

# **A Mindful Society 2018**

## **Detailed Conference Agenda, Breakouts, Practice Sessions and Posters**

### **Friday May 25th, 2018 - Pre-Conference Workshop "The Power of Mindfulness and Compassion"**

Workshop with Dr. Shauna Shapiro, Clinical Psychologist, Author and Global Mindfulness Leader

Location: SickKids Hospital, 555 University Avenue, Toronto, ON

Date & Time: May 25th - 9:30am to 5:00pm

Title: "What You Practice Grows Stronger: The Power of Mindfulness and Compassion"

This full-day workshop weaves together scientific research with the art of mindfulness and compassion practice to explore the frontiers of mind training in society. Mindfulness and compassion are now becoming part of the mainstream culture and have become increasingly popular in every sector of society—healthcare, education, business and government—so much so that Time magazine declared we are witnessing a “Mindful Revolution.” Together, we will explore the latest advances in science and clinical research to effectively integrate mindfulness and compassion into our professional and personal lives. Specifically, we will learn about current findings in neuroscience, which offer the hopeful message that we can shape and sculpt our brain based on repeated practice. Specific mindfulness and compassion practices will be taught as well as essential underlying themes to be integrated into daily life. The intention of this workshop is to explore the potential of mindfulness and compassion in transforming our individual and collective lives.

#### Learning Outcomes:

- Identify key elements of mindfulness
- Specify why self-compassion is an essential part of mindfulness
- Understand the scope of research findings regarding compassion, mindfulness and neuroscience
- Explain why shame and self-judgment can be detrimental to learning and changing harmful behaviours

#### **Facilitator brief bio:**

Shauna Shapiro, PhD, is a professor, author, and internationally recognized expert in mindfulness. With twenty years of meditation experience studying in Thailand, Nepal and the West, Dr. Shapiro brings an embodied sense of mindfulness to her scientific work. Dr. Shapiro has been invited to present her work to the King of Thailand, the Danish government, and the World Council for Psychotherapy in Beijing, China, as well as to Fortune 100 Companies including Cisco Systems, Genentech and Google. Her work has been featured in Wired magazine, USA Today, Dr. Oz, the Huffington Post, Yoga Journal, and the American Psychologist.

**Saturday May 26th, 2018 Conference: A Mindful Society 2018, Chestnut Conference Centre, University of Toronto**

7:30 AM - 8:45 AM	Light Breakfast & Refreshments - Mindful Marketplace
7:30 AM - 8:45 AM	Registration – Late registration available at Info Desk
7:30 AM - 8:30 AM	Open Practice Space – Breathing Space
8:30 AM - 9:00 AM	Guided Practice – Breathing Space
9:00 AM - 9:30 AM	<b>Conference</b> Opening – Mainstage
9:30 AM - 10:00 AM	Keynote Conversation – Mainstage Dr. James Doty Sr. Thệ NghiêM
10:15 AM - 10:45 AM	Q&A with Mainstage Speakers – Terrace room
10:15 AM - 10:45 AM	Refreshments & Vendors Opening - Mindful Marketplace & The Commons Area
10:15 AM - 10:45 AM	Guided Practices – Breathing space
11:00 AM - 12:00 PM	Breakout & Practice Sessions – Breakout Rooms & Breathing Space
12:00 PM - 1:00 PM	Lunch*
1:30 PM - 2:30 PM	Shauna Shapiro Keynote – Mainstage
2:45 PM - 3:15 PM	Q&A with Keynote Speaker Dr. Shauna Shapiro – Breakout Room
2:45 PM - 3:15 PM	Community Mindfulness Walk (weather permitting)
3:15 PM - 3:45 PM	Book Signing - Mindful Marketplace
3:15 PM - 3:45 PM	Refreshment Break & Vendors - Mindful Marketplace & Commons
4:00 PM - 5:00 PM	Breakout & Practice Sessions – Breakout Rooms & Breathing Space
7:00 PM - 9:00 PM	A Mindful Society Community Event & Contemplative Art Gallery - Mainstage

**Sunday May 27th, 2018 Conference: A Mindful Society 2018, Chestnut Conference Centre, University of Toronto**

<b>7:30 AM - 8:30 AM</b>	Open Practice Space – Breathing Space
<b>8:00 AM - 9:00 AM</b>	Light Breakfast & Refreshments - Mindful Marketplace
<b>8:30 AM - 9:00 AM</b>	Guided Practice – Breathing Space
<b>9:00 AM - 9:15 AM</b>	Opening Ceremony: Debbie Danbrook – Mainstage
<b>9:15 AM - 9:45 AM</b>	Keynote Conversation – Mainstage Valerie Brown Tita Angangco
<b>10:00 AM - 10:30 AM</b>	Q&A with Mainstage Speakers – Terrace Room
<b>10:00 AM - 10:30 AM</b>	Guided Practices – Breathing Space
<b>10:00 AM - 11:00 AM</b>	Poster Sessions & Refreshments - Mindful Marketplace
<b>10:00 AM - 11:00 AM</b>	Vendors - Mindful Marketplace & The Commons
<b>11:30 AM - 12:30 PM</b>	Breakout & Practice Sessions – Breakout Rooms & Breathing Space
<b>12:30 PM - 2:00 PM</b>	Lunch*
<b>2:00 PM - 2:30 PM</b>	Visioning & Intention Setting: Preparing for next steps – Mainstage
<b>2:30 PM - 3:00 PM</b>	Keynote Conversation – Mainstage Peter Weng Geshe Thubten Samdup
<b>3:00 PM - 4:00 PM</b>	Culminating Panel with Keynote Conversation Speakers – Mainstage
<b>4:00 PM - 4:45 PM</b>	Closing ceremony – Mainstage

## **Monday May 28th, 2018 Post-conference retreat: Day of Mindfulness with Thich Nhat Hanh Monastics at Chestnut Conference Centre, University of Toronto**

Day of Mindfulness “Mini-Retreat” with Thich Nhat Hanh Monastic Sr. The Nghiem & facilitator Valerie Brown  
Location: Chestnut Conference Centre, UofT, 89 Chestnut St, Toronto, ON Canada

**Overview:** Join us for a mini-retreat led by Sister Thệ NghiêM and Valerie Brown (monastic and lay practitioners in the tradition of Thich Nhat Hanh). This day is an opportunity to experience a retreat in an urban setting with a focus on deepening personal practice and building community. This retreat will be in the style of Engaged Mindfulness (not fully silent) with a combination of guided meditation and deep relaxation practice, presentation, and discussion.

### **Intentions:**

- Cultivate your personal practice
- Engage with community
- Slow down in the urban setting
- Experience self-reflection & contemplation

### **Facilitator Brief Bio:**

[Sr. True Vow \(Chân Thê NghiêM\)](#) is disciple of Nobel Peace Prize Nominee, Scholar and Zen master Thích Nhất Hạnh and was ordained in Plum Village, France in 1999. Her interest is to help make the practices, teachings, and psychology of the Dharma more accessible to others and merging Buddhist psychology and its connection with Western psychology to help people heal and touch their fullest potential.

[Valerie Brown](#) is an international retreat leader, writer, speaker, accredited leadership coach, and Principal of Lead Smart Coaching, LLC, specializing in application and integration of mindfulness and leadership. She has studied and practiced mindfulness in the Plum Village tradition since 1995 and was ordained in the Order of Interbeing by Thich Nhat Hanh in 2003.

## **Keynote Conversations and Keynote with Shauna Shapiro PhD**

This series of presentations will cover an array of topics focused on the application and integration of mindfulness into healthcare, education and organizational settings. Leading speakers within the field have been curated to provide secular and evidence-based depictions of pragmatic illustrations of how neuroscience, leading advancements and integrations of applied psychology and the practice of mindfulness can be utilized in furthering human flourishing and in supporting mental health initiatives.

