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Moving Into Stillness: A Mindfulness-Based Stress Prevention/Stress Reduction Program For College Students

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Abstract
Stress is one of the leading factors that negatively affect success of students in college, yet few formal stress reduction programs for college students exist. In this dissertation the issue of stress in college students and how this issue is currently being conceptualized will be addressed. A program will be presented that can be used by colleges to help students learn how to manage stress and develop resilience to it. First, an overview of the literature concerning college student mental health and the role of stress is presented, followed by a review of mindfulness-based interventions and positive psychology interventions. An examination of wilderness therapy is presented next, including a rationale regarding the utility of a mindfulness based stress reduction program that is derived from a wilderness therapy program model. Program considerations, pretreatment issues, and assessment methods are reviewed, and a model for evaluating the intervention is offered. Finally, the "Moving into Stillness Program" is presented as a stress reduction intervention for college students.

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MOVING INTO STILLNESS: A MINDFULNESS-BASED STRESS PREVENTION/STRESS REDUCTION PROGRAM FOR COLLEGE STUDENTS

A DISSERTATION
SUBMITTED TO THE FACULTY
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ABSTRACT

Stress is one of the leading factors that negatively affect success of students in college, yet few formal stress reduction programs for college students exist. In this dissertation the issue of stress in college students and how this issue is currently being conceptualized will be addressed. A program will be presented that can be used by colleges to help students learn how to manage stress and develop resilience to it. First, an overview of the literature concerning college student mental health and the role of stress is presented, followed by a review of mindfulness-based interventions and positive psychology interventions. An examination of wilderness therapy is presented next, including a rationale regarding the utility of a mindfulness-based stress reduction program that is derived from a wilderness therapy program model. Program considerations, pre-treatment issues, and assessment methods are reviewed, and a model for evaluating the intervention is offered. Finally, the “Moving into Stillness Program” is presented as a stress reduction intervention for college students.
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INTRODUCTION

The number of students presenting to college counseling centers with serious and chronic mental health problems has increased markedly over the past decade. Many of these conditions existed for the students prior to college and have been under treatment. For others, college is the first time a major mental health problem is experienced. Regardless of one's history, it is well known that stress is an important contributing factor that can have a negative effect on the success an individual has at working toward optimal health and functioning.

College Students' Stress

Hypotheses regarding why college students seem to be experiencing such high levels of stress are numerous, clearly illustrating how many factors contribute. From pressures at home, physical health compromised by lack of exercise, poor nutrition, ineffective sleep patterns, substance use and dependence, to increasing financial worries brought on by the increasing costs of college education and smaller post graduation job opportunities, the college experience is becoming fraught with a level of stress that has not been seen before (Benton, Robertson, Tseng, et al., 2003; Kadison and DiGeronimo, 2004; Kitzrow, 2003). Along similar lines, Kadison and DiGeronimo (2004) state:

students with mental illness and learning disabilities now succeed in high school and move on to college as never before because of improvements in early diagnosis, competent therapy and pharmacology. But when they move into the college system, they need ongoing, intensive care that not
all schools are able to offer. The typical unstructured environment, erratic sleeping patterns, and academic stresses can ultimately push these students over the edge (p. 149).

A recent survey of over 29,000 college students (American College Health Association, 2003) indicated that 29.3% of students surveyed viewed stress as the most significant impediment to academic performance and 11.6% saw depression and anxiety impeding academic performance (about 40% taken together). In a 2003 in-house survey at Lewis and Clark College (N~1,000), students responded that stress detracted either “a lot” (for 58.2% of students who responded) or “somewhat” (for 32.7% of respondents) from academic success and that depression interfered with academic success “a lot” (for 32.7% of students who responded) and “somewhat” (for 43.2% of respondents).

The Evolving Role of College Counseling and Purpose of this Program

College counseling has traditionally served a primary role of providing short term assistance to “normal” or “healthy” college students struggling with adjustment and developmental issues (Kitzrow, 2003; Kadison & DiGeronimo, 2004). College counseling centers often provide testing for learning and attentional issues, career and personality testing, and crisis management. Students and their families as well as college administrators are placing increasing demands on college counseling centers to take greater responsibility for student mental health to the extent that many colleges are responding by changing their model of health care and by questioning whether adopting a philosophy that equates the college counseling center to a mental health center better fits their
mission (Kitzrow, 2003; Schneider, 2005). Reconceptualizing the role of the college counseling center and considering the implications of such change is a massive undertaking that involves considerable concern regarding ethical standards and carries a high degree of risk for the college.

There are many ways to look at the situation of mental health on college campuses. It might be argued that no one should be denied the experience and the opportunities of college because of a mental health issue and that learning how to operate under stress with such a concern is vitally important to the student’s success as an adult. It can also be argued that intelligence and mental health problems are not related and that an intelligent (or any) individual should not be denied access to education. On the other hand, it could be argued, that the severely depressed or anxious individual who isolates his/herself and rarely leaves his/her dorm room for class is not able to partake in the college experience, and is effecting the well-being of others when his/her suicide attempt is discovered in the communal bathroom. This is not to imply that every student with a mental health issue is impaired to such an extent, but it is difficult for college counseling centers to constantly and effectively address such serious needs when the numbers of such students are increasing at a rate not matched by staff and facilities at the college.

College counseling centers strain to meet the increasing demands of students with serious mental health problems, such as major depressive disorder, anxiety disorders, and bipolar disorders. Programs focused on primary prevention and promotion of health offer tools for students so that they may learn for
themselves how to manage and cope with stress and help minimize the chances that stress will have a negative impact on functioning.

Data from a survey of college counseling center directors (Gallagher, 2002), information gained via direct communication with several college counseling center directors and with directors of the college outdoors programs at Pacific University and Lewis and Clark College, other Lewis and Clark College administrative personnel (dean of students, director of student support services, director of residential life, and coordinator of student success and wellness programs) and review of literature on college mental health systems indicate that a focus likely to be successful and consistent with what has been said about stress, mental health, and financial needs/budgetary needs is one on prevention-oriented programs. Given this understanding and based on the data mentioned previously regarding college students' impressions of the impact of stress on their college experiences, it is interesting to note that internet searches using combinations of the words “college students,” “stress,” “prevention,” “programs” bring up some programs related to alcohol and substance use and others related to sexuality, HIV/AIDS, and campus violence, but very few that focus on stress prevention and development of skills to combat stress.

The program presented in this dissertation is one that has been designed to help college students develop resilience to stress and which provides them with skills that they can use to manage stress when they become distracted by it. The program is based on current research in the conceptualization and application of mindfulness skills, positive psychology conceptualizations and interventions
including well-being therapy and the cultivation of positive emotional states, and on current conceptualizations of wilderness therapy and wilderness-based interventions. It is designed to be offered to students as a special program of the counseling center and college outdoors.

Rationale

The theory, operationalization, and application of mindfulness-based mental health interventions are rapidly developing areas of interest among health care practitioners. An increasing body of research is revealing evidence that mindfulness-based interventions offer a great degree of success in treating stress, depression, anxiety and other impediments to optimal functioning and well-being (see Baer, 2003 for a review).

Research on resilience (particularly Seligman's work beginning in the 1970's with his study of Learned Helplessness in Humans) has led to the organization of the numerous areas of study of optimal functioning and human potential and wellness under the rubric of "positive psychology." Although positive psychology interventions, like mindfulness-based interventions, aimed at developing mental health (as opposed to suppressing or removing mental illness) are relatively new, there has been increased development of such interventions over the past few years and there is evidence for their success in promoting improved mental health and subjective well-being (e.g. Fava, Ruini, Rafanelli, et al., 2005; Fredrickson, 2000; 2002; 2003; Snyder and Lopez, 2002).

Wilderness therapy (at times identified interchangeably as adventure therapy) programs are intended to produce positive change in participants by
immersing them in situations which enable the development of improved self-concept and self-efficacy through increased awareness, skills development, and experience of natural consequences (Paxton & McAvoy, 2000; Russell, 2001).

Based on the results of a review of literature on mindfulness-based interventions, positive psychology interventions, and the challenges faced by college counseling centers, a program that combines mindfulness skills development with specific positive psychology interventions in a wilderness context may be beneficial for the prevention and reduction of stress among college students. Such a program would provide a multifaceted opportunity to develop important skills that will support them as they face their college experience and as they develop into healthy adults.

There are several factors that support the development of a mindfulness-based stress reduction/resilience program based in the context of wilderness therapy. First, as described above, each component alone seems to be a potentially effective strategy for improving general mental health.

Second, personal experience over the past three years using mindfulness-based interventions at the group level and at the individual level with traditional aged college students and adults diagnosed with depression, anxiety, and stress related problems has demonstrated the power and effectiveness of these interventions on the subjective experience of the individuals involved. As the author experienced directly, and in keeping with current research findings, the cultivation of mindfulness skills affects clients’ coping skills and general sense of well-being. This is indicated by direct observation of client presentation and
affect, decreased scores on the Outcome Questionnaire-45.2 (OQ-45.2), and the reports of clients' own amazement and pride in their newly developed abilities to manage stress as evident by improved academic performance and interpersonal experiences. Feedback was received after a year of conducting mindfulness-based stress reduction workshops for Lewis and Clark College's Residence Assistant (RA) and Residence Director (RD) population (about 25 people). These students found the workshop interesting and useful and wanted to have the opportunity to participate in other such workshops and were interested in having more frequent and extended opportunities to practice mindfulness skills with instruction and guidance before being left to practice them alone.

The third factor supporting the need for the proposed program is based on further experience from the summer of 2005, when the author presented a mindfulness workshop to a group of 30 trip leaders from Lewis and Clark's college outdoors program. Based on the feedback from participants that was obtained via informal comments and from comments on a qualitative formal evaluation form (consisting of six likert-rated and two open-ended questions), the overwhelming response to the workshop was that students wanted more time to learn about mindfulness and related skills for practice, they wanted more ideas on how to incorporate the concepts and skills into their trips, and wanted more opportunities to contemplate and discuss their ideas and responses to mindfulness and how it relates to stress and well-being.

In addition, although not directly relevant to the purpose of this particular program, the author has continued to provide regular mindfulness workshops to
students, faculty, and staff at Washington State University over the course of the 2006-2007 academic year. Evidence from feedback (obtained in the same manner as the group at Lewis and Clark College) of participants in these workshops is congruent with responses from Lewis and Clark College participants and suggests that people in college and university settings have an interest in learning how to manage stress and see mindfulness skills as viable means for doing so. Several of these workshops have been offered through the University Recreation Center in conjunction with the Student Counseling Center, as part of an initiative to promote the connections between mental and physical health and wellness.

Finally, involving college outdoors achieves three additional benefits: it relieves some of the pressure on the college counseling center (which is already overwhelmed with the demands of the more seriously and chronically mentally ill students on campus) to help students who are struggling with developmental, adjustment, and stress related problems; it provides the context of wilderness therapy; and it makes the concept of caring for one's mental health in a proactive way a mainstream idea in the college community, easing some of the stigma around mental health and furthering the college's mission by promoting a culture of prevention and health. This mindfulness-based stress reduction program for college students is rooted firmly in the core values of small liberal arts colleges, such as Lewis and Clark College, which strive to promote mental health and well-being and to help prevent stress-related problems from having a negative effect on the individual student and the college community at large.
Following the introduction, support for the presented program will be provided in the form of critical reviews of current literature in the areas of mindfulness interventions, positive psychology interventions, and wilderness therapy interventions as they pertain to the prevention and reduction of negative consequences of stress in college students. Literature selected for review will include that which has been published since 1996, has been published in scientific, peer reviewed journals (for articles), and can be found by using the internet search engine “Google” and the academic databases “Academic Search Premier” and “Ebsco Host” by searching keywords that are closely related to the subject (using the words “mindfulness,” “stress” and “wilderness therapy”). Scholarly books on the topics of mindfulness, mindfulness-based and positive psychology-based psychological interventions, and wilderness therapy also will be used. Current models of existing stress reduction programs will be examined. Literature reviewing the characteristics and psychological needs of the current generation of college students (meeting the same criteria for inclusion described above) will also be discussed. The integration of these bodies of literature informs the development of the program, which will be described along with assessment and evaluation processes.

The first stage in the development of the program includes identification and definition of the target population, staff and materials, and an outline of the program’s structure. The second stage in the development of the program includes an impact model in which proximal and distal goals are identified. The utility and
feasibility of the program as well as related costs (e.g. staff and other resources) are addressed.

The discussion/conclusions chapter addresses topics such as program application specific to the target population and implications for use with other populations. It also addresses the strengths and weaknesses of the program, potential obstacles, and the need for further research and program development. Appendices include a facilitator program manual and participant materials.
A REVIEW OF THE LITERATURE ON MINDFULNESS-BASED INTERVENTIONS

Mindfulness has been defined in many ways, and cultivation of mindfulness abilities has been seriously studied for over 2500 years. "Mindfulness" is commonly defined as a state of being attentive to and aware of what is taking place in the present moment, without evaluation or judgment. Although the mechanism through which mindfulness enhances psychological and behavioral functioning remains unclear, a growing body of research indicates that the development of mindfulness skills is associated with a variety of well-being outcomes such as reduced pain (Kabat-Zinn, 1990), anxiety (Roemer & Orsillo, 2002; Hayes, Strosahl, & Wilson, 1999), depression (Hayes et al., 1999; Segal, Teasdale, & Williams, 2002), borderline personality disorder (Linehan, 1993), binge eating, substance abuse disorders (Breslin & Mack, 2002), and stress (Baer, 2003). Mindfulness interventions are being used to help people learn how to manage their moods and relate to their emotions.

The mindfulness skills taught in these interventions are the same skills that are described in the Abhidhamma, one of the three Buddhist cannons that constitute Buddhist philosophy which is devoted to the psychology of Buddhism. The Abhidhamma describes in great detail practical exercises which lead to the development of mental skills of attention, concentration, and mindfulness. Cultivation and acquisition of these skills assists the practitioner in experiencing
reality from a purely sensory perspective, free of preconception, delusion, expectation and other states which “cloud” the mind and consume mental and physical resources.

The ideas behind mindfulness interventions are similar to those of cognitive behavioral therapy. Those who practice mindfulness meditation learn to relate to thoughts (as mental events) in new ways and learn to loosen their attachment to cognitive distortions and maladaptive assumptions and to negative schema. Likened by some to interoceptive exposure (Hayes & Feldman, 2004), individuals learn how to practice non-judgmental, non-evaluative experiences of awareness and learn how to use observation of the breath to bring the mind and body to stillness and to present moment awareness. Individuals learn how to approach internal experiences with curiosity and acceptance and learn to be with what is there without feeling the need to fix or change things, learning that emotions pass whether previously learned responses are engaged in or not.

In a recent study, the effects of a mindfulness-based stress reduction (MBSR) program on stress, mindfulness self efficacy, and positive states of mind were studied (Chang, Palesh, Cladwell, et al., 2004). Measures were collected before and after an 8-week intervention. Stress levels following intervention were significantly lower than pre-intervention levels, while self-efficacy and positive states of mind were measured at significantly higher levels. The findings add support to the research that indicates the potential of mindfulness based interventions for stress management, awareness and attention training, and positive states of mind.
M. Linehan has spent a considerable amount of time working with individuals who are diagnosed with Borderline Personality Disorder (BPD). BPD is described in the fourth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV) as "a pervasive pattern of instability of interpersonal relationships, self-image, and affects, and a marked impulsivity" (American Psychiatric Association, 2000, p. 706). This population is notoriously difficult to treat and is often the source of great conflict and confusion in the therapists attempting to work with it. Dialectical behavior therapy (DBT) conceptualizes the dysfunctional behavior exhibited by individuals with BPD as a consequence of an underlying dysfunction of the system of emotional regulation. In her description of DBT, Linehan (1993) discusses the characteristic "dialectics," or reconciliation of opposites, of her program. She describes her emphasis on "acceptance as a balance to change" (p. 19) as the influence of a perspective that integrates Eastern and Western psychological practice. The DBT tenets of observing, mindfulness, and avoidance of judgment are derived from the study and practice of meditation (Linehan, 1993).

Linehan's (1993) core skills of mindfulness include teaching the client "what skills": to observe, describe and participate with an end goal of participation with awareness (in her philosophy, Linehan believes that participation without awareness leads to impulsive, mood-dependent behaviors). She also teaches "how skills": to observe, describe and participate from a nonjudgmental stance, with a focus on one thing in each moment, and by doing what works. The acceptance and tolerance of distress as passing states is also
and increasing commitment to behavior change by tying the need for change to the client's personal values. Hayes et al.'s (1999) approach, called Acceptance and Commitment Therapy (ACT), like DBT, assists the client in developing an awareness of alternative perspectives and ways of responding to anxiety-provoking thoughts or situations than those ways in which the client has become habituated. It is thought that ACT is successful because it helps clients to identify a need for change that is personally relevant and easily incorporated into each individual's value system (Roemer & Orsillo, 2002).

The melding of Western and Buddhist psychologies brings together the concepts of finding balance between acceptance and change and the meditative techniques involved in the training of mindfulness. The practice of mindfulness meditation has been correlated with reduced levels of anxiety and tension, increased strength of the immune response (Davidson, Kabat-Zinn, Schumacher, et al., 2003; Goleman, 1997), increased likelihood of making positive present-moment choices, and the use of alternative coping strategies by sufferers of GAD (Roemer & Orsillo, 2002).

Mindfulness meditation has also been explored for its application to helping individuals struggling with substance abuse. Breslin, Zack, and McMain (2002) discuss the role of attention with respect to occurrence of relapse in individuals with substance abuse issues. Meditative mindfulness of attention to thoughts of and stimuli related to substance use may enable individuals to process the experiences differently and therefore may reduce the likelihood of relapse. "The shift in perspective from actor...to observer may reduce the urgency
inherent in an urge or an emotion...thereby reducing their ability to initiate a relapse” (Breslin, et al., 2002, p. 287).

Perhaps the most common and wide reaching applications of mindfulness conceptualization and practice are related to reducing stress, whether in the form of chronic pain or illness or daily living. Kabat-Zinn (e.g., 1990; 1994) has written on this topic extensively, and has developed a program that is the most widely used of all mindfulness interventions and which serves as the foundation of countless other mindfulness programs [such as the MBCT program developed by Williams, Seagle, and Teasdale (2003)].

In a poster presentation at the May 2006 annual convention of the Association for Psychological Science, G. Barron and S. Millin of Mercyhurst College showed that an abbreviated version of Kabat-Zinn’s (1990) Mindfulness-Based Stress Reduction (MBSR) program presented to first semester college freshmen resulted in reports of less stress, appearance of being better adjusted, and greater mindfulness skills than students who did not participate in the program. These results, the first from a study designed to look specifically on mindfulness training and college student stress, add support to the utility and feasibility of offering similar such programs in a college setting.
REVIEW OF THE LITERATURE ON POSITIVE PSYCHOLOGY INTERVENTIONS

Positive Psychology represents a shift in the conceptualization and practice of clinical psychology. It strives to discover and enhance that which contributes to mental healthiness and success with a rationale based on the idea that individuals are more resistant to and able to cope with mental illness if they possess skills such as optimism and resilience and are able to approach life with the confidence and hope that come from the recognition and development of their strengths (Seligman & Csikszentmihali, 2000). It is concerned with the cultivation of positive emotions (Diener, 2000; Fredrickson, 2000), with the identification and development of creativity and talent, and with the understanding of experiences such as wisdom, compassion, empathy, altruism, and flow (see Snyder & Lopez, 2003).

