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**Research Article**

# Determining of the voice training students' mindfulness levels

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**Abstract**

In this study, which was conducted to determine the mindfulness levels of voice training students, the sample consisted of 120 students who continued their education in state universities in the 2022-2023 academic year and were willing to participate in the study. The data were collected by e-survey method with demographic information and Mindfulness Scale (MAAS). In the analysis of the data, the data of the e-survey from the link sent to the voice educators at the universities in and outside the province of Istanbul to apply to their students were brought together on the google forms system and percentage frequency analyzes were taken. In addition, ANOVA test was applied to the data, t-test was applied, correlations were analyzed and standard deviations were calculated. There was no significant difference in mindfulness levels according to class levels. 30% were at low income level, 50% were at middle income level and 20% were at high income level. In the sample group, there were the least participants from the Southeastern Anatolia Region and the most participants from the Marmara Region. Participants from the Aegean region had a high level of mindfulness. Looking at the average scores of voice training students' perceived mindfulness levels, it can be said that $\bar{X}$=3.90, which is at a medium level but partially at a high level of mindfulness. According to gender, the mean mindfulness scores of female students ($\bar{X}$=3.9722) were higher than those of male students ($\bar{X}$=3.7986); when the mindfulness levels of the students were analyzed according to their age and classes in the faculty, all of them were at the Partially high-Moderate level; when the mindfulness levels of the students were analyzed according to their family income level, all of them were at the Partially high-Moderate level, but the mindfulness level of the students at low income level was lower than that of the students at high income level; when the mindfulness levels of the students were analyzed according to the region where they were born, the Eastern Anatolia region was the lowest ($\bar{X}$=3.2000) and the highest in the Aegean region ($\bar{X}$=4.5244); when analysed of the mindfulness levels of the students according to the institution they studied, it is seen that the Faculty of Education students ($\bar{X}$=3.9904) have higher scores than the conservatory students ($\bar{X}$=3.7515).

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## Introduction

Mindfulness has its origins in the 2500 year old ancient Buddhist tradition. Buddhism is the most psychological of all spiritual traditions (Smith, 1991; cited in Wallece & Shapiro, 2006). Buddhism has different stages and two main forms of meditation originate from them: Vipassana (insight) and Samatha (concentration and tranquility) (Ögel, 2012). Vipassana is the oldest of the Buddhist meditation teachings and involves being aware of what is happening at the very

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moment it is happening. Samatha, on the other hand, is a state in which the mind rests, focuses only on one point and is not allowed to wander elsewhere (Kınay, 2013).

Mindfulness, according to Kabat-Zinn (1994), is paying purposeful, nonjudgmental attention in the present moment; according to Linehan (2015), it is the ability to focus the mind on the present moment in a nonjudgmental way, open to the flow of the moment; according to Germer et al. (2005), it is being aware of the experience of the present moment in a friendly, kind, nonjudgmental and accepting way; Bringing full attention to the experience of the present moment with acceptance and compassion according to Marlatt and Kristeller (1999); directing the focus of attention to the experience of the present moment with open curiosity and acceptance according to Bishop et al. (2004).

Mindfulness is directing one's attention to one's immediate internal and environmental experiences without judgment (Kabat-Zinn, 2003). When we are mindfully aware, we are more aware of the present and simply observe our thoughts, feelings and emotions without feeling the need to react to or change them (Fulwiler & de Torrijos, 2011).
Many philosophical, spiritual and psychological traditions emphasize the importance of the quality of mindfulness for achieving and enhancing well-being (Kabat & Zinn, 2000; Brown & Ryan, 2003; Baer, Smith, & Allen, 2004; Lykins & Baer, 2009; Mayer, 2000). The most common definition of mindfulness is the state of being attentive and aware of what is happening in the present moment (Brown & Ryan, 2003).

Mindfulness moments have certain commonalities regardless of where on the continuum they are practiced. According to Germer, Siegel and Fulton (2005), moments of mindfulness are;

- Nonconceptual: Mindfulness is a state of awareness that occurs without going through thought processes.
- present- centered: Mindfulness is always in the present moment. Our thoughts about what we experience are one step removed from the present moment.
- Nonjudgmental: If we want things to be different from what they are, mindfulness does not arise freely.
- Intentional: Mindfulness always requires attention directed to a specific place. Redirecting attention back to the present moment gives mindfulness continuity over time.
- It requires participant observation: Mindfulness is not a disinterested observation outside of events, but a closer feeling of mind and body.
- Nonverbal: The experience of mindfulness is not in the thrall of words, because mindfulness occurs before words arise in the mind.
- Exploratory: Mindfulness is always exploring finer levels of perception.
- Liberating: Mindfulness provides freedom from conditioned grief at every moment (cited in Özyeşil, Arslan, Kesici, Deniz, 2011).

