

Students' attitudes towards mindfulness as a stress reductor for reading anxiety in the EFL class

de

NOELIA FERNÁNDEZ GIL

TRABAJO PARA EL TÍTULO DE MÁSTER

Entregado en el Área de Atención Integral

al Estudiante (ARATIES)

de la Universidad de Almería

como requisito parcial conducente

a la obtención del título de

**MÁSTER EN ESTUDIOS INGLESES: APLICACIONES PROFESIONALES
Y COMUNICACIÓN INTERCULTURAL**

2021-2022

ITINERARIO: ACADÉMICO

Nombre estudiante y D.N.I.

Nombre director TFM y D.N.I.

Noelia Fernández Gil

María del Mar Sánchez Pérez

Firma estudiante

Firma director TFM

Fecha

13/07/2022

I, the undersignedNoelia Fernández Gil....., as a student of the Faculty of Humanities and Psychology at the University of Almeria, hereby declare under the penalty of perjury, and also certify with my signature below, that my Master's Thesis, titled:

Students' attitudes towards mindfulness as a stress reductor for reading anxiety in the EFL clas

is my own work, except where indicated by the reference to the printed and electronic sources used according to the internationally accepted rules and regulations on intellectual property rights.

To my masters' colleagues, Juan Fernando and Esther, always ready to help from day one.

To my parents for their unconditional support in every step I decide to take, always.

*To Juan Antonio, without you all the endeavour I have put into making the best of this study would
have felt much heavier.*

All my gratitude to my master's Thesis tutor, María del Mar Sánchez Pérez, for her advice, suggestions and thorough corrections.

TABLE OF CONTENTS

Abstract	2
Introduction.....	3
Objectives.....	10
Theoretical Background.....	11
1. Neuroscience and Education	11
2. Approaches to Mindfulness and Teaching	17
2.1. Mindfulness as a Concept.....	17
2.2. Mindfulness, the Brain and the Mind	22
2.3. Self-Managing Emotions	22
2.4. Methods and Approaches to Teach in a Mindful Way	24
2.5. Mindfulness Applications to the School Context.....	27
2.6. Spanish Educative Legislation and Mindfulness	31
3. Mindfulness and EFL Teaching	32
3.1. Understanding Reading Anxiety.....	36
3.2. Foreign Language Anxiety and Reading in the English class.....	39
3.3. Mindfulness to Reduce Reading Anxiety.....	41

Methodology	44
1. Research Design.....	44
2. Setting and Participants	45
3. Research Phases.....	46
3.1. Mindfulness Intervention in the EFL classroom.....	47
3.2. Development of Sessions.....	48
4. Procedures for Data Collection	52
Results.....	54
Discussion	60
Conclusions	64
References	68
Appendix 1.....	78
Appendix 2.....	83

Abstract

Starting from the main idea of the relationship between attention and learning, the main hypothesis for this work is developed around whether the practice of mindfulness can be beneficial in academic contexts to contribute to lower levels of foreign language classroom anxiety. Taking as reference the findings that link mindfulness practice with reducing students' anxiety, research was planned to assess students' opinions and attitudes about the benefits in the reading skills after a meditation and mindfulness' program implementation period. The present study investigates the degree of students' self-awareness and collects their attitudes in relation to mindfulness method activities implementation in English as a foreign language (EFL) class. Data were collected in a primary learning environment where results obtained from three questionnaires to the experimental group participants (14) were compared. As a result, general attitudes to mindfulness implementation were positive and the degree of mindful experience seemed to increase post-intervention. Furthermore, experimental participants gave positive opinions towards meditation and mindful teaching in their open-ended responses to their experience.

Introduction

Speaking a foreign language and learning from scratch progressively building proficiency in the language is an arduous task. Issues arise since the beginning, such as the different features of everyone's brain, the position in which the person is with respect to other speakers and the situation in which one speaks. Moreover, the classroom context is never the same as that of a real situation in which the foreign language is spoken naturally. However, even if English is practiced in the classroom environment, its practice produces a certain degree of stress. The learning of English as a Foreign Language requires articulating and producing a language that students do not control. This factor causes unexpected reactions from the rest of the agents in the interaction. Considering that everything that one's brain cannot control causes discomfort, the class situation when it comes to learning a language can be conflictive. Among the skills required to master a language, reading, and especially when it is done out loud, is a factor that causes reluctance on the part of students. This embarrassment, fear of pronunciation mistakes and the expectations of other classmates require an extra effort that turns them into potential stressors. In addition, waiting during the reading for the teacher to name who should continue causes a feeling of unease in the student that can lead to rejection. For all this, and with the incursion in education of psychological practices such as Mindfulness to help the student well-being, I have considered that including the practice of mindfulness in sixth grade primary class.

During four lessons the intervention's content will introduce students to mindfulness and the values it promulgates. Once this is understood, the knowledge will be applied to learning English and specially to reading comprehension exercises.

To do this, students have first been asked to reflect on how mindful they think they are, responding to an adaptation of the Five Facet Mindfulness Questionnaire (FFMQ), (Baer et al., 2008) pre -intervention, and then they have been asked to respond to a more personalised questionnaire post- intervention, related to their opinions, attitudes and perceptions regarding the relationship of mindfulness with relaxation and with less pressure and nervousness regarding the reading tasks in the English as a Foreign Language class. Mindfulness is an experimental process and, like any doctrine, it has its technique that is improved or modified as often as it is practiced. In this sense, as a concept it has very similar features to those of reading, since they depend largely on mindful attention and practice.

Likewise, the self-concept, some beliefs that make us act in one way or another based on what we think we are capable of doing, links the education of emotional self-esteem with reading. This can be related to the idea, false or not, of the reading capability in EFL accordingly to a self-standard. By the same token, the surgeon Mario Alonso Puig has been recently studying the impact of mental processes on the development of ability to the point in which our beliefs might impact our mental well-being. To do this, he recommends the practice of mindfulness to acknowledge to what extent our mental projections alter our reality perception (Alonso, 2017). To help in this task, the figure of a guide is very important. In education, the role of an emotional coach has been suggested in recent years. The need for this new professional figure is explained by the fact that many of the beliefs that had been given as valid have shaken the foundations of what the human being believed was his world, a safe space full of routines. These shared beliefs were linked with strong mechanisms of homogenisation due to religions or social traditions. With the entry of the new millennium, many of the conservative ethical codes have been revised and much of the values previously frowned upon by certain society sectors have now been seen from a more advanced perspective. The change in perspective from a traditional to a more open society has meant that many of the groups that were repressed and attacked can now feel more integrated, which has made reality much more varied and respectful of the so-called “minorities”.

However, society opening to multiple variables and freedom of choice, has paradoxically meant that many individuals have experienced choice issues. Institutions

such as marriage and families have greatly changed, and this also causes instability that leads to certain psychological disorders. These are associated with a lack of references and social isolation to which the great advance of technologies and social networks do not contribute. All this has been aggravated by the unexpected COVID-19 pandemic that has changed people's priorities and deeply affected the ones more sensitive to emotional changes.

Throughout this thesis we will see how science has evolved in terms of neuroscience, and the advances that have been applied in the study of foreign languages to tackle certain potential stressors. In recent years, neuroscience has studied how the mind works during the learning process and what happens to our brains when we get stressed. In addition, the theory of language learning, and especially that of foreign languages, has been able to analyse what factors are those that influence the stress produced in the body and in the brain of those who learn them.

Reading is a private act, even when it is done in public it depends on the person's individual learning. As Mora (2020) states, contrary to the person's abilities for language, reading is not a quality that is written in the genetic code, that is, it cannot be inherited. The ability to read depends on the personal work of the learner and the interplay between brain, memory and attention. Reading is an act conditioned by the interaction of people with their context, our society. In fact, most codes of conduct are written to be read, starting with the Constitution, and ending with school teaching curricula. For centuries, Human history has been written in paper by few sources that have educated and exerted a great influence on society. Compared to the process of language acquisition to which is recognized some 6000 years of history, reading is a relatively new phenomenon. Due to the high subjective component in reading, this is a skill that arouses researchers' interest.

On the one hand, we have the act of reading in general. On the other, the object of study, reading in a foreign language, English. This process requires prior knowledge of the reading skill in order to be developed in other language different to the mother tongue. It is a difficult process as it requires a lot of concentration, technique and interest. Many variables might influence whether a child reacts

positively or negatively to the task of reading. Between them we can consider overexcitement in the face of an imminent event, embarrassment due to the classroom environment, the self-demand that a child imposes on himself or sees imposed by his relatives, the self-concept that the child has of himself in terms of learning a language and even the role of the teacher and their attitude during class. Finally, the reading ability might be mediated by the family context. There are children who do not have books at their disposal or whose parents are never home. These students' only opportunity to read will be at school. For these children, reading in their native language is going to be an arduous task, but to do it in English is going to become almost impossible.

For all these reasons, it is important to resort to elements that will help to direct students' attention and focus on the reading task. Certain activities work to avoid distractors so students can be in disposition to face reading with the most positive attitude to allow interest for learning to happen. In learning, as much as in life, everything works in a cycle. From awareness to expertise there is only one step. After awareness, a concatenation of necessary events takes place in which effort is the main actor. Mindful attention can make us love what we pay attention to. Apart from employing learning strategies or graded reading, mindfulness can be a great ally for teachers during this process. The mindfulness educative framework and meditations it proposes help students' self-respect, respect for others, and in the process, can teach them to be more receptive in accepting difficult tasks such as reading during the EFL class. In fact, if we consider the teaching remark that we can only learn what we love, we should work to make the reading a more comfortable task in a way that students can start to enjoy the process so they can learn to love it.

Attention is everything, once, one of the worst teachers I had in high school taught me something that had nothing to do with his subject, since he taught Maths. He was a teacher who could not engage students, his methodology was based on punishment and therefore, the class climate was unpleasant. One day he taught us that the secret of making a straight line was to pay attention and concentrate a lot on the moment of doing it, just with your hand and a pen, without the help of any other material. This is one of the only few things I learned from that teacher, but because I paid attention, and I can see for myself that his technique worked, it was an amazing

discovery for my teenage brain, and so I learned something I'll probably never forget: when you do something with attention everything changes.

Perhaps this teacher's objective was to arise attention before giving his master class on square roots, the fact is that for me that little detail was memorable, since it is one of the few things I can recall from his classes. Today as a teacher I realise the scope of what is taught during class and the length of time that a single sentence has if it captures the student's attention, both positively and negatively. I have also learned that along with the basic content of the core subjects we are better to complement lessons with extra knowledge related to the students' context. To be honest, Maths is a subject that I am aware I will never understand, but thanks to that teacher who made everything so difficult, I had to go to support classes and discovered that with practice, even the most impossible task can become entertaining. When I finished secondary education, I was able to take my university entrance exam without a problem.

Precisely because I am passionate about the subject I teach, English, and I would like students to be able to get the most out of it and enjoy it, I have reflected upon some of the aspects that cause student reluctance when they face the task of learning English; and I have concluded that one of them is reading, and especially reading aloud. I have focused on shared reading because at low levels of learning, reading is usually shared with the purpose that students can understand a text minimum content. By the same token, I have consider teaching methods or learning strategies that could help in this task. When I face a problem, whatever the field, what helps me the most is self-evaluation, trying to attack the root of the problem, asking myself questions and assessing possible perspectives. In this way, I have been able to verify that mindfulness is essentially that. In addition, during this master's course I have been introduced to some of mindfulness' benefits in education and I thought it appropriate to check the opinions of primary school students regarding the implementation of this method as an aid to self-understanding and relaxation during English classes.

In the process to personally improve any skill self-reflect is useful. To know ourselves we have to know how our mind and our brain works. Once we learn about

it, we realise that the human mind is conditioned by multiple factors, by ourselves, by our family, by our society and, in our study centres, by our classmates. Once we realise this, we can try to attend to how we react to the different stimuli. For example, during the shared experience in a lesson when a student is asked to read aloud a text in English. At first, creating that mindful attitude is not easy, but as soon the mastering process gradually initiates, awareness benefits arise.

One of the objectives of this study is that students can experience for themselves the calm state that comes from being at peace with oneself. The class intervention devised is an introduction to trying to take and maintain control of their minds. The next step would be to calm down so they can focus and be more relaxed while they read.

Recent years' events, with a global pandemic affecting the whole globe, natural events such as earthquakes and volcanic eruptions and conflicts such as the war between Russia and Ukraine, have caused students to face uncertainties and insecurities that alter their mental and emotional states. That restlessness, is a product of a growing state of anxiety for meeting deadlines, be compliant with certain standards and constant family issues affecting student's contexts.

General learning methods have benefited from a Humanistic approach to learning that has changed the teaching focus towards meeting and developing students' needs to promote meaningful learning. Presently, different approaches have emerged which have combined concepts adopted from the Eastern Philosophy that help students to better understand themselves, in order to be able to face the learning moment in a more conscious way. On the other hand, teachers have found it necessary to explore other ways of teaching that help mitigate the effects of stress and detrition in teaching practice. In addition, first they have sought to adapt their classes as much as possible to the individual learning styles and peculiarities of the students, and secondly, they have worked to improve in the best way possible the performance of the group class.

Taking into consideration studies results that have demonstrated meditation enhances short term memory and attention (Unnata et al., 2021) and that it can produce structural changes in the brain (Sood & Jones, 2013), this study pretends to

focus on considering if attention arisen in students by mindfulness practice can reduce reading anxiety (Aisyah, 2017) and (Azizatuz, 2019). In short, control students' attitudes towards a mindfulness method incorporated into the methodology in the primary class with the aim of reducing reading stress in English as a foreign language (EFL) students.

Mindfulness consists of identifying feelings and emotional, mental or bodily states in the network of functions that conform an individual. Identifying a feeling or emotion and choosing whether it benefits or harms us, and based on that, acting in a way that is consistent with what one individually prefers is mindfulness' main objective. The method is based in a monitoring of a person's internal processes. It allows managing emotional states and reactions and not letting the brain act in a default mode. Mindfulness provides self-control tools based on awareness. A mindfulness practitioner has a similar task of that of a hypnotist if we are to understand the analogy. The practitioner will guide the brain through a certain mental and bodily state. Castellón (2019) uses the idea of a videocamera recorder. Whenever we practice mindfulness, we could act like a cameraman who experiences and records what happens to us as if we were seeing it from the outside, from a third's person perspective. The mindfulness practice provides insight and tools to manage emotional states and perceive and control involuntary reactions. Being able to manage individual responses to everyday events, will benefit the person's health and well-being allowing the person's life to unfold as normally as possible. With the help of a mindful attitude the mind experiences a state of high predisposition to perform any task in the most appropriate way and with the best possible performance.

All things considered, the objectives of this study, to be mindful and to teach about mindfulness to reduce stress levels in reading, involve both a process of education, just as it could be to lead a healthier diet or to read at least two pages of a book everyday. That is to say, attitudes towards mindfulness application will be formed as time goes by and students practice the technique and adjust it to their day-to-day learning in the EFL class.

Objectives

The results of mindfulness as a method to treat certain mental disorders such as depression have been proven to cause mental stability (Keng, Smoski & Robins, 2011). Comfort and tranquility in the brain is one of the main conditions for learning to occur. If we examine the process of learning a foreign language, we must agree that between the abilities necessary for learning English one that causes the most stress in students is reading aloud. Therefore, the hypothesis that is raised in this work is whether mindfulness can help improve the attitude with which students face reading because they are more relaxed. Accordingly, the objective of this study is to find out whether students perceive mindfulness can help them with the mental attitude needed to cope with the tasks of learning in particular, the task of reading in an EFL classroom. That is to say, this study will seek answers about if the introduction to the mindfulness method might help students feel more relaxed when they practice reading tasks in class.

Theoretical Background

1. Neuroscience and Education

Thanks to neuroscience, education has been able to learn about what Cabrera (2021) calls the evolutionary trap, the impulsiveness of the old brain that when faced with a threat, be it any situation in which the person is not comfortable, the brain often makes them react quickly out of sheer survival instinct. Cognitive psychology has also analysed cognitive biases, limitations, preconceived ways of thinking that our brain resorts to as shortcuts to save energy. Sometimes, one never gets to know them and many of them are mechanisms that we activate every day. From all of these new advances, we can conclude that knowledge of the brain is necessary to improve our personal development in any field. But what is more, understanding that the primitive brain, our limbic system, also drives our emotions and instincts is key. The study of the numerous processes that affect the development of a person's life continues until today.

The main contribution in the psychology's part has been therefore that of neuropsychological knowledge or how we process information at a cognitive level. There are in turn two branches in neurobiology: neurophysiology and neuroanatomy. Neuroanatomy refers to the brain structure, and neurophysiology to the functioning of that structure. That is the part of neuroscience that matters most to teachers.

During the decades of the 1960s and 1970s two events were crucial for this research study, the branch of applied linguistics began to become established as a way of

interpreting how psychology, sociology and education influence linguistics. That is what has been called “the cognitive revolution” when social psychology began researching about how people think.

Moreover, the branch of neuroscience that studies meditative practices is known as contemplative neuroscience. That bridge between contemplative practices and science has made something that is so ancient become a modern set of tools applicable to our hectic lives and teaching syllabuses. From it has emerged the mindfulness method applied to education and from neuroscience and language learning, the coaching for language teaching approach and neurolanguage coaching. All of them come together in a common idea that is learning to learn, learning strategies to learn and perform better. For this, any teacher that shares the aforementioned perspective can become a language coach. This role will be to offer support in teaching students how the language in which they think, their mother tongue, matters to learn a foreign language. What is more, students will be aware of how to develop a “language awareness that it is necessary to develop a “thinking skill” Betham (2018) for students to be more motivated to learn and favour lifelong learning. But for instance, in a classroom wherein a classic methodology is used, mindfulness might be a tool that can help students be more receptive to learning.

