



2016

INTERNATIONAL SYMPOSIUM *for*  
**Contemplative Studies**

**Continuing Education Packet**  
for the  
**International Symposium for  
Contemplative Studies**

**Attention Healthcare & Education Professionals**

*The Institute for the Advancement of Human Behavior (IAHB) is pleased to offer continuing education credit to education and healthcare professionals for attending the International Symposium for Contemplative Studies. Please refer to this packet for detailed continuing education information, session topics, and session titles/lengths. Additional/updated information is available onsite as well as on the Institute website, [www.iahb.org](http://www.iahb.org).*





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## CE/CME Credit Overview

Welcome to the 2016 International Symposium for Contemplative Studies, hosted by the Mind & Life Institute (MLI)! We're pleased to let you know that continuing education credit is available for physicians, nurses, social workers, marriage and family therapists, clinical counselors, and substance abuse professionals. In addition, CEUs are available for professional educators. Credit may be purchased on the Symposium registration website or here at the Symposium prior to the end of the Symposium.

The exact number of credits you'll receive for attending the Symposium will depend on the specific break-out sessions you attend. This calculation will be made for you automatically when you complete the online evaluation form at the end of the Symposium, and will appear on your certificate of completion.

Please Note: Not all sessions have been approved for credit. A list of approved sessions begins on page 10.

College credit will not be awarded for the Symposium, though participants are free to make their own arrangements regarding the use of credits earned. Please contact IAHB for additional information.

MLI's continuing education partner for the Symposium is The Institute for the Advancement of Human Behavior, Inc. (IAHB). IAHB has worked with MLI since 2009 to help plan and present sessions in a manner consistent with the requirements of its various accrediting bodies. A complete list of accreditations appears on page 7.

If you don't see your profession's organization on the list, please contact them or your licensing board, and ask whether they accept credits for courses approved by one of the listed agencies. If you still have questions, stop by the registration desk or the CE table (located near registration), or see page 9 for other ways to contact IAHB.

## General Instructions/Requirements for CE Participants

1. Please review the contents of this packet before the Symposium begins. It contains important information regarding your continuing education credit.
2. Again, if you have any question/concern about whether your board, district, or state agency will accept credit earned at this Symposium, please contact them for clarification before purchasing credit.
3. You will receive credit for the sessions you attend. You must attend an entire session in order to receive credit for that session.
4. Please sign in at the beginning of each day, before attending any sessions that day. With one exception\*, professionals receiving CE credit need only sign in once per day. You do not have to sign into every session you attend, and do not have to sign out at the end of each day. You'll be asked to confirm your attendance at the Symposium when you complete your online evaluation form (see below).

\*Exception: Social workers licensed in a state *other* than California are required to sign in and out of each session they attend for CE credit. Please use the Social Worker Attendance Form provided separately to sign in and out of all sessions attended. This form may be obtained at registration desk or

CE tables. At the conclusion of the conference, be sure to turn this form into the staff at the registration desk. If we do not receive this from, you will not be eligible to earn CE credit.

## How to Get Your Completion Certificate

IAHB has created a user-friendly, time-efficient online process for evaluating the Symposium and receiving your certificate of completion. See below for instructions. If you have problems or questions, contact our technical support team at (800) 258-8411.

1. Log onto our post-activity website: <https://www.academeca.com/eval/Eval.aspx>. The website should be available within a day or two after the Symposium concludes, but you will not be able to access it prior to that time. (*Please Note:* If you registered for credit onsite, your evaluation form will not be available until 1-2 weeks after the Symposium.)
2. You'll be asked to identify yourself using the phone number or email address you supplied when you registered.
3. A series of pull-down questions on the evaluation form will allow you to choose the specific sessions you attended during each Symposium time slot. You'll be required to respond to each item for each of these sessions. The evaluation tool will allow you to skip items pertaining to break-out sessions you didn't attend.
4. When you've completed the evaluation form, your certificate of completion will appear. You'll be able to correct any errors in your name and license number, and then print your certificate. (*Please Note:* Educational professionals may need additional documentation or a different form to submit to their boards/districts. These will be supplied directly by IAHB. See below.)
5. Please allow 45-60 minutes to evaluate the Symposium and print your certificate. If you'd prefer to complete the evaluation over several sittings, you may save your work at any time and come back later to complete the process.

Most of our attendees find this process easy to complete and have no technical problems following the steps outlined above. Again, if you do experience difficulty, simply call our technical staff between 9AM and 6PM Eastern Time at (800) 258-8411.

We request that you complete the Symposium evaluation form online if you can. Online evaluations are much easier to summarize and interpret than information provided on hard copy evaluation forms. In addition, you'll get your completion certificate much faster: in most cases, within seconds of completing the form.

However, if you don't have access to a computer or are unable to complete the post-conference process online, please let IAHB know. We'll mail you paper evaluation and attendance verification forms. We'll mail your completion certificate to you within two weeks of receiving your completed forms.

## Information for Education Professionals

IAHB is approved by the Washington State Professional Educator Standards Board (WSPEsb) as a clock hour provider for educators. The WSPEsb is a member of NASTEC (the National Association of State Directors of Teacher Education), as are approval boards from most other states. In our experience,

clock hours earned through the successful completion of educational activities offered by a WSPESB-approved provider may be applied by educators in most states toward the fulfillment of their professional education requirement, re-licensure requirements, and/or other purposes for which clock hours are generally used.

However, we cannot guarantee that this will be true for all educators in all states. As you know, continuing education requirements are set by each individual state, and in some cases, by districts within states. So we urge you to verify with your state/district that you'll be able to use clock hours earned at this Symposium in the way(s) you'd like to use them

Finally, your state/district may require that clock hour verification be submitted on their own form, and/or that additional documentation be provided. Please contact IAHB directly for assistance with these forms.

## **Second Evaluation Form**

Approximately three months after the Symposium, you'll receive an email from MLI and IAHB containing a link to a second evaluation form. Please follow the link and take a few minutes to complete the form – it provides both organizations with additional information about the value learners may have gained from attending the Symposium that wasn't available when the first evaluation forms were completed.

Evaluations done immediately after a seminar help gather data on things like speaker knowledge, topic relevance, and the degree to which learning objectives were addressed. (They also sometimes reflect the seminar's "entertainment value", which can contaminate results.) But they have no way to assess the degree to which attendees retained and applied what they learned – that is, reduced the educational needs for which the seminar was offered in the first place.

That's where the second evaluation form – our "Outcome Evaluation" – comes in. This tool attempts to measure changes in learner qualities like competency, knowledge, and performance quality that occurred post-seminar, and for which experiences at the seminar may have been at least partly responsible.

The Outcome Evaluation form should take no more than 10 or 15 minutes to complete. Again, we respectfully request that you find the time to complete it – the information we learn will help us assess the impact of this Symposium, and will be of great value in helping us design more powerful, effective conferences, symposia and other professional learning experiences over the next few years.

## **Disclosure of Relevant Financial Relationships**

IAHB, Inc. is responsible for the content, quality and scientific integrity of all educational activities offered for credit. In that regard, we require that anyone in a position to influence activity content disclose any "relevant financial relationships" they may have with individuals or companies who have a financial interest in activity content. Such interests may lead to conflicts of interest that must be resolved before such individuals may participate in the Symposium.

A complete list of disclosures is available below and included on IAHB's website and onsite at the Symposium. Please review this disclosure information before attending Symposium sessions. You will

have an opportunity to let us know whether disclosures were made available to you and whether, in your opinion, Symposium sessions appeared commercially biased on the evaluation form.

We are also required to inform participants of the source, amount, and nature of any commercial contributions (cash or in-kind) used in the planning, development or implementation of the activity. MLI received no commercial support for the Symposium.

**The following speakers/planners have disclosed relevant financial relationships that create a possible conflict of interest. The speakers/planners have agreed to give their presentations in an unbiased manner, and have further agreed to resolve the potential conflicts as described below:**

**Gilbert Tippy** has disclosed a relevant financial relationship with Rebecca School as he is an employee. Gilbert agrees that his presentations and other contributions to program content will be completely fair and unbiased, and will mention other healing processes and products during our presentation when appropriate. If possible, he will refer to generics rather than to brand names when mentioning products, equipment, and services, and they will be selected/included on the basis of best available evidence.

**Judson Brewer, MD, PhD**, has disclosed a relevant financial relationship with Claritas Mindsciences. Dr. Brewer agrees that his presentations and other contributions to program content will be completely fair and unbiased, and will mention other healing processes and products during our presentation when appropriate. If possible, he will refer to generics rather than to brand names when mentioning products, equipment, and services, and they will be selected/included on the basis of best available evidence.