Kabat-Zinn (2009). He listed the basic attitudes in mindfulness in seven categories. These attitudes and their characteristics are listed below.

*Nonjudgmental:* We have generalized judgments about our experiences. We have a labeling and classification for almost everything we see. We classify and categorize many emotions, experiences and things around us as "good", "bad", "normal". However, the habit of categorization and judgment in our lives traps us in automatic reactions and we cannot be fully aware and unbiased. It is the awareness of these judgments that can control the stress in our lives. With mindfulness exercises, when we realize that we are judging something in our minds, we don't have to stop it immediately. The only need is to be aware of what is going on in our minds and not to judge our judgments, because this can make everything more complicated (Özyeşil, 2011).

*Patience:* Patience is accepting and understanding that everything happens in its own time. Getting caught up in future plans and expectations will stress one out. The best time for a person is the present. Often our thoughts greatly influence our perception of the present moment and cause us to lose touch with present reality. To be patient is to be open to each moment and each situation and accept it as it is.

*Beginner's Mind*: Often beliefs, culture and societal and personal values get in the way of perceiving reality as it is. It is the "beginner's mind" that enables us to see everything as if it is happening for the first time in order to see the richness

of the present moment. The beginner's mind, with the curiosity of a child, enables us to perceive what is around us and what we experience as if we are experiencing it for the first time, and therefore independent of judgments, as it is.

*Trust:* Developing a basic sense of trust in oneself and one's feelings is an important feature of meditation training. This attitude enables one to be oneself and make choices according to one's own wishes and thoughts without being dependent on any authority. Through mindfulness practices, one learns to take responsibility for being oneself, to trust one's own existence and to listen to it (Özyeşil, 2011).

*Non-Striving:* People often act with plans and goals in their lives. They constantly strive, struggle and plan for their expectations. However, this is contrary to the essence of mindfulness. With mindfulness, one learns not to strive for anything, to observe and just watch the passage of thoughts and feelings. If you are practicing mindfulness in order to achieve something; if you meditate in order to "get better", "relax", "become an enlightened person", etc., again, this is doing one thing for another, and this is contrary to the nature of mindfulness.

*Acceptance:* Acceptance is an important element of mindfulness that enables a person to cope with problems that arise from refusing to accept thoughts, feelings and situations such as fear, anxiety, sadness, depression, physical pain or difficulties in relationships (Siegel, 2008). Mindfulness enables us to accept and see things as they are and this leads to well-being.

*Letting Go:* When a person pays attention to his/her inner life, the mind discovers that there are certain thoughts, feelings and states that it wants to hold on to, and if these are satisfactory, these feelings and states are tried to be maintained and increased (Özyeşil, 2011). This is not the case when these feelings and states are undesirable; we constantly fight to get rid of them and try to get rid of them. However, this fighting is contrary to the essence of mindfulness as mentioned earlier, and through mindfulness practice, we learn to give up this struggle and let go of our mind.

### Problem of Study

This study was conducted to determine the level of mindfulness of voice training students. The study started with the hypothesis that voice training is an abstract training and is related to our mood and psychological flexibility because the instrument is inside our body. For this reason, the author wanted to investigate the mindfulness levels of voice training students.

## Method

### Research Model

In the present study, survey technique, one of the quantative research methods, was used. The data were collected by e-survey method with demographic information and Mindfulness Attention Awareness Scale (MAAS ). In the analysis of the data, the data of the e-survey from the link sent to the voice educators at the universities in and outside the province of Istanbul to apply to their students were brought together on the google forms system and percentage frequency analyzes were taken. In addition, ANOVA test was applied to the data, t-test was applied, correlations were analyzed and standard deviations were calculated.

### Participants

The sample of the study is a group of 120 students who continue their education in education faculties and conservatories from state universities in the 2022-2023 academic year and who are willing to participate in the study. The population of the study consists of all voice education students. Of the students participating in the study, 60% were female and 40% were male. Their ages varied between 18 and 24 years. 16.6% of the students were 1st grade, 41.6% were 2nd grade, 16.6% were 3rd grade, 25% were 4th grade, and 1.6% were graduate students (See Table 1).