Mindfulness applied to teaching focus on regulation of internal processes. Since the moment scholars began researching about the neuroscientific processes that affect the attention regulation, body awareness and emotion regulation, we now know there is a certain amount of empirical research and structural neuroimaging studies “that suggest that mindfulness practice is associated with neuroplastic changes” (Hölzel, et al., 2011: 537) in many network structures, which would imply that it affects and modifies the way we think, act, feel, and most importantly for this study, it might alter the way we learn.

Findings in the field of social psychology by Ellen J. Langer were also important when the double-edged concept of mindfulness/mindlessness was introduced. For Langer “when we are mindless, we are like programmed automatons, treating information in a single-minded and rigid way, as though it were true regardless of the circumstances. When we are mindful, we are open to surprise, oriented in the present moment, sensitive to context, and above all, liberated from the tyranny of old

mindsets" (1989: 87). In addition, she introduced the term of mindful learning (Langer, 1997) although not strictly applied to teaching, implying that learning without awareness is limited, and many times useless.

Further discussions have been given to the field of intelligence and the process of mindfulness. Brown and Langer (1990) analysed the main difference between the approach to intelligence and that of mindfulness. Findings point at the fact that the main difference with mindfulness is the individual learns the capacity to manage the relationship with the environment that surround him in a process in which takes part inner potential, which means it does not have to be influenced by the environment, no matter what it may be. Moreover, this paper developed the concept of "cognitive flexibility" in which both differ, since, according to the intelligence approach, there is an "optimal fit between individual and environment" (1990: 305) that would not be such for mindfulness. Therefore, considering mindfulness applied to humans and their contexts this is a step further in understanding the relationships between human beings and their surroundings.

Another factor researched was attention. One of the main ideas of the use of mindfulness is attention regulation. Attention is a cognitive process that can be subdivided in three main components: alerting, orienting and conflict monitoring (Tang, Hölzel & Posner, 2015). Alerting is related to the readiness whenever we receive a stimulus, orienting is the choice between the stimuli, and conflict monitoring is in charge of solving the neural conflict that arises in whether to pay attention to one thing or the contrary. According to Tang "early phases of mindfulness meditation might be associated with improvements in conflict monitoring and orienting, whereas later phases (...) with improved alerting" (2017: 217). Therefore, we can state its practice improves cognitive abilities.

Finally, it is from neuroscience and psychology we have an idea of what anxiety is. Viner (1999) analyses the concept as the "nonspecific response of the body to any demand" (1999: 392). It was first used by Hans Selye applied to physics and later incorporated to the medical lexicon. In other words, it "is a bodily reaction to a change which needs response, regulation, and/or physical, psychological, and or emotional adaptation. Stress could derive from any situation, condition, thought,

and/or state; just need to cause frustration, anger, nervousness, and or anxiety” (Shahsavarani, Abadi & Kalkhoran, 2015: 231).

Thus, the stress response that EFL students may experience is the mental or emotional pressure that “is often triggered when we experience something new, unexpected or that threatens our sense of self, or when we feel we have little control over a situation. We all deal with stress differently. Our ability to cope can depend on our genetics, early life events, personality and social and economic circumstances” (Mental Health Foundation, 2022). Findings about stress are crucial to understand the way we might feel, how the body might react to it and decide how we can deal with this mental and bodily state.

Understanding the relationship of mindfulness, stress and learning we can understand the link between the cognitive and the emotional system. That is to say, the two systems are non-related and interrelated as they may influence each other. Ideas, feelings and cognitive biases are common, understanding their mechanisms students can reach to control their emotion system to avoid or allow a certain physical or mental response.

The interrelation between the neural systems of emotion and cognition made the discipline of the way we learn and behave necessary to improve our physical and mental well-being and promote learning. For all these reasons including neuroscience postulates in teaching became essential.

Once neuroscience began to obtain positive results regarding the treatment of certain behaviours or mental imbalances, this branch of psychology began to investigate how these results could be applied to teaching. If, for example, meditation helped in treating depression, in which among one of its symptoms is the absence of drive, perhaps it could be applied to improve motivation in class. Accordingly, there are scientific studies that have shown that meditation produces cognitive changes, changes in the brain neuroplasticity in only a few weeks of practice and has positive effects on behaviour, thoughts and emotions (Nebot, 2017). These conclusions led experts to think that the use of a method such as mindfulness can tackle certain impediments in the stress produced in the learning of the foreign language (FL). Reading and comprehension of a FL text is a cognitive process because it implies

recognising written symbols and process them through the mind. Therefore, between the varied methods mindfulness and meditation seemed the most appropriate to tackle anxiety and emotions arisen by reading processes.

The importance of neuroscience in education implies the search for solutions to many of the factors that influence emotions and mental states during learning. In this way Neuroscience has studied which are the best situations in which the brain is predisposed to function better. Mindfulness and meditation might help creating paths to promote them.

Furthermore, Neuroscience has also found out that not only a physical context is necessary for the proper learning to occur but also a mental safe state. Consequently, it has been stated that student's brains need "feeling safe" apart from actually being physically safe (Olson, 2014).

As well as other areas, neuroscience in teaching has had an impact on learning strategies. Examples are metacognitive strategies for reading and comprehension such as global reading strategies, problem solving strategies or support reading strategies that have the same function of helping to speed up and facilitate the process of reading involving the student as the person in charge of monitoring the reading process (Annury & Mujiyanto, 2019).

But before reaching that point, it is crucial that the student's brain is in the best possible situation for learning. Olson, as a psychologist, talks about "cognitive, social, and physical demands of day-to-day life in the classroom" (2014: 13). She makes a distinction between the visible classroom, with a narrow view and a strict focus on student achievement, and the invisible classroom, the net of "hidden emotional, relational, and neurological factors at work every moment among the faculty and students". Hence, she coined the term "invisible classroom" that "refers to the web of neurological and human connections that create the context for teaching, learning and living" (2014: 14). Considering it, we can imagine in a more graphic way how can work better for the students' brain that a network of connections is established based on the personal but working together towards the professional. Whenever we reach that classroom environment, we will be working towards a final product in which academic performance and success are shared, encouraged and supported by all classmates.

This fact highlights the importance of the invisible, often misunderstood as less important. That is to say, the web of emotions, feelings, relaxation and mutual support may build the path and become the breeding ground towards a more exhaustive learning of a foreign language.

Therefore, psychologists and experts recommend working towards creating a web of interconnected relationships. Under this approach, students do not work like isolated individuals anymore. On the contrary, they progressively forget about competition and derision, often another factor that causes stress in students. This work philosophy considering contents, bonds and an adequate context “is one of school’s foundations” can “change the neurology of all involved” and “without that learning is impaired” (Olson, 2014: 17).

To help in this task, in the last years, Education has had a strong orientation towards teaching metacognition strategies. These are based on the data that neuroscience makes available to teachers about how the brain learns. This knowledge, which is applied to the theories of language learning, makes students take possession strategies they can use to improve their learning quality and have a greater control and tools to deal with potential stressors.

Similarly, another field that we can mention is the relationship between mindfulness and positive psychology. If the possible outcomes of the practice of meditation and mindfulness are, among others, better empathy, a more proactive attitude, self-compassion, more satisfying relationships and a better attitude towards life and therefore towards learning, we can see the close ties between both doctrines.

Considering that the psychological approach applied to teaching is aimed at implementing programs such as social-emotional learning that complement the most traditional teaching methods, we can only contemplate putting into practice some of its mindfulness strategies, which are one of the basic pillars of this learning approach. Furthermore, as Schonert-Reichl et al. (2015) conclude in their studies, a program based on these premises “would enhance cognitive control, reduce stress, promote well-being and pro-sociality and produce positive school outcomes (2015: 52).

In conclusion, there is great potential in this field and findings suggest that research in the areas of interpersonal or relational neuroscience, positive psychology, and

mindfulness must continue, since their principles have favourably impacted the way teaching is evolving.

2. Approaches to mindfulness and teaching

2.1. Mindfulness as a concept

If we had to name a founding father of mindfulness this would be Jon Kabat-Zinn. He was the scholar that raised scientific attention disseminating the term, the method and its application across the western world. However, it was the book written by a Vietnamese Buddhist monk, Tich Naht Hanh in 1975, *The Miracle of Mindfulness*, that by spreading throughout Europe and the United States, inspired him and other researchers to investigate meditation and its medical benefits.

Thereby, Kabat-Zinn states that mindfulness is “awareness that arises through paying attention, on purpose, in the present moment, non-judgementally (...) in the service of self-understanding and wisdom” (2005: 12). Mindfulness, as a concept comes from Pali, an Indo-Aryan liturgical language used as the sacred language for Buddhism. That is to say, the term and method have their origins in Vipassana meditation, one of Indian’s most ancient techniques. That is precisely the reason behind the large load of meditation exercises in which this method is based, apart from the fact that meditation is its starting point. In its origin the word meant a similar idea to comprehensive outlook, or unfolding the truthiness of an action or state. It seeks a profound perception, to perceive a bodily state just as it is, in its core, not only as it appears to be, “una visión cabal, ver las cosas como realmente son y no como parecen ser” (Nebot, 2017: 8). That central concept has evolved into a whole method of growing popularity that can be applied to school as part of the social-emotional learning approach to teaching.

Doctor Alonso Puig (2020), argues that mindfulness shares the spiritual dimension of existence, which may be familiar to us if we have been educated in one of the great world dogmas, such as the Christian tradition. However, mindfulness is made up of a meditative practice, but it has nothing to do with religion, it is rather a mind exploration in search of what heals it or what damages it, “exploración de la mente

para descubrir qué es lo que la enferma y también qué es lo que la sana” (2017: 8). In the progress of an action, mindfulness practitioners seek to experience positive emotions, reduce negative ones and activate self-regulation in order to improve individuals’ relationships within their contexts.

The method was introduced during the 1970s when scientists and doctors took seriously the practice of mindfulness to tackle some medical problems. However, the main source of the scientific work started developing after analysing the scans of Buddhist monk’s brains. Electroencephalography tests were taken while monks were in a process of full consciousness meditation. Mathieu Ricard, doctor in molecular genetics that forsaken his scientific career to become a buddhist monk, became famous in 2008 after participating as a volunteer subject in a research study about happiness conducted by the University of Wisconsin-Madison. His electroencephalogram results taken during meditation scored high above the rest of participants. Thanks to this and other findings about neuroplasticity (Davidson & Lutz, 2008) we know that meditation can change brain’s structure increasing gray matter density (Hölzel et al, 2011). Research is now focused on investigating the neural basis of meditation analysing skilled meditators electrical brain activity for more findings.

So much so, that for years there have been attempts to investigate whether the practice of mindfulness could affect the brain, behaviour or the body in some way. And indeed, Kabat-Zinn (2005) argued that “the greater the brain change, the greater the immune response” (2005: 374), all which implies that it produces bodily changes. What is more, further studies about the cerebral cortex have proved that meditation produces changes in brain neuroplasticity and cognitive performance (Tang, Hölzel and Posner, 2015).

The field of work where operates mindfulness is the mind and its mindful awareness. Sherretz (2011) defines it as a state of mind which is opposite to the autopilot mode when we might be letting our mind wander. When we are mindful, we care, we are perceptive to the situation, and it would be odd to miss any detail. The opposite would be to be mindless. Therefore, if we are caring for something, as an active

process, it has to be a process in which we are focused. That would finish the moment we enter in a different cognitive process but anyway, it always a process that happens in the present: “the meaning for mindfulness is found only in the present tense, not in the past (2011: 93). Hence, practising mindfulness is a to be mindful of every emotion and outer situation with the person’s final objective “to anticipate and recognise when they are entering or engaged in a vulnerable situation” (Kabat-Zinn, 2005: 19) and instead of reacting, handling it with with ease identifying and accepting that is one of the moods they are in.

Consciousness and identity are two concepts closely associated with the functioning of mindfulness, which main objective is to delve into the depth of the emotional and mental states of our own being with the ultimate goal of knowing ourselves better and being able to manage our feelings and fears, our moods and discouragements, and, in short, each and every one of the emotional states that we experience everyday and that enable or prevent us from valuing ourselves, our environment or evolving as human beings. Often, consciousness will be described as being mindful, that is, aware if an emotional arousal is taking place or has been the original cause of any particular reaction.

A great touchstone for the method was the work published by Mihaly Csikszentmihalyi, *Flow* (2008), which developed the concept of the term already used in psychology under the same name. Flow is a similar abstract concept to what William Wordsworth in his ‘Preface’ to *Lyrical Ballads* called “emotion recollected in tranquility” (1798: 307) which in fact, uses a similar idea or process to mindfulness. That mental state Wordsworth sought was produced by a state of mind, an agitation caused by emotional feeling used in the person’s advantage to create something that served a purpose, in that case to create a poem. Mindful attention and flow are both processes that occur and develop in the mind. When the flow state is produced, the agitation of the moment allows us to create. With mindfulness, we manage our emotions in a way that allow us to be focused. Thus, as it pretends to control neurobiological or neuropsychological responses, the branch of positive psychology argues that this state of energised focus and involvement can be used to learn and be productive. Teaching techniques have taken advantage of this idea to apply

mindfulness to teaching.

As we have seen, to practice mindfulness means to activate a process that mobilises a great load of psychological work from the very beginning. However, it is an internal process that changes external life. However, for (Germer, 2009), when we master mindfulness, we learn to save energy. That is to say, the resistance we all put up regarding certain emotions and situations is eliminated. Under this mindful state, the body relaxes, and stress levels and pressure before an event decrease. Rather than self-help he calls it “non-self-help” because it requires a training to automatically meet a new attitude that leads to relativise and control emotions. Once this happens the person can be receptive to any activity, which is mindfulness’ final objective. As such, there are findings that link the peace of mind and relaxation it produces with endorphins releasing, stress decrease and a situation in which we can be perfect for learning and what is more, learning becomes significative (Corti and Gelati, 2020).

Furthermore, mindfulness can be described as dealing with the inner force of automaticity, countering it. Accordingly, Castellón (2019) to explain to children the main purpose of the method uses the character of a jedi warrior. We can make the process simpler if we work with that idea in mind. The idea is introducing elements in the search for the pursuit of sanity. Accordingly, recognising our mental states enables “the access to the full spectrum of our conscious and unconscious possibilities” (Kabat-Zinn, 1994: 3) which allows us to win the battle. In this sense, it would be like a philosophical concept of controlling the forces, in which the controlling force would be the one that needs to be conquered, the chaotic one. The “battle is not really against the self, but against the entropy that brings disorder to consciousness. It is really a battle for the self; it is a struggle for establishing control over attention” (Csikszentmihalyi, 2008: 40).

The very introduction of the method in teaching has been facilitated due to the process of evolution in psychology’s classical therapies into the so-called third generation therapies. These considered meditation as a medical treatment. That is to say, mindfulness as a new concept was first introduced thanks to the theoretical basis in psychology and neuroscience.

Consequently, the mindfulness method, as any therapeutic tool can be learned. As such, it has a series of initiation instructions, but the main idea is that practitioners can experience it in their own way. However, in the particular application of this research, students will be guided through basic notions of the method.

Toro (2010) which defines it, as the meeting of our insides “un encuentro de los adentros”, suggests its introduction in educational and home contexts. The educational revolution generated by Daniel Goleman and the publication of *Emotional Intelligence: Why it Can Matter More than IQ* (1995) and the importance of emotional intelligence for learning have contributed to the interest shown for mindfulness in education, but the two ideas are not directly related. The theory of multiple intelligences is not about how to manage emotional intelligence, as it is in mindfulness' case in which the objective is to learn to know oneself and self-regulate.

Castellón (2019) affirms that in order for children to endow meditation and awareness of the moment with meaning, names can be given to elements that take part in the process, this is to endow silence with desirable qualities, in order to underline the well-being felt every time it is experienced at school or at home. Teachers may give names to meditation to anchor it. They can use names like “cloud silence”, “cotton silence” or “magic silence”.

Finally, we have seen how meditation was found to benefit some mental disorders. One of them is anxiety. Anxiety lives in a part of the brain that resists rational thought (Brewer, 2021), this is precisely why meditation is important for the method. With the help of mindfulness and metacognition, we are giving students tools for them to “think about thinking” and to control their reactions. These two premises go hand in hand due to the fact that metacognition belongs to a broader framework of cognitive self-regulation (Smith-Ferguson, 2020), to which both skills belong.

2.2. Mindfulness, the brain and the mind.

The brain is the central organ of the nervous system. We often confuse the concepts of mind and brain because we think that the mind is a concept, something immaterial. However, for neuroscience mind is a person's understanding of things or a person's thoughts processes. When we talk about mindfulness, we can state many of the benefits that its practice causes in the brain. But when we want to activate and manage our attention or consciousness, we work on the processes of the mind.

Barrett in "Connecting Mind to Brain" (2009) posits that the future of psychology lies not in seeing psychological states such as emotion or cognition as a problem but addressing the issue from the personal point of view of the person experiencing it. These psychological categories studied by science produce connections and effects in the brain that can be analysed and treated with practices such as mindfulness meditation, among others.

Research has shown that mindfulness meditation produces changes in the amygdala, the region of the brain that is related to emotions (Lutz, Dunne & Davidson, 2008). For the brain, grey matter implies an absence of functioning. This study showed that there was less grey matter in this area and that after meditation there was a low functioning of the amygdala, which implies that its functioning is regulated. When this happens, a balance is produced where no alterations in emotions occur, as one of the most outstanding results. In addition, the hippocampus, which is the region of the brain that is associated with memory, has also been observed to undergoing changes, as results show it has been more active after mindfulness training (Goldin & Gross, 2010). In short, the regulatory functions that are propitiated by the meditation practice produce a regulation of the processes of attention and emotion that often cause a positive impact on the brain.

