



Quality
Insights
Renal Network 4



Refueling and Reconnecting as Compassionate Caregivers in Nephrology Care

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Faculty/Presenter Disclosure

- **Faculty:** Gary Petingola MSW, RSW
- **I am a** Social Worker at Health Sciences North | Horizon Santé-Nord and an Owner/Partner of Mindfulness on the Rocks: Meditation Solutions for Maximum Life Impact, Sudbury, ON, CANADA.
- **I have received a speaker's fee** from Quality Insights Network 4 for this learning activity.

My Story

Course Objectives:

Upon completion of this session, participants will be able to:

- understand the differences between empathy and compassion and its link to mindfulness
- appreciate empathy as a pathway to compassion
- examine the difference between giving service to and fixing or helping
- learn 3 takeaway practices to cultivate compassion toward ourselves and others

Mindfulness

- Helps us to recognize that thoughts are just thoughts
- These thoughts often snowball into complex storylines that profoundly influence the way we live our life's
- Mindfulness helps us to experience the world with increased clarity /wisdom – for what it is and not what we perceive it to be
- Mindfulness helps us to be more compassionate to self and to others

Mindfulness Alleviates Human Suffering

- If you want to transform an organization it's not about changing systems and processes so much as it's about changing the hearts and minds of people.
- Mindfulness is one of the all-time most brilliant technologies for helping to alleviate human suffering and for bringing out our extraordinary potential as human beings

(Trisoglio, 2012)

Mindfulness Means Wakefulness

- A direct intuitive and compassionate turning inwards and turning outwards to the world
- A sense of *knowing what's going on as it is really going on*
- A sense of turning towards reality in the internal and the external world (Mark Williams, 2015)

Mindfulness is Being Used

1. to transform destructive emotions
2. to help people to re-engage with the actuality of life – a sense of living life to the fullest - to be fully engaged with life

(Mark Williams, 2015)

Researched Benefits of Mindfulness Meditation

Mindfulness is Evidence Based

- **anxiety** (Hofmann, Sawyer, Witt, & Oh, 2010; Roemer, Orsillo, & Salters-Pedneault, 2008; Vøllestad, Sivertsen, and Nielsen, 2011; Kearney, McDermott, Martinez, and Simpson, 2011; Hoge, Bui, Marques, Metcalf, Morris, Robinaugh, et. al., 2013)
- **depression** (Hofmann et al., 2010; Teasdale et al., 2000; Segal et al., 2010)
- **substance abuse** (Bowen et al., 2006; Westbrook et al., 2011)
- **eating disorders** (Tapper et al., 2009)
- **chronic pain** (Grossman, Tiefenthaler-Gilmer, Raysz, & Kesper, 2007; Zeidan et al., 2011; Reiner, Tibi, & Lipsitz, 2013)
- **sleep disturbances** (Andersen, Wurtzen, Steding-Jessen, Christensen, Andersen, Flyger, et. al., 2013)

- **improved immune function** (Carlson, Speca, Faris, & Patel, 2007; Davidson et al., 2003)
- **reduced blood pressure and cortisol levels** (Carlson et al., 2007)
- **positive effects on psychological well-being in healthy** participants (Carmody & Baer, 2008; Chiesa & Serretti, 2009)
- **enhanced cognitive functioning** (Jha, Krompinger, & Baime, 2007; Ortner, Kilner, & Zelazo, 2007; Pagnoni & Cekic, 2007; Slagter et al., 2007)
- **enhanced alternate coping strategies to catastrophizing and ruminating** (Garland, 2007)
- **HIV** (Duncan, Moskowitz, Neilands, Dilworth, Hecht, & Johnson, 2012)
- **heart disease** (Sullivan, Wood, Terry, Brantley, Charles, McGee, Johnson, et. al., 2009)

- **rheumatoid arthritis** (Zangi et al., 2011)
- **type 2 diabetes** (Gregg, Callaghan, Hayes & Glenn-Lawson, 2007; Hartmann, Kopf, Kircher, Faude-Lang, Djuric, Augstein, et. al., 2012)
- chronic diseases that include both multiple chemical sensitivity and cardiovascular diagnoses (Merkes, 2010)
- **gastrointestinal disorders** (Zernicke, Campbell, Blustein, Fung, Johnson, Bacon, & Carlson, 2013)
- **fibromyalgia** (Grossman et al., 2007; (Hartmann, Kopf, Kircher, Faude-Lang, Djuric, Augstein, et. al., 2012)
- **cancer** ((Carlson, Doll, Stephen, Faris, Tamagawa, Drysdale, & Specia, 2013)

