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Mindfulness & Growth Mindset

A Mixed-Method Analysis of Overlapping Constructs, and an Analysis of Effects of an Mindfulness Based Intervention on Growth Mindset

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Abstract

Both mindfulness and growth mindset have gained widespread attention for their potential to enhance psychological well-being, learning outcomes, and personal development. Even though they share similarities in the underlying workings, little is known about their interaction in practice. This *N* = 68 study employed a quasi-experimental pretest-posttest control group design to investigate the impact of a Mindfulness-Based Intervention (MBI) on levels of mindfulness and growth mindset, the role of growth mindset in the effectiveness of an MBI. It is hypothesized that due to similar underlying mechanisms, the increase of mindfulness would accompany an increase of growth mindset, and a higher level of growth mindset would lead to a higher increase in mindfulness gain. The experimental group participated in an MBI, and the control group listened daily to a nature podcast. Changes in experienced mindfulness and growth mindset are measured during a pre- and posttest. The intervention led to an increase in mindfulness scores in both the experimental and control groups, there was no difference found between the groups. In addition, no change in growth mindset was observed in either the experimental or the control group. Furthermore, initial growth mindset levels did not predict changes in mindfulness, suggesting no directional influence between the two constructs under the conditions tested. Possible explanations would be that the control condition was as effective as an MBI, or that the MBI used in this study (a shortened version of the MBI by Santorelli et al. (2017)), had limited impact. Despite these limitations, the study emphasizes that mindfulness and growth mindset, while related in underlying mechanisms, are not interchangeable constructs. These findings suggest that interventions must explicitly target growth mindset to influence it, and that indirect approaches through mindfulness alone may be insufficient.

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1. Introduction

In recent years, both mindfulness and growth mindset have gained widespread attention for their potential to enhance psychological well-being, learning outcomes, and personal development. While each has been studied extensively on its own, the question of whether cultivating one can influence the other remains largely unexplored. Could training the mind to stay present also foster a belief in the potential for personal growth? This thesis explores that intersection, seeking to understand whether- and how a mindfulness-based intervention can meaningfully impact individuals' growth mindset.

1.1 Mindfulness

1.1.1 What is mindfulness?

Mindfulness is the practice of maintaining a moment-by-moment awareness of one's thoughts, emotions, bodily sensations, and surrounding environment, through a gentle, nurturing lens (Bishop et al., 2004). It involves consciously bringing attention to the present experience without judgment. Rather than attempting to suppress or deny discomfort, mindfulness encourages open acceptance of all experiences, pleasant, unpleasant, or neutral, as they arise. In practice: mindfulness is a state of active, open attention to the present (Shaprio et al., 2006). Rather than drifting through life on "autopilot," mindfulness involves consciously observing your thoughts, feelings, and surroundings moment by moment, without judgment or distraction. The core principle is nonjudgmental awareness: acknowledging whatever is happening internally or externally, without labeling experiences as good or bad. It is also important to note that mindfulness is not about emptying the mind or achieving bliss, It's about observing whatever arises in the present moment with curiosity and kindness, even difficult emotions like anger, anxiety, or sadness (Shaprio et al., 2006).

Here are some common forms of practices derived from Shaprio et al.'s article (2006): Firstly, there is formal mindfulness meditation, where the practitioner focusses on their breath and their sensory perception. Secondly there is body scan meditation: This involves slowly

guiding attention through different parts of the body, noticing sensations, tensions, or areas of discomfort, and simply being present with what arises. Furthermore, there is loving-kindness meditation (Metta): Focused on cultivating compassion toward oneself and others by silently repeating phrases like, “May I be safe. May I be happy. May I live with ease.” Lastly, there is informal everyday mindfulness. It is possible to extend mindfulness beyond sitting meditation by integrating the mindfulness principles into activities such as eating, listening and walking.

1.1.2 Why is mindfulness important?

Extensive research has established that mindfulness interventions can lead to numerous (mental) health benefits for a (sub)clinical setting. Mindfulness has been researched in a wide variety of people, professions and contexts. This has provided a wide array of scientific evidence of the positive effects of mindfulness. Grossman et al. (2004) did a meta-analysis on the stress-reducing effects of Mindfulness-Based Interventions (MBI). Over the 64 studies they have analyzed, they found an overall relative strong effect of mindfulness on general features of coping with distress and disability. Such findings are supported by other studies: Burnette et al (2023) found a positive effect of mindfulness interventions on academic yield and mental health, during a meta-analysis of 53 independent studies.

Mindfulness has also been studied in specific contexts. It was found that mindfulness interventions had stress-reducing effects in students (Grossman et al., 2004), helped prevent burnout (Goldhagen, 2015), helped reducing relapses in depression (Segal et al., 2018) and helped in stress-reduction, burnout and trauma prevention in first-responding medical teams, law enforcers and firefighters (Kaplan et al., 2017). As early as 2003, Bear proposed a conceptual framework to modify mindfulness training into a clinical intervention, with applications in therapies such as: cognitive therapies, dialectical behavior therapy, acceptance and commitment therapy and trauma focused therapies, especially in exposure. Next to the clinical setting, in less clinical settings mindfulness has also proven to be effective in

enhancing traits such as emotion regulation through improvements in executive control (Teper et al., 2013).

1.1.4 The underlying workings of mindfulness

While scientific evidence increasingly supports the positive impact of mindfulness on mental health, understanding the specific mechanisms at play within mindfulness training or workshops helps explain how these benefits are achieved. This might be helpful to further develop the technique, but also to be able to design interventions to target specific parts of mindfulness. Here are four underlying workings of mindfulness briefly explained:

Firstly, resilience might be (one of) the underlying mental mechanisms that determines the effectivity of an MBI. Zubair, Kamal, and Artemeva (2018) found that mindfulness was positively linked to well-being among 496 university students, but this effect was moderated by resilience: the ability to adapt to challenges. Supporting this, a meta-analysis by Lui, Wang, and Zhou (2022) found a moderate, significant correlation between mindfulness and resilience across 20 studies and nearly 8,000 participants, suggesting a strong and universal connection between the two.

Secondly, mindfulness supports mental health by enhancing attention regulation and meta-awareness: the ability to recognize and redirect one's thoughts. This improved cognitive control, reinforced by changes in brain regions related to attention and self-monitoring (Tang, Hölzel, & Posner, 2015), helps break cycles of rumination and worry, promoting greater mental clarity and emotional stability (Bishop et al., 2004).

Another underlying working of mindfulness is the ability to monitor and adjust emotional responses through practices like acceptance and cognitive reappraisal (Gross, 2015). Neuroimaging studies show that mindfulness training reduces amygdala activity and increases prefrontal cortex connectivity (Hölzel et al., 2011; Goldin & Gross, 2010), supporting better top-down control of emotions and contributing to reduced anxiety, depression, and emotional distress.

Lastly, there is Self-compassion. Treating oneself with kindness during difficulty is a key mechanism through which mindfulness enhances well-being (Neff, 2003). MBI's like Mindful Self-Compassion and Mindfulness-Based Stress Reduction have been shown to increase self-compassion, which mediates reductions in depression, anxiety, and stress (Birnie, Speca, & Carlson, 2010; Kuyken et al., 2010), and activates brain areas linked to emotional regulation, such as the insula and anterior cingulate cortex (Longe et al., 2010).

1.2 Growth mindset

1.2.1 What is growth mindset?

The growth mindset is a psychological framework that refers to the belief that human abilities, intelligence, and talents are not fixed traits but can be developed over time through effort, learning, and perseverance. This concept, introduced and popularized by Carol Dweck, contrasts sharply with the fixed mindset, which views personal attributes as static and immutable (Dweck, 2006). Individuals who adopt a growth mindset tend to approach challenges with curiosity and resilience, interpreting failure not as a reflection of inherent inadequacy but as a natural and necessary part of learning. They are more likely to embrace feedback, persist through obstacles, and seek strategies for improvement, all of which contribute to long-term achievement and psychological well-being. Conversely, those with a fixed mindset often avoid challenges, give up easily, and may view effort as fruitless if talent is seen as innate and unchangeable. The growth mindset has profound implications not only for academic performance but also for motivation, self-concept, and one's capacity to manage setbacks constructively (Yeager & Dweck, 2012). By shifting the focus from static ability to dynamic growth, this mindset fosters a more adaptive approach to learning and self-development across the lifespan.

1.2.2 Why is growth mindset important?

The implementation of growth mindset interventions has shown promise across several key domains, including education, organizational development, and mental health. In

educational settings, promoting a growth mindset has been particularly effective in supporting the academic achievement of students from marginalized or underperforming backgrounds (Paunesku et al., 2015). These interventions typically involve brief, scalable exercises that teach students about the brain's capacity to grow and adapt through effort and strategy use. When students internalize the belief that their abilities are not fixed, they become more motivated to learn, more resilient to failure, and more likely to engage in effective learning behaviors, such as asking questions and revising their work. In the organizational sphere, growth mindset cultures have been associated with enhanced employee learning, innovation, and openness to feedback (Heslin & Vandewalle, 2008). In school settings, growth-mindset interventions have proven to lead to better school well-being (Yeager & Dweck, 2012) and better resilience in children (Boullion et al., 2021). Better overall school achievement (largely assessed in grades) was found inconsistently: A meta-study by Burnette et al. (2022) showed a wide variety d=0.14, 95% CI [.06, .22] for academic gain in students across 53 independent studies. One possible explanation for this might be that teachers play a substantial role in whether a growth mindset intervention is effective (Yeager et al., 2021). According to Yeager (2021), if a teacher is unable or unwilling to adapt or fully carry out the growth mindset principles, the interventions have little or a lessened effect.

In addition to the educational setting, growth mindset has also been implemented in the business context. A study by Burnette et al., (2019) found that managers that could model and reward growth-oriented behaviors, had greater adaptability in rapidly changing environments and a greater entrepreneurial self-efficacy which leads to better career development. Furthermore, in the sports context a growth mindset could increase resilience, motivation, and general enjoyment in professional sports (Brady & Grenville-Cleave, 2018) as well as in Physical Education in school settings (Chapman, 2021).

