

## The JOY Programme



MindfulnessUK®  
*The Joy Programme®*



### JOY Advocates Train-the-Trainer Programme

There is **J**ust **O**ne **Y**ou and you are valued

We want to support you to stay positive, well

and to carry-on supporting others

# The JOY Programme

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# The JOY Programme

## Welcome

### The JOY Programme

We are delighted that you have chosen The JOY Programme to support yourself and others in learning the joys of Mindfulness and Compassion, enabling them to flourish.

**J.O.Y** stands for **Just One You** and refers to how individuals may feel within an organisation and how important it is to see, hear and support each individual, nurturing and supporting their needs at this time of challenge, fatigue, sometimes exhaustion and even burnout. This is done by training Advocates to teach the psycho-educational skills, tools and practices of both Mindfulness and Compassion to support the mental and emotional health and wellbeing of employees, their teams and the organisation as a whole.

Brene Brown, a renowned researcher in the power of vulnerability in the workplace and author of many books says:

“Softening into joy is uncomfortable. Yes, it is scary, yes, it’s vulnerable. But every time we allow ourselves to lean into joy and give in to those moments, we build resilience, and we cultivate hope.” Ref “Daring Greatly”.

### Why This Programme?

MindfulnessUK is a leading, international provider of accredited training courses in the workplace.

We have supported thousands of learners in reaching their full potential through a whole range of e-learning and online courses, qualifications, programmes and continuous professional development using our interactive online Learning Management System.

Karen Atkinson developed and wrote this programme after she and the MindfulnessUK team have experienced years of teaching these practices and skills, one to one and to specialist groups within all sectors including the health and social care sectors such as Social Workers, Public Health staff, Drs, OT’s, Physiotherapists, Counsellors, charities such as Kidney Care UK, in schools, Foster Carers and more. In 2010, Karen recognised that there would be a growing need for JOY Advocates to be part of the fabric of organisations, with Advocates teaching from within the organisation to populations that they know very well indeed, rather than Mindfulness and Compassion Teachers coming in to deliver these skills from outside the organisation.

## The JOY Programme

Karen, who has decades of nursing and clinical experience says:

“There has never been a more important time to learn new ways to care for ourselves and pass these skills on to the people we support and care for. The JOY programme draws on a robust evidence base and teaches this with positivity, kindness and nurture at its heart.”

In more recent years, this shift to in-house teaching has continued and, in response to the global pandemic, Karen had a fresh look at what organisations wanted. We recognise the values and beliefs of people in health and social care sectors and this programme addresses these wholeheartedly.

There are many programmes that address ways to mitigate stress and identify mental health issues, such as the Mental Health First Aid Course. However, The JOY Programme does more, it empowers those who are identified as having a responsibility for the health and wellbeing of employees within an organisation to learn ways to positively impact on their colleagues’ levels of happiness and joy by developing a toolkit, based in positive psychology, to use both at work and in their personal lives. We know the importance of rediscovering the things that make us feel uplifted, to bring more gratitude into our lives in these challenging times to create more of a sense of connection and wholesome control for the benefit of themselves, as individuals, which will then impact widely. The JOY programme is a train-the-trainer course for these already identified employees to become a “JOY Advocate.”

Karen and your tutors hope that you really enjoy the training programme, engaging with all the elements, and you find it an enriching and life-enhancing experience, giving you the opportunity, in turn, to enhance the lives of others.



Karen Atkinson

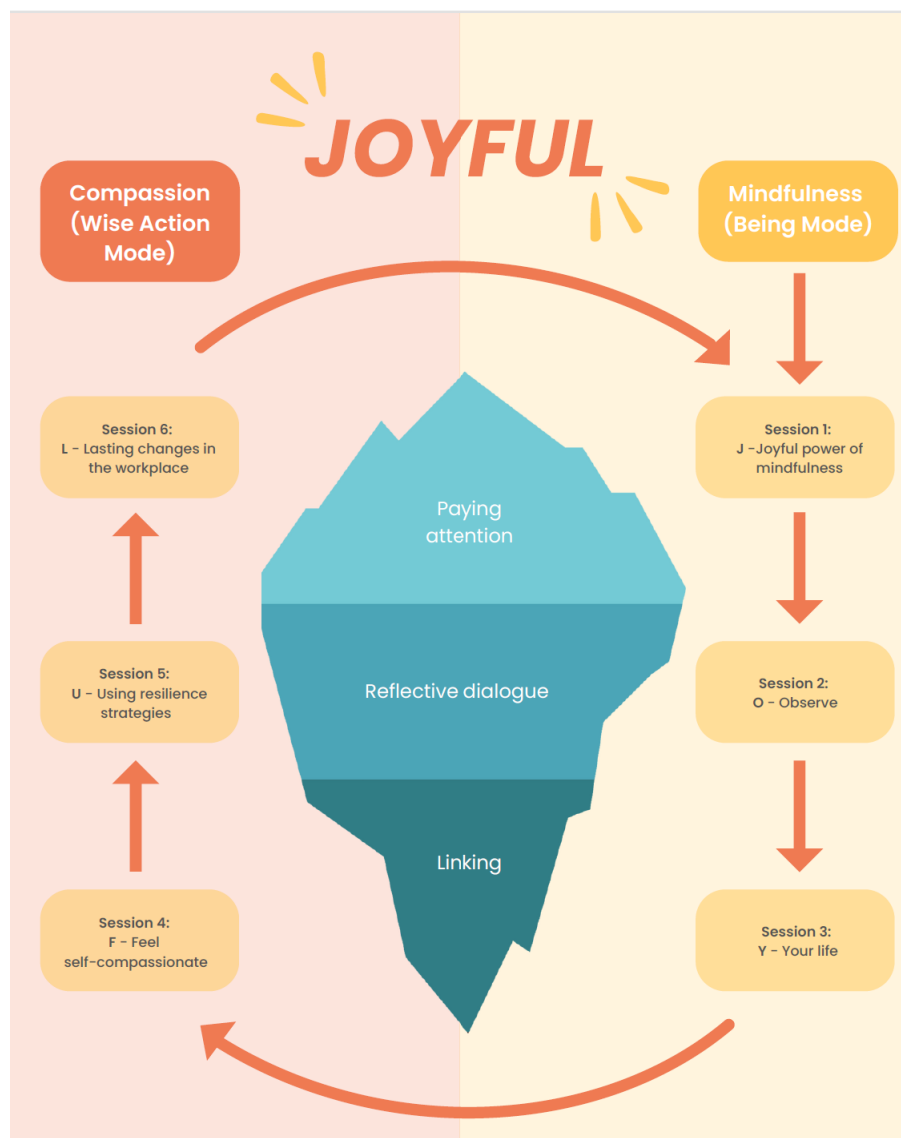
“**Mindfulness** is simply being aware of what is happening right now without wishing it were different; enjoying the pleasant without holding on when it changes (which it will); being with the unpleasant without fearing it will always be this way (which it won’t).” **James Baraz**

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## Course Content

Having completed the “Foundation to JOY” 2-hour e-course, which focuses on building their own personal resilience, all learners will be equipped to start training to support others with “The JOY Programme”.

We use the acronym “**JOYFUL**” to support learning and to show the sequence that Advocates can follow when guiding participants. The model below shows an outline of the stages of teaching and the content to be covered on this training.



# The JOY Programme

## Modules

**One:** it is important that Advocates have a clear appreciation of the **J**oyful power of Mindfulness, enabling participants to feel grounded and present, so this is where we begin in the development of more joy.

**Two:** explores how to **O**bserve what happens when becoming present and what Advocates need to consider when teaching others.

**Three:** we look at how to introduce Mindfulness into **Y**our daily life and the considerations around maintaining safety whilst teaching at work.

**Four:** introduces the concept of how to **F**eel self-compassionate through self-care and self-soothing.

**Five:** widens this out to look at changing the culture from within by **U**sing resilience strategies.

**Six:** investigates how to maintain these **L**asting changes in the workplace, sustaining teaching and practice.

Throughout the training the Advocates will be guided in considering all that they need to think about and do within their own specific teaching setting to integrate Mindfulness and Compassion for the benefit of their participants.

This will include offering support and advice on which tools and practises their participants might like to try between any teaching modules. Please keep going back to the Foundation e-course on the Learning Management System for videos, advice, tools and resources to support your teaching.

Module	Title	Content	Experiential Learning	Practical Application
One	<i>J- Joyful Power of Mindfulness.</i>	Welcome.  Exploring what Mindfulness is, definitions, benefits, value in a workplace setting.	Grounding awareness in the body.	Why and how to introduce Mindfulness to others.  How to teach a grounding practice.

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		Theory of a grounding practice. (FOFBOC)		
<b>Two</b>	<b>O- Observe</b>	<p>What Advocates need to know.</p> <p>Shifting from doing to being modes, effect on nervous system and calming the mind, red flags, creating a safe space, teaching environment and posture, modelling a Compassionate Mindfulness Advocate.</p> <p>Theory of a Mindfulness coping strategy, STOP.</p>	Anchoring in the breath practice using STOP.	<p>Embodiment and modelling Mindfulness- tone, language, posture.</p> <p>When not to teach.</p> <p>How to teach a STOP practice with script and inquiry questions.</p>
<b>Three</b>	<b>Y- Your life</b>	<p>Working with trauma and trauma-informed teaching.</p> <p>Introducing Mindfulness into daily life.</p> <p>Theory of mindful movement practice.</p> <p>How to create safe, inclusive spaces.</p>	<p>Mindful movement practice.</p> <p>How to build in more Mindfulness and mindful movement at work.</p>	<p>Creating safe, inclusive spaces when teaching mindful movement.</p> <p>How to teach a mindful movement practice.</p>
<b>Four</b>	<b>F- Feel self-compassionate</b>	<p>Introducing the Iceberg Model to aid inquiry.</p> <p>The theory of self-soothing and Compassion practices.</p> <p>Barriers to joy and revitalising joy.</p> <p>Exploring mind traps. Qualities that build positive relationships.</p>	<p>Self-soothing practice</p> <p>Jewel of Joy practice</p>	<p>Discussing how to communicate more mindfully at work.</p> <p>Compassionate mindful listening exercise.</p> <p>Exploring and identifying spaces for mindful moments.</p> <p>How to teach self-soothing practices.</p> <p>Teaching the Jewel of Joy practice.</p>

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Five	<b><i>U- Using resilience strategies</i></b>	<p>Exploring Emotional intelligence.</p> <p>Identifying current resources and introducing new ones.</p> <p>Theory of teaching one to one and to groups and how to facilitate inquiry.</p> <p>Building on the language used to guide practices and exploring inquiry questions after practice.</p>	Identifying resources to support each other and those the Advocate is teaching.	How to facilitate inquiry.
Six	<b><i>L- Lasting changes in the workplace</i></b>	<p>Smaller group work exploring how they would embed Mindfulness and Compassion into their work in a sustainable way.</p> <p>Recording practices, providing on-going support, considerations in taking this forward.</p> <p><b>Practice of choice to guide peers.</b> What they need to consider next in order to start teaching?</p> <p>Exploring the skills, gifts and values that bring joy.</p>	10-Finger Gratitude Practice	<p>Choosing and teaching a practice to peers.</p> <p>Facilitating inquiry. Practising holding space with pauses whilst teaching.</p> <p>How to record and disseminate recordings.</p> <p>Teach the 10-Finger Gratitude practice.</p> <p>How to plan sessions.</p> <p>How to stay connected to your practice.</p> <p>How to become part of a community and signposting.</p>



# The JOY Programme

## Who Is the Course For?

Healthcare staff

Allied health professionals

HR personnel

Occupational Health managers

Social care staff

Social workers

Staff well-being advocates/ champions

Mental health first aiders

Union reps

Foster carers

Adoptive parents

Family Support Workers

CAMHS staff

Care workers

Pastoral staff

Educational support workers

Team leaders

Youth workers

Anyone in the workplace that has a role in the wellbeing of others

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## One: Joyful Power of Mindfulness



By becoming more aware through short Mindfulness practices, we can come out of autopilot and tune into what's happening in the present moment, sensing into the joy that these moments can bring- the smile of a colleague, gratitude and acknowledgement of the good things we do, the cup of coffee a fellow-employee brings unexpectedly and so on. The first practice is a grounding practice, enabling employees to feel connected to the earth and each other in the present moment. This module aims to enable the Advocate to become aware of what needs to be considered for each individual and group when teaching Mindfulness to others.

All learning for the course is developed by layering the content, starting with the foundations of what Mindfulness is and then building on this to learn how to teach to others. The course begins with looking at the core features of Mindfulness, how Mindfulness can help us to reconnect with joy in the present moment and how we might introduce and teach Mindfulness in a safe, accessible and engaging way.

# The JOY Programme

## Introduction

This module aims to enable the Advocate to introduce Mindfulness to an individual or group through an understanding of what Mindfulness is and of what the positive, potential benefits of learning Mindfulness are.

At the end of this module the Advocate will have learnt and demonstrated that they know:

- 1) The core features of Mindfulness practice
- 2) How to describe Mindfulness to others
- 3) The benefits of practising Mindfulness
- 4) How to teach a grounding practice

## Mindfulness

Mindfulness is about moving away from a thinking-based way of living into a more direct and immediate connection with our ordinary everyday experience. By noticing the small moments of joy in our everyday, present moment experiences, we can start to find a place of balance and equilibrium.

*I will never apologise for embracing joy and beauty- even when the world is falling apart – because joy and beauty are my fuel for activism,” Karen Walrond -*

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## Mindfulness means paying attention...

...in a particular way:

on purpose

in the present moment

non-judgmentally.

(Jon-Kabat Zinn, 2016)<sup>1</sup>



...to what's happening in the present moment

in the mind, body and external environment,

with an attitude of curiosity and kindness.

(The Mindful Nation Parliamentary Report October, 2015)<sup>2</sup>

This kind of awareness nurtures greater appreciation, clarity and acceptance of present- moment reality. Often within these present moment realities there are opportunities for joy- a smile, someone making you a cup of tea or feeling what it's like to feel alive!

Whole group discussion – recall from the Foundation E-Learning - what the core features of mindfulness are:

<sup>1</sup> Kabat Zinn, J (May 2016), Wherever You Go There You Are, Piatkus, New Edition

<sup>2</sup> The Mindful Nation All Party Parliamentary Report (Oct, 2015) The Mindfulness Initiative

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Here the Advocate is learning ways of explaining what Mindfulness means. They are not trying to explain complex theories or give detailed background or research. The following short descriptions give them an idea of where and how to start the discussion.