**Table 1.** Showing the percentage frequency analysis of students' sociodemographic characteristics

| Variations | | N | % |
|---|---|---|---|
| Gender | Female | 72 | 60 |
| | Male | 48 | 40 |
| Class Level | 1st Grade | 20 | 16,6 |
| | 2nd Grade | 50 | 41,6 |
| | 3rd Grade | 20 | 16,6 |
| | 4th Grade | 28 | 25 |
| | Master's Degree | 2 | 1,6 |
| Income Level | Low | 36 | 30 |
| | Medium | 60 | 50 |
| | High | 24 | 20 |
| Participants' Region of Birth | Central Anatolia Region of Turkiye | 3 | 2,5 |
| | Eastern Anatolia Region of Turkiye | 6 | 5 |
| | Southeastern Anatolia Region of Turkiye | 2 | 1,6 |
| | Mediterranean Region of Turkiye | 13 | 10,8 |
| | The Black Sea Region of Turkiye | 18 | 15 |
| | Aegean Region of Turkiye | 30 | 25 |
| | Marmara Region of Turkiye | 48 | 40 |
| Studying Institution | Education Faculty | 76 | 63,33 |
| | Conservatory | 44 | 36,66 |

It was determined that 60% of the students participating in the study (n: 120) were female, 40% were male, 41.6% were mostly second graders, and 50% had a medium income. The birthplace of 40% of the students was Marmara region, which is the majority. Participants from the Aegean region had a high level of mindfulness. 63.33% of the participants are studying at the Faculty of Education.


**Figure 1.** Regions of Turkiye

**Data Collection Tool**

**Mindful Attention Awareness Scale (MAAS)**

The demographic information form prepared by the researcher to learn the personal information of voice education students and the MAAS developed by Brown and Ryan (2003) were used as data collection tools. The original name of the scale is Mindful Attention Awareness Scale (MAAS) and it was adapted into Turkish by Özyeşil et al. (2011). It is a 15-item scale that measures the general tendency to be aware of and attentive to momentary experiences in daily life.

The MAAS Turkish Version has a single-factor structure and yields a single total score. High scores on the scale indicate high levels of mindfulness. MAAS is a 15 item scale that measures the frequency of individuals' states of awareness in daily life. The MAAS is a 6-point scale (almost always, most of the time, sometimes, rarely, quite rarely, almost never). It is a Likert-type scale. The validity and reliability results for the MAAS show that the MAAS is a highly valid and reliable measurement tool. The scale adapted to Turkish culture can be one of the convenient tools for

determining mindfulness in an individual's behaviors Özyeşil et al. (2011). The internal consistency coefficient of the scale is .82. The item factor loadings for each item of the MAAs ranged between .48 and .81, and the Cronbach Alpha internal consistency coefficient of the scale was calculated as .80 and the test-retest correlation was calculated as .86 (Özyeşil, 2011).

Level of mindfulness and its scores are below;
1.00-1.82 Very Low
1.83-2.65 Low
2.66-3.48 Partially Low-Moderate
3.49- 4.31 Partially high-Moderate
4.32-5.14 High
5-14-6.00 Very high

**Procedure**

MAAS was administered via e-survey method. The data were collected from the students of the voice education departments of the faculties of education and conservatories where the research was conducted by e-survey method. The data collection form was sent by the researcher as an e-survey link to the voice educators at the universities and received online from all of them within a period of 1 month for them to apply it to their students.

**Desriptive statistics of participant's mindfulness level according to their characteristics**

**Table 2.** Descriptive statistics of mindfulness levels according to their characteristics of the participants (Voice Training Department Students)