### Learning Objectives:

- Describe what mindfulness is and the practices that support it
- Experience secular mindfulness-based practices
- Understand how mindfulness may be applied to your professional setting and clientele
- Identify challenges and considerations in applying mindfulness
- Articulate research-based advancements in mindfulness

### **Maintage Presenters:**

#### **Dr. Shauna Shapiro, PHD - Moderating**

Professor, author, and internationally recognized expert in mindfulness.

<https://amindsociety.org/speaker-lineup/shauna-shapiro/>

#### **Dr. Jim Doty, MD - Moderating**

Director and Founder, CCARE. Clinical Professor of Neurosurgery, Stanford University

<https://amindsociety.org/speaker-lineup/james-doty/>

Additional Speakers/Panelists for Guided Conversations

<https://amindsociety.org/speakers/>

#### **Elli Weisbaum, BFA, MES - Moderating**

Conference Director, A Mindful Society

<https://amindsociety.org/speaker-lineup/elli-weisbaum/>

#### **Michael Apollo, RP - Moderating**

Founder, A Mindful Society Conference

<https://amindsociety.org/speaker-lineup/michael-apollo/>

**Sr. Thệ Nghiêm**

Monastic Sister, Blue Cliff Monastery

<https://amindsociety.org/speaker-lineup/sister-the-nghiem/>

**Valerie Brown**

JD, MA, PCC

<https://amindsociety.org/speaker-lineup/valerie-brown/>

**Tita Angangco**

Co-Founder, Centre for Mindfulness Studies

<https://amindsociety.org/speaker-lineup/tita-ang-angco/>

**Peter Weng**

Chief Business Officer, Search Inside Yourself Leadership Institute

<https://amindsociety.org/speaker-lineup/peter-weng-2/>

**Geshe Thubten Samdup**

Gomde Lharampa

<https://amindsociety.org/speaker-lineup/geshe-thubten-samdup/>

# Breakout Sessions & Practice Sessions

*All conference attendees have a choice to choose from 31 breakout session and practice sessions accumulating 5 hours of attendance..*

## Learning Objectives

- Obtain direct, personal experience of mindfulness practice and learn how it applies to both professional and personal practice.
- Discuss current information regarding mindfulness and brain science through research and practice.
- Engage in a variety of mindfulness-based programs through experiential techniques for participants to use in their work with clients.
- Develop skills to utilize a variety of adapted mindfulness-based interventions

**Agenda:** <https://amindsociety.org/2018-agenda/>

*Under each day there is a listing of **Breakout Sessions** (24) and **Practices** (9) with full descriptions, Learning outcomes and Bio's.*

*All attendees will chose which Breakout/Practice Session on their own with the assistance of an online app (paper copies will be made available at the conference).*

## Breakout Sessions Saturday AM - 11:00 AM - 12:00 PM

<p><b>The Rapidly-Changing Face of Applied Mindfulness</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Barry Boyce</p>	<p>Mr. Boyce will present with slides and a chalk talk his understanding of the current state of the applied mindfulness movement (momentum really, since movement implies something with leaders and a single, unified vision; "the mindfulness momentum" is much more chaotic and emergent than the word "movement" would imply). This will be an update on Mr. Boyce's presentation from two years ago at A Mindful Society.</p> <p><b>Learning outcomes:</b> 1) Learn why it is important to distinguish secular, spiritual, and religious applications of mindfulness; 2) Obtain a clear picture of the state of research into mindfulness and how to obtain more information about it; 3) Gain sensitivity in how to frame mindfulness and speak and write about it for diverse audiences; 4) Assess the pro's and con's of simplistic scientific models of how contemplative practices work; 5) Appreciate how important it is to be inclusive in every conceivable dimension (ethnicity, class, physical ability, age, religious orientation, etc) in presenting mindfulness, and learn skills for doing that.</p>
<p><b>Transformative Mindfulness Methods: A Framework for Healing</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Dekyi-Lee Oldershaw, Craig Mackie, Shelley Urlando</p>	<p>Broaden your perspective on the field of mindfulness to explore how a deepening adaptation of mindfulness can be used to heal challenging and complex physical and mental health cases for all ages ranging from stress, chronic pain, cancer, heart problems, brain injuries, migraines, trauma, intergenerational trauma, anxiety, grief and depression. This workshop will give participants a direct experience of Transformative Mindfulness Methods (TMM) developed by Dekyi-Lee Oldershaw over the past 30 years. They embody a universally accessible experiential healing approach found in Tibetan Buddhism that enable the practitioner to encounter suffering with the most compassion and clarity possible and then actualize a change in relationship to how this suffering is experienced physically, psychologically and spiritually. Rather than focus on symptom regulation and mind stabilization, this approach is a direct and often surprisingly profound way to transform painful situations. This modality uses receptive visualization, rather than directive, along with a specific inquiry process in order to uncover a clear picture of the suffering. TMM also develops and strengthens a relationship with one's deepest connection to a kind and wise self which influences a graceful transformation. As a result, attachment, aversion or avoidance that perpetuate someone's suffering can be gradually alleviated naturally.</p> <p><b>Learning outcomes:</b> *Deepen their understanding of mindfulness and its potential applications *Examine a healing approach to mindfulness *Experience a new modality of mindfulness</p>

			<p>through Transformative Mindfulness Methods that takes mindfulness a step deeper for healing</p> <ul style="list-style-type: none"> <li>*Experience a somatic/embodied approach to mindfulness that uses multiple expressive modalities (visual/graphic, words, sound, numerical) to access a clear view of suffering and its potential to change</li> <li>*Learn about an approach that can be effective with complex populations including indigenous peoples of Canada who have experienced intergenerational trauma</li> <li>*Leave with their own transformative experience.</li> </ul>
<p><b>Touring and Building Mindfulness Intentional Communities Around the World</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>David Viafora, Vanessa Loucky</p>	<ul style="list-style-type: none"> <li>3 Continents</li> <li>9 Countries</li> <li>14 Intentional Mindfulness Communities</li> <li>100's of Interviews</li> <li>1 Tour</li> <li>1 Evolving Practice</li> </ul> <p>Over the course of 12 months, we visited over a dozen intentional mindfulness communities in North America, Europe, and Oceania, documenting their strengths, aspirations, experiences, and edges of growth. Intentional mindfulness communities are places where people and families can either live or visit, and learn the art of mindful living together in a supportive atmosphere. We document the different models that these communities have adopted to integrate mindfulness practice into their daily lives, whether they live in urban or rural environments. A set of questions guided us in our exploration of these communities around the world: How were they envisioned and created? Can residents thrive in their lives of practice together? As a community, what training and support are they able to offer to others? What is the glue that holds members and residents together? How do mindfulness practices evolve and unfold authentically in the context of regional and community cultural needs? And how do they truly practice mindfulness in the face of inevitable adversities which arise in community? These are the questions we will have explored over the last 12 months and which hundreds of practitioners in over a dozen communities have helped to answer.</p> <p>Furthermore, we will share our experiences of co-creating and facilitating a mindful living community ourselves for four months with over a dozen other young adults in Athens, Greece. We will explain the strengths that such a community can have upon the lives of its residents and the surrounding community, namely NGOs that we were partnering with to both deliver material support to refugees, as well as mindfulness practice to volunteer staff. Most importantly, we will share how certain mindfulness practices evolved and blossomed in the context of communal</p>