Snyder and McCullough (2000) hypothesize that the emergence of positive psychology at the end of the 20th century “reflects the fact that the pathology model has run much of its useful course” (p. 151). Seligman and Csikszentmihalyi (2000) attribute the growing concern with prevention to the resurgence of interest in human strengths. Diener, Lucas, and Oishi (2002) cite research that shows that pleasant and unpleasant affect are not opposites of one another (as they have traditionally been viewed) and that what has been learned about pathology cannot simply be applied in reverse in order to understand health.
The aim of positive psychology is to “catalyze a change in psychology from a preoccupation only with repairing the worst things in life to also building the best qualities in life” (Seligman, 2002, p.3). Proponents of positive psychology believe that the emphasis of the past century on treatment of mental dysfunction has resulted in a neglect of interest and attention to conditions related to human excellence, both individually and collectively (Baltes, Glück, & Kunzmann, 2002).

Those who study positive psychology seek to understand positive subjective experience, positive personal traits, or the positive personality, and how they relate to the social context in which they occur. They are interested in reacquainting the field of clinical psychology with its roots in the study of what it is to be human and in the study of strength, virtue, talent, wisdom, and the things that “make life worth living,” and are advocates of treatments and interventions that are focused on enhancing and developing people’s strengths, with much attention to prevention and building competency. In its current conceptualization, positive psychology is also seen as a psychological system in which recognition and consideration of the social context in which each person and his or her experiences exists lead to the social benefit such study can yield.

This turning away from a focus on pathology is not implying that such study is unnecessary, but as evident from the rapidly growing fields of health psychology, behavioral medicine, and psychoneuroimmunology, a focus on prevention and alternatives to traditional areas of psychological inquiry seems equally relevant and important. Proponents of positive psychology strive to
identify and operationalize optimal human capabilities so that they too may be applied to the empirical study that has provided us with such a robust understanding of human dysfunction.

Specific interventions related to positive psychology are limited, given the relative infancy of the field. There are a few areas of study that are relevant to the purpose of this dissertation in that they provide meaningful frameworks from which to address the issue of stress and how to prevent and manage its negative affects. One such area of study is focused on the concept of subjective well-being. Another area of study is focused on the concept of positive emotion. These two areas will be discussed respectively.

Subjective Well-Being

Subjective Well-Being (SWB) is a broad concept that encompasses emotions, mood, and life satisfaction. It is described by Diener, Lucas, and Oishi (2002) as the “essential ingredient of the good life” (p. 63) and is defined as a person’s cognitive and affective evaluations of his or her life including cognitive judgments of fulfillment and satisfaction, and emotional reactions to events (Diener, 2000). SWB is a measure of one’s cognitive and affective evaluations of one’s life. It includes judgments of satisfaction and fulfillment and emotional reactions to events (Diener, 2000). One of the most meaningful contributions of SWB research is a greater understanding of pleasant and unpleasant events as distinct experiences rather than as simple opposites of each other.

SWB is, by definition, subjective. Empirical study of SWB began in the 1920s and the majority of research on the topic has been done with surveys. In the
1980s SWB attained status as a scientific discipline, and much of its growth has been attributed to the level of material abundance and economic prosperity that has been achieved in many Western nations, to the growth in individualism, and to the development of methods with which to study it (Diener et al., 2002). The findings of the past eighty years of inquiry into SWB have revealed interesting distinctions between pleasant and unpleasant affect, demographic information about groups with respect to SWB, and has sought to discover the ways perceived quality of experience and external events are mediated by individuals' values and goals (Seligman & Csikszentmihalyi, 2000).

SWB researchers have shown that pleasant and unpleasant affect are not simple opposites of one another. Often, they correlate with different variables (Diener, 2000; Diener, Lucas, & Scollon, 2006). This distinction is important because it reveals the value of studying positive experience as a unique phenomenon and makes clear that interventions aimed simply at reducing or removing negative features do not necessarily create positive experience.

SWB researchers have also shown that judgment of life satisfaction is the result of a combination of situational information and chronically salient information, and that different people attend to different aspects of information and use information differently. Current mood, beliefs about happiness and the way it is operationalized, and ease of retrieving positive as opposed to negative memories effect estimates of SWB and judgments of SWB over time (Diener et al., 2002). For example, people differ in the significance which they apply to their
moods and emotions and a judgment of life satisfaction can change, even for the individual, depending on whatever is most salient at a given moment.

Current research on SWB measures both momentary feelings and global reports of happiness, in recognition of the fact that SWB judgments reflect both cognitive and emotional experiences. Procedures for obtaining data include self-report, informant-report, and naturalistic/experience sampling (Diener, 2000). Current theories of SWB fall into one of three categories.

The first category of SWB theories is related to need and goal satisfaction. These theories hold as a basic premise that happiness is a desired state toward which all activity is directed. The reduction of tensions (such as physical pain and satisfaction of biological and psychological needs) leads directly to a (global) state of happiness and simply engaging in an activity to that end will result in (momentary) happiness (Diener et al., 2002). Having a goal and engaging in its attainment is an indicator of well-being and individuals who have meaningful goals experience more positive emotion, have more energy, and report feeling that life is meaningful (Diener et al., 2002).

The second group of SWB theories is focused on process/activity. These theories hold that SWB is heavily influenced by stable personality dispositions, even though judgment of SWB changes with life conditions. The third group of SWB theories is based on genetics and personality disposition. Like the process/activity theories, these theories see SWB as stable over time.

This third group of theories share the premise that individuals have biologically determined “adaptation levels” or “set points” to which they return,
regardless of life events (Diener et al., 2002). These theories are based in part on
twin studies which suggest that genes influence characteristic emotional responses
to life circumstances, leading to the belief that happiness has a genetic
component.

Regardless of theory group, research on SWB has shown that individuals
tend to adapt to both positive and negative events and return to an original level of
happiness. Referred to as the “hedonic treadmill,” this idea was first presented in
1971 by Brickman and Campbell and presumed that individuals tend toward
neutrality. Past research suggested a tendency toward a positive set point which
may be affected by long-term life circumstances (Diener, 2000). More recent
research indicates that these set points may be related to temperament and that
individuals may have multiple set points which may change in different situations
(Diener, Lucas, & Scollon, 2006).

As stated above, individuals vary greatly from each other and within their
own selves regarding the level of significance and meaning they attribute to
experiences. The practice of mindfulness allows one to recognize how quickly
and easily evaluations and judgments (and subsequent responses) are made and
provides practice in observing these tendencies without getting stuck in
interpretation or attribution of meaning. Mindfulness practice also allows
individuals to notice that their thoughts and feelings or, to use Diener’s language,“set points” may change over time or circumstance and are not static or inflexible.

Consistent with the vision of positive psychology and adding to the body
of research related to well-being, Ryff and Singer (1996) challenge the
conceptualization of health as the absence of illness and suggest that fostering well-being is just as important to protecting against potential adverse experiences as eliminating negativity. They believe that the absence of well-being leaves individuals vulnerable to future adversities and that current conceptualizations ignoring this are incomplete. Their six-factor model of well-being includes autonomy, personal growth, environmental mastery, purpose in life, positive relations with others, and self-acceptance as factors which contribute to and indicate mental health.

Ryff and Singer (1989) developed their six-factor model in an attempt to operationalize the essential features of psychological well-being and distill the many features of positive psychological functioning present in the literature up to that point. The six factors revealed satisfactory psychometric properties, and are used in current research on well-being.

Rafanelli, Park, and Fava (1999) and Fava and Ruini (2003) have developed a cognitive behavioral intervention that is based on and addresses the domains identified in Ryff's (1989) and Ryff and Singer's (1996) model of well-being due to the fact that their model has been found to fit specific impairments found in individuals with affective disorders. Well-being therapy (WBT) is an eight session structured, directive intervention based on an educational model that is focused on fostering beliefs and attitudes that support well-being, increasing awareness of personal growth and recovery from affective illness, and reinforcing well-being promoting behavior. Its effectiveness is thought to be due to two phenomena: (1) an increase in psychological well-being seems to protect against
vulnerability to acute and chronic life stresses and (2) an inverse correlation between positive and negative affects that shows increases in well-being related to decreases in distress (Fava & Ruini, 2003).

WBT sessions typically run for 30-50 minutes once a week or every other week. The emphasis is on helping participants develop self-awareness through use of structured diary activities and discussion. Traditional CBT style challenges and errors in thinking are pointed out by the therapist, and both participants and therapists engage in developing alternative interpretations, reframing, and activity scheduling. Ryff's (1989) and Ryff and Singer’s (1996) six dimensions of psychological well-being are introduced to participants when relevant to the contents of participants’ diaries or to group discussion. The goal of the therapist providing WBT is to help the participant move to optimal levels of psychological well-being from the present level of impairment, based on the six dimensions of psychological well-being. Table 1 illustrates the dimensions of psychological well-being in terms of typical levels of impairment and optimal levels that serve as goals of WBT.

Developed for and used with individuals with mood and anxiety disorders, WBT has been shown to significantly reduce residual symptoms and increase self-rated well-being (Rafanelli, et al., 1999; Fava, Ruini, Rafanelli, et al., 2005). Fava and Ruini (2003) show its effectiveness as a useful addition to existing cognitive-behavioral interventions, particularly as a relapse-prevention strategy, and Fava et al. (2005) demonstrate that CBT for generalized anxiety disorder is more effective when supplemented with WBT, and give credit to its distinctions.
<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Impaired level</th>
<th>Optimal level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environmental mastery</td>
<td>Has or feels difficulties managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; lacks sense of control over external world.</td>
<td>Has sense of mastery and competence in managing the environment; controls external activities; makes effective use of surrounding opportunities; able to create or choose contexts suitable to personal needs and values.</td>
</tr>
<tr>
<td>Personal growth</td>
<td>Has sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored with life; feels unable to develop new attitudes or behaviors.</td>
<td>Feels continued development; sees self as growing and expanding; is open to new experiences; has sense of realizing own potential; sees improvement in self and behavior over time.</td>
</tr>
<tr>
<td>Purpose in life</td>
<td>Lacks sense of meaning in life; has few goals or aims, lacks sense of direction, doesn’t see purpose in past; has no outlooks or beliefs that give life meaning.</td>
<td>Has goals in life and sense of directedness; feels that there is meaning to present and past; holds beliefs that give life purpose; has goals and aims for living.</td>
</tr>
<tr>
<td>Autonomy</td>
<td>Over-concerned with expectations and evaluations of others; relies on judgment of others to make important decisions; conforms to social pressures to think or act.</td>
<td>Self-determining and independent; resists social pressures; self-regulating behavior; evaluates self by personal standards.</td>
</tr>
<tr>
<td>Self-acceptance</td>
<td>Feels dissatisfied with self; disappointment with past occurrences; is troubled about certain personal qualities; wishes to be different than what he/she is.</td>
<td>Has a positive attitude toward self; accepts own good and bad qualities; feels positive about past.</td>
</tr>
<tr>
<td>Positive relations with others</td>
<td>Has few close, trusting relationships with others; finds it difficult to be open and is isolated and frustrated in interpersonal relationships; unwilling to compromise to sustain important ties with others.</td>
<td>Has warm, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy and intimacy; understands reciprocity of human relationships.</td>
</tr>
</tbody>
</table>
from traditional cognitive-behavioral therapies (namely its focus on emotional well-being rather than distress, its goal of promotion of well-being rather than removal of distress, and its experientially reinforcing nature).

The relationship between characteristic emotional responses to life circumstances and SWB is an interesting one, and the significance of positive emotions is another area of study that recognizes the value of studying positive experience as a unique phenomenon from negative emotion. Positive emotions have received little attention in part due to the assumption that they are the converse to negative emotions. As mentioned above, this assumption has been shown to be inadequate and positive and negative emotions are distinct experiences with exclusive features.

Positive Emotions

The study of positive emotions has led to the understanding that these feelings are important to cultivate not only for their hedonic qualities but as tools that facilitate psychological growth and improved well-being over the lifespan. Fredrickson (2001) provides a review of current perspectives on emotions, affect, and their respective functions and has developed a theory called “the broaden-and-build theory of positive emotions.” Fredrickson (1998) contrasts the functions of negative and positive emotions in terms of action tendencies and one’s momentary thought-action repertoire. She discusses traditional action-oriented models of negative emotions which show how negative emotions are adaptive responses to threatening situations that restrict consideration of possible behaviors to those that are necessary so that quick, decisive action may ensue.
Positive emotions, Fredrickson (2001) argues, widen one’s thought-action repertoire and result in consideration and pursuit of novel and creative paths of thought and action. This leads to an increase in the range of cognitive and behavioral options from which one may select in different circumstances. Based largely on her own experiments and on the work of Alice Isen on the relationship between positive affect and problem solving and social behavior, Fredrickson (1998; 2000; 2001; 2003) and Fredrickson & Branigan (2005) provide support for the idea that positive emotions such as joy, interest, contentment, and love serve to increase one’s enduring personal resources such as attention, cognition, physical and intellectual strength, and create stronger social bonds.

Fredrickson (2000; 2001) reasons that if positive emotions broaden the thought-action repertoire, they should have (using her terminology) an “undoing effect” on the narrowing negative emotions. She cites research that shows that positive emotions seem to undo the cardiovascular reactivity that typically follows a negative emotion (eg. Fredrickson & Levenson, 1998), and hypothesizes that positive emotions should restore flexible and creative thinking in stressful situations in which individuals’ thinking would ordinarily be narrowed. Implications include increased resilience to stress and enhanced ability to manage stressful events.

Similar to the well documented “downward spiral” of depression, Fredrickson (2001) hypothesizes that the broaden-and-build theory describes an “upward spiral” in which broadened thinking and positive emotional states result in meaningful increases in well-being. Fredrickson and Joiner (2002) tested this
hypothesis and found that those participants who reported the highest degrees of positive emotions showed greater resilience to adverse events as measured by increases in “broad-minded coping” (generating greater numbers of ideas for solving or dealing with a problem) and increases in reported positive emotions.

Fredrickson and Losada (2005) are not arguing that negative emotions are unnecessary or undesirable, since they serve us well in situations where immediate reaction may be necessary. What they do point out is that positive emotions and the ensuing broadened thought-action repertoire develop over time and have more indirect, long-term adaptive value. Positive emotions lead to deeper personal connections, a greater array of coping strategies, and increased environmental knowledge. They promote approach and exploration (rather than withdrawal and avoidance) which in turn leads to the development of more accurate cognitive maps of “what is good and bad in the environment ... knowledge [which] becomes a lasting personal resource” (p. 880). These experiences of positive affect “spark dynamic processes with downstream repercussions for growth and resilience” (p. 880).

How does the cultivation of positive emotion occur? As noted above, removing negativity does not lead directly to the emergence of positive emotions. Many CBT interventions include exercises designed to increase positive experiences and opportunities for mastery. For example, a standard CBT treatment protocol for depression will include activity scheduling, often with a focus on increasing engagement in activities that are pleasant and positively reinforcing (eg. Leahey & Holland, 2002).
It is also commonly understood that increasing one’s activity level by scheduling physical exercise leads to improved mood and this is often included in a CBT treatment plan for a depressed person. Positive emotion can be cultivated by scheduling pleasant activities and exercise and by directing a client’s attention to the thoughts and feelings surrounding the activities. As with WBT, clients can learn how to become aware of the thoughts and physical experiences accompanying pleasant events (in the same ways they have been accustomed to recognizing negative events) and to be present with those experiences and engaged by them.

Wilderness experiences provide opportunities for the development of well-being and the cultivation of positive emotions. They allow for engagement in activities that increase chances for feeling positive emotions by placing individuals in a naturally beautiful setting and providing a “break” from everyday life. They require engagement in physical activity and provide immediate feedback on the outcome of one’s actions, increasing chances for feelings of mastery and competence. It is interesting to note that although there is little to no direct empirical support in the psychology literature for linking the cultivation of positive emotions and wilderness experiences, as recently as October 2005, the journal *Parks and Recreation* included an article that discusses the promotion of positive emotions through leisure services.
REVIEW OF THE LITERATURE ON WILDERNESS THERAPY

INTERVENTIONS

The term wilderness therapy refers to a range of programs that have a basis in outdoor activity and are intended to promote positive change or personal growth in the participants. Russell (2001) has attempted to refine the definition of wilderness therapy by reviewing the existing literature on wilderness therapy so that some common understanding of theoretical foundations, implementation strategies and intended purposes can be determined in order to allow for empirical research and program design.

The concept of wilderness therapy can be traced to the German educator, Kurt Hahn. Hahn’s approach to education was both experience and value-centered, and with goals based on the development of “character” and “maturity,” not simply on mastery of academic content or intellectual skill (Kimball & Bacon, 1993). Although many definitions of wilderness therapy exist, Russell’s (2001) definition includes a theoretical basis, a system of practice, and expected outcomes. His definition, drawing on definitions of others, states that “the design and theoretical basis of a wilderness therapy program should be therapeutically based, with assumptions made clear and concise to better determine target outcomes and evaluate the effectiveness of the intervention” (p.5).

Russell (2001) states that most wilderness therapy programs (such as Outward Bound) are based on the traditional “Hahnian” concepts of education which are integrated with “an eclectic therapeutic model based on a family systems perspective with a cognitive behavioral treatment emphasis” (p.5). The
approach integrates the therapeutic factors of a wilderness experience with a “nurturing and intense therapeutic process which helps clients access feelings and emotions suppressed by anger, drugs, alcohol, and depression” (p.5).

Like positive psychology, wilderness therapy recognizes the significance of the relationship between an individual and social, cultural, and environmental factors and human well-being and behavior (Beringer, 2004) and increased understanding, awareness, and appreciation of others (Goldenberg, 2000). In keeping with the theory behind mindfulness-based interventions, wilderness therapy interventions help individuals develop increased present moment awareness, and enhanced emotion regulation, and increased mental flexibility and tolerance of unpleasant mental states (Russell, 2001; Beringer, 2004).

Based on Russell’s (2001) conceptualization of wilderness therapy, the core elements of wilderness therapy include the use of natural consequences, in which client responses are influenced by the environment, the use of metaphor (similar to ACT), the use of ritual and ceremony reflecting rites of passage experiences common in many different cultures, time spent alone allowing for reflection, insight, and inspiration, and curricula that teach communication and other skills, psycho-education, and other educational lessons. Therapists are cognizant of clients’ positions regarding the stages of change and provide opportunities for “natural” experiences that may facilitate progression toward a readiness for action.

Based on his review of wilderness therapy programs, Russell (2001) describes the wilderness therapy process, which he divides into two types of
programs, one in which leaders rotate in and out of the field and new clients join at various times, and one in which therapists and wilderness guides make up a treatment team that stays with a closed group for the duration of the program. He divides the process into three phases.

The first phase is the “cleansing” phase, which involves change in environment, diet and physical activity. During this phase participants are also taught basic survival and self-care skills.

The “personal and social responsibility” phase is typified by activities aimed at recognition of natural consequences, peer interaction and strong therapeutic influence. The goal of this phase is to “help clients generalize metaphors of self-care and natural consequences to real life” (p.5). Through psycho-education, modeling, and peer group interaction, values of cooperation and communication are emphasized, as are skills around anger and other emotion management and expression.

The third phase is the “transition and aftercare” phase and involves preparing clients for the return to home or the particular aftercare environment. Time is spent with therapists, processing the experience and what has been learned, developing plans for maintaining learned attitudes and behaviors, and may be supplemented with regular counseling sessions following the end of the program.

