**ACCESSIBILITY OF MINDFULNESS PRACTICES FOR PEOPLE WITH DEVELOPMENTAL DISABILITIES: A CRITICAL INTERPRETIVE SYNTHESIS**

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**Objectives:** The objective of this synthesis was to examine the discourses and assumptions about ability and disability embedded in mindfulness-based interventions and explore their impact on the accessibility of mindfulness practices for people with developmental disabilities.

**Method: A five-step CIS process proposed by Dixon-Woods (2006) and colleagues was followed to address the objectives. The research questions, refined through team discussion, were: 1)** In what ways are mindfulness practices informed by ableist ideas? And 2) How do ableist assumptions impact the accessibility of mindfulness practices for people with developmental disabilities? **A literature search was undertaken to develop a sampling frame. Search terms included** “mindfulness”, “mindfulness-based intervention,” “developmental disability,” “intellectual disability” and the like. After searching the sampling frame was comprised of twelve peer-reviewed articles. Data were key text excerpts that reflected discourses and assumptions about ability and disability from the included literature, which were extracted and recorded verbatim on an excel file. Using a series of critical questions, these data were analyzed to explore embedded assumptions of ability and disability. Key discourses, conventions and patterns across mindfulness practices were examined.

**Results: Four key themes were identified in the data. The first, *mindfulness to ‘fix,’* describes the uptake of mindfulness as an approach to fix or repair perceived deficits in people with developmental disabilities. The second, *assumptions about ability,* highlights normative assumptions about cognition, sensory preferences, and physical capacity that underpinned many mindfulness practices. The third, *protocol- vs. person-driven,* refers to the assumption that negative or neutral responses to mindfulness were presumed to be attributed to an individual’s condition rather than the protocol. The fourth and final theme, *efforts to adapt,* depicts the adaptations made to mindfulness practices to accommodate people with developmental disabilities, many of which are laden with assumptions about ability.**

**Discussion/Conclusion: This critical interpretive synthesis suggested that mindfulness practices may unintentionally reinforce ableist perspectives. Mindfulness in its current form may not be accessible to all people, particularly those with developmental disabilities. This synthesis highlighted the need for neurodiversity-affirming mindfulness practices and programs and revealed the necessity to co-design safe and accessible mindfulness practices and programs with people with developmental disabilities.**