



A STUDY OF MINDFULNESS SKILLS IN MADRASAH SCHOOL

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ABSTRACT

Since the existence of life and development of human wisdom, there has always been a great debate on the concept of mind. From time to time various theories and philosophies have come forth to explain the term 'mind'. Some states that mind is a spiritual entity and resides temporarily in the living body. It enters into body at the time of birth and leaves it on death. Others states that existence of mind is the result of organization of the body in a particular manner and existence of mind would be nonfunctional when the body become disorganized. Certain other views explains mind as just brain. A term intrinsically linked with mind is the concept of 'mindfulness', it is the ability embedded in the body to react to a particular situation and to enhance the tendencies in a constructive attitude.

Mindfulness is not uniform among the human and it functions variably in various conditions, instance of time and in the working phases. Each and every human body possess different mindfulness skills and those skills are the result of emotions, moral, living conditions, love and affection, working place and social regard.

Present paper will focus upon studying the mindfulness skills of the students studying in the madrasah and private CBSE board schools. A sample of 133 secondary school students was selected randomly from Aligarh city. The tool used was Kentucky Inventory of Mindfulness Skills (KIMS).

The findings and implications of the study are also discussed in the paper.

Keywords: Mind, Mindfulness, Spirituality, Conflict resolution

Introduction

Many theories and philosophies came forth from time to time to explain the concept of mind, its fullness and the relation with the body. In the modern era philosophy of mind effectively begins with the work of Rene Descartes. Problem of mind and its fullness was not introduced by Descartes but it was the central problem of early Greek period. However, Descartes view was most influential in modern philosophy as it announced the notion of primary of consciousness, in which the mind knows itself by stating '*cogito ergo sum*' (I think therefore I am). Descartes theory of mind is known as dualism. According to this theory, mind and body are two distinct substances. The debate he sets off regarding the relationship between body and mind still rages on.

Mindfulness has enjoyed a tremendous surge in popularity in the past decade, both in the popular press and in the psychotherapy literature. The practice has moved from a largely obscure Buddhist concept founded about 2,600 years ago to a mainstream psychotherapy construct today. The more ubiquitous mindfulness becomes, the more people begin to ask questions about it.

Mindfulness among the individuals is the mystery which guides one, towards eternity and bliss of life. On considering the mindfulness skills, strength, depth and variety of nature can be evaluated. The mind is the instrument by which and through which we interact with the world and its fullness to cope with the changing perspective can't be neglected. Mindfulness is the primary medium for the teaching/learning process and to evaluate the best outcomes from the available. Mindfulness has their roots in the psyche. The mindfulness also depends upon specific environmental provisions, circumstances and conditions for proper growth and success.

Mind and Mindfulness

Mind refers to the collective aspects of intellect and consciousness which are manifested in some combination of thought, perception, emotion, will, memory, and imagination. The mindfulness is the result of the activity of the brain. Modern technology can actually see which portions of the brain are more functional in relationship to certain thoughts, i.e., the mind.

Mindfulness is the state in which the human body has the ability of identification, explanation, judgment, suggestions and solutions of various changes that are embedded in the body. This state helps a lot for the individuals to peer into themselves and to point out the causes and effects of such incidents in the life that affect the proper functioning of the body. Everybody is different from the other in the sense of feeling the problem and also in the way in which the problem is to be resolved. Mindfulness deals with the functions such as memory, emotion, perceptions and reason. All the components of mindfulness have the origins in the functioning of the brain. Mindfulness varies from individual to individual, among various stages of life, from the surroundings in which the human being live and the experiences attained from the past.