Russell (2001) describes the treatment outcomes (regardless of the presenting problem and specific treatment plan that was followed) as a sense of accomplishment that accompanies increased physical health and sense of well-
Linking wilderness therapy to positive psychology and mindfulness interventions, the research on the cultivation of positive emotions reviewed previously would suggest that wilderness trips provide a perfect opportunity for such practice (Beringer, 2004; Fredrickson and Branigan, 2005; Fredrickson and Losada, 2005; Russel, 2001). Involvement in a backpacking trip, for example, provides physical exercise, beautiful scenery, opportunity for cooperative and positive interpersonal interaction, and opportunities for mastering new skills such as hiking or camping skills. Time spent hiking facilitates mindfulness practice by providing a novel situation that requires increased attention and concentration and by promoting present moment awareness and opportunity for reflection on the experience.
“MOVING INTO STILLNESS”: A MINDFULNESS BASED STRESS REDUCTION PROGRAM

This section of the dissertation provides the reader with a summary of the problem that is addressed by the program presented here, the goals of the program, discussion of participants and facilitators and necessary materials, the format of the program, program considerations (including issues related to screening and assessment), and program evaluation, and begins with a brief explanation regarding the title of the program.

The title of the program, “Moving into Stillness” was chosen for several reasons. As one becomes familiar with the practice of mindfulness and the language that is frequently used when describing mindfulness concepts and experiences, the notion of “stillness” is commonly encountered. Similarly, exploration of literature on stress and stress management reveals frequent use of terms that relate to states of calmness, rest, tranquility, and “slowing down.”

In this particular case, participants are learning skills that promote this “slowing down” or “stilling” of the mind in a context that necessitates movement (e.g. hiking outdoors). In addition, the goal of the program is to help “move” participants from a state in which they are suffering from the impact of stress in their lives to a state in which they are capable of responding to stressful situations and symptoms in a way that is helpful and productive to their overall well-being. In this manner, they are learning how to “move into stillness.”
Finally, the title of the program was inspired in part by a line from a song by Joni Mitchell, entitled *Barangrill*, which reads “...and you want to keep moving and you want to stay still, but caught in the moment some longing gets filled, and you forget to ask 'where's Barangrill?'.” In other words, present moment awareness can open the door to the type of coping strategies that are often overlooked for more common and less positive coping strategies (such as substance use or other avoidant strategies).

Summary of the Problem

After reviewing the literature on mindfulness- and positive psychology-based interventions and on wilderness therapy, several characteristics become apparent and each lend support to the development of a stress reduction program that draws from each. First, most of the currently accepted mindfulness-based interventions focus on treatment of DSM recognized Axis I and II psychological disorders, with the most success in treating depressive relapse, generalized anxiety disorder, and borderline personality disorder (Baer, 2003; Chang, Palesh, et al., 2004). Second, interventions designed to promote well-being and/or positive emotions in the treatment of depression and anxiety disorders are beginning to emerge as viable, empirically supported treatment options: It has been shown that an increase in positive thinking and social interest helps reduce vulnerability to anxiety and has a positive impact on student distress (McCarthy, Fouladi, Juncker, & Matheny, 2006).

Finally, it has been demonstrated that the majority of current wilderness therapy interventions are successful at helping individuals to develop increased
present moment awareness, emotion regulation, increased mental flexibility and
tolerance of unpleasant mental states, and a greater sense of self-efficacy and
resilience (Russell, 2001; Davis-Berman & Davis, 1994), the same qualities that
are thought to be the significant factors related to the successes of mindfulness-
based interventions and well-being and positive emotion cultivating treatments
(Baer, 2003; Fava & Ruini, 2003; Fredrickson, 2003).

The common themes that tie these different bodies of research and
intervention together serve as the foundation for the program being presented in
this dissertation. The first theme is related to the development of present moment
awareness and awareness of the mental tendencies to judge and interpret each
experience. The second theme involves a broadening of perspective, and in each
case the participants are encouraged to move away from a negatively critical,
pathologizing, or catastrophizing stance to one that includes awareness and
acceptance and openness to the positive aspects or available options in a situation,
thought, or feeling. Third, participants are taught to recognize that unpleasant or
negative events or situations will inevitably occur and that their responses to these
events are that which is within their own power to control.

In the Moving into Stillness program, participants are taught to be their
own masters and develop insight into their own thinking and responding styles.
They learn to cultivate skills that provide opportunities for them to experience
competence, immediate and natural consequences, and which have a positive
effect on their mental and physical health and well-being.
Current research on the characteristics of what has come to be called the "Millennial Generation," those who represent the present population of traditional-aged college students, indicates that these young people are experiencing college-related stress at levels that have not been seen in prior generations (Howe & Strauss, 2003; Kadison & DiGeronimo, 2004). The current generation of traditional-aged college students is the most racially and ethnically diverse group seen in college history. Financially, they are paying more for their education than ever before, and they express certain characteristics that set them aside from previous generations of college students that reflect and require changes in traditional methods of teaching and support (DeBard, 2004; Howe & Strauss; Kadison & Geronimo).

Further support for the program presented here can be found by examining the personality traits of these students, referred to as "millennials." In order to provide the reader with a clear understanding of the target population of this program, included in the following section of this chapter will be a general description of the six personality traits of the millennials, those who constitute the majority of the college population today. These traits have been delineated by Howe and Strauss (2003), whose research on this generation is the most prolific and most widely cited in current literature on the topic.

Characteristics of the Millennial generation

Howe and Strauss (2000; 2003) identified seven personality traits or characteristics that may be attributed to many members of the millennial generation (individuals born between 1982 and 2002). Although they face the
same developmental challenges as other generations, these characteristics offer insight into the unique concerns of this group of people, in terms of the way they perceive their world, their goals and aspirations, and the obstacles to success and causes of stress. Described by some to “hate busywork, learn by doing, expect instant feedback, and want it now” (Sweeny, 2007), examination of the characteristics also offer clues into how best to work with these individuals and how to provide them with support/intervention that will be meaningful and accepted by them.

The first trait that characterizes members of the millennial generation is a sense of being “special.” This trait seems to reflect parental and educational messages regarding individuals’ importance and the importance of their financial attributes (Howe & Strauss, 2003). Their coming of age is considered by the greater society as “good” and “empowering” compared to the coming of age of the previous generation which was considered “bad” and “alienating” (DeBard, 2004). Other terms related to this idea of “specialness” such as the “civic generation” and “builders” reflect the expectations upon them which they tend to carry themselves (DeBard, 2004).

The second trait that characterizes members of the millennial generation is “sheltered.” These young people have grown up in a world concerned with safety and protection, they believe that rules serve to maintain their safety and they have been taught to follow rules and to expect their enforcement. Their lives have been highly structured and organized by concerned authority figures (Howe & Strauss, 2003). This trait is expressed by millennials’ expectation that structure will be
provided externally (DeBard, 2004), indicating a need for organizations such as
colleges to provide greater numbers of programs and activities for students.

The third trait that characterizes members of the millennial generation is
"confident." Millennials have grown up in an environment that rewards their
efforts and have been shown support and encouragement at almost every turn,
leading to a sense of optimism and confidence (DeBard, 2004). They tend to
believe that they can meet the expectations placed upon them and expect
recognition for their accomplishments. School has often been a source of praise
and these young people expect that they will “get something” out of those
activities they participate in (Howe & Strauss, 2003).

The fourth trait that characterizes members of the millennial generation is
“conventional.” A result of the conditions that give rise to the sheltered and
conventional characterizations of the millennial group, these young people have
been consistently rewarded for following the rules that have surrounded them
(DeBard, 2004). This group is responsive to authority, is respectful of cultural
differences, and seems to have learned that “one of the best ways of getting along
is to go along” (DeBard, 2004, p. 37).

The fifth trait that characterizes members of the millennial generation is
“team-oriented.” Like the value placed on conventionality, millennials hold group
cohesion in high regard and like to be seen as cooperative, another outcome of the
highly structured upbringing they have experienced (Howe & Strauss, 2003).
They have become accustomed to group projects in school and feel increased
pressure when working individually. They are motivated to join groups that
volunteer for "noble causes" (DeBard, 2004) while expecting a high degree of structure and insulation from failure from authority figures.

The sixth trait that characterizes members of the millennial generation is "achieving." Members of the millennial group are achievement oriented. They value "objective assessment" and understand it as synonymous with "fairness" (DeBard, 2004). They have grown up with an unprecedented glorification of "heroes" by way of media that did not exist for the previous generation. They expect to become heroes and leaders themselves and expect that they will receive support in pursuit of such goals (DeBard, 2004).

Lastly, the seventh trait that characterizes members of the millennial generation is "pressured." According to DeBard (2004) millennial students "want a structure enforced to ensure that compliance will lead to achievement..." (p.38). Their lives have been structured and supported, they have been praised for following the rules that also have been associated with encouragement, but it is also evident that their accomplishments have frequently been understood and experienced by parents and educators as successes in parenting and teaching. This bind in which many members of the millennial group find themselves leads to increased stress and pressure, which in turn leads to an increase in desire for and respect of conformity because it alleviates the pressure associated with creativity and individualism (Howe & Strauss, 2003).
How an Understanding of the Characteristics of the Millennial Generation Supports the *Moving into Stillness* Program

Members of the millennial generation value group activities. They are eager to listen to authority figures and to learn new skills easily and well. They expect observable results from their efforts. They also experience a degree of stress that is more intense than that experienced by previous generations, particularly around scholastic achievement.

Given these characteristics, programs could be designed by colleges that address stress and stress related problems and that are tailored to the experiences and expectations of the current college population. The present program, *Moving into Stillness*, fits these requirements: it is a structured group program, it is focused on developing skills that fit with an optimistic perspective, there are positively reinforcing elements that become evident shortly after initial action, it is offered under the authority of college sanctioned departments (college counseling center and college outdoors).

The effects of student stress and its costs to them, the inability of college counseling centers to adequately meet the mental health needs of the student population, and the characteristics of the millennial generation discussed earlier would lead to the conclusion that colleges need to offer stress reduction programs. A program that utilizes novel and effective interventions and that can be offered to groups of students at one time, on a regular basis, and as a collaborative effort between the counseling and outdoor offices of the student life division of the
school has the potential to have extensive positive effects both on the individual student participants and on the college community as a whole.

In addition, *Moving into Stillness* also adds support for and furthers research opportunities in the promising areas of wilderness therapy and positive psychology. The program proposed here combines effective and empirically supported treatments and presents them in a setting that allows for optimal learning and practice of the component skills (mindfulness, emotion regulation, distress tolerance, positive emotion) in a way that will be meaningful and engaging to the target population.

The treatment manual consists of procedures for a series of one 3-day wilderness trip and one 2-day trip. A combination of psychoeducational, experiential, and process group activities are used to teach college students that stress is an inevitable part of the human experience and that by learning to manage the way they respond to stress they can become resistant to its negative effects. Designed to be taken in conjunction with one another, the two trips have different foci. The first trip focuses primarily on developing awareness and practicing mindfulness skills. The second trip focuses on well-being and the cultivation of positive emotions that is facilitated by the increased awareness that is made possible by mastery of basic mindfulness skills.

**Program Goals**

The expected goals of this treatment program include (a) students will learn to recognize the feelings and thoughts associated with stress when they arise, (b) students will learn a variety of stress reduction and stress management
skills to help them respond productively to stress, (c) the students will feel proficient with the skills they have learned so that they will generalize them to other contexts and use them outside of the group.

An impact model helps to determine whether the effect that the program is designed to have corresponds to the target conditions revealed by the needs analysis. In this case, success will be measured by looking at whether the program lowers students' stress and effectively teaches skills that can be utilized to manage stress more effectively (proximal goals); and by looking at whether this leads to improved adjustment to college life and reduction in the number of students who seek services at student counseling centers thus improving the quality of services students with serious mental health problems receive leading ultimately to an overall improvement of the college community and greater realization of the college's mission (distal goals)?

Target Population

The target population consists of traditional-aged college students, ages 18-22, and non-traditional-aged college students, of variable ages, who have self-selected for participation in the program. The program is also designed for those recommended to the program, by counseling center staff, residence hall staff, faculty, coaches, or others who are involved with the student's life at college.

Staff

The flexibility of use of staff is one of the great advantages of this program. The program is designed to be run by anyone who has been trained in the protocol, who has an understanding of the skills being taught, and who has
had personal experience cultivating mindfulness practice (ideally the facilitator(s) will have a personal, regular mindfulness practice). Due to the psychoeducational and skill development nature of the program, participants are not engaging in traditional “therapy,” obviating the need for a psychologist or other mental health professional to be present on each trip. Discussions focus on the skills being learned and the related experiences of learning and practicing them in the present moment. Although personal experiences of stress and anxiety may be discussed, the program focuses on teaching participants to be their own “therapist” by providing guided exercises that increase personal awareness and help develop skills that can be utilized as needed.

Due to the outdoor nature of the program, each college may have its own protocol for the staff/student ratio on overnight, outdoor trips. Members of the college outdoors programs can be trained to run this program to maximize efficiency in terms of required staff for each trip. If it is not possible to train college outdoors staff, additional staff who are trained to run the program will need to be present. Segal, Williams, and Teasdale (2003) suggest limiting group size to 12 participants (for the MBCT program) and are flexible regarding lower limits, simply warning that very small groups run the risk of evolving into “therapy” instead of “class” mode.

Materials

Materials needed for the program include the facilitator manual and participant materials. These can be found in Appendices A and B.
Other materials include items necessary for backpacking and camping in the wilderness for two nights and three days. Participants may bring their own gear or may obtain gear from the college outdoors program.

Format

Trip I

Day I:

8-8:30am: All participants and staff meet at designated location. Administer assessment measures.

8:45-10:30am: Travel to trailhead. Discuss roles, responsibilities, and procedures.

10:30-11:30am: Unload gear, prepare for hike. Mindfulness Experience I: The raisin exercise. Introduce “mindfulness”: What is it? Discuss the concept of autopilot. Mindfulness Experience II: Each participant will choose one activity in which he/she will engage with mindfulness for that day. Discuss the experience of “well-being”: How do you know when you are feeling well (cognitions, sensations). What interferes with or causes the experience to change? How do you know? Place mindfulness in the context of physical/outdoor activity: discuss awareness of physical sensation and cognitive and emotional responses to different environments, particularly the outdoors.

11:30-2:30pm: Hike. Stop for lunch about half-way through the hike. Mindfulness Experience III: Mindful eating
2:30-4:30pm: Arrive at camp. Review responsibilities/procedures. Encourage participants to choose jobs. Mindfulness Experience IV: Hearing/seeing exercise
Set up camp (tents, gear, bear line). Encourage participants to engage in each activity as mindfully as possible, bringing awareness to each aspect of the job that is being performed. Discussion of mindful activity. Linking mindfulness and awareness (mindfulness as awareness without judgment, evaluation, or goal orientation)
Mindfulness Experience V: Mindfulness of the breath Discussion: Thoughts as mental events, sitting through unpleasant sensations.

5-7pm: Meal Preparation/Dinner/Clean-up Lecture and skill practice: preparing and cleaning up food in an ecologically friendly and animal safe way. Mindfulness activity: Mindful eating

7:30-9pm: Mindfulness activity: The body scan Discussion: Wandering mind, the breath Discussion: What have you thought about regarding well-being? Go over well-being log and instructions.

Day II:

7:30-9am: Meal preparation/Breakfast/Clean-up
Mindfulness activity: Mindful eating

**9-10:30am:** Mindfulness activity: Mindful movement (yoga)

Discussion of activity followed by discussion/reflection of previous day's activities and experiences practicing mindfulness

Introduce pleasant events log (adding on to well-being log)

**10:30-1pm:** Hike

**1-3pm:** Lunch and rest: Mindful eating

Mindfulness Experience IX: Introduce the breathing space

Discussion: Introduce un-pleasant events log (switching from pleasant events and continuing with well-being log).

**3-5pm:** Hike back to camp

**5-6pm:** Quiet time: Record experiences in log, journal, meditation or other mindful activity

**6-7pm:** Meal Preparation/Dinner/Clean-up: Mindful eating

**7-9pm:** Mindfulness Experience X: Seated meditation

Discuss activity. Discuss unpleasant events log. Compare to pleasant events log and to well-being log.

Discuss other stress reduction activities such as relaxation, breathing, visualization. Compare to mindfulness activities (similarities, differences, using what feels right for you at the moment)

Discuss the concept of positive emotions and their cultivation. How do you develop your positive emotions?
Generate list of positive, negative, and neutral activities. Bring awareness to activities that are positive that often go unnoticed. How can these be increased or brought into awareness?

Day III:

7:30-9am: Meal Preparation/Breakfast/Clean-up: Mindful eating

9-11am: Mindfulness Experience XI: Seated meditation

Discuss activity

Reflection: Logs and activities over the past two days

What has “clicked” the most for you this weekend? How do you plan to carry on when back at school? What obstacles do you expect to face? Why? How will you address them? What have the mindfulness and awareness activities taught you about yourself? What have you learned from the hiking/camping?

11-12pm: Break down camp

12-3pm: Hike out

3-5:30pm: Load up gear, return to campus.

Mindfulness activity: Breathing space

5:30-6pm: Unload gear, administer assessment measures

Trip II

Day I:

8-8:30am: All participants and staff meet at designated location and assessment measures are administered.
8:45-10:30am: Travel to trailhead. Discuss roles, responsibilities, and procedures.

10:30-11:30am: Unload gear, prepare for hike.

Mindfulness Experience I: Seeing/hearing exercise, following the breath
Discussion: Bringing awareness to the body, physical, emotional, and cognitive experiences; understanding thoughts as mental events; developing compassion for the “monkey mind.”

11:30-3pm: Hiking. Stop for lunch half-way through the hike: Mindful eating.

3-4pm: Set up camp. Discuss jobs/responsibilities, procedures.

Mindfulness Experience II: Mindful movement: ask participants to perform their jobs with mindfulness, attending to the body, breath, mental events, and to the activity being performed.

4-6pm: Introduce and discuss Ryff’s six dimensions of psychological well-being and how they relate to mindfulness and stress.

6-7:30pm: Meal preparation, dinner, clean-up: Mindful eating

7:30-9pm: Discussion: How do you cultivate positive emotions?
Discuss the concepts of joy, interest, contentment, pride, love. Bring awareness to physical and psychological aspects. Relate to present experience. How does mindfulness factor in?

Day II:

7-7:30am: Sitting meditation
7:30-9am: Meal preparation/Breakfast/Clean-up

Mindfulness activity: Mindful eating

9-10:30am: Mindful movement: yoga

Discussion of activity (moving, eating, sitting)

10:30-12pm: Self-assessment exercise/assertiveness training/other skill development (as needed/appropriate)

12-1pm: Break down camp

1-2pm: Lunch and Discussion

Discussion: Identifying action plans for continued mindfulness skill development, cultivation of positive emotions, and well-being.

Mindfulness Experience III: Breathing space

2-5pm: Hike back to trailhead.

5-7:30pm: Load up gear, return to campus.

Discussion: reflect on this trip and on Trip 1. What changes did you notice after Trip 1? What stayed with you and has become part of your routine?

What do you think about this trip?

7:30-8pm: Unload gear. Administer assessment measures.

Program Considerations

Stress reduction programs exist for use in both individual and group formats. Comparison of the two modalities in terms of superiority of one over the other yields no significant difference, but in the case of this program and as discussed regarding the wilderness therapy model, the group modality offers several advantages. The group intervention provides opportunity for peer
over rugged terrain while carrying a backpack will be excluded from participation in this program.

Assessment

Assessment methods include utilization of standardized self-report inventories that evaluate the individual's subjective experience of stress and functioning. Other methods include regular self-monitoring including keeping a daily record of skill practice sessions and responses to the sessions.

In order to secure a reasonable degree of confidentiality, standardized measures are collected at the beginning and at the end of each trip, while on campus, and are placed in an envelope that is sealed once each participant has completed and turned in the forms. Each participant is instructed to put his or her initials only on the forms. The sealed envelope containing the first set of measures remains in the van while participants are on the trip and both sealed envelopes are returned to the counseling center by the program facilitator after the trip is completed. Participants retain their own self-monitoring records while on the trip and keep them after the trip(s) are complete.

