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Los Angeles

Effects of a Mindfulness-Based Program
on Teachers Working at a Low-Performing School

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Education

by

Jesús Manuel Salas

2018

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ABSTRACT OF THE DISSERTATION

Effects of a Mindfulness-Based Program
on Teachers Working at a Low-Performing School

by

Jesús Manuel Salas

Doctor of Education

University of California, Los Angeles

Professor Sandra H. Graham, Co-Chair

Professor Kathryn M. Anderson, Co-Chair

Teachers in educational systems throughout the United States face many challenges meeting the academic, social, and emotional needs of their students. These challenges faced by teachers often lead to stress and burnout, among other negative effects. This dissertation evaluated the effects of a mindfulness-based program on levels of mindfulness, stress, burnout, self-efficacy and self-compassion of teachers working at a low-performing school. The study utilized a mixed-methods research design to answer five research questions. The quantitative data were gathered through surveys and the qualitative data from semi-structured interviews and journal entries. The surveys administered at pre- and post-intervention were the Mindful Awareness Attention Scale (MAAS), Five Facet Mindfulness Questionnaire (FFMQ), Perceived Stress Scale-10 (PSS-10), Teacher Stress Inventory (TSI), Maslach's Burnout Inventory-

Educators Survey (MBI-ES), Teachers Sense of Efficacy Scale (TSES), and the Self-Compassion Scale (SCS).

There were no statistically significant quantitative findings for the general scores of the survey measures in this research study. However, statistically significant findings were found for the *Depersonalization* subscale of the Maslach's Burnout Inventory-Educators Survey (MBI-ES) and the *Non-Reactivity* subscale of the Five Facet Mindfulness Questionnaire (FFMQ). Additionally, mean scores for most survey measures demonstrated small changes in pre- and post-test scores in the hypothesized direction. Moreover, there were a total of 20 qualitative findings obtained from the semi-structured interviews and journal entries. Three of the most prevalent qualitative findings shared by most participants were 1) increases in levels of attention, 2) feeling more at ease or relaxed, and 3) decrease in levels of reactivity in relationships with others. Other major qualitative findings included: feeling less burned out at work, more positive attitude toward work, increase in positive self-talk, and more positive relationship with pain.

The qualitative findings from this research study provide rich anecdotal evidence about participants' experience in the mindfulness-based program, and the effects experienced from completing the program. A majority of participants in the treatment group expressed having multiple beneficial effects as well as changes in behavior as a result of participating in the mindfulness-based program. Despite the lack of statistically significant quantitative findings, the qualitative findings of this research study provide sufficient evidence to support the claim that the mindfulness-based program implemented was effective for the majority of participants.

The dissertation of Jesús Manuel Salas is approved.

Christina A. Christie

Marvin G. Belzer

Todd M. Franke

Sandra H. Graham, Committee Co-Chair

Kathryn M. Anderson, Committee Co-Chair

University of California, Los Angeles

2018

TABLE OF CONTENTS

ABSTRACT	iii
LIST OF FIGURES	ix
LIST OF TABLES	x
DEDICATION.....	xi
ACKNOWLEDGEMENTS	xii
VITA	xiii
CHAPTER 1: INTRODUCTION	1
Introduction	1
History of the Problem	1
Existing Interventions	3
Purpose of the Study	4
Significance of the Study	7
Public Engagement	7
CHAPTER 2: REVIEW OF THE LITERATURE	8
Definitions of Mindfulness	8
Theoretical Framework	9
Evidence and Support for Mindfulness-based Programs	10
Overview of Mindfulness-based Programs	18
Implementation of a Mindfulness-based Program at a Low-Performing School	19
Connections Between Mindfulness-based Programs and Measured Variables.....	19
Mindfulness	19
Stress	20
Burnout	20
Self-efficacy	21
Self-compassion	21
Additional Mindfulness Research Studies	22
Conclusion.....	22
CHAPTER 3: METHODOLOGY	23
Research Design	23
Research Methods	24
Research Sites and Population	24
Sample Selection	25
Access to Sites and Population	26
Mindfulness-based Program	27
Compensation	27
Data Collection Methods	28
Surveys	28
Semi-structured interviews	31
Journal Analysis	32
Data Analysis Methods	32
Surveys	32
Semi-structured interviews	32

Journal Analysis	33
Ethical Issues	33
Reliability and Validity	34
CHAPTER 4: FINDINGS.....	36
Quantitative Findings	36
Qualitative Findings	40
Semi-structured Interviews	40
Research Question 1	43
Research Question 2	46
Research Question 3	50
Research Question 4	54
Research Question 5	57
Journal Entries	64
New Finding from Journal Entries Analysis	68
Qualitative Findings Reflection	69
CHAPTER 5: DISCUSSION	71
Summary of the Findings	71
Quantitative Findings	71
Qualitative Findings	72
Insights from the Quantitative and Qualitative Findings	73
Implications for the Fields of Education and Mindfulness	74
Implications for the Field of Education	74
Implications for the Field of Mindfulness	76
Limitations of the Research Study	78
Dissemination of the Findings	79
Opportunities for Future Research.....	80
Recommendations	81
Teachers	82
Students	83
Principals and Other School Leaders	85
School Districts and Other Educational Entities	86
Teacher Preparation Programs	86
Policymakers	88
Concluding Remarks	88
APPENDICES	91
Appendix A: Overview of Mindfulness-based Programs	91
Appendix B: Confidential Personal Questionnaire	95
Appendix C: Participant Recruitment Materials	96
Appendix D: Components of Mindfulness-based Program	101
Appendix E: Mindfulness-based Program Lesson Plans	105
Appendix F: Mindfulness-based Program Weekly Handouts	136
Appendix G: Data Collection and Analysis Timeline	150
Appendix H: Survey Questionnaires	152
Appendix I: Weekly Journal Entry Form	165

Appendix J: Individual Semi-structured Interviews Protocol	167
Appendix K: Study Information Sheet	169
Appendix L: ANOVA Tables	172
REFERENCES	177

LIST OF FIGURES

Figure 1.1: Mindfulness-based programs implemented with teachers in educational settings	91
Figure 2.1: Components of mindfulness-based program	101
Figure 3.1: Mindfulness-based program weekly session lesson plan #1	105
Figure 3.2: Mindfulness-based program weekly session lesson plan #2	109
Figure 3.4: Mindfulness-based program weekly session lesson plan #3	114
Figure 3.5: Mindfulness-based program weekly session lesson plan #4.....	120
Figure 3.6: Mindfulness-based program weekly session lesson plan #5	126
Figure 3.7: Mindfulness-based program weekly session lesson plan #6	131
Figure 4.1: Data collection and analysis timeline	150
Figure 5.1: Comparison of mean scores for treatment and control groups at pre- and post-intervention for the MBI-ES Depersonalization subscale.....	38
Figure 5.2: Comparison of mean scores for treatment and control groups at pre- and post-intervention for the FFMQ Non-Reactivity subscale.....	39

LIST OF TABLES

Table 1.1: Descriptive statistics of treatment and control groups on outcome measures pre- and post-intervention	37
Table 1.2: Descriptive statistics of treatment and control groups on subscales of outcome measures pre- and post-intervention.....	39
Table 2.1: Qualitative Findings from Semi-Structured Interviews Summary	42
Table 2.2: Summary of Qualitative Findings from Journal Entries	65
Table 3.1: Analysis of Variance for Mindful Awareness Attention Scale (MAAS) – Pre.....	172
Table 3.2: Analysis of Variance for Mindful Awareness Attention Scale (MAAS) – Post.....	172
Table 3.3: Analysis of Variance for Five Facet Mindfulness Questionnaire (FFMQ) – Pre.....	172
Table 3.4: Analysis of Variance for Five Facet Mindfulness Questionnaire (FFMQ) – Post....	173
Table 3.5: Analysis of Variance for Perceived Stress Survey-10 (PSS-10) – Pre.....	173
Table 3.6: Analysis of Variance for Perceived Stress Survey-10 (PSS-10) – Post.....	173
Table 3.7: Analysis of Variance for Teacher Concerns Inventory (TCI) – Pre.....	174
Table 3.8: Analysis of Variance for Teacher Concerns Inventory (TCI) – Post.....	174
Table 3.9: Analysis of Variance for Maslach Burnout Inventory – Educators Survey (MBI-ES) - Pre.....	174
Table 3.10: Analysis of Variance for Maslach Burnout Inventory – Educators Survey (MBI-ES) - Post.....	175
Table 3.11: Analysis of Variance for Teachers Sense of Efficacy Survey (TSES) – Pre.....	175
Table 3.12: Analysis of Variance for Teachers Sense of Efficacy Survey (TSES) – Post.....	175
Table 3.13: Analysis of Variance for Self Compassion Survey (SCS) – Pre.....	176
Table 3.14: Analysis of Variance for Self Compassion Survey (SCS) – Post.....	176

DEDICATION

To all of my ancestors,

especially my grandmothers

Ilia Ramona Alameda Suárez and Julia Socorro Ortíz Canales.

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First, I want to thank the Creator for giving me life. My deepest gratitude to my mother, Flor de Lis Delgado Alameda, and my father, Carlos Manuel Salas Ortiz, for encouraging me to learn, love deeply, be of service to people in need, and to become the best version of myself.

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VITA

- 2005 B.A. English-Creative Writing
 The Florida State University
 Tallahassee, FL
- 2005 B.S. Criminology
 The Florida State University
 Tallahassee, FL
- 2007 M.S. Secondary Education
 Loyola Marymount University
 Los Angeles, CA

CHAPTER 1: STATEMENT OF THE PROBLEM

Introduction

Teachers in educational systems throughout the United States face many challenges due their responsibility to meet the academic, social, and emotional needs of their students (Darling-Hammond & Sykes, 2003). These challenges faced by teachers often lead to stress (Blase, J. J., 1986; Boyle et al., 1995; Montgomery & Rupp, 2005), and burnout (McCormick & Barnett, 2011; Zellars, Hochwater, & Perrewe, 2004), among other effects. Not surprisingly, teaching is considered one of the most psychologically demanding professions (Roeser, Skinner, Beers, & Jennings, 2012), which contributes to high levels of attrition (Darling-Hammond, 2001; Ingersoll, R. M., 2001; Montgomery & Rupp, 2005). Evidently, the needs of teachers must be addressed for them to effectively meet the needs of their students.

History of the Problem

Teaching has historically been one of the most stressful professions in the United States. The stress and burnout experienced by teachers negatively impacts their mental and physical health, and also cause unfavorable consequences to their students (Jennings & Greenberg, 2009; Roeser, Skinner, Beers, & Jennings, 2012). Teachers face many stressors, and are often not provided with enough resources to address the challenges faced in the workplace. Research data demonstrates teachers experience high levels of stress with a variety of causes and consequences (Montgomery, & Rupp, 2005). Kyriacou and Sutcliffe (1978) define teacher stress as “a response of negative affect...by a teacher usually accompanied by potentially pathogenic physiological and biochemical changes...resulting from aspects of the teacher’s job and mediated by the perception that the demands made upon the teacher constitute a threat to his self-esteem or well-being and by coping mechanisms activated to reduced the perceived threat” (p.

2). The levels of stress experienced by teachers has been on the rise during the past few decades, especially considering the multiple pressures experienced by teachers as a result of school reform and accountability efforts (Lambert & McCarthy, 2006). Moreover, other sources of stress for teachers include conflict with administrators, parents, and co-workers; challenges with student discipline and motivation; inadequate working conditions; work demands; and pressures stemming from lack of time as well as evaluation from administrators (Kyriacou, 1987; Montgomery & Rupp, 2005). According to Gallup's 2013 State of America's Schools: The Path to Winning Again in Education report, about 46% of K-12 teachers surveyed reported experiencing "high daily stress during the school year" (p. 24). Additionally, a recent survey conducted by the American Federation of Teachers found 73 percent of teachers consider their work stressful (Quality of Worklife Survey, 2015). The stress experienced by teachers, when not managed properly, negatively impacts their wellbeing, health, work performance, and work attendance. Furthermore, stress can affect a teacher's ability to create and maintain a challenging, supportive and well-managed classroom environment for students (Briner & Dewberry, 2007; Jennings & Greenberg, 2009). Clearly, stress experienced by teachers negatively affects them on a professional level as well as the learning experience of their students. Unattended stress often causes teachers to burn out.

Burnout in teachers is a prevalent challenge negatively impacting teachers as well as students. The teaching profession has also been described as emotionally exhausting (Lambert, O'Donnell, Kusherman & McCarthy, 2006), which often leads to frustration and burnout (McCarthy, Lambert, O'Donnell, & Melendres, 2009). Freudemberger (1974) defines burnout as "failing, wearing out, or becoming exhausted from excessive demands on energy, strength, or resources" (p. 73). Similarly, Maslach, Jackson & Leiter (1996) define burnout as "a syndrome

of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with people in some capacity” (p. 4). One of the main consequences stressors and burnout have on teachers is that they leave the profession at rates significantly higher than other professions (Minarik, Thornton, & Perreault, 2003). According to the National Center for Education Statistics (NCES), out of 3,377,900 public school teachers working during the 2011-12 school year about 8 percent changed placements to another school and another 8 percent left the teaching profession (NCES, 2014). Additionally, burnout has been attributed to cause low levels of psychosocial and physiological health and well-being on teachers (Bellingrath, Weigl, & Kudielka, 2009; Guglielmi & Tatrow, 1996; Steinhardt, Smith Jaggars, Faulk, & Gloria, 2010). Furthermore, burnout experienced by teachers may be a factor negatively impacting performance and quality classroom instruction (Hultell, Merlin, & Gustavsson, 2013; Jennings & Greenberg, 2009; Soenens et al., 2012).

Furthermore, the stress and burnout experienced by teachers have a negative impact on their perceived self-efficacy (Flook et al., 2013). As a result, high levels of stress and burnout contribute to teachers’ inability to create a supportive learning environment for students. Furthermore, teachers’ perceived self-efficacy has been recognized as an important factor affecting their ability to engage students in learning as well as lowering emotional exhaustion and stress (Klassen, Perry, & Frenzel, 2012; Tuetteman Punch, 1992). These challenges encountered by teachers as a result of experiencing high levels of stress and burnout require attention and solutions to address this growing problem.

Existing Interventions

Several interventions have been implemented to help teachers cope with the challenges they face in the classroom. Some of the interventions are classroom management workshops,

professional development sessions, stress management programs, academic and behavior intervention strategies, instructional strategies, small learning communities, collaborative teams, classroom observations and feedback, teacher mentoring relationships, and coaching sessions.

Purpose of the Study

The purpose of this study was to measure and evaluate the effects participation in a mindfulness-based program has on the levels of mindfulness, stress, burnout, self-efficacy, and self-compassion of teachers working at a low-performing school. Mindfulness practices have been found to be helpful in reducing stress (Ludwig & Kabat-Zinn, 2008) and burnout levels (Hülshager, Alberts, Feinholt, & Lang, 2013; Krasner et al., 2009) in adults engaged in the human service and health professions. One of the benefits of utilizing mindfulness practices is that it provides individuals with the capacity and ability to use adaptive coping skills to deal with problems faced (Anderson, Lau, Segal, & Bishop, 2007; Garland, 2007; Grossman, Niemann, Schmidt, & Walach, 2004; Klatt, Buckworth, & Malarkey, 2009). Developmental models of coping propose that coping can help individuals deal with the negative effects of stress (Skinner & Zimmer-Gembeck, 2007). Moreover, adaptive coping could help teachers transform stressful situations into opportunities to learn and develop as well as improve the quality of classroom instruction, and create a nurturing and engaging classroom environment (Parker & Martin, 2009). Adaptive coping is defined as the “ability to successfully deal with setbacks and challenges that are typical of the course of ordinary life” (Parker & Martin, 2009, p. 69). The practice of mindfulness is believed to support teacher’s ability to cope constructively by creating a different appraisal of stressful situations they face (Chambers et al., 2009; Garland, 2007). Considering the different challenges faced by teachers, participation in a mindfulness-based

program has the potential to help reduce stress and burnout levels as well as increase levels of self-efficacy and self-compassion.

The word *mindfulness* has been given several different definitions and there is not yet a commonly agreed-upon definition by researchers as there have been disagreements among them as to what mindfulness is (Bishop et al., 2004; Cullen, 2011; Gethin, 2011; Grossman & Van Dam, 2011). The Merriam-Webster dictionary defines mindfulness as “the quality or state of being mindful” or “the practice of maintaining a nonjudgmental state of heightened or complete awareness of one's thoughts, emotions, or experiences on a moment-to-moment basis” (2017). Several mindfulness definitions proposed by researchers will be presented and compared in chapter 2.

Mindfulness practices have been used to create a variety of mindfulness-based programs. Mindfulness-based programs have been implemented in educational settings with different structures and goals targeting teachers and students (Meiklejohn et al., 2012; Roeser, Skinner, Beers, & Jennings, 2012). Most mindfulness-based programs implemented as well as research studies conducted have primarily targeted students (Flook et al., 2013; Meiklejohn et al., 2012). Mindfulness-based programs implemented with teachers thus far have been found to help them develop proactive classroom management strategies and healthy teacher-student relationships (Flook et al., 2013; Jennings & Greenberg, 2009), alleviating stress (Khoury et al., 2013), and promoting health and well-being (Baer 2003; Brown & Ryan, 2003; Williams, Kolar, Reger, & Pearson, 2001), among other benefits. Only a few studies have evaluated the effects of mindfulness-based programs with teachers in low-performing schools (Flook et al., 2013). A low-performing school is defined as a school “in the bottom 10 percent of performance in the State, or who have significant achievement gaps, based on student academic performance in

reading/language arts and mathematics on the assessments required under the ESEA or graduation rates” (U.S. Department of Education, 2017). Teachers in low-performing schools face additional challenges not necessarily faced by teachers in high-performing schools. This study’s findings contribute to the body of literature addressing the use of mindfulness-based programs with teachers, especially those working at low-performing schools.

Based on the literature reviewed and studies conducted to date, I hypothesized increased levels of mindfulness in teachers participating in the mindfulness-based program would cause a decrease in stress and burnout levels, and increase levels of mindfulness, self-efficacy and self-compassion. This study utilized a mixed-methods research design to answer the following research questions:

1. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of mindfulness?
2. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of stress?
3. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of burnout?
4. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of self-efficacy?
5. What effects, if any, does participation in a mindfulness-based program have on teacher’s levels of self-compassion?

This research study originally intended to implement a randomized controlled, mixed-methods research design to answer the research questions. However, randomization was not possible due to challenges recruiting enough participants, conflicts of schedules that surfaced for some of the people who were initially interested in participating in the study as well as having teachers from multiple different sites interested in participating in the study. The quantitative

methods used in this research study were surveys, and the qualitative methods were document analysis, and semi-structured interviews.

Significance of the Study

There is a need to help teachers manage stress as well as improve health and well-being. Several studies have been executed to learn about the levels of stress teachers face, and the consequences stress has on their health, job satisfaction, long-term careers and retention, among other factors (Bowers, 2004; Howard & Johnson, 2004; Kyriacou, 2001). Nonetheless, there have been few studies implementing a mindfulness-based program to measure its effects on teachers (Flook et al., 2013; Meiklejohn et al., 2012). Thus, the results from this research study have the potential to contribute to the growing interest in implementing mindfulness-based programs in educational settings with teachers. Additionally, the mindfulness-based program implemented in this study could serve as a model to be replicated or modified, and implemented to help teachers in low-performing schools. Moreover, the results from this study can serve to provide support for the implementation of mindfulness-based programs in teacher education programs as well as part of professional development efforts at schools.

Public Engagement

I plan to share the study's findings with the research site's staff members and study participants. Considering the beneficial findings of the study and the effectiveness of the mindfulness-based program implemented, I will consider disseminating the findings via a book, journal articles, newspapers, internet websites, and any other relevant media serving to inform the general public, professionals in the field of education as well as individuals and organizations interested in implementing mindfulness-based programs with teachers. I will also consider presenting the findings at conferences, workshops, and other appropriate events.

CHAPTER 2: REVIEW OF THE LITERATURE

This section contains the literature relevant to this study beginning with the definitions of mindfulness, and continuing with the theoretical framework informing the methodological choices for the study as well as providing the lenses for analysis. Next, a synthesis of the mindfulness-based programs utilized with teachers and research studies conducted on these programs is presented. Then, evidence supporting the effectiveness of implementing mindfulness-based interventions is offered.

Definitions of Mindfulness

Mindfulness has many different definitions and there is not currently a commonly agreed upon definition by researchers (Bishop et al., 2004; Cullen, 2011; Gethin, 2011; Grossman & Van Dam, 2011). Langer (2000) defines mindfulness as “a heightened state of involvement and wakefulness or being in the present moment.” Kabat-Zinn (2003) defines mindfulness as “the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience” (p. 143). Lastly, according to Bishop et al. (2004), mindfulness has two components when operationally defined:

The first component involves the self-regulation of attention so that it is maintained on immediate experience, thereby allowing for increased recognition of mental events in the present moment. The second component involves adopting a particular orientation toward one’s experiences in the present moment, an orientation that is characterized by curiosity, openness, and acceptance (p. 232).

These three definitions of mindfulness are similar in describing mindfulness as a state of being aware in the present moment. The major difference in the definitions is in how the awareness of the present moment is characterized. For instance, Kabat-Zinn (2003) suggests mindfulness involves paying attention while Bishop et al. (2004) suggests mindfulness involves self-regulation of attention and adopting a particular orientation to the present moment experience.

Considering there is not a commonly agreed upon definition of mindfulness, the three definitions previously described served to provide foundational information about mindfulness for this study. For the purpose of this study, mindfulness was defined *as the intentional, non-judgmental awareness and acceptance of the present moment through paying attention.*

Theoretical Framework

Two theories informed the theoretical framework for this study. One theory is Langer's (2004) mindfulness theory, which is based on the belief that individuals and institutions could change by increasing mindfulness and decreasing mindlessness. Increasing mindfulness requires "a direct approach aimed at implementing new programs and procedures that take as their goal an increase in our awareness of multiple perspectives" (Langer & Moldoveanu, 2000, p. 129). On the other hand, decreasing mindlessness is "less direct and takes as its target changing existing programs and procedures, with the aim of eliminating those aspects that unwittingly promote mindlessness" (Langer & Moldoveanu, 2000, p. 130). Langer's mindfulness theory correlates with the findings from research conducted with teachers in educational systems. Most importantly, Langer's mindfulness theory provides strong support for the implementation of a mindfulness-based program as a potential alternative to help teachers cope with the challenges they face.

Hölzel et al. (2011) propose that four different mechanisms interact to generate the benefits of mindfulness practice: 1) *attention regulation*; 2) *body awareness*; 3) *emotion regulation*, including a) *reappraisal* and b.) *exposure, extinction, and reconsolidation*; and 4) *change in perspective on the self* (p. 539). These components are believed to "come into play to varying degrees within any specific moment during mindfulness meditation." *Attention regulation* involves "sustaining attention on the chosen object; whenever distracted, returning

attention to the object.” For *body awareness*, the “focus is usually an object of internal experience: sensory experiences of breathing, emotions, or other body sensations.” *Emotion regulation – reappraisal* involves “approaching ongoing emotional reactions in a different way (nonjudgmentally, with acceptance)” and *exposure, extinction, and reconsolidation* requires “exposing oneself to whatever is present in the field of awareness; letting oneself be affected by it; refraining from internal reactivity.” Lastly, *change in perspective on the self* involves “detachment from identification with a static sense of self” (Hölzel et al., 2011, p. 539). Research evidence, including self-reports and experimental data provide evidence for these mechanisms (Hölzel et al., 2011).

Evidence and Support for Mindfulness-based Programs

Mindfulness-based practices have been traditionally implemented with adults in the business, military, psychology, and medicine fields during the past two decades (Burke, 2010; Kabat-Zinn, 1990; Meiklejohn et al., 2012). Mindfulness research is still in its early stages and albeit the small body of research implementing mindfulness-based practices with positive findings, there is not wide implementation in educational settings due to lack of enough quality research (Burke, 2010; Meiklejohn et al., 2012). The limited research evidence is mainly due to issues of sample size, study design, and methods of measurement, making most studies lack validity (Meiklejohn et al., 2012). Nonetheless, a growing number of promising clinical and non-clinical studies have served to support the creation and implementation of mindfulness-based programs in schools as well as encourage further exploration of the effectiveness of mindfulness-based practices with students, staff and teachers.

Findings from research studies implementing mindfulness-based programs with teachers have demonstrated cognitive, social and psychological benefits (Burke, 2010; Flook et al., 2013;

Meiklejohn et al., 2012). Moreover, studies with teachers participating in a mindfulness-based program have found increases in levels of mindfulness (Jennings et al., 2013; Roeser et al., 2013), lowered levels of stress (Roeser et al., 2013), decreases in levels of burnout (Abenavoli, Jennings, Greenberg, Harris, & Katz, 2013; Jennings et al., 2013; Roeser et al., 2013), improvements in self-efficacy (Jennings et al., 2013), increases in levels of self-compassion (Frank, Reibel, Broderick, Cantrell, & Metz, 2013; Roeser et al., 2013), decreases in levels of emotional exhaustion (Abenavoli et al., 2013), and improvements in sleep quality (Frank et al., 2013). There are only about 20 studies published in peer-reviewed journals to date with findings suggesting mindfulness-based practices to be beneficial for teachers (Burke, 2010; Emerson et al., 2017; Flook et al., 2013; Meiklejohn et al., 2012). Some of these studies are described henceforth.

A convenience sample study conducted by Beshai et al. (2015) implementing a 9-session mindfulness-based program (.b Foundations course) with a treatment group of 49 teachers found decreases in levels of stress, and increases in levels of compassion, mindfulness and well-being when compared with a wait-list control group of 40 teachers. The intervention consisted of 9 sessions with 75-minutes long modules targeting different topics such as “attention to body,” “attention to thoughts,” and “cultivation of self-compassion” (Beshai et al., 2015, p. 3). A randomized controlled trial study conducted by Taylor et al. (2015) implementing the SMART program during a period of 9 weeks with 26 teachers found a decrease in levels of stress and no changes in levels of compassion when compared to wait-list control group of 30 teachers. The intervention consisted of 11 sessions totaling 36 hours of contact. Some of the mindfulness practices utilized were “body scan for somatic awareness and awareness of states of tension and rest,” “mindful walking practice,” “mindfulness of thoughts and emotion practice,”

“basic breath awareness practice” (Taylor et al., 2015, p. 118). Additionally, participants received information and practice on emotion skills as well as compassion and forgiveness.

Benn, Akiva, and Arel (2012) conducted a randomized controlled study examining the effects of mindfulness training for parents and educators of children with special needs. The study consisted of a 5-week mindfulness training intervention utilizing the Stress Management and Relaxation Techniques (SMART) program with 70 participants. Out of the 70 participants, 38 were educators. The program sessions took place twice a week with each session lasting 2.5 hours, and the program also included two full days of training. This study used a quantitative research design to assess participants’ changes in mindfulness, stress, anxiety, depression, positive and negative affect, personal growth, self-compassion, forgiveness, empathic concern, teaching self-efficacy, emotional regulation self-efficacy, parenting self-efficacy, and quality of parent-child interaction. Measures were collected pre, post and at a 2-month follow up. Participants in the treatment group demonstrated significant reductions in stress and anxiety as well as increase in levels of self-compassion, mindfulness, and personal growth compared to the wait list control group participants. Additionally, treatment group participants demonstrated significant changes on measures of forgiveness, empathic concern, relational competence, and caregiving competence. One of the limitations of this study was the use of self-report measures as the only method to gather data. The use of a non-active waitlist control group was also a limitation (Benn, Akiva, & Arel, 2012).

Another randomized controlled study conducted by Crain, Schonert-Reichl, and Roeser (2016) measured the effects of participating in a workplace mindfulness training on participants’ mindfulness, job rumination at home, work satisfaction and mood, as well as sleep quality, sleep quantity and sleepiness. The study had 113 participants who were public school teachers in

Canada and the United States. Measures were collected at pre-intervention, post-intervention, and at 3-month follow-up. The teachers participated in an 8-week mindfulness program consisting of 11 sessions lasting from 2 to 2.5 hours during the week and two 7-hour Saturday retreats for a total of 36 contact hours. The results from the study demonstrated that participants in the treatment group reported having greater satisfaction at home and work, improved sleep quality, increased sleep quantity compared to participants in the control group. Participants in the treatment group also reported a decrease in sleepiness during the day, insomnia symptoms, and bad moods at home and work. One of the limitations of this study was the use of a waitlist control group and not using an active control group. Another limitation was the sole reliance on self-report measures to gather data (Crain, Schonert-Reichl, & Roeser, 2016).

Frank, Reivel, Broderick, Cantrell, and Metz (2013) conducted a quasi-experimental randomized controlled trial study examining the effectiveness of an adapted mindfulness-based stress reduction (MBSR) program on levels of stress, sleep quality, burnout, self-compassion, mindfulness, and well-being of teachers with measures implemented pre- and post-intervention. The study implemented an 8-week modified MBSR program consisting of 2-hour sessions delivered after school. The study's participants, 36 high school teachers, were placed in a treatment or a wait-list control group. Results from the study showed participants in the treatment group reported significant improvements in mindfulness, self-compassion, self-regulation, and multiple dimensions of sleep quality. One of the limitations of this study was the quasi-experimental design, which makes it difficult to generalize the findings. Another limitation was the sole reliance of self-report measures to gather data. Lastly, not implementing measures at a follow-up period to assess if the changes for participants in the treatment group were sustained over time was also a limitation for this study (Frank et al, 2013).

A randomized controlled pilot trial study conducted by Flook, Goldberg, Pinger, Bonus, and Davidson (2013) implemented an adapted mindfulness-based stress reduction (MBSR) program specifically modified for teachers. The 8-week adapted MBSR program was offered to a total of 18 participants consisting of teachers from four different elementary schools. Each session of the course lasted 2.5 hours, and the program also included a 6-hour day-long immersion for a total of 26 contact hours. This study measured changes in levels of psychological distress, mindfulness, self-compassion, burnout, and cortisol as well as changes in neuropsychological and attentional tasks. Measures were implemented pre- and post-intervention. Participants of the adapted MBSR program demonstrated significant decrease in burnout and psychological symptoms, and an increase in levels of self-compassion compared to participants in the control group. Additionally, the participants in the treatment group demonstrated improvements in classroom organization as rated by an observer as well as improvement on performance on a computer task measuring affective attentional bias. One of the limitations of this study was the small sample size, making it difficult to make comparisons between the treatment and control groups. Another limitation was the absence of a follow-up implementation of measures to assess if participants in the treatment group sustained the benefits as a result of completing the mindfulness-based program (Flook et al., 2013).

Gold et al. (2010) conducted a study to examine the effect of participation in a mindfulness-based stress reduction (MBSR) course on participants' levels of anxiety, depression, stress and mindfulness. The program consisted of an 8-week course with 8 2.5-hour sessions delivered weekly as well as a 5-hour silent day retreat. The study's participants consisted of 9 primary school teachers and two teaching assistants who identified experiencing stress. Results from the study suggested that most participants demonstrated improvement in levels of anxiety,

depression and stress with some of the results being statistically significant. Participants also showed significant improvements in levels of mindfulness on two out of four dimensions of the inventory used. The lack of a control group is one of the major limitations of this study. Another limitation for this study was the small sample size of participants, which makes it difficult to make comparisons and generalizations (Gold et al., 2010).

Poulin, Mackenzie, Soloway, and Karayolas (2008) conducted a convenience sample study using a quasi-experimental research design to assess the effects of participation in the Mindfulness-Based Wellness Education (MBWE) program with 44 teacher trainees enrolled in a teacher training program. Out of the 44 participants, 28 were part of the intervention group and the remaining were assigned to a control group. The MBWE program consisted of an 8-week intervention focused on developing mindfulness skills and was administered as part of an elective course the students were enrolled in. The study measured changes in mindfulness, psychological distress and teaching self-efficacy. Results from the study demonstrated significant increases in levels of life satisfaction, mindfulness, and teaching self-efficacy among intervention group participants compared to the control group. One of the limitations of this study was the lack of use of random assignment. The use of only self-report measures to gather data was also a limitation of this study (Poulin et al., 2008).

Additionally, Jennings, Frank, Snowberg, Coccia, and Greenberg (2013) conducted a randomized controlled trial examining the effect of the Cultivating Awareness and Resilience in Education (CARE) program on participants' levels of burnout, efficacy, mindfulness and well-being. The CARE program is specifically designed for teachers. The version of the CARE program used for the study consisted of an initial 2-day weekend session totaling 12 hours, followed by a 1-day session two weeks after the initial session, and an additional day four weeks

after the initial session. A 1-day booster session was offered a month after the last session. The study included 53 participants who were teachers in two different school districts. Participants in the treatment group demonstrated significant improvements in efficacy, mindfulness, well-being, and burnout/time-related stress compared to participants in the control group. One of the limitations of this study was the gathering of data only pre-intervention and post-intervention. Gathering data at a follow-up time could have strengthened the study by providing an opportunity to assess if participants in the treatment group sustained the benefits over time. Another limitation of this study was the reliance on only self-report measures to gather data (Jennings et al., 2013).