Nature of Mindfulness

There have been number of explanations regarding the existence of mindfulness, its nature and the components responsible for the proper implementation of this skill. According to (mindfulness schools, 2012) one school of thought, there is no such thing like mindfulness skills; the entity appears is regarded as the shadow of a body or matter that is responsible to react under a particular instance of time. Another school of thought focuses that mindfulness is the universal reality and whatever is seen and observed is the shadow cast by thoughts results because of the skills of mind. Contrary to this, Neutral Monism school of thought stresses that what exists in nature is neither real nor mental but that there are some neutral substances out of which both material and mental substances are derive. Mindfulness helps in perceiving the objective world and also the senses in the body. Mindfulness co-exists with the body and changes its magnitude in respect of the body it occupies. Mindfulness is limited by desires and dispositions and can be expanded by vigorous practice and experiences. Mindfulness is the attribute that reflects cognitive state prevailing in the human being. Mindfulness tends to view the interest of the individual towards any specific expertise, commitment, believe and the way of thinking an individual follows during the life.

Stages of mindfulness:

Some important stages of Mindfulness may be as:

Distracted: In this stage of mindfulness, human body wanders from one aim to other and is extremely enthusiastic. There is no fixed target for the human body to achieve. They are childlike which always jump, run, insist and non-focused.

Infatuated: In this stage, the human being is ignorant of right or wrong activities. Mindfulness is determined by violent emotions of anger, fear, greed, sexual excitement etc. There is a chance of idleness and indifferences to any rational judgment.

Steady: Instability and passion are the symbol of this state of mindfulness. Human mind is no longer a confused but an individual of clear aim and possessed ideas like love, affection or ambition.

One-pointed: This is the state of mindfulness in which human being focuses at one aim of life and real nature of things is perceived and all the troubles get disappear.

Restrained: In this stage of mindfulness, the human body stopped functioning, eradicated all the dispositions and rises above all ideas.

Importance of Mindfulness

Mindfulness functions to study the abilities, interest, weakness, strength, expertise and other important aspects of life of human. It helps to come to conclusions like what, how why, when, where etc. a human faces challenges and to make possible solutions of those problems. There are chances that a person has strength or weakness in one field then may have the same in other areas also, but it is not always correct. A person good in singing may be bad in dancing so, the skills represented by the human body is the result of mindfulness. It is not easy to come to a definite point that mindfulness is restricted to some definite areas, fields or expertise of a person. Scott R. Bishop (2004) proposed a two-component model of mindfulness and specifies each component in terms of specific behaviors, experiential manifestations, and implicated psychological processes. He then addressed issues regarding temporal stability and situational specificity and speculates on the conceptual and operational distinctiveness of mindfulness

Adam Moore (2008) investigated the link between mediation; self-reported mindfulness and cognitive flexibility as well as other attentional functions. It compared a group of mediators experienced in mindfulness mediation with a meditation naïve control group. Overall the results suggested that attentional performance and cognitive flexibility are positively related to

mediation practice and levels of mindfulness. Mediators performed significantly better than non-mediators on all measures of attention.

Merlin & Jeffery (1999) contextualize the back-to-the-land experience with mindfulness, a variant of meditative phenomena, within deep ecology's contention that humankind requires a fundamental shift in consciousness in order to insure ecological sustainability, this study compares and contrasts those variables that explain variance in mindfulness, operationalized as a quasi-religious indicator, with those that explain variance in church attendance, a measure of formal religious behavior. The data suggested, then, that the religious and the quasi-religious are relatively independent spheres of human behavior and sentiment.

Christine A. Burke(2009) study provides a preliminary review of the research based on mindfulness-based approaches with children and adolescents, focusing on MBSR/MBCT models, which place the regular practice of mindfulness meditation at the core of the intervention.

A growing evidence base indicates that repeated mindfulness practice can lead to positive life changes, including reduced stress and anxiety; reduced chronic physical pain; a boosted immune system; the ability to cope with difficult life events, such as change or the death of a loved one; the ability to deal with negative emotions; reduced insomnia; increased self-awareness to detect harmful reactive patterns of thought, feeling and action; improved concentration; a greater sense of happiness and wellbeing; and reduced addictive behaviours.(Mental Health Foundation, 2011).

There are well-established links between positive mental health, social and emotional competence, and academic achievement (e.g. Manley, 2009). In addition, there are researches which suggests that mindfulness practice also has more direct benefits on academic achievement, including an increased ability to transfer previously learned material to new situations, increased creativity and independent thinking (Napoli et al., 2005), an improved ability to retain instructional knowledge, an improved ability for selective attention, and a decrease in levels of test anxiety (Napoli et al., 2005). These outcomes have been attributed to mindfulness helping students to feel a greater sense of control over their lives (Langer, Hatem, Joss, & Howell, 1989; Thornton &McEntee, 1995; both cited in Napoli et al., 2005).