The standardized tools for assessment of participant progress are the Outcome Questionnaire (OQ-45.2) and the Kentucky Inventory of Mindfulness Skills (KIMS). Brief descriptions of both measures follow.

The OQ-45.2 is a widely used, 45-item self-report standardized inventory that is commonly used to track client progress during treatment for psychological disorders and to be used as a "baseline screening instrument with application for gross treatment assignment decisions" (Lambert, 1996, p. 1). Administered during
the course of treatment and at termination, target populations include University Counseling Center clients and Employee Assistance Program clients, among others. Clients are instructed to rate their feelings on a 5-point Likert scale that ranges from “never” (0) to “always” (4) and the questionnaire measures the presence and absence of symptoms with item content related to symptoms of anxiety, depression, and stress, and measures satisfaction with quality of life with item content related to interpersonal relationships and social role functioning. It is a valid and reliable measure of client distress and correlates highly with the Beck Depression Inventory, State-Trait Anxiety Inventory, Zung Self-Rating Depression Scale, and the Symptom Checklist-90-R.

The KIMS inventory is a 39-item self-report inventory designed to assess mindfulness skills on a 5-point Likert scale ranging from 1 (never or very rarely true) to 5 (almost always or always true). Six studies of the KIMS psychometric characteristics (Baer, Smith, & Allen, 2004) indicate good internal consistency and test-retest reliability along with a clear factor structure. Although one of the limitations discussed is regarding the norming of the test on a college student population, this is not a concern for the purposes of evaluating the present program. The KIMS is based primarily on the DBT, MBCT, and MBSR conceptualizations of mindfulness, the same conceptualizations that serve as the basis for philosophy and skills underlying the present program.

There are four mindfulness skills specified and used by the KIMS: observing, describing, acting with awareness, and accepting without judgment. The KIMS consists of scales designed to measure each skill, and content was
drawn from descriptions of mindfulness found in DBT, MBCT, and MBSR literature (Baer et al., 2004).

The daily record of practice and responses is a non-standardized, self-monitoring method created by this author and based on Williams et al. (2003). The well-being log is based on the self-monitoring method developed by Fava and Ruini (2003) which is used in well-being therapy.

Proposed Evaluation of the Program/Evaluation Methods

There are four critical steps to be considered when engaging in any type of program evaluation (Rossi, Lipsi, & Freeman, 2004). The first is to use the given information to devise an impact model of the program. The impact model in Table 2 illustrates the sequence of causal connections between program services and outcomes that positively affect the target conditions. As discussed previously, it helps to determine whether the effect that the program is designed to have corresponds to the target conditions revealed by the needs analysis. Specifically, does the present program lower students' stress and provide skills that can be utilized to manage stress more effectively (proximal goal); does this reduce the number of students who seek services at student counseling centers, thus improving the quality of services students with serious mental health problems receive and lead to an overall improvement of the college community and greater realization of the college's mission (distal goals)?

The second step in evaluating the program is to indicate outcome measures. In this case successful outcome will be indicated by a significant reduction in OQ-45.2 scores, participant self-report, and increase in KIMS scores.
The third step in evaluating the program is to determine whether there is an appropriate method of evaluating the program. A quasi-experimental evaluation design is best suited to address these questions due to the early developmental stage of this program. The target population consists of traditional aged college students, ages 18-22, and non-traditional aged college students who have either self-selected for participation in the program or those for whom the program has been recommended by individuals such as residence hall staff, faculty, coaches, or others who are involved with the student’s life at college.

Following the assessment/intake interview, the program will be explained and offered as an option. Those who choose not to take advantage of the program will, with written permission, be monitored as part of a control group. Both groups will also be compared to the general, non-treatment seeking student population on measures of self-perceived stress and well-being and mindfulness.
Evaluation of this intervention is designed for a pilot study of the program. The results of the pilot study will determine the nature and scope of any needed modifications to the program. A summative evaluation of this program will answer the following two questions: (a) Was the treatment intervention delivered appropriately? and (b) Are the program participants benefiting from their participation in the program?

The program will also be monitored for service utilization and program organization. Service utilization will be monitored by tabulation of participant attendance and participation in assigned activities and homework compliance. A client record will be created and maintained by the program facilitator. The facilitator will document each student's participation in the activities and discussions via daily progress notes.

Program organization will be monitored for treatment adherence by providing each facilitator with a facilitator manual (Appendix B). Each manual includes a daily schedule of activities and discussion points along with participant progress notes to be filled out by the facilitator at the end of each day's activities. Following each trip, program facilitators will meet with the supervising member of the counseling center staff to discuss the trip, and to turn in participant assessment measures and facilitator notes.

Program effectiveness will be evaluated via both qualitative and quantitative measures. Qualitatively, data will be collected from participants prior to treatment using a semi-structured intake interview and during treatment via the "daily record of practice and responses" Williams et al. (2003). Quantitatively,
data will be gathered pre-, during, and post-intervention using the standardized assessment tools discussed previously (OQ-45.2 and KIMS).

The expected outcomes for this treatment program include (a) students will learn to recognize the feelings and thoughts associated with stress when they arise, (b) students will learn a variety of stress reduction and stress management skills to help them respond productively to stress, (c) the students will feel proficient with the skills they have learned so that they will generalize them to other contexts and use them outside of the group.

The fourth step in evaluating this program involves consideration of threats to internal and external validity. While a quasi-experimental design of program evaluation is the most adaptable to programs in early stages of development and implementation and can provide credible estimates of program effects (and is most appropriate for this program), any design that deviates from standard or "true" experimental design (one that includes such aspects as experimenter control, random assignment and random sampling, homogeneity of units, and methodology that includes a priori statement of hypotheses and rule out of alternative hypotheses) is at risk of compromises to validity.

Rossi, et al. (2004) discuss the current research that compares various quasi-experiments to randomized experiments in different program situations. They find that there is a great deal of variability; in some cases results of both are similar, in other cases they are considerably different. Additionally, the evidence they cite fails to illuminate any information regarding the types of program
situations or variations of quasi-experimental design that are associated with more or less biased estimates.

Rossi, et al. (2004) advise that evaluators must rely on a "case-by-case analysis of the particular assumptions and requirements of the selected design and the specific characteristics of the program and target population to optimize the likelihood that valid estimates of program effects will result" (p. 297). Given this condition, it is possible to surmise that threats to validity will be due to lack of equivalence between intervention and control groups (selection bias), pre- and post-treatment self-report biases (such as recalibration issues related to increased awareness or knowledge of behaviors or conditions, condition justification, concerns about self-presentation), the subjective nature of concepts such as "well-being" and perceived stress, problems related to attrition (clients who are responsive to treatment tend to persist, those who are not tend to drop out), and the fact that the participants may be behaving or reporting differently in situations in which they know or suspect that they are being observed.
DISCUSSION/CONCLUSIONS

The program described here presents a new approach for addressing the mental health needs of college students of the millennial generation and increasing the resources of counseling centers, outdoor recreation programs, and college students for managing stress and stress related problems on campuses. This program is accessible to many students who may not consider traditional psychotherapy as a desired nor necessary means for addressing their concerns, and provides a holistic approach toward promoting health and wellness and preventing the negative effects of stress on student health and performance.

The *Moving into Stillness* program draws from current and empirically supported applications of mindfulness-based and Positive Psychology-based conceptualizations of stress related problems and associated interventions. It also draws from the theory and application of models of wilderness therapy as they apply to the enhancement of well-being and development of positive coping skills. These three perspectives were considered in an effort to address the issue of treatment of stress and stress-related problems in college students from a holistic and strengths-based perspective that may also help to promote a culture of wellness and interest in prevention on college campuses.

As discussed by Milligan (2007), who developed a stress reduction yoga program for students, several factors must be considered prior to implementation of a program such as this one. First, important groundwork must be completed so
that the program's value is understood by the community in which it is offered and for which it is offered. Presentations to counseling center staff on the basic theory and intention of the program will enhance awareness and support of the program as a referral option. Other presentations aimed at students and professional staff (e.g. residence life staff) will inform the target population of the program's benefits and help engender interest and support.

Second, a program such as this one must gain administrative support, especially given the liability issues involved. Benefits to be stressed include collaboration between counseling services and the outdoor recreation program (which potentially may also benefit the outdoor recreation program), use of resources already in place (outdoor recreation program equipment and services), and overall reduction of stress related community problems and student attrition due to stress-related problems.

As this program initially is presented and in the early stages of its administration, it will be important to engage in ongoing formative evaluation of the program elements and goals, to ensure that it is achieving the desired results by meeting program goals and intended treatment outcomes. As discussed previously, data from assessment measures taken by those who participate in the program will be compared to data from those who do not, helping to determine whether the program has its desired effect. In an effort to improve the significance of the information obtained, one way this design can be altered is by comparing data from those who participate in the program to an additional or different group consisting of students who wish to participate and have been placed on a waiting-
list. Other modifications may include the addition of a psychoeducational component to the program curriculum that is focused on stress and the stress response. As the need for modification presents itself, continuous evaluation will illuminate areas of strength and weakness and will allow for further development and streamlining of the program.

A clear limitation to this program is its exclusion of individuals with physical conditions that make it impossible for them to meet its physical demands. As program effectiveness is assessed and the present program developed further, consideration must be given to developing modifications that increase its accessibility to all members of the college community. Alternatively, a similar program may be developed specifically for the population of physically limited students.

Another limitation of the program is that it requires easy accessibility to wilderness areas (under three hours drive). As mentioned above, once the program’s value is established effort must be placed into modifying the program so that it can be presented in various outdoor contexts, making it feasible for a larger number of colleges and universities than just those in close proximity to mountains and wilderness.

Another factor that could be seen as a limitation of the program involves the necessity that facilitators be personally familiar with the concept of mindfulness and mindfulness practice. Most of the learning in the program takes place via personal experience and practice of the skills and through discussion of those activities. Facilitators need to be able to discuss these experiences with
students and act as models assuming a guiding role that often involves sharing of personal experiences of mindfulness as a means of facilitating participants understanding of the concepts and skill being taught.

*Moving into Stillness* strengths are discussed at length throughout this dissertation. This program has been designed to provide an integrated opportunity for the acquisition and development of skills that provide students with the greatest probability of effectively and successfully coping with and managing stress. Although it is at its best when presented in its entirety, in cases where support for a program of this nature is lacking, its different components can be presented in a variety of contexts that do not require time away from campus. Mindfulness techniques, cultivation of positive emotions, and well-being therapy can successfully be used in individual and traditional group therapy settings for helping students to manage stress.

An additional strength of this program lies in its easy adaptability and generalizability to other populations, particularly adult populations. Adult populations that might benefit from *Moving into Stillness* include college faculty and staff, corporate leadership and/or management teams, and individuals who are interested in learning how to manage and cope with stress. As research on the application and utility of mindfulness-based interventions with child and adolescent populations increases and gains empirical support, it seems likely that programs such as this one will be helpful for these populations as well, particularly since it combines mindfulness-skills training with a wilderness
experience and the majority of current wilderness therapy programs have been
developed for use with adolescent populations.

It is hoped that whether used completely as it is presented here or with
modifications such as those discussed above, the *Moving into Stillness* program
will offer students the opportunity to lead healthier, more successful lives. This is
an exciting change in the conceptualization of college mental health and reflects a
shift from the traditional focus on remediation to a focus on prevention and
development of a culture of wellness, tailored to meet the needs of the members
of the millennial generation who are currently attending college.
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APPENDIX A: SEMI-STRUCTURED INTAKE INTERVIEW QUESTIONS
MOVING into STILLNESS

Finding Balance and

Reducing Stress With

Mindfulness
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1. **Program Overview**

The *Moving into Stillness* program was designed to help college students develop resilience to stress and to provide them with skills that they can use to manage stress when they become distracted by it. The program is based on current research in the conceptualization and application of mindfulness skills, positive psychology conceptualizations and interventions including well-being therapy and the cultivation of positive emotional states, and on current conceptualizations of wilderness therapy and wilderness-based interventions. It is designed to be offered to students as a special program of the counseling center and college outdoors.

The program format consists of a series of two multi-day back-packing trips. Participants carry their own gear while hiking to the camp and engage in the process of setting up and maintaining a wilderness campsite. Throughout the course of each day, the facilitators introduce and instruct participants in the development of mindfulness skills and lead discussions and activities on the topics of well-being and positive emotions. The natural wilderness environment and physical challenges involved in the trips along with changes in routine provide participants with opportunities to develop new ways to relate to their experiences and to develop a greater awareness and appreciation for their abilities.

At the beginning and end of each trip, two formal measures are taken for each participant. Participants' stress levels are measured using the OQ45.2, a standardized assessment tool that measures the presence and absence of symptoms with item content related to symptoms of anxiety, depression, and
stress, and measures satisfaction with quality of life, and knowledge and acquisition of mindfulness skills are measured using the KIMS, a 39-item self-report inventory designed to assess mindfulness skills.

All participants are provided with a Participant Manual which includes information and instruction regarding the practice of mindfulness, worksheets, and log forms. Suggestions for maintaining practice following participation in the program are also included followed by a resource list of materials for further practice.

Sections Four and Five of the facilitator manual, the “Daily Schedule and Outline of Activities” and “Program Materials: Scripts and Participant Materials” include certain activity and discussion topics that are excluded from the participant manual. The purpose of this exclusion is to move participants away from a goal oriented or expectant mindset and to encourage focus on what is happening in the present moment. Consistent with this motive, the facilitator manual contains minimal guidance regarding instruction of the experiential activities so that facilitators are free to address the particular needs of each group in the manner which seems to fit best at that time. It is for this reason that it is important that facilitators are familiar with the topic of mindfulness and have that ability to communicate their own experiences in developing mindfulness skills in a non-directive, non-evaluative manner. It is recommended that, at the very least, facilitators are familiar with the resources listed in Section Six: “Resources.”

In addition, it is necessary to note that many of the transcripts, activities, and participant forms used by this program are adapted (in some cases with very
little modification) from Segal, Williams, & Teasdale's (2002) book Mindfulness-Based Cognitive Therapy for Depression: A New Approach to Preventing Relapse. Facilitators will benefit from reading this book and will find it a useful resource for questions regarding ways to teach mindfulness skills and for gaining an understanding of common experiences related to teaching and learning about mindfulness.

Between trips, it is important that participants practice the mindfulness skills that they have been introduced to and developing during the first trip. As facilitators, your encouragement plays a significant role in affecting participants' likelihood that they will practice the skills. To the degree that it seems necessary or appropriate, be mindful of opportunities to instill a sense of enthusiasm and interest in the topics and development of skills and remind participants of the importance of practicing what they have learned in preparation for the next trip.

Finally, progress notes may be kept in the manner most comfortable for each facilitator but as a general rule should include behavioral observations of each participant. It is important to maintain and store these notes in a manner that respects the confidentiality of participants (e.g. use a separate notebook that is relatively secure and out of access of group members, keep identifying information in such a way that it is not discernable to others).
2. Safety/Conduct Guidelines and Discussion about Confidentiality

The *Moving into Stillness* program is offered through the college/university's outdoor recreation program and student counseling services. It adheres to all rules of safety and conduct standard for wilderness trips at this school. The group facilitators have received training specific to the administration and facilitation of this program. If you have questions or are experiencing a problem please refer to your program facilitator.

In addition, certain standards of participant confidentiality are expected to be maintained. These standards include each participant’s right to confidentiality: please do not disclose the names or other identifying information about participants with others outside of the group. In the event of an emergency or if information is disclosed regarding the abuse of a child, disabled, or elderly adult, group facilitators may break confidentiality to ensure the safety of involved individuals.

As with any wilderness trip there is a certain degree of unpredictability and personal risk involved. It is important that you remain with the group at all times unless other arrangements have been clearly established with the facilitators. It is important that all instructions regarding set-up and maintenance of camp are followed. Please report any problems with equipment or other safety concerns with the facilitator as soon as they are noticed.

Remember, you will get out of this program what you put into it. May you have a safe trip and an experience to last a lifetime!
3. **Assessment Protocol**

At the beginning and end of each trip, two formal measures are taken for each participant. Participants' stress levels are measured using the OQ45.2, a standardized assessment tool that measures the presence and absence of symptoms with item content related to symptoms of anxiety, depression, and stress, and measures satisfaction with quality of life, and knowledge and acquisition of mindfulness skills are measured using the KIMS, a 39-item self-report inventory designed to assess mindfulness skills.

Upon arrival at the trailhead parking area, the OQ45.2 and the KIMS will be administered. Following administration, the measures will be collected by one of the facilitators and placed in a designated envelope and secured in the vehicle. Upon completion of the trip, the OQ45.2 and the KIMS will be administered again, collected, and placed with the initial measures. During the time between trips, the measures will be kept in each participant’s file.

Participants will engage in their own record keeping of the mindfulness experiences and skills learned via thought and activity logs included in the participant manual. Facilitators will engage in informal assessment of individuals’ progress based on group discussion and self-disclosure. Facilitators will note any concerns or problems and determine with each other whether action or response is warranted.
4. Daily Schedule and Outline of Activities

Trip I

Day I:

8-8:30am: All participants and staff meet at designated location. Administer assessment measures.

8:45-10:30am: Travel to trailhead. Discuss roles, responsibilities, and procedures.

10:30-11:30am: Unload gear, prepare for hike.

Mindfulness Experience I: The raisin exercise. Introduce “mindfulness”: What is it? Discuss the concept of autopilot.

Mindfulness Experience II: Each participant will choose one activity in which he/she will engage with mindfulness for that day.

Discuss the experience of “well-being”: How do you know when you are feeling well (cognitions, sensations). What interferes with or causes the experience to change? How do you know?

Place mindfulness in the context of physical/outdoor activity: discuss awareness of physical sensation and cognitive and emotional responses to different environments, particularly the outdoors.

11:30-2:30pm: Hike. Stop for lunch about half-way through the hike.

Mindfulness Experience III: Mindful eating

2:30-4:30pm: Arrive at camp. Review responsibilities/procedures.

Encourage participants to choose jobs.

Mindfulness Experience IV: Hearing/seeing exercise
Set up camp (tents, gear, bear line). Encourage participants to engage in each activity as mindfully as possible, bringing awareness to each aspect of the job that is being performed.

Discussion of mindful activity. Linking mindfulness and awareness (mindfulness as awareness without judgment, evaluation, or goal orientation)

Mindfulness Experience V: Mindfulness of the breath

Discussion: thoughts as mental events, sitting through unpleasant sensations.

5-7pm: Meal Preparation/Dinner/Clean-up

Lecture and skill practice: Preparing and cleaning up food in an ecologically friendly and animal safe way.

Mindfulness activity: Mindful eating

7:30-9pm: Mindfulness activity: The body scan

Discussion: Wandering mind, the breath

Discussion: What have you thought about regarding well-being?

Go over well-being log and instructions.

Day II:

7:30-9am: Meal preparation/Breakfast/Clean-up

Mindfulness activity: Mindful eating

9-10:30am: Mindfulness activity: Mindful movement (yoga)
Discussion of activity followed by discussion/reflection of previous day’s activities and experiences practicing mindfulness.

Introduce pleasant events log (adding on to well-being log)

10:30-1pm: Hike

1-3pm: Lunch and rest: Mindful eating

Mindfulness Experience IX: Introduce the breathing space

Discussion: Introduce un-pleasant events log (switching from pleasant events and continuing with well-being log).

3-5pm: Hike back to camp.

5-6pm: Quiet time: Record experiences in log, journal, meditation or other mindful activity

6-7pm: Meal Preparation/Dinner/Clean-up: Mindful eating

7-9pm: Mindfulness Experience X: Seated meditation

Discuss activity. Discuss unpleasant events log. Compare to pleasant events log and to well-being log.