In clinical psychology, growth mindset principles have been incorporated into low-intensity mental health interventions for adolescents and adults. For example, a single-session growth mindset intervention has been found to reduce hopelessness and symptoms of

depression in adolescents by fostering the belief that personal attributes and emotions can change with time and effort (Schleider & Weisz, 2016). On a larger scale, Burnette et al. (2020) reviewed research findings of 72 studies including 17.692 patients, and found that a growth mindset relates, although minimally, to lessened psychological distress and a more positive treatment value. Other studies found that a single session intervention aimed at growth mindset for adolescents, reduced known risk factors for anxiety and depression (Schleider & Weisz, 2016). Such results are supported by multiple independent studies (Miu & Yeager, 2014) (Schleider et al., 2014) (Yeager et al., 2014).

Collectively, these findings suggest that fostering a growth mindset can be a cost-effective, scalable, and psychologically empowering strategy for enhancing motivation, performance, and well-being across diverse contexts.

1.2.3 Working mechanisms of growth mindset

Improving growth mindset has extensive results for a person and their skills. The psychological benefits and behavioral outcomes associated with a growth mindset are driven by several interrelated working mechanisms, which help explain how believing in the malleability of personal attributes leads to improved performance, motivation, and mental health.

One of the foundational mechanisms through which a growth mindset exerts its effects is by shaping individuals' attributional style. That is, how people explain success and failure. Individuals with a growth mindset tend to attribute failure to controllable factors, such as effort, strategy use, or time investment, rather than to fixed traits like innate intelligence or ability (Dweck & Leggett, 1988). This interpretation pattern facilitates resilience, promotes continued effort, and enhances learning outcomes (Blackwell et al., 2007).

Growth mindset also influences goal orientation, particularly by fostering a mastery-oriented approach. Individuals with a growth mindset prioritize learning, personal improvement, and competence development, as opposed to those with a performance-

oriented goal structure, who focus on proving their ability or avoiding failure (Elliot & Dweck, 1988). Mastery goals are associated with intrinsic motivation, persistence, and the use of deeper cognitive strategies (Ames, 1992). This motivational pattern is central to long-term achievement and adaptive functioning (Burnette et al., 2013).

Another key mechanism of growth mindset lies in how individuals process feedback and regulate their behavior. Those with a growth mindset are more receptive to constructive criticism and view feedback as an opportunity to learn and grow. In contrast, those with a fixed mindset may interpret critical feedback as a threat to self-worth, leading to avoidance or defensiveness (Mangels et al., 2006). Neuroscientific research has shown that individuals with a growth mindset display greater neural responsiveness to errors, particularly in brain regions associated with performance monitoring and adaptive learning (Moser et al., 2011). This suggests a stronger engagement in error correction and strategy revision, both of which are essential for self-regulated learning. Enhanced feedback sensitivity enables more effective behavior modification and contributes to continued progress over time.

Finally, growth mindset supports emotional regulation and psychological resilience, especially under conditions of stress or adversity. By fostering the belief that emotional responses and coping abilities can change with time and effort, individuals become more psychologically flexible and better able to manage negative affect (Schroder et al., 2017). Growth mindset interventions have been found to reduce hopelessness and internalizing problems among adolescents by altering their beliefs about the malleability of personal traits (Schleider & Weisz, 2016).

1.3 Possible intersection of mindfulness & growth mindset

1.3.1 Overlapping underlying mechanisms

Both growth mindset and mindfulness share foundational psychological mechanisms that contribute to enhanced well-being, learning outcomes, and adaptive functioning across developmental and contextual settings. These similarities are not only seen at the surface

level, but there are also interesting overlaps in the underlying mechanisms: One of the most significant areas of overlap lies in emotional regulation and psychological resilience. A growth mindset, the belief that personal traits, such as intelligence, abilities, and even emotional responses, can be developed, encourages individuals to interpret emotional challenges as temporary and changeable, rather than as fixed deficits (Dweck & Leggett, 1988; Burnette et al., 2018). This belief system reduces maladaptive cognitive patterns, such as catastrophizing or internalizing failure, and fosters perseverance. Similarly, mindfulness enhances emotional regulation by promoting present-moment awareness and nonjudgmental acceptance of such internal experiences (Hölzel et al., 2011). Through consistent mindfulness practice, individuals become less reactive to negative emotions and more able to observe them as transient states rather than enduring traits, which closely mirrors the flexible cognitive stance of the growth mindset. Both approaches have been empirically associated with reductions in internalizing symptoms such as anxiety and depression (Schleider & Weisz, 2016; Guendelman et al., 2017), particularly among adolescents and other population groups vulnerable for these complaints. Importantly, by emphasizing personal agency in managing emotions. Whether through cognitive reframing in growth mindset or attentional control in mindfulness, both models cultivate resilience in the face of adversity.

Because both mindfulness and growth mindset share such similarities and overlap in their underlying mechanisms, it could be that interventions on either will influence the other. For example, it could be that increasing mindfulness trough an intervention would increase growth mindset due to the overlap in trained/developed mechanisms in the intervention.

1.3.2 Current state of research

Several recent studies have explored how brief mindfulness inductions and growth mindset interventions jointly improve behaviors like task persistence and resilience. For example, a randomized lab study found that participants exposed to both mindfulness and growth mindset prompts persisted longer after negative feedback than control groups, suggesting they may have additive or overlapping effects on mastery behavior, although their

mechanisms were not isolated (Nagy et al., 2023). Moreover, the trait mindfulness has been shown to complement growth mindset: one large-scale study (N = 1,469) found that while growth mindset alone was not linked to constructive engagement, the trait mindfulness predicted adaptive coping with criticism, reducing both disengagement and over-engagement (Orosz et al., 2023). These findings highlight a potentially powerful synergy: mindfulness may buffer emotional reactivity, while growth mindset channels that emotional capacity into constructive response. In educational contexts, integrating mindfulness and growth mindset within curricula is gaining traction. Teachers who practice mindfulness often encourage students to see the mind and brain as malleable, reinforcing growth mindset beliefs as they foster cognitive flexibility, resilience, and agentic learning (Matters, 2017).

Despite promising overlaps, the literature remains in early stages: Much of the evidence is correlational or from combined interventions; few studies disentangle mindfulness-specific vs. mindset-specific mechanisms. Also, Neuroimaging studies on growth mindset remain sparse (Zeng, 2025), and formal trials comparing standalone vs. combined or sequential programming are nearly non-existent. More research therefore is needed to 1) prove a correlational link between the two, and 2) explore how and why this correlation works.

That is what this research aims to explore: Firstly, to try and establish a correlational link by measuring whether the training of one of the concepts (mindfulness) also increases the other (growth mindset). Secondly, to gain insight into whether these concepts interact or synergize by looking at the influence of the baseline growth mindset to an MBI.

1.4 Research questions & hypotheses

1.4.1 Research questions

Taken all together, to try and establish a link between the two concepts, and to add to the overall scientific data on the topic, the following research questions have been drafted:

1. Does participation in a MBI improve that person's growth mindset?

2. Is the degree of growth mindset prior to an MBI, a predictor of the effectiveness of a mindfulness intervention?
3. An exploratory analysis in the form of subgroup analysis will examine the effect of background demographics on the effect size of the intervention.

1.4.2 Hypotheses:

1. An increase in mindfulness by an MBI will also increase growth mindset levels. Based on similar underlying mechanics of both mindfulness and growth mindset, it is likely that an improvement on one will lead to an improvement in the other.
2. A higher level of growth mindset will be a predictor of the effectiveness of the MBI. There is currently no research that directly suggests that mindset could or could not be a predictor of the effectiveness of an MBI. However, due to the suggested synergy, it is plausible that an MBI has more effect if a higher level of growth mindset is already established in a person.

2. Method

2.1 Participants

Out of a total of *N* = 122 participants that had completed the pre-test, 68 participants were eligible to remain included in the data-analysis. This was due to exclusion criteria: incomplete pre- or posttest, insufficient attendance (described in more detail later in this chapter), extensive previous experience with mindfulness, or due to reported current mental illness. After all the exclusion criteria had been applied, 68 participants were eligible to remain to be included in the data-analysis. Of these participants, the average age was 20.3, ranging from 18 to 34. Additionally, 17 identified as male, 51 as female, and 0 as neither or other.

Participants were mainly recruited through SONA (the university's own platform for student research), through posters that were put up across several campus buildings, and through personal advertisement of the study. The main target population was students at the university, since they could easily be reached through SONA, and could get study credits as compensation for joining the study. Compensation was set to cover the time completing the questionnaires, as it was reasoned that students would receive a free mindfulness course when participating. Participants that were not students from the university could not be compensated for their time and participated purely voluntarily.

2.2 Design

This study employed a quasi-experimental pretest-posttest control group design to investigate the impact of a MBI on levels of mindfulness and growth mindset. Participants were randomly assigned to one of two groups: 1) Experimental Group (MBI Group): Participants in this group received a structured MBI consisting of four live, instructor-led sessions and 24 homework assignments designed to cultivate mindfulness skills. And two: a control group (placebo group). Participants in the control condition received only the 24 homework assignments. However, these assignments involved listening to neutral nature-themed podcasts and did not include mindfulness content, functioning as an active placebo.

A power analysis was conducted using G*Power to determine the required sample size for a quasi-experimental design comparing two independent groups. Assuming a large expected effect size (d = 0.7), an alpha level of .05, and a desired power of .80, the analysis indicated that a minimum of 66 participants would be required to detect a statistically significant effect of the mindfulness-based intervention on growth mindset.

Both groups completed a pre-test and a post-test, both containing The Five Facet Mindfulness Questionnaire (FFMQ) (Baer et al., 2006) and The Growth Mindset Scale (Dweck, 2006). The FFMQ contains questions that assesses five dimensions of mindfulness, which are stated together with their internal consistency (Cronbach's α): Observing (α = .83), Describing

(α = .91), Acting with awareness (α = .87), Nonjudging of inner experience (α = .87), and Nonreactivity to inner experience (α = .75). These values indicate that the FFMQ has acceptable to excellent internal consistency, making it a reliable tool for measuring mindfulness as a multifaceted construct (Baer et al., 2006). The Growth Mindset Scale measures participant's beliefs about the malleability of their intelligence and abilities. This questionnaire has an internal consistency of α = .94, which suggests excellent reliability (Dweck, 2006). In addition, the pre-test also included questions regarding demographic variables such as age, gender identity, previous mindfulness experience, informed consent forms, current mental illness, and an option to state their availability for possible time slots of the live sessions. Additional questionnaires were included in the pre-test and post-test battery, as it is part of a broader data collection by other researchers involved.