			<p>living, and which may be incorporated into the lives of families and communities.</p> <p>Learning outcomes: practical application focused (ex. a specific program, organization or initiative or hands on activity)</p>
<p><b>Humanity Meditation Workshop</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Jil Amadio, Heather Alinsangan, Erin MacPherson</p>	<p>Meditation is a powerful path for both personal and collective transformation. In this Humanity Meditation workshop we will explore a practice that is central in uplifting the both the human spirit and societal potential. We will explore how the discovery of our personal humanity directly opens the door to a good human society. We all experience thoughts or feelings of inadequacy, a nagging sense that we're just not good enough. This atmosphere of self-judgment can build until there's a palpable tension in our life. Dissatisfaction devours our time and energy, and life becomes a chore. By letting go of the struggle to be something "better," we can begin to make space for our inherently intelligent, compassionate, and strong nature - our humanity. In this experiential exploration of Humanity Meditation, the Shambhala principle of basic goodness - that we are all, at the core, worthy and complete - will be put to the test. This principle is a journey in making friends with who we are and drawing out our inherent fearlessness. Join us in this exploration of what it means to be human and how that discovery engenders compassion and ultimately changes the world.</p> <p>Learning outcomes: • Experience meditation as a transformational tool for society • Discover how our view of humanity's true nature is critical to our impact in the world • Question our beliefs about personal and societal nature and how these beliefs influences action, that either leads to betterment of society through compassionate action, or further damages society through fear based action • Address the personal and social challenges faced by mindfulness practitioners to engage, in a way that is of benefit, as we ourselves progress along our personal journey of self awareness • Developing an inquisitive relationship with ourselves and reality • Experience personal perception and conceptual constructs • Discussing the shift from self to other and in turn to society • Explore assumptions about helping • Strengthen the energy and motivation to benefit our world • Practice meeting personal and societal suffering, with gentleness and an open heart, which sharpens intelligence and illuminates next steps • Re-awaken wonder</p>

<p><b>Mindful Architecture: The conscious creation process of future living spaces</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Priscilla Cruz ; To Phuong Ho</p>	<p>“We shape our buildings and afterwards our buildings shape us,” mused Winston Churchill in early 1943. “We now know, for example, that buildings and cities can affect our mood and well-being, and that specialized cells in the hippocampal region of our brains are attuned to the geometry and arrangement of the spaces we inhabit” (Michael Bond, BBC News, 6 June 2017). As more of us flock to urban living, city designers are re-thinking buildings’ influence on our moods in an era of “neuro-architecture”. In this general perspective of consciousness, The Mindful Architecture Initiative was created to transform the approach to the profession that needs novel methods of observation, drivers for design, methodologies for the production of space, and changes in policy and governance. Starting from a human-centered and holistic awareness, and focusing on the understanding of how mindfulness is essential for the creation process of new living spaces that contain the being with fundamentals, often neglected by modernity, the initiative aims to propose training solution sets that develop conscious skills for workers in architecture industry. Designed with a highly practical approach, the suggested programs seek to redirect architects’ focus back to the human (body and mind) and invite them to activate the senses in space, to pay attention to cognitive effects of their design, to nurture the consciousness in creative process and to reverse all the project management routines. “Architecture can contribute to well-being as a form of therapy by evoking contemplative states and heightened internal and external awareness through mindfulness” (Benjamin Daniel Fisher, 2015)</p> <p>Learning outcomes:- Learn to integrate mindfulness skills during the design process and the project development for professionals in architecture industry - Learn of how to have emerged new methods of observation and design, new methodologies for the production of living space, and changes in policy and governance in architecture industry - Learn how to raise the concept of mindful and conscious architecture to the industry and how to address to contemporary professionals in a transformative perspective - Contribute to bring together architects, designers, engineers, neuroscientists and psychologists, all of whom increasingly cross paths at an academic level, but still rarely in practice. - Build a much better idea of the kind of urban environments that people like or find stimulating which will shape the architecture of future</p>
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<p><b>Making Mindfulness Stick with Kids, Teens and Families</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Christopher Willard</p>	<p>So many of us know the value of mindfulness, but how can we really make mindfulness and compassion stick with the kids we work with? If you are looking for fun, creative and effective ways to share mindfulness with young people, this workshop will take a pragmatic approach to just that. This practical workshop will focus on adapting mindfulness for individuals and groups of differing developmental and diagnostic backgrounds. Special emphasis will be placed on getting young people engaged in practice in their daily lives. We will also explore the importance of our own practice, deepening our own mindful self-care as caregivers. We will explore the best wisdom and research for supporting a mindfulness practice by examining all angles, including creating a community of support around the kids. We will also examine best practicing for sharing practices together as well as encouraging independent practice outside of our time together. Mindfulness is more than just breathing, and so is this workshop. Participants should be prepared for an interactive workshop adapting and practicing a variety of mindfulness exercises using senses, visualization, movement, games, and more that can be practiced by professionals and kids of all levels of experience. ·</p> <p>Learning outcomes: Practice and adapt exercises for a range of diagnostic, developmental, cognitive populations. · Identify a range of effective “buy-in” strategies to inspire practicing mindfulness in the real world. · Recognize resistance as a roadmap rather than a roadblock to practice.</p>
<p><b>Mindful Moments</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Jill Cressey, Melissa Campagnolo, Benda Toner</p>	<p>Practicing mindfulness meditation increases relaxation, resiliency, and focus. The U of T Mindful Moments program is a collaborative partnership offering drop-in mindfulness meditation classes across campus (<a href="https://www.studentlife.utoronto.ca/hwc/mindful-moments">https://www.studentlife.utoronto.ca/hwc/mindful-moments</a> ). The Mindful Moments instructors complete their mindfulness training and certificate through the U of T School of Continuing Studies with the courses taking place at the Factor-Inwentash Faculty of Social Work. Drop-in mindfulness classes are offered at a variety of locations including the Multi-Faith Centre, Faculty of Kinesiology &amp; Physical Education Athletic Centre and Goldring Centre, Grad Room, St. Hilda’s College, Victoria College, Galbraith Building, Dentistry &amp; Rehabilitation Sciences, Hart House Chapel, New College, Leslie Dan Faculty of Pharmacy, and Faculty of Information Services. In this Mindful Moments workshop, you will have the opportunity to experience a Mindful Moments group practice that includes a body scan, mindfulness meditation techniques, breath awareness exercises, and mindful movement/yoga. Enjoy this experiential workshop and feel calm, connected, and centered! ·</p>

			<p>Learning outcomes: Experience relaxation, resiliency, and focus. Be more calm, confident and centered.</p>
<p><b>Posture Lab Presentation</b></p>	<p>Saturday 11:00 AM - 12:00 PM</p>	<p>Julie Jarvis</p>	<p>Many people do not know how to sit comfortably to meditate, and because they are uncomfortable, they begin to believe they can't meditate. In this workshop, Julie Jarvis, founder of REALthings, will share the transformative benefits of different postures and sitting styles. Geared for meditation teachers and practitioners, participants will learn everything they need to know to effectively guide others (their students/clients) on how to sit naturally and comfortably on floor cushions or in a chair to meditate. This Posture Lab will include a Group Sitting Fitting, followed by a Meditation and group exchange. Sitting flat on the floor is very difficult for most people because our hips and knees are not flexible enough. All participants will get to try different postures and cushions to understand the correct use of props and how they can transform your meditation experience. They will also learn about the key challenges and barriers to sitting comfortably.</p> <p>Learning outcomes: • Learn to sit straight naturally • Experience the pleasure of a group meditating with ease • Remember how good it feels to connect with your body • Walk away with a Toolkit of tips to help others sit and meditate successfully</p>