**Roland Griffiths** has disclosed a relevant financial relationship with Heffter Research Institute. Roland agrees that his presentations and other contributions to program content will be completely fair and unbiased, and will mention other healing processes and products during our presentation when appropriate. If possible, he will refer to generics rather than to brand names when mentioning products, equipment, and services, and they will be selected/included on the basis of best available evidence.

**Trish Broderick** has disclosed a relevant financial relationship with New Harbinger Publishers and Institute of Education Sciences. Trish agrees that her presentations and other contributions to program content will be completely fair and unbiased, and will mention other healing processes and products during our presentation when appropriate. If possible, she will refer to generics rather than to brand names when mentioning products, equipment, and services, and they will be selected/included on the basis of best available evidence.

**No other conference presenters/organizers have disclosed any relevant financial relationships, nor have they disclosed potential conflicts of interest that could affect presentation content.**

## National and State CE Approvals

Members of the following professions who have purchased the continuing education option will receive credit / clock hours for attending the Symposium. The wording used in the following 'accreditation statements' is precisely mandated by IAHB's various accrediting bodies. Please also review the next section, CE Terminology, for further explanations of some of the language used below. If you have any questions or would like more information, please let us know. **Attendees may earn up to 15.5 CE/CME hours depending upon which sessions are attended.** The Institute for the Advancement of Human Behavior (IAHB) has been approved to offer continuing education and continuing medical education (except where otherwise noted) by the following guilds:

**ALCOHOLISM & DRUG ABUSE COUNSELORS:** Provider approved by CFAAP/CAADAC, Provider #4N-86-074-0117 for 1 hour per contact hour. CAADAC is an ICRC member that has reciprocity with most ICRC member states.

**COUNSELORS & MFTs:** This course meets the qualifications for MFTs as required by the California Board of Behavioral Sciences (Provider # PCE 36). IAHB is approved by the State of Illinois Department of Professional Regulation (License #168-000119). IAHB has been approved by the Texas Board of Examiners of Marriage and Family Therapists to provide CE offerings for MFTs. Provider Number 154.

**EDUCATORS:** The Institute for the Advancement of Human Behavior has been approved by the Washington State Professional Educator Standards Board (WESPSB), a member of NASDTEC, as a Clock Hour Provider for Educators. Learners may claim one Clock Hour for each activity hour attended. Please contact your individual state boards for information regarding reciprocity and any additional requirements.

**NURSES:** The Institute for Advancement of Human Behavior accredited as a provider of continuing nursing education by the American Nurses Credentialing Center's Commission on Accreditation. Provider approved by the California Board of Registered Nursing, (BRN Provider CEP#2672) for 1 CE hour per contact hour.

**PHYSICIANS:** This activity has been planned and implemented in accordance with the Essential Areas and policies of the Accreditation Council for Continuing Medical Education through the joint sponsorship of the Institute for the Advancement of Human Behavior (IAHB), and the Mind and Life Institute. IAHB is accredited by the Accreditation Council for Continuing Medical Education (ACCME) to provide continuing medical education for physicians. IAHB designates this live activity for *a maximum of 1 AMA PRA Category 1 Credit(s)™ per hour attended*. Physicians should only claim credit commensurate with the extent of their participation in the activity.

**PSYCHOLOGISTS:** IAHB is approved by the American Psychological Association to sponsor continuing education for psychologists. IAHB maintains responsibility for this program and its content.

**SOCIAL WORKERS:** Institute for the Advancement of Human Behavior, #1426, is approved as a provider for social work continuing education by the Association of Social Work Boards (ASWB) [www.aswb.org](http://www.aswb.org), through the Approved Continuing Education (ACE) program. Institute for the Advancement of Human Behavior maintains responsibility for the program. ASWB Approval Period: 3/16/2016 – 3/16/2017. Social workers should contact their regulatory board to determine course approval for continuing education credits. *Social workers participating in this course will receive 1 clinical continuing education clock hours per hour attended.* This course meets the qualifications for LCSWs as required by the

California Board of Behavioral Sciences (Provider #PCE-36). As an approved continuing education provider for the Texas State Board of Social Worker Examiners, IAHB offers continuing education for Texas licensed social workers in compliance with the rules of the board. License No. 3876; MC 1982, PO Box 149347, Austin, TX 78714, (512) 719-3521. IAHB SW CPE is recognized by the New York State Education Department's State Board for Social Work as an approved provider of continuing education for licensed social workers #0091. This course is approved for 1 CE hour per hour attended.

**PLEASE NOTE:** Some state accrediting bodies and/or licensing boards have reciprocal arrangements allowing them to accept offerings accredited by national or state organizations representing allied professions. If your profession or state is not listed above, please contact your state accrediting body or licensing board to determine whether they will allow you to claim continuing education credit for attendance at this Symposium. IAHB is aware of some, but not all, agency reciprocities, and may be able to help. Please stop by the CE table at the Symposium or contact in one of the ways suggested below.

**ALSO NOTE:** This conference may include descriptions, videotapes, audiotapes, and/or reenactments of actual therapy sessions. Some of the case material may contain graphic descriptions of violence, sexual activity, or other content which could be disturbing, especially to participant who themselves have had similar experiences. The workshop is intended for healthy professionals and advanced students, who participate in at their own risk. If you find portions of the program upsetting, or if you need assistance for any other reason, please notify the instructor or program coordinator.

## **CE Terminology**

Continuing education terminology varies from profession to profession and can be confusing. Generally speaking, "clock hours", "contact hours", and "continuing education credits" all refer to, or are calculated on the basis of, time actually spent in training sessions. IAHB awards one continuing education credit for each 60 minutes of training received (most professions define a 60-minute hour as a minimum of 50 minutes instruction time). Luncheon and scheduled breaks 15 minutes or longer are not counted toward clock hours/credits awarded.

"Continuing Education Unit" (CEU) is a term most commonly used in conjunction with credit for professional educators. It refers to a block of 10 clock or contact hours of interaction between the learner and the teacher or workshop leader. Unfortunately, the acronym is frequently (and incorrectly) used in casual conversation to refer to individual contact hours, and can be a source of confusion.

IAHB's certificates of completion do not use the term CEU, as the American Psychological Association (among other bodies) does not allow use of the acronym for activities such as the Symposium. However, special completion certificates for professional educators, with credit designated in terms of CEUs, are available on request.

## IAHB Contact Information

Continuing Education for the *Mind and Life Institute's 2016 International Symposium for Contemplative Studies* is available through a collaboration between MLI and IAHB. IAHB is a 501(c)(3) nonprofit educational organization with offices in Portola Valley and Santa Rosa, CA. Our technical support staff is located in Minnesota.

We're here to help with any CE-related problems. At the Symposium, stop by the Continuing Education table (located near registration). The table will be staffed during the heaviest registration times, and throughout the conference. If no one is at the CE table, someone at the registration desk may be able to answer your question. You are also more than welcome to contact Gerry Piaget by cell phone. He will be available throughout the Symposium; his phone number is listed below.

Website:	<a href="http://www.iahb.org">www.iahb.org</a>
Main Phone Number:	(650) 851-8411
Technical Assistance:	(800) 258-8411
Email – forms, questions:	<a href="mailto:staff@iahb.org">staff@iahb.org</a>
Snail Mail Address:	PO Box 5710 Santa Rosa, CA 95402
Staff to Contact:	
Jen Demes (Director of Operations):	<a href="mailto:jen@iahb.org">jen@iahb.org</a> (650) 851-8411 x102
Gerry Piaget, Ph.D. (CE/CME Contact):	<a href="mailto:gpiaget@stanford.edu">gpiaget@stanford.edu</a> (650) 279-8336 (cell)
Joan Piaget, M.S. (Executive Director):	<a href="mailto:jpiaget99@gmail.com">jpiaget99@gmail.com</a>

Gerry and Joan will be available onsite during the Symposium. Contact them through the hotel switchboard or call Gerry's cell.

### Symposium Sessions, Objectives, & Available CE/CME Credit Hours

The following list was complete at the time this packet was printed. It begins on the next page and the sessions are ordered chronologically. Should there be any program changes, updated information will be available onsite. *Please Note:* You must attend an entire session to earn credit for that session.