2.3. Self-Managing Emotions

To help with the task of self-management, we must know how our brain works. To do this, we must know in depth that there is a function in our brain called the "autopilot",

which is controlled by the caveman brain, the oldest and least developed part of the brain, or what is the same, the less person's interference, the more its use is triggered. It is important to know that our brain also understands and interprets signals even if we are not fully aware of them. The brain constantly receives positive and negative reinforcement, a reinforcement that will become behaviour that will turn into a habit. By paying attention we can distinguish which habits are acquired and identify them. The problem comes when we are not aware of a habit that does not benefit us and we continue to do it subconsciously (Brewer, 2021). For this situation, a mindful attitude and self-awareness are crucial.

In essence, cognitive-behavioural psychologists use the advances and results of this practice to what have been called contextual or third-generation therapies (Nebot, 2017). Between the psychotherapeutic methods, mindfulness is one of the most studied. From the most researched aspects we can find attention and stress reduction (Walsh and Shapiro, 2006).

In short, we can argue that managing the inner workings of our brain is a progressive, slow, and silent revolution that from the inside out, but it completely changes the perspective with which the person that practices mindfulness observes personal life, context, family, and the areas in which s/he operates daily. And what is more important, a mindful attitude stimulates neuronal functioning, so they can even change the genetic code of a person (Reynoso, 2017).

Many authors defend the use of meditation to work on another of our mind's concept, the limited personality. This is a mental attitude that is not conducive to change, opposite to thought fluidity. However, with the introduction of mindfulness in the daily life of a person this and other pernicious attitudes progressively disappear (Nebot, 2017).

When a person reflects on the inner workings of his mind and his reactions, s/he can get a rough idea of how the body manages emotional impacts. It is important to know how to deal with emotions because many times they make us suffer and we do not know how they can be avoided. Germer, uses an interesting remark of the poet Allen Ginsberg in (Germer, 2009): "The suffering in itself is not so bad; it's the resentment against suffering that is the real pain" (25). If we understand the functioning of our mind and how this affects our personality, we can manage emotional damage self of

outer inflected that may affect our socio-personal relationships or learning environments.

Educating people's brains prevents and anticipates conditions that impede the individual from leading a normal life, and what is more, it helps avoiding the blocking states that paralyse the process of life's learning experiences in which we often see ourselves trapped.

2.4. Methods and Approaches to Teach in a Mindful Way

Apart from being their guides in learning and providing content that contributes to learning and strengthening skills in English, it is crucial that teachers know how to provide emotional support and guidelines for a better understanding of students' attitudes and responses.

According to Rojas (2021), although it may seem paradoxical, when we cover these needs for emotional support, we are showing children and young people the path to autonomous life and we develop in them the foundations of security and self-esteem. Furthermore, that young people develop an ability to manage adversity and frustration contribute to reducing the risk and probability of suffering from any mental disorder in the future.

Because of this new trend in teaching, a series of new approaches have emerged. All of them are now considered to belong to what has been called social-emotional learning.

The idea that has given name to this approach to learning is CASEL Social-emotional framework, which has as main objective to favour academic progress while it cares for individual, shared and committed well-being. This is an organisation which acronyms stand for Collaborative for Academic, Social, and Emotional Learning. This educational community updated their framework in 2020 and created what is known as the CASEL wheel, on the right margin image, that includes the elements that



The CASEL wheel

articulate this approach. But ultimately, social-emotional learning is based on uniting the forces of the educational community, families and society to promote a type of education that starts within the classroom environment, but it is complemented outside the classroom walls. The central axis is the social and emotional learning, and the main tenets are self-awareness, self-management, social awareness, relationship skills and responsible decision-making. Socio-emotional education lays the foundations for what students can contribute to their school life, but also to their work life and, in general, to their adult life. But ultimately, what this approach seeks is to combine a fair society with an explicit knowledge of emotions. For this task, the psychologist and journalist Daniel Goleman played an important role popularising the term for the very same trait that seeks to promote and discover mindfulness, emotional intelligence. However, we cannot forget that this is a concept that the well-known author did not coin. The term first appeared in the article "Emotional Intelligence" in the journal *Imagination, Cognition and Personality* by researchers Salovey and Mayer (1990). But it was Goleman who introduced it in the educational field.

Precisely, it is following the reserach line of his studies in which he has given proof of how meditation alters the brain (2017), that we can observe the trend in education towards the incursion of psychology, neuroscience and meditation for educative purposes. Perhaps, the most interesting concept derived from it is Goleman's calling for a new social model of intelligence (2007), giving evidence of what happens with the human brain and its learning properties when individuals establish a mutual connection with each other and their environments. One of the many objectives and benefits of mindfulness is precisely the ability to be sympathetic, so both arguments go hand in hand. Through mindfulness we reach an optimal level of understanding that will place us in a closer position to others, as we will understand all humans share similar hopes and fears.

There are other authors that have devised teaching methods that promote specific patterns of action in order to contribute to social-emotional education.

In the field of social emotional learning, we can find the *HEART* model, Martínez Pérez (2021). The acronym refers to an education that combines- intrapersonal, interpersonal and cognitive skills to guide students into; Honour their emotions,

Select their response, Apply Empathy, Reignite their relationships and Transform with purpose. But the genesis of it all is to learn to “naming, interpreting, and appropriate communicating feelings (2021: 247).

Educational models with their own curriculum have also emerged, in this case also in the United States. *MindUP* is a brain-centric approach program created in 2003 by the Goldie Hawn foundation. Hosted by the well-known actress, this foundation has devised a school curriculum based in neuroscience research, social-emotional learning, positive psychology and mindful awareness.

Another example of mindful teaching is *RULER*, an approach designed by Marc Brackett, director of the Yale Centre for Emotional Intelligence. Its main objective is teaching emotion regulation; therefore, it places it within the social and emotional learning (SEL) frame. It involves the five steps of the process shown in its acronym: “recognising, understanding, labelling, expressing, and regulating emotions” (Brackett, 2019). All this means that the different educational methods are moving in this same direction, since there are many methods that share a main objective, to develop social and emotional skills within the educational syllabus.

Between those new methods, but this time strictly related to mindfulness, we find *EducaMind*, the program that promotes the Spanish teacher Antonio Castellón. The idea developed by this secondary education professional is a special training for the development of awareness. *EducaMind* is based on training five core skills and an extra one, sustained attention, that serves as the basis to propel the rest. These basic skills constantly supported by mindful attention are “acceptance without judgment, compassion, gratitude, responsibility and action” (Castellón, 2019).

Likewise, Felver and Nirbhay (2020) have devised *Soles of the Feet* (SoF) a mindfulness program that derives from many of the mindfulness approaches applicable to the school context. The name addresses a mental image of focusing on the lower part of our feet, a great start to calm down and begin the meditation process. Activities in this method are based in self-regulation skills with the main objective that students learn to manage their own behaviour so they can be the more receptive and able to monitor their responses and other learning skills.

All these mindfulness-based methods seek to develop capabilities that cannot be worked on in isolation but depend on each other. Furthermore, the individual change

they all promote is a process that only works if it is done as a routine, not as a one-time event. For this, the teacher's role is crucial. S/he is an actor that has to take into account many details and we cannot forget that s/he can suffer to the same extent the consequences of stress in educational contexts. Consequently, programs such as *CARE* (Cultivating Awareness and Resilience in Education) have emerged. This is again a mindfulness-based program but designed for professionals, that counteracts stress and turnover between teachers. It is based in teacher training and phone coaching, it contributes to emotion regulation and has shown positive effects in psychological distress (Jennings et al., 2017).

By the same token, applied specifically to learning a language and with the idea of profiting from the way our brain learns, the *Coaching for language learning* approach (CFLL) and the doctrine of *Neurolanguage Coaching* have developed. Both focus on providing the necessary tools and the most appropriate strategies to achieve the target language, considering the characteristics and capabilities of the different students and, among other things, their beliefs and values, awareness, environment and behaviour, since these are the necessary agents participant in an education and learning context.

Finally, Opitz and Ford (2014) have created *the Joyful Learning Framework*, much in line with emotional teaching and learning. Under its premises students are impeded to enjoy learning using their minds. It combines features of positive psychology offering alternatives to low-esteem situations.

That many approaches have emerged does not imply that it will be easy to keep students attentive during classes when we know all the personal and social problems that influence the learning process. However, the CASEL theoretical framework seeks a link between school traditional contents, emotional self-management and reflection through meditation skills. To help develop these gifts, mindfulness can be a powerful tool for students in the school centres.

2.5. Mindfulness Applications to the School Context

Sprenger (2021) describes thoroughly what it means to develop a teaching method which is based on the main ideas of the mindfulness doctrine and Vygotsky's

Sociocultural Theory of Cognitive Development:

teach empathy so students feel understood and can provide understanding to others; make students self-aware so that feelings are understood; help students regulate feelings so they can attain and use prosocial skills; support students in becoming skilled in social awareness so they build an understanding of how to interact with people; teach students how to handle relationships so they can work and play with people who come from various backgrounds and cultures, and finally, teach students how to choose and make wise decisions that will affect the future (2021: 14).

Social-Emotional learning has been thought of as an appropriate approach to incorporate theoretical knowledge, attitudes and values. In addition, the mindfulness technique stands out among one of the practices that can help students to be more focused on the present moment, in this case the class lesson. If we introduce this way of teaching in the classes of any educational stage, the teacher becomes an educational coach, and the student ultimately acts as the main executor in the process. Undoubtedly, it would be impossible for a teacher to promote mindfulness if s/he does not believe in its properties or is not a practicer. As teachers must assimilate the content to be taught prior to the lesson, the procedures and practices linked to mindfulness have to be content mastered by the educator. Body language can speak for ourselves and if we do not agree with something students would notice. Furthermore, findings in Kim et al. (2021) report the relationship between Mindfulness-Based Social-Emotional Learning Programs and reducing teachers' burnout.

The instruction and practice of teachers in mindful learning helps to recognise and assess the work of students from a different perspective than that of classical evaluation. This implies analysing potential learning situations, which are often identified as stressful for students, paying attention to the particulars, and not always looking for excuses based on preconceptions. Sometimes the problem is in the strategy and most of the times is in the teacher planning. Thus, mindful learning seeks internal focus and moves away from cognitive biases. Langer argues that it is necessary to consider the perspective with which each situation is measured,

“changing people’s behaviour works better when we look at their actions from their perspective” (Langer, 1997:14), but for this, teachers need to understand their motives and in turn, students should be given tools to better understand themselves and the way they learn. Mindfulness can be an invaluable tool in this task, for both students and teachers.

That students receive support according to their needs is crucial. Coaching tasks can be useful, since it has been shown that conditional learning exists. The Pygmalion effect in the classroom is a fact, Rosenthal and Jacobsen (1968) proved that labelling children at random had implications for student performance, so providing emotional support within the mindfulness approach would imply positively conditioning students towards self-awareness and learning.

The concept of a purposeful learning for a thriving life is not new, as the ancient Greeks and contemporary philosophers have argued about it. However, the dictates of schools of thought, philosophies and values have often been considered as something superfluous because they speak of values that seem to lack theoretical foundations, although in essence they are the basis of all knowledge. As Cabrera (2021) cites, to peace of mind, the ancient Greeks gave the term *eudaimonia*, which was obtained by cultivating a mental state related to peace, tranquility, and satisfaction with oneself. Ultimately, this is a concept synonymous with *ataraxia*, which is the state that is intended to be achieved through the practice of Buddhism. Moreover, Stoicism, a currently popular philosophical line has also a similar argument, developing control of emotions to lead a more self-centred life. All this has its application to teaching.

We have already seen how epigenetics have studied that our mental maps and the way a person faces life challenges can have genetic inheritance, but also how, according to neuroscience, tools such as meditation have shown that genetic traits can be altered. Teaching can profit of the fact that meditation causes lasting changes in the brain, increases the thickness of the cerebral cortex and even reduces the cortical structure associated with aging (Cabrera, 2021). When we think about learning we cannot forget that attention, memory and learning are directly connected. Hollins (2021) states that “you can only learn as much as you can pay attention to” (56). Neuroscience has provided insight on how the brain learns best. Considering

learning strategies, we cannot forget that we can learn by blocks, associating ideas, or that sometimes failure also leads to seeking resources and learning in a more meaningful way. All these advances must be considered to get information about how the brain works.

Mindfulness as a method works within the context of has been called “third-wave” youth psychotherapies. Adapting this approach to EFL classes can only improve the well-being of the student, since it contributes to the “enhancement of functioning and skills in attentional focus and concentration, emotion regulation, social and academic performance, adaptive coping, frustration tolerance, self-control, and self-esteem” (Sanno, Saekow and Radke, 2014:44).

Another factor affecting class learning is the human attention span. In the 1950s researchers Dement and Kleitman discovered about the “ultradian rhythm”. Thus, we know the human body operates in ninety-minute cycles in a process with a first moment of great attention or “arousal”, which continues until one of high performance, descending towards one of “stress”, which would mean that the person becomes impatient and wants to focus their attention on another task. Therefore, we must take this into account if we want to organise classes in which students can profit learning. However, educators often feel compelled to offer students an array of resources knowing that not all of them learn at the same pace or through the same channel of representation. According to the Universal Design for Learning (UDL), some students will learn better from the written content during the attention span process, but others will do it if they relax first by watching a meditation video. This fact makes necessary to contemplate offering varied resources, between them, mindfulness can be a great ally to deal with class stressors.

Despite the relatively little research applied to fields such as reading in EFL, the data on what has come to be called contemplative pedagogy, which is the mindfulness application to teaching, suggest improved educational outcomes and stress reduction in educators (Berkovich, Jennins & Lavy, 2019), which point to its beneficial implementation in the classroom for its main actors, teachers, students and their families, in order to build a supportive learning environment.

2.6 Spanish Educative Legislation and Mindfulness

The field of mindfulness in education is still an area that needs more practice and research, classes of some schools have started introducing some of its practices, but it is not an initiative that has a mandatory character although the General Education Law in Spain LOMLOE establishes that in the school contexts teachers should pursue the development of knowledge, skills and attitudes for the boys and girls, but in its preliminary title, in principles k and l, the education principles defend the diversity and the students self-management of conflicts and respect for affective-sexual and family diversity promoting a system of co-education according to the maturational level as well as “the promotion of critical spirit and active citizenship” (BOE, 2020). Consequently, mindfulness can help develop these and other capacities in students. Moreover, the co-education or empathy, the capacity to get involved in other's students well beings should be provided under this teaching framework.

Contemplating the role of mindfulness in the EFL class, we must consider linguistics research studies about the way our brain learns. Along the years, three big ways of learning have been classified; innatism, behaviourism and interactionism, the current theory of language learning. Considering that the Overall Language Proficiency highlights the importance of learning strategies, mindfulness meditation and skills are a great strategy in the task of understanding how our brain works while we practice a written and comprehension skill such as reading. In the same line, the European framework for language teaching, the Common European Framework of Reference (CEFR) active since 2001, was based on this communicative approach to learning in which the general learning competences deal with how to do, how to be and how to learn the foreign language. How to be and how to learn competences can be related to the mindfulness method.

Self-knowledge, emotional regulation and in short, mindful learning, can create a learning context in which students might feel at ease. Whenever teachers include debate or any type of reflection activity in class, they contribute to the structuring of student mental realities. “Knowledge is social and is constructed through interaction that include exchanges in information, discovering weak points in reasoning, and

adjusting understanding on the basis of new information and new understandings” (Crain 1992: 237). It is through conversation that each student can create their own meanings in relation to a topic, in our case English learning. To reach agreements and debate about feelings and emotions at certain moments in the lesson may help students relax whenever they face a particular conflict. Jerome Bruner (1977) argued for the social constructivist theory of learning, a context in which students are active learners who construct their own learning through cognitive processes, language and actions. Under this scope, autonomy, affect, and identity factors combine, therefore, cognitive, psychological and sociological factors are to be considered, and certainly, this type of learning environment can be provided by a mindful approach.

However, if culture shapes the minds of individuals (Bruner 1996: 16) we should consider and control students’ reactions to other students’ performance. Bruner and Vygotsky’s theories changed the focus from the student as someone who knows and should know more to a “knower” (Olson, 2014) a student who learns because s/he thinks and learns being an active element in the learning process.

Thus, providing activities, regardless of the subject, that promote learning strategies, being the brain the work tool for teachers and students is key to introduce emotion management for problem solving in the class context. Notwithstanding, the meditations that are the basic activity of mindfulness can be applied to any methodological framework and adapted to any subject at any educational stage.

3. Mindfulness and EFL teaching.

According to Bateman (2012:297) “the term mindfulness signals a focus on mind rather than behaviour.” As explained by Buddhism, “mindfulness is enhanced attention to, and emotionally detached awareness of, current experience, requiring openness to sensation without judgement (...) changing not thoughts and feelings but the person’s relationship to them” (2012: 297).

When students are exposed to a foreign language, even within a class context, it would be helpful they could practice emotion control, as they often feel helpless when the impossibility of understanding meanings occur.

Thus, to get to know better emotion intervention in learning, Oad and Khan (2020) have identified the factors affecting communication skills and producing language anxiety. These are “lack of confidence, fear of failure, social cultural differences, gender, and peer pressure among the students” (2020: 1060). All of them influence the way in which students perceive the class and the motivation with which they face they task of learning.

