

MAUM MEDITATION: HAPPINESS, PEACE, AND COEXISTENCE



Date Saturday, May 3, 2014 (09:30~17:00)

Venue Humanities Bldg. A51,
University of California, Los Angeles

Sponsor Center for Korean Studies, UCLA

URL <http://2014.humancompletion.org>

2014 2nd International Conference on Human Completion

Theme Maum Meditation: Happiness, Peace, and Coexistence

Date Saturday, May 3, 2014 (09:30~17:00)

Venue Humanities Bldg. A51, University of California, Los Angeles

Host Academic Society for Human Completion

Sponsor Center for Korean Studies, UCLA

Session I Opening Ceremony

09:30~10:00 **Registration**

10:00~10:20 **Opening Address and Congratulatory Speech:**

A video message from **Dr. Mihaly Csikszentmihalyi**, Distinguished Professor of Psychology and Management; Founding Co-Director, Quality of Life Research Center, Claremont Graduate University

Session II Keynote Speeches & Special Lecture

10:20~10:40 **[Keynote Speech 1] Maum Meditation: A Holistic Education Perspective for Complete Human Beings**

Chong-Bum Lee (President of Academic Society for Human Completion; Professor Emeritus at Korea University)

10:40~11:30 **[Keynote Speech 2] When the Sum Is Greater than the Parts: Combined Strengths Build Youth Subjective Well-Being**

Michael Furlong (Professor, Department of Counseling, Clinical, and School Psychology, UCSB)

11:30~11:40 **[Keynote Speech 3] Peace as a Break between Wars and Preparation for New Wars**

Charles Mercieca (President, International Association of Educators for World Peace; Professor Emeritus, Alabama A&M University)

11:40~12:20 **Special Lecture: Human Completion for Happiness, Peace, and Coexistence**

Michael Treacy (Director, Las Vegas Maum Meditation Center)

Session III Poster Presentations and Lunch Break 12:20~14:00

Session IV Invited Speeches & Research Presentations

14:00~14:30 **Classical Mindfulness-Based CBT Protocol for Test Anxiety**

Lobsang Rappagay (Research Psychologist, Study on Sustained Attention, Working Memory and Metacognition in Anxiety Disorders and Learning, Department of Psychiatry, UCLA)

14:30~14:50 **The Effects of Maum Meditation Program on the Breast Cancer Survivors' Psychological Well-Being**

Mi Ra Yun (Researcher, The Research Institute of Nursing Science, Seoul National University), **Misoon Song** (Professor, College of Nursing, Seoul National University), **Kyung-Jae Lee** (Director, Institute of Human Completion)

14:50~15:00 **Break**

15:00~15:30 **Teaching Mindfulness to High-Risk Youth**

Sam Himelstein (Director of Program and Research at the Mind Body Awareness[MBA] Project)

15:30~15:50 **The Effects of Maum Meditation on Depression, Social Anxiety, Aggression, and Salivary Cortisol Levels of Elementary School Students**

Duck-Joo Lee (Professor, Department of Aerospace Engineering, KAIST), **Namin Shin** (Professor, Department of Education, Dongguk University), **Boas Yu** (Professor, School of Nursing and Allied Health Professions, Holy Family University), **Yang Gyeong Yoo** (Professor, Kunsan National University), **Ju Yeon Park** (Teacher, Baeul Elementary School), **Mi Ra Yun** (Researcher, The Research Institute of Nursing Science, Seoul National University), **In-Soo Lee** (Professor, Korea National University of Transportation)

Session V Adjournment and Committee Meeting 15:50~17:00

Poster Presentations

■ **The Effects of Maum Meditation Program on Juveniles’ Beliefs on Internet Usage and Self-Control**

Yang Gyeong Yoo (Professor, Kunsan National University), Mi Ra Yun (Researcher, The Research Institute of Nursing Science, Seoul National University), Eun Hi Choi (Doctoral student, The Catholic University of Korea), Mihan Kim (Professor, Kyungil University)

■ **A Narrative Inquiry on Organizational Leaders’ Transformative Learning Experiences Through Maum Meditation Program**

Mijin Kim (Team Manager, Institute of Human Completion)

■ **The Effects of Maum Meditation on Happiness, Self-esteem, and Mindfulness of Teachers**

Soon-Ja Seo (Graduate student, Kkottongnae University), Sang-gyu Park (Professor, Kkottongnae University)

■ **The Effects of Maum Meditation on Ego-resiliency, Forgiveness, and Satisfaction with Life Among High School Students**

In-Soo Lee (Professor, Korea National University of Transportation), Pilsun Park (Teacher, Changwon Cheongwang School), Chul Ho Cho (MD. Instituto di Dr.CHO, Genova, Italy), Namin Shin (Professor, Dongguk University)

■ **Maum Meditation: A Brief Cognitive Neuroscience Perspective**

Grayson Scheiner (Undergraduate student, Department of Cognitive Neuroscience, UCSD)

List of 2013 Paper

■ **The Effects of Maum Meditation program on their School Life in the Lower Grades in Primary School Children**

Eun Jin Lee (Director, Jeonju Art Therapy Education Center), Kwang Young Jung (Teacher, Seoul Haneul Elementary School), Yang Gyeong Yoo (Professor, Kunsan National University)

■ **The Effects of Maum Meditation program on the Mental Health and Happiness of the Undergraduates**

Mihan Kim (Professor, Kyungil University), In-Soo Lee (Professor, Korea National University of Transportation), Yang Gyeong Yoo (Professor, Kunsan National University)

■ **A Study on Positive Attitudes and Behavioral Changes in Maladaptive Students Through the Mind-Subtraction method of Maum Meditation: Focusing on a College Preparatory School**

Moo Shin Kim (Teacher, Busan Shinjeong High School)

■ **The Effect of Maum Meditation Camp Program for Children on Stress, Ego-Resilience, and Happiness**

Yang Gyeong Yoo (Professor, Kunsan National University)

■ **COEXIST Program at the Korean Ministry of Safety and Public Administration**

Kyung-jae Lee (Director, Institute of Human Completion)

■ **The Effects of Maum Meditation Program on the Brain Function of University Students**

Duck-Joo Lee (Professor, KAIST), Yun-kyung Yu (Graduate student, Seoul Buddhist University), Ji-sook Yi (Teacher, Mansoo Middle School), In-Soo Lee (Professor, Korea National University of Transportation)

■ **The Success of 2012 Maum Meditation Training for Happy Teachers During Winter Recess**

Oh-nam Lee (Teacher, Seobu Elementary School)

■ **The Effect of ‘Happiness-Improving’ Program on Teachers’ Brain Functions and Happiness: Focusing on the Mind-Subtraction**

In-Soo Lee (Professor, Korea National University of Transportation), Yun-kyung Yu (Graduate student, Seoul Buddhist University), Ji-sook Yi (Teacher, Mansoo Middle School), Duck-Joo Lee (Professor, KAIST)

■ **The Effects of Maum Meditation on the Decrease in Depression, Anxiety, and Stress Response of Adults**

Eun Hi Choi (Doctoral student, The Catholic University of Korea), Yang Gyeong Yoo (Professor, Kunsan National University), Kyoung Ah Kim (Family Medicine Doctor, Daejung Care Hospital), Mi Ra Yun (Researcher, The Research Institute of Nursing Science, Seoul National University)

- 009 Maum Meditation: A Holistic Education Perspective for Complete Human Beings**
Chong-Bum Lee (President of Academic Society for Human Completion; Professor Emeritus at Korea University)
- 017 When the Sum Is Greater than the Parts: Combined Strengths Build Youth Subjective Well-Being** Michael Furlong (Professor, Department of Counseling, Clinical, and School Psychology, UCSB)
- 057 Peace as a Break Between Wars and Preparation for New Wars**
Charles Mercieca (President, International Association of Educators for World Peace; Professor Emeritus, Alabama A&M University)
- 061 Human Completion for Happiness, Peace, and Coexistence**
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- 063 Classical Mindfulness-Based CBT Protocol for Test Anxiety**
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GREETINGS

The Academic Society for Human Completion (ASHC) invites you to the 2014 International Conference of Human Completion to be held in UCLA (University of California, Los Angeles) on Saturday, May 3, 2014.

The theme of this conference is “Maum Meditation: Happiness, Peace, and Coexistence.” In order to achieve happiness, peace, and coexistence, most people attempt “adding” to their minds such as trying to internalize moral codes, or substitute one state of mind (anger) for another (cool off). These attempts often are unsuccessful and may only provide temporary fixes because they mainly rely on accumulations of false minds.

Only solution to accomplish the state of happiness, peace, and coexistence is through enlightenment of the original mind by cleansing or subtracting the false mind. Based on this principle of subtraction, the ASHC organized the International Conference in which discussions will ensue on new ideas of Maum Meditation as possible alternatives to achieve happiness, peace, and coexistence.

Maum Meditation is “a practice for men to change false human minds into the true Universe mind through subtraction, and to eternally enjoy happy, peaceful life, and beautiful coexistence with others.” This International Conference will introduce basic theory, intervention effects of the Maum Meditation and its practice resulting in transformational changes in psychological well-being, depression, aggressiveness, anxiety, etc.

We cordially invite you and your creative ideas and discussions, which could facilitate authentic happiness, peace, and coexistence in becoming a reality for everyone.

Dr. Chong-Bum Lee

General Chairman,

International Conference on Human Completion 2014

Maum Meditation: A Holistic Education Perspective for Complete Human Beings

Chong-Bum Lee

President of Academic Society for Human Completion;
Professor Emeritus at Korea University

People are starting to truly understand what is most important. It is no longer about materialistic possessions, social positions, and other achievements. The most fundamental aspiration of human life, as many would agree, has to do with personal achievement of inner peace and happiness. Of these two, happiness is especially pondered about and paid attention to. Without happiness, there would be no inner peace; and without peace, there will not be a true coexistence with others. To arrive at such desired state of peace, happiness, and coexistence, many are seeking meditation practices and related modalities. Instead of looking outside of ourselves, we are finding that looking within is much more valuable and priceless. By emptying our minds, we could indeed gain something amazing.

The concept of human completion

According to Woo Myung (2012), the founder of Maum Meditation, a human being is incomplete due to his self-created mind world that is self-centered. Because he is incomplete and imperfect, he is limited. One can become complete and perfect by cleansing his human mind that is full of stress, greed, regrets, wants, inferiority, and inadequacy. “Rather than learning how to possess more....learning how not to possess is the way to become complete and live a better life.....a mind full of greed is always anguished; and a life lived following one’s anguish is without action; it is a life with thoughts leading only to more thoughts.” (Woo, 2012, p.79).

When one has succeeded over one's self by discarding and cleansing his own human mind, then he becomes a complete being. The human completion can be achieved by applying the method to cleanse oneself; one need to discover and become his original self, or True Self, in order to fulfill his human potential. This method to the True Self is self-confirmatory; when the method is followed, anyone can be enlightened to the Truth. Woo Myung (2012) defines human completion:

Human completion is becoming God's mind by subtracting all of one's own minds. One will then be able to live well for he will have wisdom and his mind that is the Soul and Spirit will live eternally. Subtracting all human mind – all of the mind one has, that he has "eaten" – is completion. (p.80).

Through timely development of this method, this era is established as the time when all people can become complete beings; thus bringing forth the era of human completion, where elevation of the human mind to a much higher level of existence, the level of the divinity, could occur. The concept of a complete person is a whole person; when oneness with the Truth occurs, one will gain wisdom of the Truth and fully understand the ways of the world.

Research studies on the Maum Meditation

Maum Meditation, founded in 1996, is increasingly gaining more attention worldwide due to its effectiveness in attainment of happiness and peace, as well as promotion of spiritual transformation. Many research works on the Maum Meditation had been presented recently, with their findings pointing to its possible utilization as a scientifically feasible strategy for reducing stress and related ailments, such as depression, and anxiety.

Improvements on psychosocial aspects

Many research studies to date have examined the effect of the Maum method on different variables, such as wellbeing and stress. Korea Association of Statistics and Information (2008) surveyed 473 students in the third and fourth level of the Maum Meditation which showed 97.7% respondents reporting reduction in stress; 94% reported feeling happier, with their minds at ease; 93.4% stated their relationship with others improved; 94.2%

reported attaining enlightenment and increased self-reflection; 83.1% stated their health status improved; 92.1% reported their minds seemed to be empty; 93% felt relieved from worries and anxiety; and, 91.9% reported diminished anger and irritation.

Significant improvements were noted in depression, stress, anxiety, and self-esteem scores in college students (Kim, 2009) who participated in the Maum program. Similarly, a randomized study on breast cancer survivors (Yun, 2013) also showed vast improvements in depression, anxiety, stress, quality of life and sleep, and post-traumatic personal growth with the Maum program. Yun, Yoo, Choi, and Kim (2012) examined the effect of Maum Meditation on 58 adults with mental illness diagnoses and found that following the meditation classes, 88.3% were reporting lessening of such symptoms as depression, tension, anger, and anxiety; and increasing of positive emotions, such as satisfaction, interpersonal relationships, and happiness. Interestingly, 38.2% reported requiring less psychiatric medications and 44.1% reported requiring no psychiatric medications as a result of this meditation program.

Effectiveness in school curricular settings

Yoo and Lee (2013) reported statistically significant improvement on 50 children's self-esteem and school adjustment in primary school setting when applying the Maum method to the school curriculum. Lee (2010) studied self-esteem of middle and high school students taking the Maum Meditation classes as a part of the Maum youth camp; and the investigator found a significant increase in self-esteem scores as well as positive changes in interpersonal relations, appreciation, self-identity, and self-reflection.

Kim (2012) examined changes in depression, anxiety, and self-esteem scores of 467 children and the juveniles who participated in the Maum Meditation program. After the program, the scores of depression and anxiety in the children were significantly decreased; and the scores of self-esteem were significantly increased. Particularly, after the program, the depression scores in the middle school students were significantly decreased and the scores of self-esteem of the middle and high school students were increased.

Lee (2009) reported reduction in aggression in 41 middle school students who participated in Maum Meditation classes as a part of school curricular activities. Kim, Yoo, Lee, and Son (2013) also found aggression scores were decreased and scores of autonomy increased in the experimental group as compared to the control group in a total of 31 children and juveniles. The authors recommended the Maum Meditation program could be

effective in lessening aggression and enhancing autonomy in children and juveniles. Kim (2010) examined friendship and awareness of necessity of the meditation in 30 elementary school students who participated in bibliotherapy as well as the Maum Meditation classes. There was a significant increase in the awareness of necessity of the Maum Meditation and also a slight increase in the friendship scores.

Beneficial effects on teachers

Lee (2010) examined the effect of Maum Meditation on stress, depression, and quality of life for 108 teachers who participated in the meditation program for teachers. The researcher found statistically significant decrease in stress and depression scores, and increase in quality of life scores. In another study, anxiety, self-esteem, and self-actualization for 108 teachers participating in the Maum Meditation program were explored (Lee and Kim, 2011). The investigators found statistically significant results where the scores for anxiety decreased and the scores for the self-esteem and self-actualization were much improved after the meditation program. Lee (2012) examined the mental health status (anxiety, depression, fear, and others) in 149 teachers who participated in the Maum program for teachers in South Korea. She also found some significant improvements; and recommended the Maum method as an effective way to promote mental health.

Maum Meditation programs in university settings

Yu, Hayes, and Eggleston (2012, unpublished presentation) examined the effect of the Maum Meditation program on power and wellbeing in faculty, students, and staff (N=99) of a catholic university in Philadelphia, PA. The researchers reported the scores of wellbeing and power for the experimental group were significantly improved after 8 weeks of the meditation sessions given at the university meditation program in the United States. Kim (2012) and Kim (2009) also conducted studies using college students and noted a significant decrease in the stress scores and concluded the meditation could be beneficial in stress management for the college students.

Many findings of research studies on the Maum Meditation seemed to speak to its effectiveness and benefits of the meditation when utilized in various educational settings, such as colleges, universities, and other curricular programs.

Conclusion

To attain a state of peace, happiness, and coexistence, many are seeking meditation or related modalities. The Maum Meditation proposes a mind-subtraction method to achieve this state of peace, happiness, and coexistence by cleansing one's mind to become the True Self.

Human beings tend to be more impacted by negative memories more than positive memories. The Maum Meditation regards these lived experiences as pictures of the mind. The Maum Meditation method of eliminating such pictures of the mind is explicit and cognitively scientific process, achieved through repetitive self-reflection, and based on premises of genuine encounter with inner self. The meditation program is very fundamental and holistic which effectively transforms one's life. Each individual's recovery of original self and subsequent contented state naturally leads to increased empathy and compassion for others. This definitely can lead to peace and coexistence to occur as a way of life in a collective sense, one person at a time.

When people are complete by cleansing their minds, the world also will be complete. This world becomes a paradise, a world of complete beings where inner peace and happiness exist in everyone's minds. Coexistence, in its true sense of the word, could occur when peace and happiness exist inside everyone. The ultimate goal of the Maum Meditation is a full realization of such happiness and peace in people, through which love, acceptance, and coexistence without conflict in the world are possible.

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When the Sum Is Greater than the Parts:
Combined Strengths Build
Youth Subjective Well-Being

Michael Furlong
Professor, Department of Counseling, Clinical, and School Psychology, UCSB



PROJECT

2ND INTERNATIONAL CONFERENCE ON HUMAN COMPLETION

"WHEN THE SUM IS GREATER THAN THE PARTS: COMBINED STRENGTHS BUILD YOUTH SUBJECTIVE WELL-BEING"

DATE

MAY 2014

MAUM MEDITATION AND HAPPINESS, PEACE, AND COEXISTENCE

THINKING CAPS



2

Social Emotional Health

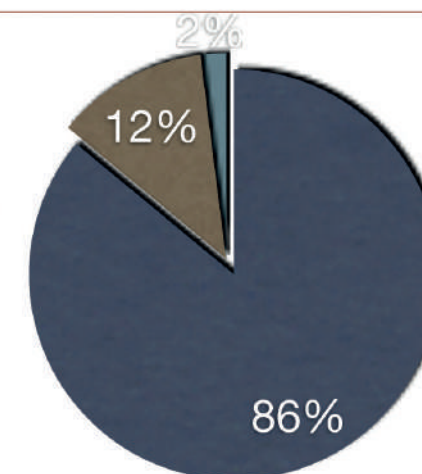
What is asked in California now?

- In the past 30 days, did you miss school for any of the following reasons?: Felt very **sad, hopeless, anxious, stressed**, or **angry** (added this school year)
- During the past 12 months, did you ever **feel so sad or hopeless almost everyday for two weeks** or more that you stopped doing some usual activities?: A) No B) Yes
- During the past 12 months, did you ever **seriously consider attempting suicide**?: A) No B) Yes

When we ask about deficit behaviors only, we plan to get actionable information for only 1 out of 6 students

- Normal
- Elevated
- Extremely elevated

Why ask 100% of the students questions to find answers that are most relevant to a few?



Is it important to ask about risk behaviors?

Yes

Do risk-focused surveys provide
all the information schools need?

No

Do you want to share information
about how “well” students are
doing?

Certainly

Is there an alternative?

Without a Doubt

HOW DO WE KNOW IF THEY ARE
GETTING BY, THRIVING, OR FLOUNDERING?



Ask

MY LIFE IS GOING WELL

- Strongly Disagree
- Moderately Disagree
- Mildly Disagree
- Mildly Agree
- Moderately Agree
- Strongly Agree

10

MY LIFE IS GOING WELL

- Strongly Disagree
- Moderately Disagree
- Mildly Disagree
- Mildly Agree
- Moderately Agree
- Strongly Agree



12

MY LIFE IS GOING WELL

- Strongly Disagree
- Moderately Disagree
- Mildly Disagree
- Mildly Agree
- Moderately Agree
- Strongly Agree



11

MY LIFE IS GOING WELL

- Strongly Disagree
- Moderately Disagree
- Mildly Disagree
- Mildly Agree
- Moderately Agree
- Strongly Agree



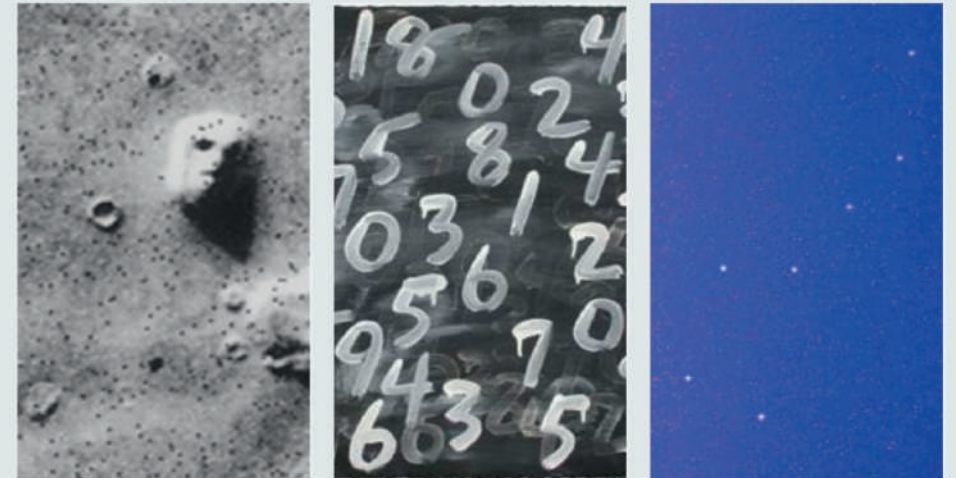
13

Grade K



14

WHAT DO WE SEE?



16

WHAT CONCLUSION DOES CHILD COME TO?



15

CoVi Factor



17

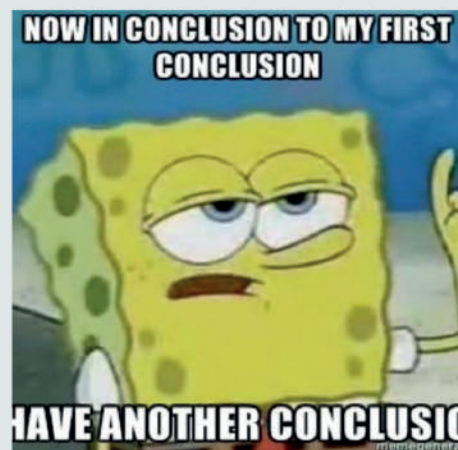


INK BLOTS

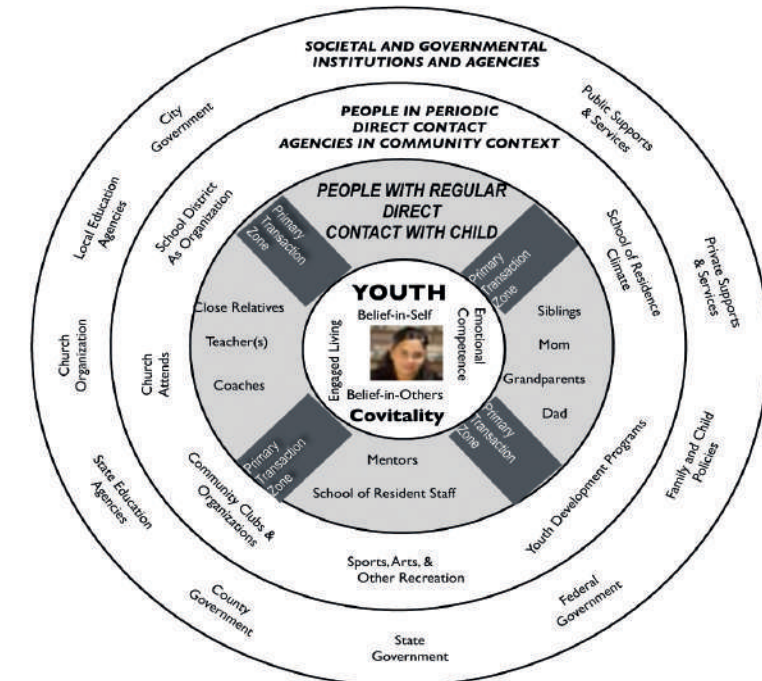
18

PATTERN DETECTORS

- Premise is that as youth develop they experience life, register experiences, and detect patterns
- Whether the social patterns are present or not.
- They will come to conclusions about their life no matter what



19



WHAT ARE YOUR GOALS FOR YOUTH AS HUMAN BEINGS?

WHAT ARE YOUR GOALS FOR YOUTH AS STUDENTS?