### Describing mindfulness to others

It is best to keep it simple when describing what mindfulness is, allowing understanding to develop over time. Try not to go into too long explanations about the theory of mindfulness, giving participants the opportunity to experience it for themselves. Below are some things to consider when starting to introduce mindfulness to participants.

#### *Decreasing.....*

Volume of incessant thoughts  
Autopilot  
Energy used through ruminating etc  
The stories we tell ourselves  
Unhappiness  
Neurological hypersensitivity

#### *Increasing...*

Mental muscle  
Connection to self, others and natural world  
Joy and happiness  
Space and positivity  
Tools to cope with life  
Clarity  
Awareness

### Explaining the benefits of practising mindfulness to a participant

We have looked at what an Advocate might say to a participant on first meeting them to support them in understanding the mind: body connection more fully. In this section, we are exploring the benefits in more detail, widening the conversation from mere introductory points to deepening an understanding of themselves and how mindfulness may be of benefit to them personally.

Mindfulness books clearly explain what the general benefits are, but participants, understandably, are often very focused on their own particular experiences of chronic pain, panic attacks, eating disorders and so on. An Advocate is going to best engage the participant by determining which aspect of mindfulness the participant would most benefit from, what will bring more pleasure and **joy** into their lives. It is, however, helpful to sometimes explain that mindfulness promotes numerous benefits and that one gains most by remaining open to all possibilities. An Advocate should always encourage a participant to keep an open heart to feel and investigate, with curiosity and kindness, what the specific benefits may be for the participant.

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## The Benefits of Mindfulness

***'Here and now'*** - The practice of Mindfulness enables us to interact with life and those around us in a more responsive, skilful and relaxed manner. We feel more content, joyful and happier and our experiences of the pleasurable things in life are deepened and enriched. Less of our time is spent in "automatic pilot" and more of our time in the "here and now".

***'Respond as opposed to react'*** - The results of paying attention to the "here and now" can be significant and even profound. We notice some space around our thoughts and emotions and they no longer seem all-consuming. This new and greater perspective gives us the potential to consciously and with awareness respond to our thoughts and emotions as opposed to simply reacting, and to reflect on whether they are helpful or true. Recognising and coming to terms with our mind can be a joy.

***'Habits'*** - We can see more clearly where turning to face life's challenges may be appropriate, and where habitual patterns of turning away and non-engagement may not be. When we become comfortable with this process, it gives us the opportunity to dissolve the barriers that are blocking us which gives us the opportunity to open up to more joyful experiences too.

***'Healthy acceptance'*** - Greater equanimity can arise as a response of this process; events that we find challenging and difficult don't seem quite so significant. We gain a greater acceptance of our current situation, which can give us the inner tools to both change that which is necessary and learn to be content with what we can't or don't wish to change.

***'Self-kindness'*** - The self-Compassion and kindness inherent in giving ourselves the time to undertake a daily Mindfulness practice can be a catalyst for greater kindness and Compassion in itself and implies a commitment to our own joy, happiness and well-being.

***'Letting go'*** - Mindfulness gives us the ability to let go – let go of stress and anxiety, of the constancy of thinking, of reliving the past or pre-living the future. The conditions that cause the stress and anxiety may well still exist, but we can relate to them in a more peaceful, harmonious and relaxed way which decreases our unhappiness and discontent.

These benefits relate to the effects of Mindfulness on attitudes and habits. Some participants like to have specific information on the evidence-base for Mindfulness. There have been numerous research studies highlighting the benefits of regular Mindfulness practice.

Here is a collated list of some of the benefits but the Advocate can also use any that they know of, either personally or professionally. Research studies into Mindfulness abound and it is almost impossible to keep up with them. Indeed trying can be a source of stress in itself!

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## **Mental**

Reduced stress and anxiety

Greater calmness and clarity

More effective concentration

Increased resilience in difficult situations

Improved listening skills

Improved ability to quieten the chattering mind

Increased ability for lateral thinking and creative solutions to problems

Greater self-awareness and awareness of others

## **Physiological**

Reduced heart rate

Lower blood pressure

Better breathing patterns

Better/Deeper sleep

Healthier digestion

Strengthening of immune system

## **Psychological**

Improved confidence and self-esteem

Ability to be kinder to oneself and others

Increased empathy and Compassion

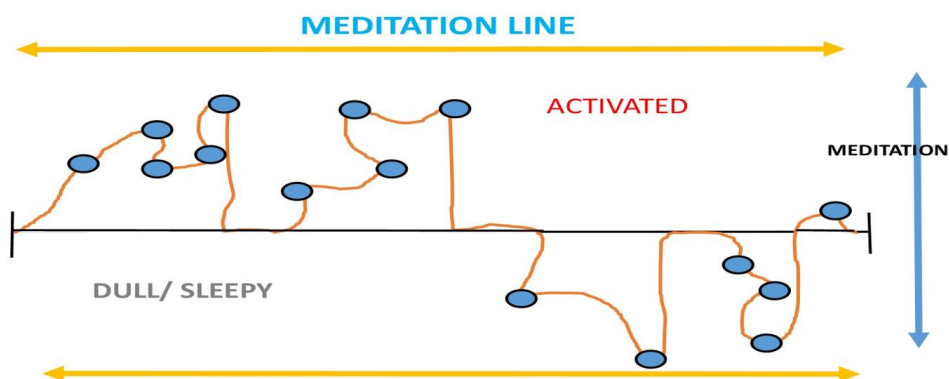
Heightened awareness of the body leading to recognition and release of pain

**“WE ARE HUMAN BEINGS NOT HUMAN DOINGS”**

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## Meditation line

This is helpful in describing what happens during mindfulness practice to the thoughts, racing off in different directions.



## A short meditation practice called FOFBOC

### FOFBOC Practice: Feet On Floor, Body on Chair



Beginning by settling in making adjustments to the position of the body, using bolsters, blocks, cushions and blankets for support.



Bring awareness to the soles of the feet, the toes, connecting with the ground beneath. Feel the socks, the air, warm or cool, toes touching each other, top of the feet, ankles.



Now, allow the awareness to rise up the legs through the lower legs, the knees to the thighs and feeling the connection and support of the surface. Sense the weight of the body resting on the chair/ cushion.



Perhaps allow the weight of the body to surrender to the chair or surface beneath you. How does this feel, to let go?



Pause in this place of sensing your feet on the floor, your body on the chair. PAUSE. Then gently bring the practice to a close. Thank you.

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### Practice: Grounding Practice Called FOFBOC- Feet On Floor, Body On Chair

#### Key Objectives

To support participants in feeling more present and stable through their connection to the ground. Taking them from their thoughts to the “felt sense” of the body.

#### Resources:

Mats/ chairs, bolsters, blankets, cushions, clock, bells / singing bell, handout for participant, recording for participant to have for home practice.

#### Benefits:

Feeling stable  
Connecting to body  
Dropping into the present moment  
Cutting through autopilot  
Creating a pause in the busyness of the day  
Arriving here and now

#### Potential Difficulties Arising:

Distracted with thoughts  
Lack of physical sensations in the legs and feet (if they are present)  
Falling asleep

#### Guidance to incorporate:

- 1) Start by ensuring the environment is safe to practice
- 2) Find a comfortable position on the seat, chair, bed or floor with feet firmly connected to the earth, if this is available to them. Use a cushion to support the back if required. Hands resting on the lap.
- 3) Invite eyes to be closed, downward gaze or oriented to room
- 4) Sense into how the feet are feeling- warm, cool, socks, shoes, bare, air etc
- 5) What does it feel like to sense their connection to the ground?
- 6) Allow yourself to feel the support from the earth

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- 7) Let the awareness rise up the legs, naming each part of the legs- calves, shins, knees, thighs, backs of the thighs on the chair
- 8) Feel the breath in the belly, in and out, rise and fall
- 9) Notice the sensations on the spine
- 10) Expand the awareness to the whole of the body, heart and mind.
- 11) Pause
- 12) Gently end the practice

### Inquiry

Ask about the participants' experience of the practice and acknowledge and explore any benefits and potential difficulties which come up.

Examples of useful questions to start the inquiry process with the participant:

During or after the practice ask them to notice:

What was your experience?

Did you notice what happened to your thoughts?

How do you feel now?

Is this a useful exercise for daily life, when might you have the opportunity to do it?

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### Living in the Now by Vanessa Hughes

What's gone has made you what you are  
So don't fear what's ahead  
Put trust in what will be, will be  
And choose to live instead  
Don't live in the now worrying  
What may or may not be  
Take this moment in your time  
And live it totally  
There's no time like the present  
Breathe deep and feel alive  
Living in the here and now  
Will help you rise and thrive  
Now is all there ever is  
It's the only time that's real  
Let the future take its course  
And leave the past to heal.

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## Two: Observe



Observing what happens when we begin to pay attention to the present moment experiences, just as they are, without judgement. There is a curiosity here, which precipitates an exploration beneath the surface to start to identify patterns of thoughts and behaviour which are unhelpful, such as black and white thinking, feelings of not being good enough and unworthy. These patterns can play out in our relationships at work and to the working environment. By becoming more embodied we can attune to what's going on and look after ourselves more fully, moment by moment. The short practice here is an opportunity to tune into the breath to switch on the parasympathetic nervous system and to observe the thoughts, feeling tones and physical sensations.

In this module we consider what the Advocate needs to know about the person or people they are teaching and how they need to appear during that teaching in order to model what being mindful looks like.

### Doing to Being

We are inviting participants to shift from the busy “doing” modes of mind to the more present “being” modes of mind, thereby allowing them to find the pleasant, the joy in the moment. Please note that we can be sitting drinking coffee and look like we're in the present moment but the mind can still be busy planning, thinking, writing lists etc.

Here is some elementary neuroscience that helps to explain how Mindfulness helps participants to be more present.

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## Autonomic Nervous System

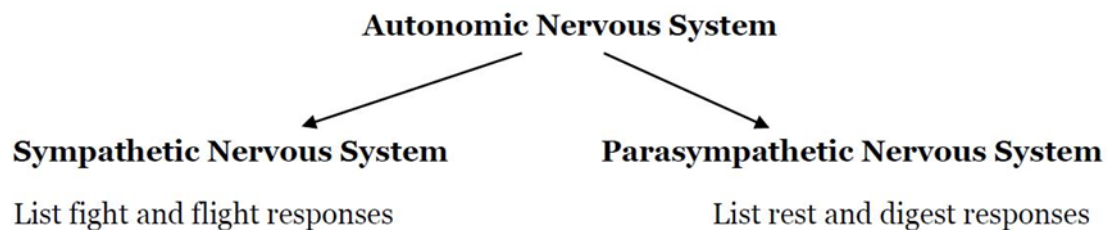
Firstly, it's helpful to understand what happens when a person is feeling anxious, feels overstretched and stressed. The nervous system is being stimulated and here's how.

We have a part of the nervous system called the Autonomic Nervous System (ANS) which is in charge of the automatic functions like breathing, heart rate, blood pressure, digestion and so on.

The Sympathetic branch activates the stress response, otherwise known as "fight and flight". The other main branch, the Parasympathetic, helps us calm down, otherwise known as the "rest and digest" and this is generally switched on when practising Mindfulness.

What happens to you when you feel stressed? Please write under the Sympathetic nervous system what you feel physically, what happens to your thoughts and how are you emotionally?

Now, do the same for the other branch, the Parasympathetic. How is your body, your emotions and thoughts when you're calm and relaxed?



## Be Empty of Worrying by Rumi

Be empty of worrying  
Think of who created thought  
Why do you stay in prison  
When the door is so wide open  
Move outside the tangle of fear thinking  
Live in silence  
Flow down and down  
Into always widening rings of being.

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## The Mindful Advocate

Advocates must have a regular Mindfulness practice to have integrity in their teaching. It is helpful to consider the most important aspects of the Advocate embodying Mindfulness. Participants learn best by “sensing” what a Mindfulness presence is, without learning it consciously.

**List what you consider to be important qualities of a mindful Advocate.**

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.

## Language

As an Advocate we must be acutely aware of the impact of the language we use when delivering Mindfulness and the context in which we are teaching.

Words we often use in the work context:

Projecting, thinking, moving, analysing, remembering, reflecting, visualising, imagining.....and in yoga...stretching, releasing, reaching, pressing, contracting, flexing, relaxing, increasing, pulling in, opening, clasping, rotating, twisting, lengthening, shortening, taking, producing, changing, developing, extending, building, balancing, digging deep, controlling etc.

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## ***Mindfulness language:***

Sensing, feeling, aware, sensate experience, experiencing, connecting, relating to, intuitively, understanding, deepening, embodying, body sensations, choosing to rest attention, returning, letting be, attentive, attention, bringing yourself fully into the present, contacting with whatever arises, present moment.

Adapting the language used according to the participant is essential, ensuring that they understand and appreciate the instructions given whatever their age, background, skills and so on.

## **Tone and volume of voice**

When leading a practice or exercise, it is important for the Advocate to be aware of their tone. In an ideal world, the Advocate may already have a naturally soothing voice which lends itself to guiding meditations. This, however, can also have its downsides as the participant may be soothed too fully and feel they are being lulled into a state of relaxation. If this is the case for you, try to sharpen your tone and bring clarity of instruction to maintain awareness and attention. The tone we use should be the same as our normal speaking voice, not slowed down or put on in any way, as some people do when talking on the phone or in certain situations. This teaches participants that they do not have to have “special conditions” in order to meditate and helps give them the message that Mindfulness can be practised anywhere.

Naturally it is also important to determine whether a participant is hard of hearing and raise the volume appropriately. If there is a person within the group whose hearing is impaired, ensure they are nearest to the Advocate, or the recording being played and ask others to turn and look at that person when making a comment and maybe increase their volume so that everyone in the group can hear.

In addition, it is helpful to consider the pace of the practice, adapting the pace to suit the participant's needs.

## **Advocate's Posture**

The Advocate must consider their own following posture when teaching participant/s;

- How are the chairs arranged?
- Sitting upright but relaxed- not sitting too close or too far away
- Feet on the floor, not tucked up underneath on a chair
- Releasing physical tension

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### Participant's Posture

It is helpful to take some time over helping participants to find a comfortable sitting posture. The Advocate may be able to offer the use of blocks, blankets to cushion ankles and knees, zafus, bolsters, mats, meditation stools and chairs.