In relation to motivation, (Okon, 2014) points out that teacher’s behavior is the first student motivational factor and then the classroom climate. Bearing in mind that understanding and empathy are mainstays of the mindfulness method, using it we can contribute to foster an easier and more relaxed class participation, as the language learning is greatly enhanced by the speaking of it. This at the same time produces a better students’ abilities perception and self-esteem. In the process of learning a foreign language self-esteem is directly related to students’ language performance and therefore, students who are self-perceived as being low achievers “are the likeliest candidates for language anxiety” (Young, 1991: 427) so teachers must focus on identifying any issue that derives in anxiety.

Stress is often attached to identity and students’ beliefs. Part of the student community might think that learning a language implies losing a part of the self or other psychological phenomena. Ideas, beliefs or concepts based on society constructs, such as having a good command of the foreign language in a particular short time span could lead to anxiety. Although many of these ideas, as unrealistic as they might be, influence the learning and performance, this is due to the fact that “learner beliefs about language learning are a major contributor to language anxiety” (Young, 1991: 428). Hence, we can highlight the clash between beliefs and reality, and how students’ negative projection of a mental image about their performances can become true. That is to say, when it comes to learning, foreign language attitudes are important, as what we believe greatly influence in the result we obtain. Therefore, the teacher’s field of action should be maintaining realistic expectations in a way that students’ self-demands are in line with the actual students’ capacities. Moreover, is on the educator’s part using a method that promotes attitudes that help relaxation and reduce stress, such as mindfulness, as an aid for them to practice the “productive self-talk” as opposed to “anxiety-provoking self talk” (1991: 431).

Summarising, motivation and well-being should be provided for learning to thrive as findings reveal teachers' and students' attitudes towards foreign language have a significant relationship with academic motivation (Pourfeiz, 2016). In consequence, educators should identify and work to shape students' attitudes to contribute to promote a better understanding of the task of learning a language. Citing Martínez et al. (2016) Pourfeiz adds that teachers should be "informed about the importance of student's academic self-concept as a factor" (2016: 675) in order to create a tendency in the group class that welcomes the idea of learning a language in a more proactive way.

Thus, it is important to consider foreign language academic achievement and positive students' disposition (Zeilhofer, 2020) during mindfulness meditative practices in school, to design and develop new pedagogical materials to promote motivation as an opposed element to classroom anxiety.

However, there is a difference between motivation and interest. Interest is connected to intrinsic motivation and favours the student is motivated to learn. "That interest has a general effect on student's achievement" (Okon, 2014: 11). For language's competence achievement cognitive factors such as intelligence and non-cognitive factors, like motivation and interest apply. Furthermore, prior knowledge and emotional connections to the language will trigger thought and attention (Okon, 2014). On the contrary, students that lack of interest or are not engaged will avoid participation and the deficits caused by that will suppose anxiety when not being able to produce the foreign language. If students are emotionally engaged in something else, a problem out of school, for instance, they will be unable to make that emotional connection with the class, that is to say, the learning process will be lacking. Participation and engagement are brothers to relaxation and peace of mind. Avoidance and lack of resources to produce the foreign language come with anxiety. That is why, as much as we can, we should provide students with opportunities so they can produce oral or written language in the EFL class guided by their likes, so they can engage and relax. Accordingly, as much as they can manage any intrusive thought of emotion, the degree in which the teacher let students decide on the learning process, involving them as much as possible, will suppose that they will be gradually becoming autonomous. This will be key as studies have shown that pupils will only

learn a foreign language if they are really motivated.

Considering general teaching methods, mindfulness is nowadays part of the so-called Active Methodologies, together with Task Based Approach and Problem Based Learning, Gamification or Flipped Learning. If we want to name an origin of learning of English using mindfulness method, Suggestopedia could be its precursor. Suggestopedia was devised in the 1970s by Georgi Lozanov. This method was based on suggesting an appropriate context, creating a comfortable environment in which positive suggestions towards learning the foreign language were uttered. The main features of Suggestopedia are comfortable environment, the use of music, peripheral learning, free errors, limited homework, drama and art integrated in the process. As we can see, how the learning environment is created, peripheral learning, was a main component. To provide a suitable context for foreign language learning is one of the main mindfulness' objectives.

When students learn a foreign language, the fact that that they are not exposed to the mother tongue makes the brain use more demanding functions that can rise stress levels. Mindfulness can be used to make an uncomfortable situation comfortable. Although several studies have shown that people with a more developed left hemisphere are more likely to find ease in learning a language, recent studies have discovered that it is the right hemisphere, the same one that processes emotions, that is responsible for understanding and developing a language when language disorders exist. This would lead us to conclude that both hemispheres are related to language (Oblér & Gjerlow, 1999) and language difficulties to emotions. And as we have argued not only both hemispheres take part in language acquisition, but also the situation in which it is learned has a relevance, and with it, the people with whom students learn and the person who teaches it.

However, teacher-student interaction is often difficult when the language chosen for instruction, depending on the learning level of learning, may be the foreign one. In this case, instruction will count with a higher problematic character with the difficulty of understanding class dynamics. According to Villacañas de Castro (2013), many scholars have argued for the linguistic component being more important than the

pedagogic factors whenever we consider teaching English as a foreign language. Conversely, citing Cummins' (1980) "adequate exposure" he states being adequately exposed to a target language "consists both of quantitative and qualitative aspects, hence exposure by itself does not guarantee language learning, unless it be also accompanied by meaningfulness" (2013: 103).

The language capacity is given to us by genetics, but it often develops as the child begins to learn and relate to his environment. To the extent that a child has developed his language ability, he will be able to understand another language different from his own. A further step on the ladder of learning and understanding would be to be able to understand a text written in a language other than the native language.

Therefore, the language variable is evidently very significant but "the best way to compensate for the linguistic obstacle may be precisely to manage the rest of cognitive, psychological and sociological variables (...) autonomy, affect and identity factors that are present in the educational enterprise" Cummings, Brown and Sayers in Villacañas de Castro, (2013: 104-105). That is to say, the best way to attend the language learning process is to use variety in its mechanisms, during which introducing mindfulness exercises can be of help. Furthermore, as we will see in later chapters, just as United States education system has introduced the reading coach position, there also exists the figure of a language coach in teaching. It could be very useful if EFL teachers take on this coach role to support learners in their communication outcomes and learning processes, using the main teaching language objectives but applied to the personal features and students' aspirations to guide them in their processes.

3.1. Understanding Reading Anxiety

Learning to read activates the cognitive and affective parts of the brain (Jalongo & Hirsh, 2010). Some authors argue the benefits and differences between high-achieving and low-performance classes due to the use of strategic coaching during guided reading (Ford & Opitz, 2002), but the use of such strategies is something that depends on the teaching strategy that must be in accordance with the school

educational model. Understanding that affective factors such as stress influence the reading process has been a decisive advance in the incursion of neuroscience knowledge for language learning.

Foreign Language Anxiety (FLA) and its theory was devised by Horwitz, Horwitz, and Cope in 1986. They defined the concept as “a distinct complex of self-perceptions, beliefs, feelings, and behaviours related to classroom language learning arising from the uniqueness of the language learning process” (1986: 128).

However, reading anxiety is another different subtype of anxiety within foreign language learning. Studies such as Muhlis (2017) analyse the specific features of this issue and Jalongo & Hirsch (2010) define reading anxiety as a specific, situational phobia towards the act of reading that has physical and cognitive reactions. There exist physical reactions to it such as sweat, and cognitive reactions such as low self-esteem. We must consider that when reading the oral skill is also developed and influences the body or mind reaction this act provokes. One of the particularities in this process is that students might not be aware of the reading rejection. For they might not be able to perceive they are experiencing any kind of stress because they do not know how to identify anxiety.

Recently, the factors that studies recognised to prevent a language from being learned were of a cognitive nature. Nevertheless, Shen (2021) shows evidence of studies that have revised the topic and conclude affective factors have a deeper impact than the cognitive ones in the attainment of the target language. Due to the scope of these results, researchers have been focused on investigating which of the affective issues, such as negative emotions, where determinants to impide success in language learning, in order to manage them and develop positive emotions instead. In this case, the author identifies anxiety as a negative emotion opposed to well-being, autonomy and enjoyment as positive emotions that also have engagement results.

Such reading anxiety can be a difficulty derived from unfamiliar vocabulary. According to Aisyah (2017, as cited in Rajab et al., 1999) “the unknown vocabulary might impede learners' comprehension, and this causes difficulty which turns it into anxiousness” (2017: 61). Furthermore, cultural features within texts unknown to the learner can cause students reading problems.

Yorio (1971, citing Kenneth Goodman, 1967) argues that “reading is a psycholinguistic process in which the reader, guided by the knowledge of the language being read, reconstructs an encoded message by selecting syntactic and semantic cues as he proceeds” (2006: 107). When reading a foreign language text, the same process applies, but the native language interference factor and code unfamiliarity make it a more complex process. In Yorio’s definition we must highlight the word psycholinguistic, we cannot forget reading has psychological implications. Hence, this fact gives teachers a cue that socio-psychological traits can be self-managed to improve alleged reading problems affecting the student community.

To interpret and measure researching results about reading anxiety, tools have been created. We can find two types of scales used to measure anxiety or other positive emotions in class, the foreign language classroom anxiety (FLCA) and foreign language enjoyment (FLE) scales, which help to measure in a more objective way what it is quite a subjective issue that depends on the individual opinions or participants’ beliefs.

In terms of anxiety, not only one type can apply during the learning process. Rodríguez & Abreu (2003) recognise three interrelated types: communication apprehension, text anxiety and fear of negative evaluation.

Thus, reading anxiety in the English class implies that while a particular student is suffering stress, that student’s brain does not learn at the same pace as the one that does not suffer it. In this case, cognitive processes conflict exists; “when responding to a question in class, the anxious student is focused on answering the teacher’s question and evaluating the social implications of the answer while giving it. To the extent that self-related cognition increases, task-related cognition is restricted, and performance suffers” (MacIntyre, 1995: 96). Nevertheless, there are resources available to teachers that can reduce these emotional states in order to avoid or somewhat curtail interference during the foreign language learning process.

According to Zack et al. (2014) mindfulness training is well suited to the cognitive processing level of children, who approach the world with a “beginner’s mind” that is “open, ready to learn, and creative”. As a result, students are given choices, resources and emotional support to help them so that children are “less confined by verbal rules and rigid behaviour repertoires” (2014: 52).

In fact, the skill of mastering reading is so important for achieving linguistic competence in any language, that just as in previous chapters we have been able to verify that educating position of coaching for teaching. Another education field has developed creating the language coach role, based on advances in neuroscience and teaching languages.

With this teaching approach to reading applying mindfulness teachers can assume a reading coach tasks, such as promoting and giving support to reading comprehension skills. Adapting some of these strategies to the EFL class can be advantageous for English learners' academic performance.

If we engage students in learning through analysis, discussion and evaluation of their reading performances we might modify positively their attitudes towards reading in the EFL class.

3.2. Foreign Language Anxiety and Reading in the EFL Class.

Just as the ability to speak and understand language is obtained from a large number of stimuli that the child receives, the variety in reading resources can be beneficial for the student. There is an interesting thesis about how we learn to read in our native language. The idea is that when we learn to read the content we receive can be considered "spoon-fed" little by little and progressively, from the simplest to the most complex materials, in a very conscious way. On the contrary, when children learn to speak, they are constantly exposed to a large amount of input that in most cases they do not understand but that they use to create their knowledge structures. When we learn our native language, we learn it outside of a strictly professional learning context such as school, however, the way we learn to read is also taught in our first language. From this we can argue that reading skills are not learned in such a natural way as language in general can be acquired. In this way, incorporating reading into class routines in a more natural way, including information related to students' interests, providing content related to nervous or emotional system functioning, or topics related to children daily life can make learning this skill a process similar to learning a first language.

Carroll (1966) calls reading an "ancillary coding skill", the secondary character given

to the reading puts it in the background for the interpretation of information, as if it did not provide content of general interest to the learner. If there is no connection between individual's behaviours and reading, there is no connection between real life and how we codify our world of values and meanings. Therefore, "unless measures are taken to preclude this, the child may persist long in the illusion that the printed word has no real function in communication and behaviour" (1966: 579). This leads us to the conclusion that introducing content related to life learning itself, such as emotions, learning processes and other issues related to the student's reality can help engagement and motivation, and improve reading during EFL lessons.

Between the different reading learning strategies that teachers may use, mindfulness activities can positively impact students' affective domains.

As referred in Jalongo & Hirsh (2010, citing Greenspan, 1997) emotions are the "architect of the mind", and as such, they play a major role in building academic constructs. We could affirm that good emotions act as a solid scaffolding that ensures a good foundation for future learning. And as these authors continue to point out, emotions, good or bad, are not results of learning, but rather factors that have significance and that modify the output of the process. In addition, from the studies of Eynde & Turner (2006) researchers deduce that "emotions are not byproducts of learning; rather, they are an integral part of the learning process" (Jalongo & Hirsh, 2010: 433). Subsequently, since negative emotions can eventually lead to hippocampus damage, the part of the brain in charge of converting short-term memory into long term storage (Jansen, 2005 in Jalongo & Hirsh, 2010), bad emotions such as fear, disappointment or anxiety, must be tackled during classes if teachers want to prevent the brain's overload while busy managing and controlling powerful emotions. Thus, we will help students' brain to alleviate the burden of processing mixed information.

When we read, we are perceiving ways of seeing the world, we are deciphering symbols "leer es percibir, sentir y conocer el mundo a través del descifrado de símbolos" Mora (2020: 12), but if we cannot decipher them or interpret meanings, then we cannot perceive or feel the world as it is. Less could we learn to interpret the world, the meanings and the cultural traits of a foreign language. Anxiety is a process that can interfere with the correct performance of the student in learning the foreign

language. One of the skills in which it can appear the most is in reading and especially when it is done aloud. The symptoms that may appear vary between heart pounding, sweating hands, low self-esteem thoughts, etc. Teachers need to find tools that provide students with security during EFL class reading events.

3.3. Mindfulness to Reduce Reading Anxiety.

Adopting a teaching method that includes mindfulness exercises must be a continuous process, considering results in learning and behaviour can be long-term. That is to say, the implication of teaching contents can have an extensive impact on students' minds. Mindfulness can help with class organisation immediately, although it is good that we perceive its introduction metaphorically as a cultivation process in which we are planting seeds (Olson, 2014). If we want students to try a new way of facing the learning process, the correct way to implement it must be more like an invitation than an imposition. Contrarily to what we might think, most of our students have not had been exposed to years of negative conditioning, so it will be easier for them to embrace a mindful way of facing a reading comprehension activity.

All throughout this thesis, we have been able to prove there are numerous studies that link the practice of mindfulness with stress reduction and positive changes in the brain structure post-implementation of its exercises. Moreover, we know now that stress can produce changes in the brain that can lead to mental illness or being an aggravating factor for mental disorders (Yaribeygi et al., 2017). Therefore, some researchers have been able to prove the benefits of meditation, a necessary introduction to the mindfulness method. According to Tang "mindfulness meditation reduces stress by improving self-regulation, which enhances neuroplasticity and leads to health benefits" (2017: 222). In addition, cross-sectional studies demonstrate the association of meditation with structural changes in the brain. These studies (Creswell et al., 2014) measured the hormone cortisol before and after meditation training, during an intervention that reduced psychological stress reactivity and altered brain's grey matter. Therefore, meditation practices are useful for brain and body and can reduce stress levels, a process that fosters a better foreign learning experience.

Srinivasan (2014) introduces for mindfulness the concept of *inter-being*, promoting a class philosophy in which nothing exists without others help. The idea of students as social beings is like the one in John Donne's meditative prose and the human in "No man is an island" (2014: 1624), a work emphasising humans' inter-dependent character, needing others' help to learn and thrive.

That the mindfulness approach includes many notions of respect, community and lifelong learning is beneficial for the reading tasks as many fears are related to others' expectations and class environment. Hence, we can assume that all these purposes benefit a classroom climate conducive to avoiding stressful situations.

The fact that a mindfulness method implementation adds to the syllabus contents related to empathy, will provide tools that teach students notions of personal and social well-being. These will help modifying cognitive biases and opening their minds towards looking to any potential issue with reading from very different perspectives. "Mindfulness is empowering because it helps us see that in every moment, we have a choice" (Srinivasan, 2014: 37), when it comes to reading, a mindful approach to teaching EFL can help students to choose the safe option, the one of relaxation and limitations acceptance.

In any case, a mindfulness approach to reading provides students with resourceful tools that introduce them to emotional stability and security that can only contribute to a perfect classroom environment. Furthermore, applying notions of emotional regulation to alleviate reading anxiety at certain moments, provides outlets for the stressful situations that students might face. Using mindfulness, the teacher provides students with the option to choose which seeds they are planting, given that they know which feelings and emotions help them and which ones make them experience uneasiness.

Just as we teach students how to learn a language, if we want to control reading anxiety, we will have to give them the notions of how stress and mind processes work. This knowledge is also provided by mindfulness.

Teachers need to keep in mind that whenever students face a potential stressing situation their mind automatically seeks control of the situation. When a situation is new, the learner feels a lack of control about it. This sends confusing signals to the body that make him nervous. What is more, the mind is always focusing in the past

or in the future as it has a great difficulty to focus and connect with the present moment, which means that while students feel threatened by any factor, they will not be able to focus on the current reading task (Reynoso, 2017). If we teach students to be familiar to a class reading situation and the emotions that it provokes, their brains will automatically identify it as safe. And because they have been mindful about it, their nervous systems will not react to it as a potential threat.

Reading anxiety is one of the most important factors in explaining the different levels of progression in terms of knowledge and use of a foreign language. Considering anxiety can hinder comprehension, we can work with mindfulness for the improvement of the reader's cognitive system.