The MBI was conducted over a period of four weeks. Participants in the experimental group attended one live session per week, resulting in a total of four live sessions. These sessions were delivered in person or via video conferencing, depending on logistical arrangements, and focused on cultivating mindfulness through guided instruction and experiential practice. In addition to the live sessions, participants received 24 homework exercises (15 minutes each), distributed at a frequency of six exercises per week (one per day, excluding one rest day). These exercises were designed to reinforce mindfulness skills taught during the live sessions and included brief practices, reflections, and mindfulness-based tasks. For a full description of the MBI see: Appendix B: 4-week MBSR manual by Y.N. Wupperman. The live sessions were hosted in a yoga studio and a meditation studio. Such locations were preferred, since they would enforce the mediation course with fitting scenery, as opposed to more usual test locations such as the research department of the University.

The development and execution of the MBI was done by a colleague researcher, who adapted an existing MBI by Santorelli et al. (2017) into a shorter version. The original MBI consisted of 8 weekly meetings, and an "all-day" class. In addition, there are daily 60-minute exercises to be performed at home. This original MBI has been significantly shortened, due to

logistical restraints to the researchers' time/schedule, the scope of the research, and the amount of time that was reasonable to ask of the volunteering participants.

2.3 Data analysis procedure

2.3.1 Preliminary analysis. Firstly, participants' data will be excluded based on the previously stated exclusion criteria. Secondly, it needs to be determined whether the MBI has indeed increased the levels of mindfulness of the participants. To determine whether the MBI effectively increased mindfulness, a 2 (Group: MBI vs. Control) × 2 (Time: Pre vs. Post) mixed-design ANOVA will be conducted with FFMQ total score as the dependent variable. A significant Group × Time interaction would indicate that the change in mindfulness scores over time differed between groups, supporting the assumption of effectiveness of the intervention.

2.3.1.1 Research question 1: Does participation in a MBI improve growth mindset? To evaluate the impact of the MBI on growth mindset, a 2 (Group: MBI vs. Control) × 2 (Time: Pre vs. Post) mixed ANOVA will be conducted with growth mindset scores as the dependent variable. The interaction term (Group × Time) was interpreted as the primary indicator of intervention effectiveness. If significant baseline differences in growth mindset are found, an ANCOVA will be performed using pre-test growth mindset as a covariate and post-test scores as the dependent variable.

2.3.1.2 Research question 2: Is the degree of growth mindset prior to a MBI, a predictor of the effectiveness of a mindfulness intervention. A multiple regression analysis will be performed within the MBI group only. The dependent variable will be: change in mindfulness (FFMQ post – pre). Baseline growth mindset will be entered as the predictor.

2.3.1.3 Exploratory analyses. T-tests will be conducted to determine whether background demographics such as gender identity play a role in the growth-mindset change.

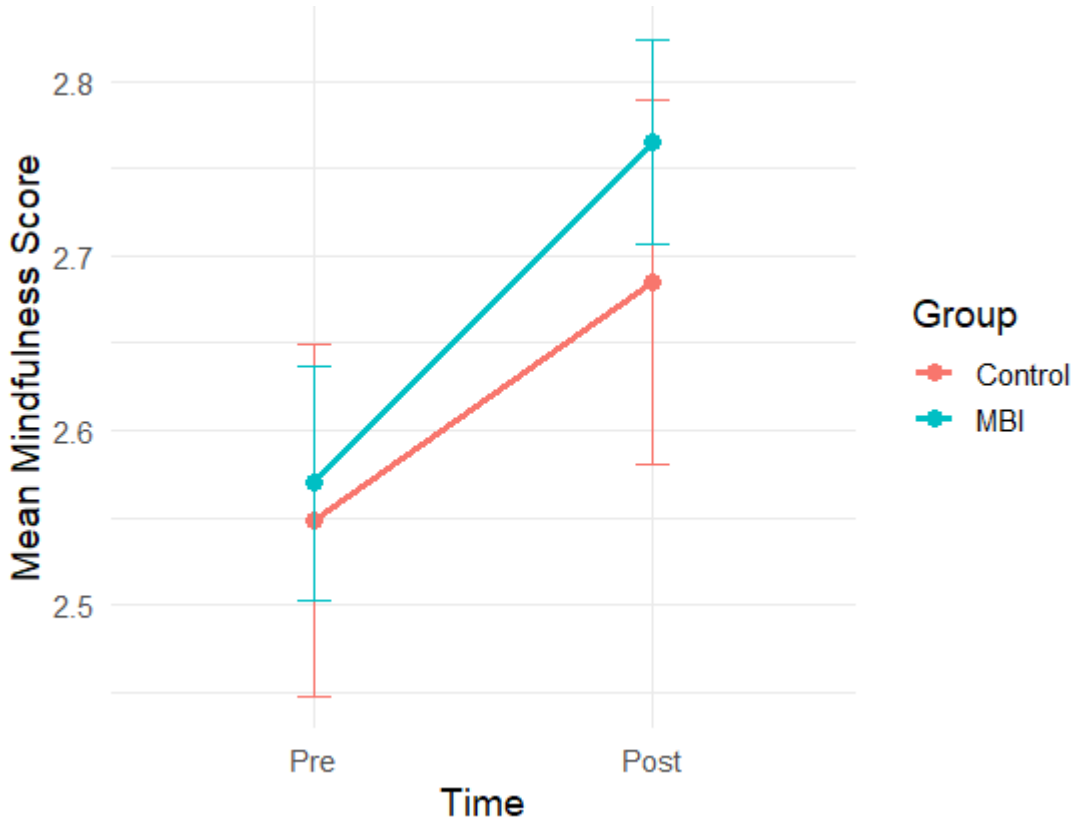
3. Results

3.1 Preliminary analysis

To establish the effectiveness of the MBI, a 2 (Group: MBI vs. Control) × 2 (Time: Pre vs. Post) mixed-design ANOVA was conducted on participants' total mindfulness scores, as measured by the FFMQ. The group × time interaction was not significant, $F(1, 66) = 0.32$, $p = .573$, $\eta^2_p < .01$, indicating that the increase in mindfulness over time did not differ between the MBI and control groups. The main effect of time was statistically significant, $F(1, 66) = 10.05$, $p = .002$, $\eta^2_p = .13$. This means that 13% of the variance could be contributed to the intervention, which is a moderate effect size. This indicates that the overall mindfulness scores increased from pre-test to post-test. However, there was no significant main effect of group, $F(1, 66) = 0.24$, $p = .623$, $\eta^2_p < .01$, suggesting that the two groups did not differ significantly in overall mindfulness levels. The increases of both groups have been visualized in Figure 1 below. These results suggest that while participants experienced an increase in mindfulness over time, this change cannot be attributed specifically to the MBI, as the control group exhibited a similar improvement. The implications of the significance over time but not per group will be discussed in the conclusion section.

Figure 1

Mean Mindfulness Score Changes in Pre- and Post-Tests, Split by Group



3.2 Main analysis

3.2.1 Hypothesis 1: An increase in mindfulness by an MBI will also increase growth mindset levels.

A 2 (Group: MBI vs. Control) × 2 (Time: Pre vs. Post) mixed-design ANOVA was conducted to examine the effect of the Mindfulness-Based Intervention (MBI) on growth mindset scores. The analysis revealed no significant main effect of time, $F(1, 66) = 0.80$, $p = .375$, $\eta^2_p < .01$, indicating that participants did not significantly change in growth mindset between the pre- and post-test. There was also no significant main effect of group, $F(1, 66) = 1.03$, $p = .313$, $\eta^2_p < .02$, suggesting no overall difference in mindset scores between the MBI and control groups. Logically it follows that, the Group × Time interaction was also not

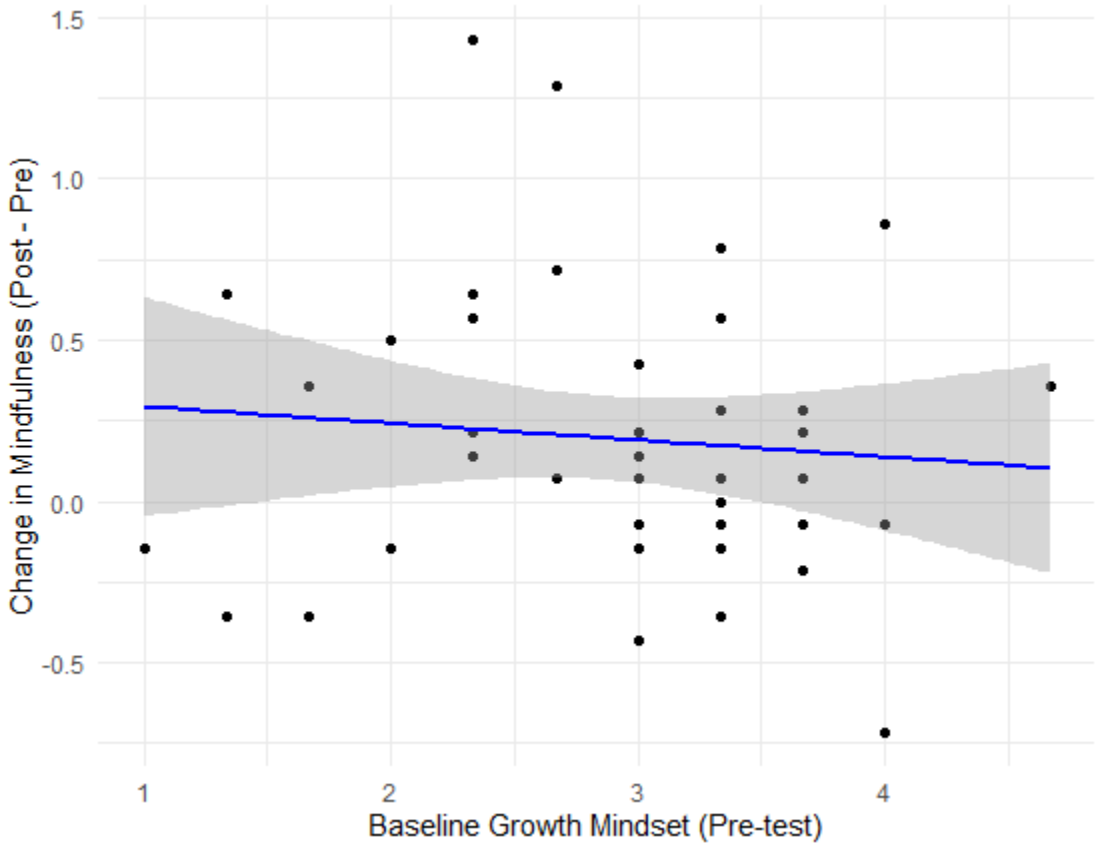
significant, $F(1, 66) = 0.02$, $p = .884$, $\eta^2_p < .01$, indicating that the change in growth mindset over time did not change, and did not differ between groups.