Moreover, Roeser et al. (2013) conducted an 8-week randomized controlled trial study with 54 teachers participating in an 8-week mindfulness program and 59 teachers as part of the wait-list control group. The intervention consisted of 11 experiential sessions totaling 36 hours of contact. Specifically, participants engaged in “guided mindfulness and yoga practices, group discussions of mindfulness practice, small-group activities to practice skills in real-life scenarios, lecture and guided home practices, and homework assignments” (Roeser et al., 2013, p. 4). Teachers in the treatment group demonstrated decreases in levels of anxiety, burnout, depression and stress, as well as increases in levels of mindfulness and self-compassion (Roeser et al., 2013).

The studies previously described demonstrated that participants in the treatment groups experienced positive outcomes from participating in a mindfulness-based intervention or program. It is important to note these studies employed different research measures making it difficult to compare results between them. Additionally, while mindfulness based programs or interventions implemented varied in structure and content, most lasted about 8 weeks. A major

difference in the studies was the length of time for each of the sessions for the mindfulness-based program or intervention. Despite the use of different measures, dosage, and length, results from these studies demonstrated that participation in a mindfulness-based program mostly had positive results among participants and no negative results were reported. Some of the research methods used by past research studies that were also used in this research study were the use of survey measures, such as the Five Factor Mindfulness Questionnaire (FFMQ; Baer et al., 2008), the Mindful Awareness Attention Scale (MAAS; Brown & Ryan, 2003), and the Teachers' Sense of Efficacy Scale (TSES; Tschannen-Moran & Hoy, 2001). Additionally, some of these studies utilized journals to collect qualitative data from participants. This research study also collected qualitative data in the form of weekly journal entries.

Evidently, findings from clinical and non-clinical studies conducted to date support the use of mindfulness-based practices to help address challenges teachers encounter (Flook et al., 2013; Lomas et al., 2017; Meiklejohn et al., 2012). Additional research evidence is necessary to make wide generalizations supporting the use of mindfulness-based practices in educational settings despite the positive findings thus far. Nonetheless, there is a recent increase in the utilization of mindfulness-based practices in K-12 settings (Burke, 2010; Flook et al., 2013; Meiklejohn et al., 2012; Zoogman, Goldberg, Hoyt, & Miller, 2014). The current body of literature provides evidence to support the implementation of mindfulness-based practices with teachers in educational settings (Flook et al., 2013; Greenberg & Harris, 2012; Meiklejohn et al., 2012). Specifically, well-designed experimental studies grounded in developmental theory, incorporating robust methodologies, utilizing standardized formats of interventions, and measuring multiple indicators are needed to strengthen the research evidence and support the use of mindfulness-based practices (Burke, 2010; Greenberg & Harris, 2012). Hence, it is important

to be cognizant of the developing nature of this field although results from studies support the use of mindfulness-based practices with teachers.

Overview of Mindfulness-based Programs

Different approaches to implementing mindfulness-based practices have been utilized. The Mindfulness-Based Stress Reduction (MBSR) program developed by Kabat-Zinn and his colleagues at the University of Massachusetts in the late 1970s is one of the approaches implemented as a foundation for mindfulness-based programs and research studies (Burke, 2010; Flook et al., 2013; Greenberg & Harris, 2012; Kabat-Zinn, 1990; Meiklejohn et al., 2012). MBSR is an 8-week program originally intended to treat patients with medical problems using three main techniques including breath awareness, body scan, and yoga postures. Participants have reported and documented psychological, cognitive, physical and emotional benefits (Kabat-Zinn, 1990).

Most mindfulness-based programs utilized with teachers are adapted from the MBSR program (Greenberg & Harris, 2012; Meiklejohn et al., 2012) due to its effectiveness in treating multiple conditions with adults (Burke, 2010; Kabat-Zinn, 1990). Current programs vary in scope, structure, and purpose, and some programs only target students, while others also incorporate parents, teachers, school leaders and other staff members (Flook et al., 2013; Meiklejohn et al., 2012). Most of the programs last anywhere from 2 intensive days to 9 weeks, and offer weekly sessions ranging 30-90 minutes in length. A small number of programs offer sessions twice a week.

Mindfulness-based programs utilized in school settings include, but are not limited to: Mindfulness-Based Wellness Education (MBWE), Mindful Schools, Mindfulness in Schools Project (MiSP), Cultivating Awareness and Resilience in Education (CARE), and Stress

Management and Relaxation Techniques (SMART). These programs aim to train teachers to help their students develop mindfulness through direct and indirect teaching strategies (Meiklejohn et al., 2012). Appendix A contains a table with additional information about the aforementioned mindfulness-based programs.

Implementation of a Mindfulness-based Program at a Low-performing School

While mindfulness-based programs have been implemented at schools with different characteristics, few studies have evaluated the effects of mindfulness-based programs with teachers working in low-performing schools (Flook et al., 2013). Teachers in low-performing schools face additional and unique challenges. Some of the characteristics of low-performing schools include: high levels of poverty in the communities they are located, high levels of teacher absenteeism, low expectations for student performance, high rates of attrition among teachers and high levels of stress (Corallo & McDonald, 2001). Considering these characteristics, teachers in low-performing schools could benefit from the implementation of a mindfulness-based program with the intention of equipping them with the internal resources necessary, such as the development of adaptive coping skills, to deal with the challenges faced at work.

Connections Between Mindfulness-based Programs and Measured Variables

This section presents some studies supporting the variables measured in this research study. Specifically, research studies implementing a mindfulness-based program or intervention to measure changes in participants' mindfulness, stress, burnout, self-efficacy, and self-compassion are described.

Mindfulness

This research study evaluated the effects of a mindfulness-based program on participants' self-reported levels of mindfulness. Several studies have also evaluated the effectiveness of a mindfulness-based intervention in increasing participants' levels of mindfulness. For example, a pilot study conducted by Frank, Reibel, Broderick, Cantrell, & Metz (2013) found statistically significant changes in participants' overall levels of mindfulness as measured by the Five Facet of Mindfulness Questionnaire (FFMQ; Baer, Hopkins, Krietemeyer, & Toney, 2006). Specifically, participants in the study conducted by Frank et al. (2013) showed significant changes in the subscales of observation, acting with awareness, non-judgment and non-reaction.

Stress

Stress affects individuals in a variety of ways. Considering the increase in the pace of life and the demands placed on children and their families today it has become more challenging to successfully and positively deal with stress (American Psychological Association, 2007). Most studies implementing a mindfulness-based program with teachers have not found statistically significant differences on levels of stress for participants in treatment groups. However, a study conducted by Anderson, Levinson, Baker & Kiewra (1999) found a decrease in stress levels for participants in the treatment group compared to those in the control group on the Teacher Stress Inventory (TSI; Fimian, 1988). Additionally, considering that studies have found statistically significant differences in stress with adult populations, this research study measured changes in stress levels for participants.

Burnout

This study measured the effect of the mindfulness-based program on participants' levels of burnout. A pilot study conducted by Flook et al. (2013) implementing an 8-week mindfulness-based program with a sample of 18 teachers found decreases in burnout, specifically

for the sub-scales of personal accomplishment and emotional exhaustion as measured by the Maslach Burnout Inventory-Educators Survey (MBI-ES; Maslach, Jackson, & Leiter, 1996). As previously discussed, teachers in low-performing schools are at a greater risk of experiencing burnout. Thus, measuring the changes in levels of burnout as a result of participating in the mindfulness-based program provided valuable information for this study.

Self-efficacy

This research study measured the effects of the mindfulness-based program on participants' self-efficacy. Self-efficacy is defined as "beliefs in one's capabilities to organize and execute the course of action required to produce given attainments" (Bandura, 1997, p. 3). Similarly, teacher self-efficacy is "the extent to which the teacher believes he or she has the capacity to affect student performance" (Bergman, McLaughlin, Bass, Pauly, & Zellman, 1977, p. 137). A randomized controlled trial conducted by Jennings, Frank, Snowberg, Coccia, & Greenberg (2013) with a sample of 50 participants demonstrated significant intervention effects for teachers' self-efficacy on multiple indicators, including student engagement and instruction. Considering the importance of a teacher's self-efficacy and its relation to work performance, measuring changes in self-efficacy as a result of participation in the mindfulness-based program provides valuable data contributing to the field of education.

Self-compassion

Self-compassion refers to a person's ability to adapt the way one relates to one's self when facing difficult life circumstances or considering personal inadequacies (Neff & McGehee, 2010). Neff (2003) proposes that self-compassion has three major components: self-kindness (treating one's self with care and understanding), common humanity (recognition of imperfection as a human condition), and mindfulness (having a balanced perspective of one's present-moment

experience). Research has found a strong relationship between self-compassion and psychological well-being (Neff, 2009). There has not been much research conducted measuring the changes in self-compassion among teachers. However, a pilot study found significant increase on the self-compassion humanity subscale for participants in the treatment group (Flook et al., 2013). Furthermore, a non-randomized study conducted by Beshair, McAlpine, Weare, & Kuyken (2015) found significant improvements for participants in the treatment group on the Self Compassion Scale (SCS; Neff, 2003). The findings from these studies suggest practices promoting self-compassion could be effective strategies for teachers.

Additional Mindfulness Research Studies

There were no additional research studies published after the design and implementation of this research study that solely implemented a mindfulness-based intervention with teachers. Thus, there are no additions to this literature review.

Conclusion

The effectiveness of mindfulness-based programs and the secular nature of mindfulness-based practices, deem it appropriate to implement similar programs with teachers in educational settings. Clearly, evidence presented herein supports the benefits mindfulness-based practices could provide individuals. Hence, results of mindfulness-based programs presented substantiate the implementation of mindfulness-based practices with teachers working in low-performing schools.

CHAPTER 3: METHODOLOGY

The preceding sections presented information about the challenges faced by teachers as well as data and research evidence supporting the implementation of a mindfulness-based program. This research study evaluated the effect of a 6-week mindfulness-based program on teachers working at a low-performing school. This research study implemented a mixed methods research design to answer the following research questions:

1. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of mindfulness?
2. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of stress?
3. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of burnout?
4. What effects, if any, does participation in a mindfulness-based program have on teachers' self-efficacy?
5. What effects, if any, does participation in a mindfulness-based program have on teacher's levels of self-compassion?

Research Design

A mixed methods research design was selected for this study due to its inherent advantage of triangulation of the data (Creswell, 2009) and the need for studies on mindfulness to utilize such design to gather better evidence about the effectiveness of mindfulness-based programs (Burke, 2010; Meiklejohn, 2012). Mixed methods design is an approach involving the collection and analysis of qualitative and quantitative data (Creswell, 2009). Additionally, a mixed methods design provided an opportunity to use multiple sources of data as well as lenses to analyze the findings to make recommendations for further research and practice. As a result, a mixed methods research design strengthened the research study, allows for generalizability of

findings as well as provided research evidence to further support the implementation of a mindfulness-based program with teachers.

Furthermore, by implementing a mixed-methods research design this research study contributes to the emerging and growing body of mindfulness research literature by building on current studies mainly implementing qualitative methods (Burke, 2010; Flook et al., 2013; Meiklejohn et al., 2012). Specifically, the lack of studies incorporating quantitative methods in addition to qualitative methods has been identified as a shortcoming in the mindfulness literature (Burke, 2010; Flook et al., 2013; Meiklejohn et al., 2012). Consequently, the quantitative measures help provide further evidence about the effects the mindfulness-based program in this research study had on participants' levels of mindfulness, stress, burnout, self-efficacy and self-compassion. On the other hand, the qualitative measures revealed information about participants' experience with the mindfulness-based program not captured through quantitative measures. The qualitative data served to triangulate data from the quantitative findings and vice versa.

Research Methods

Research Sites and Population

This study took place at two different secondary school sites. One of the sites was a middle school with a total of seven participants. The other site was a high school with a total of 11 participants—three of the participants were from the hosting high school site and the other eight participants worked at a nearby high school site. Participants completed a Confidential Personal Questionnaire (Appendix B) to provide information, including age, gender, race, level of education, years of teaching experience, as well as any past experience with mindfulness practices.

The average age of participants was 47 years old with the youngest being 33 years old and the eldest being 66 years old. There were five male and thirteen female participants. Six participants identified as African-American, two as Asian, one as White/Caucasian, and nine as Hispanic/Latino. Four of the participants reported their highest levels of education to be at the Bachelors level and fourteen completed a Masters degree. The average number of years of teaching experience was 17 with the least being one year and the most being 37. Seven of the 18 participants had prior experience with mindfulness practices. The seven participants with prior mindfulness experiences reported being introduced to mindfulness practices through martial arts, readings, classes, mindfulness training, yoga training, or through a therapist. Four out of the seven participants with prior mindfulness practice were part of the treatment group, and three were part of the control group.

Sample Selection

The initial intention for the sample selection was to use appropriate random selection methodology to place participants in the treatment and control groups. However, it was not possible to do random selection since some of the teachers who originally volunteered to be part of the study were no longer available to participate during the scheduled days and times. From the group of teachers who volunteered and were available to participate in the study, a convenience sampling approach was used to assign participants to the treatment and control groups. A convenience sampling approach is a type of non-probability sampling process through which participants are chosen to be part of a research study because they are easily accessible and available. In the case of this research study, the participants who expressed interest and were available to participate in the mindfulness-based program were recruited to be part of the

treatment group and participants who were not able to attend the sessions were invited to serve as part of the control group.

Initially, a statistical power analysis was performed to determine the sample size needed for this research study. The data used to conduct the statistical power analysis was obtained from studies similar to this research study. The selected studies conducted by Beshai et al. (2016), Flook et al. (2013), Frank et al. (2015), Jennings et al. (2011), Jennings et al. (2013), and Roeser et al. (2013) compared differences in levels of mindfulness, stress, burnout, efficacy and/or self-compassion between treatment and control groups pre- and post-intervention. The average of effect sizes for these studies was $d = .58$ considered to be medium using Cohen's (1988) criteria. Using the GPower 3.1 software to calculate the minimum sample size with an alpha = .05, power = .80, and correlation = .25, the sample size needed with this effect size is $n = 32$. Taking into consideration the statistical power analysis performed, the proposed sample size for this study was at least 36 participants total. This sample size would have been sufficient for the purpose of this study and enough to account for the attrition rate. The average attrition rate for the studies included in this power analysis was 7%. A total of 39 potential participants volunteered to be part of the research study; however, only 18 of them were able to participate.

Access to Sites and Population

I was able to obtain access to the sites and population by contacting a coordinator for the network of school sites. The coordinator assisted in the recruitment process by disseminating the information about the study to the teachers at a training session the teachers attended as well as via e-mail. Appendix C contains the recruitment flyer, script, and e-mails used for this research study. The teachers completed a form online to express interest in the research study by providing their contact information as well as the days and times they would be available to

participate. I collaborated with the coordinator for the network of schools and the school site administrators to select the school sites and meeting rooms where the mindfulness-based program took place.

Mindfulness-based Program

The study participants engaged in a 6-week mindfulness-based program modeled after the UCLA Mindful Awareness Research Center's Mindful Awareness Practices (MAP) curriculum. Two trained and certified mindfulness facilitators conducted the mindfulness-based program. There was one facilitator for the middle school site and one for the high school site. The mindfulness-based program took place once a week for 60 minutes and involved a variety of mindfulness practices. The sessions took place after school at the school sites in a designated classroom. Some of the mindfulness practices of the mindfulness-based program were breathing meditation, walking meditation, eating meditation, movement meditation, relational mindfulness exercises, and music listening meditation. Participants had an opportunity to participate in mindfulness activities with partners as well as with the entire group. Additionally, participants received short lectures containing information about working with thoughts, working with emotions, working with pain, and working with obstacles. Participants were encouraged to utilize the mindfulness practices on a daily basis on their own time during participation in the study. The components for the mindfulness-based program implemented in this research study are presented in Appendix D, the lesson plans for the six weekly sessions are presented in Appendix E, and the weekly handouts teachers received after each session are presented in Appendix F.

Compensation

The treatment group's participants who attended at least five of the six sessions of the mindfulness-based program received a \$200 Visa gift card after completing the post-intervention surveys. Attendance at the mindfulness-based program's sessions for participants in the treatment group was tracked using a roster containing the participants' name. Eight out of the eleven participants in the treatment group attended all of the sessions of the mindfulness-based program, and three participants attended 5 out of the 6 sessions. Participants in the treatment group had to attend at least 5 out of the 6 sessions to be counted as participants. All participants in the control group who completed the pre and post surveys received a \$25 Visa gift card at the conclusion of the study as compensation for completing the surveys. The facilitators for the mindfulness-based program received a stipend of \$600 as compensation.

Data Collection Methods

A variety of quantitative and qualitative data to answer the research questions were collected pre-intervention and post-intervention. Appendix G contains a timeline for the data collection process. The quantitative data measures were surveys. The surveys used for this research study are presented in Appendix H. The qualitative methods were semi-structured interviews and journal analysis.

Surveys

Participants completed the Mindful Awareness Attention Scale (MAAS), Five Facet Mindfulness Questionnaire (FFMQ), Perceived Stress Scale-10 (PSS-10), Teacher Stress Inventory (TSI), Maslach's Burnout Inventory-Educators Survey (MBI-ES), Teachers Sense of Efficacy Scale (TSES), and the Self-Compassion Scale (SCS) at pre- and post-intervention. The process of completing the battery of surveys took 15 to 30 minutes each time. The participants completed the surveys electronically using Survey Monkey.

Mindfulness. The Mindful Awareness Attention Scale (MAAS; Brown & Ryan, 2003) was used to measure participants' self-reported levels of attention and awareness. The MAAS is a validated 15-item questionnaire assessing the characteristic of dispositional mindfulness through measuring awareness and attention to the present moment on a 6-point Likert scale to provide a measure of the extent to which a person is experiencing the present moment (Brown & Ryan, 2003). The MAAS was an appropriate instrument to measure attention and awareness in this study pre- and post-intervention due to its reliability and validity with the targeted population. An example of an item is: "I find it difficult to stay focused on what's happening in the in the present." Participants' answers ranged from 1 = *almost always* to 5 = *very infrequently*. Also, the Five Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2006) was used to measure participants' mindfulness. The FFMQ is a 5-point Likert scale instrument composed of 39 items and containing five subscales: acting with awareness, describing, nonjudgmental, nonreactive and observing. An example of an item is "I find myself doing things without paying attention." Participants' answers ranged from 1 = *never or very rarely true* to 5 = *very often or always true*.

Stress. The Perceived Stress Scale-10 (PSS-10; Cohen & Williamson, 1988), a 10-item condensed version of the original PSS (Cohen, Kamarck, & Mermelstein, 1983). The PSS-10 was selected as a measure for this research study due to its high validity and quality as well as interval reliability (Cohen & Williamson, 1998). An example item from the PSS is: "In the past month, how often have you felt nervous and "stressed"?" Participants' answers ranged from 0 = *never* to 5 = *very often*. Additionally, the Teacher Stress Inventory (TSI; Fimian, 1988) was used to assess participants' occupational stress. The TSI contains 49 items rated on a 5-point Likert scale to measure sources of stress as well as manifestations of

stress. Research has demonstrated reliability, validity and internal consistency of the TSI (Vance, Nutter, & Humphreys, 1989). An example item of the TSI is “I feel frustrated because of because of discipline problems in my classroom.” Participants’ answers ranged from *1 = no strength; not noticeable* to *5 = major strength; extremely noticeable*.

Burnout. The Maslach’s Burnout Inventory-Educators Survey (MBI-ES; Maslach, Jackson, & Leiter, 1996) was used to measure changes in participants’ levels of burnout. The MBI-ES is a 22-item utilizing a 7-point Likert scale to measure three dimensions of burnout: depersonalization, emotional exhaustion, and personal accomplishment. An example of an item is “I feel emotionally drained from my work.” Participants’ answers ranged from “*0-never*” to “*6-every day*.”

Efficacy. The Teachers’ Sense of Efficacy Scale (TSES; Tschannen-Moran & Woolfolk Hoy, 2001) was used to measure participants’ self-efficacy. The TSES is a 10-point Likert scale survey containing 24 items measuring efficacy on instructional strategies, classroom management and student engagement. An example of an item is “How well can you respond to defiant students?” Participants’ answers could range from “*0 – nothing*” to “*9 – a great deal*.”

Self-compassion. The Self-Compassion Scale (SCS; Neff, 2003), a 26-item self-report measure was used to gather data about participants overall changes in levels of self-compassion. Participants responded to statements based on a 5-point Likert scale ranging from *1 = almost never* to *5 = almost always*. The SCS has been found to have internal consistency with adults and adolescents (Neff & McGehee, 2010). An example of an item is: “I try to be loving towards myself when I’m feeling emotional pain.” Participants’ answers could range from *1 = almost never* to *5 = almost always*.

In sum, the MAAS and FFMQ measured changes in participants' mindfulness, the PSS-10 and the TSI measured changes in perceived levels of stress, the MBI-ES measured changes in levels of burnout, the TSES was used to measure changes in levels of self-efficacy, and the SCS measured changes in levels of self-compassion.

Semi-structured Interviews

The primary investigator conducted individual semi-structured interviews to collect qualitative data about participants' experiences with the mindfulness-based program in greater depth and breadth as well as provide additional data to answer all of the research questions. The semi-structured interview questions asked participants about changes they might have experienced in levels of mindfulness, stress, burnout, self-efficacy and self-compassion as a result of participating in the mindfulness-based program. Additionally, participants were asked about the components of the mindfulness-based program they liked and disliked as well as suggestions they might have for changes to the program. Some sample questions for the semi-structured interviews were: "Have you experienced any changes in levels of stress as a result of participating in the mindfulness-based program?" and "What did you like about the mindfulness-based program?"

All interviews were audio recorded and transcribed within a timely manner after the interview was conducted as well as saved in a password-protected computer and document to maintain confidentiality for participants. Ten out of 11 participants who completed the mindfulness-based program were interviewed. The participant who was not interviewed is personally known by the primary investigator, and was not interviewed to avoid having an ethical concern arise as a result. Appendix J contains the protocol for the individual semi-structured interviews.

Journal Analysis

The primary investigator collected and analyzed the weekly journal entry forms completed by participants on a weekly basis to use it as qualitative data to answer all of the research questions. The prompt for the weekly journal was: “Use the space provided below to write about your experience participating in the mindfulness-based program and your experience using mindfulness practices this past week.” Participants were provided with a link for the journal entry form via e-mail at the end of sessions 1-5 and were asked to complete it before the next session. Appendix I contains the weekly journal entry form participants were asked to complete. However, all participants completed the journal entries using the online journal entry form.

Data Analysis Methods

Considering this research study initially proposed the implementation of a mixed methods research design and both quantitative and qualitative data were collected, a variety of data analysis methods described below were used to analyze the data.

Surveys

I analyzed the data from the survey questionnaires by conducting a 2 (treatment group) x 2 (time: pre-post) analysis of variance (ANOVA) for each independent variable using SPSS.

Semi-structured Interviews

The primary investigator analyzed the qualitative data by coding the information from the transcripts of the semi-structured interviews to identify themes with a six-step theme analysis (Creswell, 2009). The semi-structured interview questions were piloted with teachers who have participated in a mindfulness-based program prior to conducting interviews with participants in this research study. Semi-structured interviews data was analyzed to identify any information

relevant and helpful in answering the research questions. Participants' answers providing information related to each question were noted. One independent coder read and coded all transcripts to confirm themes identified by the primary investigator. The primary investigator made connections to the research questions based on themes identified and analysis of the data.

Journal Analysis

The primary investigator utilized the weekly journal entry forms participants completed to gather qualitative data to answer all of the research questions. Creswell's (2009) six-step theme analysis process was utilized to determine themes representing the participants' experience in the mindfulness-based program. The weekly journal entry forms were analyzed at the end of the mindfulness-based program once all entries were collected.

Ethical Issues

There were several ethical issues considered for this study. In order to maintain participants' confidentiality, I used pseudonyms for the sites, participants, facilitator and staff members. As a researcher, I did not plan to conduct research at a site where I previously worked or with which I had a personal relationship. However, one of the sites where the intervention took place was a school site where I worked in the past and there was one participant in the mindfulness-based program I personally knew at this site as it was mentioned in an earlier section. In order to maintain the highest level of credibility possible, I decided not to conduct an individual, semi-structured interview with the participant I personally knew.

Moreover, while mindfulness practices have been found to have positive or null outcomes in all of the studies I reviewed in the preceding chapter and no negative effects have been reported as a result of participating in mindfulness-based programs, it is important to note that the associated relationship meditation might have with religion was an ethical issue I might

have encountered. Nevertheless, mindfulness has been recognized as a secular practice and deemed appropriate for teachers based on research studies conducted with adult and child populations (Burke, 2010; Flook et al., 2013; Meiklejohn et al., 2012). Thus, participants should not have experienced any negative effects while or after engaging in the mindfulness-based program. Lastly, another ethical issue to consider is that the participants in the control group did not be partake in the mindfulness-based program or any other program during the duration of the study.

All participants were provided with an assent form without signature requirement to participate in this study. The form can be found in Appendix K. Considering participants might not have been familiar with mindfulness-based practices, I ensured they receive detailed information about the study before committing to participate. Lastly, I was cognizant of my role as a researcher while conducting individual, semi-structured interviews by ensuring I did not interfere with the processes and procedures at the research site.

Reliability and Validity

A credibility issue that could have been encountered in this study was my own bias as a researcher regarding my belief in the potential benefits a mindfulness-based program might have on participants. Considering mindfulness has not been a topic widely researched in educational settings, my hypothesis was based on the limited number of studies demonstrating beneficial outcomes as a result of participation in a mindfulness-based program. Additionally, the implementation of the mindfulness-based program at only two research sites and the small number of participants poses a generalizability issue to this research study. Lastly, using self-reported instruments to gather data from participants also presented a reliability and validity concern. Nevertheless, the instruments that were utilized for data collection have been found to

have internal consistency, good criterion construct validity, and test-retest reliability. These concerns are warranted considering the nature of this study; thus, I remained cognizant of them and worked to ensure these concerns do not threaten this study's credibility and reliability of findings.

CHAPTER 4: FINDINGS

The purpose of this study was to evaluate the effects of a mindfulness-based program on levels of mindfulness, stress, burnout, self-efficacy and self-compassion of teachers working at low-performing secondary schools. This research study had a total of 18 participants. Initially, there were 10 participants in the control group who completed the surveys. However, three of the 10 participants did not complete the surveys post-intervention; thus, their answers were omitted from the results. All participants completed a battery of surveys at pre- and post-intervention. Additionally, participants in the treatment group completed weekly journal entries and participated in semi-structured individual interviews to obtain qualitative data. This research study utilized a mixed-methods research design to answer the following five research questions:

6. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of mindfulness?
7. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of stress?
8. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of burnout?
9. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of self-efficacy?
10. What effects, if any, does participation in a mindfulness-based program have on teacher's levels of self-compassion?

Quantitative Findings

This research study implemented seven survey questionnaires pre- and post-intervention to obtain quantitative data to evaluate changes in levels of mindfulness, stress, burnout, self-efficacy and self-compassion for participants in the control and treatment groups. Research study participants completed the Mindful Awareness Attention Scale (MAAS), Five Facet Mindfulness Questionnaire (FFMQ), Perceived Stress Scale-10 (PSS-10), Teacher Stress

Inventory (TSI), Maslach’s Burnout Inventory-Educators Survey (MBI-ES), Teachers Sense of Efficacy Scale (TSES), and the Self-Compassion Scale (SCS). The data from the surveys were analyzed by conducting a 2 (treatment group) x 2 (time: pre-post) repeated measures analysis of variance (ANOVA) using SPSS. Cell means for each dependent variable as a function of treatment group and time are shown in Table 1.1.

Table 1.1

Descriptive statistics of treatment and control groups on outcome measures pre- and post-intervention

Measure	Treatment Group		Control Group	
	Baseline M (SD)	Post-Intervention M (SD)	Baseline M (SD)	Post-Intervention M (SD)
MAAS	3.49 (0.87)	3.65 (0.68)	3.98 (0.90)	3.63 (1.10)
FFMQ	3.00 (0.30)	3.02 (0.27)	2.72 (0.64)	2.93 (0.43)
PSS-10	32.18 (3.51)	31.18 (2.23)	31.71 (3.25)	30.57 (2.23)
TSI	2.68 (0.64)	2.76 (0.67)	2.46 (0.55)	2.44 (0.54)
MBI-ES	65.55 (11.49)	64.64 (15.71)	60.29 (14.41)	60.43 (12.61)
TSES	6.80 (1.11)	6.92 (1.39)	7.20 (1.10)	7.48 (1.11)
SCS	3.31 (1.03)	3.44 (0.95)	3.31 (0.73)	3.23 (0.88)

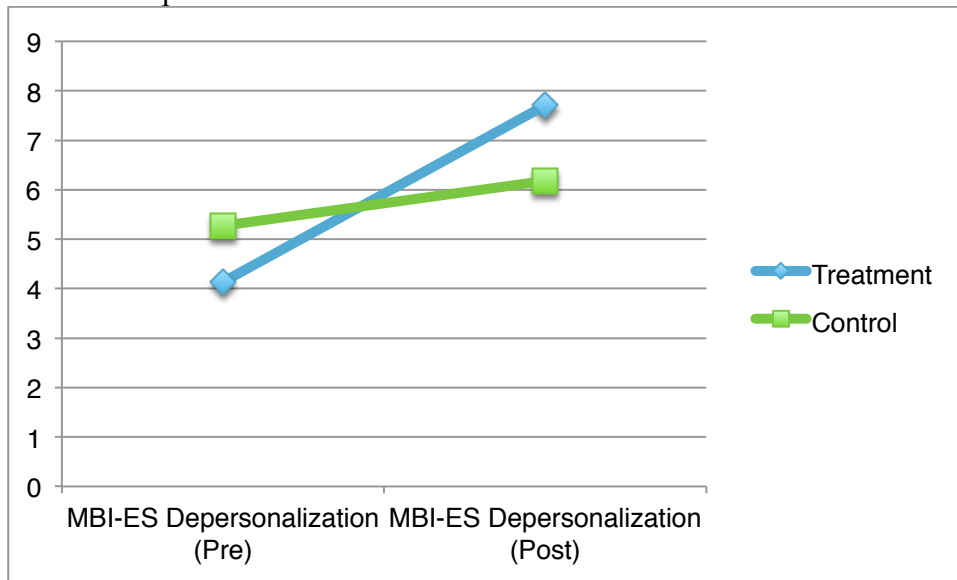
Notes. MAAS Mindful Awareness Attention Scale, FFMQ Five Facet Mindfulness Questionnaire, PSS Perceived Stress Scale-10, TSI Teacher Stress Inventory, MBI-ES Maslach’s Burnout Inventory-Educators Survey, TSES Teachers Sense of Efficacy Scale, SCS Self-Compassion Scale

There were no statistically significant main effects or interactions for the general scores of any of the seven survey measures. However, some of the surveys contained subscales for which a repeated measures ANOVA was also conducted. Results for the subscales of two different questionnaires demonstrated that there was a statistically significant difference between treatment and control groups. First, there was a statistically significant difference in the

Depersonalization subscale of the Maslach's Burnout Inventory-Educators Survey (MBI-ES), $F(1, 16) = 5.040, p < .039, \text{Wilk's } \Lambda = 0.760$. Figure 5.1 below shows the comparison of mean scores for treatment and control groups at pre- and post-intervention for the MBI-ES' Depersonalization subscale.

Figure 5.1

Comparison of mean scores for treatment and control groups at pre- and post-intervention for the MBI-ES Depersonalization subscale.



Secondly, results from the repeated measures ANOVA demonstrated a statistically significant difference in the *Non-Reactivity* subscale of the Five Facet Mindfulness Questionnaire (FFMQ), $F(1, 16) = 8.848, p < .009; \text{Wilk's } \Lambda = 0.644$. Figure 5.2 below shows the comparison of mean scores for treatment and control groups at pre- and post-intervention for the FFMQ's Non-Reactivity subscale.

Figure 5.2

Comparison of mean scores for treatment and control groups at pre- and post-intervention for the FFMQ Non-Reactivity subscale.

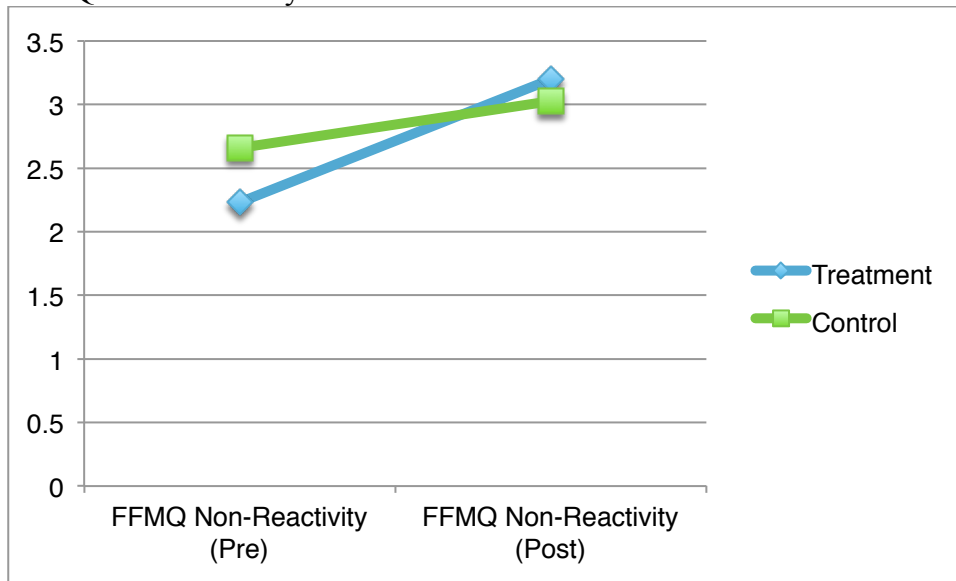


Table 1.2 below contains the means and standard deviation for the survey questionnaires that contained subscales. ANOVA tables for each survey measure can be found in Appendix L.