Students that can be considered good readers have a greater degree of metacognition, which according to Thamraksa (2005) plays an important role in reading comprehension. Language skills and metacognitive strategies for planning, monitoring, and evaluating should be enhanced for students to become proficient readers and learners.

Whenever teachers make use of mindfulness methodology activities during lessons, students' self-management abilities will be trained. In this case, during the reading process students will be taught to manage cognitive and intellectual capabilities to be mindful about the language learning process. Thus, students' degree of reading knowledge and self-emotional control will allow for a better management of their cognitive processes. The higher control of the students' metacognitive skills, the better they will be able to self-monitor and implement reading strategies for reading comprehension, such as identifying the main idea or retelling. That students find themselves in a controlled environment and using tools such as meditation to decrease anxiety levels, imply that the environment fostered allows for the ideal learning situation of stress avoidance when reading.

In conclusion, the implementation of a classroom mindfulness method where teachers provide students with tools that help them being mindful about the factors that trigger reading anxiety is the first step to self-regulate and control a profitable EFL learning process.

Methodology

1. Research Design

The method used to analyse the hypothesis and obtain the results is eclectic. According to (Sánchez & Salaberri, 2001) in teaching it is often convenient to use the different types of research approach, as is the case in this study in which the quantitative and qualitative (observational) approach has been used. For this type of research not only the product, but data is also important. In addition to the results obtained, the research process is also relevant. The intervention is designed with the purpose that students obtain the maximum profit while and after the intervention. That is to say, in this study experimental research will be conducted through questionnaires that analyse study participants' perceptions. Moreover, the results interpretation will be supported by the teacher's notebook annotations in a class diary in terms of remarks, skills, or student's responses during moments of greater or lesser interest during lessons. We cannot forget that direct observation is another research tool, so comments collection will be considered together with the rest of information. In addition to the two-week post-intervention design, that is, an open question final questionnaire, two quantitative questionnaires have been designed, one pre-intervention and the other post-intervention. It is important to note that all questionnaires are different. The first measures students' awareness and is based on the Five Facet Mindfulness Questionnaire (FFMQ) by Ruth Baer, professor at the University of Kentucky and mindfulness researcher. The original one (Baer et al.,

2008), counts with 39 questions that are classified in 4 categories. The post-intervention questionnaire counts with five more specific questions related to certain notions about the topic and objective of study that have also been added: approaches to mindfulness knowledge and students' perception about reading in English, for instance, whether they think "reading aloud is stressful". In this way, the study has "high and low inference categories" (Sánchez & Salaberri, 2001). On one hand, this will allow the topic of interest to be objectively coded without having to interpret the facts. And on the other hand, the information will be inferred or interpreted according to classroom situations using data collected in the teacher's notebook from direct observation and other teachers' comments.

2. Setting and participants

The intervention is designed for an EFL elementary school classroom. Between the primary levels, I have chosen the last year of this stage, the sixth year. The choice has been made relative to the maturity in the students. I was looking for the biggest honesty and commitment possible, even though we cannot forget they are kids. In any case, the age, they are between eleven and thirteen years all, contributes to a certain validity of the data recollected in this study. Furthermore, I wanted to give the students tools to face the next step, Secondary Education, and introduce them in the process to help them manage the potential stressors when it comes to learning English.

Seventeen students are enrolled in the class, ten girls and seven boys, but a group of them do not attend or attend on a few occasions during the course, that is, they are absentees. However, at the time of the intervention, an average number of students have attended with some exceptions of one or two absences for justified reasons.

Before the intervention, I have been provided with information about the students by both the group's tutor and the English teacher who offered me the opportunity to use her class hours during the intervention process. From the students' information should be noted that it is a mixed class, with a balance between male and female students and a very varied component with respect to cultural background, since two African cultures come together, one from the north with another from central Africa, in addition to students of gypsy ethnicity.

The social and economic context is of working-class families with few resources since CEIP Alfredo Molina Martín is a school placed within a peripheral area of the urban district of Almería.

As for the class characteristics in terms of learning, students conform a very talkative group class, prone to making judgments or opinions about other students, and very participatory. The learning styles are very varied, there are children who are not supportive of integration but who have quite a gap because they have missed courses or have entered later in the course year. There are also two students who need extra support and who are absent from Spanish, Mathematics and English classes. Finally, the tutor has deemed it appropriate to highlight that there are three high achievers, in a class of medium-low performance, with a greater number of slow learners, some of whom lower performances are due to language problems, and others to lack of support in their home contexts. In any case, patterns not conducive to aiding academic performance.

Students aged 11-13 were given two weeks of mindfulness intervention, twice a week with 60 min per day at school. Students' attitudes related to performance in mindful attention and reading tasks were observed and measured.

3. Research Phases

The research procedure consists of three parts; the intervention planning and first questionnaire elaboration, the intervention implementation and elaboration of second and third questionnaires, and finally, a third phase in which the survey results are interpreted, and the third questionnaire is passed, and its data interpreted.

Class Intervention

The intervention program has been designed to teach students about positive



psychology and mindful awareness strategies to support them in their self-awareness, self-regulation, and learning strategies to overcome potential stressors when reading in English.

The class intervention for data collection has been designed to last four lessons, each class with a duration of sixty minutes, twice per week for two weeks. It has been carried out by me personally in the role of main teacher, together with the support of the school's pedagogical therapist teacher.

The competences targeted for the data collection are the following:

1. Emotion awareness: to recognise emotions, normally and when reading an English text, to be mindful about things that surround us, to identify feelings of empathy about other colleagues.
2. Emotion expression: to learn to express feelings, to manifest disagreement accordingly.
3. Emotion understanding: to learn to identify expressions or words that express emotions, to acknowledge others' emotions, to learn about compassion and self-compassion.
4. Emotion self-regulation: to learn to calm down, to look for solutions controlling bad emotions.

3.1. Mindfulness intervention in the EFL classroom

The development of the intervention has been planned with a duration of two weeks. The program, which I have called "awareness and attention management" has been put into practice during four classes of 60 minutes each.

In it, I have grouped strict content knowledge of the subject, particularly an English content review plus reading comprehension activities. This content is supported by an introduction to mindfulness and meditation, exercises based on feelings and emotions understanding, differentiation between both concepts and their names in English. Meditations have also been carried out at the beginning of the classes, and at the end of these, games related to emotions, such as feelings domino and mindfulness games (based on meditations and reflections) have taken place.

We have worked eliciting many opinions and beliefs about mindfulness, we have

reflected after using meditation videos and we have written our reflections in notebooks. In addition, we have discussed about awareness problems arisen and we have shared and debated about them with the rest of the class before giving our hypotheses about which factors we believed could be the cause of those specific reactions.

3.2. Development of sessions

Lesson 1

The introductory lesson's objective is to establish a focus on contextualising students about the topic and doing a data recollection with the Five Facet Mindfulness Questionnaire.

The objective of using this survey is to have an approximate idea of the students' perceptions about their awareness degree pre-intervention. Consequently, the questionnaire was answered in the first lesson planned. Thus, initial questionnaire data collected was used to organise

next sessions. We can argue that it functions as a diagnostic assessment on the matter of Mindfulness.

Timing and development

3 parts (60 minutes). Brainstorming + video, comprehension activities + debate, activities worksheet.

In order for the data obtained to be relevant, an introductory program to mindfulness has been designed, adapted to the short time of implementation. To do this, the first lesson is totally introductory to the topic of what mindfulness is, using resources adapted to the learning age so that students can identify different ways in which the mind can work. Following the model of Castellón (2019) and its Educamind project,



an introductory video was screened starring secondary school students, among others, in which the characters of the mind are presented. This is an educational and fun way to learn how our minds work. In this video, with the title of "the choir of your mind" concepts such as rumination or distracting thoughts, comparison and negative internal dialogue, inability feelings and anger or self-compassion are presented. Each one is assigned a character easily recognisable by the students, these are respectively; a mix between a dog and a monkey "perrimono", the turkey, blue toxik and red toxik, both in the shape of a mini tornado and kokoro, a funny shaped heart. Awareness, which is a videocamera that holds a magnifying glass, is the ability to be attentive to mind thoughts. This character is the ability to be able to witness an event like a spectator is watching a film, from a distance, in order to have time to process what is happening at a person's individual level. Finally, the main figure of the story is the inner Jedi, a warrior who is able to bring out the inner strength of the person and fight against unhelpful emotions.

Once the characters are introduced it is easier to resource to them whenever an abstract concept needs to be mentioned. Thus, the teacher can resource to them for students during the task of becoming more mindful about the experiences during the English class. After that, comprehension activities took place and a debate about the topic was held.

The third part of the class is devoted to answering an activities sheet in which students identify expressions and classify them into harmful words versus helpful words. Subsequently, those that are harmful must be reformulated to make them pleasant.

Lesson 2

Timing and development

4 parts (60 minutes) meditation video, emotions vs feelings, filling the gaps+ reading, worksheet.

Meditation video tale. I am a cloud "Soy una nube".

Icebreaker: Emotions: Difference between emotion and feeling.

Introduction to Robert Plutchik's wheel of emotions. This is a graded content according to the students' level.

Listening + Reading: Summer Holidays + notebook reflection about reading.

Feelings and emotions activities worksheet.

The second lesson has as a main objective to introduce the reading task and make students acknowledge some stressors that might intervene in their reading performance. First, we started with a meditation, then we explained content about emotions and feelings and then, practiced reading with a filling the gaps activity about holidays. Finally, as expansion activity, planned an extra activity to identify different emotions and feelings with its face expression.

Lesson 3

Timing and development

4 parts (60 minutes) meditation video, reading + debate, +, reading comprehension activities, game: feelings domino.

Meditation video tale. I am a sea wave “Soy una ola” + reflection post activity.

Reading: The Internal Struggle, “La lucha interior”, Castellón (2019) + notebook reflection. This story is a fable in which a girl visits a world that looks like a paradise, and which she is supposed to live and work. She loves everything about it until she finds a group of people with an anguish look. These creatures are presented as slaves of the mind, they are always angry with themselves and with everything that surrounds them. They have no course or direction because they do not know how to scape their inner struggle. To avoid becoming like this people the master gives her some instructions relating to self-managing tasks, emotion regulation and life goals. This is a reading activity done in Spanish, so the students continue learning contents related to mindfulness. Moreover, some questions about the reading and text comprehension when read aloud were raised. Finally, making use of the game-based learning approach, the students played a domino that instead of dots contains feelings names and their facial expression. This is a revision activity for the content taught in the previous session.

Lesson 4

Timing and development

4 parts (60 minutes) Guided Meditation, reading, questionnaire, meditation game.

The guided Meditation video planned for this session belongs to the resource bank in EducaMind.com, Castellón (2019). This is a longer meditation, ten minutes, in which we will be learning about the best body position to meditate and how to do it correctly when thoughts come to mind. The objective is that students learn to relax using breathing exercises. Furthermore, identifying emotions will help them to calm down easily whenever they need to, especially during English class. After the meditation we will be filling the thought and emotions worksheet about the experience. This is an activity to create a mental map in which thoughts and emotions are organised and collected in written after the meditation.

We will continue with a reading task about routines which is part of the course contents in the English subject, entitled "my week". Before implementing this activity, students will be asked to analyse their body and mental state before reading aloud in English.

Next, will be time to answer the second questionnaire, in which I will assess students' perceptions about reading and mindfulness, between other variables.

Finally, I will finish the intervention with a meditation game. This game is called "A Special Star", that is part of *Mindful Games*, in Kaiser (2016). This game's objective is to foster the ability of concentration. After playing, some questions will be answered aloud. Some conversation topics can be: What has happened in your mind and in your body during the body recognition tour? Have you ever felt that way? If so, when?

To complete the analysis, process a final questionnaire has been planned two-week post-intervention. The objective of this data recollection is to give students the opportunity to answer open questions about the intervention. It has been planned to see if students' attitudes towards mindfulness and reading have changed after having some process reflection time.

4. Procedures for data collection

All the questionnaires have been carried out in Spanish, the native language of the students, since they do not have enough level of competence in English to answer questions of such difficulty. The first two questionnaires planned are anonymous. However, in the last one a gender distinction is made.

-Pre- Intervention Questionnaire: It has 15 questions with four categories of self-awareness. It is a 15-item self-assessment questionnaire designed to measure the degree of presence or absence of attention to and awareness of the students in the present moment. Items are rated on a 6-point Likert type scale choosing from always to never, and total scores range from 1 to 12, with higher scores indicating greater mindfulness. Once each answer has been counted out each total has been done ranging from 24 for two elements categories to 36 for three elements categories.

The Five Facet Mindfulness Questionnaire has been adapted from Baer et al. (2008) keeping the categories of awareness and grouping the questions in each category classify as follows: Observing, (1,6,11), Describing (2,7,12), Acting with Awareness (3,5,13), Non-judging of inner experience (9,14) and Non-reactivity to inner experience (4, 10, 15).

-Post- Intervention Questionnaire. This survey was personally elaborated so I could collect information especially about students' stress or anxiety feelings and mindfulness method understanding. Items are rated on a 6-point Likert scale ranging from strongly agree to strongly disagree. It consists of 15 questions organised in 3 categories and classifying as follows: Mindfulness skills (1,2,13,14,15), Mindfulness and reading anxiety (3,8,9,11,12) and Self Awareness (4,5,7,10). Total scores range from 1 to 14, the number of students present during the teaching session.

-Two-Week Post Intervention Questionnaire. This is an open question questionnaire done after two weeks of the mindfulness intervention, which considers students' opinion about the intervention's utility and stress awareness. The questions are designed for them to reflect, and, on this occasion, I wanted to make a gender distinction in attitudes. The open answers have been classified into groups, answers rated from 1 to 11, the students present at the moment of data collection, being 7 participants female and 4 male students.

The process for data interpretation for pre- and post-intervention questionnaires has been grouping the questions and answers into categories and elaborating a percentage of the most chosen response for each question and category. For the two-week post-intervention questionnaire, there are no categories, but a similar interpretation, a percentage is given for the most given response and a data interpretation of gender differentiation has been done for questions 2 and 5.

Finally, attitudes, working procedures and other comments information collected from direct observation has been also added to the aforementioned data and taken into account to elaborate the discussion section.

Results

The following results (charts can be found in the appendices section) have been collected after the formative program evaluation which final objective was to assess how students perceive the role of mindfulness in reducing potential stressors when reading an English text.

Pre-Intervention questionnaire results

Observation category (Questions 1, 6, and 11)

For question 1, when asked about *if they perceive sensations when having a shower* 41,66% answered always, 33% sometimes and 16,7% never. This result implies that participants think they are aware of body sensations.

For question 6, when asked about *if they notice how food might affect their thoughts, feelings and emotions*, 33,3% answered almost never, however there exists an equal percentage, 25%, for always and never.

For question 11, when asked about *feeling sensations about the wind or the sun in their body*, 66% answered always and 33,3% sometimes.

Comparing questions 1, 6, and 11 we can interpret that students' attitudes are not certain, as being mindful about taking a shower, eating or feeling the sun in their faces are similar processes but different responses were given to them. However, the majority of answers show that for the first and third question they think they are always mindful and the second question almost never. This result makes us consider that students think the question is about if they are aware that they are eating, that the sun is shining or that they are taking a shower, but not really mindful about what they feel, so we can presume they have not considered a mindful attitude previous to this study intervention process.

Description category (Questions 2, 7 and 12)

For question 2, when asked *if they know to find words to describe their feelings*, 50% answered sometimes and 25% of the participants always and often. Paradoxically a 0% of the participants think they never have issues to find words to describe feelings.

For question 7, when asked the opposite, *if they have trouble to describe feelings*, 66,7% answered that sometimes and 25% that always find trouble.

For question 12, when asked *if when they are upset they can find a way to put it into words*, 41,7% think they sometimes can, and a 25% they always can.

This is a curious fact, because direct observation data and short tutor interviews suggest that students often do not know how to solve a problem discussing about it, but they normally use violence to solve it instead.

Acting with Awareness category (Questions 3,5 and 13)

For question 3, when asked *if they normally don't pay attention to things because they are daydreaming*, 50% answered sometimes, 25%, never. Being this a negative question, it is surprising that 0% answered always which implies that students think they are always mindful about situations.

For question 5, when asked *if they step back whenever they experience distressing thoughts*, 25% answered always, often and sometimes. Only 8,3% of the total (1 student) answered never. This result shows they are not aware of how they actually handle a situation, when the normal process for people around their age is they experience hardship trying to manage distressing thoughts.

For question 13, a negative scoring question, when asked *if they find themselves doing things without paying attention*, 41,7% answered sometimes and 33,3% never. Again, 5 students think their brain never performs autopilot mode, which implies a low awareness degree.

Non-Judging of Inner Experience category (Questions 9 and 14)

For question 9, when asked *if they think some of their emotions are bad and they shouldn't feel that way*, 50% answered sometimes and 25% always.

For question 14, when asked again *if they tell themselves they shouldn't feel the way they do*, 42% answered often and 33,3% always. This implies that pre-intervention, students did not have notions on how to deal with upsetting emotional states. But, on the contrary, there is a certain degree of common sense and awareness for this

category on how to correctly judge feelings and emotions.

Non-Reactivity to Inner Experience category (Questions 4, 8, 10 and 15)

For question 4, when asked *if they think some of their thoughts are weird or bad*, 33,3% answered sometimes, but the rest of the variables received a 17%, always, often and never. Therefore, it is the question with less consensus between the participants.

For question 10, when asked *if when they notice distressing thoughts they do not react*, 42% answered almost never. However, 33,3% answered often. This suggests the low tolerance for non reactivity between the students.