**THURSDAY - November 10, 2016**

START	END	SESSION TITLE	SPEAKERS	SESSION OBJECTIVES	CE HOURS
5:00 pm	6:15 pm	Contemplative and Neuroscientific Perspectives on Personal and Social Well-Being	Richard Davidson, Matthieu Ricard	1) Describe the history of collaboration between contemplatives and neuroscientists on the nature of well being; 2) Develop recommendations for developing secular programs to cultivate well being.	1.25

**FRIDAY – November 11, 2016**

START	END	SESSION TITLE	SPEAKERS	SESSION OBJECTIVES	CE HOURS
9:00 am	10:00 am	Mindfulness Therapeutics in the Promotion of Mental Health	Zindel Segal	1) Describe the personal and scientific milestones behind MBCT's development; 2) Identify advances in MBCT dissemination achieved through an enhanced technology interface.	1
10:15 am	11:15 am	Mindfulness-Informed Acceptance-Based Behavioral Therapy for Anxiety	Lizabeth Roemer	1) Describe the theory and concept behind Mindfulness-Informed Acceptance-Based Behavioral Therapy; 2) Contextualize this treatment plan within symptoms of anxiety; 3) Define the role of the therapeutic relationship, self-monitoring, informal mindfulness practice, and values clarification and action; 4) Identify directions for future research on mindfulness-informed clinical applications.	1
10:15 am	11:15 am	Neurobiological Underpinnings of Contemplative Practices: Is There Common Ground (and who cares)?	Judson Brewer	1) Identify basic commonalities in contemplative practices and how these link with reproducible neuroimaging findings; 2) Evaluate emerging tools that can be used to bridge the gap between subjective experience and brain activity; 3) Apply the findings in neurophenomenology and the neuroscience of meditation to clinical settings.	1
10:15 am	11:15 am	Understanding the Psychology Behind Compassion Meditation	Geshe Thupten Jinpa	1) Identify the targets of meditation based compassion training; 2) Explain the theory of change implicit in these compassion-based interventions; 3) Describe in philosophical and psychological terms the relationship between our intention, attention, and values, and our motivation and action.	1

1:00 pm	2:00 pm	Integrating Contemporary Behaviorist and Traditional Contemplative Approaches: Towards an Effective Technology of Behavior Change	Sarah Bowen	1) Define the initiating and maintaining factors in addiction; 2) Discuss the integration of behaviorist and contemplative approaches to addiction; 3) Assess the literature on clinical approaches that have integrated behaviorism and mindfulness.	1
1:00 pm	2:00 pm	The Transdisciplinary Study of Contemplative Practices: Challenges and Opportunities	John Dunne	1) Explain the challenges and opportunities of the integration of transdisciplinarity into research agendas; 2) Describe the best composition of a research team and the means to generate an emergent transdisciplinary environment; 3) Identify the methods and assumptions that can either inhibit or enhance this approach; 4) Discuss the importance of shared interests and goals to a research team.	1
1:00 pm	2:00 pm	What's "Critical" About "Critical First-Person" Perspectives?	Harold D. Roth	1) Define the "Critical First Person Perspective" in contemplative pedagogy; 2) Contrast the critical first-person practice that takes place in "Meditation Labs" with the first-person practice located in religious contexts; 3) Explain the methods employed in Meditation Labs.	1
2:45 pm	3:45 pm	Part A: A Micro-phenomenological Study of Understanding and Overcoming Writer's Block with Contemplative Inquiry in Movement  Part B: Being/Seen/Seeing: Dancemaking as Contemplative Practice	Part A: Eva Bojner Horwitz, Walter Osika, Cecilia Stenfors  Part B: Eric Geiger, Jess Humphrey, Leslie Seiters	Part A: 1) Describe how to use contemplative inquiry in movement when blocked in writing; 2) Identify block occurrences; 3) Define the term embodied knowledge. Part B: 1) Describe a practice that connects ways of seeing with one's experience of their body; 2) Describe associations between dance, choreography, and performance and perceptual practices; 3) Identify possible contributions of dancemaking to the field of contemplative studies beyond the representation of its ideas.	1
2:45 pm	3:45 pm	Part A: Different Clinical Strategies to Well-Being and their Effects on Reward Processes  Part B: Restructuring Reward Processing with Mindfulness-Oriented Recovery Enhancement	Part A: Le-Anh Dinh-Williams  Part B: Eric Garland	Part A: 1) Describe the different neurobiological effects of mindfulness vs. cognitive-based training; 2) Describe how clinical patients react to reward. Part B: 1) Describe the clinical relevance of dysregulated reward processes in addiction, stress, and pain; 2) Describe theoretical rationale for the effects of mindfulness on hedonic regulation; 3) Assess data suggesting that Mindfulness-Oriented Recovery Enhancement may restructure hedonic processes.	1

2:45 pm	3:45 pm	<p>Part A: Is Consciousness an Epiphenomenon?</p> <p>Part B: Meditation and Psychosis</p>	<p>Part A: Ignacio Cea</p> <p>Part B: Adrianna Mendrek</p>	<p>Part A: 1) Identify the main positions in the debate about the nature of consciousness;  2) Describe the problems raised for the causal efficacy of consciousness within a scientific framework;  3) Describe a proposal that brings ideas and scientific evidence from Buddhism to make a contribution to the debate about the nature and causal efficacy of consciousness.  Part B: 1) Describe benefits of contemplative practices, as well as describe potential side effects of specific techniques when used in psychiatric patients;  2) Identify diverse symptoms of schizophrenia and related psychotic disorders;  3) Explain why the use of contemplative practices in this clinical population must be applied with caution;  4) Identify which techniques may be best suited for individuals with psychotic disorders.</p>	1
2:45 pm	3:45 pm	<p>Part A: Mindfulness Based Feminist Therapy</p> <p>Part B: Healing Trauma in Historically Oppressed Communities: An Empirical and Conceptual Research Agenda for Contemplative Psychology and Neuroscience</p>	<p>Part A: Rachael Crowder</p> <p>Part B: Jason Thompson</p>	<p>Part A: 1) Identify the points of congruence and difference between feminist and mindfulness approaches to trauma therapy;  2) Cite this exploratory research that investigates the role of mindful self-compassion on reconstructing the sense of self after interpersonal violence;  3) Describe the benefits of interweaving feminist- and mindfulness-based therapies for survivors of interpersonal violence.  Part B: 1) Identify the scope and limits of the current evidence base regarding the capacity of contemplative practices to alleviate the harm of toxic stress in historically marginalized communities;  2) Describe a proposed future research agenda to refine and differentiate contemplative practices in their application to high-trauma, low-SES communities;  3) Cite preliminary outcomes from a pilot school-based contemplative intervention in a low-income community in the San Francisco Bay Area.</p>	1
		<p>Part A: Self and No-Self in Mindfulness-Based Stress Reduction</p>	<p>Part A: David Saunders</p>	<p>Part A: 1) Describe the Buddhist doctrine of no-self, including its fluidity across time and tradition;  2) Identify passages in the MBSR literature that betray fundamental assumptions about the existence and/or non-existence of self;  3) Discuss how Buddhist doctrine is appropriated and transformed, adopted and eschewed, in the contemporary mindfulness movement.</p>	

2:45 pm	3:45 pm	Part B: The Dynamics of the Subliminal Mind in Early Indian Buddhism	Part B: Sean Smith	Part B: 1) Analyze similarities between early Indian Buddhist thinking on the subconscious mind and contemporary approaches in cognitive science and philosophy of mind; 2) Discuss the philosophical claims regarding how the mind fills time; 3) Evaluate and assess multiple ways of interpreting the claims of Buddhist abhidhamma.	1
2:45 pm	3:45 pm	Part A: Teaching Interoceptive Awareness: The Processes, Individualized Approach, and Role of Touch in Training  Part B: Getting Under Our Own Skin: Embodiment, Emotional Health, Contemplative Practice, and Society	Part A: Cynthia Price  Part B: Bo Forbse	Part A: 1) Describe interoceptive awareness learning processes; 2) Assess for whom learning interoceptive awareness may be challenging; 3) Explain, based on evidence in clinical research, the unique contribution of touch and an individualized approach for interoceptive awareness training. Part B: 1) Identify three elements of interoceptive awareness or presence; 2) Discuss at least one way in which interoceptive regulation improves emotionally-mediated disorders such as anxiety, depression, or chronic pain; 3) Describe two techniques for enhancing interoceptive awareness in either meditative or movement-based practices.	1
2:45 pm	3:45 pm	Part A: Why We Need a Phenomenology of Emotion in Translational Affective Science  Part B: Developing Subjective Reports in Cognitive and Social Sciences; From Phenomenological Interviews to Embodied Reports	Part A: Emily Hammond  Part B: Cristobal Dañoibeitia	Part A: 1) Identify some of the challenges of conducting translational clinical research; 2) Describe the role that phenomenological methods could play in overcoming some of these challenges; 3) Identify key methodological questions concerning the use of phenomenological methods, and explain how some of these might be engaged with in empirical work. Part B: 1) Describe the problems that we have to integrate subjective reports in science; 2) Assess possible ways to solve this problem; 3) Cite the literature related to the investigation of subjectivity through embodied phenomenology and the enactive cognitive sciences; 4) Identify the importance of body introspection to describe an experience more accurately.	1
2:45 pm	3:45 pm	Language, Interaction and Happiness	Cecilia Ford, Barbara Fox, Ilona Herlin, Tomi Visakko, Laura Visapää, Eero Voutilainen	1) Identify the relation of language and interaction to well-being and self-transformation; 2) Explain why linguistic and interactional habits may be an important medium of self-directed neuroplasticity, since they are a key factor in organizing and co-constructing experience.; 3) Discuss reasons that there are often discrepancies between self-conceptions (i.e., how one likes to think one behaves) and empirically	1