TWO CORE QUESTIONS

UNESCO PISA STUDY

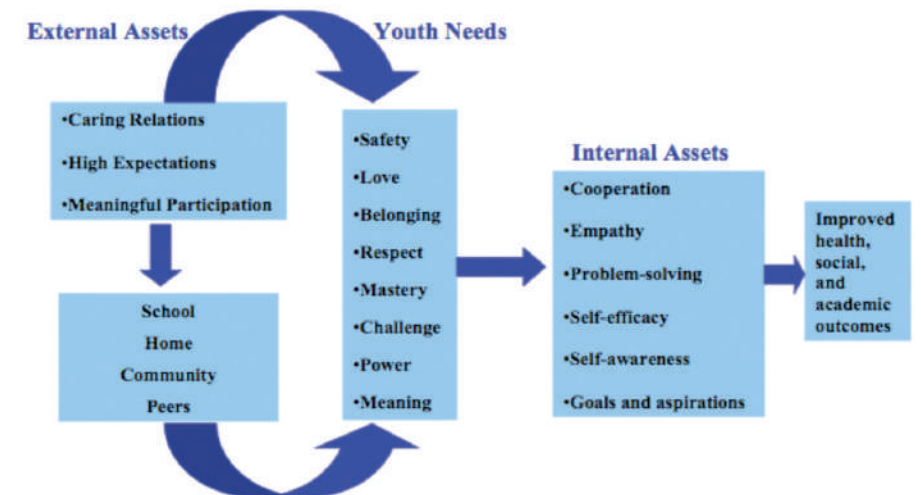
Achievement
and
Happiness



22

CALIFORNIA healthy kids SURVEY

The RYDM Theoretical Framework The Youth Development Process: Resiliency In Action



24



RISK AND THRIVING

RESILIENCE PRINCIPLES AND RESEARCH

23



POSITIVE PSYCHOLOGY
ERICKSON TO SELIGMAN AND BEYOND

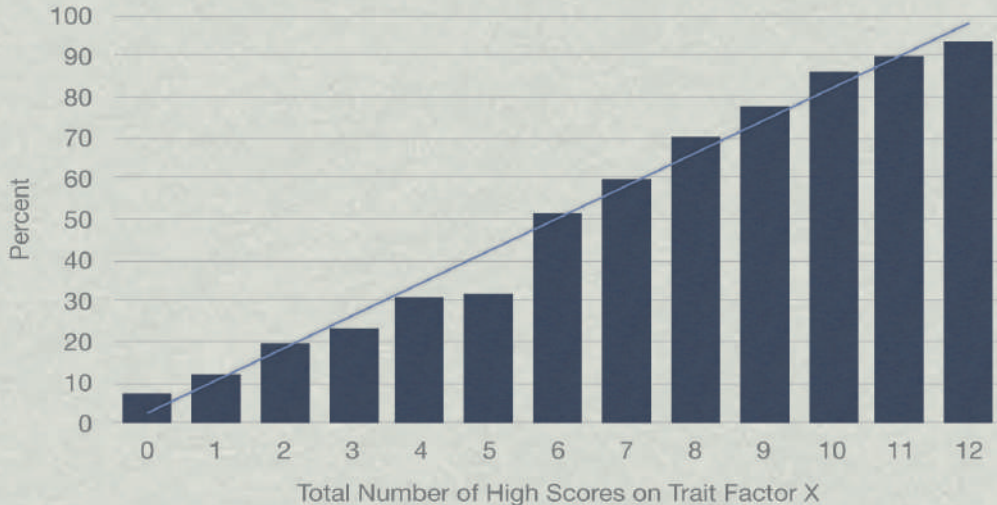
25

CHECK BACK WITH OUR STUDENTS



What if

“MY LIFE IS GOING WELL”
MODERATELY + STRONGLY AGREE



What If?

36

Name: _____ Grade: _____ Page: 1

Date of Birth: _____

Please CIRCLE the response that shows how true each of these statements is about you.
Example: I enjoy reading a good book.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

1. I can work out my problems.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

2. I can do most things if I try.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

3. There are many things that I do well.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

4. There is a purpose to my life.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

5. I understand my moods and feelings.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

6. I understand why I do what I do.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

7. When I do not understand something, I ask the teacher again and again until I understand.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

8. I try to answer all the questions asked in class.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

9. When I try to solve a math problem, I will not stop until I find a final solution.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

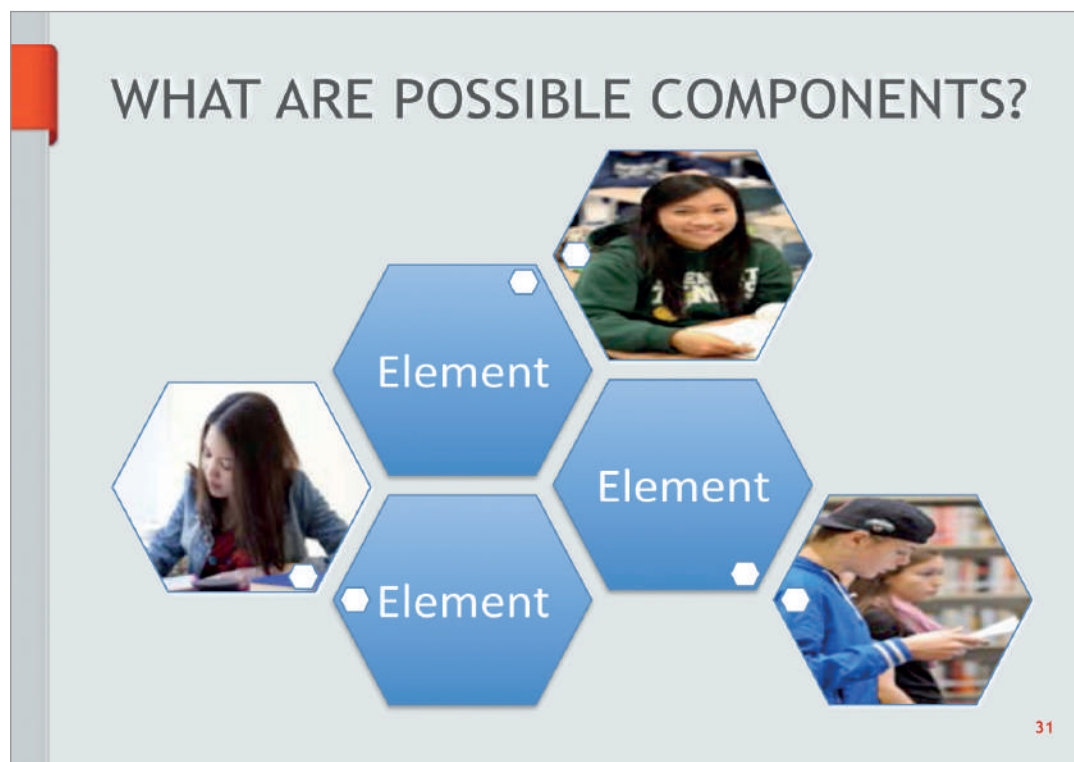
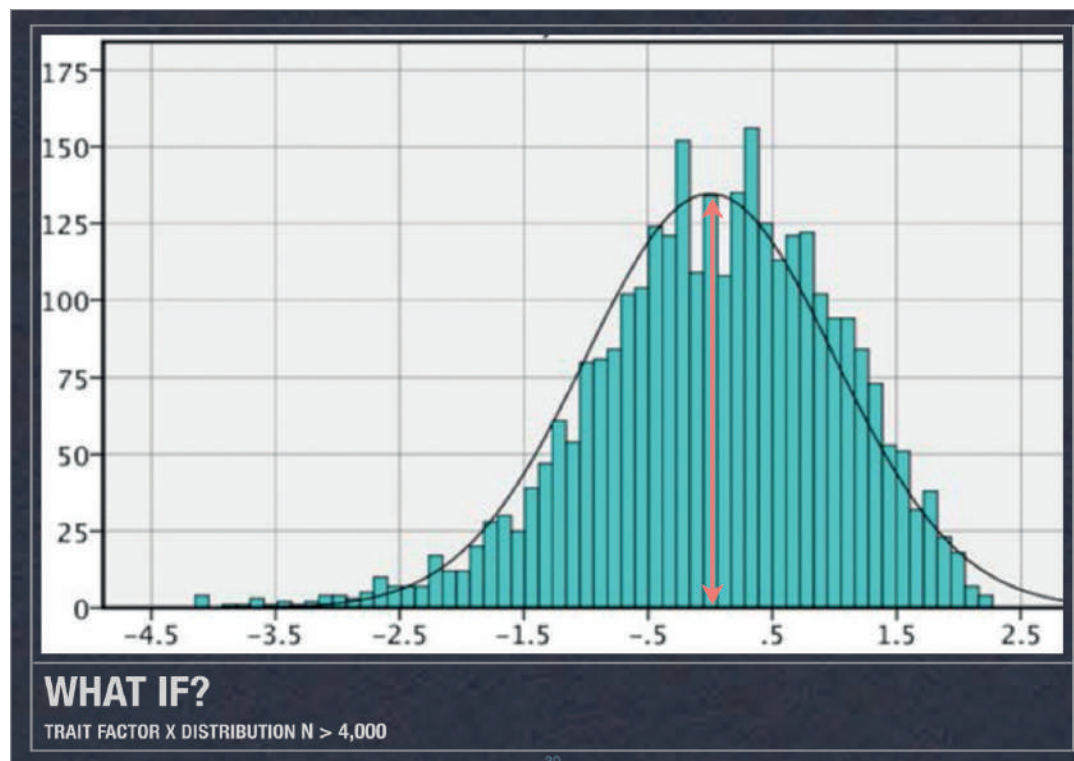
10. At my school, there is a teacher or some other adult who always wants me to do my best.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

11. At my school, there is a teacher or some other adult who listens to me when I have something to say.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

12. At my school, there is a teacher or some other adult who believes that I will be a success.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

13. My family members really help and support one another.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me

14. There is a feeling of togetherness in my family.
1 = not at all true of me 2 = a little true of me 3 = pretty much true of me 4 = very much true of me



April 2014

WHO AM I?

Task 1

A photograph of a young woman with dark hair tied back, wearing a white t-shirt and a yellow lanyard. She is looking out a window at a large white ship, possibly a cruise ship, with the word "IATTA" visible on its side. The ship is docked at a pier.

WHERE DO I FIT IN?

Task

A photograph of two young women smiling and talking. The woman on the left has dark hair and is wearing a purple patterned top. The woman on the right has curly dark hair and is wearing a grey tank top.

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EMOTIONAL MANAGEMENT

Capacity



34

TEMPORAL PERSPECTIVE

Engagement



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mmmm....



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CHKS-SEHS Overview

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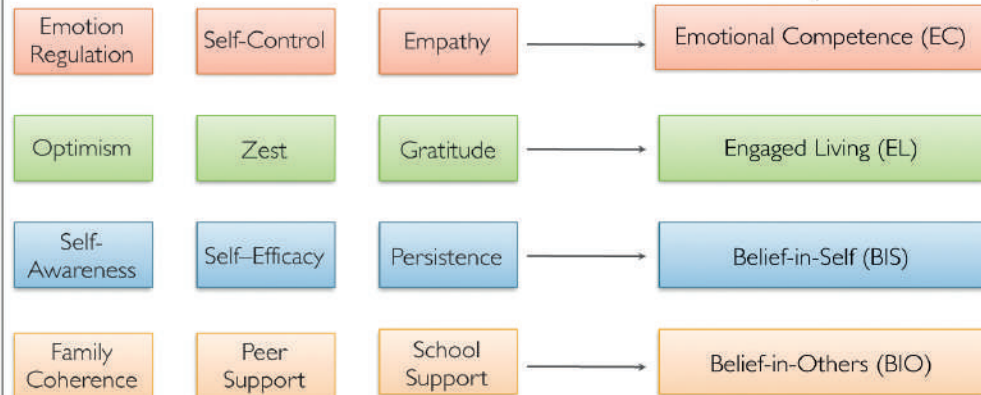
Guess What?



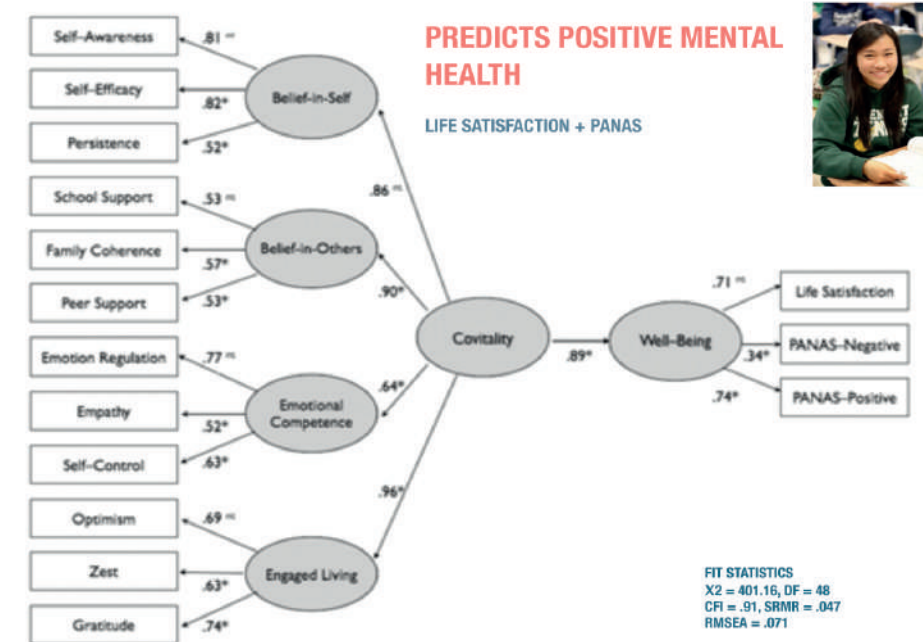
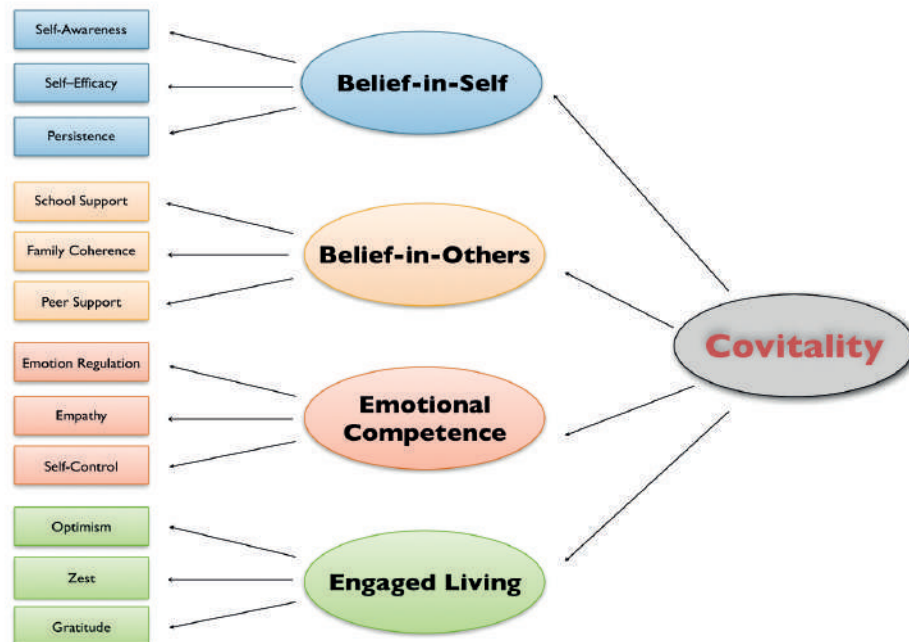
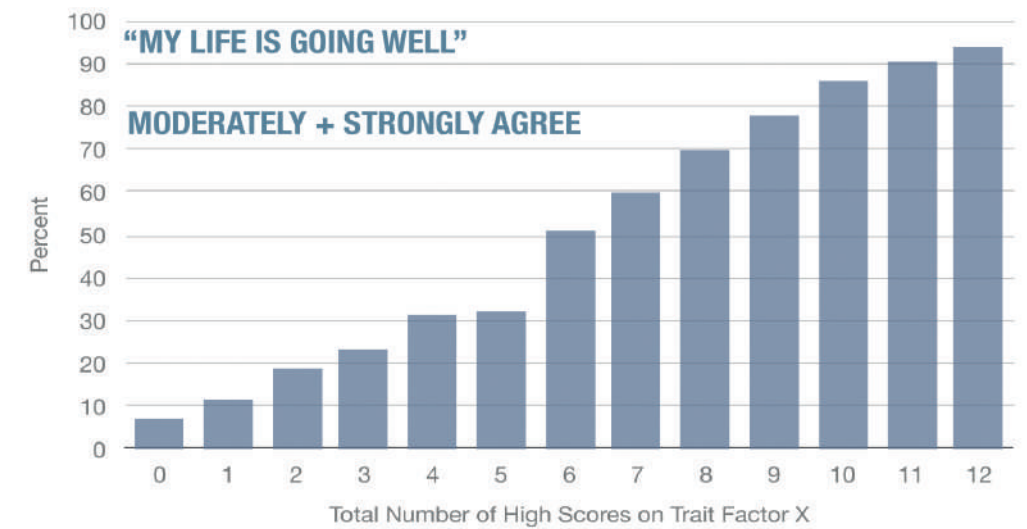
$$\text{CoVi} > \text{BIS} + \text{BIO} + \text{EC} + \text{EL}$$

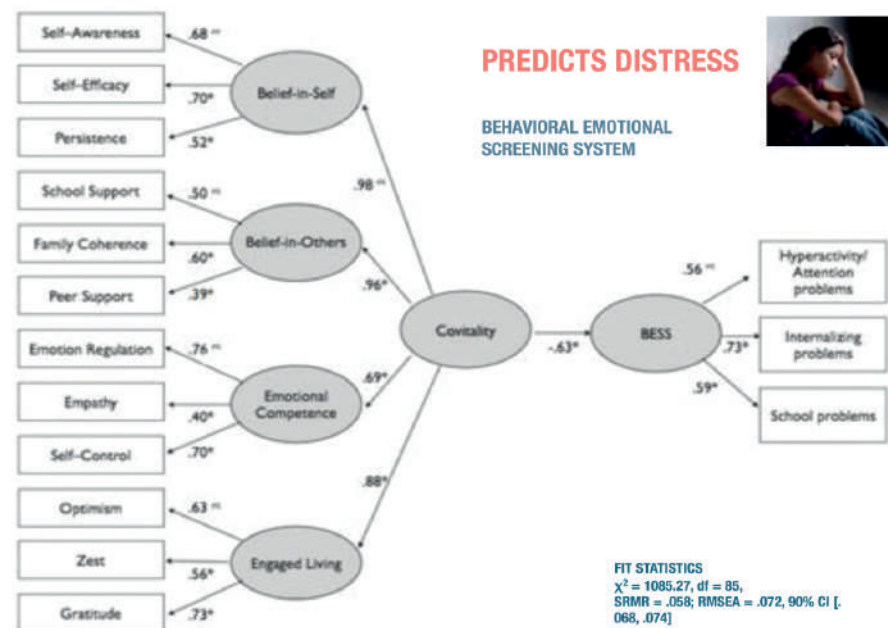
Sum greater than the parts

Covitality (CoVi)



So, What is Trait Factor X? And how do we measure it?





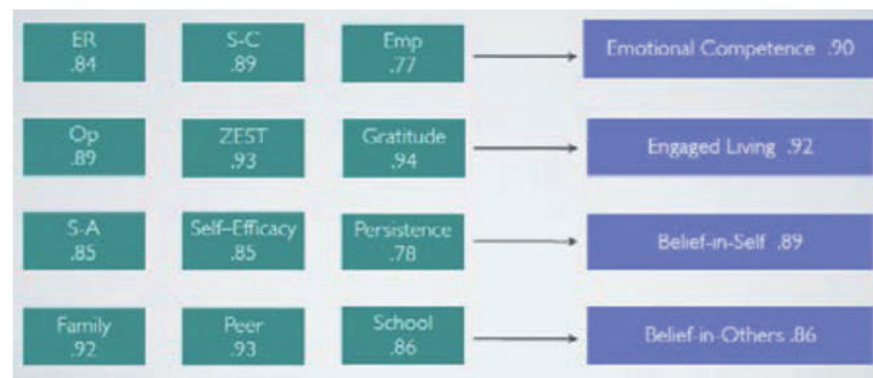
DO STUDENT RESPONSES MATTER?