Teachers also benefit from mindfulness training. Teachers who underwent mindfulness training reported that they were more alert and attentive, less reactive, less judgemental, and more patient

(Schoeberlein & Koffler, 2005). Such effects will have flow-on benefits for students by strengthening positive teacher-student relationships (Jennings, 2011).

Methods to increase Mindfulness:

Observations: It is the trick of paying attention, on purpose, tasks and criterion prevailing at the present moment. Human can observe things inside and outside themselves. Changes in the body like taste, hear, touch, smell and various internal experiences like hunger, emotions, thoughts, perceptions and feelings etc. can be observe. During self-observations the person should not attempt to control the experiences but should only notice what is being observed. It is the method in which a human can make all the possible constructive changes so that mindfulness could be achieved, purified, conserve and proliferate according to the possible required results.

Description: Describing is putting words on the experience. In description only facts are involved not interpretations or opinions. While describing any fact, it is best to stick to those attributes that are being observed for description.

To increase the mindfulness, description is a very good practice. Human should describe what is being observed not only in one aspect but in all the possible aspects to enhance the tendency of description. It is best that description should be started with describing the characteristics, strength, and weakness etc.

Participation: Mindfulness can be enhanced through participation in various activities. Participation is throwing oneself into the current experience, for the participation both experiences and descriptions are of great need. When something isn't working right human often drop themselves into observing and describing, but eventually the goal is to get to participating. This method is of prime importance to increase mindfulness, and can be increased by talking, focusing, mediation and suggestions. Mindfulness achieved through participation remains with the individual for a longer period.

Judgment: This is the method in which human have ability to recognize the loss or profit involve in any of the activities prevailing to enhance the mindfulness. This help in empowering the decision making ability of the human being. Effective judgment leads to effective decisions making and hence the mindfulness. Over judging of any entity would also not be good for mindfulness but if judgment is not done in right way then it would have negative effects.

Judgment should be in terms of thoughts and also in terms of postures, expressions, and voice tones.

Focus On Target. Mindfulness can be increased by focusing on a single target till the completion of desired achievements. Focusing the single target helps the human to develop the ability of quick and constructive views, management of time in completing the same task in the future and planning right acts for profitable results. Doing more than one thing at a time makes us more inefficient and less capable of learning. Regular mindfulness practice is also responsible for enhancing the ability of an individual to focus on single target.

Effectiveness: Enhancement of Mindfulness also depends on the effectiveness of the characteristic that has to be developed in the human for the proper orientation and desired goals. If the effectiveness of the goal is of prime need then emotional urges arises that on the other hand would help in increasing the mindfulness of the human.

Methodology

The present study is a descriptive survey type of research. For the present study the investigators took a sample of 133 students from government madrasah and private CBSE schools by random sampling technique. Out of the total sample, 73 students were from three madrasah of Aligarh district, recognized by the UP Board of Madrasah Education, Lucknow (1) Madrasah Arabia tameer- e- Millat (2) Madrasah Uloom-ul-Islamia (3) Madrasah ImhatulMomeneen -al- bnat. All madaris were recognized up to '*Aalia level*' (equivalent to secondary school). A sample of 60 student was collected from three CBSE private senior secondary schools (1) Al- Barkaat public School (2) Woodbine Floret English School (3) Blackdale Public school. The researcher used Kentucky Inventory of Mindfulness Skills (KIMS) Likert-type five-point mindfulness scale to measure the mindfulness skills.