Discuss other stress reduction activities such as relaxation, breathing, visualization. Compare to mindfulness activities (similarities, differences, using what feels right for you at the moment)

Discuss the concept of positive emotions and their cultivation. How do you develop your positive emotions?

Generate list of positive, negative, and neutral activities. Bring awareness to activities that are positive that often go unnoticed. How can these be increased or brought into awareness?
Day III:

7:30-9am: Meal Preparation/Breakfast/Clean-up: Mindful eating

9-11am: Mindfulness Experience XI: Seated meditation

Discuss activity

Reflection: logs and activities over the past two days

What has “clicked” the most for you this weekend? How do you plan to carry on when back at school? What obstacles do you expect to face?

Why? How will you address them? What have the mindfulness and awareness activities taught you about yourself? What have you learned from the hiking/camping?

11-12pm: Break down camp

12-3pm: Hike out

3-5:30pm: Load up gear, return to campus.

Mindfulness activity: Breathing space

5:30-6pm: Unload gear, administer assessment measures
Trip II

Day 1:

8-8:30am: All participants and staff meet at designated location and assessment measures are administered.

8:45-10:30am: Travel to trailhead. Discuss roles, responsibilities, and procedures.

10:30-11:30am: Unload gear, prepare for hike.
Mindfulness Experience I: Seeing/hearing exercise, following the breath
Discussion: Bringing awareness to the body, physical, emotional, and cognitive experiences; understanding thoughts as mental events; developing compassion for the "monkey mind."

11:30-3pm: Hiking. Stop for lunch half-way through the hike: Mindful eating.

3-4pm: Set up camp. Discuss jobs/responsibilities, procedures.
Mindfulness Experience II: Mindful movement: ask participants to perform their jobs with mindfulness, attending to the body, breath, mental events, and to the activity being performed.

4-6pm: Introduce and discuss Ryff’s six dimensions of psychological well-being and how they relate to mindfulness and stress.

6-7:30pm: Meal preparation, dinner, clean-up: Mindful eating

7:30-9pm: Discussion: How do you cultivate positive emotions?
Discuss the concepts of joy, interest, contentment, pride, love. Bring awareness to physical and psychological aspects. Relate to present experience. How does mindfulness factor in?

_Day II:_

7-7:30am: Sitting meditation

7:30-9am: Meal preparation/Breakfast/Clean-up

Mindfulness activity: mindful eating

9-10:30am: Mindful movement: Yoga

Discussion of activity (moving, eating, sitting)

10:30-12pm: Self-assessment exercise/assertiveness training/other skill development (as needed/appropriate)

12-1pm: Break down camp

1-2pm: Lunch and Discussion

Discussion: Identifying action plans for continued mindfulness skill development, cultivation of positive emotions, and well-being.

Mindfulness Experience III: Breathing space

2-5pm: Hike back to trailhead.

5-7:30pm: Load up gear, return to campus.

Discussion: reflect on this trip and on Trip 1. What changes did you notice after Trip 1? What stayed with you and has become part of your routine? What do you think about this trip?

7:30-8pm: Unload gear. Administer assessment measures.
5. Program Materials: Scripts and Participant Materials

What is Mindfulness?¹

"Mindfulness can be thought of simply as the awareness that comes from systematically paying attention on purpose in the present moment, without judgment, to what is closest to home in your experience: namely this very moment in which you are alive, however it is for you - pleasant, difficult, or not even on the radar screen - and to the body sensations, thoughts and feelings that you may be experiencing.

"In mindfulness, we are not trying to fix anything or to solve any problems. Sometimes, over time, simply holding them in awareness, moment by moment, without judging them sometimes leads to their dissolving on their own. You may come to see your situation in a new light that reveals new ways of relating to it creatively out of your own wisdom, and your caring for what is most important.

"In mindfulness, we are not trying to actively achieve a state of deep relaxation or any other state, for that matter. But interestingly, by opening to an awareness of how things actually are in the present moment, we often taste very deep states of relaxation and well-being, both of body and mind, even in the face of extraordinary difficulties. Mindfulness can reveal what is deepest and best in

ourselves and bring it to life in very practical and imaginative ways just when we need it the most.”

“Healing comes out of the practice itself when it is engaged in as a way of being. From the perspective of mindfulness, you are already whole, so what is the point of trying to become what you already are? What is required above all is that we let go into the domain of being. That is what is fundamentally healing.”
Incorporating Mindfulness into Daily Life

-When you first wake up in the morning, before you get out of bed, bring your attention to your breathing. Observe five breaths mindfully, from beginning to end.

-Notice changes in your posture. Be aware of how your body and mind feel when you move from lying down to sitting, to standing, to walking. Notice each time you make a transition from one posture to the next.

-Whenever you hear a phone ring, a bird sing, a train pass by, laughter, a car horn, the wind, the sound of a door closing—use any sound as the bell of mindfulness. Really listen and be present and awake.

-Throughout the day, take a few moments to bring your attention to your breathing. Observe five whole breaths mindfully.

-Whenever you eat or drink something, take a minute and breathe. Look at your food and realize that the food was connected to something that nourished its growth. Can you see the sunlight, the rain, the earth, the farmer, the trucker in your food? Pay attention as you eat, consciously consuming this food for your physical health. Bring awareness to seeing your food, smelling your food, tasting your food, chewing your food, and swallowing your food.

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Notice your body while you walk or stand. Take a moment to notice your posture. Pay attention to the contact of the ground under your feet. Feel the air on your face, arms, and legs as you walk. Are you rushing?

Bring awareness to listening and talking. Can you listen without agreeing or disagreeing, liking or disliking, or planning what you will say when it is your turn? When talking, can you just say what you need to say without overstating or understating? Can you notice how your mind and body feel?

Whenever you wait in a line, use this time to notice standing and breathing. Feel the contact of your feet on the floor and how your body feels. Bring attention to the rise and fall of your abdomen. Are you feeling impatient?

Be aware of any points of tightness in your body throughout the day. See if you can breathe into them and, as you exhale, let go of excess tension. Is there tension stored anywhere in your body? For example, in your neck, shoulders, stomach, jaw, or lower back? If possible, stretch or do yoga once a day.

Focus attention on your daily activities such as brushing your teeth, washing up, brushing your hair, putting on your shoes, doing your job. Bring mindfulness to each activity.

Before you go to sleep at night, take a few minutes and bring your attention to your breathing. Observe five breaths mindfully, from beginning to end.
The Raisin Exercise—Transcript

Begin by having participants sit in a comfortable position. Then say: “I’m going to place a couple objects in your hand.” (Place two raisins or other dried fruit pieces on each participant’s palm).

“Now, what I would like you to do is focus on one of the objects and imagine that you have never seen anything like it before. Imagine you have dropped in from some other planet just this moment and you have never seen anything like it before in your life.”

Ask the group to do the following: (Note: Allow at least a 10-second pause between phrases, speaking in a matter-of-fact way, at a slow deliberate pace.)

“Take one of these objects and hold it in the palm of your hand, or between your finger and thumb... (Pause)

Pay attention to seeing it... (Pause)

Looking at it carefully, as if you had never seen such a thing before... (Pause)

Turning it over between your fingers... (Pause)

Exploring its texture between your fingers... (Pause)

Examining the highlights where the light shines... the darker hollows and folds... (Pause)

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Letting your eyes explore every part of it, as if you had never seen such a thing before… (*Pause*)

And if, while you are doing this, any thought come in to your mind about “what a strange thing we are doing” or “what is the point of this” or “I don’t like these,” just note them as thoughts and bring your awareness back to the object, over and over, as much as you need to… (*Pause*)

And now, smell the object. Take it and holding it beneath your nose, with each in-breath, carefully notice the smell of it. (*Pause*)

Now, take another look at it. (*Pause*)

And now, slowly take the object to your mouth. Perhaps you notice how your hand and arm know exactly where to put it, perhaps noticing your mouth watering as it comes up. (*Pause*)

Gently place the object in your mouth, without biting it, noticing how it is “received,” exploring the sensations of having it in your mouth. (*Pause*)

And when you are ready, very consciously take a bite into it and noticing the tastes that it releases. (*Pause*)

Slowly chew it,…noticing the saliva in the mouth,…noticing the change in consistency of the object. (*Pause*)

Then, when you feel ready to swallow, see if you can first detect the intention to swallow as it comes up, consciously experiencing the intention before you actually swallow the object. (*Pause*)
Finally, see if you can follow the sensations of swallowing, sensing the object's movement down to your stomach, seeing if you can feel that your body is now exactly one object heavier.
Mindful Movement-Transcript

"Stand in a place where you have room to take several steps. Begin by taking a moment to notice how it feels to be standing with your feet parallel to each other, about 4 to 6 inches apart, and your knees "unlocked," so that they can flex gently.... Allow your arms to hang loosely by your sides, or hold your hands loosely together in front of your body. Direct your gaze, softly, straight ahead....

"Bring the focus of your awareness to the bottoms of your feet, so that you get a direct sense of the physical sensations from the contact of the feet with the ground and from the weight of your body as it passes through you legs and feet to the ground.... You may find it helpful to flex your knees slightly a few times to get a clearer sense of the sensations in the feet and legs....

"When you are ready, transfer the weight of you body into the right leg, noting the changing pattern of physical sensations in the legs and feet as the left leg "empties" and the right leg takes over the support of the body....

"With the left leg "empty," allow your left heel to rise slowly from the ground, noticing the sensations in the calf muscles as you do so, and continue, allowing the whole of the left foot to lift gently until only the toes are in contact with the ground.... Let yourself become aware of the physical sensations in the feet and legs.... slowly lift the left foot, carefully move it forward... feeling the foot and leg as they move through the

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air, and place the heel on the ground.... Allow the rest of the bottom of the left foot to
make contact with the ground as you transfer the weight of your body into the left leg and
foot, aware of the increasing physical sensations in the left leg and foot, and of the
“emptying” of the right leg and the right heel leaving the ground....

"With your weight fully transferred to the left leg, allow the rest of the right foot
to lift, and move it slowly forward.... aware of the changing patterns of physical
sensations in the foot and leg as you do so.... Focusing your attention on the right heel as
it makes contact with the ground, transfer the weight of the body into the right foot as it is
placed gently on the ground.... aware of the shifting pattern of physical sensations in the
two legs and feet....

"In this way, slowly move one end of your walk to the other.... aware of the
sensations in the bottoms of the feet and heels as they make contact with the ground, and
of the sensations in the muscles of the legs as they swing forward....

"At the end of your walk, turn slowly around.... aware of and appreciating the
complex pattern of movements through which the body changes direction.... continue
walking.

"Walk back and forth in this way, being aware, as best you can, of physical
sensations in the feet and legs....and of the contact of the feet with the floor. Keep your
gaze soft and directed in front of you.

"Any time you notice that your mind has wandered away from awareness of
sensations of walking, gently bring the focus of attention back to the sensations in the feet
and legs... using the sensations as the feet contact the ground, in particular, as an "anchor" to reconnect with the present moment.

"Once you feel comfortable walking slowly with awareness, you can experiment as well with walking at faster speeds, up to and beyond normal walking speed. If you are feeling particularly agitated, it may be helpful to begin walking fast, with awareness, and to slow down naturally as you settle.

"As often as you can, bring the same kind of awareness that you cultivate in walking meditation to your normal, everyday, experiences of walking."
Mindful Eating

Whenever you eat or drink something, take a minute beforehand and breathe. Notice the physical sensations associated with the anticipation of eating. Can you feel your mouth begin to salivate? Does your stomach make a sound or can you feel it move?

Take a look at your food and realize that the food was connected to something that nourished its growth. Can you see the sunlight, the rain, the earth, the farmer, the trucker in your food? Notice the features of your food, the colors, textures, and shapes.

Pay attention as you eat, bringing awareness to the motion of lifting it toward your mouth and noticing its odor. What smells can you make out? How does your body respond to smelling your food? How does your mind respond to smelling the food?

Notice the way it feels in your mouth, its taste, and to the motion of chewing and swallowing. Notice your response to the food—do you feel the desire to eat faster or even gobble it down? What are you feeling? What are the sensations of the food in your mouth? Can you feel your teeth and tongue moving. Where is your arm? Is it still by your face? Holding the food, or did you place it back on the table or on your leg? Did you notice moving it?

As you swallow your food, notice the muscles involved. Notice the sensation of the food passing from your mouth and into your body. Can you feel
the food in your stomach? Can you feel other sensations in your stomach? Do you feel hungry still, or full, or neither?

See if you can notice the feeling of hunger change from the beginning to the end of your meal. Continuing to bring awareness to each movement, each bite, each sensation. Notice where your mind goes, gently bringing awareness back to eating, each time you notice it has wandered.
Ways to Find Your Most Comfortable Posture

1. Select from the four following positions the one most comfortable for you:

   - Sit on a chair with your knees comfortably apart, legs uncrossed, and hands resting in your lap

   - Sit on the floor cross-legged (you may find more comfortable or stable with a cushion placed under your seat) with both knees touching the floor

   - Sit on your knees with your big toes touching and your heels pointed outward with your butt resting on the soles of your feet. (You may find this position more comfortable with a cushion between your feet.)

   - Sit in the yoga “full lotus” position with the outside of each foot resting on the top of the opposite thigh. (This position is something to be worked up to over time as it requires a great deal of flexibility and may be painful for beginners.)

2. Sit with your back straight (not tense) and let the weight of your head fall directly down upon your spinal column. You may find it helpful to pull your chin in slightly. Imagine a string attached to the very top of your head on one end and attached to the sky at the other that is gently pulling you upright. Allow the small of your spine to arch.

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3. Rock gently from side to side, then from front to back, until you establish the point at which your upper torso feels balanced on your hips.

4. Close your mouth and breathe through your nose. Place your tongue at the roof of your mouth.
Hearing and Seeing Exercise

Allow yourself to become aware of sitting here, right now... noticing the sensation of the ground under your legs and seat, noticing the sensation of your hands and arms as they rest by your sides or on your legs. See if you can bring your attention to the sensation of your clothing against your skin. (Pause for about 30 seconds)

As you sit here observing your physical sensations, allow your awareness to include the sensations of breathing, the expansion of your body on the inbreath, the contraction of your body on the outbreath. Notice how this affects your awareness of other sensations in the body. Continue bringing awareness to your experience right here, right now. (Pause for about two minutes)

Notice those things that pull your attention from observing your experience of sitting here... Perhaps your mind is busy and you are wondering what will come next. Simply observe these experiences, allowing them to be a part of what is happening, and redirect your attention to your body breathing and sitting.

Now, with intention, allow yourself to focus on something that you see around you. Pay attention with your eyes, looking at something in front of you, perhaps, noticing shape and color, form and texture, contour, shadow, edges... see if you can look at something without labeling it, without judging or evaluating it, without associating it with something else... (Pause for about 30 seconds)

You may be thinking, “this is not possible...” or you might find your attention getting caught up in remembering or evaluating. Note this as part of your experience,
bringing awareness to the ease with which our minds associate and attribute meaning or value to our experiences...This is what the mind does....(Pause for about one minute)

Each time you notice that you are off in your thoughts, bring your attention back to looking and back to feeling your body sitting...Your body breathing...your eyes looking and seeing.... (Pause for two minutes)

And now, relaxing the eyes, allow your eyelids to fall shut. Notice the sensation of your eyes closing, noticing if there is a tendency to squeeze the eyes shut and relaxing the muscles around the eyes, in the forehead, around your cheeks....Maintaining awareness, still, of your body sitting and of your breath....

Gently, bringing your mind back from its wanderings and now directing your attention to the experience of hearing. Notice the sounds around you as you sit here right now. Perhaps noticing the sounds that are part of the environment as well as sounds that come from your own body..... (Pause for about one minute)

Continuing to listen, bringing the mind back as it wanders, noticing, as with seeing, how quickly and easily the mind seeks to categorize, to name and identify, to attribute meaning and evaluation to the physical experience of hearing....(Pause for about 30 seconds)

Just bringing attention, over and over again, to hearing the sounds around you. Allowing yourself to fully experience hearing... (Pause for about two minutes)

And now, as you feel ready, begin to allow your attention to expand, so that you become aware of your body sitting and breathing....you become aware of thinking....you become aware of being part of this group, here in this place....Noticing any changes in your experience right now....
Slowly, and at your own pace, open your eyes again. Notice if opening your eyes changes your experience of hearing....of breathing.....of your sense of your body sitting.....
Breathing Space

Breathing Space-Transcript

"The first thing we do with this practice, because it's brief and we want to come into the moment quickly, is to take a very definite posture...relaxed, dignified, back erect, but not stiff, letting our bodies express a sense of being present and awake.

"Now, closing your eyes, if that feels comfortable for you, the first step is being aware, really aware, of what is going on with you right now. Becoming aware of what is going through your mind; what thoughts are around?.... Here, again, as best you can, just noting the thoughts as mental events....

"So we note them, and then we note the feelings that are around at the moment... in particular, turning toward any sense of discomfort or unpleasant feelings. And rather than trying to push them away or shut them out, just acknowledge them, perhaps saying, "Ah, there you are, that's how it is right now."....

"And similarly with sensations in the body.... Are there sensations of tension, of holding, or anything?.... And again, simply noting them: "OK, that's how it is right now."

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“So, we’ve got a sense of what is going on right now.... We’ve stepped out of automatic pilot. The second step is to collect our awareness by focusing on a single object - the movements of the breath. So now we really gather ourselves, focusing attention down there to the movements of the abdomen,.... the rise and fall of the breath...spending a minute or so to focus on the movement of the abdominal wall....moment by moment, breath by breath, as best we can....

“Bringing awareness so that you know when the breath is moving in, and you know when the breath is moving out..... Just binding your awareness to the pattern of movement down there...inhale and exhale....gathering yourself, using the anchor of the breath to really be present.

“And now as a third step, having gathered ourselves to some extent, we allow our awareness to expand.... As well as being aware of the breath, we also include a sense of the body as a whole.... So that we get this more spacious awareness....A sense of the body as a whole,..... including any tightness or sensations related to holding in the shoulders, neck, back, or face....following the breath as if your whole body is breathing. Holding it all in this slightly softer....more spacious awareness.

“And then, when you are ready, just allowing your eyes to open.”
Instructions for the Breathing Space

1. AWARENESS

Bring yourself into the present moment by deliberately adopting an erect and dignified posture. If possible, close your eyes. Then ask yourself:

“What is my experience right now... in thoughts... in feelings... and in bodily sensations?”

Observe yourself. Bring the focus of awareness to your inner experience and notice what is happening in your thoughts, feelings, and bodily sensations.

Describe your experience. Acknowledge, identify, put experiences into words. For example, say in your mind, “A feeling of anger is arising” or “Self-critical thoughts are here.”

Acknowledge and register your experience, even if it is unwanted.

2. GATHERING

Next, gently redirect you full attention to breathing. Pay attention to each inbreath and to each outbreath as they follow, one after the other after the other. Try noting in the back of your mind, “breathing in... breathing out” or counting, “inhaling, one... exhaling, one; inhaling, two... etc.”

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The Breath

Begin with the Breathing Space Exercise, for 10 to 15 minutes.

When you feel reasonably settled on awareness of the breath, intentionally allow the awareness to expand around the breath to include, as well, a sense of physical sensations throughout the whole body. While still aware, in the background, of the movements of the breath in the lower abdomen, change your primary focus, so that you become aware of a sense of the body as a whole and of the changing patterns of sensation throughout the body. You may find that you get a sense of the movements of the breath throughout the body, as if the whole body were breathing.

If you choose, together with this wider sense of the body as a whole, and of the breath moving to and fro, include awareness of the more local, particular patterns of physical sensations that arise where the body makes contact with the floor, chair, cushion, or stool—the sensations of touch, pressure, or contact of the feet or knees with floor; the buttocks with whatever supports them; the hands where they rest on the thighs, or on each other. As best you can, hold all these sensations, together with the sense of the breath and of the body as a whole, in a wider space of awareness of physical sensations.

