let me know when you have done this and we will move onto the next phase of the experiment.

Control condition standard food-cue cue exposure script

‘Welcome to this part of our study

There are three parts to this phase.

First I will ask you to complete some questions and then read some information about the Venezuelan rainforest.

Once you have done that I will read you some further information.

In the third part we will ask you to complete a task in.

So if you are ready let’s start. Please complete this measure and read this information [printed on a separate sheet for participants]. Let me know when you have finished.’

The Venezuelan rainforest

von Humboldt's wonders "We rushed around in the first three days we were unable to classify anything; we pick up one object to throw it away for the next."

These were the words of German naturalist Alexander von Humboldt in July 1799. The "wonders" he and his friend were so excited about were those of the native forest of Venezuela. He had never witnessed such a place. It was a forest of unimaginable proportions. The trunks of some of the trees were three times the girth of anything in Europe, and many had enormous walls of wood sprouting from their bases like the buttresses of gothic cathedrals.

The vastness of it all

There was a woodland the height of the beech forests at home, but this was in fact little more than a thicket compared to the true roof of the forest, a higher canopy that hung almost out of sight above. And every now and then, he found himself at the base of a tree that put even the canopy in the shade, its trunk disappearing between its neighbours' crowns to an unknown height beyond.

[Researcher reads at same pace as the mindful attention induction]

Wherever he turned there were living things. Fungi, moss and ferns cloaked every surface, cascades of flowers mysteriously sprouted from the trunks of trees, and the animals of the forest were so noisy that at times he could hardly clear his head to think. Von Humboldt was overwhelmed. His life in Europe had not prepared him for what he was experiencing. When asked to describe the habitat, he struggled to put it into words. "Forest piled upon forest," was his best attempt.

Der tropische regenwald

In 1898, after a century of scientific investigation, his fellow countryman, AFW Schimper, was able to come up with a more technical term - der tropische regenwald - the tropical rainforest. Tropical, because this forest type could only be found near to the equator, where the temperature is almost constant, varying more between day and night than it does over an entire year; and rain, because this forest only grows in places where rain falls in vast quantities throughout the year, typically well over 100mm a month, with a downpour almost every day.

We are now a century on again, and in the past 100 years we've mapped, measured and modelled the rainforest like never before. What has all this activity taught us? How would we now describe the tropical rainforest?

The rainforest soap opera

This wonderfully unkempt wilderness is the three-dimensional stage for the most convoluted production, with countless storylines, numerous relationships and elaborate

character histories. There's a cast of millions, with some well-known stars, but the vast majority are anonymous players, carrying out bit-parts with subplots we've almost no knowledge of. The drama plays out unceasingly, 365 days of the year, but as yet, we've only caught glimpses of the script.

But we understand the basic plot. Animals, plants and fungi essentially look for four things: something to eat, somewhere to live, some way of protecting themselves and somebody to 'love'. The rainforest is unique among ecosystems in that the opportunities for finding these things are almost endless. This is partly because the architecture of the habitat is so complex, but it's also because when living things spend time together in the rainforest searching for these, it seems that anything is possible.'

'Thank you for listening, we will now move onto the next part of the study. I will just get what we need.'

Researcher leaves room to get food

'Here are some foods that people often find themselves eating. As you see we have four different types of food. Every tub contains two pieces of food and I will show you what to do with them.

I want you to smell each food, touch it against your lips and rotate it between your fingers. I will show you how to do that. I will ask you to do this for 1 minute for each piece of food, I will time this with a stop watch. Please do not eat the food or actually put it in your mouth

Here is how you should do the task [experimenter demonstrates].

We start with the crisps. You pick up one piece and smell it intensively, then touch against your lips, rotate between the fingers, look intensively at it and just try to feel it

by touching. Again smell intensively, touch against your lips and rotate between your fingers. Keep repeating this until I say stop. Please DO NOT EAT the food. Use the bowl of water and napkins to wipe your fingers and lips, and have a sip of water after each food tub.

What we want you to do during this task is to smell, touch and hold the food against your lips focusing on the sensations, thoughts and feelings that are associated with the food. If you find your mind wandering away, bring it back to the feel and smell of the food.

[experimenter recaps: So, “touch against your lips” – do it. “smell it” – do it. “rotate it” – do it. “look at it” – do it. Then put it all together and show them without you speaking].

Please DO NOT EAT the food. Use the bowl of water and napkins to wipe your fingers and lips, and have a sip of water after each food tub. **OK. We are ready to start.** When you are ready, pick up the food and start. I will time this and tell you when to stop.

[Experimenter starts stopwatch and times two exposures in one minute blocks]

OK.

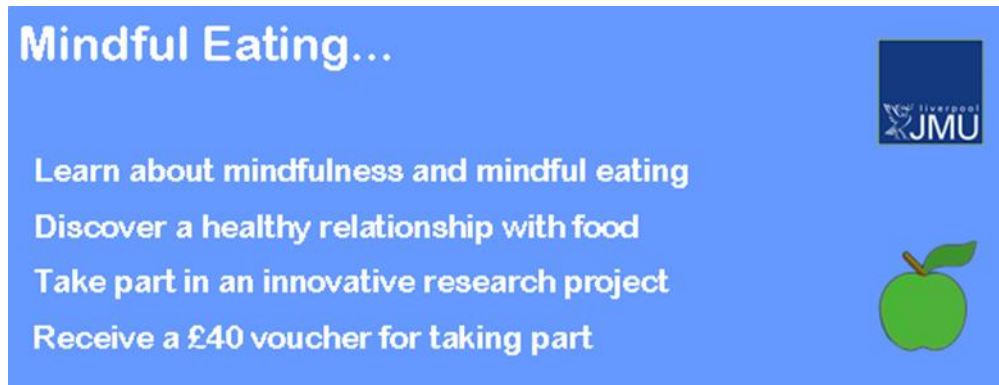
Between food exposures: please smell the food intensively, touch against your lips, rotate between your fingers, and look at it intensively.

Ok thank you, please fill in these ratings sheets and questionnaires. Let me know when you have done this and we will move onto the next part of the experiment’.

Nutritional information of food used in food cue exposure and measure of food intake



	Manufacturers nutritional information Typical Values per 100 grams					Per cookie (11 grams)
	Cheese & Onion Pringles	Green & Blacks milk Chocolate	Twix caramel chocolate bars	Tesco Rocky Road clusters	Maryland chocolate chip cookies	Maryland chocolate chip cookies
Energy	2137kj (511kcal)	2345kj (565kcal)	2076kj (496kcal)	2010kJ (480kcal)	2040kj (487kcal)	222kj (53kcal)
Protein	4.3g	9.8g	4.4g	6.0g	5.4g	0.6g
Carbohydrate	50g	48.g	64.4g	63.8g	63.8g	6.9g
Sugars	3g	45.5g	48.8g	45.7g	33.5g	3.6g
Fat	32g	36.g	24g	21.7g	22.6g	2.5g
Saturates	5g	21.5g	14g	12.9g	10.2g	1.1g
Fibre	2.5g	3g	1.6g	2.6g	3.5g	.4g
Salt	0.74g	0.23g	0.44g	0.4g	0.47g	0.05g

Banner used in recruitment emails and posters



Mindful Eating...

- Learn about mindfulness and mindful eating
- Discover a healthy relationship with food
- Take part in an innovative research project
- Receive a £40 voucher for taking part

The banner features a blue background with white text. The title 'Mindful Eating...' is at the top left. Below it are four bullet points. On the right side, there is a dark blue square containing the JMU logo and a green apple icon with a leaf.

Mindful Eating Questionnaire (Framson et al., 2009)

Response format: 1) Never / Rarely, 2) Sometimes 3) Often 4) Usually / Always

Questions	Additional response option
1. I eat so quickly that I don't taste what I'm eating.	
2. When I eat at "all you can eat" buffets, I tend to overeat.	<input type="checkbox"/> I don't eat at buffets
3. At a party where there is a lot of good food, I notice when it makes me want to eat more food than I should.	
4. I recognize when food advertisements make me want to eat.	<input type="checkbox"/> Food ads never make me want to eat.
5. When a restaurant portion is too large, I stop eating when I'm full.	
6. My thoughts tend to wander while I am eating.	
7. When I'm eating one of my favourite foods, I don't recognize when I've had enough.	
8. I notice when just going into a movie theatre makes me want to eat candy or popcorn.	<input type="checkbox"/> I never eat candy or popcorn.
9. If it doesn't cost much more, I get the larger size food or drink regardless of how hungry I feel.	
10. I notice when there are subtle flavours in the foods I eat.	
11. If there are leftovers that I like, I take a second helping even though I'm full.	
12. When eating a pleasant meal, I notice if it makes me feel relaxed.	
13. I snack without noticing that I am eating.	
14. When I eat a big meal, I notice if it makes me feel heavy or sluggish.	
15. I stop eating when I'm full even when eating something I love.	
16. I appreciate the way my food looks on my plate.	
17. When I'm feeling stressed at work, I'll go find something to eat.	<input type="checkbox"/> I don't work
18. If there's good food at a party, I'll continue eating even after I'm full.	
19. When I'm sad, I eat to feel better.	
20. I notice when foods and drinks are too sweet.	
21. Before I eat I take a moment to appreciate the colours and smells of my food.	
22. I taste every bite of food that I eat.	
23. I recognize when I'm eating and not hungry.	<input type="checkbox"/> I never eat when I'm not hungry.
24. I notice when I'm eating from a dish of candy just because it's there.	
25. When I'm at a restaurant, I can tell when the portion I've been served is too large for me.	

26. I notice when the food I eat affects my emotional state.	
27. I have trouble not eating ice cream, cookies, or chips if they're around the house.	
28. I think about things I need to do while I am eating.	

Subscales and scoring

Awareness: 10, 12, 16, 21, 20, 22, 26

Distraction: 1*, 6*, 28*

Disinhibition: 2*, 5, 7*, 9*, 11*, 15, 18*, 25

Emotional: 13*, 17*#, 19*, 27*

External: 3, 4#, 8#, 14, 23#, 24

Subscale scores = sum ÷ number of items answered

Summary Score = sum of subscale scores average of each subscale scores ÷ 5

*Reverse before scoring: (1=4, 2=3, 3=2, 4=1)

Do not count in numerator or denominator if the “not applicable” option is selected

Framson, C., Kristal, A. R., Schenk, J. M., Littman, A. J., Zeliadt, S., & Benitez, D. (2009). Development and Validation of the Mindful Eating Questionnaire. *Journal of the American Dietetic Association, 109*(8), 1439-1444.

Warwick-Edinburgh Mental Well-being Scale

(WEMWBS; Tennant et al., 2007)

Instructions 'Below are some statements about feelings and thoughts, Please tick the box that best describes your experience of each over the last 2 weeks

Response format: 1) None of the time 2) Rarely 3) Some of the time 4) Often
5) All of the time

STATEMENTS.

I've been feeling optimistic about the future

I've been feeling useful

I've been feeling relaxed

I've been feeling interested in other people

I've had energy to spare

I've been dealing with problems well

I've been thinking clearly

I've been feeling good about myself

I've been feeling close to other people

I've been feeling confident

I've been able to make up my own mind about things

I've been feeling loved

I've been interested in new things

I've been feeling cheerful

Table 6C.1: Eating measures: Cronbach alphas means (*M*) and standard deviations (*SD*) across time for both the MEP and control group.

Variables	Range	Baseline				End of Intervention				4 week Follow-up						
		Alphas	MEP (n=14)		WLC (n=8)		Alphas	MEP (n=14)		WLC (n=7)		Alphas	MEP (n=9)		WLC (n=6)	
			M	SD	M	SD		M	SD	M	SD		M	SD		
BMI			27.3	4.3	28.6	3.4						26.8	4.4	28.4	4.1	
TFEQ																
Uncontrolled eating	(0-100)	0.88	39	18	47	17	0.88	37	17	47	11	0.94	33	22	51	15
Emotional eating	(0-100)	0.91	45	30	49	25	0.91	35	28	53	26	0.97	23	32	61	24
Cognitive restraint	(0-100)	0.72	41	21	47	12	0.72	50	19	41	14	0.72	50	24	47	5
MEQ																
Awareness	(1-7)	0.87	3.4	1.0	3.3	0.7	0.87	3.7	1.1	3.4	1.0	0.92	4.2	1.1	3.2	0.4
Distraction	(1-4)	0.68	3.6	1.0	3.7	1.1	0.68	3.8	0.9	3.7	0.7	0.86	4.0	0.8	3.7	1.1
Disinhibition	(1-8)	0.70	3.9	0.7	3.5	0.7	0.70	4.1	0.8	3.3	0.5	0.88	4.5	0.9	3.5	0.6
Emotional response	(1-5)	0.81	3.9	1.2	3.9	0.9	0.81	4.2	1.0	3.6	1.0	0.73	4.6	1.2	3.7	0.3
External cues	(1-6)	0.65	3.7	0.7	3.4	0.8	0.65	4.0	0.7	3.6	0.7	0.72	4.4	1.0	3.5	0.5

Note: MEP= Mindful Eating Programme group; and WLC= waitlist control; BMI= Body mass index calculated by dividing weight by height; TFEQ= Three Factor Eating Questionnaire; MEQ: Mindful Eating Questionnaire.

Table 6C.2 Mindfulness and Emotion Regulation measures: Cronbach alphas means (*M*) and standard deviations (*SD*) across time for both the MEP and waitlist control group.

6C.2

Variables	Range	Baseline				End of Intervention				4 week Follow-up						
		Alphas	MEP (n=14)		Control (n=8)		Alphas	MEP (n=14)		Control (n=7)		Alphas	MEP (n=9)		Control (n=6)	
			M	SD	M	SD		M	SD	M	SD		M	SD		
FFMQ total	(39-195)	0.93	120	20	131	14	0.93	128	21	123	13	0.97	137	27	127	18
AWA	(8-40)	0.88	22	5	25	5	0.88	24	6	23	4	0.94	26	8	25	6
DES	(7-35)	0.93	26	6	31	5	0.93	27	5	29	6	0.96	32	6	29	7
NO-J	(8-40)	0.87	25	6	28	6	0.87	26	7	25	5	0.94	27	6	26	6
NO-RE	(8-40)	0.79	20	5	21	3	0.79	22	5	20	5	0.89	23	6	20	3
OBS	(8-40)	0.85	26	6	27	3	0.85	28	7	26	4	0.88	29	6	26	3
DERS total	(36 -180)	0.93	88	22	78	18	0.93	77	18	87	23	0.94	69	21	82	22
IDD	(6-30)	0.87	12	5	11	4	0.88	10	3	12	5	0.92	10	4	11	4
LOEA	(6-30)	0.56	19	4	18	4	0.56	19	5	19	3	0.75	15	4	19	5
LOEC	(5-25)	0.84	13	4	10	2	0.84	12	4	12	3	0.85	10	4	11	3
NAER	(6-30)	0.89	15	6	14	6	0.89	12	4	15	7	0.91	11	3	15	8
DGDB	(5-25)	0.49	12	2	12	4	0.49	10	3	10	5	0.90	11	6	11	5
LEERS	(8-40)	0.86	18	7	15	4	0.86	14	6	19	6	0.88	14	6	15	6

Note: FFMQ=Five Facet Mindfulness Questionnaire; FFMQ-AWA= acting with awareness; FFMQ-NOJ= non-judging; FFMQ-NOR= non-reacting; FFMQ-DES= ability to describe thoughts and emotions; FFMQ-OBS= observing experiences; DERS = Difficulties in Emotion

Regulation; ICD= Impulse control difficulties; LOEA= Lack of emotional awareness; LOEC=Lack of emotional clarity; NAER=Non-acceptance of emotional responses; DGDB=Difficulties in goal directed behaviour; LERS= Limited emotion regulation strategies

Table 6C.3: Habitual thinking and mental well-being measures: Cronbach alphas means (*M*) and standard deviations (*SD*) across time for both the MEP and waitlist control group.

Variables	Range	Baseline				End of Intervention				4 week Follow-up						
		Alphas	MEP (n=14)		Control (n=8)		Alphas	MEP (n=14)		Control (n=7)		Alphas	MEP (n=9)		Control (n=6)	
			M	SD	M	SD		M	SD	M	SD		M	SD	M	SD
Habitual Negative Self-thinking																
HINT	(12 -60)	0.89	40	9	41	9	0.74	40	5	44	4	0.92	37	8	40	12
TNTL	(1-10)		3.3	2	3.9	2.5		3	1.2	3.3	3.4		2.1	1.3	1.8	2.2
TNTLav	(12 -60)		3.1	1	2.9	0.9		3.4	0.9	2.5	1.5		2.4	1.5	2.1	1.7
WEMWBS	(14-70)	0.91	48	7	48	8	0.96	48	9	49	8	0.95	49	10	49	11

Note: HINT; Habitual Negative Self-Thinking; TNTL= the number of negative self-thoughts provided; TNTLav= the reported degree of negativity of these thoughts; WEMWBS= Warwick-Edinburgh Mental Well-Being Scale.

Table 6C.4 Outcomes of mixed factorial ANOVA's for Eating measures.

Variables	Ana	2x2 ANOVA (Pre/ Post)	2x3 ANOVA (Pre/ Post/ Follow-up)
		(T, C, T*C)	(T, C, T*C)
TFEQ			
UE	Y	T ($F(1,19)=1.14, P=.30, np^2=.06$)	T ($F(2,24)=.76, P=.48, np^2=.06$)
		C ($F(1,19)=2.53, P=.13, np^2=.12$)	C ($F(1,12)=2.94, P=.11, np^2=.20$)
		T*C ($F(1,19)=.24, P=.63, np^2=.01$)	T*C ($F(2,24)=.67, P=.52, np^2=.05$)
EE	Y	T ($F(1,19)=.53, P=.46, np^2=.03$)	T ($F(2,24)=.56, P=.58, np^2=.04$)
		C ($F(1,19)=.92, P=.35, np^2=.05$)	C ($F(1,12)=6.31, p=.03, np^2=.35$)
		T*C ($F(1,19)=2.16, P=.16, np^2=.10$)	T*C ($F(2,24)=1.16, P=.33, np^2=.09$)
CR	Y	T ($F(1,19)=.00, P=.96, np^2=.00$)	T ($F(2,24)=.01, P=.99, np^2=.00$)
		C ($F(1,19)=.00, P=.98, np^2=.00$)	C ($F(1,12)=.02, P=.89, np^2=.00$)
		T*C ($F(1,19)=5.03, P=.09, np^2=.21$)	T*C ($F(2,24)=2.13, P=.14, np^2=.15$)
MEQ			
Awareness	Y	T ($F(1,19)=.33, P=.57, np^2=.02$)	T ($F(2,24)=1.26, P=.30, np^2=.10$)
		C ($F(1,19)=.13, P=.72, np^2=.01$)	C ($F(1,12)=6.52, p=.03, np^2=.35$)
		T*C ($F(1,19)=.58, P=.46, np^2=.03$)	T*C ($F(2,24)=.57, P=.57, np^2=.05$)
Distraction	Y	T ($F(1,19)=.33, P=.57, np^2=.02$)	T ($F(2,24)=1.12, P=.34, np^2=.09$)
		C ($F(1,19)=.16, P=.70, np^2=.01$)	C ($F(1,12)=.44, p=.52, np^2=.04$)
		T*C ($F(1,19)=.01, P=.94, np^2=.00$)	T*C ($F(2,24)=.06, P=.94, np^2=.01$)
Disinhibition	Y	T ($F(1,19)=.26, P=.62, np^2=.01$)	T ($F(2,24)=1.0, P=.38, np^2=.08$)
		C ($F(1,19)=5.14, P=.04, np^2=.21$)	C ($F(1,12)=4.08, p=.07, np^2=.25$)
		T*C ($F(1,19)=.98, P=.34, np^2=.05$)	T*C ($F(2,24)=1.46, P=.25, np^2=.11$)
Emotional response	Y	T ($F(1,19)=.04, P=.84, np^2=.00$)	T ($F(2,24)=.65, P=.53, np^2=.05$)
		C ($F(1,19)=.38, P=.55, np^2=.02$)	C ($F(1,12)=2.08, P=.12, np^2=.19$)
		T*C ($F(1,19)=2.74, P=.11, np^2=.13$)	T*C ($F(2,24)=.70, P=.51, np^2=.06$)
External cues	Y	T ($F(1,19)=.73, P=.40, np^2=.04$)	T ($F(2,24)=3.30, p=.05, np^2=.22$)
		C ($F(1,19)=1.01, P=.33, np^2=.05$)	C ($F(1,12)=2.79, P=.12, np^2=.19$)
		T*C ($F(1,19)=.35, P=.56, np^2=.02$)	T*C ($F(2,24)=.85, P=.44, np^2=.07$)

Note: Ana= analysis conducted based on differences in means, Yes or No; T= time main effect; Condition main effect; T*C= Time by condition interaction; BMI= Body mass index calculated by dividing weight by height; TFEQ= Three Factor Eating Questionnaire; UE=uncontrolled eating; EE= emotional eating; CR=cognitive restraint; MEQ: Mindful Eating Questionnaire.

Table 6C.5 Outcomes of mixed factorial ANOVA's for Habitual Negative Self-Thinking, Mental Well-being, Difficulties in Emotion and Mindfulness.

Variables	An	2x2 ANOVA (Pre/ Post)		2x3 ANOVA (Pre/ Post/ Follow-up)	
		(T, C, T*C)		(T, C, T*C)	
Habitual Negative Self-think					
HINT	Y	T ($F(1,19)=.96, P=.34, np^2=.05$)	C ($F(1,19)=.54, P=.47, np^2=.03$)	T ($F(2,24)=1.00, P=.39, np^2=.08$)	C ($F(1,12)=1.40, P=.26, np^2=.11$)
		T*C ($F(1,19)=1.73, P=.29, np^2=.06$)		T*C ($F(2,24)=.85, P=.44, np^2=.07$)	
TNTL	N				
TNTLav	N				
WEMWBS	N				
DERS total	Y	T ($F(1,19)=.58, P=.46, np^2=.03$)	C ($F(1,19)=.08, P=.78, np^2=.00$)	T ($F(2,24)=.52, P=.60, np^2=.04$)	C ($F(1,12)=1.9, P=.19, np^2=.14$)
		T*C ($F(1,19)=2.35, P=.14, np^2=.11$)		T*C ($F(2,24)=1.46, P=.25, np^2=.11$)	
IDD	N				
LOEA	N				
LOEC	N				
NAER	Y	T ($F(1,19)=.80, P=.38, np^2=.04$)	C ($F(1,19)=.47, p=.50, np^2=.02$)	T ($F(2,24)=.63, P=.54, np^2=.05$)	C ($F(1,12)=3.35, p=.09, np^2=.22$)
		T*C ($F(1,19)=1.42, P=.25, np^2=.07$)		T*C ($F(2,24)=1.00, P=.38, np^2=.08$)	
DGDB	N				
LEERS	N				
FFMQ tot	Y	T ($F(1,19)=.11, P=.74, np^2=.01$)	C ($F(1,19)=.06, P=.81, np^2=.00$)	T ($F(2,24)=.40, P=.68, np^2=.03$)	C ($F(1,12)=.42, P=.53, np^2=.03$)
		T*C ($F(1,19)=1.24, P=.28, np^2=.06$)		T*C ($F(2,24)=.72, P=.50, np^2=.06$)	
AWA	N				
DES	Y	T ($F(1,19)=.02, P=.90, np^2=.00$)	C ($F(1,19)=1.14, P=.25, np^2=.07$)	T ($F(2,24)=1.45, P=.25, np^2=.11$)	C ($F(1,12)=.08, P=.78, np^2=.01$)
		T*C ($F(1,19)=1.45, P=.24, np^2=.07$)		T*C ($F(2,24)=2.03, P=.15, np^2=.15$)	
NO-J	N				
NO-RE	N				
OBS	N				

Note: HINT; Habitual Negative Self-Thinking; TNTL= the number of negative self-thoughts provided; TNTLav= the reported degree of negativity of these thoughts; WEMWBS= Warwick-Edinburgh Mental Well-Being Scale. DERS = Difficulties in Emotion Regulation; ICD= Impulse control difficulties; LOEA= Lack of emotional awareness; LOEC=Lack of emotional clarity; NAER=Non-acceptance of emotional responses; DGDB=Difficulties in goal directed behaviour; LEERS= Limited emotion regulation strategies; FFMQ=Five Facet Mindfulness Questionnaire; FFMQ-AWA= acting with awareness; FFMQ-NOJ= non-judging; FFMQ-NOR= non-reacting; FFMQ-DES= ability to describe thoughts and emotions; FFMQ-OBS= observing experiences.

Table 6C.6. Participants total practice time and attendance with change scores on the Five Facets of Mindfulness Measures: pre to post and pre to follow-up.

ID	Total time mins	Att.	FFMQ subscales and totals: Pre-Post intervention/ Pre-Follow-up																	
			Acting with Awareness			Describing			Non-Judging			Non-Reacting			Observing			FFMQ Total		
			Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu
3	703	6	23	+1	-3	29	+6	+7	24	-1	+5	22	+5	0	16	+7	+7	114	+18	+16
5	260	6	14	+5	-	34	-1	-	22	+3	-	15	+8	-	29	+6	-	114	+21	-
6	976	6	29	+1	+3	39	-1	0	27	-3	-2	27	+6	+6	38	0	0	160	-9	-5
7	588	6	25	-2	+1	30	-5	-2	30	-8	-7	25	-6	0	34	-1	-2	144	-12	-3
8	84	5	19	0	0	24	0	+4	25	+2	0	14	+1	+2	22	-1	+3	104	+2	+9
9	226	4	23	-7	-4	24	+2	+2	22	-1	-1	22	-2	-1	27	0	-2	118	-8	-6
10	306	5	20	-5	-3	24	-2	-1	33	-9	-8	20	-3	0	26	-2	-2	123	-21	-17
12	141	6	27	-5	-	23	+1	-	37	+3	-	20	+3	-	20	-3	-	127	-1	-
13	522	6	22	+6	-	25	-1	-	24	+1	-	15	+7	-	20	+5	-	106	+18	-
14	586	6	31	-6	+1	31	+1	+1	30	-6	+1	28	-5	-3	32	-4	-3	152	-20	-9
16	1271	6	22	+18	+18	22	+6	+18	25	+14	+15	17	+17	0	24	+16	+14	110	+71	+82
19	1071	6	17	+9	+14	17	+7	+17	13	+14	+14	15	+14	+13	22	+11	+9	84	+55	+67
20	0	6	21	+3	-	23	+1	-	19	-3	-	17	0	-	32	-4	-	112	-3	-
21	410	4	21	+2	-	18	+1	-	25	+7	-	25	-2	-	20	+2	-	109	+10	-

Table 6C.7. Participants total practice time with change scores on subscales of the Difficulties in Emotion Regulation Scale pre to post and pre to follow-up.