Mindfulness is not

- About having a blank mind
- Becoming emotionless
- Withdrawing from life
 - Seeking bliss
 - Escaping pain
 - A distraction

Mindfulness

- Introduces us to the reality that we are fully immersed—utterly harmonized 360 degrees—in the circumstances we find ourselves in
- An instinctual a panoramic view of our life and become emotionally and physically in tune with our experience

(Carroll, 2010)

Mindfulness is not a passing fad

- It is successfully being employed in large business corporations, medical and law schools, health organizations and in higher levels of national government
- It is well supported in the literature
- It actually restructures the grey matter of the brain
- It is an effective attention-training regime with cascading benefits in cognitive control and affective processing

(Allen et.al, 2012)

The corporate world has embraced mindfulness



www.parliament.uk



General Mills



GlaxoSmithKline



A definition of Mindfulness

What is Mindfulness?

- derived from Buddhist roots, mindfulness cultivates awareness and acceptance
- *fully being into the present moment without judgement or evaluating that experience* (Kabat-Zinn, 1990)
- focuses on being as opposed to doing and “observing one's experience without trying to change”

(Shapiro, Brown, & Biegel, 2007)

Mindfulness helps us wake up

- making it possible for us to live our lives with access to the full spectrum of our conscious and unconscious possibilities (Lord, 2010)

Mindfulness is simple

- pay attention to whatever comes up in the present moment
- allow it all to rise and fall of its own accord, without trying to change anything
- be with things as they are (with curiosity, openness and acceptance)

(Carlson & Speca, 2010)

Mindfulness

- encourages the nonjudgmental observation and experiencing of thoughts and feelings
- from this perspective, the relationships between thoughts and feelings can be seen more objectively and less reactionary

Achieving Mindfulness

- formal practice (Big M)
 - sitting meditation, Hatha yoga, walking meditation or body scan exercises
- informal practice (little m)
 - brushing your teeth, showering, eating

(Kabat-Zinn, 1990)

7 Attitudinal Pillars of Mindfulness

1. non judging
2. patience
3. beginners mind
4. trust
5. non-striving
6. acceptance
7. letting go

(Kabat-Zinn ,2005)

Sitting Mindfulness Meditation

1. The spine is upright, with a natural curve.
2. The hands are resting on the thighs.
3. The arms and shoulders are relaxed.
4. The chin is slightly tucked.
5. The eyelids are half-closed, with a soft gaze.
6. The face and jaw are natural and relaxed.
7. If you're sitting on a cushion, the legs are loosely crossed. If you are sitting on a chair, keep both feet firmly on the floor.

An Invitation to Drop Into the Breath

The Complex Nature of the Renal Health Care Professional- Patient Relationship in Nephrology



“The Sickest of the Sick”

- Severe illness effects, adaptation to life sustaining therapy, activity and diet restrictions, financial constraints, expenses and worries, changes in employment, complex relationships with staff, role change, changes in self-perception, change in sexual functioning, medication effects, and awareness of impending death

(Cukor , Cohen, Peterson & Kimmel, 2007)

Dialysis Patients

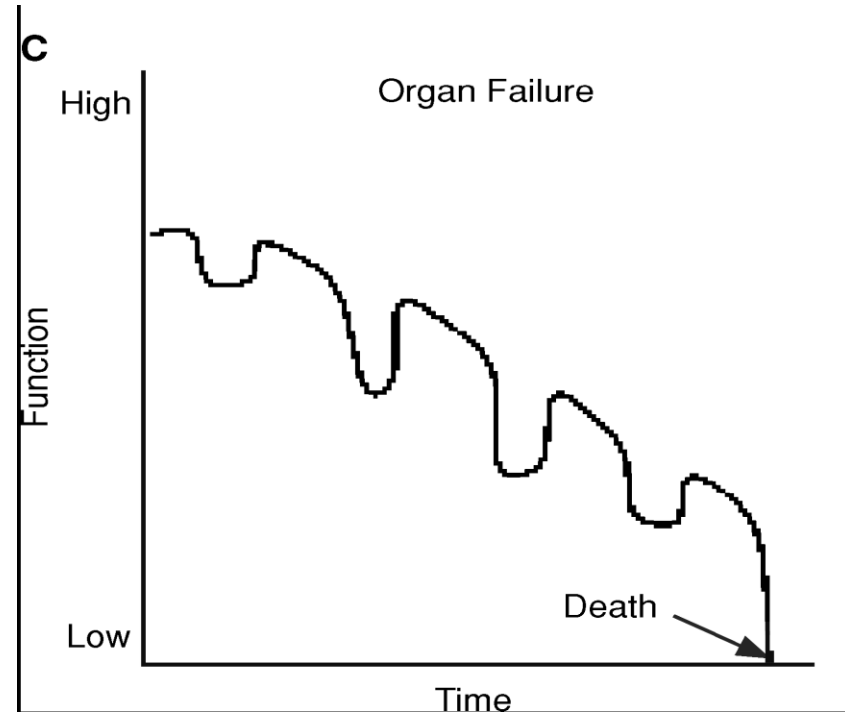
- are disfigured, needled, severed, transfused and subject to highly evasive life sustaining scheduled treatment
- experience profound loss
- have higher incidence of depression - 30% in some dialysis centers