Table 1.2

Descriptive statistics of treatment and control groups on subscales of outcome measures pre- and post-intervention

Measure	Treatment Group		Control Group	
	Baseline M (SD)	Post-Intervention M (SD)	Baseline M (SD)	Post-Intervention M (SD)
FFMQ	3.21	3.31	3.05	2.91
<i>Observing</i>	(1.00)	(0.78)	(0.52)	(0.82)
FFMQ	3.11	3.09	2.93	3.02
<i>Describing</i>	(0.37)	(0.44)	(0.52)	(0.35)
FFMQ <i>Acting with Awareness</i>	2.89	2.88	2.48	2.71
	(0.71)	(0.58)	(0.87)	(0.88)
FFMQ	2.77	2.83	2.55	2.82
<i>Non-Judging</i>	(1.02)	(0.72)	(0.93)	(0.99)
FFMQ	2.23	3.20	2.66	3.03
<i>Non-Reactivity</i>	(0.72)	(0.68)	(0.65)	(0.71)
TSI	3.17	3.08	3.09	2.95
<i>Time Management</i>	(0.68)	(0.57)	(0.83)	(0.95)
TSI <i>Work Related Stressors</i>	3.59	3.45	3.17	2.74
	(0.80)	(0.74)	(1.28)	(0.88)
TSI <i>Professional Stress</i>	2.38	2.66	2.97	3.14
	(1.15)	(1.10)	(0.68)	(0.73)

<i>TSI Discipline & Motivation</i>	3.05 (0.94)	3.22 (1.13)	2.38 (0.83)	2.38 (1.20)
<i>TSI Professional Investment</i>	2.27 (0.92)	2.52 (1.27)	1.71 (0.65)	2.25 (1.27)
<i>TSI Emotional Manifestations</i>	2.64 (1.28)	2.56 (1.11)	2.34 (0.78)	2.26 (0.81)
<i>TSI Fatigue Manifestations</i>	2.64 (1.23)	2.76 (1.07)	2.23 (0.92)	2.34 (0.89)
<i>TSI Cardiovasc. Manifestations</i>	2.61 (1.30)	2.33 (1.28)	2.14 (0.88)	2.24 (1.32)
<i>TSI Gastronomical Manifestations</i>	1.58 (0.97)	2.09 (1.20)	1.76 (1.03)	1.48 (0.72)
<i>TSI Behavioral Manifestations</i>	1.59 (0.68)	1.91 (0.85)	1.57 (0.64)	1.61 (0.86)
<i>MBI-ES Emotional Exhaustion</i>	24.45 (9.13)	21.64 (11.33)	19.86 (13.66)	18.86 (11.16)
<i>MBI-ES Depersonalization</i>	4.14 (3.76)	7.71 (8.52)	5.27 (5.02)	6.18 (6.10)
<i>MBI-ES Personal Accomplishment</i>	35.82 (7.80)	36.82 (7.45)	36.29 (8.10)	33.86 (8.15)
<i>TSES Student Engagement</i>	6.31 (1.33)	6.40 (1.43)	6.84 (1.39)	7.25 (1.38)
<i>TSES Instructional Strategies</i>	7.12 (0.69)	7.15 (1.62)	7.29 (1.04)	7.41 (0.98)
<i>TSES Classroom Management</i>	6.96 (1.64)	7.23 (1.37)	7.46 (1.14)	7.77 (1.28)
<i>SCS Self kindness</i>	3.42 (1.15)	3.31 (1.19)	3.23 (0.87)	3.17 (1.06)
<i>SCS Self judgment</i>	2.86 (1.09)	2.78 (0.87)	2.71 (1.13)	2.77 (0.93)
<i>SCS Common Humanity</i>	3.05 (1.01)	3.66 (0.94)	3.32 (0.73)	3.40 (0.82)
<i>SCS Isolation</i>	2.48 (1.31)	2.34 (1.08)	2.71 (0.99)	2.93 (0.97)
<i>SCS Mindfulness</i>	3.68 (1.10)	3.61 (1.09)	3.46 (0.99)	3.18 (0.99)
<i>SCS Over-identification</i>	2.91 (1.32)	2.75 (1.25)	2.64 (0.91)	2.68 (0.97)

Notes. FFMQ Five Facet Mindfulness Questionnaire, *TSI* Teacher Stress Inventory, *MBI-ES* Maslach's Burnout Inventory-Educators Survey, *TSES* Teachers Sense of Efficacy Scale, *SCS* Self-Compassion Scale

Qualitative Findings

The qualitative findings for this research study demonstrated that participants in the treatment group experienced beneficial effects as a result of participating in the mindfulness-

based program. The anecdotal evidence collected provides support for the positive effects in interviewees' levels of mindfulness, stress, burnout, self-efficacy and self-compassion. The findings from the semi-structured interviews are presented first, followed by the findings from the journal entries analysis.

Semi-Structure Interviews

There were a total of 19 qualitative findings obtained from the qualitative data of the semi-structured interviews. Ten of the 11 participants who completed the mindfulness-based program were interviewed. Nine of the 10 interviews were conducted in person and one interview was conducted over the phone. Interviewees were asked open-ended questions to assess the effects that the mindfulness-based program had on their levels of mindfulness, stress, burnout, self-efficacy, and self-compassion. The semi-structured, individual interviews were transcribed and coded. The five variables measured (mindfulness, stress, burnout, self-efficacy and self-compassion) in the study served as the five categories for the coding process. Repeating codes were noted and analyzed to identify themes and determine the findings. Effects reported by 3 or more different participants were considered findings. Considering that this research study had a small sample size and that the effects reported by participants varied significantly from person to person, effects reported by 3 more participants were considered a finding. Table 2.2 below provides a visual overview of the effects reported by the participants, organized by each research question.

Table 2.1

Qualitative Findings from Semi-Structured Interviews Summary

Research Question	Reported Effects	Interviewed Participants									
		1	2	3	4	5	6	7	8	9	10
1	Increases in levels of attention	X	X	X	X	X	X	X			
1	Greater awareness of the body during movement and physical activities	X		X				X	X		
1	Increases in awareness of moment-to-moment experiences	X	X	X		X					
1	Improvements in monitoring of thoughts and thought patterns	X	X	X			X				
2	Feeling more at ease or relaxed	X	X	X	X	X	X	X			
2	Decrease in levels of reactivity in relationships with others	X	X	X	X		X	X		X	
2	Decrease in levels of anxiety at work and at home	X			X		X	X			
3	Increase in levels of energy	X	X		X			X			
3	Less irritability in relationships with others	X	X		X	X					
3	Feeling less burned out from work	X			X	X		X			
3	Improvement of relationships with students	X	X		X						
4	More positive attitude towards work	X	X	X	X	X					
4	Beneficial changes to teaching approach to better engage students in the classroom		X	X		X					
5	Increase in use of positive self-talk	X	X	X		X	X				
5	Improvement of relationships with others	X	X	X	X	X					
5	Less of a need for perfectionism	X	X	X		X					
5	Increase in levels of compassion towards students	X	X	X	X						
5	Increase in levels of self-compassion	X	X	X	X						
5	Better awareness about locus of control		X	X			X				
	Total Number of Effects Reported	17	16	14	12	10	7	7	1	1	0

Table 2.2 demonstrates that seven of the 10 interviewees reported experiencing anywhere from 7-17 effects as a result of completing the mindfulness-based program. The table also

demonstrates that three out of the 10 interviewees reported few effects, if any effects at all. Two of the three interviewees who reported few changes did not provide extensive responses to the interview questions. Also, the interviews for these two of the interviewees were the first two interviews conducted. These two interviews were conducted back-to-back on the same day and one of the interviewees was in a rush to leave the school campus so the primary investigator did not have an opportunity to ask as many probing questions in order to respect the interviewee's limited availability. Despite this challenge, it was clear to the primary investigator that this interviewee would probably not have reported any further effects as she expressed multiple times that the mindfulness-based program did not have any positive effects for her from the onset. Specific effects are presented and explained in the following sections of this chapter.

Research Question 1

1. What effects, if any, does participation in a mindfulness-based program have on teachers' levels of mindfulness?

The qualitative data obtained revealed the following four findings for research question 1.

1. Increase in levels of attention.
2. Greater awareness of the body during movement and physical activities.
3. Increase in awareness of moment-to-moment experiences.
4. Improvements in monitoring of thoughts and thought patterns.

Increase in levels of attention. Experiencing increases in levels of attention was one of the major effects interviewees reported as a result of participating in the mindfulness-based program. Specifically, seven out of the ten interviewees reported having experienced increases in levels of attention. The changes in levels of attention were not only experienced at work, but also at home and in other settings. As an interviewee shared, "Starting from home, I pay

attention to the dog a lot more than I used to and I pay attention to my son. I kind of didn't say hello and just looked the other way, but now I just look to see what he's doing." Another interviewee shared how practicing mindfulness helped him pay better attention to his daughter by trying to "forget about everything and pay attention to her." Additionally, this interviewee expressed his increased levels of attention have helped him in the classroom with his students: "When all my students are here and everybody is doing stuff I just try to like be mindful and just kind of like look at the whole picture without focusing on everything. I just try to sense, you know, if they are paying attention or being productive or not."

Furthermore, an interviewee shared how when he is "paying attention" to his students in the classroom, he "can see what's happening." He also shared: "So managing students got a lot easier because I'm paying attention. I'm aware of what's happening." Similarly, another interviewee shared that he is now able to "pay attention to people and talk to people more" as well as "[pay] attention to the quality of work that the students submit." As it is evident from the qualitative data, interviewees' participation in the mindfulness-based program helped them increase their levels of attention, especially in their relationships with others.

Greater awareness of the body during movement and physical activities. Developing greater awareness of the body was also an effect interviewees experienced as a result of completing the mindfulness-based program. Out of the 10 interviewees, four reported being more aware of their bodies while moving or engaging in physical activities. Three out of the four interviewees who reported this effect were also part of the seven interviewees who reported changes in levels of attention. One of the interviewees shared:

When I go for a walk with my dog, I am walking and I'm feeling how my muscles move or I can be like not focusing on my thinking and then all of a sudden I'm paying attention to noises, like the cars passing by or the wind on my skin, and I'm like 'oh yeah, this is a mindful moment.' And then I just move on. So those little things happen. When I'm

climbing stairs to come to my room, I can feel the muscles and my knees or my hips and those are the moments when I feel more connected to the mindful moments.

Furthermore, an interviewee shared how participating in the mindfulness-based program helped him increase his awareness of the body while walking. “I noticed that I walked slower and I actually tried to look at my feet and see how they feel, see how my body feels,” he shared.

Lastly, completing the mindfulness-based program helped an interviewee become “more aware of [her] body because at first [she] nowhere near that.” Clearly, the qualitative data demonstrates that some interviewees experienced greater awareness of their body as a result of their participation in the mindfulness-based program.

Increase in awareness of moment-to-moment experiences. Gaining greater awareness of moment-to-moment experiences was another major finding from the qualitative data. Four out of the 10 interviewees reported this change. The four interviewees who reported increases in awareness of moment-to-moment experiences also experienced changes in levels of attention. One of the interviewees shared “being always on autopilot or just kind of like moving through stuff without really stopping to think about acknowledging feelings, emotions, or, even when you’re eating, not paying attention to the senses.” However, after completing the mindfulness-based program this interviewee reported that she “became more mindful about like stopping, thinking, acknowledging [her] presence” and “looking at [her] surroundings.” Likewise, another interviewee shared:

Before the program I was not even aware of mindfulness. I knew, I heard of it but I did not really know what it was and now I can experience it almost on an everyday basis throughout the day. I can notice like, oh my God, I’m having a mindful moment right now and it can be just seconds and then move on with my life, but yeah, I can definitely see that.

Lastly, an interviewee shared how after being exposed to mindfulness strategies he is able to be “mindful right now.” As interviewees expressed, some of them were able to gain greater

awareness of their moment-to-moment experiences as a result of participating in the mindfulness-based program.

Improvements in monitoring of thoughts and thought patterns. The last major finding for research question 1 was that interviewees improved the process of monitoring their thoughts and thought patterns. Specifically, four of the 10 interviewees reported experiencing an improvement in the monitoring of their thoughts. The four interviewees who reported improvement in monitoring of thoughts and thought patterns also experienced changes in levels of attention, and three out of the four also reported increases in awareness of moment-to-moment experiences. An interviewee expressed being more mindful of his thoughts “throughout the day, especially when learning about like how sometimes our mind just tends to go crazy with thinking and thoughts.” He is now able to “catch [himself] throughout the day” when becoming aware of his negative thoughts. Another interviewee expressed similar effects: “As a result of this program it has been easier to first notice that I am being obsessed with a thought or situation and then it has been easier to detach from it and just let it go.” Moreover, an interviewee shared how she has become more aware of how and when she responds to situations that might cause her to think negatively. She expressed: “I want to say what I am thinking about...so I just ignore it and wait for an opportune time [to] respond in a more mindful manner.” The anecdotal evidence from the qualitative data supports the finding that interviewees improved the monitoring of their thoughts and thoughts patterns as a result of participating in the mindfulness-based program.

Research Question 2

2. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of stress?

All of the interviewees reported having experienced stress at work. Interviewees experienced stress in different ways and at varying degrees. Interviewees were asked how they have reacted when they experienced stress at work. Some of the ways interviewees reacted to the stress experienced at work were by not letting it get to them, going with what's happening, feeling overwhelmed, disconnecting from family and friends, hiding, becoming sick, venting with a co-worker or loved one, ignoring it, experiencing a headache, having a breakdown, suppressing the stress, smiling a lot, letting it go, breathing, and/or becoming angry. The qualitative data obtained to answer research question 2 revealed the following three findings.

1. Feeling more at ease or relaxed.
2. Decrease in levels of reactivity in relationships with others.
3. Decrease in levels of anxiety at work and at home.

Feeling more at ease or relaxed. Feeling more at ease or relaxed was a major finding from the qualitative data. Out of the 10 interviewees, seven reported feeling more at ease or relaxed at work and/or at home. The seven interviewees who reported this effect were also the same participants who reported increases in levels of attention. One of the interviewees expressed, "I actually felt myself letting go and like not fighting as much. So I just stuck with it and have been more relaxed." Similarly, another interviewee shared: "I could have felt stressed all day long, now I feel stressed two hours and then I can relax a bit and then go back to stress again for the next three hours." While interviewees continued to experience stressful situations, their perceived levels of stress and/or the duration of stressful situations decreased as demonstrated by the anecdotal evidence. One of the interviewees expressed being "more relaxed" in general. Similarly, another interviewee shared that she is "a little bit more relaxed" as a result of participating in the mindfulness-based program.

Furthermore, the changes in levels of stress were also experienced outside of work and home as an interviewee describes:

Right after class (mindfulness-based program) we went home and the freeway was just bumper to bumper. It was just packed and I carpool with my wife. I remember just getting into the freeway and it's just crowded and my wife was just venting about her day and stuff like that and I was just thinking, 'wow, I feel good right now.' There's traffic, my wife is all stressed out, but then I thought 'oh, you know what, that meditation session, that could be it.' I didn't feel too stressed out, didn't feel too tight, kind of like energized. I was looking forward to going home even though it was not the best conditions.

Similarly, another interviewee shared an anecdote about how being more at ease or relaxed helped her avoid a car accident:

I do believe I'm more at peace. Like I said, more grounded. I'm just...connected...to source because of it. Like I said, I'm just hearing a lot clearer and it's happening and I'm listening...like I was driving and something said don't go. I just didn't go...I waited and a car flew through the intersection...I looked at my friend...and he said: 'Why didn't you go?' I said: 'Something told me to wait, so I just did.' So I'm not questioning. I'm just listening and trusting a lot.

The beneficial effects as a result of participating in the mindfulness-based program were experienced by participants in the treatment group in different ways. Most of the participants who reported beneficial changes in levels of stress shared that these changes were experienced both at work and at home. It is important to note that one of the interviewees did not experience any changes in levels of stress as a result of participating in the mindfulness-based program. Two of the interviewees were not sure if the changes they experienced in levels of stress could only be attributed to their participation in the mindfulness-based program since the school year was about to culminate, which might have also contributed to their perceived reduction in levels of stress.

Decrease in levels of reactivity in relationships with others. Interviewees expressed experiencing less reactivity in their lives, especially in their relationships with other people.

Specifically, seven of the 10 interviewees reported this change. Six of the seven interviewees who experienced this effect were also the same participants who reported increases in levels of attention as well as feeling more at ease or relaxed. One of the interviewees confirmed this change as it relates to how she reacts at work: “So many times I just don’t take it personally in stressful situations.” Similarly, another interviewee shared about being less reactive about issues that arise in the classroom:

Just the way I’m not responding to issues as much as I had been...like right back, you know. I’m kind just like, okay, it’s not personal. Looking for a kind of higher way to solve the problem or the solution or just listening or being able to use my words, you know, better or just take a moment to breathe first before I respond...to lose some of that swirling and just allow it to settle before I make a move.

Moreover, an interviewee expressed having less reactivity at work and at home. “With students is the same thing. Sometimes they misbehave or just, you know, doing the wrong thing and instead of reacting, I just try to talk to them.” Another interviewee shared the following anecdote about how she is experiencing less reactivity in her relationships at work:

I don’t like people having that type of power over me. So I have learned through this class (mindfulness-based program)...how out of control I was because when you allow someone’s anger or allow someone’s ignorance to kind of take over you...you are responding in the way they have responded. So they have won. So I definitely believe the mindfulness classes have had me more acutely aware of how I’m responding and respond differently, which is always very hard.

Interviewees also reported being less reactive in their relationships with family members. “My wife was just saying something to me and instead of reacting just kind of like taking a step back and see what’s going on instead of making a big argument about it,” expressed an interviewee. Similarly, another interviewee shared, “So my wife and I are trying to move my mother into our house...so it’s common to have an argument and stump off saying ‘you and your mother.’ And I don’t engage this.” It is important to note that the same interviewee who did not experience any changes in levels of stress, also did not experience a decrease in levels of reactivity in

relationships with others. Nevertheless, the majority of interviewees experienced less reactivity in their relationships with others at work and/or at home as a result of participating in the mindfulness-based program as supported by the anecdotal evidence.

Decrease in levels of anxiety at work and at home. Interviewees reported feeling less anxiety at work and at home. Out of the 10 interviewees, four reported this effect as a result of participating in the mindfulness-based program. One of the interviewees expressed feeling “less anxious” and being able to better manage her stress. Likewise, another interviewee shared that she is feeling “less anxiety” at this time of the school year compared to last year. Lastly, an interviewee expressed how using some of mindfulness practices allowed him to decrease his levels of anxiety: “I do like the fact that you take time to connect with your feelings and try to gauge how you are in your body and your breathing mechanics so it does decrease the levels of anxiety. I noticed that when we were practicing of the mindfulness practices.” Participating in the mindfulness-based program helped some of the interviewees experience a decrease in their levels of anxiety as confirmed by the qualitative data.

Research Question 3

3. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of burnout?

Most of the interviewees reported experiencing symptoms of burnout as a result of their work. However, there were varying degrees of burnout experienced. It is also important to note that not all participants reported experiencing symptoms of burnout as a result of their work. As one interviewee shared, “Not really burnout. Don’t get me wrong, I’m tired now, but it’s not even that I’m truly burned out from school...So when I look at the bigger things, no I don’t experience burnout.” Another interviewee shared that he was not sure if the changes in levels of

burnout he experienced could be attributed to the program since he is “also exercising more” and as he explained, “I’m pushing myself more so maybe that has something to do with it, too.”

Interviewees were asked the question: “What symptoms of burnout do you experience as a result of your work?” Responses to this question included: feeling tired despite getting enough sleep, feeling irritated, overeating, aversion to working, experiencing migraines, tension on the body, depression, low energy levels, lack of sleep, worry, and feeling stressed. The qualitative data obtained to answer research question 3 revealed the following four findings.

1. Increase in levels of energy.
2. Less irritability in relationships with others.
3. Feeling less burned out from work.
4. Improvement of relationships with students.

Increase in levels of energy. Interviewees shared that participating in the mindfulness-based program and incorporating some of the mindfulness strategies helped them increase their levels of energy. Four out of 10 interviewees reported experiencing an increase in levels of energy. As one interviewee shared, “Lately I have been noticing that, you know, I still have a little of energy at night as opposed to like just being completely tired from just the workload, the stress.” Likewise, another interviewee expressed having a similar experience: “I feel like I have more energy so yes, I definitely can finish, get accomplished more. Like have more grading get done throughout the week and not leaving it there until the weekend.” As this interviewee shared the increase in levels of energy allowed her to not have to do grading during the weekend, which is a common practice for teachers. Additionally, an interviewee shared:

When I would go home I would usually take long naps, very long naps, which aren’t considered naps anymore. Maybe one to two hour naps. After the program I still take naps, but those are actually naps like 30 minute naps and I feel I still have energy to go on with my day to day life.

Furthermore, an interviewee shared that meditating has helped her have a “burst of energy.” On the other hand, one of the interviewees expressed not having experienced any changes to her energy levels. The interviewee who did not experience any changes in energy levels is the same participant who did not experience any changes in levels of stress nor a decrease in levels of reactivity in relationships with others. Nevertheless, the anecdotal evidence presented provides support for the increases in levels of energy some interviewees experienced as a result of participating in the mindfulness-based program.

Less irritability in relationships with others. Interviewees reported having less irritability in their relationships with others, including students, colleagues and family members. Exactly, four of the 10 interviewees reported feeling less irritable. Three out of the four interviewees who reported feeling less irritability in relationships with other also experienced an increase in energy levels. “I feel less irritated with students who do not want to cooperate. I usually feel like ‘I don’t want to deal with you,’ but no, I haven’t felt that way...I feel more light with my students. Like, ‘you know what? I can deal with you.’ Yes, it’s okay. I have the energy.” An interviewee shared an experience about a difficult relationship at work and expressed how incorporating some of the mindfulness practices she learned in the program helped her better manage a recent interaction with a colleague and not become irritated:

I did not (get irritated) because I realized that it wasn’t worth it. Sometimes you need something, a program, a person or something to let you know, not to let you know, but to remind you that certain things like irritation on behalf of someone else is not worth it. Your life is more important, your feelings are more important.

Lastly, an interviewee shared how he has experienced less irritability at home with family members: “My daughter, when she has some tantrums sometimes at home and I can be irritated, but you know, she’s little and it’s the end of the day...and she can be sleepy so I don’t let it get

to me.” As some of the interviewees shared, they became aware of having less irritability in their relationships with others as a result of participating in the mindfulness-based program. However, it is important to note that one of the interviewees expressed not having experienced less irritability as a result of her participating in the mindfulness-based program.

Feeling less burned out from work. Interviewees reported experiencing lower levels of burnout from their work. Four out of 10 interviewees reported this change. One of the interviewees expressed: “You could say that getting up in the morning and coming to work, especially if we don’t get enough sleep would be considered burnout. It’s like, you know, I’m going to call in sick. That hasn’t happened recently though. At the beginning of the year it was quite common.” As this interviewee shared it was common for her to call in sick to work due to feeling symptoms of burnout, but it has not been the case since her participation in the mindfulness-based program. Another interviewee expressed feeling “less burned out,” yet still experiencing the symptoms of burnout. Lastly, an interviewee shared how her levels of burnout have considerably decreased as a result of participating in the mindfulness-based program:

I’m not as tired after work...Before I would just get in my car, drive home and stay in the driveway...I needed to just kind of decompress. When I talk about decompressing I’m talking about an hour, an hour and a half, almost two hours...I know that my levels have decreased from my participation in this program [and] that things have changed for me because I am not sitting in the car and hour and a half after work. I am not just completely burned out after work like to where I have to sit in the car.

While some interviewees felt less burned out as a result of participating in the mindfulness-based program, others experienced milder versions of burnout and a few did not feel they experienced any changes in levels of burnout. Also, some of the interviewees expressed not feeling burned out at work prior to participating in the mindfulness-based program and did not experience any changes in levels of burnout after participating in the mindfulness-based program. Nonetheless, the anecdotal evidence presented supports the qualitative finding that

interviewees experienced less burnout from work as a result of participating in the mindfulness-based program.

Improvement of relationships with students. Interviewees reported an improvement in their relationships with students. Specifically, three out of 10 interviewees reported this change. The three interviewees who reported this effect also experienced an increase in energy levels and a decrease in levels of irritability in their relationships with others. One of the interviewees shared about a difficult relationship she had with a student and the changes that took place as a result of participating in the program, “I was more teacher to student. ‘[Maria] I’ve had enough. You need to do this. You need to stop.’ So now I have found a way to come like around the pushes and be more friendly. Like same message, different attitude on my part.” Another interviewee shared a story about how she is now more available to get to know students and build relationships with them that allow her to have a better connection with her students. She expressed, “Like one little boy, he’s very emotional...so I know there’s something there, but I was able to talk to him.” As evidenced by the qualitative data, some of the interviewees were able to improve their relationships with their students as a result of participating in the mindfulness-based program.

Research Question 4

4. What effects, if any, does participation in a mindfulness-based program have on teachers’ levels of self-efficacy?

In general, seven of out 10 interviewees reported having experienced beneficial changes in levels of self-efficacy at work as a result of participating in the mindfulness-based program. Three of the 10 interviewees reported not having experienced any changes in self-efficacy as a

result of participating in the mindfulness-based program. The qualitative data obtained to answer research question 4 revealed the following two findings.

1. More positive attitude towards work.
2. Beneficial changes to teaching approach to better engage students in the classroom.

More positive attitude towards work. Interviewees reported having a more positive attitude towards work in general. Specifically, five of the 10 interviewees reported this change. As one interviewee shared, “I feel good when I come in the morning. Before this program, I remember I used to feel that I needed coffee in the morning before I could talk to anybody and it’s not so prevalent now.” Similarly, another interviewee expressed: “I can say that I have a better outlook at the beginning of the day. I mean I always...wake up positive with many objectives, goals to accomplish in that day. And so just knowing that...there’s that meditation tool practice you can do. It helps my performance.” This interviewee attributed the mindfulness meditation practices to helping him have a positive attitude towards work and helping his performance.

Moreover, an interviewee expressed how being more present allows her to have a more positive attitude towards work:

I really am passionate still about my teaching and I love being in the classroom. I think like sometimes being present allows me to be more appreciative. Like there’ll be moments where we are like in the middle of stuff and I kind of like stop and just be like happy, like I’m really happy that I get to be here. I get to work with these students. So I have noticed that I’ve done that a lot. Like I kind of like captured the moment. I stop and I’m like, I’m really happy right now and I ‘m like, you know, they’re really great. So I’ve never done that before the program.

As this interviewee shared, participating in the mindfulness-based program has provided her with an opportunity to be more appreciative of work and her students. However, this was not the case for all interviewees. One of the interviewees did not have a more positive attitude towards work

as result of participating in the mindfulness-based program. “It’s just the reason why I’m leaving...it will literally kill you. It will. This place will kill you. It not the kids...it is the system in which the defenseless kids are expected to perform and the pressure they put on the teachers when the students are not performing,” expressed the interviewee. Similarly, another interviewee expressed “not wanting to do much” at work due to her negative relationship with administrators as a result of her perceived unrealistic expectations of her. Coincidentally, this was the same participant who did not experience any increases in energy levels, decrease in levels of stress, or a decrease in levels of reactivity in relationships with others. Despite the fact that some interviewees did not experience a change in attitude towards work, the anecdotal evidence demonstrates that a significant number of interviewees had a more positive outlook towards work as a result of participating in the mindfulness-based program.

Beneficial changes to teaching approach to better engage students in the classroom.

Interviewees reported changes to their teaching approach to better engage students in the classroom. Specifically, three of the 10 interviewees reported this change. These three interviewees also expressed having a more positive attitude towards work. “In the classroom, I walk around a lot more. My goal is to engage every single person every single day...so I use a hybrid form of online and classroom presence, meant to be supportive,” expressed an interviewee. This interviewee also shared how his approach to managing behavioral challenges to get students engaged and on task has changed since participating in the mindfulness program:

I tended to have a rational argument and I kept repeating it and repeating it and repeating it until the other [students] around got tired of hearing it...It’s not conducive for an efficient, productive process... [Students] don’t feel pressured because I’m not putting pressure on them being aggressive and upfront in their face about stuff. It’s led to a more generally friendlier atmosphere. So overall things look really good.

One of the interviewees shared how she has become more cognizant her communication methods with students and using different methods to engage them. “Even being able to articulate to the students...just listening to how to convey that information to them...or using a video or have them hear it from another [student],” expressed this interviewee.

Furthermore, an interviewee shared about how she is now able to better engage students in the classroom and helped them become more aware of their potential as well: “Just the connection that we’ve been able to create through the art and tapping into their talents and skills where they’re now seeing things like, ‘Wow, I didn’t know I had that in me.’” It is important to note that not all interviewees reported positive changes to their teaching approach to engage students. “I am not even teaching right now to be honest with you. They have these projects. I’m trying to figure out how I’m going to clean up my room,” shared an interviewee. Nonetheless, interviewees reported positive changes to their teaching approach to better engage their students as a result of their participation in the mindfulness-based program as evidenced by the anecdotal data.

Research Question 5

5. What effects, if any, does participation in a mindfulness-based program have on teacher’s levels of self-compassion?

Most interviewees reported having experienced beneficial changes in levels of self-compassion as a result of participating in the mindfulness-based program. In general, eight of the 10 interviewees reported having experienced beneficial changes in levels of self-compassion as a result of participating in the mindfulness-based program. Nonetheless, two of the 10 interviewees reported not having experienced any changes in self-compassion as a result of

participating in the mindfulness-based program. The qualitative data obtained to answer research question 5 revealed the six following qualitative findings.

1. Increase in use of positive self-talk.
2. Improvement of relationships with others.
3. Less of a need for perfectionism.
4. Increase in levels of compassion towards students.
5. Increase in levels of self-compassion.

Better awareness about locus of control.**Increase in use of positive self-talk.**

Interviewees reported increasing their use of positive self-talk. Specifically, five out of 10 interviewees reported experiencing this change. Four out of the five interviewees who reported this effect also reported having less of a need for perfectionism. One of the interviewees expressed: “I went off and I was just like, ‘oh, you are failure, you can’t do this.’ And I just said, ‘You know what, I’m human. I made a mistake.’ But I was mindful of that mistake and I was...ready for another opportunity to do something different.” Similarly, another interviewee shared how positive self-talk has been beneficial for her:

“Control, now have some control. You will be able to move it. You are not going to get more than you are able to execute.” So yeah, I do talk to myself a lot and I say it in class and kids say, “Ms. Smith, you talk to yourself?” “Yes, I do and it helps. Let me tell you, it works.”

Moreover, another interviewee shared the benefit of positive self-talk when she is feeling upset.

“So I’ve learned to just kind of talk myself through whatever is upsetting me. I’ve learned to not let it upset me,” expressed the interviewee. Likewise, an interviewee shared the following anecdote:

I’m better about positive self-talk. Normally, I’m very...critical and harsh about myself. I tend to focus a lot on like the details that may have failed or if something didn’t go right. And I think now I’m mindful of that, and making sure that I’m being kind to myself and

that I'm human and I'm allowed to make mistakes. I'm more forgiving and compassionate towards myself.

Furthermore, an interviewee shared an anecdote about an interaction with a student that revealed how she was able to have a better relationship with her thoughts about her emotions. "In the past I would have gotten stuck to that thought two or three days, four days, maybe a week, maybe a month...And that particular day when the incident happened, it did bother me...but it took less time than usual to accept it and move on," shared the interviewee. The anecdotal evidence demonstrates that interviewees were able to increase their use of positive self-talk when dealing with challenging people or situations as a result of participating in the mindfulness program.

Improvement of relationships with others. Interviewees experienced improvement in their relationships with others as a result of participating in the mindfulness-based program. Specifically, five of the 10 interviewees reported this change. Four out of the five interviewees also reported experiencing less of a need for perfectionism, and four out of the five reported an increase in use of positive self-talk. One of the interviewees shared she has experienced improvements in her relationships with students:

In one of my classes I am teaching one of my students wasn't doing his work and I was taking attendance and I shouted at him... 'you haven't been working in the last three days and I need you to start doing your work.' And I just kept taking attendance and the students told me, 'you know, like I don't appreciate you shouted out and everybody noticed that I haven't been working.' So like he pointed it out and I apologized and I'm like 'you know what? You are right.'"