| **Gender** | **Mean** | **N** | **Std. Deviation** | **Mindfulness Level** |
|---|---|---|---|---|
| Female | 3.9722 | 72 | .73113 | Partially high-Moderate |
| Male | 3.7986 | 48 | .75544 | Partially high-Moderate |
| **Age** | | | | |
| 18 years | 3.7267 | 20 | .83095 | Partially high-Moderate |
| 19 years | 4.0627 | 50 | .74169 | Partially high-Moderate |
| 20 years | 3.7900 | 20 | .69695 | Partially high-Moderate |
| 21 years | 3.7667 | 28 | .67611 | Partially high-Moderate |
| 23 years | 4.8667 | 1 | . | Out of evaluation |
| 24 years | 4.5333 | 1 | . | Out of evaluation |
| **Class in Faculty** | | | | |
| 1st Grade | 3.7267 | 20 | .83095 | Partially high-Moderate |
| 2nd Grade | 4.0627 | 50 | .74169 | Partially high-Moderate |
| 3rd Grade | 3.7900 | 20 | .69695 | Partially high-Moderate |
| 4th Grade | 3.8289 | 30 | .69540 | Partially high-Moderate |
| **Income** | | | | |
| Low | 3.6389 | 36 | .52575 | Partially high-Moderate |
| 2.00 Moderate | 3.9722 | 60 | .77720 | Partially high-Moderate |
| High | 4.1250 | 24 | .84312 | Partially high-Moderate |
| **Region** | | | | |
| Aegean | 4.5244 | 30 | .86476 | High* |
| Marmara | 3.7819 | 48 | .56010 | Partially high-Moderate |
| Mediterranean | 3.6256 | 13 | .44517 | Partially high-Moderate |
| Black Sea | 3.7519 | 18 | .60187 | Partially high-Moderate |
| Central | 3.4444 | 3 | .37908 | Partially Low-Moderate |
| Eastern | 3.2000 | 6 | .67462 | Partially Low-Moderate |
| Southeastern | 3.4333 | 2 | .61283 | Partially Low-Moderate |
| **School** | | | | |
| Education Faculty | 3.9904 | 76 | .69595 | Partially high-Moderate |
| Conservatory | 3.7515 | 44 | .80301 | Partially high-Moderate |
| Total | 3.9028 | 120 | .74272 | Partially high-Moderate |

The mean scores and levels of perceived mindfulness levels of voice training students are shown in Table 2. From here, it can be said that the overall mean score is $\bar{X}$= 3.90, which is at a moderate level, but at a moderately high level of mindfulness. In the analysis made by looking at the other characteristics of the participants;
According to gender, female students ($\bar{X}$=3.9722) had higher mean mindfulness scores than male students ($\bar{X}$=3.7986) and both of them were at the Partially high-Moderate level.

Considering the the mindfulness levels of the students according to age, it is seen that 18 years ($\bar{X}$=3.7267), 19 years ($\bar{X}$=4.0627), 20 years ($\bar{X}$=3.7900), 21 years ($\bar{X}$=3.7667) and all of them are at Partially high-Moderate level.
When we look at the mindfulness levels of the students according to their grades in the faculty, it is seen that the first grade ($\bar{X}$=3.7267), second grade ($\bar{X}$=4.0627), third grade ($\bar{X}$=3.7900), fourth grade ($\bar{X}$=3.8289) and all of them are at Partially high-Moderate level.

Considering the-mindfulness levels of the students according to family income level are examined, it is seen that there are low income ($\bar{X}$=3.6389), moderate income ($\bar{X}$=3.9722) and high income ($\bar{X}$=4.1250) and all of them are at Partially high-Moderate level. It is observed that the mindfulness level of low income students is lower than that of high income students.

Considering the mindfulness levels of the students according to their region of birth, it is seen that the Eastern Anatolia region is the lowest ($\bar{X}$=3.2000) and the Aegean region is the highest ($\bar{X}$=4.5244). It was also determined that Central Anatolia, Eastern Anatolia and Southeastern Anatolia regions were at the Partially Low-Moderate level, while Marmara, Mediterranean and Black Sea regions were at the Partially High-Moderate level.
When we look at the mindfulness levels of the students according to their institution of study, it is observed that both groups are at the Partially high-Moderate level, with Faculty of Education students ($\bar{X}$=3.9904) scoring higher than conservatory students ($\bar{X}$=3.7515).

**Mindfulness and Age**

**Table 3.** ANOVA test results of voice training students' mindfulness scores according to age

| | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| **Between Groups** | 3.998 | 5 | .800 | 1.479 | .202 |
| **Within Groups** | 61.645 | 114 | .541 | | |
| **Total** | 65.644 | 119 | | | |

Table 3 shows the results of the ANOVA test for the change in voice training students' perceived mindfulness scores according to age. According to this, it was determined that the mindfulness scores of music students did not differ according to age ($F_{(5\text{-}114)}$=1.479, p>.05).