The most surprising result is for question 8, only 3% (1 student) answered never and students' emotional states are often difficult because they are not able to manage certain unhelping emotions.

Finally, for question 15, when asked *if when experiencing distressing thoughts or images they let them go*, 33,3% answered sometimes and 25% answered always. This result shows participants' difficulty in relation to mindworkings and self-regulation.

Pre-Intervention Questionnaire: Results

Categories	Most Answered	Percentage
Observation	Always	27,8%
Description	Sometimes	52,8%
Acting Consciously	Sometimes	38,9%
Non Judging	Sometimes	33,3%
Non Reactivity	Sometimes	22,2%

Post-Intervention Questionnaire

Mindfulness skills category (Questions 1,2,13,14,15)

For question 1, when asked about *mindfulness' quality for allowing to focus in the present moment*, there is a dichotomy between agree and strongly disagree, students' answers amount to 35,8%.

For question 2, when asked about *compassion*, one of the main skills that promotes the mindfulness method, 42,8% answered they are not sure that it can help treating

class colleagues better.

For question 13, when asked *if mindfulness helps in the task of accepting themselves*, 28,6% strongly agree and again, 28,6% of the total agree with this statement.

For question 14, 42,8% strongly agree with the fact that *mindfulness teaches tolerance*. Only, 7,1% (one student) answered strongly disagree.

In question 15, to the statement that *mindfulness will be helpful to manage emotions*, 42,8% agree with the statement, 21,4% strongly agree, 21,4% are not sure, and only a 7,1% disagree and strongly disagree. These results suggest that they think to practice mindfulness is helpful.

Self-awareness category (Questions 4,5,7,10)

In question 4, to the statement exposing *if they would feel better if they could control their emotions*, 64,3% of the participants answered strongly agree and 21,4% agree.

In question 5, to the statement *I feel good about myself*, 50% answered strongly agree, 21,4% agree and another 21,4% responded they are not sure about it. However, there is one participant, a 7,1% that answered strongly disagree.

In question 7, to the statement relative to *usually feeling in a bad mood*, 42,8% of the participants answered not sure and 35,8% strongly disagreed.

Finally, for the question 10, and the statement that *when they feel a negative emotion, they accept it and do not yell or hit*, 28,6% of the participants answered they are not sure, 21,4% strongly disagreed and another 21,4% strongly agreed.

Summarising, post-intervention results on mindfulness skills suggest students are unsure about mindfulness' power to focus or promoting compassion, but they believe it promotes acceptance and it is helpful for emotion management. However, whenever students are asked about feelings, emotions or mind states, their answers show uncertainty.

Post- Intervention Questionnaire 2: Results

Categories	Question	Most Answered	Percentage
Mindfulness Skills	1	Agree	35,8%
	2	Not sure	42,8%
	13	Strongly Agree	28,6%
	14	Strongly Agree	42,8%
	15	Agree	42,8%
Mindfulness and Reading	3	Strongly Agree	35,8%
	8	Agree	28,6%
	9	Agree	35,8%
	11	Strongly Agree	50,0%
	12	Agree	28,6%
Mindful attitude Self-Awareness	4	Strongly Agree	64,3%
	5	Strongly Agree	50,0%
	7	Not sure	42,8%
	10	Not sure	28,6%

Two-week post-intervention questionnaire

For question 1, relative to *anxious thoughts when reading in English previously to the intervention*, the most answered result is sometimes, 36,3% of the participants have chosen this option. 18,1% of the total answered no. This result shows that students interpret the question as if they are mindful about their emotional state when reading now, because they probably have not given previous thought to reading tasks.

For question 2, about *the utility of the intervention to improve reading skills*, 63,7% answered yes. It is curious that students that responded they did not found utility to the intervention (18,1%) are male and the affirmative response was given all by female students.

For question 3, about *the utility of mindfulness for relaxing when reading*, 81,8% of the total think is is useful, while 18.1% gave a negative answer.

For question 4, relative to *the main benefits of mindfulness*, 72,8% answered

relaxation and tranquility. 9,1% of the total responded fun or learning. A participants' general consensus has been made evident as there were not many differences in the answers, although they were open answers. Finally, for question 5, posing the question of *whether they enjoyed learning about mindfulness*, 81,8% gave an affirmative response and exposed the part of the process they enjoyed the most was mindfulness games (45,4%). In this case, negative answers have been given by male and female students, 18,1% of the sample studied.

2 Weeks Post-Intervention Questionnaire: Results

Question	Most Answered	Percentage & Gender
1. Before participating in this study, have you ever thought that reading in English makes you feel anxious?	Sometimes	36.3%
2. Have you found useful the intervention for the reading tasks in the English class?	Yes	63.7%
		No - All Male 18.1%
3. Do you think mindfulness can help you reading better in English because you are more relaxed?	Yes	63.7%
4. What do you think are the main benefits of Mindfulness at school?	Relaxation	72.8%
5. Did you like learning Mindfulness?In affirmative case, What did you like the most?	Yes	81.8%
		No- Male & Female 18.1%
	Mindfulness games	45.4%

Discussion

General results about audience self-awareness degree show students are unsure about their abilities to self-control or they think they more aware to bodily sensations while in reality they respond they are aware that they are performing and action, however I personally think without training is very difficult that they can be perceptive to how they are monitoring certain situations. Thus, when considering pre-intervention results, we can get a general overview on students' mindful attitudes of each category. Generally, the most chosen answer in this questionnaire was *sometimes* which suggests the uncertainty about the topic, being "description" and "acting consciously" the categories with a higher answering score. That students mostly answered sometimes suggests the level of students' awareness is low. This corroborates the possibility that the participants believe they are capable of describing their feelings or emotions, when in general, and during the intervention, they could not find the words to express them. What is evident and can be extracted from the results is the confusion between knowing what state they are in and the real description of the state or how to manage it.

Overall, pre-intervention questionnaire results suggest students believe they are more mindful than I was able to observe. That is to say, they believe they are good at emotion management, handling distressing emotions and describing feelings. However, looking at the post intervention results, we see a general attitude change respective to the previous one. We observe how the most answered response is *agree* or *strongly agree* for the mindfulness skills category, although we find *not sure*

in question 2 in a high percentage, 42,8%. In relation to the mindfulness and reading statements category, the majority of the answers were *agree* and *strongly agree* up to a 50% for statement 11, stating that they are mindful about the learning process and they understand mistakes as part of the process of learning to read a foreign language. Finally, looking at the results for the self-awareness category, we can conclude that participants strongly agree that they would feel better controlling their emotions with the highest percentage scored for this questionnaire, 64,3% or they think they feel good about themselves in a 50%. However, the most given response is not sure about bad moods, or negative emotions, indicating they are still at work trying to understand them. In general, according to the responses, a change can be seen in attitudes regarding the moods perception and mindfulness' utility to improve reading and to control emotions. The answers in this post-intervention questionnaire are less vague and more conclusive than in the pre-intervention questionnaire This indicates that they have received the method's introduction in a positive way, and we can interpret that students think the process helped them reducing stress levels prior to the reading and text comprehension task.

From the data analysed in the 2-weeks post-intervention questionnaire we can highlight that not all students believe that the mindfulness method has general or particular utility to improve reading skills in EFL class, although the majority do think is useful and have found meditations relaxing and have enjoyed learning about mindfulness.

Regarding the gender distinction, it has been made clear that a majority of male students believe *the intervention has not helped* reading tasks and the public that responded negatively to *if they enjoyed the intervention* were both male and female. Finally, all students share a common idea about the relationship between mindfulness and relaxation and they enjoyed more general mindful games that specific meditation games (9,1%).

These findings regarding the attitudes between female and male participants can be related to what other similar studies have identified as a "difference in learning motivation between female students that are more interested in learning and display a greater use of learning strategies (Shadiev et al., 2017: 1239).

General results indicate that the intervention was implemented with fidelity to the plan, students showed receptiveness and expressed in their answers that they would be interested in continuing learning about this method. There has been a great acceptance of the process from the beginning, with a high attention rate to the idea of relaxation before learning. However, students who could be considered high achievers have shown weariness at certain points during the process. This may be due to the high content load and the concentration of the intervention in a short period of time. Contrary to what I expected, students have followed the meditations more closely at the beginning than in the last lessons of the intervention.

Regarding the critical reading ability, the majority of the participants responded that they believe that mindfulness improves their abilities to comprehend a text in English. This corresponds to the results of other studies, which, although in other contexts, a pre-university environment, indicate mindfulness techniques foster critical reading abilities (Azizi & Kralik, 2020). Conversely, and while other research results that indicated mindful breathing exercises benefited reading performance (Clinton, Swenseth & Carlson, 2018), during the intervention period I have not observed reading improvement in the participants although their attitudes show they think mindfulness was a reading aid.

Furthermore, results show that the students would be interested in receiving mindfulness education during the EFL class. In addition, they have a general idea that this method can improve the way they read. In general, their answers show that participants believe learning mindfulness will help them in the future. However, as we have seen, not all students have shown interest and have been disruptive, especially at the end of the intervention. Even so, after a short tutorial, these students have recognised that the imminence of other activities, that is, the anticipation of an upcoming event, has kept them very nervous and they could not concentrate or pay due attention.

Combined, these findings highlight students' receptiveness towards improving the attitude with which they face reading an English text. Additionally, they remark the potential of using mindfulness to help students self-regulate and become self-aware whenever they face a reading task.

Future research should explore this possible causal relationship between the student's improved well-being after mindfulness-like interventions and the positive attitude towards reading in English aloud. An area that could be researched is which types of techniques or mantras could be used in meditation or what empowering words work best to relax students so that they can enjoy reading. Moreover, since mindfulness games, that have to do with relaxation, are the ones that they liked the most, further research should be done about which particular games can be useful to improve reading skills at the time they relax in order to introduce them in future interventions. Finally, prospective research could also investigate the reasons why students believe mindfulness cannot be of help in their learning, focusing on whether that opinion has been prompted by the techniques used, activities planned, or they believe that they cannot improve their anxiety when practicing English. Areas for improvement in this research include a slower pace to the instruction, more extended in the time such as implemented during the time of an academic year.

Apart from this practical measures directly applied to the class context, if we consider the premise of this mindfulness intervention, it could also be addressed a lacuna in the scientific literature regarding the application of mindfulness, particularly to the teaching of EFL and, more specifically, to the comprehension of written texts. Since there is a lack of literature relative to anxiety and the reading skill, research is needed that specifically assess or test particular measures that help improve the relationship between mindfulness, reading and foreign language reading anxiety.

Conclusions

Given that a mindfulness approach to reading can foster attention, students will be provided with tools as whether they should use one or another reading resource, and with hints relative to how to face a reading comprehension task during EFL lessons. If mindfulness method can reduce stress, students will be able to easily approach the reading task with a more positive attitude, a fact that will probably make them more aware of the reading process and less attentive to other students' reactions or comments.

Mindfulness focuses on creating the perfect emotional and social context conducive to favour students' attitudes towards learning English as a Foreign Language. Furthermore, this method's implementation can pursue showing sceptical teachers about the results of students managing and learning to monitor responses, reactions and learning performances.

This thesis research results have shown that students' perceptions about mindfulness to reduce reading anxiety are positive, however, when they were asked whether they often feel anxiety, their responses were not accurate, as they perceived anxiety does not affect them. However, students admitted that stress is a feeling that affects them more when reading aloud, although they confirmed they did not enjoy reading in English, being unsure of the reason why and preferring reading in Spanish. Moreover, students with lower awareness and emotion regulation levels were more likely to not recognise any benefits in implementing mindfulness in the EFL classroom. Furthermore, students' perception as to whether mindfulness can improve reading abilities is positive, even more regarding general relaxation. Albeit

research points out to meditation qualities, students' contributions during the research process make necessary to highlight the idea that the concentration ability has to be highly and progressively trained, and that music produced by the meditation bell or other binaural beats might produce reluctance and body sensations students might not be familiar with. In addition, it is important to consider that depending on the day, students may or may not be predisposed to focus, since we may find them overexcited due to thoughts anticipation over the imminence of an activity that makes them restless, such as a school dance before the final graduation day. What is more, observation has led me to the conclusion that the first days of the week are better for mindfulness practices and, on the contrary, closer days to weekend are more difficult for any activity including mindfulness, so students will face the same difficulty to follow reading comprehension activities. And therefore, if these are the days when they will have the least concentration capacity, these will also be the lessons when students most need mindfulness benefits to concentrate and be able to read and understand better a text in English.

Additionally, I would like to point out the handicap in using face masks during EFL classes. I have been able to perceive that these prevent correct word pronunciation and make reading aloud much less audible. With them teachers find the constant necessity of requesting sentence repetition or speaking louder, often annoying to students. So, this could also be a factor that would not help lower anxiety levels during reading.

Mindfulness teaching implications are not a matter of interfering in students' mind or introducing something they will not need or will not be able to assimilate, but rather, it will provide a better understanding of the learning process and an education of thought processes and reactions in our favour. Mind's education involves the same process as it would suppose to learn about any other subject, it consists of using all the resources within our reach to obtain the best results, and most importantly, to favour a meaningful learning experience, one that makes sense for all students. With mindfulness practices, we aspire to understand, accept and benefit from what is already within us, especially insed our minds. It is not about training students in metaphysical studies or alternative therapies, rather it is about using activities that have been scientifically proven to reduce anxiety and improve people well-being, two

of the main conditions for them to learn.

As always, when teaching, it is not about forcing anyone to follow a pattern or to think in the same way, but to provide ideas that each student adapts for their academic and personal improvement. I believe that when no one tries to impose their ideas, beliefs or ways of seeing reality on others, we can all come to understand each other, create spaces for collaboration and discover something that is common and valuable to all.

That students are more mindful and intervene in their own foreign language learning process is the final mission of a teacher who is at the forefront of educational theories. With the incursion of mindfulness in the field of teaching methodologies, teachers are able to carry out what is called active learning, that is, they can include resources and strategies for the acquisition of knowledge and cognitive skills, the ones necessary to conform the basis of motivation and promote that students strive for self-control. This mastering process will allow them the security needed to learn. Mindfulness method objectives applied to language learning and reading should be these: internal processes self-regulation and a better knowledge of personal reactions. These are abilities that aid the development of logical reasoning, largely an innate ability that can be improved to foster a sense of initiative and a better motivation to learn English.

To find adequate resources that help in the reading and learning processes are necessary for students' academic progress, furthermore, teachers' "attention to providing positive emotional states is a powerful way of improving children's overall school performance (...) until or unless they consider the affective realm, children's progress in reading—most especially the progress of children with reading anxiety—will remain stalled" (Jalongo & Hirsh, 2014: 434).

For this reason, in addition to advising and attending to students' affective and cognitive needs, the central axis of teachers' educational mission must be social-emotional education and self-awareness, one that helps creating a mindful learning community built on bonds that we can create by teaching about values such as compassion, empathy and collaboration instead of competition. Whenever teachers create a class environment in which students support each other in whatever the task

they must carry out, they are achieving the main objectives of a mindfulness approach to teaching EFL: to protect and nurture self-esteem, instilling the social value of the common and reducing intellectual and cultural differences between students that can adversely affect school performance and anxiety caused by the impossibility of meeting self-imposed expectations created by students, parents or teachers.

Teachers cannot forget that genetics and the context in which students grow can alter the brain plasticity and can influence how certain aspects are perceived. Teaching students' metacognition techniques through mindfulness, that is, to be conscious about how they learn, or which factors might affect them during the process, educators have a very powerful tool at their disposal to experiment and help students be passionate about reading and learning in English.