RELATION BETWEEN SOCIAL EMOTIONAL HEALTH SURVEY TRAITS
AND SELECTED DEVELOPMENTAL INDICATORS

44

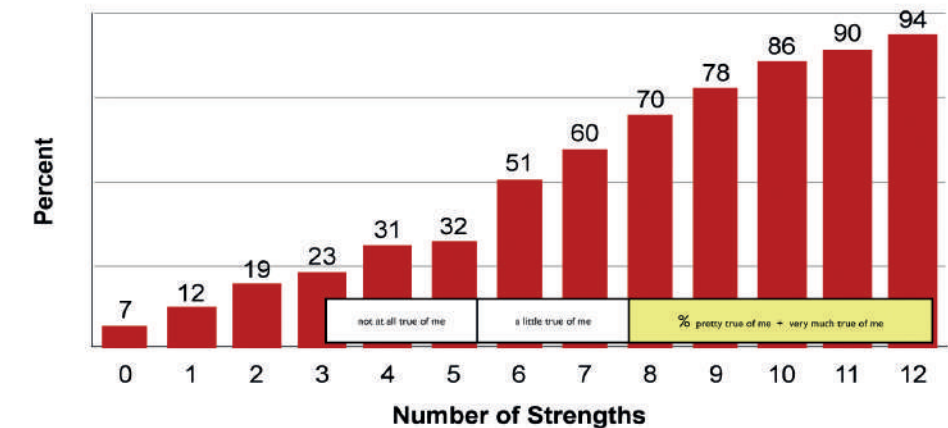
SEHS-A Reliability

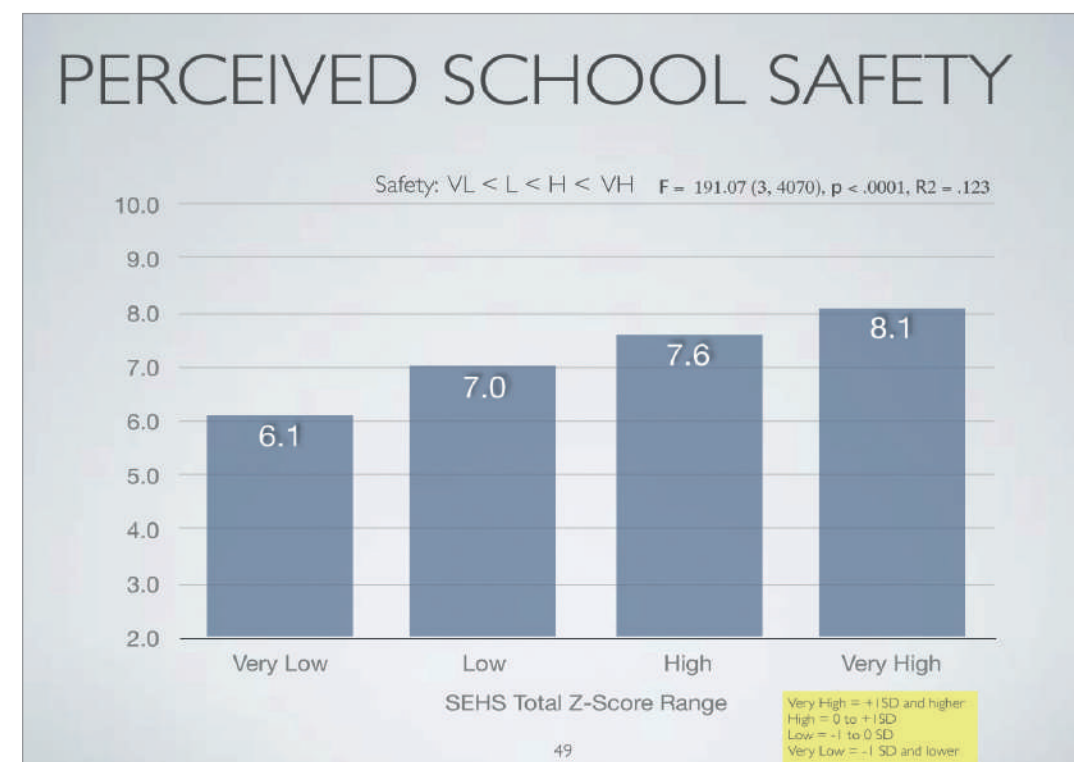
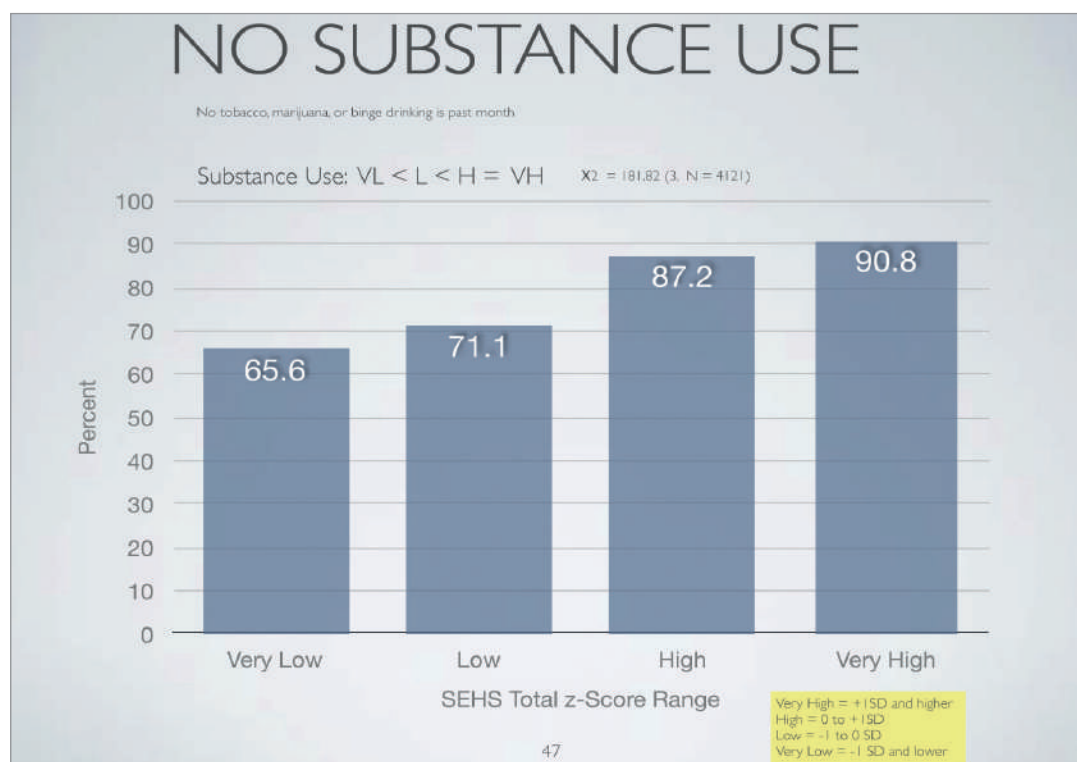
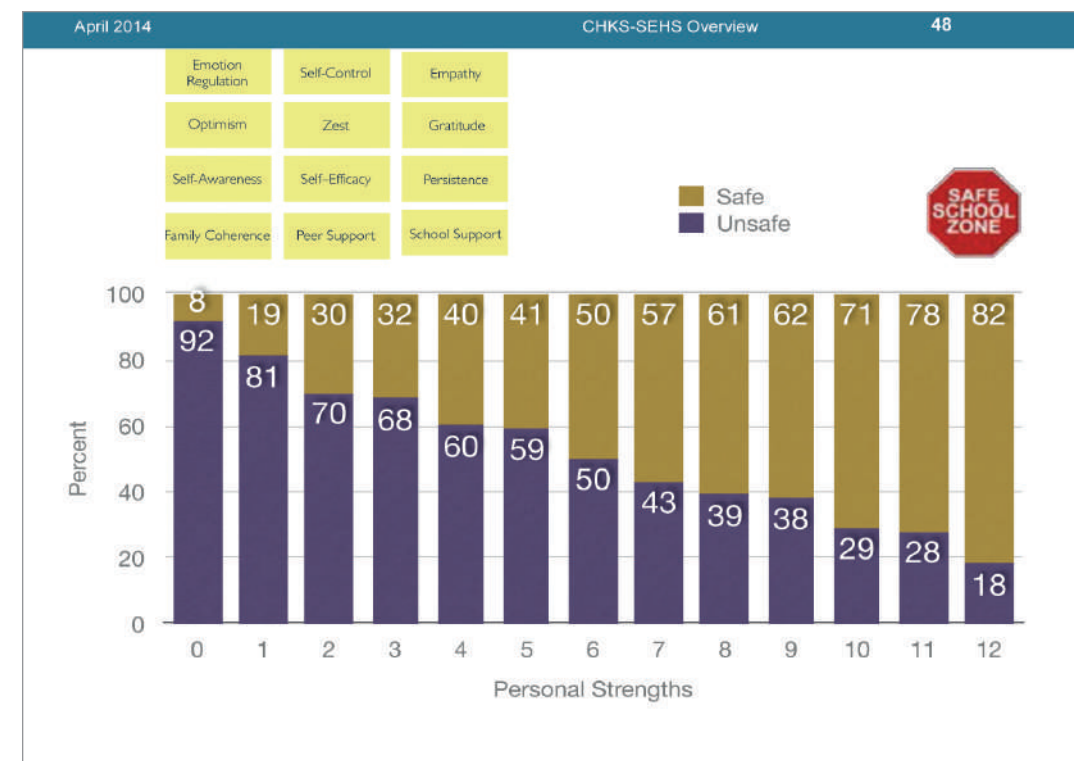
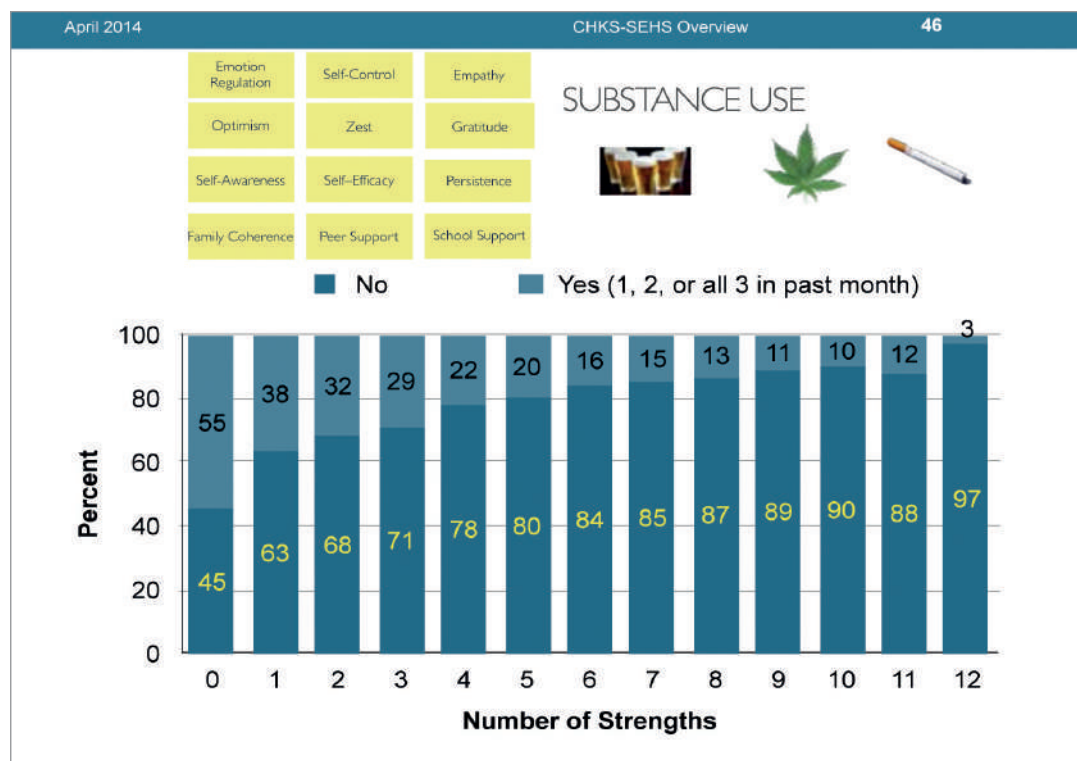
Covitality total score alpha = .95/
SEHS S3 sample, 9,700 students



Emotion Regulation	Self-Control	Empathy
Optimism	Zest	Gratitude
Self-Awareness	Self-Efficacy	Persistence
Family Coherence	Peer Support	School Support

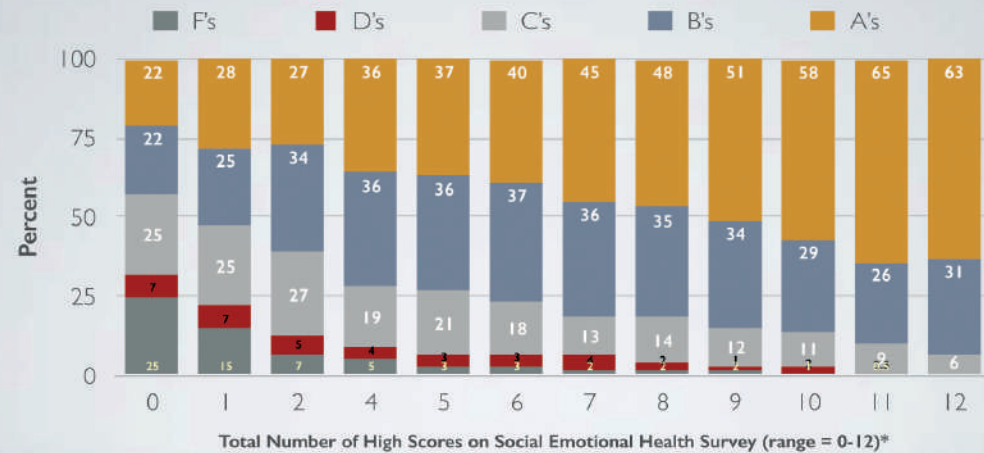
"MY LIFE IS GOING WELL"





COURSE GRADES BY NUMBER OF PERSONAL STRENGTHS

Grades are self-reported. Students were asked: "During the past 12 months, how would you describe the grades you mostly received in school?"



* self-efficacy, self-awareness, persistence, peer support, school support, family coherence, empathy, self-control, emotional regulation, gratitude, meaningful participation, optimism

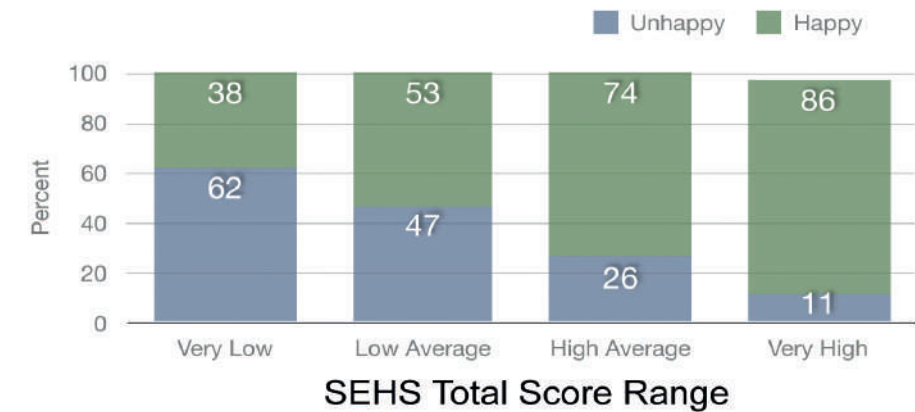
50

April 2014

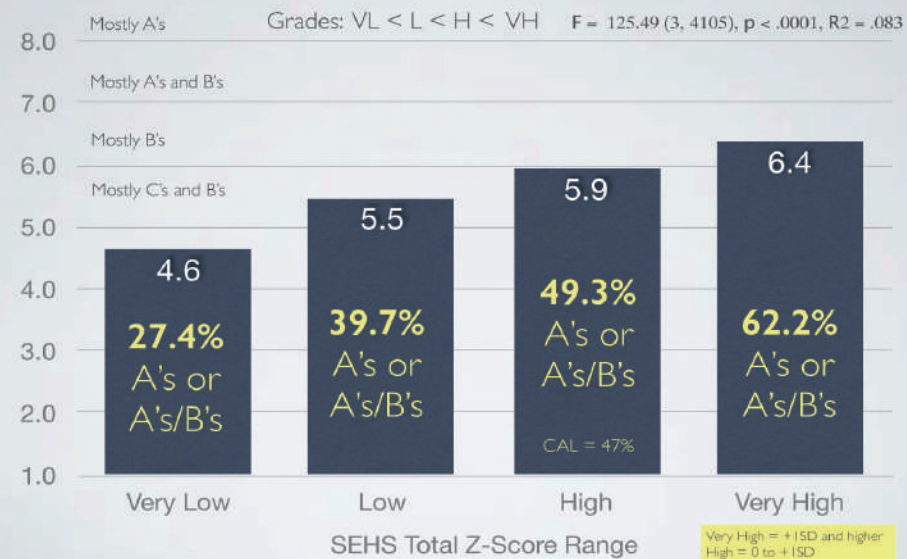
CHKS-SEHS Overview

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Emotion Regulation	Self-Control	Empathy
Optimism	ZEST	Gratitude
Self-Awareness	Self-Efficacy	Persistence
Family Coherence	Peer Support	School Support



SELF-REPORTED GRADES

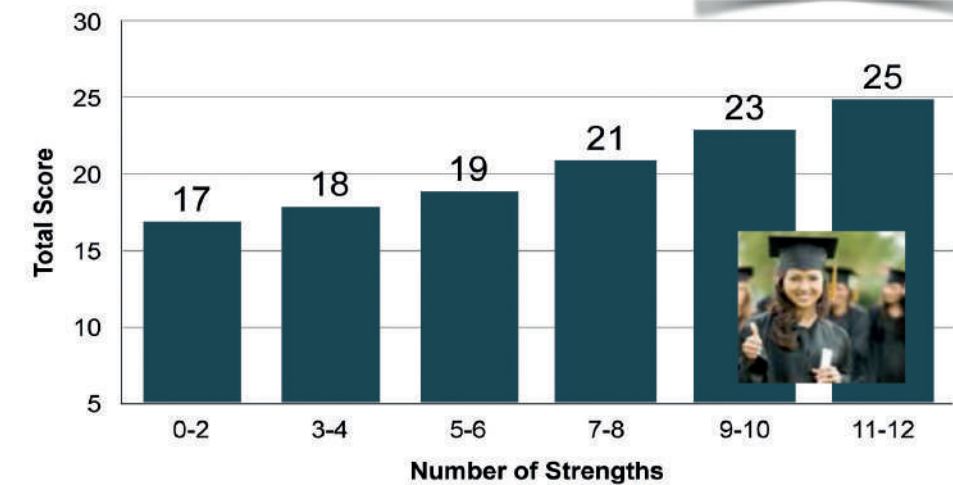


Very High = +1SD and higher
High = 0 to +1SD
Low = -1 to 0 SD
Very Low = -1 SD and lower

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School Satisfaction

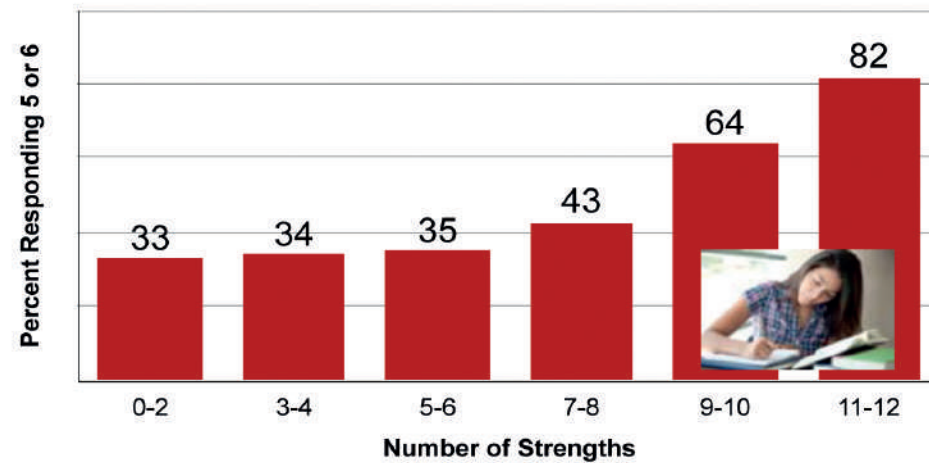
School Satisfaction
I enjoy school activities.
School is interesting.
I like being in school.
I look forward to going to school.
I learn a lot at school.



28

I learn a lot in school (%)

1 2 3 4 5 6
Moderately Agree + Strongly Agree



School-Based Mental Health Screening



- Only **2%** of schools in the U.S. do mental health screening
- (Romer & McIntosh, 2005).

CHECK BACK WITH OUR STUDENTS



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Dual-Factor Model of Social Emotional Health

- Thriving is more than the absence of symptoms



Emotional-behavioral concerns



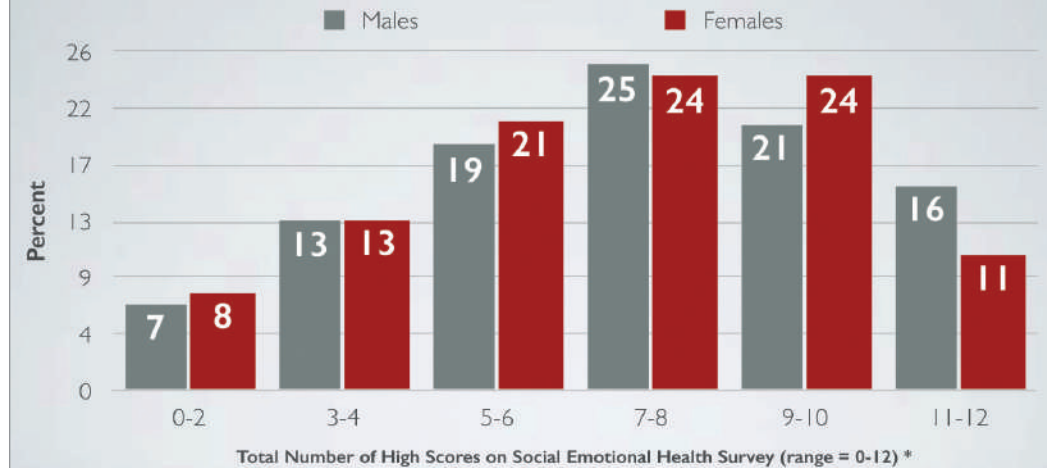
Social-emotional wellness

Screening for Complete Mental Health

15%
or
100% ?

PERCENT OF STUDENTS BY GENDER BY NUMBER OF PERSONAL STRENGTHS

EXAMPLE HIGH SCHOOL



60

PERSONAL STRENGTHS SURVEY SUMMARY

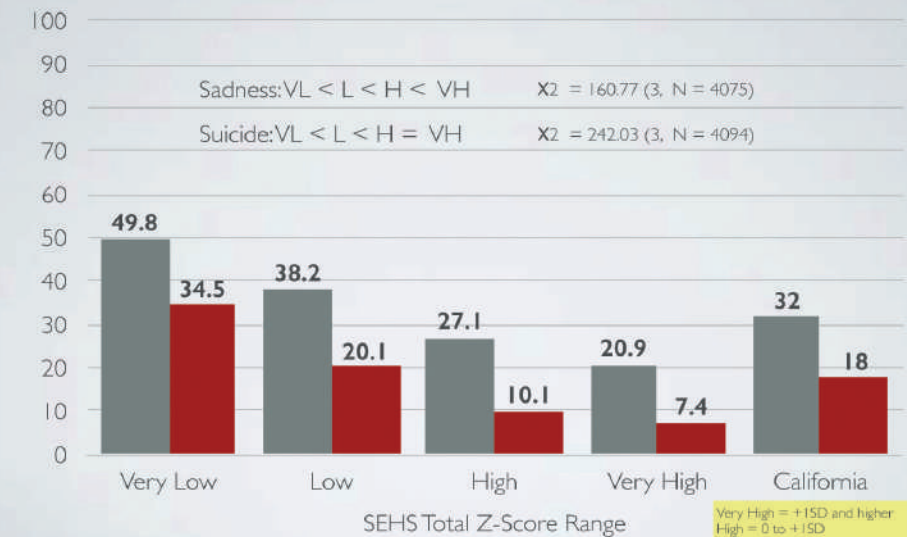
Example High School



59

PAST 12 MONTHS FELT SAD OR HOPELESS

Legend: Felt Sad or Hopeless (Grey), Suicide Thoughts (Red)



61

Instructions:
Listed below are sentences that young people may use to describe how they think or feel or act. Read each sentence carefully.

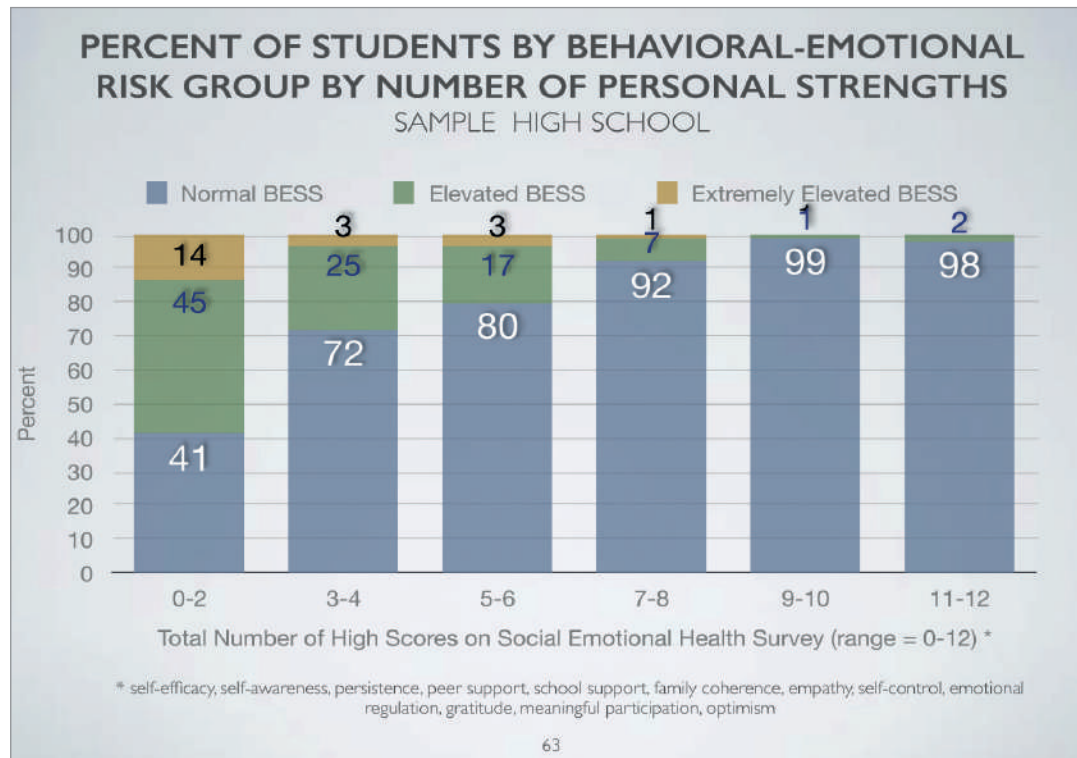
Mark ☐ N if the sentence **never** describes you or how you feel.
Mark ☐ S if the sentence **sometimes** describes you or how you feel.
Mark ☐ O if the sentence **often** describes you or how you feel.
Mark ☐ A if the sentence **almost always** describes you or how you feel.

Give the best answer for you for each sentence, even if it is hard to make up your mind. There are no right or wrong answers. Please do your best, tell the truth, and respond to every sentence.
Before starting, please fill in the information in the boxes on the front page of this form.

Mark: N—Never S—Sometimes O—Often A—Almost always

1. I am good at making decisions.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
2. I talk while other people are talking.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
3. I worry but I don't know why.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
4. I like the way I look.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
5. I feel out of place around people.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
6. I feel like I want to quit school.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
7. People get mad at me, even when I don't do anything wrong.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
8. I have trouble paying attention to the teacher.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A
9. I am liked by others.	<input type="radio"/> N	<input type="radio"/> S	<input type="radio"/> O	<input type="radio"/> A

62

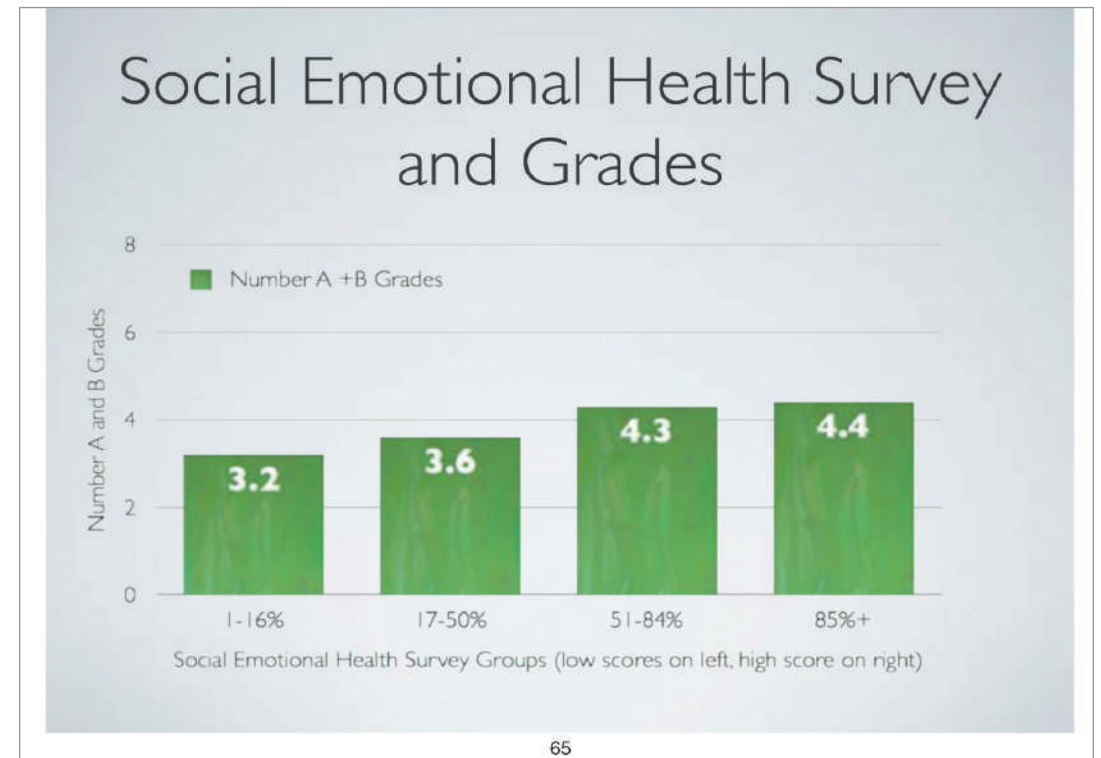


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COMPLETE SOCIAL EMOTIONAL HEALTH GROUPS

Personal Strengths	Normal (average)	Elevated (some behavior-emotional symptoms)	Very Elevated (significant behavior-emotional symptoms)
Low	4. Languishing 43	2. Moderate Risk 31	1. Highest Risk 23
Low Average	5. Getting by 168	3. Lower Risk 38	
High Average	6. Moderate Thriving 207	9. Inconsistent 14	8. Inconsistent 0
High	7. High Thriving 91		



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DO SEHS Scores Change?