				<p>observable facts (i.e., how one actually behaves and what the actual effects are);</p> <p>4) Explain research-based critical perspectives on language and interaction can help in increasing self-awareness and in creating concrete tools that contribute to change and more mindful ways of being;</p> <p>5) Interpret the effects of linguistic and interactional habits on well-being and to consider how such habits could be transformed.</p>	
2:45 pm	3:45 pm	Mindful Awareness and Participation in Education in Denmark: Integrative Implementation Strategies in a New Field of Investigation	Christian Gaden Jensen, Marie Kolmos, Anne Maj Nielsen, Freja Filine Petersen, Lone Svinth	<p>1) Identify common pathways or mechanisms of change through which ordinary as well as contemplative educational settings and activities contribute to the cultivation of awareness;</p> <p>2) Describe and analyze specific ways in which contemplative practices may contribute to cultivating awareness differently from ordinary educational practices;</p> <p>3) Identify and analyze ways in which teachers' mindful awareness can promote more subtle perceptions about children and adolescents in the ongoing teaching practices and how teachers may thereby facilitate the children's meaningful participation.</p>	1
2:45 pm	3:45 pm	Psychedelics and Contemplative Studies: The Place of Psychedelic Medicine and Research in the Field of Contemplative Studies	B. Rael Cahn, Roland Griffiths, Roshi Joan Halifax, Casey Paleos, Juan Santoyo	<p>1) Summarize the potential benefits of and obstacles to the use of psychedelics in clinical work and basic research;</p> <p>2) Discuss the place of psychedelics in the broader field of contemplative studies;</p> <p>3) Formulate a plan to engage with and begin to build a community with other contemplatives, scientists, and scholars interested in integrating psychedelics into their own work.</p>	1
2:45 pm	3:45 pm	The Use of Mindfulness Practices to Improve Parenting Among New Mothers in Treatment for Opioid Addiction	Diane Abatemarco, Meghan Gannon, Michael Mackenzie, Wendy Weingarten	<p>1) Describe mindfulness exercises and strategies that increase self-compassion and compassion for participant with their child;</p> <p>2) Identify elements for successful implementation of an intervention to improve quality of parenting behaviors among women in drug treatment;</p> <p>3) Identify integration and sustainability measures that provide support for mindfulness programs for behavioral population groups that are difficult to treat.</p>	1
2:45 pm	3:45 pm	Traditional Contemplative Practice and Contemporary Clinical Science: Navigating New and Old Territories	Sarah Bowen, Lizabeth Roemer, Sharon Salzberg, Zindel Segal	<p>1) Describe the recent growth and possible implications of bringing contemplative practice into clinical science; 2) Discuss the potential ethical issues or risks to decontextualizing and re-languaging practices and teachings; 3) Identify how traditional forms of teaching and practice enrich and/or impede advances in clinical science;</p> <p>4) Summarize the relationship of root traditions and foundational contemplative teachers with the MBI and clinical science communities.</p>	1

2:45 pm	4:15 pm	Mindfulness and Other Contemplative Practices in Educational Contexts	Broderick, Davidson, Flook, Greenberg, Hirshberg	1) Describe issues and processes involved in implementing mindfulness curricula in schools; 2) Cite preliminary outcomes from three on-going research studies.	1.5
2:45 pm	5:00 pm	Meaning and Method: Scientific and Contemplative Perspectives on Compassion	Coan, Condon, Dodson-Lavelle, Dunne, Makransky	1) Describe diverse conceptualizations of compassion; 2) Explain the implications of those differences on theory and practice; 3) Identify new interdisciplinary lines of inquiry for research and practice.	2.25
4:00 pm	5:00 pm	Part A: Balancing the Attentional Filters: EEG/ERP Assessment of Neurocognitive Mechanisms of Mindfulness Meditation-Based Therapy in People with Major Depression  Part B: Resting EEG Theta/Beta Ratios Predict Emotional Experience in Intensive Meditation Retreats	Part A: B. Rael Cahn  Part B: Alea Skwara	Part A: 1) Describe the EEG and ERP brain findings that have been demonstrated in studies to date assessing people with depression; 2) Discuss the ideas of attentional filters as relevant to states of psychiatric distress such as depression and anxiety and to describe how brain studies may help to clarify the mechanisms by which mindfulness meditation exerts clinical benefits.  Part B: 1) Describe compassion and emotion regulation as a multicomponent processes; 2) Identify potential differences between a population of experienced meditators and a typical adult population (and the methodological issues tied to this); 3) Assess the idea of resting brain activity as an index of other, trait-like tendencies.	1
4:00 pm	5:00 pm	Part A: Contemplative Cognition: A New Integrative Framework for Diverse Contemplative States and Practices  Part B: Long-Range Temporal Correlations of Resting State Oscillatory Brain Activity: A Potential New Marker of Mental Health and Meditation Effects	Part A: Peter Grossenbacher, Jordan Quaglia  Part B: Mona Irrmischer, Karen Johanne Pallesen, Klaus Linkenkaer-Hansen	Part A: 1) Explain existing mindfulness terminology and theory and the need for an alternative theoretical approach; 2) Identify and describe three fundamental psychological components shared across diverse contemplative practices and experience; 3) Assess the presence and emphasis of contemplative cognition components in their own meditation practice and contemplative experience more broadly.  Part B: 1) Describe the functional significance of long-range temporal correlations in EEG and MEG; 2) Describe their significance for mental health; 3) Identify the potential of this parameter in elucidating the beneficial effects of meditation training on cognitive functioning and mental health.	1
		Part A: Enhanced Interoceptive Awareness Contributes to the Long-Term Impact of a	Part A: Jennifer Daubenmier	Part A: 1) Identify how alterations in interoceptive awareness may lead to dysregulated eating behavior; 2) Describe how mindful eating interventions promote interoceptive	

4:00 pm	5:00 pm	<p>Mindfulness-Based Diet and Exercise Program on Fasting Blood Glucose Levels in Adults with Obesity</p> <p>Part B: Mindfulness Meditation and Immune Function: Can a Rotation of Consciousness Improve Cellular Defense?</p>	Part B: David Black	<p>awareness and improve eating patterns;</p> <p>3) Identify and cite research studies showing how mindful eating interventions enhance interoceptive awareness and promote metabolic health in adults with obesity.</p> <p>Part B: 1) Identify the five immune system parameters tested in mindfulness meditation interventions;</p> <p>2) Describe how mindfulness meditation functions on the immune system;</p> <p>3) Assess the quality of evidence for mindfulness and immune function in randomized controlled trials.</p>	1
4:00 pm	5:00 pm	<p>Part A: Mindfulness in the Context of Intractable Intergroup Conflicts</p> <p>Part B: The Inherent Kindness of Presence: Brief Mindfulness Training Catalyzes Prosocial Responses Across Social Lines</p>	<p>Part A: Ricardo Tarrasch</p> <p>Part B: Daniel Berry</p>	<p>Part A: 1) Describe the effects of mindfulness practices on reducing negative intergroup emotions and perceptions;</p> <p>2) Describe the effects of mindfulness practices on increasing support for intergroup compromises.</p> <p>Part B: 1) Identify the necessity of attention in prosocial action;</p> <p>2) Describe circumstances in which prosocial action is typically undermined;</p> <p>3) Apply the results of these studies to contexts in which one encounters suffering others across a variety of social relationships; more specifically, one may deploy mindful attention to others' suffering to better understand their predicaments and feel concern for them.</p>	1
4:00 pm	5:00 pm	<p>Part A: Reversing Institutional Spiritual Bypassing</p> <p>Part B: Pioneers of Contemplative Practice in Business: A Longitudinal Study of Long Term Meditators and The Influence of Contemplative Practice on Their Personal and Professional Lives</p>	<p>Part A: Carla Sherrell, Judith Simmer-Brown</p> <p>Part B: Jeremy Hunter, Vanessa Kettering, Rhonda Rodgers</p>	<p>Part A: 1) Define spiritual bypassing on personal and institutional levels;</p> <p>2) Identify personal capacity for recognizing symptoms of bypassing, and how to reverse them;</p> <p>3) Develop a method for discernment of institutional spiritual bypassing, and for strategic reversing of bypassing patterns.</p> <p>Part B: 1) Identify challenges to applying principles of contemplative practice in the workplace;</p> <p>2) Assess their personal use of contemplative practice in facing uncertainty;</p> <p>3) Cite resources to find a community to build a work environment that nurtures the development of a meditation practice and fosters well-being.</p>	1
		Part A: Task-Based Mindfulness Assessment	Part A: Emily Lindsay	<p>Part A: 1) Identify challenges in assessing mindfulness;</p> <p>2) Describe the unique roles of present-focused attention monitoring and experiential acceptance in broadening awareness;</p> <p>3) Identify ways to apply task-based measures of mindfulness to their</p>	