References

- Aisyah, J. (2017). Students' reading anxiety in English Foreign Language Classroom. *Journal of English and Education*, 5, (1), 56-63, <http://ejournal.upi.edu/index.php/L-E/article/view/9903>
- Annury, N. & Mujiyanto, Y. (2019). The Use of Metacognitive Strategies in EFL Reading Comprehension. *Proceedings of the First International Conference on Administration Science*. <https://dx.doi.org/10.2991/icas-19.2019.13>
- Azizatuz, A. (2019). Reading Anxiety in English as a foreign language for undergraduate students in Indonesia. *Journal of Teaching and Learning English in Multicultural Contexts (TLEMC)*, 3 (2). <https://core.ac.uk/download/pdf/276633702.pdf>
- Azizi, M., and Kralik, R. (2020). Incorporating Mindfulness into EFL Literature Courses to foster Critical Reading. *TOM*, 15 (4). https://www.researchgate.net/profile/Roman-Kralik-2/publication/348146961_Incorporating_Mindfulness_into_EFL_Literature_Courses_to_Foster_Critical_Reading/links/620559e67b05f82592ded733/Incorporating-Mindfulness-into-EFL-Literature-Courses-to-Foster-Critical-Reading.pdf
- Baer, R. A., Smith, G. T., Lykins, E., Button, D., Krietemeyer, J., Sauer, S., Walsh, E., Duggan, D. & Williams, J. M. G. (2008). Construct validity of the Five Facet Mindfulness Questionnaire in meditating and nonmeditating samples. *Assessment*, 15, 329–342. <http://dx.doi.org/10.1177/1073191107313003>

- Barrett, L. F. (2009). The Future of Psychology: Connecting Mind to Brain. *Perspectives on Psychological Science: A Journal of the Association for Psychological Science*, 4(4), 326-339. <https://doi.org/10.1111%2Fj.1745-6924.2009.01134.x>
- Bateman, A. (2012). Mindfulness. *British Journal of Psychiatry*, 201(4), 297–297, <https://doi.org/10.1192/bjp.bp.111.098871>
- Bentham, E. (2018). *An Introduction to Coaching for Language Learning*. Independently Published.
- Berkovich, A., Jennings, P. A, & Lavy, S. (2019). Contemplative Neuroscience, self-awareness, and education. *Progress in Brain Research*, 244, 355-385. <https://doi.org/10.1016/bs.pbr.2018.10.015>
- Brackett, M. (2019). *Permission to Feel: Unlocking the Power of Emotions to Help Our Kids, Ourselves, and Our Society Thrive*. Celadon Books.
- Brewer, J. (2021). *Unwinding Anxiety: Train Your Brain to Heal Your Mind*. Vermilion.
- Brown, J. & Langer, E. (1990) Mindfulness and Intelligence: A Comparison. *Educational Psychologist*, 25, 305-335. <https://doi.org/10.1080/00461520.1990.9653116>
- Bruner (1977). *The process of education*. Harvard University Press.
- Bruner (1996). *The culture of education*. Harvard University Press.
- Cabrera, E. (2021). *Sobre la vida buena: Reflexiones desde el estoicismo y la filosofía budista*. Plataforma.
- Carroll, J. B. (1966). Some Neglected Relationships in Reading and Language Learning. *Elementary English*, 43(6), 577–582. <http://www.jstor.org/stable/41386046>
- Castellón, A. (2019). *El Poder de la Educación Mindfulness*. Létrame.
- Castellón, A. (February, 8, 2022). Videos Meditaciones Niños y Adultos. EducaMind. <https://educamind.net/meditaciones/>

- Clinton, V., Swenseth, M. & Carlson, S. E. (2018). Do Mindful Breathing Exercises Benefit Reading Comprehension? A Brief report, *Journal of Cognitive Enhancement*, 2, 305-310. <https://doi.org/10.1007/s41465-018-0067-2>
- Csikszentmihalyi, Mihaly. (2008). *Flow: The Psychology of Optimal Experience*. Harper Perennial Modern Classics.
- Collard, P, Avny, N. & Boniwell, I. (2009). Teaching Mindfulness Based Cognitive Therapy (MBCT) to students: The effects of MBCT on the levels of Mindfulness and Subjective Well-Being. *Counselling Psychology Quarterly*, 21,(4), 323-336, <https://www.tandfonline.com/doi/abs/10.1080/09515070802602112>
- Corti, L., & Gelati, C. (2020). Mindfulness and Coaching to Improve Learning Abilities in University Students: A Pilot Study. *International Journal of Environmental Research and Public Health*, 17 (6), 1935. <https://doi.org/10.3390/ijerph17061935>
- Council of Europe. (2001). *Common European framework of reference for languages: Learning, teaching, assessment*. Press Syndicate of the University of Cambridge.
- Crain, W. (1992). *Theories of development: Concepts and applications*. Prentice Hall.
- Creswell J, D., Pacilio L.E., Lindsay E. K. & Brown K. W. (2014) Brief mindfulness meditation training alters psychological and neuroendocrine responses to social evaluative stress. *Psychoneuroendocrinology*, 44, 1-12. <https://doi.org/10.1016/j.psyneuen.2014.02.007>
- Davidson, R. J., and Lutz, A. (2008) Buddha's Brain: Neuroplasticity and Meditation. *IEEE Signal Processing Magazine*, 25(1), 176-174. <https://doi.org/10.1109/MSP.2008.4431873>
- Donne, J. (1624). *Devotions upon Emergent Occasions*. Cambridge University Press.
- Felver, J. C. & Singh, N. N. (2020) *Mindfulness in the classroom: An Evidence-Based Program to Reduce Disruptive Behaviour and Increase Academic Engagement*. New Harbinger Publications.

- Ford, M. P., & Opitz, M. F. (2002). Using Centers to Engage Children during Guided Reading Time: Intensifying Learning Experiences Away from the Teacher. *The Reading Teacher*, 55(8), 710–717. <http://www.jstor.org/stable/20205126>
- García, M. E., & Salaberri, S. (2001). *Metodología de investigación en el área de filología inglesa*. Universidad de Almería.
- Germer, C. K. (2009). *The Mindful Path to Self-Compassion: Freeing Yourself from Destructive Thoughts and Emotions*. The Guilford Press.
- Givón, T. (2005). *Context as Other Minds: The Pragmatics of Sociality, Cognition and Communication*. John Benjamins Publishing Company.
- Givón, T. (2012). The Adaptive Approach to Grammar. *The Oxford Handbook of Linguistic Analysis*, 27-49. <http://dx.doi.org/10.1093/oxfordhb/9780199544004.013.0002>
- Goleman, D. (2007). *Social Intelligence: The New Science of Human Relationships*. Bantam.
- Goleman, D. & Davidson, R. (2017). *Altered Traits: Science Reveals How Meditation Changes your Mind, Brain and Body*. Avery.
- Goldin, P. R., & Gross, J. J. (2010). Effects of mindfulness-based stress reduction (MBSR) on emotion regulation in social anxiety disorder. *Emotion*, 10(1), 83–91. <https://doi.org/10.1037/a0018441>
- Hanh, T. N. (1900). *The Miracle of Mindfulness*. Random House.
- Hiver, P., Al-Hoorie, A. & Mercer, S. (2021). *Student Engagement in the Language Classroom*. Multilingual Matters. <https://doi.org/10.21832/9781788923613>
- Hollins, P. (2021). *Super Learning: Advanced Strategies for Quicker Comprehension, Greater Retention, and Systematic Expertise*. PH Learning Company.
- Hölzel, B.K., Carmody, J., Vangel, M., Congleton, C., Yerramsetti, S.M., Tim Gard, T., Lazar, S. W. (2011). Mindfulness practice leads to increases in regional brain gray matter density. *Psychiatry Research: Neuroimaging*, 191, (1), 36-43. <https://doi.org/10.1016/j.pscychresns.2010.08.006>.

- Horwitz, E. K., Horwitz, M. B., & Cope, J. (1986). Foreign Language Classroom Anxiety. *The Modern Language Journal*, 70(2), 125–132. <https://doi.org/10.2307/327317>
- Jalongo, M.R. & Hirsh, R.A. (2010) Understanding Reading Anxiety: New Insights from Neuroscience. *Early Childhood Education Journal*, 37, 431–435. <https://doi.org/10.1007/s10643-010-0381-5>
- Jennings, P. A., Snowberg, K. E., Coccia, M. A., & Greenberg, M. T. (2011). Improving Classroom Learning Environments by Cultivating Awareness and Resilience in Education (CARE): Results of Two Pilot Studies. *The Journal of Classroom Interaction*, 46(1), 37–48. <http://www.jstor.org/stable/23870550>
- Jennings, P., et al. (2017). Impacts of the CARE for Teachers Program on Teachers' Social and Emotional Competence and Classroom Interactions. *Journal of Educational Psychology*, 109 (7), 1010-1028. <https://doi.apa.org/doi/10.1037/edu0000187>
- Kabat- Zinn, J. (1990). *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness*. Bantam.
- Kabat-Zinn, J. (1994). *Wherever You Go There You Are*. Hachette.
- Kabat-Zinn, J. (2005). *Coming to Our Senses: Healing Ourselves And the World Through Mindfulness*. Hachette Books.
- Kim, S., Crooks, C.V., Bax, K., & Shokoohi, M. (2021). Impact of Trauma-Informed Training and Mindfulness-Based Social–Emotional Learning Program on Teacher Attitudes and Burnout: A Mixed-Methods Study. *School Mental Health*, 13, (1), 55–68, <https://doi.org/10.1007/s12310-020-09406-6>
- Kaiser, S. (2016) *Mindful Games: Sharing Mindfulness and Meditation with Children, Teens, and Families*. Shambhala.
- Keng, S.L, Smoski, M.J. & Robins, C. J. (2011). Effects of mindfulness on psychological health: a review of empirical studies. *Clinical Psychological Review*, 31 (6), 1041-56. <https://doi.org/10.1016/j.cpr.2011.04.006>
- Langer, E. J. (1989). *Mindfulness*. Addison Wesley Longman.

- Langer, E. J. (1997). *The Power of Mindful Learning*. Da Capo Lifelong Books.
- Loritz, D. (1999). *How the Brain Evolved Language*. Oxford University Press.
- Lutz, A., Slagter, H. A., Dunne, J. D., & Davidson, R. J. (2008). Attention regulation and monitoring in meditation. *Trends in Cognitive Sciences*, 12(4), 163–9. <http://dx.doi.org/10.1016/j.tics.2008.01.005>
- MacIntyre, P. D. (1995). How Does Anxiety Affect Second Language Learning? A Reply to Sparks and Ganschow. *The Modern Language Journal*, 79(1), 90–99. <https://doi.org/10.2307/329395>
- Martínez, L. (2021). *Teaching with the HEART in Mind: A Complete Educator's Guide to Social Emotional Learning*. Brisca Publishing.
- McGregor, J. (2014). Your mind says one thing but your emotions do another: Language, Emotion, and Developing Transculturality in Study Abroad. *Die Unterrichtspraxis / Teaching German*, 47(2), 109–120. <http://www.jstor.org/stable/unteteacgerm.47.2.109>
- Mental Health Foundation. (2022, May, 7) What is stress? <https://www.mentalhealth.org.uk/a-to-z/s/stress>
- Mora, F. (2020). *Neuroeducación y lectura*. Alianza Editorial.
- Muhlis, A. (2017). Foreign Language Reading Anxiety Among Indonesian EFL Senior High School Students. *English Franca, Academic Journal of English Language and Education*, 1(1), 19. <http://dx.doi.org/10.29240/ef.v1i1.160>
- Nebot, V. B. (2017). *Mindfulness, la meditación científica*. Leukós.
- Obler, L. K. & Gjerlow, K. (1999). *Language and the Brain*. Cambridge University Press.
- Oad, L. and Khan, N. (2020). Factors Affecting English Language Anxiety among Learners: A Case Study of a Public Sector University. *Pakistan Social Sciences Review (PSSR)*, v4-3,1060-1078. [http://doi.org/10.35484/pssr.2020\(4-III\)77](http://doi.org/10.35484/pssr.2020(4-III)77)
- Okon, K. (2013). *Teaching English Effectively: with Special Focus on Learners' Interests*. Anchor Academic Publishing
- Olson, Kirke. (2014). *The Invisible Classroom: Relationships, Neuroscience &*

- Mindfulness in School*. W. W. Norton & Company.
- Opitz, M. F. & Ford, M. P. (2014). *Engaging Minds in the Classroom: The Surprising Power of Joy*. Association for Supervision & Curriculum Development.
- Organic Law 3/2020, 29th December, that modifies Organic Law of Education 2/2006, 3rd of May. BOE, 340, 30th December 2020, 122868-122953.
- Olson, D. R. (2014). *Jerome Bruner: The cognitive revolution in educational theory*. Bloomsbury Publishing Plc.
- Palacios, A. F., & Lemberger-Truelove, M. (2019). A Counselor-Delivered Mindfulness and Social–Emotional Learning Intervention for Early Childhood Educators.” *Journal of Humanistic Counseling*, 58(3), 184–203, <https://doi.org/10.1002/johc.12119>
- Pavlenko, A. (2002). Bilingualism and Emotions. *Journal of Cross-Cultural and Interlanguage Communication*, 21(1), 45-78.
<http://dx.doi.org/10.1515/mult.2002.004>
- Pourfeiz, J. (2016). A Cross-sectional Study of Relationship between Attitudes toward Foreign Language Learning and Academic Motivation. *Procedia-Social and Behavioral Sciences*, 232, 668-676.
<https://doi.org/10.1016/j.sbspro.2016.10.091>
- Puig, A. (2020). *¡Tómate un respiro! Mindfulness: El arte de mantener la calma en medio de la tempestad*. Espasa.
- Rosenthal, R. & Jacobsen, L. (1968) *Pygmalion in the Classroom: Teacher Expectation and Pupils' Intellectual Development*. Holt, Rinehart and Winston Inc.
- Reynoso, M. (2017). *Mindfulness: La meditación científica*. Paidós.
- Rodríguez, M., & Abreu, O. (2003). The Stability of General Foreign Language Classroom Anxiety across English and French. *The Modern Language Journal*, 87(3), 365–374. <http://www.jstor.org/stable/1192960>
- Rojas, M. (2021). *Encuentra tu persona vitamina*. Espasa.
- Salovey, P., & Mayer, J. D. (1990). Emotional Intelligence. *Imagination, Cognition*

and Personality, 9(3), 185–211. <https://doi.org/10.2190/DUGG-P24E-52WK-6CDG>

Schonert-Reichl, K. A., et al. (2015). Enhancing Cognitive and Social-Emotional Development Through a Simple-to-Administer Mindfulness-Based School Program for Elementary School Children: A Randomized Controlled Trial. *Developmental Psychology*, 51(1), 52–66, <https://doi.org/10.1037/a0038454>.

Shadiev, R., Huang, Y.-M., & Hwang, J.-P. (2017). Investigating the effectiveness of speech-to-text recognition applications on learning performance, attention, and meditation. *Educational Technology Research and Development*, 65(5), 1239–1261. <http://www.jstor.org/stable/45018724>

Shahsavarani, A.M., Abadi, E.A., & Kalkhoran, M.H. (2015). Stress: Facts and Theories through Literature Review. *International Journal of Medical Reviews*, 2,230-237. http://www.ijmedrev.com/article_68654_37adc02e9432adfa017b8d6095cb6760.pdf

Sherretz, C. E. (2011) Mindfulness in Education: Case Studies of Mindful Teachers and Their Teaching Practices. *Journal of Thought*, 46(3–4), 79–96, <https://doi.org/10.2307/jthought.46.3-4.79>.

Shen, J. (2021). A Review of the Effectiveness of Foreign Language Enjoyment and Foreign Language Classroom Anxiety on Learner's engagement and attainment. *Frontiers in Psychology*. <https://doi.org/10.3389/fpsyg.2021.749284>

Smith, A. N. (1971). The Importance of Attitude in Foreign Language Learning. *The Modern Language Journal*, 55(2), 82–88. <https://doi.org/10.2307/321854>

Smith-Ferguson, J. (2020). Metacognition a Key To Unlocking Learning. NSW, Department of Education. https://education.nsw.gov.au/content/dam/main-education/teaching-and-learning/education-for-a-changing-world/media/documents/Metacognition_Full_Report_FINAL.pdf

Sprenger, M. (2020). *Social-Emotional Learning and the Brain: Strategies to Help Your Students Thrive*. ASCD.

Sood A. & Jones, D. T. (2013). On mind wandering, attention, brain networks, and

- meditation. *Explore*, 9, 136-41, <https://doi.org/10.1016/j.explore.2013.02.005>
- Srinivasan, M. (2014) *Teach, Breathe, Learn: Mindfulness in and Out of the Classroom*. Parallax Press.
- Tang, YY., Hölzel, B. & Posner, M. (2015). The neuroscience of mindfulness meditation. *Nature Reviews Neuroscience*, 16, 213–225, <https://doi.org/10.1038/nrn3916>
- Thamraksa, C. (2005) Metacognition: A Key to Success for EFL learners. https://www.bu.ac.th/knowledgecenter/epaper/jan_june2005/chutima.pdf
- Toro, J. M. (2010). *Educar con “co-razón”*. Desclée de Brouwer.
- Unnata, Pragya et al. (2021). “Effects of Combining Meditation Techniques on Short-Term Memory, Attention, and Affect in Healthy College Students.” *Frontiers in Psychology*, 12, <https://www.frontiersin.org/article/10.3389/fpsyg.2021.607573>
- Villacañas de Castro, L. (2013). Teaching English as a foreign language in accordance with Social-constructivist pedagogy. *Tejuelo. Didactics of Language and Literature*, 17, 97-114. <https://tejuelo.unex.es/article/view/2548>
- Viner, R. (1999). Putting Stress in Life: Hans Selye and the Making of Stress Theory. *Social Studies of Science*, 29(3), 391–410. <https://doi.org/10.1177/030631299029003003>
- Walsh, R. & Shapiro, S. L. (2006). The meeting of meditative disciplines and Western psychology: A mutually enriching dialogue. *American Psychologist*, 61 (3), 227-39. <https://doi.org/10.1037/0003-066x.61.3.22>
- Wordsworth, W., & Coleridge, S. T. (1798). *Lyrical ballads: With a few other poems*.
- Yaribeygi, H., Panahi, Y., Sahraei, H., Johnston, T. P., & Sahebkar, A. (2017). The impact of stress on body function: A review. *EXCLI journal*, 16, 1057–1072. <https://doi.org/10.17179/excli2017-480>
- Yorio, C. A. (1971). Some Sources of Reading Problems for Foreign-Language Learners. *Language Learning*, 21(1), 107 - 115. <https://doi.org/10.1111/j.1467-1770.1971.tb00494.x>
- Young, D. J. (1991). *Creating a Low-Anxiety Classroom Environment: What Does*

Language Anxiety Research Suggest? *The Modern Language Journal*, 75(4), 426-437. <https://doi.org/10.1111/j.1540-4781.1986.tb05256.x>

Zack, E., Saekow, J., Kelly, M. & Radke, A. (2014) Mindfulness Based Interventions for Youth *Journal of Rational-Emotive & Cognitive-Behaviour Therapy*, 32, 44-56. <http://dx.doi.org/10.1007/s10942-014-0179-2>

Zeilhofer, L. (2020). Mindfulness in the foreign language classroom: Influence on academic achievement and awareness. *Language Teaching Research*. <https://doi.org/10.1177%2F1362168820934624>

Appendix 1

Questionnaire samples

Cuestionario Mindfulness (15 + 5) aspectos de atención emocional y percepción de la lectura en clase de inglés.