- The knees should be below the hips (support the knees with a cushion if the hip is painful)
- The back lengthened and upright (though practices can be done lying down if necessary)
- The chin retracted to promote inward exploration but not down on the chest as this may initiate drowsiness.
- Hands on the lap, knees or wherever is comfortable, perhaps left hand over the right with palms up and thumbs touching.
- The arms away from the body if possible.
- The feet on a block if sitting in a chair and the participant has short legs.
- A blanket for warmth and comfort if necessary.
- Legs resting on a bolster or pillow if lying on the back to relieve the lower back.
- For participants who have experienced abuse or feel vulnerable, lying on the back can be too triggering so offering to lie on their sides or front can be more comforting.
- Offer choice to leave the eyes open, closed or downcast. If the participant has experienced trauma or has anxiety, closing the eyes can be activating so keeping the eyes open can help to orientate and help them feel safe.



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- Meditating with the eyes open sometimes can also help participants to appreciate how they can bring a meditative approach to something as mundane as standing in a supermarket queue.
- Giving permission to sit with the back against a chair, wall or pillows on a bed can be a real relief to participants, especially ones who have a tendency to berate themselves for doing things wrong and being not good enough even to be able to sit properly.

There are some real purists out there regarding postural advice for meditation, settling for nothing less than the full lotus position sitting on a hard floor for hours at a time. Clearly this is absolutely not necessary in this instance. Meditation and mindful movement can be taught to the majority of participants. The phrase I particularly like is to give the instruction to “sit in a dignified posture”. This takes the emphasis off pulling shoulders back, lengthening the spine, opening the front of the chest and so on, all of which may create tension and unease.

Clarifying that we want our participants to remain attentive and awake, whatever it takes, is helpful. Perhaps suggest that they make themselves a little less comfortable by, for instance, cooling the room down or splashing cold water over their face before they begin.

### **Creating a safe space**

It's important wherever an Advocate is teaching that the space is safe. It doesn't have to have any special equipment or be completely quiet but participants have to feel comfortable enough in the space to be able to let their guard down, perhaps to even close their eyes.

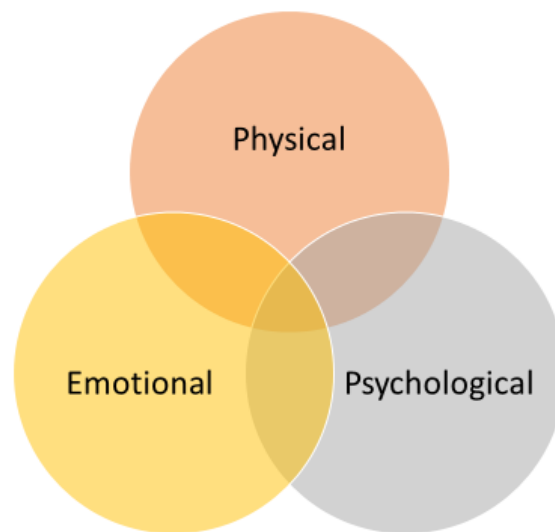
There is no need to do a formal assessment of every participant before teaching a short practice but having a sense of how people are doing, either verbally or nonverbally is helpful. Sometimes it's good to just do a one or three-word check-in to let them connect and let you know how they're feeling. The Advocate should stay non-judgemental and could say something like “thank you” to whatever is said, good or bad.

What is important is to know when not to teach and the following information gives some guidance on this.

### **When is it inappropriate to use Mindfulness-red flags Guidance**

Mindfulness is certainly not a panacea for all ills and, as an Advocate, it is really important to acknowledge when it is helpful to introduce it and when it is not. All aspects of the participant needs to be taken into account when considering teaching.

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### **Physical**

Consider whether the participant is in pain, has an illness or disability.

### **Psychological**

Consider whether a participant is having additional psychological support eg from a Psychiatrist, or if they seem abnormally perturbed or agitated. In this case, it would be good to check in with them and perhaps start with some movement to see how that is experienced, before going into short stillness practices.

### **Emotional**

Consider whether a participant is very tearful or emotionally charged, such as feeling extremely angry. It might be helpful to spend some time talking and listening mindfully before deciding whether to teach a practice.

Advocates must remember that everyone is an individual and there are occasions when one might see a participant for whom, on paper, mindfulness is contraindicated and with specialist teaching may absolutely blossom, feeling more able to cope with the difficulties they are facing. Perhaps a participant would benefit more from seeing a qualified Mindfulness teacher or someone else who can support them more effectively.

## The JOY Programme

Of course, Mindfulness can be used in conjunction with other workplace interventions too.

### Meeting the Needs of the Individual When Teaching Mindfulness



Consider your own working context, are you working one to one or in a group setting? When working one to one and then the potential adaptations and considerations necessary when working with groups. Of course, a group is made up of individuals so there are commonalities there.

Although the concept of learning styles is somewhat out-dated, it is true that there are differences in how learning is accessed and processed from one person to the next. Here are the 3 main ones to be considered when teaching.

Visual	Kinaesthetic	Auditory
Picture – use graphs, visualisation meditation e.g. mountain meditations Drawings – meditation line Shape – use pebbles, leaves Sculpture – beautiful objects	Gestures – dignified posture Touching – walking meditation Body movements – mindful yoga Object manipulation – eating a raisin	Listening – listening to another person talking exercise Sound patterns – meditation on sounds Rhythms -mindful listening to music Tone -singing bowl

# The JOY Programme

## Modifying practices for specific needs

Modifying mindful movements and other practices may be necessary for an individual or group with specific needs. Giving alternatives supports practice and ensures everyone has the opportunity to participate, whatever their needs.

As equality, inclusion and diversity is embedded in all that we do at MindfulnessUK, we offer choices and acknowledge that not everyone has the same body or body parts. For instance, we might say, “sensing into the toes if this is available to you” or “placing your hands comfortably if you have them.”

## Giving instructions

It is imperative to give clear instructions before, during and after the practice, minimising the participant’s mind’s predisposition to wander to thoughts such as “I don’t know what I am supposed to be doing, why can’t I get it when everyone else is so still and focused?”

Outlining the process and the expectations of the participant at the beginning is helpful, with instructions about posture, the focus of the practice, the duration, whether there are gaps and what they should do or not do within these gaps. Commenting that the mind will wander, and this is part of meditation, bringing the mind back over and over again as if they were trying to train a puppy, instils confidence.

Giving the instructions about posture can clearly mark the beginning of a practice, but the Advocate may wish to use other cues such as tingshals or saying something like “OK, let’s begin”. It is of equal importance to demarcate the end of the practice.

Suggesting that when the participant next exhales, they lower the chin to the chest, gently opening the eyes, if they’ve been closed, and lifting the head when ready is a clear marker that the practice has ended. The Advocate will find their own words, gestures or tools. Being consistent with whatever instructions the Advocate offers is supportive, ensuring that everyone is aware of the beginning, middle and end of the practice, engendering a sense of security, in the safe space created.

During the practice the Advocate should not give too many complicated instructions. **Keep it simple.** Our minds are so used to being bombarded with stimuli that it can often cope, but it is just playing into its usual pattern of behaviour by asking it to multitask during a practice!

## Appropriate supportive course material

Each participant or group will have differing needs and the material to accompany the course will need careful consideration. Some like to always leave with a handout, reference or homework to complete before next time whilst others will benefit from a more stream-lined approach. Some may not need any material to take away at all, simply a safe space with the advocate and some practice together.

## The JOY Programme

If the Advocate is running some sessions, consideration is necessary as to whether they give them the whole set of notes/downloads at the start or just the relevant ones with each module.

### **Additional needs**

Also considering whether participants have any additional needs, such as sensory loss, communication difficulties or a disability, so as the advocate can adapt materials accordingly.

### **Course material**

It might be that the Advocate guides a practice and then encourages participants to continue with this practice at home. The most accessible way for a participant to access support to practice at home is via the playing of guided practice downloads. It may be good to give them a practice diary or encourage journaling, to record what happens during their practice or their experience of bringing Mindfulness into daily life.

In addition, one might suggest they look at YouTube clips, a specific article, or purchase a book which the Advocate thinks would be of particular interest to them.

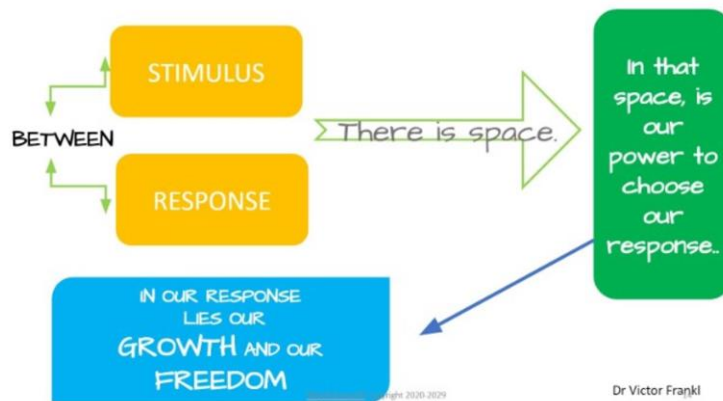
### **The Benefits of Short Mindfulness Practices**

- Short practices are an important way of readily integrating Mindfulness into daily life.
- They enable us to interrupt the busyness of our day, breaking through our tendency to run on autopilot, and inquire into the nature of the patterns of our mind at that moment, thereby responding rather than reacting.
- Opens our awareness to our experience of this moment, our thoughts, feelings, sensations and behaviour.
- It shines a light onto our habitual tendencies, bringing a sense of interest and curiosity onto how we are.
- They remind us to connect with the body and its senses, as a window to the mind.
- The creation of a bridge between the longer practices and Mindfulness in daily activities.
- For a short period, you move into a restful “being” mode of mind.
- Short practices give us a window of opportunity to enable us to make more choices by standing back from what you are doing and seeing the bigger picture. Widening the torch beam from narrow and direct to open and all-inclusive.
- They give us the opportunity to become an observer of our current experience, creating space and decentring.

## The JOY Programme

- This creation of space allows new ideas to arise, stimulating creativity.

### Responding Vs Reacting



Here is a short practice to introduce as a way of coping with anxiety and stress.

### STOP – A coping mechanism



The suggestion is that participants have the cards with them in their purse/ wallet, on the desk, by the computer, in the kitchen; anywhere where they may need to come out of

## The JOY Programme

autopilot, pause, activate the parasympathetic nervous system and proceed in a more mindful manner.

One useful way to bring this technique to life might be to spend some time with your participants asking them to think about a time recently where they may have been triggered and stress has risen. Walking through the trigger moment by moment, what happened and what the outcome was can be an impactful way of bringing this tool to life as we can engage participants in considering what may have happened in this moment if they had the STOP technique to hand. How could things have been different?

Practice: STOP	
<b>Key Objectives</b> To support participants in feeling more present and stable through their connection to the body and breath. Observing and accepting thoughts, feelings and sensations just as they are right now	
<b>Resources:</b> Mats/ chairs, bolsters, blankets, cushions, clock, bells / singing bell, STOP card for participants.	
Benefits:	Potential Difficulties Arising:
Very quick response Coping strategy when stress is felt Connecting to body, heart and mind Dropping into the present moment Cutting through autopilot Creating a pause in the busyness of the day Switching on PNS	Distracted with thoughts Too short Hard to remember to do it
Guidance to Incorporate:	
1) Start by ensuring the environment is safe to practice 2) STOP whatever you're doing as long as it is safe to do so 3) Find a comfortable position on the seat, chair, bed or floor 4) Invite eyes to be closed, downward gaze or oriented to room 5) Take the attention to the breath. There's no need to change it, simply be aware of how you're breathing 6) Now, observe the experiences in your body, the physical sensations. Also be aware of the emotions, the tone right here, right now. Now notice your thoughts. 7) Sense into how you're feeling now and as we come to the end of this short exercise notice if you feel any differently from when we first started.	

## The JOY Programme

8) Gently open the eyes if they've been closed and have a stretch, water etc.

### Inquiry

Ask about the participants' experience of the practice and acknowledge and explore any benefits and potential difficulties which come up.

Examples of useful questions to start the inquiry process with the participant:

During or after the practice ask them to notice:

What was your experience?

Did anything change for you?

How will you remember to do this?

When do you think it might be helpful?



# The JOY Programme

## Three: Your Life

As we learn the skills of Mindfulness, they can begin to be integrated into the whole of our lives, wherever we are. This means we start to notice more about ourselves and how we can become more adept at supporting all aspects of ourselves both in and out of work, creating better balance and harmony, promoting well-being. Movement practice resides here as this is a bridge between our inner experiences with the body in movement and our outside world which we inhabit in virtually continuous motion. This module aims to enable the Advocate to become aware of what needs to be considered when creating safety within a group, how to introduce Mindfulness into daily life and the considerations for teaching a mindful movement practice.