(Kimmel, Cohen, and Peterson, 2008)

- have lower quality of life than the general population

(Mukadder, 2004)

The CKD trajectory is marked by acute episodes, frequently hospital admissions often without recovery to the previous level of function



Murtagh, Murphy & Sheerin, 2008)

Our Patients Have Challenges

- of regular dialysis treatments
- residual uremic symptoms
- complications of underlying diseases
- vascular access problems
- shortened life expectancy

(Hutchinson,2005)

CKD Is Nasty

- dialysis treatment occurs frequently
- patients require this treatment for the duration of life, unless transplanted
- new kidneys eventually fail thrusting the patient back to the drudgery of dialysis

Dialysis Side Effects Are Nasty

- hypotension, muscle cramps, disequilibrium syndrome, bleeding, high blood pressure, anemia, cardiac problems, heart failure or an enlarged heart, bone disease, restless legs syndrome, depression, constipation and chronic fatigue

Dialysis Units Can Be Rigid Bureaucratic Systems that can be Nasty

- this can strip the patient of dignity, autonomy and control and sets the stage for conflict rather than patient focused compassionate care

What I used to do I can't do anymore;

- I feel tied down – shackled. I have no physical activity, can't hold a job, can't go to church. My physical looks have even changed. Relationships with my family have changed. I can't travel like I used to. Everything is rigidly scheduled around treatment

(Al-Arabi, 2006)

Additionally Dialysis Staff

- are inundated with justification of their service
- must comply with Conditions of Coverage and other legislative requirements
- more accountable to the scrutiny of public eye
- can be victims of increasing social media exposure gone viral

A Co-dependent Relationship

- Hence the dialysis patient, dialysis health care staff and dialysis provider all find themselves entwined in a co-dependent relationship that can often be put to the test

Renal Health Care Professionals

- often respond in haste,
- even with the best intentions react
- fall to default methods of “fixing”
- miss the opportunity to truly be present
- without knowing fuel the challenging behavior
- judge

The Importance of True Listening and Neutrality

True Listening

- must be cultivated
- is more than just an exchange of rhetoric-or simply talking
- encourages a dialogue based on equality and connection

When one is speaking, one is more active; when one is listening, one is more receptive.

(Mukpo,2013)

True Listening Means

- dropping preconceived ideas and focus on self
- “be with”, in the present moment
- feeling and caring deeply
- being attentive
- being brave-some stories and dialogue are painful or disturbing
- being open and curious
- responding rather than reacting

(Mukpo,2013)

Helping vs Serving

- fixing and helping are the basis of curing
- only service heals
- in fixing there is an inequality of expertise that can easily become a moral distance
- our limitations serve, our wounds serve, even our darkness serves
- helping is not a relationship between equals

(Remen,1999)

Helping vs Serving

- when I fix a person I perceive them as “broken”
- over time fixing and helping are draining, depleting and contribute to burn out
- a server knows that he/she is being used in the service of something greater

(Remen,1999)

Helping vs Serving

- service rests on the basic premise that the nature of life is sacred, that life is a holy mystery that has an unknown purpose
- service results in gratitude; helping in satisfaction
- service results in healing; helping results in debt

(Remen,1999)

Mindfulness

- allows us to pass through the surface and see people as they truly are at a deep level
- cultivates a level playing field from which to serve
- diminishes challenging behaviour
- fosters compassionate care

Deep Listening

- We practice deep listening when we consciously keep an open mind, stop ourselves from making quick judgments, and ask questions in a nonjudgmental manner

(Hick,2009)

Whatever or whoever arises, train again and again in looking at it and seeing it for what it is without calling it names, without hurling rocks, without averting your eyes. Let all those stories go. The innermost essence of mind is without bias. Things arise and things dissolve forever and ever. That's just the way it is. We can stop struggling with what occurs and see its true face without calling it the enemy.