As this interviewee shared, she was able to recognize that her approach wasn't welcomed by the student and apologized to the student; thus, helping to strengthen their student-teacher relationship. Interviewees also experienced improvements in their relationships with their loved ones. An interviewee shared how she has been able to work on improving her relationship with her sister: "You know, her and I have been [working] on improving our relationship...I shared

with her the practice of sitting [meditation]...allowing ourselves to listen.” Similarly, another interviewee shared that her relationship “at home with her husband” has transformed into a more positive one. While a significant number of interviewees reported improvements in their relationship with others, one of the interviewees reported not having experienced any positive changes in her relationships at home or at work. The interviewee who did not experience any improvements in her relationships others is also the participant who did not experience any increases in energy levels, decrease in levels of stress, or a decrease in levels of reactivity in relationships with others. Nonetheless, the anecdotal evidence presented supports the qualitative finding that participants improved their relationships with others as a direct result of participating in the mindfulness-based program.

Less of a need for perfectionism. Interviewees reported having less of a need for perfectionism. Specifically, four out of 10 interviewees reported having experienced this change. As one of the interviewees shared, “I can be kinder to myself...Most definitely because I expect too much from me all the time and that’s not supposed to be. This program made me mindful of that.” Another interviewee shared similar changes. “I’m much more likely to not be hard on myself about things that are kind of out of my control.” Having less of a need for perfectionism was also experienced in relationships with loved ones. One of the interviewees shared an anecdote about how she has noticed less of a need for perfectionism in her relationship with her husband:

I always saw our old years together as better and better and better because now it’s based more on like the real love. We don’t have kids with us, it’s just him and me. So I probably also expect more than I should...But like I said, I don’t always have to expect like a lot of love. I can be happy when he gives me a ‘B.’

The anecdotal evidence presented supports the qualitative findings that participants have less of a need for perfectionism at work and/or at home as a result of participating in the mindfulness-based program.

Increase in levels of compassion towards students. Interviewees reported an improvement in their relationships with students by demonstrating greater compassion towards students. Specifically, four of the 10 interviewees reported this effect as a result of participating in the mindfulness-based program. Three out of the four interviewees who reported this effect reported experiencing less of a need for perfectionism, three out of the four reported an increase in use of positive self-talk, and all four interviewees also reported an improvement in their relationships with others. One of the interviewees shared he has shown his compassion while submitting final grades for students. This interview shared, “This student is missing a ‘C’ (letter grade) by one percent or two percent, but you know, so I try to show compassion towards students that way, too.” One of interviewee shared that when students misbehave or are not doing what is expected of them, “instead of reacting” he now “just tries to go talk to them.” One of the interviewees shared an anecdote about a difficult relationship she had with a student:

Because ‘Peter’ he can drive you crazy by not doing, you know, what he needs to do, chatting, everything. So today when they were talking about or saying that I’m not coming back, he said ‘Thank you Lord’ I almost said something back and I did not say a word. I continued. Then, when I was checking in with the students, I came over and said ‘Peter, remember I told you that you need to finish this in case you are doing to submit an appeal at least you can have evidence that you have completed the work. What do you need? How can I help you?’ I was so proud of myself, I did not get back at ‘Peter’ because I almost did. I was going to say ‘Well, you should be grateful that I am the way I am because I don’t think that you will ever have another teacher like me...’ I was ready to go like that on him and I didn’t. I’m so proud of myself. I just now gave him a hug. He was standing outside and I said ‘make sure you complete your work, it might serve for the appeal process.’ That was awesome.

Another interviewee shared how she demonstrates compassion towards students. “When I see a child hurting, I’ve been able to see them and I found myself...placing my hand [on the heart] and

saying a silent prayer for them...just to extend...something to them.” The anecdotal evidence clearly demonstrates how interviewees have increased their levels of compassion towards their students.

Increase in levels of self-compassion. Interviewees reported an increase in levels of self-compassion as a result of participating in the mindfulness-based program. Four of the 10 interviewees reported this effect. All of the interviewees who reported this effect also reported having an increase in levels of compassion towards students. As one of the interviewees expressed, “I definitely see the benefit of self-compassion and it’s something that I will probably be practicing more as opposed to the negative attitude towards myself.” Furthermore, an interviewee shared: “So I am learning how to...not stay on things so long...I’m compassionate in that way. Like, you’ll have another opportunity to do something different and so something better.” Similarly, another interviewee shared an anecdote about how she is now able to be more compassionate towards herself as a result of participating in the mindfulness-based program:

When I tend to feel like I should have said this, I should have done that and I get obsessed with, you know, things that I could have done or have said. And as a result of the program, it has been easier to detach from it and just left it go and just say, you know, like it’s okay, learn from it, you are human, move on. I actually didn’t think I could have done it. I have tried reading books like to help, self help books, or I had tried other things, too, like being compassionate to myself and even though I tried, I wasn’t being compassionate to myself until I started doing mindfulness. So to me it was like, wow, I can actually be compassionate to me.

Clearly, the anecdotal evidence shared by interviewees demonstrates that participating in the mindfulness-based program allowed them to utilize mindfulness practices that helped them have more self-compassion.

However, it is important to note that not all interviewees experienced having more self-compassion as a result of participating in the mindfulness-based program. One of the interviewees expressed, “No, I’m pretty compassionate towards myself to begin with.”

Similarly, when asked about changes in levels of self-compassion another interviewee shared: “I’ve always been pretty compassionate. I think I’m just more relaxed about it now instead of being stressed out about it. But not really.” It is important to note this comment was made by the same interviewee who did not experience improvements in her relationships others, increases in energy levels, decrease in levels of stress, or a decrease in levels of reactivity in relationships with others. Furthermore, an interviewee reported having partial changes to levels of self-compassion: “I would say yes and no about the compassion I’m showing myself. I am more mindful of what I’m eating. Am I completely on board yet? No. Will I be? My hope is yes.” Notwithstanding, as demonstrated by the anecdotal evidence presented, interviewees were able to have more self-compassion as a result of participating in the mindfulness-based program.

Better awareness about locus of control. Interviewees shared how participating in the mindfulness-based program allowed them to have better awareness of their locus of control. Specifically, three out of the 10 interviewees expressed having experienced this effect. “I’m much more likely to not be hard on myself about things are kind of out of my control,” shared one of the interviewees. Similarly, another interviewee shared how the mindfulness practices have allowed her to deal with student behavior differently and not engage in unnecessary arguments with students. “I feel like the practice is almost created like a force field around me where it’s not even really getting to me...And I’ve just allowed it to just settle instead of allowing it to overcome or get to that point where I flip my lid. I acknowledged it. I saw it so I was in front of it as the observer more so than...allowing it to push me without any control.” Another interviewee shared an anecdote about how she used mindfulness practices to ground herself during an experience she had while having difficulty sleeping at night:

So there’s LGBT night at the Dodgers on Friday and so I’ve been like fundraising and trying to get the students tickets and I woke up at three in the morning one night, like

freaking out about the tickets going to run out and I [went] into this spiral...I'm going to disappoint my students. And then I kind of like took a moment where I was like, Laurie, it's like three in the morning. There's nothing you can do. You are ordering the tickets tomorrow...So I started practicing a little bit of grounding exercises...and so that kind of helped me kind of like get out of that moment where I was just having severe anxiety over something that was hypothetical.

Despite experiencing difficulty sleeping at night, this interviewee was able to use some of the mindfulness practices she learned in the mindfulness-based program to work with the anxiety she was experiencing and have better awareness about her locus of control during the situation described. The anecdotal evidence presented supports the qualitative finding that participants gained better awareness about their locus of control.

Journal Entries

The journal entries participants completed weekly were collected and analyzed using the same process as the semi-structured interviews. Ten out of the 11 participants of the mindfulness-based program completed at least three out of the five journal entries using a secured online form. The five variables measured (mindfulness, stress, burnout, self-efficacy and self-compassion) in the study served as the five categories for the coding process. Table 2.3 below provides a visual overview of the effects reported by the participants, organized by each research question. Only effects experienced by three or more participants are reported on the table; hence, while not reported on the table some of the effects reported in the semi-structured interviews were also reported in the journal entries with less frequency (either one or two times).

Additionally, table 2.3 demonstrates that nine of the 11 participants reported experiencing anywhere from 2-6 of the effects reported in the semi-structured interviews as a result of participating in the mindfulness-based program. As previously mentioned, one of the participants (participant number 11 on the table) was not interviewed due to ethical considerations. The table demonstrates that this participant experienced 4 of the 6 effects listed

on this table. Thus, the journal entries provide support that this participant also benefited from completing the mindfulness-based program. Also, the table shows that five participants reported in the journal entries the effect of having a “more positive relationship with pain” as a result of participating in the mindfulness-based program.

Table 2.2

Summary of Qualitative Findings from Journal Entries

Research Question	Reported Effects	Participants										
		1	2	3	4	5	6	7	8	9	10	11
1	Increase in levels of attention	<u>X</u>				<u>X</u>						X
1	Greater awareness of the body during movement and physical activities	<u>X</u>					X					X
1	Improvements in monitoring of thoughts and thought patterns	<u>X</u>	<u>X</u>		X	<u>X</u>			X	X		X
2	Feeling more at ease or relaxed		<u>X</u>	<u>X</u>			<u>X</u>		X			X
3	Increase in levels of energy	<u>X</u>		X	<u>X</u>				X			
5	Increase in levels of self-compassion	<u>X</u>		<u>X</u>			<u>X</u>					
	More positive relationship with pain		X	X					X	X		X
	Total Number of Effects Reported	5	3	4	2	2	3		4	2	0	5

Notes. This participants’ number on this table match with the participants’ number for table 2.2. Participant number 7 did not complete any of the journal entries. Participant number 11 is the participant who was not interviewed. X denotes that the effect experienced by participant is also reported as experienced by participant in table 2.2. X denotes effects not reported in table 2.2.

The qualitative data obtained from the journal confirm the following seven qualitative findings from the semi-structured interviews.

1. Increase in levels of attention. (RQ1)
2. Greater awareness of the body during movement and physical activities. (RQ1)
3. Improvements in monitoring of thoughts and thought patterns. (RQ1)
4. Feeling more at ease or relaxed. (RQ2)
5. Increase in levels of energy. (RQ3)
6. Increase in levels of self-compassion. (RQ5)

Increase in levels of attention. Three of the 11 participants reported increases in levels of attention. Two of three participants who experienced this effect reported it in the semi-structured interviews. One of the participants who had not reported this effect in the semi-structure interviews wrote: “I have also caught myself paying attention to details of my everyday life that I usually did not pay attention to (for example: water temperature, foam texture, and shampoo smells during a shower).”

Greater awareness of the body during movement and physical activities. Three of the 11 participants reported this effect. One of three participants who experienced this effect reported it in the semi-structured interviews. A participant reporting this effect for the first time expressed: “I practiced focusing on my body and doing a body scan while running. Instead of focusing on how slow I was and being negative about it- I was able to just accept my run for what it is” Having greater awareness of her body also allowed this participant to practice self-compassion.” Lastly, the participant who was not interviewed wrote: “I am more aware of my breathing and my body and how I feel... I intentionally practiced mindful walking. I noticed the movement of my legs, knees, and feet... Overall I felt very relaxed and enjoyed my walk.” This last participant shared that having greater awareness of her body during the walking meditation, then allowed her to relax. The anecdotal data also demonstrates that gaining greater awareness of the body resulted in other benefits as shared by the three participants.

Improvements in monitoring of thoughts and thought patterns. Seven of the 11 participants reported this effect. Three of the seven participants who experienced this effect reported it in the semi-structured interviews. The supporting anecdotal data presented next is for participants who did not report this effect in the semi-structured interviews. One of the participants shared: “I definitely try to be more mindful of my thoughts and actions.”

Recognizing and labeling thoughts was a process a participant shared was helpful based on the following anecdote he shared:

To label each situation and associated thoughts while they happen might not be one of my strong points, but when the excitement of the action has passed, I often look at each element of the event and try to visualize why and wherefores as well the could've, would've and the should've. Something that happened yesterday comes to mind as a significant event as I acquired a car for no cost, and felt that I should have paid something to the owner, but there is still time to make amends and restore my honor by making a small payment.

Similarly to the additional effects participants experienced as a result of increasing their levels of attention, it seems that for some participants the improvements in monitoring of thoughts and thought patterns allows them to experience other benefits. For example, the previous anecdote demonstrates how the thought monitoring process for the participant resulted in him feeling compassion towards the person who gifted him the car. Similarly, another participant wrote: “The techniques and practices have made me aware of my mind, my thoughts, my body, and how I can choose to react to my environment, my daily experiences, and the people around me.” The anecdotal evidence presented supports the finding that participants had improvements in the process of monitoring their thoughts and thought patterns. Interestingly, most of the participants who reported this effect also expressed having a change in action or response as a result. Finally, it is important to note that four additional participants reported this effect in the journal entries, but not in the semi-structured interviews.

Feeling more at ease or relaxed. Five out of 11 participants reported feeling more at ease or relaxed. Three of seven participants who experienced this effect reported it in the semi-structured interviews. The supporting anecdotal data presented next is for participants who did not report this effect in the semi-structured interviews. One of the participants wrote: “I felt more at ease. For example, my battery broke down on Sunday and normally, that would have

floored me- but I felt more calm and managed the situation with ease.” Similarly, another participant shared: “I realized that I feel more relaxed and focused when I performed this practices after exercising and gained a sense of calmness.” The qualitative data obtained from the journal entries confirm the qualitative findings from the semi-structured interviews as well as demonstrate that four additional participants experienced this effect.

Increase in levels of energy. Four out of 11 participants experienced changes in levels of energy. Two of four participants who experienced this effect reported it in the semi-structured interviews. The anecdotal data for participants who did not report this effect in the semi-structured interviews is presented next. “I actually feel more energy and focus too!” expressed a participant. Another participant shared being aware of energy levels at different times of the day when using mindfulness practices: “I noticed that I had various forms of energy (alertness) depending on when I performed the mindful practices. At times I would perform them when going to bed, right before exercising, after exercising, or in the morning.” The anecdotal data from the journal entries presented supports this qualitative finding from the semi-structure interviews and also demonstrates that two additional participants experienced increases of energy as a result of participating in the mindfulness-based program.

Increase in levels of self-compassion. Three of the 11 participants reported this effect and all of them shared this effect in the semi-structured interviews; thus, there are no additional participants who reported this effect from the qualitative data obtained from the journal entries. However, the anecdotal data obtained from the journal entries confirm participants’ increase in levels of self-compassion as reported in the semi-structured interviews.

New Finding from Journal Entries Analysis

More positive relationship with pain. Five out of 11 participants reported having a different relationship with pain and better management of painful experiences. One of the participants expressed, “The pain exercise was enlightening for me. It was interesting being able to almost become the observer as I watched how I responded to the numbness of the ice cube and the thoughts that ran through my mind to distract me from the pain and the sensations of awareness as to how I felt going through the pleasure and pain.” Another participant shared a similar experience: “The pain experience was outstanding! It really made me aware of my ability to cope with pain.” Another participant shared, “There was an occasion when I stubbed my foot. I didn't do it correctly though, I accidentally focused on the pain instead of a pleasant area, but interestingly, that seemed to help minimize it, too.” Similarly another participant wrote: “I focused on the pain practice. I placed an ice in my hand and focused on all the sensations on my hand. Where the ice was directly on my hand it felt hot but as it melted the water dripping from my fingers was soothing and I focused on that.” Finally, the participant who was not interviewed wrote an anecdote how she experienced this effect:

The technique that stood out for me this this week was the pain meditation technique. The experience with the ice cube was a great tool, especially for me because I don't really like the feeling of coldness. I really avoid using ice packs when I have an injury because I find the feeling of ice on the skin to be painful. I learned to focus my attention on something else to minimize the pain. And although I had to re-direct my attention and focus often, it did work. I was able to hold the ice cube longer than I thought. Later that week I decided to use the technique to deal with the pain of hiking up a hill. I was able to get to the top with less pain and physical effort. Focusing on something else rather than the pain does work.

The anecdotal evidence presented demonstrates that a significant number of participants experienced a more positive relationship with pain as a result of participating in the mindfulness-based program.

Qualitative Findings Reflection

The qualitative data in this research study provide support for the effectiveness of the mindfulness-based program on treatment group participants' levels of mindfulness, stress, burnout, self-efficacy and self-compassion. There were several findings that were applicable to more than half of the interviewees in the research study. These findings were "increase in levels of attention," "decrease in levels of reactivity in relationships with others," and "feeling more at ease or relaxed." One of the findings that overlapped amongst multiple categories was the improvement of relationships. Interviewees reported improvements in their relationships with students, colleagues, and family members.

Additionally, self-compassion and compassion towards others was an overlapping theme among the findings in different categories. For instance, one of the findings in the self-efficacy category was that "increase in levels of compassion towards difficult students" and two of the findings in the self-compassion category were: "increase in levels of compassion towards students" and "increase in levels self-compassion." It seems that the self-compassion practices helped participants in the mindfulness-based program have greater self-compassion and perhaps as a result they are were able to demonstrate greater compassion towards their students and other people.

Furthermore, the qualitative data obtained from the journal entries confirm six of the qualitative findings reported in the semi-structured interviews. A new finding emerged as participants reported having a more positive relationship with pain. This was reported after participants were introduced to an activity that allowed them to learn how to work with pain mindfully. In sum, the qualitative findings presented provide valuable information about participants' experience in the mindfulness-based program and the effects the use of mindfulness practice had in their professional and personal lives.

CHAPTER 5: DISCUSSION

The purpose of this research study was to implement and evaluate the effects of a 6-week mindfulness-based program on the levels of mindfulness, stress, burnout, self-efficacy and self-compassion of teachers working at low-performing schools. This chapter contains a discussion of the research study beginning with a summary of the quantitative and qualitative findings, continued with the implications for the fields of education and mindfulness, and the limitations of the research study. Then, the process for dissemination of the research findings, opportunities and areas for future research, and recommendations are presented. Lastly, concluding remarks for the research study are shared.

Summary of the Findings

This section presents a summary of the quantitative and qualitative findings from this research study. The quantitative findings are presented first, followed by the qualitative findings, and concluded with insights about the quantitative and qualitative findings.

Quantitative Findings

The analysis of the results of the survey measures utilized in this research study did not yield any statistically significant findings. However, the average mean scores for most survey measures demonstrated small changes in pre- and post-test scores in the hypothesized direction. Additionally, statistically significant findings were found for the *Depersonalization* subscale of the Maslach's Burnout Inventory-Educators Survey (MBI-ES) and the *Non-Reactivity* subscale of the Five Facet Mindfulness Questionnaire (FFMQ).

One of the potential reasons this research study did not demonstrate additional statistically significant quantitative findings could be due to the small sample size. Another reason could be that the duration of the mindfulness-based program was not long enough for

participants to demonstrate statistically significant changes in levels of mindfulness, stress, burnout, self-efficacy and/or self-compassion on the survey measures. Lastly, it is also important to consider the possibility that since some of the participants in both the treatment and control groups had prior experience with mindfulness practices perhaps the results for the quantitative measures were not necessarily representative of similar starting points. Although prior exposure to mindfulness practices varied greatly between participants, as most of them had been only briefly introduced to mindfulness practices, two participants had more extensive experience with mindfulness practices and both were part of the control group. It is important to note that the control group was not truly a control because randomization was not possible.

Qualitative Findings

The qualitative findings from this research study provide very rich anecdotal evidence about participants' experience in the mindfulness-based program as well as the effects experienced from completing the program. As explained in the previous chapter, most of the participants in the treatment group who were interviewed expressed having multiple beneficial effects as a result of their participation in the mindfulness-based program. The anecdotal evidence presented demonstrated that not only did most participants experience these effects, but they also experienced beneficial changes in behavior as a result of their participation in the mindfulness-based program. Therefore, the qualitative findings are, indeed, an important component of this research study as these findings provide valuable information about the effectiveness of the mindfulness-based program implemented for this research study.

As previously discussed in Chapter 2, researchers have recommended for experimental studies to be well-designed and grounded in developmental theory, incorporate robust methodologies, utilize standardized formats of interventions, and measure multiple indicators to

strengthen the research evidence and support the use of mindfulness-based practices (Burke, 2010; Greenberg & Harris, 2012). While this research study sought to align its design and implementation with the recommendations from past research literature, it was not possible to do so. Nonetheless, despite the lack of statistically significant quantitative findings, the qualitative findings of this research study provide sufficient evidence to support the claim that the mindfulness-based program implemented was effective for the majority of participants.

Insights from the Quantitative and Qualitative Findings

The results from this research study are closely aligned with past research studies implementing mindfulness-based programs with teachers. Many of the research studies referenced in Chapter 2 that provided support for this research study also demonstrated positive qualitative findings, yet many did not demonstrate statistically significant findings on the survey measures utilized. Most of the aforementioned research studies also had a small sample size and also lacked true control groups, and some of the research studies had a qualitative research design. Hence, the qualitative results from this research study contribute to the current body of research literature related to the use of mindfulness-based programs with teachers.

Based on my observation of the delivery of the mindfulness-based programs, it seems that there are various mechanisms at work that create the conditions for the beneficial effects participants reported. As discussed in Chapter 3, Hölzel et al. (2011) propose that four different mechanisms interact to generate the benefits of mindfulness practice: 1) *attention regulation*; 2) *body awareness*; 3) *emotion regulation*, including a) *reappraisal* and b.) *exposure, extinction, and reconsolidation*; and 4) *change in perspective on the self* (p. 539). The findings from this research study reveal that these four mechanisms were part of the process for participants in the program in attaining the effects reported. The extent to which each mechanism is experienced

will differ for people, however. In addition to these mechanisms, I think the self-compassion practices and the group interaction were also active ingredients contributing to the results in this research study.

Implications for the Fields of Education and Mindfulness

This study has several implications for the fields of education and mindfulness. This section will present and explain the implications for each field beginning with the implications for the field of education and concluding with the implications for the field of mindfulness.

Implications for the Field of Education

Access Needed to Programs Promoting Health and Well-Being for Teachers

As previously discussed in chapter 1, teachers face numerous challenges in their efforts to meet the academic, social, and emotional needs of their students (Darling-Hammond & Sykes, 2003). The challenges teachers face at work often times lead them to experience stress (Blase, J. J., 1986; Boyle et al., 1995; Montgomery & Rupp, 2005), and burnout (McCormick & Barnett, 2011; Zellars, Hochwater, & Perrewe, 2004). Considering that teaching is one of the most psychologically demanding professions (Roeser, Skinner, Beers, & Jennings, 2012), the general health and well-being of teachers is important for their success in the classroom. Many of the challenges related to stress and burnout teachers encounter could be addressed more effectively and efficiently when teachers are equipped with a variety of tools and skills set to be successful at work. Many of the research study participants expressed that completing the mindfulness-based program benefited their professional and personal lives.

Therefore, providing teachers with opportunities to engage in programs promoting health and wellbeing is crucial to their personal and professional growth. It is often the case that many schools and school districts prioritize teachers' professional development focusing on topics such

as curriculum planning, delivery of instruction, classroom management, data analysis, testing and other topics related to their work. However, little to no time or resources are allocated to address the health and wellbeing of teachers. As a result, teachers are also less likely to be able to address the socio-emotional needs of their students in the classroom.

The development of effective socio-emotional understanding and skills is important for everyone at a school site to thrive and reach their fullest potential. School districts have a direct responsibility in training and equipping teachers with the knowledge, tools and skills sets necessary to effectively and efficiently navigate the complex demands placed upon them as the primary provider of learning experience for their students. Thus, providing access to interventions and programs that promote health and wellbeing should be a top priority and considered a necessity for teachers.

Need for High Quality, Teacher-Focused Mindfulness-based Programs

Most of the mindfulness-based programs used in the research studies reviewed in chapter 2 were adapted from existing mindfulness-based programs (Greenberg & Harris, 2012; Meiklejohn et al., 2012), including Mindfulness-Based Stress Reduction (MBSR; Kabat-Zinn, 1990). On the other hand, some of the mindfulness-programs were created to be implemented with teachers, such as Cultivating Awareness and Resilience in Education (CARE; Jennings et al., 2013) and Mindfulness-Based Wellness Education (MBWE; Poulin et al., 2008). Thus, there exists a variation in the mindfulness-based programs implemented with teachers.

As it was previously stated, all of the participants who completed the mindfulness-based program expressed they would recommend the program to other teachers. Participants expressed that they enjoyed the mindfulness-based program, especially because it was different from other professional development experiences they have participated in. While the mindfulness-based

program was adapted from a program delivered to a general adult population, the primary investigator worked diligently to adapt the program to meet the needs of teachers working at low-performing schools. The mindfulness-based program implemented in this research study was modified with awareness and understanding of the needs of teachers, especially since the program was delivered after school and the duration was only an hour per session compared to the original two hours per session that the program was originally designed to last.

As a result, one of the main considerations when adapting the program was the amount of time dedicated to each activity as well as the ease of transitions between each activity to ensure participants' attention was maintained throughout the entire session. Additionally, there was an alternation of activities between those that were more passive (i.e. sitting breathing meditation, body scan, loving-kindness meditation, etc.) and activities that required participants to be more active (i.e. walking meditation, paired and group discussions, etc.). Many of the participants expressed enjoying the pacing and structure of the mindfulness-based program. Clearly, it is important for initiatives or programs adapted from fields outside of education to be designed according to the needs of teachers.

Implications for the Field of Mindfulness

Importance of Experienced Mindfulness Facilitators

Many of the research studies reviewed in chapter 2, emphasized the importance of utilizing facilitators who were trained and experienced to work with adult populations—especially with teachers (Greenberg & Harris, 2012; Meiklejohn et al., 2012). Hence, one of the main considerations the primary investigator took into account when recruiting facilitators for the mindfulness program was for them to possess experience working with adult populations at educational institutions. The two facilitators who delivered the weekly sessions of the

mindfulness-based program had more than three years of experience facilitating with adults and children at school sites.

Based on informal observations by the primary investigator during the delivery of the mindfulness-based program, it was evident that despite the facilitators not having had experience as a classroom teacher, they possessed adequate training and experience to relate with the teachers and create safe learning environment. Most importantly, the facilitators were able to deliver the sessions of the mindfulness-based program with consistency. Consequently, it is imperative for mindfulness-based programs to be delivered by facilitators with adequate personal and professional experience with mindfulness practices.

Collaboration Prior to Implementation

Efforts to implement mindfulness-based programs or initiatives at school sites should be approached with a spirit of collaboration. School leaders, teachers and other personnel have valuable knowledge and experience about their respective school sites, students and communities where the schools are located. Therefore, collaborative efforts prior to implementing a mindfulness-based program or initiative will help yield better results for everyone involved. Researchers and facilitators should consider the various factors that affect a school site, including, but not limited to race/ethnicity, socioeconomic status, gender, and other demographic characteristics of participants. Possessing an accurate understanding of the factors that influence a school site and community will help create better conditions to support the success of implementing mindfulness-based programs or initiatives at schools. It is my belief that such success can only be possible through collaborative efforts that recognize and value the experiences of everyone involved based on my past experience as a school teacher as well as my formal training and experience facilitating mindfulness practices in school settings.

Limitations of the Research Study

There were several limitations for this research study. First, the inability to randomly place participants in the treatment and control groups was a major limitation for this study. As previously explained in chapter 3, it was difficult to do randomization due to challenges encountered to recruit enough participants to partake in the research study. Specifically, 39 potential participants were recruited to participate; however, the process of obtaining final approval from the school district and securing the research sites delayed the beginning date for the research study causing many of the interested participants to not be able to commit to participate since the research study began about two months later. Additionally, some participants had conflicts of schedules due to personal and professional commitments, and scheduling days and times for the mindfulness-program was also challenging due to having teachers from multiple different sites interested in participating in the research study. As a result, there were 18 participants from the original 39 who expressed interest in participating in the research study.

Another limitation for this research study was that a convenience sampling approach was used to place participants in the treatment and control groups. Hence, it is highly possible that a significant number of participants who were part of the treatment group and participated in the mindfulness-based program had a positive disposition towards the mindfulness-based program. Moreover, since participants in the mindfulness-based program chose to be part of the treatment group, it is also likely they might have had an expectation to experience beneficial effects as a result of completing the program.

The small number of participants was another limitation for this research study. As previously mentioned, this research study had a total of 18 participants, eleven of whom were

part of the treatment group participating in the mindfulness-based program. In order to increase the credibility and generalizability of the findings for this study, having more participants in both the treatment and control groups would have been helpful.

The lack of a follow-up administration of the battery of surveys post-intervention is another limitation of this research study. Foregoing the administration of the surveys at the follow-up time meant that valuable information was not collected as to whether or not the beneficial effects reported by participants were sustained over time. Initially, the intention was to have participants in the treatment and control groups complete the battery of surveys 6 weeks post-intervention. However, the follow-up would have taken place during the participants' summer vacation time and the data received from the administration of surveys would not have been reflective of the realistic conditions participants would have experienced if they were teaching.

Additionally, an important limitation to report is the possibility of other known determinants of stress and burnout not measured by this research study, such as low pay or low job status. Such powerful influences on stress and burnout are neither addressed nor alleviated by mindfulness-based programs.

Furthermore, another limitation is that four of the eleven participants who completed the mindfulness-based program and three of the seven participants in the control group had been previously introduced to mindfulness practices. While two of the four participants in the treatment group only had brief knowledge about mindfulness practices, the other two had participated in a program with the intention of learning about mindfulness practices to share them with their students.

Dissemination of the Findings

Prior to disseminating this research study's findings with the general public, I plan to share the study's findings with the research site's leaders and study participants. Additionally, I will provide a summary of the findings to the leaders of the network of schools I collaborated with as well as the school district. Next, I will consider disseminating the findings from this research study via journal articles, internet websites or blogs related to education and/or mindfulness fields, as well as any other relevant and appropriate media outlet serving to inform the general public, professionals in the field of education as well as individuals and organizations interested in implementing mindfulness-based programs with teachers. Furthermore, I will consider sharing the findings from this research study at workshops, conferences, and other relevant events.

Opportunities for Future Research

There are various opportunities for future research incorporating the use of mindfulness practices with teachers. First, research studies implementing mindfulness-based programs with teachers are at an emerging stage, and research studies with teachers working at low-performing schools are scarce. As a result, it would be beneficial to the fields of education and mindfulness for research studies to be conducted with this population considering that teachers at low-performing schools face complex challenges.

Moreover, conducting research incorporating mindfulness-based practices with pre-service or beginning teachers is another opportunity for further research. Considering that beginning teachers face many challenges at the onset of their teaching career and being cognizant of the high turnover rate in the profession, exposure to mindfulness practices early on during their career might help provide them with knowledge and skills set to help them better navigate the challenges encountered. Additionally, equipping pre-service and beginning teachers with

mindfulness practices early at an early stage of their professional development could help in the process of becoming prepared to utilize mindfulness practices with their students.

Another opportunity for further research is to implement mindfulness-based programs with teachers with the intention of learning about mindfulness-based practices to then engage in an action-research process to develop a mindfulness-based program for students. A number of the mindfulness-based programs implemented with students are not necessarily facilitated by individuals with extensive experience working in school settings. As a result, there is an opportunity for mindfulness-based programs to be developed and delivered by teachers to address the socio-emotional needs of their students.

There has also been a recent growth in the implementation of mindfulness-based programs via electronic online platforms using a variety of technologies, including websites and mobile phone applications. Future research on mindfulness-based programs could evaluate the effectiveness of online programs compared to programs implemented in person. Additionally, researching the effectiveness of mindfulness-based programs implemented through a hybrid model consisting of in-person and online is an opportunity for further research.

Recommendations

The recommendations presented in this section are made based on the findings of this research study. It is important to mention that exposure to mindfulness practices and/or participation in a mindfulness-based program is not necessarily for everyone. As a result, potential participants should always be given the option of whether or not to participate and be able to discontinue participation at any time. The rationale to provide people the option to decide whether or not to participate is because it should be a personal decision. Some people

might not necessarily be willing to engage in learning about mindfulness practices and should not be mandated to do so.

Teachers

Considering the various challenges teachers face, providing them with effective tools and practices to thrive in their personal and professional lives is important and necessary. All of the participants interviewed were asked if they would recommend the program to other teachers and the reasons they would recommend it. Interestingly, all participants interviewed recommended the program for other teachers, including the three interviewees who did not report many or any beneficial effects as a result of participating in the mindfulness-based program. One of the three interviewees who did not report any effects as a result of participating in the mindfulness-based program expressed that while it might not have worked for her, she felt other teachers might benefit from participating in the program. Specifically, this interviewee expressed: “I’m not a meditation type person so it was very hard for me to get into it,” but she would recommend the program to other teachers “because it’s a way to help them, like relax.” Other interviewees cited the following reasons for recommending the mindfulness-based program to other teachers: 1) the “teaching profession is overwhelming,” 2) mindfulness practices “overpowers [teachers] to deal with specific situations,” 3) “it’s really important that [teachers] have coping mechanisms” that are “very useful and productive,” 4) mindfulness “gives you a chance to explore your feelings” and “it is a stress reliever,” 5) teachers “can get more in touch with their inner selves,” 6) “it’s one more tool that they can definitely use to combat stress,” and 7) mindfulness practices are good for teacher’s “self benefit.”

While this research study implemented a mindfulness-based program designed by the Mindful Awareness Research Center at UCLA, it is important to note that it was modified to

meet the needs of teachers working at low-performing schools. As a result, the duration of each component for the mindfulness-based program was carefully considered as well as the transitions between activities. Additionally, it would be important for mindfulness-based programs implemented with teachers to be carefully considered and, when possible, tailored to meet the needs of the teachers based on factors such as the population of students taught, demographical information, and time of the day the program is delivered, among others. Most importantly, it would be ideal to first assess the needs of the teachers and other participants prior to designing and implementing a mindfulness-based program. Most importantly, teachers should decide whether or not they want to be exposed to mindfulness practices and/or participate in a mindfulness-based program.