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Your mind will frequently wander away from attending to your breath and body sensations—this is natural, to be expected, and in no way a mistake or a failure. Whenever you notice that your awareness has drifted away from sensations in the body, you might want to congratulate yourself; you have "woken up." Gently note where your mind was ("thinking"), and kindly focus your attention back to your breathing and to a sense of your body as a whole.

As best you can, keep things simple, gently attending to the actuality of sensations throughout your body from one moment to the next.

As you sit some sensations may be particularly intense, such as pains in the back or knees or shoulders, and you may find that awareness is repeatedly drawn to these sensations and away from your intended focus on the breath or body as a whole. You may want to use these times to experiment with intentionally bringing the focus of awareness in to the region of intensity and, as best you can, explore with gentle and wise attention the detailed pattern of sensations there: What, precisely, do the sensations feel like? Where exactly are they? Do they vary over time or from one part of the region of intensity to another? Not so much thinking about it, as just feeling it, you may want to use the breath as a vehicle to carry awareness into such regions of intensity, "breathing in" to them, just as in the body scan.

Whenever you find yourself "carried away" from awareness in the moment by the intensity of physical sensations, or in any other way, reconnect with the here and now by refocusing awareness on the movements of the breath or on a sense of the body as a whole. Once you have gathered yourself in this way,
allow the awareness to expand once more, so it includes a sense of sensations throughout the body.
Sitting With Unpleasant Sensations

Frequently, when we experience pain, irritation, or discomfort we expend considerable effort toward trying to avoid feeling it. Most commonly we tend to tighten around it or brace against it in an attempt to block it off from our experience.

What would it be like if instead of tightening against pain and avoiding it you learned to soften around it? To do so you begin by acknowledging its presence and allow yourself to experience whatever the sensation is, be it physical or mental. Comfort and soothe yourself, as you would a small child, while you let yourself experience the sensations of discomfort.

Softening around pain and discomfort involves noting that you may have thoughts about it, perhaps rating it or evaluating it, and choosing not to respond to those thoughts. You gently allow yourself to focus on the pain or the hurting itself, minus the tightness and judgment you might otherwise be bringing to the experience. You consciously relax the muscles that are tense and tightened around your discomfort. You let yourself explore the edges of the sensation and the center, getting to know it, letting it become familiar.

Imagine softening as something like warming from within, like the smoothing of a surface that allows you to see the shape of what is underneath. Notice how your breath moves as you soften. Allow your face to be relaxed
Relating Differently to Your Thoughts

It is remarkable how liberating it feels to be able to see that your thoughts are just thoughts and not “you” or “reality.” For instance, if you have the thought that you must get a certain number of things done today and you don’t recognize it as a thought, but act as if it’s “the truth,” then you have created in that moment a reality in which you really believe that those things must all be done today.

One patient, Peter, who’d had a heart attack and wanted to prevent another one, came to a dramatic realization of this one night, when he found himself washing his car at 10 o’clock at night with the floodlights on in the driveway. It struck him that he didn’t have to be doing this. It was just the inevitable result of a whole day spent trying to fit everything in that he thought needed doing that day. As he saw what he was doing to himself, he also saw that he had been unable to question the truth of his original conviction that everything had to get done today, because he was already so completely caught up in believing it.

If you find yourself behaving in similar ways, it is likely that you will also feel driven, tense, and anxious without even knowing why, just as Peter did. So if the thought of how much you have to get done today comes up while you are meditating, you will have to be very attentive to it as a thought or you may be up doing things before you know it, without any awareness that you decided to stop meditating simply because a thought came through your mind.

On the other hand, when such a thought comes up, if you are able to step back from it and see it clearly, then you will be able to prioritize things and make sensible decisions about what really does need doing. You will know when to call it quits during the day. So the simple act of recognizing your thoughts as thoughts can free you from the distorted reality they often create and allow for more clear-sightedness and a greater sense of manageability in your life.

This liberation from the tyranny of the thinking mind comes directly out of the meditation practice itself. When we spend some time each day in a state of nondoing, observing the flow of the breath and the activity of our mind and body, without getting caught up in that activity, we are cultivating calmness and mindfulness hand in hand. As the mind develops stability and is less caught up in the content of thinking, we strengthen the mind’s ability to concentrate and to be calm. And if each time we recognize a thought as a thought when it arises and register its content and discern the strength of its hold on us and the accuracy of its content, then each time we let go if it and come back to our breathing and a sense of our body, we are strengthening mindfulness. We come to know ourselves better and become more accepting of ourselves, not as we would like to be, but as we actually are.
The thinking level of mind pervades our lives; consciously or unconsciously, we all spend much or most of our lives there. But mindfulness is a different process that does not involve discursive thought or reflection. Because meditation is different from thought, when we engage in the continuous process of silent observation, new kinds of understanding emerge.

We do not need to fight with our thoughts or struggle against them or judge them. Rather, we can simply choose not to follow the thoughts once we are aware that they have arisen.

When we lose ourselves in thought, identification is strong. Thought sweeps our mind and carries it away, and, in a very short time, we can be carried far indeed. We hop a train of association, not knowing that we have hopped on, and certainly not knowing the destination. Somewhere down the line, we may wake up and realize that we have been thinking, that we have been taken off on a ride. And when we step down from the train, it may be in a very different mental environment from where we jumped aboard.

Take a few moments right now to look directly at the thoughts arising in your mind. As an exercise, you might close your eyes and imagine yourself sitting in a cinema watching an empty screen. Simply wait for thoughts to arise. Because you are not doing anything except waiting for thoughts to appear, you become
aware of them very quickly. What exactly are they? What happens to them?

Thoughts are like magic displays that seem real when we are lost in them but then vanish upon inspection.

But what about the strong thoughts that affect us? We are watching, watching, watching, and then, all of a sudden—whoosh!—we are gone, lost in a thought. What is that about? What are the mind states or the particular kinds of thoughts that catch us again and again, so that we forget that they are just empty phenomena passing on?

It is amazing to observe how much power we give unknowingly to uninvited thoughts: “Do this, say that, remember, plan, obsess, judge.” They have the potential to drive us quite crazy, and they often do!

The kinds of thoughts we have, and their impact on our lives, depend on our understanding of things. If we are in the clear, powerful space of just seeing thoughts arise and pass, then it does not really matter what kind of thinking appears in the mind; we can see our thoughts as the passing show that they are.

From thoughts come actions. From actions come all sorts of consequences. In which thoughts will we invest? Our great task is to see them clearly, so that we can choose which ones to act on and which simply to let be.
Daily Record of Mindfulness Practice and Responses

Name: ____________________________

Each time you practice a mindfulness activity, note it on this form. Also, make a note of any observations or responses you have to your practice so you can talk about it with the group.

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Well-Being Log

Name __________________________ __

Referring to Ryff's Six Dimensions of Psychological Well-Being, please write down an example of an experience you had each day in each of the six domains. Indicate any thoughts or feelings you noticed at the time (if you were aware at the time) and any thoughts or feelings you notice while reflecting on the experience. If you were not aware of your thoughts or feelings at the time of the event, indicate that as well.

Day 1:

Environmental Mastery

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Personal Growth

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)
Purpose in Life

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Autonomy

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Self-Acceptance

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Positive Relations with Others

Event (indicate date and time)
Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Day 2:

Environmental Mastery

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Personal Growth

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Purpose in Life

Event (indicate date and time)
Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Autonomy
Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Self-Acceptance
Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Positive Relations with Others
Event (indicate date and time)

Thoughts/Feelings (at the time of the event)
Day 3:

Environmental Mastery

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Personal Growth

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Purpose in Life

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)
Thoughts/Feelings (reflecting on the event)

Autonomy

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Self-Acceptance

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Positive Relations with Others

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)
### Pleasant Events Log

Name: __________________________

Notice a pleasant event while it is happening. Use the following questions to focus your awareness on the details of the experience as it is happening. Write it down later.

<table>
<thead>
<tr>
<th>What was the experience?</th>
<th>Were you aware of the pleasant feelings while the event was happening?</th>
<th>How did your body feel, in detail, during this experience?</th>
<th>What moods, feelings, and thoughts accompanied this event?</th>
<th>What thoughts are in your mind now as you write this down?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: Heading home after my last class—stopping, and hearing a bird sing.</td>
<td>Yes</td>
<td>Lightness across the face, aware of shoulders dropping uplift of corners of mouth.</td>
<td>Relief, pleasure, &quot;that's good,&quot; &quot;How lovely (the bird),&quot; &quot;It's so nice to be outside.&quot;</td>
<td>It was such a small thing but I'm glad I noticed it.</td>
</tr>
</tbody>
</table>

Date: 

| Date: |
| Date: |
| Date: |
Un-Pleasant Events Log

Name:
Notice an unpleasant event while it is happening. Use these questions to focus your awareness on the details of the experience as it is happening. Write it down later.

<table>
<thead>
<tr>
<th>What was the experience?</th>
<th>Were you aware of the unpleasant feelings while the event was happening?</th>
<th>How did your body feel, in detail, during this experience?</th>
<th>What moods, feelings, and thoughts accompanied this event?</th>
<th>What thoughts are in your mind now as you write this down?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: Waiting for the cable company to come out and fix our line. Realize that I am missing an important meeting at work.</td>
<td>Yes</td>
<td>Temples throbbing, tightness in my neck and shoulders, pacing back and forth.</td>
<td>Angry, helpless. “Is this what they mean by service?” “They don’t have to be responsible, they have a monopoly.” “This is one meeting I didn’t want to miss.”</td>
<td>I hope I don’t have to go through that again soon.</td>
</tr>
</tbody>
</table>

Date:

Date:

Date:
Seated Meditation

Stop now for a few moments and let yourself observe and connect with the feeling sense of your body. As you deepen into your awareness of sitting here right now, allow the flowing of your breath be dominant in your field of awareness. Settle into awareness of the breath noticing inbreath and outbreath cycling through your body like a wave. With your attention, ride on your body’s wave of each full inhalation and each full exhalation. Body expanding and contracting...breathing.

Choose to follow your breath in one of any places in your body; through the movement of your belly, the cool air moving into your nostrils, the warm air moving out of your nostrils, through expansion of your lower back....let yourself get a sense of your whole body breathing, including your skin and hair. Wherever your attention alights, notice if you can feel the breath as it is happening in that moment of awareness.

Notice how your mind will wander when you do this. That is your mind, doing what it does. That is its nature. Observe the wandering mind with out passing judgment or evaluating it. Simply notice what feelings and thoughts come into your awareness and then bring your focus back to the breath.

As you practice observing and redirecting the mind to your breath, you may notice over time, that the length of time you can attend to your breath increases and you are less distracted by the working of the mind and by thinking.
Worksheet 1: What are Positive Emotions?

In the space below, write down your definition of “positive emotions.”

Feel free to make a list, making sure that you consider thoughts, feelings, actions, and sensations.
Worksheet 2: How are Positive Emotions Cultivated?

In the space below, write down ways that you can think of that help foster and maintain positive emotions. Feel free to add suggestions from others in the group.
Awareness Exercise: Positive, Negative, and Neutral Activities\textsuperscript{10}

Take a moment and bring to mind what you do during a typical day. If you feel like you spend much of your day doing the same thing, try braking the activities down into smaller parts: grooming, talking to friends, making tea or coffee, working on homework, going to class, eating lunch. Think about what you do in the evening and on week ends. What do you find yourself doing at those times? List your activities in the space below.

Now see if you can divide the list into (1) those things that lift your mood, give you energy, nourish you; and (2) those things that dampen your mood or drain your energy. Finally, ask yourself how you might be able to find more time to do the things that give you energy, and deal more skillfully with those things that drain you of energy.

\textsuperscript{10} Adapted from Segal, Z.V., Williams, M.G., & Teasdale, J.D. (2002). Mindfulness-Based Cognitive Therapy for Depression: A New Approach to Preventing Relapse. The Guilford Press: NY.
Worksheet 3: How Can I Increase Positive Experiences?

Look over the list of activities you generated and note the activities you experience as positive. Of the positive activities ask yourself: How might I change things so that I take more time to do these things or become more aware of them?

Of the negative or draining activities ask yourself: How might these best be done less often?
Action Plan

What has been my biggest realization or has "clicked" for me the most during this trip?

How will I continue to practice what I have learned?

What obstacles do I expect to face?

How will I address those obstacles?

What are the warning signals that I am stressed (do I become irritable; do I tend to isolate myself, have trouble sleeping or sleep too much, do my eating habits change, do I feel tired and stop exercising, do I avoid tasks like cleaning my room, paying bills, doing homework assignments, going to class)?
What, in the past, has prevented me from noticing and attending to these feelings?

What have the mindfulness and awareness exercises taught me about myself?

What have I learned about myself from the hiking and camping activities?

How will I use this awareness in my daily life?
### Six dimensions of psychological well-being: Impaired and optimal levels

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Impaired level</th>
<th>Optimal level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environmental mastery</td>
<td>Has or feels difficulties managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; lacks sense of control over external world.</td>
<td>Has sense of mastery and competence in managing the environment; controls external activities; makes effective use of surrounding opportunities; able to create or choose contexts suitable to personal needs and values.</td>
</tr>
<tr>
<td>Personal growth</td>
<td>Has sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored with life; feels unable to develop new attitudes or behaviors.</td>
<td>Feels continued development; sees self as growing and expanding; is open to new experiences; has sense of realizing own potential; sees improvement in self and behavior over time.</td>
</tr>
<tr>
<td>Purpose in life</td>
<td>Lacks sense of meaning in life; has few goals or aims, lacks sense of direction, doesn’t see purpose in past; has no outlooks or beliefs that give life meaning.</td>
<td>Has goals in life and sense of directedness; feels that there is meaning to present and past; holds beliefs that give life purpose; has goals and aims for living.</td>
</tr>
<tr>
<td>Autonomy</td>
<td>Over-concerned with expectations and evaluations of others; relies</td>
<td>Self-determining and independent; resists social</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th>on judgment of others to make important decisions; conforms to social pressures to think or act.</th>
<th>pressures; self-regulating behavior; evaluates self by personal standards.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-acceptance</strong></td>
<td>Feels dissatisfied with self; disappointment with past occurrences; is troubled about certain personal qualities; wishes to be different than what he/she is.</td>
<td>Has a positive attitude toward self; accepts own good and bad qualities; feels positive about past.</td>
</tr>
<tr>
<td><strong>Positive relations with others</strong></td>
<td>Has few close, trusting relationships with others; finds it difficult to be open and is isolated and frustrated in interpersonal relationships; unwilling to compromise to sustain important ties with others.</td>
<td>Has warm, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy and intimacy; understands reciprocity of human relationships.</td>
</tr>
</tbody>
</table>
5. After Your Trip: Continuing What You’ve Learned

You may have had the thought that once you return back to your regular routine you will also return to your old habits of thinking and reacting, that the stresses of everyday life will resume and you will go back to “autopilot.” These feelings are normal and to be expected.

Therefore, it is important to take some time and to decide, right now, what your regular pattern of practice will be over the next few weeks, until the next trip, and stick to it as best you can throughout this period. Take note of any difficulties you have, and if you like you can talk about them at the next trip.

Keep in mind that practicing mindfulness of the breath provides a way of "checking in with yourself" a few times a day, whenever you want or need to. Practice awareness of the breath as your first response when you become aware that you are feeling, stress, difficulty, or unhappiness-KEEP BREATHING!

Choose a method of practice for you to use every day, several times each day for the next several weeks. Pay attention to your reactions. You may wish to make copies of the forms you used during this trip to record your reactions to your practice and to the events you experience each day.

Refer, as needed, to your Action Plan, reviewing and revising your responses as needed. If you are feeling particularly stuck or overwhelmed by stressful thoughts asking yourself the following questions may help reconnect you to the knowledge and skills you have begun developing here:
1. Of the things that I do, what nourishes me, what increases my sense of actually being alive and present rather than merely existing? (up activities)

2. Of the things that I do, what drains me, what decreases my sense of actually being alive and present, what makes me feel I am merely existing, or worse? (down activities)

3. Accepting that there are some aspects of my life that I simply cannot change, am I consciously choosing to increase the time and effort I give to up activities and to decrease the time and effort I give to down activities?

When you allow yourself to be present in more of your moments and make mindful decisions about what you really need in each of those moments, you can use activity to become more aware and alert, and to manage the way you are affected by stress and respond to stressful situations.

Use your day-by-day experience to discover and cultivate activities that can be used as tools for coping with periods of negative mood and feelings of stress. When your tools are well maintained and easily available you are more likely to use them and do so successfully.
Take care of your physical and mental well-being. Regular exercise, getting adequate sleep, and attending to your body’s nutritional needs leaves you better able to respond to stressful situations when they come up. Aim for daily physical exercise—if you can take, take three brisk, 10-minute walks a day and also, if possible, engage in other types of exercise, such as mindful stretching, yoga, swimming, jogging, or whatever else you like. Try to engage in relaxing activities prior to bedtime and aim for a regular time to go to sleep and to awake in the morning. Be mindful of your eating habits and bring awareness to your body’s nutritional needs.

If you feel that you’d like additional support in any of these areas or if you notice particular thoughts that come up repeatedly during meditation and mindfulness practice you may wish to seek additional support. Make an appointment for yourself with someone at the counseling center, with a nutritionist, or a physical trainer (or all three!).

You may wish to talk with others from this group about the experiences you have had here and have an interest in continuing to meet on an informal basis with others who are interested in applying mindfulness to their daily lives. Feel free to explore this option with others who have been present this weekend. You may also wish to share what you have learned with others who were not present. Sharing your experiences here and teaching others what you have learned can be a wonderful way to practice and further develop your skills.

The last section of this manual consists of a list of books and other resources to increase your knowledge of mindfulness and provide you with
further options for developing your practice. The list is by no means exhaustive, feel free to explore other resources and develop a practice that suits you best!
6. Resources

Mindfulness Reading List and Other Resources


The website [www.stressreductiontapes.com](http://www.stressreductiontapes.com) sells two series of recordings featuring John Kabat-Zinn narrating a guided body scan, guided meditation on the breath, body, sounds, thoughts, and choiceless awareness along with two different sessions of guided mindful yoga. These recordings can also be purchased from [www.amazon.com](http://www.amazon.com).
APPENDIX C: PARTICIPANT MATERIALS
MOVING into STILNESS
MOVING into STILNESS

Finding Balance and Reducing Stress With Mindfulness
Table of Contents

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6. Resources ....................................................................... 63
1. Program Overview

The *Moving into Stillness* program was designed to help college students like you develop resilience to stress and to develop skills that can be used to manage stress when it becomes overwhelming. The program is based on current research in the conceptualization and application of mindfulness skills, positive psychology conceptualizations and interventions including well-being therapy and the cultivation of positive emotional states, and on current conceptualizations of wilderness therapy and wilderness-based interventions.

The program format consists of a series of two multi-day back-packing trips. You will carry your gear as you hike to the camp and will engage in the process of setting up and maintaining a wilderness campsite. Throughout the course of each day, the facilitators will introduce and instruct you in the development of mindfulness skills and will lead discussions and activities on the topics of well-being and positive emotions.

At the beginning and end of each trip, you will be given two questionnaires to fill out, one which looks at the stress you are experiencing and one which looks at your knowledge of mindfulness skills. Your responses on these questionnaires may indicate personal changes and may be used to further develop the program.