(Chodron,1997)

How Mindfulness Influences Healthcare Professionals



Mindfulness enriches health care professional's lives

- increased self-awareness
- stronger emotional intelligence (diminished reactive behaviour)
- heightened mental clarity, focus, and determination
- enhanced interpersonal relationships
- enriched innovation and creativity
- improved working memory, attention, and productivity

(Davis & Hayes ,2011)

Mindful Individuals

- are more willing to experience negative internal and external events
- are less likely to view negative feelings and unpleasant events as scary or unacceptable
- adapt an attitude of equanimity toward all kinds of emotions and thoughts

(Borders, 2010)

Mindful Individuals

- are less impulsive and hostile
- experience less anger and hostility following a triggering event
- respond to an acute provocation with less rumination and subsequently less behavioral aggression

(Borders, 2010)

“Emotional intelligence”

- means being in sync with our emotional existence
- is derived from increased awareness
- equips us with more skill to handle emotional challenges, to be more responsive to the struggles of others and to have more compassion

(The Dalai Lama & Ekman, 2008)

Mindfulness

- helps us to appreciate and celebrate interconnectedness

(Kabat-Zinn, 1994)

- instils a calming effect

(McCollum & Gehart, 2010)

- centers or grounds the participant

- ignites creative energies from within

(Noble, 2005)

Recognizing Habitual Reactions

We Often See Things With “Tunnel Vision”

- it is dangerous to strongly identify with a particular vision or one's own point of view
- this “tunnel vision” discourages other perspectives and possibilities

(Schwenk, 2009)

When Trapped in “Auto Pilot”

- we rely on familiar quick fix automatic remedies to deal with new unique challenges
- our habits become entrenched providing us with a default mode of operating

(Dumas,2005)

This “Groove” Can be Very Difficult to Override

- they are performed with little deliberate attention to what is occurring in the present moment
- consequently we “miss the mark”

(Dumas,2005)

Mindfulness = A New Lens

- to observe the situation both externally and internally in “real time”
- to drop preconceived reactions that may no longer be effective

(Carroll, 2010)

Mindfulness Provides Clarity

- to help you clear away the trivia and needless worries about unimportant things, nurture passion for your work and compassion for others

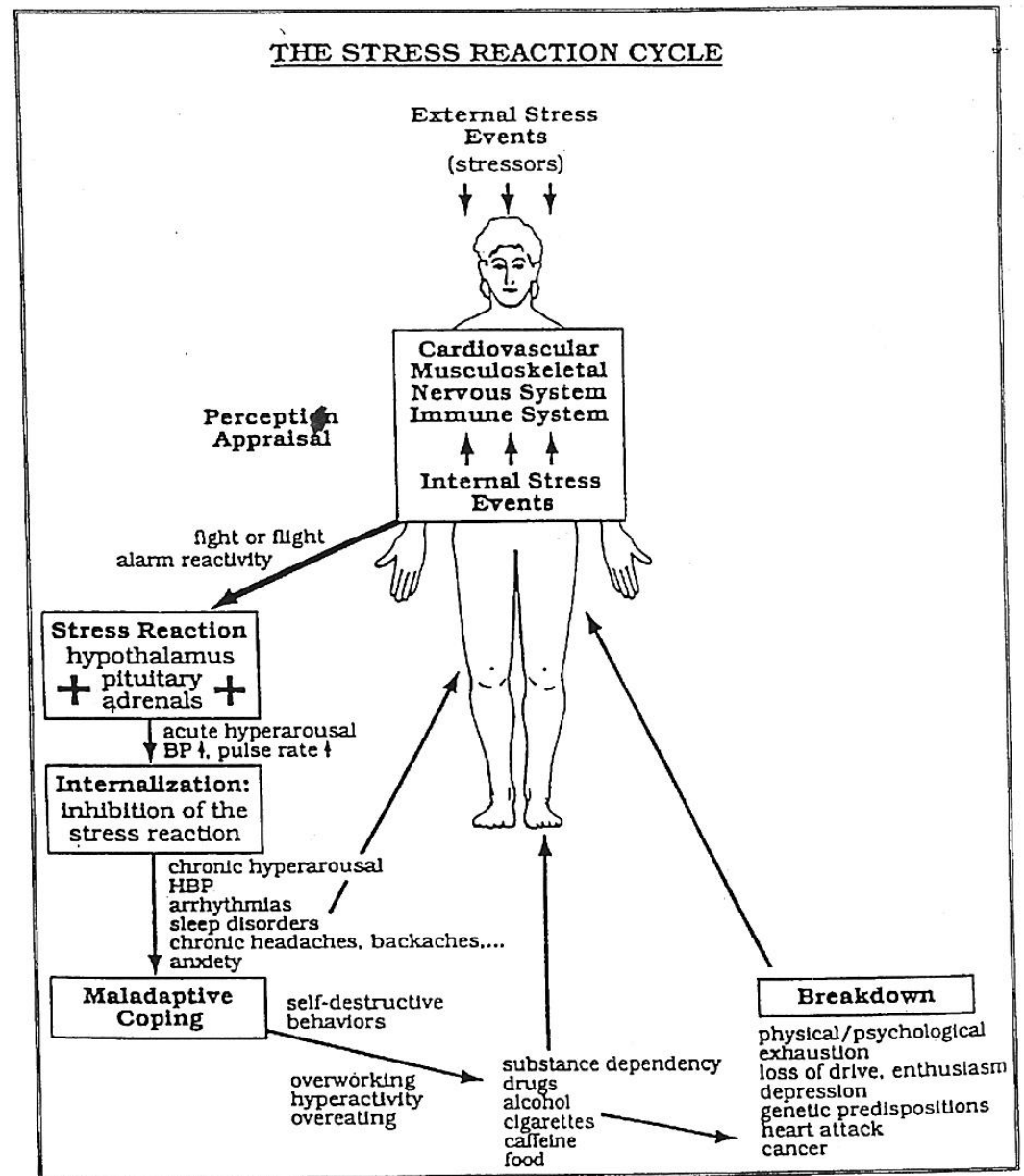
(George , 2012)