Students

All of the participants interviewed in the research study expressed a desire to teach mindfulness practices to their students and some even attempted to do so during their participation in the mindfulness-based program. The participants who attempted to teach mindfulness practices to their students had different levels of success. Other interviewees shared that while they had not introduced any of the mindfulness practices to their students, they thought it would be beneficial. Most interviewees expressed that they would need to be properly trained to teach mindfulness practices to their students as they were aware of not possessing the necessary knowledge and skills set to do so successfully. Two of the interviewees were personally trained at UCLA to use mindfulness practices with their students through an initiative named “Calm Classrooms,” and they had already implemented some of the practices with their students.

Considering the growing interest in the implementation of mindfulness-based programs and mindfulness initiatives in schools, it is imperative that efforts concentrate on building the capacity and ability of teachers to become part of this process. Thus, there should be collaboration with organizations and entities with experience creating and implementing mindfulness-based programs rather than relying solely on outside providers to create and implement these programs or for teachers to create programs alone. Ideally, teachers and experienced mindfulness facilitators should engage in a collaborative effort in which the knowledge and skills set of both professionals are valued and used to create high-quality learning experiences for students to be exposed to mindfulness practices. Furthermore, it is my belief that any efforts to implement mindfulness programs with students should first concentrate on building the knowledge and practice of the adults at the school sites, including school leaders, counselors, teachers and support staff first. Then, efforts could be tailored to meet the needs of students after the teachers have enough experience with mindfulness practices.

In sum, efforts to teach mindfulness practices to students should concentrate on providing interested teachers with the necessary theory and practice on teaching mindfulness in order to create more sustainable ways for schools to offer opportunities for students to learn mindfulness practices. While outside facilitators might possess extensive experience with mindfulness practices at a personal level, a number of them might not possess the necessary experience to successfully build rapport with students and continuously engage them throughout the learning process. Thus, teachers have a prominent opportunity to effect positive changes in students through the teaching and facilitation of mindfulness practices with the right training and support—especially if teachers are able to be trained and supported by credible people and organizations with extensive experience with mindfulness-based programs and mindfulness

practices. Notwithstanding, students should not be mandated to participate in mindfulness programs and alternative activities should be accessible for them to do in lieu of participating.

Principals and Other School Leaders

Principals and other school leaders should highly consider incorporating mindfulness-based programs, workshops or trainings as part of their professional development efforts at school sites. Mindfulness-based programs, workshops or trainings should not only be implemented with teachers, it is advised that other staff members at school sites participate in such efforts. Principals and other school leaders should also participate in mindfulness-based programs. However, it is important to consider that some teachers and staff members might not necessarily want to participate in a mindfulness-based program along with principals and school leaders who are in a supervisory role depending on the culture and climate at the school sites as some teacher might not feel comfortable or trust their school site leaders. Thus, it would be ideal for principals and other school site leaders to consider the best options for implementation in order to prioritize engaging teachers and other school staff in these efforts.

Moreover, one of the ways to mitigate this potential challenge is to have separate sessions for different audiences. For instance, a session could be delivered for teachers, guidance counselors and support staff, and another session could be delivered to the principal and other school site leaders. The sessions of the mindfulness-based program could take place at the same time and delivered by two different facilitators, or at different times and facilitated by the same or different facilitators depending on availability. Despite the arrangement for participating in a mindfulness-based program, workshop or training, it is important for principals and other school site leaders to prioritize exposing teachers and other school staff members to practices that could be personally and professional beneficial. In turn, teachers and other school staff members could

be better equipped to address the socio-emotional needs of students and the community at large. Nonetheless, principals, other school leaders and staff members should not be mandated to participate in mindfulness-programs if they do not wish to participate.

School Districts and Other Educational Entities

School districts and other educational entities should highly consider the implementation of mindfulness-based programs, workshops, classes and/or trainings for teachers. It is highly recommended, however, that any continuous efforts to implement any initiatives should be optional for teachers to participate in rather than mandated as part of professional development efforts. Nonetheless, I think a one-time introduction of mindfulness practices to teachers and other school staff is appropriate as long as an alternative option is also offered in order for participants to have the freedom to choose whether or not they want to participate.

School districts and other educational entities that intend to implement ongoing mindfulness-based programs, workshops, classes and/or trainings for teacher and other school staff should consider doing such efforts during non-school hours and compensate participants accordingly for attending. For instance, a school district in Southern California offered mindfulness-based workshops for teachers on a Saturday and compensated participants for attending. Moreover, providing teachers and other school staff members with opportunities to engage in mindfulness-based programs, workshops, classes and/or trainings continuously should be an important factor to consider. Research has demonstrated that engaging in mindfulness practices over a continuous period of time provides opportunities for participants to develop a sustained mindfulness practice and continue to experience benefits over time.

Teacher Preparation Programs

Most teacher preparation programs mainly target the academic and instructional needs of teachers. While the socio-emotional needs of students are often discussed in teacher preparation programs, the socio-emotional needs of teachers are seldom, if at all, discussed or addressed. The qualitative findings of this research study provided multiple examples where teachers were able to learn new strategies or skills to transform their behaviors in the classroom and also at home. In many instances, the participants were able to benefit at a personal and professional level.

Moreover, the benefits of utilizing mindfulness practices experienced by research study participants were also indirectly experienced by the participants' students, colleagues and/or family members based on the anecdotal evidence from this research study's qualitative findings. Precisely, some of the participants shared that using mindfulness practices helped them transform their relationship with students, including students with whom they experienced difficulty in the past. Considering that creating and maintaining positive teacher-student relationships is an important component of a thriving learning environment, teacher preparation programs should highly consider incorporating mindfulness practices into their curriculum.

Specifically, teacher preparation programs could consider offering a module or section within a pre-existing course in which pre-service and/or beginning teachers can learn about socio-emotional competencies and mindfulness practices for themselves and their students. Such module or section could include a section or module exposing pre-service and/or beginning teachers to the process of incorporating mindfulness-based practices in the classroom as well as learn about best practices to meet the socio-emotional needs of their students. Considering that most teacher preparation programs already have at least one course in place related to

educational psychology, incorporating a module or section on mindfulness practices in their course should not be a major challenge.

Policymakers

Policymakers have an important responsibility to create pathways for school leaders and school districts to be able to provide staff members with opportunities to engage in practices that help them grow and develop personally and professionally. Mindfulness-based programs continue to increase in numbers and in the breadth of impact they have in schools throughout the United States and internationally. As a result, policymakers should consider becoming informed about the benefits of mindfulness-based programs on schools and work towards creating the necessary policies to make mindfulness-based programs and other initiatives easily accessible.

Concluding Remarks

The idea for this research study was inspired by my own experience with mindfulness practices while teaching at a low-performing school. I mostly attribute my experience with mindfulness and meditation practices to my ability to remain working at the school site I worked at for multiple years after I initially began to feel stressed and burned out within the first two years of my teaching career. While I initially intended to conduct this research study with students, I learned through the process of researching the currently available mindfulness literature that teachers could possibly benefit greatly from exposure to mindfulness-based practices and, in turn, positively impact their students. The rich qualitative findings in this study confirm my decision to conduct this research study with teachers, especially with teachers working at low-performing schools.

I strongly believe teachers and other school staff members can benefit from mindfulness-based practices when implemented with fidelity through programs and initiatives designed with

quality and integrity. I also believe participation in mindfulness-based programs should not be mandated as part of any professional development efforts at schools. Instead, mindfulness-based programs should be made available for teachers and other school staff members to participate at their discretion without any form of coercion. While it is ideal to introduce a school site's entire staff to mindfulness practices as a one-time experience, I strongly believe that engaging in any ongoing process of learning and practicing mindfulness must be the personal decision of the teachers or staff members at a school site.

Furthermore, it is imperative for teachers who desire to use mindfulness practices with students to first develop a continuous personal mindfulness practice and then receive training on how to facilitate mindfulness practices with students. The teaching of mindfulness practices has its own pedagogical approach, theory and practice. Therefore, it is important for teachers and any other school staff members interested in teaching mindfulness practices to students to partake in a mindfulness facilitation training program. It would be ideal for a mindfulness facilitation training program to have a personal and a professional approach, competencies, and mentorship/supervision to ensure teachers receive the necessary development, training, feedback and support.

In conclusion, teachers engage in one of the most important and demanding professions in the world. Teachers are unfortunately often not provided with the necessary resources and support to thrive professionally, which, in turn, negatively affect their personal lives—including their health and wellbeing. Teachers are human beings with the responsibility to educate, guide and nurture future generations. Considering the meaning of the work teachers do for their students, providing them with the necessary resources and support should not continue to be an insurmountable challenge in one of the most developed and resourced countries in the world.

Providing teachers with the resources to learn mindfulness practices and participate in mindfulness-based programs is a promising and supportive action step towards liberation, health, and wellbeing.

APPENDIX A

Name of Program & Description	Components of Program	Length of Program & Sessions	Research Findings
<p><i>Cultivating Awareness and Resilience in Education (CARE)</i> Mindfulness-based professional development program aiming to improve teachers' overall well-being; effectiveness in providing behavioral, emotional and instructional support to students; teacher-student relationships; and increasing students' social behavior.</p>	<p>Program is introduced sequentially with a blend of didactic, experiential, direct instruction, coaching, and interactive activities. The program includes instruction in emotion regulation skills, caring and compassion practices, and mindful awareness practices. Participants complete homework activities</p>	<p>Program is offered in different formats, including a two 2-day training sessions; four 1-day sessions; and a 5-day intensive retreat.</p>	<p>A randomized controlled trial was conducted to examine program efficacy and acceptability with a sample of 50 teachers assigned to the treatment or waitlist control groups. Findings from self-reported measures from participants demonstrated significant improvements in teacher well-being, burnout/time-related stress, efficacy and mindfulness (Jennings, Frank, Snowberg, Coccia, & Greenberg, 2013).</p>
<p><i>Inner Resilience Program</i> Cultivates the inner lives of students and teachers through contemplative practice as well as social and emotional learning experiences to create healthy environments for teaching and learning. IRP provides teachers and students with skills to maintain a sustained contemplative practice by teaching through repeated practice and helping develop a mindful learning environment.</p>	<p>Program is implemented through weekend staff residential retreats, workshops for parents, professional development sessions for teachers and school staff, and individual stress reduction workshops.</p>	<p>Building Resilience from the Inside Out (a K-8 curriculum developed based on the IRP) provides a 10-hour training and follow-up professional development sessions for teachers implementing the IRP program in classrooms.</p>	<p>Research conducted by Metis Associates (2011) found school-wide implementation of the IRP is effective, and the greatest impact was caused on the school administrators' personal and professional practices. This finding suggests incorporating school administrators as active participants in a mindfulness-based intervention could prove to be beneficial at the personal and professional levels.</p>

<p>Mindful Schools Organization in existence for over 5 years seeking to integrate mindfulness-based practices in educational institutions through direct teaching to students and educators in K-12 schools. Mindful Schools incorporates parents in the program by providing classes for them.</p>	<p>Program includes lessons on test taking, appreciation, kindness, and mindfulness of breath, body and emotions, among other topics.</p>	<p>Offers 8-week program delivered in 15 sessions.</p>	
<p>Mindfulness-Based Wellness Education (MBWE) Program modeled after MBSR and created to support teachers-in-training in teacher education programs.</p>	<p>Program uses an experiential curriculum including social wellness, teaching strategies, and mindful listening.</p>	<p>Program is implemented as a 9-week elective course totaling 36 hours of instruction.</p>	<p>A two-year study found an increase in mindfulness, self-efficacy, and physical health on teachers in the MBWE treatment group compared to the control group (Poulin, Mackenzie, Soloway, & Karayolas, 2008).</p>
<p>Mindfulness in Schools Project (MiSP) A non-profit organization dedicated to promoting the teaching of mindfulness through free advice, information and support to schools, teachers, students and parents.</p>	<p>Program contains a curriculum (.b Foundations) geared for staff and adults working in educational settings</p>	<p>Curriculum (.b Foundations) entails an 8-week course.</p>	

<p><i>MindUp</i> A classroom-tested curriculum used in more than 250 schools throughout North America for over eight years.</p>	<p>Program has lessons with the purpose of fostering social and emotional awareness, as well as enhancing academic success and psychological well-being through mindful breathing. A daily practice of breathing exercises three times a day is implemented throughout the school day in the classroom.</p>	<p>Program contains 15 lessons and involves a daily practice of breathing exercises three times a day.</p>	<p>A quasi-experimental, controlled study based on a different version of the MindUp program involved 246 students in grades 5th through 7th at a large urban school district. Results demonstrated a significant increase in treatment group's participants' levels of optimism and self-concept as compared to participants in the control group. Teachers reported improvement in social-emotional functioning for participant in the treatment group (Schonert-Reichl, & Lawlor, 2010).</p>
<p><i>Still Quiet Place</i> An organization in place for over 10 years offering weekly sessions to Pre-K-12 students, parents and teachers to support the development of participants' mindful awareness, while also aiding in the cultivation of peace and happiness.</p>	<p>Sessions typically consist of mindfulness practices and activities, as well as discussion of various topics. The program's participants also maintain a home practice and discuss their individual efforts and progress with the group during their weekly sessions.</p>	<p>Offers weekly sessions lasting from 45 to 90 minutes for a total of eight weeks. Participants are also assigned to complete 10-30 minutes of daily mindfulness practice on their own.</p>	

<p><i>Stress Management and Relaxation Techniques (SMART)</i> A professional development program for K-12 teachers and administrators modeled after MBSR.</p>	Program curriculum includes instruction in awareness, concentration and mindfulness; awareness and understanding of emotions; and training in empathy and compassion.	Program consists of 11 sessions delivered over the course of 8 weeks.	
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Figure 1.1. Mindfulness-based programs implemented with teachers in educational settings.

APPENDIX B

Confidential Personal Questionnaire

Name: _____

Directions: Please answer the following questions.

1. What is your age? _____
2. What is your gender? _____ Male _____ Female
3. What is your race? _____ African-American _____ Asian _____ Caucasian _____
Hispanic/Latino _____ Native American
4. What is your highest level of education completed?
_____ Bachelors _____ Masters _____ Doctorate
5. Have you had any past experience with mindfulness? _____ Yes _____ No
6. How many years of teaching experience do you have? _____

MINDFULNESS

Research Study

Are you interested in participating in a mindfulness-based program?

Study Description

The purpose of this study is to measure and evaluate the effects that participation in a mindfulness-based program has on the levels of mindfulness, stress, burnout, self-efficacy, and self-compassion of teachers working at a low-performing secondary school. Participants selected to be part of the treatment group will attend a total of 6 1-hour sessions during 6 consecutive weeks. Participants of the mindfulness-based program will receive compensation in the form of a gift card valued at \$200. All participants will be asked to complete a battery of short surveys at three different times throughout the duration of the study. Control group participants will receive compensation in the form of a gift card valued at \$25 for completing the surveys. Voluntary interviews for treatment group participants will take place at the conclusion of the mindfulness-based program. Participation is voluntary. Answers to the surveys and interviews will be kept confidential. Individuals interested in participating should complete the contact information form on this website: <https://goo.gl/forms/38rIC1qDS2iOKRby1>

STUDY CONTACT:

Jesús M. Salas (Doctoral Candidate)
UCLA Graduate School of Education and Information Studies
jesusmsalas@g.ucla.edu
(305) 297-XXXX

UCLA Study IRB#: 17-001751

Participant Recruitment Script (Read by Primary Investigator)

Hello. My name is Jesús Salas and I am a doctoral candidate at UCLA conducting a mindfulness research study with teachers. The purpose of the study is to learn about the effects participating in a mindfulness-based program has on teachers working at a low-performing secondary school. Specifically, the study will measure changes in levels of mindfulness, stress, burnout, work efficacy, and self-compassion.

The study will be a mixed-methods randomized controlled trial involving a treatment and a control group. Participants in the treatment group will engage in a 6-week mindfulness-based program modeled after the UCLA Mindful Awareness Research Center's Mindful Awareness Practices (MAP) curriculum. A trained, certified and experienced mindfulness facilitator will conduct the mindfulness-based program. The proposed mindfulness-based program will take place once a week after school for 60 minutes and will involve a variety of mindfulness practices. Some of the mindfulness practices of the mindfulness-based program are breathing meditation, walking meditation, eating meditation, movement meditation, relational mindfulness exercises, and music listening meditation.

The treatment group's participants who attend all of the six sessions of the mindfulness-based program will receive a \$150 gift card at the conclusion of the sixth session and an additional gift card for \$50 after completing the follow-up surveys for a total compensation of \$200. All participants in the control group who complete the pre-, post-, and follow-up surveys will be provided with a \$25 gift card at the conclusion of the study as compensation for completing the surveys.

If you are interested in participating in the study, please complete the online form by visiting the following website: <https://goo.gl/forms/38rIC1qDS2iOKRby1>
You will be contacted with next steps after you complete the form. If you have any questions regarding the study, you may reach me at jesusmsalas@g.ucla.edu or via phone at (305) 297-XXXX. Thank you for your time.

Participant Recruitment Script (Read by Site Leader/Designee)

Hello. Jesús Salas, a doctoral candidate at UCLA, is conducting a mindfulness research study with teachers. The purpose of the study is to learn about the effects participating in a mindfulness-based program has on teachers working at a low-performing secondary school. Specifically, the study will measure changes in levels of mindfulness, stress, burnout, work efficacy, and self-compassion.

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APPENDIX D

Component	Description																																																
<i>Mindfulness-based practices</i>	The mindfulness practices that will be utilized in the mindfulness-based program for this study are: breath awareness, body scan, loving-kindness meditation, relational mindfulness, and walking meditation.																																																
<i>Program Structure</i>	<p>Sessions will be structured in the following format:</p> <p>Session #1 (60 minutes)</p> <table border="1" data-bbox="402 569 1203 982"> <thead> <tr> <th>Activity</th> <th>Time</th> </tr> </thead> <tbody> <tr> <td>Welcome & Facilitator Introduction</td> <td>2 min.</td> </tr> <tr> <td>Group Introductions</td> <td>12 min.</td> </tr> <tr> <td>Overview of Program</td> <td>5 min.</td> </tr> <tr> <td>Body Scan</td> <td>3 min.</td> </tr> <tr> <td>Sitting Meditation Lecture & Practice</td> <td>12 min.</td> </tr> <tr> <td>Sitting meditation debrief (Dyad share)</td> <td>3 min.</td> </tr> <tr> <td>Sitting meditation debrief (Group share)</td> <td>5 min.</td> </tr> <tr> <td>Eating Meditation</td> <td>10 min.</td> </tr> <tr> <td>Starting a Daily Practice</td> <td>5 min.</td> </tr> <tr> <td>Appreciation Meditation & Closing</td> <td>3 min.</td> </tr> </tbody> </table> <p>Homework</p> <ol style="list-style-type: none"> 1. Sitting meditation for 5 minutes daily (Encourage use of audio recording) 2. Eating meditation (at least 1 meal a day) 3. Complete weekly journal entry form #1 <p>Session #2 (60 minutes)</p> <table border="1" data-bbox="402 1276 1203 1770"> <thead> <tr> <th>Activity</th> <th>Time</th> </tr> </thead> <tbody> <tr> <td>Short Sitting Meditation</td> <td>3 min.</td> </tr> <tr> <td>Practice Check-in (Dyads)</td> <td>3 min.</td> </tr> <tr> <td>Q & A</td> <td>5 min.</td> </tr> <tr> <td>STOP Lecture & Practice</td> <td>5 min.</td> </tr> <tr> <td>Music Listening Meditation</td> <td>5 min.</td> </tr> <tr> <td>Music Listening Meditation debrief (group)</td> <td>4 min.</td> </tr> <tr> <td>Walking Meditation Lecture & Practice</td> <td>10 min.</td> </tr> <tr> <td>Walking meditation debrief (group)</td> <td>5 min.</td> </tr> <tr> <td>Obstacles Lecture</td> <td>8 min.</td> </tr> <tr> <td>Sitting meditation (breath, body and sound)</td> <td>7 min.</td> </tr> <tr> <td>Home Practice Instructions</td> <td>2 min.</td> </tr> <tr> <td>Appreciation Meditation & Closing</td> <td>3 min.</td> </tr> </tbody> </table> <p>Homework</p> <ol style="list-style-type: none"> 1. Sitting meditation for 5 minutes daily (Encourage use of recording) 	Activity	Time	Welcome & Facilitator Introduction	2 min.	Group Introductions	12 min.	Overview of Program	5 min.	Body Scan	3 min.	Sitting Meditation Lecture & Practice	12 min.	Sitting meditation debrief (Dyad share)	3 min.	Sitting meditation debrief (Group share)	5 min.	Eating Meditation	10 min.	Starting a Daily Practice	5 min.	Appreciation Meditation & Closing	3 min.	Activity	Time	Short Sitting Meditation	3 min.	Practice Check-in (Dyads)	3 min.	Q & A	5 min.	STOP Lecture & Practice	5 min.	Music Listening Meditation	5 min.	Music Listening Meditation debrief (group)	4 min.	Walking Meditation Lecture & Practice	10 min.	Walking meditation debrief (group)	5 min.	Obstacles Lecture	8 min.	Sitting meditation (breath, body and sound)	7 min.	Home Practice Instructions	2 min.	Appreciation Meditation & Closing	3 min.
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2. Eating meditation (at least 1 meal a day)
3. Walking meditation for 5 minutes daily
4. Complete weekly journal entry form #2

Session #3 (60 minutes)

Activity	Time
Short Sitting Meditation & Body Scan	5 min.
Practice Check-in (Dyads)	3 min.
Q & A	5 min.
Working with Pain Lecture	8 min.
Working with Pain Practice	5 min.
Working with Pain debrief (group)	5 min.
Walking Meditation Practice	5 min.
Loving Kindness Meditation Lecture & Practice	3 min.
Loving Kindness Meditation Practice (Dyad)	10 min.
Sitting Meditation (breath, body and sound)	8 min.
Appreciation Meditation & Closing	3 min.

Homework

1. Sitting meditation for 10 minutes daily (Encourage use of recording)
2. Observe reactions to pain
3. Working with Difficulties (Audio)
4. Complete weekly journal entry form #3

Session #4 (60 minutes)

Activity	Time
Short Sitting Meditation & Body Scan	5 min.
Practice Check-in (Dyads)	3 min.
Q & A	5 min.
Working with Emotions & RAIN Lecture	8 min.
Working with Emotions Practice (RAIN)	7 min.
Movement Meditation Debrief (group)	5 min.
Q & A	5 min.
Movement Meditation	5 min.
Movement Meditation Debrief (group)	5 min.
Loving Kindness Meditation Practice	5 min.
Loving Kindness Meditation Debrief (group)	4 min.
Appreciation Meditation & Closing	3 min.

Homework

1. Sitting meditation for 15 minutes daily (Encourage use of audio recording)
2. Observe emotions; practice RAIN
3. Loving Kindness Meditation Practice (Encourage use of audio recording)

- recording)
4. Complete weekly journal entry form #4

Session #5 (60 minutes)

Activity	Time
Short Sitting Meditation & Body Scan	5 min.
Practice Check-in (Dyads)	3 min.
Q & A	5 min.
Working with Thoughts Lecture	7 min.
Working with Thoughts Meditation Practice	7 min.
Working with Thoughts Debrief (Group share)	5 min.
Walking Meditation Practice	5 min.
Walking Meditation Debrief (Group share)	3 min.
Relational Mindfulness Lecture	5 min.
Relational Mindfulness Practice (Dyad)	7 min.
Relational Mindfulness Debrief (Group)	5 min.
Appreciation Meditation & Closing	3 min.

Homework

1. Sitting meditation for 20 minutes daily (Encourage use of recording)
2. Observe and label thoughts
3. Practice mindful interactions when speaking and listening
4. Complete weekly journal entry form #5

Session #6 (60 minutes)

Activity	Time
Short Sitting Meditation & Body Scan	5 min.
Practice Check-in (Group)	3 min.
Q & A	5 min.
Sitting Breathing Meditation	15 min.
Sitting Meditation Debrief (Group share)	3 min.
Walking Meditation Practice	7 min.
Walking Meditation Practice Debrief (Group)	3 min.
Maintaining a Daily Practice Lecture	4 min.
Mindfulness Resources Lecture	4 min.
Loving Kindness Meditation	3 min.
Loving Kindness Meditation Debrief (Group)	3 min.
Appreciation Meditation & Closing	3 min.

Program Length The mindfulness-based program will last a period of 6 weeks. The sessions will take place once per week for 60 minutes. The days of the week the program will take place will be selected based on the availability of all stakeholders.

Orientation Session Prior to the beginning of the intervention, participants will be invited to attend an orientation session to provide them with information about the mindfulness-based program. The primary investigator will lead the orientation session. This

	orientation will present the participants with information about the scope, structure and purpose of the mindfulness-based program. The orientation session will also be an opportunity for participants to meet the facilitator as well as ask any questions they might have about the mindfulness-based program.
<i>Participants' commitment</i>	Participants will provide written consent for their participation in the mindfulness-based program. In addition to participating in weekly sessions with the facilitator, participants will be encouraged to continue implementing mindfulness practices throughout their day. Participants will be asked to turn in their completed weekly journal entry forms to the primary investigator for qualitative data collection purposes. Participants will also have the option to discontinue their participation in the study at any time for any reason.
<i>Facilitator</i>	A facilitator will be recruited to deliver the mindfulness-based program. The criteria for the selection of the facilitator will be as follows: 1) have a regular personal mindfulness meditation practice, 2) have at least three years of experience facilitating mindfulness practices with adults, 3) have been formally trained and certified by a credible institution to teach mindfulness practices.
<i>Logistical Information</i>	The mindfulness-based program will preferably take place in a quiet and comfortable room. Additionally, it would be ideal to secure a location with no distractions and disruptions to create a learning environment as similar as possible to those described in the literature about mindfulness-based programs. Preferably, the place where the program is conducted should be the same at all times to avoid confusion about location. Chairs should be available for facilitators and participants to use.
<i>Weekly Journal Entry Forms</i>	Participants will be asked to complete a weekly journal entry form to document their experiences with the mindfulness-based program. The journals will only be read with the primary investigator. The responses from the weekly journals will be collected weekly and utilized as qualitative data to answer the research questions. Appendix I contains the weekly journal entry form participants will complete.

Figure 2.1. Components of mindfulness-based program.

APPENDIX E

LESSON PLAN #1

Session #1 (60 minutes)

Activity	Duration
Welcome & Facilitator Introduction <ul style="list-style-type: none">Facilitator will introduce him/herself by sharing name, role in the program (facilitator), and experience facilitating mindfulness (including facilitation training and facilitation experience).<ul style="list-style-type: none">Participants might have questions at this time. It might be appropriate to answer 1-2 questions if they are relevant; however, it will be important to keep the introduction brief. The facilitator can encourage participants with questions to wait until a later time to ask them.	2 min.
Group Introductions <ul style="list-style-type: none">Facilitator will ask participants to introduce themselves by sharing name, school site, subject(s)/grade(s) taught, intention for joining the study, and any past experience(s) with mindfulness practices.Facilitator can determine an order for participants to share, or ask for a volunteer to start sharing and organically have everyone else share.	12 min.
Overview of Program <ul style="list-style-type: none">Facilitator will provide participants with a brief overview of the program, including the following information:<ul style="list-style-type: none">Remind participants that they will be in the program for 6 weeks and each session is 1 hourRemind participants that participation in the study is voluntaryInform participants that the program will be an opportunity to learn about and practice different mindfulness practices, including breathing meditation, walking meditation, eating meditation, movement meditation, relational mindfulness exercises, and music listening meditation.Facilitator will share definition of mindfulness:<ul style="list-style-type: none">“Mindfulness is paying attention to our present moment experience with openness, curiosity, and a willingness to be with what is.”Facilitator will explain to participants that there are different definitions for mindfulness.Facilitator will expand on definition of mindfulness by sharing the following:<ul style="list-style-type: none">“As we practice mindfulness, we will begin to understand our bodies and minds better and not be so reactive in our daily life to thoughts, emotions, and physical sensations. We will have more space or choice in our life. Mindfulness is not about feeling a particular state,	5 min.

<p>or having a specific kind of experience. With mindfulness, we develop a quality of attention that can be present no matter what is happening. This will help us to have more peace, ease, and balance in our lives. We start with awareness of our breathing, and each week open our awareness more and more to all of our experiences, including, sounds, bodily sensations, emotions, thoughts, and mental states.</p>	
<p>Body Scan</p> <ul style="list-style-type: none"> • The purpose is to share with participants the practice of body scan as a tool that could be used prior to engaging in sitting meditation as well as a practice they could use any time anywhere. • Facilitator will guide participants in body scan activity using the script below or a variation of it based on their own practice and experience: <ul style="list-style-type: none"> ○ Begin by bringing your attention into your body. You can close your eyes if that's comfortable for you. You can notice your body, seated, wherever you're seated. Feeling the weight of your body on the chair, on the floor. Take a few deep breaths, and as you take a deep breath, bring in more oxygen and livening the body. As you exhale, have a sense of relaxing more deeply. You can notice your feet on the floor. Notice the sensation of your feet touching the floor, the weight and pressure, vibration, and heat. You can notice your legs against the chair. Pressure, pulsing, heaviness, lightness. Notice your back against the chair. Bring your attention into your stomach area. If your stomach is tense or tight, let it soften. Take a breath. Notice your hands. Are your hands tense or tight? See if you can allow them to soften. Notice your arms. Feel any sensation in your arms. Let your shoulders be soft. Notice your neck and throat. Let them be soft, relaxed. Soften your jaw. Let your face and facial muscles be soft. Then notice your whole body present. Take one more breath. Be aware of your whole body, as best you can. Take a breath. And then when you're ready you can open your eyes. 	<p>3 min.</p>
<p>Sitting Meditation Lecture & Practice</p> <ul style="list-style-type: none"> • Facilitator will guide participants in a breathing meditation practice for at least 7 minutes. • Facilitator should use the breathing meditation explanation below as guidance for what he/she will share with participants: <ul style="list-style-type: none"> ○ Mindfulness of breathing is our foundational practice. Find your breath in your body wherever it is most obvious to you, usually your abdomen, chest or nostrils. Feel the sensations of your breath in your body at the spot you've chosen. Notice one breath at a time. When one breath ends, notice the next breath beginning. Try to stay focused on your breathing. Usually your mind will wander to other things. When this happens, you can label it as “thinking” or “wandering” and then gently return your attention back to your 	<p>12 min.</p>

<p>breathing. Keep doing this again and again. If it is difficult for you to focus on your breath, you may focus on another neutral object such as the sounds around you. We call the breath (or sounds-- if you are not using the breath) our “anchor” or “home base.”</p> <ul style="list-style-type: none"> • Facilitator will explain to participants how sitting meditation is done. <ul style="list-style-type: none"> ○ Facilitator will share information about posture, finding an anchor/home (nostrils, chest, abdomen, etc.). It is important for participants to know they should feel free to explore what anchor works best for them. 	
<p>Sitting meditation debrief (Dyad share)</p> <ul style="list-style-type: none"> • Facilitator will ask participants to pair up with someone to share their experience during the guided sitting meditation. (Pairing participants might happen organically or the facilitator could intentionally pair participants together, if necessary). Each person will have about 90 seconds to share. <ul style="list-style-type: none"> ○ If someone does not have a partner to share with, the facilitator could pair up with that person or a group of 3 participants could be formed. 	3 min.
<p>Sitting meditation debrief (Group share)</p> <ul style="list-style-type: none"> • Facilitator will lead participants in a group debrief about the sitting meditation practice. This is an opportunity for participants to share with the group-at-large what they shared with their partner as well as anything else they would like to share with the group. • Facilitator may make comments or answer questions during this time, if necessary. 	5 min.
<p>Eating Meditation</p> <ul style="list-style-type: none"> • Facilitator will share with participants the practice of eating meditation with grapes. • Facilitator will invite participants to hold the grape in their hands and observe it. • Facilitator will invite participants to reflect on the history of the grape they are about to eat, including the people, elements, and other factors and conditions that led it to their hands. • Facilitator will invite participants to eat the grape slowly, noticing it inside their mouth, the taste, textures, sounds, and flavors. • Facilitator will encourage participants to notice what is happening in their mind. <ul style="list-style-type: none"> ○ Is it easy to stay present? ○ Are they comparing this food to something else? ○ Are they immediately wanting more? 	10 min.
<p>Starting a Daily Practice</p> <ul style="list-style-type: none"> • Facilitator will share with participants how to start a daily meditation practice. 	5 min.