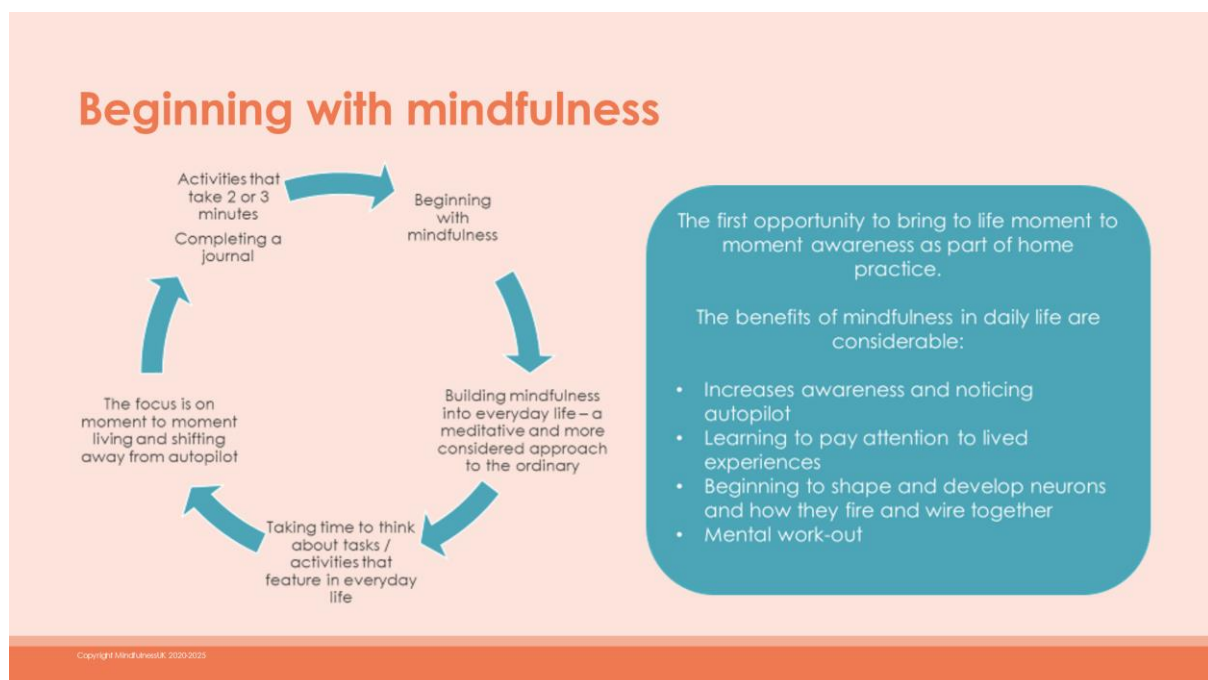
### Being Aware of Trauma and Teaching with Sensitivity

Mindfulness teaches us how to drop into whatever is present here and now and sometimes doing this can open the door to uncomfortable experiences from the past. This is why it's important to teach with sensitivity and kindness, always.

Most important is developing a sense of safety so that participants feel “safe and sound” in all the teaching of Mindfulness and Compassion. Keeping the practices short can be really beneficial as well as giving choices in guidance, such as eyes open or soften gaze.

### Mindfulness in Daily Life

We can do anything and everything mindfully, if we choose.



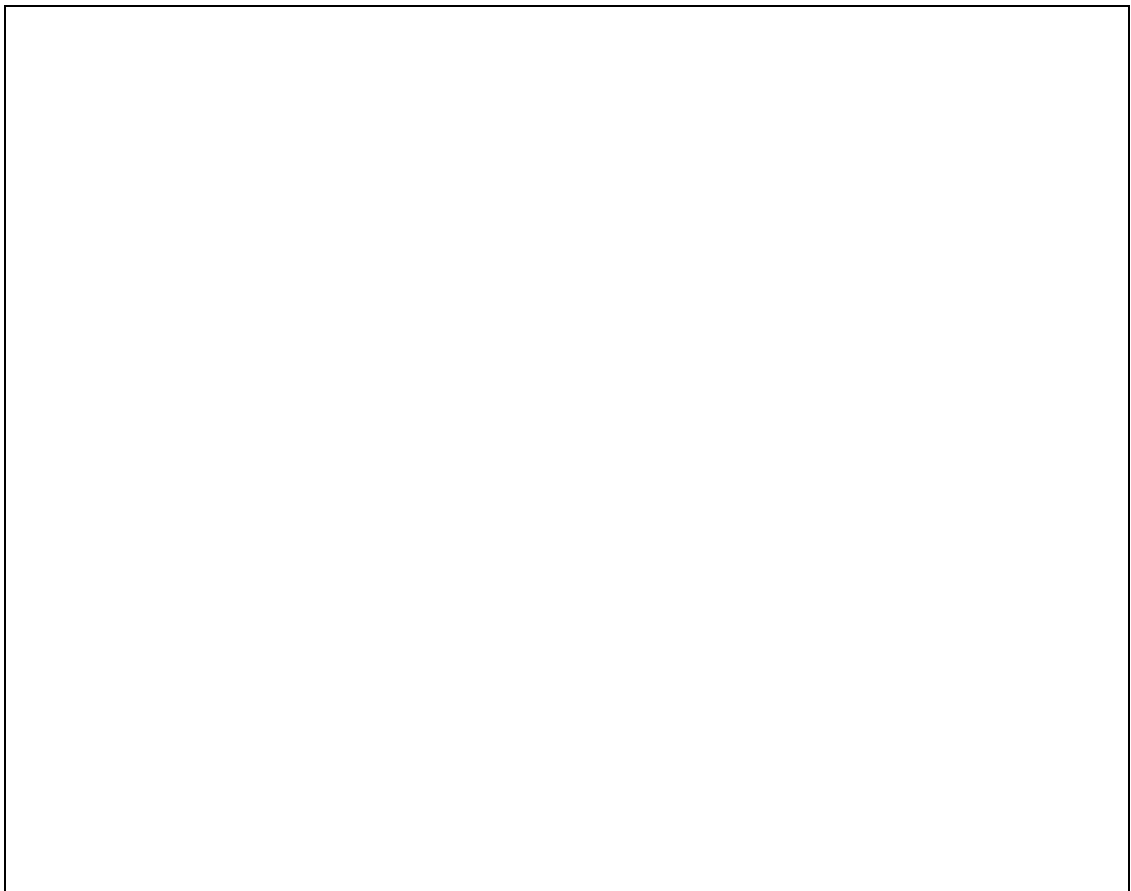
## The JOY Programme

### *Strategies to assist participants in remembering to be mindful*

When starting on this work, it is hard to keep remembering to remember. It is best to let the participant find their own way of remembering when and how to introduce Mindfulness into daily life, but the following may be helpful:

- Laminated cards with a practice by the computer, kettle, mirror etc
- Scheduling it in the diary
- Coloured spots
- Painting nails- each colour has a different meaning
- Phone apps- there are a multitude
- Every time they do a task e.g. going upstairs, through a doorway
- Enlist help and feedback from those around
- Computer programmes
- Anchoring with a body gesture
- Diary appointments with self

Can you think of examples you could share with participants about what worked for you?

A large, empty rectangular box with a thin black border, intended for participants to write down examples of strategies that worked for them.

# The JOY Programme

## Mindful and Compassionate Movement Practice



Anchoring with feet on the floor/ body on chair/ surface for grounded support



Whole breath awareness- movement of the body with the breath- always there to come back to during the practice for stability and centeredness. Not manipulating breath, simply notice/ feel it.



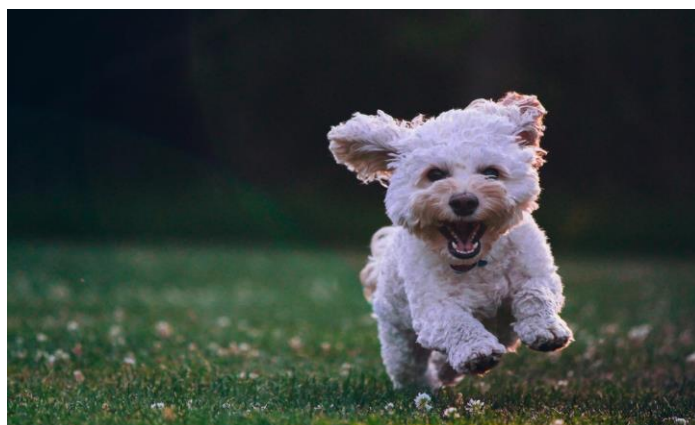
Instruct movement with kindness. Start with small movement, tuning in to how the body is right now. Stay in this zone of safety or start to play with the edge, moving into a stretch, finding the space around, hold a posture and see what comes up physically, psychologically and emotionally.



All movements can be done lying on back, side, front, sitting, kneeling, standing or a blend of postures. Be playful and light with instructions, bringing some flow, tuning into what you and their body needs in this moment, safely.



End the practice with some reflective stillness. Is there a difference in sensation in the body heart and mind compared to the start of the practice? How was this different to other practices for you? How could this be incorporated into your day?



## The JOY Programme

### Mindful and Compassion Movement Practice Guidance Sheet

#### Key learning

- Building on the foundation of the body scan in learning how we can bring awareness to and inhabit bodily experience/sensation
- Experiencing awareness of the body in motion, as it often is in life
- Relating to the body with friendliness; for some increasing enjoyment of the body's capacities
- Movements and postures offer an embodiment of life experiences and processes
- Seeing habitual tendencies played out
- Working with physical boundaries/intensity offers a parallel to working in similar ways with emotional experience; experiencing that physical movement can change emotional experience
- Learning and experiencing working with present moment acceptance, including of our physical limitations, and learning to relate in new ways to pain
- Learning new ways of taking care of ourselves

Useful quotes:

*"As we carefully move up to our limits in a stretch.... We practice breathing at that limit, dwelling in the creative space between not challenging the body at all and pushing it too far"*

Kabat-Zinn, (1990) Full Catastrophe Living

*"In the process of developing a deeper awareness and sensitivity to ourselves, we are working at the limits of what we can do at any moment"*

Meyer, F, Mindful Yoga Practice Tape

#### Resources

Environment conducive to the movement you are planning. Mats/ chairs, bolsters, blankets, cushions, clock, bells / singing bell, handout for participant, recording or visuals for participant to have for home practice.

#### Benefits

Very hard to fall asleep  
Experiencing awareness of the body in motion, as it often is in life  
Creating a bridge between practice experience and daily life  
Developing a sense of connectedness with self  
Working with physical boundaries/intensity offers a parallel to working in similar ways with emotional experiences  
Working with physical sensations of discomfort and pain  
Learning new ways of taking care of ourselves

#### Potential Challenges

Wandering thoughts  
Increasing sensations of pain  
Panic and fear arising  
Giving space for negative mental habits to arise more fully  
Feeling more tired and aching after practice  
Getting too hot or too cold  
Boredom  
Wanting to make something happen  
Don't like it  
Feeling that it has to be done "right"  
Inadequate as unable to "do everything"

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<p>Moving from doing to being mode of mind  More able to focus due to more neuromuscular stimulation  Tuning in to the body's wisdom  Identifies unhelpful habits  Coming out of the head into the body  Embodiment!  Observing the relationship between bodily sensations, thoughts and emotions  Honouring and discovering our boundaries  Discovering how the edge of our comfort zone feels  Balancing poses – we wobble and start again, as in life  Transitions – moving from one thing to-another. Paying attention to the process rather than focusing on the next thing  Standing – taking a stand in life with inner dignity, respect and empowerment  Curling up- resting and protecting in child pose</p>	
<p style="text-align: center;"><b>Teaching Points and Elements to Consider in Guiding</b></p>	
<p><b>Ensuring that participants engage in the practices in ways that are safe and respectful to their body is a major consideration in guiding movement practices</b></p> <ul style="list-style-type: none"> <li>● Giving clear and precise guidance on ways of working with physical boundaries at the beginning of the practice</li> <li>● Interspersing the practice with reminders about working within safe limits for your body in this moment</li> <li>● Offering guidance in particular on: <ul style="list-style-type: none"> <li>- Potential adaptations for postures as they are taught</li> <li>- Reminders to hold postures for the amount of time that is right for each participant regardless of how long the Advocate or others hold a posture</li> <li>- Reminders that it is OK not to do a posture and either to do something different, or to sit/lie and possibly to visualise the body doing the posture</li> <li>- Always encouraging participants to err on the side of caution</li> <li>- Always encouraging participants to listen to the wisdom of their own body and allow this to override any guidance you may be giving</li> <li>- Reminding participants not to be competitive with themselves or others</li> </ul> </li> </ul> <p><b>Breath guidance</b></p>	

## The JOY Programme

Invite participants to breathe naturally, with an awareness of patterns of breathing including holding the breath when concentrating.

**Ensuring that guidance is given in ways which invite detailed awareness of moment-by-moment experience**

- Giving plenty of space within the practice:
  - a. Dwell in the postures long enough to fully experience them
  - b. Rest with awareness between postures, to enable the effects of the movement to be sensed.
- Encouraging participants to explore and discover the creative edge between exploring / investigating / discovering and accepting / letting be / being with.

### Inquiry

Ask about the participants' experience of the practice and acknowledge and explore any benefits and potential difficulties which come up.

Examples of useful questions to start the inquiry process with the participant:

- What came up for you?
- What did you notice in your body as it moved?
- How did it feel...tell me more about.....?
- You noticed that.....
- Did anyone's mind wander?

Use the space below to add any that you already use and any new ones that you learn throughout the course.

## The JOY Programme

### The Guest House by Rumi

This being human is a guest house.  
Every morning a new arrival.  
A joy, a depression, a meanness,  
some momentary awareness comes  
as an unexpected visitor.  
Welcome and entertain them all!  
Even if they are a crowd of sorrows,  
who violently sweep your house  
empty of its furniture,  
still, treat each guest honourably.  
He may be clearing you out  
for some new delight.  
The dark thought, the shame, the malice.  
Meet them at the door laughing and invite them in.  
Be grateful for whatever comes.  
Because each has been sent  
as a guide from beyond.

# The JOY Programme

## Four: Feel Self-Compassionate

It is here that we move into more of an action mode, giving us the tools and strategies to use if we feel we need to look after ourselves more deeply in any moment. You might regularly ask yourself “what can I do to be kinder to myself in this moment”. It might be having a sip of water, talking to a colleague, pushing away from the computer and having 5 deep, nourishing breaths. In this process we teach a self-soothing gestures practice, enabling employees to find subtle ways of releasing the connecting hormone, oxytocin to elicit a sense of calm and ease.

This module teaches the Advocate the relationship between Mindfulness and Compassion, how to promote kinder communication at work, how to support participants to look after themselves more fully through self-soothing exercises and how joy can arise through caring for oneself at a deeper level.