Mindfulness Situates Us Calmly In The Eye Of The Hurricane

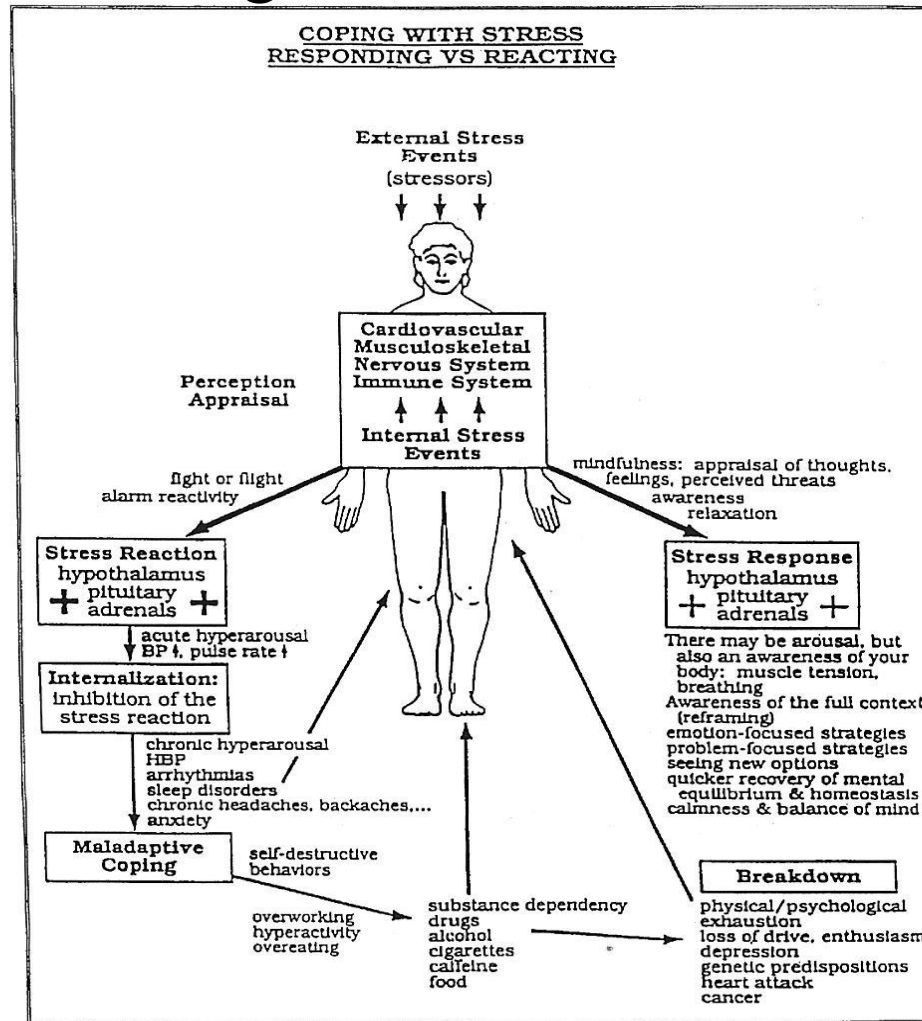
- this allows us , where we are able to tap into clarity and creativity necessary to ensure wisdom and decision-making