## Breakout Sessions Saturday PM 4:00 PM - 5:00 PM

<p><b>Mindful eating for a mindful life</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Susan Wnuk, Chau Du</p>	<p>Learn the principles of mindfulness as they relate to eating in this experiential workshop. You will be led through mindfulness practices including mindful awareness of your breath and body and mindful eating practice. We will summarize the theoretical and research foundations of mindful eating and how mindful eating principles and practice can be applied to a wide variety of eating and body image concerns. You will have the opportunity to share your experience with mindful eating with other workshop participants and the facilitators and to engage in a discussion about challenges to mindful eating practice. We will review practical steps for incorporating mindful eating into life and discuss how mindful eating can be a gateway to a more mindful life.</p> <p><b>Learning outcomes:</b> 1. Engage in mindfulness practices including breath and body awareness and mindful eating practice 2. Develop better awareness of the relationship between thoughts, feelings and bodily sensations associated with eating 3. Identify ways to incorporate mindful eating practices into daily life</p>
<p><b>Mindfulness in Large Organizations</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Peter Weng</p>	<p>This session will review lessons learned from implementing mindfulness programs in large organizations. The Search Inside Yourself program was developed at Google and has now been delivered to companies and organizations around the world. Discussion will include examining components for success and considerations for long-term development of mindfulness programs in large organizations.</p> <p><b>Learning outcomes:</b> Recommendations on mindfulness program implementation including short-term immediate steps and longer-term programs.</p>

<p><b>Use routine feedback to become a more effective mindful therapist</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Paul Kelly</p>	<p>There is good evidence that MBCT and MBSR can be effective for a broad range of clinical problems. It is also reasonable to conclude that mindful psychotherapy techniques, in individual sessions, can be beneficial. The psychotherapy research literature confirms that some therapists are more effective than others, even if they are using the same treatment protocols or techniques. Who the therapist is accounts for up to nine times more the variation in outcome than is accounted for by the type of therapy. The research also tells us that most psychotherapists overestimate how effective they are. If you routinely measure patient progress, then you can determine how effective you currently are as a mindful therapist. You can also use these patient ratings to become more effective and to reduce the risk of patient dropout. At The Mindfulness Clinic we routinely measure patient progress. We have patient ratings from more than 26,000 therapy sessions. This workshop will teach you how to use simple measures for monitoring patient progress so you can become a more effective mindful therapist. I will give lots of clinical examples from individual mindful psychotherapy cases and from MBCT cases.</p> <p>Learning outcomes: Learn to become a more effective mindful therapist</p>
<p><b>Mind, Breath and Heart: The Application of Mindfulness in Kathak (North Indian Classical) Dance</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Sucheta Heble; Mihaela Dirlea</p>	<p>This presentation will highlight mindfulness practice in the context of the North Indian Classical dance style of Kathak. From the moment the dancer steps on to the dance floor, she/he becomes enveloped into a personal mindful self-discovery. This starts from the quiet and contemplative moment the dancer puts on bells, and continues with Pranam, the acknowledgment and consecration of the dance space.</p> <p>Kathak can be viewed as a form of attentional practice, in which the dancer is holistically aware of multiple aspects of the dance, music and emotional quality of the performance and is able to intentionally zone in to one aspect at a time. The dancer must be mindful of the underlying rhythmical cycle, the language of the dance, the body in motion, and her/his personal dance space. The dancer is rooted in the present moment, while skillfully demonstrating rhythm, subtlety and grace, executed in body, facial movements, vocal recitation and intricate footwork.</p> <p>In this interactive workshop, we will use the seven attitudes of mindfulness (Kabat-Zinn, 2004) to expose the common threads that underpin the two practices, and illustrate how the skills gained in practicing Kathak dance are akin to those of formal Mindfulness Meditation.</p>

			<p>Learning Outcomes: • Describe and define the key mindful elements of Kathak (Indian Classical) dance • Learn how the seven attitudes of mindfulness are applied within Kathak practice</p>
<p><b>Integrating Applied Mindfulness within Educational Systems and Curriculum</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Brenda B. Toner, Airrow Toner</p>	<p>This workshop will provide an opportunity to explore how we can further develop, integrate and change our educational organizations to embrace the practices of mindfulness with curiosity and openness. As a successful example of integrating mindfulness within education, this workshop will describe Undergraduate and Graduate courses developed, taught and evaluated at the University of Toronto. Student evaluations and feedback displayed a range of 4.5 – 5 on a 5-point scale. In addition to the rating scales, feedback from students expressed themes around class environment, community, safety, ability to approach mindfulness from various lenses, and the embodied practice of the instructor. Workshop participants will have a chance to practice a sampling of Mindfulness practices that were offered in these courses. We hope that this workshop will inspire personal and collective empowerment and create positive change within our education system.</p> <p>Learning outcomes: - To explore and share with others who have experience and influence within educational institutions. - To discuss the barriers and opportunities within current education systems. - To explore mindfulness approaches as a pathway of change in improving educational institutions.</p>
<p><b>The Path of Service: Mindfulness in Prison</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Gary Meltzer</p>	<p>I wish to introduce individuals to the benefits which result from making oneself available through volunteering with vulnerable communities such as those who have been incarcerated. Learning how serving these individuals is greatly enhanced by a committed mindfulness practice and experiencing how the benefits that result are not reserved for those whom you serve, but more so for the ones who are willing to do this work of the heart.</p> <p>Learning outcomes: developing trust with those who have been incarcerated, experiencing how a background in mindfulness is an asset, identify and assist at risk, underseved and vulnerable individuals and groups, experiencing how a willingness to serve can add meaning and purpose tonour lives</p>

<p><b>Using Guided Imagery to Cultivate Self-Awareness</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Heidi Bornstein &amp; Stephen Chadwick</p>	<p>This workshop will explore using the guided imagery of sitting on top of a great mountain, far above everything, where great distances can be seen in all directions and using this great vision, to see your life..... From this reflective practice, using participants will have the opportunity to explore creating their own Life Scape, using a variety of art supplies.</p> <p>Learning outcomes: - Cultivate self-awareness / - develop creativity / - explore using artistic expression</p>
<p><b>Conscious Leadership: Living the Mission and Inspiring our Communities</b></p>	<p>Saturday 4:00 PM - 5:00 PM</p>	<p>Andrew Dunn Gabi Jubran Ali Maresh Olga Valentin Kunal Gupta</p>	<p>How Can We Achieve A Balanced Relationship With Technology? Join A Panel Discussion On The Mechanics Of The Attention Economy, Its Impact On Society And The Human Condition, And What The Future Of Human Centered Design Looks Like.</p> <p>Learning outcomes: Learn About Digital Wellness Tips And Tricks To Give You More Control Over How You Spend Your Attention And Set A Positive Example For Your Family, Colleagues And Community.</p>

## Breakout Session Sunday AM - 11:00 AM - 12:00 PM

<b>The Mindfulness Curriculum for Undergraduate Medical Education at the University of Ottawa</b>	Sunday 11:00 AM - 12:00 PM	Millaray Sanchez-Campos, Heather MacClean, Carol Gonsalves	<p>Exploring best practices for teaching and learning in medical education: Medical students' perceptions of a mindfulness intervention to promote personal and professional wellbeing</p> <p>Learning outcomes: * Describe the longitudinal mindfulness curriculum at the Faculty of Medicine, at the University of Ottawa * Evaluate the research data of the intervention (qualitative and quantitative research)</p>
<b>From Mindfulness to Contemplative Arts Psychotherapy: The Mandala Method</b>	Sunday 11:00 AM - 12:00 PM	Emma Ates	<p>Since few decades we have witnessed many research and applications of mindfulness-based interventions (MBIs) and how it benefits different population. However, in the Buddhist tradition it is said that there are over 84,000 meditation practices existing. There are a lot more contemplative practices that could be integrated to improve mental health and well-being in our society. Contemplative Arts are forms of meditation that are a continuum of mindfulness and awareness meditation practices. In this workshop you will learn about the Contemplative Arts Psychotherapy (CAPT) framework - that encompasses different models of intervention - that have been recently researched and applied in clinical and community settings. You will also practice one of the expressive visual exercise of the Contemplative Creative Therapy (CCT) model: the mandala method.</p> <p>Learning outcomes: • Develop knowledge about MBIs integration of creative art therapy (MBAT) • Develop knowledge about contemplative arts practices and its origins • Discover the Contemplative Arts Psychotherapy (CAPT) framework and its models of intervention for clinical and community settings • Experience a mandala exercise and process to look at the mind</p>