### Each Moment is Precious by Patricia A. Fleming

Live in the moment,  
Just take it all in.  
Pay attention to everything,  
Right there and right then.  
Don't let your mind wander  
To what's coming next.  
Cherish this moment  
And give it your best.  
Don't let tomorrow  
Make you rush through today,  
Or too many great moments  
Will just go to waste.  
And the person you're with,

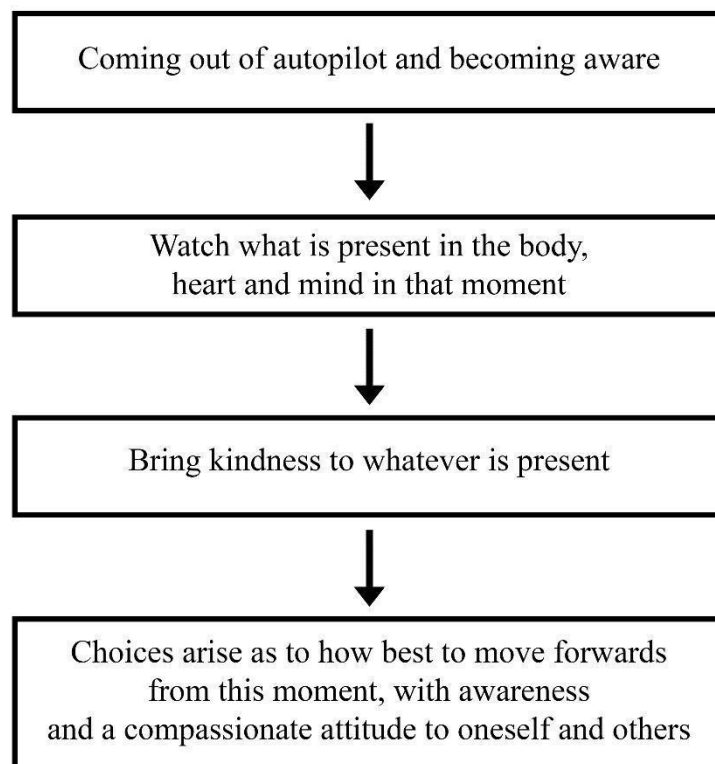


## The JOY Programme

In that moment you share,  
Give them all of your focus;  
Be totally there.  
Laugh till it hurts,  
Let the tears drop.  
Fill up each moment  
With all that you've got.  
Don't miss the details;  
The lesson is there.  
Don't get complacent;  
Stay sharp and aware.  
It can take but a moment  
To change your life's path.  
And once it ticks by,  
There is no going back.  
In just 60 seconds,  
You may make a new friend.  
Find your true love,  
Or see a life start or end.  
You become who you are  
In those moments you live.  
And the growth's not in taking  
But in how much you give.  
Life is just moments,  
So precious and few.  
Whether valued or squandered,  
It's all up to you!

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Figure 1.1 The Relationship Between Mindfulness and Compassion



With the new upsurge in interest in mindfulness, it can be perceived by some as something new which has only been around for a decade or so. Therefore, it can often be viewed as the teaching of new skills, going through the laborious process of putting effort into learning. It's true to say that it can sometimes feel like this from the outset but it soon starts to feel that we are reconnecting with our innate sense of self, being true to our core values and beliefs that are inherent within us already.

There is nothing new about being mindful, the vast majority of us were born with this ability and capacity. You only need to think back to your own childhood, to the pleasure you gained from playing, being creative, the instant joy at seeing or experiencing something fully in the moment.

# The JOY Programme



## Definition and Components



Dr. Kristin Neff has defined Self-Compassion as being composed of 3 components:

1. Self-Kindness,
2. Mindfulness and
3. Common Humanity.

As opposed to ignoring internal suffering or pain and/or being self-critical.



Compassion literally means "**to suffer together.**" Among emotion researchers, it is defined as the feeling that arises when you are confronted with another's suffering and feel motivated to relieve that suffering

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Karen says.....As a child I was brought up in Australia and spent most of my time outside. I remember very clearly spending lots of time spinning around and around until I got so dizzy that I fell over, only to recover from this and repeat in the other direction. It was the pure and simple **enjoyment** of being in my body in the moment that led me to spin, run, climb trees and play games in the sunshine whilst laughing and squealing with delight.

This is what we are reconnecting with, the pleasure in this moment, though for many it seems that this capacity is almost beyond grasp as we're caught up in ruminating about past experiences and worrying about what tomorrow may bring, thinking about the same things over and over, revisiting conversations and replaying events, wishing things could be different.

### Consider the Barriers to Joy

What is the mechanism that moves us from knowing about joy intellectually to living it? Sometimes it can feel like it's a million miles away.

Take some time to consider what barriers your participants might have to experiencing joy. They might include some of the following:

## The JOY Programme

- Not enough time
- Burdened with care-giving responsibilities
- Media
- Capitalism
- Too much to do in life
- Too tired
- Too expensive

**Consider any barriers to JOY that you experience/ have experienced:**

### Revitalising Joy

As an Advocate, our role is to support others in revitalising these embedded skills from childhood, allowing them to resurface through training attention and awareness, taking them out of autopilot and, through the creation of space, enabling perspective to be regained. In doing so, we can break down the barriers to joy so that it not only starts to manifest but we start to seek it out more actively in our lives. We can teach others to set the intention to see the joy and beauty in the small things. The practice below supports us to do this, it's called Jewels of Joy.

### Jewels of Joy Practice



Notice how your body is breathing and the physical sensations of the breath in the body. No right or wrong, simply noticing and being with things just as they are. Let the breath be your anchor to the present moment for a few moments. Closing your eyes or choosing to soften your gaze downwards

## The JOY Programme



And now an invitation to gently open your eyes up, to look around your environment and notice what catches your eye, allow it to land on the first thing/ person/ being that brings a sense of positivity, a spark of joy. There will not be any request that you share this with anyone, allow yourself to settle on whatever feels right for you. Pay attention to whatever it is, consider why it sparks joy in you, notice the colour, the shape, the detail, how it makes you feel. Close your eyes for a moment if that feels okay and then look again and see if you notice anything new and pay attention to that too.



Whatever caught your eye is a Jewel of Joy just for you because there is **J**ust **O**ne **Y**ou! Something precious you have noticed that sparks joy.

The invitation is for you to imagine that within you is a treasure chest, notice what that looks like and feels like in your body. Close your eyes or often your gaze, whatever feels right for you.



Place your Jewel of Joy within your treasure chest, wherever that may be for you. Don't worry if you can't see the image of the chest clearly, a sense of it is okay. Whatever you experience is right for you.



Be open to knowing you can bring your Jewel of Joy to mind any time you wish and set the intention to look around at least once a day and add more Jewels of Joy to your treasure chest, only you hold the key, imagine it's capacity to hold jewels is as limitless as the sky. Notice how your body is breathing now and any changes from when you began, with the next exhalation drop your chin down gently towards the chest. Open your eyes gently if you have had them closed and this is the end of the practice.

## The JOY Programme

### The Jewels of Joy Poem by Angie Ward - MindfulnessUK



Such a simple thing; the Jewels of Joy  
Believe me, it's not a gimmick or a ploy  
It's about seeking out the best things in your life  
Like noticing the glisten of butter when you spread it with a knife  
Watching the soft belly of a being rise and fall  
Playing out and catching the ball  
An intricate cobweb in the early morning dew  
Shimmering like sunbeams for all to view  
Warm food in your belly  
Whilst you watch some good telly  
A friendly smile  
When you haven't seen one in a while  
A swim in the sea, a ride on a bike  
An unexpected gift from one who heard what you like  
It's about being in your body  
Even when you are feeling shoddy  
Open your eyes and open your heart  
Set the intention for this practice to start  
And once it becomes habit, tell it to others  
To colleagues and friends, parents, sisters and brothers  
Allow it to ripple and uplift and shine  
Pushing negativity back down the line.

# The JOY Programme

## Changing Unsupportive Patterns Enables JOY

It is through the ability to sense into the relationship between our thoughts, emotions and physical sensations that we can see our habitual tendencies, usually developed through childhood in response to parenting and conditioning, which gives us the freedom to choose to do things differently from now on, resulting in a sense of empowerment, resilience and resourcefulness. Now that we are adults, new choices can be made to bring us joy and happiness beyond what we learnt in our earlier years and give us new perspectives on how to enrich our lives.

Through the non-judgemental identification of our patterns of resistance we can see that we can expend enormous amounts of energy trying to stop things from changing or wanting things to revert back to the way they used to be, rather than settling into the understanding that everything is impermanent and being OK with that.

It also sheds a very bright light on our predisposition to be reactive and do things very quickly in response to certain stimuli. Do you recall ever receiving a phone call, email or letter which precipitated an instant reply from you, only to wish later on that you had taken a little time to think about it some more, let it percolate and then respond more appropriately?

In essence what we are teaching others to do is to simply stop, thereby cutting through autopilot, watch what arises in those moments of paying attention in the body, heart and mind and then bringing kindness to that.

This is where mindfulness and a compassionate approach intertwine. If we are critical or self-deprecatory of what arises in the moment then we are bringing aspects of our past, of our ingrained tendencies to the present moment which can be inappropriate at best and extremely damaging at worst.

If we are able to bring kindness to this, it builds resilience so that we can let go of the worry and let in joy.

### Two wings of the bird

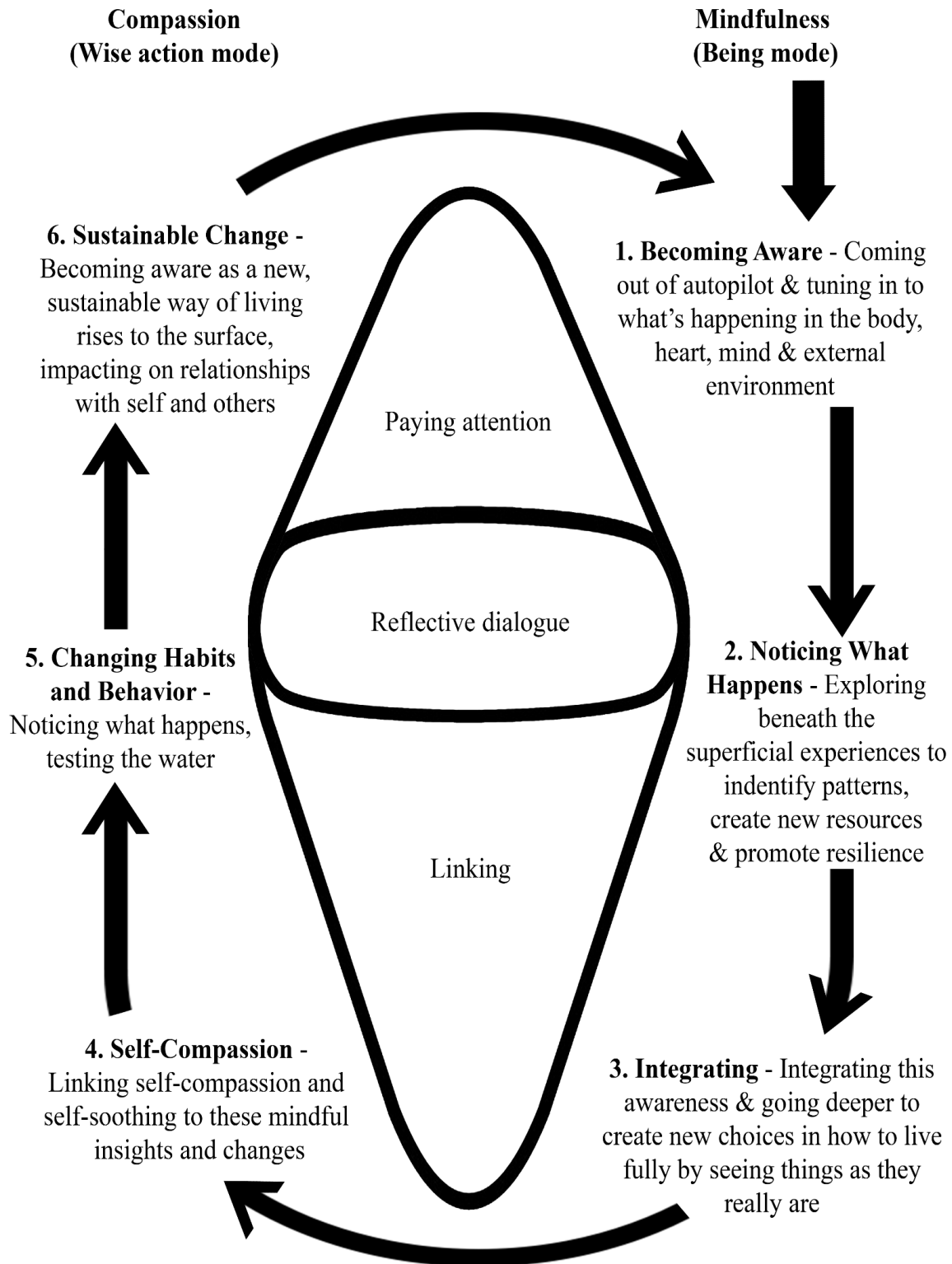
There is a useful image here which helps us to understand the relationship between Mindfulness and Compassion. If you consider a bird where one wing represents Mindfulness and the other Compassion then the bird has to have equal amounts of both to fly high in the sky. There is no point being present and not bringing kindness to that or being so compassionate but not have the wisdom of Mindfulness to keep perspective and clarity.

Photo by Devin Avery



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Figure 2.3 The Iceberg Model of Compassionate Mindful Inquiry (full)



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# The JOY Programme

## Self-Soothing Practice



Beginning by settling in making adjustments to the position of the body, bringing kindness to the choices we make when settling into position.



Bring awareness to the whole body then the feet on the floor, as an anchor to go back to at any time.



- Please one hand on the heart or anywhere that represents self-care.
- Both hands
- Make underneath hand into a fist- you've got this attitude
- Clench both fists then release and facing palms forward
- Rest chin in hands
- Stroke face and hair
- Hug yourself as you would a loved one



Create moments of curiosity throughout the guidance, how does it feel to nurture in this way?



Encourage kindness and Compassion with whatever arises. Allowing the experience to be there, not pushing it away or trying to change anything.

## Communicating More Mindfully and Compassionately at Work

The way we communicate with each other makes a real difference to our relationships and how we get on together with colleagues, in teams and within the organisation as a whole.

"Listen with curiosity. Speak with honesty. Act with integrity. The greatest problem with communication is we don't listen to understand. We listen to reply. When we listen with curiosity, we don't listen with the intent to reply. We listen for what's behind the words."

— Roy T. Bennett, The Light in the Heart

## The JOY Programme

At the outset with participants, the focus tends to be upon their relationship with themselves- their thoughts, feelings and sensations. Mindfulness and Compassion can be used to deeply enhance the participant's relationships with others.

Interpersonal Mindfulness, the art of mindful communication and listening can impact in a significantly positive way, supporting health and well-being.

We experience ourselves as separate entities, but the practice of meditation and Mindfulness brings us much more in touch with the common humanity we all share. As social animals most of us spend a great deal of time interacting with others and each person we interact with, be it at home, work, socially, or elsewhere, whether the relationship is good or difficult, can provide a doorway to a new world.