Madrasah School: The Arabic word "madrasa" translates to school." It is derived from the root word dars, which connotes a learning process carried through drill lesson. Also derived from the same root are: (1) mudarres, meaning a male teacher, while mudarresah is a female teacher; and (2) derrasah, meaning studying or studied subject. (Ismael, 1995). In the Islamic religion, madaris are important centers for learning not only about Islam, but about secular subjects as well. In madaris Islamic theology and law, Arabic grammar and literature, mathematics, logic, and, in some cases, natural science is taught. Today, madaris balance religious education with the study of secular subjects. However, the curriculum in madaris

depends on the location of the school. For example, madaris in Western countries are more likely to promote math and other subjects than their non-Western counterparts. In Western countries, madaris serve as a place for Muslims to come together and bond. In non-Western countries, madaris are the cornerstone for education, and aid impoverished families seeking an education, food and housing for their children. In Indian subcontinent Madrasah is of two types (1) where only religious i.e. Islamic knowledge is provided with the help of the Quran and The hadith (saying and doing of Prophet Mohammad, PBUH) and (2) where the modern and religious education is provided simultaneously. Modern education consists of knowledge of science, mathematics, technology and English etc. Madrasah are further classified as residential and non-residential, private (run by an individual or an organization or society) and public (recognized by the government like madrasah board of state government or the wakf board). In Uttar Pradesh, madaris are recognized by UP Board of Madrasah Education, Lucknow (UPBME) (under the Department of Minorities Welfare & Wakf, Government of UP). The Madrasah Board is very popular in UP state. Madrasah Board conducts the Munshi, Molvi, Alim, Fazil, Kamil every year. In some madrasah contemporary education is provided to cope with the modern technological and scientific educational processes. Students are also trained in co-curricular activities, games and sports. They are supposed to be good debaters, leaders, artisans and social being.

CBSE private schools: These are the educational institutions where teaching learning up to class 12 takes place. These are recognized by Central Board of Secondary Education, Delhi. CBSE board was initially amended in 1952 and finally in 1962 the board was reconstituted. The main focus of these schools is on stress free, child centered and holistic education, adaption of methods to achieve academic excellence in conformity with psychological, pedagogical and social principles, raise the academic standards of the country. The knowledge is provided in English, Hindi or in the regional language in Indian sub-continent. These schools may also be residential as well as non-residential. Students from all religions are benefitted from these institutions and knowledge of science and mathematics along with technology and languages is provided in these schools. These schools are classified as private schools (own by the individuals, society or organizations) or government schools (central government is responsible for all administrative steps). The main focus of the schools is on developing over all personality of students. There is provision of educational trips, field survey, scientific museum visit, international exposure and all those possible steps that enhance the abilities of students according

to their needs and interest. These schools also train good sports man, political leaders, and social activist and well known authors.

Operational Definition of the term

The term "mindfulness" has been used to refer to a psychological state of awareness, the practices that promote this awareness, a mode of processing information and a character trait. To be consistent with most of the research reviewed in this article, the investigator defined mindfulness as a moment-to-moment awareness of one's experience without judgment. In this sense, mindfulness is a state and not a trait. While it might be promoted by certain practices or activities, such as meditation, it is not equivalent to or synonymous with them. The dimensions of mindfulness skills are as follows:

1. Observing (involves observing, noticing or attending to various stimuli including internal and external phenomena,
2. Describing (involves participant describing, labeling, or noting of observed phenomena by applying words in a nonjudgmental way)
3. Acting with awareness (being attentive and engaging fully in one's current activity)
4. Accepting without judgment (to allow reality or what is there, to be as it is without judging, avoiding, changing, or escaping it).

Data Analysis and Interpretation

The analysis and interpretation were done by using statistical technique as per the objective of the study. The objectives of the present study are:

Objectives:

OBJECTIVE 01: To determine the significant difference between the mean scores of mindfulness in relation to madrasah and private CBSE schools students

H01 - There will be no significant difference in the mean scores of mindfulness between Madrasah and private CBSE schools students

Table 1: Mean scores of mindfulness of Madrasah and private CBSE schools students

Group Statistics

Variable	N	Mean	Std. Deviation	Std. Error Mean
Madrasah students	73	124.92	15.909	1.862
private CBSE student	60	120.75	16.003	2.066

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	.423	.517	1.499	131	.136	4.168	2.780	-1.331	9.667
Equal variances not assumed			1.499	125.776	.136	4.168	2.781	-1.336	9.672

Interpretation

As seen in the **table 1**, the assumptions of homogeneity of variances was tested and satisfied via Levene's, F-test, $F(131) = 0.423$, $p = 0.517$. The independent sample t-test was associated with a statistically non significant effect, $t(131) = 1.499$, $p = 0.136$. Thus the null hypothesis is accepted and it shows that there is no significant difference in madrasah and private CBSE secondary school students in their mindfulness skills.