3.2.2 Hypothesis 2: A higher level of growth mindset will be a predictor of the effectiveness of the MBI.

To investigate whether baseline growth mindset predicts the effectiveness of the MBI, a simple linear regression was conducted within the MBI group. The dependent variable was change in mindfulness (FFMQ post-test minus pre-test), and the predictor was baseline growth mindset (pre-test score). The overall model was not statistically significant, $F(1, 44) = 0.39$, $p = .535$, and explained only a small portion of variance in mindfulness change, $R^2 = .009$, *adjusted* $R^2 = -.014$. Baseline growth mindset was not a significant predictor of change in mindfulness, $\beta = -0.052$, $t(44) = -0.63$, $p = .535$. Because p >.05 this suggests that the results given are very likely caused by chance. $R^2 = .009$ means that only 0.9% of the variance would be able to be explained by the predictor growth mindset. These results suggest that participants' initial level of growth mindset did not predict the degree to which they benefited from the mindfulness-based intervention in terms of increased mindfulness. A visual representation of these numbers are given in the Figure 2 below:

Figure 2

Regression Line Predicting Mindfulness Change Based on Baseline Growth Mindset



3.2.3 Exploratory analysis

To determine whether gender identity played a role in growth mindset changes a Welch two Sample T-test was conducted. All participants identified either as “male” or “female”, so 2 groups could be determined and compared. This analysis gave the following results: t = -.35, df = 2.09, and p = .76. Because p > .05 it is very likely that the variance found is explained by chance, suggesting that gender identity did not affect the growth mindset change during this intervention.

4. Discussion

4.1 Summary of the results

The aim of this study was 1) to establish a correlational link between mindfulness and growth mindset, and 2) to gain insight into whether these concepts interact or synergize by looking at the influence of the baseline growth mindset to an MBI. Firstly, regarding Research Question 1: whether participation in an MBI would improve growth mindset, no significant changes were observed in growth mindset scores in either the experimental or control groups. This lack of change cannot be attributed to insufficient sample size or statistical power. Rather, the data suggest that the intervention itself does not influence growth mindset. Second, in addressing Research Question 2: whether pre-intervention growth mindset levels predict the effectiveness of an MBI, the results indicated that only a minimal and non-significant portion of the variance in mindfulness change could be accounted for by initial growth mindset scores. Therefore, it can be concluded that baseline growth mindset does not meaningfully predict how individuals respond to mindfulness training. Exploratory analyses also failed to reveal any interaction effects with gender identity, indicating that the lack of increase in growth mindset levels is consistent across gender identities. These findings suggest that, while MBIs are effective in enhancing mindfulness, they do not appear to affect or be affected by growth mindset or participants gender identity.

Based on the data there seems to be neither a correlational link between mindfulness and growth mindset, nor was there a measured interaction in the form of a predictive value of the baseline growth mindset. Since both hypotheses are rejected, it seems that the link between the two concepts is either not there, or it is more complicated than presumed based on their overlapping underlying psychological mechanisms. Targeting mindfulness alone through an intervention does not appear to directly influence an individual's growth mindset.

4.2 Results in context of existing literature

Given the limited existing literature on the causal relationship between these constructs, the lack of observed effect cannot be fully explained through established scientific models. One possible explanation is that individuals may require a clear and explicit rationale or instructional component specifically focused on growth mindset to facilitate meaningful change. This is in line with the claims made by Yeager et al. (2021), who stated that differences in effectivity of growth mindset could be explained by the attitude of teachers. The reasoning Yeager et al. gave for this was that sustaining growth-mindset effects may require contextual supports that allow the beliefs to take root and flourish. It could be that growth mindset, it's goals and workings need to be explicitly explained to take effect, which could result in an MBI having little to no effect on growth mindset despite overlapping underlying psychological mechanisms.

Another possibility is that the duration of the current intervention was insufficient to produce indirect effects on growth mindset. While some studies, such as Schleider et al. (2016), have demonstrated that growth mindset can be enhanced even within single-session interventions, those interventions typically address growth mindset directly and explicitly. Therefore, it appears that indirect approach, such as fostering mindfulness with the expectation of growth mindset change, may not be effective without targeted components. These results underscore the importance of designing interventions with clear, direct objectives when aiming to influence specific cognitive frameworks like growth mindset.

4.3 Limitations of this research

One notable limitation of this study is the unexpectedly strong effect of the control condition. The control group, which received daily nature-themed podcasts, demonstrated significant increases in mindfulness scores, as measured by the FFMQ. This increase was comparable to that observed in the experimental group, making it difficult to distinguish between the effects of the actual mindfulness intervention and the placebo. One explanation why the active control could have (reported) increase in mindfulness scores, is that the

listening to calming nature sounds may itself promote relaxation and a gentle focus on present-moment sensory experiences, which overlap with some of the aspects of mindfulness (Kabat-Zinn, 1990). Another explanation could be the expectation effect (placebo effect): The belief that the intervention would help improve their mindfulness might have been responsible for the reported improvement, since the control group did not know they were the control group (MacCoon et al., 2012). Other studies have encountered similar problems: Goldberg et al. (2018) conducted a meta-analysis showing that studies using active control groups (e.g., relaxation training, education) reported smaller effect sizes than those using waitlist or no-treatment controls, suggesting mindfulness-specific effects were more modest. While this outcome is interesting in its own right, it undermines the role of the control group as a neutral baseline, thereby complicating the interpretation of group differences. Future studies could benefit from including two control groups: one receiving a placebo (active control) and one receiving no intervention (passive control), explicitly informed of their role as a control group. This design would allow for a clearer assessment of the intervention's unique contribution.

A second limitation involves the adaptation of the mindfulness intervention itself. The version used in this study was significantly shortened in comparison to the original program developed by Santorelli et al. (2017), with fewer live sessions and reduced homework content. The duration of mindfulness-based interventions (MBIs) has been increasingly scrutinized, as shorter programs are more feasible and appealing in applied settings such as universities and workplaces. However, evidence suggests that reducing the length of a mindfulness program may diminish its effectiveness. Standardized interventions like Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) typically span eight weeks, a duration that appears to be critical for facilitating meaningful cognitive and emotional changes (Kabat-Zinn, 1990; Segal, Williams, & Teasdale, 2002). Meta-analyses have found that shorter interventions, those lasting fewer than four weeks, tend to produce significantly smaller effect sizes in psychological outcomes such as stress, depression, and well-being (Carmody & Baer, 2009; Khoury et al., 2015). This may be due to insufficient time for

participants to develop consistent practice habits or integrate mindfulness principles into daily life. Moreover, the dose-response relationship found in several studies suggests that greater cumulative meditation practice is positively associated with better outcomes (Parsons et al., 2017). Therefore, while brief MBIs can be beneficial, their reduced impact should be considered carefully in the design and interpretation of mindfulness research.

Ideally, the efficacy of this abbreviated version would have been evaluated separately prior to its use in experimental testing. However, due to practical constraints, this was beyond the scope of the current research. Future studies could benefit from replicating the current design using the full-length MBI protocol to determine whether greater intensity yields different outcomes. With regard to growth mindset: it could be that a broader cover of the underlying mechanics of both mindfulness and growth mindset, would have resulted in a significant rise in growth mindset levels.

4.4 Strengths of this research

Despite these limitations, this study has some notable strengths. A key finding was the significant increase in mindfulness scores in both the intervention and control groups, and no increase in growth mindset. While this is not wat the study originally set out to do or find, it still provides clear credibility to the conclusion that growth mindset does not automatically improve alongside mindfulness. If the link between mindfulness and growth mindset was as clear as presumed, growth mindset would have increased along with mindfulness, regardless of whether the effect was caused by placebo, test- retest effect, or the assignments of both the control and experimental group.

Additionally, the theoretical framework underpinning this study offers a novel and extensive synthesis of existing literature comparing the shared mechanisms of mindfulness and growth mindset. Although previous studies, such as Orosz et al. (2023), have explored combined interventions incorporating elements of both constructs, this research is among the first to offer a comprehensive, theory-driven analysis of their relationship. Importantly, no clear

scientific explanation has yet been established for how or why these constructs might interact, further highlighting the contribution of this study to the academic discourse.

4.5 Implications for future research on mindfulness and growth mindset

The findings of this study offer two primary contributions to future research. First, the literature review presented here, detailing the overlapping psychological mechanisms of mindfulness and growth mindset, can serve as a foundation for researchers seeking to further explore or justify work in this area. Second, the results underscore the importance of conceptual clarity when designing interventions. While mindfulness and growth mindset may share similar cognitive underpinnings, they are not interchangeable concepts. Changes in one of the concepts, do not necessarily result in changes in the other. Future research should therefore consider developing dual-target interventions or explicitly addressing both constructs to examine potential synergistic effects.