Utiliza la escala del 1 (nunca o muy rara vez es cierto) al 5 (muy a menudo o siempre es cierto) según lo ciertas que sean para ti las siguientes declaraciones. Haz un círculo en el número de la derecha que mejor representa tu opinión de lo que generalmente es cierto para ti. Por ejemplo, si crees que una afirmación es bastante cierta sobre ti, haz un círculo en 4 (a menudo verdad), pero si verdad solo a veces haz un círculo en 3.

		NUNCA ☹	CASI NUNCA ☹	A VECES ☺	A MENUDO ☺	SIEMPRE ☺
1.	Cuando tomo una ducha o un baño, me mantengo alerta a las sensaciones de agua en mi cuerpo.	1	2	3	4	5
2.	Soy bueno en encontrar palabras para describir mis sentimientos.	1	2	3	4	5
3.	No presto atención a lo que estoy haciendo porque estoy soñando despierto, preocupado o distraído.	1	2	3	4	5
4.	Creo que algunos de mis pensamientos son raros o malos y no debería pensar de esa manera.	1	2	3	4	5
5.	Cuando tengo pensamientos o imágenes angustiosas, “retrocedo” y me doy cuenta del pensamiento o la imagen sin que me domine.	1	2	3	4	5
6.	Nota cómo los alimentos y las bebidas afectan mis pensamientos, sensaciones corporales y emociones.	1	2	3	4	5
7.	Tengo problemas para pensar en las palabras correctas para expresar cómo me siento.	1	2	3	4	5
8.	Hago tareas automáticamente sin ser consciente de lo que estoy haciendo.	1	2	3	4	5
9.	Creo que algunas de mis emociones son malas o inapropiadas y no debería sentir las.	1	2	3	4	5
10.	Cuando tengo pensamientos o imágenes angustiosas, puedo simplemente notarlos sin reaccionar.	1	2	3	4	5
11.	Presto atención a las sensaciones, como el viento en mi cabello o el sol en mi cara.	1	2	3	4	5
12.	Incluso cuando me siento terriblemente molesto puedo encontrar una manera de expresarlo con palabras.	1	2	3	4	5
13.	Me encuentro haciendo cosas sin prestar atención.	1	2	3	4	5
14.	Me digo a mí mismo que no debería sentirme como me siento.	1	2	3	4	5
15.	Cuando tengo pensamientos o imágenes angustiosas, simplemente los noto y los dejo ir.	1	2	3	4	5

Cuestionario de gestión emocional y Mindfulness en la clase de inglés.

Utiliza la atención plena para reflexionar acerca de los ejercicios y cómo aprendes en la clase de inglés.

Analiza los ejercicios de lectura en voz alta que hemos realizado en clase y cómo te has sentido.

Piensa en si algo ha mejorado respecto a cómo lees y cómo prestas atención durante los ejercicios.

		MUY EN DESACUE RDO ☹️	EN DESAC UERDO ☹️	NO ESTOY SEGURO 😊	DE ACUERDO 😊	TOTALM ENTE DE ACUERD O 😊
1.	Mindfulness es una habilidad que me centra y me hace estar en el presente.	1	2	3	4	5
2.	La compasión que me enseña Mindfulness me ayuda a tratar mejor a mis compañeros.	1	2	3	4	5
3.	El Mindfulness me ayuda a estar más atento cuando leemos en clase de inglés.	1	2	3	4	5
4.	Me sentiría mejor si aprendo a controlar mis emociones.	1	2	3	4	5
5.	Me siento bien conmigo mismo.	1	2	3	4	5
6.	Cuando leo en inglés siento que lo hago mal y me avergüenzo.	1	2	3	4	5
7.	Normalmente me siento de mal humor.	1	2	3	4	5
8.	Mindfulness mejora la sensación que me produce leer en inglés.	1	2	3	4	5
9.	Tengo control sobre mis emociones y si me pongo nervioso leyendo pienso en que es normal.	1	2	3	4	5
10.	Cuando siento una emoción negativa trato de volverla positiva y no grito o pego golpes.	1	2	3	4	5
11.	Cuando me equivoco leyendo en inglés intento relajarme, entiendo que puede pasar porque estamos aprendiendo.	1	2	3	4	5
12.	Me siento mal leyendo, aunque practique Mindfulness e intente controlar la emoción.	1	2	3	4	5

		MUY EN DESACUE RDO ☹️	EN DESAC UERDO ☹️	NO ESTOY SEGURO 😊	DE ACUERDO 😊	TOTALM ENTE DE ACUERD O 😊
13.	Mindfulness me ayuda a aceptarme como soy.	1	2	3	4	5
14.	Mindfulness me enseña que todos somos iguales por dentro aunque diferentes por fuera.	1	2	3	4	5
15.	Mindfulness será útil para controlar mis emociones en el futuro.	1	2	3	4	5

Cuestionario 3. Preguntas de respuesta abierta. Reflexiona y responde.**Masculino X Femenino X**

1. Antes de participar en este estudio, ¿alguna vez pensaste que leer en inglés te genera ansiedad/nerviosismo? Razona la respuesta. Si quieres puedes responder con: si, no, alguna vez, muchas veces o nunca.

2. ¿Has encontrado útil la intervención para las tareas de lectura en la clase de inglés?

3. ¿Crees que Mindfulness puede ayudarte a leer mejor en inglés porque estás más relajado?

4. ¿Cuáles crees que son los principales beneficios del Mindfulness en la escuela?

5. ¿Te ha gustado aprender Mindfulness? En caso afirmativo, ¿Qué es lo que más te ha gustado?

Appendix 2

Pre, Post and 2 weeks Post Intervention questionnaires results.

CATEGORIES	QUESTION	S1	S2	S3	S4	S5	S6
OBSERVATION	When I take a shower or bath, I am alert to the sensations of water in my body.	ALWAYS	ALWAYS	ALM NEVER	SOMETIMES	ALWAYS	SOMETIMES
DESCRIPTION	I am good at finding words to describe my feelings.	ALWAYS	ALWAYS	SOMETIMES	OFTEN	SOMETIMES	ALWAYS
ACTING CONSCIOUSLY	I don't pay attention to what I'm doing because I'm daydreaming, worried, or distracted.	SOMETIMES	RARELY	NEVER	NEVER	OFTEN	SOMETIMES
NON REACTIVITY	I think some of my thoughts are weird or bad and I shouldn't think that way.	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER
ACTING CONSCIOUSLY	When I have distressing thoughts or images, I "step back" and notice the thought or image without being overpowered.	ALWAYS	ALWAYS	NEVER	SOMETIMES	OFTEN	SOMETIMES
OBSERVATION	I notice how food and drink affect my thoughts, body sensations, and emotions.	SOMETIMES	ALWAYS	NEVER	ALM NEVER	ALM NEVER	SOMETIMES
DESCRIPTION	I have trouble thinking of the right words to express how I feel.	ALWAYS	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	ALWAYS
ACTING CONSCIOUSLY	I do tasks automatically without being aware of what I am doing.	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES
NON JUDGING	I think some of my emotions are bad or inappropriate and I shouldn't feel them.	ALWAYS	ALWAYS	SOMETIMES	OFTEN	SOMETIMES	NEVER
NON REACTIVITY	When I have distressing thoughts or images, I can just notice them without reacting.	OFTEN	OFTEN	ALM NEVER	ALM NEVER	NEVER	ALM NEVER
OBSERVATION	I pay attention to sensations, like the wind in my hair or the sun on my face.	ALWAYS	ALWAYS	OFTEN	SOMETIMES	ALWAYS	NEVER
DESCRIPTION	Even when I feel terribly upset I can find a way to put it into words.	ALWAYS	ALWAYS	SOMETIMES	OFTEN	NEVER	SOMETIMES
ACTING CONSCIOUSLY	I find myself doing things without paying attention.	RARELY	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER
NON JUDGING	I tell myself I shouldn't feel the way I do.	ALWAYS	ALWAYS	SOMETIMES	OFTEN	OFTEN	ALWAYS
NON REACTIVITY	When I have distressing thoughts or images, I just notice them and let them go.	ALWAYS	OFTEN	ALWAYS	ALM NEVER	OFTEN	NEVER

CATEGORIES	QUESTION	S7	S8	S9	S10	S11	S12
OBSERVATION	When I take a shower or bath, I am alert to the sensations of water in my body.	ALWAYS	SOMETIMES	SOMETIMES	ALWAYS	NEVER	NEVER
DESCRIPTION	I am good at finding words to describe my feelings.	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES
ACTING CONSCIOUSLY	I don't pay attention to what I'm doing because I'm daydreaming, worried, or distracted.	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	ALM NEVER
NON REACTIVITY	I think some of my thoughts are weird or bad and I shouldn't think that way.	SOMETIMES	NEVER	OFTEN	ALM NEVER	ALM NEVER	SIEMPRE
ACTING CONSCIOUSLY	When I have distressing thoughts or images, I "step back" and notice the thought or image without being overpowered.	ALWAYS	ALM NEVER	SOMETIMES	OFTEN	ALM NEVER	OFTEN
OBSERVATION	I notice how food and drink affect my thoughts, body sensations, and emotions.	ALM NEVER	NEVER	ALM NEVER	ALWAYS	ALWAYS	NEVER
DESCRIPTION	I have trouble thinking of the right words to express how I feel.	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS
ACTING CONSCIOUSLY	I do tasks automatically without being aware of what I am doing.	ALM NEVER	ALM NEVER	SOMETIMES	ALM NEVER	SOMETIMES	NEVER
NON JUDGING	I think some of my emotions are bad or inappropriate and I shouldn't feel them.	SOMETIMES	SOMETIMES	ALM NEVER	SOMETIMES	SOMETIMES	ALWAYS
NON REACTIVITY	When I have distressing thoughts or images, I can just notice them without reacting.	OFTEN	SOMETIMES	ALM NEVER	ALM NEVER	OFTEN	ALWAYS
OBSERVATION	I pay attention to sensations, like the wind in my hair or the sun on my face.	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS	SOMETIMES	OFTEN
DESCRIPTION	Even when I feel terribly upset I can find a way to put it into words.	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES
ACTING CONSCIOUSLY	I find myself doing things without paying attention.	NEVER	ALM NEVER	SOMETIMES	SOMETIMES	ALM NEVER	NEVER
NON JUDGING	I tell myself I shouldn't feel the way I do.	ALWAYS	ALM NEVER	OFTEN	SOMETIMES	OFTEN	NEVER
NON REACTIVITY	When I have distressing thoughts or images, I just notice them and let them go.	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES

1. Answers to the Pre-Intervention Questionnaire.

QUESTION	S1	S2	S3	S4	S5	S6	S7
1. Mindfulness is a skill that centres me and makes me be in the present.	STRONGLY DISAGREE	AGREE	AGREE	STRONGLY AGREE	AGREE	STRONGLY DISAGREE	STRONGLY DISAGREE
2. The compassion that Mindfulness teaches me helps me treat my colleagues better.	NOT SURE	STRONGLY AGREE	NOT SURE	NOT SURE	AGREE	AGREE	STRONGLY DISAGREE
3. Mindfulness helps me to be more attentive when we read in English class.	STRONGLY DISAGREE	AGREE	STRONGLY DISAGREE	AGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY DISAGREE
4. I would feel better if I learned to control my emotions.	DISAGREE	AGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE	AGREE	DISAGREE
5. I feel good about myself.	AGREE	NOT SURE	STRONGLY DISAGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE	NOT SURE
6. When I read in English I feel like I'm doing it wrong and I'm ashamed.	DISAGREE	NOT SURE	STRONGLY AGREE	DISAGREE	STRONGLY DISAGREE	NOT SURE	STRONGLY AGREE
7. I usually feel in a bad mood.	NOT SURE	DISAGREE	DISAGREE	NOT SURE	STRONGLY DISAGREE	NOT SURE	STRONGLY AGREE
8. Mindfulness improves the feeling that reading in English gives me.	DISAGREE	DISAGREE	STRONGLY DISAGREE	NOT SURE	AGREE	AGREE	NOT SURE
9. I have control over my emotions and if I get nervous reading I think it's normal.	NOT SURE	STRONGLY AGREE	STRONGLY DISAGREE	AGREE	AGREE	STRONGLY AGREE	AGREE
10. When I feel a negative emotion I try to accept it and I don't yell or hit.	STRONGLY AGREE	NOT SURE	STRONGLY DISAGREE	DISAGREE	NOT SURE	AGREE	STRONGLY AGREE
11. When I make a mistake reading in English I try to relax, I understand that it can happen because we are all human.	STRONGLY DISAGREE	STRONGLY AGREE	DISAGREE	NOT SURE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY DISAGREE
12. I feel bad reading, even though I practice Mindfulness or try emotion control.	AGREE	STRONGLY AGREE	NOT SURE	AGREE	STRONGLY DISAGREE	NOT SURE	STRONGLY AGREE
13. Mindfulness helps me accept myself as I am.	DISAGREE	DISAGREE	STRONGLY DISAGREE	AGREE	AGREE	AGREE	STRONGLY AGREE
14. Mindfulness teaches me that although we are different on the outside we are all the same inside.	AGREE	AGREE	STRONGLY AGREE	NOT SURE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE
15. Mindfulness will be helpful in managing my emotions in the future.	STRONGLY AGREE	AGREE	AGREE	AGREE	AGREE	NOT SURE	STRONGLY AGREE
QUESTION	S8	S9	S10	S11	S12	S13	S14
1. Mindfulness is a skill that centres me and makes me be in the present.	DISAGREE	NOT SURE	NOT SURE	STRONGLY DISAGREE	STRONGLY DISAGREE	AGREE	AGREE
2. The compassion that Mindfulness teaches me helps me treat my colleagues better.	NOT SURE	DISAGREE	NOT SURE	STRONGLY DISAGREE	NOT SURE	AGREE	AGREE
3. Mindfulness helps me to be more attentive when we read in English class.	STRONGLY DISAGREE	STRONGLY DISAGREE	AGREE	STRONGLY DISAGREE	NOT SURE	NOT SURE	STRONGLY AGREE
4. I would feel better if I learned to control my emotions.	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE	AGREE	STRONGLY AGREE
5. I feel good about myself.	AGREE	NOT SURE	STRONGLY AGREE	STRONGLY AGREE	AGREE	STRONGLY AGREE	STRONGLY AGREE
6. When I read in English I feel like I'm doing it wrong and I'm ashamed.	AGREE	STRONGLY DISAGREE	DISAGREE	STRONGLY DISAGREE	AGREE	STRONGLY DISAGREE	NOT SURE
7. I usually feel in a bad mood.	NOT SURE	NOT SURE	STRONGLY DISAGREE	STRONGLY DISAGREE	STRONGLY DISAGREE	STRONGLY DISAGREE	NOT SURE
8. Mindfulness improves the feeling that reading in English gives me.	NOT SURE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY DISAGREE	AGREE	NOT SURE	AGREE
9. I have control over my emotions and if I get nervous reading I think it's normal.	DISAGREE	AGREE	DISAGREE	STRONGLY AGREE	STRONGLY DISAGREE	AGREE	STRONGLY AGREE
10. When I feel a negative emotion I try to accept it and I don't yell or hit.	AGREE	NOT SURE	STRONGLY DISAGREE	STRONGLY DISAGREE	NOT SURE	STRONGLY AGREE	AGREE
11. When I make a mistake reading in English I try to relax, I understand that it can happen because we are all human.	DISAGREE	AGREE	DISAGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY AGREE
12. I feel bad reading, even though I practice Mindfulness or try emotion control.	DISAGREE	STRONGLY DISAGREE	DISAGREE	STRONGLY DISAGREE	AGREE	AGREE	NOT SURE
13. Mindfulness helps me accept myself as I am.	NOT SURE	STRONGLY AGREE	STRONGLY AGREE	STRONGLY DISAGREE	DISAGREE	STRONGLY AGREE	AGREE
14. Mindfulness teaches me that although we are different on the outside we are all the same inside.	AGREE	STRONGLY AGREE	NOT SURE	STRONGLY DISAGREE	AGREE	STRONGLY AGREE	NOT SURE
15. Mindfulness will be helpful in managing my emotions in the future.	NOT SURE	AGREE	NOT SURE	STRONGLY DISAGREE	AGREE	STRONGLY AGREE	DISAGREE

2. Answers to the Post-Intervention Questionnaire.

		QUESTION				
GENDER	STUDENT	Before participating in this study, have you ever thought that reading in English makes you feel anxious?	Have you found useful the intervention for the reading tasks in the English class?	Do you think mindfulness can help you reading better in English because you are	What do you think are the main benefits of Mindfulness at school?	Did you like learning Mindfulness? In affirmative case, What did you like the most?
Female	S1	Sometimes	Yes	Yes	Relaxation and Tranquility	Mindful Meditation Game
Female	S2	Sometimes reading makes me feel nervous	I don't think so	I don't think so	Relaxation	To be honest, no
Female	S3	It depends, only if I read aloud	Yes	It could be.	Tranquility, fun, entertainment	Mindful Game
Male	S4	Ocasionaly	No	Yes	Relaxation, Meditation, emotion	Meditations
Female	S5	Sometimes	Yes	Yes	Relaxation and Tranquility	Mindful Meditation Game
Female	S6	Yes	Yes	Sometimes	Relaxation and Tranquility	Mindful Game
Male	S7	No	No	No	Learning	Nothing
Male	S8	No	Sometimes	Can help learning more easily	Relaxation, I'm less nervous	Mindful Game
Male	S9	Yes	Sometimes	Yes	Relaxation	Mindful Game
Female	S10	Yes, many times	Yes	Sure	Not being nervous	Learning breathing control
Female	S11	Sometimes	Yes	Yes	Relaxation	Mindful Game

3. Answers to the 2 Weeks Post-Intervention Questionnaire.