**Mindfulness and Gender**

**Table 4.** t-test of results of voice training students' mindfulness scores according to gender

| | Gender | N | Mean | Std. Deviation | df | t | p |
|---|---|---|---|---|---|---|---|
| **Mindfullness** | **Female** | 72 | 3.9722 | .73113 | 118 | 1.258 | .106 |
| **Scores** | **Male** | 48 | 3.7986 | .75544 | | | |

Table 4 shows the t-test results for the change in voice training students' perceived mindfulness scores according to gender. According to this, it was determined that the mindfulness scores of music students did not differ according to gender ($t_{(160)}$=1.258, p>.05).

**Mindfulness and Class**

**Table 5.** ANOVA results of voice training students' mindfulness scores according to class

| | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| **Between Groups** | 2.317 | 3 | .772 | 1.415 | .242 |
| **Within Groups** | 63.327 | 116 | .546 | | |
| **Total** | 65.644 | 119 | | | |

Table 5 shows the results of the ANOVA test for the change in voice training students' perceived mindfulness scores according to the class they studied at the university. According to this, it was determined that the mindfulness scores of music students did not differ according to the class they studied at the university ($F_{(3\text{-}116)}$=1.415, p>.05).

**Mindfulness and Income (Family)**

**Table 6.** ANOVA test results of voice training students' mindfulness scores according to income

| | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| **Between Groups** | 3.981 | 2 | 1.991 | 3.777 | .026 |
| **Within Groups** | 61.662 | 117 | .527 | | |
| **Total** | 65.644 | 119 | | | |

Table 6 shows the results of the ANOVA test for the change in voice training students' perceived mindfulness scores according to family income level. According to this, it was determined that the mindfulness scores of voice training students differed according to family income level ($F_{(2-117)}$=1.415, p<.05). According to the Tukey test for the direction of this differentiation, it was determined that voice training students belonging to families with high income levels differed from those with low and middle income levels.

**Mindfulness and School Type**

**Table 7.** t-test of results of voice students' mindfulness scores according to school type

| | School Type | N | Mean | Std. Deviation | df | t | p |
|---|---|---|---|---|---|---|---|
| Mindfullness | Education Faculty | 76 | 3.9904 | .69595 | 118 | 1.711 | .045 |
| Scores | Conservatory | 44 | 3.7515 | .80301 | | | |

Table 7 shows the results of the t-test for the change in voice training students' perceived mindfulness scores according to the type of school they study. According to this, it was determined that the mindfulness scores of voice training students were higher and differentiated according to the type of school they studied in the faculty of education than those in the conservatory ($t_{(118)}$=1.711, p<.05).

**Mindfulness and Borning Region (Hometown)**

**Table 8.** ANOVA test results of voice training students' mindfulness scores according to borning region

| | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| Between Groups | 17.738 | 6 | 2.956 | 6.973 | <.001 |
| Within Groups | 47.906 | 113 | .424 | | |
| Total | 65.644 | 119 | | | |

Table 8 shows the results of the ANOVA test for the change in voice training students' perceived mindfulness scores according to the region they were born/lived in. According to this, it was determined that the mindfulness scores of voice training students differed according to the region they were born/lived in ($F_{(6-113)}$=6.973, p<.05). According to the Tukey test for the direction of this differentiation, it was determined that voice training students born/living in the Aegean region were at a higher mindfulness level than those in other regions and that they differed.

## Discussion

In this study, it was determined that the mean score of the students' Mindfulness Scale was ($\bar{X}$=3.9028). When other studies on students' level of mindfulness were examined, in Kocaarslan's (2016) study, the average scores of students studying at conservatory, education, fine arts, art and design faculties were found to be 59.01±11.17. In a study conducted by Dubert et al. (2016) with 80 nursing students, the mean conscious-awareness score was found to be 52.2±0.73. In a study conducted by Azak (2018) with 322 nursing students, the mean conscious-awareness score was found to be 60.14±11.43. Howell et al. (2008) found that the mean conscious-awareness score of 305 undergraduate students was 57.19±10.37. In a study conducted by Ramli et al. (2018) with 384 university students, the mean mindfulness score of the students was found to be 55.92±11.46.