		Difficulties in Emotion Regulation subscales and totals scale score: Pre-post intervention and pre-follow up																				
ID	Total time mins	Lack of emotional awareness			Lack of emotional clarity			Non acceptance of emotions			Difficulties in Goal Directed Behaviour			Lack of emotion regulation strategies			Difficulties in impulse control			DERS Total		
		Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu
3	703	26	-1	-5	14	+2	+1	10	-3	-2	11	-3	0	10	+1	-2	7	0	0	78	-4	-8
5	260	20	+5	_	10	-1	_	17	-1	_	13	0	_	18	+2	_	15	-6	_	93	-1	_
6	976	13	-2	-2	6	-1	-1	8	+5	+5	12	+4	+10	10	-1	+3	9	-1	-	58	+6	+14
7	588	15	-3	-2	7	+9	-1	12	+4	-1	10	-2	-1	15	+7	0	10	+4	-2	69	+12	-7
8	84	20	-1	-2	17	+1	-4	27	-13	-16	11	0	-1	26	-5	-4	23	-7	-5	124	-25	-32
9	226	15	+6	+2	13	0	-1	14	-1	+2	14	0	0	20	-3	+5	13	0	+2	89	+2	+10
10	306	15	+8	+5	12	+2	+3	10	-	+4	13	+1	+3	11	-3	+2	11	-1	-2	72	+6	+15
12	141	22	-2	_	12	+1	_	13	-5	_	9	+1	_	15	-1	_	22	-10	_	93	-13	_
13	522	23	0	_	17	-1	_	9	+6	_	11	-6	_	22	-12	_	10	+2	_	92	-11	_
14	586	13	+3	+1	7	0	0	6	+1	+2	9	-3	-3	9	+1	-1	6	+1	-1	50	+3	0
16	1271	19	-10	-9	20	-15	-14	19	-13	-12	8	-3	-3	17	-9	-9	11	-5	-5	94	-55	-52
19	1071	23	-6	-14	19	-11	-12	22	-12	-14	15	-6	-10	34	-26	-14	14	-4	-4	127	-67	-80
20	0	18	-1	_	13	0	_	22	-4	_	15	-3	_	24	+2	_	14	+2	_	106	-4	_
21	410	20	+2	_	15	0	_	19	-5	_	12	-2	_	16	-1	_	8	-1	_	90	-13	_

Table 6C.8. Participants total practice time with change scores on subscales of habitual negative Self-Thinking, Mental Wellbeing, TFEQ subscales pre to post and pre to follow-up.

ID	Total time mins	HINT			TNTL			AVN			WEMWBS			UE-transformed			EE-transformed			CR-transformed		
		Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu
3	703	34	+6	-7	0	+2	+1	0	+3	+1	47	-5	-11	11	-7	-7	0	0	0	28	+5	-16
5	260	51	-6	_	7	-4	_	4	+1	_	42	+72	_	63	-15	_	89	-11	_	44	-5	_
6	976	32	0	0	3	-1	-2	3	+2	+2	60	-11	-20	37	0	-4	17	-17	-11	89	-6	-6
7	588	23	+13	+11	2	+1	+1	4	+	-2	46	-5	-2	22	0	+8	11	-5	-5	0	+28	+22
8	84	39	+1	+5	4	-1	-1	3	0	0	43	-1	+6	44	-7	+12	50	0	0	44	0	+12
9	226	46	0	+6	4	+2	0	4	0	0	53	-4	-6	59	-3	-3	39	+11	+33	50	0	-11
10	306	48	-5	-5	5	-1	-4	3	0	-3	46	-2	+4	44	+8	+26	83	-16	-11	33	+11	0
12	141	43	-7	_	4	-1	_	4	-1	_	46	-5	_	37	+19	_	50	-11	_	17	0	_
13	522	34	+9	_	2	+2	_	3	+1	_	51	+8	_	11	+26	_	33	0	_	33	+45	_
14	586	36	+1	+	3	0	-1	3	0	0	54	+2	-2	26	0	0	22	-11	-11	56	+5	+16
16	1271	29	0	-1	0	+2	+2	3	-2	-2	63	+7	+7	22	-15	+8	22	-22	-22	61	0	+17
19	1071	52	-7	-15	4	-1	-1	3	0	0	41	+13	-13	67	-23	-62	100	-77	-100	39	+33	+11
20	0	52	-6	_	6	-3	_	4	-1	_	40	-1	_	56	0	_	61	+6	_	39	+5	_
21	410	45	-1	_	2	-1	_	4	-1	_	38	+4	_	44	-3	_	50	+6	_	44	-5	_

Notes: HINT; Habitual Negative Self-Thinking; TNTL= the number of negative self-thoughts provided; AVN= the reported degree of negativity of these thoughts; WEMWBS= Warwick-Edinburgh Mental Well-Being Scale.

Table 6C.9. Participants total practice time and attendance with change scores on subscales and total score of the Mindful Eating Questionnaire pre to post and pre to follow-up.

ID	Total time mins	Att.	Awareness			Distraction			Disinhibition			Emotional response			External cues			MEQ Total		
			Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu	Base-line	Pre-Post	Pre-Fu
3	703	6	3	0	0	3	0	+1	6	-1	+1	6	-1	0	3	0	0	20	-1	+1
5	260	6	3	+1	_	2	+2	_	4	0	_	2	+1	_	4	-1	_	14	+4	_
6	976	6	5	0	0	3	+1	+1	5	0	0	5	0	0	4	0	+1	21	+2	+4
7	588	6	5	0	0	5	-1	-1	4	0	0	6	-1	-1	3	+1	0	23	-2	-1
8	84	5	3	-1	0	4	0	0	3	0	0	4	-1	0	4	0	0	17	-1	+1
9	226	4	3	0	+1	4	0	0	4	-1	0	4	0	0	4	0	+1	19	-1	0
10	306	5	3	0	+1	3	-1	-1	3	0	0	2	+1	+1	5	-1	-1	16	0	0
12	141	6	4	-2	_	5	+3	_	4	0	_	5	-1	_	4	+1	_	21	-4	_
13	522	6	2	0	_	4	+1	_	4	0	_	4	+1	_	3	0	_	16	+3	_
14	586	6	5	-1	-1	5	-1	0	5	0	0	5	0	+1	4	0	+1	23	-1	+1
16	1271	6	3	+2	+3	2	+3	+3	4	+2	+1	5	+1	+1	4	+1	+1	18	+9	+9
19	1071	6	2	+2	+1	3	+1	+1	3	+2	+2	4	+1	+1	3	+1	+3	15	+9	+9
20	0	6	4	+1	_	4	+1	_	3	+1	_	3	+1	_	5	-1	_	20	+1	_
21	410	4	3	-1	_	4	-1	_	4	0	_	4	0	_	4	0	_	18	0	_

ID	Responses: 'Why are you interested in taking part in the mindful eating programme?'
1	I think it is a very interesting research study and I often believe in the concept of "mind over matter" and would like to be trained and gain knowledge in this area. I would be interested in learning how my own mind state affects my eating and others.
2	I'm about to start on a fitness, lose weight programme of my own with doctors recommendation, if I can help you, plus in that time help myself, happy days.
3	I have been interested in mindfulness for some time. My life is busy with work and study and I seldom take time out to relax. Also because I am studying health psychology, the study is of interest to me.
4	I have always had a poor relationship with food. I use food to anaesthetise myself, to stop me feeling negative emotions. Through hard work I have lost 9 stones and am a normal weight but I still have problems wanting to use food to make me feel better. I would like to learn other techniques that might help. I think that this approach may have a lot to offer others who have the same difficulty.
5	I would like to be able to lose weight and keep it off. I have tried and tried for years with all types of diets and I believe I need to be in control of my eating habits. \\\Sometimes I cannot eat all day and then binge on snack 79

	food E.g. biscuits cakes etc. Please help.
6	I'm on a journey to calm things down in my life and take a pace that either my mind or body would like. I've had an erratic relationship with food and it would be good to be more considerate as to what I eat and how I eat my food, especially as I eat on my own most of the time. I've heard that mindful meditation can be very useful for those who suffer from stress etc.
7	I find it interesting. Although I have begun to control my emotional eating I would like to try and gain some more advice on being able to keep it up and make it part of my life.
8	I believe it will help me with stressful situations I want to learn how to be attentive to what I am eating instead of just bingeing then feeling guilty I want to show my children and loved ones how to be mindful of what they are eating I am very interested in meditation
9	I am interested in meditation and found great benefit when I used to do yoga. I think it has given me some control over negative feelings even though I only had minimal experience of it.
10	The main reasons for me wanting to take part in this research study are to finally change the way I think and feel about food and to lead a healthier, more relaxed life style. I have tried different diets over the years which I have always failed, however I feel this is something different which I have never tried before. I am confident once I understand the reasons for my food choices, I will be able to change them. I look forward to taking part in

	the research study. Thanks Kerry
11	I am interested in finding more about this subject and understanding why I eat what I eat. I am keen to be involved in meditation as I have never done this before.
12	The study sounded interesting and thought it would help me with relaxation techniques I am aware that sometimes I rush my meal and hoped the study would help me to slow down and appreciate my food I am a researcher and think that I should be open minded about being a participant in other people's research to experience the other side
13	I'm interested in meditation and my head is in a funny place at the minute and this could be very helpful I have an unusual relationship with food And I would like the £40 food voucher
14	When I saw the newspaper advert I thought back to a clinical supervision session I had over 4 years ago when my supervisor, a clinical psychologist, told me briefly about "mindfulness". I often yearn for a better sense of peace and the ability to live in the moment. I am aware of my mind racing at times and my stomach churning, hence I am often anxious and I feel that being more mindful of the actual moment will help me live each day in a more relaxed and appreciative manner. On the rare occasions when I am more mindful I love the sense of relaxation as opposed to anxiety. My eating habits are awful. I feel I am greedy and don't always enjoy my food as I rush and mainly overeat, without appreciating what I am eating or without enjoying it. Eating is a habit to me rather than a necessity that

	<p>should be savoured. I have a belief in a higher power but this isn't an instant thing which i can switch on and off. I have to work on the benefits of my faith and hope that mindfulness training will help me in my spiritual life as well as well as the way I think and behave. Thank you</p>
15	<p>I have witnessed many friends over the years ruin their self-esteem with pointless dieting and their relationship with food and themselves has deteriorated and become distorted. This, combined with my own interest in mindfulness and the general practice of being aware of situations and our own minds and bodies is of great interest to me. I also thoroughly enjoy learning new things and participating in things a little different to expand my horizons and I am keen to undertake the training to aid my own mindfulness as well as this valuable research for us to learn about this subject.</p>
16	
17	<p>Firstly because I am currently studying my Masters and am about to do my dissertation and will require people to take part in my research - so I see this as reciprocal. I have had issues with being overweight since I first dieted at age 16, and although as a result of ill-health over the last few years I have come to regard my weight as less of a troubling issue, I thought that this might be a useful approach to see if it helps at all. I enjoyed the little bit of meditation I was introduced to many years ago now, and am thinking that meditation may have benefits not only to helping me manage the possible stress with my dissertation, but it might</p>

	have other useful effects in my working life.
18	for my wellbeing, general interest in subject, learn more healthy eating habit
19	To help me understand the reasons that I am overweight To gain control over the thoughts that trigger my eating How meditation can help To assist me in my healthy lifestyle changes and lose some weight
20	I am interested in psychology generally and this study seems particularly interesting. I have been asked to be a part of many studies but this one grabbed my attention. I think it's because there is meditation involved and this is something I am keen to explore as I have read many books that suggest meditation can combat all sorts of issues and I think it could be a useful tool, not just for the eating pattern study but, equally, for life use.
21	BECAUSE I AM INTERESTED IN DEALING WITH MY WEIGHT/EATING HABITS MINDFULNESS INTERESTS ME I WOULD LIKE TO EXPLORE HAVING A MORE POSITIVE OUTLOOK
22	As mentioned I tend to associate eating with relaxing. In my mind I know this is a bad habit I have adopted and would like to look into ways of breaking this cycle. I don't know if this is the sort of thing the study will include but I am willing to take part and am looking forward to it with an open mind.
23	I am overweight and concerned about my health. I feel like I'm in the wrong body because I've put a lot of weight on in recent years. I've tried

	<p>fad diets in the past (even a VLC diet) and I always end up overeating. I am interested in meditation, quite separately from my relationship with food. I like research! I've just finished a PhD. I have neglected my weight and health in the past couple of years to write up my PhD. I like the idea of being in a group to gain support.</p>
24	<p>I find the whole subject fascinating and is something I have had an interest in for a long time. I feel this is an excellent opportunity for me to come back to something I know is greatly beneficial to myself and to use this as a platform for (hopefully) lifelong commitment to the practice. I believe (to a degree) in life being guided by fate and chance, two independent forces. Be it fate or chance that allowed me to find out about this research I am not someone who will acknowledge an opportunity and just let it pass me by. I am happy to be able to help where I can in research that I believe is of real importance to the betterment of humans.</p>
25	<p>I am interested in new experiences</p>
26	<p>I've been on the 'dieting wheel of torture' for most of my life; I'd lose weight, nearly get to my 'target', put it back on again, and so on. I realised that it just wasn't helpful - I was judging my every waking moment on food and the success/failure of dieting, and all of my present was spent feeling guilty for not being 'thin enough' and therefore very weak on the one hand, and looking forward to a time when I would be 'thin enough' to enjoy life and reach my potential. I've stopped dieting now, and am fighting the guilty feelings, which is good - but I'm still heavier than I would like to be</p>

	<p>and I want to be healthier - I lead a busy life and don't feel like I'm looking after myself properly. Heart disease runs in my family; this scares me and I'm frustrated in my seeming helplessness.</p>
27	<p>I am aware of the food I eat and my eating habits. I also enjoy learning about mindfulness and developing awareness of the self.</p>
28	<p>I heard about 'mindfulness' a lot in the past few years and would like to get some training in this area. I left my home country (HK) about 20 years ago and I often miss my food back home. I have great passion about cooking good food for myself and my family. I do enjoy my food and like eating good food but not 'rubbish junk' food. To sum up, the title of the study catches my attention.</p>
29	<p>To try and help me look at how and what I eat and hopefully improve my diet and become healthier.</p>
30	<p>I enjoy taking part in the research studies since I enjoy learning new things in general and about myself</p>
31	<p>Thought it would be interesting I am aware that I often eat without being aware of it and thought that this research might help me become more mindful of what I am eating.</p>
32	<p>it sounds interesting, and I like to help with research studies. I think it would be useful to learn some meditation techniques as I've been told before I don't have many ways to distress myself. I need to improve my diet and have been struggling so this might help too.</p>

33	<p>I WOULD LIKE TO BE MORE AWARE OF WHAT AND WHY I EAT AND TO ENJOY THINGS MORE AND NOT RUSH THROUGH LIFE NOT APPRECIATING THINGS FULLY.MEDITATION INTERESTS ME AND I LIKE TO BE EXPOSED TO NEW THINGS.</p>
34	<p>I have never been this heavy before, not even during my pregnancies. I know I need to eat less and exercise more to lose some weight, that 'diets' do not work and it is more my lifestyle approach that needs to change. My working hours do not give me time to eat or give me time to eat without rushing; sometimes meaning I go long periods without eating then eating my lunch and tea within a couple of hours of each other and not listening to my body. I know the answers! It's the doing it that's difficult!</p> <p>Mindfulness and mindful eating seem to be something new in approaching being a health weight and I am excited to be part of this research.</p>
35	<p>Learn to adopt a more positive mental attitude. > Learn how to feel better about myself. > Increase my confidence levels. > Learn how to deal more effectively with my stresses. > Not to be so governed by my emotions</p>
36	<p>I understand I have issues with relaxation which manifest themselves with eating. * I am sure there is a link between eating and emotions. * I am a believer in powers of the mind. * I find it impossible to switch off my thoughts and hoped meditation might help me achieve a calmer, peaceful mind.</p>
37	<p>I've always been interested in meditation I'd like to take time to think more about what I eat and feel It would be nice to take some time out to relax</p>

38	<p>To focus on eating for nutrition and not use it as a crutch for comfort eating or eating just out of habit. I am fascinated by mindful thinking/focusing techniques, and would like to learn more about it.</p>
39	<p>Mainly to understand/control my relationship with food</p>
40	<p>I have been aware of mindfulness for a while and have read about mindful eating programmes in the U.S. I am interested in learning mindfulness as a tool I can use for when I feel stressed and possibly to aid my concentration.</p>
41	<p>Appreciating the difficulty in getting people motivated to take part in similar projects. The 'Volunteer' in me! The inconvenience factor is low. Keen to understand the relationship between food and thinking</p>
42	<p>I have constantly battled with my weight, hate myself when I am overweight and enjoy being a normal weight. I wouldn't say I'm an emotional eater, or that certain situations trigger an appetite for foods that I know are unhealthy and weight forming. I believe sometimes that being my ideal weight will change my life and my self-perception. I am tired of trying every fad diet and having pre-diet and post diet clothes. I have been interested in meditation but have not done anything to pursue the idea and I am keen to see if meditation will help me have a more positive approach to healthy living, and self-esteem.</p>
43	<p>I am aware that I often eat to excess I would like to understand why this happens and if it is possible to stop I would also like to lose some weight which may happen as a result of a more thoughtful approach</p>

44	<p>because of the way I've been feeling lately. becoming low on where my life is at, where it's going, where i should be at in life. work. money.</p> <p>keeping problems to myself, then they build up into something more than it needs to be. unsure of who I am, who should I be, who am i meant to be or is it ok just being me. always bothered thinking of what people might be thinking of me. Just generally give myself a hard time. So I saw this and thought always happy to help a cause, and it might do me the world of good.</p>
45	<p>Interested in study and area of exploration, think would offer value to me as well as aiding research on my part. Like to do new things Am interested to discover for myself if the mind does play a role in affecting behaviours and what extent in me personally</p>
46	<p>I have interested to know more on mindfulness, there is also the relationship between mindfulness and eating behaviour. I wish I can take part in the research in order to understand more on it.</p>
47	<p>I am particularly interested in experiencing meditation, I would like to use it to become a positive thinker, I would like to have more control over what I eat to improve my health and the way to do this would be through the mind. I would like to help in this interesting research programme and find out the results</p>
48	<p>I think it is a very interesting topic and something in which I could benefit from taking part it. It would be good to develop my thoughts in regards to the food in which I eat, and why I eat what I do. I really enjoyed the first</p>

	<p>part of the survey I was involved in previously as I improved my eating habits from my experiences I got from the survey.</p>
49	<p>I think I need to explore my relationship with food I am not looking for weight loss but I need to explore why I use food as a comfort I would like to be able to really explore my emotions and get out of the cycle of using food as an answer to problems I would like to be able to look at other ways of coping I am in a food rut</p>
50	<p>I have heard of mindful eating before and am interested in it, although I have never really tried it. I would like to lose weight but more important to me is feeling in control of my eating, and that it is natural rather than forcing myself to eat less.</p>
51	<p>I know that I have a love/hate relationship with food! I have tried to lose weight, gained it, lost it, gained it. I don't like how it makes me feel when I buy clothes in a smaller size then have to buy bigger, but that feeling doesn't make me lose weight, it makes me eat! Then I get impatient with myself for being such a wuss and not taking control of my eating and habits.</p>
52	<p>It looked like a very interesting subject to be involved in. I thought there would be something I could learn by being involved in the study. I hope I can gain some positive techniques for healthy eating and managing my lifestyle in a positive way.</p>
53	<p>I have the feeling that meditation is a good thing. I believe that many truths</p>

	<p>I am trying to find answers for can be found in the kind of 'stillness which meditation brings. It is the one thing that religious and philosophical traditions seem to share. When I listen to talks about meditation there is nothing I would dispute. I do not overeat on sadness or feelings of unworthiness as far as I know but I do overeat. I am a recovering alcoholic who has not drunk for 21 years. I have not smoked for 20 years. I hope that meditation might give me some control over how I eat.</p>
<p>54</p>	<p>seen advert, thought may be worthwhile both for research purposes and for myself no real drivers for doing it to be honest</p>

ID	Coding for meaning/similarities/differences	Response	Emerging themes ← moving towards 'after discussion'
1	<p>Interesting 'mind over matter' training/knowledge mind state as afferent - eating & others.</p>	<p>I think it is a very interesting research study and I often believe in the concept of "mind over matter" and would like to be trained and gain knowledge in this area. I would be interested in learning how my own mind state affects my eating and others.</p>	<p>Learning - self/mind-behaviour Mind</p>
2	<p>help for existing intention - loose weight & gain fitness help us.</p>	<p>I'm about to start on a fitness, lose weight programme of my own with doctors recommendation, if I can help you, plus in that time help myself, happy days.</p>	<p>Change physical help</p>
3	<p>mindfulness time out to relax professional study Health</p>	<p>I have been interested in mindfulness for some time. My life is busy with work and study and I seldom take time out to relax. Also because I am studying health psychology, the study is of interest to me.</p>	<p>mindfulness relaxation interest</p>
4	<p>RWF - poor functionality of food - anaesthetise - make me feel better techniques to help face validity of approach</p>	<p>I have always had a poor relationship with food. I use food to anaesthetise myself, to stop me feeling negative emotions. Through hard work I have lost 9 stones and am a normal weight but I still have problems wanting to use food to make me feel better. I would like to learn other techniques that might help. I think that this approach may have a lot to offer others who have the same difficulty.</p>	<p>RWF Change - function/food technique learning others -</p>
5	<p>Loose weight - keep it off tried diets - year control of eating habits Inconsistent eating behaviours please help</p>	<p>I would like to be able to lose weight and keep it off. I have tried and tried for years with all types of diets and I believe I need to be in control of my eating habits. \\\Sometimes I cannot eat all day and then binge on snack food E.g. biscuits cakes etc. Please help.</p>	<p>Change physical weight Control help</p>

<p>6</p> <p>→ fits with life course RWF - erratic Mindful med → stress</p>	<p>I'm on a journey to calm things down in my life and take a pace that either my mind or body would like. I've had an erratic relationship with food and it would be good to be more considerate as to what I eat and how I eat my food, especially as I eat on my own most of the time. I've heard that mindful meditation can be very useful for those who suffer from stress etc.</p>	<p>Journey Change eating experience Useful others</p>
<p>7</p> <p>interesting advice Congerity</p>	<p>I find it interesting. Although I have begun to control my emotional eating I would like to try and gain some more advice on being able to keep it up and make it part of my life.</p>	<p>emotional eating → change advice support journey</p>
<p>8</p> <p>← stress be more mindful & eating attentive / guiltly meditation</p>	<p>I believe it will help me with stressful situations I want to learn how to be attentive to what I am eating instead of just bingeing then feeling guilty I want to show my children and loved ones how to be mindful of what they are eating I am very interested in meditation.</p>	<p>stress eating experience - change show others meditation</p>
<p>9</p> <p>meditation - control over negative feelings</p>	<p>I am interested in meditation and found great benefit when I used to do yoga. I think it has given me some control over negative feelings even though I only had minimal experience of it.</p>	<p>meditation Control & negative feelings</p>
<p>10</p> <p>Change life - food, healthier, relax fail - tried diets Something new Understanding → change.</p>	<p>The main reasons for me wanting to take part in this research study are to finally change the way I think and feel about food and to lead a healthier, more relaxed life style. I have tried different diets over the years which I have always failed, however I feel this is something different which I have never tried before. I am confident once I understand the reasons for my food choices, I will be able to change them. I look forward to taking part in the research study. Thanks Kerry</p>	<p>Change thoughts & feelings ↓ food eating Understanding as process to change</p>
<p>11</p> <p>Interesting subject area Understanding Meditation News</p>	<p>I am interested in finding more about this subject and understanding why I eat what I eat. I am keen to be involved in meditation as I have never done this before.</p>	<p>Understanding - eating meditation</p>

<p>12 <i>Interesting help to relax techniques star down eating/not rush giving back to research</i></p>	<p>The study <u>sounded interesting</u> and thought it would help me with <u>relaxation</u> techniques I am aware that sometimes I rush my meal and hoped the study would help me to slow down and appreciate my food I am a <u>researcher</u> and think that I should be open minded about being a participant in other people's research to experience the other side</p>	<p><i>Relaxation Taking part in research ↳ affirming self description</i></p>
<p>13 <i>meditation to sort head 'in a funny place' Unusual RWF £</i></p>	<p>I'm interested in <u>meditation</u> and my head is in a funny place at the minute and this could be very helpful I have an unusual <u>relationship with food</u> And I would like the <u>£40 food voucher</u></p>	<p><i>meditation RWF £40</i></p>
<p>14 <i>Yearn → peace, present moment awareness mind → body link has experienced moments of mindfulness → relaxation vs anxiety awful eating habits ↳ habitual nature of eating Mindfulness training aid spiritual life</i></p>	<p>When I saw the newspaper advert I thought back to a clinical supervision session I had over 4 years ago when my supervisor, a clinical psychologist, told me briefly about "mindfulness". I often yearn for a better sense of <u>peace</u> and the ability to live in the <u>moment</u>. I am aware of my mind racing at times and my stomach churning, hence I am often anxious and I feel that being more mindful of the actual moment will help me live each day in a more relaxed and appreciative manner. On the rare occasions when I am more mindful I love the sense of <u>relaxation</u> as opposed to anxiety. My <u>eating habits are awful</u>. I feel I am greedy and don't always enjoy my food as I rush and mainly overeat, without appreciating what I am eating or without enjoying it. <u>Eating is a habit</u> to me rather than a necessity that should be savoured. I have a belief in a higher power but this isn't an instant thing which I can switch on and off. I have to work on the benefits of my faith and hope that mindfulness training will help me in my <u>spiritual life</u> as well as well as the way I think and behave. Thank you</p>	<p><i>Yearn Mindfulness ↳ peace, present moment Current State Change eating experiences Spiritual - affirming self belief</i></p>

<p>15 observation of negative effects (⊕) of diets mindfulness learn new things training valuable research</p>	<p>I have witnessed many friends over the years ruin their self-esteem with pointless dieting and their relationship with food and themselves has deteriorated and become distorted. This, combined with my own interest in <u>mindfulness</u> and the general practice of being aware of situations and our own minds and bodies is of great interest to me. I also thoroughly enjoy <u>learning new things</u> and <u>participating in things</u> a little different to expand my horizons and I am keen to undertake the <u>training</u> to aid my own mindfulness as well as this <u>valuable research</u> for us to learn about this subject.</p>	<p>Mindful approach v's diet to change training Value of research</p>
<p>16</p>	<p>Q116</p>	
<p>17 research participation (bargaining!) tried dieting Meditation - cope with expected stress - useful effects for work life</p>	<p>Firstly because I am currently studying my Masters and am about to do my dissertation and will require people to take part in my research - so I see this as <u>reciprocal</u>. I have had issues with being <u>overweight</u> since I first dieted at age 16, and although as a result of ill-health over the last few years I have come to regard my weight as less of a troubling issue, I thought that this might be a useful approach to see if it helps at all. I enjoyed the little bit of <u>meditation</u> was introduced to many years ago now, and am thinking that meditation may have benefits not only to helping me manage the possible stress with my dissertation, but it might have other useful effects in my working life.</p>	<p>like a trade - research Mindful approach vs diet change physical & ψ (stress → life)</p>
<p>18 Well being Interested healthier (learn) eating habits</p>	<p>for my <u>wellbeing</u>, <u>general interest</u> in subject, learn more <u>healthy eating habit</u></p>	<p>ψ wellbeing - interest (⊕) - learn</p>
<p>19 Understand - why overweight Control over thoughts Meditation - healthier life changes - loose some weight</p>	<p>To help me understand the reasons that I am overweight To <u>gain control</u> over the thoughts that trigger my eating How <u>meditation</u> can help To assist me in my <u>healthy lifestyle changes</u> and <u>lose some weight</u></p>	<p>Understand why physical state Control over thoughts change - physical state weight</p>

<p>20</p> <p><i>Interesting meditation - 'combat all sorts of issues' eating → life</i></p>	<p>I am interested in psychology generally and this study seems particularly interesting. I have been asked to be a part of many studies but this one grabbed my attention. I think it's because there is meditation involved and this is something I am keen to explore as I have read many books that suggest meditation can combat all sorts of issues and I think it could be a useful tool, not just for the eating pattern study but, equally, for life use.</p>	<p><i>I interesting meditation eating → life</i></p>
<p>21</p> <p><i>'Dealing with' weight/habits [chastising parent] Mindfulness → more positive outlook.</i></p>	<p>BECAUSE I AM INTERESTED IN DEALING WITH MY WEIGHT/EATING HABITS MINDFULNESS INTERESTS ME I WOULD LIKE TO EXPLORE HAVING A MORE POSITIVE OUTLOOK</p>	<p><i>'dealing with weight - physical eating positive outlook.</i></p>
<p>22</p> <p><i>eating habits 'breaking this cycle' functionality of food</i></p>	<p>As mentioned I tend to associate eating with relaxing. In my mind I know this is a bad habit I have adopted and would like to look into ways of breaking this cycle. I don't know if this is the sort of thing the study will include but I am willing to take part and am looking forward to it with an open mind.</p>	<p><i>Change - functional use of food</i></p>
<p>23</p> <p><i>overweight - 'in the wrong body' Health [relationship to physical form] tried diets Meditation likes research neglected weight & health. de-prioritised the group - support.</i></p>	<p>I am overweight and concerned about my health. I feel like I'm in the wrong body because I've put a lot of weight on in recent years. I've tried fad diets in the past (even a VLC diet) and I always end up overeating. I am interested in meditation/quite separately from my relationship with food. (like research) I've just finished a PhD. I have neglected my weight and health in the past couple of years to write up my PhD. I like the idea of being in a group to gain support.</p>	<p><i>Change - physical state ↑ health failed attempts - diet Meditation group support.</i></p>