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Gratitude Journal

Have students keep a weekly journal in which they record 5 things from the past week for which they're grateful. Each day students can jot down 1 thing before class begins. Set aside 10 minutes a week for students to share from their journals.

Gratitude Visit

Students write a letter to someone who had helped them but whom they have never properly thanked. Then the students read this letter to the person and share with the class. This can be held on a monthly rotation, with several students from the classroom a month in charge of making a gratitude visit and reporting their experience.

Gratitude Raffle

To motivate students to participate in gratitude activities, award raffle tickets to students based on their participation. For example, one raffle ticket for every week they complete their gratitude journal. A gratitude raffle can also be standalone, with students earning raffle tickets every morning they

School-wide Gratitude

Hold school-wide annual or monthly gratitude days with assemblies focused on the topic or highlighting appreciation of specific students and school staff. Adults can also model grateful behavior around the school.



Grateful students perform better in school.

Studies show that students experiencing gratitude in the classroom report...

- More connection to school.
- Feeling closer to their teachers.
- More meaning in life.
- Higher GPAs.
- Being prosocial.
- More positive emotions.

Gratitude is good for teachers, too.

Importance of Gratitude for Teachers

- www.tinyurl.com/SYLMARgratitude1
- www.tinyurl.com/SYLMARgratitude2

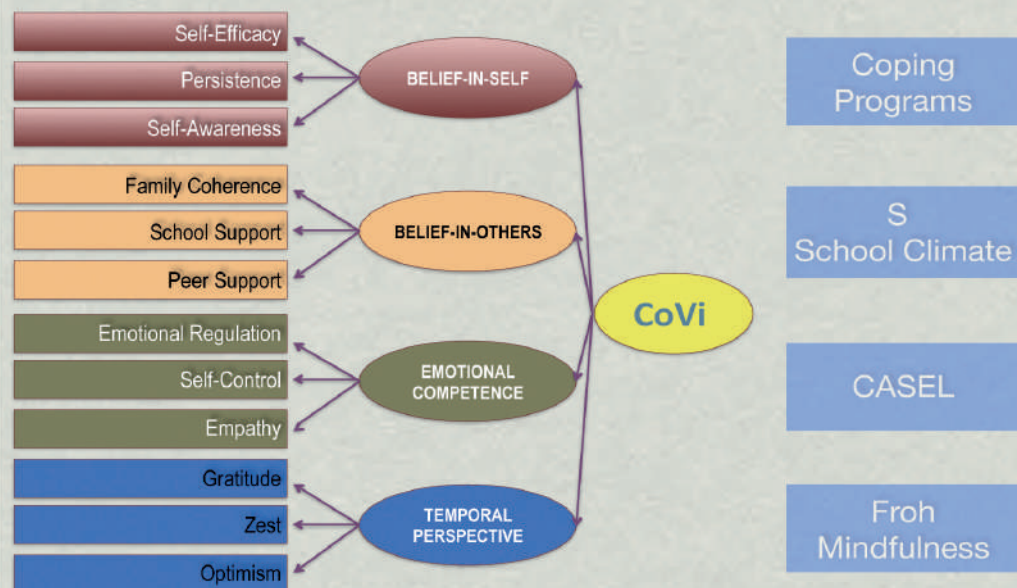
More Resources

Fostering Gratitude in Schools, David Miller

- www.tinyurl.com/SYLMARgratitude3
- In Praise of Gratitude, Harvard Health Publications
- www.tinyurl.com/SYLMARgratitude4
- NASP Gratitude Works Program
- www.tinyurl.com/SYLMARgratitude5
- UC Berkeley Greater Good: Gratitude
- www.tinyurl.com/SYLMARgratitude6
- Thank Shareable Gratitude Journal
- www.thinx4.org

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Adolescent CoVi Factor



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GRADES 4-6: POSITIVE EXPERIENCES AT SCHOOL SCALE
WE DID NOT FORGET ABOUT THE YOUNGER STUDENTS (N = 2000+)

69

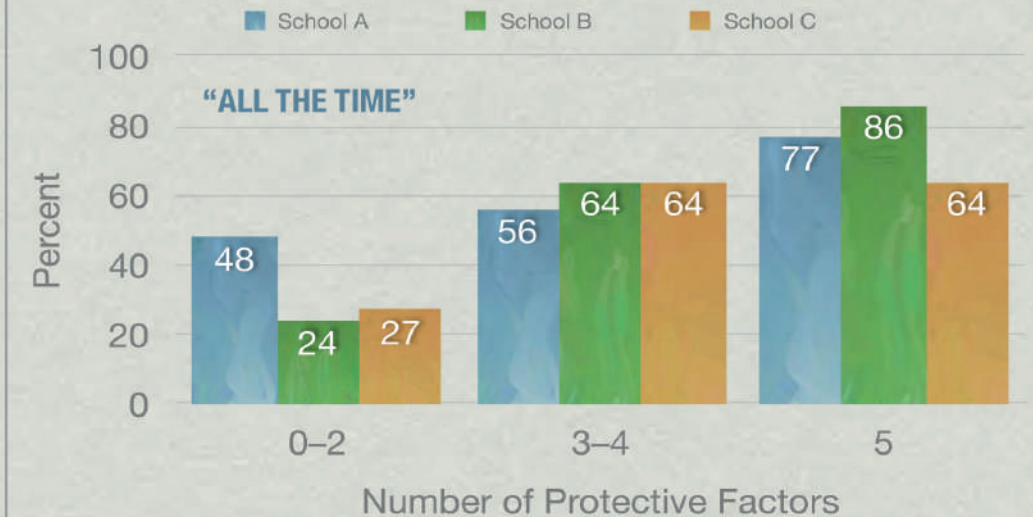
Positive Experiences at School Scale (16 Items)

Scale	Sample	Psychometrics
Gratitude	We are lucky to have nice teachers at my school	Loadings .48–.73
Zest	I wake up in the morning excited to go to school	Loadings .57–.73
Grit	When I get a bad grade, I try even harder the next time	Loadings .60–.72
Optimism	I usually expect good things to happen at my school	Loadings .48–.72

70

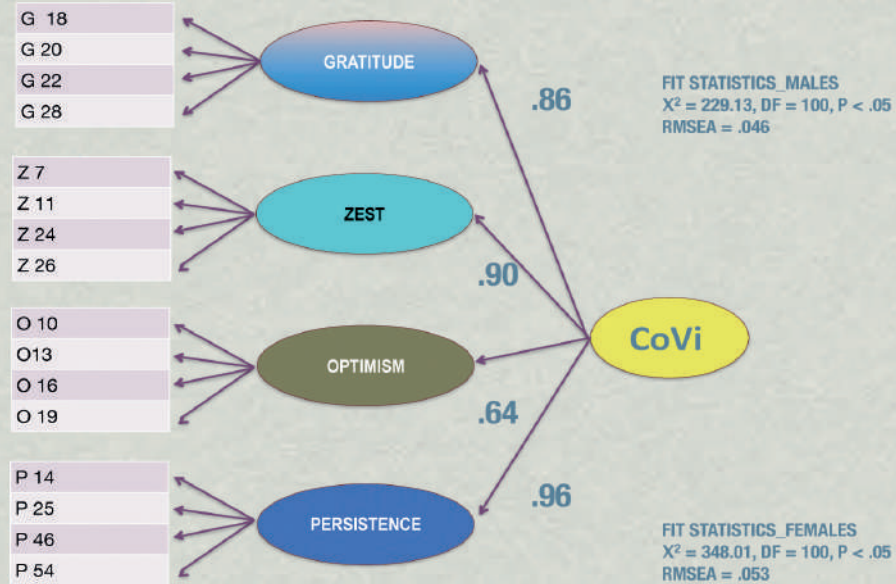
Do you feel safe at school?

ADDING IN 4 ITEM PROSOCIAL BEHAVIOR SCALE



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Grade 4 CoVi Factor



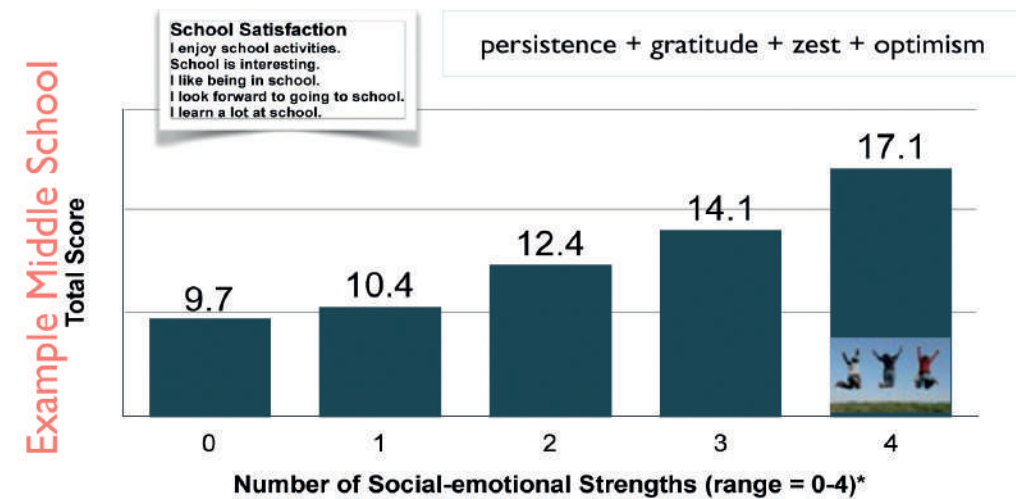
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Students overall level of school satisfaction by number of social-emotional strengths



MAY 2013

- PEASS
- SDQ
- Grades 5, 6, 7
- Prioritize prior to start of school year

Hi. Thanks for taking the time to answer a few questions. You will see questions one at a time on the screen. There are no right or wrong answers. Just answer the way that you feel. If you need any help, please raise your hand and ask your teacher.

Directions: Here are some questions that ask students, like you, about what they think, feel, and do at school. Read each sentence and click on the one response that best describes the sentence for you.

*1. Please type in your student identification (ID) number

*2. I am at:

*3. What is your grade?

*4. I say "thank you" when people help me at school.

*5. I get excited when I learn something new at school.

*6. I follow the classroom rules.

*7. When I have problems at school, I know they will get better in the future.

*8. I get really excited about my school projects.

*9. I follow the playground rules at recess and lunch times.

*10. I expect good things to happen at my school.

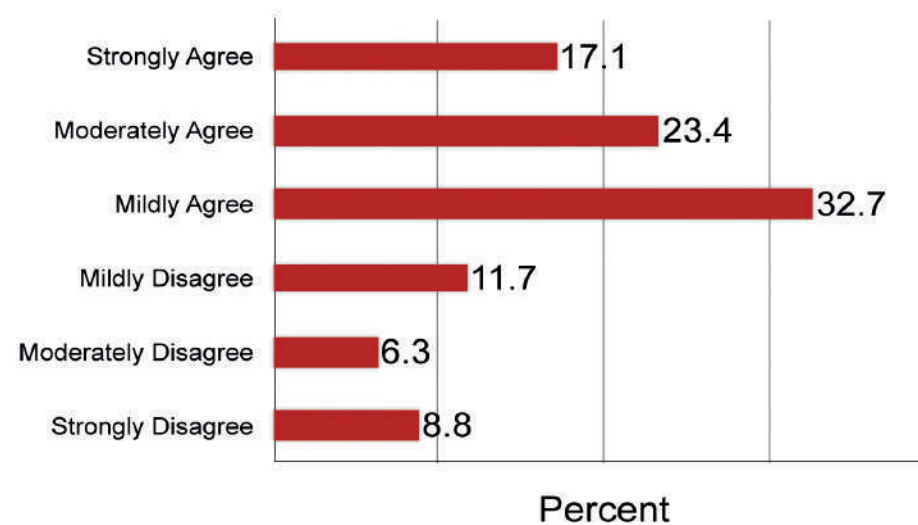
74

A few (of many) opportunities



1. Region-wide social emotional health surveillance
2. Region-wide norming and full validation
3. Technology and resources for schoolwide complete mental health screening administration, reporting, and case management
4. Professional development for care coordination teams
5. Preservice development for naturalistic classroom strategies
6. Studies to examine developmental trajectories
7. Refine elementary and college versions
8. Advanced analyses: Bi-factor analyses, Latent Profile Analyses
9. Support expanded use: Australia, Korea, Japan, Peru, Turkey, Italy... and so on... UNESCO PISA study

I understand the importance of asking students the questions in this survey



THANK YOU

Peace as a Break Between Wars and Preparation for New Wars

Charles Mercieca

Ph.D., President

International Association of Educators for World Peace

Dedicated to United Nations Goals of Peace Education,

Environmental Protection, Human Rights & Disarmament

Professor Emeritus, Alabama A&M University

Over the past recorded history of 6,000 years we notice that many nations tended to solve their differences through the waging of one war after another. Needless to say, in-between wars we also observe a period of peace. As far as the people were concerned they enjoyed such periods and often hoped they would continue forever. However, as far as government officials were concerned that always proved to be a different story. As the Italians say, *tra il dire e il fare c'è in mezzo il mare* – *between saying and doing there is an ocean*, that is, an abyss.

Eventual Purpose of Wars

Of course, there should be a reason why wars continue to take place, especially when the population as a whole never wants to experience the tragedies of such events by all means. Scholastic philosophers tell us, *quidquid contingens est causam habet* -- *whatever exists there must be a cause*, that is, a source. And another famous dictum runs as follows, *ex nihilo nihilo fit*, -- *nothing happens out of nothing*.

Hence, wars do not pop up from the midst of nowhere. There must be a plan of some sort that would make it easier to instigate and promote wars. What is curious in our study of the nature of wars lies here. Such devices were never used to promote peace and harmony, love and compassion. On the contrary, wars often tended to stem out of jealousy

and hatred and they always inflicted pain revealed mostly in the destruction of the infrastructure of cities.

Moreover, such pain is also seen in the killing and maiming of tens of thousands of innocent people, in particular women, children, the elderly and the sick. In every era of history, every government, regardless of its nature, always claimed the responsibility to look after the welfare of the people, which is revealed in providing them with a good health care system, adequate housing facilities and good education. But as long as government officials in general continue to be addicted with wars, such goals cannot be easily reached.

If we were to study the military powers that emerged in this world over the last two to three hundred years alone, we will soon find out something which is fully in common. The governments that attached priority in piling up weapons and in promoting more and more wars, ended up neglecting their people who suffered immensely as a result. Just a study of the Portuguese, Spanish, British and American empires makes us realize that the more they concentrated on the invasion of other countries and the promotion of wars, the more their respective native population suffered all kinds of deprivation.

Sources of Destruction

Nowadays, we all know that the manufacture of weapons and the military industrial complex have emerged into becoming a very lucrative business. To turn an insult into injury, the United States' big corporations take the initiative to finance the elections of various politicians. They want to make sure that after election such politicians would do anything to boost their products, regardless of how lethal and detrimental they may prove to be to society. In the USA all the major news media are now being controlled by big corporations.

The corruption that emerged in the US government as a result has become virtually out of control. It explains why millions of people do not have enough food to eat, are deprived of adequate home facilities, and do not have easy access to vital medical needs. From a careful study of history we learn that a nation could be termed to be strong when its people are healthy and highly educated, in addition to having adequate home facilities. When this takes place then such a nation is fully self-sufficient since all the vital needs are fully there.

However, since the US government as a whole views the strength of the nation merely in military capabilities, it explains why such a nation puts top priority on the continued manufacture of weapons and military equipment. It explains why the United States, in spite of the fact that it was advised otherwise, chose to become involved in more than 30 wars following World War II. The most recent ones, all of which proved to be a disaster may be enlisted as Vietnam, Afghanistan and Iraq.

In each of such wars, thousands of young Americans lost their lives or became maimed for life, not to mention those that committed suicide. All these tragedies occurred literally needlessly. Besides, the United States was responsible for the destruction of the infrastructure of many cities which included not only the destruction of people's homes but also the annihilation of many schools, churches and other vital sources. Besides, we may add the millions that became refugees and who led very miserable lives afterwards.

Every nation that views its strength in military terms and not in people's health and education always ends up punishing itself severely. The US economy today is in a state of collapse because of its continued wars. The Iraqi war alone cost the USA \$2 trillion dollars in debt, money that could have been used to give Americans adequate home facilities, good health care, and excellent education. A substantial number of government officials, mostly republicans, had the guts to propose the solution of the debt problem by cutting money from the vital needs of the American people, like health care, education and social security.

Deception at Work

Ironically, a number of these same government officials when they talk on radio or television, they sound like they are concerned with the welfare of the American people in general. But, as the Italians say, *parole si, fatti no* – words yes, facts no. This means their apparent concern for the welfare of the American people as a whole is merely bla, bla, bla. The US government officials must follow the example of President Truman when he set the US President's office for two terms of four years each.

The US Senators' term must also be set for two terms of five years each, while the US Congressmen's terms should also be limited for five terms of two years each. We have many

young brilliant people in the USA but their chances of serving the nation in a governmental office is not that easy as long as the big corporations continued to finance their governmental buddies to remain in office for ever. Moreover, all news media must give a substantial percentage of time to cover all those running for office free-of-charge.

As the preamble of UNESCO states: *Since wars begin in the minds of men it is in the minds of men that the defenses of peace must be constructed.* As we may all know, this acronym stands for United Nations, Educational, Scientific and Cultural Organization. The eventual implementation of this preamble is of paramount importance. It enables us to understand the wisdom of having periodical changes of individuals in the government. This way we may take care of the traditional saying: *You cannot teach an old dog new tricks.*

When individuals serve a long time in a governmental position, their mind-set about anything becomes so deeply entrenched that it may need a miracle like that of raising Lazarus from the dead to make them see things better and into a truer perspective. In view of what has been stated, we still have hope of not having to spend another 6,000 years of recorded history going through one war after another. The human nature is subject to corruption at one time or another. Our job is to take the first steps toward providing a better future for posterity

Human Completion for Happiness, Peace, and Coexistence

Michael Treacy
Director, Las Vegas Maum Meditation Center

The purpose of studying Maum Meditation is to change from the human mind to the infinite universe mind in order to achieve human completion.

The human mind is an accumulation of pictures that I have taken of the world and stored in my brain. My thoughts, feelings and emotions are trapped within these pictures, so my consciousness is confined within my own “picture world” This picture world is the root of all mental unrest including non-stop thinking, stress, worry, and depression. The Maum Meditation method is to subtract the world of pictures in my brain and my negative “self” which is confined in that picture world. The result of subtraction is to become free of any mental distress through expanding the consciousness. When our mind returns to the original mind of the infinite universe, that is the human completion.

When we achieve the human completion, we are never again subject to any mental distress, conflicts, or doubts. Life becomes more savory as we are able to live within nature’s flow and thereby be completely present and focused. Relationships improve because we no longer harbor past biases or judgments, so we naturally become more compassionate and empathetic. Health improves because stress is no longer a factor in the body functioning. One can live life with a peaceful, positive, and liberated mind in any condition. Maum Meditation is an experiential study that is best approached with patience and diligence.

Classical Mindfulness-Based CBT Protocol for Test Anxiety

Lobsang Rapgay

Ph.D., Research Psychologist, Study on Sustained Attention,
Working Memory and Metacognition in Anxiety Disorders and Learning,
Department of Psychiatry, UCLA

CLASSICAL MINDFULNESS BASED CBT PROTOCOL FOR TEST ANXIETY

Lobsang Rapgay, PhD
Research Psychologist

Study on Sustained Attention, Working Memory and
Metacognition in Anxiety Disorders and Learning
Department of Psychiatry, UCLA

Background for the study

- ▣ Prevalence of Test Anxiety
- ▣ Effectiveness of current protocols
- ▣ Need for new complementary strategies
- ▣ Classical Mindfulness based Systematic Desensitization Protocol

Systematic Desensitization

- ▣ Effectiveness for test anxiety
- ▣ Components of systematic desensitization
- ▣ Application of systematic desensitization

Classical Mindfulness

- ▣ Why Classical Mindfulness?
- ▣ Four major components of Classical Mindfulness Protocol
- ▣ Functions of each component and their potential therapeutic action in treating test anxiety

Test preparation and Test taking skill acquisition

- ▣ Test preparation strategies
- ▣ Test taking and learning skills

8 week Computerized Classical Mindfulness based Systematic Desensitization Protocol

- ▣ 3 weeks training in Reflexive Abdominal breathing and Affective based external and internal Sustained Attention Training
- ▣ 5 weeks of Systematic Desensitization along with Test Preparation and Test taking skills

A preliminary study of the effectiveness of the Reflexive Abdominal breathing and affective external and internal sustained attention training

- ▣ Hypothesis
- ▣ Design and Methodology
- ▣ Measures
- ▣ Outcome

8 week Computerized Classical Mindfulness based Systematic Desensitization Protocol

- ▣ Strategies to facilitate compliance of the protocol
- ▣ Proposed rationale for how adding Reflexive abdominal breathing and affective based sustained attention training may enhance the effectiveness of systematic desensitization

The Effects of Maum Meditation Program on the Breast Cancer Survivors' Psychological Well-being

Mi Ra Yun¹, Misoon Song², Kyung-Jae Lee³

Background

1. Increase in cancer survivors and social cost

There had been a very rapid increase in numbers of cancer survivors. According to National Cancer Information Center (2014), cancer survival rate in South Korea is increasing every year with 5 year survival increase to 66.3% (2007-2011) from 25.1% (1993-1995). The increase in cancer survivors is one of a major influential component affecting overall well-being in the nation; it has become a medical issue and is linked to decrease in work productivity, and lowered economic status of families and individuals. Currently, the American Cancer Society (ACS) reported cancer as the most financially impacting disease in the world. In South Korea, a study (Rhee et al., 2008) found a very high stress and pressure levels in South Korean cancer survivor families; with 67% of cancer survivors' families reporting symptoms of depression with 35% of these families experiencing moderate levels of depression.

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2. Issues faced by cancer survivors

The increase in national and social attention for cancer survivorship is due to chronic physical and psychological aftermaths the survivors typically experience after their cancer treatments. The most problematic is their psychological symptoms; in South Korean cancer survivors, 41.8% reported depression, 40.9% reported insomnia, and 28.7% reported anxiety (National Cancer Information Center, 2009). In comparison to non-cancer population, the report indicated increase of 3.3 times for depression, 10.4 times for anxiety, and double the rate of suicide in cancer survivors. These psychological issues negatively impact not only the survivors but also their families, which can lower overall national happiness index in the population. Thusly, there is a definite need to develop health improvement service programs focusing on psychological health for the cancer survivors.

3. The importance of psychological and spiritual health in cancer survivors

According to the United States National Cancer Institute (2014), in order to heal and treat overall difficulties faced by cancer survivors, spirituality and mental health are important components. Spiritual well-being decreases anxiety and hostility in patients and families, and increases quality of life. Higher the levels of inner peace and spiritual well-being, there is a higher tendency for increased capacity to enjoy life and lowered depression. It is therefore recommended that healthcare providers properly assess and refer those in need for spiritual care and treatments (National Cancer Institute, 2014).

The modern advances in medicine have freed the humanity from most diseases, but there still are limitations in comprehending physical, psychological, social, and spiritual aspects of human beings (Healthchosun, 2007). Most diseases of today are now examined not only in physical causes of the diseases, but also in relation to psychological, emotional, and spiritual causes. As Korean Cancer Association (2013) stated, holistic medical treatments incorporating psychological and spiritual health measures, as well as prevention and managements of the diseases, are important in true improvements of health.