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Appendix: 4-week MBSR manual by Y.N. Wupperman

4-week MBSR manual

NOTE for this project: omitted from original MBSR manual: yoga, effective communication, all-day class, neuroscience research, long periods of meditation (in class & as homework)

reasons for omitting parts:
1. time constraints
2. Cohesion of left-over program
3. Not addressing outcome measures in question
4. Is not addressed in mindfulness+

-> example: not included effective communication strategies because:
1. Did not have time
2. Would have opened up a whole new dimension so it could not have been naturally woven in with the rest of the intervention
3. We are not looking at communication-related outcome variables
4. Mindfulness+ intervention does not include communication strategies

MBSR Orientation Session Logistical Details

-> adjust to this 4-week program

Logistics of MBSR course:
Below are detailed logistics that are included in the CFM Orientation Sessions. Some logistics are adaptable depending on the venue and whether there is one class or several being offered in a given timeframe; options are indicated below. Please see Standards of Practice for more information on programmatic elements required to be considered "MBSR."

❖ The course meets every week for 4 weeks for 1 hour *(adapt times for local venue)*.

❖ **Formal and informal practices:** In each class participants will learn about and practice different forms of mindfulness including formal practices of sitting meditation, body scan, and walking meditation as well as informal practices such as mindful eating, speaking and listening, and mindfulness of daily activities.

❖ **Topics covered in class:** Participants will learn about stress, and explore the habitual, automatic behavioral, physical, emotional and cognitive patterns as well as investigate, in detail, more effective and skillful responses to the challenges and demands of everyday life. In parallel, we'll also be exploring what it means to take care of ourselves and flourish, how to relate to ourselves and others more effectively and what it might be like to nourish behaviors and activities that express our innate capacity for wellbeing.

❖ In each class there will be periods of formal mindfulness practice, group discussions and talks, as well as practices and exercises related to that week's topics.

❖ **Recordings for Home Practice:** Participants will receive audio recordings with guided meditation, weekly handouts or email/online information with each week's formal and informal practice assignments.

❖ **Class size:** There will be approximately 14-18 people in each class. *(Original MBSR: Class sizes may vary from as few as 15 and as many as 40 depending on the venue, community, etc. See Standards of Practice for suggested class size.)*

❖ **What to wear/bring**: Comfortable clothing, loose at the waist that allows for unconstructed breathing, supports practice. There are no scheduled breaks during class; take care of personal needs as required (this includes bathroom, food, water, medications). Encourage eating lightly before class and avoid having food in the classroom, although if food is needed for medical reasons, individuals should be accommodated. Request refraining from use of scented personal care products (this may include detergents) due to others' sensitivity.

❖ Daily home practice consists of 10 minutes of recorded formal practice in addition to other exercises, activities, or practice not requiring a recording. Encourage participants to consider how they will set aside time for daily practice since this is an essential component to the program.

❖ Acknowledge stressfulness of participation in MBSR. This includes time commitment and other possible challenges.

❖ **Attendance**: Attendance at all 4 classes, including the all-day class is emphasized. If a participant misses a class, there may be possibilities for making up the class that week on another day if multiple classes are held at the site *(depending on venue)*. If, during the course, a participant misses the first class or 2 or more classes, they are encouraged to drop out. Emphasize the importance of arriving on time. Remind participants to call the teacher if they are unable to attend class, need to make -up in another class, or know you will be late for class.

❖ **Weather policies:** Explain any inclement weather policy.

❖ **Informed consent - Class audio and video recordings for teacher development *(if applicable; dependent on venue)*:** Explain the nature and use of video and audio recording of each class. Inform participants recordings are used solely to support ongoing teacher development and competency assessment. Have participants sign Informed Consent documents before Orientation or the first class. -> not applicable in this study

Explain the risks and benefits of the program.

Physical risks

❖ The teacher offers modifications or adaptations to poses/movements to meet the variety of capacities in the class *(as was demonstrated in the brief practice guided during Orientation session).*

❖ Participants with physical conditions or limitations should ask to do only those postures that are suitable.

Emotional risks:

❖ Feelings of sadness, anger, or fear, could seem or become stronger as practice develops, since paying attention in a conscious way—perhaps for the first time—can highlight emotions.

❖ A history of trauma, abuse, significant recent loss or major life changes, or addiction to substances may heighten emotional reactions. Please speak with the teacher if this occurs, and together you can determine the best course of action (i.e., modifying practice, dropping the course, waiting for another time when acute symptoms may be less).

❖ Participants may make discoveries about themselves that they may not like.

❖ Participants may be challenged and find themselves facing the unknown.

❖ Experiential learning is often non-linear; participants' symptoms can sometimes worsen, particularly in the early weeks of the program. Even with regular practice, participants may feel like "nothing is happening." This is normal and a typical aspect of any learning process. Participants are encouraged to speak to their teacher with any concerns.

Other people in your life:

❖ It may be a challenge to set aside the space and time to do this practice; requesting assistance from family, friends and/or co-workers may be supportive.

❖ Participants may experience changes in reactivity, behavior and communication, and family, friends and/or co-workers may be uncomfortable with these new behaviors or attitudes.

❖ Participants may find that their relationships change as attention deepens and new behaviors evolve.

Time:

❖ Finding time to make a new habit of mindfulness practice can be challenging: it's normal to have the idea that there is not enough time for practice. Participants often find, counter intuitively, that setting aside time for practice increases the sense of spaciousness in the rest of the day.

Benefits:

❖ Increased awareness and concentration

❖ Discovering new ways to cope more effectively with existing conditions difficulties, pain or suffering

❖ Learning to take better care of oneself

❖ Many physical, psychological and emotional health benefits of MBSR have been reported in scientific literature

❖ We cannot guarantee or promise any particular results from participation in the MBSR course. Rather, emphasis is placed on the participant's active engagement in the program. We encourage participants to assume the stance of a scientist investigating their area of interest: with openness and curiosity, suspension of judgment and a sense of healthy questioning. It is more important for a participant to experience for themselves whatever is happening, rather than for the teacher to tell them what may or may not happen as a result of their participation in the course.

Class one

Overview	• Familiarizing potential participants with what MBSR is and is not, incl. Procedure • theoretical underpinnings of mindfulness • elicit commitment to in class and out of class, formal & informal practice • Providing participants with an experience of mindfulness in an atmosphere of trust and non-judgmental awareness and exchange: -> awareness of breath -> eating exercise -> body scan
Theme	From our point of view, *as long as you are breathing,* there is more right with you than wrong with you, no matter what challenges you are facing. Challenges and difficulties are workable. Mindful awareness, defined as the awareness that arises from paying attention, on purpose, in the present moment, non-judgmentally, (Kabat-Zinn, J, **Full Catastrophe Living,** 1990, 2013) is fundamental to this approach since the present moment is the only time anyone ever has for perceiving, learning, growing and transforming. Building trust within the group and beginning to sense a community ; defining and applying mindfulness to our life experientially; opening and starting to explore; acknowledging alternative perspectives; trusting the possibility to see oneself with fresh eyes.
Recommen-ded Time **Allocations**	Opening mediation and group go around- 15 min Introduction (incl. take attendance) - 10 min Raisin exercise, breath and body scan - 30 min Wind down, home practice & final words - 5 min
Formal Practice	Opening Practice (brief, arriving) Sitting Meditation – Awareness of Breath Body Scan
Informal **Practice**	Eating Meditation During class discussions (both small and large group), mindful listening and speaking

Typical Class Sequence	**- Opening meditation (5min)**: start by finding a comfortable sitting position, knees slightly lower than your hips, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head), you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you, notice contact sensations of your body, so the pressure of your legs on the floor, your feet touching each other, your hands on your legs or lap; we will now start relaxing our muscles (top of head, forehead, eyelids, cheeks, shoulders, arms & hands, torso, hips, legs); next anchor your attention in the breath: observe your in-breath, your out-breath, try to notice the little pause in between them; when thoughts, emotions, and sensation come into your awareness, just notice them and redirect your attention to your breath - do the same when sounds, smells or other senses come into your awareness) **Group go around (10min):** *Still in meditation*: What has brought you here? What is your intention? What are your expectations? -> feel two more in- & out-breaths, then come back to the sensations in your body, open your eyes, notice your surroundings and arrive in this group **Group go-around**: - short intro per person: name, what has brought you here, a goal or expectation (take attendance) + Introduce mindful listening and speaking: be attentive to others, speak with intention -> The instructor may make instructive comments, observations, and welcoming remarks from time to time in response to individuals. This is not a discussion; avoid cross-talk between participants, and the teacher may inform the group that s/he may need to interrupt to keep on time and maintain guidelines. -> Encourage everyone to speak—even if only to say their name - **Introduce program and Mindfulness (10min)** **-> what is mindfulness?:** mindfulness is awareness of our mind, our thoughts, feelings, perceptions and senses (e.g. noticing physical sensations). But it is not just 'thinking' or 'feeling' but it is the awareness of these aspects. Awareness that just notices that they are, without judgment or intervention, without reacting to them or trying to change them. Throughout these sessions, we will also use this awareness to investigate the qualities of our experience, such as how our thoughts, emotions and sensations 'behave'. This will be less about the content of our thoughts or the specific emotion, it will also not be about making a judgment about them, but again just noticing the process of them. Lastly, mindfulness is not something that we can only apply during formal meditation. We can be mindful *or aware* at any and every moment. So our time in class and your time outside of class is an opportunity to practice mindfulness. This is just an initial explanation, the best way to learn what mindfulness is, is through practicing it - for which you will receive instructions during this program.