<p>24 Fascinating Spiritual-coming back, commitment</p> <p>help research betterment of humans Statement about self -</p> <p>[illustrates range]</p>	<p>I find the whole subject <u>fascinating</u> and is something I have had an interest in for a long time. I feel this is an excellent opportunity for me to come back to something I know is greatly beneficial to myself and to use this as a platform for (hopefully) lifelong commitment to the practice. I believe (to a degree) in life being guided by fate and chance, two independent forces. Be it fate or chance that allowed me to find out about this research I am not someone who <u>will acknowledge an opportunity and just let it pass me by</u>. I am happy to be able to <u>help</u> where I can in research that I believe is of real importance to the betterment of humans.</p>	<p>mind eating practice opportunity happy to help - research others beneficial view of research value</p>
<p>25 New things</p>	<p>I am interested in <u>new experiences</u></p>	<p>new experiences</p>
<p>26 dieting wheel of torture weight defining self, 'not thin enough to enjoy life & reach my potential' busy life not looking after self 'properly' Health - ? fear frustration</p>	<p>I've been on the <u>'dieting wheel of torture'</u> for most of my life; I'd lose weight, nearly get to my 'target', put it back on again, and so on. I realised that it just wasn't helpful - I was judging my every waking moment on food and the success/failure of dieting, and all of my present was spent feeling guilty for not being 'thin enough' and therefore very weak on the one hand, and looking forward to a time when I would be 'thin enough' to enjoy life and reach my potential. I've stopped dieting now, and am fighting the guilty feelings, which is good - but I'm still heavier than I would like to be and I want to be <u>healthier</u> - I lead a busy life and don't feel like I'm looking after myself properly. <u>Heart disease</u> runs in my family; this <u>scares me</u> and I'm <u>frustrated</u> in my seeming helplessness.</p>	<p>- dieting physical state ← change potential fear, frustration weight stopping realisation of potential</p>
<p>27 Mindfulness developing awareness of 'the' self</p>	<p>? I am aware of the <u>food I eat and my eating habits</u>. I also enjoy learning about <u>mindfulness and developing awareness of the self.</u></p>	<p>- awareness self enjoy learning</p>

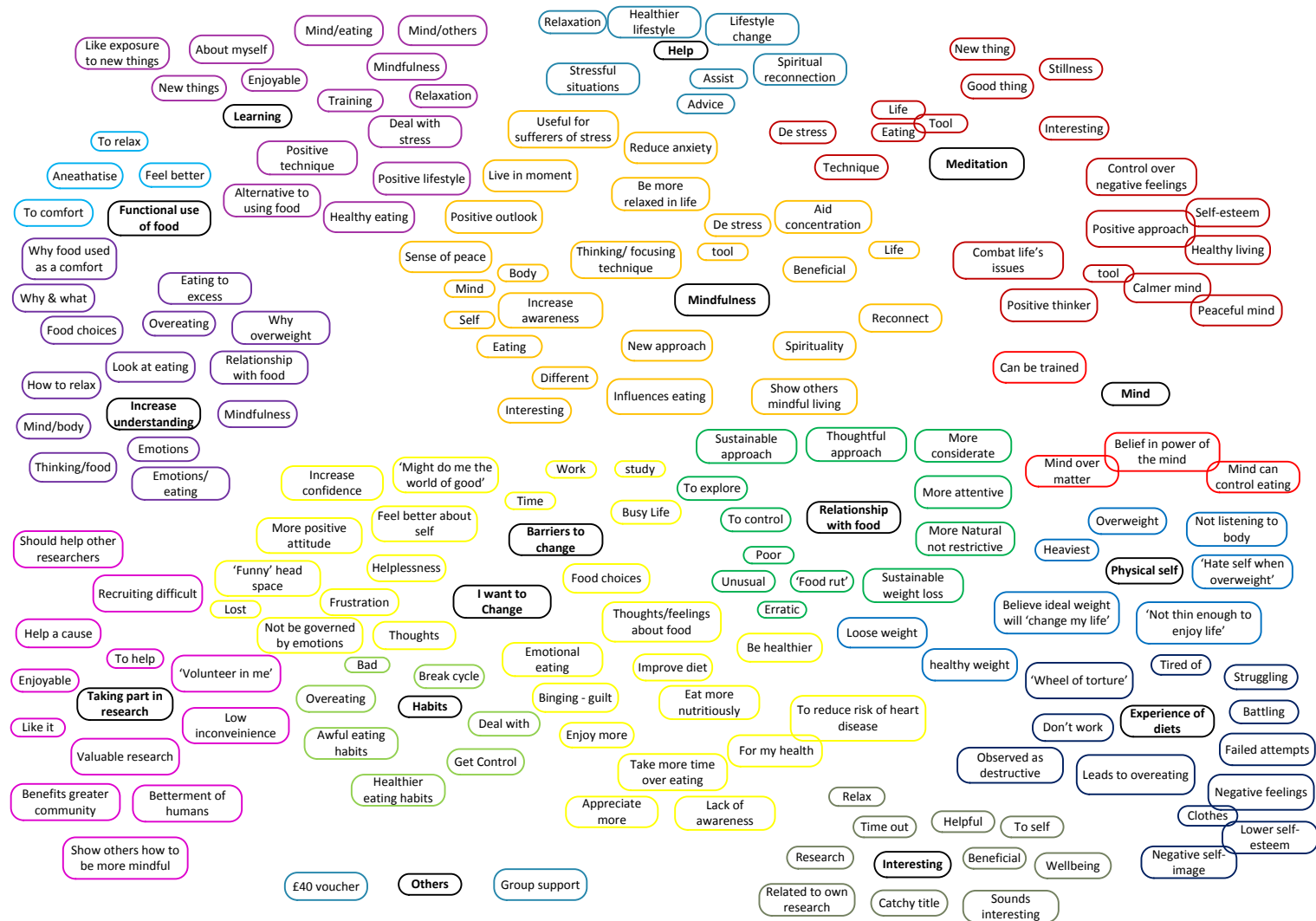
28	<p>training in Mindfulness Catches my attention</p>	<p>I heard about 'mindfulness' a lot in the past few years and would like to get some training in this area. I left my home country (HK) about 20 years ago and I often miss my food back home. I have great passion about cooking good food for myself and my family. I do enjoy my food and like eating good food but not 'rubbish junk' food. To sum up, the title of the study catches my attention.</p>	<p>① training food function - acknowledged</p>
29	<p>look @ how & what eaten improve diet healthier</p>	<p>To try and help me look at how and what I eat and hopefully improve my diet and become healthier.</p>	<p>help @ eating experience change - diet health</p>
30	<p>taking part in research studies learn new things " about myself</p>	<p>I enjoy taking part in the research studies since I enjoy learning new things in general and about myself.</p>	<p>Research research learning - new things - self value</p>
31	<p>Lack of awareness re eating > mindfulness of what eats interesting</p>	<p>Thought it would be interesting I am aware that I often eat without being aware of it and thought that this research might help me become more mindful of what I am eating.</p>	<p>awareness of lack of awareness ① eating</p>
32	<p>interesting help with research Meditation techniques - useful to distress help to improve diet</p>	<p>it sounds interesting, and I like to help with research studies. I think it would be useful to learn some meditation techniques as I've been told before I don't have many ways to distress myself. I need to improve my diet and have been struggling so this might help too.</p>	<p>interesting - meditation improve diet distress struggling</p>
33	<p>> awareness - what & why eat not rush Meditation interesting new things</p>	<p>I WOULD LIKE TO BE MORE AWARE OF WHAT AND WHY I EAT AND TO ENJOY THINGS MORE AND NOT RUSH THROUGH LIFE NOT APPRECIATING THINGS FULLY. MEDITATION INTERESTS ME AND I LIKE TO BE EXPOSED TO NEW THINGS.</p>	<p>awareness enjoy more meditation new things</p>

34	<p>I know the answers! It's the doing it that's difficult' breaking life as a barrier - tension - erratic eating behaviour - not listening to body' mindfulness & mindful eating - new approach</p>	<p>I have never been this heavy before, not even during my pregnancies. I know I need to eat less and exercise more to lose some weight, that 'diets' do not work and it is more my lifestyle approach that needs to change. My working hours do not give me time to eat or give me time to eat without rushing; sometimes meaning I go long periods without eating then eating my lunch and tea within a couple of hours of each other and not listening to my body. I know the answers! It's the doing it that's difficult! Mindfulness and mindful eating seem to be something new in approaching being a health weight and I am excited to be part of this research.</p>	<p>Change - physical state diets - vs life style approach NOT KNOWLEDGE → v's (M) approaches taking part in research.</p>
35	<p>[All psychological] more, better, increase, deal with - not be governed by my emotions' [Utility of Emotions - signals]</p>	<p>Learn to adopt a more positive mental attitude. > Learn how to feel better about myself. > Increase my confidence levels. > Learn how to deal more effectively with my stresses. > Not to be so governed by my emotions</p>	<p>> mental attitude > stress (not be governed by) → change</p>
36	<p>issue - relaxation = eating [develops idea - link eating + emotions 'power of the mind' impossible to 'switch off thoughts' help - calmer peaceful mind</p>	<p>I understand I have issues with relaxation which manifest themselves with eating. * I am sure there is a link between eating and emotions. * I am a believer in powers of the mind. * I find it impossible to switch off my thoughts and hoped meditation might help me achieve a calmer, peaceful mind.</p>	<p>Relaxation - eating Mind Meditation → calm change</p>
37	<p>Meditation time out to relax think more about what I eat</p>	<p>I've always been interested in meditation I'd like to take time to think more about what I eat and feel it would be nice to take some time out to relax</p>	<p>Meditation thinking - eating relaxation</p>
38	<p>Comfort eating → nutrition - habit mindful thinking / technique</p>	<p>To focus on eating for nutrition and not use it as a crutch for comfort eating or eating just out of habit. I am fascinated by mindful thinking/focusing techniques, and would like to learn more about it.</p>	<p>function of food - change (M)</p>
39	<p>Understand / Control RWF</p>	<p>Mainly to understand/control my relationship with food</p>	<p>understand → control RWF Change</p>

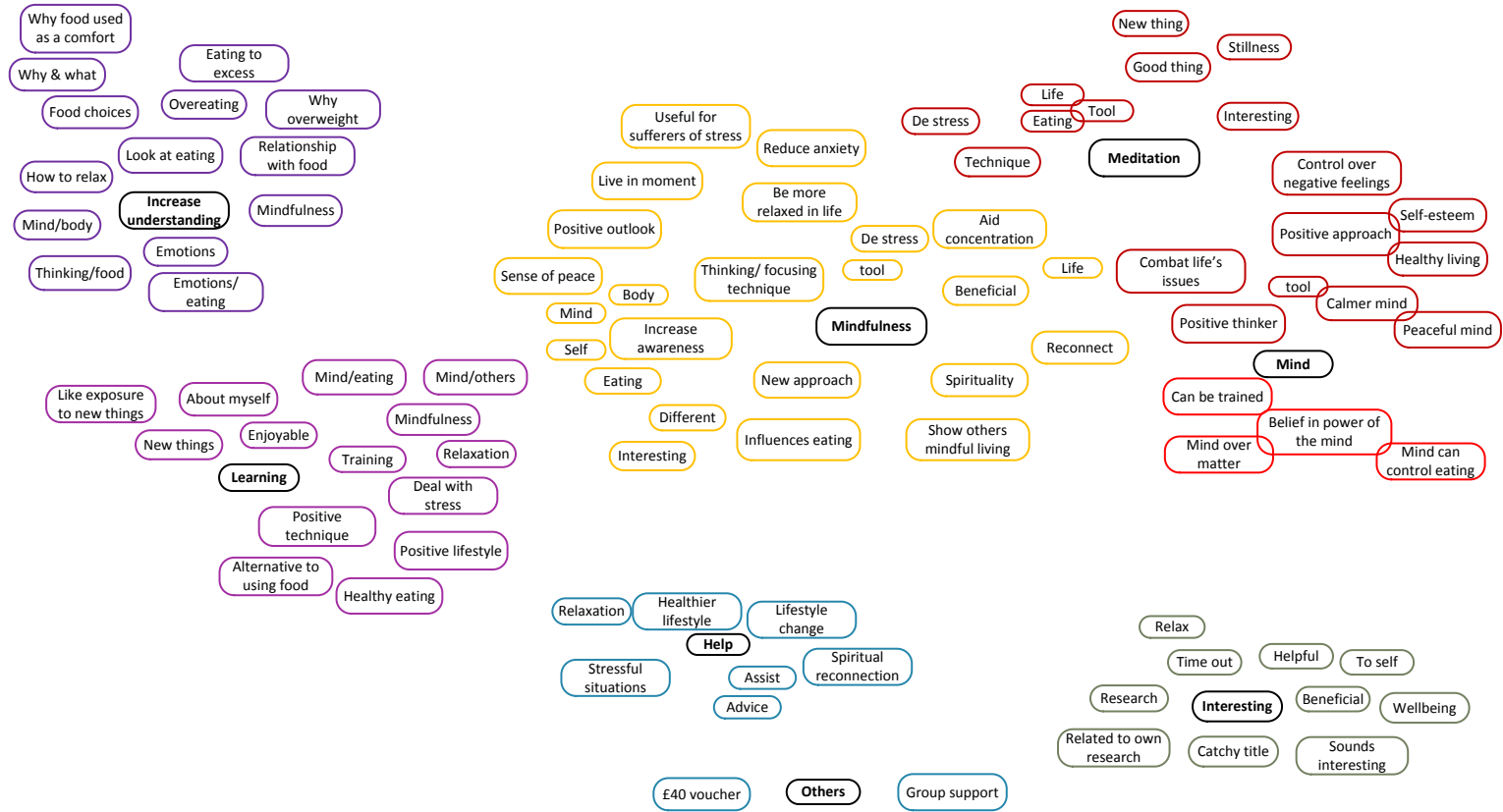
40	<p>learning - mindfulness as a tool - stress < aid concentration</p>	<p>I have been aware of mindfulness for a while and have read about mindful eating programmes in the U.S. I am interested in learning <u>mindfulness</u> as a tool I can use for when <u>I feel stressed</u> and possibly to <u>aid my concentration</u>.</p>	<p>mindfulness - stress eating concentration</p>
41	<p>The 'Volunteer in me' Understand food/thinking relationship</p>	<p>Appreciating the difficulty in getting people motivated to take part in similar projects. <u>The 'Volunteer' in me!</u> The inconvenience factor is low. Keen to <u>understand the relationship between food and thinking</u>.</p>	<p>Value of participating self views RWF</p>
42	<p>weight ruling self views meditation as help > healthier self-esteem</p>	<p>I have constantly battled with <u>my weight</u>, <u>hate myself</u> when I <u>am overweight</u> and enjoy being a normal weight. I wouldn't say I'm an emotional eater, or that certain situations trigger an appetite for foods that I know are unhealthy and weight forming.</p> <p>I believe sometimes that being my ideal weight will change my life and my self-perception. I am tired of trying every fad diet and having <u>pre-diet and post diet clothes</u>. I have been interested in meditation but have not done anything to pursue the idea and I am keen to see if meditation will help me have a more positive <u>approach to healthy living, and self-esteem</u>.</p>	<p>Physical state (change) functional use of food So IMPORTANT WEIGHT-SELF dieting vs meditation tried → hope new approach living/self esteem ...</p>
43	<p>over eating Understanding - stop it lose weight</p>	<p>I am aware that I often <u>eat to excess</u> I would like to <u>understand why this happens</u> and if it is possible to stop I would also like to <u>lose some weight</u> which may happen as a result of a more thoughtful approach</p>	<p>Understanding - overeating change ∴ weight ↓</p>

<p>44 [negative stance - lately] [negative self view] happy to help a cause</p>	<p>because of the way I've been feeling lately. becoming low on where my life is at, where it's going, where I should be at in life. work. money. keeping problems to myself, then they build up into something more than it needs to be. unsure of who I am, who should I be, who am I meant to be or is it ok just being me. always bothered thinking of what people might be thinking of me. Just generally give myself a hard time. So I saw this and thought always happy to help a cause, and it might do me the world of good.</p>	<p>state now of low a good thing do me some good</p>
<p>45 Interested in subject area trial research discovery - mind → behaviour → me</p>	<p>Interested in study and area of exploration, think would offer value to me as well as aiding research on my part. Like to do new things Am interested to discover for myself if the mind does play a role in affecting behaviours and what extent in me personally</p>	<p>beneficial self - others new things Mind - ⊕ - me & in general learning</p>
<p>46 Mindfulness " & eating Understanding</p>	<p>I have interested to know more on mindfulness, there is also the relationship between mindfulness and eating behaviour. I wish I can take part in the research in order to understand more on it.</p>	<p>Understanding ⊕ → eating</p>
<p>47 Meditation - become a positive thinker Control eating → improve health through "the mind" help research - find out results.</p>	<p>I am particularly interested in experiencing meditation, I would like to use it to become a positive thinker, I would like to have more control over what I eat to improve my health and the way to do this would be through the mind. I would like to help in this interesting research programme and find out the results</p>	<p>Meditation positive thinker ← change Control over eating health help research - find out findings</p>
<p>48 Interesting topic benefit self develop thought about what & why</p>	<p>I think it is a very interesting topic and something in which I could benefit from taking part it. It would be good to develop my thoughts in regards to the food in which I eat, and why I eat what I do. I really enjoyed the first part of the survey I was involved in previously as I improved my eating habits from my experiences I got from the survey.</p>	<p>interesting beneficial - self Understanding - what/why improve eating habits ⊕ effects of survey?</p>

<p>49 Explore LWF, emotions Why use of food as comfort - get out of cycle other ways of coping</p> <p>I am in a food rut</p>	<p>I think I need to explore my <u>relationship with food</u> I am not looking for weight loss but I need to explore <u>why I use food as a comfort</u> I would like to be able to really explore my emotions and get out of the cycle of using food as an answer to problems I would like to be able to look at other ways of coping <u>I am in a food rut</u></p>	<p>RWF functional use of food Change EMOTIONAL EATING other ways to cope</p>
<p>50 Mindful eating - interesting lose weight feel in control of eating ↳ natural not restrictive</p>	<p>I have heard of <u>mindful eating</u> before and am interested in it, although I have never really tried it. I would like <u>to lose weight</u> but more important to me is feeling in <u>control of my eating</u>, and that it is <u>natural</u> rather than forcing myself to eat less.</p>	<p>(M) eating Change weight Control natural approach ...</p>
<p>51 Love/hate LWF tried diets aware of failure => eating => frustration [negative self talk] Should take control of my eating & habits</p>	<p>I know that I have a <u>love/hate relationship with food</u>! I have tried to lose weight, <u>gained it, lost it, gained it</u>. I don't like how it makes me feel when I buy clothes in a smaller size then have to buy bigger, <u>but that feeling doesn't make me lose weight</u>, it makes me eat! Then I get impatient with myself for being such a <u>wuss</u> and not taking <u>control of my eating and habits</u>.</p>	<p>Change self image weight related Self 'Wuss'</p>
<p>52 Interesting subject something I could learn positive techniques - healthy eating positive life management</p>	<p>It looked like a very <u>interesting subject</u> to be involved in. I thought there would be something I could <u>learn</u> by being involved in the study. I hope I can gain some <u>positive techniques</u> for healthy eating and managing my lifestyle in a positive way.</p>	<p>Interesting Learning Health Lifestyle positive</p>
<p>53 Meditation - good thing truth in stillness limited understanding of why overeat Control?</p>	<p>I have the feeling that <u>meditation is a good thing</u>. I believe that many <u>truths</u> I am trying to find answers for can be found in the kind of <u>stillness</u> which meditation brings. It is the one thing that religious and philosophical traditions seem to share. When I listen to talks about meditation there is nothing I would dispute. I do not overeat on sadness or feelings of unworthiness <u>as far as I know but I do overeat</u>. I am a recovering alcoholic who has not drunk for 21 years. I have not smoked for 20 years. I hope that meditation might give me some <u>control over how I eat</u>.</p>	<p>Meditation Stillness ← "fruitful" recovering alcoholic ex smoker Control eating →</p>
<p>54</p>	<p>seen advert, thought may be worthwhile both for <u>research purposes and for myself</u> no real drivers for doing it to be honest</p>	<p>Value of taking part self others.</p>

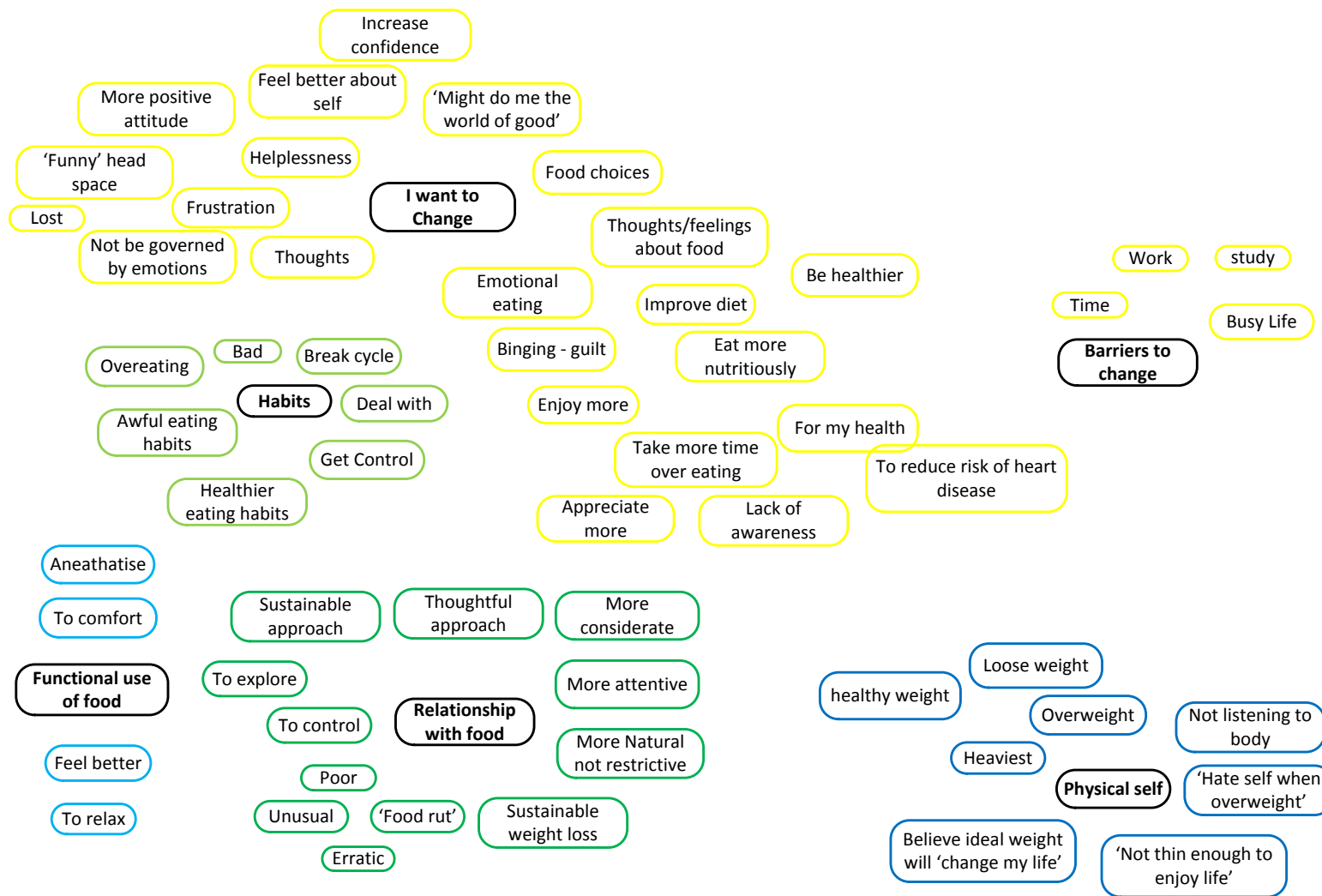


Overall map of emergent themes

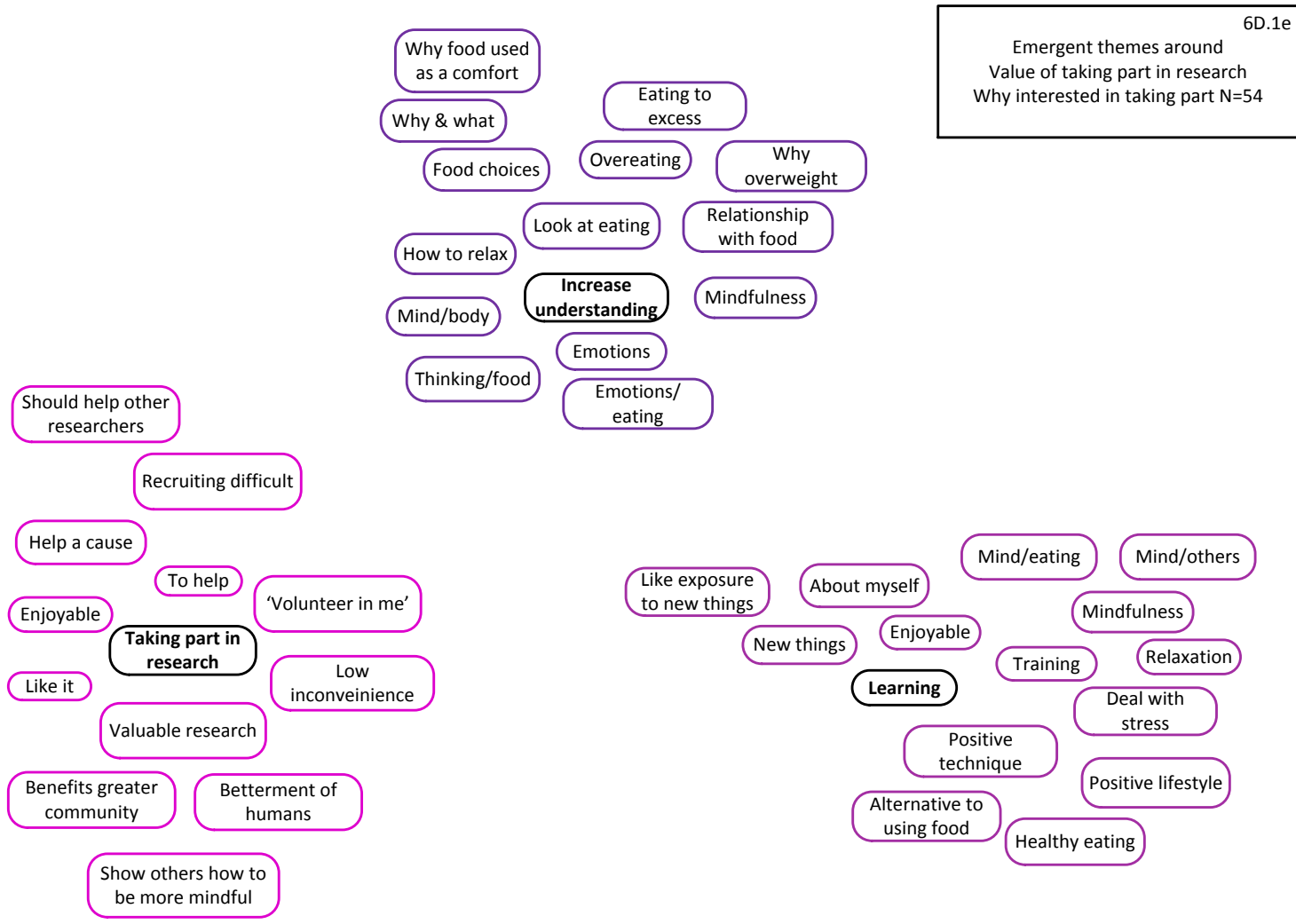


Map of organisation of themes into subordinate and interrelations

6D1.d



Map of organisation of themes into subordinate and interrelations



Map of organisation of themes into subordinate and interrelations

6D1.d

Organisation of themes for write up

6D.1e.