4. The increase in utilization of supportive therapies for cancer survivors

In South Korea (Healthchosun, 2007), the utilization of supportive therapies for cancer survivors has steadily increased to 75%, with other countries also showing similar trends (European countries such as Germany, Netherland, and France with 50-70% and the United States with 30-40%). The National Institute of Health (2013) of the United States has

Figure 1. 5 year survivor rate in all cancers

(from National Cancer Information Center: Korea [2014]. Cancer Statistics)

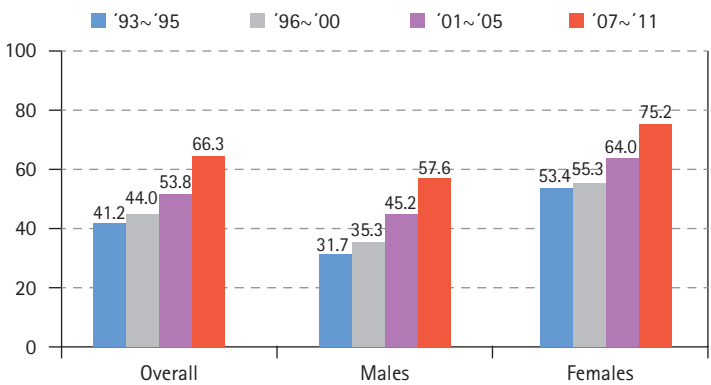
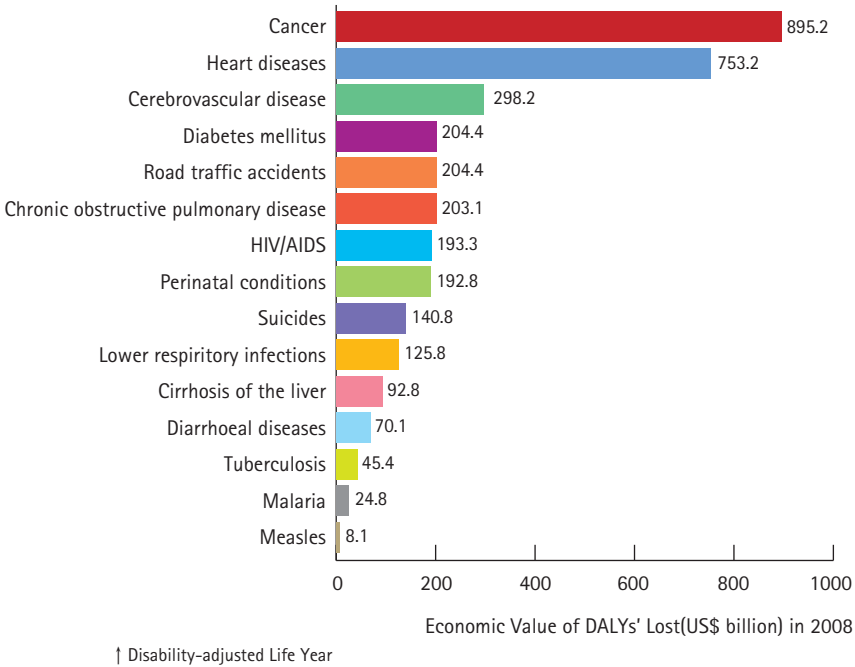


Figure 2. Economic Value of Disability due to High Mortality Disease Worldwide

(from American Cancer Society [2010]. The global economic cost of cancer)

Economic Loss from the Top 15 Global Causes of Death



established National Center for Complementary and Alternative Medicine (NCCAM) in order to fully support research activities in alternative therapies due to these trends. Currently, most of medical schools instruct on the complementary and alternative therapies; and many health insurance companies reimburse for these therapies, such as acupuncture and meditation, which are known to effective with low side effects.

The safe and effective complementary and alternative therapies can contribute to improving quality of life for patients with cancer and other chronic diseases (Korean Cancer Association, 2014). Meditation is a method to control the mind to improve physical regulation and function which can be utilized as one of psychological therapies (NCCAM, 2014); and has a high utilization value in improvement of health for cancer survivors and chronic disease patients.

5. The effect of meditation and psychological health of cancer survivors

Meditation decreases anxiety, depression, and stress in cancer survivors (Lengacher, Johnson-Mallard, Post-White, Moscoso, & Jacobsen, 2009; Tacon, Caldera, & Ronaghan, 2004) and improves quality of sleep (Carlson & Garland, 2005), and quality of life (Carlson et al., 2003; Witek-Janusek et al., 2008). It also is effective in improving psychological and spiritual health, increasing the activities of natural killer cells, and reducing serum cortisol (Witek-Janusek et al., 2008), as well as decreasing systolic blood pressures, heart rates, and the level of Th1 cytokines, which is an inflammatory factor which can lead to diseases (Carlson, Speca, Patel, & Goodey, 2003; Carlson, Speca, Faris, & Patel, 2007). In South Korea, meditation research studies have only begun on cancer survivors (Kang, 2010; Jung, 2011; Kim et al., 2013).

6. Inadequacy in psychological health enhancement programs for South Korean cancer survivors

The current reality of South Korean medical system emphasizes mainly cancer diagnosis and its emergent and follow- up treatments. The demand for overall quality of life and health improvement for well-being of cancer survivors is steadily rising. To meet such demand, South Korean medical centers and hospitals have increasingly started to develop cancer survivor programs such as counseling, stress management, and meditation programs; and such trend is on the rise. But these programs are primarily offered by larger scale centers and hospitals. Smaller scale or mid-size centers' programs are nearly

non-existent at this time, with many cancer survivors not being able to gain access to these programs.

Research method and design

This present research is a randomized experimental study examining psychological well-being effects of Maum meditation on breast cancer survivors (30 to 65 years of age) with post-treatment time ranges up to 2 years and 6 months after cancer surgery or chemotherapy. The participants included 54 cancer survivors recruited in a medical center of Seoul city, who were randomly assigned to groups consisting of a meditation group and a self-management group. The research length was 8 weeks between July and September of 2013 and the location was at a seminar room in a medical center. The research study was approved by Seoul National University and Seoul Asan Hospital.

Data Analyses

The data collected were analyzed using SPSS version 19.0. The homogeneity testing of the groups were analyzed using Chi-square test and t-test. Repeated measures ANOVA was used to evaluate changes in variables pre-test, post-4 weeks, and post-8 weeks in the experimental and control groups. By using the ANOVA, Mauchly test verification of the subordinate variables were examined. Levene test was used to examine and verify homogeneity in phase error variation. The analysis also included univariate analysis and Epsilon correlations with $p < 0.05$.

Research results

1. Baseline characteristics of the sample

The average age of the participants were 48.44 (± 8.16) with educational levels (89.2% were above high school), economic status (87.0% were middle to high levels), and marriage status (80.4% married). Most participants were Catholics (30.4%), protestants (28.3%), Buddhist (17.4 %), and no identified religion (23.9%). At the initial breast cancer diagnosis, the identified cancer stages were stage I (41.3%) and stage II (58.7%). Most (84.8%) received adjuvant chemotherapy post-surgery or post-treatment for average

of 9.34 months.

When the participants of both groups were compared, other than uniqueness of each individuals, there was a homogeneity in groups. Pre-test variables of depression, anxiety, perceived stress, quality of life, quality of sleep, life satisfaction, and posttraumatic growth were shown to be relatively equal.

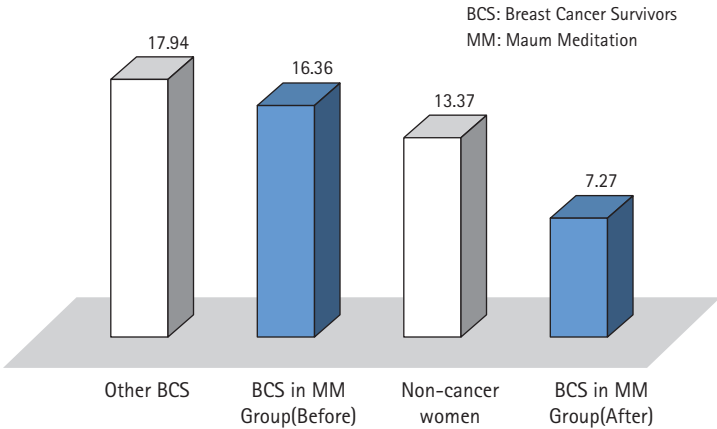
2. Negative emotions: depression, anxiety, and stress

The present research results showed significant reduction in depression for the Maum meditation group in comparison to the self-management group. The significant effects were shown particularly past 4 weeks; depression scores had rapidly decreased at 8 weeks. This was because both groups were receiving self-management program the first 4 weeks and the Maum meditation group did not fully receive the meditation session until after 4 weeks.

When examining the reduction in depression, the scores before the meditation program were 16.36 on average which decreased significantly to 7.27 after the meditation program. Comparing to other studies (Würtzen et al., 2013; Dobkin, 2008; Matousek & Dobkin, 2010; Lengacher et al., 2011), this difference is much larger in its effect; with depression scores before the meditation (which were in probable depression range), returning to normal range after the meditation. This reduction in depression scores were even lower than the average scores reported in non-cancer female population. Considering this, the Maum meditation seemed to be very effective in improving depression symptoms.

In comparison to non-cancer population, the cancer survivors report 41.8% of depression symptoms, which is 3.3 times higher than normal (National Cancer Center, 2009). The average scores of depression in cancer survivors are 16.67 to 29.01 (Byun & Kim, 2012; Ha et al., 2008; Ha et al., 2011; Choi, 2000), which is much higher than for non-cancer female population with a report of 11.10 to 15.63 (Cho et al., 1998; Kim et al., 2005). Since depression prevalence in cancer survivors can increase death rates, and impact survival rates, aftereffects, and quality of life (Satin, Linden & Phillips, 2009; Giese-Davis et al., 2011; Andritsch et al., 2007), this beneficial results shown can be meaningful when considering treatment options on psychological health, quality of life, survival longevity, and reduction in death rates.

Figure 3. Reduction in depression symptoms(CES-D) before and after the Maum meditation: A comparison with other breast cancer survivors and non-cancer population



Many research studies reported on effectiveness of the Maum meditation in improving depression for children, teenagers, college students, and adult populations (Kim, 2012; Lee, Oh, & Kwon, 2013; Kim, 2009; Kim & Cha, 2011). Also, other adults with depression, various phobias, and mental disorders were given intense Maum meditation sessions for one week (Yun, Choi, Kim & Yoo, 2013) which resulted in reduction of depression scores from moderate depression (BDI score of 20.72) to mild depression (BDI score of 11.49). In another study, a post-survey after a Maum meditation program on participants with mental health history resulted in 38.2% requiring less prescriptions and 44.1% requiring no more prescriptions for depression, anxiety, and other conditions (Yoon, Yoo, Choi & Kim, 2012). Kim (2009) reported a comparison study of pharmacological, psychological, and behavioral interventions with the Maum meditation intervention on 5 participants. As the participants continued with the Maum meditation program, all five participants did not require any more pharmacological, psychological, and behavioral interventions. This suggested the effectiveness in reducing periods of treatments as well as reductions in treatment costs when using the meditation with other medical interventions; because of this reason, the author recommended using the Maum meditation as a complementary therapy in treating depression patients.

As it was shown in these studies, there is a definite feasibility in utilizing the Maum meditation to improve depression in cancer and non-cancer population. In this present study, however, there is a limitation due to small number of participants. In the future related

studies, it is recommended to include larger numbers of participants to better analyze the effectiveness. Anxiety and perceived stress were also shown to decrease significantly after 8 weeks of the meditation program as opposed to the self-management program. Other related research studies also reported similar results of reduction in anxiety and stress (Bränström et al., 2010; Lengacher et al., 2009; Speca et al., 2000; Tacon et al., 2004; Würtzen et al., 2013; Jang, 2010; Kim et al., 2013). However, it is important to point out that this present study used the control group which received a high quality self-management program as opposed to having a control group without any treatments at all. Therefore, it is noteworthy that the Maum meditation group still showed substantially significant improvements in anxiety, depression, stress, and other negative psychological symptoms despite the control group receiving such high-quality self-management program. Also, the findings of other Maum meditation research studies examining anxiety and stress in children, teenagers, and adults also concur with this result of the present study (Lee & Kim, 2011; Ahn, 2006; Kim, 2012; Chun, 2004; Yoon, Choi, Kim & Yoo, 2013).

3. Positive emotion: quality of life, life satisfaction, and posttraumatic growth

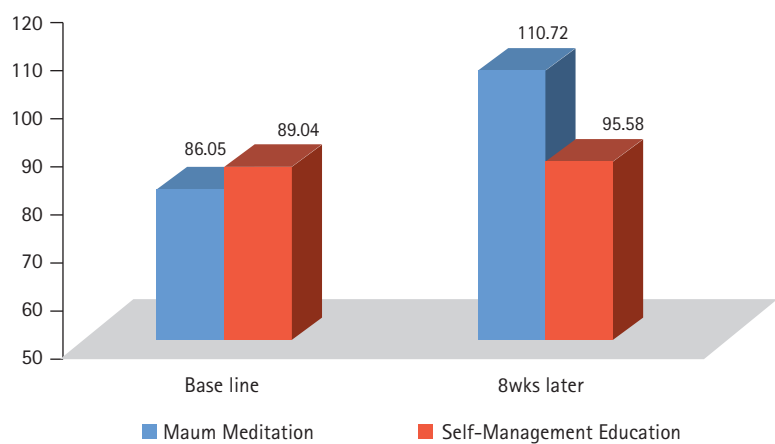
Improvements in positive emotions will be explored and discussed. FACT-B instrument was used to measure quality of life in both groups. The meditation group showed significant improvements after 4th week and 8th week, with more significant effects seen after the 8th week. Examining differences in improvements, the meditation group's pretest score (86.95) went up to 94.45 after 4th week; and after 8th week, this score increased to 110.72, which was statistically significant.

This result of increased quality life in breast cancer survivors is also similar to other studies examining meditation or other psychological interventions (Carlson et al., 2003; Henderson et al., 2012; Moadel et al., 1999; Tacon & McComb, 2009; Witek-Janusek et al., 2008; Jang, 2010; Kim et al., 2013). But when comparing with other studies on scoring differences and statistical significance after the intervention, this study demonstrated much significantly higher increase in scores. Considering reported mean average of 88.92-96.56 of South Korean breast cancer survivors, the meditation group's improvement was much superior.

The quality of life in breast cancer survivors seemed to be related to cancer recurrence and survival rate (Epplein, Zheng, Zheng, Chen, Gu, Penson, Lu, & Shu, 2011), with other studies reporting success of psychological interventions in reducing recurrence and death

rate in breast cancer survivors (Andersen, Yang, Farrar, Golden-Kreutz, Emery, Thornton, Young, & Carson III, 2008). These studies confirm the important necessity of psychological interventions for the breast cancer survivors.

Figure 4. Improvements in quality of life(FACT-B) before and after the Maum Meditation: a comparison with self-management education group



Scores of life satisfaction in the meditation group also increased in comparison to the self-management group. At 8th week, it rose to 26.4 from 20.4 (4th week). The instrument used to measure life satisfaction was a subjective survey (Diener et al., 1985); having positive emotions with high life satisfaction is seen as a high level of subjective well-being (Diener, Suh, Lucas, & Smith, 1999).

After 8 weeks, measurements for posttraumatic growth showed a very significant improvement for the meditation group. The posttraumatic growth refers to perceived changes in self, changed sense of relationships with others, and changes in philosophy of life (Tedeschi & Calhoun, 1996). Through overcoming trauma, a person can discover inner emotions leading to increased sense of self-trust with enhanced empathy with others. As relationships with others improve, gratitude about life would develop; and perspective, priority, and focus on life start to change. Even though the life circumstances did not change, the scores of life satisfaction and posttraumatic growth very much increased with the meditation group which was statistically significant. Through the 8 weeks of meditation, subjective life satisfaction and well-being were enhanced; and also gratitude about life and positive emotions had increased. This could mean that their capacity to accept breast

cancer as a growth opportunity had become possible. This transformation was also noted in comments given by the meditation participants.

Through the meditation, most participants were able to self-reflect on self-centeredness of their lives, felt gratitude and regret for their families and others, and also expressed their intentions to live positively by throwing away their negative minds. These changes of their attitudes and perspectives further led to resolving conflicts with others and deepening their relationships positively. Also, the quality of life was improved as they became more freed from pressures and a sense of inferiority related to identifying self with the cancer diagnoses. As the changes occurred in relationships with self and others, and attitudes and perspectives about life and health, they were able to increase their hopes for happy life.

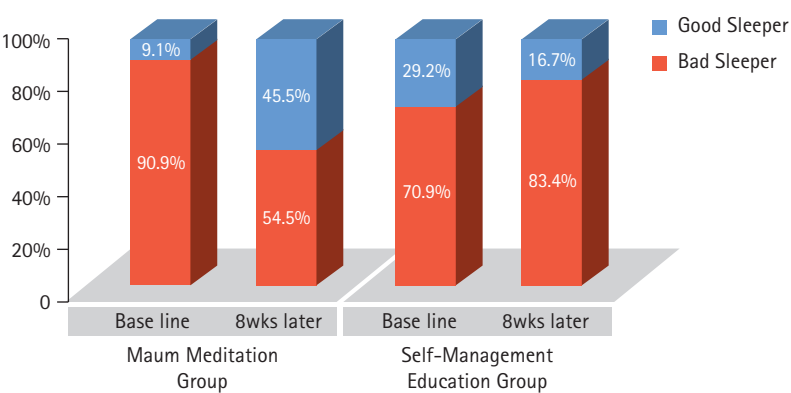
4. Quality of sleep: improvement in insomnia

The Maum meditation was also effective in improving insomnia which is one of most difficult symptoms for breast cancer survivors. Before the meditation program, 90.9% of the meditation group (20 participants) reported poor quality of sleep with only 9.1% (2 participants) with no sleep problems. After the meditation, 45.5% of the group (10 participants) reported improvement in sleep and there was a reduction to 12 participants (54.5%) who reported poor sleep. In contrast, 70.9% (17 participants) of the self-management group had reported poor sleep pretest and this increased to 83.4% (20 participants) post-test. The improvement seen in the meditation group was much superior to other studies; with mindfulness-based stress reduction (MBSR), 91% of poor sleepers decreased to 79% (Carlson & Garland, 2005) and no sleep quality differences were noted (Shapiro, Bootzin, Figueredo, Lopez & Schwartz, 2003).

Discussion

Based on these results from this present study, the meditation program was able to reduce negative emotional aspects such as depression, anxiety, and stress; and also was able to improve sleep and positive emotional aspects such as quality of life, life satisfaction, and posttraumatic growth. Through the 8 weeks of meditation program, the survivors with depression, anxiety, and stress, as well as insomnia, low quality of life and life dissatisfaction were able to be free of these negative aspects, which were very amazing results. This indicates effectiveness of the Maum meditation which aids in throwing away of negative mind-

Figure 5. Improvements in quality of sleep(PSQI) before and after the Maum Meditation: a comparison with the self-management education



sets to transform to positive; and through the elimination of negative mindsets, changes in perspectives occur. The mind-subtraction method is able to pinpoint and define the suffering mind to self-reflect and eliminate such mind. With the meditation program completion rate of 81.5% and individual meditation attendance rate of 83%, this study was able to confirm feasibility of the Maum meditation program for breast cancer survivors (with 2 years and 6 months duration after surgery or chemotherapy) as psychological intervention.

Many research studies have limitations where the effectiveness of meditation methods alone cannot be evaluated, due to other extraneous factors (such as group interactions, psychological supports, interest, and counseling effects) which may influence dependent variables (Lengacher et al., 2009; Würtzen et al., 2013). So in order to measure the effects of meditation alone, it is recommended to choose dissimilar interventions for a control group, as opposed to an experimental group (Würtzen et al., 2013; Shapiro et al., 2006). Also, it is recommended to have a control group without any interventions, to discourage any influencing factors which may occur due to a natural progression of time (Garland, Carlson, Cook, Lansdell, & Specia, 2007). But due to many realistic and moral challenges present in feasibility of and controlling for extraneous variables and circumstances, research studies often are initiated and conducted with some limitations.

In order to overcome these limitations, this present study applied a high quality self-management education program to the control group. Also, to minimize other extraneous factors in the meditation group, the participants were limited in participating in other activities which could increase psychological support to enhance well-being. But since there

was no control group without interventions and both groups received interventions of either the meditation program or the self-management education program, there was some limitations for the study analysis. Also, another limitation was that all participants were recruited from only one medical center.

Many research studies emphasize psychological health and well-being as means to true health and happiness. By using meditation as an intervention, this present study was able to demonstrate its distinct effects on psychological health and well-being. The results also suggested some specific directions to assist cancer survivors in leading healthier and happier lives. Based on the results, we suggest the following effective utilizations: first, the Maum meditation can be valuable for utilization not only for cancer survivors, but patients with chronic and psychiatric illnesses, and other diverse populations as necessary; secondly, by facilitating self-healing, prevention and alleviation of illness, needs for prescriptive medication and treatment would be lessened; and lastly, the meditation is very feasible to use as a safe, cost-effective alternative therapy which could supplement the present limitations of Western medicine. This study represents an important preceding research for related future researches of scientific validation on the Maum meditation.

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Teaching Mindfulness to High-Risk Youth

Sam Himmelstein

Ph.D., Director of Program and Research at the Mind Body Awareness[MBA] Project

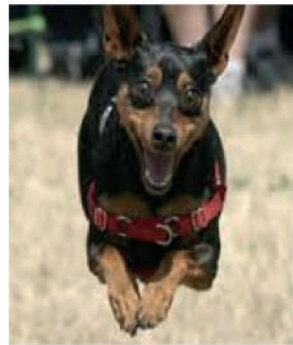
+ Who am I?

- Program Director for the MBA Project
- Licensed Psychologist
- Author
- Researcher



+ What is Mindfulness?

■ Lion Mind vs. Dog Mind



+ Relational Mindfulness

- Being mindful of the developing relationship
- Developing a receptive learning environment in which mindfulness practice can occur

3 Therapist Qualities

- Authenticity
- Intention for Human Connection
- Stance on Behavioral Change



+ Mindfulness, so what?

- Alleviate suffering
- Over 4 decades of research confirming significant reductions in psychological distress and increases in well-being and self-regulation
- Let's experience it

Practice
Mindfulness



+ Authenticity



+ Intention for Human Connection

- Rather than an immediate focus on solving the problem

How do we connect?

- **Curiosity**
- Compassion
- Caring/Concern
- **Skillful Self-Disclosure**



+ Resources

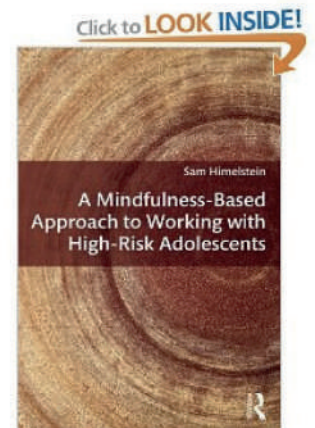
- A Mindfulness-Based Approach to Working with High-Risk Adolescents

Upcoming book:

“Mindfulness-based substance abuse treatment with adolescents: A guide for clinicians, teachers, and mentors.”

Trainings:

- www.samhimeistein.com
- www.mbaproject.org



+ Stance on Behavioral Change

- Focus on Self-Awareness rather than behavioral outcome
- The truth of irony
- 3 Disclaimers



+ Questions?



The Effects of Maum Meditation on Depression, Social Anxiety, Aggression, and Salivary Cortisol Levels of Elementary School Students

Duck-Joo Lee ¹, Namin Shin², Boas Yu³,
Yang Gyeong Yoo⁴, Ju Yeon Park⁵, Mi Ra Yun⁶, In-Soo Lee⁷

Background

With rapid changes in today's modern society, stress levels in elementary school students are increasing due to school performance pressures and competitions, peer relationship, and family issues. These risk factors are linked to anxiety, depression, suicidal ideations and attempts, and other mental health problems (Byrne, & Mazanov, 2003; Bae, Park, & Yang, 2012; Lee, 2011). According to recent South Korean health report (National Youth Policy Institute, 2012), children and youths with mental issues are on the rise. The report also indicated that many of these children are not able to receive appropriate care within the present health care system.

Due to this, schools are exploring feasible strategies to satisfy such social, emotional, behavioral as well as academic demands of their students. As a part of these strategies, diverse meditation programs are being introduced in school settings (Wisner, Jones, &

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Gwin, 2010). Generally, meditation programs are shown to be effective in reduction of negative emotions and can lead to maturity in youths through self-development (Kim, Yoo, Lee, & Son, 2013). Various meditation research studies on children and youths also have demonstrated effectiveness in academic performance as well as reductions in anxiety, improvements in independence and self-esteem (Barnes, Bauza, & Treiber, 2003; Beauchemin, Hutchins, & Patterson, 2008; Benson, Kornhaber, Kornhaber, LeChanu, Zuttermeister, Myers, & Friedman, 1994; Rosaen, & Benn, 2006; So, & Orme-Johnson, 2001; Wisner, 2008). School-based meditation programs especially were shown to be helpful in creating positive school ambience or environment (Wisner, 2008).