All participants are provided with a Participant Manual which includes a daily schedule, information and instruction regarding the practice of mindfulness, worksheets, and log forms. Suggestions for maintaining practice following
participation in the program are also included followed by a resource list of materials for further practice.
2. Safety/Conduct Guidelines and Discussion about Confidentiality

The *Moving into Stillness* program is offered through the college/university’s outdoor recreation program and student counseling services. It adheres to all rules of safety and conduct standard for wilderness trips at this school. The group facilitators have received training specific to the administration and facilitation of this program. If you have questions or are experiencing a problem please refer to your program facilitator.

In addition, certain standards of participant confidentiality are expected to be maintained. These standards include each participant’s right to confidentiality: please do not disclose the names or other identifying information about participants with others outside of the group. In the event of an emergency or if information is disclosed regarding the abuse of a child, disabled, or elderly adult, group facilitators may break confidentiality to ensure the safety of involved individuals.

As with any wilderness trip there is a certain degree of unpredictability and personal risk involved. It is important that you remain with the group at all times unless other arrangements have been clearly established with the facilitators. It is important that all instructions regarding set-up and maintenance of camp are followed. Please report any problems with equipment or other safety concerns with the facilitator as soon as they are noticed.

Remember, you will get out of this program what you put into it. May you have a safe trip and an experience to last a lifetime!
3. Daily Schedule

Trip I

Day I:

8-8:30am: All participants and staff meet at designated location.

8:45-10:30am: Travel to trailhead and discuss roles, responsibilities, and procedures.

10:30-10:45am: Unload gear, prepare for hike.

10:45-11:30am: Mindfulness Experience I and discussion: What is “Mindfulness?” and what is “Well-Being?”

11:30-2:30pm: Hike. Mindfulness Experience II.

2:30-4:30pm: Arrive at camp and review responsibilities/procedures. Choose jobs. Mindfulness Experience III, then set up camp. After camp is set, meet at meeting area for discussion and Mindfulness Experience IV.

5-7pm: Meal Preparation/Dinner/Clean-up

Lecture and skill practice: Preparing and cleaning up food in an ecologically friendly and animal safe way. Mindfulness Experience V

7:30-9pm: Mindfulness Experience VI and discussion.

Day II:

7:30-9am: Meal preparation/Breakfast/Clean-up;

Mindfulness Experience VII

9-10:30am: Mindfulness Experience VIII followed by discussion.
10:30-1pm: Hike.

1-3pm: Lunch and rest.

Mindfulness Experience IX and discussion

3-5pm: Hike back to camp.

5-6pm: Quiet time: Record experiences in log, journal, meditate or engage in other mindful activity among those practiced on this trip.

6-7pm: Meal Preparation/Dinner/Clean-up: Mindful eating

7-9pm: Mindfulness Experience X and discussion: “Ways to Reduce Stress” and “What are Positive Emotions?”

Day III

7:30-9am: Meal Preparation/Breakfast/Clean-up: Mindful eating.

9-11am: Mindfulness Experience XI and discussion.

11-12pm: Break down camp.

12-3pm: Hike out.

3-5:30pm: Load up gear, return to campus.

5:30-6pm: Unload gear.
Trip II

Day I:

8-8:30am: All participants and staff meet at designated location.

8:45-10:30am: Travel to trailhead and discuss roles, responsibilities, and procedures.

10:30-11:30am: Unload gear, prepare for hike.

Mindfulness Experience I

11:30-3pm: Hiking. Stop for lunch half-way through the hike: Mindful eating.

3-4pm: Set up camp. Discuss jobs/responsibilities, procedures.

Mindfulness Experience II

4-6pm: Discussion of Well-Being

6-7:30pm: Meal preparation, dinner, clean-up: Mindful eating

7:30-9pm: Discussion: How do you cultivate positive emotions?

Day II:

7-7:30am: Sitting meditation

7:30-9am: Meal preparation/Breakfast/Clean-up: Mindful eating

9-10:30am: Mindful movement: Yoga and discussion

10:30-12pm: TBA

12-1pm: Break down camp.

1-2pm: Lunch and Discussion: Identifying action plans for continued mindfulness skill practice, cultivating positive emotions and well-being.
Mindfulness Experience III

2-5pm: Hike back to trailhead.

5-7:30pm: Load up gear, return to campus. Discussion and reflections; feedback.

7:30-8pm: Unload gear.
4. Program Materials

What is Mindfulness?¹²

"Mindfulness can be thought of simply as the awareness that comes from systematically paying attention on purpose in the present moment, without judgment, to what is closest to home in your experience: namely this very moment in which you are alive, however it is for you - pleasant, difficult, or not even on the radar screen – and to the body sensations, thoughts and feelings that you may be experiencing.

"In mindfulness, we are not trying to fix anything or to solve any problems. Sometimes, over time, simply holding them in awareness, moment by moment, without judging them sometimes leads to their dissolving on their own. You may come to see your situation in a new light that reveals new ways of relating to it creatively out of your own wisdom, and your caring for what is most important.

"In mindfulness, we are not trying to actively achieve a state of deep relaxation or any other state, for that matter. But interestingly, by opening to an awareness of how things actually are in the present moment, we often taste very deep states of relaxation and well-being, both of body and mind, even in the face of extraordinary difficulties. Mindfulness can reveal what is deepest and best in

ourselves and bring it to life in very practical and imaginative ways just when we need it the most.”

“Healing comes out of the practice itself when it is engaged in as a way of being. From the perspective of mindfulness, you are already whole, so what is the point of trying to become what you already are? What is required above all is that we let go into the domain of being. That is what is fundamentally healing.”
Incorporating Mindfulness into Daily Life

- When you first wake up in the morning, before you get out of bed, bring your attention to your breathing. Observe five breaths mindfully, from beginning to end.

- Notice changes in your posture. Be aware of how your body and mind feel when you move from lying down to sitting, to standing, to walking. Notice each time you make a transition from one posture to the next.

- Whenever you hear a phone ring, a bird sing, a train pass by, laughter, a car horn, the wind, the sound of a door closing—use any sound as the bell of mindfulness. Really listen and be present and awake.

- Throughout the day, take a few moments to bring your attention to your breathing. Observe five whole breaths mindfully.

- Whenever you eat or drink something, take a minute and breathe. Look at your food and realize that the food was connected to something that nourished its growth. Can you see the sunlight, the rain, the earth, the farmer, the trucker in your food? Pay attention as you eat, consciously consuming this food for your physical health. Bring awareness to seeing your food, smelling your food, tasting your food, chewing our food, and swallowing your food.

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- Notice your body while you walk or stand. Take a moment to notice your posture. Pay attention to the contact of the ground under your feet. Feel the air on your face, arms, and legs as you walk. Are you rushing?

- Bring awareness to listening and talking. Can you listen without agreeing or disagreeing, liking or disliking, or planning what you will say when it is your turn? When talking, can you just say what you need to say without overstating or understating? Can you notice how your mind and body feel?

- Whenever you wait in a line, use this time to notice standing and breathing. Feel the contact of your feet on the floor and how your body feels. Bring attention to the rise and fall of your abdomen. Are you feeling impatient?

- Be aware of any points of tightness in your body throughout the day. See if you can breathe into them and, as you exhale, let go of excess tension. Is there tension stored anywhere in your body? For example, in your neck, shoulders, stomach, jaw, or lower back? If possible, stretch or do yoga once a day.

- Focus attention on your daily activities such as brushing your teeth, washing up, brushing your hair, putting on your shoes, doing your job. Bring mindfulness to each activity.

- Before you go to sleep at night, take a few minutes and bring your attention to your breathing. Observe five breaths mindfully, from beginning to end.
Begin by having participants sit in a comfortable position. Then say: "I'm going to place a couple objects in your hand." (Place two raisins or other dried fruit pieces on each participant's palm).

"Now, what I would like you to do is focus on one of the objects and imagine that you have never seen anything like it before. Imagine you have dropped in from some other planet just this moment and you have never seen anything like it before in your life."

Ask the group to do the following: (Note: Allow at least a 10-second pause between phrases, speaking in a matter-of-fact way, at a slow deliberate pace.)

"Take one of these objects and hold it in the palm of your hand, or between your finger and thumb... (Pause)

Pay attention to seeing it... (Pause)

Looking at it carefully, as if you had never seen such a thing before... (Pause)

Turning it over between your fingers... (Pause)

Exploring its texture between your fingers... (Pause)

Examining the highlights where the light shines... the darker hollows and folds... (Pause)

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Letting your eyes explore every part of it, as if you had never seen such a thing before... *(Pause)*

And if, while you are doing this, any thought come in to your mind about “what a strange thing we are doing” or “what is the point of this” or “I don’t like these,” just note them as thoughts and bring your awareness back to the object, over and over, as much as you need to... *(Pause)*

And now, smell the object. Take it and holding it beneath your nose, with each in-breath, carefully notice the smell of it. *(Pause)*

Now, take another look at it. *(Pause)*

And now, slowly take the object to your mouth. Perhaps you notice how your hand and arm know exactly where to put it, perhaps noticing your mouth watering as it comes up. *(Pause)*

Gently place the object in your mouth, without biting it, noticing how it is “received,” exploring the sensations of having it in your mouth. *(Pause)*

And when you are ready, very consciously take a bite into it and noticing the tastes that it releases. *(Pause)*

Slowly chew it,...noticing the saliva in the mouth,...noticing the change in consistency of the object. *(Pause)*

Then, when you feel ready to swallow, see if you can first detect the intention to swallow as it comes up, consciously experiencing the intention before you actually swallow the object. *(Pause)*
Finally, see if you can follow the sensations of swallowing, sensing the object's movement down to your stomach, seeing if you can feel that your body is now exactly one object heavier.
Mindful Movement-Transcript\textsuperscript{15}

"Stand in a place where you have room to take several steps. Begin by taking a moment to notice how it feels to be standing with your feet parallel to each other, about 4 to 6 inches apart, and your knees "unlocked," so that they can flex gently.... Allow your arms to hang loosely by your sides, or hold your hands loosely together in front of your body. Direct your gaze, softly, straight ahead....

"Bring the focus of your awareness to the bottoms of your feet, so that you get a direct sense of the physical sensations from the contact of the feet with the ground and from the weight of your body as it passes through you legs and feet to the ground.... You may find it helpful to flex your knees slightly a few times to get a clearer sense of the sensations in the feet and legs....

"When you are ready, transfer the weight of you body into the right leg, noting the changing pattern of physical sensations in the legs and feet as the left leg "empties" and the right leg takes over the support of the body....

"With the left leg "empty," allow your left heel to rise slowly from the ground, noticing the sensations in the calf muscles as you do so, and continue, allowing the whole of the left foot to lift gently until only the toes are in contact with the ground.... Let yourself become aware of the physical sensations in the feet and legs.... slowly lift the left foot, carefully move it forward.... feeling the foot and leg as they move through the

\textsuperscript{15} Adapted from Segal, Z.V., Williams, M.G., & Teasdale, J.D. (2002). Mindfulness-Based Cognitive Therapy for Depression: A New Approach to Preventing Relapse. The Guilford Press: NY.
air, and place the heel on the ground.... Allow the rest of the bottom of the left foot to make contact with the ground as you transfer the weight of your body into the left leg and foot, aware of the increasing physical sensations in the left leg and foot, and of the "emptying" of the right leg and the right heel leaving the ground....

"With your weight fully transferred to the left leg, allow the rest of the right foot to lift, and move it slowly forward.... aware of the changing patterns of physical sensations in the foot and leg as you do so.... Focusing your attention on the right heel as it makes contact with the ground, transfer the weight of the body into the right foot as it is placed gently on the ground.... aware of the shifting pattern of physical sensations in the two legs and feet....

"In this way, slowly move one end of your walk to the other.... aware of the sensations in the bottoms of the feet and heels as they make contact with the ground, and of the sensations in the muscles of the legs as they swing forward....

"At the end of your walk, turn slowly around.... aware of and appreciating the complex pattern of movements through which the body changes direction.... continue walking.

"Walk back and forth in this way, being aware, as best you can, of physical sensations in the feet and legs....and of the contact of the feet with the floor. Keep your gaze soft and directed in front of you.

"Any time you notice that your mind has wandered away from awareness of sensations of walking, gently bring the focus of attention back to the sensations in the feet
and legs...using the sensations as the feet contact the ground, in particular, as an “anchor” to reconnect with the present moment....

“Once you feel comfortable walking slowly with awareness, you can experiment as well with walking at faster speeds, up to and beyond normal walking speed. If you are feeling particularly agitated, it may be helpful to begin walking fast, with awareness, and to slow down naturally as you settle.

“As often as you can, bring the same kind of awareness that you cultivate in walking meditation to your normal, everyday, experiences of walking.”
Mindful Eating

Whenever you eat or drink something, take a minute beforehand and breathe. Notice the physical sensations associated with the anticipation of eating. Can you feel your mouth begin to salivate? Does your stomach make a sound or can you feel it move?

Take a look at your food and realize that the food was connected to something that nourished its growth. Can you see the sunlight, the rain, the earth, the farmer, the trucker in your food? Notice the features of your food, the colors, textures, and shapes.

Pay attention as you eat, bringing awareness to the motion of lifting it toward your mouth and noticing its odor. What smells can you make out? How does your body respond to smelling your food? How does your mind respond to smelling the food?

Notice the way it feels in your mouth, its taste, and to the motion of chewing and swallowing. Notice your response to the food-do you feel the desire to eat faster or even gobble it down? What are you feeling? What are the sensations of the food in your mouth? Can you feel your teeth and tongue moving. Where is your arm? Is it still by your face? Holding the food, or did you place it back on the table or on your leg? Did you notice moving it?

As you swallow your food, notice the muscles involved. Notice the sensation of the food passing from your mouth and into your body. Can you feel
the food in your stomach? Can you feel other sensations in your stomach? Do you feel hungry still, or full, or neither?

See if you can notice the feeling of hunger change from the beginning to the end of your meal. Continuing to bring awareness to each movement, each bite, each sensation. Notice where your mind goes, gently bringing awareness back to eating, each time you notice it has wandered.
Ways to Find Your Most Comfortable Posture

1. Select from the four following positions the one most comfortable for you:

   - Sit on a chair with your knees comfortably apart, legs uncrossed, and hands resting in your lap
   - Sit on the floor cross-legged (you may find more comfortable or stable with a cushion placed under your seat) with both knees touching the floor
   - Sit on your knees with your big toes touching and your heels pointed outward with your butt resting on the soles of your feet. (You may find this position more comfortable with a cushion between your feet.)
   - Sit in the yoga “full lotus” position with the outside of each foot resting on the top of the opposite thigh. (This position is something to be worked up to over time as it requires a great deal of flexibility and may be painful for beginners.)

2. Sit with your back straight (not tense) and let the weight of your head fall directly down upon your spinal column. You may find it helpful to pull your chin in slightly. Imagine a string attached to the very top of your head on one end and attached to the sky at the other that is gently pulling you upright. Allow the small of your spine to arch.

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3. Rock gently from side to side, then from front to back, until you establish the point at which your upper torso feels balanced on your hips.

4. Close your mouth and breathe through your nose. Place your tongue at the roof of your mouth.
Hearing and Seeing Exercise

Allow yourself to become aware of sitting here, right now...noticing the sensation of the ground under your legs and seat, noticing the sensation of your hands and arms as they rest by your sides or on your legs. See if you can bring your attention to the sensation of your clothing against your skin. (*Pause for about 30 seconds*)

As you sit here observing your physical sensations, allow your awareness to include the sensations of breathing, the expansion of your body on the inbreath, the contraction of your body on the outbreath. Notice how this affects your awareness of other sensations in the body. Continue bringing awareness to your experience right here, right now. (*Pause for about two minutes*)

Notice those things that pull your attention from observing your experience of sitting here... Perhaps your mind is busy and you are wondering what will come next. Simply observe these experiences, allowing them to be a part of what is happening, and redirect your attention to your body breathing and sitting.

Now, with intention, allow yourself to focus on something that you see around you. Pay attention with your eyes, looking at something in front of you, perhaps, noticing shape and color, form and texture, contour, shadow, edges...see if you can look at something without labeling it, without judging or evaluating it, without associating it with something else... (*Pause for about 30 seconds*)

You may be thinking, "this is not possible..." or you might find your attention getting caught up in remembering or evaluating. Note this as part of your experience,
bringing awareness to the ease with which our minds associate and attribute meaning or value to our experiences... This is what the mind does... *(Pause for about one minute)*

Each time you notice that you are off in your thoughts, bring your attention back to looking and back to feeling your body sitting... Your body breathing... your eyes looking and seeing... *(Pause for two minutes)*

And now, relaxing the eyes, allow your eyelids to fall shut. Notice the sensation of your eyes closing, noticing if there is a tendency to squeeze the eyes shut and relaxing the muscles around the eyes, in the forehead, around your cheeks... Maintaining awareness, still, of your body sitting and of your breath...

Gently, bringing your mind back from its wanderings and now directing your attention to the experience of hearing. Notice the sounds around you as you sit here right now. Perhaps noticing the sounds that are part of the environment as well as sounds that come from your own body... *(Pause for about one minute)*

Continuing to listen, bringing the mind back as it wanders, noticing, as with seeing, how quickly and easily the mind seeks to categorize, to name and identify, to attribute meaning and evaluation to the physical experience of hearing... *(Pause for about 30 seconds)*

Just bringing attention, over and over again, to hearing the sounds around you. Allowing yourself to fully experience hearing... *(Pause for about two minutes)*

And now, as you feel ready, begin to allow your attention to expand, so that you become aware of your body sitting and breathing... you become aware of thinking... you become aware of being part of this group, here in this place... Noticing any changes in your experience right now...
Slowly, and at your own pace, open your eyes again. Notice if opening your eyes changes your experience of hearing....of breathing....of your sense of your body sitting....
Breathing Space

Breathing Space-Transcript¹⁷

“The first thing we do with this practice, because it’s brief and we want to come into the moment quickly, is to take a very definite posture....relaxed, dignified, back erect, but not stiff, letting our bodies express a sense of being present and awake.

“Now, closing your eyes, if that feels comfortable for you, the first step is being aware, really aware, of what is going on with you right now. Becoming aware of what is going through your mind; what thoughts are around?.... Here, again, as best you can, just noting the thoughts as mental events....

“So we note them, and then we note the feelings that are around at the moment... in particular, turning toward any sense of discomfort or unpleasant feelings. And rather than trying to push them away or shut them out, just acknowledge them, perhaps saying, “Ah, there you are, that’s how it is right now.”....

“And similarly with sensations in the body.... Are there sensations of tension, of holding, or anything?.... And again, simply noting them: “OK, that’s how it is right now.”

---

“So, we’ve got a sense of what is going on right now.... We’ve stepped out of automatic pilot. The second step is to collect our awareness by focusing on a single object - the movements of the breath. So now we really gather ourselves, focusing attention down there to the movements of the abdomen,... the rise and fall of the breath...spending a minute or so to focus on the movement of the abdominal wall....moment by moment, breath by breath, as best we can....

“Bringing awareness so that you know when the breath is moving in, and you know when the breath is moving out.... Just binding your awareness to the pattern of movement down there...inhale and exhale....gathering yourself, using the anchor of the breath to really be present.

“And now as a third step, having gathered ourselves to some extent, we allow our awareness to expand.... As well as being aware of the breath, we also include a sense of the body as a whole.... So that we get this more spacious awareness....A sense of the body as a whole,... including any tightness or sensations related to holding in the shoulders, neck, back, or face....following the breath as if your whole body is breathing. Holding it all in this slightly softer....more spacious awareness.

“And then, when you are ready, just allowing your eyes to open.”
Instructions for the Breathing Space

1. AWARENESS

Bring yourself into the present moment by deliberately adopting an erect and dignified posture. If possible, close your eyes. Then ask yourself:

“What is my experience right now... in thoughts... in feelings... and in bodily sensations?”

Observe yourself. Bring the focus of awareness to your inner experience and notice what is happening in your thoughts, feelings, and bodily sensations.