(Bryant & Wildi,2008)

The Stress Reaction Cycle

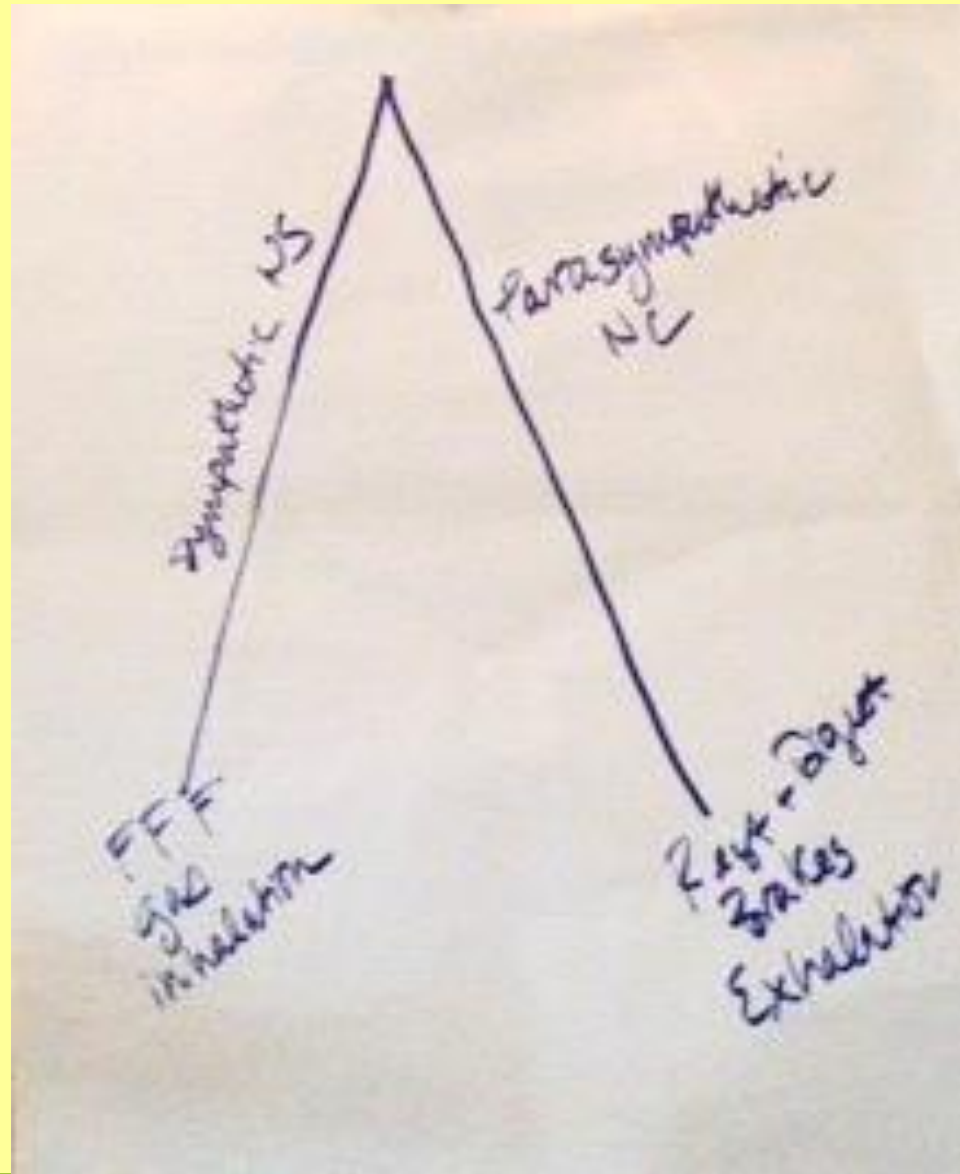


Responding rather than Reacting



Adapted from *Full Catastrophe Living* by Jon Kabat-Zinn, Ph.D

Space



Reactiveness vs Responsiveness

- reaction is often mechanical and automatic
- response occurs when there's relaxed awareness, a watchfulness, a passive alertness
- response is from a state of consciousness, which is rooted in freedom.
- reaction is born out of tension and leading to more tension
- mindfulness means being responsive to every situation in life each moment with total awareness

Chaitanya Keerti

The Value of the Purposeful Pause

- Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.