4:00 pm	5:00 pm	Part B: Changes on Dispositional Mindfulness Scale Dimensions as a Product of Mindfulness Training: A Comprehensive Meta-Analysis	Part B: Sarah Braun	own research. Part B: 1) Discuss relations between mindfulness as a state, trait, and type of meditation training; 2) Identify primary issues in translating theoretical understanding of mindfulness into mindfulness assessments 3) Describe key findings of a meta-analysis on changes in dispositional mindfulness scale dimensions resulting from mindfulness training assessments; 3) Describe key findings of a meta-analysis on changes in dispositional mindfulness scale dimensions resulting from mindfulness training.	1
4:00 pm	5:00 pm	Part A: The Second Wave of the Contemplative Law Movement: From Individual Transformation to Collective Liberation  Part B: Effects of Shared Community Experiences on Well-Being and Compassion	Part A: Thalia González  Part B: Elaine Yuen	Part A: 1) Describe the development of the contemplative law movement; 2) Identify key trends in contemplative law; 3) Assess new areas for scholarly and practitioner inquiry; 4) Describe the relationship between the Yoga Sutras and social justice lawyering; 5) Critique models of legal practice. Part B: 1) Explain how a sense of community might arise through individual and shared experiences; 2) Identify what activities might point to and engender collective well-being; 3) Identify how shared experiences might create an ongoing sense of hope and compassionate activity.	1
4:00 pm	5:00 pm	Contemplating the Science of Contemplation: Square Pegs and Round Holes?	Judson Brewer, Gaëlle Desbordes, Roshi Joan Halifax, Matthieu Ricard	1) Analyze how well modern-day clinical and scientific paradigms map onto contemplative practices; 2) Debate whether the current training protocols and experimental methodologies accurately capture the practices and the quality of the results of these training protocols; and 3) Identify the promises and pitfalls of our current state of contemplative science from contemplative and scientific perspectives.	1
4:00 pm	5:00 pm	Healing Medicine: Evidence for Contemplative Practices in Cultivating Resilience, Compassion, and Well-Being in Medical Education	Anthony Back, Michael Krasner, Patricia Lück, Chloe Zimmerman	1) Identify how healthcare institutions and educational settings can use mindfulness and contemplative practices that promote self-awareness, resilience, and well-being as a basis for promoting a Culture of Health at their institution; 2) Engage with contemplative practices that may alleviate some of the difficulties for health professionals of providing care a variety of medical settings; 3) Discuss research indicating how contemplative practices used by physicians and caregivers foster specific neurobiology and physiology underlying one's capacity to be compassionate, receptive, present, and resilient in the face of multiple stressors.	1

4:00 pm	5:00 pm	Integrating Contemplation in Pre-Service Teacher Education	Kathryn Byrnes, Jane Dalton, Elizabeth Dorman	1) Identify essential contemplative practices for pre-service educators and methods of integrating contemplation in classroom settings; 2) Analyze how “standard” pre-service education courses could be enhanced with contemplative theory, practice, and research; 3) Evaluate the impact of contemplative practices on future educators.	1
4:00 pm	5:00 pm	Quantifying Mindful Interoception	Norman Farb, Helen Weng, David Ziegler	1) Describe the relationship between meditation training and interoceptive awareness, and what forms of interoception meditation may cultivate; 2) Identify current methods of measuring interoception and how they may or may not assess the type of interoception that meditation cultivates; 3) Describe novel methods to measure mindful interoception that use neuroimaging and behavioral measures.	1
4:00 pm	5:00 pm	Stress Exposure and Stress Management in Urban Youth: Perspectives From a School-based Yoga and Mindfulness Study	April Joy Damian, Jacinda Dariotis, Angela Lee-Winn, Tamar Mendelson	1) Identify violence-related stressors commonly experienced by urban youth, the relation of these stressors to youth emotional and behavioral functioning, and the rationale for offering mindfulness-based interventions to urban youth; 2) Describe emotional eating among urban youth and its association with youth stress responses and behavioral functioning, as well as implications for mindfulness-based interventions; 3) Describe student and teacher perceptions about the impact of a yoga and mindfulness intervention on youth stress management.	1

**SATURDAY – November 12, 2016**

START	END	SESSION TITLE	SPEAKERS	SESSION OBJECTIVES	CE HOURS
9:00 am	10:00 am	Moving Together From Colorblindness to ColorInsight: Contemplative Inquiry, Research and Practice in the Work of Transformative Justice	Rhonda Magee	1) Analyze intersecting issues of race, racism and U.S. law using mindfulness and compassion-based practices; 2) Discuss and critique new approaches to collaboration across categories of real and perceived difference using contemplative techniques; 3) Formulate a plan to apply these approaches to teaching, learning, and working together against identity-based suffering.	1
10:15 am	11:15 am	Ethical Know-How and Christian Contemplative Practices: A Case Study from Late Antiquity	Niki Clements	1) Apply Francisco Varela's model of embodied ethics to early Christian contemplative practices; 2) Describe how early Christian desert asceticism explores the model heart/body/mind integration as offered by John Cassian; 3) Explain how ancient sources for transformative practices can enhance our understanding of our contemporary ethical dilemmas.	1

10:15 am	11:15 am	Minding Mindfulness: Issues, Models, and Findings in the Scientific Study of Meditation	Clifford Saron	<ol style="list-style-type: none"> <li>1) Identify and critique the methodological issues confronting research on contemplative practice;</li> <li>2) Explain the need for an interdisciplinary, phenomenological perspective;</li> <li>3) Summarize the role of context, ethics, and compassionate motivation in accounting for observed effects.</li> </ol>	1
10:15 am	11:15 am	School Systems, Educational Reform and Mindfulness Training	Robert Roeser	<ol style="list-style-type: none"> <li>1) Discuss the feasibility and efficacy of various mindfulness programs in education;</li> <li>2) Explain promises and pitfalls surrounding this work;</li> <li>3) Identify how mindfulness training can help educators address current educational reform priorities;</li> <li>4) Explain how a developmental systems perspective, with a focus on implementation quality, can guide the future work in Contemplative Education.</li> </ol>	1
1:00 pm	2:00 pm	Embodying Change: Buddhism, Feminism, and Contemplative Education	Erin McCarthy	<ol style="list-style-type: none"> <li>1) Identify the similarities between feminist philosophy, Buddhist philosophy, and contemplative education;</li> <li>2) Describe how both Buddhist and Feminist philosophies share a commitment to praxis;</li> <li>3) Explain how bringing Buddhist and Feminist theories to education can significantly enrich the theory and practice of Contemplative Studies and enhance its prospects for change.</li> </ol>	1
1:00 pm	2:00 pm	Taking the Body's Intelligence Seriously: Embodied Cognition and Healing in Body Based Contemplative Practices	Catherine Kerr	<ol style="list-style-type: none"> <li>1) Define and critique the emerging scientific paradigm of bodily intelligence;</li> <li>2) Explain theories on brain-body loops;</li> <li>3) Apply these theories to the concept of embodied cognition and to healing processes in the domain of immunology.</li> </ol>	1
1:00 pm	2:00 pm	The Missing Link of Leadership Development: Cultivating Awareness in Action	Jeremy Hunter	<ol style="list-style-type: none"> <li>1) Identify internal skills that help leaders to produce effective results;</li> <li>2) Discuss strategies to improve ethical decision-making;</li> <li>3) Describe the practical methodology created to help leaders develop themselves through contemplative practice.</li> </ol>	1
2:45pm	3:45 pm	Part A: A Non-Trauma Focused Mindfulness-based Exposure Therapy for PTSD in OEF/OIF Combat Veterans	Part A: Anthony King	<ol style="list-style-type: none"> <li>Part A: 1) Describe multiple specific theoretical and empirical rationales for the use of mindfulness and related methodologies in treatment of PTSD;</li> <li>2) Describe alterations in Default Mode Network and Social Emotional Processing associated with PTSD and Mindfulness training;</li> <li>3) Identify specific psychological and putative underlying neurobiological features of PTSD and successful treatment.</li> </ol>	1