Emergent themes	Previous/ current experience examples	Hope for the future/ post the programme examples
<p>Theme 1: Wanting to change</p>		
<ul style="list-style-type: none"> Eating experiences 	<p>'Food rut' 49</p> <p>Poor 4</p> <p>Erratic 6</p> <p>Relationship with food 39</p> <p>Why & what 48/11</p> <p>Lack of awareness 31/33</p>	<p>To explore 49</p> <p>Sustainable approach 7</p> <p>Thoughtful approach 43</p> <p>More attentive 8</p> <p>More considerate 6</p> <p>Appreciate more 12</p> <p>Take more time over eating 37/42</p> <p>Enjoy more 33</p> <p>More Natural not restrictive 50</p>
<ul style="list-style-type: none"> Use of food 	<p>To comfort 49/38</p> <p>Aneathatise 4</p> <p>To relax 36/22</p> <p>Feel better 4</p>	<p>Alternative to using food 4</p>
<ul style="list-style-type: none"> Lack of control Habitual quality 	<p>Binging - guilt 8</p> <p>Food choices 10</p> <p>Overeating 53</p> <p>Overeating 53</p> <p>Eating to excess 43</p>	<p>Get Control 5</p> <p>Break cycle 22</p> <p>Deal with 21</p> <p>Healthier eating habits 18</p> <p>To get control over eating 53/50/19/51</p> <p>To control 39</p>
<ul style="list-style-type: none"> Different from conventional diets 	<p>Tired of 45/5/23</p> <p>'Wheel of torture' 26</p> <p>Don't work 34</p> <p>Struggling 32</p> <p>Observed as destructive 15</p> <p>Battling 42</p> <p>Failed attempts 51/10</p> <p>Leads to overeating 26/23</p>	<p><i>meditation</i></p> <p><i>10 something different</i></p>

<ul style="list-style-type: none"> Experience of self 	<p>Helplessness 26 'Funny' head space 13 Lost/low 26</p> <p>Negative feelings 51</p> <p>Clothes 51/42 Lower self-esteem 15/51</p> <p>Negative self-image 51/15 Frustration 26</p> <p>About myself 30 Mind/others 1 Mind/body 45</p>	<p>Increase confidence 35</p> <p>More positive attitude 35</p> <p>'Might do me the world of good' 44</p> <p>Feel better about self 35</p>
<ul style="list-style-type: none"> Relaxation 	<p><i>to relax 3, 10.</i></p> <p><i>to have a more relaxed life 10, 12, 14, 19, 36</i></p> <p><i>learn relaxation techniques 12, 19, 20.</i></p> <p><i>Use 9 food/habit ext = relax 22, 19, 36</i></p>	<p>How to relax 10/14</p> <p>Deal with stress 52</p> <p>Relaxation 12</p> <p>Relaxation 12</p> <p>Stressful situations 8/52</p>
<p>Physical state</p>		
<ul style="list-style-type: none"> Weight 	<p>Overweight 17/23</p> <p>Heaviest 26/34</p> <p>'Hate self when overweight' 42</p> <p>Why overweight 19</p> <p>'Not thin enough to enjoy life' 26</p> <p>Believe ideal weight will 'change my life' 42</p>	<p>Loose weight 5/50/43/19/</p> <p>Sustainable weight loss 5</p> <p>healthy weight 34</p>

<ul style="list-style-type: none"> Understanding of relations between emotion/thoughts and eating 		<p>Develop thoughts about food and eating 48</p> <p>Increase understanding of emotions/comfort/eating 49</p> <p>Look at eating 29</p> <p>Mind/eating 1</p> <p>Thinking/food 41</p> <p>Emotions/ eating 36/7</p> <p>Understand and control thoughts that trigger emotional eating 19</p> <p>Why food used as a comfort 49</p> <p>Reasons for food choices 10</p>
<ul style="list-style-type: none"> Health?? 		<p>Eat more nutritiously 38</p> <p>Healthy eating 52/18</p> <p>To reduce risk of heart disease 26/23</p> <p>For my health 23</p> <p>Be healthier 10/29</p> <p>Assist</p> <p>Healthier lifestyle 19</p> <p>Lifestyle Change 19</p>
<p>Psychological experiences</p>		<p>Mindfulness 46/28/38</p>
<ul style="list-style-type: none"> Thoughts around eating 	<p>Thoughts/feelings about food 10</p> <p>Binging – guilt 8</p>	
<ul style="list-style-type: none"> More positive attitude? 		<p>Positive lifestyle 52</p>

Participants enrolled in MEP /WLC pre-intervention relationship with food (N=21)

ID	Response: Please describe your current relationship with food
1	I love food
2	I eat quite healthy but think my portion control isn't the best.
3	SIMPLY EAT TO LIVE
4	I like good food and I know what I should eat, however I think I use it as an emotional crutch and I definitely snack more and eat rubbish when I am stressed, so I know what the problem is but I can't break the cycle.
5	Not a happy one. I use it to express any manner of emotions and it seems to be on my mind all of the time - I don't focus on breakfast when I'm thinking about what to eat later. Sometimes I know I'm not hungry but can't seem to stop eating - then I just feel terrible
6	Healthy relationship most times, but sometimes I can give into cravings.
7	I love food and I love preparing food for myself and my family. Food is very important in my life and I like to eat healthily. Also, (most probably because I am Chinese), I can buy the food I like from the supermarket/restaurants like I can do it back home (HK), I spend a lot of time to prepare food that I love to eat. That really helps especially when I am feeling homesick and during some Chinese festivals such as the Chinese New Year etc.
8	I would say my relationship with food is difficult, I need to eat more regularly and healthy. Sometimes I grow bored with food and find it difficult to become interested enough to cook meals.

9	<p>I think at times I use food on a simple fuel basis. That's why at times I simply have toast or crisps. I know I should think more about planning meals which is something I have started to do when my son & I eat together. He is only 20 months old so I try to make sure he has a well-balanced diet and eats lots of fruit. I know at times I should eat more fruit and veg but then I work till 7 two nights a week so by the time he is in bed I simply pick something I can eat quick. I have never been interested in cooking but again since having my son I have been on a few cookery courses and am on one currently. I think I just need to think about planning meals in advance and shop accordingly. I would like to add more fruit and veg and variety to my diet. Especially the nights I sit down to eat with my son. The other nights since it's just me I become lazy. I know if I plan in advance I can simply make meals in bulk and simply heat them up for those late working nights.</p>
10	<p>Food is a very big part of my life and the culture in which I grew up- I would describe myself as a foodie. I really enjoy cooking - it is a skill that I am good at and receive many compliments for. I also enjoy eating food which suggests I have a good relationship with food however, I also use food as a crutch / coping strategy - when I am bored or stressed or trying to procrastinate, I eat. My relationship with food is complicated - whilst I derive much pleasure from it, it can also be my greatest enemy.</p>
11	<p>I have a complicated relationship with food. Sometimes it is my best friend and other times my worst enemy. I have had times when I have felt in control of it but it never seems to last. I'd just like to relax around food and not worry about it and my weight.</p>
12	OK

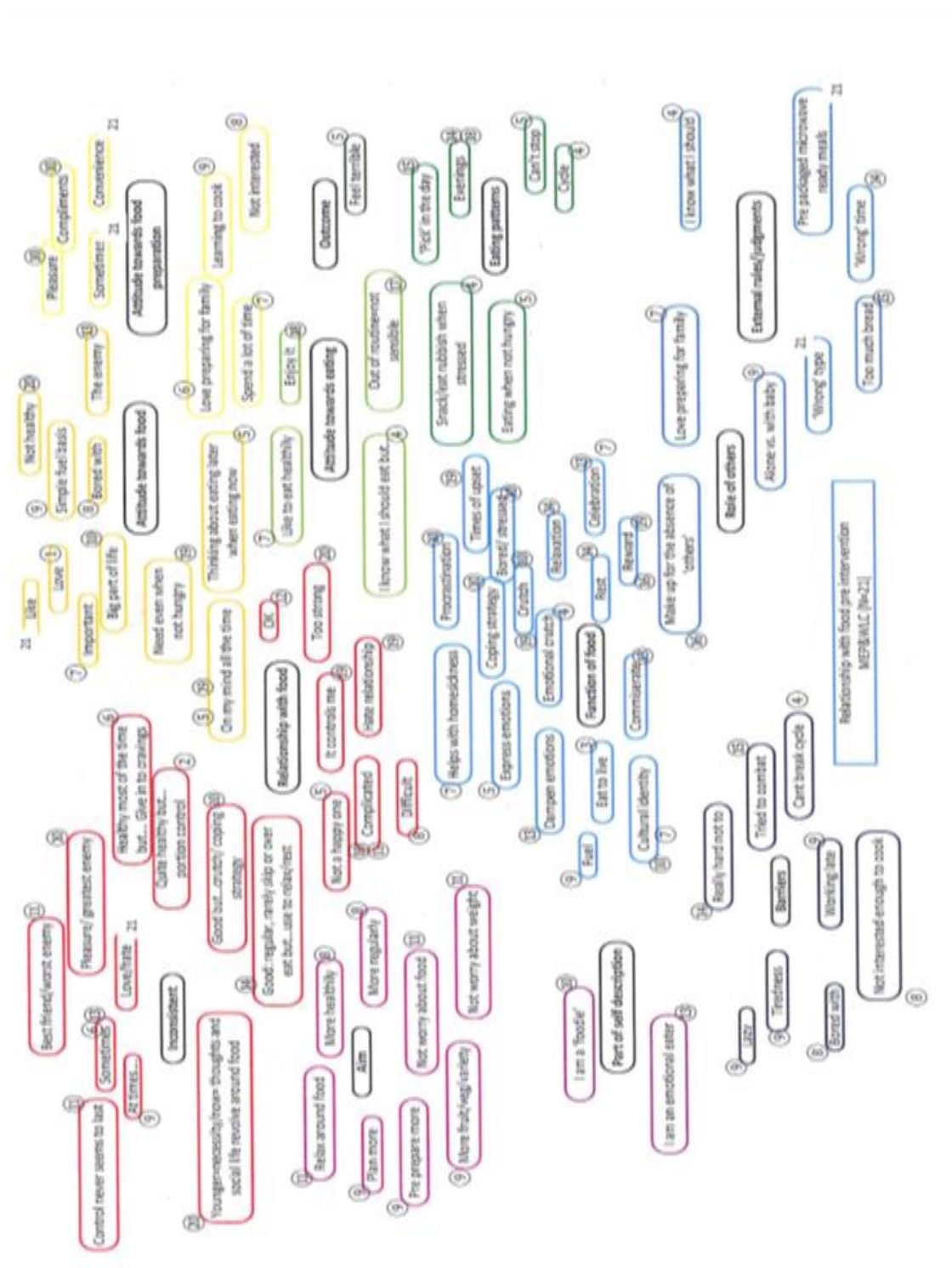
13	I AM AN EMOTIONAL EATER. I EAT TO CELEBRATE, COMISERATE INFACT MOST EMOTIONS I HAVE WILL BE DAMPENED WITH FOOD.I SOMETIMES SEE FOOD AS THE ENEMY.
14	Good rarely overeate, each regularly B, L and D I never miss meals if I can help it. However I associate resting and relaxing in the evening with having a drink and a snack. I realise this is the wrong time to eat but have to really try hard not to.
15	I find that I can eat whatever mood I am in. I pick at food in the day in work and then when I get home I will be hungry. I know I eat too much bread. Have tried to combat this by changing from white bread to brown bread!
16	I have decided I use food as a reward when I am at home I.e. not in work and maybe as a comfort when I am on my own.
17	It has been an unusual week in that I have not really eaten at my usual times. I have not eaten sensibly at all
18	enjoy eating tend to eat a lot at home but not in mornings and not in work so eat more in evenings
19	I feel that I see food as a crutch for stressful times or times of upset. I also see it as reward for ask completion. I hate my relationship with food, I feel the need for it even when I'm not hungry and feel it controls me
20	Too strong basically I think about food far too often. When I was a lot younger food was just a necessity. Now it is what I think about most and my social life revolves around food and I don't think this is a healthy attitude.
21	Love/ hate relationship. I like food, but I find I like a lot of the 'wrong' types of food. Although I never eat the pre-packaged microwave ready meals, I do eat meals for convenience and only sometimes cook from scratch.

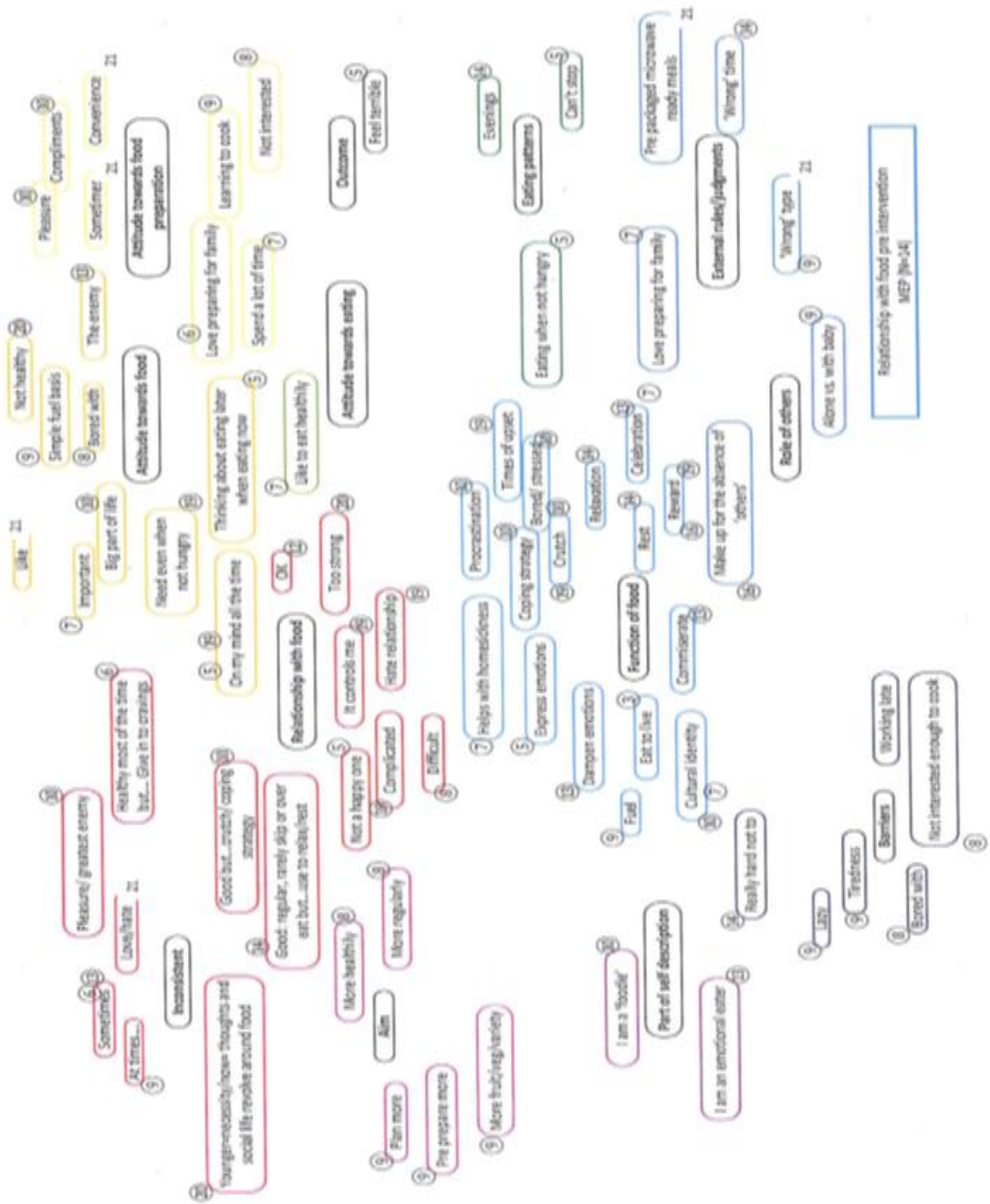
ANID	Initial comments	T1 Description of relationship with food	Emergent subthemes
1	<i>Love attitude towards food</i>	<i>I love food</i>	
2	<i>quite</i>	<i>I eat quite healthy but think my portion control isn't the best.</i>	
3	<i>food portion - necessity</i>	<i>SIMPLY EAT TO LIVE.</i>	
4	<i>shared but emotional outlet knowledge & behavior ↳ stress cycle</i>	<i>I like good food and I know what I should eat, however I think I use it as an emotional crutch and I definitely snack more and eat rubbish when I am stressed, so I know what the problem is but I can't bear the cycle.</i>	
5	<i>LWF not a happy one food portion - expression thinking about next food rather than eating lack of control consequence of BWF - the 1 just go / bomb</i>	<i>Not a happy one. I use it to express any manner of emotions and it seems to be on my mind all of the time - I don't focus on breakfast when I'm thinking about what to eat later. Sometimes I know I'm not hungry but can't seem to stop eating - then I just feel terrible</i>	
6	<i>Healthy</i>	<i>Healthy relationship most times, but sometimes I can give into cravings.</i>	
7	<i>Love attitude towards food, for themselves family culture expression of culture celebration honorifics etc</i>	<i>I love food and I love preparing food for myself and my family. Food is very important in my life and I like to eat healthily. Also, (most probably because I am Chinese), I can buy the food I like from the supermarket/restaurants like I can do it back home (HK), I spend a lot of time to prepare food that I love to eat. That really helps especially when I am feeling homesick and during some Chinese festivals such as the Chinese New Year etc.</i>	
8	<i>RWF difficult am - neg. & > healthily bored with food bored not interested enough to cook</i>	<i>I would say my relationship with food is difficult, I need to eat more regularly and healthily. Sometimes I grow bored with food and find it difficult to become interested enough to cook meals.</i>	

9	<p><i>food/purchase fuel</i></p> <p><i>me - fuel</i></p> <p><i>other's health - son</i></p> <p><i>balance</i></p> <p><i>↳ fruit & veg x variety</i></p> <p><i>Barriers - time/pain</i></p> <p><i>lack of interest in cooking</i></p> <p><i>lazy</i></p> <p><i>Solution - plan step prep prep - learn cooking</i></p>	<p>I think at times I use food on a <u>simple fuel basis</u>. That's why at times I simply have toast or crisps. I know I should think more about planning meals which is something I have started to do when my son & I eat together. He is only 20 months old so I try to make sure he has a well-balanced diet and eats lots of fruit. I know at times I should eat more fruit and veg but then I work till 7 two nights a week so by the time he is in bed I simply pick something I can eat quick. I have never been interested in cooking but again since having my son I have been on a few cookery courses and am on one currently. I think I just need to think about <u>planning meals in advance and shop accordingly</u>. I would like to add more fruit and veg and variety to my diet. Especially the nights I sit down to eat with my son. The other nights since it's just me I become lazy. I know if I plan in advance I can simply make meals in bulk and simply heat them up for those late working nights.</p>	
10	<p><i>other culture</i></p> <p><i>put good description - "good"</i></p> <p><i>prepare - pleasure - praise from others</i></p> <p><i>but good but complicated</i></p> <p><i>food/purchase - crutch/coping strategy</i></p> <p><i>pleasure - greatest enemy</i></p>	<p>Food is a very big part of my life and the culture in which I grew up - I would describe myself as a <u>foodie</u>. I really enjoy cooking - it is a skill that I am good at and receive <u>many compliments</u> for. I also enjoy eating food which suggests I have a good relationship with food however, I also use food as a crutch / coping strategy - when I am <u>bored or stressed or trying to procrastinate</u>, I eat. My relationship with food is complicated - whilst I derive much pleasure from it, it can also be my greatest enemy.</p>	
11	<p><i>not complicated</i></p> <p><i>food as - best friend - most enemy</i></p> <p><i>flexible control</i></p> <p><i>aim - feel relaxed around food</i></p> <p><i>not worry about food & weight</i></p>	<p>I have a complicated relationship with food. Sometimes it is my best friend and other times my worst enemy. I have had times when I have felt in control of it but it never seems to last. I'd just like to relax around food and not worry about it and my <u>weight</u>.</p>	

12	<i>RWF</i>	OK	
13	<i>Self description function dampens emotions + k- food as: the enemy</i>	I AM AN EMOTIONAL EATER. I EAT TO CELEBRATE, COMISERATE INFLECT MOST EMOTIONS I HAVE WILL BE DAMPENED WITH FOOD. I SOMETIMES SEE FOOD AS THE ENEMY.	
14	<i>RWF food = r but food function: rest/relax only external rule: "wrong time" requires effort not to</i>	Good rarely overeat, each regularly B, L and D I never miss meals if I can help it. However I associate resting and relaxing in the evening with having a drink and a snack. I realise this is the wrong time to eat but have to really try hard not to.	
15	<i>Can always eat external rule: too much bread ↳ have tried to change</i>	I find that I can eat whatever mood I am in. I pick at food in the day in work and then when I get home I will be hungry. I know I eat too much bread. Have tried to combat this by changing from white bread to brown bread!	
16	<i>function of food reward X compare others' make up to observe & show out of routine not sensible</i>	I have decided I use food as a reward when I am at home i.e. not in work and maybe as a comfort when I am on my own.	
17		It has been an unusual week in that I have not really eaten at my usual times. I have not eaten sensibly at all	
18	<i>eating - enjoyable observation not judgment pattern</i>	enjoy eating tend to eat a lot at home but not in mornings and not in work so eat more in evenings	
19	<i>food function: crutch reward - task completion RWF hate it controlling</i>	I feel that I see food as a crutch for stressful times or times of upset. I also see it as reward for task completion. I hate my relationship with food, I feel the need for it even when I'm not hungry and feel it controls me	
20	<i>RWF too strong preoccupation temporal past necessity → thought social life not healthy attitude</i>	Too strong basically I think about food far too often. When I was a lot younger food was just a necessity. Now it is what I think about most and my social life revolves around food and I don't think this is a healthy attitude.	

Mapping of emergent codes/ themes, generation superordinate themes 6D.2.b.





Participants completing the MEP post intervention feedback

ID	In a few sentences, what - if anything - have you gained from the Mindful Eating Programme?
3	I thought I did not gain very much from the course. Maybe it was not my sort of programme.
6	I have extended my understanding of theory and practice of mindfulness. The application of mindfulness is not only for eating, but is applicable to all our daily activities.
7	I stopped buying and eating some rubbish junk food. Learning when and how to use breathing space is really helpful.
8	I have become more aware of what I eat and have made a conscious effort to eat healthier. I have also gained valuable knowledge of different forms of mindful meditation which I view as help coping mechanisms for everyday life. My hope is to find the time to maybe practice these more in my everyday life.
9	If I feel myself getting stressed or can't sleep due to too many thoughts I regularly take a moment out to practice the breathing exercises we were thought.
10	greater knowledge and understanding of meditation / some increased understanding of types of hunger
12	Being able to recognise the different types of hunger and think more about why I'm eating before I do it and to really think about whether I want to eat, and if I don't then I'm more able to not eat.
13	I feel I have gained more self-control around food and an increased awareness of what I want to eat.

14	1. A better understanding of what Mindfulness means and how to build it into everyday events. Hopefully over time I will be able to be mindful in a more naturally and automatic way without having to over think events.
16	I re-newel of past experiences of deep relaxation, as I call it, or meditation as it turns out to be, giving a sense of calm, reduction in stress and acceptance of 'what is' at work and home.
19	I have found that I am much more relaxed and altogether calmer. My family have noticed this aspect about me and I am far less likely to get angry or annoyed with people. My eating habits have also changed, I pay more more attention to where my hunger is coming from and question if I am really hungry before I decide if to eat. I have had a lot of stress due to care of elderly parents over the last few years but since taking part in this study I am dealing with the situation much better and actually feel positive about myself which I have not done for a long time.
20	<p>A better relationship with food resulting in a tendency to want to eat better quality of food not quantity.</p> <p>I tend to want to prepare my own food now rather than takeaway meals – although I'm not sure why this is.</p> <p>Enjoyment listening to the experiences of the group and in the knowledge that other people have issues with food and relaxation and knowing I'm not the only one!</p> <p>An 'escape' via the meditation sessions.</p>
21	I have gained a better knowledge on a variety of mindfulness techniques
24	I have gained a lot from the mindful eating programme. Firstly, I have become more aware of my tendency to eat even when I'm not hungry. If the food is offered (i.e. a chocolate or a piece of cake, I would just take it and eat it). Secondly, the meditation was most helpful in learning how to relax. I will pursue this more fully in the near

	future.
25	I have learned new skills and techniques which are proving helpful in many other areas of my live. I have been able to use the breathing meditation techniques when I am in stressful situations and I have felt far more relaxed. For example, in my work I was due to present a workshop to approx. 20 people - my whole approach beforehand and during the workshop was very different and instead of fearing it I really enjoyed it.

Annotated analysis copy of responses: Post intervention feedback- gains/changes 6D.3b

Post intervention from

Changes

ID	Did you observe or initiate any changes in your life as a result of your participation? And if so, what are these?	
3		
6	<p>1. My awareness towards my eating was heightened further, in addition to who I was eating with and how I was eating.</p> <p>2. My awareness of my emotional responses to situations at work and at home was also heightened, which allowed me to observe and ponder situations before responding verbally.</p>	<p><i>awareness</i> <i>early</i> <i>late with</i> <i>how</i></p> <p><i>Emotional responses</i> <i>to work</i> <i>home</i></p>
7	<p>Although I haven't done meditation regularly, I found practising mindful eating itself has already changed the way I managed stress. For example, in the past, I used to rush a lot (I still rush now), but I have tried to remind myself that I can slow down sometimes. A very good example is, in the past, I used to buy a coffee from Starbucks in the campus and then rushed back to my office. I would drink my coffee and work in front of the computer at the same time. Now, after I buy the coffee, I will sit down in the cafe, put the sugar in my coffee, and then spend 2-3 minutes just sitting there and taking a few sips of the coffee. I really enjoy the moment of sitting there and enjoying my coffee. It also gives me a breathing space.</p> <p>As mentioned above I have made an effort to eat properly when I am eating alone.</p> <p>I am trying to build on most of the aspects of the course. I find at times I'm more observant to how my hunger isn't real hunger and that at times I</p>	<p><i>(M) eat -</i></p> <p><i>rush -> slow down</i></p> <p><i>Behavior</i></p> <p><i>early BS in day</i></p> <p><i>Behavior</i></p> <p><i>Hunger isn't real hunger</i></p>
8		
9		

Annotated analysis copy of responses: Post intervention feedback- gains/changes 6D.3b

Changes
Post intervention from

10		only want sweet foods as a quick fix.	
12	<p>Appreciation</p> <p>And Tempt</p>	<p>Whilst I had hoped to embed the breathing spaces and mindful eating into my lifestyle, neither have been sustained which has been disappointing</p> <p>I've been enjoying food more I think as I have stopped thinking about it negatively e.g. if I have a 'treat' like some chocolate, I am more able to accept that that's what I want and not tell myself off for that. And as mentioned I feel more able to ignore food that is lying around or eating out of boredom.</p>	
13	<p>awareness</p>	<p>I am hoping to keep the awareness I have gained and to eat less and be more aware of my own body's needs.</p>	
14	<p>need time out</p> <p>Appreciation?</p>	<p>4. Other than taking time out for the meditation no. I try and be mindful when eating but I can't say that I have noticed any change in the way in which I eat or the amount of food I eat</p>	
16	<p>regularity - Mindless & becoming stressed</p> <p>other -</p>	<p>Regular meditation, body scanning, breathing space, loving kindness and mindful eating for part of a meal. The recognition of mindless eating and when I am becoming stressed. My son also does self-awareness at school and this has helped me understand what it is exactly he is doing there; it gives us a common ground and something to discuss between the pair of us.</p>	
19	<p>4 experience -> relaxed</p> <p>-> crisis of the</p>	<p>Mindfulness has changed my life, I now make sure that I have time to meditate at least once a day but try to do more. I feel more relaxed and instead of criticising people I actively look for the positive in them. I also set myself the task of recognising the wonderful family and friends I have</p>	

Annotated analysis copy of responses: Post intervention feedback- gains/changes 6D.3b

Change
Post intervention from

		and being grateful for them every day. This usually gets my day off to a good start.	
20	<i>Behavior - Food - Eating</i>	Little changes such as taking more time to prepare meals and making them pleasing to the eye. Focusing on the food more and not just eating in front of TV.	
21			
BSMITH	<i>Intake eating I xentily > head'</i>	I have reduced the amount I eat and I have reduced my drinking - I don't feel a 'need' for the glass of wine after work. That's quite an outcome!	
CYOUNG	<i>appeal to strength situations awareness Behavior am guided learning</i>	Yes - I have noticed a real change in how I approach stressful situations e.g. I am more relaxed at work, my concentration seems so much better and I am sleeping so much better too. I am also far more aware about what I eat and drink - I have found I am eating and drinking in a sort of ritualistic way! For example when I cook I pay more attention to how I am preparing food, I enjoy the taste and texture far more and I notice even when e.g. I make a tea or coffee I take more time to prepare it etc. I am interested in finding out more about meditation and have also bought some books on meditation which I am enjoying reading...	