Meditation had been receiving much attention as possible strategy to overcome the limitation of modern materialistic society. In reality, many schools are incorporating meditation methods in their curricular programs to help prevent and heal psychological and emotional problems which impede learning (Fisher, 2006). This present study focuses on utilization of the Maum Meditation which had been gaining attention worldwide, including South Korea (Lee, 2012). Because the Maum Meditation clearly defines the human mind and method is systematic and specific, its applicability in younger age groups is easier (Lee, 2009). The Maum Meditation is an assertive method of self-reflection to eliminate a false human mind (Woo, 2011). Previous studies in the Maum Meditation showed effective reductions in anxiety, depression, stress, and aggression in youths, college students, and educators (Jeong, 2005; Kim, 2010; Kim, 2012; Kim, Yoo, Lee, & Son, 2013; Lee, 2010). But these studies had examined the effectiveness of the Maum Meditation only as camp programs during school breaks. There was a need to examine school-based Maum Meditation practice as a curricular program, which is applied consistently during school semesters.

Therefore, this present study explored possible changes in psychological problems, such as depression, anxiety, aggression, and stress, in a school-based Maum Meditation program where the meditation practice was a part of school curriculum. Specifically, this study was conducted to verify the effectiveness of the school-based meditation program on depression, social anxiety, aggression, and salivary cortisol levels, which is a measure of physiological stress level. Through the evaluation and verification, we hope to contribute to possible approaches for psychological and emotional enhancement in elementary school students. The following questions were posed:

1) Is the Maum Meditation effective in depression reduction for elementary school students?

2) Is the Maum Meditation effective in social anxiety reduction for elementary school students?

3) Is the Maum Meditation effective in aggression reduction for elementary school students?

4) Is the Maum Meditation effective in stress reduction for elementary school students?

Method

1. Participants of the research

The participants on the study consisted of 5th graders elementary students in a city of South Korea, which included 23 in an experimental group and 19 in a control group.

2. Research design

This study used a nonequivalent group comparison with pretest and posttest design to examine the effects of a school-based Maum Meditation program on depression, social anxiety, aggression, and salivary cortisol levels of elementary school students. The experimental group was given the Maum Meditation program sessions by their instructor four times a week with 30 minutes per session, for a total of 8 weeks. The control group were given reading sessions with same frequencies as the experimental group: four times a week with 30 minutes per session, for a total of 8 weeks.

3. Evaluative tools

Questionnaires for depression, social anxiety, and aggression as well as salivary cortisol levels for stress level testing were completed in this study.

A. Depression

Depression was measured using Children's Depression Inventory (CDI) developed by Kovacs (1981) which were translated into Korean by Han (1993). This measuring tool consisted of 27 items with higher score signifying severity of depression. The research by Han (1993) indicated Cronbach's α as 0.81 and for this study Cronbach's α was 0.810 (pretest) and 0.898 (posttest).

B. Social anxiety

To measure the elementary school students' social anxiety, Social Anxiety Scale for Children – Revised (SASC-R) developed by LaCreca and Stone (1993), which was translated into Korean version by Moon and Oh (2002), was used. It included a total of 18 items on a 5 point scale; higher scores indicate severity of social anxiety. Moon and Oh (2002) stated Cronbach's α as 0.87 and in this study it was 0.858 (pretest) and 0.937 (posttest).

C. Aggression

A Korean version (Park, 2007) of Aggression Questionnaires developed by Buss and Perry (1992) was used to measure aggression levels of the students. This tool consisted of a total of 21 items on a 5 point scale. Higher scores signified more levels of aggression. In the study by Park (2007), Cronbach's α as 0.91 and in this study it was 0.858 (pretest) and 0.888 (posttest).

D. Salivary cortisol testing

To evaluate the stress levels, physiological measurements of salivary cortisol were collected. To minimize the diurnal variations and fluctuations in cortisol secretions, the cortisol collection was accomplished during the afternoon hours of 2 to 4, when there is a steady concentration of cortisol. The laboratory used Enzyme-Linked Immunosorbent Assay (ELISA) to analyze the salivary cortisol. Increased levels of cortisol indicate an increase in physical stress level.

4. Maum Meditation

The mediating program used in this research, the Maum Meditation, was given for a total of 8 weeks from October 28th to December 20th in 2013; it was given 4 times a week, with 30 minutes each session, during morning class hours. This program was taught by a certified instructor who completed a full 8 levels of Maum Meditation program. The experimental group was instructed on first level of the program, which was appropriately modified to the age level in instructions and meditation sessions. The program progression was as follows:

- 1) first of four sessions per week involved using the subtraction method to perceive false vs. true mind;
- 2) to further verify the contents of subtraction, the students were instructed to express about false mind within themselves through writings or drawings;

- 3) after each mind-subtraction activities, the students were given opportunities to present to their peers and also express their impressions through writings or drawings; and,
- 4) the meditation sessions were given in a group setting. For students who had a difficulty understanding instruction on the meditation, the instructor spent time with the individual students to practice subtraction by using more specific examples.

5. Data collection

The data collection started after the researchers explained the purpose and method of data collection to the instructor. The pretest data were collected from the experimental and control groups on the first day of the program in the first week. The posttest data were collected from the groups on the same last day of the program. All data collections were accomplished in an equal manner consistently by the same researchers.

6. Data analysis

SPSS software was used for all data analysis. Through ANCOVA, pretest and posttest comparisons of depression, social anxiety, aggression, and salivary cortisol levels were completed.

Results of the research

The following were hypotheses testing based on the research questions raised:

Hypothesis 1: The experimental group which received the school-based meditation program will have a decrease in depression scores in comparison to the control group.

The effect of the school-based meditation program on students' depression is shown in Table 1. Before the program, depression mean score for the experimental group was 5.91; for the control group was 12.42. The experimental group's scores were low, which was statistically significant. After the program, the experimental group was lower (4.52) than the control group (12.39). Analyzing by ANCOVA to control for the previous scores, the experimental group was still lower (7.34) than the control group (8.79), but it was not statistically significant. These changes in scores may be analyzed as occurring due to pretest average score differences, not due to the meditation program. Therefore, the hypothesis 1 was rejected.

Hypothesis 2: The experimental group which received the school-based meditation program will have a decrease in social anxiety scores in comparison to the control group.

Table 1 shows analyzed results of social anxiety pretest and posttest. Mean pretest score for the experimental group was 31.18; and for the control group was 36.22, which showed no significance difference in social anxiety. After the program, the social anxiety mean scores for the experimental group were lower (30.44) than the control group (46.29), which was statistically significant. With ANCOVA to control for the previous pretest scores, the experimental group was lower (31.08) than the control group (44.20). This analysis demonstrated effectiveness of the school-based meditation program in reducing social anxiety, regardless of the pretest scoring on social anxiety. Therefore, the second hypothesis was accepted.

Hypothesis 3: The experimental group which received the school-based meditation program will have a decrease in aggression scores in comparison to the control group.

The analyzed effect on aggression (see Table 1) demonstrates pretest aggression mean scores for the experimental group was lower (36.36) than the control group (46.35), which was statistically significant. After the program, the experimental group was lower (30.74) than the control group (45.94). Through an analysis using ANCOVA to control for the previous pretest scores, the experimental group was still lower (32.42) than the control group (44.12). This shows effectiveness of the meditation program on reducing aggression, regardless of the pretest scores. Therefore, the hypothesis 3 was accepted.

Hypothesis 4: The experimental group which received the school-based meditation program will have a decrease in salivary cortisol levels in comparison to the control group.

The result of analysis on cortisol levels in listed on Table 1. Before the program, the experimental group's mean score was 0.052 and the control group was 0.080, which was statistically significant. After the program, the experimental group mean score was lower (0.046) than the control group (0.073). Using ANCOVA to control for the pretest scores, it was shown that the experimental group was lower (0.049) than the control group (0.070). Regardless of the pretest scores, the program was shown to be effective in lowering cortisol levels in the elementary school students. Therefore, the hypothesis 4 was accepted.

Table 1. The effect of school-based Maum Meditation on students' depression, social anxiety, aggression, and salivary cortisol.

Group		Pretest		Posttest		Adjusted Mean	
		M (SD)	t	M (SD)	T	M (SE)	F
Depression	Exp.	5.91(3.46)	-4.201***	4.52(4.79)	-4.075***	7.34(.92)	.907(.347)
	Cont.	12.42(5.98)		12.39(7.53)		8.79(1.06)	
	Total	8.86(5.73)		7.98(7.23)			
Social anxiety	Exp.	31.18(8.84)	-1.597	30.44(8.81)	-3.815**	31.08(2.30)	13.014**
	Cont.	36.22(11.14)		46.29(15.38)		44.2(2.71)	
	Total	33.45(10.13)		37.18(14.28)			
Aggression	Exp.	36.36(7.78)	-2.719*	30.74(8.17)	-4.515***	32.42(2.00)	12.493**
	Cont.	46.35(13.52)		45.94(11.61)		44.12(2.46)	
	Total	40.72(11.64)		36.97(12.22)			
Salivary cortisol	Exp.	.052(.024)	-2.407*	.046(.021)	-4.074***	.049(.004)	9.869**
	Cont.	.080(.046)		.073(.021)		.070(.005)	
	Total	.064(.038)		.058(.025)			

Exp.=experimental group; Cont.=control group
*p<.05, **p<.01, ***p<.001

Conclusion

This study was able to witness improvements in social anxiety, aggression, and stress in elementary school students receiving the school-based Maum Meditation program. By recognizing negative aspects of emotions (stress, social anxiety, and aggression) through reflection and eliminating them, the meditation program was effective in transforming negative mindset to positive. Because these positive effects of the meditation program were possible with a short duration of meditation sessions offered during the school year, this suggests practicality and usefulness of such program.

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The Effects of Maum Meditation Program on Juveniles' Beliefs on Internet Usage and Self-Control

Yang Gyeong Yoo¹, Mi Ra Yun², Eun Hi Choi³, Miha Kim⁴

Introduction

In Korea, where the world's best and speediest internet connections occur, there had been increase in social issues regarding juvenile's internet addictions. Various debates are currently ensuing focused on protection of our juveniles from internet.

Over-exposure to internet usage or addiction could be manifested as poor school performances and school maladaptation, as well as personality changes, identity confusions, and losing touch with reality. Health problems and physical symptoms such as scoliosis and spinal disc disorders, and underdevelopment of language skills can also occur (Cho, 2008).

Many advanced research studies suggested self-control as a moderator variable for internet addiction. Fundamental cause of internet addiction is known to be a lack of self-control (Davis, 2001). There are needs for empirical studies to examine prevention and treatment for internet addiction via improving self-control (Cho, 2010).

This study explored the effect of camp program utilizing Maum Meditation principles, on juvenile's beliefs on internet usage and self-control.

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Methods

The research design of this study was one-group pretest and posttest quasi-experimental design. The subjects were 238 students who participated in Maum Meditation juvenile camp program for 18 nights and 19 days from January 5, 2014 (meditation levels from 1 to 3). Experimental setting was the principles of mind-subtraction from the Maum Meditation levels 1 to 3 were utilized in the juvenile camp.

Research tools:

- Measuring Korean self-reported internet addiction, simplified (KS-II): To evaluate internet addiction level, KS-II developed by National Information Society Agency (2011) was used. The scale consisted of 15 questions using 5 point likert scale. It is able to differentiate between high risk, borderline risk, and average internet users with Cronbach’s alpha of 0.85.
 - Measuring perceived internet usage: ‘Belief on usage of materials’ developed by Beck, Wright, Newman, and Nies (1993) and adapted by Information Culture Center of Korea (2002) was used. The adapted scale eliminated 4 questions which were difficult for the subjects to understand, from a total of 20 original questions. Using 5 point likert scale, high score from 16 questions in the scale implies unrealistic beliefs on internet usage with Cronbach’s alpha of 0.94.
 - Measuring self-control: Self-Control Rating Scale (SCRS) adapted by Nam (1999) to evaluate juveniles was used. This adaptation was based on previous modifications by Kim (1997), Gottfredson and Hirschi (1990), and Kendall and Wilcox (1979). It consisted of 20 questions using 5 point likert scale. High score implies high ability of self-control with Cronbach’s alpha of 0.84.
- Paired t-test was utilized to analyze the effect of the Maum Meditation program on beliefs on internet usage and self-control.

Results

Table 1. Demographics of the subjects

Charac- teristics	Categories	elementary school students (127persons)	middle and high school students (111persons)	total (238 persons)
		n(%) or M ± SD	n(%) or M ± SD	n(%) or M ± SD
Age		12.10 ± 1.51	16.25 ± 1.27	14.04 ± 2.50
Gender	Male	85(66.9)	84(75.7)	169(71.0)
	Female	42(33.1)	27(24.3)	69(29.0)
Grade	First grader or 7th grader	8(6.3)	37(33.4)	8(3.4)/37(15.5)
	Second grader or 8th grader	13(10.2)	33(29.7)	13(5.5)/33(13.9)
	Third grader or 9th grader	21(16.5)	15(13.5)	21(8.8)/15(6.3)
	Fourth grader or 10th grader	25(19.7)	17(15.3)	25(10.5)/17(7.1)
	Fifth grader or 11th grader	33(26.0)	6(5.4)	33(13.9)/6(2.5)
	Sixth grader or 12th grader	27(21.3)	3(2.7)	27(11.3)/3(1.2)
Level of internet usage	High risk group	101(79.5)	91(82.0)	192(80.7)
	Potential risk group	11(8.7)	12(10.8)	23(9.6)
	General user group	5(3.9)	4(3.6)	9(3.8)
	No response	10(7.9)	4(3.6)	14(5.9)
Daily average internet usage time (in minutes, including internet games)		93.61 ± 112.76	152.10 ± 131.26	120.89 ± 124.94

Table 2. Comparison of beliefs on internet usage and self-control before and after the program

Grade	Dependent variables	pre-test	post-test	paired-t	p
		M ± SD	M ± SD		
Elementary school students (127persons)	beliefs on internet usage	1.78 ± 0.83	1.62 ± 0.74	3.14	.002
	self-control	3.53 ± 0.62	3.61 ± 0.69	-1.66	.099
Middle and high school students (111persons)	beliefs on internet usage	2.15 ± 0.73	1.68 ± 0.64	8.17	<.001
	self-control	3.26 ± 0.46	3.39 ± 0.50	-3.58	.001
Total (238 persons)	beliefs on internet usage	1.96 ± 0.80	1.65 ± 0.69	7.84	<.001
	self-control	3.40 ± 0.56	3.50 ± 0.61	-3.52	.001

Overall, the subjects' beliefs on internet usage decreased very significantly ($t=7.84$, $p<.001$); from 1.96 ($SD=0.80$) before the program to 1.65 ($SD=0.69$) after the program. Self-control also significantly increased ($t=-3.52$, $p=.001$) from 3.40 ($SD=0.56$) to 3.50 ($SD=0.61$).

For the subjects from elementary schools, their beliefs on internet usage decreased significantly ($t=3.14$, $p=.002$); from 1.78 ($SD=0.83$) before the program to 1.62 ($SD=0.74$) after the program. Self-control did increase from 3.53 ($SD=0.62$) to 3.61 ($SD=0.69$) but was not statistically significant ($t=-1.66$, $p=.099$).

For the subjects from middle and high schools, their beliefs on internet usage decreased very significantly ($t=8.17$, $p<.001$) from 2.15 ($SD=0.73$) before the program to 1.68 ($SD=0.46$) after the program. Self-control also significantly increased ($t=-3.58$, $p=.001$) from 3.26 ($SD=0.46$) to 3.39 ($SD=0.50$).

Conclusions

The juveniles who participated in the Maum Meditation juvenile camp program were shown to have a significant decrease in the beliefs on internet usage, as well as a significant increase in self-control. Though the mind-subtraction program of the Maum Meditation juvenile camp, the adolescents were able to reflect and eliminate false minds formed from their lives. The results of the study seemed to reveal eradications of impetuous, impulsive, and negative thoughts (minds) as well as unrealistic thoughts (minds) about internet usage through self-reflections. When examining the results of the study, through the Maum Meditation program which eliminates false minds to discover true mind, the adolescents can increase their self-control. Further, the Maum Meditation can be part of a strategy to possibly decrease development of internet addictions and also treat such addictions. We recommend further research studies on the Maum Meditation on its varied effectiveness in high risk juveniles for internet addictions.

Key Words: Maum Meditation, Beliefs on Internet Usage, Self-Control, Juvenile

Abstract

A Narrative Inquiry on Organizational Leaders' Transformative Learning Experiences Through Maum Meditation Program

Mijin Kim¹

Introduction

The development of workplace spirituality including the exploration of human nature, the meaning and purpose of work, and the meaning of potentiality gets more important in the circumstances where new paradigm for organizational leaders' growth and positive changes is required. This study aims to investigate the possibilities of organizational leaders' positive changes and growth through meditation which is a method of developing the workplace spirituality as well as a way of individual introspection. The subjects for this inquiry are the organizational leaders who experienced Maum Meditation program which is applied in diverse organizations as a systematic meditation of life.

The objective of this study is to determine the processes of introspection experienced by the organizational leaders through the Maum Meditation program and to verify the changes in the role performance as leaders through the transformative experiences in the processes. The subjects of this inquiry are as follows: first, what are the processes of inner introspection of the organizational leaders who experience the Maum Meditation program. Secondly, what are the changes in the role performances for organizational leaders through the transformative experiences of the Maum Meditation program.

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Methods

To answer these, this study adopts a narrative inquiry method after selecting five organizational leaders above the position of team manager (at a firm or a school) who experienced eight levels of the Maum Meditation program. Analyzing the transcripts of recorded interviews, the daily records of research, and the literatures of the participants, this study reconstitutes the contents classifying before, during, and after the Maum Meditation program.

Results

The results of this research are as follows: first, the inner introspection of the organizational leaders experienced through the Maum Meditation program undergoes the process of ‘changing standpoints, discarding pictures, and being reborn as the true self.’ Through the Maum Meditation program, changing standpoints to the ‘whole consciousness(Universe consciousness)’ escaping from previous ‘self-centered false ego’ bound by individual consciousness, they realize that all problems arise from themselves. Based on this enlightenment, they come to know that they have been living in their own ‘false world’ made by taking pictures with eyes, nose, ears, mouth, and body hitherto. Through the process of discarding pictures of false mind, they are reborn as the innate true selves which is the true mind of great Universe. The processes of inner introspection, from the perspective of transformative learning, can be interpreted as the transformation of viewpoints(standpoints) induced from the changes of the ‘frame of reference’ which is recognized as ‘previous self’ resulting from the changes of ‘systems of meaning’ referred to as ‘pictures’. It induces the changes of ‘structure of meaning’ enabling them to see the ‘true world’ different from the previous picture world.

Second, as the proof of the changes in the role performances as organizational leaders from the transformative experiences through the Maum Meditation program, five characteristics are given in this study. The first characteristic is the enlightenment like “Oh, I see.” or the improvement of intuition. The second is the improvement of capacity to embrace and understand others like “It is understandable under such circumstances.” The third is the generation of ability to create and be absorbed in work without the notion of the selves. The fourth is the leaders’ ability to be free of themselves through the expansion of

consciousness and the changes of standpoints as the whole consciousness. The fifth is just living naturally by nature’s flow accepting all things as they are.

The followings are three theoretical implications from this study. The first implication is that as the result of this study, most of five characteristic changes experienced by organizational leaders through the Maum Meditation accord with the components of workplace spirituality verified by the previous studies. So we can surmise that transformative learnings occur through the Maum Meditation and the spiritual development follows as a result. We can also conjecture that spirituality and transformative learning are the factors that accelerate each other. The second is that transformative learnings are possible through the conversations with inner self, without the rationalist discourse in the process of transformative learning suggested by Mezirow(1991). The third is that rather than transformative learning occur with real life dilemma situation or incident, it can occur by the intentional changes of viewpoint of meaning through the Maum Meditation program.

And the followings are three practical implications from this study. First, to introduce the Maum Meditation program to an organization, the program should be designed by long-term and systematic approaches, not as one-time and temporary education, to enable it to become habitual and consistent. Secondly, the Maum Meditation program should be applied with the opportunities to interact with the organizational members to make it a ‘transformative experience’ to bring the growth and positive changes to organizational leaders. And lastly, the development of programs intentionally designed to promote the transformative learning can help the organizational leaders’ growth and changes.

Conclusions

In conclusion, this study shows the possibility that we can promote organizational leaders’ growth and positive changes through the Maum Meditation program in the area of Human Resource Development(HRD). Along with it, this study establishes the role and direction of HRD as the central player to develop workplace spirituality and gives some implications to applying meditations and the theories of transformative learning to the development of workplace spirituality.

Key Words: Maum Meditation, Meditation, Transformative Learning, Organizational Leader, Workplace Spirituality, Introspection, Narrative Inquiry

The Effects of Maum Meditation on Happiness, Self-esteem, and Mindfulness of Teachers

Soon-Ja Seo¹, Sang-Gyu Park²

Students' happiness level increases as teacher's happiness grows bigger.

The study explored the theoretical approaches, principles, and special features of the Maum Meditation; and examined the effects of the Maum Meditation program on teachers' happiness, self-esteem, and mindfulness. Since the teachers can influence the happiness of their students, the study aimed to confirm the program's usefulness as an interventional strategy.

116 teachers who participated in the program from January 4 to 11, 2014 were participants. Happiness, self-esteem, and mindfulness levels were variables measured pretest and posttest through self-reported questionnaires. Maum Meditation programs are based on the level 1 that leads to knowing what mind is out of all 8 levels at Maum Meditation. Programs basically implement theories of Maum Meditation, and every meditation session holds subjects for each levels.

After implementing the Maum Meditation program for teachers, there were statistically significant changes in their happiness, self-esteem, and mindfulness levels. This suggested usefulness of the Maum Meditation program for teachers.

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Table 1. Pretest and posttest comparison: paired t-test (n=116)

	pretest	posttest	paired t
	M(SD)	M(SD)	
Happiness	27.28(5.01)	31.21(4.88)	-10.98***
Self-esteem	30.31(4.66)	31.93(3.86)	-4.05***
Mindfulness levels	72.60(13.49)	77.46(14.49)	-4.63***

p<.001***

Figure 1. Change in happiness (40 perfect score) Figure 2. Change in self-esteem (40 perfect score)

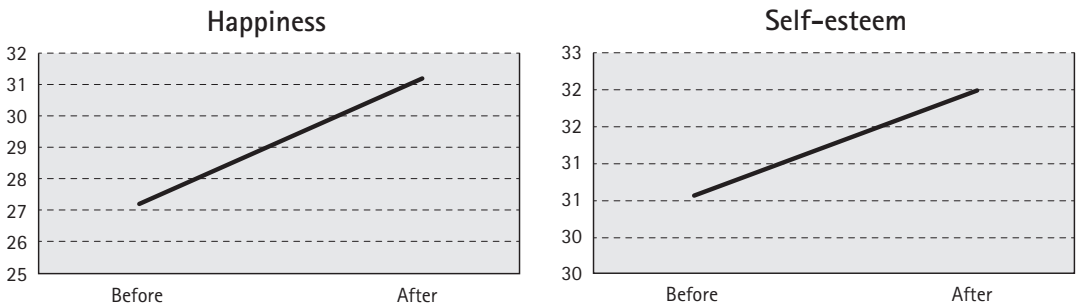
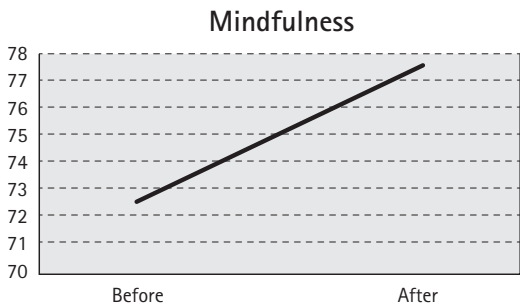


Figure 3. Change in mindfulness levels (105 perfect score)



Key Words: Maum Meditaton, Mindfulness, Happiness, Self-esteem

Abstract

The Effects of Maum Meditation
on Ego-resiliency, Forgiveness, and Satisfaction
with Life Among High School Students

In-Soo Lee¹, Pilsun Park², Chul Ho Cho³, Namin Shin⁴

Purpose

High school students in South Korea are likely to experience a high level of academic pressure in and out of school, which must be detrimental to their overall well-being. Given the circumstance, this study investigated if a school-based Maum Meditation program can contribute to increasing the ego-resiliency, forgiveness, and satisfaction with life, known as indicators of subjective well-being, with a sample of high school students.

Methods

Data were garnered by administering a survey targeting 2nd grade students who enrolled in a high school (185 for experimental group) and its neighboring high school (169 for control group). These students were 16-19 years old (M=18.0,SD=.24) and 65.2% of them were male. A pre and post-test with a quasi experimental design was used with the treatment of the 1st level of Maum Meditation program carried out for 16 weeks (50 mitues per week) for the experimental group; and a career development program executed

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for the control group during the same period of time.

Results

A pre-test analysis confirmed that there was no significant differences between the two groups in the ego-resiliency, forgiveness measured by Transgression Related Interpersonal Motivation Inventory (TRIM) and Satisfaction With Life Scales (SWLS). A paired t-test showed, however, the experimental group scored significantly higher than the control group in TRIM ($t=-3.15$, $p< .005$) and SWLS ($t=2.516$, $p< .05$) after the treatment of Maum Meditation.