Despite our commonalities, as we know, people can be an enormous stress in our lives. Positive emotions help us feel connected, whereas negative feelings such as dislike, hate, being critical or judgemental, anger, resentment, intolerance, envy or jealousy – these all have their roots in feelings of separation. Sometimes it can be the people we are most intimate with that cause us the most stress, maybe because there is more of a sense of responsibility or that they know you so intimately that they know which buttons to press.

### Patterns

We not only develop ingrained, habitual styles of thinking as we develop, but also habitual ways of interacting with others. If these patterns are based on dysfunctional parent-child relationships, they may result in dysfunctional relationships with family, co-workers and others in your life today.

Mindfulness brings awareness to the dysfunctionality of relationships- their origins and how they manifest now. It helps to recognise and understand the past, acknowledging and validating experiences. Compassion practices help to soften around our behaviour and reactivity, allowing a sense of security, strength, patience, empathy and wisdom to manifest.

Meditation practice develops the qualities that help us recognise the needs and feelings, such that we take happiness from the joy and happiness of others as much as - or more than, even -from our own.

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## Habitual styles of thinking

By becoming familiar with your own negative thought patterns, you can then become mindful of when you might be falling into your traps and impacting on relationships.

These are some of the most common mind traps. See if you can recognise any of these in yourself and your responses to situations and others.

1) Catastrophising is a style of thinking that amplifies anxiety. It's a what-if game of worst-case scenarios.

2) Exaggerating the negative and discounting the positive. For instance "I'm doing better at work but I'm still making mistakes"

So, by labelling our response eg the mind is catastrophising, we can depersonalise it, thereby creating space and choices to be mindful and compassionate.

6) Blaming involves holding others responsible for your own pain or holding yourself responsible for the problems of others.

5) The should, in relation to the self and others and are an all too common thought pattern that can lead to guilt or anger in addition to stress.

4) Being the eternal expert is a recipe for heightened stress, as it necessitates being constantly on guard with others.

3) Mind reading involves convincing yourself what other people are thinking and feeling and why they act as they do, without actual evidence.

**If you can name it you can tame it!**

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### Useful Questions for Exploration:

***What are your habitual styles of thinking?***

***What can you do when you are aware that you are triggered?***

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## Qualities and Skills That Are Essential to the Development of Positive Relationships With Others



We all need to attend to our relationships to help them flourish and grow, like the cultivation of a garden. When relationships become strained or difficult, bringing Mindfulness and Compassion can potentially prevent them from withering away.

Goldstein and Stahl<sup>3</sup> suggest six qualities they consider essential in cultivating interpersonal Mindfulness and dramatically improving relationships:

### 1) ***Openness***

Similar to a beginner's mind, this is a quality where you're open to seeing the other person and the relationship as new and fresh, and where you're open to the other person's perspective.

### 2) ***Empathy***

The first step to empathy is first to identify your own feelings and then you can do this with the other person. Trusting your own intuition in respect of how others are feeling can be effective.

### 3) ***Compassion***

This quality combines empathy and a wish to ease the suffering of another. Imagine the person as your own child and how you would comfort them.

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<sup>3</sup> Goldstein, E, Stahl, B (2010), A Mindfulness-Based Stress Reduction Workbook, New Harbinger

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### 4) ***Loving Kindness***

This is a quality where you truly wish others well, to be healthy, safe, free from harm and free from fear.

### 5) ***Sympathetic joy***

This is a quality in which you delight in the happiness and joy of others.

### 6) ***Equanimity***

This is a quality of wisdom, an evenness and steadiness of mind that comprehends the nature of change. Equanimity gives you more balance and composure in understanding the interconnectedness of all life.

Perhaps it would be useful to consider the following too:

Vulnerability, honesty, respect, unconditional positive regard.

### Questions for group exploration:

1. *Thinking about your own relationships, what helps them to flourish?*
2. *What role does Mindfulness and Compassion have in this?*
3. *How can you teach this to your participants?*

### Mindful Listening Skills

Without good listening skills, we are not good Advocates. I strongly believe that much of the power of a positive workplace relationship comes from the ability of the Advocate to listen well, giving the participant an often unique experience- of being listened to on purpose, in the present moment and without having judgment passed upon them.

There is so much more to listening than just hearing with your ears. It means using everything to listen- your mind, heart, intuition, body, spirit/soul. Sometimes what the

## The JOY Programme

participant needs is the space to hear what they are saying without intervention from the Advocate at all.

According to Alidina<sup>4</sup>, in order to listen to someone deeply and mindfully:

- You must stop doing anything else and set your intention to listen deeply.
- Always look the person in the eye when he speaks.
- Focus entirely on them, putting aside all your own concerns, worries and agenda.
- Really listen to what the person is saying and how he's saying it.
- Listen with your whole being, your mind and heart, not just your head.
- Be aware of how your posture and tone of voice is part of the listening process.
- Notice your own automatic thoughts as you listen and try to let them go and come back to listening.
- Keep your questions genuine and open rather than trying to change the subject, gently deepening the conversation.
- Let go of judgement, judgmental thoughts, as far as you can.
- Let go of trying to solve the problem, you do not need to give the person the answer.

Through being attentive, we can give the participant our greatest gift, that of our undivided care and Compassion.

“Sometimes all a person wants is an empathetic ear; all he or she needs is to talk it out. Just offering a listening ear and an understanding heart for his or her suffering can be a big comfort.”

— Roy T. Bennett

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<sup>4</sup> Alidina, S (2010) Mindfulness for Dummies, Wiley

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## Group Work

How can you find time and space for more mindful moments where you can be kind to yourself?



5 ways to bring for mindfulness and compassion into my workplace:

- 1)
- 2)
- 3)
- 4)
- 5)

## Building the Muscle of Gratitude - Taking in the Good

As with Mindfulness and Compassion, we can also build the muscle of gratitude which leads to higher levels of joy. Joy is how we develop resilience. By setting the intention to tap into this it makes us feel interconnected, like we're participating in one part of a larger whole.

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**Spend 5 mins Considering the Qualities of Others at Work.**

**What do you do that brings you joy?**

**What could you do to bring more joy into your life?**

## Considering the Qualities of Others Practice



Beginning by settling in making adjustments to the position of the body, using bolsters, blocks, cushions and blankets for support.



Bring one colleague you work with closely to mind. Imagine them standing in front of you if this is possible for you.



Feel the sensations in your heart centre and then start to bring an awareness to their good qualities. How do they support you and others at work? They may be kind, funny, a good listener, trustworthy or something else besides.



What does it feel like to take time to reflect on their good qualities? Perhaps you might like to send them gratitude, from the heart centre.



Pause in this place of sensing the other person and how that feels for you in your body, heart and mind in this moment. PAUSE. Then gently bring the practice to a close. Thank you.

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## Five: Using Resilience Strategies

There is an opportunity to create a compassionate mindful culture as these foundational strategies of Mindfulness and kindness start to build for individuals, teams and the whole organisation. Commonalities arise regarding supportive language and terminology, there's a mutual understanding of similarities and differences, heralding the qualities of others which all feeds into a kinder culture in which to work. When stressed we can sometimes feel separate, and negativity arises. The practice which guides employees to consider the qualities of others is a powerful way to encourage reconnection and see that we're all trying to do the best we can with our given circumstances.

In this module we identify what resources are already present for the individual and within the organisation and how the Advocate might facilitate identifying this through inquiry when teaching groups. We also explore how to create a more emotionally intelligent workforce.

### Emotional Intelligence

Emotional intelligence (EI) is a type of social intelligence that builds resilience. This is done by developing traits and skills that increase the capacity for controlling one's emotions as well as responding appropriately to the emotions of others. These can be learnt and developed over time. The World Health Organization considers EI to be one of the ten life skills that support people to act in an adaptable and positive manner.<sup>5</sup>

Mindfulness meditation has proven to be effective in increasing the wellbeing of those who practice it, leading to better mental health, self-care and job satisfaction. These studies cited revealed a positive relationship between Mindfulness and emotional intelligence, particularly the capacity to regulate emotions. Furthermore, Mindfulness is negatively related to emotional exhaustion. Training interventions based on Mindfulness have proven to be useful in promoting emotional balance, emotional awareness, emotional acceptance, emotion recognition, expressive suppression and a reduction in emotional exhaustion.<sup>6</sup>

EI has been shown to positively influence a professional's bio-psycho-social welfare, increasing their individual resilience, their perception of social support, empathy, job

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<sup>5</sup> Ruíz V.M. Habilidades para la Vida: Una Propuesta de Formación Humana. *Itiner. Educ.* 2014;**28**:61. doi: 10.21500/01212753.1488.

<sup>6</sup> The Relationship between Mindfulness and Emotional Intelligence as a Protective Factor for Healthcare Professionals: Systematic Review Nerea Jiménez-Picón, Macarena Romero-Martín, José Antonio Ponce-Blandón, Lucía Ramírez-Baena, Juan Carlos Palomo-Lara, and Juan Gómez-Salgado Marco Mario Ferrario, Academic Editor and Paul B. Tchounwou, Academic Editor Int J Environ Res Public Health. 2021 May; 18(10): 5491. Published online 2021 May 20. doi: 10.3390/ijerph18105491 PMID: 34065519

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performance and satisfaction, and reducing stress<sup>7</sup>. Developing the ability to manage emotions is critical to health and well-being, especially of those working in environments that hold significant emotional burden or there's potential for secondary trauma. EI can lead to a reduction in stress and burnout, work absenteeism and is even a predictor of professional success<sup>8</sup>.

Emotional Intelligence can be cultivated through motivation and practice. These are some of the main components that can lead to the development of emotional intelligence:

### 1) Emotional awareness

Emotional awareness involves increasing perception of your own emotions and of others around you.

It also relates to developing skills around expressing one's emotions and supporting others in expressing their own emotions too.

Mindfulness helps us to notice emotions without passing judgement which can lead to higher levels of compassionate acceptance by accepting our emotions just as they are right now.

Maturity starts to develop as we understand that everyone and everyone's emotions are different in certain situations and that we're all doing what we do in the belief that this will make us happier.

As we become more aware of our emotions, we can start to learn the skills and traits that will contribute to positive change in our lives.

Mindfulness is a key tool in understanding ourselves, our own thoughts and feelings and that is important to us. It can help you develop self-awareness, which is the first component of emotional intelligence and is the basis for developing all the other emotional intelligence skills.

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<sup>7</sup> Nightingale S., Spiby H., Sheen K., Slade P. The Impact of Emotional Intelligence in Health Care Professionals on Caring Behaviour towards Patients in Clinical and Long-Term Care Settings: Findings from an Integrative Review. *Int. J. Nurs. Stud.* 2018;**80**:106–117. doi: 10.1016/j.ijnurstu.2018.01.006

<sup>8</sup> Cassano F., Tamburrano A., Mellucci C., Galletti C., Damiani G., Laurenti P. Evaluation of Emotional Intelligence among Master's Degree Students in Nursing and Midwifery: A Cross-Sectional Survey. *Int. J. Environ. Res. Public Health.* 2020; **17**:6347. doi: 10.3390/ijerph17176347

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In March 2022, NICE<sup>9</sup> released a set of guidelines that identify how to create the right conditions for mental wellbeing at work. The guide aims to promote a supportive and inclusive work environment, including training and support for managers and helping people who have or are at risk of poor mental health. The headlines of the report and recommendations included:

- Organisations should “offer all employees (or help them to access) Mindfulness, yoga or meditation on an ongoing basis.
- Strategic approaches to improving mental wellbeing in the workplace and creating a good workplace environment to support mental wellbeing.
- Sources of support
- Training and support for leaders and managers
- Organisational and individual approaches to improving mental wellbeing at work

The report also offers advice for supporting those in occupations where staff face higher risk of mental health issues. The JOY Programme addresses all these points and fulfils the report’s recommendations.

### 2) Emotional application

Mindfulness helps us to become more present, turning towards and investigating emotional triggers and exploring the resources we already have that are established in our lives to help us deal with our reactivity to these triggers. As we learn to respond rather than react, a sense of empowerment and steadiness prevails.

This then affords the opportunity for us to utilise our emotions for the benefit of ourselves and others.

By identifying mind traps or cognitive distortions that contribute to stress and fear, we can start to see our patterns more clearly.

This gives us the opportunity to acknowledge the negative emotions rather than trying to block them out. Therein, we can master the emotion by working out where they originated. We can see more clearly that our reactivity is not our fault but is usually a combination of hardwired neurological processes aligned with social conditioning.

As we start to listen to ourselves more fully, we learn to understand our emotions and that of others more fully. This results in higher levels of empathy, by not only recognising our own suffering but also that of others too, resulting in a wish to support the alleviation of suffering.

Mindfulness is a tool that can help in knowing how and when to talk to others about their

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<sup>9</sup> NICE–NATIONAL INSTITUTE FOR HEALTH and CARE EXCELLENCE Published Report-March 2022:Mental wellbeing at work[NG212]Overview | Mental wellbeing at work | Guidance | NICE In March 2022

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emotions with more skill, enhancing communication and building stronger, more resilient relationships.

### 3) Emotional management

Emotional management relates to how emotional intelligence can be imbued into daily life in a practical and life-enhancing way.

As we develop the skills through Mindfulness and compassion practices of how to regulate emotions as they arise, we develop a more advanced internal locus of control. This offers us the capacity to take appropriate and effective action and take responsibility for the choices we make about how we live our lives.

This is accomplished by periodically reflecting on how we feel in the moment and bringing kindness to this as we become more aware of the neurological processes and conditioning underpinning these emotions.

In our heated interactions with others, we are often overwhelmed by the functioning of the limbic system, but Mindfulness and compassion can help us to reconnect with the prefrontal cortex, the more rational, thoughtful part of the brain, thereby maintaining a sense of control and equilibrium.

When difficult emotions arise, we feel them and also have the resources to cope with them more effectively, not letting them overwhelm and impinge on life for hours, days or weeks to come.

It's very common to feel quite "stuck" sometimes, especially in our emotional patterns and mindful awareness helps us to shift from here and also observe the impact on those around us. Short, mini meditations can really help us to create space around difficulties, offering us the opportunity to reflect and also self-soothe.

By learning ways to increase our perception and expression of our emotions and those of others, we learn to assimilate and understand our emotions more comprehensively.

Mindfulness and Compassion then helps us to regulate our emotions and empathise with the emotions of those around us, contributing to our sense of control and empowerment so that we can choose to live our lives and build healthier, more resilient relationships, imbued with more ease, equanimity, maturity, joy and kindness.