Annotated analysis copy of responses: Post intervention feedback- gains/changes 6D.3b

ID		In a few sentences, what - if anything - have you gained from the Mindful Eating Programme? Post intervention from <i>(Gain)</i>
3		I thought I did not gain very much from the course. Maybe it was not my sort of programme.
6	<i>the application of mindfulness to all daily activities</i>	I have extended my understanding of theory and practice of mindfulness. The application of mindfulness is not only for eating, but is applicable to all our daily activities.
7	<i>behaviour</i>	I stopped buying and eating some rubbish junk food. Learning when and how to use breathing space is really helpful.
8	<i>awareness - eating behaviour - effort - knowledge - in coping mechanism</i>	I have become more aware of what I eat and have made a conscious effort to eat healthier. I have also gained valuable knowledge of different forms of mindful meditation which I view as help coping mechanisms for everyday life. My hope is to find the time to maybe practice these more in my everyday life. <i>take</i>
9	<i>breathery</i>	If I feel myself getting stressed or can't sleep due to too many thoughts I regularly take a moment out to practice the breathing exercises we were thought.
10	<i>theory, eating theory - awareness to apply to</i>	greater knowledge and understanding of meditation / some increased understanding of types of hunger
12	<i>behavioural recognition / awareness</i>	Being able to recognise the different types of hunger and think more about why I'm eating before I do it and to really think about whether I want to eat, and if I don't then I'm more able to not eat.

Annotated analysis copy of responses: Post intervention feedback- gains/changes 6D.3b

Post intervention from

13	<p><i>Self control Behaviour awareness</i></p>	<p>I feel I have gained more self-control around food and an increased awareness of what I want to eat.</p>	
14	<p><i>M - application</i></p>	<p>1. A better understanding of what Mindfulness means and how to build it into everyday events. Hopefully over time I will be able to be mindful in a more naturally and automatic way without having to over think events.</p>	
16	<p><i>med - gives sense of calm acceptance</i></p>	<p>I re-newel of past experiences of deep relaxation, as I call it, or meditation as it turns out to be, giving a sense of calm, reduction in stress and acceptance of what is at work and home.</p>	
19	<p><i>Visible changes in self Behaviour eating habits attention hunger Y experience stress relationship body</i></p>	<p>I have found that I am much more relaxed and altogether calmer. My family have noticed this aspect about me and I am far less likely to get angry or annoyed with people. My eating habits have also changed, I pay more attention to where my hunger is coming from and question if I am really hungry before I decide if to eat. I have had a lot of stress due to care of elderly parents over the last few years but since taking part in this study I am dealing with the situation much better and actually feel positive about myself which I have not done for a long time.</p>	

Annotated analysis copy of responses: Post intervention feedback- gains/changes 6D.3b

20	<p><i>not notes</i></p> <p><i>gap - normal way</i></p> <p><i>Med - escape</i></p>	<p>A better relationship with food resulting in a tendency to want to eat better quality of food not quantity.</p> <p>I tend to want to prepare my own food now rather than takeaway meals – although I'm not sure why this is.</p> <p>Enjoyment listening to the experiences of the group and in the knowledge that other people have issues with food and relaxation and knowing I'm not the only one!</p> <p>An 'escape' via the meditation sessions.</p>
21	<p><i>(20)</i></p>	<p>I have gained a better knowledge on a variety of mindfulness techniques</p>
24	<p><i>awareness</i></p> <p><i>teaching in a programme</i></p> <p><i>med relax.</i></p>	<p>I have gained a lot from the mindful eating programme. Firstly, I have become more aware of my tendency to eat even when I'm not hungry. If the food is offered (i.e. a chocolate or a piece of cake, I would just take it and eat it). Secondly, the meditation was most helpful in learning how to relax. I will pursue this more fully in the near future.</p>
25	<p><i>breathing med - stress</i></p> <p><i>relax</i></p> <p><i>how → enjoy</i></p>	<p>I have learned new skills and techniques which are proving helpful in many other areas of my life. I have been able to use the breathing meditation techniques when I am in stressful situations and I have felt far more relaxed. For example, in my work I was due to present a workshop to approx. 20 people - my whole approach beforehand and during the workshop was very different and instead of fearing it I really enjoyed it.</p>

What were your expectations and have these been met?

6D.3c.

ID	What were your expectations and have these been met?
3	
6	I did not really have any expectations from this course. Rather, I was open to listening, learning and applying some practices to my daily routine.
7	I did not have any specific expectation before I joined the program. I think I got more than I expected! Some of the benefits will be described as below.
8	I am unsure of what my expectations of the course were as I was not sure what to expect, if this makes sense. But I very much enjoyed my time on the course and am grateful for Peter and his wife for taking the time to teach me new ideas.
9	I didn't have any expectations I tried to go in with an open mind
10	I did not have concrete expectations for the course - I guess I had hoped it would have a significant impact on my eating behaviour but that has not happened - I did expect it to be much more applied - 'hands on' learning how to mediate effectively, learning how to eat mindfully etc. At times, I was never sure what I was doing was correct and more practical sessions would have been helpful
12	I was hoping to get a better understanding on mindfulness and meditation and I do now feel that I have that understanding and have seen whether it would be useful for me in my everyday life. I was also hoping to be able to get ideas for ways to improve my eating habits. I'm not sure how useful this has been to date, but I feel more able to say no to food than before.
13	I had no real expectations
14	I had no expectations. I entered the process with an open mind never having tried meditation before and I had no idea what Mindful Eating was all about.
16	To lose about 1/2 a stone in weight! This hasn't happened: (weight 68.4KG)! I think this

	<p>will come in time due to the small changes that we are making to our eating habits rather than making drastic change that is not sustainable. I didn't think about having meditation as one of my expectations and the benefits this brings: this is outstanding.</p>
19	<p>My expectation before undertaking Mindfulness was that it would be some sort of self-hypnosis session about dealing with my hunger pangs. It has not really been anything like I expected but has been much more than that. I have changed my eating habits, but not in the way I expected but the bonus has been how I now view life, not just mine but everyone else's too. I actively want to be sympathetic even to those people in my life who hurt or upset me, I haven't quite achieved this to the degree I want to just yet but I'm confident that with continued practice and some more time I will get there.</p>
20	<p>Expected an introduction to meditation and discussions on thinking more about eating habits and these expectations have been met.</p>
21	<p>I had expected the weekly sessions to contain a lot more meditation - I expected most of the hour and a half to be taken up with it.</p>
24	<p>My expectations were to raise my awareness of my eating patterns, especially emotional eating and yes, these have been met.</p>
25	<p>I wasn't certain what I expected - I suppose I thought there would be more emphasis on the theory side of things and for me it was nice that it wasn't and we had lots of opportunity to practise the techniques (I wouldn't have liked it to have been too 'heavy' in terms of the detail)</p>

Annotated analysis copy of responses: Post intervention feedback-expectations met

Post intervention from

MIX in with what...

ID	What were your expectations and have these been met?
3	
6	I did not really have any expectations from this course. Rather, I was open to listening, learning and applying some practices to my daily routine.
7	I did not have any specific expectation before I joined the program. I think I got more than I expected! Some of the benefits will be described as below.
8	I am unsure of what my expectations of the course were as I was not sure what to expect, if this makes sense. But I very much enjoyed my time on the course and am grateful for Peter and his wife for taking the time to teach me new ideas.
9	I didn't have any expectations I tried to go in with an open mind
10	I did not have concrete expectations for the course - I guess I had hoped it would have a significant impact on my eating behaviour but that has not happened - I did expect it to be much more applied - 'hands on' learning how to mediate effectively, learning how to eat mindfully etc. At times, I was never sure what I was doing was correct and more practical sessions would have been helpful

more practical

12	<p>I was hoping to get a better understanding on mindfulness and meditation and I do now feel that I have that understanding and have seen whether it would be useful for me in my everyday life. I was also hoping to be able to get ideas for ways to improve my eating habits. I'm not sure how useful this has been to date, but I feel more able to say no to food than before.</p>
13	<p>I had no real expectations</p>
14	<p>3. I had no expectations. I entered the process with an open mind never having tried meditation before and I had no idea what Mindful Eating was all about.</p>
16	<p>To lose about 1/2 a stone in weight! This hasn't happened: (weight 68.4KG)! I think this will come in time due to the small changes that we are making to our eating habits rather than making drastic change that is not sustainable. I didn't think about having meditation as one of my expectations and the benefits this brings: this is outstanding.</p>
19	<p>My expectation before undertaking Mindfulness was that it would be some sort of self-hypnosis session about dealing with my hunger pangs. It has not really been anything like I expected but has been much more than that. I have changed my eating habits, but not in the way I expected but the bonus has been how I now view life, not just mine but everyone else's too. I actively want to be sympathetic even to those people in my life who hurt or upset me, I haven't quite achieved this to the degree I want to just yet but I'm confident that with continued practice and some more time I will get there.</p>

20
21
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	Expected an introduction to meditation and discussions on thinking more about eating habits and these expectations have been met.
	I had expected the weekly sessions to contain a lot more meditation - I expected most of the hour and a half to be taken up with it.
	My expectations were to raise my awareness of my eating patterns, especially emotional eating and yes, these have been met.
	I wasn't certain what I expected - I suppose I thought there would be more emphasis on the theory side of things and for me it was nice that it wasn't and we had lots of opportunity to practise the techniques (I wouldn't have liked it to have been too 'heavy' in terms of the detail)

What part or aspect of the programme was most useful to you and why

6D.3e.

ID	What part or aspect of the programme was most useful to you and why?
3	
6	I really enjoyed keeping a food diary. It raised my eating awareness to another level and made me consider exactly what, and how much, my intake was on a daily basis.
7	What I found most useful was learning different types of hunger. I am now a lot more sensitive to the smell of the food and since I've started the programme, I have stopped buying and eating certain snacks because of their awful smell. I also found that when I am going to party, I will stop eating when I feel full. In the past, I normally would continue to eat even I was very full.
8	I found learning something new most helpful, specifically the short meditations which you can do for a few minutes to help calm down. Again talking about my eating habits at the sessions help me become more mindful of what I was eating and also my habits. For example after a particular session I came to the realisation that I eat badly and less frequently when I am faced with the prospect of eating alone and am a lot more receptive to trying new foods when with somebody. Thanks to my awareness of this I have made a concerted effort to try and enjoy food alone in an effort to be healthier.
9	The meditation I enjoyed and I found interesting was my attitude towards food and how I use sweet things to treat myself regularly which I find rather disturbing since I have a 2yr old son who I would hate to pick up such habits.
10	meditation - used to do a bit of mediation in my yoga class but found I am much better at it now and make much better use of the mediation in my class since the course
12	As above - The types of hunger. I had always been aware I ate out of boredom, but I've been more able to recognise why I'm eating or hungry.
13	I have found this useful as I no longer eat for eating sake or to calm me down at night.

	The awareness of different types of hunger was most helpful.
14	What I found the most useful aspect was the meditation. This I still do and have found it to be a fantastic tool giving me some me time. It helps me to relax and slow down and I fully intend to try and keep the practice up in the future.
16	The regular meet ups gave momentum and motivation to do the regular practise. It was good to hear other people's experiences and to have support for continuing to practise.
19	Over the last few years I have found that I am comfort eating, when I get stressed, upset, anxious etc. Since engaging in Mindfulness I have been using the different types of meditation to deal with these situations and for about 6 weeks I have not 'comfort eaten' once. I also regularly use meditation to 'de-stress' using it as a relaxing tool which always makes me feel much better and more able to deal with the problems I face.
20	The meditation recording. Helped me relax and even get to sleep.
21	I found the meditation techniques the most useful as they were relaxing
24	An important aspect of the programme was learning about the different hungers. I now notice when I think 'Oh its, 12.30, its lunch time!) Or I need to eat something before bed. This has made a difference to what I eat and when I eat.
25	I would have to say learning about the different meditation techniques - I was keen to know more about meditation and this was a very simple way to find out....it wasn't a big commitment and I attended 6 weeks of 1.5 hour sessions. I have been practising the techniques most days but it's not a big commitment and I spend about 15 minutes in the morning and 15 mins in the evening but I have felt a real shift in my approach to life.

Unseen

ID		What part or aspect of the programme was most useful to you and why?	
3			
6	<i>eat healthy food</i>	I really enjoyed <u>keeping a food diary</u> . It raised my eating awareness to another level and made me consider exactly what, and how much, my intake was on a daily basis.	
7	<i>Types of hunger - Learning Positive Behaviour</i>	What I found most useful was <u>learning different types of hunger</u> . I am now a lot more sensitive to the smell of the food and since I've started the programme, I have <u>stopped buying and eating certain snacks because of their awful smell</u> . I also found that when I am going to party, I will <u>stop eating when I feel full</u> . In the past, I normally would continue to eat even I was very full.	
8	<i>Not needs - calm awareness -> types of habits -> meditation</i>	I found learning something new most helpful, specifically the <u>short meditations</u> , which you can do for a few minutes to <u>help calm down</u> . Again <u>talking about my eating habits</u> at the sessions help me become more mindful of what I was eating and also my habits. For example after a particular session I came to the realisation that I eat badly and less frequently when I am faced with the prospect of eating alone and am a lot more receptive to trying new foods when with somebody. Thanks to my awareness of this I have made a concerted effort to try and enjoy food alone in an effort to be healthier.	
9	<i>Mind awareness - habits -> types of food (med)</i>	The meditation I enjoyed and I found interesting was my attitude towards food and how I use sweet things to treat myself regularly which I find rather disturbing since I have a 2yr old son who I would hate to pick up such habits.	
10	<i>(med)</i>	meditation - used to do a bit of meditation in my yoga class but found I am much better at it now and make much better use of the meditation in my class since the course	
12	<i>Types of hunger</i>	As above - The types of hunger. I had always been aware I ate out of boredom, but I've	

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14
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		<p>been more able to recognise why I'm eating or hungry.</p> <p>I have found this useful as I no longer eat for eating sake or to calm me down at night.</p> <p>The awareness of different types of hunger was most helpful.</p> <p>2. What I found the most useful aspect was the meditation. This I still do and have found it to be a fantastic tool giving me some me time. It helps me to relax and slow down and I fully intend to try and keep the practice up in the future.</p>
	<p>recognition of hunger</p> <p>↳ changed eating</p> <p>↳ awareness of diff types of hunger</p> <p>↳ meditation - me time</p> <p>↳ slow down</p>	
	<p>Appo. (Diap) meets (a) minutes</p> <p>for - meditation - done</p> <p>not - change in eating not forget eating</p>	<p>The regular meet ups gave momentum and motivation to do the regular practise. It was good to hear other people's experiences and to have support for continuing to practise.</p> <p>Over the last few years I have found that I am comfort eating, when I get stressed, upset, anxious etc. Since engaging in Mindfulness I have been using the different types of meditation to deal with these situations and for about 6 weeks I have not 'comfort eaten' once. I also regularly use meditation to 'de-stress' using it as a relaxing tool which always makes me feel much better and more able to deal with the problems I face.</p>
	<p>Meditation</p> <p>↳ a relaxing</p> <p>↳ diff types of hunger</p> <p>↳ eating patterns. What</p> <p>↳ med</p>	<p>The meditation recording. Helped me relax and even get to sleep.</p> <p>I found the meditation techniques the most useful as they were relaxing</p> <p>An important aspect of the programme was learning about the different hungers. I now notice when I think 'Oh its, 12.30, its lunch time!) Or I need to eat something before bed. This has made a difference to what I eat and when I eat.</p> <p>I would have to say learning about the different meditation techniques - I was keen to know more about meditation and this was a very simple way to find out. It wasn't a big commitment and I attended 6 weeks of 1.5 hour sessions. I have been practising the techniques most days but it's not a big commitment and I spend about 15 minutes in the</p>
	<p>↳ meditation recording</p> <p>↳ most useful as they were relaxing</p> <p>↳ learning about the different hungers</p> <p>↳ I now notice when I think 'Oh its, 12.30, its lunch time!) Or I need to eat something before bed. This has made a difference to what I eat and when I eat.</p> <p>↳ I was keen to know more about meditation and this was a very simple way to find out. It wasn't a big commitment and I attended 6 weeks of 1.5 hour sessions. I have been practising the techniques most days but it's not a big commitment and I spend about 15 minutes in the</p>	<p>acceptability</p>
	<p>↳ meditation recording</p> <p>↳ most useful as they were relaxing</p> <p>↳ learning about the different hungers</p> <p>↳ I now notice when I think 'Oh its, 12.30, its lunch time!) Or I need to eat something before bed. This has made a difference to what I eat and when I eat.</p> <p>↳ I was keen to know more about meditation and this was a very simple way to find out. It wasn't a big commitment and I attended 6 weeks of 1.5 hour sessions. I have been practising the techniques most days but it's not a big commitment and I spend about 15 minutes in the</p>	<p>morning and 15 mins in the evening but I have felt a real shift in my approach to life.</p>

Do you plan to use any aspect of the programme in the future? If yes, which aspect(s)?

ID	Do you plan to use any aspect of the programme in the future? If yes, which aspect(s)?
3	
6	As mentioned above, I certainly will try to apply mindfulness when faced with emotional scenarios which play out in life. I think the mindfulness makes one aware of their own ego and thought processes.
7	<p>I really like using breathing space when I find things getting a bit stressful. Stress could be related with work and family relationship. It helps me focus on my work and also avoid unnecessary conflicts with family.</p> <p>As I said above, I haven't practised a great deal of meditation but I would love to give a go in the future</p>
8	I hope to continue, improving my eating and being aware of what I am putting in to my body. I also hope to practice meditation in order to help me let go of unwanted emotions.
9	I would like to try to meditate more. I use the breathing space
10	If anything, it will be the mediation
12	I would like to use the mindful breathing more often, but do struggle to fit it into a daily routine.
13	I am going to use the meditations in my daily life, try to be more in the moment and feel better in myself around food.
14	As mentioned before I will certainly keep up with the meditation. I believe this is something that I will be able to practice in the future even if it isn't done on a regular basis, I feel confident that I will be able to find time in my life to use the meditation

	practice when I need it.
16	Yes, all of them.
19	I fully intend to continue with the mediation which I thoroughly enjoy. I will also continue with the mindful eating, not the type we did with the raisin as I find this difficult to do, but the aspect of eating more slowly, enjoying the taste of what I'm eating and stopping when I know I'm full.
20	Do you plan to use any aspect of the programme in the future? If yes, which aspect(s)? The meditation is ongoing.
21	I doubt I will use the techniques very often - this is more due to a time management issue than anything else.
24	Yes, my awareness of the different hungers and the short meditations.
25	I am definitely going to incorporate meditation into my life...it is so easy to fit in a short meditation into my day and I feel so peaceful afterwards - and it's free!

Post intervention from

future

ID		Do you plan to use any aspect of the programme in the future? If yes, which aspect(s)?	
3			
6		As mentioned above, I certainly will try to apply mindfulness when faced with emotional scenarios which play out in life. I think the mindfulness makes one aware of their own ego and thought processes.	
7		I really like using breathing space when I find things getting a bit stressful. Stress could be related with work and family relationship. It helps me focus on my work and also avoid unnecessary conflicts with family. As I said above, I haven't practised a great deal of meditation but I would love to give a go in the future	
8		I hope to continue, proving my eating and being aware of what I am putting in to my body. I also hope to practice meditation in order to help me let go of unwanted emotions.	
9		I would like to try to meditate more. I use the breathing space	
10		If anything, it will be the meditation	
12		I would like to use the mindful breathing more often, but do struggle to fit it into a daily routine.	
13		I am going to use the meditations in my daily life, try to be more in the moment and feel better in myself around food.	

Post intervention from ei

14		<p>5. As mentioned before I will certainly keep up with the meditation. I believe this is something that I will be able to practice in the future even if it isn't done on a regular basis, I feel confident that I will be able to find time in my life to use the meditation practice when I need it.</p>	
16		<p>Yes, all of them.</p>	
19		<p>I fully intend to continue with the mediation which I thoroughly enjoy. I will also continue with the mindful eating, not the type we did with the raisin as I find this difficult to do, but the aspect of eating more slowly, enjoying the taste of what I'm eating and stopping when I know I'm full.</p>	
20		<p>Do you plan to use any aspect of the programme in the future? If yes, which aspect(s)? The meditation is ongoing.</p>	
21		<p>I doubt I will use the techniques very often - this is more due to a time management issue than anything else.</p>	
24		<p>Yes, my awareness of the different hungers and the short meditations.</p>	
25		<p>I am definitely going to incorporate meditation into my life...it is so easy to fit in a short meditation into my day and I feel so peaceful afterwards - and it's free!</p>	

Was there anything missing from the programme or was there anything we could have done better?

ID	Was there anything missing from the programme or was there anything we could have done better?
3	
6	Group discussions were somewhat awkward. Although you cannot force someone to speak, perhaps a little prodding from the facilitator to make those who are more inhibited to be participative in the conversation would have been beneficial.
7	I think it could be organised better. I know one of the researchers became unwell after the programme started but it seemed to me that a lot of ground work was not prepared properly before it started. E.g. the recording sheet was only given to us in the 3rd week.
8	I can't think of anything.
9	No
10	I did not expect the 'group therapy' element of the course and this is the aspect I enjoyed least. I felt that too much time was given over to the group talking about their experiences (some of which was irrelevant) and insufficient time was left to introducing new concepts and ideas. In future, a better balance would ensure group discussion did not dominant the sessions.
12	I don't think so
13	I feel nothing could have been done better.
14	No. thoroughly enjoyed my Tuesday evenings.
16	Personally, I feel that I needed more direction with the mindful eating and use of particular tools to help this. Saying this, we were directed to reading material that would help with this. I think a better system for collecting data from the beginning - I know this was complicated by Naomi's absence - maybe an online version similar to the food diary collection or the paper versions we were using towards the end.

19	I don't think there was anything missing from the programme, I thoroughly enjoyed every aspect of it and it has made a real difference to my life. I don't think there was anything that could have been done better but for me I would have enjoyed a couple more meditation periods during the sessions. I intend to further my knowledge and experience of Mindfulness and make it a very integral aspect of my life.
20	Some of the instructions on the assignments were quite vague.
21	At times it did feel like a group therapy session where the conversation seemed to go off on a tangent. Possibly the conversation needed to be brought back on track at times.
24	I found the meditation easier when I used the CD. I found the one for the scan difficult to do without the facilitation. I would have liked a CD of the scan as well as the breathing meditation.
25	No - I don't think so but perhaps including some information on yoga breathing techniques would be helpful for others - I have recently been incorporating some short breathing exercises before I start my meditation which I have found a nice way to slow me down and mark the start of my meditation

ID	Was there anything missing from the programme or was there anything we could have done better?
3	
6	<p><i>not really to get people to speak</i></p> <p><i>[group discussion]</i></p> <p>Group discussions were somewhat awkward. Although you cannot force someone to speak, perhaps a little prodding from the facilitator to make those who are more inhibited to be participative in the conversation would have been beneficial.</p>
7	<p><i>change reader - recording sheet</i></p> <p><i>[facilitator]</i></p> <p>I think it could be organised better. I know one of the researchers became unwell after the programme started but it seemed to me that a lot of ground work was not prepared properly before it started. E.g. the recording sheet was only given to us in the 3rd week.</p>
8	I can't think of anything.
9	No
10	<p><i>group therapy</i></p> <p><i>[group discussion]</i></p> <p><i>too much time for it to talk</i></p> <p><i>∴ less time</i></p> <p><i>to introduce new concepts.</i></p> <p>I did not expect the 'group therapy' element of the course and this is the aspect I enjoyed least. I felt that too much time was given over to the group talking about their experiences (some of which was irrelevant) and insufficient time was left to introducing new concepts and ideas. In future, a better balance would ensure group discussion did not dominate the sessions.</p>
12	I don't think so
13	I feel nothing could have been done better.
14	6. No. thoroughly enjoyed my Tuesday evenings.
15	<p><i>recording sheets ⇒ online?</i></p> <p><i>more direct - not using techniqs</i></p> <p>Personally, I feel that I needed more direction with the mindful eating and use of particular tools to help this. Saying this, we were directed to reading material that would help with this. I think a better system for collecting data from the beginning - I know this was complicated by Naomi's absence - maybe an online version</p>

Do you have any other comments not covered by the questions?

6D.3k

ID	Do you have any other comments not covered by the questions?
3	
6	None
7	no.
8	Thanks for letting me participate.
9	Only just I enjoyed this course and would like to be considered to further ones
10	
12	Nope
13	
14	7. It would be interesting to know when all the information is collated if people attending the sessions did actually lose any weight and how much.
16	Peter, Naomi and Lili were all very approachable and made us all feel at ease, welcome and able to contribute.
19	<p>I have spoken to a number of people who have been aware of how stressed I've been and they have all noticed a real difference in my Outlook on life and handling my stress levels, especially my family.</p> <p>Before undertaking the mindfulness study, I felt as if I was in a big Sea of water, frantically treading water in order to keep going.</p> <p>Although I still feel I am in the water, I now know I'm only up to about my knees and very soon I will be on the beach just looking at the water. I feel that for a long time I have been trying to repair my broken plug with all kind of useless implements but Mindfulness has now given me the screwdriver I needed and I can finally fix what's broken.</p>
20	

21	
24	<p>While this was a short programme, (and I was quite ill for two weeks and unable to attend), I feel that it has had quite an impact on my relationship with food and with myself. I feel much calmer – that may or may not be related, but something has happened!</p> <p>p.s. I could not get onto the page to fill in last week's online info.</p>
25	No

Post intervention from emails

More in 18th 8thol.