Table 1. The Effects of Maum Meditation on Ego-resiliency, Forgiveness and Satisfaciton with Life Among High School Students (n=185 Exp./169 Cont.)

Variables		pre-test	post-test	Paired t-test		Mean Difference	independent t-test	
		M ± SD	M ± SD	t	p	M ± SD	t	p
Ego-resiliency	Exp.	39.72 ± 5.62	40.26 ± 6.99	-.767	.444	0.51 ± 9.01	.414	.679
	Cont.	38.95 ± 5.66	39.10 ± 5.78	-.240	.810	0.14 ± 7.66		
TRIM	Exp.	36.37 ± 9.63	33.16 ± 10.05	3.302	.001	- 3.15 ± 12.98	-3.378	.001
	Cont.	37.01 ± 10.27	38.54 ± 8.52	-1.524	.129	1.53 ± 13.14		
SWLS	Exp.	18.51 ± 6.33	20.15 ± 5.92	-2.618	.010	1.64 ± 8.51	2.516	.012
	Cont.	19.18 ± 6.38	18.47 ± 5.70	1.105	.312	- 0.70 ± 9.04		

Conclusion

The findings of present study suggest that a school-based Maum Meditation program, although practiced relatively a short period of time, can be an effective way to enhance students' mental and psychological well-being, particularly regarding forgiveness and life satisfaction.

Key Words: Maum Meditaton, Ego-resiliency, Forgiveness, Satisfaction with Life, High School Students

Abstract

Maum Meditation:
A Brief Cognitive Neuroscience Perspective

Grayson Scheiner¹

The brain is composed of giant networks of electrically conductive cells. Communication between brain cells shape perceptions of the physical world and create the human mind. Pictures of past experiences are stored in these networks. Over the course of one's life, these pictures of past experiences mold the brain, forming pathways that trigger reactive thought patterns, habitual behaviors, fears, and addictive processes that are not in alignment with who we really are. Conflicts between these internal patterns of stored past experiences are what create stress, pain, and anxiety. Because of the enormous demand on the mind, the circuitry where these pictures are stored is always activated. As a consequence, people find it impossible to cessate an enormous amount of random thinking. This makes walking around the world seem like stepping through a room covered with mouse traps.

The solution to greatly improve happiness and mental health is not to comply to the thoughts, desires, and habits that are triggered. This only exacerbates the problem, and indeed etches those patterns more deeply into a person's neural architecture. The true solution is to remove the mental pictures, which are the triggers for these thoughts, attachments, fears, and judgments. In modern neuroscience, this practice is called extinction learning. Maum Meditation is extinction learning, done on such a massive level, that one uncovers their true nature by wiping away their pictures of the past. The infinite universe mind that is uncovered once enough pictures have been removed, is what remains. One also

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learns that their self, before the meditation practice, was simply an emergent property of a massive accumulation of pictures of the past.

In the Maum Meditation's subtraction method, one recalls memories, which activates brain cells and synaptic pathways where they are stored. During recall, neural pathways become malleable as the meditator consciously throws away their pictures. As a result, they fade and eventually disappear completely. Once these hard wired neural pathways fade, there can be more coherence between the hemispheres of the brain, as well as more alpha wave production. In the study, the effect of the mind-subtraction program on brain function of college students, the brainwaves of meditators were monitored through the first 16 weeks of meditation practice. The data showed an increase in brain wave coherence, less theta and beta, and more alpha brain waves. The brain state of the latter correlates to increased focus, mental relaxation, higher IQ, and presence.

Memory recall in this unaroused state has a multiplying effect on the synaptic plasticity related to the extinction of memories. The less arousal the memory generates, the more those synapses lose their strength. Consequently, the method gets easier and more productive the more it is done. This means complete freedom from past experiences, a total remedy for stress, and treatment of numerous other mental disorders that plague earth's population. These disorders include but are not limited to ADHD, PTSD, chronic stress, addictive behaviors, depression, body image and eating disorders, insomnia, OCD, and aggression. Out of all disorders mentioned on the previous list, stress alone is linked to the six leading causes of death in America. Without getting a handle on our minds, it is physically, emotionally, and mentally hazardous to continue to have uncontrollable triggers and thoughts not properly managed.

The Maum Meditation offers the permanent solution to all of these problems. Yet, the main purpose of this practice is self realization. Cleansing mind and body, restoring both to their natural state of inner peace is of the utmost importance to find true happiness. If the population of the world were to cleanse their minds, there would be no more anxiety or worry and the world could live as one.

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“We can live exciting lives when we know the meaning and value of living for others by being educated on how to recover our original nature” - Woo Myung

The Effects of Maum Meditation Program on Their School Life in the Lower Grades in Primary School Children

Eun Jin Lee¹, Kwang Young Jung², Yang Gyeong Yoo³

Introduction

Recently, there were much focus on fierce educational pressures and competitions, as well as the rise in school violence, bullying, class disintegration, and delinquency in children (Wisner, Jones, & Gwin, 2010). To counter and strategize against these problems, a school-based Maum Meditation program was utilized to subtract negative thoughts and grow ability to transform the negative to positive energy, so that the children can better relate to one another. This research sought to examine the effect of application of Maum Meditation program in the school life of first grade elementary school children.

Methods

In 2012, from September to November for 9 weeks, an experimental group included 24 first grade students who were participating in a school-based Maum Meditation program in M-gu, Seoul. A comparison group included 26 first graders from a school in S-gu, Cheonan, Chung-cheong-nam-do, who did not participate in the program. The comparison group attended school that is similar to the school of experimental group, in terms of

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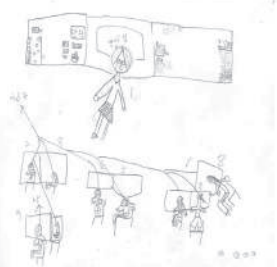

2 Teacher, Seoul Haneul Elementary School

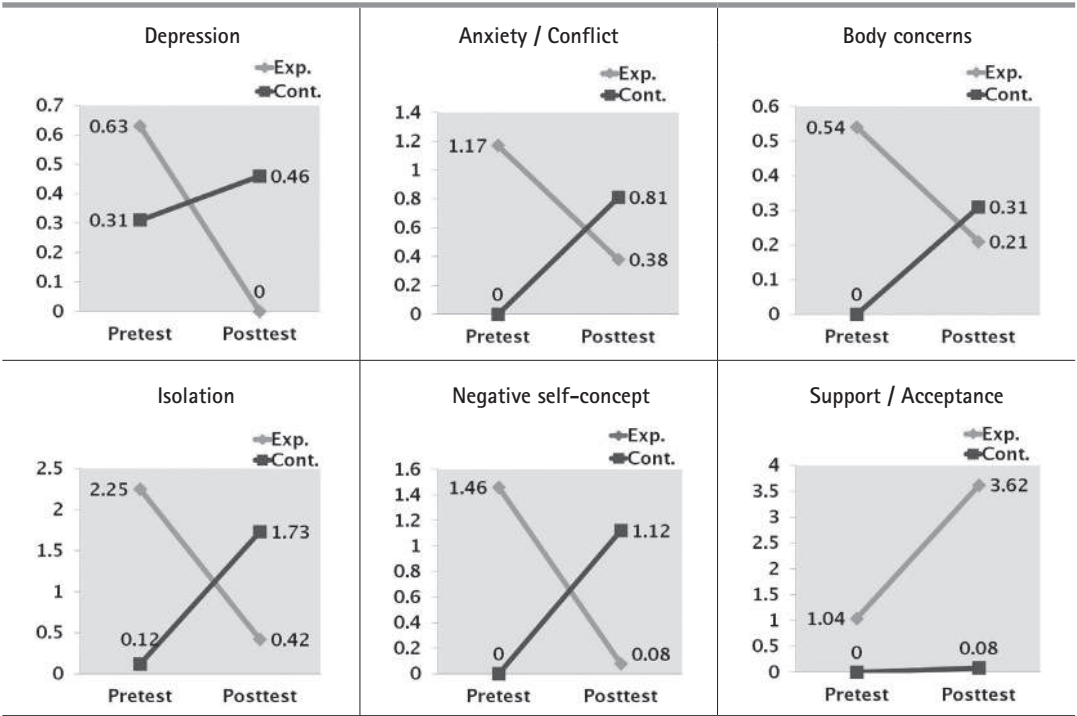
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school size, grade, environment, etc.

Because it would be difficult to rely on self-reporting via questionnaires from first graders, Kinetic School Drawing (Andrews & Janzen, 1988) was utilized. This tool is a structured evaluative tool to measure 14 variables such as, depression, isolation/rejection, anxiety/conflict, aggression, sexual concerns, dominance/power, defensiveness, support/acceptance, impulsivity, difficulties in school, insecurity/dependence, competition, body concerns, and negative self-concepts. Through this drawing tool, many aspects of the children in terms of their perspectives of selves in school, and their relationships with teachers and peers, etc. could be demonstrated (Park & Ahn, 2007).

Results

	
<p>Pretest: Cautious discernment and distance shown between teacher and me</p>	<p>Posttest: Everyone is playing together with no cautious discernment. Note increase of playmates from one to two.</p>
	
<p>Pretest: Depicts self sitting alone in the last back seat and also drew self at 9th attempt.</p>	<p>Posttest: Depicts self sitting in the front seat, from last back seat; and also drew self at 4th attempt, from previous 9th attempt.</p>



* Exp.=Experimental group; Cont.=Control group.

Table 1. Observations from teacher
(Structured domain observations results of before and after the program)

Domain	Before	After
Negative self-concept	Many children tattletaled on each other Frequent demonstration of anger and conflicts with classmates Uncooperative with group work Refusal to draw or write	Much decrease in tattletale incidences More helpful with each other Decrease in demonstration of anger; easily laughs and plays well
Isolation/Rejection	There were some children who did not play with others and played alone	Became interested in playing with others and was helpful to others
Depression	Many children were unexpressive or unresponsive in classroom	Became active and participated well in classroom in front of their peers
Support/Acceptance	Many children were distant and did not verbally approach the teacher	Liked to approach the teacher to do activities together and initiated conversations with the teacher
Anxiety/Conflict	Some tension felt in the classroom	Without any tension, the classroom felt secure and children helped each other

Above results were based on the teacher' direct observations: 'evaluations of student behavioral development' and 'evaluations of curricular outcome'.

Conclusions

The analyzed results show the Maum Meditation program had positive effects with decrease in depression, isolation/rejection, anxiety/conflict, and negative self-concept; and increase in support/acceptance in the school life of first grade elementary school children. From the previous uncooperative and tension-filled class, the class became cooperative and secure with much increase in concentration and curricular achievement after the program. It would be very meaningful to utilize the Maum Meditation as a part of curricular program in order to support character development of children in school environments.

Key Words: Maum Meditation, School Life, Children

Abstract

The Effects of Maum Meditation Program
on the Mental Health and Happiness
of the Undergraduates

Mihan Kim¹, In-Soo Lee², Yang Gyeong Yoo³

Introduction

The mental health in undergraduate college students seemed to be at a very serious level. Based on a survey of students at a college (Kim, 2010), 69.0% reported feelings of despair or sadness in the last year and 72.8% reported thinking about suicide, even if in a short, fleeting moment. In 2010, Korean Psychological Association, taking into consideration cultural uniqueness of South Koreans, analyzed happiness score index. The result showed 63.22 out of 100 possible points, which was not a high score. In particular, the college students were at 56, lowest score in comparison to other age groups (Park, 2012). In this study, the effects of Maum Meditation on mental health and happiness of college students was examined to explore its utilization as a nursing strategy for health maintenance and improvement.

Methods

The research design was one-group pretest and posttest quasi-experimental design. The subjects were 160 college students who participated in the Maum Meditation Camp Pro-

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gram for College Students from December 29, 2012 (a total of 7 nights and 8 days). The experimental intervention administered to the college students was first level mind-subtraction of the Maum Meditation adapted as a part of the Maum Meditation Camp Program.

The Brief Symptom Inventory (a brief version of Symptom Checklist-90-Revision: SCL-90-R) standardized by Kim et al (1984) based on Multi-dimensional self-report symptom inventory (Derogatis et al, 1976) were used to examine 9 dimensions of symptoms and 3 global indexes to evaluate mental health. The happiness score index developed by Chu (2005) based on Rothwell and Cohen (2003) and the Oxford Happiness Questionnaire (OHQ) developed by Argyle and Hills (2002) were also used.

Paired t-test was utilized to analyze the effect of mind-subtraction program on the mental health, happiness index, and emotional happiness.

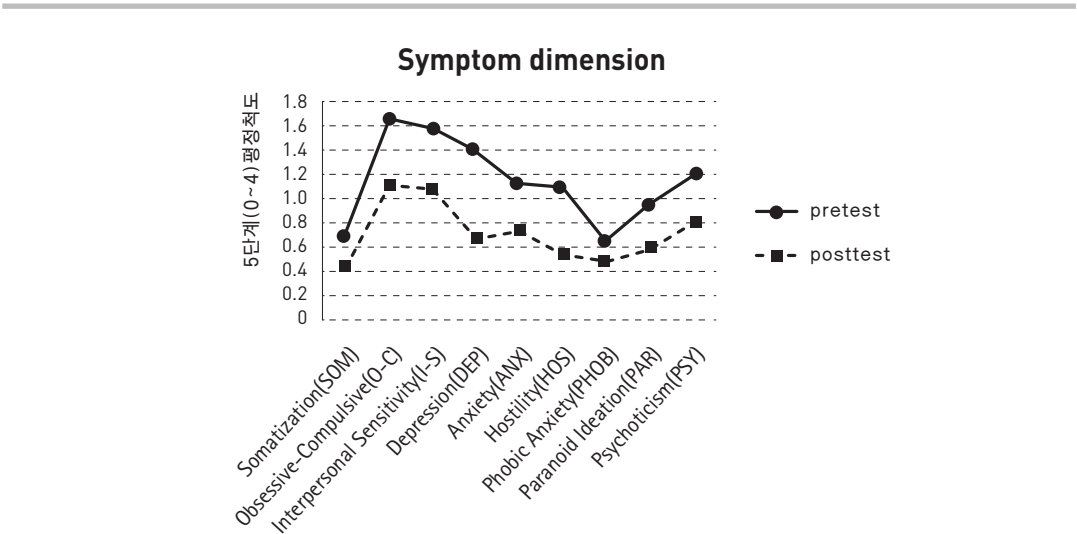
Results

The 9 dimensions of symptoms for mental health: the scores were significantly decreased after the program ($p<.001$) (Table 1, Graph 1). The 3 global indexes for mental health: the scores were significantly decreased after the program ($p<.001$) (Table 1, Graph 2). Happiness score index showed significant increases ($t= -5.94$, $p<.001$): before the program from 56.23 (SD=19.07) to after the program, 64.52 (SD=20.07). Emotional happiness also significantly increased ($t= -11.13$, $p<.001$): before the program from 3.65 (SD=0.71) to after the program, 4.22 (SD=0.68).

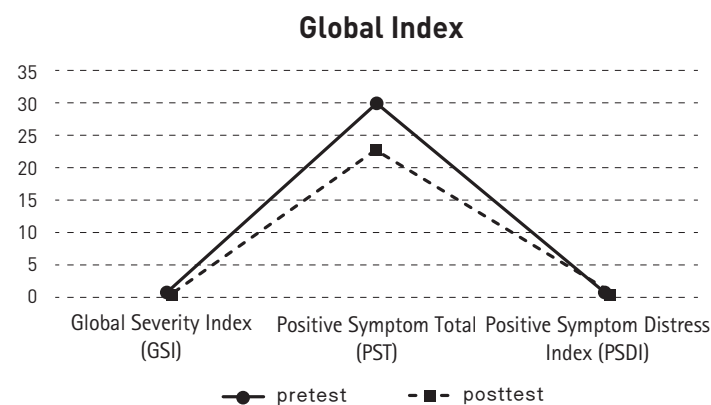
Table 1. A comparison of mental health, happiness score, and emotional happiness before and after the Maum Meditation Camp Program

Dependent variables	symptom dimensions	pretest	posttest	paired-t	p
		M±SD	M±SD		
Mental health	Somatization(SOM)	0.67±0.69	0.43±0.52	5.91	<.001
	Obsessive-Compulsive(O-C)	1.65±0.83	1.11±0.71	9.57	<.001
	Interpersonal Sensitivity(I-S)	1.56±0.94	1.06±0.83	6.71	<.001
	Depression(DEP)	1.40±0.95	0.65±0.66	10.99	<.001
	Anxiety(ANX)	1.14±0.84	0.70±0.63	8.32	<.001
	Hostility(HOS)	1.10±0.87	0.55±0.63	9.84	<.001
	Phobic Anxiety(PHOB)	0.63±0.68	0.46±0.59	4.05	<.001
	Paranoid Ideation(PAR)	0.95±0.80	0.56±0.62	6.46	<.001
	Psychoticism(PSY)	1.19±0.84	0.79±0.68	7.24	<.001
	Global Index				
	Global Severity Index(GSI)	1.12±0.69	0.68±0.52	9.95	<.001
	Positive Symptom Total(PST)	30.61±11.77	22.87±13.30	9.14	<.001
	Positive Symptom Distress Index(PSDI)	1.82±0.58	1.49±0.48	7.73	<.001
Happiness score index		56.23±19.07	64.52±20.07	-5.94	<.001
Emotional happiness		3.65±0.71	4.22±0.68	-11.13	<.001

Graph 1. A comparison of the 9 dimensions of symptoms of mental health before and after the Maum Meditation Camp Program



Graph 2. A comparison of the 3 global indexes of mental health before and after the Maum Meditation Camp Program



Conclusions

This study explored the effects of the Maum Meditation Camp Program (7 nights and 8 days) using the principles of Maum Meditation; and witnessed increases in emotional happiness and improvements in multi-dimensional aspects of mental health in the college student participants.

Therefore, it was noted that the meditation method which adapted the principles of Maum Meditation can possibly be utilized as a strategy for positive influences on college students' mental health and psyche. Using such principles of meditation would be recommended for developments of elective curricular courses, diverse student associations and club activities.

Key Words: Maum Meditation, Mental health, Happiness index, Happiness, Undergraduate

Abstract

A Study on Positive Attitudes and Behavioral Changes in Maladaptive Students Through the Mind-Subtraction Method of Maum Meditation: Focusing on a College Preparatory School

Moo Shin, Kim¹

Approximately 68,000 or 1 in every 100 students of primary and secondary level schools quit or leave schools due to mal-adaptation issues. In particular, 2 out of 100 high school students quit; and for a half of these students, school mal-adaptation was a major reason. (Seoul-yunhap news, 2013). To improve this school reality, alternative strategies for genuine humanistic education are warranted. As a part of such strategy, Maum Meditation utilization can lead to positive attitudes and behavioral changes through scientific and specific method of the mind-subtraction, in which students can reflect on inner selves and lived experiences.

The purpose of the study is to find the inner mind of negativity, self-reflect on one's lived life objectively, and seek positive changes in attitudes and behaviors through repeat utilization of the mind-subtraction method of the Maum Meditation. The research participants were 4 senior students (in 2012), and 130 sophomore students and 10 junior students of high school (in 2013). The research method included interviews with the students and parents, observations of the students, and 2013 evaluative resources for faculty development (evaluative instrument).

The mind-subtraction of the Maum Meditation eliminates memorized thoughts and images from a lived life. In the mind-subtraction method, there are 7 levels of scientific and methodical approaches leading to the subtraction. Through the mind-subtraction method,

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past memories are eliminated, liberating those who were tied to their past. As the mind is freed from past events, there is a great change in perspectives or points of view, and also in approaches for coping. From self-centered and individualistic perspectives, consciousness expands and changes to the holistic, Universe perspective.

The sequence of the mind-subtraction program is initial counseling, actualization of the mind-subtraction, and in-depth counseling. Senior students (in 2012) with severe bipolar disorder, kleptomania, suicidal tendencies, and excessive somnolence – all participated in the mind-subtraction programs at local Maum Meditation centers near their homes. The results after 2 to 4 months of the mind subtraction were as follows in Table 1.

Table 1. Observed changes in the students after the Maum Meditation

Changes in the student with bipolar disorder	<ul style="list-style-type: none"> - Exhibited increased tendency to laugh, - Teachers seen asking the student, "some good things are happening?" in hallway, - People comment that the student's expressions were brighter and improved (comments by parents, classmates, and teachers), - Observed increased ability of the student to self-control (anger), - The student's father report favorable views on the mind-subtraction method due to his daughter's positive changes, - The student has since entered college and is able to enjoy her college life.
Changes in the student with kleptomania	<ul style="list-style-type: none"> - The student was able to accept his faults, - His eyes seemed more steady, - No more theft incidents occurred, - The student seen working part time in a restaurant after college entrance exam was taken, - No events related to theft were reported to parents and school, and no more thefts at home, - The student was able to enter college of his choice and adapting well to the college.
Changes in the student with excessive somnolence	<ul style="list-style-type: none"> - The student became self-aware of his tendencies to sleep to escape whenever things became difficult, - The student strived to stay awake during class, slept less, - Mother of the student reported his joy at seeing the student conversing with his father, which had not happened before.
Changes in the student with suicidal tendencies	<ul style="list-style-type: none"> - Exhibited brighter self- expressions, - The student showed more effort to study, - The student reported her attachments to pictures of her parents in her childhood were gone, - The student was awarded a scholarship to enter school of engineering in Pusan National University, - Also, spoke words of gratitude during graduation

For sophomore and junior students (in 2013), the program was administered for 5 minutes during English class, twice a week during one semester. The program was also administered for the following: during Healing Club (Changje Club, a peer counseling session), Wednesdays biweekly every month (16 sessions); and the mind-subtraction for poor performing students– during night self-study hours for two semesters (7 sessions). The students' comments from these 2013 programs were mostly positive, with their mindsets and

attitudes toward study and friends improved better than before. Parental comments from 2013 evaluative resources for faculty development were also positive about their sons and daughters' behavioral changes.

Through various method of the mind-subtraction, both adaptive and maladaptive students were able to objectively reflect on their own lives. Following the mind-subtraction method to repeatedly throw away the negative pictures led to actual emptying of the mind. The transformations of thoughts and perspectives as well as changes in behaviors were positive.

The study found the program has been demonstrated as a humanistic education program which can solve various problems that arise in schools. The students can transform through this method to self-empty the roots of problems, such as school violence, school stress, bullying, and emotional and behavioral disorders.

Also, the Maum Meditation compulsory training program for teachers can be teachers' strategy for human completion and humanistic education to positively transform the students.

Key Words : Maum Meditation, Mind-Subtraction, Qualitative Research

The Effect of Maum Meditation Camp Program for Children on Stress, Ego-Resilience, and Happiness

Yang Gyeong Yoo¹

Introduction

According to 2013 happiness index score of South Korean children and teenagers, average subjective happiness score reported was 72.54, which was the lowest score in 23 OECD countries five years in a row. In elementary school children, 1 out of 7 reported intent of suicide or running away from home; as they entered into middle and high school, the risks were higher. 7 to 8 students out of 10 students (elementary, middle, and high school) reported having had intention to run away from home due to conflicts with parents. 1 in 7 elementary school students reported being bullied in school (Mun-hwa Ilbo, 2013).

The major reason identified for suicide among the teens was school stress due to poor grades, according to 2012 Gwang-ju study (Jun-nam Ilbo, 2013).

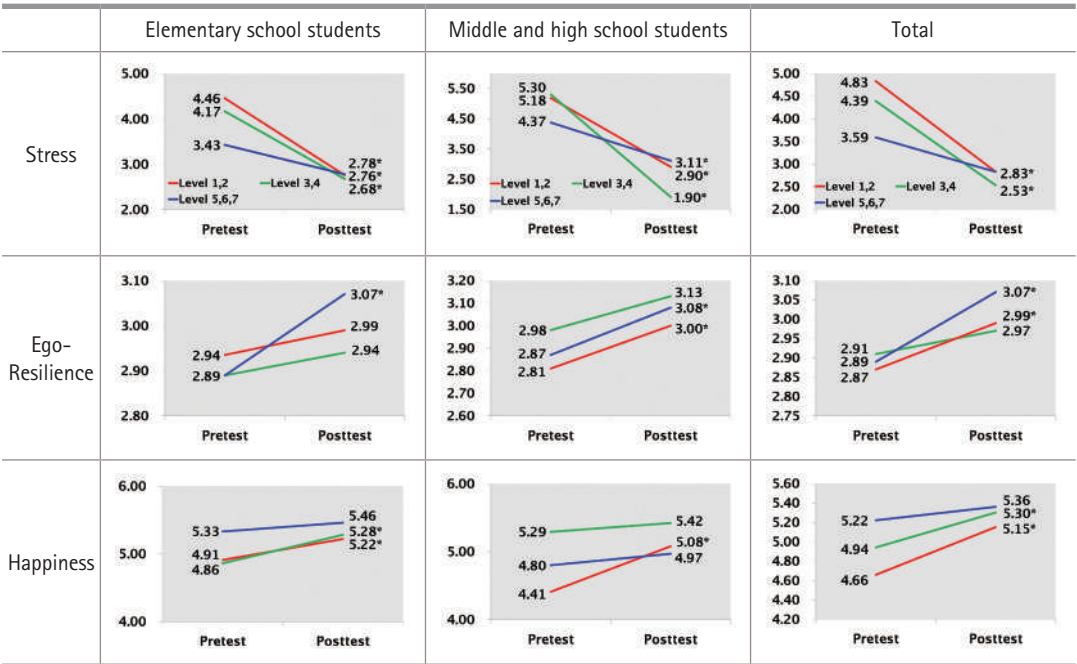
The mental health and happiness in children and teenagers should be examined, not only from personal perspective but also from perspectives of the whole society. Urgently, we must develop and utilize programs to improve their mental health and happiness. This study's purpose is to examine the effect of camp program based on the principles of Maum Meditation on stress, ego-resilience, and happiness for children and teenagers.