	- **Class Logistics:** Times, dates, the importance of attending each class and the commitment to daily practice (incl. Challenging to find time for new mindfulness habits: it's normal to think there is not enough time for practice. Participants often find, counter intuitively, that setting aside time for practice increases the sense of spaciousness in the rest of the day.) - **Class Content:** Experiential learning of formal and informal practices; recordings and home practice; class topics: Perception, stress reactivity and responding, habitual reactivity, responding consciously & creatively, listening to yourself & knowing what you need in each moment - **Guidelines for Participation:** **-** Commitment, engagement with practice - no need to "believe" anything as a prerequisite for participation, attentiveness to one's experience as the primary "data." - Note that while participants are not required to speak in class, class dialogue in small groups and the larger group is a meaningful part of class time - difficult / clinically relevant experience can be shared in private with instructor but not in group because the instructor is not trained to handle these discussions in a group and facilitate a healthy discussion -> + Review of guidelines for participation i.e.: Confidentiality, self-care, communication with instructor, no advice-giving, no fixing or rescuing others, avoidance of scented products, don't talk about course with other groups, etc. - **Risks & Benefits:** Risks – Physical, emotional, time Benefits – Better coping, evidence-based, dependent on consistent practice, capacity to better care for self, no guarantees => **Invite additional questions** **- Formal mediations (30min)** **Raisin-eating / tea-drinking exercise (10min)**: introduction to mindfulness meditation using the ordinary act of eating, followed by a dialogue about the experience: - Focus on direct sensory observation: what can be seen, felt, heard, smelled, tasted -> hand movement -> mouth movement -> smell of tea -> taste of tea -> sensation of heat - Observing and then slowly taking one sip, with guidance from the instructor, stopping for observations from participants. - Bringing friendly curiosity to this investigation, then taking another sip in silence - Reflecting on how they typically eat/drink -> differences - what shows up when present for the full act of eating. **Introduce walking meditation (if time):** start by focusing on the sole of your feet touching the ground -> focus on your body moving through the space -> see what suits you better

	Abdominal breathing (10min): - start by finding a comfortable sitting position -> cross-legged: relaxed but engaged posture, knees slightly lower than your hips, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head); -> or sitting in chairs: legs not crossed - you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you - notice contact sensations of your body, so the pressure of your legs on the floor, your feet touching each other, your hands on your legs or lap; we will now start relaxing our muscles (top of head, forehead, eyelids, cheeks, shoulders, arms & hands, torso, hips, legs) - next anchor your attention in the breath: bring your awareness to the sensations in your abdomen, observe your in-breath, your out-breath, try to notice the little pause in between them - no need to control your breathing, simply allowing your breath to breath itself and let your attention follow your breath - Non-judgmentally observing one's own breathing from moment to moment; and bringing one's attention back to the breath and the present moment when the mind wanders, when thoughts, emotions, and sensation come into your awareness, just notice them and redirect your attention to your breath - There is no success or not success in this practice, your experience is your experience, there is no need to achieve any special state, see if you can let things be how they already are - when trying to focus on your breath, your mind will move away from your breath, this is not a mistake but just what minds do; take a moment to notice that your mind went away and gently move your attention back to your breath in your abdomen - any time your mind goes away, just notice that it has, and gently move your attention back to the sensations in your abdomen, following your in- and out-breaths - as best as you can, bring a quality of kindliness to your awareness, treating your mind with compassion - the aim is to pay attention to your experience as best as you can, if that experience is the mind going away, then you can be aware of this - focusing on your in- and out-breath for a few more moments **Body Scan (10min):** From mindfulness of breathing, move into guided body scan with people continuing sitting in a comfortable position: - refocus on a comfortable sitting position, cross-legged or on a chair - When settling your body, settle your mind as much as it allows. - focus on sensations that are already there - There is no success or not success in this practice, your experience is your experience, there is no need to achieve any special state, see if you can let things be how they already are - sensations of body top to bottom -> whatever sensation is there -> pay attention to sensation, cold or heat, tingliness, contact, tension or no sensation -> pay attention with curiosity -> no right way to feel -> on the next in-breath, feel how the breath can move to x body part, at

	out-breath release x body part and move on to y - one last quick body scan head to toe - breath with your body as a whole, including sensations of the body along with the breath - check in with how your body feels while opening your eyes. Is there any movement, stretch that would be good for your body? Doing that in whichever way feels good to you **Wrapping up session (5min)** Finish with discussion of people's experiences of today's practice and assign daily home practice (emphasize importance of following at-home exercises to get the most benefits from this program -> build on each other, supports the sessions, helps you develop mindfulness and insight) + discuss logistics ; allow questions End with short Awareness of Breath (AOB) meditation. -> take this mindful state throughout your day -> thank you for your awareness
Home Practice	• Body Scan / sitting meditation ≥ 6 days this week for min. 10min • Eat one meal this week mindfully or at least a few bites during one meal • Informal practice ("small doses, many times"): Informally and intentionally notice or cultivate moments of awareness during the day—tuning briefly into the breath, body, sounds, what can be seen, and thoughts and emotions—whatever is present, noticing without judgment; recognizing directly that you can deliberately cultivate a *continuity of awareness* throughout your day as a way of beginning to access your innate resources for coping and meeting live in ways that are less conditioned and more appropriate to situations you are facing -> while walking, brushing teeth, eating, talking, exercising/stretching, etc

Class two

Overview	• Further establishing mediation practice • Discussing challenges, strategies and intentions of meditative practice • Recognizing automatic reactions and how they can inhibit creative solutions • Taking a step back and just observing our experience

Theme	Perception and creative responding: How you see things (or don't see them) will determine in large measure how you will react or respond to them. This ties in with how people see their participation in the program; how they see their pain, their illness; the stress and pressures in their lives; the level of commitment they will bring to the program and to the personal discipline it requires. Make the connection to automatic habitual stress reactivity and recovery from acute stressors, and the principle that "It's not the stressors per se, but how you handle them" that influences the short and long-term health effects they may have on your mind, body and overall sense of health and wellbeing. Pleasure and power in being present; Attending to and investigating the way things are in the body and mind in the present moment through the practices of meditation.
Recommen-ded Time Allocations	Opening meditation & body scan - 10min Group discussion (meditative experiences) (incl. take attendance) - 10min Group discussion (9-dot problem) - 15min Mediation (noticing the (un)comfortable) - 15min Homework and logistics - 5min Closing meditation - 5 min
Formal Practice	• Opening meditation • Meditation (body scan) noticing comfortable & uncomfortable sensations, thoughts, feelings, sense contacts (sound, touch, smell, taste, vision) + flexibility of attention to move to breath if getting lost • Closing meditation
Informal Practice	Reminder during class discussions (both small and large group) of mindful listening and speaking
Typical Class Sequence	Opening meditation going into Guided brief body scan (incl. Reminder to stay mindful, incl. mindful listening & speaking, overview of today's session) **Group discussion of body scan, obstacles, wandering mind, mindful eating:** **-> start with groups of 3 (5min)** **-> then group (5min)** Discussion of home practice with particular attention to: - how successful they were at making the time for it, problems and obstacles encountered (sleepiness, boredom, other) -> how they worked with them or not

	- and what participants may be learning and/or seeing about themselves from practicing the body scan and AOB - wandering of mind - Establish the universality of the wandering mind and the notion of working with this recognition with curiosity, acceptance/ acknowledgment and deliberate, repeated, re-focusing of attention - explicitly letting participants know that this deliberate re-directing of mind and "coming back" is as much a part of the meditation practice as staying on the object of attention - noting (without analysis) where the mind goes and what is on one's mind. - Emphasize the importance of desisting from repressing and suppressing thoughts or feelings or forcing things to be a certain way. - Best way to get somewhere is not to try to get anywhere, not even "relaxed." The option is to "let be" or "let go." This is a new way of learning. The body has its own language and its own intelligence. Non-conceptual. **-> include: Group discussion on** mindfulness in routine activities. Discuss eating one mindful meal and/or the experience of their relationship with food this week -> importance of routine mindfulness **Transition:** and now we will do a short exercise to get to know this process a little more **9-Dots Puzzle: 3min (don't share if you know it)** Examine the experience of working with the 9-Dot Puzzle and the theme of expanding the field of awareness when facing familiar or new challenges or circumstances. Several sub themes may emerge out of this experience. These may include: - ways someone problem solves - **recognizing conditioned behavioral, cognitive and emotional patterns that arise when working with difficulties and challenges** (including "solving" the 9-Dots Puzzle) - **beginning to recognize patterns that are self-defeating or non-productive as well as ways that the past influences the present (labels, beliefs, identities)** - **taking a step back from a problem can give us the breakthrough "aha!" experience and allow us to see more (instead of being completely wrapped up in it -> recovering more quickly from stressful/negative experience)** **-> e.g. interpersonal conflict: patterns of interacting -> getting stuck in problem -> taking step back -> get out of patterns -> find new ways to approach situation** Bridge: this program focuses on becoming aware of our experiences, recognizing our automatic reactions to them and giving you tools to react in a healthier way. -> "It's not the stressors per se, but how you handle them" -> we will now practice this through our next meditation

	Sitting meditation with awareness of breathing (15min) - start by finding a comfortable sitting position -> cross-legged: relaxed but engaged posture, knees slightly lower than your hips, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head); - you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you - next anchor your attention in the breath: bring your awareness to the sensations in your abdomen, observe your in-breath, your out-breath, try to notice the little pause in between them - no need to control your breathing, simply allowing your breath to breath itself and let your attention follow your breath - bringing one's attention back to the breath and the present moment when the mind wanders, when thoughts, emotions, and sensation come into your awareness, just notice them and redirect your attention to your breath - notice (tingliness, contact, tension or no sensation) and breath through sensations in: top of head, forehead, eyelids, cheeks, lips, chin, shoulders, arms & hands, back, chest, belly, hips, legs, feet - When settling your body, settle your mind as much as it allows - breath with your body as a whole, including sensations of the body along with the breath - focus on your breath and notice what is coming into your awareness - when trying to focus on your breath, your mind will move away from your breath, this is not a mistake but just what minds do; take a moment to notice that your mind went away and gently move your attention back to your breath in your abdomen - emphasize the importance of being embodied (share possible direct experience of feeling embodied (established in their somatic/bodily experience) or ungrounded and disconnected from the body) -> while anchored in the breath, noticing specific sensations, thoughts, feelings or maybe sounds or smells -> noticing if they are comfortable or uncomfortable, being not reactionary to them -> **try to just let things be, not to solve them, hold onto them or push them away, but just let them be and observe them** **-> the idea is to not react in our habitual ways, like discussed earlier, but to take a step back and see your experience more clearly** **-> your body or mind might tell you that you have to react, you have to move when there is an uncomfortable sensation, you have to push away negative thoughts or emotions** **-> gives you control and freedom about how to respond to your environment, instead of habitually reacting** - any time your mind goes away, just notice that it has, and gently move your attention back to the sensations in your abdomen, following your in- and out-breaths - as best as you can, bring a quality of kindliness to your awareness, treating your mind with compassion - the aim is to pay attention to your experience as best as you can, including: -> comfortable & uncomfortable thoughts, feelings, sensations - just noticing them -> the mind going away -> be aware of this - no right way to feel or think -> your experience is your experience, see if

	you can let things be just how they already are - focusing on your in- and out-breath for a few more moments Assign homework (emphasize importance of following at-home exercises to get the most benefits from this program -> build on each other, supports the sessions, helps you develop mindfulness and insight) + discuss logistics ; allow questions **=> check emails, including spam/bin** Closing meditation
Home Practice	• Body Scan or AOB sitting meditation ≥ 6 times per week: min. 10 minutes per day, per day (recordings follow in-session script) 1. Meditation, focus on comfortable 2. Meditation, focus on comfortable 3. Meditation, focus on uncomfortable 4. Meditation, focus on uncomfortable 5. Meditation, focus on comfortable, uncomfortable or neutral 6. Meditation, focus on comfortable, uncomfortable or neutral • Choose one daily activity to bring full awareness to for the week: Brushing teeth, washing dishes, taking a shower, taking out garbage, shopping, eating (participant chooses one). ; Become aware of repetitive movements in ordinary activities, i.e. getting into and out of the car, preparing meals, bathing children, taking a walk, etc. (work with reminders)