ID	Do you have any other comments not covered by the questions?
3	
6	None
7	no.
8	
9	Thanks for letting me participate.
10	Only just I enjoyed this course and would like to be considered to further ones
12	Nope
13	
14	7. It would be interesting to know when all the information is collated if people attending the sessions did actually lose any weight and how much.
15	Peter, Naomi and Lili were all very approachable and made us all feel at ease, welcome and able to contribute.
19	<p>I have spoken to a number of people who have been aware of how stressed I've been and they have all noticed a real difference in my Outlook on life and handling my stress levels, especially my family.</p> <p>Before undertaking the mindfulness study, I felt as if I was in a big Sea of water, frantically treading water in order to keep going.</p> <p>Although I still feel I am in the water, I now know I'm only up to about my knees and very soon I will be on the beach just looking at the water. I feel that for a long time I have been trying to repair my broken plug with all kind of useless implements but Mindfulness has now given me the screwdriver I needed and I can finally fix what's broken.</p> <p><i>- Add to other BUT IN FEEDBACK</i></p>

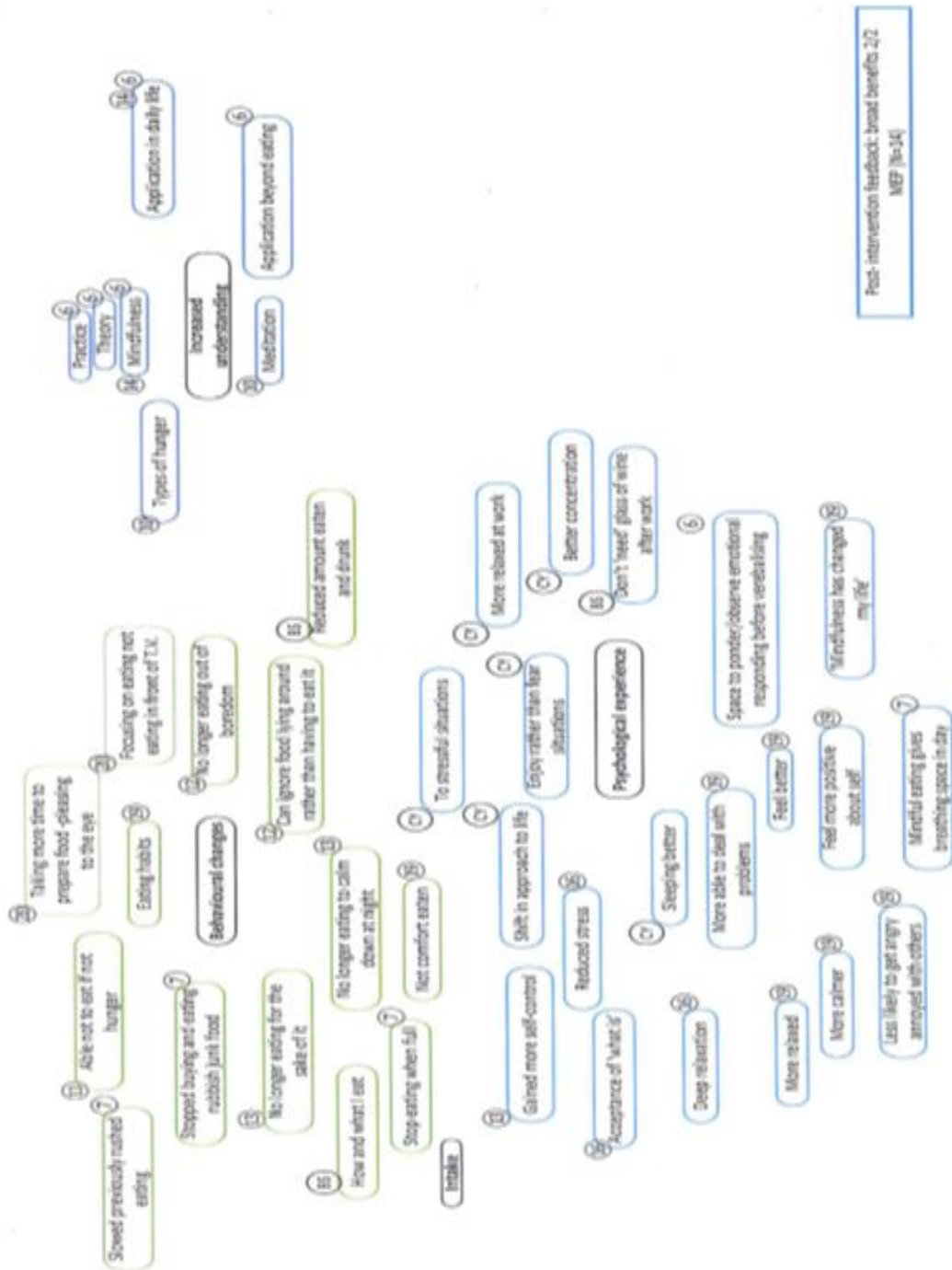
	similar to the food diary collection or the paper versions we were using towards the end.
19	<p>I don't think there was anything missing from the programme, I thoroughly enjoyed every aspect of it and it has made a real difference to my life. I don't think there was anything that could have been done better but for me I would have enjoyed a couple more meditation periods during the sessions. I intend to further my knowledge and experience of Mindfulness and make it a very integral aspect of my life.</p> <p>Some of the instructions on the assignments were quite vague.</p>
20	
21	<p>gap discussion ↳ facilitator</p> <p>At times it did feel like a group therapy session where the conversation seemed to go off on a tangent. Possibly the conversation needed to be brought back on track at times.</p>
24	<p>CD for all meds including (P) for all breathing space Meds.</p> <p>I found the meditation easier when I used the CD. I found the one for the scan difficult to do without the facilitation. I would have liked a CD of the scan as well as the breathing meditation.</p>
25	<p>Yoga breathing exercise</p> <p>No - I don't think so but perhaps including some information on yoga breathing techniques would be helpful for others - I have recently been incorporating some short breathing exercises before I start my meditation which I have found a nice way to slow me down and mark the start of my meditation</p>

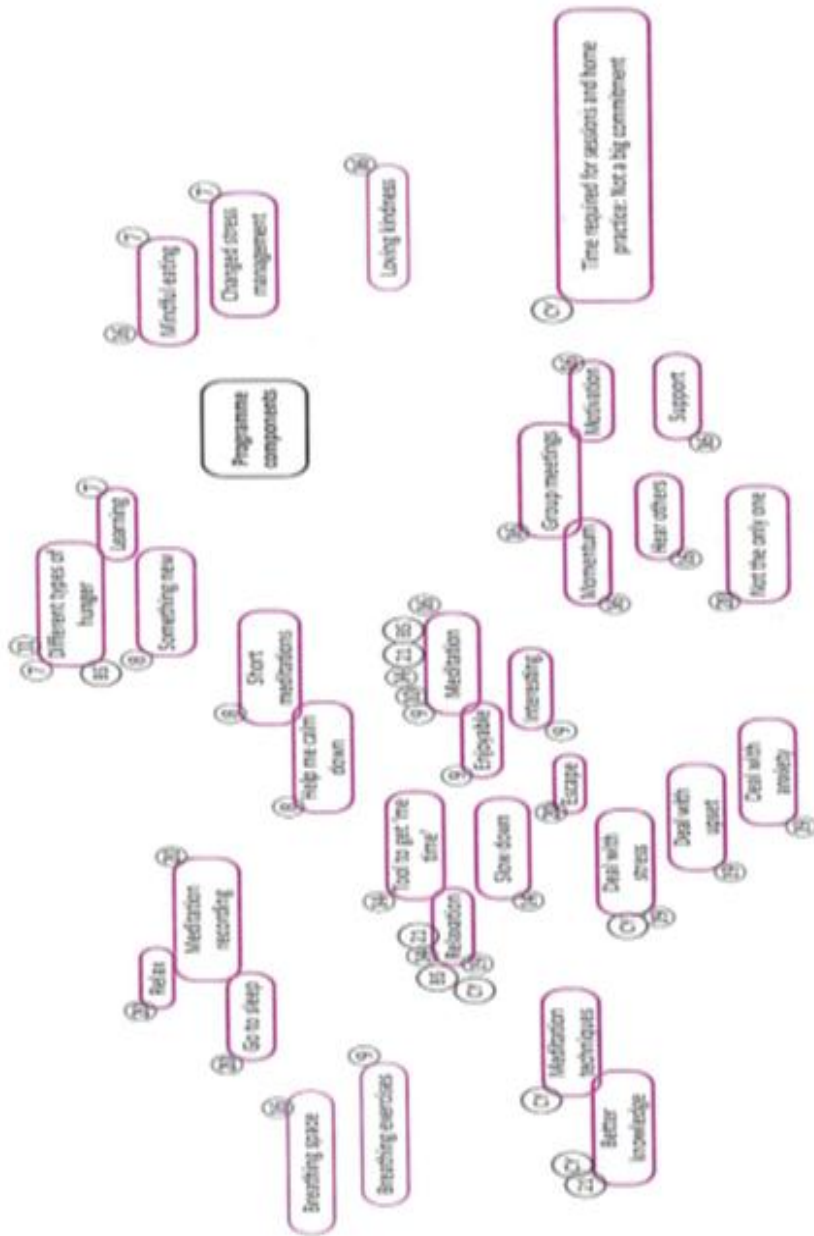
25

continued

While this was a short programme, (and I was quite ill for two weeks and unable to attend), I feel that it has had quite an impact on my relationship with food and with myself. I feel much calmer – that may or may not be related, but something has happened!

p.s. I could not get onto the page to fill in last week's online info.





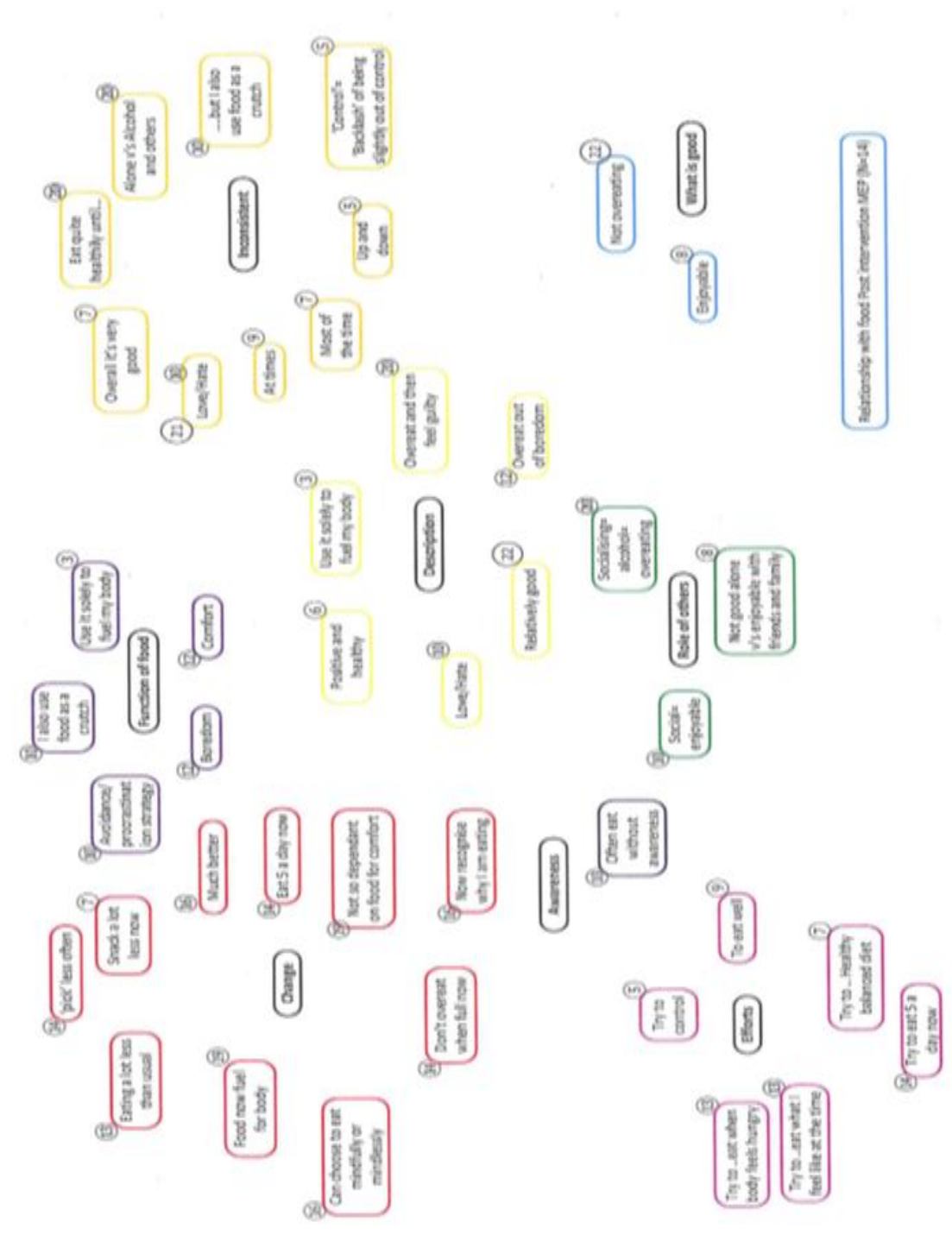
Post-intervention feedback: programme components MCF (N=34)

3	USE IT SOLELY TO FUEL MY BODY
5	can be 'up and down' - the more I seem to try and 'control' my intake; the more I'll have a 'backlash' where I feel slightly out of control a few days later
6	It is a positive and healthy relationship.
7	Overall, it is very good. I try to have a healthy balanced diet and I think I do most of the time. I am most pleased that I snack a lot less now and I hope I will stay that way.
8	NOT VERY GOOD WHEN I AM BY MYSELF BUT VERY ENJOYABLE WHEN WITH FRIENDS AND FAMILY.
9	I seemed to have been a bit hectic in my eating patterns still but also making a concerted effort to eat well at times
10	I have a love / hate relationship with food. I enjoy cooking and eating food, in particular in a social context but I also use food as a crutch - in particular as an avoidance / procrastination strategy. I often eat without being aware of what I am eating.
12	Good, but possibly tend to overeat out of boredom or for comfort
13	I HAVE BEEN EATING A LOT LESS THAN I USUALLY WOULD. I HAVE BEEN TRYING TO EAT ONLY WHEN MY BODY FEELS HUNGRY AND EATING WHAT I FELT LIKE AT THE TIME.
14	Good. Don't over eat know when I am full. Pick sometimes but not often try and eat my 5 a day and succeed most days.
16	Much better than previous to the study. I now recognise why I am eating and can take part in either mindful or mindless eating depending on what I choose to do.
19	I don't feel so dependent on food for comfort. I now see it as providing my body with fuel when it needs it
20	Think I eat quite healthily until it comes to socialising which is always accompanied with alcohol - I then overeat and feel guilty about it.
21	Love hate
22	I believe I have a relatively good relationship with food and tend not to overeat

Annotated raw data with notes towards emergent themes: post-intervention RWF 6D.4a.

ANID	Initial comments	T2 Description of relationship with food	Emergent themes
3	Fun time Description	USE IT SOLELY TO FUEL MY BODY	
5	persistent process effort	can be 'up and down' - the more I seem to try and 'control' my intake; the more I'll have a 'backlash' where I feel slightly out of control a few days later	
6	description	It is a positive and healthy relationship.	
7	change - snack effort goal	Overall, it is very good. I try to have a healthy balanced diet and I think I do most of the time. I am most pleased that I snack a lot less now and I hope I will stay that way.	
8	awareness goal-orientable dependent on effort	NOT VERY GOOD WHEN I AM BY MYSELF BUT VERY ENJOYABLE WHEN WITH FRIENDS AND FAMILY.	
9	effort at hand	I seemed to have been a bit hectic in my eating patterns still but also making a concerted effort to eat well at times	
10	hesitant increased awareness effort	I have a love / hate relationship with food. I enjoy cooking and eating food, in particular in a social context but I also use food as a crutch - in particular as an avoidance / procrastination strategy. I often eat without being aware of what I am eating.	
12	Good, but inconsistent	Good, but possibly tend to overeat out of boredom or for comfort	
13	Change around why responding to body effort	I HAVE BEEN EATING A LOT LESS THAN I USUALLY WOULD. I HAVE BEEN TRYING TO EAT ONLY WHEN MY BODY FEELS HUNGRY AND EATING WHAT I FELT LIKE AT THE TIME.	
14	Continue description inconsistent	Good. Don't over eat know when I am full. Pick sometimes but not often try and eat my 5 a day and succeed most days.	

AND	Initial comments	T2 Description of relationship with food	Emergent themes
16	<p>Always mindless > choice of using eating as a form of justification</p>	<p>Much better than previous to the study, I now recognize why I am eating and can take part in either mindful or mindless eating depending on what I choose to do.</p>	
15	<p>Change - positive</p>	<p>I don't feel so dependent on food for comfort. I now see it as providing my body with fuel when it needs it</p>	
20	<p>... still idea of eating/ alcohol not in</p>	<p>Think I eat quite healthily until it comes to socialising which is always accompanied with alcohol - I then overeat and feel guilty about it.</p>	
21	<p>mindless</p>	<p>Love hate</p>	
22	<p>less for I feel - not mindless</p>	<p>I believe I have a relatively good relationship with food and tend not to overeat</p>	



Examples and details of consumption provided by participants pre-intervention: Starting

6D.5a.

ID	HAPPY / Healthy	REASON FOR STARTING	Initiating situation	Initiating Feelings/mood/emotion
3	Y	I enjoy drinking tea	nothing prompts me	I have no discernible thoughts and emotions.
5	N	too tired to want a decent meal, bit fed up	being on my own in the evenings, too tired to do anything but put the telly on	loneliness and boredom - that it will comfort me to eat like this
6	Y	I need to eat regularly to maintain a good metabolism and ensure I do not eat badly.	My exercise regime requires that I eat this way.	If I am hungry, I will often turn to something healthy rather than eat fat which I know will add to my weight in the long term.
7	Y	Keep me awake throughout the day (I only have the Latte if I am working in the office)	I want to eat healthy food but I am aware that if I want to eat healthy food, I should prepare the food myself, that is home made food, not take away, not ready made food. However, to prepare homemade food every night after a long day at work is very tiring and sometimes very stressful as I have to think plan what to cook, do the shopping (2-3 times a week as I want the food to be fresh and I don't like to deep freeze the meat etc.). Preparing a healthy menu is not only important for me but more importantly for my children. That is the reason I feel stressful.	I feel stressed that I should make an effort to eat healthy food.
8	N	I really enjoy tomato base products and feel that this is one of my healthier meals that I hardly get bored with and can prepare easily	A weekend of eating takeaways and a realisation that I am making myself fat and ill. <i>Making pasta</i>	A quilt that I need to eat better, but struggle to find something healthy that I want to eat, this meal acts as a compromise in my mind and fills me up.
9	N	I find toast is something quick and easy to sort whilst tending to my 20 month old son	Since I am normally in a rush to get out or sorting my son I normally just sort him then think of me later.	That I can't. No one is watching me or telling me I should eat properly.

10	N	taking a work break	Having to mark assignments or write a paper	Boredom be to avoid doing a task that I am not looking forward to doing. When I am stressed or in the company of others (tend to eat less) or am influenced by what and how they eat. Influence of others.
12	Y	dinner time/hungry/enjoy the meal	everyone else is eating at work and I can smell their food	Hunger
13	N	AS I WAS GOING TO WORK. I WAS NOT ACTUALLY HUNGRY	IF I AM TIRED	I TRY TO BE GOOD AND EAT REGULAR MEALS BUT END UP FEELING GUILTY AS I FEEL I HAVE EATEN TOO MUCH AND EATEN WHEN I WASNT HUNGRY
14	Y	Enjoy salmon, quick and easy to cook healthy option	However if I have had a particularly busy day and not everything has fell into place I also treat myself with a drink and snack as a consolation	If I have had a productive day and feel pleased with myself for achieving a lot I treat myself with a drink and snacks.
16	N	tea-time	I think that my pattern of eating on my work days (Mon to Thurs) is encouraging a problem due to the long times between my eating e.g. breakfast at 7am and then nothing until maybe 2pm when I get home (I cannot eat in front of people - professionally rather than anything to do with my mind). My husband and I need to address portion size for all of us as a family. The situation at home can be very stressful (son has special needs) and this can escalate very quickly, once the kids are in bed this is when I relax and feel I deserve something extra.	Feeling exhausted at the end of the day when I have been at work and the kids have settled in bed, feeling as though I need to reward myself for getting through the day or needing comfort when my husband is away
19	N	I'd had a stressful day and thought I felt hungry	Following a phone call or visit to my mum who's elderly but very demanding and self-centred (which she has been all her life) but now I feel I have to be more attentive and sympathetic because she's old.	

ID	HAPPY / Healthy		REASON FOR STARTING	Initiating situation	Initiating Feelings/mood/emotion
20	N		To have something to nibble on whilst drinking.	It just being a Sunday for example...this would mean a lazy, but entertaining, day at home with the family, I enjoy cooking and would make lots of different dishes almost on request from each member of the family. Always accompanied with wine.	
21	N		It was dinnertime and I was hungry	It's quick and easy to buy in the supermarket and relatively cheap and I'll choose to eat something like this if I'm having a busy evening and will be going out after work	

Examples and details of consumption provided by participants pre-intervention: Stopping

6D.5b

ID		REASON FOR STOPPING	How it makes me feel	
3		finished it	I simply eat what I like without thinking about it	
5		not sure	The same, with regards to the loneliness and boredom; not in the least bit comforted, though. I usually just berate myself and feel really saddened and stuck.	
6		If it is late at night, I will not eat dinner or I am not hungry.	That I have eaten well and added the required vitamins that my body needs.	
7		I only like the Latte from Starbucks so if I am working at home, I don't drink coffee at all	I feel good and I feel that I've tried my best to give the best quality food for my children. I also feel that eating this way makes my body cleaner, less polluted by the junk food.	
8		I eat on much bread with this meal and need to vary my diet more.	A little better for making the effort to eat a 'proper' meal.	
9		I think at times I am lazy and simply rely on toast instead of giving myself another choice	That at times I should make more of an effort with my diet and to vary it and experiment more instead of relying on the usual foods I rely on.	
10		Realised that 4 was far more than necessary	Often don't think about it, sometimes self-loathing. If have had far too many snacks	
12		it was eaten a lot later than would be ideal but I find my life balance often leaves me eating too late	like I want a treat or chocolate of some kind	
13		I HAD HAD ENOUGH	GUILTY	
14		same as above	I never feel bad about myself. It's that you are told not to eat to late	

			at night and that you shouldn't have a drink regularly. I do try not to have a drink in the evenings during the week but I don't always succeed and then I have a snack. I would dearly love to break this habit but as I get older I just don't seem to have the same will power.
16		had finished what was on my plate	Full to the point of sickness, a failure and that I should know better, that tomorrow is a new day and I will start then but then I don't. Guilty. I am now the heaviest I have ever been including when I was pregnant.
19		once I'd eaten it, I felt ashamed that I had consumed this at the time I did when I wasn't even really hungry	I hate myself and wish I could go back in time and rethink why I'm doing it but with the knowledge of how I'll feel when I have eaten it. I often want to make myself sick but would feel embarrassed if someone saw me, even my husband.
20		would have been embarrassed eating more	Greedy. Bloating and lazy. Guilty and pathetic and ugly.
21		I'd finished what was on my plate - I was no longer hungry	A little guilty

Examples and details of consumption provided by participants post-intervention: Starting

6D.5c.

ID	HAPPY / Healthy	REASON FOR STARTING	Initiating situation	Initiating Feelings/mood/emotion
3	Y	LUNCH	When I feel hungry	I just eat to live
5	N	they were just there - I tried to just have 2, but it was difficult to stop thinking about them	sitting in front of the TV on my own	stress of a deadline - I want to distract myself from any thoughts, don't like
6	Y	To prepare me for the day ahead and I enjoy eating breakfast.	I ride my bike with a group of cyclists on Saturday and Sunday morning. Knowing that I am prepared food wise, ensures that I can keep up with group and decreases the chance of causing danger to myself or them by being tired due to a lack of a proper breakfast.	It inspires me to start the day in a positive way. I can tackle any situation knowing that my body has been satisfied.
7	Y	Because I enjoy cooking and eating home-made food with my children	When my children are unwell, I will make some congee (rice porridge) for them. Doing congee properly requires a lot of time and attention; it is truly a labour of love!	OK, let me talk about cooking home-made food. That reminds me what my parents, particularly my father who always prepares lovely, delicious and healthy food for the family. I feel that I should prepare home-made food for my children as I want them to eat healthily and also it is a way to show my love to them.
8	N	BECAUSE I HAD EATEN ALOT FOR LUNCH AND NEEDED A SMALLER TEA AND IT WAS MEALTIME <i>Compensahly</i>	WORKING LONG HOURS IN WORK WITH AN UNMANAGEABLE WORK LOAD.	BEING UPSET AND STRESSED IN ORDER TO STAY IN CONTROL I NEED TO FIND A ROUTINE AND FINE THAT REGULATING AND PLANNING MY FOIOD IS ONE WAY OF DOING THIS.
9	N	I have noticed how much chocolate I eat as a treat and as something quick to keep me going	Normally if I have a hectic day and feel that I don't have time to plan something wholesome then I will simply reach for chocolate.	As a treat at the end of the day. The mood I am is normally good.
10	N	To delay having to work	Marking work or having a well-stocked cupboard	try and avoid doing something I do not want to do or because of boredom

12	Y		craving, tastes lovely	being very busy and feeling the need to stop	tiredness or stress
13	N		I FELT HUNGRY IN MY STOMACHE	IF I AM AWARE I HAVE THINGS TO DO	HUNGER IN MY STOMACHE, EMPTINESS
14	Y		I enjoy wine would normally drink what wine without food but normally drink red with food.	I generally drink wine in the evenings when I sit down to relax	I had a particularly bad day at work so had a drink. However days later I had some good news from my daughter and so celebrated with a drink
16	N		evening meal	Meal times.	None of the above. I eat because it is meal time and maybe edging on hunger. It is more about what I no longer do: my main change is that I have not emotionally eaten to the extent that I would have done before the project. My emotional eating is now practically zero, whereas before it would have been at least 4 times per week.
19	N		First thing in the morning	I now only eat this way when I'm hungry. I am able to recognise when I am full and stop. I now use meditation to satisfy my emotion needs rather than consuming food thoughtlessly.	I am physically hungry. I recognise when I'm full and stop eating at that point
20	N		BBQ	would look forward to sitting down of an evening and treat myself with food and wine	usually boredom
21	N		It was breakfast	Time of day, habit, boredom	Eating junk is down to boredom, the rest of my eating habits are usually because I'm hungry

Examples and details of consumption provided by participants post-intervention: Stopping

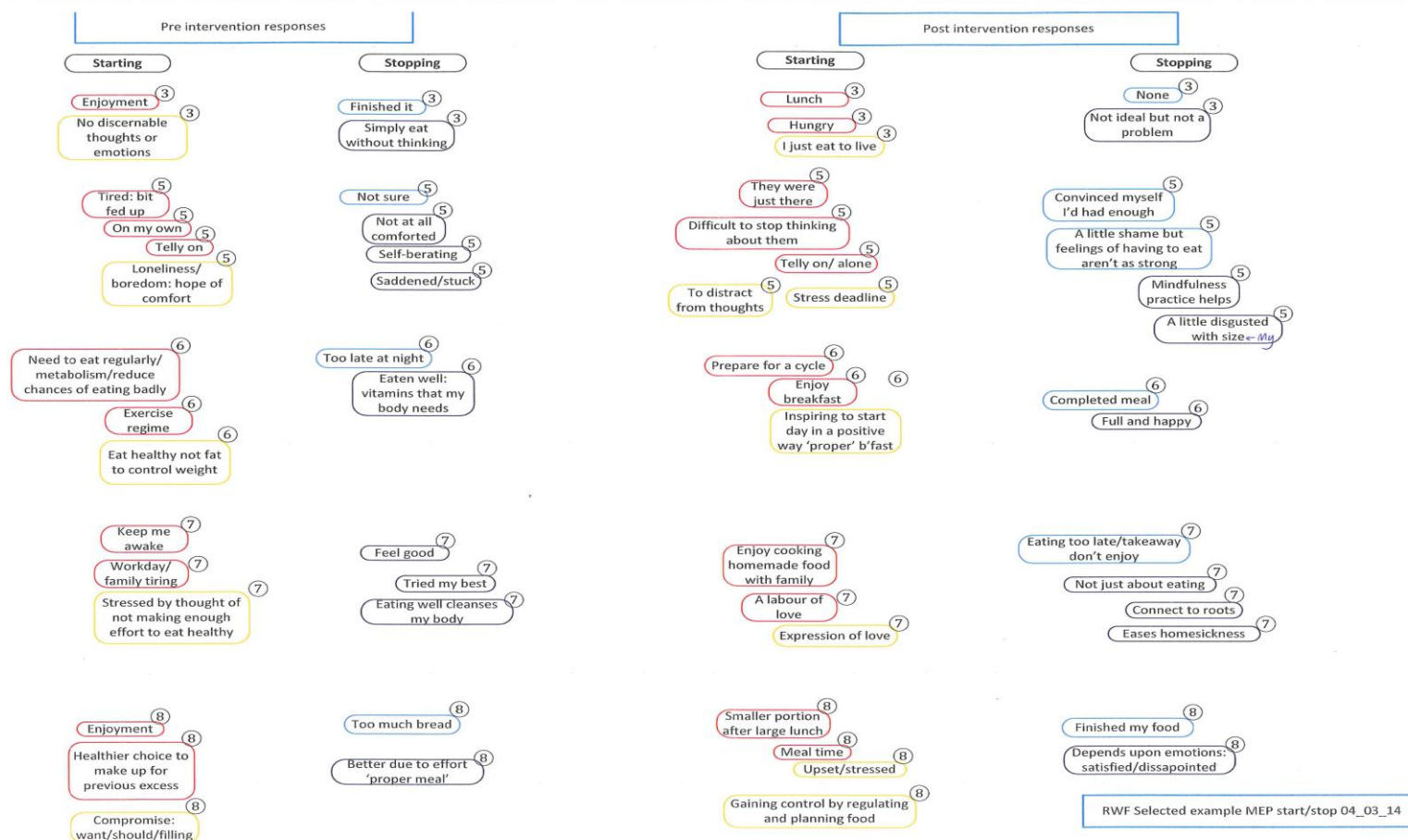
6D.5d.