Viktor E. Frankl

We are Connected

- By recognizing that we human beings are woven together through communications, we can then appreciate how human speech – both verbal and nonverbal- is much more than mere words, for at its most profound level it is how we choose to live our lives together.

(Carroll,2012)

STOP Technique

- can help you pause throughout the day and recognize the emotions you are experiencing
- S – Stop and take a pause T – Take a breath O – Observe what you notice P – Proceed with the rest of your day

(Goldstein,2012)

Dropping Pretenses

Looking Deeply Into Ourselves

- helps us to listen more deeply
- allows us to truly “Look into the mirror”
- can be a humbling, humiliating process
- is necessary for growth
- helps us to more aware of our faults, pettiness, and unfair judgements of others

As we see ourselves more clearly, we are able to see others more clearly

(Hick,2009)

- “Approach what you find repulsive, help the ones you think you cannot help, and go to places that scare you.” This begins when we sit down to meditate and practice not struggling with our own mind.

(Chodron,1997)

Through meditation practice

- We realize that we don't have to obscure the joy and openness that is present in every moment of our existence. We can awaken to basic goodness, our birthright. When we are able to do this, we no longer feel burdened by depression, worry, or resentment. Life feels spacious, like the sky and the sea. There's room to relax and breathe and swim, to swim so far out that we no longer have the reference point of the shore.

(Chodron,1997)

Dropping One-Upsmanship

- *When we are willing to forgo the cowardly games of emotional one-upsmanship, we discover that human communication is a profound bond in which we touch one another, and how we choose to touch is how we choose to be touched*

(Carroll,2012)

Today's renal care professionals face unprecedented demands

- operating in a scary new environment with high expectations and much uncertainty
- being asked to do more with less, working long hours with increasingly heavy workloads
- “healthcare without walls” blurs boundaries between work and home, so there is consequently no downtime
- vulnerable to social media

Health care professionals

- are frequently exposed to patients that are frightened, suffering and dying
- this causes us to examine a deeper meaning of pain and suffering in our lives as well as in others
- this repeated traumatisation makes us vulnerable to burnout and vicarious trauma

(Schure, Christopher, & Christopher, 2008, p.47)

This untamed stress

- often contributes to burnout, exhibited by decreased attention, reduced concentration, compromised decision making skills and suboptimal relationships (Segal et al. ,2007)

The health care professional who is mindful

- sees what had previously been invisible
- is more able to uncover energies and interests underlying conflict
- approaches a situation with greater awareness
- better recognizes personal bias
- does not interfere with the unfolding
- is cognizant of and proactive in warding off self interest

(Noble, 2005)

Mindfulness training helps us

- to improve adaptive coping (Halland, 2015)
- to effectively manage stress (Phang, 2015)
- to develop resilient leadership skills (Warde, Vermillion, & Uijtdehaage, 2014)
- to practice better self-care for enhanced well-being (Slonim, et al., 2015)
- to reduced anxiety (Warnecke, 2011)

Prolonged power stress

- increases depression, burn out and dissonance
- decreases job satisfaction
- disrupts personal relationships
- increases psychological and physical illness
- may contribute to self harm
- hampers concentration and decision making abilities
- fosters unhealthy professional relationships
- makes one devoid of empathy, awareness, objectivity and compassion”

(Shapiro, Astin, Bishop, & Cordova, 2005)

(Boyatzis & McKee, 2005)

Mindfulness

- is a first and crucial step towards renewal
- it enables us to notice the detrimental effects of power stress with enhanced self- awareness
- enables us to recognize that there is a problem so that we can do something about it
- it facilitates taking care of ourselves
- it preserves value driven ethical practice

(McKee and Boyatzis, 2006)

Mindfulness and compassion



What is Compassion

- Compassion means to “suffer with “ another person
- The Oxford English Dictionary defines compassion as “sympathetic pity and concern for the suffering and misfortunes of others”
- To be with experience of suffering with the wish to alleviate it
- The feeling that arises in witnessing another’s suffering and that motivates a subsequent desire to help

(Germer and Siegel,2012)

A 3 Part Process

1. “I feel for you (affective),
2. “I understand you” (cognitive),
3. “I want to help you” (motivational)