¹ Professor, Department of Nursing, Kunsan National University

Methods

In 2013, from January 9 to 27, a total of 455 students were recruited for the study. The students spent 19 days (for levels 1, 2, 3, and 4) and 11 days (for levels 5, 6, and 7) at a center located near Mt. Jiri, Nam-won City, Jeolla-buk-do, South Korea. There were 291 elementary school students; 135 middle school students; and 29 high school students in this study. The camp program utilized 8 levels of the Maum Meditation and its principles and concepts.

Results



*p<.05

Conclusions

Though there were some slight differences per meditation levels, overall the camp program did increase ego-resilience and happiness, and also decrease stress in children and teenagers who participated in the program. The results do suggest the effectiveness of the Maum Meditation program in alleviating stress due to school pressures, violence, and bul-

lying, which is a recent social problem in South Korea; and also in improving the sense of happiness in children and teens. The utilization of such program could prevent suicide and running away from home. We recommend consistent systematic deployment of the Maum Meditation program to be utilized as a curricular course to increase happiness scores of children and teens within schools and educational system in South Korea.

Key Words: Maum Meditation, Stress, Ego-Resilience, Subjective Happiness, Children

COEXIST Program at the Korean Ministry of Safety and Public Administration

Kyung-jae Lee¹

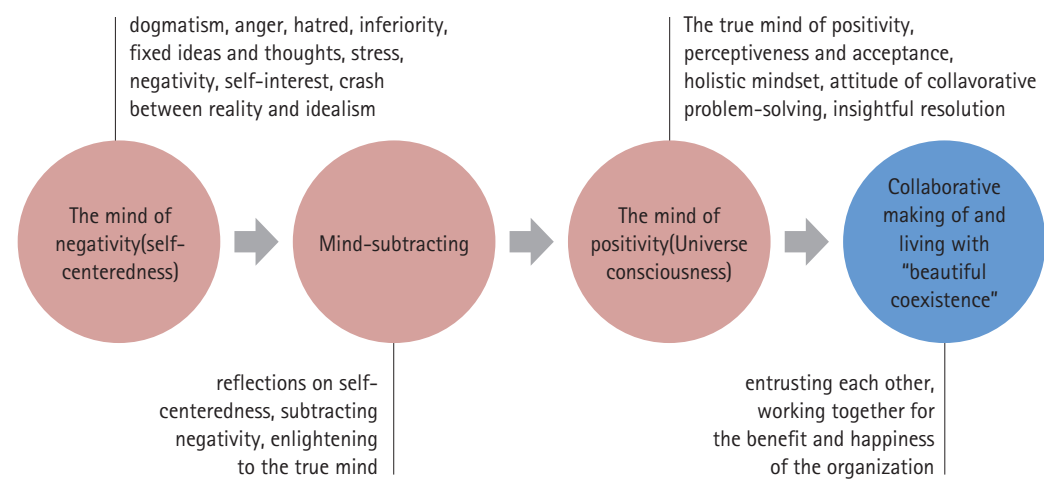
Background

Up until now, the meditation using the principle of mind-subtraction was mainly practiced more on the individual level. Recently, there was an increase in adaptation of the mind-subtraction program within many organizations. These organizations request the mind-subtraction program in order to assist their employees better cope with stress, self-manage, and thereby improve their job performance. The program's effectiveness can also enhance leadership and increase synergy of oneness within the totality of organization. To keep pace with such service demands, the Institute of Human Completion developed the Mind-subtraction_COEXIST Program to meet and fulfill many organizational needs.

¹ Director, Institute of Human Completion

The distinguishing feature of the Mind-subtraction_COEXIST Program

Figure 1. The making of 'organizational oneness – beautiful coexistence'



An exemplar of the program

1. An educational purpose

To offer the Mind-subtraction COEXIST Program in order to assist initiation of collaborative team development and self-transformations by internalizing positivity and mutual acceptance in mid-level managers of a public organization.

2. Details of the program

The program was requested by the Ministry of Safety and Public Administration
Date: November 14 – 16, 2012 (9 sessions for a total of 16 hours)
Program Name: Psychology of Happiness Curriculum
Participants: 107 participants of 12th mid-level managers (public servant 5th ranking)
Location: Yongin Hanhwa Resort

3. Curricular concepts

Assisting self-transformations in the mid-level managers through self-reflection
Reflecting on self-centered lived experiences full of paradox

Enlightening to the true mind energy with destined positive changes and transformations
Through subtraction of negative mindset, assist in internalization of attitudes of coexisting development through positive changes and holistic consciousness

Learning the mind-subtraction method and doing the subtraction of the stressful and negative mind of dogmatism, anger, hatred, inferiority, fixed ideas and thoughts, etc.

Knowing the original mind that is the true mind = the one and whole Universe
Customized learning through assessment of each participant though individual counseling

Increasing the effectiveness of the program through continuous assessment of participants' needs

The participants are assigned to expert instructors and classes which most meet their needs

4. The effectiveness of the program

- Comments from the participants:
- I learned the method to empty out the burdens of mind which provides ability to resolve and win over the future problems and conflicts.
 - I will continue to subtract every day upon my return to work, Thank you.
 - I really liked that I was able to throw out my habit of constant self-comparison with others.
 - It provided me with an opportunity to self-reflect and learn the method of resolving the repressed thoughts and emotions through the mind-subtraction; I will use this in my family and work life.
 - It helped me reflect on myself.

5. Specific contents of the program

Programs offered	Specific contents	Method
Knowing about the mind and learning the method of subtraction	<ul style="list-style-type: none">- Definition: the mind- Knowing the true vs. false mind- Finding out one's mindset and style- Learning and mastering the method of mind-subtraction	Lecture and meditation sessions
Finding the mind to subtract and self-reflection I and II	<ul style="list-style-type: none">- Who am I?- Reflecting on lived life- Understanding the stress of work and subtracting	Lecture and meditation sessions, individual meditation and counseling
The story about the mind and the mind-subtraction I, II and III	<ul style="list-style-type: none">- Esthetics of throwing away and emptying- Emptying is healing- Knowing the reason and purpose for subtracting the mind- The mind that throws away easily/ the mind that doesn't throw away easily- Changes that occur when subtracting- The need for continuous mind-subtraction	Lecture and meditation sessions, individual meditation and counseling, extra meditation sessions
Walking meditation	<ul style="list-style-type: none">- The subtraction in everyday life (subtracting while walking on a woodland path)- Mastering subtraction in everyday life	Subtracting while walking, counseling
Special lectures	<ul style="list-style-type: none">- Transformed work life and home life after the mind-subtraction	Lecture

Abstract

The Effects of Maum Meditation Program on the Brain Function of University Students

Duck-Joo Lee¹, Yun-kyung Yu², Ji-sook Yi³, In-Soo Lee⁴

Purpose

During academic years, university students can suffer from emotional instability, agitation, and stress as well as strong sense of loneliness, and self-neglecting inferiority. In midst of such difficulties, they also must perform academically in order to succeed in obtaining a good job position after graduation. Maum Meditation could be a significant intervention program for university students to improve their brain function. Therefore this study was performed to verify the effect of Maum Meditation program for university students on their brain function through brainwave, the electric signal of the brain.

Methods

We applied one-group, pretest-posttest, quasi-experimental design to test the effect of Maum Meditation on brain function. The participants were 11 students who attended Maum Meditation University Camp held at Maum Meditation main center in Nonsan on Dec. 30, 2012. They agreed to take part in this research and had kept on meditating at

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the same place for four weeks until Jan. 26, 2013. The software program used to measure the effect of Maum Meditation on students' brain function was BQ-Test developed by the Neuro Harmony to analyze the brain function. And we used Neuro Harmony M which is 2-channel system made by Brain Tech Corp. This study analyzed all the eight major indices to analyze the brain function, which were Basic Rhythm Quotient, Self-Regulation Quotient, Attention Quotient, Activation Quotient, Emotional Quotient, Anti-Stress Resistance Quotient, Correlation Quotient, and Brain Quotient.

Results

Maum Meditation Program brought forth the improvement of university students' brain function and control ability and the promotion in the stability of overall brain function. Examining the differences of partial quotients of brain function, we had significant improvements in Attention Quotient Right($z=-2.845$, $p=0.004$) expressing the degree of arousal or the power of attention, Anti-Stress Resistance Quotient Right($z=-2.401$, $p=0.016$) expressing the power of resistance to stress and the response ability to illnesses, and Brain Quotient($z=-2.578$, $p=0.010$) expressing overall brain function<Table 1>.

Table 1. The effect of the mind-subtraction program on brain function quotient

Brain Function Quotient		z	p
Basic Rhythm Quotient	Lt	-1.067	0.286
	Rt	-0.8	0.424
Self-Regulation Quotient		-0.267	0.79
Attention Quotient	Lt	-1.689	0.091
	Rt	-2.845	.004**
Activation Quotient	Lt	-0.178	0.859
	Rt	-0.533	0.594
Emotional Quotient		-1.867	0.062
Anti-Stress Resistance Quotient	Lt	-1.867	0.062
	Rt	-2.401	.016**
Correlation Quotient		-1.156	0.248
Brain Quotient		-2.578	.010**

When we transformed some participants' brainwave into 3-dimensional graph, we get to know that their brainwaves become stablized after the mind-subtraction<Figure 1, 2>.

Figure 1. The changes in brain waves of I participants

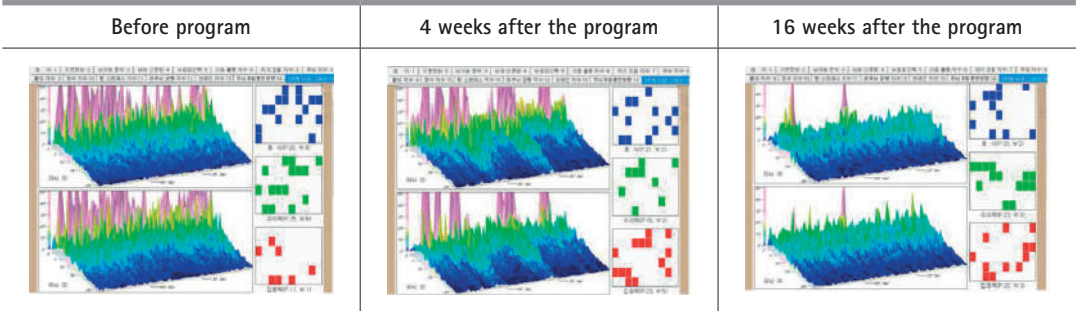
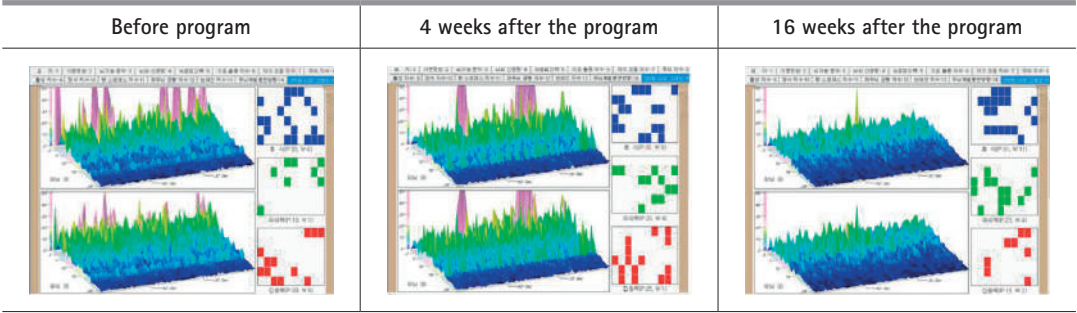


Figure 2. The changes in brain waves of H participants



Conclusion

All the results show that Maum Meditation program is very useful to improve university students' brain function. Because this study was limited to one-group design, the future study should include two-group design including non-attendants to the intervention program.

Key Words: Maum Meditaton, University Students, Brain Function

The Success of 2012 Maum Meditation Training for Happy Teachers During Winter Recess

Oh-nam Lee¹

Introduction

The purpose of this training program is to reduce stress and offer crisis management for teachers through the mind-subtraction, minimize the incidence of crisis development in teachers, and facilitate healthy educational environment for teachers. This program and study had been practiced from Jan.7 to 12, 2013. Participants are teachers from all educational settings of South Korea: elementary(53), middle(35), and high school(32). Evaluative methods are taken in three ways: self-evaluations of before and after the training, surveys before and after the training(depression, anxiety, and stress), and sharing of the training experience(testimonials).

Methods

The mind-subtraction of the Maum Meditation eliminates memorized thoughts and images from a lived life. In the mind-subtraction method, there are 7 levels of scientific and methodical approaches leading to the subtraction. Through the mind-subtraction method, past memories are eliminated, liberating those who were tied to their past. As the mind is

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freed from past events, there is a great change in perspectives or points of view, and also in approaches for coping. As consciousness expands, there are changes from self-centered, individualistic perspective to the holistic, universe perspective.

Results

First, self-evaluation shows that before starting the training, the participants were asked to record aspects of themselves they wished to eliminate; and after the training, have them check how much of those identified aspects have disappeared. The scores started with 10 for those aspects they wished to eliminate. As the self-evaluated scores started to decrease, this represented 'healing' occurring with the score of zero indicating depression, anxiety, and stress were eliminated. In almost all cases, the scores after the training showed below 5, about half of initial scores. Second, measurements of changes in depression, anxiety, and stress are checked with pretest and posttest. Pretest was taken in the beginning of the Maum Meditation Training, and posttest was also taken on the last day of it. Measurement tools are Beck Depression Inventory(Beck, 1978), Beck's Anxiety Index(Beck, Epstein, Brown & Steer, 1988), Stress Response Inventory(Beck, Epstein, Brown & Steer, 1988), and Stress(Go, Park & Kim, 2000). The results of changes to depression, anxiety, and stress were all shown to be decreased. Also, the testimonials of teacher participants depicted the training program as positive, rewarding, and precious to them.

Conclusions

The Maum Meditation training program was effective in reducing stress and managing crisis for teachers, such as depression, etc. The training minimized the incidences of crisis development in teachers and was very helpful in facilitating healthy educational environment for teachers. The training also enhanced the ability of teachers to better understand from the perspectives of student rather than from teacher-centered perspectives only. In addition, in accomplishing the discovery of the original self and achievement of human completion, the training was also very helpful. The results show the need for such intensive course training on long-term basis with: continued availability of the Maum meditation training during weekdays (in local centers) and lodging retreats (designated locations as per Academic Society for Human completion). Other facets of the programs to be consid-

ered would be: assured autonomous administration of training period (training offered 12 hours a day); the availability of intensive course training (for levels of 2 to 7 in sequential order); and the necessity of support for a long-term training as healing program for teachers (for those teachers with high depression, anxiety, and stress scores).

Key Words: Maum Meditation Training, Teachers, Depression, Anxiety, Stress

The Effect of ‘Happiness-Improving’ Program on Teachers’ Brain Functions and Happiness: Focusing on the Mind-Subtraction

In-Soo, Lee¹, Yun-kyung Yu², Ji-sook Yi³, Duck-Joo Lee⁴

Purpose

Because happiness of teachers plays a key role in impacting quality of education, there is a need for establishing intervention strategies to promote teachers’ subjective happiness. Applying the mind subtracting program as the intervention strategy to promote the happiness of teachers, this study is aimed at confirming the effects of the program on subjective happiness and brain function of the teachers.

Methods

We used descriptive approaches to verify the effect of the program on teachers’ happiness, and we applied one-group, pretest-posttest pre-experimental design to test the effect on brain function. To measure changes in subjective happiness, 108 teachers consented to participate in the study after explanation of purpose and method of research were given. Data were collected from the teachers who attended the Maum Meditation Teachers’ Training Course held at the Maum Meditation main center in Nonsan in January 2013.

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The intervention for the group was first level of the Maum meditation for one week. To verify changes in the brain function related to happiness, 32 teachers were recruited after explanation of purpose and method of the brainwave test. These participants were a sample of teachers who attended the Maum meditation program in January 2013. To verify its effect on the sense of happiness, we measured stress, positive affect, negative affect, and happiness. To confirm the brain function related with happiness we analyzed four quotients out of eight major quotients analyzing brain function, which were Self-Regulation Quotient relating with happiness, Activation Quotient, Emotional Quotient, and Anti-Stress Resistance Quotient.

Results

The changes of subjective happiness from Maum Meditation program are as follows. The score of stress significantly decreased from 5.64±2.42(out of 10) to 2.49±2.12(p<.001). Positive affect significantly increased from 2.55±0.67(out of 5) to 2.75±0.70(p=.011) and negative affect significantly decreased from 2.15±0.75(out of 5) to 1.68±0.62(p<.001). Subjective happiness significantly increased from 3.84±0.76(out of 6) to 4.35±(0.73) (p<.001)<Table 1>.

Table 1. The Effect of the Mind-Subtraction Program on Teacher's Happiness N=108

Variables	pre-test	post-test	t	p
	M±SD	M±SD		
Stress	5.64 ± 2.42	2.49 ± 2.12	11.46	<.001
Positive emotion	2.55 ± .67	2.75 ± .70	-2.6	0.011
Negative emotion	2.15 ± .75	1.68 ± .62	6.48	<.001
Happiness	3.84 ± .76	4.35 ± .73	-8.18	<.001

The changes of brain function related with happiness are as follows. Anti-stress quotient right significantly increased after the program from 73.30±12.35 to 78.55±11.42(p=.027). But there are no significant changes in self-regulation quotient(p=.583), emotional quotient(p=.170), and anti-stress quotient left(p=.170) even though there are slight increases after the program<Table 2>.

Table 2. The Effect of the Mind-Subtraction Program on Teacher's Brain Function related to Happiness N=32

Brain Function Quotient		pre-test	post-test	t	p
		M±SD	M±SD		
Self-Regulation Quotient		64.15 ± 22.69	67.57 ± 21.95	-0.56	0.583
Activation Quotient	Lt	55.39 ± 13.83	54.43 ± 12.38	0.62	0.539
	Rt	54.37 ± 14.56	54.68 ± 11.91	-0.17	0.865
Emotional Quotient		82.24 ± 5.11	83.04 ± 5.27	-1.27	0.215
Anti-Stress Resistance Quotient	Lt	75.92 ± 8.83	78.38 ± 11.55	-1.41	0.17
	Rt	73.30 ± 12.35	78.55 ± 11.42	-2.32	0.027

Conclusion

The mind-subtraction program decreased stress and negative affect, increased positive affect and happiness as well as the resistance to stress. This research studied one-week intervention effect, so there is a need for extended study varying the intervention period. In addition to the brainwave, future study would be necessary using various physiological quotients such as salivary cortisol and immunoglobulin.

Key Words: Maum Meditaton, Teacher, Happiness, Brain Function

The Effects of Maum Meditation on the Decrease in Depression, Anxiety, and Stress Response of Adults

Eun-Hi Choi¹, Yang Gyeong Yoo², Kyoung Ah Kim³, Mi Ra Yun⁴

Introduction

This study used a one group, pretest-posttest quasi-experimental research design to analyze the differences in depression, anxiety, and stress response for adults who participated in Maum Meditation program.

Methods

From Sept 8, 2012 to December 29, 2012, 105 adults who registered with the health management team, participated in an introductory first level of the program held in Maum Meditation Center, Nonsan, South Korea. 76 of 105 adults agreed to participate this study and filled out informed consent. These 76 participants were having either self-reported psychological difficulties such as insomnia, or documented psychiatric diagnosis such as depression, agoraphobia, etc. We measured the differences of depression, anxiety, and stress response using BDI-II(Beck's Depression Inventory), BAI(Beck's Anxiety Inventory), and SRI(Stress Response Inventory), respectively.

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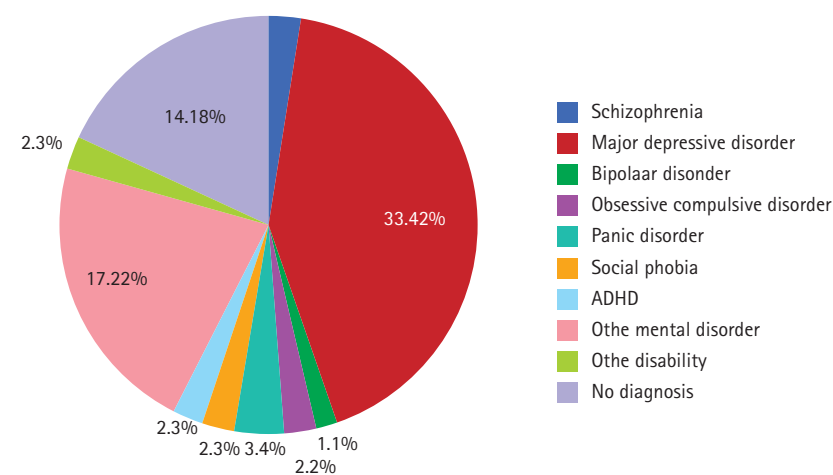
³ Family Medicine Doctor, Daejung Care Hospital

⁴ Researcher, The Research Institute of Nursing Science, Seoul National University (Corresponding Author: mirayun21@naver.com)

Results

Results show that adults’ depression, anxiety, and stress response were decreased very significantly after one week of Maum Meditation program, including sub-dimensions of stress response such as tension, offensiveness, anger, fatigue, and frustration. Furthermore, in case of participants of additional two weeks of Maum Meditation program, it shows the more decrease of depression, anxiety, and stress response than one week program participants.

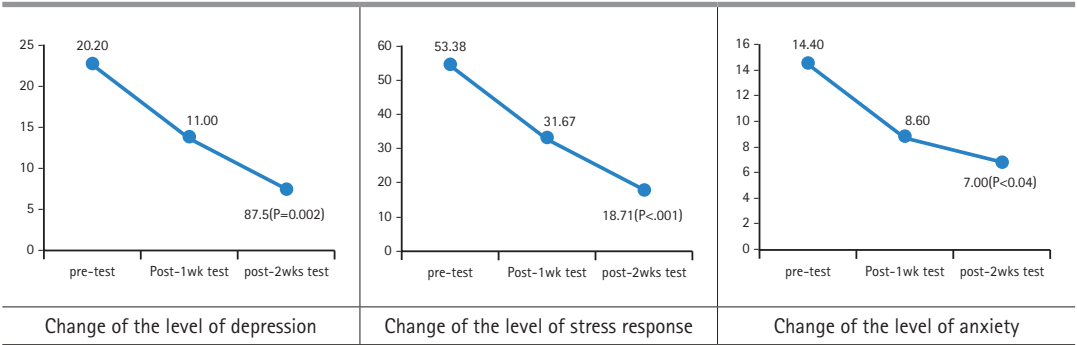
1. Diagnostic Characteristics of the Subjects



2. Mean Comparison of Subjects Pre & Post Results of Variables

Variables	Pre-test	Post-1wk test	paired-t	p
	M±SD	M±SD		
Depression	20.72 ± 11.15	1.49 ± 9.28	6.811	< 0.001
Stress response	50.78 ± 33.98	26.73 ± 24.69	6.811	< 0.001
Total				
Tension	7.64 ± 5.56	3.93 ± 4.12	5.553	< 0.001
Aggression	2.59 ± 3.75	1.30 ± 2.53	3.368	< 0.001
Somatization	2.70 ± 2.83	1.19 ± 1.63	4.857	< 0.001
Anger	8.04 ± 5.65	4.41 ± 4.32	5.637	< 0.001
Depression	11.65 ± 8.80	5.51 ± 5.94	5.948	< 0.001
Fatigue	7.83 ± 5.07	5.02 ± 4.08	4.539	< 0.001
Frustration	10.30 ± 7.55	5.39 ± 5.64	5.42	< 0.001
Anxiety	16.00 ± 11.14	8.43 ± 8.30	6.281	< 0.001

3. Mean Comparison of Repeated Measured Data



Conclusion

Based on this study results, we recommended the following: first, due to the increase in mental health issues, an effective treatment program needs to be implemented in our society and such promising program using the Maum Meditation should be developed; and secondly, to gain more scientific evidence on the effects of the Maum Meditation, more related research studies examining various biological and medical variables, as well as psychiatric interventions comparison and qualitative studies, will need to be done.

Key Words: Maum Meditation, Depression, Anxiety, Stress Response

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