<p><b>How People of Colour scholarship inspire People of Colour to become leaders in Shambhala</b></p>	<p>Sunday 11:00 AM - 12:00 PM</p>	<p>Mabinti Dennis</p>	<p>We are part of a unique community that has taken steps to embrace diversity and provide opportunities for members of diverse racial/ethnic heritages to deepen their path and assume leadership roles in our mindfulness community. This presentation is an opportunity to share information inspire others in the mindfulness community to find ways of including People of Colour; Racialized groups, Ingenious people and other diverse groups to be included in the mindfulness community.</p> <p>Learning outcomes: practical application focused (ex. a specific program, organization or initiative or hands on activity)</p>
<p><b>Inquiry: The heart of practice</b></p>	<p>Sunday 11:00 AM - 12:00 PM</p>	<p>Patricia Rockman</p>	<p>This workshop will introduce participants to Inquiry as a contemplative dialogue and relational mindfulness practice. Its underlying educational assumptions and theoretical underpinnings will be discussed. Participants will explore it experientially and will have the opportunity to reflect on personal practice using the questions of inquiry to recognize, track and generalize insights from the mindful experience. This workshop will be highly experiential. Inquiry's relevance to teaching mindfulness will be discussed. It's relevance for those who take mindfulness based programs will also be addressed.</p> <p>Participants will: 1) Explore the inquiry process as it relates to practice and teaching mindfulness 2) be able to explain the 3 layers of Inquiry and their intention 3) be able to identify helpful questions versus unhelpful questions for enhancing one's self-reflective capacity 4) Be able to explain the four foundations and three characteristics and how they relate to teaching mindfulness based programs</p>

<p><b>Mindfulness Program Implementation at Elementary School Setting</b></p>	<p>Sunday 11:00 AM - 12:00 PM</p>	<p>Lillian Sawtschuk, Lorraine McDonald</p>	<p>The initial implementation of the MindUp curriculum at TEAM School in Mississauga took place during the school year 2017-2018. It included the students from gr. 1-8. The reason for implementation was to explore whether this curriculum would give the students and teachers tools to better manage feelings surrounding anxiety and being stressed. In order for the teachers to be able to realistically manage this implementation, it was very important that we, the administration were respectful of time within the school schedule. As it was, there never seemed to be enough time in the day, and we knew that it would be better received if the time allotted was manageable with other subjects. We blocked off 30 minutes, once in a 6 day schedule rotation. We insisted that everyone, including specialty teachers take this time to become acquainted with the MindUp curriculum and Mindfulness in general. As the school year progressed we began to notice a shift in the school culture. We enjoyed being able to refer to elements of Mindfulness with the staff and students when trying to plan for strategies and problem solve. We saw fewer students struggle with becoming "dis" regulated.</p> <p>Learning outcomes: practical application focused (ex. a specific program, organization or initiative or hands on activity)</p>
<p><b>The Mindfulness of the Body</b></p>	<p>Sunday 11:00 AM - 12:00 PM</p>	<p>Lindsay McDonald, Pavla Uppal</p>	<p>Borrowing from theatre arts methodologies, we invite participants of this workshop to experience an outside-in approach, bringing attention to what the body has to say, accessing emotions and feelings that are situated in our body. This process will heighten participants' awareness of the connections between their body and their mind.</p> <p>Learning outcomes: Experience the body as an information source into our minds, our actions, and our beliefs. Access and experience 'body knowledge'. Develop more objective body insight with input from group members Experience the power of the collective and collaborative insight. Our bodies are like art: they say different things to different people, and experiencing that insight through the lens of others can be invaluable. To capture insights that came from the workshop's activities</p>

<p><b>RETHiNK Compassion</b></p>	<p>Sunday 11:00 AM - 12:00 PM</p>	<p>Theo Koffler, Charles Hargobind, Amber McAuley</p>	<p>Join the Mindfulness Without Borders team for an interactive workshop focused on exploring your life experience in relation to compassion for self and others. Participants will be invited to sit in council and connect with one another to consider a series of self-reflective prompts, participate in a guided mindfulness practice and share personal experiences.</p> <p>Learning outcomes: *Co-create a shared learning environment *Experience a guided Equanimity Practice *Develop a deeper understanding of personal experiences of compassion * Connect with other participants through dialogue and reflection</p>
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# Practice sessions

## Saturday

<p><b>My Daily Embodiment</b></p>	<p>8:30 am - 9:00 am</p>	<p>Michele Chaban MSW, RSW, PhD.</p>	<p>Body Scan with COAL ( curiosity, openness, acceptance and love) with thanks to Dr Dan Siegel, for how his work has informed mine.</p> <p>My meditation practice arose from and was informed by the consequences of a motor vehicle accident (MVA) 44 years ago. At first, meditation helped me to monitor and manage the changes that were upon me, post accident ; including pain, compromised ability and suffering.</p> <p>Mindfulness meditation became the accompaniment to surgeries and recoveries. Over time, the combined meditation skills of attention and intention helped me re-learn how to walk, many times over. As a master trained social worker, I integrated the practice into my clinical work with those living with AIDS, cancer and other life threatening illnesses. As a family therapist, I encouraged familial and professional caregivers to practice this meditation to cultivate a way of being, as they were suffering from the demands of care and the thinning of their own humanity.</p> <p>This is my daily meditation , drawn from my own life and then offered to others as a haelan balm ( haelan means to make whole), helpful when curare ( to fix) is less achievable or when one needs something to cultivate health and well-being.</p>
<p><b>Mindfulness: Discovering the Courage to be Gentle</b></p>	<p>10:15-10:45am Saturday</p>	<p>Donald Eckler</p>	<p>In many ways this is a traditional meditation/mindfulness practice but the view or flavour of the practice is much less prescriptive, and more about making friends with oneself, learning to be gentle with oneself, rather than just coming back to the present moment without judgment. The whole practice of meditation can be one of creating a "cradle of loving-kindness," where we are nurtured. What's being nurtured is confidence in our own wisdom, our own good heartedness and openness.</p>