Class three

Overview	• Noticing and investigating uncomfortable and comfortable experiences • Discussing pleasant and unpleasant event calendars • Noticing automatic, habitual reactions to our experiences

Theme	Curiosity and openness to the full range of experience; new ways of relating to stressful moments and events; recognizing and reducing the negative effects of automatic, habitual stress reactivity; pro-active towards stressful situations and experiences; working with, reducing, and recovering more quickly from stressful situations and experiences; recognizing and experientially inquiring into automatic habitual reactive patterns Awareness of being stuck in one's life or in particular situations in one's life, highlighting the conditioned patterns often encountered in highly demanding situations in which one finds oneself (i.e. fight, flight, and freeze – stress reactivity/automaticity/mindlessness.) Investigation of the ways people often cope including: numbing, denial, passive aggressiveness, suppression of feelings, substance dependency, thoughts of suicide etc. Recognizing and honoring the fact that these coping methods may have been protective and supported survival, and that they may now be counter-evolutionary and limiting, if not self-destructive; automatic habitual stress reactions without trying to change them
Recommen-ded Time Allocations	Opening meditation - 10min (Un)pleasant event calendars (incl. take attendance) - 25min Meditation - 20min Homework and logistics - 5min Closing meditation - 1-2min
Formal Practice	• Opening meditation (investigating uncomfortable sensations) • meditation, attending to sensations, thoughts, feelings & sense contacts as events in consciousness + review flexibility of attention + widen attention • Closing meditation
Informal Practice	Reminder during class discussions (both small and large group) of mindful listening and speaking
Typical Class Sequence	**- Opening meditation (10min)**: start by finding a comfortable sitting position, knees slightly lower than your hips, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head), you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you, notice contact sensations of your body, so the pressure of your legs on the floor, your feet touching each other, your hands on your legs or lap; we will now start relaxing our muscles (top of head, forehead, eyelids, cheeks, shoulders, arms & hands, torso, hips, legs); next anchor your attention in the breath: observe your in-breath, your out-breath, try to notice the little pause in between them; when thoughts, emotions, and sensation come into your awareness, just notice them and redirect your attention to your breath - do the same when sounds, smells or other senses come into your

	awareness)**;** -> attending to breath, body, sounds, thoughts and emotions as “events” in consciousness -> distinguishing the event from the content (seeing thoughts come and go, without going into their content) -> just noticing any comfortable, uncomfortable or neutral experiences without reacting to them guided reflection: The program is half-over today. How has it been going so far? Pause and take stock: What am I learning, if anything? How does it show up in my life, if at all? How am I engaging with this program in terms of commitment to weekly classes and daily practice? If I have been finding it difficult to practice at home and/or attend weekly classes, am I willing to recommit for the second half of the course? Note that growth is non-linear. Letting go of expectations for the second half based on experience of the first half of course. Invitation to practice and take each moment as a new beginning, a fresh opportunity to be fully engaged, fully alive. **Go over the Pleasant Experience meditations**: - being particularly attentive to exploring the ordinariness of experiencing a moment as pleasant. - Investigating what qualities in all of these pleasant moments or events caused them to be labeled as pleasant by the participant? - Relate to observations that we miss many of our pleasant moments, perhaps focusing only on the unpleasant ones. Possible themes of connection, belonging, and contact being an important element of pleasant moments. - Also, there may also be the perspective of not wanting anything, just appreciating what we already have and the possibility of having pleasant moments in spite of being in a crisis or in physical or emotional pain. - This is an opening to acknowledge how habits are conditioned and our desire to want things to be a certain way that results in attachment, aversion etc. (Note: this is not an opportunity for a ‘lecture’ but a weaving together of some of the ways our behaviors are patterned based upon the actuality of participants’ responses). **Review Unpleasant Experience meditations**: - being particularly attentive to exploring the familiarity of unpleasant moments. - Emphasis on mind/body connections, patterns, what people observed/learned about themselves., and wondering together if there were any unpleasant moments experienced during any of the formal or informal home practices in the past week; name stressors - Investigating any common attributes in all of these unpleasant moments or events that caused them to be labeled as unpleasant. What qualities do these distinct unpleasant moments or events have in common? I.e. physical sensations, emotions, and thoughts. How do we actually experience stress physically, cognitively and affectively? - how did different reactions to the unpleasant experience, influence it?

	Rationale: notice experience, notice automatic reactions, adapt reaction **Group discussion**: - Explore with the class their experience of **Automatic, Habitual Stress Reactivity** - How does your stress reactivity influence mind, body, health, and their patterns of behavior? -> avoidance / procrastination -> hyper-focus / overthinking -> effect on stress lasts longer -> or observant, non-reactionary -> not going with first automatic response -> responding in healthier ways -> effect of stress is less because not emotionally and cognitively caught up in them + behaviors lead to healthier outcomes -> less stress -> same with feelings of sadness (break automatic cycle: sad feeling -> automatic reaction: stay in bed -> sad feeling) **Mediation**: - start by finding a comfortable sitting position -> cross-legged: relaxed but engaged posture, knees slightly lower than your hips, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head); - you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you - next anchor your attention in the breath: bring your awareness to the sensations in your abdomen, observe your in-breath, your out-breath, try to notice the little pause in between them - no need to control your breathing, simply allowing your breath to breath itself and let your attention follow your breath - bringing one's attention back to the breath and the present moment when the mind wanders, when thoughts, emotions, and sensation come into your awareness, just notice them and redirect your attention to your breath - notice (tingliness, contact, tension or no sensation) and breath through sensations in: top of head, forehead, eyelids, cheeks, lips, chin, shoulders, arms & hands, back, chest, belly, hips, legs, feet - When settling your body, settle your mind as much as it allows - breath with your body as a whole, including sensations of the body along with the breath - focus on your breath and notice what is coming into your awareness, just glancing on your thoughts, emotions or sensations - Particular emphasis on working with painful physical sensations and emotions. Bring curiosity to this investigation, similarly as when you investigated what it was like to drink the tea. Introducing ways of working with discomfort/pain: using uncomfortable sensations as objects of awareness by investigating quality, duration, and nature of sensations—highlighting the continually changing aspect of bodily sensations, and

	shifting attention to the breath if sensations are overwhelming, or shifting posture if pain is posture-related. To develop greater flexibility of attention, emphasis is placed on modulating attention to work more effectively with strong bodily sensations and emotions as a means of self-regulation and coping more effectively. - noticing the automatic reactions to uncomfortable physical sensations, emotions and thoughts: how they are tried to be suppressed, pushed away, etc. Just noticing how we react to these experiences and trying to stay observant and non-reactive, instead of following our conditioned, automatic reactions. -> notice how an uncomfortable physical sensation might be followed by an urge to move around; try to just observe this without reacting, just noticing what these sensations are like, seeing them go away by themselves -> notice how an uncomfortable thought might be followed by avoidance, distracting yourself through other thoughts or, outside of meditation, distracting yourself, for example through entertainment; try to just observe this without reacting, just noticing what these thoughts are like, seeing them go away by themselves -> similarly, notice how an uncomfortable emotion might be followed by avoidance, trying to get rid of the emotion, trying to push it way, or, outside of meditation, distracting yourself, for example through entertainment; try to just observe this without reacting, just noticing what these emotions are like, seeing them go away by themselves -> seeing what it is like to not react habitually but to respond consciously and with awareness - wind down the meditation, return to your breath as an anchor, let any thoughts about these reflections come & go, and just focus on centering yourself - focusing on your in- and out-breath for a few more moments - open your eyes when you are ready Assign homework ; discuss logistics ; allow questions Closing meditation
Home Practice	• Body Scan or AOB sitting meditation ≥ 6 times per week: min. 10 minutes per day: 1. Body scan, with noticing uncomfortable physical sensations, thoughts and emotions, noticing automatic tendencies, staying non-reactionary 2. Body scan, with noticing uncomfortable physical sensations, thoughts and emotions, noticing automatic tendencies, staying non-reactionary 3. AOB, with noticing uncomfortable physical sensations, thoughts and emotions, noticing automatic tendencies, staying non-reactionary 4. AOB, with noticing uncomfortable physical sensations, thoughts and emotions, noticing automatic tendencies, staying non-reactionary 5. Bring uncomfortable situation (typical or past) to mind, noticing

	automatic tendencies, staying non-reactionary 6. Bring uncomfortable situation (typical or past) to mind, noticing automatic tendencies, staying non-reactionary -> exploring experiences by just observing them, investigating them, return to breath as anchor if too intense -> still learning how to stay non-reactionary -> noticing habitual reactions to your experiences -> staying observant & non-reactionary, return to breath as anchor • Be aware of automatic habitual stress reactions and behaviors during the week, without trying to change them • Be aware of feeling stuck, blocking, numbing, and shutting off to the moment when it happens this week

Class four

Overview	• Cutting reactive, habitual chain through mindfulness • Responding more creatively • Learning to compassionately listen to ourselves -> make healthy & informed choices about what we need in the moment • How to continue practice (incl. Life applications) after program ends
Theme	Connect mindfulness with perception/appraisal in the critical moment (the moment of conscious contact), and with the arising of reactive physical sensations, emotions, cognitions and behaviors ; attentiveness to the capacity to respond rather than to react to stressful situations. ; recover more quickly as a means of reducing the "wear and tear" on the body-mind that occurs when a reactive cycle of arousal persists knowing your feelings Integrating mindfulness practice more fully and personally into daily life. Participants are asked to purposefully reflect on life-style choices that are adaptive and self-nourishing as well as those that are maladaptive and self-limiting. Keeping up the momentum and discipline developed over the past weeks in the meditation practice, both formal and informal. Review of supports to help in the process of integrating the learning from this program over time: Local drop-in options, books, recordings, graduate programs, free all-day sessions for graduates; local retreat and yoga centers, and other pertinent resources available to support practice.