OBJECTIVE 02: To find out the significant differences in the mean scores of mindfulness between Madrasah male and female students

H02 - There will be no significant difference in the mean scores of mindfulness between Madrasah male and female students

Table 2: Mean scores of mindfulness of madrasah male and madrasah female students.

Group Statistics

Variables	N	Mean	Std. Deviation	Std. Error Mean
Madrasah male students	37	123.51	15.053	2.475
Madrasah female student	36	126.36	16.834	2.806

Independent Samples Test

	Levene's Test for Equality of Variances								
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	1.749	0.190	0.762	71	0.448	-2.848	3.735	-10.296	4.600
Equal variances not assumed			0.761	69.655	0.449	-2.848	3.741	-10.310	4.614

Interpretation

As seen in the **table 2**, the assumptions of homogeneity of variances was tested and satisfied via Levene's, F-test, $F(71) = 1.749$, $p = 0.190$. The independent sample t-test was associated with a statistically non-significant effect, $t(71) = 0.762$, $p = 0.448$. Thus the null hypothesis is accepted and it shows that there is no significant difference in madrasah male and madrasah female secondary school students in their mindfulness skills.

OBJECTIVE 03: To identify the mindfulness skills grade in the total sample and its sub-sample (gender).

Table 3: School MIS Grade Gender Group Cross Tabulation

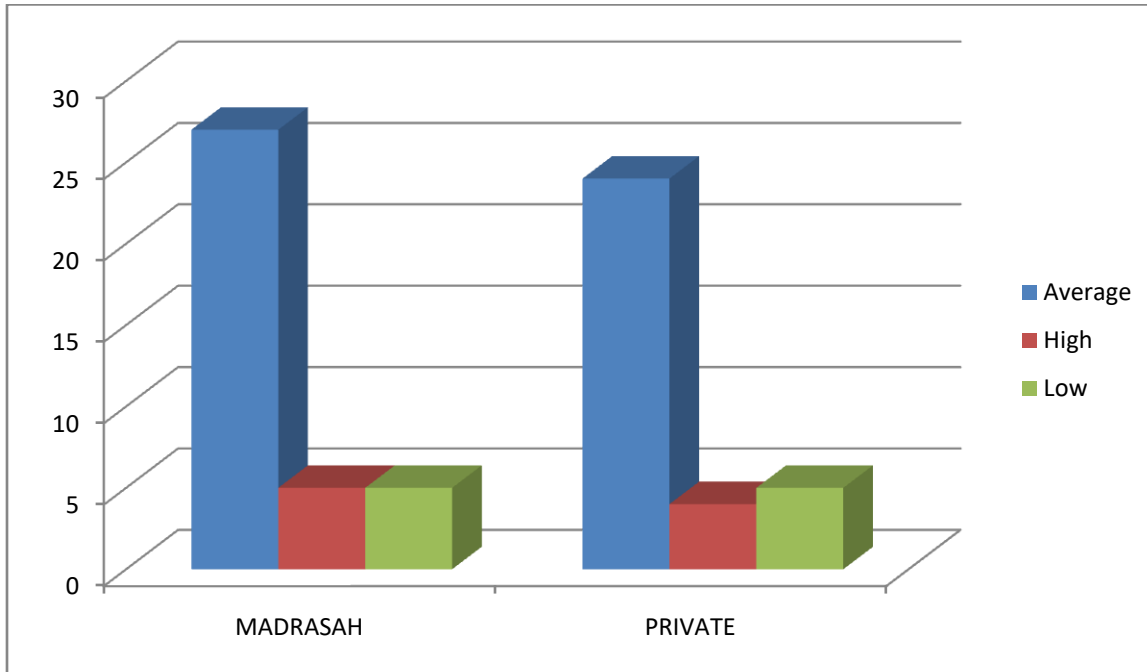
Gender Group	School		MINDFULNESS GRADE			TOTAL
			Average	High	Low	
Male	Madrasah	Count % within Madrasah	27 73.0%	5 13.5%	5 13.5%	37 100.00%
	Private	Count % within school	24 72.7%	4 12.1%	5 15.2%	33 100.0%
Female	Madrasah	Count % within madrasah	19 52.8%	10 27.8%	7 19.4%	36 100.0%
	Private	Count % within school	14 51.9%	5 18.5%	8 29.6%	27 100.0%