		Part B: The Impact of Mindfulness-based Cognitive Therapy on Neural Processing of Sadness-provocation in a High-risk Sample	Part B: Philip Desormeau	Part B: 1) Describe the implications of cognitive reactivity as a vulnerability factor in depression; 2) Identify the neural mechanisms underlying mindfulness and cognitive-behavioral training; 3) Describe the functions of implicated cortical regions and their impact on the current understanding of Mindfulness-based Cognitive Therapy.	
2:45 pm	3:45 pm	Part A: Approaching Nonduality in Clinical Settings — Love and Compassion Meditation  Part B: Challenges in Teaching Secular Compassion Cultivation	Part A: Zoran Josipovic  Part B: Dent Gitchel	Part A: 1) Identify constructed and unconstructed approaches to meditation intervention, and their relevance for issues of authenticity; 2) Describe the basic neurobiology underlying epileptic seizures; 3) Discuss the potential, as well as challenges, of using meditation as a complementary intervention in clinical settings with epilepsy patients. Part B: 1) Interpret the basic components of a secular approach to compassion; 2) Identify the complexities of compassion cultivation and teaching; 3) Analyze challenges involved in secularizing the Buddhist concept of compassion.	1
2:45 pm	3:45 pm	Part A: Effects of Focused Attention and Open Monitoring Meditation on Sustained Attention - Behavioral and Neurophysiological Changes  Part B: Effects of Mindfulness-Oriented Recovery Enhancement on Emotion-Cognition Interactions in Chronic Pain	Part A: Kristina Eichel  Part B: Becky Ablad, Sarah Priddy, Elizabeth Thomas	Part A: 1) Assess sustained attention with a Sustained Attention to Response Task; 2) Identify neurophysiological and behavioral markers as indicators of error processing and good sustained attention; 3) Describe the differences of Focused Attention Meditation and Open Monitoring Meditation on behavioral and neurophysiological levels of error processing sustained attention. Part B: 1) Describe the relationship between chronic pain, substance use, emotion regulation, and cognitive control; 2) Describe the concept of response inhibition and how it can be measured using an Emotional Go/NoGo task; 3) Describe how mindfulness-based interventions may increase response inhibition among chronic pain patients.	1
2:45 pm	3:45 pm	Part A: Mahayana, Madhyamika and Mindfulness-Based Interventions – Is Mindfulness really about Mindfulness? Part B: “Listening, Reflection and Cultivation”: Buddhist Quest for Wisdom & Paradigm for Contemplative Studies	Part A: David Lewis Part B: Marc-Henri Deroche, Jeremy Rappleye	Part A: 1) Distinguish mindfulness-based interventions (MBIs) from Buddhadharmas; 2) Compare and contrast the uses of disidentification and de-reification in clinical psychology, MBIs and Buddhadharmas; 3) Describe the use of psychotherapeutic exposure in MBIs and its analog in Buddhist practice. Part B: 1) Identify key Buddhist learning and contemplative concepts in their contexts; 2) Describe how these Buddhist concepts find parallels in Western philosophy and education; 3) Envision practical applications of a transcultural model of wisdom in contemplative studies.	1

2:45 pm	3:45 pm	<p>Part A: Mindfulness Based Cognitive Therapy for Depressed Individuals and Suppression of Irrelevant Mental Sets</p> <p>Part B: The Relationship between Mindfulness-based Cognitive Therapy and Self-Compassion, Rumination and Mindfulness</p>	<p>Part A: Jonathan Greenberg</p> <p>Part B: Kate Williams</p>	<p>Part A: 1) Describe how depression and rumination relate to impairments in suppressing irrelevant mental sets; 2) Describe how Mindfulness Based Cognitive Therapy (MBCT) can target and improve both depressive symptoms and suppression of irrelevant mental sets; 3) Assess the degree to which such improvements in mental set suppression following MBCT can predict improvements in depressive symptoms and rumination.</p> <p>Part B: 1) Recognize and discuss relationships between MBCT and self-compassion, rumination and mindfulness, as well as any relationships with home mindfulness practice; 2) Discuss design issues with some results emerging about who chooses to take part in MBCT.</p>	1
2:45 pm	3:45 pm	<p>Part A: School-based Yoga Programs As a Tool for Increasing Students' Mindfulness</p> <p>Part B: Randomized Trial of Tibetan Yoga in Women with Breast Cancer Undergoing Chemotherapy</p>	<p>Part A: Asimina Lazaridou, Natalie Trent</p> <p>Part B: Alejandro Chaoul</p>	<p>Part A: 1) Cite both the benefits and challenges of school-based yoga programs; 2) Describe the status of the current research on yoga in schools; 3) Identify possible solutions to the challenges discussed.</p> <p>Part B: 1) Describe the Tibetan Yoga (TY) intervention used; 2) Identify the three-arm trial; 3) Assess the benefits of TY in this population and possible applications in a clinical setting.</p>	1
2:45 pm	3:45 pm	Clinical Implications of Cognitively-Based Compassion Training (CBCT)	Desbordes, J Lang, Mascaro, Tenzin Negi, W W Pace	<p>1) Explain theoretical mechanisms underlying the mental and physical health benefits of CBCT compassion training; 2) Identify several different major clinical and wellness endpoints found to be positively impacted by CBCT; 3) Compare and contrast at least four different methodological approaches used to understand the benefits of CBCT.</p>	1
2:45 pm	3:45 pm	Contemplative Practice and Social Justice	Beth Berila, Alan Godlas, Takafumi Kawakami, John Makransky, Erin McCarthy	<p>1) Define how contemplative practices can help us--as individuals and communities-- more deeply unlearn privilege and internalized oppression; 2) Explain how contemplative practices sometimes used to "spiritually bypass" an accounting of systematic oppression &amp; our various roles them 3) Evaluate what goes wrong when social justice activity lacks a contemplative discipline to inform it; 4) Identify the kinds of things that go wrong when contemplative practices are offered to people as a solution to their problems without enough awareness of the social and institutional systems in which those people are embedded.</p>	1

2:45 pm	3:45 pm	Examining the Implementation, Process, and Outcomes of CARE for Teachers, a Mindfulness-based Intervention in Teacher Professional Development	Joshua Brown, Sebrina Doyle, Patricia Jennings, Deborah Schussler	1) Cite and identify key results from the largest study to date of a mindfulness-based teacher training program; 2) Explain the importance of implementation and training fidelity in mindfulness-based interventions and in assessing participant outcomes; 3) Describe how teachers' subjective experiences help us understand the mechanisms of change in mindfulness-based professional development.	1
2:45 pm	3:45 pm	Implementing Organizational Mindfulness Training for Health Care Staff: Challenges and Opportunities	Claudia Citkovitz, Kell Julliard, Christopher Lyddy, Marci Resnicoff, Amy Reyer	1) Identify three practices that health care professionals and other employees can use to enhance well-being while at work; 2) Describe four nonthreatening ways of introducing mindfulness practices to those unfamiliar with it; 3) List three ways of overcoming organizational obstacles to mindfulness practice training and implementation.	1
2:45 pm	3:45 pm	Measuring Multiple Components of Compassion: The Multidimensional Compassion Scale, the SOFI Scale and a Rasch Analysis of Mindfulness and Compassion	Hooria Jazaieri, Sue Kraus, Sharon Solloway	1) Evaluate the empirical and practical value of the tremendous psychometric progress made in measuring the multiple components that compose compassion; 2) Assess the relative/complementary merits of the Multidimensional Compassion Scale (MCS), the Self-Others Four Immeasurables Scale (SOFI) and the Rasch method of mathematical modeling for validly and reliably measuring compassion; 3) Explain how to best use these measures/methods in research and in educational contexts.	1
2:45 pm	3:45 pm	The Future of Meditation Research: Expanding our Field of Inquiry	B. Rael Cahn, Arnaud Delorme, Cassandra Vieten, Helané Wahbeh	1) Describe at least three domains of meditation experiences, practices, or outcomes that have rarely been investigated scientifically, and therefore provide opportunities for new and potentially fruitful lines of research; 2) Identify rigorous research methods that allow for investigation of interpersonal, group, or self-transcendent aspects of meditation experiences, practices, or outcomes; 3) Identify several "transcendent" experiences associated with meditation practice and cite their prevalence in a sample of meditators.	1
2:45 pm	5:00 pm	Movement, Embodiment and Interoception in the Context of Contemplative Practices	Dav Clark, Justin Feinstein, Laura Schmalzl	1) Describe an overview of the current state of the art of research on body-focused contemplative practices within both healthy and clinical populations; 2) Identify of the potentially unique mechanisms / processes underlying the effects of body-focused practices on physical, cognitive, and emotional self-regulation; 3) Identify the most pressing outstanding research questions as well as the concomitant methodological challenges for future research avenues within the field.	2.25