Describe your experience. Acknowledge, identify, put experiences into words.

For example, say in your mind, “A feeling of anger is arising” or “Self-critical thoughts are here.”

Acknowledge and register your experience, even if it is unwanted.

2. GATHERING

Next, gently redirect your full attention to breathing. Pay attention to each inbreath and to each outbreath as they follow, one after the other after the other. Try noting in the back of your mind, “breathing in... breathing out” or counting, “inhaling, one... exhaling, one; inhaling, two... etc.”

---

Your breath can function as an anchor to bring you into the present and help you tune into a state of awareness and stillness.

3. EXPANDING

Expand the field of your awareness around your breathing, so that it includes a sense of the body as a whole, your posture, and facial expression.

Allow your attention to expand to the whole body—especially to any sense of discomfort, tension, or resistance. If these sensations are there, then take your awareness there by “breathing into them” on the in-breath. Then, breathe out from those sensations, softening and opening with the out-breath. Say to yourself on the out-breath, “It’s OK. Whatever it is, it’s OK. Let me feel it.”

Become aware of and adjust your posture and facial expression.

As best you can, bring this expanded awareness to the next moments of your day.
The Breath\textsuperscript{19}

Begin with the Breathing Space Exercise, for 10 to 15 minutes.

When you feel reasonably settled on awareness of the breath, intentionally allow the awareness to expand around the breath to include, as well, a sense of physical sensations throughout the whole body. While still aware, in the background, of the movements of the breath in the lower abdomen, change your primary focus, so that you become aware of a sense of the body as a whole and of the changing patterns of sensation throughout the body. You may find that you get a sense of the movements of the breath throughout the body, as if the whole body were breathing.

If you choose, together with this wider sense of the body as a whole, and of the breath moving to and fro, include awareness of the more local, particular patterns of physical sensations that arise where the body makes contact with the floor, chair, cushion, or stool—the sensations of touch, pressure, or contact of the feet or knees with floor; the buttocks with whatever supports them; the hands where they rest on the thighs, or on each other. As best you can, hold all these sensations, together with the sense of the breath and of the body as a whole, in a wider space of awareness of physical sensations.

\textsuperscript{19} Adapted from Segal, Z.V., Williams, M.G., & Teasdale, J.D. (2002). Mindfulness-Based Cognitive Therapy for Depression: A New Approach to Preventing Relapse. The Guilford Press: NY.
Your mind will frequently wander away from attending to your breath and body sensations—this is natural, to be expected, and in no way a mistake or a failure. Whenever you notice that your awareness has drifted away from sensations in the body, you might want to congratulate yourself; you have "woken up." Gently note where your mind was ("thinking"), and kindly focus your attention back to your breathing and to a sense of your body as a whole.

As best you can, keep things simple, gently attending to the actuality of sensations throughout your body from one moment to the next.

As you sit some sensations may be particularly intense, such as pains in the back or knees or shoulders, and you may find that awareness is repeatedly drawn to these sensations and away from your intended focus on the breath or body as a whole. You may want to use these times to experiment with intentionally bringing the focus of awareness in to the region of intensity and, as best you can, explore with gentle and wise attention the detailed pattern of sensations there: What, precisely, do the sensations feel like? Where exactly are they? Do they vary over time or from one part of the region of intensity to another? Not so much thinking about it, as just feeling it, you may want to use the breath as a vehicle to carry awareness into such regions of intensity, "breathing in" to them, just as in the body scan.

Whenever you find yourself "carried away" from awareness in the moment by the intensity of physical sensations, or in any other way, reconnect with the here and now by refocusing awareness on the movements of the breath or on a sense of the body as a whole. Once you have gathered yourself in this way,
allow the awareness to expand once more, so it includes a sense of sensations throughout the body.
Sitting With Unpleasant Sensations

Frequently, when we experience pain, irritation, or discomfort we expend considerable effort toward trying to avoid feeling it. Most commonly we tend to tighten around it or brace against it in an attempt to block it off from our experience.

What would it be like if instead of tightening against pain and avoiding it you learned to soften around it? To do so you begin by acknowledging its presence and allow yourself to experience whatever the sensation is, be it physical or mental. Comfort and soothe yourself, as you would a small child, while you let yourself experience the sensations of discomfort.

Softening around pain and discomfort involves noting that you may have thoughts about it, perhaps rating it or evaluating it, and choosing not to respond to those thoughts. You gently allow yourself to focus on the pain or the hurting itself, minus the tightness and judgment you might otherwise be bringing to the experience. You consciously relax the muscles that are tense and tightened around your discomfort. You let yourself explore the edges of the sensation and the center, getting to know it, letting it become familiar.

Imagine softening as something like warming from within, like the smoothing of a surface that allows you to see the shape of what is underneath. Notice how your breath moves as you soften. Allow your face to be relaxed
Relating Differently to Your Thoughts

It is remarkable how liberating it feels to be able to see that your thoughts are just thoughts and not "you" or "reality." For instance, if you have the thought that you must get a certain number of things done today and you don't recognize it as a thought, but act as if it's "the truth," then you have created in that moment a reality in which you really believe that those things must all be done today.

One patient, Peter, who'd had a heart attack and wanted to prevent another one, came to a dramatic realization of this one night, when he found himself washing his car at 10 o'clock at night with the floodlights on in the driveway. It struck him that he didn't have to be doing this. It was just the inevitable result of a whole day spent trying to fit everything in that he thought needed doing that day. As he saw what he was doing to himself, he also saw that he had been unable to question the truth of his original conviction that everything had to get done today, because he was already so completely caught up in believing it.

If you find yourself behaving in similar ways, it is likely that you will also feel driven, tense, and anxious without even knowing why, just as Peter did. So if the thought of how much you have to get done today comes up while you are meditating, you will have to be very attentive to it as a thought or you may be up doing things before you know it, without any awareness that you decided to stop meditating simply because a thought came through your mind.

On the other hand, when such a thought comes up, if you are able to step back from it and see it clearly, then you will be able to prioritize things and make sensible decisions about what really does need doing. You will know when to call it quits during the day. So the simple act of recognizing your thoughts as thoughts can free you from the distorted reality they often create and allow for more clear-sightedness and a greater sense of manageability in your life.

This liberation from the tyranny of the thinking mind comes directly out of the meditation practice itself. When we spend some time each day in a state of nondoing, observing the flow of the breath and the activity of our mind and body, without getting caught up in that activity, we are cultivating calmness and mindfulness hand in hand. As the mind develops stability and is less caught up in the content of thinking, we strengthen the mind’s ability to concentrate and to be calm. And if each time we recognize a thought as a thought when it arises and register its content and discern the strength of its hold on us and the accuracy of its content, then each time we let go if it and come back to our breathing and a sense of our body, we are strengthening mindfulness. We come to know ourselves better and become more accepting of ourselves, not as we would like to be, but as we actually are.
The thinking level of mind pervades our lives; consciously or unconsciously, we all spend much or most of our lives there. But mindfulness is a different process that does not involve discursive thought or reflection. Because meditation is different from thought, when we engage in the continuous process of silent observation, new kinds of understanding emerge.

We do not need to fight with our thoughts or struggle against them or judge them. Rather, we can simply choose not to follow the thoughts once we are aware that they have arisen.

When we lose ourselves in thought, identification is strong. Thought sweeps our mind and carries it away, and, in a very short time, we can be carried far indeed. We hop a train of association, not knowing that we have hopped on, and certainly not knowing the destination. Somewhere down the line, we may wake up and realize that we have been thinking, that we have been taken off on a ride. And when we step down from the train, it may be in a very different mental environment from where we jumped aboard.

Take a few moments right now to look directly at the thoughts arising in your mind. As an exercise, you might close your eyes and imagine yourself sitting in a cinema watching an empty screen. Simply wait for thoughts to arise. Because you are not doing anything except waiting for thoughts to appear, you become
Daily Record of Mindfulness Practice and Responses

Name: _______________________________

Each time you practice a mindfulness activity, note it on this form. Also, make a note of any observations or responses you have to your practice so you can talk about it with the group.

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>Type of Practice</th>
<th>Comments/Observations</th>
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<tbody>
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</table>
Well-Being Log

Name: __________________________

Using Ryff's Six Dimensions of Psychological Well-Being (located at the end of Section 4 of this manual), please write down an example of an experience you had each day in each of the six domains. Indicate any thoughts or feelings you noticed at the time (if you were aware at the time) and any thoughts or feelings you notice while reflecting on the experience. If you were not aware of your thoughts or feelings at the time of the event, indicate that as well.

Day 1:

**Environmental Mastery**

*Event (indicate date and time)*

*Thoughts/Feelings (at the time of the event)*

*Thoughts/Feelings (reflecting on the event)*

**Personal Growth**

*Event (indicate date and time)*

*Thoughts/Feelings (at the time of the event)*

*Thoughts/Feelings (reflecting on the event)*
Purpose in Life

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Autonomy

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Self-Acceptance

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Positive Relations with Others

Event (indicate date and time)
Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Day 2:

Environmental Mastery

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Personal Growth

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Purpose in Life

Event (indicate date and time)
Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Autonomy

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Self-Acceptance

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Positive Relations with Others

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)
Thoughts/Feelings (reflecting on the event)

Day 3:

Environmental Mastery

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Personal Growth

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Purpose in Life

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)
Thoughts/Feelings (reflecting on the event)

Autonomy

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Self-Acceptance

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)

Positive Relations with Others

Event (indicate date and time)

Thoughts/Feelings (at the time of the event)

Thoughts/Feelings (reflecting on the event)
Pleasant Events Log

Name: ________________________

Notice a pleasant event *while it is happening*. Use the following questions to focus your awareness on the details of the experience as it is happening. Write it down later.

<table>
<thead>
<tr>
<th>What was the experience?</th>
<th>Were you aware of the pleasant feelings while the event was happening?</th>
<th>How did your body feel, in detail, during this experience?</th>
<th>What moods, feelings, and thoughts accompanied this event?</th>
<th>What thoughts are in your mind now as you write this down?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: <em>Heading home after my last class—stopping, and hearing a bird sing.</em></td>
<td>Yes</td>
<td><em>Lightness across the face, aware of shoulders dropping uplift of corners of mouth.</em></td>
<td><em>Relief, pleasure, &quot;that's good,&quot; &quot;How lovely (the bird),&quot; &quot;It's so nice to be outside.&quot;</em></td>
<td><em>It was such a small thing but I'm glad I noticed it.</em></td>
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Date:

Date:

Date:
Un-Pleasant Events Log

Name: ____________________

Notice an unpleasant event while it is happening. Use these questions to focus your awareness on the details of the experience as it is happening. Write it down later.

<table>
<thead>
<tr>
<th>What was the experience?</th>
<th>Were you aware of the unpleasant feelings while the event was happening?</th>
<th>How did your body feel, in detail, during this experience?</th>
<th>What moods, feelings, and thoughts accompanied this event?</th>
<th>What thoughts are in your mind now as you write this down?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: Waiting for the cable company to come out and fix our line. Realize that I am missing an important meeting at work.</td>
<td>Yes</td>
<td>Temples throbbing, tightness in my neck and shoulders, pacing back and forth.</td>
<td>Angry, helpless. “Is this what they mean by service?” “They don’t have to be responsible, they have a monopoly.” “This is one meeting I didn’t want to miss.”</td>
<td>I hope I don’t have to go through that again soon.</td>
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Date:

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</table>
Seated Meditation

Stop now for a few moments and let yourself observe and connect with the feeling sense of your body. As you deepen into your awareness of sitting here right now, allow the flowing of your breath be dominant in your field of awareness. Settle into awareness of the breath noticing inbreath and outbreath cycling through your body like a wave. With your attention, ride on your body’s wave of each full inhalation and each full exhalation. Body expanding and contracting...breathing.

Choose to follow your breath in one of any places in your body, through the movement of your belly, the cool air moving into your nostrils, the warm air moving out of your nostrils, through expansion of your lower back...let yourself get a sense of your whole body breathing, including your skin and hair. Wherever your attention alights, notice if you can feel the breath as it is happening in that moment of awareness.

Notice how your mind will wander when you do this. That is your mind, doing what it does. That is its nature. Observe the wandering mind with out passing judgment or evaluating it. Simply notice what feelings and thoughts come into your awareness and then bring your focus back to the breath.

As you practice observing and redirecting the mind to your breath, you may notice over time, that the length of time you can attend to your breath increases and you are less distracted by the working of the mind and by thinking.
Worksheet 1: What are Positive Emotions?

In the space below, write down your definition of “positive emotions.”

Feel free to make a list, making sure that you consider thoughts, feelings, actions, and sensations.
Awareness Exercise: Positive, Negative, and Neutral Activities

Take a moment and bring to mind what you do during a typical day. If you feel like you spend much of your day doing the same thing, try breaking the activities down into smaller parts: grooming, talking to friends, making tea or coffee, working on homework, going to class, eating lunch. Think about what you do in the evening and on weekends. What do you find yourself doing at those times? List your activities in the space below.

Now see if you can divide the list into (1) those things that lift your mood, give you energy, nourish you; and (2) those things that dampen your mood or drain your energy. Finally, ask yourself how you might be able to find more time to do the things that give you energy, and deal more skillfully with those things that drain you of energy.

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Worksheet 3: How Can I increase Positive Experiences?

Look over the list of activities you generated and note the activities you experience as positive. Of the positive activities ask yourself: How might I change things so that I take more time to do these things or become more aware of them?

Of the negative or draining activities ask yourself: How might these best be done less often?
Action Plan

What has been my biggest realization or has “clicked” for me the most during this trip?

How will I continue to practice what I have learned?

What obstacles do I expect to face?

How will I address those obstacles?

What are the warning signals that I am stressed (do I become irritable; do I tend to isolate myself, have trouble sleeping or sleep too much, do my eating habits change, do I feel tired and stop exercising, do I avoid tasks like cleaning my room, paying bills, doing homework assignments, going to class)?
What, in the past, has prevented me from noticing and attending to these feelings?

What have the mindfulness and awareness exercises taught me about myself?

What have I learned about myself from the hiking and camping activities?

How will I use this awareness in my daily life?
### Six dimensions of psychological well-being: Impaired and optimal levels

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Impaired level</th>
<th>Optimal level</th>
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<tbody>
<tr>
<td>Environmental mastery</td>
<td>Has or feels difficulties managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; lacks sense of control over external world.</td>
<td>Has sense of mastery and competence in managing the environment; controls external activities; makes effective use of surrounding opportunities; able to create or choose contexts suitable to personal needs and values.</td>
</tr>
<tr>
<td>Personal growth</td>
<td>Has sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored with life; feels unable to develop new attitudes or behaviors.</td>
<td>Feels continued development; sees self as growing and expanding; is open to new experiences; has sense of realizing own potential; sees improvement in self and behavior over time.</td>
</tr>
<tr>
<td>Purpose in life</td>
<td>Lacks sense of meaning in life; has few goals or aims, lacks sense of direction, doesn’t see purpose in past; has no outlooks or beliefs that give life meaning.</td>
<td>Has goals in life and sense of directedness; feels that there is meaning to present and past; holds beliefs that give life purpose; has goals and aims for living.</td>
</tr>
<tr>
<td>Autonomy</td>
<td>Over-concerned with expectations and evaluations of others; relies</td>
<td>Self-determining and independent; resists social</td>
</tr>
</tbody>
</table>

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<tr>
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<th>on judgment of others to make important decisions; conforms to social pressures to think or act.</th>
<th>pressures; self-regulating behavior; evaluates self by personal standards.</th>
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</thead>
<tbody>
<tr>
<td><strong>Self-acceptance</strong></td>
<td>Feels dissatisfied with self; disappointment with past occurrences; is troubled about certain personal qualities; wishes to be different than what he/she is.</td>
<td>Has a positive attitude toward self; accepts own good and bad qualities; feels positive about past.</td>
</tr>
<tr>
<td><strong>Positive relations with others</strong></td>
<td>Has few close, trusting relationships with others; finds it difficult to be open and is isolated and frustrated in interpersonal relationships; unwilling to compromise to sustain important ties with others.</td>
<td>Has warm, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy and intimacy; understands reciprocity of human relationships.</td>
</tr>
</tbody>
</table>
5. After Your Trip: Continuing What You've Learned

You may have had the thought that once you return back to your regular routine you will also return to your old habits of thinking and reacting, that the stresses of everyday life will resume and you will go back to "autopilot." These feelings are normal and to be expected.

Therefore, it is important to take some time and to decide, right now, what your regular pattern of practice will be over the next few weeks, until the next trip, and stick to it as best you can throughout this period. Take note of any difficulties you have, and if you like you can talk about them at the next trip.

Keep in mind that practicing mindfulness of the breath provides a way of "checking in with yourself" a few times a day, whenever you want or need to. Practice awareness of the breath as your first response when you become aware that you are feeling, stress, difficulty, or unhappiness—KEEP BREATHING!

Choose a method of practice for you to use every day, several times each day for the next several weeks. Pay attention to your reactions. You may wish to make copies of the forms you used during this trip to record your reactions to your practice and to the events you experience each day.

Refer, as needed, to your Action Plan, reviewing and revising your responses as needed. If you are feeling particularly stuck or overwhelmed by

stressful thoughts asking yourself the following questions may help reconnect you
to the knowledge and skills you have begun developing here:

1. Of the things that I do, what nourishes me, what increases my sense of actually
being alive and present rather than merely existing? (up activities)

2. Of the things that I do, what drains me, what decreases my sense of actually
being alive and present, what makes me feel I am merely existing, or worse?
(down activities)

3. Accepting that there are some aspects of my life that I simply cannot change,
am I consciously choosing to increase the time and effort I give to up activities
and to decrease the time and effort I give to down activities?

When you allow yourself to be present in more of your moments and make
mindful decisions about what you really need in each of those moments, you can
use activity to become more aware and alert, and to manage the way you are
affected by stress and respond to stressful situations.

Use your day-by-day experience to discover and cultivate activities that can
be used as tools for coping with periods of negative mood and feelings of stress.
When your tools are well maintained and easily available you are more likely to use them and do so successfully.

Take care of your physical and mental well-being. Regular exercise, getting adequate sleep, and attending to your body’s nutritional needs leaves you better able to respond to stressful situations when they come up. Aim for daily physical exercise—if you can take, take three brisk, 10-minute walks a day and also, if possible, engage in other types of exercise, such as mindful stretching, yoga, swimming, jogging, or whatever else you like. Try to engage in relaxing activities prior to bedtime and aim for a regular time to go to sleep and to awake in the morning. Be mindful of your eating habits and bring awareness to your body’s nutritional needs.

If you feel that you’d like additional support in any of these areas or if you notice particular thoughts that come up repeatedly during meditation and mindfulness practice you may wish to seek additional support. Make an appointment for yourself with someone at the counseling center, with a nutritionist, or a physical trainer (or all three!).

You may wish to talk with others from this group about the experiences you have had here and have an interest in continuing to meet on an informal basis with others who are interested in applying mindfulness to their daily lives. Feel free to explore this option with others who have been present this weekend. You may also wish to share what you have learned with others who were not present. Sharing your experiences here and teaching others what you have learned can be a wonderful way to practice and further develop your skills.
The last section of this manual consists of a list of books and other resources to increase your knowledge of mindfulness and provide you with further options for developing your practice. The list is by no means exhaustive, feel free to explore other resources and develop a practice that suits you best!
6. Resources

Mindfulness Reading List and Other Resources


The website [www.stressreductiontapes.com](http://www.stressreductiontapes.com) sells two series of recordings featuring John Kabat-Zinn narrating a guided body scan, guided meditation on the breath, body, sounds, thoughts, and choiceless awareness along with two different sessions of guided mindful yoga. These recordings can also be purchased from [www.amazon.com](http://www.amazon.com).