There was no significant difference in mindfulness levels according to class levels. 30% were at low income level, 50% were at middle income level and 20% were at high income level. In the sample group, there were the least participants from the Southeastern Anatolia Region and the most participants from the Marmara Region. Participants from the Aegean region had a high level of mindfulness. Looking at the average scores of voice training students' perceived

mindfulness levels, it can be said that $\bar{X}$= 3.90, which is at a medium level but partially at a high level of mindfulness. According to gender, the mean mindfulness scores of female students ($\bar{X}$=3.9722) were higher than those of male students ($\bar{X}$=3.7986); when the mindfulness levels of the students were analyzed according to their age and classes in the faculty, all of them were at the Partially high-Moderate level; when the mindfulness levels of the students were analyzed according to their family income level, all of them were at the Partially high-Moderate level, but the mindfulness level of the students at low income level was lower than that of the students at high income level; when the mindfulness levels of the students were analyzed according to the region where they were born, the Eastern Anatolia region was the lowest ($\bar{X}$=3. 2000) and the highest in the Aegean region ($\bar{X}$=4.5244); when we look at the mindfulness levels of the students according to the institution they studied, it is seen that the Faculty of Education students ($\bar{X}$=3.9904) have higher scores than the conservatory students ($\bar{X}$=3.7515).

The mindfulness levels of voice training students were found to be at average levels. When the correlations were analyzed, there were no significant differences between the level of mindfulness and gender, age, grade level and institution of study, but there were differences in the region of residence and perceived income level. The level of mindfulness of students in the Aegean region and students with high income levels is significantly higher.

## Conclusion

Throughout our lives, we often face physical and mental challenges. In addition to physical challenges such as illness, old age and accidents, we may also face negative emotional situations. Perhaps because we call them bad situations, they turn into difficulties and negatively affect our daily lives. They make us unproductive and painful in our work, family and social lives. In fact, our main purpose in life is happiness. Our greatest success in life is not correlated with our advancement in business, how much money we make or the titles we receive, but with the peace, satisfaction and happiness we experience in our mental world. Therefore, it would not be wrong to say that "the greatest success is happiness". But in today's digital age, where technological developments are fast and business life is intense, even socializing is equivalent to our efforts to look perfect on social media tools. Because of our work, we may not have time to have a coffee with a friend and find peace with a conversation, but sharing a photo of that coffee in a nice cup with chocolate and getting likes is like exchanging the peace we cannot experience for the feeling of being liked. This makes us feel momentarily good and makes happiness relative. However, while you appear strong, successful and happy on the outside, your mind may be constantly ruminating on certain topics, feelings and thoughts. The ruminating mind does not allow the body to be healthy and the soul to be peaceful and happy. The mind may constantly drift into thoughts and feelings about the past or the future, which is what the mind often does. But the body and the breath are always in the present moment. Human beings have spent many years searching for the inner causes of suffering and trying to find solutions.

Voice training involves an abstract education process in which the instrument is the body and therefore the body, soul and mind need to be tuned. The vocal organs cannot be seen and handled like other instruments. In order for the body to be ready to produce sound during the training process, it will be in the best interest of the person to be ready both physically and spiritually. When Mindfulness-based trainings increase, it is predicted that singers will experience fewer vocal diseases. Breath and body are two indispensable elements of singing. The mind may wander and shift to agendas about the past and the future, but the breath and the body are in the present. The singer's psychological flexibility and surrender to the existing text, music and emotion while singing will enable him/her to fulfill his/her interpretive qualities in the best way. It is thought that the quality of both the vocal training process and the performance process will increase thanks to the three attitudes of mindfulness: attention, intention and attitude. They will also be able to manage performance anxiety. Studies on the prefrontal cortex, the executive center of the brain, show that the left and right parts of this part of the brain regulate emotions differently. The left prefrontal cortex has been associated with resilience to emotional challenges, with the ability to reduce fear and anxiety. It has been observed that brain activation shifts from right to left in those who practice long-term meditation and mindfulness practices. For example, in Davidson's (2012) study, this change was observed in people participating in the MBSR program. Researchers who

want to improve the study are recommended to increase the number of participants and the diversity of institutions. In addition, a study can be designed in which mindfulness practices will be performed while individual voice training is given for 8 weeks in a community where a placebo group and an experimental group are formed. In this way, it will be seen whether psychological, physical and bodily endurance and lesson efficiency can be increased with mindfulness practices in the voice training process.