<ul style="list-style-type: none"> • Some of the key points to share are: <ul style="list-style-type: none"> ○ Importance of finding a comfortable and quiet place (if possible) ○ Using a timer to know when the meditation period is over. ○ Exploring what works for them is a process. No need to try to do it perfectly. ○ Option to use audio recording with guided meditation from MARC website (link to be provided via e-mail) ○ Try to do it each day, either in the morning, evening, or before bed. Experiment with the best time of day for them to practice. ○ Experiment with the best place to feel their breath: abdomen, chest or nostrils. • Facilitator may share any other information necessary about starting a daily practice 	
<p>Appreciation Meditation & Closing</p> <ul style="list-style-type: none"> • Facilitator will share with participants that science has shown the importance of cultivating positive emotions for our general sense of well-being. Loving kindness is an excellent complement to the mindfulness practice and is a natural state of kindness that can arise within us. We can authentically feel connected, joyful and happy. • Facilitator will ask participants to think about someone they are appreciative of. • Facilitator will encourage participants to wish this person well as using phrases, such as: “May you be safe and protected, may you be happy and peaceful, may you be joyful...” • Facilitator will share with participants that this activity is only an introduction and that loving kindness meditation will be explored further in future lessons. <p>Closing</p> <ul style="list-style-type: none"> • Facilitator will bring session to a close by sharing the “Homework” (see below) with participants. Facilitator will remind participants they will receive an e-mail with the homework information. 	3 min.

Homework

1. Sitting meditation for 5 minutes daily (Encourage use of audio recording). Participants will receive e-mail with link to audio recording.
2. Eating meditation (at least 1 meal a day)
3. Complete weekly journal entry form #1. Participants will receive link via e-mail.

Materials Needed for Lesson

1. Bell or chime
2. Grapes

Figure 3.1. Mindfulness-based program weekly session lesson plan #1.

LESSON PLAN #2

Session #2 (60 minutes)

Activity	Duration
<p>Short Sitting Meditation & Body Scan</p> <ul style="list-style-type: none"> • Facilitator will welcome participants to the second session and ask participants to re-introduce themselves by sharing their names. • Facilitator will lead participants in a short breathing meditation practice incorporating aspects of the body scan technique <ul style="list-style-type: none"> ○ The purpose of this activity is to allow participants to transition into the program and establish a connection with their bodies. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ This class reminds you that one of the main “doorways” into mindfulness is through our bodies. If we can become aware of our bodies in the midst of stress, busyness, or difficult emotions, we can find ease. Try to remember to feel your breath or body during the day. 	3 min.
<p>Practice Check-in (Dyads & Group)</p> <ul style="list-style-type: none"> • Facilitator will ask participants to pair up with another participant. Facilitator may encourage participants to pair up with someone in the group they have not had the opportunity to interact with much. • Facilitator will ask each participant in the pair to share about their mindfulness practice in general for about 90 seconds. Facilitator will encourage participants to listen mindfully to the person speaking and ask the person sharing to speak mindfully about what is true for them in their mindfulness practice. 	3 min.
<p>Q & A</p> <ul style="list-style-type: none"> • Facilitator will provide participants with an opportunity to ask questions about their mindfulness practice or mindfulness in general. It is important for the facilitator to keep the Q & A session relevant to the participants’ mindfulness practice. 	5 min.
<p>STOP Lecture & Practice</p> <ul style="list-style-type: none"> • Facilitator will introduce the STOP technique to participants by first informing them of what each letter in the acronym stands for. <ul style="list-style-type: none"> ○ Stop ○ Take a Breath ○ Observe ○ Proceed • Facilitator will model the STOP technique to participants with an emphasis on the Observe step. Facilitator will encourage participants to be aware of what they notice: body sensations, thoughts, emotions, sounds, images, etc. 	5 min.

<ul style="list-style-type: none"> • Facilitator will share with participants a personal story or anecdote about how she/he uses the STOP technique. • Facilitator will ask participants to walk about the room, have them stop walking when the facilitator rings the bell, and practice the STOP technique. <ul style="list-style-type: none"> ○ An alternative to having participants walk around the room could be to have them pair up with a partner and talk about anything they want to talk about. The facilitator can then ring the bell, and have participants practice the STOP technique. 	
<p>Music listening meditation</p> <ul style="list-style-type: none"> • Facilitator will share with participants the purpose of music listening meditation. Facilitator may share the following: <ul style="list-style-type: none"> ○ Although we generally don't encourage people to practice mindfulness meditation with music on, in this class we use a hearing meditation to explore the easy mindful way most of us can listen to music. We also use this exercise to learn what our mind does with music: analyze, imagine, remember, compare, and so forth. • Facilitator will encourage participants to listen mindfully to a short piece of music. The selected piece of music can be accessed by clicking on this link: https://soundcloud.com/meditationrelaxclub/welcome-springmp3 • Facilitator will let participants know they have the option to close their eyes or keep them open. 	5 min.
<p>Music meditation debrief (group)</p> <ul style="list-style-type: none"> • Facilitator will encourage participants to share their experience with the music listening meditation activity. • Facilitator will ask participants the following guiding questions: <ul style="list-style-type: none"> ○ What thoughts, emotions, and/or body sensations did you experience while listening to the piece of music? ○ How was listening to the music mindfully different from how you usually listen to music? ○ What stood out for you during the music listening meditation? 	4 min.
<p>Walking Meditation Lecture & Practice</p> <ul style="list-style-type: none"> • Facilitator will teach participants the walking meditation technique. Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ In this meditation, you feel any sensations in your feet and legs. You can slow down to notice all sorts of sensations: muscular movements, stretching, pressure, weight, etc. Keep your attention focused on your body from your hips down, especially your feet. When your mind begins to wander and think about other things, bring your attention back to the sensations in your feet and legs. At home, you can choose a pathway, about 10-15 	10 min.

<p>long and walk back and forth, remembering to be aware when you turn as well.</p> <ul style="list-style-type: none"> ○ If you are outside or on a hike and want to practice walking meditation, stay aware of your feet and legs, but also let yourself feel present to the nature around you. Take in the sights and sounds, but try to do so with awareness. Try not to let yourself get lost in thought so much, but stay connected to your direct experience of sensing: seeing, hearing, smelling, feeling. You can walk at a normal pace and still be aware. <ul style="list-style-type: none"> • Facilitator will explain to participants how sitting meditation and walking meditation are complementary practices. One practice is not necessarily better than the other. • Facilitator will first model to participants how walking meditation is done and ask participants to observe. • Facilitator will ask participants to practice walking meditation for about 3-5 minutes. 	
<p>Walking meditation debrief (group)</p> <ul style="list-style-type: none"> • Facilitator will ask participants to share about their experience with the walking meditation activity. • Facilitator could ask participants the following guiding questions: <ul style="list-style-type: none"> ○ What was your experience in general doing the walking meditation? ○ What thoughts, emotions, and/or body sensations did you experience doing walking meditation? ○ How was walking meditation different and similar to sitting breathing meditation? ○ What did you like the most/least about walking meditation? 	5 min.
<p>Obstacles Lecture</p> <ul style="list-style-type: none"> • Facilitator will introduce the five obstacles that could be encountered during meditation. • Five Obstacles: <ol style="list-style-type: none"> 1. Sleepiness 2. Restlessness 3. Doubt 4. Wanting 5. Aversion • Facilitator will inform participants that to work with any of the five obstacles they could ask themselves the following questions: <ol style="list-style-type: none"> 1. Can you feel the obstacles in your body? 2. What does sleepiness (restlessness, etc...) feel like internally? 3. Can you become mindful of the difficulties rather than think they are a problem? • Facilitator will share with participants that if they feel sleepy, they can open their eyes, stand up, bring in some energy. 	8 min.

<ul style="list-style-type: none"> • Facilitator will share with participants that if they feel restless, they can listen more to sound, relax, give themselves a “wider pasture” • Facilitator will share with participants that if they are doubting, to know you are doubting, and remind themselves of their motivation • Facilitator will share with participants that if they are wanting or feeling aversive, to see if they can bring themselves back to the present moment. Invite participants to feel the wanting/aversion feeling inside, and to remind themselves of their intention for meditating. 	
<p>Sitting meditation (breath, body and sound)</p> <ul style="list-style-type: none"> • Facilitator will guide participants in a breathing meditation practice for at least 5 minutes. The purpose is to share some of the key points from the first session, especially how participants could be aware of their breath, body and sounds during sitting meditation. • Facilitator should use the breathing meditation explanation below as guidance for what he/she will share with participants: <ul style="list-style-type: none"> ○ Mindfulness of breathing is our foundational practice. Find your breath in your body wherever it is most obvious to you, usually your abdomen, chest or nostrils. Feel the sensations of your breath in your body at the spot you've chosen. Notice one breath at a time. When one breath ends, notice the next breath beginning. Try to stay focused on your breathing. Usually your mind will wander to other things. When this happens, you can label it as “thinking” or “wandering” and then gently return your attention back to your breathing. Keep doing this again and again. If it is difficult for you to focus on your breath, you may focus on another neutral object such as the sounds around you. We call the breath (or sounds-- if you are not using the breath) our “anchor” or “home base.” • Facilitator will re-explain to participants how sitting meditation is done. <ul style="list-style-type: none"> ○ Facilitator will share information about posture, finding an anchor/home (nostrils, chest, abdomen, etc.). It is important for participants to know they should feel free to explore what anchor works best for them. • It is important for participants to know they have the option to close their eyes or keep them open. Facilitator will encourage participants who decide to keep their eyes open to find an area or object in the room where to maintain their gaze. 	7 min.
<p>Home Practice Instructions</p> <ul style="list-style-type: none"> • Facilitator will inform participants that they are encouraged to practice for 10 minutes this week. Participants have the option to practice sitting and walking meditation. They may choose to practice one meditation technique more than the other. It is an opportunity for participants to explore what practice(s) work(s) best for them. 	2 min.

<p>Appreciation Meditation & Closing</p> <ul style="list-style-type: none"> • Facilitator will share with participants that science has shown the importance of cultivating positive emotions for our general sense of well-being. Loving kindness is an excellent complement to the mindfulness practice and is a natural state of kindness that can arise within us. We can authentically feel connected, joyful and happy. • Facilitator will ask participants to think about someone they are appreciative of. • Facilitator will encourage participants to wish this person well as using phrases, such as: “May you be safe and protected, may you be happy and peaceful, may you be joyful...” • Facilitator will share with participants that this activity is only an introduction and that loving kindness meditation will be explored further in future lessons. <p>Closing</p> <ul style="list-style-type: none"> • Facilitator will bring session to a close by sharing the “Home Practice” (see below) with participants. Facilitator will remind participants they will receive an e-mail with the home practice information. 	<p>3 min.</p>
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Home Practice

1. Sitting meditation for 5 minutes daily (Encourage use of recording)
2. Walking meditation for 5 minutes daily
3. Eating meditation (at least 1 meal a day)
4. Complete weekly journal entry form #2

Materials Needed for Lesson

1. Bell or chime
2. Phone to play music

Figure 3.2. Mindfulness-based program weekly session lesson plan #2.

LESSON PLAN #3

Session #3 (60 minutes)

Activity	Duration
<p>Short Sitting Meditation & Body Scan</p> <ul style="list-style-type: none"> • Facilitator will welcome participants to the third session and ask participants to re-introduce themselves by sharing their names. • Facilitator will lead participants in a short breathing meditation practice incorporating aspects of the body scan technique <ul style="list-style-type: none"> ○ The purpose of this activity is to allow participants to transition into the program and establish a connection with their bodies. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ This class reminds you that one of the main “doorways” into mindfulness is through our bodies. If we can become aware of our bodies in the midst of stress, busyness, or difficult emotions, we can find ease. Try to remember to feel your breath or body during the day. 	5 min.
<p>Practice Check-in (Dyads)</p> <ul style="list-style-type: none"> • Facilitator will ask participants to pair up with another participant. Facilitator may encourage participants to pair up with someone in the group they have not had the opportunity to interact with much. • Facilitator will ask each participant in the pair to share about their mindfulness practice in general for about 90 seconds. Facilitator will encourage participants to listen mindfully to the person speaking and ask the person sharing to speak mindfully about what is true for them in their mindfulness practice. 	3 min.
<p>Q & A</p> <ul style="list-style-type: none"> • Facilitator will provide participants with an opportunity to ask questions about their mindfulness practice or mindfulness in general. It is important for the facilitator to keep the Q & A session relevant to the participants’ mindfulness practice. 	5 min.
<p>Working with Pain Lecture</p> <ul style="list-style-type: none"> • Facilitator will share with participants that we can use mindfulness practices to work with pain. • Facilitator will share the following with participants and have them begin to become aware of pain in the body: <ul style="list-style-type: none"> ○ We learn to work mindfully with pain not to get rid of pain, but to understand it. When you experience a painful body sensation, bring your mindfulness to the sensation itself. What can you notice about it? Is it big, small, moving, solid, fluid, intense, or weak? Don’t think about it cognitively but feel it. Find a place in your body (like your hands or feet) that feels pleasant, and let 	8 min.

<p>your awareness rest in the pleasant area and then gently return to the painful area. Let your attention move back and forth between these two areas. You can also always return to your breathing. Try to soften around the pain rather than tensing up around it. You can use your breath to soften into the painful area. Notice your reaction to pain. Do you dislike it, fear it, avoid it, or even blame yourself for it? The reaction itself is helpful information, as it can be a pattern you observe in other areas of your life, not just on the meditation cushion. Remember that pain is a part of life, that usually will pass and that we can learn to work with. It can also be helpful to bring some loving kindness to the part of your body that feels pain, or to yourself in general.</p> <ul style="list-style-type: none"> • Facilitator may also share the following with participants: <ul style="list-style-type: none"> ○ Chronic pain is a major problem in the United States. 1/3 people suffer from chronic pain such as migraines, low back pain, etc. Mindfulness was actually first brought into a hospital setting (by Jon Kabat-Zinn) to treat chronic pain sufferers who had been told to ‘go home’ and live with their pain. Kabat-Zinn used MBSR to treat chronic pain sufferers and the results spoke for themselves. People endorsed feeling less pain with mindfulness. Although researchers don’t know ‘how’ pain is reduced, one hypothesis is that mindfulness affects a part of the brain that is important in our ‘feeling’ of pain. That part of the brain is called the Insula Cortex and it is considered a sort of ‘thermostat’ for notifying you when your body is out of homeostasis (its normal state, not under stress). When you burn your hand or hit your elbow your insula takes the incoming signals (from your hand or elbow) and integrates those signals so you know you feel pain and take action to reduce it. In studies of long-time meditators, there is support that this part of the brain is structurally different than that of non-meditators. It is likely that with practice the experience of pain is distinguished from the story around the pain that we tell ourselves; by reducing the story part, the pain may be lessened. • Facilitator may share a personal anecdote or short story with participants about how they use mindfulness when they experience pain. Facilitator may also choose to share a story or anecdote from a former student. 	
<p>Working with Pain Practice</p> <ul style="list-style-type: none"> • Facilitator will share with participants that they will engage in an activity with the purpose of learning how to use mindfulness practices when dealing with pain by using a piece of ice. • Facilitator will inform participants that the activity is optional and they may choose not to do it. Facilitator will encourage participants who decide to participate in the activity to disengage from the activity at any time if they feel uncomfortable. 	5 min.

<ul style="list-style-type: none"> • Facilitator will let participants know they have the option to close their eyes or keep them open. • Facilitator will pass out a cup with a piece of ice and a piece of tissue to every participant. • Facilitator will encourage participants to hold the piece of ice mindfully for as long as they can or until the facilitator says it's time to stop. Facilitator will guide participants in the activity using the following guiding questions: <ul style="list-style-type: none"> ○ What are you aware of? ○ What thoughts, emotions, and/or body sensations are you experiencing while holding the ice? ○ Can you feel the breath? Is it normal? Shallow? Deep? ○ Can you find a place in your body that feels comfortable/pleasant? If so, could you bring your attention back and forth between the comfortable/pleasant place and the hand where you are holding the ice? ○ Are any of the five obstacles we might experience in meditation showing up for you? • Facilitator will ask participants to stop the activity and provide them with time to wipe their hands. 	
<p>Working with pain debrief (group)</p> <ul style="list-style-type: none"> • Facilitator will encourage participants to share their experience with the working with pain (ice) activity. • Facilitator will ask participants the following guiding questions: <ul style="list-style-type: none"> ○ What was your experience doing the ice activity? ○ Did you experience any of the five obstacles during the activity? ○ What thoughts, emotions, and/or body sensations did you experience while holding the ice? ○ How was pain attention to the pain from holding the ice mindfully different from how you usually pay attention to pain? ○ What stood out for you during the activity? 	5 min.
<p>Walking Meditation Practice</p> <ul style="list-style-type: none"> • Facilitator will briefly review the walking meditation technique with participants. Facilitator may share the following with participants: <ul style="list-style-type: none"> ○ In this meditation, you feel any sensations in your feet and legs. You can slow down to notice all sorts of sensations: muscular movements, stretching, pressure, weight, etc. Keep your attention focused on your body from your hips down, especially your feet. When your mind begins to wander and think about other things, bring your attention back to the sensations in your feet and legs. At home, you can choose a pathway, about 10-15 long and walk back and forth, remembering to be aware when you turn as well. ○ If you are outside or on a hike and want to practice walking 	5 min.

<p>meditation, stay aware of your feet and legs, but also let yourself feel present to the nature around you. Take in the sights and sounds, but try to do so with awareness. Try not to let yourself get lost in thought so much, but stay connected to your direct experience of sensing: seeing, hearing, smelling, feeling. You can walk at a normal pace and still be aware.</p> <ul style="list-style-type: none"> • Facilitator will invite participants to practice walking meditation for about 4-5 minutes. 	
<p>Loving Kindness Lecture & Practice</p> <ul style="list-style-type: none"> • Facilitator will introduce the practice of loving kindness meditation to participants. • Facilitator will share with participants that loving kindness meditation is a complementary practice to other mindfulness practices, such as sitting meditation and walking meditation. • Facilitator will share with participants that loving kindness meditation could also be helpful when working with pain. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ Science has shown the importance of cultivating positive emotions for our general sense of well-being. Loving kindness is an excellent complement to the mindfulness practice and is a natural state of kindness that can arise within us. We can authentically feel connected, joyful and happy. 	3 min.
<p>Loving Kindness Meditation Practice</p> <ul style="list-style-type: none"> • Facilitator will guide participants in a partner activity to practice loving kindness. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ To access loving kindness, in this class we will practice mindful speaking and listening practice. We will think of someone we love (a person or animal who is alive) and your partner for the exercise will ask you, “So, what do you like about them?” We will pay attention to how you feel as you think of this person or animal. It is likely that talking about this person will bring forth feelings of kindness. • Facilitator will ask participants to pair up with someone. • Facilitator will ask for a participant to volunteer to help demonstrate to everyone else how the activity is done. The participant will ask the facilitator the repeating question and the facilitator will answer. • Facilitator will ask participants if they have any questions about the activity. • Facilitator will ask participants to engage in the activity. The facilitator will ring a bell to let participants know when to switch. Each participant should have at least 1 minute to share. • After both partners have shared, the facilitator will let participants know that they will practice sending kindness to their partner and their loved 	10 min.

<p>one.</p> <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May you be safe and protected, may you be happy and peaceful, may you be joyful...” • Facilitator will then guide participants on how to practice loving kindness with one’s self. • Facilitator will share with participants that they may opt to place one or both hands on their chest, or one hand on the chest and one on the abdomen. It is important for the facilitator to convey that it is not necessary to place their hands in any particular location, it is only being shared as a technique. <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May I be safe and protected, may I be happy and peaceful, may I be joyful...” • Facilitator will ask participants the following guiding questions to conclude the activity? <ol style="list-style-type: none"> 4. What was your experience during the activity? 5. Did you feel the sensation of loving-kindness in your body? 6. What does loving-kindness feel like internally? 7. If you didn’t feel any sensation of loving-kindness in your body, can you be kind and compassionate towards yourself? 	
<p>Sitting meditation (breath, body and sound)</p> <ul style="list-style-type: none"> • Facilitator will guide participants in a breathing meditation practice for at least 7 minutes. The purpose is to share some of the key points from the first session, especially how participants could be aware of their breath, body and sounds during sitting meditation. • Facilitator should use the breathing meditation explanation below as guidance for what he/she will share with participants: <ul style="list-style-type: none"> ○ Mindfulness of breathing is our foundational practice. Find your breath in your body wherever it is most obvious to you, usually your abdomen, chest or nostrils. Feel the sensations of your breath in your body at the spot you've chosen. Notice one breath at a time. When one breath ends, notice the next breath beginning. Try to stay focused on your breathing. Usually your mind will wander to other things. When this happens, you can label it as “thinking” or “wandering” and then gently return your attention back to your breathing. Keep doing this again and again. If it is difficult for you to focus on your breath, you may focus on another neutral object such as the sounds around you. We call the breath (or sounds-- if you are not using the breath) our “anchor” or “home base.” • Facilitator will re-explain to participants how sitting meditation is done. <ul style="list-style-type: none"> ○ Facilitator will share information about posture, finding an anchor/home (nostrils, chest, abdomen, etc.). It is important for 	8 min.

<p>participants to know they should feel free to explore what anchor works best for them.</p> <ul style="list-style-type: none"> • It is important for participants to know they have the option to close their eyes or keep them open. Facilitator will encourage participants who decide to keep their eyes open to find an area or object in the room where to maintain their gaze. 	
<p>Appreciation Meditation & Closing</p> <ul style="list-style-type: none"> • Facilitator will ask participants to think about someone they are appreciative of. • Facilitator will encourage participants to wish this person well as using phrases, such as: “May you be safe and protected, may you be happy and peaceful, may you be joyful...” <p>Closing</p> <ul style="list-style-type: none"> • Facilitator will bring session to a close by sharing the “Home Practice” (see below) with participants. Facilitator will inform participants that they are encouraged to practice for 10 minutes this week. Participants have the option to practice sitting and walking meditation. They may choose to practice one meditation technique more than the other. It is an opportunity for participants to explore what practice(s) work(s) best for them. • Facilitator will remind participants they will receive an e-mail with the home practice information. 	3 min.

Home Practice

1. Sitting meditation for 5 minutes daily (Encourage use of recording)
2. Walking meditation for 5 minutes daily
3. Observe reactions to pain
4. Complete weekly journal entry form #3

Materials Needed for Lesson

1. Bell or chime
2. Ice
3. Cups/container for ice
4. Tissue/paper towel

Figure 3.4. Mindfulness-based program weekly session lesson plan #3.

LESSON PLAN #4

Session #4 (60 minutes)

Activity	Duration
<p>Short Sitting Meditation & Body Scan</p> <ul style="list-style-type: none"> • Facilitator will welcome participants to the fourth session. • Facilitator will lead participants in a short breathing meditation practice incorporating aspects of the body scan technique <ul style="list-style-type: none"> ○ The purpose of this activity is to allow participants to transition into the program and establish a connection with their bodies. 	5 min.
<p>Practice Check-in (Group)</p> <ul style="list-style-type: none"> • Facilitator will invite participants to share their experience with mindfulness practices during the past week. 	3 min.
<p>Q & A</p> <ul style="list-style-type: none"> • Facilitator will provide participants with an opportunity to ask questions about their mindfulness practice or mindfulness in general. It is important for the facilitator to keep the Q & A session relevant to the participants' mindfulness practice. 	5 min.
<p>Working with Emotions & RAIN Lecture</p> <ul style="list-style-type: none"> • Facilitator will share with participants that we can use mindfulness practices to work with emotions. • Facilitator will share with participants that the RAIN strategy is a tool for becoming aware of emotions that could be used while practicing mindfulness and during everyday life. • Facilitator will share the following with participants and have them begin to become aware of emotions: <ul style="list-style-type: none"> ○ We learn to work mindfully with emotions not to get rid of them, but to recognize them. When you experience an emotion whether it is pleasant, unpleasant or neutral, you can bring mindfulness to the emotion itself. What can you notice about it? Is it pleasant, unpleasant, or neutral? Don't think about it cognitively but feel it. You may become aware of the emotion as it begins, continues and ends. Remember emotions are "energy in motion," they are not lasting or permanent. When becoming aware of difficult emotions while you are using mindfulness practices and even when you are not using them, we recommend a 4-part practice using the RAIN strategy. • Facilitator will share with participant that RAIN stands for: <ul style="list-style-type: none"> ○ Recognize ○ Accept ○ Investigate/Inquire ○ Not Identify or take personally 	8 min.

<ul style="list-style-type: none"> • Facilitator will explain what participants can do during each step of the RAIN strategy <ul style="list-style-type: none"> ○ Recognize: In this step, we become aware of the kind of emotion we are having. Just this simple act of recognizing it can be helpful. We can give the emotion a soft mental label like “fear”, “sadness”, “joy”, etc. ○ Accept: In this step, we let the emotion be present. We can bring some gentle acceptance to it. We can recognize that all emotions are okay and it’s what we do with them that can lead to problems. ○ Investigate/Inquire: In this step, we become curious about our emotion. We recognize what the emotion feels like in our body and where we feel it in our body. We can also become aware if the emotion moves or stays the same. We can pay attention to see if the emotion has any accompanying thoughts. We can use mindfulness to experience the emotion in the present moment. ○ Not Identify or take personally: In this last step, we can naturally begin to take this emotion less personally as we go through steps 1 through 3. We can find ourselves not feeling so tossed about by the emotion and be able to see it as it is, just an emotion: energy in motion passing through us. The dis-identification process allows us to have a little space from our difficult emotions and we may find more peace and ease. • Facilitator may share a personal anecdote or short story with participants about how they used mindfulness when they experienced a difficult emotion. Facilitator may also choose to share a story or anecdote from a former student. 	
<p>Working with Emotions Practice (RAIN)</p> <ul style="list-style-type: none"> • Facilitator will guide participants in practicing using the RAIN technique. • Facilitator will invite participants to close their eyes (or keep them open if they prefer) and connect with their bodies to sense if they become aware of an emotion. Facilitator will remain quiet for some time to give participants enough time to connect with the emotion. It is important for the facilitator to inform participants that they do not need to make themselves feel an emotion and that if no emotion is showing up for them at this time it is still possible to engage in the activity by recognizing the neutral feeling in their bodies and minds. • Facilitator will guide participants through the four steps of the RAIN strategy. <ul style="list-style-type: none"> ○ Recognize: Become aware of the kind of emotion you are having. Just this simple act of recognizing it can be helpful. Give it a soft mental label like “fear”, “sadness”, “joy”, etc. ○ Accept: Can you let this emotion be here? Is it ok to have this emotion? See if you can bring some gentle acceptance to it, 	7 min.

<p>recognizing all emotions are okay, it's what we do with them that can lead to problems.</p> <ul style="list-style-type: none"> ○ Investigate/Inquire: Most importantly, get curious about your emotion. What does it feel like, particularly in your body? Can you feel it in your chest or belly or elsewhere? Does it move or stay the same? Are there accompanying thoughts? Use your mindfulness to experience the emotion in the present moment. ○ Not Identify or take personally: As we go through the above process, we will naturally begin to take this emotion less personally. We will find ourselves not feeling so tossed about by it, but will be able to see it as it is, just an emotion: energy in motion passing through us. The dis-identification process allows us to have a little space from our difficult emotions and we may find more peace and ease. <ul style="list-style-type: none"> • Facilitator will end the activity by asking participants to open their eyes or ringing a bell. 	
<p>Working with Emotions Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will debrief the working with emotions/RAIN activity with participants by asking the following guiding questions: <ol style="list-style-type: none"> 1. What was your experience doing using the RAIN technique? 2. Was the activity challenging for anyone to do? How? 3. Was the activity helpful for anyone? How? 4. How was becoming aware of your emotions using the RAIN technique different to how you usually become aware of your emotions? 5. What stood out for you during the activity? 	5 min.
<p>Q & A</p> <ul style="list-style-type: none"> • Facilitator will provide participants with an opportunity to ask questions about the RAIN strategy. It is important for the facilitator to keep the Q & A session relevant to the RAIN strategy. 	5 min.
<p>Movement Meditation</p> <ul style="list-style-type: none"> • Facilitator will inform participants that we can meditate using movement. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ Movement meditation, also known as mindful movement, is an opportunity to allow your body to move as it wants to move without a specific motion in mind. In movement meditation, we move our bodies organically and bring our awareness to our minds and bodies. It is ideal to suspend judgment of ourselves about how others may perceive us while moving. If judgment arises, you may bring attention to the feeling the judgment is creating in your body. We can also pay attention to our thoughts, movements, bodily sensations, and emotions. Take your time to 	5 min.

<p>move as you'd like to and maintain awareness of body sensations, thoughts, emotions, etc.</p> <ul style="list-style-type: none"> • Facilitator will let participants know that he/she will first demonstrate how to move around mindfully. • Facilitator will invite participants to stand up and find a place in the room where they have enough space to move around to mindfully. It is important for the facilitator to inform participants that movement meditation could be modified if they wish to remain seated. Participants wishing to remain seated may move their upper body while sitting on their chairs. 	
<p>Movement Meditation Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will debrief the movement meditation/mindful movement activity with participants by asking the following guiding questions: <ul style="list-style-type: none"> ○ What was your experience doing the movement meditation? ○ What thoughts, emotions, and/or body sensations did you experience during the activity? ○ How was paying attention to thoughts, movement, bodily sensations, and emotions during the movement meditation mindfully different from how you usually pay attention to your body while moving? ○ What stood out for you during the activity? 	5 min.
<p>Loving Kindness Meditation Practice</p> <ul style="list-style-type: none"> • Facilitator will guide participants to practice loving kindness meditation. • Facilitator will share with participants that they may opt to place one or both hands on their chest, or one hand on the chest and one on the abdomen. It is important for the facilitator to convey that it is not necessary to place their hands in any particular location, it is only being shared as a technique. • Facilitator will let participants know they have the option to close their eyes or keep them open. • Facilitator will invite participants to think about someone (or a pet/animal) they like and have a positive relationship with. Facilitator will guide participants in doing loving kindness meditation for that person/animal. <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May you be safe and protected, may you be happy and peaceful, may you be joyful...” • Facilitator will then guide participants to practice loving kindness meditation by thinking of someone else in the room or at the school site. It could be a colleague, a student or a staff member. Facilitator will invite participants to think of someone in the room and practice loving kindness meditation. <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may 	5 min.

<p>use and encourage them to use their own phrases:</p> <ul style="list-style-type: none"> ▪ “May you be safe and protected, may you be happy and peaceful, may you be joyful...” <ul style="list-style-type: none"> • Facilitator will then guide participants to practice loving kindness meditation with themselves. <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May I be safe and protected, may I be happy and peaceful, may I be joyful...” • Facilitator will end the activity by ringing a bell or asking participants to open their eyes. 	
<p>Loving Kindness Meditation Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will ask participants the following guiding questions about the loving kindness meditation: <ol style="list-style-type: none"> 1. What was your experience during the activity? 2. Did you feel the sensation of loving-kindness in your body? 3. What does loving-kindness feel like internally? 4. If you didn’t feel any sensation of loving-kindness in your body, can you be kind and compassionate towards yourself? 	4 min.
<p>Appreciation Meditation & Closing</p> <ul style="list-style-type: none"> • Facilitator will ask participants to think about someone they are appreciative of. Facilitator will encourage to think about someone different than they thought about of during the loving kindness meditation activity. • Facilitator will encourage participants to wish this person well as using phrases, such as: “May you be safe and protected, may you be happy and peaceful, may you be joyful...” <p>Closing</p> <ul style="list-style-type: none"> • Facilitator will bring session to a close by sharing the “Home Practice” (see below) with participants. Facilitator will inform participants that they are encouraged to practice for 15 minutes this week. Participants have the option to practice sitting and walking meditation. They may choose to practice one meditation technique more than the other. It is an opportunity for participants to explore what practice(s) work(s) best for them. • Facilitator will remind participants they will receive an e-mail with the home practice information. 	3 min.

Home Practice

1. Sitting meditation for 15 minutes daily (Encourage use of audio recording)
2. Observe emotions; practice RAIN
3. Loving Kindness Meditation Practice (Encourage use of audio recording)

4. Complete weekly journal entry form #4

Materials Needed for Lesson

1. Bell or chime

Figure 3.5. Mindfulness-based program weekly session lesson plan #4.

LESSON PLAN #5

Session #5 (60 minutes)

Activity	Duration
<p>Short Sitting Meditation & Body Scan</p> <ul style="list-style-type: none"> • Facilitator will welcome participants to the fifth session. • Facilitator will lead participants in a short breathing meditation practice incorporating aspects of the body scan technique <ul style="list-style-type: none"> ○ The purpose of this activity is to allow participants to transition into the program and establish a connection with their bodies. 	5 min.
<p>Practice Check-in (Group)</p> <ul style="list-style-type: none"> • Facilitator will invite participants to share their experience with mindfulness practices during the past week. 	3 min.
<p>Q & A</p> <ul style="list-style-type: none"> • Facilitator will provide participants with an opportunity to ask questions about their mindfulness practice or mindfulness in general. It is important for the facilitator to keep the Q & A session relevant to the participants' mindfulness practice. 	5 min.
<p>Working with Thoughts Lecture</p> <ul style="list-style-type: none"> • Facilitator will share with participants that we can use mindfulness practices to work with thoughts. • Facilitator will share with participants that thoughts are part of being human. People might not have a positive relationship with their thoughts. Over time, we can use mindfulness practices to build a different relationship with our thoughts. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ Thoughts are difficult to be mindful of. If they are just passing through your mind, there's no need to specifically notice them. They may seem to be in the background. Or sometimes we are lost in thought and then we return our attention to whatever is present. However, if thoughts are very strong and difficult: obsessive, self-critical, repetitive, there are several ways to work with them. Remember, the best approach is simply being mindful of them as thoughts. You can give them a label like worrying, remembering, imagining, self-critical thought, etc. • Facilitator will share the 5-step process below with participants and let them know they will have an opportunity to practice them while meditating. This is only an opportunity to hear about how to hear what the process entails. <ol style="list-style-type: none"> 1. Bring your attention to your body. You may notice an emotion underneath the thoughts that seems to be fueling it. 2. You can count through. Bring in some lightness by seeing thoughts 	7 min.