Interpretation

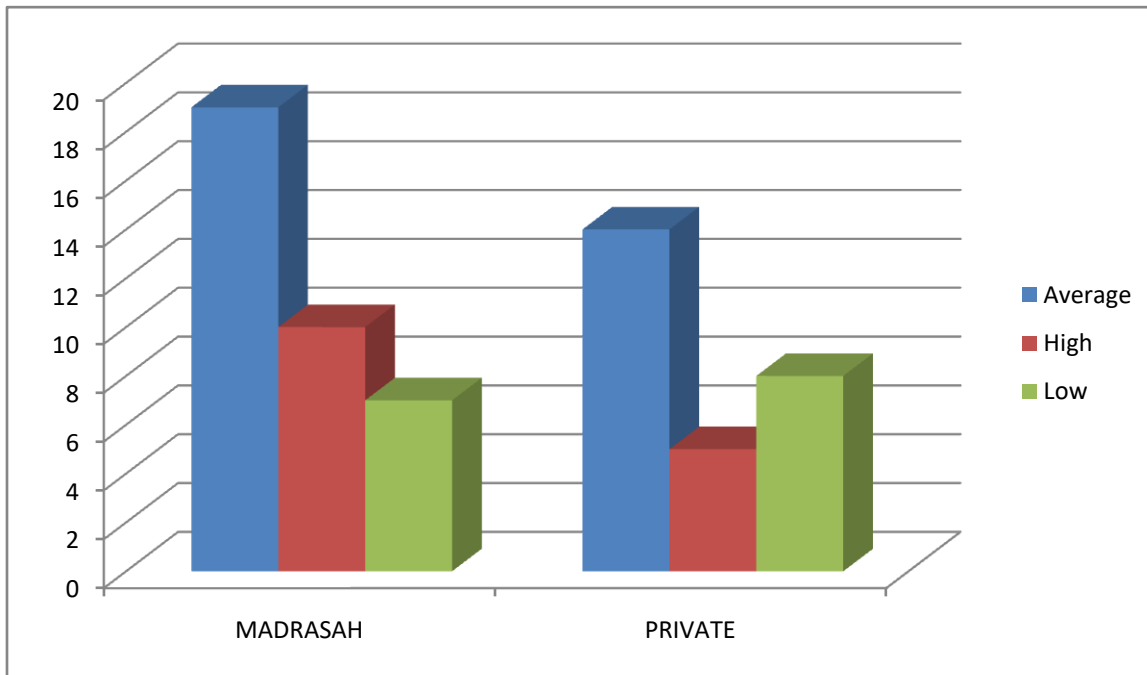
According to **table 3**, around 13.5% male madrasah students had high mindfulness as compared to CBSE board male students (12.1%). Similarly around 27.8% of female studying in madrasah had high mindfulness skills as compared to 18.5% of female students studying in CBSE board school. Average mindfulness is almost same in both madrasah and private school students whether belonging to any gender. Female secondary school students studying in madrasah school on an average displayed high mindfulness skills (27.8%) than the 13.5% male students.

The graphical representation of the gender wise mindfulness grade in the two types of school is given below.