## Recommendations

It is recommended that researchers who wish to further the present study should work with a larger number of voice training students and collaborate with institutions that provide voice training in different styles such as opera, jazz, Turkish music, ethnic music There are many scales such as the Mindfulness Scale used by the researcher in this study. Some of them are Freebook Mindfulness Inventory, Kentucky Mindfulness Inventory, Toronto Wise Awareness Scale, Philadelphia Mindfulness Inventory, Cognitive and Emotional Mindfulness.

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I would like to thank all my colleagues who helped in data collection and delivered the questionnaire and the MAAS scale prepared through Google forms to their students.

## Biodata of Authors

Tuğçem Kar was born in Tekirdağ in 1984. She studied piano and violin at Istanbul Avni Akyol Anatolian Fine Arts High School between 1998-2002. Between 2000-2004, she worked in Istanbul University State Conservatory - Opera / Choral Singing Department with Prof. Şebnem Ünal. In 2002, she started studying piano and viola at Marmara University Atatürk Faculty of Education - Department of Music Teaching, and graduated in 2006 with the first degree. In 2002, she played the role of "Nihal" in the opera "Aşk-ı Memnu" composed by Selman Ada and directed by Çetin İpekkaya; In 2003, she played the role of "The Boy" in the opera "Kuva-i Milliye" composed by Orhan Şallıel and directed by Murat Göksu. She completed her first master's degree in Marmara University Institute of Educational Sciences in 2008 and she completed her second master's degree at Istanbul University State Conservatory Institute of Social Sciences in 2012. Between 2007 and 2018, she taught Voice Training at Marmara University as a contracted lecturer. In December 2019, she started to work as a lecturer in ITU-TMDK Voice Education Department. She completed her Ph.D. at Marmara University Institute of Educational Sciences in January 2020. She was awarded the title of Associate Professor in Performing Arts on March 10, 2021. **Academic web link**: https://akademi.itu.edu.tr/tkar/Tu%C4%9F%C3%A7em-Kar/
**GoogleScholar:** https://scholar.google.com/citations?user=Ubsfm-cAAAAJ&hl=tr
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**Appendix 1.** Personel Information Form

**Personel Information Form**

**Gender**
( ) Female ( ) Male
**Age**: .....
**Institution**
( ) Education Faculty
( ) Conservatory
**Class Level**
( ) 1st Grade ( ) 2nd Grade ( ) 3rd Grade ( ) 4th Grade ( ) Master's Degree
**Family Income Level**
( ) Low ( ) Medium ( ) High
**Participants' Region of Birth**
( ) Central Anatolia Region
( ) Eastern Anatolia Region
( ) Southeast Anatolia Region
( ) Mediterranean Region
( ) The Black Sea Region
( ) Aegean Region
( ) Marmara Region

**Appendix 2.** Mindful Attention Awareness Scale (MAAS)

| **Mindful Attention Awareness Scale (MAAS) Brown ve Ryan (2003)** | | | | | | | |
|---|---|---|---|---|---|---|---|
| Almost always 1 Very Frequently 2 Somewhat Frequently 3 Somewhat Infrequently 4 Very Infrequently 5 Almost Never 6 | | | | | | | |
| | | **1** | **2** | **3** | **4** | **5** | **6** |
| **1** | I could be experiencing some emotion and not be conscious of it until some time later. | | | | | | |
| **2** | I break or spill things because of carelessness, not paying attention, or thinking of something else. | | | | | | |
| **3** | I find it difficult to stay focused on what's happening in the present. | | | | | | |
| **4** | I tend to walk quickly to get where I'm going without paying attention to what I experience along the way. | | | | | | |
| **5** | I tend not to notice feelings of physical tension or discomfort until they really grab my attention. | | | | | | |
| **6** | I forget a person's name almost as soon as I've been told it for the first time. | | | | | | |
| **7** | It seems I am "running on automatic," without much awareness of what I'm doing. | | | | | | |
| **8** | I rush through activities without being really attentive to them. | | | | | | |
| **9** | I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there. | | | | | | |
| **10** | I do jobs or tasks automatically, without being aware of what I'm doing. | | | | | | |
| **11** | I find myself listening to someone with one ear, doing something else at the same time. | | | | | | |
| **12** | I drive places on 'automatic pilot' and then wonder why I went there. | | | | | | |
| **13** | I find myself preoccupied with the future or the past. | | | | | | |
| **14** | I find myself doing things without paying attention. | | | | | | |
| **15** | I snack without being aware that I'm eating. | | | | | | |