<b>The Joy of Mindful Eating</b>	11:00-11:30 Saturday	Chau Du, Susan Wnuk	<p>We would like to offer this practice during lunch time help individuals deepen their practice of mindful eating throughout their everyday lives. After everyone has obtained their lunch and taken their seats, we will recite the Five Contemplations before Eating and guide them through a silent mindful eating practice with food and a drink. This will entail a mindful check in with one's body, emotions, thoughts and hunger levels; eating slowly; assessing and savoring food using the five senses of sight, smell, sound, taste and touch; gentle investigation of their hunger, satisfaction and satiety levels throughout eating, and to honor their unique food preferences.</p>
<b>The Mountain Visualization for Adults and Teens</b>	11:30-12:00 Saturday	Heidi Bornstein & Stephen Chadwick	<p>This is a practice involving guided imagery, an opportunity to actively guide a meditation with the use of all the senses. We often evoke images in nature that invite us to resonate with qualities that reflect our inner nature. It is different than mindfulness meditation that promotes focus in the mind. Guided imagery is a meditative process that uses visualization and imagination to bring awareness to the mind-body connection. In this guided meditation, we visualize ourselves as a mountain: solid, grounded, and majestic, impervious to all forms of harsh weather (thoughts &amp; emotions). The core essence of the mountain remains calm and centered whether covered by ice or baking sunshine, whether visited by hundreds of travelers or standing alone on the darkest winter night. By becoming the mountain, we link up with its strength and stability and can use these energies to encounter each moment with mindfulness, balance, and clarity.</p>
<b>Forgiveness, Letting Go, &amp; Dealing with Difficult Emotions through Compassion</b>	4:00-4:30 Saturday	Rose Mina Munjee	<p>Participants will be guided in an experiential practice of forgiveness and letting go, using a self compassion practice to first deal with the difficult emotions that come up in relationships with self and others. There will be a short discussion that follows, to help integrate the process by sharing experiences and for participants to ask questions.</p>
<b>Yoga Nidra</b>	4:30-5:00 Saturday	Michele Milan	<p>Yoga nidra is a systematic practice of deep relaxation aimed at cultivating a state of consciousness beyond waking, beyond sleeping and beyond dreaming. Sometimes called 'yogic sleep', yoga nidra has been found to be particularly helpful in healing. The regular practice of yoga nidra has a profound impact on vitality, health and wellbeing. Participants will experience a guided practice that will leave them calm, grounded and revitalized.</p>

## Sunday

<b>Nature Mindfulness</b>	8:30-9:00 Sunday	Harold St. George	<p>Start with arrival into practice which will engage a breathing awareness through observation of the normal breath, discover the chambers of the lungs we breathe into, and explore the complete breath. After arriving we will be allowed to break out and find a “sit spotting” area where we will be given time to observe the nature that surrounds us for 10-15mins. Once the bell rings, we will reunite and share any observations. To close I will guide everyone through a full body scan relaxation technique, and close there after. This session enables people to practice meditation, and be aware of our inner functions and our external surroundings. Then by sharing we start to experience others experiences with compassion. The final full body relaxation brings our external experiences back into full awareness of our bodies with the sensation of relaxation.</p>
<b>Flower Watering: A Guiding Reflection of Community and Individual Well-Being</b>	11:30-12:00 Sunday	David Viafora, Vanessa Loucky	<p>While co-creating and living in an intentional mindfulness community, we have found that one root cause of both individual suffering and collective disharmony is the distorted perceptions that people may have of themselves and others in a group or family context. Mindfulness can be applied not only to our breathing, bodily sensations, and feelings, but also to the evolving perceptions we have of ourselves and others.</p>
<b>Impermanence Meditation</b>	12:00-12:30 Sunday	Chau Du	<p>The intention of this mindfulness practice is to help us acknowledge the impermanent nature of everything, including our internal and external experiences, our breath, our body, and life itself. Impermanence is the essence of life, and without it change, growth and transformation are not possible. When we recognize that the only thing constant in life is change, we can live life more fully in the present moment without any regret or fear of death, but with curiosity and appreciation.</p>



# Poster Presentations

## The LGBTQ Youth Affirmative Mindfulness Project

Gio Iacono MSW, RSW, PhD (Cand.)

**Background:** LGBTQ youth are a particularly vulnerable group in society. They typically tend to exhibit poorer psychological outcomes compared to non-LGBTQ youth. Research on mindfulness-based interventions (MBIs) suggests that mindfulness significantly improves mental health in youth. MBIs have also been shown to reduce reports of mental health symptoms commonly reported in the LGBTQ youth literature (e.g. depression and anxiety).

**Study Purpose:** This exploratory study seeks to examine the potential utility of an adapted MBI for LGBTQ youth. Study aims: 1) Introduce and practice core mindfulness skills with youth to experience mindfulness; 2) Investigate what mindfulness content is useful for a culturally-relevant adaptation of a MBI for LGBTQ youth; 3) Develop an adapted mindfulness manualized intervention for LGBTQ youth. Core mindfulness skills are practiced with youth from the evidence-based Mindfulness-Based Stress Reduction for Teens (MBSR-T).

**Methods:** The study utilizes a grounded theory method. Using purposive sampling, 30 participants will be recruited (16-18 years) with diverse gender/sexual and ethnoracial identities.

**Implications:** Findings will be presented. It is anticipated that the findings will contribute to a greater understanding of how mindfulness approaches can impact the lives of LGBTQ youth, as well as inform the piloting of an affirmative MBI for LGBTQ youth.

## Learning Mindfulness Together

Matthew Moyer

This school year, a fourth grade class explored mindfulness together for the first time. What was the experience like for the students and the teacher? What were the challenges and the successes? This digitally-supplemented poster will combine qualitative and quantitative data from this one school-year inquiry into mindfulness in an elementary classroom setting. Mindfulness practices employed throughout the year include the Mindful Schools curriculum, activities from Schoeberlein David & Sheth's (2009) Mindful Teaching and Teaching Mindfulness, and adapted material from Levy's (2016) Mindful Tech. The audience will be treated to hearing students' experiences in their own words through video confessionals using Flipgrid.

<p><b>Mindfulness-based interventions for weight loss: A systematic review and meta-analysis</b></p>	<p>Kimberly Carrière</p>	<p>The poster describes the results of a recent meta-analysis conducted to investigate the effects of mindfulness-based interventions (MBIs) on weight loss and obesity-related eating behaviors. A total of 18 scientific publications (19 studies, n = 1,160) were included. Results: In pre-post comparisons, effect-size estimates suggest that MBIs are moderately effective for weight loss and largely effective in reducing obesity-related eating behaviors. Larger effects on weight loss were found in studies that used a combination of informal and formal meditation practice compared with formal meditation practice alone. Conclusion: Results suggest that MBIs are effective in reducing weight and improving obesity-related eating behaviors among individuals with overweight and obesity. When compared to traditional lifestyle change programs, MBI participants showed continued weight loss at follow-up (losing an additional 0.2% of initial body weight) while diet and exercise participants increased in weight (gaining an additional 0.4% of initial body weight). These reductions were moderated by changes in eating behaviors. Although preliminary, these results suggest that MBIs may be more effective for long-term weight loss. Further research is however needed to examine their efficacy for weight loss maintenance.</p>
<p><b>Consciousness Technologies For Social-Emotional Learning In The Classroom</b></p>	<p>Jennifer Damianidis</p>	<p>A two year action research project took place in middle school classrooms using a random event generator (REG-1) developed by Psyleron Inc.</p> <p>The goal of the project was for young people to inquire into subjective sciences and consciousness technologies, and to develop their social-emotional awareness during the process.</p> <p>Students created a series of self-directed inquiry projects and designed experimental protocols using the device. The user sets an intention which is measured by the device and then displayed by the Reflector software. Statistical Z-scores are used as a measure of intentional power. The outcome was a genuine scientific inquiry with results students can analyze themselves.</p> <p>Students developed an awareness of how emotional states, attention and awareness affect their intentions and reality. This project is in alignment with the Ontario Science and Mathematics Curriculum and includes STEM applications. It was fully integrated with a variety of classroom mindfulness programs. In addition, students critically examined a new positive way to use consciousness technologies in their lives.</p> <p>Brenda Dunne (President of ICRL International Consciousness Research Laboratories and former lab director at PEAR Princeton Engineering Anomalies Research ) reviewed and assisted students with the protocols.</p>