# The JOY Programme



## Working with Groups

### Specific adaptations and considerations for a group

The whole teaching process takes place within the context of a group, which if facilitated effectively becomes a vehicle for connecting participants with the universality of the processes being explored. The Advocate creates a ‘container’ or learning environment that ‘holds’ the group and within which the teaching can effectively take place.

The Advocate works responsively with group process through:

- an appropriate leadership style to the teaching
- through taking good care of managing group safety, trust and boundary issues
- through employing a teaching style which takes account of the individual within the context of the group, and balances the needs of both
- through using the group process to draw out universal learning themes
- through working with and responding to group development processes by managing the various phases of group formation, development and ending.

The Advocate is able to ‘tune into’, connect with, and respond appropriately to shifts and changes in group mood and characteristics.

### *Considerations*

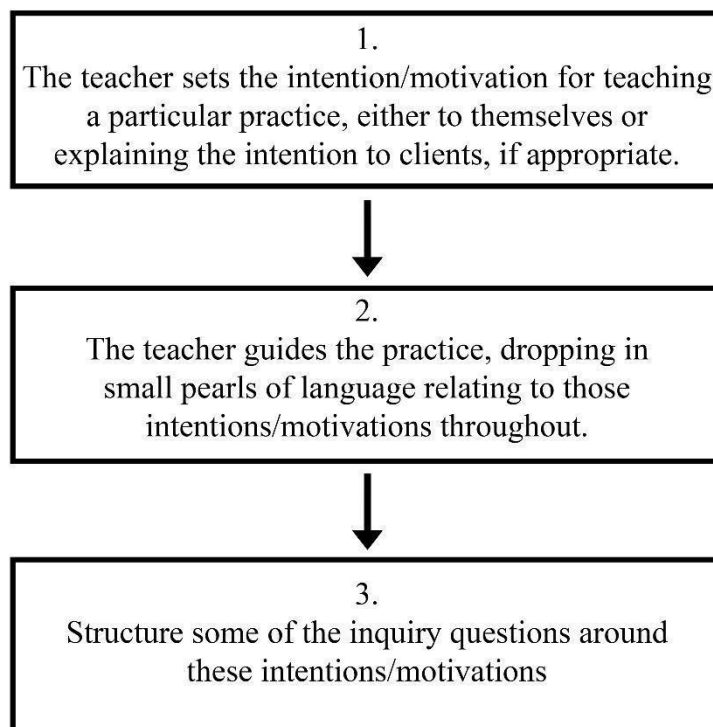
- 1) Consider whether they have similar or differing needs. Does the Advocate need to start off at the beginning or assume that there is a general understanding of the concept of Mindfulness?
- 2) Are some participants joining half-way through a course or programme? If so, what does the Advocate need to do to help them catch up whilst teaching the rest of the class at their current level?

## The JOY Programme

- 3) Do all the members of the group intend to come to all the modules or is it more of a drop-in approach. Is there a sense of progression of developing awareness through a series of practices and exercises with discussions resting on information and discussions from previous modules?
- 4) What is the size of the group? This will determine, to some extent, if the Advocate is teaching in a formal way or whether there is a large amount of discussion and participation.
- 5) Consider the emphasis of the group. For example, stress management, yoga, meditation. What proportion of the module or course is devoted to Mindfulness?
- 6) Is there going to be a regular structure or will each module be different.
- 7) The duration and regularity of modules dictate some of the flow of the programme- is it delivered in one afternoon or over a 3-month period, for instance?
- 8) If the Advocate allows for group discussions, how do they plan to accomplish this- pair work, whole group feedback, using handouts and written feedback? How will the Advocate create boundaries around the feedback- teaching module or information-giving module?
- 9) Group Contract, consideration of what the group needs to feel safe.

### **Inquiry**

Figure 1.2 Inquiry Sequence



# The JOY Programme

## The Iceberg Model

The Iceberg Model was developed by Karen Atkinson and shows the relationship between Mindfulness and Compassion by exploring the three stages and six processes. These six processes relate to each module of this training too.

## The Inquiry Process

Most of the information on the inquiry process can be found in Karen's book "Compassionate Mindful Inquiry in Therapeutic Practice".

Much of the learning for participants takes place after the Mindfulness practice, during which time the Advocate asks the group for feedback in a skilful way so that the participants can explore more fully the experiences they had during the practice, and to learn from these.

The inquiry process is for many the most challenging part of teaching Mindfulness and is developed by practice. Also, watching other good Mindfulness Advocates helps to hone your own skills.

## Anchoring inquiry

It is essential to stay true to the core features of Mindfulness to prevent therapeutic drift or a tendency to go back to the comfortable, default knowledge base of the Advocate. Maintaining an awareness of these features provides a framework from which to develop the inquiry process, providing a familiar anchor from which to conduct the process.

## Starting the inquiry process

### *The core stages*

As we have already investigated, a core stage to the inquiry process consists of the development of awareness. There's a paradox here in that we know that Mindfulness practice develops self-awareness, but we also know that one has to be self-aware to know that they need Mindfulness. By becoming aware of the effects of Mindfulness and what happens when this is imbued with Compassion, a deeper appreciation of how to approach life's challenges and initiate change is learnt and experienced.

***Practising Mindfulness is just the start, go deeper***

Secondly, noticing what happens when we pay attention to the experiences with a Compassionate presence is essential in developing more resources and understanding.

## The JOY Programme

Linking the observations of the effects of awareness and what happens when the participant notices these effects, enables the participant to apply this newfound knowledge and experience of the power of Mindfulness and Compassion to all aspects of their life.

Figure 2.1 The Core Stages



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These elements are combined to create a model that shows the relationship between Mindfulness and Compassion from the very beginning, creating new pathways, habits, thoughts and behaviour that enriches life and transforms ways of being.

### ***Some considerations and practicalities when leading inquiry***

Set your practice- related intentions when guiding particular practices and use language relating to the core features.

- Start by asking open questions rather than closed questions that require a yes, no or one-word answer. This will give the opportunity for participants to explore rather than shut down their experiences. Say something in the beginning such as “I’d be really interested to hear your experiences of that practice”.
- Be genuinely curious, open, kind and attentive and keep grounded as you may be opening up a whole can of worms.
- Become comfortable in pauses. Sometimes this can be difficult at the outset, thinking that the participant is just sitting there but they are probably investigating this new experience and that takes time and work. Don’t rush them for an answer as there is probably so much going on and they need space to find the words.
- Know your own patterns. For me this was a really important part of being very present, watching my own patterns to rescue or create ease. These practices have the capacity to create unease and if we sit as Advocates with genuine ease then it will help participants to feel safe and give them permission to take as much time as they need.
- Reflecting back what you thought you’d understood from them about their feedback helps to validate what they say. It can also be quite emotional hearing someone else say their words back, reaffirming what they have experienced.



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- Allow yourself to get it wrong, it happens quite a bit as an Advocate. This may well be very uncomfortable for you and watch what your internal reactions are when this happens. You may wish to say something like “I get a sense that you mean...” and they respond with “no, I didn’t mean that at all”. If this arises, come back to it and say, “thank you for letting me know that, perhaps it would be helpful to explain it slightly differently so I understand it better” rather than leaving them feeling unheard and misunderstood.
- When guiding a practice, I often set the intention of the practice to myself and use words and phrases for participants to bring their attention to which can be reflected during inquiry. For instance, when focusing on the breath I might say, “notice the changing sensations of the breath”. During inquiry I might then ask “did anyone notice the impermanent nature of the breath? Do you have a sense that this might also be reflected in life, the impermanent nature of things?”
- Be encouraging about what the participant is telling you after the first few practices. Many will say something like “I couldn’t focus for more than a few seconds, my mind was everywhere”, implying that they were no good at the practice. I would always highlight to them that it is great that they are aware of what their mind is doing and that it is just doing what it is designed to do, it is the awareness that’s important.
- Try not to use the words “good”, “positive”, “I’m pleased” and so on as others within the group who have not had similar experiences will translate them as “bad”, “negative” and “I’m displeased”.
- If working in a group there are a range of dynamics to consider but we need to stay alert, making decisions and choices as to whether we are going to focus on one person’s experience or open it up to the whole group more fully, perhaps comparing and contrasting. For instance, saying “thank you for sharing that, did anyone else have similar or completely different experiences?” I particularly like the concept of a torch beam, sometimes it’s helpful to keep the beam wide, general and soft, discussing experiences with the whole group and other times it’s appropriate to focus in sharply, shining a clear light on one person’s experience and investigating that in depth, enabling them to see new possibilities emerging out of the darkness.
- When the participant is ready, start introducing the concept of kindness and softness in relation to the practice and inquiry so that it starts to become familiar.
- Inquiry comes in a manner of ways and it’s helpful to have a resource of quotes, stories and poetry to hand as this can speak volumes, engaging interest and learning in other ways.
- Ask permission regarding whether it’s OK to go into an experience in more detail. This creates a sense of being in control as well as piquing their interest into what is really happening for them. So I would say something like “would it be OK to explain that in a bit more detail to me please so that I can get a better understanding of how that is for you?”

## The JOY Programme

- Non-verbal communication is powerful so remember back to earlier modules where we investigated the elements to embody when teaching and inquiring.
- Smile and bring a light humour to the process!
- Model doing the practice with them at the same time, demonstrating a sense of “we’re all in it together”. Perhaps it might be helpful to feedback your own experience to begin the process of inquiry.
- Regulate the length of inquiry to suit the individual. Some may be reluctant to share at the beginning and this is OK. Just saying “thank you” once they’ve shared an experience is enough to validate and share more later on.

### ***The Processes Arising 1-6***

These stages above elicit processes and each process has related inquiry questions. Here are some examples for you to use as you start to practice inquiry.

Ask questions to help the participant become more aware of their physical sensations, using their senses, including their mind, tuning into their direct experiences. The body provides an important source of information about whether the participant is tense, stressed, lethargic, etc. However, for some people, the body can be quite elusive, experiencing little from the neck downwards, and participants can slip into a narrative or story about their experiences, so the Advocate needs to guide questions accordingly.

#### ***1) Becoming aware***

What did you notice inside your body?

Be more specific:

What were your physical sensations, including sounds, feelings, colours, textures, movement, smells and temperature?

Did you notice if you felt your emotions in your body? Please describe these if you can.

What emotions did you feel in your body and did these sensations change?

Were you aware of what was happening with your thoughts?

Were there any sensations associated with your thoughts: worry, tension, wanting to move on, butterflies?

What was it like to come out of autopilot and drop into the present moment?

## The JOY Programme

What are you experiencing right now as a result of describing those experiences?

What were those experiences like for you, if you don't mind me asking?

### **2) Noticing what happens**

What would it be like for you to describe what you noticed during the practice?

How did you feel when your mind wandered?

What did you do with your wandering mind and how did that feel emotionally?

Did bringing awareness to your thoughts change your experience?

Is there a specific phrase within the practice that touched you?

What happened to these experiences through paying attention? Did they change or not?

Is there a familiar pattern emerging here?

Can you say how that experience unfolded?

Were you able to notice how that felt in your body and did this change during the practice?

How did it feel to notice the fluctuating and changing sensations, the impermanent nature of your experiences?

Were you aware of a relationship between your thoughts, emotions and body?

Do you feel differently now at the end of the practice compared with how you did at the beginning? Can you say a little more about how that is for you right now?

### **3) Integrating**

What does it feel like for you to notice what happens when you pay attention?

Can you identify your experience with other areas of your life – your relationships, for example?

By linking your direct experiences and having developed an understanding of how that relates to your thoughts, feelings and sensations, do you have a sense that you could do things differently in the future?

Now that you have identified some of your patterns, do you feel more able to make different choices as a result?

## The JOY Programme

How could you transfer what you have learnt through this practice to benefit your life?

Does your experience resonate with your core beliefs? Can you see how you can connect with these more readily moving forwards?

How does bringing in one of the attitudes affect your experiences?

That sounds like a real shift for you. Is there anything else you'd like to explore in relation to what you've just noticed?

How does it feel right now to describe what you have discovered about yourself?

### **4)     *Self-compassion***

How do you think it would feel to bring Compassion in here?

If you did bring in self-Compassion, did that change your experience within the practice?

Can you describe what it felt like to be Compassionate to yourself when you noticed that?

What would it feel like to care for yourself as if you were a small child or your best friend?

Are there other opportunities in your life to bring in more kindness and, if so, how do you think that might change things for you?

What I (the Advocate) have a sense of is that you were Compassionate to yourself when you noticed that. Would you like to say a little bit about this?

Are you able to describe how you may be able to work with this going forward?

What happens to your aversion, your resistance, when you bring in a little bit of kindness? The Advocate can recap the participant's phrases to demonstrate how they were able to take care of themselves and validate their resourcefulness.

### **5)     *Changing habits and behaviour***

How can you change what you do to help you nurture yourself more deeply?

Now that self-kindness is becoming more familiar, how can this approach be introduced into other areas of your life?

What does it feel like to know that you have a choice in this situation, from a place of self-kindness?

Which habits do you now think it would be helpful to start to let go of, and what other habits would you like to develop more of to support yourself further?

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Do you sense that there are possibilities here that you can take forward into your relationships with others, enabling you to be kinder to yourself and others at work, within the family, socially or in any other interaction you have with people?

### 6) *Sustainable change*

Can we take a little time reflecting back on what you have learnt and the changes you have made to nurture yourself more deeply?

Now that you have brought more kindness to your practice and life, can you see how else you can apply these skills to create more change?

Has anyone else in your family noticed the changes in you and, if so, what have they said?

What are you going to do now to support yourself more fully?

What are you aware that you need right now to support yourself at this time of change?

Now that you are aware of the benefits of bringing kindness into this situation, perhaps you might be more confident in bringing it in elsewhere, when you notice an opportunity. Do you think this might be a possibility for you?