(Hangartner,2011; Germer and Siegel,2012)

Empathy

- Carl Rogers (1961) defined empathy as an “accurate understanding of the [client’s] world as seen from the inside
- To sense the [client’s] world as if it were your own”(Bohart & Greenberg,1997)
- A felt sense of what another person is experiencing (Feshbach,1997;Lazarus,1991)

Empathy and Compassion

- We can be empathic with just about any human emotion – joy, grief, excitement, boredom.
- Compassion is empathy with suffering (along with the wish to alleviate it).
- Suffering is a prerequisite for compassion

(Germer and Siegel, 2012)

Compassion and mindfulness are two wings of the same bird, and we need both in order to live in a wise way.

(Germer and Siegel, 2012)

The Difference Between Empathy and Compassion

- Empathy is a gateway to compassion
- It's understanding how someone feels, and trying to imagine how that might feel for you — it's a mode of relating
- Compassion takes it further- It's feeling what that person is feeling, holding it, accepting it, and *taking some kind of action*.
- Compassion can be cultivated in *metta* or *loving-kindness* meditation practice
- One can silently repeat phrases to others as a way of acknowledging them and our own interconnectedness
- Silently repeat phrases like, “May you be happy; may you be safe; may you be at ease; may you be free from suffering,”
- This plants the seeds of compassion, and we can find ourselves acting in compassionate ways that never would have occurred to us before

Mindfulness Practice can be a Great Support for Cultivating Compassion

- By showing how interconnected we all are
- When we have the ability peaceably in the midst of our own suffering, we see that everyone else suffers, and we spontaneously feel like helping others
- Experiencing interdependence and feeling compassion are fundamentally inseparable

When we are compassionate:

- We are in tune with the people around us
- We take interest in their wants and needs and this becomes reciprocal
- We renew our mind, body, and heart
- Our compassion is contagious
- We have a deep awareness of the suffering of oneself and others with a desire to want to alleviate it

Research Demonstrates Mindfulness Training Increases Compassion for Self and Other

- Physicians
- Medical students
- Counseling psychology students
- Undergraduates
- Psychologists
- Social Workers
- health care professionals

(Hick, S.F., 2009; Shapiro, Jazzeri, Goldin, 2012; Shapiro, Oman, et al, 2008; Shapiro, Brown, Biegel, 2007; Shapiro, Astin, et al, 2004; Shapiro, Schwartz, Bonner, 1998)

- Mindfulness training appears to teach the mind to move directly from an observation of suffering to benevolent action, without becoming paralyzed by others' pain

(Desteno,2015)

We have an opportunity to utilize
Mindfulness at 3 Distinct Levels

Self

- more inner peace
- an appreciation of the moment
- enhanced self compassion and self acceptance
- clearer insight
- diminished stress
- enhanced gentleness with oneself and self care

(Hick, 2009)

Client

- mindfulness is instrumental in contributing to enhanced client engagement and presence
- this is demonstrated by attentiveness to the moment, enhanced listening and being with, more objectivity, with enhanced compassion and empathy

(Hick, 2009)

Community

- one who engages in mindfulness practice is more in touch with the greater community, more open minded, attentive to process and a stronger advocate
- mindfulness fosters greater awareness of societal issues
- mindfulness helps us to feel more connected to others and more likely to strive for social change

(Hick,2009)

Connection

- just as we are interdependent with the earth and one another, we are also connected in consciousness
- the solitary, isolated human being is really a contradiction in terms
- every meal that we eat is intertwined with the sweat of farmers, migrant workers, and long-haul truckers

(Kornfield, 2008)

Taking care of ourselves is intrinsically related to caring for others

- when we are well-rested and happy we can better listen to the people we serve and act from a personal store of empathy and compassion

(Firth, 2001)

A Befriending Meditation

The “Hugging Tree”

Week after week for many years I have run mindlessly from point A to point B along a meandering pathway that hugs the shoreline of a city park. But even with my running steps in auto pilot I have been drawn to a tree. This is not an ordinary tree. Its roots cascade into the sandy soil beneath it seemingly clinging for dear life. Its branches stretch outward and upright. I have watched it through all seasons, year after year, with leaves and without leaves. It never moves or sways and always looks strong and inviting. I refer to it as “the hugging tree” as it openly extends outward, inviting those that pass it to climb up on it and be held. As nephrology health care professionals this analogy is evident. Allow your branches to be present, authentic and compassionate. Reach for the sky and embrace life!

(Petingola,2013)

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Thank you- Questions?

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