4:00 pm	5:00 pm	<p>Part A: A Randomized Controlled Trial of MBSR versus CBT for Social Anxiety Disorder: Differential Mediators of Treatment Outcome</p> <p>Part B: Downward Social Comparison and Good Wishes for Others</p>	<p>Part A: Philippe Goldin</p> <p>Part B: Douglas Gentile</p>	<p>Part A: 1) Identify the mechanisms of change related to MBSR and CBT; 2) Describe shared and unique underlying psychological processes that mediate the impact of MBSR and CBT on social anxiety symptoms; 3) Assess the treatment efficacy of of MBSR and CBT for social anxiety disorder.</p> <p>Part B: 1) Identify competing theories for short-term mood enhancement; 2) Summarize the results of an empirical test of three methods.</p>	1
4:00 pm	5:00 pm	<p>Part A: Becoming a Traditional Tibetan Medical Doctor: Contemplative Practice Hidden in Traditional Pedagogies and Canonical Memorization</p> <p>Part B: Hypnotic-Like Aspects of Dzogchen Meditation</p>	<p>Part A: Tawni Tidwell</p> <p>Part B: Ian Wickramasekera</p>	<p>Part A: 1) Identify contemplative practices within the traditional Tibetan medical education; 2) Further describe their purpose in the development of qualities valued in a Tibetan doctor such as stability of mind, compassion, and dependent origination of causes and conditions implicated in health and illness.</p> <p>Part B: 1) Describe the importance of Dzogchen meditation to the contemplative sciences; 2) Describe the importance of hypnosis research to the contemplative sciences; 3) Identify parallels between research perspectives in hypnosis and meditation.</p>	1
4:00 pm	5:00 pm	<p>Part A: Embodied Dreaming, Sleep and Procedural Memory: A Nap Study of Vipassana Practitioners and Non-meditating Controls</p> <p>Part B: Meditation-based Introspection As Method for the Neurophysiological Study of Free Will</p>	<p>Part A: Elizaveta Solomonova</p> <p>Part B: Stefan Schmidt</p>	<p>Part A: 1) Identify particular methodological challenges that dreaming poses to neurophenomenology; 2) Describe sleep-dependent processes of procedural memory consolidation; 3) Identify qualitative differences and similarities in dream content of Vipassana meditators and non-meditating participants.</p> <p>Part B: 1) Identify how meditation can be applied as research method in neurophenomenological research; 2) Describe how experiments with meditators have changed the view on the problem of free will and in action initiation in neuroscience; 3) Explain how the selective slow cortical sampling hypothesis can sufficiently explain the paradox that there are brain signals preceding the conscious decision on action initiation.</p>	1
		<p>Part A: Maximus the Confessor's (580 –662 AD) Concept of Dynamism</p>	<p>Part A: Cullan Joyce</p>	<p>Part A: 1) Explain how the early Christian tradition (Maximus the Confessor) understands the relationship between psychological structures and phenomenal experience; 2) Identify ways in which Christian contemplative tradition involves both the consideration of the content of religious symbols and as the direct</p>	

4:00 pm	5:00 pm	Part B: Exploring the Link Between Post-Reformation Linguistic Changes to the Concept of “Conscience” and Using Contemplative Activism to Heal Our Loss of Community	Part B: Cristina Serverius	attention toward experience; 3) Compare the Christian meditative disposition of apatheia with other contemporary meditative practices. Part B: 1) Identify the connection between conscience and consciousness (in a Western, English-language context), and describe how this relates to the cult of the individual and loss of community; 2) Evaluate concerns in contemplative/mindfulness programs that have been co-opted by the cult of the individual to the detriment of community concerns; 3) Recognize how turning an inward practice outward to create contemplative/mindfulness programs can build and serve communities, while healing our shared lack of belonging.	1
4:00 pm	5:00 pm	Part A: Mindfulness and Meditation As a Developmental Process: Issues and Perspectives in Research  Part B: Mindfulness Training in Older Adult Caregivers of Persons With Dementia	Part A: Brandon King, Anthony Zanesco  Part B: Alexandra Fiocco	Part A: 1) Describe training and developmental perspectives of meditation practice; 2) Evaluate studies of mindfulness and meditation from this perspective; 3) Discuss hypotheses derived from this perspective to their own research. Part B: 1) Describe the caregiver population; 2) Identify how mindfulness may apply to this particular target group; 3) Describe outcomes associated with the practice of mindfulness in caregivers of persons with dementia.	1
4:00 pm	5:00 pm	Part A: Personalizing the Training of Attention  Part B: Mindfulness and Attention: Current State-of-Affairs and Future Considerations	Part A: Thomas Anderson  Part B: Ruchika Prakash	Part A: 1) Distinguish the applicability of different types of meditation for different populations; 2) Identify biases and gaps in screening protocols during the teaching of different types of meditation; 3) Evaluate future directions for personalizing attention training on an individual basis. Part B: 1) Demonstrate a theoretical understanding of the similarities and differences among the key attentional control variables and tasks employed in the contemplative sciences; 2) Describe the key limitations of the cross-sectional, correlational, and longitudinal studies examining the prophylactic effect of mindfulness training, thus precluding us from making causal inferences supporting mindfulness training as an efficacious treatment modality; 3) Critically analyze future research for such limitations and aid in furthering the systematic rigorous study of contemplative sciences.	1

4:00 pm	5:00 pm	<p>Part A: The Ultimate Rx: Cutting Through the Delusion of Self-Cherishing</p> <p>Part B: Mindfulness and the Transformation of the Self: Affirmation and Negation in Cognitive Behavior Therapy and Tibetan Buddhism</p>	<p>Part A: Lisa Dale Miller</p> <p>Part B: Jacob Lindsley</p>	<p>Part A: 1) Identify and describe forms of self-cherishing from a Buddhist psychological perspective; 2) Analyze and assess the negative impact of self-cherishing on mental health and societal well-being; 3) Describe how to facilitate inquiry into the presence of self-cherishing.</p> <p>Part B: 1) Define "self" as it is used in both prominent scientific theories of mindfulness and Gelugpa Tibetan Buddhism; 2) Explain the way "self" is understood to be transformed through meditative practice in each model; 3) Discuss the advantages and disadvantages of each model in light of current research.</p>	1
4:00 pm	5:00 pm	Contemplative Pedagogy in Higher Education	Andrew Dreitcer, Louis Komjathy, Harold D. Roth, Judith Simmer-Brown	<p>1) Identify how contemplative practices, originally associated with religious and spiritual traditions, have been adapted to modern Western university contexts;</p> <p>2) Define basic terms and specific methods that the panel has utilized in their home institutions;</p> <p>3) Identify potential challenges and problems related to contemplative pedagogy.</p>	1
4:00 pm	5:00 pm	Employing Mindfulness Practices in a Pediatric Hospital: A Transdisciplinary Approach to Adoption	Stephanie Andrews, Nicholas Clark, Carol Kemper, Dane Sommer, Kelly Trowbridge	<p>1) Describe how practitioners trained in mindfulness can create a working space where individuals from a variety of disciplines learn from one another through the attainment of shared outcomes;</p> <p>2) Identify organizational opportunities where mindfulness practices may fit easily into existing organizational activities;</p> <p>3) Assess the programmatic outcomes of embedding mindfulness practices in organizational activities; 4) Plan the development and implementation of mindfulness practices to support staff and strengthen the interdisciplinary team within their environment.</p>	1
4:00 pm	5:00 pm	Off the Cushion and Into the World: Training Compassion Where It Really Hurts	Chikako Ozawa-de Silva, Barbara A.B. Patterson, Deborah Rozelle, Teresa I. Sivilli	<p>1) Describe the necessity, role, and power of compassion-based intention and behavior that supports well-being and flourishing in this life, through a theoretical framework that bridges psychology and Buddhist principles;</p> <p>2) Describe how Buddhist-based secular meditation protocols can be translated to groups of widely varying cultural backgrounds, and cite specific examples of how protocols can be adapted to become culturally relevant;</p> <p>3) Identify some of the significant challenges of introducing secular compassion practices to clinical populations;</p> <p>4) Describe how to address these challenges.</p>	1