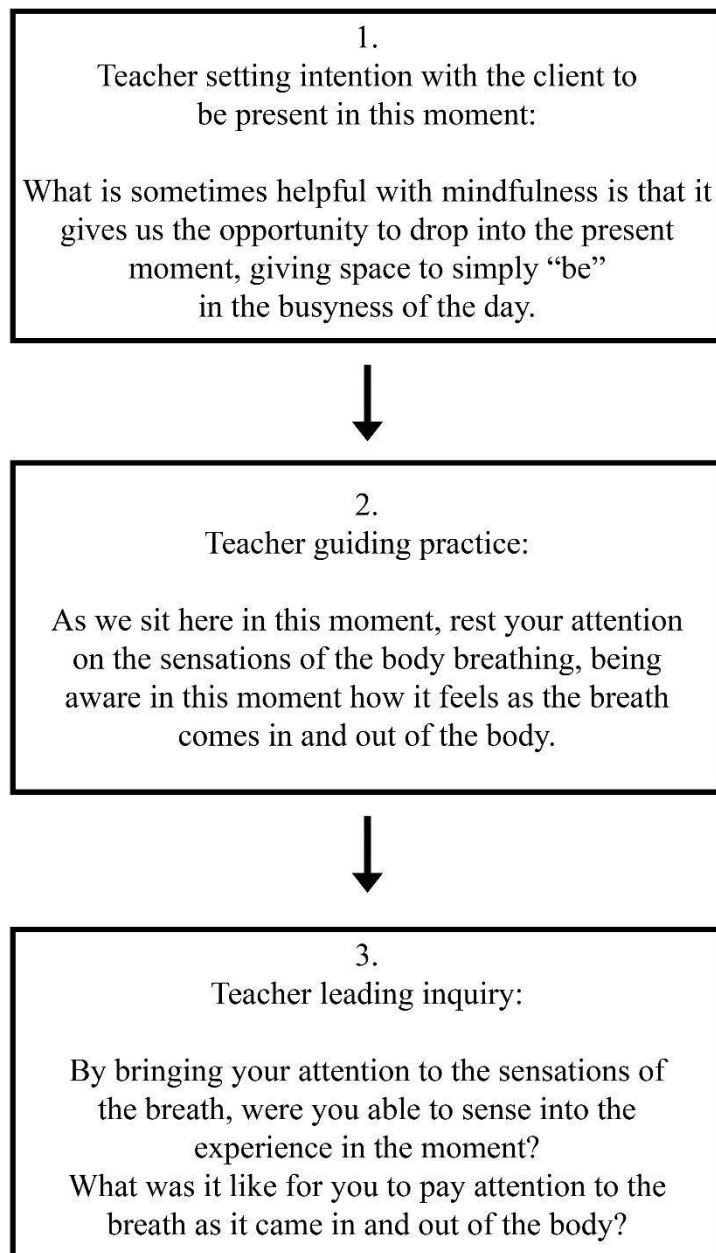
### ***Group Work- Facilitating Inquiry***

Teach a short practice from the course and guide your peer through the inquiry process.

Here's an example of how you might lead a very short practice just focusing on the breath, as the Advocate would when guiding the STOP practice. This demonstrates the process the Advocate takes the participant through from start to finish, including some very simple inquiry questions.

## The JOY Programme

Figure 1.3 Inquiry on a Short Practice



## The JOY Programme

Please record anything you have learnt in the box below.

*Learning from the Inquiry Process*

# The JOY Programme

## Six: Lasting Changes in the Workplace

The importance is to sustain the change that has come about through this teaching and The JOY Advocates will be in a position to do this, deepening into the practices they teach and the inquiry they lead, feeding into policy changes for the benefit of all. There are moments in the day when the 10 finger gratitude practice can be empowering and self-supporting. Just taking a couple of minutes to recognise what we're grateful for- a cool drink on a warm day, the sound of rain on the office roof, a friendly email, can balance the neurological negativity bias, restoring equanimity and harmony in the body, heart and mind once more. This module is practical in nature, involving a number of discussions in relation to the information about how to sustain Mindfulness and Compassion at work. There will also be more opportunities to practice guiding short practices and inquiry.





# The JOY Programme

## 10-Finger Gratitude Practice



Beginning by settling in making adjustments to the position of the body, using bolsters, blocks, cushions and blankets for support.



Bring awareness to the hands, fingers and thumbs



Take your thumb, or whatever fingers are available to you, between the thumb and first finger of the other hand.



As you hold this gently, bring to mind something routine from today you might be grateful for the shower, your first hot drink, saying good morning to another etc



2nd finger a person; 3rd finger something outside; 4th finger a device; 5th finger food. Allow another few minutes for them to consider the fingers on the other hand and what they're grateful for. End practice and guide inquiry.

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**What are the skills, gifts and values that bring you joy, culminating in building resilience?**

**Skills**

**Gifts**

**Values**

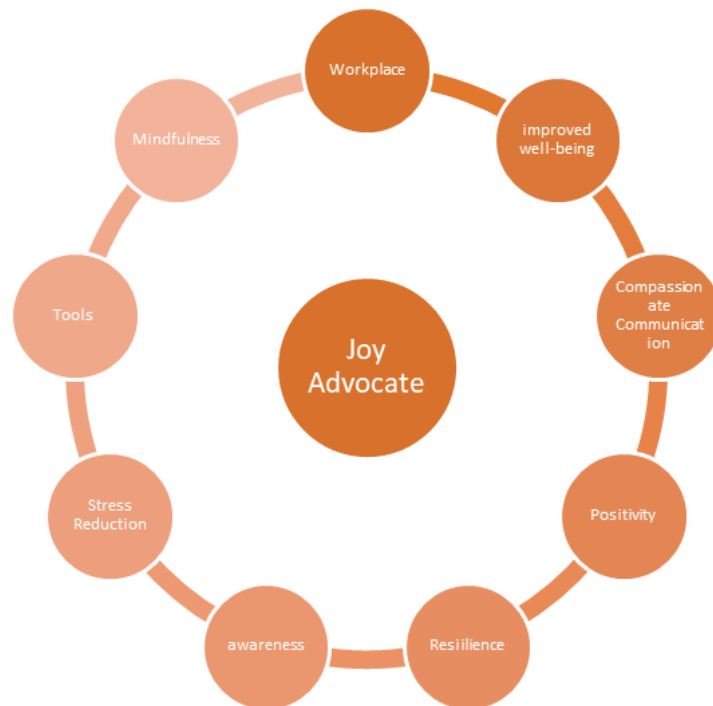
Discuss in pairs then with a group.

### Creating Ripples of Resilience

The knowledge and skills that you, the Joy Advocate, have learnt and developed throughout the JOY Programme will support you with your own well-being. It can also radiate outwards to the rest of your team now, your teaching sending ripples of resilience to enable others to

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manage their stress and to look after themselves with kindness and an open, balanced awareness.



**What will your first 5 Ripples of Resilience be?**

**Make each Ripple SMART (Specific, Measurable, Achievable, Realistic and Timely)**

Ripple of Resilience	What?	When?	Where?	Who?	How?	Review after 5 X
<i>Example of a Ripple</i>	<i>Teach grounding practice</i>	<i>Mondays meeting 10am to 10.15am</i>	<i>Octagonal room</i>	<i>The A Team</i>	<i>Request for this to be on meeting agenda and all to be on time</i>	
<b>Ripple 1</b>						
<b>Ripple 2</b>						
<b>Ripple 3</b>						
<b>Ripple 4</b>						
<b>Ripple 5</b>						

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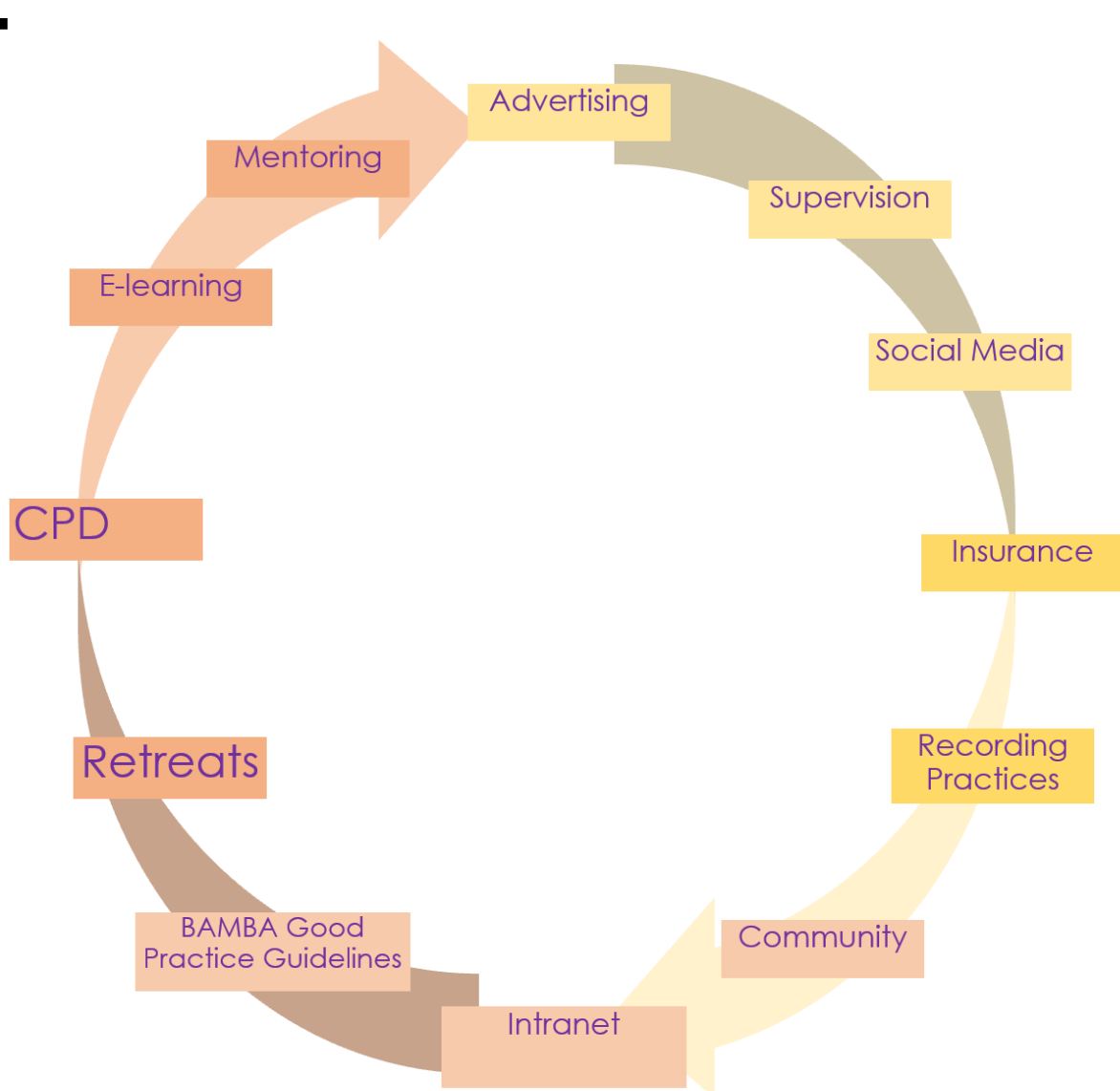
### Exploring how to Embed Mindfulness, Compassion and Joy in a Sustainable Way

Let's take some time to discuss what you need moving forward in order to support embedding what you have learnt within your organisation.

Consider what you need both personally and professionally to feel supported and ready to start teaching.

What else might you like to put in place now and in the future?

Group work to discuss, share, plan and do. The below may help with some of these discussions but is not an exhaustive list. There may be other aspects that need some careful consideration to ensure you have all you need to teach safely and with confidence.



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### Building a Conscious Community

“Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness that most frightens us.

We ask ourselves, 'Who am I to be brilliant, gorgeous, talented, fabulous?'

Actually, who are you not to be?

Your playing small does not serve the world.

There is nothing enlightened about shrinking so that other people won't feel insecure around you.

We are all meant to shine, as children do.

We were born to manifest the light that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same.

As we are liberated from our own fear, our presence, our loving, connected presence, automatically liberates others.”

*Adapted from Marianne Williamson*

**Session Planning - Example of a 6 session plan incorporating all the elements of the JOY Programme - for you to use as it is and to adapt to create your own bespoke way of delivering what you have learnt on The JOY Programme.**

Session	Learning Objectives	Content	Guided Practices	Additional Information/ Home Practice
One	<b>J- Joyful Power of Mindfulness</b>	Welcome.  Exploring what mindfulness is, definitions, benefits, value in a workplace setting.  Theory of a grounding practice (FOFBOC).	Grounding awareness in the body.	FOFBOC
Two	<b>O- Observe</b>	Shifting from doing to being modes, effect on	Anchoring in the breath	STOP

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		nervous system and calming the mind.  Theory of a mindfulness coping strategy, STOP.	practice using STOP	
<b>Three</b>	<b>Y-</b> <b><i>Your life</i></b>	Introducing mindfulness into daily life.  Theory of mindful movement practice.  How to create safe, inclusive spaces.	Mindful movement practice.  How to build in more mindfulness and mindful movement at work.	Mindful movement practice
<b>Four</b>	<b>F-</b> <b><i>Feel self-compassionate</i></b>	Introducing the Iceberg Model to aid an appreciation of the value of inquiry.  The theory of self-soothing and compassion practices.  Barriers to joy and revitalising joy.  Exploring mind traps.  Qualities that build positive relationships.	Self-soothing practice  Jewel of Joy practice	Explore how to communicate more mindfully at work.  Exploring and identifying spaces for mindful moments.  Self-soothing practice.  The Jewel of Joy practice-questioning their barriers to joy.  Becoming aware of their own mind traps.
<b>Five</b>	<b>U-</b> <b><i>Using resilience strategies</i></b>	Exploring emotional intelligence.		Experience inquiry after home practice

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		<p>Identifying their current resources and introducing new ones.</p> <p>Building on the language used to guide practices and exploring inquiry questions after practice.</p>		<p>Read Karen Atkinson’s book- “Compassionate Mindful Inquiry in Therapeutic Practice” (2020, Singing Dragon)</p>
<b>Six</b>	<p><b>L-</b></p> <p><b><i>Lasting changes in the workplace</i></b></p>	<p>Smaller group work exploring how they would embed mindfulness and compassion into their work in a sustainable way.</p> <p>Exploring the skills, gifts and values that bring them joy.</p>	<p>10-Finger Gratitude Practice</p>	<p>10-finger gratitude practice</p>

## The JOY Programme

*Many thanks for studying with MindfulnessUK, we hope you enjoyed The JOY Programme and look forward to continuing to work with you again.*



*Karen Atkinson and the MindfulnessUK Team*