<b>Using mindfulness and yoga to treat forensic inpatients</b>	Christina Spinelli, Kimberly Carrière, Étienne Paradis-Gagné, Megan Per, Melanie Wisener, Isabel Sadowski, Bassam El-Khoury	<p>Research on using mindfulness training as an adjunctive therapy is still in its infancy; especially with forensic in-patients (those found not responsible for a crime on account of a mental disorder). To address this gap in the mindfulness literature, the current pilot study examined the effects of an eight-week mindfulness and yoga training program offered by the Philippe-Pinel Institute of Montreal (Canadian forensic psychiatric facility). Participants (N = 7; ongoing recruitment) were given a series of questionnaires to examine changes in their levels of trait mindfulness, global distress, anxiety, depression, stress, aggression, sleep quality, self-esteem, self-compassion, emotion regulation, and hope. Questionnaires were completed at three timepoints (baseline, post-training, three-month follow-up). The background literature, methodology and analysis, preliminary findings, and clinical implications of this pilot study will be discussed. This study contributes to a growing body of literature on the applications of mindfulness and does so from a Canadian perspective. Furthermore, forensic in-patients are often a marginalized and difficult-to-treat population; emphasizing a need for effective treatment. The results of this study may help inform other institutions across Canada and North America of how to implement mindfulness training as an adjunctive treatment for promoting social and emotional well-being in this vulnerable population.</p>
<b>Mindful Wellness for Individuals, Community, and Organizations</b>	Rose Mina Munjee	<p>This poster will illustrate my work to bring the practices of embodied mindfulness and compassion into local communities, both at the 519 community centre, at the University of Toronto via Mindful Moments, and through Mindful Wellness offerings, including evening and day retreats, corporate and not for profit Mindfulness in the Workplace Workshops, and teaching MBSR, MBCT, and MSC courses both online and in person. The various practices and interventions will be highlighted along with their benefits. I will also share participants' feedback on their experiences and the effects of the practices in their lives with images and quotes. I will share resources for further exploration and practice. I have created handouts viewers can take away with helpful embodied practices and resources.</p>
<b>Benefits and Drawbacks of Meditation</b>	Mallika Suresh	<p>Studies have demonstrated various benefits of meditation, including sleep and health improvements and positive effects on mood. However, many people stop meditating, and up to 30% drop out of mindfulness based interventions like MBSR. What makes people move away from meditation? This research attempts to find some answers in determining the benefits and drawbacks of meditation by asking real-world practitioners of meditation. Personal meditation history was gathered, as well as personality characteristics and demographics information. Data was analysed using Grounded Theory to code benefits and drawbacks, and explore correlations with personality traits and demographics. Results revealed a varying taxonomy of benefits and drawbacks, with some key drawbacks coming into focus. Theoretical and practical implications are discussed. This study furthers a line of research into how and why meditation works differently for different people. By using the Grounded Theory approach to analyse what real people are saying about their real world meditation experiences, this study deepens our understanding of how to</p>

		bring meditation to more people so more of us can benefit.
<b>Mindfulness-based interventions for suicide and NSSI: A meta-analysis</b>	Emma Schmelefske, Megan Per, Bassam Khoury	<p>Non-suicidal self-injury (NSSI), is defined as the deliberate destruction of one's body tissue in the absence of suicidal intent (Nock, 2010). Although by definition, NSSI does not involve suicidal intent, NSSI prospectively predicts suicide attempts (Klonsky et al., 2003). While both NSSI and suicide are pressing public health concerns, little research examining the effectiveness of treatments for these problems exists. People often engage in NSSI or attempt suicide to reduce or escape negative or painful emotions (Klonsky, 2011; Klonsky et al., 2003). Mindfulness, on the other hand, involves accepting negative emotions. Both people who attempt suicide and people who engage in NSSI tend to demonstrate lower trait mindfulness than those who do not (Heath, Carsley, De Riggi, Mills, &amp; Mettler, 2016; Arria et al., 2009). Given this negative association, it is worth investigating whether mindfulness is an effective treatment for NSSI and suicide. Mindfulness-based therapies have been demonstrated to be effective treatments for a variety of psychological problems, including anxiety and depression (Khoury et al., 2013; Khoury et al., 2015). The present study provides a systematic meta-analytic systematic review of mindfulness-based interventions for suicide and NSSI. Findings and implications for treatment and practice will be discussed.</p>
<b>Mindful Parenting from Pre-natal to Adolescence: A meta-analysis</b>	Leena Anand, Megan Per, Bassam Khoury	<p>Within the context of Western science, mindfulness has been operationalized as the deliberate, non-judgmental awareness of the present moment (Kabat-Zinn, 2003). Contemporary research applications have extended the examination of mindfulness beyond the scope of intrapersonal outcomes to interpersonal functioning. Mindful parenting is one such application. Mindful parenting refers to an attitudinal framework embodied by parents, whereby intentional moment-to-moment awareness is cultivated within the parent-child relationship (Kabat-Zinn &amp; Kabat-Zinn, 1997). This is achieved by: parents providing their full attention when interacting with children, fostering emotional awareness and self-regulation within parenting interactions, and conveying compassion and nonjudgmental acceptance within their parenting (Duncan, Coatsworth, &amp; Greenberg, 2009). The literature has confirmed the presence of positive dyadic outcomes among parents and children upon parental mindfulness training (e.g., Boegels et al., 2014). Although several studies have assessed the outcomes of mindful parenting for both parents and children alike, no study to our knowledge, has provided a comprehensive review of mindful parenting within a longitudinal perspective. We will be conducting a meta-analysis examining the outcomes of mindfulness interventions throughout prenatal to adolescent parenting stages. Clinical implications of mindful parenting will be further discussed in the context of health, mental health, and behavioural outcomes.</p>

<p><b>Recruitment to a RCT of MBSR for Migraine</b></p>	<p>Heather Law, MA, Andrew Avins, MD, MPH, Shauna Shapiro, PhD, Bob Stahl, PhD, Alice Jacobson, MS, Alex Scott, Alice Pressman, PhD, MS</p>	<p>Background: Increasing evidence demonstrates effectiveness of Mindfulness-Based Stress Reduction (MBSR) for pain-related and functional disorders. However, few studies have examined the effectiveness of alternative recruitment strategies for clinical trials involving MBSR.</p> <p>Methods: In preparation for a fully powered trial, we are conducting a 2-arm, parallel-comparison randomized controlled feasibility trial of MBSR vs. usual care for 60 migraine patients at a large U.S. health system in Northern California. For this pilot study, successful recruitment is defined as: (1) 60 participants within a 36-week period or (2) 18 participants within any 9-week period. We use multiple concurrent methods of recruitment and monitor the path of each participant to inform any necessary protocol changes.</p> <p>Results: To date, we have successfully recruited 33 participants with 18 being enrolled within a 7-week period. 60.6% of participants were recruited via an online newsletter sent to all health system patients. 27.3% were recruited by physician referral letter and 12.1% from community recruitment. Final statistics will be shared during the presentation of this study.</p> <p>Conclusions: Our research shows that close monitoring of recruitment activities, flexibility in changing the protocol, and integration with the delivery system are crucial factors for successful participant recruitment in mindfulness research.</p>
<p><b>16 Guidelines for Life Meet Equine Assisted Learning</b></p>	<p>E. Anne Porteous</p>	<p>The 16G are being used around the world to take mindfulness into everyday life. They have been taught to school children, hospital staff, people working in the not-for-profit sector, health, mental health, university settings and in the corporate world. They are a tool to help create a culture of kindness, wisdom and compassion from families to professionals.</p> <p>The 16 Guidelines bring awareness to four key areas of our inner and outer lives, guiding us to clarify, understand and intentionally take account of four Wisdom Themes: How we Think, How we Act, How we Relate to Others, and How we Create Meaning. Each corresponding Wisdom Theme explores four qualities that can shape mindful living.</p> <p>Horses are inherently genuine and authentic – they can't lie and don't pretend to be something that they are not. They will provide you with honest feedback in the moment. Nonjudgmental beings, they accept who you are as an individual person. Horses mirror our energy patterns and blind spots; behaviors that can stop us from moving forward in life or from moving into our own authentic self. Through horse related activities, participants can apply what they have learned about the Guidelines to everyday life.</p>