Bar graph 1: Showing the mindfulness skills of Madrasah and private CBSE school male students



Bar graph 2: Showing the mindfulness skills of Madrasah and private CBSE school female students



Discussion based on the major findings:

In the current study, the t-test revealed that there was no statistical significant difference in the means of madrasah and private CBSE board secondary school students in the total sample and its sub sample (i.e. gender). When the data was treated with cross tabulation technique, it showed some remarkable findings worth discussing. In the total sample, Madrasah students responded 4% more than the private school students on mindfulness skills. The reason could be Madrasah Schools are providing regular basic education in the boundaries governed by the formal organization of religious teaching and mosque. They are trained in spiritual connection through religious traditions as performing ablution, praying five times a day, fasting for a month, abstinence from unlawful earthly materials, recitation of the holy book on regular basis etc.

Since mindfulness skill have much in common with humanistic psychotherapy and are reflected in existential, constructivist and transpersonal approaches (Schneider and Leithner, 2002), it is speculated in this study that in cultivating and practicing spiritual qualities one opens the door to the process of mindfulness though the sample under study is diminutive to generalize. When one is engaged in forming the spiritual connection with the creator, qualities like compassion, loving-kindness and wisdom stem out and this affects one's sensitivity to inner experience and hence increases one's mindfulness.

Originally spirituality was referenced in the context of religion. Later, the term was separated from religiosity but still retained some of the elements associated with religion. Spirituality refers to a universal human capacity which from a philosophical perspective, aims for 'self transcendence'. When considered from any religion point of view, it emphasis a human relationship with the Ultimate or Holy, who activates or actualizes that experience. (Conn, 1993) Female students of Madrasah School manifested high mindfulness skills than the male students. This remains an area of controversy and debate. There are some explanation in the literature and researches that have studied religion, spirituality and gender. Males by nature are prepared to take 'risk' and can challenge any institution. Miller et.al. (1995) have looked at the tendency to take risks and shown a propensity for risk taking. So it is much easier for boys just to say 'no' or to be insincere in any practices in Madrasah School. In general conscientiousness and agreeable are more associated with religion. Women tend to be more agreeable, so that provides some possible explanation.

The concept of self monitoring refers to the extent to which an individual is concerned about their impression and monitor their actions in response to potential judgmental others.

There are researches that have found that self monitoring relates to the relationships between the gender and their religiosity. Females generally have high self monitoring which results in increasing spiritual connection. (DeBono, 2014)

It has a social argument also that historically men were involved in workforce, women had more time to devote and practice their religion. Moreover the gender role socialization argues that men as being 'agentic' which means independent, powerful and self focused and female on the contrast being 'communal', which is being nurturing, sensitive, and bore deferential to conventional norms. (Francis, 1997).

Mindfulness has been recognized as a spiritual act and often results from the practice of meditation which is through any religious prayers and rituals. There are also voices supporting the association between mindfulness and spirituality, Mindfulness, spirituality and similar practices may be new sources of mental health. Dimidjan and Linetan (2003) also admit that *something is lost when mindfulness is separated from the spiritual roots*.

Another important conclusion drawn from this study is supported by Merlin and Jacod's findings (1999). An individual can be 'quasi-religious' i.e., one can have social/spiritual experiences which lacks a formal organizational component in terms of church, synagogue, mosque, temple etc. While some individual captured the sacred experience with the boundaries of the formal organization (i.e. para-religion). Mysticism explores the inner journey to an embodied one. Virtually every spiritual tradition has practices for mindful contemplation and silence and direct awareness of experience such as Jewish Sabbath, Buddhist meditation, Muslim prayers and fasting, or even Sufi mysticism. Hood (1976) suggested that non religious mysticism may focus more upon the minimal properties of mystical experience, whereas mysticism within church (any worship place) contexts is perhaps more focused upon its religious interpretation in terms of a specific (e.g. theological) attribution meaning system.

Having spiritual connection and practicing mindfulness skills can be through activities like gardening, walking, singing, dancing, reading poetry and even washing the dishes. Dr. Jamie Marich, a clinical counselor and expert in traumatic stress studies and spiritual issues has developed something called as 'dancing mindfulness'. The dancing mindfulness practice is an expressive arts experience open to everyone regardless of previous experience with dance, yoga, music, meditation, or spiritual practice. Originally developed as a community class, the dancing mindfulness practice continues to evolve beyond the class-only format.