Recommen-ded Time Allocations	Opening meditation - 5min Group discussion (incl. take attendance) - 20min Loving-kindness meditation - 20min Homework and logistics and close-off - 15min Closing meditation - 1min
Formal Practice	• Opening meditation • Loving-kindness /compassion meditation: send love to self (as you would look at a child and wish them the best) -> listen to what your body and mind tells you with compassion (listen, don't believe) • Closing meditation
Informal Practice	Reminder during class discussions (both small and large group) of mindful listening and speaking
Typical Class Sequence	**Opening meditation (5min)** start by finding a comfortable sitting position, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head), you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you, notice contact sensations of your body, so the pressure of your legs on the floor, your feet touching each other, your hands on your legs or lap; we will now start relaxing our muscles (top of head, forehead, eyelids, cheeks, shoulders, arms & hands, torso, hips, legs); next anchor your attention in the breath: observe your in-breath, your out-breath, try to notice the little pause in between them; when thoughts, emotions, and sensation come into your awareness, just notice them and redirect your attention to your breath - do the same when sounds, smells or other senses come into your awareness)**;** -> attending to breath, noticing sounds, thoughts, emotions and physical sensations as "events" going through your awareness, without reacting to them -> seeing thoughts come and go, without going into their content **Announcements:** post-assessment (for SONA: to get credits, do the homework exercises) and interview **Group discussion (20min)** **1. Groups of 3 -> 2. Big group** Addressed a lot of things in the past 3 weeks, right now focus on (come to me after for more questions) experience of: 1. noticing patterns of automatically reacting, cognitively & emotionally (suppressing, distracting or hyperfocusing) and behaviorally to stressful events -> what does that feel like, to notice the patterns? Effect of automatic reactions? 2. trying to stay observant and non-reactionary, attending to emotions/

	thoughts/ sensations as events, coming and going through our awareness 3. even in small ways – a greater possibility of responding with awareness in stressful moments, rather than reacting automatically -> reacting is skillful. It's not the stress but how you perceive and relate to it that dictates its effects on the mind and the body (within limits) -> stressed about Uni -> panic & procrastinate/overwork OR notice stress & do the best I can 4. What difficulties have you encountered during the meditations? For instructor: 1. Respond to difficulties: -> motivation? -> not follow unhealthy automatic reactions -> train to not follow reactive habitual patterns of having to react to negative emotions, seeing that emotions don't control us, that we don't have to be pushed around by them, but go away by themselves and we can have the freedom to respond in the way we wan -> even with reactions that don't seem unhealthy, e.g. boredom: for just these 10 minutes, see what it's like to be in this observant mode and train this ability to not react -> connected more deeply with our lives, our experience, live more deeply (like with tea), be more in touch with ourselves, can care for ourselves -> what's the point of just sitting here when I have things to do? -> taking a moment to step back -> step out of the thinking mode (can get stuck trying to solve problem through same patterns, e.g. rumination) -> get a new perspective (9-dot problem) -> better to deal with the issue -> why stay with an uncomfortable physical sensation if I can just move? -> see if the sensation passes by itself -> not being determined by our initial impulses -> why would I want to be aware of difficult emotions & thoughts? -> see if you have to react immediately, or if they pass by themselves; & if you are able to stay with emotions/thoughts -> not being determined by our initial impulses; & experiencing that thoughts/emotions don't have the grip on us which we think they do (instead of: avoiding difficult emotion -> thinking we have to avoid them -> conditioned fear & avoidance; same as in phobia) -> freedom + a part of us that also deserves care and compassion -> difficult to notice automatic patterns or get out of them -> notice: practice concentration & patience; get out: come back to base (breath or body) and see the urge to react pass -> Where are you finding the integration of mindfulness in your everyday life particularly challenging or difficult? -> establishing habits of awareness: short mindfulness breaks, mindfulness walking, mindful eating or drinking, exerting will to come back to breath by stating motivation) 2. Expand on benefits - tying it all together:

	Stressful event -> response in emotions, thoughts, physical sensations -> tendency to react automatically, in conditioned patterns -> can create unhealthy coping: avoidance, suppression, running after emotions -> interrupt chain of automatic reactions by becoming mindful: see emotions, thoughts and urges to react go by -> not being bound by patterns of avoidance, unhealthy coping, not carrying around stress -> gain freedom and agency to respond to environment in a way that's healthy for you, more peace => knowing what is called for in each moment -> listening to yourself, what you need and how you can best respond to your experience and environment **Meditation (20min)** - start by finding a comfortable sitting position -> cross-legged: relaxed but engaged posture, knees slightly lower than your hips, hands resting on legs or lap, back straight but relaxed (like string attached to the crown of your head); - you can close your eyes gently or have a soft, fixed gaze about a meter or so in front of you - next anchor your attention in the breath: bring your awareness to the sensations in your abdomen, observe your in-breath, your out-breath, try to notice the little pause in between them - no need to control your breathing, simply allowing your breath to breath itself and let your attention follow your breath - relax into your sitting position: relaxing your muscles (top of head, forehead, cheeks, face as a whole, shoulders, back, chest, belly (softening your breathing), hips, legs) - Noticing mind going out -> coming back - with your base as an anchor, observe any thoughts, emotions or physical sensations which come in and out of your awareness - while noticing the in- and out-breaths, bring a quality of compassion to your awareness - think about person, a friend, sibling or parent, or another being, perhaps a pet, you care about unconditionally, with no ambivalence and send them love or warm wishes -> extend that feeling to yourself - see if you can attend to your thoughts, emotions or physical sensations with this unconditional love, like a loving parent would attend to their child, acknowledging whatever you are experiencing right now, accepting your experience, rejoicing in any pleasant experiences you have and also giving space for those uncomfortable experiences, acknowledging that they're there as well, treating them like a loving parent would treat their child with a warm hug - see if you can sit with this feeling for a little bit while still being anchored in your breath, listening to yourself with compassion, acknowledging and accepting all parts of your experience - see if you can widen your awareness, being open to whatever comes into your awareness, not trying to push anything away, not needing to pursue any goal or feeling, even relaxation; paying attention with compassion to whatever your experience is -> simply noticing whatever comes up, letting it be, observing your

	experience constantly changing -> letting your mind wander, letting emotions and sensations come up, while staying aware of them -> see if you can build some trust in this choiceless awareness, not pushing away anything, giving space for any experience that comes up, listening compassionately like you would to a loved one -> try to stay with this open awareness that includes everything, an open space where every emotion, thought or physical sensation can come and go, welcoming any experience with compassion -> if you do get swept away and your mind wanders, find your base in the breath once more and then slowly widen your awareness again - stay anchored in your breath, applying the mindfulness mode, seeing your thoughts, emotions and physical sensations without reacting automatically, simply noting your experience while centered in your breath - see if you can notice if your emotions or thoughts are indicating anything to you -> do you notice any parts of your experience that have not received the attention which they needed, maybe certain emotions or thoughts -> things that need to be acknowledged, stress, sadness or worry that needs to be taken care of -> see if you can notice what these things need, how you can respond to them to take care of those parts of your experiences as well -> listen to your emotions, thoughts and physical sensations like a loving parent, listen with the intention to take care of yourself -> this is something that you can apply throughout your life: listening to yourself, observing your experience with compassion, not reacting through our automatic patterns but responding in a way that addresses our needs and allows us to care for ourselves -> what actions, thought patterns and behavioral habits create problems for us, and which can help us take care of yourselves - wind down the meditation, return to your breath as an anchor, focusing on a few more in- & out-breaths - open your eyes when you are ready to return to the group **Mindful inquiry of experiences (5min)** **Review the entire course (15min)** <u>Individual Reflection (write on index cards, 5min)</u> Card 1: a. One positive aspect of the course, something you learned, a positive experience b. One thing you would have preferred differently Card 2: a. One aspect that you would like to take with you or continue practicing b. Discuss the value of putting learning to immediate use for continued practice -> what critical items are necessary for continued practice (i.e., dedicated space; part of routine / dedicated time; cushion or chair; motivating force) <u>group go around of intentions to continue practice (10min)</u> -> supporting conditions: routine, connecting to intrinsic motivation

	(freedom, inner peace, love, joy) -> recommendations for further practice from instructor -> access to all recordings -> YouTube recommendations -> book recommendations -> groups in area (zen.nl, Zen boat, Vipassana Groningen) Assign home practice (saved best for last: this week's meditations are the nicest, the most comfortable; build on each other -> bring loving element to the practice) End with final, short AOB and acknowledge the ending of this particular group
Home Practice	• Body Scan or AOB sitting meditation ≥ 6 times per week: min. 10 minutes per day -> per day: 1-2: metta 3-4: choiceless awareness 5-6: listening to needs • Bring awareness to moments of reacting and explore options for responding with greater mindfulness, spaciousness, and creativity in formal meditation practice and in everyday life. Remember that the breath is an anchor, a way to heighten awareness of reactive tendencies, to slow down and make more conscious choices • Practice informally when you are not doing the above formal practices by being as aware and awake as possible throughout the day • Continue to work with bringing seamless attention to all your moments in order to be more present in your life • Keep up the practice and make it your own