4:00 pm	5:00 pm	Potential Roles of Mindfulness in the Science of Behavior Change	Sara Lazar, Eric Loucks, Natalia Morone, Lis Nielsen	<ul style="list-style-type: none"> <li>1) Describe the effects of mindfulness on the cognitive, emotional and sensory response to pain;</li> <li>2) Identify a theoretical framework by which mindfulness might influence health behaviors that contribute to cardiovascular disease;</li> <li>3) Explain the impact of mindfulness on self-related processes and potential neural mechanisms related to these changes.</li> </ul>	1
4:00 pm	5:00 pm	The Contemplative Ground of the Jaina Tradition	Christopher Chapple, Christopher Miller, Anne Vallely	<ul style="list-style-type: none"> <li>1) Identify the foundational teachings of the Jaina tradition;</li> <li>2) Explain the centrality of contemplative practices therein;</li> <li>3) Differentiate the principal similarities and differences between Jainism and other dharma traditions, especially that of Hinduism and Buddhism.</li> </ul>	1
4:00 pm	5:00 pm	What Mediates the Effect of Mindfulness Based Cognitive Therapy for Depression?	B. Rael Cahn, Gaëlle Desbordes, Jennifer Hagstrom, Felipe Jain, Andrea Rosati	<ul style="list-style-type: none"> <li>1) Analyze the evidence base of Mindfulness Based Cognitive Therapy for depression;</li> <li>2) Identify candidate mediators of the effects of Mindfulness Based Cognitive Therapy;</li> <li>3) Describe potential impacts of MBCT on neural circuits in depression, relative to other therapeutic modalities.</li> </ul>	1
8:00 pm	9:30 pm	The Promises and Perils of Mainstreaming Mindfulness	Susan Bauer-Wu, Jeremy Hunter, Carolyn Jacobs, Amishi Jha, Sharon Salzberg	<ul style="list-style-type: none"> <li>1) Summarize paradigms used to assess the clinical and cognitive benefits of mindfulness training;</li> <li>2) Describe current research findings from studies of mindfulness training in applied settings;</li> <li>3) Identify key components of mindfulness programs.</li> </ul>	1.5

**SUNDAY– November 13, 2016**

START	END	SESSION TITLE	SPEAKERS	SESSION OBJECTIVES	CE HOURS
9:00 am	10:00 am	Part A: A Randomized Controlled Meditation Retreat Trial: The Moderating Role of Early Life Adversity on Wellbeing	Part A: Amanda Gilbert	<ul style="list-style-type: none"> <li>Part A: 1) Assess whether meditation may or may not benefit them given their own personal early life experience;</li> <li>2) Describe the differences between meditation effects on long-term and novice meditators;</li> <li>3) Describe the need for methodological rigor in assessing life-history, past diagnosis's, and medical history to better match an individual to the prescribed contemplative practice or mindfulness-based intervention.</li> <li>Part B: 1) Identify a valuable new form of embodied contemplative</li> </ul>	1

		Part B: The Web of Meaning: Principles of Self-Organization in Neo-Confucian Thought	Part B: Jeremy Lent	practice; 2) Discuss the congruence of Neo-Confucian thought with modern systems theory; 3) Formulate a framework to apply the Neo-Confucian practice of “gewu” to an investigation of modern practice and ethics.	
9:00 am	10:00 am	Part A: Postural Yoga and the Extended Mind Hypothesis  Part B: Dancing with Chaos	Part A: Joy Laine  Part B: Theodore Fallon	Part A: 1) Describe the extended mind hypothesis; 2) Identify its relevance for the postural practice of yoga and, by extension, its usefulness as paradigm for theorizing contemplative traditions in general; 3) Assess the worth of the extended mind hypothesis in relation to dualisms of mind and body, or brain and body. Part B: 1) Describe the importance of existing in a space of not knowing for one’s own development and in psychotherapeutic work with others; 2) Identify the steps that the mind takes in moving from a less mature level of development to a more mature level of development as one moves through the space of not knowing to a higher level of knowing; 3) Identify where, when and how states of not knowing can lead to higher levels of consciousness and the risks that are involved.	1
9:00 am	10:00 am	Part A: Servant Leadership Contemplative Practice  Part B: Well-Being in High-Performance Environments	Part A: Thomas Thibodeau  Part B: Bill Duane, Timothy Harrison, Elisa Kozasa	Part A: 1) Interpret the historical connection between contemplative practice and servant leadership; 2) Discuss the positive power of words and presence in contemplative practice; 3) Identify servant leadership and contemplative practice in contemporary mindfulness research. Part B: 1) Explain the evidence-based connection between well-being and high-performance; 2) Describe three unique approaches for cultivating well-being in high-performance environments; 3) Express theoretical mechanisms connecting personal well-being, compassion for others, and flourishing in high-performance environments.	1
9:00 am	10:00 am	Part A: The Effects of Intensive Insight Meditation on Telomeric Regulation  Part B: Self-related Processes in Mindfulness Meditators Differentially Change Activations in Prefrontal Mid-line Regions	Part A: Quinn Conklin  Part B: Jacqueline Lutz	Part A: 1) Describe the significance of telomeres as a biological marker of longevity; 2) Identify new information about long-term retreat interventions; 3) Discuss the limitations of the current work. Part B: 1) Describe current research regarding neural correlates of self-related functions in meditators and meditation-naive; 2) Identify different ways in which meditation training might alter mid-line (self-referential) activations and self-related behavior, depending on the task; 3) Assess limitations of the findings and identify future research needs regarding changes in self-related processes through mindfulness training.	1

9:00 am	10:00 am	Designing and Implementing Secular Ethics and Contemplative Pedagogy-Based Degree Programs for Main Campus Students, Incarcerated Students and Others	Thomas Fabisiak, Michael Karlin, Brendan Ozawa-de Silva	<ol style="list-style-type: none"> <li>1) Describe how a degree program involving contemplative pedagogy could be designed and developed around the concept of secular ethics at a college or university;</li> <li>2) Identify specific ways in which higher education and contemplative programs can address the problem of mass incarceration and benefit correctional facilities;</li> <li>3) Identify the relevance of a secular ethics training program for business professionals.</li> </ol>	1
9:00 am	10:00 am	Exploring the Relationships between Contemplative Approaches, Social Justice, and Action	Daniel Barbezat, Brad Grant, Oliver Hill, Rhonda Magee	<ol style="list-style-type: none"> <li>1) Design approaches in contemplative studies to address issues of racism and intersecting forms of oppression;</li> <li>2) Identify how their personal contemplative practices can support social action;</li> <li>3) List examples of how contemplative methods have already been used in this way in various disciplines, (e.g. the retention of underrepresented groups in STEM areas, legal education and the practice of law, and issues of environmental justice and racism).</li> </ol>	1
9:00 am	10:00 am	Implementation and Evaluation of Contemplative Trainings in Applied Settings	Margaret Cullen, Mark Greenberg, Amishi Jha, Robert Roeser	<ol style="list-style-type: none"> <li>1) Contrast mindfulness curriculum development in secular and religious settings;</li> <li>2) Determine ways to assess the qualities of the mindfulness instructors in each context, particularly in laboratory studies;</li> <li>3) Discuss the ethical implications of secular mindfulness programs and the challenges to applying these programs with a social justice orientation.</li> </ol>	1
9:00 am	10:00 am	Sociocultural Influences and Issues Associated With the Implementation of Mindfulness-based Interventions (MBIs) in Developing Countries	Leysa Cerswell, Thao Le, Dominique Morisano	<ol style="list-style-type: none"> <li>1) Describe some of the specific challenges and issues associated with conducting Mindfulness-Based Interventions (MBIs) in developing countries;</li> <li>2) Describe some of the general factors and considerations for effective implementation of evidence-based practices;</li> <li>3) Identify different approaches to building capacity in low- and middle-income countries (LMIC) using MBIs to improve access and quality of social services (e.g., using task-shifting approaches).</li> </ol>	1
10:15 am	11:30 am	What is Mindfulness? An Embodied Cognitive Science Perspective	Evan Thompson	<ol style="list-style-type: none"> <li>1) Analyze a definition of mindfulness that includes cultural practices, habits of attending, and ways of using the body in the social and material world;</li> <li>2) Critique current neuroscience conceptions of mindfulness as an inner mental state;</li> <li>3) Explain how mindfulness depends on internalized forms of social cognition and is inherently relational.</li> </ol>	1.25