<p>are not under our control but part of our conditioning. Sometimes counting them helps us to not take them so personally.</p> <ol style="list-style-type: none"> 3. You can label your thoughts. You may use labels, such as “judging,” “planning,” “remembering,” or just simply “thinking.” 4. Remember we can use thoughts to help us with thoughts: <ol style="list-style-type: none"> a. Labeling a thought is a thought b. Counting our breath is a helpful use of thought c. Cultivating loving kindness uses thoughts positively. This is particular helpful when we have a negative thought. 5. Be kind to yourself. Working with thoughts can be difficult. Remember we don’t have to believe everything we think. <ul style="list-style-type: none"> • Facilitator may share a personal anecdote or short story with participants about how they use or have used mindfulness when working with thoughts. Facilitator may also choose to share a story or anecdote from a former student. 	
<p>Working with Thoughts Meditation Practice</p> <ul style="list-style-type: none"> • Facilitator will guide participants in a 5-6 minute sitting breathing meditation to work with their thoughts. • Facilitator will invite participants to close their eyes (or keep them open if they prefer) during the meditation period • Facilitator will provide participants with some time at the beginning of the meditation to settle into their bodies before guiding them through the activity. • Facilitator will guide participants through the following five steps to work with their thoughts during the sitting breathing meditation: <ol style="list-style-type: none"> 1. Bring your attention to your body. You may notice an emotion underneath the thoughts that seems to be fueling it. 2. You can count through. Bring in some lightness by seeing thoughts are not under our control but part of our conditioning. Sometimes counting them helps us to not take them so personally. 3. You can label your thoughts. You may use labels, such as “judging,” “planning,” “remembering,” or just simply “thinking.” 4. Remember we can use thoughts to help us with thoughts: <ol style="list-style-type: none"> a. Labeling a thought is a thought b. Counting our breath is a helpful use of thought c. Cultivating loving kindness uses thoughts positively. This is particular helpful when we have a negative thought. 5. Be kind to yourself. Working with thoughts can be difficult. Remember we don’t have to believe everything we think. • After guiding participants through the five steps, facilitator will be silent during the remainder of the time allotted and encourage them to continue working with thoughts using the five steps. • Facilitator will end the activity by asking participants to open their eyes or ringing a bell. 	7 min.

<p>Working with Thoughts Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will debrief the working with thoughts activity with participants by asking the following guiding questions: <ol style="list-style-type: none"> 1. What was your experience doing this activity? 2. Was the activity challenging for anyone to do? How? 3. Was the activity helpful for anyone? How? 4. How was becoming aware of your thoughts different to how you usually become aware of your thoughts and how to work with them? 5. What stood out for you during the activity? 	5 min.
<p>Walking Meditation Practice</p> <ul style="list-style-type: none"> • Facilitator will inform participants that they will now have an opportunity to work with their thoughts while doing walking meditation. • Facilitator will briefly review the walking meditation technique with participants. Facilitator may share the following with participants: <ul style="list-style-type: none"> ○ In this meditation, you feel any sensations in your feet and legs. You can slow down to notice all sorts of sensations: muscular movements, stretching, pressure, weight, etc. Keep your attention focused on your body from your hips down, especially your feet. When your mind begins to wander and think about other things, you can use the labeling technique and then bring your attention back to the sensations in your feet and legs. • Facilitator will invite participants to practice walking meditation for about 4-5 minutes. 	5 min.
<p>Walking Meditation Debrief</p> <ul style="list-style-type: none"> • Facilitator will ask participants to share about their experience with the walking meditation activity. • Facilitator could ask participants the following guiding questions: <ul style="list-style-type: none"> ○ What was your experience doing the walking meditation and working with thoughts? ○ How was working with thoughts while doing walking meditation different than working with thoughts during sitting meditation? 	3 min.
<p>Relational Mindfulness Lecture</p> <ul style="list-style-type: none"> • Facilitator will inform participants we can use mindfulness in our interactions with people. • Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ Relational mindfulness is a mindfulness practice we can use to be more aware of our internal reactions, impulses and responses when interacting with other people. We are also able to have greater awareness of our thoughts, emotions, and bodily sensations during our interactions. Relational mindfulness is a useful mindfulness practice that could help us strengthen our relationship with ourselves, others and the world-at-large. 	5 min.

<ul style="list-style-type: none"> Facilitator may share a personal anecdote or short story with participants about how they use or have used relational mindfulness in their interactions with others. Facilitator may also choose to share a story or anecdote from a former student. 	
<p>Relational Mindfulness Practice (Dyad)</p> <ul style="list-style-type: none"> Facilitator will guide participants to engage in an activity to practice relational mindfulness. Facilitator will inform participants that they will each get three opportunities to be the speaker and to be the listener during the activity so they will have multiple times to practice. Facilitator will share the following guidelines for the speaker and the listener. <ol style="list-style-type: none"> <i>Guidelines for the Listener:</i> <ol style="list-style-type: none"> Bring your full attention to the person you are listening to and do not speak during the entire time they are speaking. Try to occasionally connect with sensations in your body. It's possible to listen and still have some body awareness at the same time. Bring awareness to your internal reactions, impulses, and responses. <i>Guidelines for the Speaker:</i> <ol style="list-style-type: none"> Try to speak authentically from your heart Try to occasionally connect with sensations in your body. It's so easy to lose touch with our body when we are talking! From time to time, you can verbalize what you are aware of: thoughts, sounds, sights, emotions, bodily sensations, etc. Facilitator will ask participants to pair up. The facilitator will also determine a way for participants to choose who will be in which role first or let the participants decide. Facilitator will let participants know they will each have one minute to speak and listen during each round of the activity. Facilitator will time each round and ring a bell to let participants know when to switch roles. Facilitator will use the following questions as prompts for each round. <ul style="list-style-type: none"> Round 1: What brings you joy? Round 2: What do you love about teaching? Round 3: What are the mindfulness practices that you enjoy most? 	7 min.
<p>Relational Mindfulness Debrief (Group)</p> <ul style="list-style-type: none"> Facilitator will debrief the relational mindfulness activity with participants by asking the following guiding questions: <ul style="list-style-type: none"> What was your experience doing the relational mindfulness activity? What internal reactions, impulses, and responses did you become aware of during the activity? 	5 min.

<ul style="list-style-type: none"> ○ What thoughts, emotions, and/or body sensations did you experience during the activity? ○ How was paying attention internal reactions, impulses, and responses, thoughts, emotions, and/or bodily sensations during the relational mindfulness activity different to how you usually interact with people? ○ What stood out for you during the activity? 	
<p>Appreciation Meditation & Closing</p> <ul style="list-style-type: none"> • Facilitator will ask participants to think about someone or a pet they are appreciative of. • Facilitator will encourage participants to wish this person well as using phrases, such as: “May you be safe and protected, may you be happy and peaceful, may you be joyful...” <p>Closing</p> <ul style="list-style-type: none"> • Facilitator will bring session to a close by sharing the “Home Practice” (see below) with participants. Facilitator will inform participants that they are encouraged to practice for 20 minutes this week. Participants have the option to practice sitting and walking meditation. They may choose to practice one meditation technique more than the other. It is an opportunity for participants to explore what practice(s) work(s) best for them. • Facilitator will remind participants they will receive an e-mail with the home practice information. 	3 min.

Home Practice

1. Sitting meditation for 20 minutes daily (Encourage use of recording)
2. Observe and label thoughts
3. Practice mindful interactions when speaking and listening
4. Complete weekly journal entry form #5

Materials Needed for Lesson

1. Bell or chime

Figure 3.6. Mindfulness-based program weekly session lesson plan #5.

LESSON PLAN #6

Session #6 (60 minutes)

Activity	Duration
<p>Short Sitting Meditation & Body Scan</p> <ul style="list-style-type: none"> • Facilitator will welcome participants to the fifth session. • Facilitator will lead participants in a short breathing meditation practice incorporating aspects of the body scan technique <ul style="list-style-type: none"> ○ The purpose of this activity is to allow participants to transition into the program and establish a connection with their bodies. 	5 min.
<p>Practice Check-in (Group)</p> <ul style="list-style-type: none"> • Facilitator will invite participants to share their experience with mindfulness practices during the past week. 	3 min.
<p>Q & A</p> <ul style="list-style-type: none"> • Facilitator will provide participants with an opportunity to ask questions about their mindfulness practice or mindfulness in general. It is important for the facilitator to keep the Q & A session relevant to the participants' mindfulness practice. 	5 min.
<p>Sitting Breathing Meditation</p> <ul style="list-style-type: none"> • Facilitator will guide participants in a breathing meditation practice for about 14 minutes. The purpose is to share some of the key points from the previous sessions, especially how participants could be aware of their breath, bodily sensations, thoughts, emotions, and sounds during sitting meditation. • Facilitator should use the breathing meditation explanation below as guidance for what he/she will share with participants: <ul style="list-style-type: none"> ○ Mindfulness of breathing is our foundational practice. Find your breath in your body wherever it is most obvious to you, usually your abdomen, chest or nostrils. Feel the sensations of your breath in your body at the spot you've chosen. Notice one breath at a time. When one breath ends, notice the next breath beginning. Try to stay focused on your breathing. Usually your mind will wander to other things. When this happens, you can label it as “thinking” or “wandering” and then gently return your attention back to your breathing. Keep doing this again and again. If it is difficult for you to focus on your breath, you may focus on another neutral object such as the sounds around you. We call the breath (or sounds-- if you are not using the breath) our “anchor” or “home base.” • Facilitator will re-explain to participants how sitting meditation is done. <ul style="list-style-type: none"> ○ Facilitator will share information about posture, finding an anchor/home (nostrils, chest, abdomen, etc.). It is important for participants to know they should feel free to explore what anchor 	15 min.

<p>works best for them.</p> <ul style="list-style-type: none"> • It is important for participants to know they have the option to close their eyes or keep them open. Facilitator will encourage participants who decide to keep their eyes open to find an area or object in the room where to maintain their gaze. • Facilitator will inform participants they may opt to stand up during sitting meditation if they become sleepy or tired. 	
<p>Sitting Meditation Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will lead participants in a group debrief about the sitting meditation practice. • Facilitator may use some of the following guiding questions: <ul style="list-style-type: none"> ○ What was your experience in general doing the sitting breathing meditation? ○ What thoughts, emotions, and/or bodily sensations did you experience doing sitting breathing meditation? ○ What did you like the most/least about sitting meditation? • Facilitator may make comments or answer questions during this time, if necessary. 	3 min.
<p>Walking Meditation Practice</p> <ul style="list-style-type: none"> • Facilitator will re-teach participants the walking meditation technique. Facilitator will share the following with participants: <ul style="list-style-type: none"> ○ In this meditation, you feel any sensations in your feet and legs. You can slow down to notice all sorts of sensations: muscular movements, stretching, pressure, weight, etc. Keep your attention focused on your body from your hips down, especially your feet. When your mind begins to wander and think about other things, bring your attention back to the sensations in your feet and legs. At home, you can choose a pathway, about 10-15 long and walk back and forth, remembering to be aware when you turn as well. ○ If you are outside or on a hike and want to practice walking meditation, stay aware of your feet and legs, but also let yourself feel present to the nature around you. Take in the sights and sounds, but try to do so with awareness. Try not to let yourself get lost in thought so much, but stay connected to your direct experience of sensing: seeing, hearing, smelling, feeling. You can walk at a normal pace and still be aware. • Facilitator will explain to participants how sitting meditation and walking meditation are complementary practices. One practice is not necessarily better than the other. • Facilitator will first model to participants how walking meditation is done and ask participants to observe. • Facilitator will ask participants to practice walking meditation for about 6-7 minutes. 	7 min.

<p>Walking Meditation Practice Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will ask participants to share about their experience with the walking meditation activity. • Facilitator could ask participants the following guiding questions: <ul style="list-style-type: none"> ○ What was your experience in general doing the walking meditation? ○ What thoughts, emotions, and/or bodily sensations did you experience doing walking meditation? ○ How was walking meditation different and similar to sitting breathing meditation? ○ What did you like the most/least about walking meditation? 	3 min.
<p>Maintaining a Daily Practice Lecture</p> <ul style="list-style-type: none"> • Facilitator will inform participants that they will now hear some tips about how to continue a daily or regular mindfulness practice • Facilitator will share the following key points with participants. <ul style="list-style-type: none"> ○ Try to keep your daily practice consistent, once you no longer have the support of the class it will be harder to do, so the next few weeks are very important. ○ If you don't have time to do your formal practice, practice informally! ○ Don't expect your mindfulness to be able to weather big storms in the beginning. ○ Mindfulness is a practice, it develops over time. You will not start out being perfect! ○ Always keep a forgiving attitude towards yourself when you miss a day. 	4 min.
<p>Mindfulness Resources Lecture</p> <ul style="list-style-type: none"> • Facilitator will share the handout of mindfulness resources with participants and briefly review the handout with them. • Facilitator will answer questions participants might have about the resources. 	4 min.
<p>Loving Kindness Meditation</p> <ul style="list-style-type: none"> • Facilitator will guide participants to practice loving kindness meditation. • Facilitator will share with participants that they may opt to place one or both hands on their chest, or one hand on the chest and one on the abdomen. It is important for the facilitator to convey that it is not necessary to place their hands in any particular location, it is only being shared as a technique. • Facilitator will let participants know they have the option to close their eyes or keep them open. • Facilitator will invite participants to think about someone (or a pet/animal) they like and have a positive relationship with. Facilitator 	5 min.

<p>will guide participants in doing loving kindness meditation for that person/animal.</p> <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May you be safe and protected, may you be happy and peaceful, may you be joyful...” • Facilitator will inform participants that they can practice loving kindness with people they might not necessarily have a positive relationship with. Facilitator will then guide participants to practice loving kindness meditation by thinking of someone they have a somewhat difficult relationship with. Facilitator will invite participants to think of that person and practice loving kindness meditation. <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May you be safe and protected, may you be happy and peaceful, may you be joyful...” • Facilitator will then guide participants to practice loving kindness meditation with themselves. <ul style="list-style-type: none"> ○ Facilitator will share the following phrases that participants may use and encourage them to use their own phrases: <ul style="list-style-type: none"> ▪ “May I be safe and protected, may I be happy and peaceful, may I be joyful...” • Facilitator will end the activity by ringing a bell or asking participants to open their eyes. 	
<p>Loving Kindness Meditation Debrief (Group)</p> <ul style="list-style-type: none"> • Facilitator will ask participants the following guiding questions about the loving kindness meditation: <ol style="list-style-type: none"> 1. What was your experience during the activity? 2. How was it doing loving kindness for a difficult/challenging person? 3. Did you feel the sensation of loving-kindness in your body? 4. If you didn’t feel any sensation of loving-kindness in your body, can you be kind and compassionate towards yourself? 	3 min.
<p>Appreciation Meditation & Closing</p> <ul style="list-style-type: none"> • Facilitator will ask participants to think about someone or a pet they are appreciative of. • Facilitator will encourage participants to wish this person well as using phrases, such as: “May you be safe and protected, may you be happy and peaceful, may you be joyful...” <p>Closing</p> <ul style="list-style-type: none"> • Facilitator will bring session to a close by thanking the participants for participating in the program. Facilitator will inform participants that they are encouraged to continue practicing mindfulness. Facilitator will 	3 min.

remind participants they will receive an e-mail with the summary for the session and the mindfulness resources.	
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Materials Needed for Lesson

- 3. Bell or chime

Figure 3.7. Mindfulness-based program weekly session lesson plan #6.

APPENDIX F

MINDFULNESS PROGRAM FOR TEACHERS

Week #1 Handout

WHAT IS MINDFULNESS?

Mindfulness is paying attention to our present moment experience with openness, curiosity, and a willingness to be with what is. As we do this, we will begin to understand our bodies and minds better and not be so reactive in our daily life to thoughts, emotions, and physical sensations. We will have more space or choice in our life. Mindfulness is not about feeling a particular state, or having a specific kind of experience. With mindfulness, we develop a quality of attention that can be present no matter what is happening. This will help us to have more peace, ease, and balance in our lives. We start with awareness of our breathing, and each week open our awareness more and more to all of our experiences, including, sounds, bodily sensations, emotions, thoughts, and mental states.

MINDFULNESS PRACTICES

1. Body Scan

Begin by bringing your attention into your body. You can close your eyes if that's comfortable for you. You can notice your body, seated, wherever you're seated. Feeling the weight of your body on the chair, on the floor. Take a few deep breaths, and as you take a deep breath, bring in more oxygen and livening the body. As you exhale, have a sense of relaxing more deeply. You can notice your feet on the floor. Notice the sensation of your feet touching the floor, the weight and pressure, vibration, and heat. You can notice your legs against the chair. Pressure, pulsing, heaviness, lightness. Notice your back against the chair. Bring your attention into your stomach area. If your stomach is tense or tight, let it soften. Take a breath. Notice your hands. Are your hands tense or tight? See if you can allow them to soften. Notice your arms. Feel any sensation in your arms. Let your shoulders be soft. Notice your neck and throat. Let them be soft, relaxed. Soften your jaw. Let your face and facial muscles be soft. Then notice your whole body present. Take one more breath. Be aware of your whole body, as best you can. Take a breath. And then when you're ready you can open your eyes.

2. Breathing Meditation

Mindfulness of breathing is our foundational practice. Find your breath in your body wherever it is most obvious to you, usually your abdomen, chest or nostrils. Feel the sensations of your breath in your body at the spot you've chosen. Notice one breath at a time. When one breath ends, notice the next breath beginning. Try to stay focused on your breathing. Usually your mind will wander to other things. When this happens, you can label it as "thinking" or "wandering" and then gently return your attention back to your breathing. Keep doing this again and again. If it is difficult for you to focus on your breath, you may focus on another neutral object such as the sounds around you. We call the breath (or sounds-- if you are not using the breath) our "anchor" or "home base."

3. Eating Meditation

You can explore eating meditation from different angles. You can reflect on the history of the food you are eating including the people, elements, and other factors and conditions that led to it on your plate. Eat your food slowly, noticing everything there is to notice inside your mouth: the tastes, textures, sounds, and flavors. Also notice what is happening in your mind. Is it easy to stay present? Are you comparing this food to something else? Are you immediately wanting more? Just be aware.

HOME PRACTICE

1. Practice breathing meditation for five minutes daily. You may meditate on your own and use a timer to know when to stop. You may also use the guided meditation “Breathing Meditation” online recording offered by the UCLA Mindful Awareness Research Center ([Link to Audio Recording](#)) Try to do it each day, either in the morning, evening, or before bed. Experiment with the best time of day for you to practice. You will also experiment with the best place to feel your breath: abdomen, chest or nostrils.
2. Incorporate eating meditation into your life. Take one meal a day in silence, or eat the first few bites of any meal mindfully.

Information provided on this handout was obtained
from the UCLA Mindful Awareness Research Center

MINDFULNESS PROGRAM FOR TEACHERS

Week #2 Handout

OVERVIEW

1. Music Listening Meditation

Although we generally don't encourage people to practice mindfulness meditation with music on, in this class we use a hearing meditation to explore the easy mindful way most of us can listen to music. We also use this exercise to learn what our mind does with music: analyze, imagine, remember, compare, and so forth.

2. Embodiment

This class reminds you that one of the main "doorways" into mindfulness is through our bodies. If we can become aware of our bodies in the midst of stress, busyness, or difficult emotions, we can find ease. Try to remember to feel your breath or body during the day.

3. The Five Obstacles

As one practices mindfulness, the following five obstacles may be encountered:

1. Sleepiness
2. Restlessness
3. Doubt
4. Wanting
5. Aversion

To work with any of them, can you feel them in your body? What does sleepiness (restlessness, etc...) feel like internally? Can you become mindful of the difficulties rather than think they are a problem? If sleepy, open your eyes, stand up, bring in some energy. If restless, listen more to sound, relax, give yourself a "wider pasture" If doubting, know you are doubting, remind yourself of your motivation. If wanting or feeling aversive, see if you can bring yourself back to the present moment. Feel the wanting/aversion feeling inside. Remind yourself of your intention for meditating.

MINDFULNESS PRACTICES

1. Walking Meditation

In this meditation, you feel any sensations in your feet and legs. You can slow down to notice all sorts of sensations: muscular movements, stretching, pressure, weight, etc. Keep your attention focused on your body from your hips down, especially your feet. When your mind begins to wander and think about other things, bring your attention back to the sensations in your feet and legs. At home, you can choose a pathway, about 10-15 long and walk back and forth, remembering to be aware when you turn as well.

2. STOP Technique

The stop technique is an easily accessible tool we have available to pause and become aware of our experience.

Stop – Stop what you are doing

Take a Breath – Take one deep breath to ground yourself in your body

Observe – Be aware of body sensations, thoughts, emotions, sounds, images, etc.

Proceed – Continue doing what you were doing or choose to do something else

HOME PRACTICE

1. Continue practicing breathing meditation for five minutes daily. You may meditate on your own and use a timer to know when to stop. You may also use the guided meditation “Breathing Meditation” online recording offered by the UCLA Mindful Awareness Research Center ([Link to Audio Recording](#)) Try to do it each day, either in the morning, evening, or before bed. Experiment with the best time of day for you to practice. You will also experiment with the best place to feel your breath: abdomen, chest or nostrils.
2. Incorporate eating meditation into your life. Take at least one meal a day in silence, or eat the first few bites of any meal mindfully.
3. Practice walking meditation. You may choose to alternate between walking and sitting meditation. Have fun exploring what works for you!
4. Notice if any of the five obstacles arise during meditation practice or during your daily life.

Information provided on this handout was obtained from the UCLA Mindful Awareness Research Center

MINDFULNESS PROGRAM FOR TEACHERS

Week #3 Handout

OVERVIEW

1. Working with Pain

We learn to work mindfully with pain not to get rid of pain, but to understand it. When you experience a painful body sensation, bring your mindfulness to the sensation itself. What can you notice about it? Is it big, small, moving, solid, fluid, intense, or weak? Don't think about it cognitively but feel it. Find a place in your body (like your hands or feet) that feels pleasant, and let your awareness rest in the pleasant area and then gently return to the painful area. Let your attention move back and forth between these two areas. You can also always return to your breathing. Try to soften around the pain rather than tensing up around it. You can use your breath to soften into the painful area. Notice your reaction to pain. Do you dislike it, fear it, avoid it, or even blame yourself for it? The reaction itself is helpful information, as it can be a pattern you observe in other areas of your life, not just on the meditation cushion. Remember that pain is a part of life, that usually will pass and that we can learn to work with. It can also be helpful to bring some loving kindness to the part of your body that feels pain, or to yourself in general.

Chronic pain is a major problem in the United States. 1/3 people suffer from chronic pain such as migraines, low back pain, etc. Mindfulness was actually first brought into a hospital setting (by Jon Kabat-Zinn) to treat chronic pain sufferers who had been told to 'go home' and live with their pain. Kabat-Zinn used MBSR to treat chronic pain sufferers and the results spoke for themselves. People endorsed feeling less pain with mindfulness. Although researchers don't know 'how' pain is reduced, one hypothesis is that mindfulness affects a part of the brain that is important in our 'feeling' of pain. That part of the brain is called the Insula Cortex and it is considered a sort of 'thermostat' for notifying you when your body is out of homeostasis (its normal state, not under stress). When you burn your hand or hit your elbow your insula takes the incoming signals (from your hand or elbow) and integrates those signals so you know you feel pain and take action to reduce it. In studies of long-time meditators, there is support that this part of the brain is structurally different than that of non-meditators. It is likely that with practice the experience of pain is distinguished from the story around the pain that we tell ourselves; by reducing the story part, the pain may be lessened.

MINDFULNESS PRACTICES

1. Formal and Informal Practice

When we deliberately meditate, either sitting or walking meditation, at some point in our day, we are formally practicing. When we find ourselves being mindful throughout the day, we are informally practicing. We may notice that mindfulness spontaneously appears in our mind, or the thought to apply mindfulness in a given situation appears and we act on it. You can choose an activity to be mindful of such as washing the dishes or brushing your teeth. Try to be aware as you do these activities, noticing all the sensations in your body as well as thoughts that arise. Keep coming back to the sensations of the activity.

2. Loving Kindness/Appreciation Meditation

Science has shown the importance of cultivating positive emotions for our general sense of well-being. Loving kindness is an excellent complement to the mindfulness practice and is a natural state of kindness that can arise within us. We can authentically feel connected, joyful and happy in relation to this person.

To access loving kindness, in this class we practiced a mindful speaking and listening practice. We thought of someone we loved and our partner for the exercise asked us, “So, what do you like about them?” We noticed how we felt as we thought of this person or animal. It is likely talking about this person brought forth feelings of kindness. We then practiced sending kindness to this person and their loved one.

“May you be safe and protected, may you be happy and peaceful, may you be joyful...”

HOME PRACTICE

1. Continue practicing breathing meditation for 10-12 minutes daily. You may meditate on your own and use a timer to know when to stop. You may also use the guided meditation “Breathing Meditation” online recording offered by the UCLA Mindful Awareness Research Center ([Link to Audio Recording](#)). This week, you should listen the audio recording titled: “Breath, Sound, Body Meditation (12 mins)” Try to do it each day, either in the morning, evening, or before bed. Experiment with the best time of day for you to practice. You will also experiment with the best place to feel your breath: abdomen, chest or nostrils.
2. Notice your reaction to pain this week. Do you create a story about it? You may listen to the “Working with Difficulties” audio recording.
3. Notice informal times of mindfulness practice. Either deliberately apply mindfulness or see it spontaneously appear in your day.

Information provided on this handout was obtained from the UCLA Mindful Awareness Research Center

MINDFULNESS PROGRAM FOR TEACHERS

Week #4 Handout

OVERVIEW

1. Working with Emotions

We learn to work mindfully with emotions not to get rid of them, but to recognize them. When you experience an emotion whether it is pleasant, unpleasant or neutral, you can bring mindfulness to the emotion itself. What can you notice about it? Is it pleasant, unpleasant, or neutral? Don't think about it cognitively but feel it. You may become aware of the emotion as it begins, continues and ends. Remember emotions are "energy in motion," they are not lasting or permanent. When becoming aware of difficult emotions while you are using mindfulness practices and even when you are not using them, we recommend a 4-part practice using the RAIN strategy.

1. **Recognize**
 2. **Accept**
 3. **Investigate/Inquire**
 4. **Not Identify or take personally**
- **Recognize:** Become aware of the kind of emotion you are having. Just this simple act of recognizing it can be helpful. Give it a soft mental label like "fear", "sadness", "joy", etc.
 - **Accept:** Can you let this emotion be here? Is it ok to have this emotion? See if you can bring some gentle acceptance to it, recognizing all emotions are okay, it's what we do with them that can lead to problems.
 - **Investigate/Inquire:** Most importantly, get curious about your emotion. What does it feel like, particularly in your body? Can you feel it in your chest or belly or elsewhere? Does it move or stay the same? Are there accompanying thoughts? Use your mindfulness to experience the emotion in the present moment.
 - **Not Identify or take personally:** As we go through the above process, we will naturally begin to take this emotion less personally. We will find ourselves not feeling so tossed about by it, but will be able to see it as it is, just an emotion: energy in motion passing through us. The dis-identification process allows us to have a little space from our difficult emotions and we may find more peace and ease.

2. Loving Kindness

Loving kindness is a natural quality of our heart and mind that can be accessible at any moment. It is not syrupy sweet, nor inauthentic; it is more an unconditional wish that you or another could be happy. You can generate this quality by bringing to mind someone we love and feeling into our body what that sensation is like. You can then increase and pervade it by wishing someone well. You are encouraged to be creative with this practice and stay connected to your inner

experience. If you don't feel it, don't think this is a problem. This practice takes time and can be viewed like planting seeds that will ripen some time in the future. It is very common for people to easily send loving kindness to someone they love but have difficulty sending it to themselves or to difficult people in our lives. You can send it to people you love, to yourself, to people you don't know so well, and even people you have difficulty with. Phrases you can use (and please make up your own):

May you/I be safe and protected
May you/I be happy and peaceful
May you/I be healthy and strong
May you/I be at ease

MIDNFULNESS PRATICES

1. Movement Meditation/Mindful Movement

Movement meditation, also known as mindful movement, is an opportunity to allow your body to move as it wants to move without a specific motion in mind. In movement meditation, we move our bodies organically and bring our awareness to our minds and bodies. It is ideal to suspend judgment of ourselves about how others may perceive us while moving. If judgment arises, you may bring attention to the feeling the judgment is creating in your body. We can also pay attention to our thoughts, movements, bodily sensations, and emotions. Take your time to move as you'd like to and maintain awareness of body sensations, thoughts, emotions, etc.

HOME PRACTICE

1. Continue practicing breathing meditation for 15 minutes daily. You may meditate on your own and use a timer to know when to stop. You may also use the guided meditation "Breathing Meditation" online recording offered by the UCLA Mindful Awareness Research Center ([Link to Audio Recording](#)). This week, you should listen the audio recording titled: "Breath, Sound, Body Meditation (12 mins)" Try to do it each day, either in the morning, evening, or before bed. Experiment with the best time of day for you to practice. You will also experiment with the best place to feel your breath: abdomen, chest or nostrils.
2. Notice your emotions this week and whether or not you get caught in them or have some space from time to time. Practice RAIN on the spot.
3. Bring loving kindness practice into your life. You may start or end your daily sitting with loving kindness, or use it when waiting on line, when irritated or when driving. Observe what happens to your mind state as you cultivate it. You can listen to the loving kindness meditation "Loving Kindness Meditation (9 mins)" online recording offered by the UCLA Mindful Awareness Research Center ([Link to Audio Recording](#)).
4. Complete journal entry form #4

Information provided on this handout was obtained
from the UCLA Mindful Awareness Research Center

MINDFULNESS PROGRAM FOR TEACHERS

Week #5 Handout

OVERVIEW

1. Working with Thoughts

Thoughts are part of being human. People might not have a positive relationship with their thoughts. Over time, we can use mindfulness practices to build a different relationship with our thoughts. Thoughts are difficult to be mindful of. If they are just passing through your mind, there's no need to specifically notice them. They may seem to be in the background. Or sometimes we are lost in thought and then we return our attention to whatever is present. However, if thoughts are very strong and difficult: obsessive, self-critical, repetitive, there are several ways to work with them. Remember, the best approach is simply being mindful of them as thoughts. You can give them a label like worrying, remembering, imagining, self-critical thought, etc.

You can use the following five steps to work with your thoughts:

1. Bring your attention to your body. You may notice an emotion underneath the thoughts that seems to be fueling it.
2. You can count through. Bring in some lightness by seeing thoughts are not under our control but part of our conditioning. Sometimes counting them helps us to not take them so personally.
3. You can label your thoughts. You may use labels, such as "judging," "planning," "remembering," or just simply "thinking."
4. Remember we can use thoughts to help us with thoughts:
 - a. Labeling a thought is a thought
 - b. Counting our breath is a helpful use of thought
 - c. Cultivating loving kindness uses thoughts positively. This is particularly helpful when we have a negative thought.
5. Be kind to yourself. Working with thoughts can be difficult. Remember we don't have to believe everything we think.

MINDFULNESS PRACTICES

1. Relational Mindfulness

Relational mindfulness is a mindfulness practice we can use to be more aware of our internal reactions, impulses and responses when interacting with other people. We are also able to have greater awareness of our thoughts, emotions, and bodily sensations during our interactions. Relational mindfulness is a useful mindfulness practice that could help us strengthen our relationship with ourselves, others and the world-at-large.

HOME PRACTICE

1. Continue practicing breathing meditation for 20 minutes daily. You may meditate on your own and use a timer to know when to stop. You may also use the guided meditation recording offered by the UCLA Mindful Awareness Research Center ([Link to Audio Recording](#)). This week, you should listen the audio recording titled: “Complete Meditation Instruction (19 mins)” Try to do it each day, either in the morning, evening, or before bed. Experiment with the best time of day for you to practice. You will also experiment with the best place to feel your breath: abdomen, chest or nostrils.
2. Observe your thoughts this week and whether or not you get caught in them or have some space from time to time. You may also choose to use the labeling technique to work with your thoughts.
3. Practice relational mindfulness when speaking and listening. You can be aware of your thoughts, emotions, bodily sensations, internal reactions, impulses and responses.
4. Complete journal entry form #5

Information provided on this handout was obtained
from the UCLA Mindful Awareness Research Center

MINDFULNESS PROGRAM FOR TEACHERS

Week #6 Handout

OVERVIEW

1. Maintaining a Daily or Regular Mindfulness Practice

Below are some tips on how to maintain a daily or regular mindfulness practice.

- Try to keep your daily practice consistent, once you no longer have the support of the class it will be harder to do, so the next few weeks are very important.
- If you don't have time to do your formal practice, practice informally!
- Don't expect your mindfulness to be able to weather big storms in the beginning.
- Mindfulness is a practice, it develops over time. You will not start out being perfect!
- Always keep a forgiving attitude towards yourself when you miss a day.