ID	REASON FOR STOPPING	How it makes me feel
3	NONE	I feel it is not ideal, but is not much of a problem
5	I finally convinced myself I'd had enough. I experienced feelings of shame about this - but to put it in context, the feelings of having to eat them weren't as strong as they sometimes are - I do think the mindfulness practice helps	a little disgusted with my size
6	Completed my meal.	I feel full and happy.
7	sometimes, if I get home too late, say after 7pm, I feel too tired to cook and I may get a take away which is a kind of food I really don't enjoy	Sometimes, it eases the feelings of 'homesick'. I feel that I am still connected with my family (my root) which is very important to me. I also feel that it is a way to help my children understand part of their heritage. So eating to me means a lot of things; it is not just about eating.
8	I FINISHED MY FOOD	DEPENDS UPON MY EMOTIONS AT THE TIME I EITHER FEEL SATISFIED OR DISAPPOINTED
9	I think it would best to stop relying on chocolate as a quick fix to stave my hunger off and plan my meals better I have noticed I can tell when I am doing this now.	After I normally I am annoyed with myself if I eat the whole bar or cake. Then think back to what else I have eaten in the day remind myself if it has been good or simply junk.
10	Finished break / needed to get back to work	guilty - I know I should not be eating biscuits
12	finished what was there	overly full
13	FULL	I FEEL GOOD AS I AM IN CONTROL, THIS IS A NEW WAY OF EATING FOR ME.
14	? Would consider stopping if the Doctor told me I was consuming too much and my health was suffering	Relaxed
16	Having smaller portions of starchy CHO served on the plate	No longer hungry. Pleasantly full but no overly full.
19	I knew I was no longer hungry	I feel satisfied with my hunger and content and confident in myself that I do not need food for comfort
20	full	guilty, overweight, wanting to change the habit

21	I'd finished	Usually fine, occasionally guilty with a promise to change
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Mapping of emergent codes/ themes and organisation: examples of RWF pre/post-intervention

6D.5e



Pre intervention responses

Starting

Quick/easy⁹

Tending my child⁹

No one watching telling me I should eat properly⁹

A break from work¹⁰

Boredom/avoidance of tasks¹⁰

Time to eat¹²

Hungry¹²

Enjoyment¹²

Hunger¹²

On way to work¹³

Not actually hungry¹³

Tired¹³

Try to be good but: guilt at eating without hunger¹³

Enjoyment¹⁴

Quick/easy¹⁴

Healthy option¹⁴

I often treat myself with a drink and snack¹⁴

Stopping

Lazy/too reliant on toast⁹

Should: vary/experiment⁹

4 was more than necessary¹⁰

Often don't think¹⁰

Too many snacks: Self-loathing¹⁰

Too late at night¹²

Want a treat/chocolate¹²

Had had enough¹³

Guilty¹³

Never feel bad¹⁴

Told not to eat too late/drink, I try not to: would love to break habit but too old/lower will power¹⁴

Post intervention responses

Starting

Noticing how much chocolate I eat as a treat or stop gap⁹

Hectic day⁹

A treat: in a good mood⁹

To delay work¹⁰

Availability¹⁰

Boredom/avoidance of tasks¹⁰

Craving¹²

Tastes lovely¹²

Busy/ needing to stop¹²

Tiredness stress¹²

Stomach hunger¹³

Hunger in stomach/emptiness¹³

Relax¹⁴

I enjoy wine and a snack¹⁴

Bad day so had a drink, later celebrating good news with daughter¹⁴

Stopping

Now notice when I am reliant on a food for a quick fix⁹

Normally annoyed but then think about the whole days food and remind self of reality⁹

Finished break/back to work¹⁰

Guilty: biscuits¹⁰

Finished what was there¹²

Overly full¹²

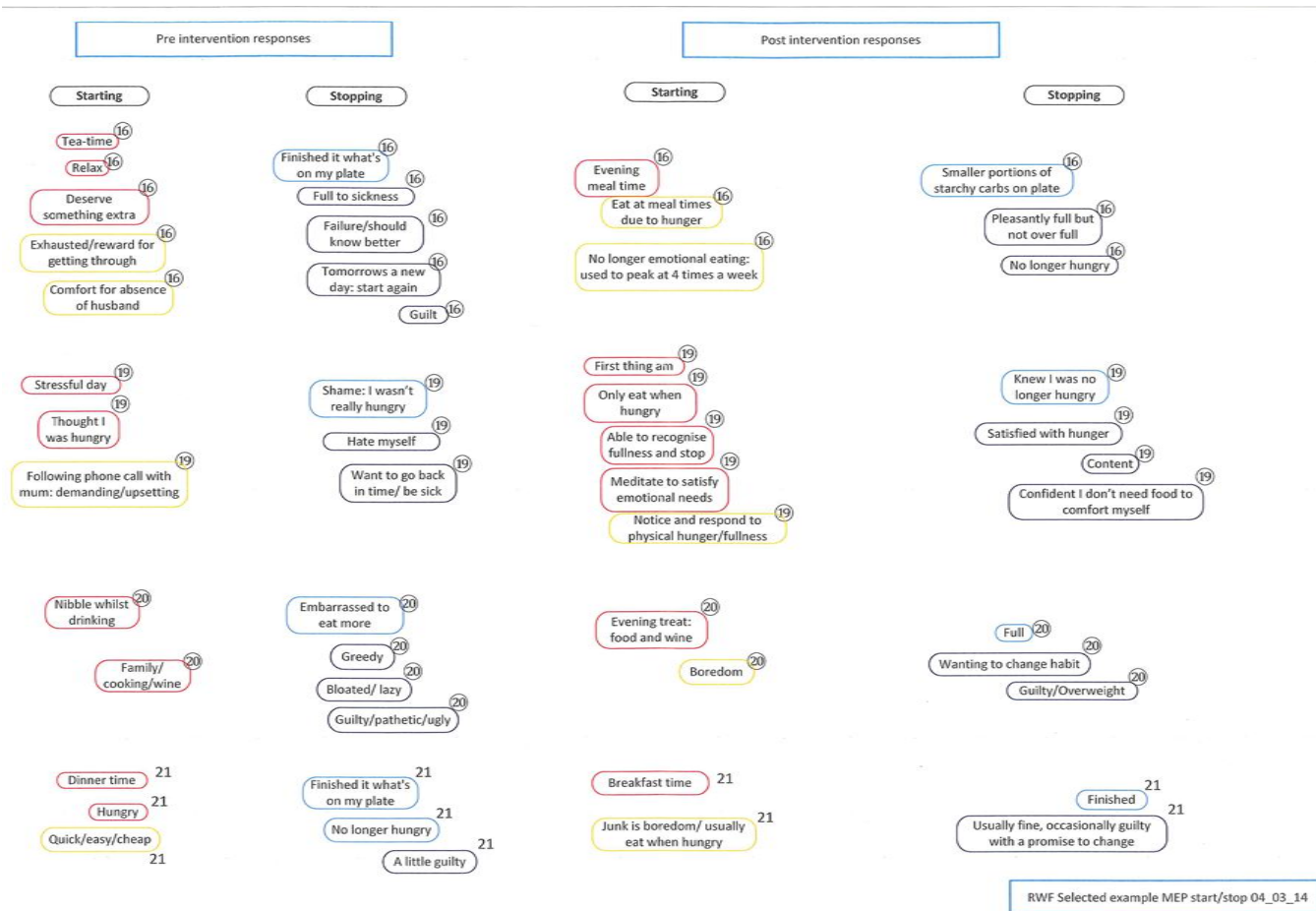
Full¹³

I feel good as I am in control: A new way of eating for me¹³

Would stop if told to by Dr.¹⁴

Relaxed¹⁴

RWF Selected example MEP start/stop 04_03_14



RWF Selected example MEP start/stop 04_03_14

Examples and details of consumption provided by participants pre and post intervention

6D.5f

ID	Pre intervention responses		Post intervention responses		Type of change described by participant
	Starting	Stopping	Starting	Stopping	
3 Y	<ul style="list-style-type: none"> • Enjoyment • No discernable thoughts or emotions 	<ul style="list-style-type: none"> • Finished it • Simply eat without thinking 	<ul style="list-style-type: none"> • Lunch • Hungry • I just eat to live 	<ul style="list-style-type: none"> • None • Not ideal but not a problem 	
5 N	<ul style="list-style-type: none"> • Tired: bit fed up • On my own • Telly on • Loneliness/boredom: hope of comfort 	<ul style="list-style-type: none"> • Not sure • Not at all comforted • Self-berating • Saddened/stuck 	<ul style="list-style-type: none"> • They were just there • Difficult to stop thinking about them • Telly on/ alone • To distract from thoughts: stress deadline 	<ul style="list-style-type: none"> • Convinced myself I'd had enough • A little shame but feelings of having to eat aren't as strong • Mindfulness practice helps • A little disgusted with my size 	Reduction in strength of power of food type thoughts
6 Y	<ul style="list-style-type: none"> • Need to eat regularly/ metabolism/reduce eating badly • Exercise regime • Eat healthy not fat to control weight 	<ul style="list-style-type: none"> • Too late at night • Eaten well: vitamins that my body needs 	<ul style="list-style-type: none"> • Prepare for a cycle • Enjoy breakfast • Inspiring to start day in a positive way 'proper' breakfast 	<ul style="list-style-type: none"> • Completed meal • Full and happy 	
7 Y	<ul style="list-style-type: none"> • Keep me awake • Workday/family tiring • Stressed by thought of not making enough effort to eat healthy 	<ul style="list-style-type: none"> • Feel good • Tried my best • Eating well cleanses my body 	<ul style="list-style-type: none"> • Enjoy cooking homemade food with family • A labour of love • Expression of love 	<ul style="list-style-type: none"> • Eating too late/takeaway don't enjoy • Not just about eating • Connect to roots • Eases homesickness 	Pleased I snack a lot less now

	Pre intervention responses		Post intervention responses		Type of change described by participant
	Starting	Stopping	Starting	Stopping	
8 N	<ul style="list-style-type: none"> • Enjoyment • Healthier choice to make up for previous excess • Compromise: want/should/filling 	<ul style="list-style-type: none"> • Too much bread • Better due to effort ‘proper meal’ 	<ul style="list-style-type: none"> • Smaller portion after large lunch • Meal time • Upset/stressed • Gaining control by regulating and planning food 	<ul style="list-style-type: none"> • Finished my food • Depends upon emotions: satisfied/disappointed 	Noticing how food doesn’t solve emotions but that emotions can shape perceptions
9 N	<ul style="list-style-type: none"> • Quick/easy • Tending my child • No one watching telling me I should eat properly 	<ul style="list-style-type: none"> • Lazy/too reliant on toast • Should: vary/experiment 	<ul style="list-style-type: none"> • Noticing how much chocolate I eat as a treat or stop gap • Hectic day • A treat: in a good mood 	<ul style="list-style-type: none"> • Now notice when I am reliant on a food for a quick fix • Normally annoyed but then think about the whole days food and remind self of reality 	<ul style="list-style-type: none"> • Increased noticing and skilful use of food • Less harsh in self-condemnation • More in touch with reality of eating behaviour
10 N	<ul style="list-style-type: none"> • A break from work • Boredom/avoidance of tasks 	<ul style="list-style-type: none"> • 4 was more than necessary • Often don't think • Too many snacks: Self-loathing 	<ul style="list-style-type: none"> • To delay work • Availability • Boredom/avoidance of tasks 	<ul style="list-style-type: none"> • Finished break/back to work • Guilty: biscuits 	
12 Y	<ul style="list-style-type: none"> • Time to eat • Enjoyment • Hunger 	<ul style="list-style-type: none"> • Too late at night • Want a treat/chocolate 	<ul style="list-style-type: none"> • Craving • Tastes lovely • Busy/ needing to stop • Tiredness stress 	<ul style="list-style-type: none"> • Finished what was there • Overly full 	
13 N	<ul style="list-style-type: none"> • On way to work • Not actually hungry • Tired • Try to be good but: guilt at eating without hunger 	<ul style="list-style-type: none"> • Had had enough • Guilty 	<ul style="list-style-type: none"> • Stomach hunger • Hunger in stomach/emptiness 	<ul style="list-style-type: none"> • Full • I feel good as I am in control: A new way of eating for me 	<ul style="list-style-type: none"> • Noticing different forms of hunger • control

ID	Pre intervention responses		Post intervention responses		Type of change described by participant
	Starting	Starting	Starting	Stopping	
14 Y	<ul style="list-style-type: none"> • Enjoyment • Quick/easy • Healthy option • I often treat myself with a drink and snack 	<ul style="list-style-type: none"> • Never feel bad • Told not to eat too late/drink, I try not to: would love to break habit but too old/lower will power 	<ul style="list-style-type: none"> • To relax • I enjoy wine and a snack • Bad day so had a drink, later celebrating good news with daughter 	<ul style="list-style-type: none"> • Would stop if told to by Dr. • Relaxed 	<ul style="list-style-type: none"> • Getting 5 day • No longer overeating when full • Pick sometimes but not often
16 N	<ul style="list-style-type: none"> • Tea-time • Relax • Deserve something extra • Exhausted/reward for getting through • Comfort for absence of husband 	<ul style="list-style-type: none"> • Finished it what's on my plate • Full to sickness • Failure/should know better • Tomorrows a new day: start again • Guilt 	<ul style="list-style-type: none"> • Evening meal time • Eat at meal times due to hunger • No longer emotional eating: used to peak at 4 times a week 	<ul style="list-style-type: none"> • Smaller portions of starchy carbs on plate • Pleasantly full but not over full • No longer hungry 	Reduced emotional eating
19 N	<ul style="list-style-type: none"> • Stressful day • Thought I was hungry • Following phone call with mum: demanding/upsetting 	<ul style="list-style-type: none"> • Shame: I wasn't really hungry • Hate myself • Want to go back in time/ be sick 	<ul style="list-style-type: none"> • First thing AM • Only eat when hungry • Able to recognise fullness and stop • Meditate to satisfy emotional needs 	<ul style="list-style-type: none"> • Knew I was no longer hungry • Satisfied with hunger • Content • Confident I don't need food to comfort myself 	Reduced emotional eating: comfort

ID	Pre intervention responses		Post intervention responses		Type of change described by participant
	Starting	Stopping	Starting	Stopping	
20 N	<ul style="list-style-type: none"> • Nibble whilst drinking • Family/cooking/wine 	<ul style="list-style-type: none"> • Embarrassed to eat more • Greedy • Bloating/ lazy • Guilty/pathetic/ugly 	<ul style="list-style-type: none"> • Evening treat: food and wine • Boredom 	<ul style="list-style-type: none"> • Full • Wanting to change habit • Guilty/Overweight 	<ul style="list-style-type: none"> • Describes Habits • Alcohol/ others
21 N	<ul style="list-style-type: none"> • Dinner time • Hungry • Quick/easy/cheap 	<ul style="list-style-type: none"> • Finished it what's on my plate • No longer hungry • A little guilty 	<ul style="list-style-type: none"> • Breakfast time • Junk is boredom/ usually eat when hungry 	<ul style="list-style-type: none"> • Finished • Usually fine, occasionally guilty with a promise to change 	<ul style="list-style-type: none"> • Greater awareness of behavioural patterns around food • Trying to change

Appendix 6E: Supporting resource for Mindful Eating Programme



Mindful Eating Course Resources

*Designed, developed and delivered by
Naomi Fisher, Dr Peter Malinowski & Dr Liliana Shalamanova*

Introduction... & how to use this resource

This resource contains notes about what is covered in the sessions and space for you to make brief notes in the sessions or after.

We developed the handbook to support the course. You can use it if you are unable to attend a session to ensure you do not miss out but it does not replace the course. If you do miss a session please let us know using the contact details below. We are more than happy to talk through the session and answer any questions you may have about the session content.

We are here

Contact details of Peter & Naomi during you Mindful eating course

Peter

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Naomi

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A bit about us



Dr Peter Mallinowski

Peter is Senior Lecturer in Psychology here at Liverpool John Moores University. He is founder and director of the meditation and mindfulness research group, based in the School of Natural Sciences and Psychology. In his research he focuses on questions relating to the effects of meditation and mindfulness practices on mind, brain, body and behaviour.

Beyond his work at the University, Peter is a lay buddhist teacher within Diamond Way Buddhism of the Karma Kagyu School of Tibetan Buddhism and has been teaching meditation internationally since 1994. He also developed the successful mindfulness @ work programme, which aims at bringing a mindful approach into the work place.



Dr Liliana Shalamanova

Liliana is Lecturer in Immunology at the Manchester Metropolitan University. She is interested in the effects of meditation and mindfulness on the response of the immune system to challenges and in ageing.

Liliana has been practicing meditation for 15 years within Diamond Way Buddhism of the Karma Kagyu School of Tibetan Buddhism.

Naomi Fisher

Naomi is a PhD student here at Liverpool John Moores University, conducting research into mindful eating.

Beyond her work at the University, Naomi is a professional mountaineer instructor, personal development trainer and has supported the delivery of Mindfulness based interventions with Bangor's centre for mindfulness research.

Setting the scene

The importance of home practice

What we mean by home practice is any meditation or task you are asked to do during the course. These practices are designed to establish a mindful approach to your daily life. Many of the patterns of mind, emotions and eating behaviours have been around for a long time. This means that you need to put time and effort into learning patterns and new ways responding to life's experiences.

Setting the scene: facing difficulties etc...

Home practice is just that: practicing at home. It can be challenging to find the time to do your practice. Notice what these challenges are and adopt a mindful attitude: give it your best shot, with an open mind. Wait till the end of the course to decide what the learning has been for you and what you want to take away with you.

Your expectations and the tone of this course

Notice your expectations, hopes, fears and desires and remember that this is an opportunity to **practice** mindfulness. Be firm yet gentle with yourself. Perfect has never and never will be possible. So make sure you remember to smile and enjoy this adventure.

What is mindfulness?

Imagine you return from your travels to a country far, far away. Imagine you want to share with your best friend some of your impressions and experiences. Imagine you are recollecting the taste of an exotic fruit you never ate before, which – indeed – you cannot even find in the exotic food store in town. Would you be able to describe your experience? Could you explain how this exotic food tastes? How would you share your experience?

Well – you will probably agree that you may be able to compare the taste of this fruit to one or the other common experiences: It tastes a bit like a banana, but sweeter. At the same time it has something of the taste of an orange and the texture is more like a not fully ripened kiwi. No, it does not taste like a pear and also not like a peach, although it looks a bit like that.

You will probably also agree that even with the best intention and effort it will not be possible to convey the taste of something to a person who has never tasted it before.

The same is actually true for mindfulness. I could fill countless pages with explanations – but in the end you will only understand what mindfulness is by trying and experiencing it! And it may even taste differently to each of us.

Fortunately, there are useful and well-developed ways of helping you to get to a taste of mindfulness. All the explanations offered here are like that – they are tools, pointers or suggestions, all of which you may try and use.

When talking about mindfulness, we may mean different things. First of all, it is a label used for indicating a specific mode of experiencing, a mode that includes heightened or sensitised attention and a certain attitude towards the arising experiences. We will come back to these two points, attention and attitude, again and again. And as the course progresses so will your understanding, and even more importantly, your experience as to what this actually means.

When trying to define this mindful way of experiencing we often say something like this:

Mindfulness is a state of awareness centred in the present moment and non-judgementally acknowledging all arising experiences, sensations, thoughts and feelings, leading to the freedom to respond flexibly and choicefully to them.

That's a mouthful! I promise you that it will become clearer soon, you will see what experiences are hidden behind these words and may even come up with your very own definition.

What else do we mean? – Quite often when talking about mindfulness we actually refer to the practice or training that we do to develop, foster or improve our ability to be mindful. And then, when talking about it as a researcher, we sometimes also mean mindfulness as a specific ability or trait different individuals may have.

Don't be confused by the different ways of using the term. The context will usually tell what is meant and for practical purposes it is also useful to not get hooked up too much in definitions.

A brief bibliography ... some ideas about reading

You can go through the whole mindful eating programme without reading. And indeed, from the perspective of the researcher we would like as little 'interference' as possible regarding the research process and would like you to make use of the approaches to mindfulness that we offer.

Having said so, we also recognise that people are curious and may want to explore further what is of interest to them. And, of course, you are completely free to do so.

Should you be interested in reading more about mindfulness we would recommend a few texts that are written in the same spirit as our understanding of mindfulness. There are many good books on mindfulness and some on mindful eating, written from different perspectives. Here we provide a brief list of some texts you may find useful should you want to find out more about mindfulness and related meditation practices.

- **Bays, J. C. (2009). *Mindful eating: A guide to discovering a healthy and joyful relationship with food*. London: Shambala.**

This is the most recommendable text on mindful eating – very much taking the same perspective as we do in our mindful eating programme.

- **Thich Nhat Hanh & Cheung, L. (2010). *Mindful eating, mindful life: Savour every moment and every bite*. London: Hay House**

This is a text by the renowned Vietnamese buddhist teacher Thich Nhat Hanh. One of the strengths of the book is that it contains a lot of pragmatic everyday, examples. The emphasis, though, is slightly different to what you will find in Bays book and what we offer in this course. It is much more oriented towards diet-related changes than our approach of being mindful and developing the trust in the intelligence of our mind and body.

- **Kabat-Zinn, J. (1994). *Mindfulness meditation for everyday life*. London: Piatkus.**
- **Kabat-Zinn, J. (2004). *Wherever you go, there you are: mindfulness meditation for everyday life*. London: Piatkus.**

This is the classic. With his mindfulness-based stress reduction programme Jon Kabat-Zinn paved the way for the acceptance of mindfulness-based approaches in modern psychology and related disciplines. In this book (republished with the extended title) Kabat-Zinn provides all the basic ideas concerning mindfulness practice in a western context.

- **Kabat-Zinn, J. (2005). *Coming to our senses*. London: Piatkus.**

In this book, Kabat-Zinn moves further, also discussing further implications of mindfulness.

- **Gunaratana, Bhante Henepola (2002). *Mindfulness in Plain English*. Boston: Wisdom Publications.**

If you are interested in a more 'traditional' approach written from within the buddhist tradition, this book might be very useful. It is indeed, in very plain English—easy to follow and timely.

Your expectations & motivations

Use this space to record you expectations and motivation

What do I hope to gain, learn, change or discover?

.....
.....
.....
.....
.....
.....

What led me to decide to take part in this course?

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.....
.....
.....
.....

The raisin exercise...

Eating a raisin mindfully

First we bring our attention to seeing the raisin, observing it carefully as if we had never seen one before. We feel its texture between our fingers and notice its colours and surfaces. We are also aware of any thought we might be having about raisins or food in general. We note any thoughts and feelings of liking or disliking raisins if they come up while we are looking at it. We then smell it for a while and finally, with awareness, we bring it to our lips, being aware of the arm moving the hand to position it correctly and of salivating as the mind and body anticipate eating. The process continues as we take it into our mouth and chew it slowly, experiencing the actual taste of one raisin. And when we feel ready to swallow, we watch the impulse to swallow as it comes up, so that even that is experienced consciously. We even imagine, or “sense” that now our bodies are one raisin heavier.

The response to this exercise is invariably positive, even among people who don't like raisins. People report that it is satisfying to eat this way for a change, that they actually experienced what a raisin tasted like for the first time that they could remember, and that even one raisin could be satisfying. Often someone makes the connection that if we ate like that all the time, we would eat less and have more pleasant and satisfying experiences of food. Some people usually comment that they caught themselves automatically moving to eat the other raisins before finishing the one that was in their mouth, and recognized in that moment that that is the way they normally eat.

Mindful eating... what we mean & guidance

How often when we are faced with desirable foods do we stop and bring awareness to the present moment: how we feel, our mood, thoughts or simply ask ourselves if we are hungry? Often before we know we have reached out and started eating or have got so caught up in the business of life that we have not eaten enough nourishing foods.

Eating and our reactions to situations, thoughts, emotions and life events can become automatic or habitual. We may even identify with our reactions and eating patterns describing ourselves as 'having no will power' or 'someone who **always** eats when stressed or bored'. Adopting a mindful approach to eating and our life experiences gives us a chance to take a moment, breath, look at what is happening rather than getting caught up in our emotions, thoughts or the business of life.

Mindful eating is about opening you awareness to the present moment. Awareness is the key to change. Awareness shows you that everything changes, there is no 'I always do that' because sometimes you already eat what and how you want.

Some tips to help you eat mindfully.

Notice what is going on for you before you eat: where are you, how do you feel in your body?

Give yourself enough time to slow down your meals, savour the tastes—chew before you gulp down your food on your way to do the next thing in your day.

Enjoy how your food looks, the smell, textures, temperature. Notice and enjoy feeling nourished by your food but notice too when you have had enough of a taste or amount of food.

Research into mindful eating... the science

With the growing interest in the effects of mindfulness-based approaches and the recognition that these practices might also be useful in improving ones eating behaviour, also the scientific research into this topic started to emerge.

In several studies carried out by our research group at LJMU we pin-pointed some of the processes we believe contribute to the positive outcomes of mindfulness programmes. Our understanding of these has been the basis for the development of the mindful eating programme and is integrated in every step on the way.

There are also a few studies that investigate the effectiveness of such mindfulness programmes. Usually these studies are rather clinically oriented and focus on specific health conditions as for instance binge eating, bulimia or obesity. One such example is an exploratory study recently published by the *Journal of Obesity*. The study, carried out at the University of California, San Francisco investigated a mindfulness-based eating and stress reduction intervention for overweight/obese women.

After a mindful eating programme that consisted of nine, 2.5 hour sessions and one 7 hour retreat day, the participants reported higher levels of mindfulness, reduced anxiety and reported to eat less in response to external food cues. To be sure that these changes were related to the mindfulness programme, these changes were compared to a control group, who did not show the same improvements. For the participants in the mindfulness group who were classed as obese (Body Mass Index between 30 and 40) a significant reduction of the cortisol awakening response was achieved through the mindfulness practice. Cortisol is the famous stress hormone and shows a typical increase in the morning, when waking up, followed by a decrease soon after. For people who are chronically stressed this hormone response is altered. As the study showed, the mindfulness practice brought this physiological response closer to normal. In addition, participants who improved most regarding mindfulness, chronic stress and cortisol awakening response also had the largest reduction in abdominal fat.