Educational Implications:

The proposed study is confined to measure the mindfulness skills in madrasah and private CBSE board secondary school students. The study would have potential contribution for modifying the educational policies in the way so that the madrasah education can run parallel to regular education system.

The adaptability of mindfulness teaching can be attributed to its lack of dogma or need to adhere to a particular belief system in order to practice it. This is because mindfulness is primarily a mode of attention as opposed to a creation of human thought and endeavor. If a person is present for the act of washing the clothes, cooking, for example, with intent to remain present and not become distracted by thoughts of the past or future, then they are practicing mindfulness.

It must be noted that research into mindfulness in education is still in its infancy hence it should be promoted in constructive manner. Mindfulness provides the missing link in this relationship between attention and learning, which is, in it, a very strong argument for the practice of mindfulness in education. Many countries have adopted mindfulness in different ways. With the support of those programmes following recommendation can be made:

The formal and private education system, in their curriculum, should focus on the core elements of mindfulness practice for developing an all-round awareness of inner and outer experience. Specific practices include focusing on breathing, sense impressions, thoughts and emotions, interconnectedness, and service (Flook et al., 2010). The schools should have 'Mindful Schools programme' comprising of awareness and kindness practices, effectively demonstrating that these dispositions can be brought to any activity. There are evidences that the programme has resulted in increased focus and concentration, raised self-awareness, and a range of improvements in social skills, including empathy and conflict resolution (Mindful Schools, 2012).

There are other mindful school programme utilising various strategies for cultivating greater body awareness, self-care, mindful resilience, working with thoughts and unpleasant events, developing an awareness of positive experiences, coping, letting go, and forgiveness. It also includes components that explore a mindful approach to homework and test-taking (Biegel 2011).

Learning to breathe is a mindfulness curriculum for adolescents that are designed for classroom and group settings (Broderick & Metz, 2009). The five goals of the curriculum are

to: Provide universal, developmentally appropriate mindfulness instruction that fosters mental health and wellness; Enhance emotion regulation skills; Strengthen attention; Expand the repertoire of skills for stress management; Help students to integrate mindfulness into everyday life.

Engaging in mindfulness is likely to have beneficial results on the emotional wellbeing, mental health, ability to learn and even the physical health of their students. Such interventions are relatively cheap to introduce evidences for the impact of mindfulness on children and young people. (Weare, K 2012)

Conclusions:

The research was focused on the mindfulness skills of madrasah and private CBSE board school students. It concluded that there is no statistical significant difference in mindfulness skills among madrasah and CBSE board secondary school students. If proper policies, programs and strategies are made to improve the condition of madrasah schools they will perform at par with the other board students. The findings also points out that mindfulness skills has not only been linked to spiritual practices in madrasah schools it can be linked to simple daily activities done at home or in any regular school like washing the clothes, cooking, on the playground etc. with intent to remain present and not become distracted by thoughts of the past or future. If the students are facing any academic or psychological problems that are hindering their learning process, then both the schools should promote mindfulness activities. Through implementing this practice, mental processes are aligned with the body, which is very clearly always grounded in the present moment. This will lead to the mind and body operating as one integrated unit as opposed to the discord, and indeed discomfort, which is often, felt when one is caught in contemplation and cerebration about past or future events. Mindfulness has great potential as a key strategy for positively impacting on the learning and wellbeing outcomes of children and young people in education settings. Mindfulness is a tradition which has a rich history steeped in religious and, more recently, secular institutions. This study also proves that mindfulness should not be confused with religion. It can have connection to ones religious practices, as it is experiential in nature. Ohio congressman, Tim Ryan, has rightly said that, "Mindfulness itself is not a religion. Practicing it does not require giving up religious faith, or adopting a 'foreign' faith, or becoming religious if you are not so inclined." The fact that so many of our traditions, religious and secular, spiritual and philosophical come back to these fundamental

practices of compassion and awareness suggests that mindfulness is simply a part of the human experience.

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