<b>Learning and Development Associated with Embodied Mindfulness</b>	Kristen Picard	<p>The proposed poster presentation will include an overview my PhD dissertation research. This research included a phenomenological investigation into how adult MBSR teachers learned and developed and embodiment of mindfulness. The results of this study are intended to provide information to support or enhance teaching, research, and individual growth associated with mindfulness-based initiatives. The participants in this study reported at least eight processes of learning and development associated with the embodiment of mindfulness: 1) Informational Learning, 2) Experiential Learning, 3) Learning through Other, 4) Spiritual Learning, 5) Motivation 6) Perspective Change, 7) Shifts in Ways of Knowing, and 8) Embodied Transformation. It is hoped that the presentation of this information will offer mindfulness-based teachers and practitioners a paradigm by which their own processes of learning and development as well as the processes of their students can be understood, discussed, and explored.</p>
<b>Using a Mind-Body Fertility Model to support women in dealing with infertility stress.</b>	Amira Posner	<p>A Mindfulness Based Stress reduction group for individuals struggling with infertility.</p>
<b>A Research Study of Emotion-Focused Mindfulness Groups</b>	Cleo Haber and Rodelyn Wisco	<p>This poster presents our research project: A Feasibility Study of an Emotion Focused Mindfulness Group to Enhance Coping and Resilience in Family Medicine Patients Living with Common Mental Illnesses. It focuses on the motivating factors of serving vulnerable populations and personal suffering. The key topics our poster will address are mental health, research and compassion.</p> <p>Existing treatments for common mental illnesses do not always deal effectively with associated emotions, such as shame and self-criticism, so further tailoring of treatments may be valuable. Emotion Focused Mindfulness (EFM) develops compassion and empathy towards oneself and others through mindfulness of embodied experiencing. This practice helps us navigate emotions, decrease suffering and empowers us to live more deeply valued lives. Rather than feeling better, the emphasis is at getting better at feeling.</p> <p>EFM is a brief, group intervention that combines Emotion Focused Therapy with unguided meditation and journaling. It encourages curiosity, tolerance and self-compassion towards whatever arises during meditation. We have conducted 4 out of 6 research cohorts and will present the preliminary data. Our objectives are to examine whether participation in the EFM Group increases self-compassion and lowers symptoms of depression, anxiety and shame, as well as increases level of functioning.</p>

<p><b>Learning about Mindfulness: A Hermeneutic Phenomenological Investigation of Students Reflections</b></p>	<p>Kirsten Smith</p>	<p>Mindfulness practices offer approaches to reflection that are argued to contribute to a variety of positive outcomes for students in the caring professions. Despite calls for more first hand phenomenological investigations in the field, few investigations examine the lived experience of learning about mindfulness in professional schools. The study adopts a hermeneutic phenomenological methodology - an approach that elicits richly textured first hand accounts. The study is informed by theoretical frameworks of embodiment and practice theories. Students participated in a 6-week elective course with enrollment of 12-20 students per year over 3 years. A thematic analysis of students' written reflections on the experience of learning about and integrating mindfulness practices into their lives was undertaken.</p> <p>The findings contribute richly textured accounts that advance understandings about the affordances and challenges of learning about mindfulness approaches in professional education in occupational therapy. Preliminary themes relate to: transitioning from doing to a focus on being while doing; personal transformation and new ways of seeing; the power of mindful occupation; witnessing the struggle; compassion for self and others.</p> <p>Mindfulness has become a growing practice and movement in health and social care professions, including occupational therapy worldwide. The current study contributes to discussions about education related to mindfulness in health and social care curricula.</p>
<p><b>Mobile-based mindfulness app: Physiological effects and mood improvement</b></p>	<p>Muhammad Abid Azam, Vered Latman, Helia Ghazinejad, Zahra Mohamedbhai, Amir Zarie, &amp; Joel Katz</p>	<p>Research has shown that heart-rate variability (HRV) increases during mindful breathing practice following a stressful task. HRV increases are associated with one's ability to mindfully regulate stress arousal. Given the role of stress in several health conditions, developing technologies to support mindful breathing practices may be beneficial for clinical populations. This study aims to examine the effects of a 12-minute smartphone-based mindful breathing app on HRV and mood states of depression and anxiety. 180 university students will be divided into three groups using pre-administered questionnaires: chronic pain (n=60), depression and/or anxiety (n=60), and controls (n=60). After stress-induction, groups will be randomly assigned to one of two mindful breathing tasks; mindful breathing using the smartphone app (app group) or mindful breathing with no app (no app group). Depressive and anxious mood will be measured before and after mindful breathing tasks. HRV will be measured during baseline, stress-induction, and mindful breathing. Results are expected to show a significant increase in HRV from stress to mindful breathing for app groups compared to no app groups. In addition, we expect significant reductions in depressed and anxious moods in all groups after mindful breathing, with greater improvement in the app group.</p>

<p><b>Quantitative electroencephalography assessment of individuals sending healing intention</b></p>	<p>Stephanie Sullivan, Emily Drake, Preeti Modi, Rachel Youkey, Dan Tuttle, Ronald Hosek</p>	<p>Purpose: Since little is known relative to changes observed in the wellbeing of individuals sending intention, this study sought to evaluate changes in brain activation patterns, mood and pain states of participants sending healing intention within a group setting.</p> <p>Method: Seven intention sessions were conducted using the Power of Eight intention protocol. Prior to and immediately post the intention session, each participant completed surveys related to mood and pain levels. Additionally, one participant volunteered to be the target of the intention and another volunteered to receive an electroencephalogram (EEG) before, during and after the session.</p> <p>Results: EEG results (n = 6) were analyzed using quantitative electroencephalography. Senders exhibited decreases baseline to post-intention within the alpha (p &lt; 0.01), beta (p &lt; 0.01), and gamma (p &lt; 0.01) bands. Changes were noted within the central strip, frontal, temporal and parietal regions. Improvements were also noted (n=58) in overall mood (P &lt; 0.03) and the arousal-calm (p &lt; 0.02) and negative-relaxed (p &lt; 0.01) subscales (BMIS-1988). No changes in pain status were observed.</p> <p>Conclusion: Data from this case series suggest that the act of sending a healing intention may alter brain activation patterns and improve mood of the individual sending the intention.</p>
<p><b>Children's Natural Use of Mindfulness and Empathy in Social Pretend Play</b></p>	<p>Jenna Santyr</p>	<p>Children's social pretend play is a natural mode, in which children communicate the emotional and cognitive understandings of their inner and outer worlds. Children use play for a variety of reasons, most commonly to learn and construct meaning. Although the emergence and development of social pretend play has been well documented, it is still relatively unclear how children are able to understand, share and integrate one another's imaginative constructions. Social pretend play presents a unique communicative experience within the context of human relations, and one that I believe can be explained by examining children's natural capacities for mindfulness and empathy. I will clarify the concepts of interconnectedness/pratitya samutpada and skillful behaviour/upaya kasula to situate children's learning within their innate capacity for empathy and mindfulness. I will then introduce the concepts behind play-based learning, focusing on the theories of Lev Vygotsky, to demonstrate how children's social pretend play serves as a powerful tool for learning, and that it is intrinsically dependant on the strengths of empathy and mindfulness. I will also discuss how children's affinity for skillful behaviour/upaya kasula is grounded in their clear understanding of the non-reified nature of the empathetic human being and its interconnectedness with the world.</p>