MINDFULNESS PRACTICES

Below are the different mindfulness practices that have been presented during the course of the mindfulness program

1. Body Scan

Begin by bringing your attention into your body. You can close your eyes if that's comfortable for you. You can notice your body, seated, wherever you're seated. Feeling the weight of your body on the chair, on the floor. Take a few deep breaths, and as you take a deep breath, bring in more oxygen and livening the body. As you exhale, have a sense of relaxing more deeply. You can notice your feet on the floor. Notice the sensation of your feet touching the floor, the weight and pressure, vibration, and heat. You can notice your legs against the chair. Pressure, pulsing, heaviness, lightness. Notice your back against the chair. Bring your attention into your stomach area. If your stomach is tense or tight, let it soften. Take a breath. Notice your hands. Are your hands tense or tight? See if you can allow them to soften. Notice your arms. Feel any sensation in your arms. Let your shoulders be soft. Notice your neck and throat. Let them be soft, relaxed. Soften your jaw. Let your face and facial muscles be soft. Then notice your whole body present. Take one more breath. Be aware of your whole body, as best you can. Take a breath. And then when you're ready you can open your eyes.

2. Breathing Meditation

Mindfulness of breathing is our foundational practice. Find your breath in your body wherever it is most obvious to you, usually your abdomen, chest or nostrils. Feel the sensations of your breath in your body at the spot you've chosen. Notice one breath at a time. When one breath ends, notice the next breath beginning. Try to stay focused on your breathing. Usually your mind will wander to other things. When this happens, you can label it as "thinking" or "wandering" and then gently return your attention back to your breathing. Keep doing this again and again. If it is difficult for you to focus on your breath, you may focus on another neutral object such as the sounds around you. We call the breath (or sounds-- if you are not using the breath) our "anchor" or "home base."

3. Walking Meditation

In this meditation, you feel any sensations in your feet and legs. You can slow down to notice all sorts of sensations: muscular movements, stretching, pressure, weight, etc. Keep your attention focused on your body from your hips down, especially your feet. When your mind begins to wander and think about other things, bring your attention back to the sensations in your feet and legs. At home, you can choose a pathway, about 10-15 long and walk back and forth, remembering to be aware when you turn as well.

4. Loving Kindness/Appreciation Meditation

Science has shown the importance of cultivating positive emotions for our general sense of well-being. Loving kindness is an excellent complement to the mindfulness practice and is a natural state of kindness that can arise within us. We can authentically feel connected, joyful and happy in relation to this person.

To access loving kindness, in this class we practiced a mindful speaking and listening practice. We thought of someone we loved and our partner for the exercise asked us, “So, what do you like about them?” We noticed how we felt as we thought of this person or animal. It is likely talking about this person brought forth feelings of kindness. We then practiced sending kindness to this person and their loved one.

Loving kindness is a natural quality of our heart and mind that can be accessible at any moment. It is not syrupy sweet, nor inauthentic; it is more an unconditional wish that you or another could be happy. You can generate this quality by bringing to mind someone we love and feeling into our body what that sensation is like. You can then increase and pervade it by wishing someone well. You are encouraged to be creative with this practice and stay connected to your inner experience. If you don't feel it, don't think this is a problem. This practice takes time and can be viewed like planting seeds that will ripen some time in the future. It is very common for people to easily send loving kindness to someone they love but have difficulty sending it to themselves or to difficult people in our lives. You can send it to people you love, to yourself, to people you don't know so well, and even people you have difficulty with. Phrases you can use (and please make up your own):

May you/I be safe and protected
May you/I be happy and peaceful
May you/I be healthy and strong
May you/I be at ease

5. Eating Meditation

You can explore eating meditation from different angles. You can reflect on the history of the food you are eating including the people, elements, and other factors and conditions that led to it on your plate. Eat your food slowly, noticing everything there is to notice inside your mouth: the tastes, textures, sounds, and flavors. Also notice what is happening in your mind. Is it easy to stay present? Are you comparing this food to something else? Are you immediately wanting more? Just be aware.

6. Relational Mindfulness

Relational mindfulness is a mindfulness practice we can use to be more aware of our internal reactions, impulses and responses when interacting with other people. We are also able to have greater awareness of our thoughts, emotions, and bodily sensations during our interactions. Relational mindfulness is a useful mindfulness practice that could help us strengthen our relationship with ourselves, others and the world-at-large.

7. STOP Technique

The STOP technique is an easily accessible tool we have available to pause and become aware of our experience.

Stop – Stop what you are doing

Take a Breath – Take one deep breath to ground yourself in your body

Observe – Be aware of body sensations, thoughts, emotions, sounds, images, etc.

Proceed – Continue doing what you were doing or choose to do something else

8. RAIN Technique

The RAIN technique could be helpful to work with emotions.

5. Recognize

6. Accept

7. Investigate/Inquire

8. Not Identify or take personally

- **Recognize:** Become aware of the kind of emotion you are having. Just this simple act of recognizing it can be helpful. Give it a soft mental label like “fear”, “sadness”, “joy”, etc.
- **Accept:** Can you let this emotion be here? Is it ok to have this emotion? See if you can bring some gentle acceptance to it, recognizing all emotions are okay, it’s what we do with them that can lead to problems.
- **Investigate/Inquire:** Most importantly, get curious about your emotion. What does it feel like, particularly in your body? Can you feel it in your chest or belly or elsewhere? Does it move or stay the same? Are there accompanying thoughts? Use your mindfulness to experience the emotion in the present moment.
- **Not Identify or take personally:** As we go through the above process, we will naturally begin to take this emotion less personally. We will find ourselves not feeling so tossed about by it, but will be able to see it as it is, just an emotion: energy in motion passing through us. The dis-identification process allows us to have a little space from our difficult emotions and we may find more peace and ease.

9. Movement Meditation/Mindful Movement

Movement meditation, also known as mindful movement, is an opportunity to allow your body to move as it wants to move without a specific motion in mind. In movement meditation, we move our bodies organically and bring our awareness to our minds and bodies. It is ideal to

suspend judgment of ourselves about how others may perceive us while moving. If judgment arises, you may bring attention to the feeling the judgment is creating in your body. We can also pay attention to our thoughts, movements, bodily sensations, and emotions. Take your time to move as you'd like to and maintain awareness of body sensations, thoughts, emotions, etc.

10. Formal and Informal Practice

When we deliberately meditate, either sitting or walking meditation, at some point in our day, we are formally practicing. When we find ourselves being mindful throughout the day, we are informally practicing. We may notice that mindfulness spontaneously appears in our mind, or the thought to apply mindfulness in a given situation appears and we act on it. You can choose an activity to be mindful of such as washing the dishes or brushing your teeth. Try to be aware as you do these activities, noticing all the sensations in your body as well as thoughts that arise. Keep coming back to the sensations of the activity.

HOME PRACTICE

1. Continue using mindfulness practices!
2. Complete journal entry form #5

Information provided on this handout was obtained
from the UCLA Mindful Awareness Research Center

APPENDIX G

Data Collection and Analysis Timeline

Week	Task
1	<ul style="list-style-type: none"> Administer pre-intervention surveys to treatment and control groups
2	<i>Session #1 of mindfulness-based program</i> <ul style="list-style-type: none"> Distribute weekly journal entry form #1
3	<i>Session #2 of mindfulness-based program</i> <ul style="list-style-type: none"> Collect weekly journal entry form #1 Distribute weekly journal entry form #2
4	<i>Session #3 of mindfulness-based program</i> <ul style="list-style-type: none"> Collect weekly journal entry form #2 Distribute weekly journal entry form #3
5	<i>Session #4 of mindfulness-based program</i> <ul style="list-style-type: none"> Collect weekly journal entry form #3 Distribute weekly journal entry form #4
6	<i>Session #5 of mindfulness-based program</i> <ul style="list-style-type: none"> Collect weekly journal entry form #4 Distribute weekly journal entry form #5
7	<i>Session #6 of mindfulness-based program</i> <ul style="list-style-type: none"> Collect weekly journal entry form #5 Administer post-intervention surveys to treatment and control groups
8	<ul style="list-style-type: none"> Begin analysis of weekly journal entry forms Begin conducting semi-structured interviews Begin transcription of semi-structured interviews Begin analysis of pre- and post-intervention surveys
9	<ul style="list-style-type: none"> Continue analysis of weekly journal entry forms Continue conducting semi-structured interviews Continue transcription of semi-structured interviews Continue analysis of pre- and post-intervention surveys
10	<ul style="list-style-type: none"> Conclude analysis of weekly journal entry forms Complete conducting semi-structured interviews Continue transcription of semi-structured interviews Continue analysis of pre- and post-intervention surveys

11	<ul style="list-style-type: none"> • Conclude transcription of semi-structured interviews • Conclude analysis of pre- and post-intervention surveys
12	<ul style="list-style-type: none"> • Begin analysis of semi-structured interviews
13	<ul style="list-style-type: none"> • Administer follow-up surveys to treatment and control groups • Continue analysis of semi-structured interviews
14	<ul style="list-style-type: none"> • Begin analysis of follow-up surveys • Conclude analysis of semi-structured interviews
15	<ul style="list-style-type: none"> • Complete analysis of follow-up surveys

Figure 4.1. Data collection and analysis timeline.

APPENDIX H

Mindful Awareness Attention Scale (MAAS; Brown & Ryan, 2003)

Day-to-Day Experiences

Instructions: Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what *really reflects* your experience rather than what you think your experience should be. Please treat each item separately from every other item.

1	2	3	4	5	6
Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never

I could be experiencing some emotion and not be conscious of it until some time later.	1	2	3	4	5	6
I break or spill things because of carelessness, not paying attention, or thinking of something else.	1	2	3	4	5	6
I find it difficult to stay focused on what's happening in the present.	1	2	3	4	5	6
I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.	1	2	3	4	5	6
I tend not to notice feelings of physical tension or discomfort until they really grab my attention.	1	2	3	4	5	6
I forget a person's name almost as soon as I've been told it for the first time.	1	2	3	4	5	6
It seems I am "running on automatic," without much awareness of what I'm doing.	1	2	3	4	5	6
I rush through activities without being really attentive to them.	1	2	3	4	5	6
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.	1	2	3	4	5	6
I do jobs or tasks automatically, without being aware of what I'm doing.	1	2	3	4	5	6
I find myself listening to someone with one ear, doing something else at the same time.	1	2	3	4	5	6

1	2	3	4	5	6
Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never

I drive places on 'automatic pilot' and then wonder why I went there.	1	2	3	4	5	6
I find myself preoccupied with the future or the past.	1	2	3	4	5	6
I find myself doing things without paying attention.	1	2	3	4	5	6
I snack without being aware that I'm eating.	1	2	3	4	5	6

Five Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2008)

Five Facet Mindfulness Questionnaire

Description:

This instrument is based on a factor analytic study of five independently developed mindfulness questionnaires. The analysis yielded five factors that appear to represent elements of mindfulness as it is currently conceptualized. The five facets are observing, describing, acting with awareness, non-judging of inner experience, and non-reactivity to inner experience. More information is available in:

Please rate each of the following statements using the scale provided. Write the number in the blank that best describes your own opinion of what is generally true for you.

1	2	3	4	5
never or very rarely true	rarely true	sometimes true	often true	very often or always true

- _____ 1. When I'm walking, I deliberately notice the sensations of my body moving.
- _____ 2. I'm good at finding words to describe my feelings.
- _____ 3. I criticize myself for having irrational or inappropriate emotions.
- _____ 4. I perceive my feelings and emotions without having to react to them.
- _____ 5. When I do things, my mind wanders off and I'm easily distracted.
- _____ 6. When I take a shower or bath, I stay alert to the sensations of water on my body.
- _____ 7. I can easily put my beliefs, opinions, and expectations into words.
- _____ 8. I don't pay attention to what I'm doing because I'm daydreaming, worrying, or otherwise distracted.
- _____ 9. I watch my feelings without getting lost in them.
- _____ 10. I tell myself I shouldn't be feeling the way I'm feeling.
- _____ 11. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.
- _____ 12. It's hard for me to find the words to describe what I'm thinking.
- _____ 13. I am easily distracted.
- _____ 14. I believe some of my thoughts are abnormal or bad and I shouldn't think that way.

- _____ 15. I pay attention to sensations, such as the wind in my hair or sun on my face.
- _____ 16. I have trouble thinking of the right words to express how I feel about things
- _____ 17. I make judgments about whether my thoughts are good or bad.
- _____ 18. I find it difficult to stay focused on what's happening in the present.
- _____ 19. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.
- _____ 20. I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.
- _____ 21. In difficult situations, I can pause without immediately reacting.
- _____ 22. When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.
- _____ 23. It seems I am "running on automatic" without much awareness of what I'm doing.
- _____ 24. When I have distressing thoughts or images, I feel calm soon after.
- _____ 25. I tell myself that I shouldn't be thinking the way I'm thinking.
- _____ 26. I notice the smells and aromas of things.
- _____ 27. Even when I'm feeling terribly upset, I can find a way to put it into words.
- _____ 28. I rush through activities without being really attentive to them.
- _____ 29. When I have distressing thoughts or images I am able just to notice them without reacting.
- _____ 30. I think some of my emotions are bad or inappropriate and I shouldn't feel them.
- _____ 31. I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow.
- _____ 32. My natural tendency is to put my experiences into words.
- _____ 33. When I have distressing thoughts or images, I just notice them and let them go.
- _____ 34. I do jobs or tasks automatically without being aware of what I'm doing.
- _____ 35. When I have distressing thoughts or images, I judge myself as good or bad, depending what the thought/image is about.
- _____ 36. I pay attention to how my emotions affect my thoughts and behavior.
- _____ 37. I can usually describe how I feel at the moment in considerable detail.
- _____ 38. I find myself doing things without paying attention.
- _____ 39. I disapprove of myself when I have irrational ideas.

Perceived Stress Scale-10 (PSS-10; Cohen & Williamson, 1988)

Perceived Stress Scale (PSS)

The questions in this scale ask you about your feelings and thoughts during the last month. In each case, please indicate with a check how often you felt or thought a certain way.

	Never	Almost never	Sometimes	Fairly often	Very often
1. In the last month, how often have you been upset because of something that happened unexpectedly?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. In the last month, how often have you felt that you were unable to control the important things in your life?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. In the last month, how often have you felt nervous and "stressed"?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. In the last month, how often have you felt confident about your ability to handle your personal problems?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. In the last month, how often have you felt that things were going your way?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. In the last month, how often have you found that you could not cope with all the things that you had to do?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. In the last month, how often have you been able to control irritations in your life?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. In the last month, how often have you felt that you were on top of things?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. In the last month how often have you been angered because of things that were outside of your control?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. My personal priorities are being shortchanged due to time demands. 1 2 3 4 5

14. There is too much administrative paperwork in my job. 1 2 3 4 5

PROFESSIONAL DISTRESS

15. I lack promotion and/or advancement opportunities. 1 2 3 4 5

16. I am not progressing my job as rapidly as I would like. 1 2 3 4 5

17. I need more status and respect on my job. 1 2 3 4 5

18. I receive an inadequate salary for the work I do. 1 2 3 4 5

19. I lack recognition for the extra work and/or good teaching I do. 1 2 3 4 5

DISCIPLINE AND MOTIVATION

I feel frustrated...

20. ...because of discipline problems in my classroom. 1 2 3 4 5

21. ...having to monitor pupil behavior. 1 2 3 4 5

22. ...because some students would better if they tried. 1 2 3 4 5

23. ...attempting to teach students who are poorly motivated. 1 2 3 4 5

24. ...because of inadequate/poorly defined discipline problems. 1 2 3 4 5

25. ...when my authority is rejected by pupils/administration. 1 2 3 4 5

PROFESSIONAL INVESTMENT

26. My personal opinions are not sufficiently aired. 1 2 3 4 5

27. I lack control over decisions made about classroom/school matters. 1 2 3 4 5

28. I am not emotionally/intellectually stimulated on the job. 1 2 3 4 5

29. I lack opportunities for professional improvement. 1 2 3 4 5

EMOTIONAL MANIFESTATIONS

I respond to stress...

30. ...by feeling insecure. 1 2 3 4 5

31. ...by feeling vulnerable. 1 2 3 4 5

32. ...by feeling unable to cope. 1 2 3 4 5

33. ...by feeling depressed. 1 2 3 4 5

34. ...by feeling anxious. 1 2 3 4 5

FATIGUE MANIFESTATIONS

I respond to stress...

35. ...by sleeping more than usual. 1 2 3 4 5
36. ...by procrastinating. 1 2 3 4 5
37. ...by becoming fatigued in a very short time. 1 2 3 4 5
38. ...with physical exhaustion. 1 2 3 4 5
39. ...with physical weakness. 1 2 3 4 5

CARDIOVASCULAR MANIFESTATIONS

I respond to stress...

40. ...with feelings of increased blood pressure. 1 2 3 4 5
41. ...with feeling of heart pounding or racing. 1 2 3 4 5
42. ...with rapid and/or shallow breath. 1 2 3 4 5

GASTRONOMICAL MANIFESTATIONS

I respond to stress...

43. ...with stomach pain of extended duration. 1 2 3 4 5
44. ...with stomach cramps. 1 2 3 4 5
45. ...with stomach acid. 1 2 3 4 5

BEHAVIORAL MANIFESTATIONS

I respond to stress...

46. ...by using over-the-counter drugs. 1 2 3 4 5
47. ...by using prescription drugs. 1 2 3 4 5
48. ...by using alcohol. 1 2 3 4 5
49. ...by calling in sick. 1 2 3 4 5

Maslach Burnout Inventory for Educators Survey (MBI-ES, Maslach, 1986)

Appendix 3: Review Copy: MBI for Educators Survey

MBI for Educators Survey

Christina Maslach, Susan E. Jackson & Richard L. Schwab

The purpose of this survey is to discover how educators view their job and the people with whom they work closely.

Instructions: On the following pages are 22 statements of job-related feelings. Please read each statement carefully and decide if you ever feel this way about *your* job. If you have *never* had this feeling, write the number "0" (zero) in the space before the statement. If you have had this feeling, indicate *how often* you feel it by writing the number (from 1 to 6) that best describes how frequently you feel that way. An example is shown below.

How often:	0	1	2	3	4	5	6
	Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every day

Example:

How often 0-6	Statement:
------------------	------------

1. I feel depressed at work.

If you never feel depressed at work, you would write the number "0" (zero) under the heading "How often." If you rarely feel depressed at work (a few times a year or less), you would write the number "1." If your feelings of depression are fairly frequent (a few times a week but not daily), you would write the number "5."

Review Copy: MBI for Educators Survey

How often:	0	1	2	3	4	5	6
	Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every day

How often 0-6	Statements:
1. _____	I feel emotionally drained from my work.
2. _____	I feel used up at the end of the workday.
3. _____	I feel fatigued when I get up in the morning and have to face another day on the job.
4. _____	I can easily understand how my students feel about things.
5. _____	I feel I treat some students as if they were impersonal objects.
6. _____	Working with people all day is really a strain for me.
7. _____	I deal very effectively with the problems of my students.
8. _____	I feel burned out from my work.
9. _____	I feel I'm positively influencing other people's lives through my work.
10. _____	I've become more callous toward people since I took this job.
11. _____	I worry that this job is hardening me emotionally.
12. _____	I feel very energetic.
13. _____	I feel frustrated by my job.
14. _____	I feel I'm working too hard on my job.
15. _____	I don't really care what happens to some students.
16. _____	Working with people directly puts too much stress on me.
17. _____	I can easily create a relaxed atmosphere with my students.
18. _____	I feel exhilarated after working closely with my students.
19. _____	I have accomplished many worthwhile things in this job.
20. _____	I feel like I'm at the end of my rope.
21. _____	In my work, I deal with emotional problems very calmly.
22. _____	I feel students blame me for some of their problems.

(Administrative use only)

EE Total score: _____ DP Total score: _____ PA Total score: _____

EE Average score: _____ DP Average score: _____ PA Average score: _____

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Teachers' Sense of Efficacy Scale (TSES; Tschannen-Moran & Hoy, 2001)

Teachers' Sense of Efficacy Scale¹ (long form)

Teacher Beliefs	How much can you do?								
Directions: This questionnaire is designed to help us gain a better understanding of the kinds of things that create difficulties for teachers in their school activities. Please indicate your opinion about each of the statements below. Your answers are confidential.	Nothing		Very Little		Some Influence		Quite A Bit		A Great Deal
1. How much can you do to get through to the most difficult students?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
2. How much can you do to help your students think critically?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
3. How much can you do to control disruptive behavior in the classroom?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
4. How much can you do to motivate students who show low interest in school work?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
5. To what extent can you make your expectations clear about student behavior?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
6. How much can you do to get students to believe they can do well in school work?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
7. How well can you respond to difficult questions from your students ?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
8. How well can you establish routines to keep activities running smoothly?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
9. How much can you do to help your students value learning?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
10. How much can you gauge student comprehension of what you have taught?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
11. To what extent can you craft good questions for your students?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
12. How much can you do to foster student creativity?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
13. How much can you do to get children to follow classroom rules?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
14. How much can you do to improve the understanding of a student who is failing?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
15. How much can you do to calm a student who is disruptive or noisy?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
16. How well can you establish a classroom management system with each group of students?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
17. How much can you do to adjust your lessons to the proper level for individual students?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
18. How much can you use a variety of assessment strategies?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
19. How well can you keep a few problem students from ruining an entire lesson?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
20. To what extent can you provide an alternative explanation or example when students are confused?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
21. How well can you respond to defiant students?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
22. How much can you assist families in helping their children do well in school?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
23. How well can you implement alternative strategies in your classroom?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
24. How well can you provide appropriate challenges for very capable students?	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)

Self-Compassion Scale (SCS; Neff, 2003)

HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

**Almost
never**
1

2

3

4

**Almost
always**
5

- _____ 1. I'm disapproving and judgmental about my own flaws and inadequacies.
- _____ 2. When I'm feeling down I tend to obsess and fixate on everything that's wrong.
- _____ 3. When things are going badly for me, I see the difficulties as part of life that everyone goes through.
- _____ 4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.
- _____ 5. I try to be loving towards myself when I'm feeling emotional pain.
- _____ 6. When I fail at something important to me I become consumed by feelings of inadequacy.
- _____ 7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am.
- _____ 8. When times are really difficult, I tend to be tough on myself.
- _____ 9. When something upsets me I try to keep my emotions in balance.
- _____ 10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.
- _____ 11. I'm intolerant and impatient towards those aspects of my personality I don't like.
- _____ 12. When I'm going through a very hard time, I give myself the caring and tenderness I need.
- _____ 13. When I'm feeling down, I tend to feel like most other people are probably happier than I am.
- _____ 14. When something painful happens I try to take a balanced view of the situation.
- _____ 15. I try to see my failings as part of the human condition.
- _____ 16. When I see aspects of myself that I don't like, I get down on myself.
- _____ 17. When I fail at something important to me I try to keep things in perspective.

- _____ 18. When I'm really struggling, I tend to feel like other people must be having an easier time of it.
- _____ 19. I'm kind to myself when I'm experiencing suffering.
- _____ 20. When something upsets me I get carried away with my feelings.
- _____ 21. I can be a bit cold-hearted towards myself when I'm experiencing suffering.
- _____ 22. When I'm feeling down I try to approach my feelings with curiosity and openness.
- _____ 23. I'm tolerant of my own flaws and inadequacies.
- _____ 24. When something painful happens I tend to blow the incident out of proportion.
- _____ 25. When I fail at something that's important to me, I tend to feel alone in my failure.
- _____ 26. I try to be understanding and patient towards those aspects of my personality I don't like.

APPENDIX J

Individual Semi-structured Interviews Protocol

1. Have you experienced in levels of mindfulness as a result of participating in the mindfulness-based program? *(If answer is no, skip to question 2)*
 - a. Can you provide an example?
 - b. Do you have any other examples?
2. Do you experience stress at work? *(If answer is no, skip to question 4)*
 - a. Can you provide an example of how experience stress at work?
 - b. How do you react when you experience stress at work?
 - c. Have you used any of the strategies or practices from the mindfulness-based program to deal with the stress you have experienced at work?
3. Have you experienced changes in levels of stress as a result of participating in the mindfulness-based program?
 - a. Can you provide an example?
 - b. Do you have any other examples?
 - c. How did you deal with the stress you experienced at work before participating in the mindfulness-based program?
4. Do you experience symptoms of burnout as a result of your work? *(If answer is no, skip to question 6)*
 - a. What symptoms of burnout do you experience as a result of your work?
 - b. Can you provide any other examples?
5. Have you experienced changes in levels of burnout as a result of participating in the mindfulness-based program?
 - a. How do you know you have experienced these changes?
 - i. Can you tell me more?
 - b. Can you provide me with other examples?
6. Have you experienced changes in levels of efficacy at work as a result of participating in the mindfulness-based program?
 - a. Can you provide an example?
 - b. Do you have any other examples?
7. Have you experienced changes in levels of self-compassion as a result of participating in the mindfulness-based program?
 - a. Can you provide an example?
 - b. Do you have any other examples?
8. What did you like about the mindfulness-based program?
 - a. Why did you like that/those components?
 - b. Are there other components you liked about the mindfulness-based program?
 - i. Why?

9. What did you dislike about the mindfulness-based program?
 - a. Why did you dislike that/those components?
 - b. Are there other components you disliked about the mindfulness-based program?
 - i. Why?

10. What would you change about the mindfulness-based program?
 - a. Are there other components you would change about the mindfulness-based program?
 - i. Why?

11. Would you recommend the mindfulness-based program to other teachers?
 - a. Why would you/would you not recommend the mindfulness-based program to other teachers?

12. Would you use any of the practices and strategies you learned in the mindfulness-based program with your students?
 - a. Why/why not?
 - i. Which practices and strategies would you use with your students?
 1. Why?

13. What else would you like to share about your experience participating in the mindfulness-program?
 - a. Is there any thing else you would like to share?

APPENDIX K

UNIVERSITY OF CALIFORNIA LOS ANGELES STUDY INFORMATION SHEET

Effects of mindfulness-based program on teachers working at a secondary school

Jesús M. Salas, M.A. (Principal Investigator and Kathryn Anderson-Levitt (Faculty Sponsor) from the Department of Education at the Graduate School of Education and Information Studies at the University of California, Los Angeles (UCLA) are conducting a research study.

You were selected as a possible participant in this study because you are a teacher at a secondary school. Your participation in this research study is voluntary.

Why is this study being done?

The purpose of this study is to measure and evaluate the effects participation in a 6-week mindfulness-based program has on the levels of mindfulness, stress, burnout, self-efficacy, and self-compassion of teachers

What will happen if I take part in this research study?

If you volunteer to participate in this study, the researcher will ask you to do the following:

- Attend a 1-hour mindfulness-based program session, once a week for a total of 6 consecutive weeks if selected for the treatment group. The mindfulness-based program will take place after school.
- Complete a total of 6 short surveys three times during the duration of the study. The surveys will be administered prior to the beginning of the program, at the conclusion of the program, and 2 months after the conclusion of the program. It is estimated that participants will spend 15-30 minutes completing the battery of surveys each time. The maximum amount of time participants are expected to spend completing the surveys is a total of 90 minutes. The surveys will ask questions about your levels of mindfulness, stress, burnout, efficacy and self-compassion.
- Voluntarily participate in semi-structured interviews at the conclusion of the program that will last about 30 minutes. The semi-structured interviews will take place one time after the 6-week mindfulness-based program has concluded and will be conducted only with participants in the treatment group who complete the program. The interview questions will ask information about changes in levels of mindfulness, stress, burnout, efficacy and self-compassion as a result of participating in the mindfulness-based program.
- Complete a weekly journal entry form if part of the treatment group. Participants will spend 5-10 minutes a week during their own time to complete the weekly journal entry forms. Participants will complete a total of 5 weekly journal entry forms and spend a maximum of 50 minutes of their own time to complete the journals during their participation in the study.
- The total maximum number of hours participants in the treatment group would spend as a result of their participation in the study is 530 minutes or 8 hours. The total maximum

number of hours participants in the control group would spend as a result of their participation in the study is 90 minutes or 1.5 hours.

- Participation in the mindfulness-based program as part of the treatment group is the experimental component of this study.

How long will I be in the research study?

Participation will take a total of about 12 weeks, including a follow-up period of 6 weeks after the conclusion of the 6-week mindfulness-based program.

Are there any potential risks or discomforts that I can expect from this study?

There are no anticipated risks or discomforts.

Are there any potential benefits if I participate?

You may benefit from the study by experiencing reduced levels of stress and burnout and increased levels of mindfulness, self-efficacy and self-compassion.

The results of the research may contribute to the growing interest in implementing mindfulness-based programs in educational settings with teachers, possibly support for the implementation of mindfulness-based programs in teacher education programs as well as part of professional development efforts at schools.

What other choices do I have if I choose not to participate?

There are no other choices if you choose not to participate. Participation is voluntary and you may choose to stop participation at any time.

Will I be paid for participating?

You will receive compensation for participating in the study. Participants in the treatment group who attend all of the six sessions of the mindfulness-based program will receive a \$150 gift card at the conclusion of the sixth session and an additional gift card for \$50 after completing the follow-up surveys. All participants in the control group who complete the pre, post, and follow up surveys will be provided with a \$25 gift card at the conclusion of the study as compensation for completing the surveys.

Will information about me and my participation be kept confidential?

Any information that is obtained in connection with this study and that can identify you will remain confidential. It will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of using pseudonyms for the research site and participants. The data collected will be saved in a password-protected document as well as a password-protected computer. Data collected in paper copy will be stored in a locked filing

cabinet located in a secure location. The primary investigator will be the only person who will have access to the data.

What are my rights if I take part in this study?

- You can choose whether or not you want to be in this study, and you may withdraw your consent and discontinue participation at any time.
- Whatever decision you make, there will be no penalty to you, and no loss of benefits to which you were otherwise entitled.
- You may refuse to answer any questions that you do not want to answer and still remain in the study.

Who can I contact if I have questions about this study?

- **The research team:**

If you have any questions, comments or concerns about the research, you can talk to the one of the researchers. Please contact:

Jesús M. Salas (Primary Investigator) at (305) 297-9840 or jesusmsalas@g.ucla.edu
Kathryn Anderson-Levitt, PhD (Faculty Sponsor) at kandersonlevitt@ucla.edu

- **UCLA Office of the Human Research Protection Program (OHRPP):**

If you have questions about your rights as a research subject, or you have concerns or suggestions and you want to talk to someone other than the researchers, you may contact the UCLA OHRPP by phone: (310) 206-2040; by email: participants@research.ucla.edu or by mail: Box 951406, Los Angeles, CA 90095-1406.

APPENDIX L

Table 3.1

Analysis of Variance for Mindful Awareness Attention Scale (MAAS) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
MAAS (Pre)	1	1.3	.08	.27
Within-group error	16	(0.77)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.2

Analysis of Variance for Mindful Awareness Attention Scale (MAAS) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
MAAS (Post)	1	0.002	.00	.97
Within-group error	16	(0.74)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.3

Analysis of Variance for Five Facet Mindfulness Questionnaire (FFMQ) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
FFMQ (Pre)	1	1.64	.093	.22
Within-group error	16	(.21)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.4

Analysis of Variance for Five Facet Mindfulness Questionnaire (FFMQ) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
FFMQ (Post)	1	.37	.022	.55
Within-group error	16	(.11)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.5

Analysis of Variance for Perceived Stress Survey-10 (PSS-10) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
PSS-10 (Pre)	1	.08	.01	.78
Within-group error	16	(11.69)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.6

Analysis of Variance for Perceived Stress Survey-10 (PSS-10) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
PSS-10 (Post)	1	.32	.02	.58
Within-group error	16	(4.96)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.7

Analysis of Variance for Teacher Concerns Inventory (TCI) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
TCI (Pre)	1	.57	.04	.46
Within-group error	16	(.37)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.8

Analysis of Variance for Teacher Concerns Inventory (TCI) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
TCI (Post)	1	1.16	.07	.30
Within-group error	16	(.40)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.9

Analysis of Variance for Maslach Burnout Inventory – Educators Survey (MBI-ES) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
MBI-ES (Pre)	1	1.16	.07	.30
Within-group error	16	(.40)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.10

Analysis of Variance for Maslach Burnout Inventory – Educators Survey (MBI-ES) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
MBI-ES (Post)	1	.35	.02	.56
Within-group error	16	(213.77)		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.11

Analysis of Variance for Teachers Sense of Efficacy Survey (TSES) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
TSES (Pre)	1	.56	.03	.46
Within-group error	16	1.22		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.12

Analysis of Variance for Teachers Sense of Efficacy Survey (TSES) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
TSES (Post)	1	.78	.05	.39
Within-group error	16	1.67		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.13

Analysis of Variance for Self Compassion Survey (SCS) - Pre

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
SCS (Pre)	1	.00	.00	.99
Within-group error	16	.86		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

Table 3.14

Analysis of Variance for Self Compassion Survey (SCS) - Post

Source	<i>df</i>	<i>F</i>	<i>Partial</i> η	<i>p</i>
Between Subjects				
SCS (Post)	1	.23	.01	.64
Within-group error	16	.85		

Note. Values enclosed in parentheses represent mean square errors. * $p < .05$. ** $p < .01$.

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