Reference: Daubenmier, J., Kristeller, J, Hecht, F. M. et al., (2011). Mindfulness intervention for stress eating to reduce cortisol and abdominal fat among overweight and obese women: An exploratory randomized controlled study. *Journal of Obesity*, 2011, Article ID 651936, doi: 10.1155/2011/651936

This weeks home practice

Ok so this weeks home practice,

Set aside sometime each day to listen to the breath-based meditation on the CD.

Choose a meal or snack to eat mindfully each day. Eat this in the same way you ate the raisin. Notice any times you find yourself eating mindfully and also notice when you are not eating mindfully. What is going on for you in that moment?

Smile and enjoy brining awareness with a light and open heart and mind.

Fill in the daily practice log to record what and you did and your experiences....

My home practice... what I did... and any notes

Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes

The body scan exercise...

The body scan is just that.

A scan of the body.

A scanner, any scanner you may think of, just scans.

X-ray machines do not judge, tut, or look away when they find a broken bone.

This week we practiced a led body scan. Naomi used a set of instructions to guide your body scan.

First, bringing awareness to how you were sat in the chair, your bottom on the seat, feet on the ground and your breath.

Just noticing, not judging how it feels, or wanting it to be different getting caught up in thoughts, emotions.....

Just noticing

Then we scanned the body. Top to toe.

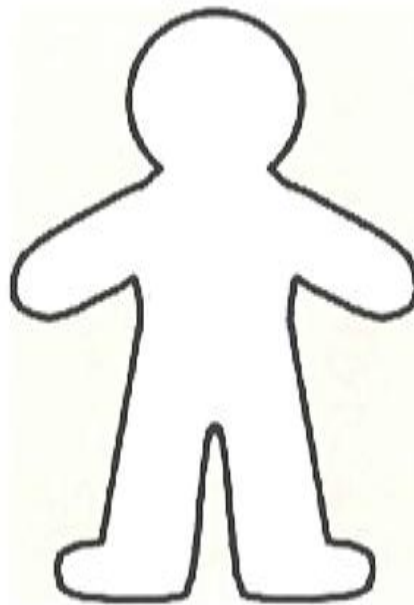
It doesn't matter what order you do your scan in, but top to toe is a way to help you remember to scan **ALL** your body.



Noticing my body.....

Use this space to record any 'notice-ing' about your body from the session

Note down what order you will use this week.



How much time will you spend each day practicing scanning your body... mindfully

This weeks home practice

Ok so this weeks home practice,

Set aside sometime each day to do you body scan.

Continue to eat a meal or snack to eat mindfully each day. Eat this in the same way you ate the raisin. Notice any times you find yourself eating mindfully and also notice when you are not eating mindfully. What is going on for you in that moment?

Use the eating events log sheet to record all the different types of eating events you experience this week.

Smile and enjoy bringing awareness with a light and open heart and mind.

Fill in the daily practice log to record what and you did and your experiences....

Keep one copy for your self and bring the other to the session next week.

Eating events... .. and any notes

Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes



My home practice... what I did... and any notes

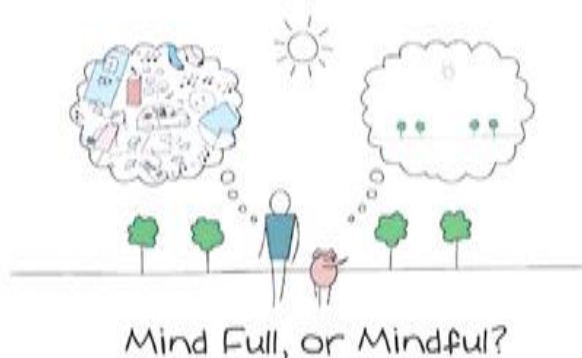
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes



Mindfulness practice ... am I doing it right?

We are now in the third week of the programme and you will have learned something about mindfulness and tried some of the exercises at home—on your own: the mindful breathing practice, mindfully eating food and also the body scan.

It is thus time to look more closely at what we mean when we say “mindful”.



"What day is it?" asked Pooh.
 "It's today," squeaked Piglet.
 "My favourite day," said Pooh.

Being mindful means that our mind is full ... full with what is happening right now!

Allowing ourselves to be where we already are!

Am I doing it right?

There is another answer to the question and the thought, “Am I doing it right?” when it emerges in your mind and generates worry or doubt or confusion. And the answer comes from the non-instrumental nature of the meditation practice, the way in which meditation is not about getting anywhere else but simply being where you already are, and knowing it. From this perspective, if you are resting in awareness, you are doing it right, no matter what you are experiencing, whether it is pleasant, unpleasant or neutral. If you are bored, and are aware of it, you are doing it right. If you are frightened, and are aware of it, you are doing it right. If you are confused, and know it, you are doing it right.”

(from Kabat-Zinn, J. (2005). *Coming to our senses*. London: Piatkus, p.297)

Mindfulness practice ... Foundations

Focusing on the reality of the present moment,
accepting and acknowledging it without getting caught up
in habitual thoughts or emotional reactions

Foundations of mindfulness practice

Non-judgemental

Patience

Beginner's Mind: Seeing things as they really are

Trust and Confidence

Free of purpose

Accepting

Letting go

Seven types of hunger ... mindful eating revisited

Why are we eating?

The simple answer would probably be 'because we are hungry'. By we know that it is not always that simple.

What do we actually mean when we say "I am hungry!"?

*How do I know that I am hungry?
Where do I feel the hunger?
What in me is hungry?*

Jan Chozen Bays, who has been working with mindful eating for many years, suggests that there are at least seven different types of hunger.

- **Eye hunger** — our wish to eat based on what we see
- **Nose hunger** — our wish to eat based on smells
- **Mouth hunger** — our wish to eat based on what our mouth finds pleasant
- **Stomach hunger** — our wish to eat based on the signals coming from the stomach
- **Cellular hunger** — our intuition to eat based on subtle
- **Mind hunger** — our ideas and concepts what, why, when, ... we should eat or not eat, deserve to eat or not
- **Heart hunger** — our wish to eat based on our feelings and emotions

We can explore these different kinds of hunger by repeating the mindful eating or raisin exercise, in a slightly modified way: **The Mindful Eating Exercise 2.0 ...**

Mindful Eating Exercise 2.0

First, sit quietly for a moment and assess your baseline hunger. How hungry are you right now, say on a scale from zero to ten? Where do you 'look' for your hunger and how do you find out that you are hungry?

Now take the raisin (or any other item of food) into your hand, with a curious open mind, as if you had never seen or tasted this 'thing' before, like an explorer who is investigating an exotic fruit or berry.

Eye hunger

Investigate the object with your eyes. See the colour, shape and surface texture. Did your mind already decide what the object is? What does it tell you?

Now, on a scale from zero to ten, how much hunger do you have for this object based on what your eyes tell you?

Nose hunger

Now investigate the object with your nose. How does it smell? Remember you are the explorer. Based on the smell, what does your mind say? Is this object edible?

Now, rate on a scale from zero to ten, how hungry you are based on what your nose smelled.

Mouth hunger

Now you turn to investigating the object with your mouth. Place it in your mouth without biting it. Roll it around in your mouth and explore it with your tongue. How does that feel like? You can now bite this object, but only once, without fully chewing or swallowing it. What do you notice?

On a scale from zero to ten, how much does your mouth want to experience more of it? How strong is your mouth hunger?

Stomach hunger

Now you move on and fully chew and swallow the object. Chew slowly and notice the sensations while you chew and when you swallow. What does your mind tell you?

For how long can you still detect the flavour in your mouth?

On a scale from zero to ten, rate your stomach hunger. Does your stomach feel full or empty? Does your stomach want more of that food?

Cellular hunger

The body starts absorbing the food as soon as we start chewing. Do you notice any sensations telling you that the food is being absorbed? How is it being received by the cells in the body?

On a scale from zero to ten, how much more would your cells like to have more of this food?

Mind hunger

Observe what the mind is telling about this food! Do you detect any "should" or "should not"? From zero to ten, how much more of this food would your mind like to have?

Heart hunger

What is your heart saying about this food? Is it soothing and comforting?

From zero to ten, how much more of the food would your heart like to have?

You may try to repeat this exercise with various types of food or with different liquids. Maybe you want to choose a drink you never tasted before like an exotic tea or fruit juice. Take your time to investigate your seven types of thirst.

Adapted from Bays, J. C. (2009) Mindful Eating.

This week's home practice

Ok, so this weeks home practice;

Mindful breathing meditation

Set aside some time each day to practice the mindful breathing meditation, either by following the CD/recording or by guiding yourself through the practice.

Notice your hunger

Try to detect when you are hungry or when you feel the impulse to eat or even just start thinking about food. Take a moment to observe why this is the case. What type of hunger is present? What is going on for you in that moment?

Is it *heart hunger*, *mind hunger* or *stomach hunger*? Is it any of the other forms of hunger?

Fill in the daily practice logs to record what you did and note your experiences....

My home practice... what I did... and any notes

Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	

Noticing hunger ... what type ... and any notes

Date:	Notes
Date:	Notes
Date:	Notes
Date:	Notes
Date:	Notes
Date:	Notes
Date:	Notes

The Breathing Space ... three steps in three minutes

The Breathing Space exercise originally presented here cannot be made freely available via LJMU Digital Collections because of copyright. The exercise description was sourced and adapted from *The Mindful way Through Depression: Freeing yourself from Chronic Unhappiness* (Williams, Teasdale, Segal, & Kabat-Zinn, 2007).

Living in the moment

The power of the mind: A wandering mind is an unhappy mind

One of the strengths of our mind is that we are able to plan and to predict what is going to happen in the future. Based on our prior experience we can mentally simulate how the future may look like – undoubtedly a most useful feat. Researchers have recently investigated possible downsides of this ability. Using smartphone technology they were able to take their research outside the laboratory and assess in a relatively unobtrusive fashion what their participants think, feel and experience in daily life – in all kinds of situations. They employed a method called experience sampling or ecological momentary assessment, where participants who downloaded the smartphone application were prompted at unpredictable times during waking hours to answer a few questions about their thoughts, feelings, and actions as they went about their daily activities. Based on a large database of experience samples that were collected the researchers were able to conclude that our minds wander quite frequently, in almost 50% of the samples. Also, more complex analysis revealed that the participants were less happy in situations when their mind was wandering and most likely even that mind wandering was the cause not the consequence of unhappiness. Furthermore, the state of mind, what people were thinking was a better predictor of their happiness than the activity they were engaged in.

Thus, the authors of the study conclude: *"a wandering mind is an unhappy mind. The ability to think about what is not happening is a cognitive achievement that comes at an emotional cost."*

Fortunately, I would say, these are not mandatory processes. Thus, there do not need to be any emotional costs. Meditation practice can help us gaining the inner freedom to decide if and when we want to think about what is not happening and otherwise to relax the mind joyfully in the present moment of experience.

Killingsworth, M. A. & Gilbert, D. T. (2010). A wandering mind is an unhappy mind. *Science*, 330, 932. DOI: 10.1126/science.1192439

Home practice for the next two weeks

We will now only meet again in two weeks time. This brief gap in the programme provides the space and time for you to experiment with the different mindfulness practices you have so far encountered throughout the course. Find out for yourself, which of these practices you consider useful and which fit best to your situation. Find out how you can implement them into your daily routines.

We recommend that you aim to implement the following ...

Mindful breathing meditation

Set aside some time each day to practice a mindful breathing meditation, either by following the CD/recording or by guiding yourself through the practice.

Breathing space

The breathing space is a short, condensed version of the mindful breathing meditation. Try to use it three times a day (or more).

Other practices

In addition to the *mindful breathing meditation* and the *breathing space*, we also practiced the *body scan* and various versions of *mindful eating exercises*, as for instance the version where we rate the different forms of hunger.

Find out for yourself which of these practices, in addition to the above, you find useful and how you can integrate them into your daily routines.

Practice logs

The practice logs help you keep track of what you have done and how it went. Their main aim is to support you with your reflection and you should keep these for yourself. Now, a revamped research recording sheet is included, which asks for some data that we want to use for the research part of the project.

Intentions for the next two weeks ...

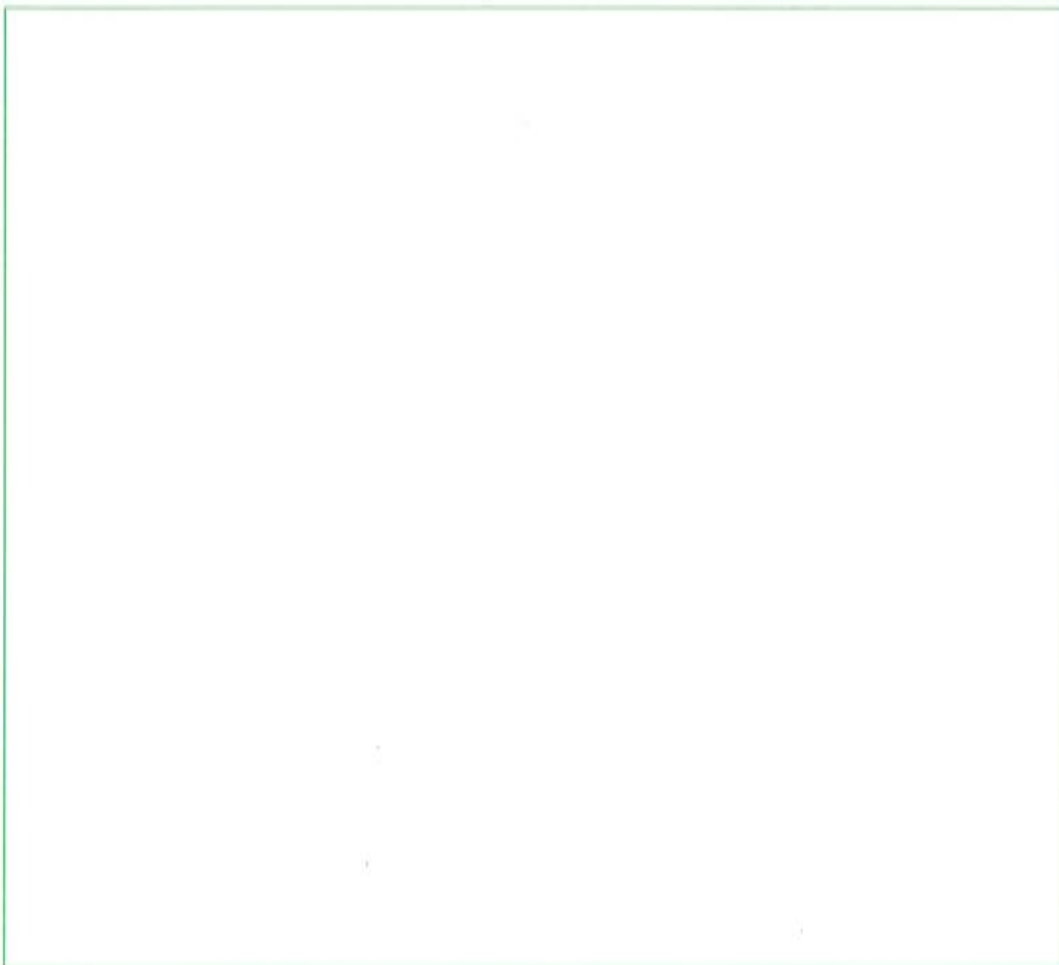
Use this space to note your intentions regarding your mindfulness practice for the next two weeks.

What would you like to do?

What would you like to integrate into your daily routines?

Do you have any concerns about this?

How do you plan to go about any difficulties you may encounter?

A large, empty rectangular box with a thin green border, intended for the user to write their intentions and concerns.

Bring this to the next session where we will revisit the topic.

My home practice... what I did... and any notes

Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	
Date:	Notes
Time:	

Research log ... What I did ... how often and for how long

Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
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Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____

The Body Scan ... revisited

The Body scan description originally presented here cannot be made freely available via LJMU Digital Collections because of copyright. The description was sourced from *Coming to our senses: Healing ourselves and the world through mindfulness* (Kabat-Zinn, 2005) .

In our daily lives body and mind do not always work in unison. While our body is *here*, our mind may be *there* — somewhere else, worrying about the future or regretting the past. With the body scan we are connecting mind and body, we get in touch with the whole of our being, we become fully embodied in this world.

We focus the awareness on the sensations arising from a certain body part. We feel the temperature, pressure, movement and shape without judging, analysing, rejecting or clinging. We hold the sensations for a while without dwelling in the past or in the future, then we move on to the next body part.



You can scan your body sitting or lying, more quickly or slowly depending on the time you have and the situation you are in. It can be as short as one in-breath and one out-breath or it can last for an hour or longer. If you cannot scan all organs and body parts during one session, try to include different body parts and organs in the subsequent scans. Scan even the smallest ones like eyelids, eyelashes and nails.

Here is another way how we can relate to our body:

The further body scan description originally presented here cannot be made freely available via LJMU Digital Collections because of copyright. The description was sourced from *Mindful eating mindful life: Savour every moment and every bite* (Hanh & Cheung, 2011).

Loving Kindness ... for ourselves and for others

We may find that we are not always happy and at ease with how we are doing, how or what we are eating — maybe even with how mindful we are. Our relationship to food and eating may be out of balance. In such a state it is easy to be overcome by negative emotions.

Loving kindness and compassion are the best antidotes when encountering this dissatisfaction, frustration or anger with ourselves — and with others. Loving kindness is the ability to bring peace and happiness to ourselves and to others. Compassion is the capacity to remove pain, dissatisfaction and discomfort in ourselves and in others.

These two also are prerequisites for seeing and acknowledging what is really there and they help us to connect in an embracing, warm-hearted way with our social world, with family, friends, colleagues and people unknown to us, who long for a better, more fulfilled life.

There are many ways of nurturing our loving kindness and compassion. The following meditation is one way of doing so.

Loving Kindness Meditation

Start the practice by sitting for a moment and let your mind settle on your breathing. When breathing out silently say to yourself:

May my body be free from fear and anxiety.

Repeat the phrase on each out-breath until you feel ready to move on. Change the phrase to:

May my body be at ease.

Repeat the phrase on each out-breath until you feel ready to move on. Change the phrase to:

May my body be happy.

If you are concerned about a specific situation, you may want to adjust the phrases accordingly:

May my body be free from fear and anxiety about eating.

...

You also may want to focus on your mind:

May my mind be free from fear and anxiety.

May my mind be at ease.

May my mind be happy.

Loving Kindness ... for others

In a state of anxiety or frustration our whole world of experience may become very narrow — "Me and my troubles" becomes very paramount, and is all that seems to count.

By directing loving kindness towards ourselves we can pacify this inner turmoil and gain the inner space to peek over the walls of the small box we put ourselves in.

Directing our loving kindness and compassion towards others may then help us to step out of this self-created box and re-connect with the world around us.

It is not uncommon in our society that we fully forget about ourselves and want to start right away with loving kindness for others. Caring for ourselves may even be perceived as a form of "selfishness". But if we do not fill up ourselves first, how much love and compassion will we be able to share and give?

After having awakened loving kindness for ourselves first, we may turn the meditation towards others.

We may do this stepwise, in concentric circles — one may say: from close friends and relatives, on to acquaintances, then to people we do not know at all, followed by people we do not particularly like or even dislike to eventually include all mankind. We may also want to focus on a specific category; for instance all people with the same "problem" we have.

Loving Kindness for Others

Start with Loving Kindness for yourself, only then move on to:

May all people with distress over food and eating be free from fear and anxiety.

or

May all mankind be free from fear and anxiety.

May all mankind be at ease.

May all mankind be happy.

Choose the sequence and phrases that work best for you and repeat each phrase on the out-breath until your mind is filled with this wish. Only then move on to the next phrase.

If you are a visual person, you may want to *imagine* you and all people being free from fear and anxiety, being at ease and happy.

Home practice for the week

This week will be the last one before the final mindful eating session of this course. We think the focus of your home practice should thus be to find out what, if anything, you would like to take further.

Is there a specific practice that worked well for you over the last few weeks?
Is there something you would like to integrate into your life?
How would you do this?

Try to use at least one mindfulness practice every day.

Record in the **Research log** when you did the

- Mindful breathing meditation
- Breathing space
- Any other practices

Please return this **Research log** at the last session.

Use the **Practice log** to keep track of what you have done and how it went for your own reflection



My home practice... what I did... and any notes

Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes

Research log ... What I did ... how often and for how long

Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
	Breathing Spaces: How often: _____
	Body Scan: YES NO How often: _____ For how long: _____
	Other: _____ How often: _____ For how long: _____
Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
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The Rainbow Light Meditation

The following Rainbow Light Meditation was given by Lama Ole Nydahl as a general introduction to meditation. He comments on it: "In a light vein, it combines aspects of all the ways taught by the Buddha and is a real gift for your mind. Do it effortlessly and enjoy."

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We sit relaxed and straight, our right hand resting in our left palm and our thumbs touching lightly. If not seated in a chair our right calf rests on or in front of the left one and we draw our chin slightly in.

First, we calm the mind. We feel the formless stream of air coming and going at the tip of our nose and let thoughts and noises pass without evaluation.

Then we decide that we want to meditate to experience mind's richness and gain distance from any disturbing emotions. Not until then can one really help others.

At heart-level in the centre of our chest, there now appears a tiny rainbow light. Gradually it expands through our body, totally filling it and dissolving all diseases and obstacles on its way. When we can stay with this awareness, our body shines like a lamp and light streams in all directions, filling space. It dissolves the suffering of beings everywhere and the world now shines with great meaning and joy. All are in a pure land, full of limitless possibilities. Everything is self-liberating.

We emanate this light for as long as it feels natural.

Pause

When we end this meditation, the light returns and absorbs the outer world into open space. It shines into our bodies, which also dissolve and there is now only awareness, with no form, centre or limit.

Pause

Then, like a fish jumping from the water, again a world appears. Everything vibrates with meaning, all beings are perfect in essence and our body and speech are tools for benefiting others.

Finally, we wish that the good that just appeared may become limitless and stream out to everybody. That it will remove their suffering and bring them the only lasting joy, the recognition of the nature of mind.

Looking backwards and looking forwards

This mindful eating course aimed to introduce the idea of mindfulness and how it can be applied to food and eating.

We hope that some of the aspects that were covered will be useful—also beyond the end of the course itself.

Take a few moments to reflect on what was useful and what you want to take further.

How do you plan to integrate this into your daily routines?

If you want note your reflections and intentions here:



Mindful eating ... taking it forward

You may have found some of the exercises and ideas of the programme useful and now ask how to take things forward.

It is, of course, completely up to you, if, when and how you want to do this. But here are a few ideas you may want to consider.

First of all, if you want to bring mindful eating into your daily life, we strongly recommend to read and practice with Jan Chozen Bays' wonderful book "*Mindful Eating: A Guide to Rediscovering a Healthy and Joyful Relationship with Food*". I am sure you will see how similar her and our perspectives are and will recognise many of the ideas we used in the programme.

Here also some practical mindful eating tips—you may want to revisit occasionally:

Mindfulness

- Being mindful means being non-judgemental, curious and kind to ourselves and others.
- Being mindful means allowing us to be where we already are—right here in the very moment: "*Our mind is where our bum is*".
- Mindful eating means being aware of our hunger, our body and the food we eat.
- Mindful eating means opening our mind to food and eating before, during and after we eat — and drink.
- Mindfulness is about *being* not about *doing*.

Mindfulness practice

- Try to eat/drink mindfully, at least from time to time—maybe the first few bites of a meal.
- When you feel hungry find out whether it is your body (stomach, cells, ...), your heart or your mind that is hungry.
- Some form of regular mindfulness practice is the best way of weaving mindfulness into your daily experiences. You do the practice to be more mindful.
- We cannot force ourselves to be mindful—but with a little practice we can create the right conditions for mindfulness to appear.
- Slowing down usually helps, but mindfulness does not mean "slowness".
- Be gentle and kind to yourself.

My home practice... what I did... and any notes

Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes
Date: Time:	Notes

Research log ... What I did ... how often and for how long

Day/Date:	Mindful Breathing: YES NO How often: _____ For how long: _____
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Mindfulness resources ... and further information (1)

Below a few resources and tips for taking things further—if you wish.

Mindfulness—the psychological/therapeutic perspective

If you are interested in the psychological or therapeutic approach to mindfulness you may find the new book by Mark Williams "*Mindfulness: A practical guide to finding peace in a frantic world*" of interest. Here in Liverpool the (commercial) courses offered with Geraldine Thomas' "*Mindflow*" programmes (www.mindflowuk.org) may be useful. Geraldine is occasionally working with us here at LJMU and I advise her on the more scientific aspects of her mindfulness work.

If you are interested in the link between mindfulness meditation practice and the brain, we think you will enjoy Daniel Siegel's "*Mindsight: Transform Your Brain with the New Science of Kindness*".

Mindfulness—The buddhist perspective

If you are also interested in the buddhist perspective on meditation and/or mindfulness, you will find plenty of literature that may be of use.

For some introductions of mindfulness from a buddhist viewpoint, Thich Nhat Hanh's "*Miracle of Mindfulness*" or Gunaranta's "*Mindfulness in Plain English*" may be a good starting point. Note that there is also a book called "*The Mirror of Mindfulness*" - this title actually deals with a very different topic (the transition through life phases) not directly related to mindfulness as we presented it on this course.

For a more practical, experiential approach, you may want to visit one of the different buddhist meditation groups and centres in Liverpool. These all offer authentic teachings, but emphasise different aspects of Buddhism, not necessarily strongly focussing on mindfulness itself:

- **StoneWater Zen Sangha:** Liverpool's Zen Buddhist Group: www.stonewaterzen.org
To our knowledge this is the oldest buddhist group in Liverpool. In many aspects their practices bear similarities to some of the mindfulness meditations you have learned.
- **Kagyü Shedrup Ling Buddhist Group Liverpool:** www.dechen.org
Offers a relaxed, authentic approach to Tibetan Buddhism, in the same tradition as Diamond Way Buddhism (below)
- **Diamond Way Buddhist Centre Liverpool:** liverpool.buddhism.org.uk
Offers a modern approach to Tibetan Buddhist practices—advanced forms of buddhist meditation practices that are quite different to mindfulness practices
- **Shamata Buddhist Meditation:** www.samatha.org
Introduces to basic mindful breathing meditations
- **Liverpool Theravada Buddhist Group:** (0151) 427 6668 or (0151) 722 0893
Small group focusing on mindfulness-related practices. We are not sure how active they are at the moment

Mindfulness resources ... and further information (2)

Developing professional mindfulness skills

If you are interested in learning more about mindfulness and the principles behind it or think of implementing mindfulness into your work we would like to hear from you:

We are currently in early stages of planning mindfulness CPD courses here at LJMU and would like to get an idea where the demand is.

Our aim is to provide training to professionals who want to understand the principles and practices of mindfulness, to learn about the science behind it and are interested in making mindfulness practices available to staff, clients or service users.

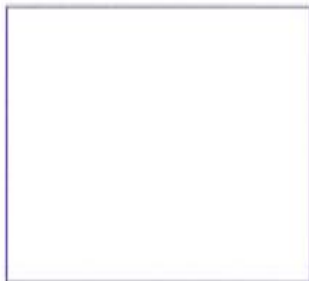
Send us an e-mail with your ideas/wishes/requirements to discuss this further or to stay informed about new developments.

We also offer mindfulness training as staff development programme:

www.mindfulness-at-work.co.uk

Other offers of mindfulness training:

- **Centre for Mindfulness Research and Practice** in Bangor:
www.bangor.ac.uk/mindfulness
Offers various training programmes including an MSc programme
- **Exeter Mood Disorders Centre:** *www.exeter.ac.uk/mooddisorders/*
Offers an MSc programme in Mindfulness-based Cognitive Therapies and Approaches
- **Oxford Mindfulness Centre:** *oxfordmindfulness.org*
Oxford's research, education and training centre
- **Study of Mindfulness at University of Aberdeen**
<http://www.abdn.ac.uk/education/programmes/mindfulness/index.shtml>
Mindfulness studies up to MSc level



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